Marma Yoga

Yoga of Pranamaya Kosha

Book 1: Psychophysiology and Anatomy

Swami Vishwashakti Saraswati
Swami Omkarmurti Saraswati



Yoga Publications Trust, Munger, Bihar, India

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With kind regards, ॐ and prem



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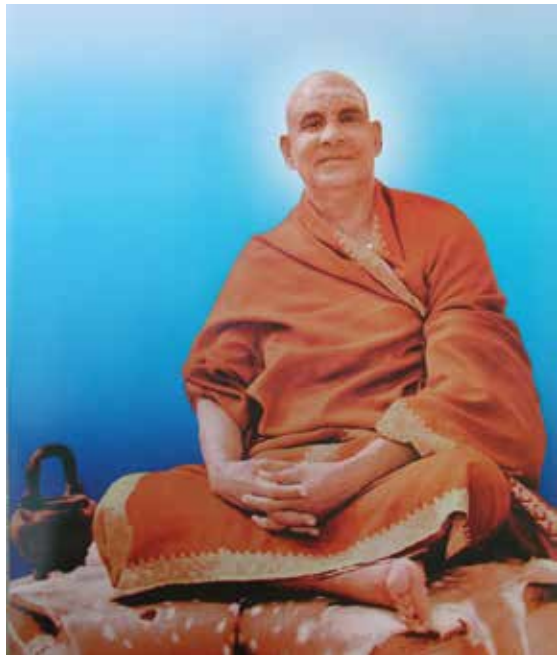
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Dedication

In humility we offer this dedication to
Swami Sivananda Saraswati, who initiated
Swami Satyananda Saraswati into the secrets of yoga.



Dedication

To our guru Sri Swami Satyananda Saraswati
who continues to inspire and guide us
on our yogic and spiritual journey.

DEDICATION

This book is my humble guru dakshina to Swami Satyananda Saraswati from whom I received, during the Sat Chandi Mahayajna, his blessing for writing this book, and to Swami Niranjanananda Saraswati who encouraged me to write this book and passed his jnana and prana to me, so that I could write it. All the time he was standing by the book and me, and guided us.

Thank you, Swamiji!

ACKNOWLEDGEMENT

My special gratitude to Prof Dr Edvin Dervisevic who permitted us to use graphics from his book *Akupunktura* for diagrams of nadis (Figures 18 to 32) in this book.

TRIBUTE

Marma Yoga Books 1 to 3 are a tribute to Swami Omkarmurti Saraswati. A constant source of encouragement and support to Swami Vishwashakti Saraswati throughout the many years of her research, he assisted with the compilation of the vast material.

He was a man with courage who dared to follow his heart and dharma regardless of social convention. At a time when the countries of eastern Europe were living with little contact to the rest of the world, he brought his young wife from India to the small land of Slovenia. He created the Tara Yoga Center in Ljubljana which became a home for yoga, ayurveda and marma yoga. His many translations of Yoga Publications Trust books into Slovenian allowed his countrymen to discover yoga, themselves and a new way of life.

Unassuming, generous, he was a respected and much appreciated member of the Satyananda Yoga community in Europe. His annual visits to India strengthened his connection to the tradition and his Guru. Swami Omkarmurti was known for his clarity of thinking, his dedicated approach and committed contribution to the mission of yoga. He never spoke much, but always to the point; always considerate, he ensured that things were done in the appropriate manner, inspiring others to do likewise.

Swami Omkarmurti will be remembered and missed by all who had the good fortune to have spent time with him. He expressed the qualities of minute attention, uncompromising care and kindness for everything and everyone in his life.

With heartfelt gratitude we offer
Marma Yoga Books 1 to 3 to his memory.

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About the Books *Marma Yoga*

At the very beginning of this book, I offer my highest and deepest respect to my Gurudev and all rishis, munis, sadhus, wise men and to our ancestors for their sacred knowledge, which we inherited from them. Somehow they received the cosmic knowledge of healing which had not existed on our planet before them. How did they receive this knowledge? In their deep state of meditation? Maybe they experienced this knowledge through their meditation. Maybe they received this knowledge as a cosmic gift for the entire humanity from God himself. Maybe they were in a different dimension of consciousness. Today it is indeed highly admirable how they were so familiar with the complete mind, body and energy structures, anatomy, physiology, biochemistry, pathology, etiology of diseases, phases of disease processes, the curative and preventive aspects of medicine, pranic or energy network systems, the psychological, mental, emotional and spiritual aspects of the human system.

This is highly admirable because they had all information about our mind, body and energy systems without using any techno-medical equipments. Today we do have a wide range of information about our mind, body and energy systems through books, internet, techno-medical equipments, laboratories, and so on. It is much easier today to gain data of information than many thousands of years ago. I often

asked myself: do I know all the secrets of our mind, body and energy systems as they did many thousands of years ago? The answer is 'No'.

For many years I had the feeling that Swami Satyananda gave us many hints, which are hidden in the texts of all his books. I felt that he was trying to tell us something that usually we do not read in his texts. Somehow, I felt that it was waiting for me to reveal it. Then all those books full of wisdom of Swami Niranjanananda came. He was more direct and I studied his books with enormous hunger to fill my appetite for the secret, sacred knowledge of yoga. I knew that all my feelings were right, that I was on the right path. Yes, there is much precious wisdom hidden and underlying in the texts.

So on an auspicious, day I was lucky to discuss this with Guruji Swami Niranjanananda. And what happened? He just simply said – as it usually happens with him – "Yes, you are right, everything is there. Write a book about it. For many years I have been waiting that somebody would reveal this knowledge and write a book about it, so go ahead and write a book." I was surprised and happy, that it was I, who received this role to be a medium for transmitting the secret and hidden knowledge of our ancestors. Later on, when I met with Swamiji in Barcelona, Spain, we again had some discussion regarding the book and he gave the title of the book as *Marma Yoga*. He told me that I am a marmacharya and that marma yoga is the specialization of Satyananda Yoga. For me it was, as if I was initiated into the sacred, secret path of knowledge, as if I would enter into the cosmos, full of hidden secrets of our body, mind and prana shakti; and there was a light.

Why I used Sanskrit terms in this book

In this book I have often used Sanskrit terms as it is the language of the science of yoga, and it is our connection with the sacred nature. If we use Sanskrit terms, it reminds us of our connection with nature, Mother Prakriti. Sanskrit

was the language of our ancestors, and they explained their experiences of the sacred science through the sacred language of Sanskrit. The Sanskrit language by itself is *shabda Brahman*, the sound of creation, and is full of *nada*, the subtle sound vibrations. Therefore, creation of the subtle energy takes a form when we use Sanskrit. Each syllable in Sanskrit is a mantra by itself, which has a profound effect on our body, mind and energy systems. Sanskrit was the language of our ancestors who wrote the cosmic philosophy or Samkhya, philosophy in the Sanskrit language. According to Samkhya there are fifty-one tattwas, corresponding to the fifty-one letters of the Sanskrit alphabet. The Sanskrit terms reveal the meaning if we use the correct terms. Yoga shastras were written in Sanskrit, names of asanas, pranayamas, mudras and bandhas were written in Sanskrit, and if we use the correct Sanskrit name of an asana it will reveal to us the meaning and purpose of the specific asana. We can understand the true nature of an asana through the name itself.

Subjects on yoga-ayurveda and marma yoga were written in Sanskrit, and I just could not write this book and provide the sacred nature of this subject without using Sanskrit terms. The proper use of Sanskrit words purifies our tanmatras and tattwas, because they are mantras by themselves. Tanmatras and tattwas are the base of marma yoga and the basic subjects of this book. So my hope is that the mantra ॐ, the vibration of the creative energy of the cosmos, will vibrate throughout the book *Marma Yoga*.

It is the first time that Sanskrit terms are used parallel with the modern standardized names for nadis and marmas as recognized by the World Health Organization (WHO) and worldwide. There are many disputes regarding the names and locations of the nadis network in the ancient Indian system. We can find different names and locations for the same nadi or marma. It leads to a lot of confusion in understanding the system of the nadis network. Sometimes a name of a marma or nadi was given according to the name

of the author or according to the character of the pranic flow of a nadi or according to the functional characteristic, and so on. In different ancient books we can find different names and locations of the same nadi, marma or chakra. We find such differences in both Indian and Chinese scriptures.

We should remember that nadis, marmas and chakras were revealed to our ancestors in their deep stages of meditation. We should understand that the process of visualization in a deep stage of meditation is very individual. One individual will visualize and have a perception of a nadi in a particular part of the body, and for him it is the starting point of the specific nadi's flow. Some other will have different visualization of the same nadi in the same particular part of the body and may have a perception of the end of the nadi's flow. The location of a nadic flow depends on individual perception of the pranamaya kosha and its nadis, chakras and marmas. Later on, these seers reconstructed the nadic pathway as they memorized it. We also have to take into consideration that many of the ancient scriptures were lost or damaged over time.

To avoid such confusion regarding Indian and other systems of nadis, I considered it best to use the worldwide recognized standardization of names and locations of nadis and marmas. Along with the standardized terms of nadis and marmas I used the Sanskrit terms to make it easier to understand the very complex subject of the book, as the Sanskrit terms reveal to us the nature and condition of prana shakti of the marmas or nadis and nature in general. In the Appendix, the reader will find the names of marmas listed both in Sanskrit and according to the International Standard.

Although the information in this book is based on the ancient science of ayurveda and marma yoga or the yoga of the subtle energy body as an integral part of ayurveda and yoga, this book should not be taken or construed as standard medical diagnosis or treatment. For any medical condition, always consult a qualified physician.

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Part 1

Understanding Marma Yoga

1

Introduction to Marma Yoga

Yoga has different definitions. In the highest realm, yoga means reunion of the individual soul or *jivatman* with the cosmic spirit or *paramatman*. Yoga also means equilibrium, harmony or balance between body, mind and energy systems. This definition of yoga will be used here.

Marmas are the points of prana shakti or vital energy. They are the points where the prana shakti is concentrated. Marma yoga provides us with equilibrium, harmony and balance of the mind, body and pranic systems through the marmas or points of prana shakti. Marma yoga is a system which induces the state of homeostasis or a dynamic state of balance in the body, mind and energy systems through marmas or vital energy points.

Ayurveda, the Indian traditional medical system, is the oldest medical system in the world. Indians believe that ayurveda comes to us directly from God as a gift to mankind of the entire world. Ayurveda is the holistic science of life. We could say that ayurveda is the science of healthy life or the art of healthy life. Yoga means exactly the same, the holistic science or the art of healthy living. Yoga is a process of healthy living. From the very beginning yoga as such was used as a subtle process of ayurvedic healing. Ayurveda uses many yogic techniques, such as asanas, pranayamas, mudras, bandhas, nyasa or yoga nidra, meditations and mantras. Ayurvedic pancha karma is very similar to yogic shatkriyas.

Indian philosophy, culture, tradition, the science of ayurveda and the science of yoga are based on the cosmic philosophy of Samkhya. Samkhya philosophy is based on the principles of *pancha mahabhutas* or the five great elements. The entire science of yoga is based on the same principles of pancha mahabhutas.

I always felt that the vast yogic science was not created only to enlighten the rishis, sadhus, munis and other wise people who were sitting in the Himalayas and meditated for the sake of reunion of the individual soul with the cosmic spirit. It was also created for the wellbeing of humankind. Yoga was created with the highest aim 'to make the quality of life better for humankind and to minimize mental and physical suffering'. As such, from the beginning, the holistic science of yoga was in fact the science of the self-healing process.

Marma yoga is based on the knowledge of Samkhya philosophy, pancha mahabhutas, gunas, koshas, and the ida-pingala qualities of prana shakti, *prana* or vital energy, *nadis* or vital energy channel network, *marmas* or vital energy points and *chakras* or vital energy centres. Using this subtle knowledge, marma yoga creates the system of self-healing.

Marma yoga provides us with knowledge and awareness of *pranamaya kosha* or the vital energy field of our system. Pranamaya kosha is composed of the flow of prana shakti, the nadis, chakras and marmas.

Marmas are points of the vital energy or prana shakti, aligned on the nadis or vital energy channels. Through the pressure on marmas, it is possible to change the condition of prana shakti or vital energy, its flow through the nadis, and the condition of the flow itself. It means that through marmas we can affect the pranamaya kosha. This action of pressure further changes the condition of pranamaya kosha, and harmonizes the condition of prana shakti or vital energy. This harmonized condition of prana shakti or vital energy then restores the balance between the body, mind and pranic systems. The pranamaya kosha or our energy level acts as

a bridge between *annamaya kosha* or the physical level and *manomaya kosha* or the mental level. Annamaya kosha is the physical dimension of our consciousness and energy, which contains body organs, processes and systems. Manomaya kosha is the mental dimension of our consciousness and energy, which contains our mental, emotional and psychological perception. Pranamaya kosha is the energy dimension of our consciousness and energy, which contains prana shakti, nadis, chakras and marmas. An action of pressure on pranamaya kosha automatically causes changes and harmonizes the condition of the *pancha tattwas* or five elements, which changes the pranic and functional condition of our body organs, systems and processes, and the pranic and functional condition of our mental system and emotions. This is the result of the subtle pressure on marmas.

The first reference to marmas and nadis we find in the *Atharva Veda*. The great trinity of ayurveda, the rishis Charaka, Sushruta and Vagabata, were familiar with the knowledge of *marma chikitsa* or marma therapy, and they used this knowledge as a healing technique. Rishi Sushruta, one of the fathers of ayurveda, created the marma chikitsa system or the system of healing through the vital energy points. This was the beginning of the acupressure healing system which today is popular worldwide. Later on Rishi Sushruta launched the *suchi chikitsa* or *marma bhedan chikitsa*, which today is known worldwide as the acupuncture healing system. It is evident that the other two fathers of ayurveda, rishis Charaka and Vagabata, used the subtle knowledge of marmas and *suchi veda,* as *shalya chikitsa* or piercing through the marmas for healing effects. Today we can find some references on nadis and marmas in *Shiva Swarodaya*, *Charaka* and *Sushruta Samhitas*, *Shandilya* and *Chudamani Upanishads*, *Hatha Yoga Pradipika*, *Gheranda Samhita*, *Yoga Sutras*, and other texts. Unfortunately, they are not very complete or systematic.

Marma bhedan or acupuncture means piercing marmas or vital energy points, and *chikitsa* means healing. This

piercing can be done through different techniques: through the pressure of our fingers, by needles, electric energy, laser, magnets, crystals, massage, or through marma yoga.

In marma yoga, through different techniques of yoga, we apply pressure directly on marmas, which are aligned along the nadis, and we change the pranic and functional conditions of the body, mind and energy systems. Therefore, it means that we need to apply some kind of subtle mental or physical pressure, which will build up a certain amount of energy and then apply it on our pranic system. On this base operate all pranic therapeutic techniques. So marma yoga is not a new system of pranic healing, it has existed from the time of the Vedas.

Today we have chakra puncture therapy, which is based on yogic chakra theory and we use the principles of marma yoga therapy. Only, the modern pranic healers use needles, laser, electricity, colour rays, massage or fingers to apply the subtle pressure on chakras, instead of yogic asanas, pranayamas, mudras and bandhas. The principles are the same and the results are the same.

It does not matter which method or technique is used to apply the subtle pressure of energy on marmas or chakras. The main subject is the energy of the subtle pressure. Even when we are practising meditation with the aim to change the pranic and functional condition of the body, mind and energy systems, we need some kind of subtle pressure of *manas shakti* or mental energy, which is a part of the prana shakti. When we focus our consciousness, our mind and awareness on a certain point, we apply a subtle pressure of manas shakti on that point or region. This we could also call the pressure of prana or energy of our mind. Even when we practise mantra japa or mantra meditation, we focus and concentrate *mantra shakti* or energy of the sound vibration on a marma or chakra, and that subtle pressure changes the condition of our body, mind and energy systems. In kriya yoga of the Satyananda Yoga system we find that different techniques are used for piercing the chakras, with the aid of

breath, mental energy, mantras and positions of body parts. It is also an aspect of marma yoga, though in a higher realm.

While we are practising bandhas we apply subtle pressure on a specific region of the chakra and marmas. That pressure accumulates prana shakti in the specific region of the chakra and marmas and changes the condition of prana shakti of that specific region. As the result of accumulated prana shakti in that specific region, further changes of directions of the pranic flows through the nadis occur. These changed directions of prana shakti flow will be redirected from that specific region to sushumna nadi and the flow of prana shakti will ascend through sushumna for higher purpose. At the same time, we will receive a lot of physical and mental benefits as secondary effects. In yoga we often use techniques of pranayama and breath as the medium to transport prana shakti. We focus and concentrate the breath in a specific nadi, chakra and marma or in a specific region. It accumulates the pressure of prana shakti, which further changes the conditions of the tattwas, and levels of prana shakti in the nadic flow. As the nadis carry energies of the tattwas and are linked with the physical and mental body (see the Chapter 6 on tattwas and body organs and emotions), so changes of physical, mental and emotional conditions take place. The kumbhaka or breath retention works through the same principle.

Even when we sing kirtan we stimulate our marmas by moving our bodies and clapping our hands. The sound of kirtan stimulates the vocal cords and the marmas on the nadis of the throat and chest region. We could say that to change the condition of our annamaya, manomaya and pranamaya koshas we need the subtle pressure on marmas and chakras or 'marma chikitsa'.

Therefore, we can see that the marma yoga or the marma therapy of yoga is a heritage of the ancient vedic Indian medical system. It is a gift of our vedic ancestors. Marma yoga as an integral part of the ayurvedic subtle healing process belongs to the cosmic healing system.

Ayurveda and acupuncture/acupressure therapies are now recognized by WHO. Yoga in general and marma yoga in particular as part of marma chikitsa are the integral parts of ayurvedic subtle healing, can therefore also be considered as recognized by WHO.

Satyananda Yoga always works to preserve the ancient heritage of our ancestors, and regenerates, revitalizes and makes the renaissance of the ancient vedic knowledge acceptable to the new generation. Marma yoga is one of these ancient vedic sciences, revitalized and regenerated by the Satyananda Yoga system.

2

Introduction to the Psycho-Physiology of Marma Yoga

Marma yoga is based on the cosmic wisdom of the subtle psychophysiology of yoga and ayurveda. The foundation of marma yoga is logical and physiological, because it reveals to us our own nature or the nature of Mother Prakriti. Through the foundation of yoga and ayurveda we will understand how our own nature is functioning and changing. How and why do our emotions change? How and why do our body functions change? Why do we feel one day full of energy and the next day without energy? Even energy can vary during the same day. Why do we feel happiness or sorrow at different periods of the day? Why does our biorhythm change from hour to hour? Why do our bodies and emotions change in different seasons and climates? Why one day do we succeed with yoga and meditation, and another day we do not? Why are we changed and transformed into another person, why are we not the same person we were some time ago?

The knowledge of marma yoga can answer all these questions. This subtle knowledge helps us to know our own subtle nature or our own prakriti and to understand how it is functioning. Only when we reveal and understand our own nature can we understand the nature of other people. Until then we have to deal with our own nature and try to know and understand it.

This subtle knowledge of our own nature will help us to create a better and more healthy relationship with

others. Through this knowledge we will understand the science of yoga profoundly. Maybe today we do not understand how yogic practices change and transform us. Why we feel better after practising yoga, why after practising vajrasana we do not have digestive problems, why we have a calm and peaceful mind after shatkriyas, why after practising pawanmuktasana we feel that our body, mind and energy function appropriately? Why do we feel good after this practice? There are many such questions from the practitioners of yoga, yoga students, yoga teachers and experts with other skills and professions. Almost every day I am confronted with such questions from my students, from yogic and non-yogic colleagues. Well, the knowledge of marma yoga answers many of their questions. Therefore, dear reader, I wish you a happy journey through the book *Marma Yoga*.

3

Genesis of Our Existence According to Marma Yoga

As an integral part of ayurveda, marma yoga is based on Samkhya philosophy or the sacred cosmic science of the genesis. This cosmic knowledge has an invaluable practical use for understanding ourselves in our daily life thanks to the great Rishi Kapila, who created the system of Samkhya philosophy. There are different versions of Samkhya philosophy, and in the book *Marma Yoga*. We use the version of Samkhya of Ayurveda, the *Charaka Samhita*.

According to Samkhya, a macrocosm is within a microcosm, and there are fifty-one primary tattwas or cosmic principles. Through them it is possible to explain all processes in the universe and within us.

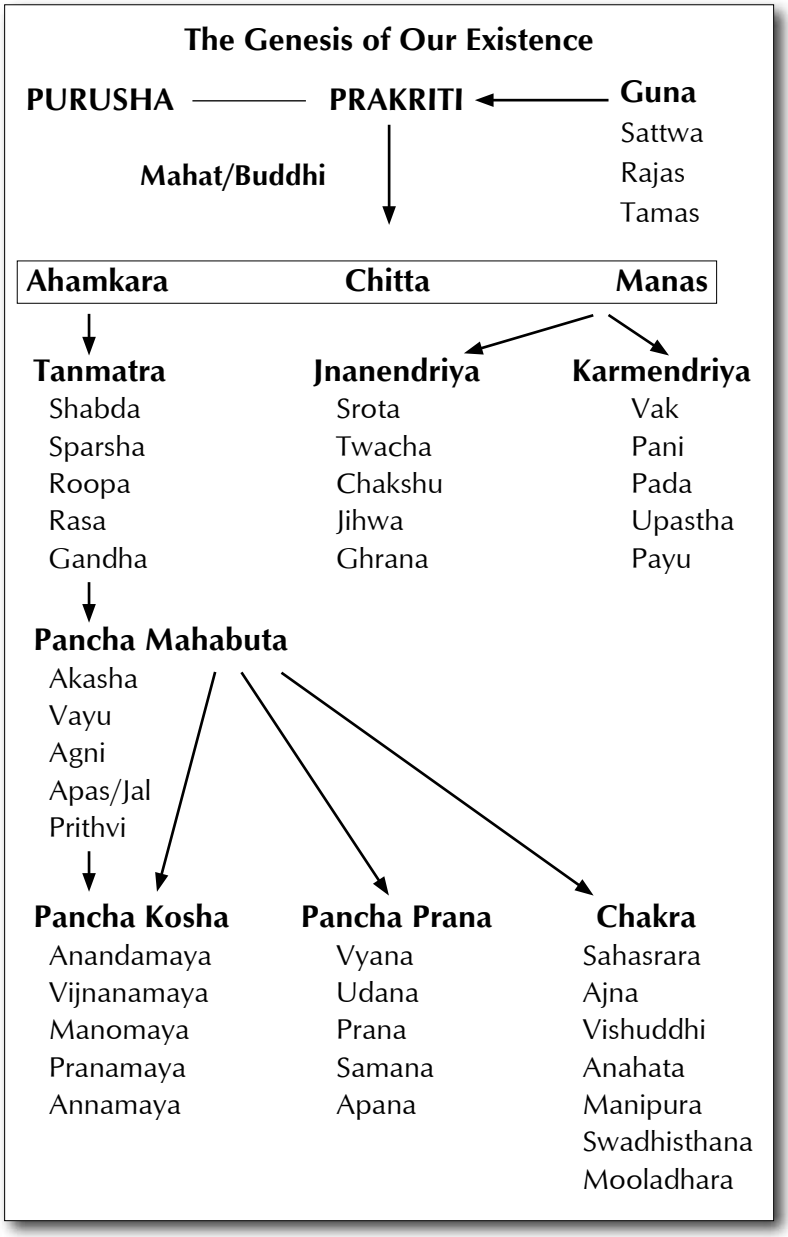
The entire genesis is explained through twenty-five of these primary tattwas or cosmic principles. Among these twenty-five tattwas, the first most subtle and unmanifested tattwa is the *purusha* or cosmic spirit or pure consciousness. It is a witness or observer who exists beyond each and every manifestation. The inseparable part of the purusha or cosmic spirit is *prakriti* or cosmic energy, which is the dynamic manifestation of purusha and represents the entire manifest world and life. Ayurveda and marma yoga are sciences of life. This is why ayurveda and marma yoga, for the sake of practical reasons of microcosmic life, explained and worked through twenty-four cosmic principles of the genesis of the manifested world or the world of shakti or nature, our life.

For the sake of creation purusha and prakriti are separated and diversified, but they are coexisting side by side. This is the dual force within us, which we could call Shiva-Shakti or consciousness and energy. The reunion or equilibrium of Shiva-Shakti or the dual forces is the subject of marma yoga. Equilibrium of Shiva-Shakti is a perfect state of health in every sense.

Twenty-five tattwas or cosmic principles of manifestation are responsible for the structure of the universe on each level. They are the bases for individual existence, body, energy, mind and soul. The equilibrium of all twenty-five tattwas or cosmic principles of manifestation is the aim of yoga and marma yoga. So we could say that the equilibrium of Shiva-Shakti or the perfect state of body, mind, energy and soul is marma yoga.

(For comprehensive knowledge of Samkhya philosophy see *Samkhya Darshan* by Paramahamsa Niranjanananda Saraswati, *Tattwa Shuddhi* by Swami Satyasangananda Saraswati, *Charaka Samhita* by Rishi Charaka, *Bhagavad Gita* by Paramahamsa Yogananda, and *The Holy Science* by Swami Yukteswar Giri).

Figure 1: The genesis according to the holistic science of marma yoga



Explanation of Sanskrit terms in Figure 1

Purusha – pure cosmic consciousness
Prakriti – pure cosmic energy
Guna – subtle quality of energy
Sattwa – the light of knowledge, harmony
Rajas – action or motion
Tamas – inertia or stability
Buddhi/mahat – cosmic intelligence
Ahamkara – ego or 'I'-ness
Chitta – subtle mind
Manas – rational mind
Tanmatra – subtle essence of pancha tattwas
Shabdha – sound; subtle essence of akasha tattwa
Sparsha – touch; subtle essence of vayu tattwa
Roopa – form; subtle essence of agni tattwa
Rasa – taste; subtle essence of apas tattwa
Gandha – smell; subtle essence of prithvi tattwa
Tattwa – essential element or principle
Jnanendriya – sense organ of knowledge
Srotra – ears, sense of hearing; perception of sound
Twacha – skin, sense of touch; perception of touch
Chakshu – eyes, sense of sight; perception of form
Jihwa – tongue, sense of taste; perception of taste
Ghrana – nose, sense of smell; perception of smell
Karmendriya – organ of action
Vak – speech; mouth and vocal cord, the organ of articular expression
Pani – hand; the organ of grasping
Pada – foot; the organ of motion
Upastha – organs of reproduction
Payu – anal region; the organ of elimination
Pancha mahabhutas – five gross elements
Akasha – ether
Vayu – air
Agni – fire
Apas/jala – water
Prithvi – earth

Purusha or pure consciousness

On the microcosmic level creation begins with *purusha tattwa* or pure consciousness. The consciousness in creation and beyond creation is known as purusha. Purusha tattwa represents the pure cosmic consciousness in the microcosmic system. Purusha is the cosmic spirit which exists beyond each manifestation. Purusha is the totality of consciousness and it is static by nature. Purusha is the *drashta* or witness and observer of the dance of prakriti through the indriyas, manas, buddhi, ahamkara and chitta. In the human system, even each cell has its own consciousness.

Prakriti or pure energy

The *prakriti tattwa* represents the pure cosmic energy in the microcosmic system. Prakriti is the cosmic energy which exists within each manifestation. The prakriti tattwa represents the dynamic principle of the purusha tattwa. Prakriti is our Mother Nature; it is the energy which creates the entire creation. Prakriti is the totality of energy and it is dynamic by nature. Our life is a dance of prakriti. Prakriti cannot manifest without purusha; if there is no audience, what is the meaning of performance? So prakriti is an inseparable part of purusha. The manifestation is possible only when purusha and prakriti are together.

Prakriti is composed of the *trigunas* or three qualities of energy, which are not only the qualities of prakriti, but together they also constitute the prakriti. The three gunas or qualities of prakriti are sattwa, rajas and tamas. Sattwa represents the harmony and light of knowledge. Sattwa is pure knowledge. Rajas represents action and tamas represents inertia. Together these three gunas rule and control our entire life. These three gunas determine the next stage of our evolution through buddhi, ahamkara, manas and chitta. Our entire life is functioning through and depends on the condition of these four tattwas.

The three evolutes of prakriti together, mahat/buddhi, ahamkara and chitta/manas, are known as *antahkarana* or internal organs.

Mahat/buddhi or cosmic intelligence

All manifestations of shakti or energy take place through mahat/buddhi or cosmic intelligence. At the very beginning of creation the great cosmic mind or mahat/buddhi created the world. Thus *buddhi* or cosmic intelligence is the first manifest form of shakti or energy. *Mahat* means 'the greatest'. Mahat represents the divine mind. Through mahat the seed of discrimination is raised. Mahat is the embryo of all creation. Mahat is a reflection of purusha and acts through the light of purusha or pure consciousness.

In the individual body mahat becomes buddhi or the power of intelligence, through which we discriminate right from wrong, truth from untruth, good from bad, etc. Each and every cell has its own buddhi, and it knows how to make the selection between what is good and what is bad for our wellbeing. It is through buddhi that we make our choices and decisions. Buddhi gives us freedom of choice. Buddhi is the key to our nature.

By nature, buddhi can be sattwic, rajasic or tamasic. In the sattwic state buddhi functions harmoniously, in the rajasic state buddhi functions indiscriminately, and in the tamasic state buddhi functions through ego with inappropriate information and inappropriate decisions. Ayurveda and marma yoga suggest cultivation of buddhi, so we can learn how our mind and body work in order to use them correctly. From the aspect of marma yoga and ayurveda the basic cause of illness is wrong functioning of buddhi, which is under the influence of rajasic and tamasic ahamkara.

Ahamkara or ego or'I'-ness

Ahamkara means ego or 'I'-ness. Ahamkara represents a process and not reality. Ahamkara is a series of thoughts, which are not real entities. Ahamkara pervades us entirely.

Ahamkara is necessary for our discrimination and it is inherited in our nature and very subtle in manifestation; it is a phase of our evolution, but it does not represent our inner nature. Through ahamkara, the basic energy or prakriti and the basic principles or buddhi take specific forms. The functions of ahamkara are under the influences of the three gunas: sattwa, rajas and tamas.

From the sattwic nature of ahamkara rises our knowledge of ourselves. From the sattwic nature of ahamkara comes the next phase of our evolution, *manas* or the external mind, the five jnanendriyas and five karmendriyas. The rajasic nature of ahamkara represents dynamism, and it is necessary as an attraction or dynamic current between the sattwic and tamasic nature of ahamkara and their interaction. The rajasic nature of ahamkara is very strong, active and restless. The tamasic nature of ahamkara gives us the next evolutes, the *pancha tanmatras* or the subtle essences of pancha tattwas and *pancha mahabhutas* or five gross elements. The tamasic nature of ahamkara is very weak, passive and full of pains, fears and doubts.

According to marma yoga, the gunas or the basic qualities of nature are divided in groups by five. In this way we have actions of pancha tanmatras or the essences of pancha tattwas or five elements, *pancha jnanendriyas* or five senses and sense organs, *pancha karmendriyas* or five actions and organs of actions, *pancha tattwas* or five elements, *pancha pranas* or five qualities of prana shakti, *pancha koshas* or five dimensions of consciousness and energy, and also actions of seven chakras. They all arise from ahamkara under the influence of the three gunas. Ahamkara creates mind and senses, which are instruments that enable us to function. Ahamkara represents the external aspect of the mind, and buddhi represents the inner aspect of the mind.

Under influence of ahamkara imbalances in nature arise. Prakriti or the natural state may become *vrikriti* or a disturbed or imbalanced state. Ignorance and attachment, caused by ahamkara, are the basic sources for mental,

emotional and physical illness. Yoga and ayurveda focus on understanding ahamkara and teach us that our decisions should be balanced through the sattwic nature of ahamkara and our actions should be directed to universal wellbeing. The sattwic nature of ahamkara is the condition of therapeutic effects on our mental, emotional and physical diseases.

Chitta

Chitta represents the subtle and inward-oriented mind. Chitta represents all experiences in the form of samskaras, archetypes and memories. From buddhi and ahamkara originates chitta. We could say that chitta is our higher mind and that our cosmic memories are inherent in chitta. Chitta is our link to our past life. We could say that our collective consciousness is stored in chitta. Chitta could be under the influence of sattwa, rajas or tamas guna. Therefore, chitta has different condition under the influence of different gunas.

Manas

Manas represents the rational, analytic and outward-oriented mind. Manas also originates from buddhi and ahamkara. From manas originate the pancha jnanendriyas or five senses and sensory organs and pancha karmendriyas or five actions and organs of actions, and it coordinates both of them. The role of manas is to enable coordination of jnanendriyas and karmendriyas. Manas originates from sattwa and rajas guna of buddhi and ahamkara. Sattwa guna acts through jnanendriyas, and rajas guna acts through karmendriyas. They enable manas to coordinate the jnanendriyas and karmendriyas, which originate from the specific sattwa and rajas gunas of ahamkara and are manifested through pancha tattwas.

Pancha tanmatras or five sensory potentials of five subtle tattwas

Tanmatras exist on our subtle level and represent the subtle essences or root energies of sound, touch, sight, smell and taste, and they are named by their corresponding sensory

qualities. We could say that tanmatras are very subtle energies within the tattwas. Through tanmatras we receive the subtle energy of the tattwas. Example: It is the tanmatra of touch which we feel when somebody touches us. We feel the energy which is underlying within the touch, and we receive the information of the energy of that touch as pleasant or unpleasant for us. In the same way, we feel the tanmatras of sound, sight, smell and taste. Through our buddhi we receive the information, and we can feel if the tanmatra of our sensory perception is appropriate for us or not. Tanmatras are in close connection with the tattwas as they are the subtle energies of the tattwas.

1. *Shabda tanmatra* – subtle essence or root energy of sound – tattwa *akasha* or ether
2. *Sparsha tanmatra* – subtle essence or root energy of touch – tattwa *vayu* or air
3. *Roopa tanmatra* – subtle essence or root energy of sight – tattwa *agni* or fire
4. *Rasa tanmatra* – subtle essence or root energy of taste – tattwa *apas/jala* or water
5. *Gandha tanmatra* – subtle essence or root energy of smell – tattwa *prithvi* or earth

Tanmatras are more subtle than the usual physical perceptions that arise from tattwas. We can experience them directly in our mind. They are inherent on the subtle level in each and every physical form in the world. Tanmatras represent the subtle energy of pancha tattwas, before their transformation into the mahabhutas or gross elements. So they are also called 'subtle tattwas or elements'. Tanmatras are connected with prana shakti, which is the subtle energy behind the tattwas. This is why ayurveda and marma yoga connect tanmatras with doshas or inbalances of the pancha tattwas.

Pancha jnanendriyas and pancha karmendriyas together are known as *bahirkarana* or external organs.

Pancha jnanendriyas or five sensory organs

Pancha jnanendriyas or the five sensory organs represent five latent potentials in manas for the experiences of the external world. Each organ is connected with a corresponding knowledge or tanmatra, and an element or tattwa.

1. *Srotra* (ears) – organ of hearing through which we receive the knowledge of sound – the tanmatra is shabda (sound) – tattwa is akasha (ether).
2. *Twacha* (skin) – organ of touch through which we receive the knowledge of touch – the tanmatra is sparsha – tattwa is vayu (air).
3. *Chakshu* (eyes) – organ of sight through which we receive the knowledge of form – the tanmatra is roopa (form) – the tattwa is agni (fire).
4. *Jihwa* (tongue) – organ of taste through which we receive the knowledge of taste – the tanmatra is rasa (taste) – the tattwa is jala/apas (water).
5. *Ghrana* (nose) – organ of smell through which we receive the knowledge of smell – the tanmatra is gandha (smell) – the tattwa is prithvi (earth).

Jnanendriyas or sensory organs are only receptors and not transmitters. Their functions take place through corresponding organs. Jnanendriyas are vehicles through which we receive tanmatras which nourish us on the subtle level.

Pancha karmendriyas or five organs of action

Pancha karmendriyas or five specific organs of specific actions are connected with manas, pancha jnanendriyas or five sensory organs and pancha tattwas or five elements.

1. *Vak* (mouth, vocal cord, organs of articulation) – akasha tattwa
2. *Pani* (hand, organ of grasping) – vayu tattwa
3. *Pada* (leg, organ of movement) – agni tattwa
4. *Payu* (eliminatory organs, organs of elimination) – apas/jala tattwa
5. *Upastha* (reproductive organs, organs of reproduction) – prithvi tattwa

Through the pancha karmendriyas different actions arise. There are subtle or inner forms of these organs and their actions, which enable direct action of mind with the body organs. The actions of karmendriyas are happening simultaneously on both levels, mind and body.

The pancha karmendriyas or organs of action are expressive and not receptive. Their capacity of receptivity is connected with pancha jnanendriyas. The karmendriyas are more connected with pancha tattwas or five elements, and they act through them. The jnanendriyas are more connected with tanmatras or subtle essences of tattwas. The pancha jnanendriyas and karmendriyas act through prana shakti, which is the underlying force for our entire mental and physiological activities.

Pancha mahabhutas or five gross elements

Pancha mahabhutas or five gross elements are akasha or ether, vayu or air, agni or fire, apas/jala or water and Mother Prithvi or earth.

Pancha tanmatras represent subtle essences of pancha mahabhutas and combination of different tanmatras is the cause of manifestation of the mahabhutas as: shabda = akasha, shabda + sparsha = vayu, shabda + sparsha + roopa = agni, shabda + sparsha + roopa + rasa = jala, and shabda + sparsha + roopa + rasa + gandha = prithvi.

Each mahabhuta has its specific quality that determines the specific mahabhutas as: shabda/akasha, sparsha/vayu, roopa/agni, rasa/jala and gandha/prithvi. Pancha jnanendriyas and karmendriyas act through the pancha tattwas. The tattwas act in connection with the body, mind and prana shakti. Pancha tattwas have different densities or fields of manifestation of different ideas.

1. The akasha tattwa or ether element represents:
   The idea of space and self-manifestation: Our entire inner nature exists in a latent condition as potential within the space of akasha tattwa, and is waiting for its time and opportunity to be activated and manifested.

The idea of the connection: Akasha tattwa enables interchange of everything. It is most important for the metabolic process in the body and mind. It enables us to connect the latent potential of ideas in the manifest form.
The idea of communication: Through the space of akasha we communicate with our inner and outer world.

2. The vayu tattwa or air element manifests:
   The idea of subtle movement: It is the vayu tattwa which enables us to move our body and mind. Each organ, each cell of our body, our mind, our thoughts and our thinking process can move only through the aid of vayu tattwa. Vayu is the energy which enables us to move.
   The idea of directing: Only through the vayu tattwa we can direct our mind, thoughts and emotions from one point to another; we can move our body or body parts from one distance to another. It is the vayu tattwa which enables us to practise yoga.
   The idea of change: Vayu changes the static nature in akasha into a dynamic nature. Vayu tattwa changes conditions of our mind and body, and gives us the base for thoughts. Vayu is the most subtle dynamic tattwa by nature. Our mind and thoughts have their base in vayu tattwa. Vayu tattwa is most potent with prana; it is responsible for the pranic condition of our mind and body. Each of our body parts, thoughts and entire mind needs the potential prana of vayu for its activities.
3. The agni tattwa or fire element manifests:
   The idea of light: Light is life and agni represents life. Without agni or light we cannot see, we are not even able to move. We are blind, we have no direction.
   The idea of perceptions: The light of agni enables us to perceive. If there is no light of agni, we cannot see ourselves or the outer world, and we do not have any perception of our outer surrounding. Without the light of *manasic agni* or the mental light of agni we are not able to have inner perception. So for both outer and inner perception we need the blessings of agni.

The idea of transportation from place to place: Without the light of agni we are not able to move our body from place to place, because we cannot see, everywhere it is dark. The same is happening in our mind. Without the manasic agni we could not see our inner nature and we would live in darkness, in ignorance or tamas.

The idea of transformation: Transformation is the most important role of agni or light. The light of agni transforms everything, darkness to light, passiveness to activity. Agni transforms our body processes, it is responsible for the metabolic process, and it transforms our mental processes. In one word, the light of agni transforms everything in our life, and it is the most important role of the agni tattwa. This is why the light of agni is always present in each Indian ritual and everyday life. The light of agni is the symbol of life and life is the element of god-ness within us. This is why in our ashram Ganga Darshan and in all temples we have akhanda jyoti or light of agni or fire, which helps us to transform ourselves and which shows us the direction to find the agni tattwa, the symbol of life and god-ness in our inner nature.

4. Apas/jala or water element manifests:

   The idea of liquidity: It is jala which enables our body processes to liquefy the food that we take, and it helps us to eliminate both mental and physical waste materials. In fact, even though it seems that we are made of solid material we are quite liquid by nature. The human body is composed of 75% of the liquid element or jala tattwa. Even the mind is in a liquid form and it flows as a river. The jala tattwa is responsible for all subtle mental activities, as it represents our unconscious and subconscious mind.

   The idea of life and love: Without jala there is no life. We cannot survive without jala. Jala is the tattwa, which is holding us and the entire world together. It is the energy of cohesion which is within jala tattwa and holds Mother

Prithvi and does not allow her to fall apart and disperse as dust. Jala holds our mind and body together. It is the energy of the love of life within the tattwa jala which holds us all together.

5. Prithvi or earth element manifests:
   The ideas of form or solidity and stability: It is Mother Prithvi which blessed us with form or solidity and stability. It is indeed a great blessing from our Mother Prithvi; otherwise we would not have any form and would be restless. For stability of mind and body prithvi tattwa is most important. It enables resistance to movement. If there would be no resistance to our mobility, we would be restless and tired. Our mind and body would be in a continuous process of movement without any rest. They would expire very soon and could cause self-destruction. So we need very much our Mother Prithvi and her gift of resistance to our mobility and to make us stop and experience stillness.

Akasha tattwa manifests the idea of space, vayu tattwa the idea of movement, agni tattwa the idea of light of life, jala tattwa the idea of liquidity, and prithvi tattwa the idea of form or solidity. All tattwas have physical and mental qualities and their functions are as much physical as mental. The tattwic dance occurs simultaneously in annamaya and pranamaya koshas. Besides gross material forms the pancha tattwas also represent subtle and causal forms.

Through senses and inner ideas, the pancha tattwas represent the manifest energy of spirit, mind and body. According to Samkhya, prakriti, which creates pancha tattwas, is composed of pancha tattwas, together with purusha as the sixth tattwa, which is called the tattwa of pure consciousness. So we could say that pancha tattwas are five different dimensions of our cosmic consciousness and energy.

Combination and permutation of pancha tattwas create the unique ayurvedic constitutional typology of the human body. Combined and permutated the pancha tattwas as

ayurvedic constitutional types of the human body are as follows:

- Akasha tattwa + vayu tattwa = vata type;
- Agni tattwa + jala tattwa = pitta type;
- Jala tattwa + prithvi tattwa = kapha type;
- Vayu tattwa + agni tattwa = vata-pitta type;
- Vayu tattwa + jala tattwa and prithvi tattwas = vata-kapha type;
- Agni tattwa + prithvi tattwa and jala tattwas = pitta-kapha type.
- There also could be a combination of equal percentages of all pancha tattwas which would make a tridosha type.

4

Gunas or Qualities in Marma Yoga

Prakriti is composed of three gunas or qualities, sattwa or the principle of harmony, rajas or the principle of dynamic movement, and tamas or the principle of inertia or immobility. These three gunas exist behind each manifestation in the universe. On the level of mind there are three forms of knowledge, through which we can experience ourselves and the world around us. These three forms of knowledge are neutral, pleasant and unpleasant experiences. Samkhya explains these three kinds of knowledge of experience through three gunas. Sattwa gives us joyfulness through its neutrality, rajas gives us a long-term pain through a short-term pleasantness at the beginning, and tamas gives us bluntness or absence of feeling through long-term unpleasantness.

Understanding these three gunas is very important for understanding marma yoga and marma therapy, with the special emphasis on mind. Sattwa is the quality of purity. It gives us courage and directs us, so that we can avoid what can harm us. It gives us wakefulness of memory. Marma yoga proposes various methods that help us to develop sattwa, and they are: regular yogic sadhana, mantra japa and meditation, proper diet and positive behaviour. Heightened rajas or tamas give us agitation or dullness of the mind. They are responsible for wrong decisions, fears and loss of memory. Rajas and tamas are mental *doshas* or anomalies. We can

say that they are mental toxins, which cause psychological illnesses, which then in turn also manifest as physical illnesses.

The three gunas manifest through our character, constitution, behaviour, etc. They manifest as sattwa or intelligence, rajas or excitement, and tamas or inertia. Gunas define the quality of our life. We grow through our consciousness of sattwa, expand through the ego of rajas, or simply stagnate into the ignorance of tamas. Sattwa is consciousness or intelligence, rajas is movement or action, and tamas is inertia which puts resistance to movement and action.

Gunas are the inherent aspect of prakriti or nature and each of us has all three gunas. Sometime we are under domination of one of them and sometimes we are under influences of changeable condition of different gunas. The conditions of gunas are not static; they vary according to different factors of nature and life. The condition of gunas determines our life, mind along with emotions, character, behaviour, family and social inter-relationship, health, lifestyle, and so on. It means that our entire life depends on the condition of gunas.

Link between elements and gunas

Tattwa akasha or ether has sattwa guna.
Tattwa vayu or air has rajas guna.
Tattwa agni or fire has sattwa + rajas guna.
Tattwa apas/jala or water has sattwa + tamas guna.
Tattwa prithvi or earth has tamas guna.

Guna or mental constitution of a person

The mind's predominance of sattwa, rajas or tamas guna determines our mental nature. The mind's predominant guna depends on the guna which was present at birth and reflects the karma or action of the soul of the previous life. As a mental factor, the state of guna easily changes under the influence of life's activities and learning. The guna

constitution is not constant like the biological constitution. Every day we can see a relative change of the condition of gunas through the change of a season and under the influence of our social environment. Because of these changes the state of gunas should be observed for some length of time. Each of us has sattwa, rajas and tamas in a certain percentage, but in our nature only one quality of one guna prevails.

Sattwic constitution: When sattwa guna or the harmonious quality predominates in us we are intelligent, sensitive in perception and understanding, we always look for balance, have a good intellect and memory, inherited instinct (collective memory) for purity and originality. We have great knowledge and always try to gain more. We wish others well and allow them to succeed. We are amicable and generous, have faith in the sacred, we give our body and soul what is good.

Rajasic constitution: When rajas guna or the quality of turbulence prevails in us, we are hyperactive, aggressive, agitated, workaholic and restless. If we are rajas types by nature, we always try to have superiority over others. Then we are courageous, envious and may have a cruel character. We express pulsating and dynamic energy. We are always seeking, but are never satisfied with what we have. We may be satisfied with our position and with what we have achieved, however we always want more. By our nature we are very ambitious and push ourselves, we easily become hot-tempered and egoistic, which leads us to pain and conflicts.

Tamasic constitution: When tamas guna or the quality of inertness dominates in us, we fall into the trap of negative habits and inactivity, though we know that it is not right. With tamas guna we are lazy, ignorant; we never really try to improve the state of our life. We are never curious to learn something new, but we believe that what we already know is the final knowledge. Generally, we are less intelligent, we do not like to work, and we are interested only in food and sleep (tamas guna is the quality of kapha dosha, which

represents tattwas jala and prithvi). The role of kapha is to support our body and care for our existence. This is the collective memory in kapha. So we eat too much, what gives us a feeling of security and stability of existence. We sleep too much which enables us to avoid the reality of the outer world, which again gives us the feeling of stability of existence and security. We lack cleanliness and are not conscious about our health. Because of our ignorance we are afraid of many things; we do not start with any change by ourselves. It is very difficult to treat people with predominant tamas guna.

Besides the three basic gunas there are other qualities. There are twenty basic opposite gunas, appearing in ten pairs. These ten pairs of gunas are very important in ayurveda and marma therapy, for the understanding of their influences on the character and quality of nature of diseases.

1. Guru (heavy) – laghu (light)
2. Snigdha (oily) – ruksha (dry)
3. Tikshna (sharp) – manda (dull)
4. Sthira (stable) – chala (mobile)
5. Sthula (gross) – sukshma (subtle)
6. Hima (cold) – ushna (hot)
7. Khara (rough) – slakshma (mucous)
8. Kathina (hard) – mridu (soft)
9. Sandra (dense) – drava (liquid)
10. Picchila (sticky and moist) – vishada (clear)

All these qualities can be found in nature around us and in us, in our inner body. The climate may have above listed characters. Food that we take may have these qualities. Our skin too may have the above qualities. Our mood or emotions may have the quoted nature. We are exposed to changeable influences of these qualities all the time. The state of tattwas and doshas depends on these gunas or qualities.

For instance:

a) If the climate is dry, cold, windy, clear, we will have surplus of vayu tattwa. It will cause vata dosha, and the result

could be vata problems, as coldness and dryness of skin, insomnia, arthritis, constipation, etc.

b) If the climate is hot and damp, we will have surplus of agni tattwa. It will cause pitta dosha, and the result could be that we will have some pitta problems, as pimples, acne, skin problems, hyperactivities, mental irritability, anger, etc.

c) If the climate is foggy, damp, and the day is grey or rainy, there will be surplus of tattwas prithvi and jala. This will cause kapha dosha, and the result may be that we will have some kapha problems as depression, lethargy, excessive sleeping or eating, cold and cough, etc.

Each of these twenty opposite qualities occurs in pairs and represents extreme in connection. Two qualities in each pair influence or affect each other. It is important to understand the quality of our mind and body in health and illness.

5

The Pancha Mahabhutas or Pancha Mahatattwas in Marma Yoga

The principle of pancha mahabhutas or pancha tattwas, the five great elements, is the basis for Indian and all other traditional medicines in Asia. We find it in China, Tibet, Indonesia, Japan, Sri Lanka, Korea, and other countries. The marma yoga system of healing is entirely based on the principles of the pancha tattwas. Here I should mention that the principle of pancha tattwas in India, Tibet and Sri Lanka is identical, and it is different in other parts of Asia. However, the concept is the same. As we already know, the systems of yoga and ayurveda are completely based on the theory of pancha tattwas, and the same holds true for marma yoga. Without deep understanding and knowledge of the theories of tattwas we will not understand the philosophy of healing through marmas, and we will not understand what is happening in the mind, body and energy systems of a person who we are healing and why. So we should learn and understand this subject well. Understanding the theory of tattwas will help us to choose a proper healing strategy.

We could say that everything, the entire cosmos, the nature that is surrounding us, our inner nature, our habits, working environment, family environment, is composed of pancha tattwas and their conditions. The conditions of pancha tattwas are not static; in fact they are very dynamic. Everything is changeable and everything is changing every moment. This is why we have different conditions in nature,

different seasons and climates, different natures in us, different states of functioning of our body organs, different stages of our energy, mind and emotions. Sometimes we are healthy, sometimes sick. So everything is subject to dynamic changes. The main points that we have to understand are the following:

1. Everything is composed of pancha tattwas and everything is the result of the condition of pancha tattwas.
2. Our outer and inner natures depend on the condition of pancha tattwas. They function as the result of the condition of tattwas.
3. The pancha tattwas are very subtle by nature. They represent different dimensions of our energy and consciousness.
4. Pancha tattwas are powerful natural forces, dynamic in motion. They are not passively motionless.
5. Pancha tattwas function in a chain system. The condition of each tattwa depends on the condition of the previous one; and it is responsible for the condition of the next one.
6. Everything starts from the tattwa akasha or ether. There is no end in the *tattwa chakra* or tattwic circle.
7. The condition of our body, mind, emotions and energy depends on the condition of pancha tattwas.
8. Pancha tattwas of the outer and inner natures should be understood symbolically. Actually they are the conditions or states of our outer and inner natures.
9. In the human system pancha tattwas symbolize the functions of our body organs, processes and systems, the functions of our mind with emotions, and the function of prana shakti.
10. Doshas or imbalances of biological humors occur as the result of imbalances of the condition of pancha tattwas.

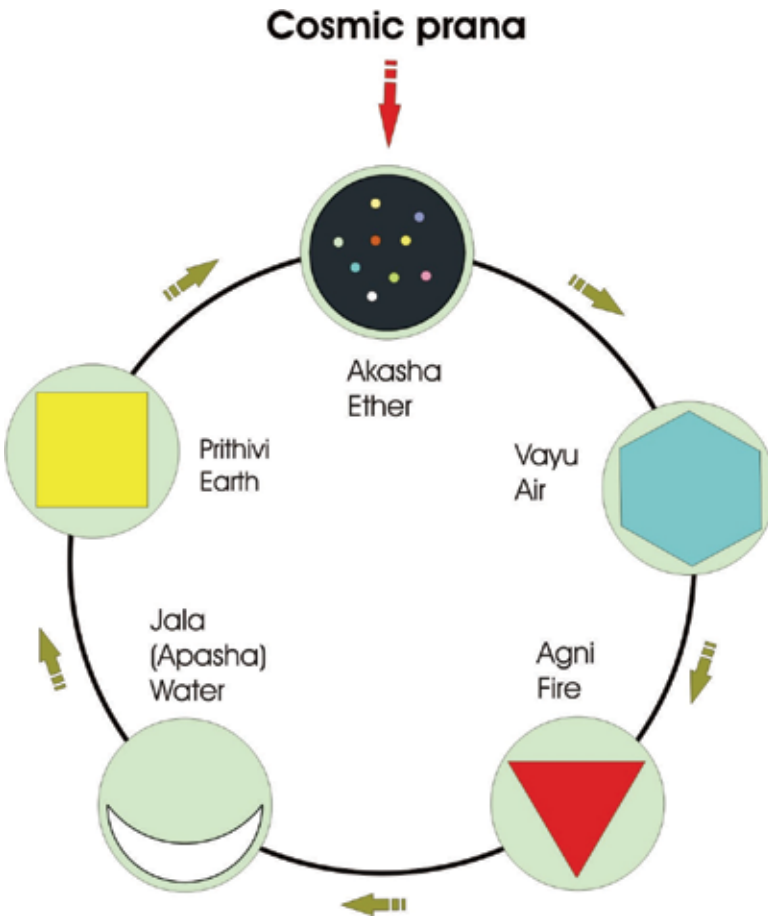


Figure 2: Tattwa chakra

6

Psychophysiology of Tattwas in Marma Yoga

'The pancha tattwas or five elements exist as in heaven so on earth' – is a wise Chinese saying in *Huang Nei Jing* or the *Book of Yellow Caesar*. It is the same as in Samkhya philosophy, where all phenomena of the universe are classified in our body, mind and energy systems through the pancha tattwas. According to Samkhya, all events in the macrocosms and our microcosmic life should be observed as a cosmic dance. Our entire life happens as a tattwic dance.

The pancha tattwas are working in a cyclic way or as a *chakra*, a wheel. There is no beginning or end in this chakra. Life emerges, grows and ends to begin again. The tattwa chakra functions due to the flow of prana shakti of the tattwas through the nadis.

Pancha tattwas are akasha or ether, vayu or air, agni or fire, jala or water and prithvi or earth. According to marma yoga and ayurveda, the pancha tattwas appear in a specific order, and this specific order is as it is in the nature. Pancha tattwas are linked through the nadi system with *nirmana chakra* or the generative circle, *alambanam chakra* or the supporting circle, *vinayaka chakra* or the protecting/controlling circle, and *vinashi chakra* or the destructive circle. This means that they are linked with birth, growth, maintenance and death.

Besides pancha tattwas, according to marma yoga and ayurveda, we need for the living organism one more ele-

ment, the sixth element, and this is the cosmic prana or the vital energy, which is the first element in the natural order of tattwic appearance. Therefore, the cosmic prana is the energy of God himself, it is the gift of God, which we carry from the moment of our creation, and it is the underlying prana shakti in all tattwas. The nirmana, alambanam, vinayaka and vinashi chakras are the psychophysiological functions of the cosmic prana shakti. They form our life, maintain our life, control our life, and when the time comes they destroy our life.

In the nirmana chakra or the generative cycle everything begins with akasha or ether. Akasha is *shoonya* or void. In this shoonya, all five tattwas exist, however in their latent state and waiting for their appropriate time and opportunity to manifest. Therefore, akasha is a state of expectation. Here everything exists as a potential. In nature, according to marma yoga, akasha is a symbol for the season of early spring, when the entire nature is waiting to be awakened. The same takes place in our inner nature. We have our own idea and potential about something, but we are still waiting for the proper time and opportunity to manifest. We are waiting for an event. The event happens when vayu tattwa starts its manifestation in akasha. Due to the movements of vayu friction occurs, which causes heat or agni. The heat of agni causes vapour to arise and liquefaction and jala takes place. Ultimately from jala and its power of cohesion prithvi or our body is formed.

Akasha creates vayu. Akasha or space is the prerequisite for vayu or air and vice versa. For the manifestation of sound, which is the specific tanmatra of akasha, akasha needs vayu; for manifestation of movement vayu needs akasha. Vayu creates agni; without vayu there is no agni or fire. Agni creates jala; without fire there is no vapour or jala, water. Jala creates prithvi; without jala and its cohesive property there is nothing to hold together prithvi or earth. Prithvi creates akasha; in ether we again become nothing. There is no beginning or end in the tattwa chakra.

Nirmana chakra

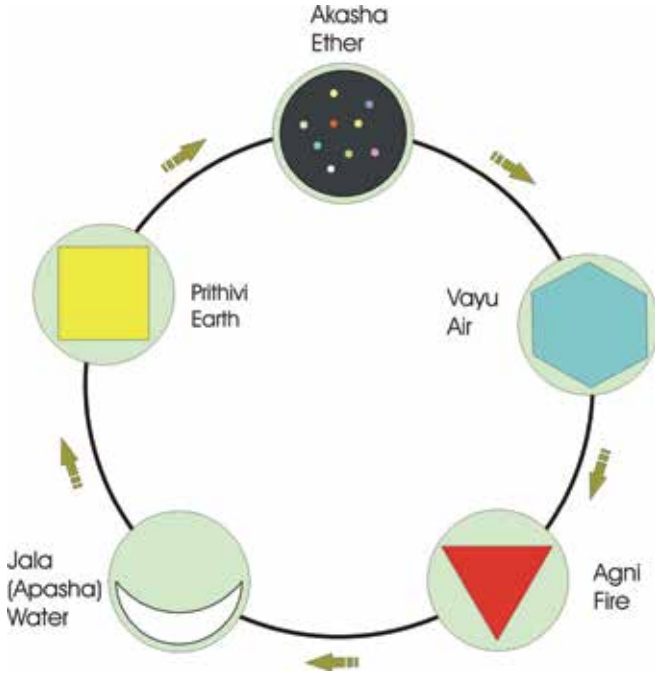


Figure 3: Nirmana chakra or creation of pancha tattwas

The principles of the nirmana chakra or the generative circle are:

- creation
- transformation

The principle of creation describes how creation starts in the macrocosm and microcosm, how from the most subtle prana shakti prithvi tattwa or our microcosmic body develops.

The principle of transformation describes that each tattwa appears as the result of transformation from the previous one.

Through the nirmana chakra, energy flows in the clockwise direction.

Alambanam chakra

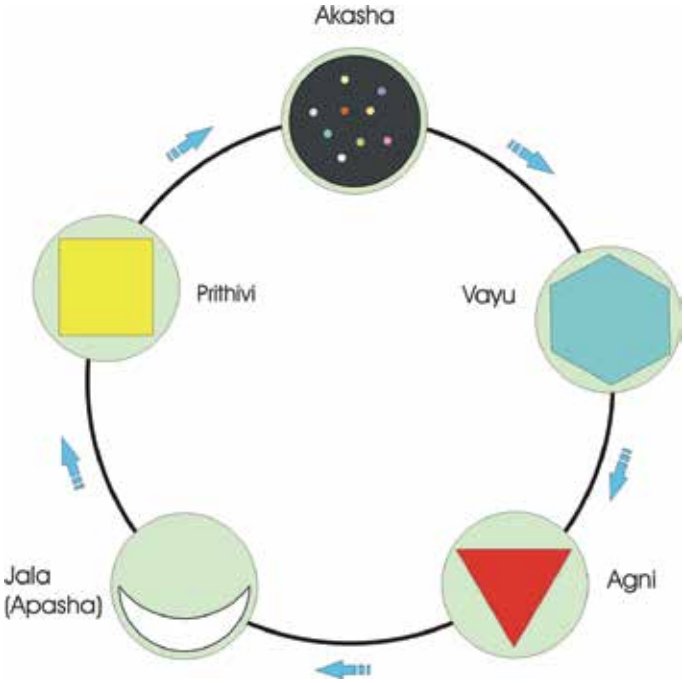


Figure 4: Alambanam chakra or supporting/protecting chakra

Through the principle of alambanam chakra or the supporting circle we see how the condition of each tattwa is responsible for the condition of the next tattwa, and how the condition of each tattwa depends on the condition of the previous tattwa. Here we see how each tattwa hands over its prana shakti to the next tattwa and supports the next tattwa in the tattwa chakra. This means that:

- The condition of akasha tattwa is responsible for the condition of vayu tattwa and the condition of vayu tattwa depends on the condition of akasha tattwa.
- The condition of vayu tattwa is responsible for the condition of agni tattwa and the condition of agni tattwa depends on the condition of vayu tattwa.

- The condition of agni tattwa is responsible for the condition of jala tattwa and the condition of jala tattwa depends on the condition of agni tattwa.
- The condition of jala tattwa is responsible for the condition of prithvi tattwa and the condition of prithvi tattwa depends on the condition of jala tattwa.
- The condition of prithvi tattwa is responsible for the condition of akasha tattwa and the condition of akasha tattwa depends on the condition of prithvi tattwa.

Through the alambanam chakra we see how tattwas are handing over prana shakti, feeding, nourishing and supporting each other. In this way they are also protecting each other. In the Chinese philosophy of Taoism, this relationship between tattwas is called 'mother–child' relation. From our normal life we can see this particular role of the mother. Mother always takes care of her child, feeds, nourishes and protects it. When the mother is imbalanced or sick, the child is in danger to become imbalanced or sick. When the mother is healthy, the child will be healthy. Alambanam chakra is related with the process of anabolism. When we need support to build up ourselves, it is related with the period of growth in our life.

Vinayaka chakra

Through the principle of vinayaka chakra or the protecting/controlling cycle we will see how each tattwa has protecting and controlling functions. The principle of protecting/controlling circle or the vinayaka chakra describes that the condition of each tattwa protects/controls the condition of the second next tattwa. It means that prana shakti of each tattwa protects/controls the prana shakti of the second next tattwa in the tattwa chakra.

What does it mean? It means that, if the condition of one tattwa is malfunctioning, then the particular tattwa is no longer in a condition to hand over its prana shakti to the next tattwa in the tattwa chakra system. It cannot support, nourish or protect the next tattwa, and there is a possibility that the next tattwa in the tattwa chakra system could be imbalanced. In this case, the previous tattwa of the malfunctioning tattwa will take the protecting/controlling roles.

For instance, if tattwa vayu is in a malfunctioning condition, it will be unable to hand over its prana shakti, feed, nourish, support and protect tattwa agni, and for this reason agni will be weak. To avoid this situation and to protect the condition of tattwa agni in the normal state, the protecting/controlling role will be overtaken by tattwa akasha, which is the second next tattwa in the tattwa chakra system. Tattwa agni is very important for our wellbeing. It is the energy of our life and our self-identification. If it is weak, we will lose our prana shakti, our self-identification, self-esteem, self-confidence. Tattwa vayu is the most subtle tattwa, full of prana or vital energy. It symbolizes our psychic condition and we manifest our emotions through the tattwa vayu. Therefore, our mind and emotions in this particular situation are not working in balance, and as a result we have a state of imbalanced prana shakti and self-identification. From the principle of the alambanam chakra supporting/protecting circle we know that the condition of each tattwa is responsible for the condition of the next tattwa, and that

the condition of each tattwa depends on the condition of the previous tattwa.

Due to the imbalanced condition vayu tattwa is no more responsible for the condition of the next tattwa agni as in the alambanam chakra; and tattwa agni becomes weak and imbalanced. From the principle of vinayaka chakra we know that when such a situation occurs, then each tattwa has the protecting/controlling function over the second next tattwa in the vinayaka chakra. In this case it will be the akasha tattwa, which will take over the protecting/controlling function over the condition of tattwa agni and balance the condition. If we know that the tattwa vayu symbolizes the psychic state of our microcosmic system, then it is understandable that, when our mind and emotions are unstable and not harmonious (without air there is no fire), we will as result lose our self-identification, self-esteem and self-confidence. Then who other could help us than our own consciousness? Therefore, in this particular situation akasha tattwa which symbolizes our consciousness will have the protecting/controlling function and will help our agni or 'I'-ness to re-establish and receive the harmonious condition.

In Chinese medicine, this kind of relationship is called 'grandparent-grandchild' relationship. In our normal life we can see this particular situation very often. If the mother (vayu) is sick, she cannot feed and take care of her child (agni). Usually the grandmothera (akasha) takes care and the control-role over the grandchild (agni) and protects the child from all unstable and harmful conditions.

Both chakras, alambanam and vinayaka, have the protecting and supporting functions. In chakras alambanam and vinayaka, the flow of the subtle prana shakti through the nadi system is in clockwise direction.

According to the principle of vinayaka chakra, each tattwa protects/controls the condition of the second next tattwa in the following order:

- Akasha tattwa protects/controls the condition of agni tattwa

- Vayu tattwa protects/controls the condition of jala tattwa
- Agni tattwa protects/controls the condition of prithvi tattwa
- Jala tattwa protects/controls the condition of akasha tattwa
- Prithvi tattwa protects/controls the condition of vayu tattwa

Vinayaka chakra is related with the process of metabolism, which has the protecting and controlling functions.

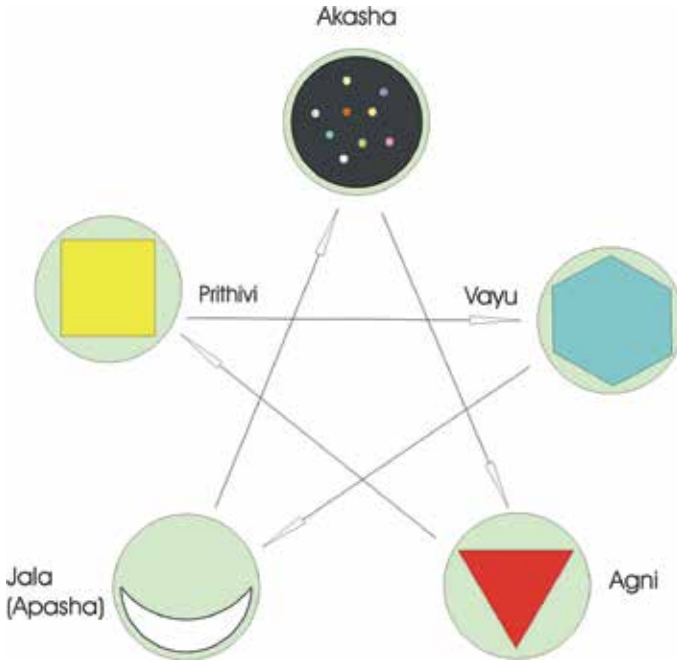


Figure 5: Vinayaka chakra or protecting/controlling chakra

Vinashi chakra

The principle of vinashi chakra describes how the process of imbalances begins, how diseases start and how this could lead to destruction or death. We could say that it is a process of decay. All diseases start on a subtle level, with imbalance of prana shakti and vayu tattwa; and then step by step it reaches the physical form of disease. Therefore, we could say that the chronic mental and physical diseases, from which we suffer most commonly, are the result of imbalances of prana shakti and vayu tattwa of the past. In this manner, through the principle of vinashi chakra we can understand the modern theory of psychosomatic diseases. By modern medical theory, almost 90% of diseases have psychosomatic roots. Here we have to remember the words of our guru Paramahamsa Satyananda Saraswati, which will help us to understand vinashi chakra better.

> Prana is the base of human health and illness. Even a psychological illness can be treated by supplying prana. Therefore, in yoga the hypothesis is that all diseases are caused by improper distribution of prana in the physical body. Even those diseases which are regarded as psychological in nature are actually caused by an imbalance in the pranic distribution.
>
> —*Swami Satyananda Saraswati*

In the vinashi chakra or the destructive circle, when destruction is taking shape, prana shakti flows in the anti-clockwise direction. According to this circle, prana shakti of prithvi tattwa will destroy jala tattwa, prana shakti of jala tattwa will destroy agni tattwa, prana shakti of agni tattwa will destroy vayu tattwa, and prana shakti of vayu tattwa will destroy akasha tattwa. We can say that the vinashi chakra is also the natural way of retreat of prana shakti and tattwas to their own source or cosmos. As we know, at the end of our journey on earth, with the last exhalation, the maha prana leaves our body and returns to its source in the cosmos.

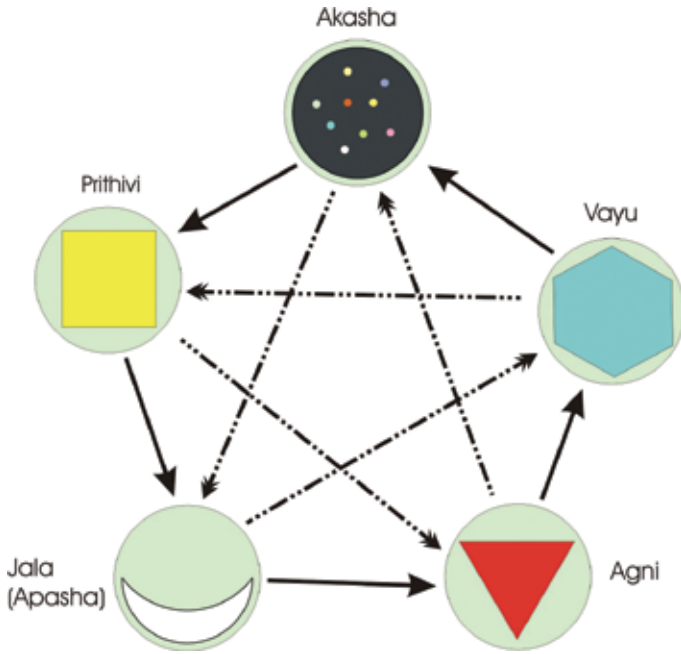


Figure 6: Vinashi chakra or destruction chakra

Prithvi ⇒ jala ⇒ agni ⇒ vayu ⇒ akasha ⇒ source/ cosmos.

Vinashi chakra is the period of catabolic process, and decay occurs in the entire body, mind and pranic systems. Through the vinashi chakra we can identify the process of illness, which organs are in an imbalanced state through the corresponding organs and which belong to corresponding specific tattwas.

We can see that in the nirmana, alambanam and vinayaka chakras the pranic and tattwic flows occur through the subtle energy channels or nadis in the clockwise direction and that in the vinashi chakra the pranic and tattwic flows occur through the subtle channels or nadis in the anti-clockwise way. This is why in yogic asanas we rotate our body or parts of the body first in the clockwise direction and then in the

anti-clockwise direction. This brings us to the dynamic equilibrium or homeostatic state between creation, support, control and destruction.

Therefore, pancha tattwas are not independent entities, but they are closely linked with each other via nadis. Each tattwa is controlled and regulated by each other, and each tattwa is guided and regulated by each other.

Pancha tattwas should not be seen only from the physical aspect, they represent five subtle qualities of our energy and consciousness. They are the most subtle attributes of our inner nature. We can say that pancha tattwas are different dimensions of our energy and consciousness.

It is very important to understand that the entire nature is composed of prana shakti and pancha tattwas. Our entire surrounding is composed of prana shakti and pancha tattwas. Our physical, mental and energy bodies are composed of prana shakti and pancha tattwas. Nothing exists in this world which would represent only one tattwa. Each entity contains all pancha tattwas; however, one or two tattwas can predominate. Then we call that entity by the name of the predominant tattwa, and then that specific entity has most properties of the specific tattwa. The link between individual tattwas should be understood as conceptual connection.

According to the principle of pancha tattwas, tattwas represent the material base for creation of the material world, and the subtle base for creation of our subtle psychological, mental and emotional world. There is interdependence between them, and also interacting limitation or inhibition, which determines the state of their constant movements and changes.

The principle of pancha tattwas explains their mutual support, protection and control; it describes their mutual functions, mutual balance, mutual exaggeration of action, mutual counteraction and the link between them.

Marma yoga classifies pancha tattwas through different categories, natural phenomena, pulses, organs, tissues, emotions, and so on. It interprets the connection between

physiology and pathology of the human body, prana shakti and mind with emotions. It describes the natural environment with the law of mutual support, exaggeration and counteraction of the pancha tattwas. For the marma yoga therapist, the principle of pancha tattwas is the basic and leading subject. Without it, it is not possible to heal according to the traditional principles of marma yoga.

The theories and principles of ida-pingala, gunas, koshas, dhatus, srotas, nadis, prana, chakras, marmas and the theory and principles of pancha tattwas are supplementary to each other, and we cannot separate or isolate them.

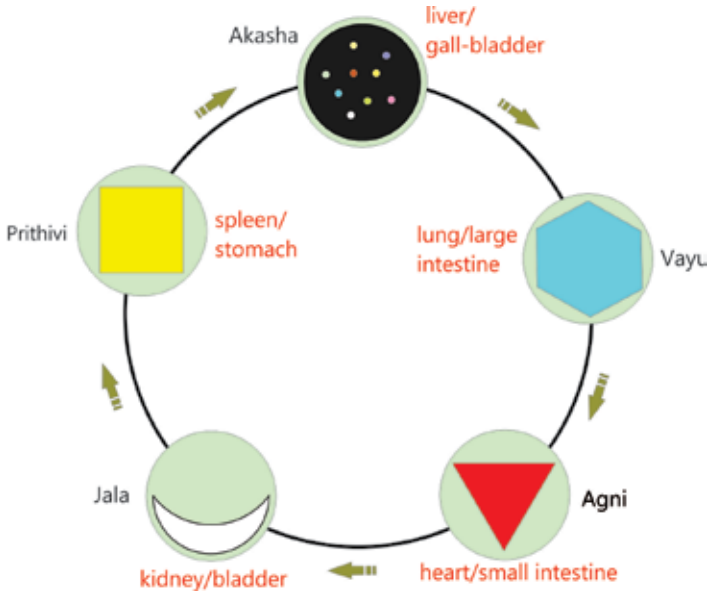


Figure 7: Sharira chakra (pancha tattwa with body organs)

In marma yoga it was well known that external and inner factors affect our body, prana shakti and mind, and that they are responsible for our health and illness. The science of marma yoga describes these factors through identification and knowledge of pancha tattwas. In marma yoga these

external and internal factors are called the factors which cause diseases, such as seasons, climates, food, way of living, habits, way of thinking, working conditions, family and social surroundings, stress, emotions. They are the subject of marma therapy. The stages or the process of a disease, how it starts and how it develops, all this is unique in marma yoga, and this knowledge is important to a marma yoga therapist.

Pancha tattwas are five powerful forces that constantly flow in cyclic movements. They are not passive and motionless; they are changeable, they transform themselves and become another with a different quality of nature. They represent the dynamic changes and balances, which are our fundament or base of physical, emotional and subtle wellbeing.

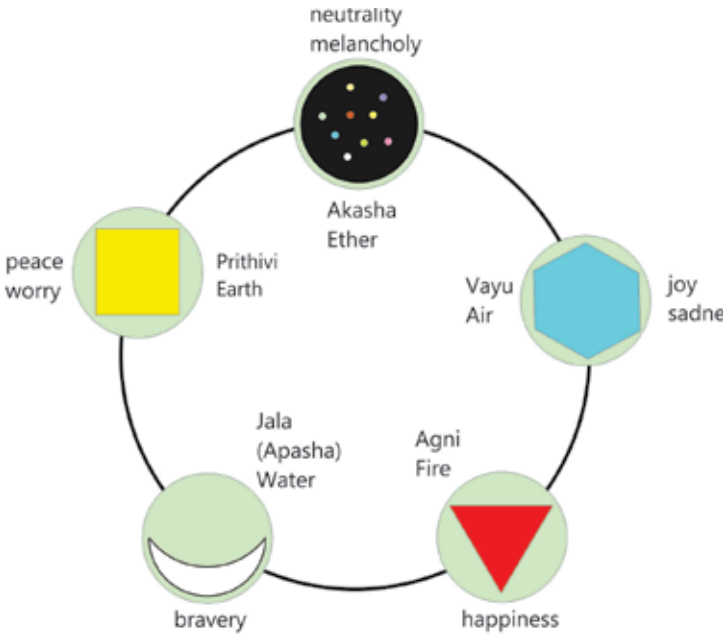


Figure 8: Manobhava chakra (pancha tattwa with emotions)

So let us travel through the subtle psycho-physiology of pancha tattwas!

AKASHA TATTWA PERSON

Namaste akasha!
According to marma yoga the pancha tattwas manifest in a chakra or cycle. Everything begins with akasha or pure unmanifest cosmic consciousness, which is the source of everything.

Marma yoga explains akasha with early spring and says that the early spring is the time when akasha is the most dominant tattwa in our outer and inner nature. In the external nature, the early spring is the time when the entire nature is in a dormant state and waiting for its opportunity and time to manifest, awaken, arouse and bloom. It is waiting for the warm vayu to flow. The same happens also with akasha within our inner nature; everything is waiting in expectation to be manifested. According to marma yoga, the gunas of akasha are still, cool, calm and static and represent the light or heat of agni. The agni of akasha may become shining and change its nature to something entirely different than its previous nature.

Marma yoga interprets this property as *bhuta agni* or the potential of fire, that could wake up. Akasha is the only tattwa which has the potential to change its nature to something entirely different. According to marma yoga, akasha is the tattwa of the body organs liver and gall bladder, which also have the property of fire or hotness. Besides the link to vishuddhi chakra, the akasha tattwa also has its link with manipura chakra, the centree of agni, which is shining and hot. Manipura chakra with its prana shakti supports and controls all organs of the digestive system. It also supports and controls the liver and gall bladder. Manipura chakra is the tattwa agni, and agni tattwa has the tanmatra of roopa or form. The tattwa agni represents the jnanendriya or the sense of sight and the sense organ of the eyes, thereby it is responsible for our eyes and sight. There is a subtle connection of akasha tattwa via the nadis with the body organs of the liver, gall bladder and manipura chakra.

We can find a close connection of eye diseases with the imbalanced state of akasha tattwa and manipura chakra.

Akasha is the medium through which the vayu tattwa manifests. Akasha is the tattwa of vishuddhi chakra and is essential for communications. For all kinds of communication, we need space and air. It is the communication between akasha and vayu. It is the communication between us and our outer world. Akasha tattwa plays a very important role for communication between itself and vayu. Vayu is the dynamic manifestation of the static akasha. It is the communication between consciousness, mind and 'I'-ness. It is the communication between vishuddhi, anahata and manipura chakras. Through this communication we can explain changes in the biochemical results, such as the sgpt, sgot, cpk, of the liver blood test of a person with a heart attack.

Manipura chakra is the energy centre of agni tattwa, which has its seat in the heart and small intestine, and manipura chakra is through agni tattwa in close relation with the liver and gall bladder. The anahata chakra is the energy centre of vayu tattwa, which has its seat in the lungs, where the blood circulation begins. It is responsible for oxygenation and the functions of the heart and agni and akasha tattwas. Vishuddhi chakra is the energy centre of akasha tattwa and has a subtle and close relation through the nadis with the liver and its function and process of metabolism. It is responsible for the functions of vayu and agni tattwas. Therefore, we can say that during a heart stroke the three chakras and corresponding tattwas with their relative organs are in an imbalanced functional condition.

The yogic practice of ujjayi pranayama with khechari mudra is another example of close communication between manipura, anahata and vishuddhi chakras.

Physical and mental attributes of the akasha person

The akasha as people are manager types and fighters, very sensitive to external impulses; they are impulsive, instinctive and irritable. By nature, the akasha person can be aggressive,

contradictory and intelligent. This intelligence comes from akasha's intuition. Akasha people react to provocation and they have no patience. They have good memory, always think about their own actions as right; akasha people like stimulants and need opposition. They are authoritative, bony with the nose turned up. Akasha persons are philosophers, enthusiasts for new projects, religious and the adrenaline type.The akasha person is fond of spiritual and charitable work.

The younger akasha person has low intellect and good muscles, while in middle age the muscles are weakened and the intellect is good. Akasha is lean and has temperament, physically weak, but with a strong intellect. The functions of glands are imbalanced, as are the liver and suprarenal glands. At middle age the vital functions become weakened. All problems are taking place in middle age, when akasha is worn out because of the turbulent life. The akasha person likes to speak about problems, problems with stomach, heartburn, acidity, digestive disorders, and takes medicines. At the same time, akasha is motivated to work and easily leaves it unfinished, likes to walk to and fro in the room and has a strong personality. Akasha as a person is nervous, authoritative, does not like orders and is disobedient. Akasha people like movements.

Akasha is the tattwa, which is the beginning of everything; it is dynamic evolution, action, acceptability and maturity. If akasha tattwa is in a deficit state, an individual cannot make changes necessary for a successful life. Such a life is very hard, full of suppressed anger and disappointments. Through akasha tattwa the communication takes place with inner and outer natures; the akasha person begins to realize himself in connection with other people and the external world.

Children evolve on the base of akasha tattwa and on the base of their individuality in relation with their parents. The akasha child with a healthy akasha matures and grows in harmony with its own self. The person with imbalanced akasha has suppressed anger or could be a person prone to

excessive compromise. Avoiding all conflict situations, the outcome may be conflicts with his own self. How one acts in a state of sudden anger depends on the condition of akasha tattwa. It depends on the long-term potency of tattwa and the vitality of prana shakti in the specific moment. Many akasha people lose their concept of life in a certain phase of their life. This is the situation when creativity and aspiration have to be expressed. In their life they are confronted with stagnation, and the outcome is anger, irritability and bitterness. Further results of such condition are physical symptoms. If we treat the physical symptoms without solving the emotional stress, the attained effect is only on the surface level and for a short time. This would be only suppression of the physical expression of emotions, however the symptoms will return and a more serious illness could arise.

The akasha person likes fatty, rich food and likes to consume stimulants. The akasha person has no relaxation and has a chronic bad condition of the body. If the energy of the liver is confined in the liver the result is the blockage of energy in the liver (psychotic and other psychic conditions). In this case akasha becomes fat, self-destructive and passive. He feels intuitively that he has to make a step forward in life, but cannot make the first step. He has a strong tinnitus, the liver and gall are affected. The liver as the akasha organ is a military strategist, responsible for the condition of the body, energy and mind. It transports and stores blood, it acts on muscles and ligaments. During rest blood returns to the liver. This is why after dynamic asanas we should rest in shavasana.

The akasha person is tough and has the stubborn energy of a young person, which strikes roots in earth and quickly rises up high. One does not rest, pumps one's strength from the earth, grows slowly, and when he reaches a certain condition he stays tied to his home, where he belongs. As akasha he matures in himself.

The spirit of creation lies in akasha or the liver. The gall bladder is responsible for digestion. Indecision of akasha comes from weakness of the liver and gall bladder.

Menopause is the time of akasha and agni. According to marma yoga, akasha tattwa and its organ, the liver, is responsible for the menstrual cycle. The akasha imbalances begin because of the psychophysical factors: anger and depression, menstrual disorders, problems with bones and joints (*asthi dhatu* or bone tissues belong to akasha tattwa), circulatory and psychological disorders.

The summit of accumulation of prana in akasha tattwa in the 24-hour energy circle or *kaala chakra* is between 11 pm and 3 am. From 11 pm to 1 am the pranic summit is in the gall bladder, and from 1 am to 3 am it is in the liver. By this time one is most creative and determined, but this could also be the most critical time for akasha. According to *ritu chakra* or the seasonal wheel, in spring (March, April and May) akasha is dominated with energy in the outer and inner nature. However, the spring season can also be the most critical season for the akasha person. Healing or nursing has to be done at the time according to kaala chakra and in the season according to the ritu chakra. This is the appropriate season for purification with the yogic shatkarma and ayurvedic pancha karma.

Akasha needs physical exercises and mental relaxation. For therapy we propose yogic practices like dynamic asanas for manipura and vishuddhi chakras, yogic practices for eyes, cooling pranayamas like sheetali and bhramari, kaki mudra, yoga nidra and meditation with the mantra *So Ham*.

Person with rajasic akasha

The energy of a person is daring, brutal, competitive. In akasha a force drives one into movement. It is the force and mobility of vayu.

Akasha needs to go up to the limit and attains excellent results only while under tension. He cannot make any progress if he is not under pressure. Akasha works without planning, does not regard any barriers, and works on several things at the same time irrespective of consequences. He accuses others and is aggressive.

The rajasic akasha person is tensed and flatulent, has digestive obstructions, migraine, goes quickly to the doctor and takes medicines, as he wants quick solution.

Physically: Rajasic akasha has vertical cracks on the lips, hard nails, muscle cramps, pains in the neck and shoulders, injuries of the Achilles' tendon, sciatica, pain in the temples (temporal), stinging pain, headache with disturbed sight (eyes), dizziness, tinnitus, irregular menstruation (the blood for menstruation comes from the liver), PMS (cramps, flatulence, headache, emotional instability, acute fear), digestive disturbance, ulcer, heartburn, gas, cysts, swelling, sebaceous glands, malignancy of breasts, hypertension, migrating pain (moving from one point to another), arteriosclerosis, cold, stroke.

Psychically: Rajasic akasha is extremely serious, does not relax easily, is obsessed by movement and attaining the goal, authoritative, aggressive and irritable, has violent outbursts of anger; he is a workaholic, self-destructive and does not like restrictions.

Tamasic akasha

Physical: Chronic tension in the neck and shoulders, insomnia, allergy of all kinds, itchy eyes, foggy sight, tension in the eyes, dry eyes, photophobia, twitching of the eyelids and weak urethra. After long reading he has very tired eyes. During PMS she is depressed, has chronic sterility, chronic headache, very weak menstruation, difficulties with digestion, changeable blood pressure, and does not digest milk.

Psychic: Anxiousness, indecision, restlessness, embarrassment, humility, oppressed anger, self-accusation. Is not creative, has depression, incapacity, hopelessness, and needs external stimulation in order to act.

Basic characteristics of akasha

Akasha is connected with sound and hearing. We need akasha or space for life, movement, growth and communi-

cation. Akasha in the body is represented by mouth cavity, nostrils, alimentary tract, respiratory tract, stomach and breasts.

Psychologically akasha gives liberation, peace, expansion of consciousness. Akasha is responsible for all-pervading love, compassion, charity, pratyahara, the feeling of discrimination, isolation, emptiness, feeling ungrounded, insecurity, sudden outbursts of anger, passions and melancholy.

- Nature: mixed
- Quality: dry, cool, calm
- Colour: black
- Tanmatra: shabda or sound
- Karmendriya: vak or vocal cords and organs of articulation
- Jnanendriya: srotra or ears
- Mental state: intuition (prajna), unconscious mind
- Kosha: anandamaya kosha
- Prana vayu: vyana
- Point of the compass: middle and above
- Direction of breath flow through the nose (swara): diffused
- Taste: sharp, piquant
- Related organs: liver and gall bladder
- Time of energy surplus: 11 pm–3 am
- Emotion: all-pervading love, sudden anger, melancholy
- Season: spring
- Planet: Jupiter

VAYU TATTWA PERSON

Namaste vayu!
The nature of vayu tattwa or air is movement. In the material sense vayu tattwa is invisible. In this subtle phase matter is still in invisible form. Vayu is the second state of consciousness and energy. We can explain it as the energy of movement. In the physical body vayu enables the feeling of sparsha or touch, which we can feel through the sense organ twacha or skin. Sparsha or touch is the tanmatra or the subtle essence of vayu tattwa, and the jnanendriya or the organ of knowledge about that touch is twacha or skin. Mentally it is linked with the subconscious mind. It is also connected with the intuitive body.

The gunas of vayu tattwa are mobility, dryness, coldness and change. The nature of vayu is very changeable and sensitive. It is the most subtle tattwa. Vayu sends energy into the lower part of the body for the metabolism of water, the state of skin and respiration. Emotions are sadness and indignation. These are the main characteristics of vayu.

Physical and mental characteristics of a vayu person

The vayu person is inaccurate, not precise while talking, has a sad sound of voice and many problems with skin – which is considered the third lung – allergy and itching. The vayu person is very sensitive to allergenic substances. Stress causes rash. The vayu person has conflict with the father, is attracted to beauty, artists, and philosophers, enjoys an intellectual conversation with like-minded people, believes in something and does not like incoherent chatter, prefers being alone, likes quality and not quantity, does not like discipline and regularity, likes high moral standards and recognizes the interior of a person. The vayu person is often sad, regrets loss and waits for what the future will bring. Wisdom, principles in life, order, regularity, distinction between harmful and innocuous are qualities which the vayu person would like to attain, but is far from them. Lungs and

large intestine are organs of wisdom, so the vayu person feels everything through the intestines.

Physically the vayu person is lean and slim, with very dry skin which cracks, especially on the legs. The hair is very dry and fragile, nails are small and their ends are split. The eyes are small and restless, the lips cracked, and the mucous membrane dry. A vayu person is very tall or very short. Joints and veins are distinctive and visible. A vayu person has problems with digestion, constipation or diarrhoea, has flatulence and is full of gas.

A vayu person is unsteady, with changeable moods, he often sheds tears; energy varies and the person is often tired and has insomnia. A vayu person is not attached; loves intensively, but can quickly forget love and turn around without any regret. A vayu person is very uncertain and quickly changes decisions and has changeable appetite. Persistence, order and discipline are not qualities of vayu. As air cannot move in a straight direction, vayu as a person fluctuates continuously between plus and minus conditions of prana shakti. Vayu is irrational, impractical and unreal, with very low attachment and easily floats in the sky.

Vayu is responsible for receiving prana from the atmosphere. This source of vitality is the basis for physical, mental and spiritual health. If the person had relational problems with the father in childhood, for example not having had a close connection with him, then this could cause problems with the vayu tattwa in the later period of life. Problems with the child-father relationship usually manifest when the vayu person is imbalanced. Vayu is a subtle tattwa and very changeable. Emotionally vayu is changeable, with changeable health condition, with strong emotions, like sorrow and disappointment. A vayu person is usually out of balance in autumn. As air is never stable, the vayu person moves up and down, never in a straight line. If the vayu person is balanced, then we are talking about a sattwic state of the body and mind. However, this is almost impossible today, because our way of living is dynamic and

disordered. Vayu tattwa is responsible for the quality of our inner life.

A person with excess of vayu tattwa likes to fly to the sky, likes to be in his own world, does not like to have any contact with reality, is not disciplined and has no logical or practical life. However, in the spiritual life he is very rich. A person with predominant vayu tattwa by nature and with yogic discipline can become a good yogi.

A person with deficit of vayu tattwa does not have appropriate behaviour in the professional and social environment, in relationships with friends or when alone. The vayu person becomes very cynical, feels bored in life and is without any willpower. Life of a vayu person runs like the air, cyclically and never stable. Therefore, the vayu person is not stable; lives with emotions, has euphoric moods and depression. He can find emotions, like the feeling of guilt, too much self-criticism, inadaptability, and no self-esteem.

Generally speaking, digestive and respiratory diseases, arthritis, rheumatoid arthritis, pains, insomnia, neurosis, bipolar or manic-depression syndrome, schizophrenia and psychosis are frequent conditions of a person with predominant vayu tattwa.

Rajasic vayu

Physical characteristics: The person has hard and stretched muscles, the spine is bent. He has problems with the spine, neck and shoulders, frozen shoulder, arthrosis, chronic pains, allergies, hayfever, sinusitis, polyps. Sweating is too little, the lung capacity is not sufficient and he quickly gasps for breath, has bronchitis, asthma, anorexia, amenorrhoea, painful genitals during sexual activity, cystitis, digestive problems, irritable intestine, catarrh of the large intestine, dry hair, skin, lips, nostrils, mucous membrane and nails. The person has acne, eczema, psoriasis. The rajasic vayu person is very sensitive to aroma and too dry or too humid climate.

Psychic characteristics: The person has conflicts, withdraws from others, emotions are intensive, has fear of losing

control, is too critical, prone to prejudice and estimates others on the basis of religion and image. He is intolerant to one who is different, he is without any discipline, conservative, irregular and cruel, has low creativity and is a collector.

Tamasic vayu

The main characteristics are chaos and disorder in life.

Physical characteristics: The person has difficulties with obstructed nose, throat, sinus, allergy to food and environment, rash, respiratory problems, allergy, asthma, the skin is dry, has marks and moles, nails are dry and fragile. He is sneezing often, is sensitive to extreme temperature and cannot bear it, has ulcer, digestive problems and aggravated immunity.

Psychic characteristics: The person constantly judges and criticizes others, has deficit of emotions, chronic anguish, has no self-confidence and self-trust, is sensitive to criticism, likes to remember old sorrows, is possessive towards friends and relatives, has phobia, especially agoraphobia (fear of the external world), insomnia, tiredness, exhaustion.

The most beneficial time of vayu is in the morning between 3 am and 7 am. At this time the vayu persons are full of energy. Vayu is the most subtle tattwa. It is the driving force. This is why we propose to a vayu person to get up early in the morning and do yoga practices, to reinfuse the entire mind, body and energy systems with the vayu tattwa. However, this particular time could create crises in the imbalanced vayu persons. It is very common that the asthmatic persons will have asthma attacks early in the morning just at the time of surplus of vayu energy. As the lungs are the vayu organ, in an imbalanced vayu persons with asthma the imbalanced vayu will cause the asthmatic attack.

Autumn is the vayu tattwa season. At this time the outer nature and inner nature are under the predominance of vayu tattwa. With a balanced state of vayu tattwa the person

will have the best time, feel good and in harmony. However, with imbalanced vayu tattwa the person can have depression. The predominantly vayu person will be most mature in the autumn period of life, which is after fifty years.

The vayu person can eat as much as he wishes, but will not put on weight. He is sensitive to foods which are allergenic, has allergy to many foods, digestive problems, loss of appetite, vomiting, problems with breathing, cough, obstructed nostrils, sinusitis, pain in the ears, skin problems, eczema.

To balance a person with predominant vayu tattwa marma yoga proposes:

By nature, the vayu person likes movement, so the vayu person likes yogasanas. Being fragile and subtle, he should practise light and not very dynamic asanas, which especially activate the upper part of the body, the upper and lower extremities. This will affect the flow of the vayu tattwa nadis, change the condition of the pranic flows through the vayu tattwa nadis and balance the condition of lungs and large intestines. These specific asanas will help to ground a vayu person. The best pranayamas for vayu persons are *nadi sodhana* or alternate nostril pranayama and ujjayi pranayama. They should have an appropriate diet to balance the vayu tattwa.

Sound vibrations: The sound of *Om* is not suitable to the person with plus condition or excess of vayu tattwa. It increases it. The mantra *Yam* with exhalation is the most relaxing sound for a vayu person. He should practise it as a meditation practice. Most important for a vayu person is to search for the meaning of life.

Basic characteristics of the vayu type

Vayu is dry, clear, cold and mobile. It is the second dimension of consciousness and energy. Vayu moves through space or akasha and so akasha tattwa is the medium for vayu tattwa. Vayu has no shape, is invisible, but it can be perceived through sparsha or touch. It manifests through the move-

ment of muscles, heartbeat, expansion and contraction of lungs. Sensory and nerve impulses travel to and from the brain under the influence of the vayu tattwa, which is responsible for breathing, digestion, movement of intestines and for eliminations. The flow of thoughts, wishes and willpower are under control of vayu tattwa. Vayu tattwa gives us happiness, refreshment, joy and excitability. Together with akasha it is responsible for fear, anxiousness, sadness, insecurity and nervousness.

- Nature: aimless
- Quality: movement
- Colour: grey-blue
- Tanmatra: sparsha or touch
- Karmendriya: pani or hands
- Jnanendriya: twacha or skin
- Mental condition: psychic, subconscious mind
- Chakra: anahata
- Kosha: vijnanamaya kosha
- Prana vayu: udana
- Direction of the compass: north
- Direction of breath flow through the nose (swara): slanting
- Taste: sour or acidic
- Related organs: large intestine and lungs
- Time of the energy surplus: 3 am–7 am
- Emotion: happiness and sadness
- Season: autumn
- Planets: Neptune and Saturn

AGNI TATTWA PERSON

Namaste agni!
Agni or fire is the third tattwa and the first tattwa which can be seen. Agni is the third state of consciousness and energy, the first visual manifestation. Because of light we can see shape. Agni tattwa is responsible for perception of shape and sight through the eyes. Without the presence of shape, we cannot see form, and thus there is no existence of attachment. Therefore, agni is also the first phase where ego or ahamkara begins to manifest. As light gives shape to energy, ahamkara too begins to be aware that something else exists outside of it. Thus the seed of individual ego generates.

It is the light of agni tattwa which enables us to see ourselves. This is why the organ of knowledge of agni tattwa is *chakshu* or eyes, and the knowledge is *roopa* or form. It is the first time when we see that we exist, as we can see our own form. Through agni tattwa we can see the world outside of us. It is the light of agni tattwa which enables us to see in front of us and to move. Without light we are in the dark, we cannot see or move. This is why the karmendriya of agni tattwa is pada or feet, which enables us to move from one place to another. Agni tattwa is responsible for the digestive fire, *jatahar agni*, vital fire, *pranagni*, and mental fire, *manasic agni*. Agni tattwa is responsible for physical and mental digestion.

According to the *Charaka Samhita*: 'A man is as old as his agni is old'. The duration of life, energy, metabolism, skin, power, enthusiasm, brilliance and breath of life depend on agni tattwa. One lives long if the agni tattwa functions correctly. When the agni tattwa is weakened or used up, a person is ill or dying. It is the correct functioning of agni tattwa in digestion, on which depends the correct nutrition of body, dhatus, ojas, etc. Five kinds of agni are linked with the pancha tattwas. A balanced agni tattwa cooks the food which has been chosen appropriately and it leads to health.

Agni tattwa is essential for the normal process of digestion. The subtle energy of agni tattwa transforms nutritive substances to nutritive energy and distributes them to each and every cell. Therefore, agni tattwa is responsible for cellular intelligence or cellular consciousness.

Digestion, transformation and distribution are the most important functions of agni tattwa on both physical and mental levels. We need healthy agni for mental and physical digestion, transformation and distribution. On the mental level agni tattwa is linked with the subconscious mind. Gunas of agni tattwa are brilliance, hotness, oily, light, sharp and mobile.

Agni tattwa is responsible for metabolism on both physical and mental levels. Agni as a person is healthy, vital, dynamic, full of enthusiasm, practical, realistic, rational, physically and mentally well developed. He has middle stature, and his skin is greasy. Eyes are sensitive, especially to light. Heart diseases with the agni persons are frequent problems.

On the physical level the seat of agni tattwa is in the heart and small intestines. The pranic surplus in agni tattwa is from 11 am to 3 pm. This is why we are hungry at that time and it is the time when we receive lunch at our ashram; agni needs material to burn.

Physical and mental characteristics of an agni person

For a predominant agni person the characteristics are dynamism, vitality, good health, extroversion, process of assimilation. If agni tattwa is not balanced, it can burn us. When an agni person experiences lack of love in his childhood, did not feel close to his parents or was lonely, it will have an influence on the state of agni tattwa, and agni tattwa could be weak in future. Agni is the tattwa which gives us warmth, happiness. If agni tattwa is low our voice has no warmth, we are quickly tired, and there is no happiness in our life. Our life is full of sorrow, we are not happy at our work and in relationships with other people. We have to be very careful with the emotions of agni.

The agni person is prone to hide sorrow, and in society acts as a happy person. Often such persons are actors, clowns, performing a comic part. In fact, they are sad inside and in their life. If agni tattwa is in excess such person will have exceptionally happy, hyperactive, extrovert and angry characters. The result of the excess of agni tattwa or happy emotions could also be illness. Sometime it happens that the agni person has a cardiac infarct receiving happy news. The outcome of the excess of agni tattwa could be high blood pressure, various cardiac and digestive diseases. We can say that our own agni can burn us. The balanced state of agni tattwa is the condition for a healthy mind, body and energy systems.

Characteristics of an agni person are cold hands and warm heart. Hands and fingers are always restless. Palms and feet are always cold; he has fever waves and strong perspiration. While sleeping he always uncovers himself and then catches cold. He is a panic person, has short breath, and is extroverted, often frightened and emotive, he has the tendency to preserve his own identity separately and to have no friends. In the family environment agni loses the flame and becomes very tender. Agni persons always distinguish pure from impure.

Rajasic agni

High agni dries up the water in the kidneys. A high agni persons likes to be with people, has strong intuition, and when separated from relatives he feels anguish. His goal is union with other people. His nature would like to become one with others, and so he loses his identity. In an agni person everything is much interlaced. After the rajasic state agni always falls into the tamasic state.

The heart is the primary organ of agni tattwa, the seat of the soul and emotions, and it is responsible for inner peace and harmony. The heart is the seat of intelligence and governs thought processes, awareness, mental wishes, spiritual communication. The spirit of the heart is atman that governs over the total spiritual sphere. The agni person likes to be merry, has strong intuition and is emphatic.

Phobia, depression, fear, psychosexual problems, problems with relation to individuals in society are very common in the rajasic state of agni. In the rajasic state the agni person becomes nervous, irritable and has too much energy, which he has to spend, and for that reason he constantly seeks new opportunities.

Physical characteristics: Sweating, inflamed skin, wounds, inflamed mouth, red tongue, troubled speech, insomnia. He wakes up early and makes plans for the day. He has fever rush, arrhythmia, vertigo, fainting, palpitation and angina pectoris, and the focal point of pain is in the left shoulder.

Psychic characteristics: Inappropriate laughter in certain situations. He has bad concentration, changeable mood, stage fright; has no appetite, has desire for icy drinks and too much energy and great courage. He needs stimulants of coffee, black tea, alcohol, cigarettes, and so on.

Tamasic agni

Physical characteristics: The person is pale, has superficial breathing, tinnitus, rash, eczema, insomnia, digestive disorders, and dizziness; sweats profusely if tired and nervous, has hypotension, tachyarrhythmia.

Psychic characteristics: Obliging, bad judgment in love relationship, desires to be accepted, has emotional problems, fear, desire to run away from problems. He does not think logically, has confused thinking process, loss of passion, exhaustion, and is too much or too little communicative. Stress comes when the door of the heart is open or closed. Person with predominant agni tattwa should not be together with a person with predominant akasha tattwa.

To balance a person with predominant agni tattwa, marma yoga proposes: active and moderate dynamic yoga-asanas, which will balance the flow of energy through agni nadis and balance the pranic conditions of the heart, small intestine, liver and gall bladder. Chandra bheda and bhramari pranayamas are very appropriate for persons with predominant agni tattwa. Touch suits and balances them

and they like massage. For relaxation they should practise the mantra *Ram* with exhalation. Persons should have appropriate diet for predominant agni tattwa.

Basic characteristics of an agni person

Qualities of agni: Brightness, hot, dry, sharp, mobile and piercing. Agni tattwa is a radiant energy. It is active and changeable. Agni tattwa is the fire of the solar plexus, which regulates our body temperature, metabolism, digestion, absorption and assimilation. Agni tattwa is our intelligence. It is responsible for transformation. It gives us light and enables us to see the shape and perceive it through the eyes. Agni tattwa also gives us the feeling of warmth. It is responsible for sight and metabolism. Awareness of ego generates under influence of agni tattwa. Happiness and joy, attentiveness, comprehension, receiving, extensiveness are qualities of an agni person. Agni tattwa is responsible for anger, envy, criticism, ambition, competition, hate.

- Nature: hot
- Quality: warmth, expansion
- Colour: red
- Tanmatra: roopa or form
- Karmendriya: pada or legs
- Jnanendriya: chakshu or eyes
- Mental condition: subconscious mind
- Chakra: manipura
- Kosha: manomaya kosha
- Prana vayu: samana
- Direction of the compass: south
- Direction of breath flow through the nose (swara): upwards
- Taste: bitter
- Related organs: heart and small intestine
- Time of energy surplus: 11 am–3 pm
- Emotion: happiness, joy and anger
- Season: summer
- Planets: Sun and Mars

APAS/JALA TATTWA PERSON

Namaste jala!
Apas or water in the physical body symbolizes liquidity. Therefore, whenever we think about fluidity of the body we should have in mind the element of water. Jala represents the fourth state of consciousness and energy. The mental apas represents mahat tattwa, in which are contained experiences of manas, buddhi, chitta and ahamkara. Apas or water is the source of all subtle mental activities. Apas tattwa is linked with pranamaya kosha or the energy body. Tanmatra of the jala element is rasa or taste, and the jnanendriya or organ of knowledge is jihwa or tongue. Water is a subtle element. Our body contains 75 % of liquid matter or water. So in fact we are a very liquid system.

Marma yoga says that in jala are stored our life force, power and our genetic code. The essence of prana is in the kidneys, which are the organ of jala or water. Pranic activity of thyroid, reproductive, suprarenal glands and the entire system of endocrine glands are under the control of jala tattwa. Our mental body is under the influence of jala tattwa. Stress, lumbago, sciatica, impotence, menstrual problems are imbalances of jala tattwa. Jala tattwa functions throughout our entire mind, body and energy systems. It moves slowly and is not very changeable. When in winter the life force in the external nature is tranquil and silent, the life force in our inner nature is tranquil and silent too. In jala tattwa we have our energy, waiting for further activities. Jala tattwa is responsible for our willpower and ability to understand our own potential.

Jala tattwa is important. It has in itself the qualities of the three previous tattwas and it is present everywhere, in hormones, blood, tears, urine, enzymes and all body fluids. The result of imbalanced jala tattwa in some people manifests as nervousness of prana, which occurs due to the deficit of jala tattwa, and in this case people have no reserve energy. This deficit of jala tattwa produces restlessness,

the nature of rajas or a hyperactive or workaholic state. In such cases the ida quality of prana shakti in jala tattwa is in a deficit condition. When jala tattwa is balanced, the jala person is in harmony with ambitions and with the inner nature. In jala tattwa we have our own innate essence, which determines the constitution of our mind, body and energy systems and our ability in all phases of our evolution, from the embryo to our mature age. If jala is unbalanced, the prevailing emotion is fear. Various forms of phobias are results of imbalanced jala tattwa.

Jala tattwa is responsible for our longing, lust and fear. Fear, lust and longing go together. We are afraid that we will lose the object of longing and lust. Imbalances of jala tattwa produce anxiousness, suspicion, paranoia, different kinds of chronic fear and anxiety in a situation which has no relation with reality. It is very difficult for diagnosis as we do not like to open our emotions, we are afraid of ourselves. Diagnosis is possible through the movements of the body and body parts (legs are restless), expression of eyes (eyes are restless and look downwards). A person with predominant jala tattwa will always try to hide the movements of the body and of the eyes, but unsuccessfully. He always tries to suppress his emotions.

We find it during the practice yoga nidra; some people cannot relax their eyes (we can see the tremors of their eyelids) or parts of their body, especially the legs or arms (we can see the restlessness of the legs or arms). It is very important to discover and understand the root of these problems. On the other hand, we also find jala tattwa disharmony as fear, which such people try to suppress by emotions of extreme courage and excitement. Such persons are adrenalin types and like adrenalin types of sports. They like situations where they produce a large amount of adrenalin, because only then do they feel alive and vital. They have to stimulate their excitements.

Physical and mental characteristics of the jala type

Jala persons are pale and lean, cold, grey, have very early grey hair and are puffed up under their eyes. They have dark rings around the eyes and are chronically tired, they think a lot about the past and have no energy. According to marma yoga and other traditional medicines, kidneys, the jala tattwa organs, contain the genetic code, carry the fire of life, contain the basis of ida and pingala qualities of prana shakti of the entire body, and represent the pole of agni and jala tattwas. Kidneys nurture bones and brain. Hair and hearing are also under the influence of kidneys or jala tattwa. Tinnitus, vertigo, pains in the heels and knees are symptoms of imbalances of the kidneys or jala tattwa. Kidneys or jala tattwa provide energy to the entire body and all organs. When the body or parts of the body are cold, it indicates the deficit of pingala quality of prana shakti. If they are hot, it indicates deficit of ida quality of prana shakti. Deficit of pingala quality of prana shakti means surplus of ida quality of prana shakti.

The jala person is a leader and likes to lead others, takes care of them, and voluntarily helps others. He is a good karma yogi. If there is health, the jala person will be very persistent. He enjoys hearing classical music and tragic opera. With sentimental music he changes his mood and becomes sentimental, he likes to play instruments and this relaxes him. He likes meditation with music and silence. The right way for him is always and only his way, he likes solitude and introspection of the inner nature. Group psychotherapy has very beneficial effect for he has lost his self-confidence and is frightened. Especially for him satsangs are very useful. As a person with dominant jala tattwa he feels cold and feels coldness more than others, and he has to be warmed up. He has to economize his warmth in all seasons.

The seats of apas/jala in the physical body are kidneys and bladder. The gunas of apas/jala are liquid, moist, soft, heavy, viscose and cohesive. The most important function of

apas/jala tattwa is cohesion. It is the cohesion which makes jala able to hold prithvi together. This means that apas/jala holds our body and mind together. The most beautiful emotion of love comes from jala tattwa and its quality of cohesion, which enables us to hold one another. Without cohesion or love prithvi or earth will fall apart and there will be nothing to hold us together. Without love there is no life.

Rajasic jala

Physical characteristics: He has bad teeth, problems in the sacral part of the spine, osteoarthritis of the knee and other joints, poor sweat. He has arthrosis, kidney stones, infection of the bladder, problems with prostate, and he is weak in sexuality (early ejaculation and other problems). The jala person very often has headaches which begin above the eyes and eyebrows and on the nape of the neck. He is sensitive to light and noises (generally and especially when he has headache). He has poor concentration, neuralgia, vertigo, tinnitus and imbalances.

Psychic characteristics: These persons are unapproachable and emotional. They withdraw from the outer environment and have fear. They are antisocial, irritated, apathetic, pessimists, distrustful, obsessed with the thought of sex, hypochondriac. They do not forgive. They avoid stress situations; they compare love with fidelity and are fanatics.

Tamasic jala

Physical characteristics: Dryness and thirst, dry and thin hair, baldness, early baldness, grey hair, weak abdominal muscles, pains in the back and knees, limbs are warm, tinnitus, deterioration of sight and hearing, dark rings around the eyes, amenorrhoea, impotence, weak and stiff spine, osteoporosis, chronic tiredness, bad immunity, exaggerated laziness, lumbo-ischialgia, pain in the knees, cystitis, benign tumors, hypertrophy of prostate, weak stream of urine.

Psychic characteristics: Jala persons are critics, have no confidence in themselves and others; they are hypochon-

driacs, selfish, have fear of intimacy and new situations, they have claustrophobia, fear of water, the unknown and fear of death, depression, lack of motivation and willpower for life.

Deficit of ida quality of prana shakti: When the ida quality of prana shakti is spent, it is a sign that water is spent. In such cases the persons have sensitiveness of hearing, vertigo, tinnitus; they may have heart attack, hot feet and hands, sweating at night, foul-smelling and dark urine. Kidneys support sinews, fluids and muscles; elegant ageing depend on it. The maximum muscle power in females declines already between 40 and 45 years. Besides the kidneys the liver too is responsible for the condition of the muscles. According to ayurveda, marma yoga and Chinese traditional medicine, the kidneys and liver are responsible for the female reproductive system. In females usually the period of life when menopause starts is from 40 to 45 years. In males the kidneys are responsible for the reproductive system and sexuality.

We can see that jala tattwa (kidneys) and akasha tattwa (liver) are closely related. This is why a jala person often has difficulties with hearing, difficulties with muscles, disorders of urinary and reproductive systems and with sexuality.

To balance jala persons marma yoga proposes: Their practice should comprise the visualization of how they transport heavy sacks on their back. They should practise yogic asanas, especially backward bending asanas, pawanmuktasana of legs and neck, which will change the condition of the energy flow through jala nadis and the condition of prana shakti in kidneys and bladder. They should practise surya bheda, agnisar kriya, bhastrika and kapalbhati pranayamas. The intake of an appropriate jala tattwa diet is necessary. For relaxation the mantra *Vam* with exhalation should be proposed. They should have appropriate diet for predominant jala tattwa.

Basic characteristics of the jala person

The characteristics of jala are liquid, moist, cold, heavy, soft, viscose, dense and cohesive. Jala links and holds everything together. Jala is linked with the sense of taste; without wetness of the tongue we cannot feel taste. Everything that is liquid in our body is jala, such as plasma, cytoplasm, serum, saliva, secretion from the nose, cerebrospinal fluid, urine, sweat, tears. Jala is necessary for maintenance of life and feeding. Without it cells cannot nourish themselves. Jala is responsible for thirst, oedema and obesity.

Jala is the fourth state of consciousness and energy. It is linked with all subtle activities of the mind. Jala is linked with pranamaya kosha or the energy body. Emotions of jala are fear, phobia and lust. Qualities are compassion, love, contentment.

- Nature: cold
- Quality: liquid
- Colour: white
- Tanmatra: rasa or taste
- Karmendriya: upastha or reproductive organs
- Jnanendriya: jihwa or tongue
- Body function: all body liquids
- Mental state: conscious and subconscious mind
- Kosha: pranamaya kosha
- Prana vayu: prana
- Direction of the compass: west
- Direction of the breath flow through the nose (swara): downwards
- Taste: salty and astringent
- Related organs: kidneys and urinary bladder
- Time of energy surplus: 3 pm–7 pm
- Emotions: fear and lust
- Season: winter
- Planets: Moon and Venus

PRITHVI TATTWA PERSON

Namaste prithvi!
Prithvi tattwa represents solidity, stability, durability and creativity. Prithvi tattwa is almost motionless and represents balance. Prithvi tattwa represents manifestation of cosmic energy, from the unmanifest to the manifest. The physical body is the ultimate manifestation of the cosmic energy. Prithvi tattwa gives stability and durability in every sense, physically, mentally and in nature. Mentally it is linked with the conscious and subconscious levels. It represents the physical body or annamaya kosha. Tanmatra or subtle essence of prithvi tattwa is gandha or smell, and the jnanendriya or the organ of knowledge is the nose.

Prithvi is our mother. Prithvi gives resistance to mobility; otherwise we will always be in motion, without any rest. Prithvi is able to adapt to any environment and to solve any kind of problem. Persons with balanced prithvi remain cold-blooded in a situation in which other people would feel insecure. If prithvi tattwa is imbalanced people are insecure, and this manifests as anxiousness, inactivity, obsessed behaviour and an obsessed mind. Unbalanced prithvi tattwa always seeks security, protection, understanding and compassion from others. Each and every person needs security in life, protection, understanding and compassion from others, but if one needs these badly, one cannot be without them. When this need is great, it means that prithvi tattwa is unbalanced and unstable. Such imbalances cause the person to shut himself into his own world and is therefore not able to give or receive. A person with unstable prithvi tattwa may sympathize with other people, is flooded with emotions and concerned about the situation, which of course affects his family or friends. Prithvi tattwa is closely linked with jala tattwa. We cannot separate them, because they act together. Jala has a quality of cohesion and it holds prithvi together.

Prithvi tattwa is closely linked with our food, mind and body. We were all born with a certain quantum of prana

shakti, which we have to feed and nourish by taking food, water and fresh air. The result of imbalance of prithvi tattwa could be anorexia or bulumia. It represents the emotional state of imbalanced prithvi tattwa, when a person tries to satisfy a specific kind of emotion, which is not nourished, taken care of and maintained. In our childhood, the source of our feeding is our mother, and if there was any problem in the relation with our mother, or if she does not have suitable 'food' for her child, then we would have unbalanced prithvi tattwa in our future life. Anorexia or bulimia could occur as a result of a problem in the relationship between mother and child in childhood.

Our home is a very exceptional source of security to all of us. In unbalanced prithvi tattwa a person is obsessed and becomes attached very much to his home, as he feels safe at home. Mild symptoms of this emotion we can feel when we travel somewhere and leave the security of our home behind us. We may not sleep well, we may have constipation, women may have problems with menstruation. Usually if we do not feel safe we open our refrigerator and search for food, especially sweets which are the energy of the mother prithvi. Food or *anna* itself represents prithvi tattwa and sweet taste is the special taste of prithvi tattwa.

The gunas of prithvi tattwa are heavy, stable, solid, moist, thick, slow. The primary seats of prithvi tattwa in the physical body are the stomach, spleen and pancreas. The pranic surplus is between 7 am to 11 am.

Physical and mental characteristics of the prithvi person

As prithvi persons we are full of emotions and are peace keepers. According to ayurveda, marma yoga and Chinese traditional medicine, the stomach transforms nutritive matter from food, and the spleen transports it. Thus a prithvi person always seeks for an intermediary and does not like direct communication. The quality of prithvi tattwa is to take care of existence: material, physical and emotional. In an imbalanced condition of prithvi tattwa a person always

has some object of worry. If there is nothing to worry about, he will create it. He is often concerned about everything whatever is happening in the world (terrorism, ozone hole, rain forest, etc.). The prithvi person is very anxious about pains; likes to enjoy and be without pain. Prithvi tattwa persons are fat or slender (conflict with mother). Bulimia and anorexia are illnesses of imbalance of prithvi tattwa. One has too strong an inclination for home, food and material wealth because this gives security and stability. He has agoraphobia (does not like to go outside and be in a crowd). He likes sweets and is attached to food, especially chocolate. Worry is the emotion of a prithvi person. If a prithvi person is a doctor, he will be attached, worries too much about the patients, and hardly can say 'no'. He is a kind and pleasant friend, defender of peace, a karma yogi, environmentalist and peace loving person. Usually he is tolerant, and for that people like him as a friend. He has a developed sense of kindness; he likes to be attached to other people. He represents a stable gravitational force, around which people gather. He adores children and always wants to achieve harmony. Quarrels disturb his mind; he is stable and grounded, can enjoy the pleasure of others and is aware of himself. If separated from home, he suffers very much.

Rajasic prithvi

Physical characteristics: Abundant saliva and thick phlegm, swollen and bleeding gums, bleeding from the nose and in excreta, pain in the eyes and headache. Feeling as if the head is too large, the legs and arms are heavy. Weak joints, bruises on the body, headache after conflict or worry, oedema, strong menstrual flow, fibromes, disturbance in digestive organs, strong or weak appetite and heaviness in the stomach, diarrhoea, flatulence, heartburn, gastric ulcer, hypoglycemia and hypothyreosis/hypothyroidism.

Psychic characteristics: Self-regret, oscillation of self-confidence and self-respect, outburst of anger, obsessive care, longing, intrusive behaviour, compulsive eating – eats

a lot and then starts with diet. He has a great need to help others and does not like any changes and travelling. When travelling he is homesick and is always constipated.

Tamasic prithvi

Physical characteristics: He has constant hunger and is lazy, can hardly decide to do anything. He has deficit of saliva, bad teeth and gums, swollen lymphatic glands, weak muscles, joints and limbs, wounds heal slowly, persisting headache, haemorrhoids, soft excreta, ptosis of uterus, and inclination to diabetes and asthma. He likes sweets, has no patience and is inclined to overeating. Gains weight and loses slowly, all diseases are chronic and he needs a lot of time to recover.

Psychical characteristics: Obsessive care for others; he wants to be in the centre of attraction; has loneliness, fear from separation and homelessness. He starts work with difficulty, is lazy and addicted to food. He has a feeling of losing control, has phobia from school, exams and the unknown. He is a very unstable and uncertain person. Incapability to say 'no' leads to degeneration, and then he surrenders himself to food.

Balancing a prithvi person: He should practise strong and dynamic yogasanas, which will stimulate the energy flows through the prithvi nadis and change the conditions in prithvi organs, stomach, spleen and pancreas, as well as the prithvi mind condition. A prithvi person is slow, heavy and lazy, so he needs dynamics. Dynamics will make him harmonious. He should practise surya bheda and bhastrika pranayamas. For relaxation is recommended the mantra *Lam*, which is the sound vibration of nature, with exhalation. He should have appropriate diet for predominant prithvi tattwa.

Basic characteristics of a prithvi person

Prithvi tattwa represents the fifth state of consciousness and energy. It represents the cosmic energy from the unmanifest to the manifest. Prithvi tattwa contains in itself all qualities

of the four previous tattwas. So all qualities of nature are manifested in prithvi tattwa. Prithvi tattwa is heavy, stable, solid, rough, robust, thick, slow, the most solid among all five tattwas, quiet and passive. According to ayurveda and marma yoga, prithvi represents crystallization or solidification of energy. It gives our body strength, structure and stamina. All solid body structures, like bones, skin, nails, teeth, hair, cartilage, represent prithvi tattwa. Tanmatra or the subtle essence of prithvi tattwa is gandha or smell, and jnanendriya or organ of knowledge is the nose. Mental qualities are forgiveness, support, grounding, growth, attachment, greed, worry, pensiveness and depression. Imbalances of prithvi tattwa cause the feeling of being ungrounded.

- Nature: heavy
- Quality: cohesiveness and connection
- Colour: yellow
- Tanmatra: gandha or smell
- Karmendriya: payu or anus, organ of elimination
- Jnanendriya: ghrana or nose
- Body function: bone structure, teeth, nails, skin, veins, hair, etc.
- Mental state: conscious and subconscious
- Kosha: annamaya kosha
- Prana vayu: apana
- Direction of the compass: east
- Direction of the breath flow through the nose (swara): centre
- Taste: sweet
- Related organs: spleen, pancreas and stomach
- Time of energy surplus: 7 am–11 am
- Emotions: care, love, attachment and worry
- Season: end of winter and early spring
- Planet: Mercury

CONCLUSION ON PANCHA TATTWAS

By their nature the pancha tattwas are subtle elements. They represent different dimensions of manifestations of our consciousness and energy. By nature, they are very dynamic. Pancha tattwas are not independent entities. They are interlaced with each other, depending on each other and responsible for each other. We cannot separate them. They represent the entire chakra of our cosmic existence, they represent our life.

All pancha tattwas are present on each level of our psychophysiology, beginning from the cells. Each cell has its own prithvi, jala, agni, vayu and akasha tattwa. Our mind and emotions are flowing through the waves of pancha tattwas and manifesting themselves according to the conditions of pancha tattwas.

In our external and internal natures pancha tattwas are constantly changing, depending on the time of the day, seasons, climate, geographical environment, phases of life, lifestyle, life habits. For the sake of our health and survival, we should constantly adjust ourselves to these changes by what we eat, how we live, how we are dressed, where we live, the climate, habits, lifestyle. It is a balanced dance of opposing tattwas.

Our body is our house or temple, in which our atman or soul or God lives. Therefore, it is necessary that this house or temple is healthy and not ruined, so that our soul or God will live and feel healthy in a healthy house.

In marma yoga, it is necessary to make a diagnosis of conditions of tattwas and their interacting actions to understand a person. Only then we can understand a person. For a correct diagnosis we should analyze the functions of our body, mind and energy systems.

The knowledge of pancha tattwas will help us to understand ourselves and others better, and it will make our life more easy and pleasant in understanding and communicating with the outer world.

7

Shakti or Energy in Marma Yoga

Shakti is the energy, which can be unmanifest or manifest. In the manifest form shakti is the manifestation of consciousness. The entire organic and inorganic world is the manifestation of shakti. On the macrocosmic level shakti is the pure cosmic energy, which manifests the pure cosmic consciousness of Shiva. On the microcosmic level shakti is prakriti or nature. The entire microcosmic world is the dense form of shakti or energy. On the microcosmic level it is shakti, which enables our mind and body to function. Without shakti our mind and body would be static without any activity.

Shakti has two polarities: 1. *chitta shakti* or mental energy and 2. *prana shakti* or vital energy. Ayurveda, marma yoga, acupuncture, marma massage, bioenergy therapy, reiki therapy act on prana shakti. Prana shakti further acts on chitta shakti, and as a result we receive the positive effects of harmony between both chitta and prana shakti. Harmony between prana and chitta shakti is the aim of all kinds of pranic healing.

According to the area of functioning, prana shakti can be divided into five different functional areas. We call them pancha pranas. They are closely interacting with chakras, tattwas and koshas. They are not five different prana shaktis, they are five different qualities and functions of prana shakti, according to areas of function of one single prana shakti or

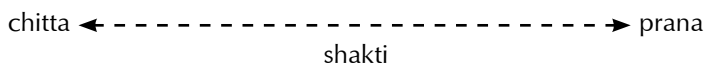
mahaprana. This means that we are talking about different qualities, areas and functions of pranamaya kosha. As we will see later, pranamaya kosha is the bridge or link between annamaya kosha and manomaya kosha, and through the pranamaya kosha our physical and mental bodies are communicating.

According to five different areas of function, we can divide the qualities of prana shakti as:

- prana or pectoral or chest energy
- apana or primary and eliminatory energy
- samana or nutritive and equalizing energy
- udana or sensory and locomotor energy
- vyana or defensive and immune energy.

There are five more areas of functions of minor qualities of prana shakti or the *upa pranas*:

- naga, which is responsible for belching and hiccough;
- koorma, which is responsible for opening the eyes;
- krikara, which is responsible for hunger and thirst;
- devadatta, which is responsible for yawning;
- dhananjaya, which is responsible for decomposition of the body after death.



Apana or the primary/eliminatory energy

We can call apana the source energy or active part of the inherited ancestral energy. Apana is the quality of eliminatory prana shakti. It is under the control of mooladhara and swadhisthana chakras and jala and prithvi tattwas. It governs annamaya kosha or the physical body. Its region of activity is the pelvic region between the navel and the perineum. Apana controls the energy of the large intestine, kidneys, urinary bladder, anus and reproductive organs. Its basic function is elimination of waste substances from the body and mind. We have mental and physical waste products. It is the most important responsibility of apana to

eliminate waste substances from the body and mind. Apana is the energy which descends with inhalation from the navel to the perineum, and ascends with exhalation from the perineum to the navel.

The main functions of apana are:

- to promote the function of the urinary system;
- to promote the function of the reproductive system;
- to promote the function of the excretory system;
- to promote the function of the expulsion of gas, wind, urine, excreta;
- responsible for and controlling the foetus at the time of birth.

Apana is derived from the congenital, inherited, ancestral energy, which we should nourish after birth with nutritive prana. Apana has its main seat in the kidneys and large intestine. Through the tridosha nadi it spreads all over the body. It stimulates and promotes functional activities of all ida or solid, and pingala or hollow organs, and their appropriate tissues. If apana is strong and healthy, the function of ida or solid and pingala or hollow organs and their tissues will be strong and healthy; the body will be healthy and very rarely ill. But also congenital or inherited insufficiency of apana or deficiency of apana due to long-term diseases could bring different kinds of pathological changes. Apana is responsible for both mental and physical health or illness.

Samana or the nutritive/equalizing energy

Samana is the quality of the energy of equilibrium or equalizing prana shakti. Samana balances two opposite forces as prana and apana. It is also called nutritive energy. It is under the control of manipura chakra and the agni tattwa. It controls manomaya kosha. Its region of activity is from the navel to the diaphragm, the ribcage. It controls energy of the digestive system and digestive organs, assimilation of nutritive substances, and distribution of nutritive substances. Samana is the energy with which inhalation moves from right to left.

Samana is the energy derived from the essential substances of food. Samana is formed from the essences of food, which are produced by the spleen, pancreas and stomach. Samana is also circulating through the blood vessels.

Samana is responsible for mental digestion and assimilation too. Samana harmonizes the manomaya kosha or the mental body.

The main functions of samana are:

- to promote the function of the digestive system;
- to promote absorption and assimilation of nutritive materials;
- to promote the function of all digestive organs;
- to promote the secretion of enzymes;
- to promote the production of blood; it circulates with blood itself, and in this way samana supplies further nutritive substances.

Prana or pectoral/chest energy

Prana is the quality of the chest or pectoral energy. It is under the control of anahata chakra and vayu tattwa. It governs vijnanamaya kosha. With inhalation it moves upwards. It functions in the area between the larynx and the top of the diaphragm. It controls the functions of the heart and lungs, this means the functioning of respiratory and cardiovascular systems and all other activities, as swallowing, voice, etc. In marma yoga we often call it lung-prana, because it is derived from the external energy from the inspired air.

The main functions of prana are:

- to promote the functional capacity of the lungs through breath control;
- to promote the capacity of speech and voice;
- to promote respiration;
- to promote the function of heart, blood vessels, blood circulation and blood itself;
- to promote the circulation of prana shakti, thermoregulation and motor functions of our body.

Udana or sensory and locomotor energy

Udana is the quality of the locomotor and sensory energy. It is under the control of vishuddhi chakra and akasha tattwa. It governs vijnanamaya kosha or the intuitive body. Its region of activity is in the upper and lower limbs or arms and legs, neck and head. It controls the energy of our sensory organs: eyes, nose, ears, skin and tongue. It controls the function of muscles, tendons, joints, nerves and the upright posture of the body. It controls the functions of the sympathetic and parasympathetic nervous systems. With inhalation it moves in circular rings around the limbs, neck and head.

The main functions of udana are:

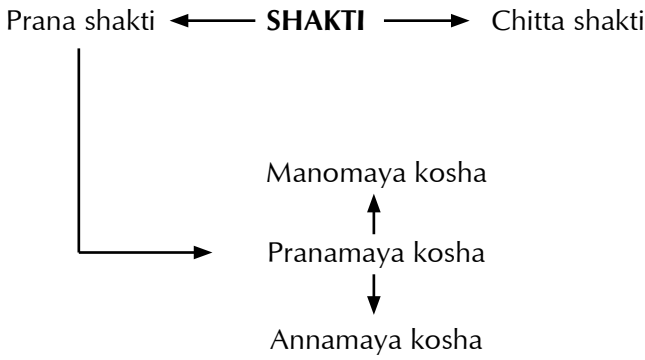
- to promote the locomotor system;
- to promote the sensory system;
- to promote the function of sympathetic and parasympathetic nervous systems;
- to promote the energy circulation through nadis, collaterals and muscular channels;
- to promote the function and capacity of the voice.

Vyana or defensive/immune energy

Vyana is the quality of our residual or reserve prana shakti. It is also called immune prana. It is under the control of ajna chakra and akasha tattwa. Its region of activity is the entire body, and it is all-pervading. It acts as reserve prana for other qualities of prana shakti. Vyana acts as a booster for decreased energy. With inhalation it moves with high speed in all directions.

It is our reserve force, which defends the body against the exogenous factors of diseases. Vyana too is formed from food. Vyana is circulating mainly through the soft tissues, subcutaneous tissues and muscles.

Figure 9: Shakti or energy



The main functions of vyana are:

- to promote the immune system;
- to protect the muscles' surface;
- to defend the body against the exogenous pathogenic factors;
- to control the opening and closing of the pores;
- to moisten the skin and hair;
- to adapt the body temperatures;
- to warm the ida and pingala organs;
- to help other qualities of prana shakti (pancha prana) with extra energy, if they require it;
- to regulate and coordinate other qualities of prana shakti;
- to regulate and coordinate all muscular movements and the other qualities of prana shakti.

Table 1: Locations, organs and functions of prana shakti

	Prana – pectoral energy	**Apana – primary/ eliminatory energy**	**Samana – nutritive energy**	**Udana – sensory and loco- motor energy**	**Vyana – defensive energy**
Location	larynx – top of the diaphragm	navel – perineum	navel – ribcage	four extremities, neck and head	entire body
Organs	heart, lungs, blood vessels	kidneys, urinary bladder, large intestine, repro- ductive organs	stomach, spleen, pancreas, liver, gall bladder, small intestine	arms, legs, neck and head	soft tissues, subcutaneous tissues and muscles
Function	• respiration • circulation • speech and voice • thermo- regulation • mobility • circulation of prana shakti	• elimination of urine • reproduction • excretion of waste products • expulsion of gas, wind, excreta • responsible for and controlling foetus at birth	• digestion • absorption, assimilation of nutritive materials • secretion of enzymes • production of blood and circulation with blood itself	• locomotion • sensory function • sympathetic and parasympathetic nervous functions • energy circulation through nadis collaterals and muscular channels	• immunity • care of muscle surface • defence against exogenous patho- genic factors • opening and closing of pores • hydration of skin and hair • regulation of body temperature • warming of ida and pingala organs • if necessary, adding extra energy to other qualities of prana shakti • regulation and coordination of other qualities of prana shakti • regulation and coordination of all muscle movements

8

Pancha Kosha or Five Sheaths of Our Existence

Pancha koshas are five different layers or fields of our consciousness and energy. These five different dimensions or stages of our consciousness and energy are interconnected, interrelated and interdependent, and we cannot separate them. Pancha koshas are also interconnected, interrelated and interdependent with the pancha tattwas, pancha pranas and the system of chakras. Pancha koshas are different dimensions of our existence, from very gross to the very subtle, from the physical body to the cosmic spirit.

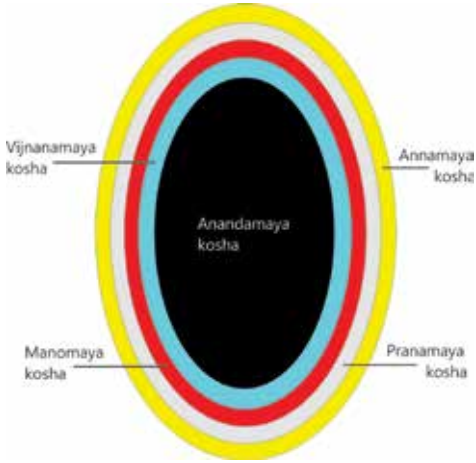


Figure 10: Pancha kosha layers

This looks like a cabbage if we cut it vertically in two parts. We will find that the most inner layer or the inner core is very small, and as it is spreading outwards it is becoming larger and larger. In the same manner, as we are entering towards our inner core we are becoming more and more subtle. As we are going outwards from our inner core we are becoming more and more gross or physical.

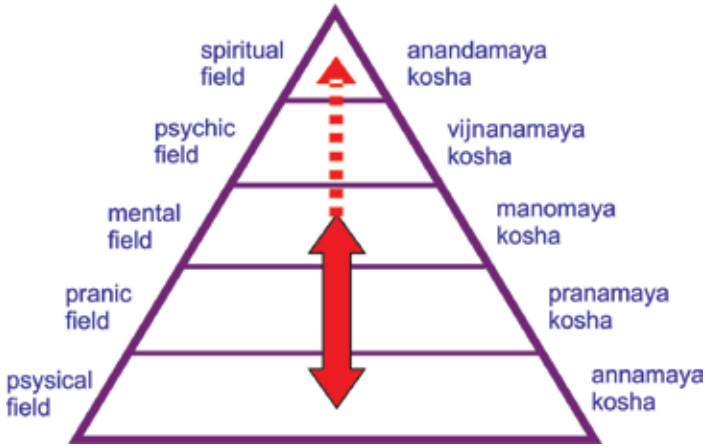
Annamaya kosha

Our first kosha is annamaya kosha or the physical dimension of our consciousness and energy. In our first dimension the energy is very dense and it gives the form of our body. Annamaya kosha represents our physical body with body organs, parts, systems and processes. Annamaya kosha gives us our consciousness and awareness about our body and body organs, processes and systems, so we are aware of our body and we are taking care of it. Annamaya kosha gives us energy for appropriate functioning of our body and its processes and systems. Annamaya kosha depends on the food, water and air which we are taking in. *Anna* means food. So it is our body of food. The condition of annamaya kosha depends on the condition of pranamaya kosha or our energy level. Annamaya kosha is in close relation with the prithvi tattwa. The quality of prana in annamaya kosha is apana. Mooladhara chakra is responsible for the condition of annamaya kosha.

Pranamaya kosha

Our second kosha is pranamaya kosha or pranic dimension of our consciousness and energy. It is our pranic or energy body, which is very subtle by nature and has no form. Pranamaya kosha is our second layer and acts as a bridge between our first layer, annamaya kosha or the physical body, and the third layer, manomaya kosha or mental body. It means that pranamaya kosha or the energy layer of our body is the link between the physical and mental layers.

Figure 11: Pranic interconnection in the pancha kosha system



Yogic sadhana affects pranamaya kosha directly, and this further affects the annamaya and manomaya koshas. Here starts the healing process. Pranic action then expands to vijnanamaya kosha and maybe even to anandamaya kosha, which happens spontaneously as the result of our actions on pranamaya kosha.

While we are having an effect on our pranic body, we are at the same time having an effect on our physical and mental bodies. With yoga, acupressure, acupuncture, marma massage, etc. we are working directly with pranamaya kosha and through it we are working on annamaya and manomaya koshas indirectly. In yogic sadhana we work with pranamaya kosha. When we practise asanas we directly affect pranamaya kosha through nadis or energy channels, marmas and chakras and receive positive effects in our physical and mental bodies. This is why we feel good after practising yogic sadhana.

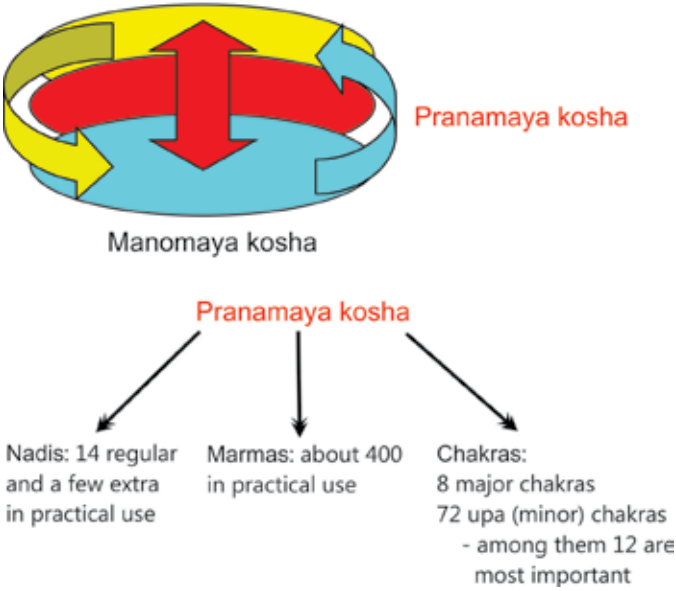
Pranamaya kosha represents prana or vital energy, chakras and marmas, and the system of nadis, which are the pranic communication network. Through the nadis flows prana shakti. Through the nadis the pranic body is in connection

with the physical and mental bodies. Through the pranic network the physical and mental bodies are communicating with each other and receiving information from each other and from the outer and inner world. It is the due to the consciousness of pranamaya kosha that we are aware that we are living. It is the energy of pranamaya kosha which enables our body and mind to function. Our condition of mental or physical health or illness depends on the condition of pranamaya kosha. Pranamaya kosha is in close relation with the apas/jala tattwa. The quality of prana in pranamaya kosha is apana. Swadhisthana chakra is the energy centre which is responsible for the condition of pranamaya kosha.

According to marma yoga, pranamaya kosha contains nadis or pranic channels, marmas or pranic points, chakras or pranic centres, tattwas and different qualities of prana shakti according to their areas of function. Nadis are very subtle and not physical channels. Through the nadis different qualities of prana shakti are flowing through our entire mind, body and pranic systems. Through the subtle nadic network our mental and physical bodies are communicating. According to yogic science, there are 72,000 nadis in our pranamaya kosha. In marma yoga we work with 14 major or regular nadis and a few irregular nadis. Nowadays in the science of nadis and marmas scientists often detect new marmas, which have been unknown until now.

Marmas are pranic points that are aligned along the nadis. These pranic points are like small communication points between our physical and mental bodies. Through these pranic points our inner body is receiving information about the outer world. We could say that they are our inner windows. There are many hundreds of marmas, and today we are using about 400 of them. Each nadi has an exact number of marmas. Some of them are very important, and in marma therapy we use them more often than others. There are also lethal marmas, which are 108 in number and are extremely dangerous. In the book *Marma Yoga*, we will not deal with them.

Figure 12: Pranamaya kosha



Chakras are pranic centres. They are larger and more important energy points than marmas. Chakras are centres through which different nadis are passing. Chakras are located on the central back or *amatya nadi*, and their *kshetrams* or trigger points are located on the central front or *sharkaraksha nadi*. We can say that chakras are the main pranic centres, where different qualities of prana shakti are produced and transformed. Different qualities of prana shakti flow through the nadis and supply prana to marmas, and marmas function as dispatch-centres of prana shakti and distribute prana to the appropriate regional organs, systems and processes, according to their needs.

According to yoga, there are 8 most important chakras and 72 minor or *upa* chakras. Among them 12 are the most important upa chakras. Upa chakras are located in the joints of our lower and upper limbs. They are symmetrical on the left and right sides the body.

1. **Mooladhara chakra** is related with prithvi tattwa and is located in the region of annamaya kosha. Apana is the quality of prana shakti which governs mooladhara chakra. It is related to the conscious and subconscious mind.
2. **Swadhisthana chakra** is related with apas or jala tattwa and is located in the region of pranamaya kosha. Apana is the quality of prana shakti which governs swadhisthana chakra. It is related to the conscious and subconscious mind.
3. **Manipura chakra** is related with agni tattwa and is located in the region of manomaya kosha. Samana is the quality of prana shakti which governs manipura chakra. It is related to the subconscious mind.
4. **Anahata chakra** is related with vayu tattwa and is located in the region of vijnanamaya kosha. Prana is the quality of prana shakti which governs anahata chakra. It is related to the subconscious mind and emotions.
5. **Vishuddhi chakra** is related to akasha tattwa and is located in the region of vijnanamaya kosha. Udana is the quality of prana shakti which governs vishuddhi chakra. It is related to the unconscious mind.
6. **Ajna chakra** is related to akasha tattwa and is located in the region of vijnanamaya kosha. Vyana is the quality of prana shakti which governs ajna chakra. The consciousness of oneness, or unified consciousness, is its quality. It is the energy centre where the duality principle of ida–pingala terminates.
7. **Bindu visarga** is related with the subtle akasha tattwa. It is our source from where we come from and where we return. It is the akasha tattwa which contains our matrix. It is located in the region of anandamaya kosha. Cosmic prana governs bindu chakra. It is the source of our creation; everything begins and ends in it. From the aspect of marma yoga it is a very important chakra, as we create our diseases here, and recovering is possible only when the functions of bindu chakra are in equilibrium.
8. **Sahasrara** is the highest centre of prana shakti. It is the centre where all nadis meet and bring prana shakti to

one point and from this point distribute it into the entire mind, body and pranic systems. Through sahasrara chakra we can experience cosmic prana. It is in the region of anandamaya kosha, and subtle cosmic akasha is the governing tattwa. Supreme consciousness is the psychological term of sahasrara chakra. It is the point where cosmic consciousness and cosmic prana meet. From the aspect of marma yoga, it is the most important point, as all pranic flows meet here, and from here prana infuses the entire mind, body and pranic systems. We can say that all 72.000 nadis meet here, collect prana and spread it through the entire pranic network.

Marma therapy always begins from this centre. Some therapists harmonize the entire mind, body and pranic condition only through this point and try to reach the equilibrium of condition of prana shakti. In my practice I start therapy in this point. According to marma yoga, the AM.20, the marma of the central back nadi, on the top of the head, exactly on the location of sahasrara chakra is the analog marma of sahasrara chakra.

Table 2: Eight major chakras according to marma yoga

	Mooladhara	**Swadhisthana**	**Manipura**	**Anahata**
Tattwa	prithvi	jala	agni	vayu
Location in kosha	annamaya	pranamaya	manomaya	vijnanamaya
Quality of prana shakti	apana	apana	samana	prana
Psycho-logical term	conscious and subcon-scious mind	conscious and subcon-scious mind	sub-conscious mind	subconscious mind and emotions

	Vishuddhi	Ajna	Bindu	Sahasrara
Tattwa	akasha	akasha	cosmic akasha	cosmic akasha
Location in kosha	vijnanamaya	vijnanamaya	anandamaya	anandamaya
Quality of prana shakti	udana	vyana	cosmic prana	cosmic prana
Psychological term	unconscious mind	consciousness of oneness	cosmic consciousness	cosmic consciousness

Manomaya kosha

Our third kosha is manomaya kosha or the mental dimension of our consciousness and energy. Manomaya kosha represents our mind with emotions, and represents our conscious, subconscious and unconscious minds. The condition of our mind and emotions depends on the condition of pranamaya and manomaya koshas. The condition of manomaya kosha depends on the condition of pranamaya kosha. Manomaya kosha is in close relation with the agni tattwa. The quality of prana shakti in manomaya kosha is samana. Manipura chakra is responsible for the condition of manomaya kosha.

According to ayurveda and marma yoga, there are special channels which are not as subtle as nadis and carry our thoughts, the *manovaha srotas*.

Vijnanamaya kosha

Our fourth kosha is vijnanamaya kosha or the dimension of our subtle inner knowledge or intuition, which comes from our cosmic consciousness and energy. Vijnanamaya kosha depends on the condition of our pranamaya and manomaya koshas. We could say that it is the extension and more subtle

level of our pranamaya and manomaya koshas in a very subtle form. It blesses us with wisdom and understanding of our subtle inner nature. It is in close relation with vayu tattwa. The quality of energy is prana. Anahata chakra is responsible for the condition of vijnanamaya kosha.

Anandamaya kosha

Our fifth kosha is anandamaya kosha or the dimension of our godly consciousness and energy. Anandamaya kosha is our link with our cosmic Shiva and Shakti. In anandamaya kosha lies our memory of our godly existence, and we can experience that we are nothing other than God himself or *So Ham* only in anandamaya kosha. It is in close relation with the tattwa of subtle akasha. The quality of prana is cosmic prana.

Marma yoga as a practical science of health and illness, deals with annamaya, pranamaya and manomaya koshas. These three koshas are most important and fundamental for our further wellbeing in the higher dimension of our existence.

9

Ida-Pingala Qualities of Prana Shakti in Marma Yoga

The concept of ida and pingala is an important aspect in marma yoga. At the very beginning, I would like to say that the terms of ida and pingala should not be equated with the Chinese terms of yin and yang. The concept of yin and yang is similar to the theory of ida and pingala; however, they are not the same. Yin and yang symbolize the state of macrocosm, which is a more external attribute. The concept of ida and pingala fundamentally differs from it. The concept of ida and pingala has important in-depth effects on the functions of the body, prana and mind, and does not represent only the symbol of the state of the macrocosm.

Ida and pingala are two different polarities of subtle qualities of the cosmic energy or shakti. They represent the conditions and qualities of our body, mind and prana. Ida and pingala represent the qualities and conditions of energy of chitta and prana shakti. According to Chinese tradition, yin and yang represent macrocosmic qualities. When they are in a balanced state there is a state of complete Tao cycle. It is similar to the state of sattwa in yoga and ayurveda, when rajas and tamas are balanced.

The state of the body, prana and mind is the outcome of the condition of ida and pingala. Energy or shakti has two polarities, chitta shakti or ida, and prana shakti or pingala. Ida represents the state of mental energy, and pingala represents the state of vital energy. When ida and pingala

are in equal ratio, there is a state of dynamic balance or health or sattwa guna. The state of ida and pingala must be understood relatively. Nothing in the world is merely ida or pingala. Everything is composed of ida and pingala. Each of us has both of them; we all have ida and pingala qualities. Nobody is absolutely ida or absolutely pingala. In a balanced state they give us physical and mental health.

Each cell in a living organism has characteristics of ida and pingala. The nature of ida and pingala is not absolute. It is relative, changeable and conditional. There is nothing in the world which has a permanent and everlasting nature of ida and pingala. No organ in the living world belongs merely to ida or pingala. Pingala quality may prevail in one organ, but this organ has also the quality of ida. Nature is never static. Nature changes continually. We change continuously. Everything in us and around us incessantly changes, everything is in a mutual relative relationship, and everything is interlinked and interdependent.

In marma yoga ida and pingala represent two different qualities of shakti and not two nadis along the spinal cord as in yoga. We have to keep this in mind while we are working with marma yoga. In marma yoga we are talking about two opposite qualities or polarities of shakti and not about two nadis running zigzag along the spine. Through our back, along the spine run seven nadis. The nadis running through the left side of our spine have the ida qualities of shakti or energy, and those running through the right side of our spine have the pingala quality of shakti.

According to marma yoga, there are fourteen most important nadis, which are in connection with our pancha tattwas, body organs and the mind with emotions. Among these fourteen nadis there are six ida nadis and six pingala nadis. Through our arms run three ida nadis and three pingala nadis. Through our legs run three ida nadis and three pingala nadis. Through the frontal part of our body flows the frontal central nadi or sharkaraksha nadi, through which flows the ida quality of shakti. Through the back part

of our body flows the back central nadi or amatya nadi, through which flows the pingala quality of shakti.

Ida and pingala nadis change their properties. Ida changes to pingala, and pingala changes to ida. This shows the relativity of quality of the nature of ida and pingala. Through the right side of the body flows the pingala quality of shakti, and through the left side of the body flows the ida quality of shakti. This is why we always practise yoga with right and left sides, and front and back sides to keep ida and pingala in a balanced state.

In our arms three ida nadis change their polarities to pingala in the wrist. In these meeting points we have upa chakras. In our legs three pingala nadis change their polarities to ida in the ankle. In these meeting points we have upa chakras.

Through the arms three ida nadis flow on the anterior aspect of the arms, and three pingala nadis flow on the posterior aspect of the arms. The three ida nadis of the arms start from the thoracic region and descend through the arms to the palm and meet with the three pingala nadis of the arms. Three pingala nadis of the arms start from the palm and ascend to the head region and meet with three pingala nadis of the legs.

Through the legs three ida nadis flow on the medial aspect of the legs, and three pingala nadis flow on the anterior, posterior and lateral aspects of the legs. Three ida nadis of the legs start from the foot and ascend through the leg to the thoracic region and meet with three ida nadis of the arms. Three pingala nadis of the legs start from the head region and descend along the trunk and legs to the foot and meet three ida nadis of the legs. Thus we see transformation of ida polarity to pingala and pingala polarity to ida.

Body organs are divided into ida and pingala organs. In this way there are six ida organs, called solid organs, and six pingala organs, called hollow organs. The six ida or solid organs are the lungs, heart, pericardium, spleen and pancreas, kidneys (which have both ida and pingala qualities) and liver.

The six pingala organs are the large intestine, small intestine, tridosha, stomach, gall bladder and urinary bladder.

These twelve organs are called ida and pingala pair organs, because each of them has its own organ in pair. Each ida organ has its pingala organ and vice versa. These organs operate alternately; they transport and transform energy of ida and pingala qualities.

Below we can see how ida and pingala are interlinked and interdependent, and that each tattwa has its ida and pingala organs.

- The liver, the ida organ of akasha tattwa, has for its pair the gall bladder, the pingala organ of akasha tattwa.
- The lung, the ida organ of vayu tattwa, has for its pair the large intestine, the pingala organ of vayu tattwa.
- The heart, the ida organ of agni tattwa, has for its pair the small intestine, the pingala organ of agni tattwa.
- The kidney, the ida organ of jala tattwa, has for its pair the urinary bladder, the pingala organ of jala tattwa.
- The spleen and pancreas, the ida organs of prithvi tattwa, have for their pair the stomach, the pingala organ of the prithvi tattwa.
- The pericardium, the ida (secondary) organ of agni tattwa, has for its pair tridosha, pingala (secondary) organ of agni tattwa.

In fact, the pericardium and tridosha are not organs, but ayurveda, marma yoga and Chinese traditional medicine consider them as organs, and as ida and pingala they make a pair and represent secondary agni tattwa.

Our body too is divided in ida in pingala regions:

- The left side of the body is ida, and the right side of the body is pingala.
- The lower part of the body is ida, and the upper part of the body is pingala.
- The inner part of the body is ida, and the outer side of the body is pingala.
- The back side of the body is pingala, and the frontal part of the body is ida.

- The thoracic part of the body in relation to the abdomen is pingala, and in relation to the head is ida.

Energy is produced in pingala or the hollow organs through digestion, secretion and elimination. In this way they are in close connection with the external world, and because of this they represent qualities of pingala shakti. Energy is stored in ida organs, so that they are a storehouse of energy and closely linked with functions of the inner body, and because of this they represent qualities of ida shakti. All pingala organs are engaged with food, secretion and elimination. So they are called 'production and elimination organs'. All ida organs deal with storing of vital essences of the body, distribution and circulation of assimilated energy. In marma yoga we call them 'treasure organs'. Functions of movements have pingala quality, and nourishing essences belong to the ida quality.

Example: If the large and small intestines do not have movements (peristalsis), food cannot be digested. If nourishing matters are not distributed, again there cannot be movements of organs. Coordination and balance of matter and function are necessary conditions for physiological activity. Ida exists inside as the basis of pingala, and pingala exists outside as the functional manifestation of ida. Again we see how ida and pingala are linked and interdependent.

According to the psychophysiology of ayurveda, marma yoga and Chinese traditional medicine, the brain, ovary and uterus, the male sex organs, bone marrow, bones, muscles, tendons and soft tissues, joints and cartilages, meniscuses represent special organs. Their functions depend on the energy of the kidneys and swadhisthana chakra. The central nervous system depends on the functions of the heart and anahata chakra. The liver and gall bladder are partly responsible for emotions and mental activities. Kidneys are responsible for evolution of nerve structures and mental functions. Functions of ovary, menstrual cycle, pregnancy and menopause depend on the function of kidneys and liver.

The process of dynamic balance through regulation, control and redirection of energy depends on the condition of ida and pingala qualities. Ida and pingala qualities support each other, maintain balance between each other and oppose each other. Nature is an oscillation of ida and pingala qualities of shakti. Good health is a state of energy balance of ida and pingala qualities. Imbalance between these two qualities means illness. In the macrocosms and microcosms there is constant and dynamic fight between them. On the one hand they are inseparable, and on the other hand they are separate forces. Principally, it is the homeostatic and regulating concept of health and illness.

These two forces are in constant interacting activity. Everything in the macro and microcosms is active and dynamic, never static and lasting forever. Excess of ida quality is deficit of pingala quality, and surplus of pingala quality is deficit of ida quality. The state of ida and pingala qualities is not static, predomination of one or the other quality constantly changes. This changeable rhythm of oscillation and their interacting functioning create birth, growth and death. This process represents step by step the constant changes from maximal to minimal and then from minimal to maximal. This rhythm of changes from minimal to maximal is one complete tattwa chakra.

The constant functional interaction of ida and pingala qualities is the basis of Indian philosophy, tradition, yoga and medicine. If there were only ida qualities, there would be no growth. If there were only pingala qualities, there would be no creation. The balance between ida and pingala qualities is never static. The quantum of energy in our system is always the same, but if the balance is unsteady, reactions arise. If there is a state of pingala surplus, we will have ida illness and vice versa.

Example: In the state of pingala quality surplus our body creates high temperature. In this state our body starts to create coldness, and we feel cold. We have ida quality of illness, as ida quality is in deficit.

The principle is therefore that with ida quality of illness we should treat pingala qualities and vice versa. Between receiving and giving there is a mutual link. Spending one quality always gives gain of the other quality. Deficit of one quality always creates surplus of the other quality. If we have deficit of pingala qualities, there will be surplus of ida qualities and vice versa. In a normal state these two opposing qualities of polarities maintain a relative balance. In an abnormal state we will have surplus or deficit. This means that their relative balance does not exist anymore and that we have a state of illness.

IDA AND PINGALA ORGANS AND THEIR FUNCTIONS ACCORDING TO MARMA YOGA

According to marma yoga, our body organs are divided according to ida and pingala qualities of shakti. There are six ida or solid organs and six pingala or hollow organs. The ida organs store the vital essences of shakti, and the pingala organs distribute energy to the entire body and mind.

Six ida organs and their functions

The six ida organs are the storehouse of the vital essences of life and body.

Liver (LR)

According to ayurveda, marma yoga and traditional Chinese medicine, the concept of the liver is linked with functions of the liver, the circulation and regulation of blood, and the flow of prana shakti in the body.

- Controlling role during menstruation, procreation, pregnancy and menopause
- Together with the kidneys it controls the female reproductive system and organs
- Secretion of gall
- It is the pair organ of the gall bladder
- Regulation and control of tendons and endocrine glands

- Regulation and storage of blood
- Transportation of blood, gall and endocrine secretion
- Linked to the eyes and ears
- Liver belongs to akasha and agni tattwas
- It is under the influences of vishuddhi and manipura chakras, and udana and samana vayus.

Lungs (LU)

According to ayurveda, marma yoga and traditional Chinese medicine, the concept of the lungs is linked not only with the functions of the lungs, it is a condition of prana shakti of the entire body and mind. The source point for the blood circulation and flow of prana shakti is in the lungs.

- The circulation of blood and the flow of prana shakti starts in the lungs, and then the general circulation of both occurs.
- Linked to the nose and skin
- Regulation of respiration
- Regulation of skin and body hair
- Lungs are the pair organ of the large intestine
- Lungs belong to vayu tattwa

Lungs are under the influences of anahata chakra and prana vayu.

Heart (HT) and pericardium (PC)

According to ayurveda, marma yoga and traditional Chinese medicine, pericardium is a part of the heart. The functions of these two organs are complex and linked with the functions of heart, brain and mind with emotions.

- Regulation of blood circulation
- Management of blood vessels
- Linked to the tongue and eyes
- Heart is the pair organ of the small intestine
- Heart is under the control of agni tattwa
- Heart is under the influence of manipura and anahata chakras and samana and prana vayus
- It controls the function of mind and emotions.

Kidneys (KI)

According to ayurveda, marma yoga and traditional Chinese medicine, the concept of kidneys is linked with the functioning of kidneys and the male reproductive organs and systems.

- Generation of pranic essence
- Responsible for genetic code at the time of conception
- Together with the liver responsible for female reproductive organs and system, puberty, menstruation, pregnancy and menopause
- Responsible for regeneration
- Regulation of growth of bones and teeth
- Responsible for hair, bones and cartilage
- Linked to the ears and tongue
- Kidneys belong to jala tattwa
- Kidneys are under the influences of swadhisthana chakra and apana vayu.

Spleen/pancreas (SP)

According to ayurveda, marma yoga and traditional Chinese medicine, the concept of these organs are linked with the functions of the spleen and pancreas (considered as one organ) and the condition of jala tattwa in the entire body and mind.

- Regulation of the digestive process
- Controlling role of the metabolism of water
- Controlling role in circulation of blood
- Regulation of muscle structure and upper and lower extremities
- Linked to the mouth and nose
- Nourishment of tongue and lips with nutritive substances
- Spleen/pancreas is a pair organ of stomach
- Spleen/pancreas belongs to prithvi tattwa
- Spleen/pancreas is under the influences of mooladhara and manipura chakras and apana and samana vayus.

Six pingala organs and their functions

Pingala organs digest and absorb food and eliminate waste.

Gall bladder (GB)

- Storage of gall
- Maintains and controls the muscles
- Responsible for control of mental activities and emotions
- Gall bladder belongs to akasha tattwa
- Gall bladder is pair organ of the liver

Large intestine (LI)

- Elimination of the waste products of food
- Belongs to vayu tattwa
- Large intestine is the pair organ of lungs

Small intestine (SI)

- Regulation of separation of nutritive essences of food from waste products of food, and transfer of waste products to the large intestine
- Belongs to agni tattwa
- Small intestine is the pair organ of heart

Urinary bladder (BL)

- Controlling role of circulation of liquids
- Bladder belongs to apas tattwa
- Bladder is the pair organ of the kidneys

Stomach (ST)

- Responsible for intake of food and liquids
- Digestion of food and liquids
- Transport of food and liquids
- Belongs to prithvi tattwa
- Stomach is the pair organ of spleen/pancreas

Tridosha (3D)

- Preservation of homeostasis or dynamic balance of the body

- Tridosha belongs to agni tattwa (secondary)
- Tridosha is the pair organ of the pericardium

Jnanendriyas and ida-pingala organs

- Liver/gall bladder (akasha tattwa) is linked with the eyes and ears (roopa and shabda).
- Lungs/large intestine (vayu tattwa) are linked with the nostrils and skin (ghrana and twacha).
- Heart/small intestine (agni tattwa) is linked with the tongue and eyes (rasa and roopa).
- Kidneys/urinary bladder (jala tattwa) is linked with the ears and tongue (shabda and rasa).
- Spleen (prithvi tattwa) is linked with the mouth and nostrils (rasa and ghrana).

Varna or colours and ida-pingala organs in relation with tattwas

According to marma yoga, colours of different organs are very important for understanding the condition of body organs:

- The colours of the nails are linked with the state of the liver (akasha tattwa).
- The colours of the skin is linked with the state of the lungs (vayu tattwa).
- The colours of the mouth and tongue are linked with state of the heart and pericardium (agni tattwa).
- The colours of the ears are linked with the state of the kidneys (jala tattwa).
- The colours of the lips are linked with the state of the spleen/pancreas (prithvi tattwa).

According to marma yoga, the concept of the human body is different from the western concept of the body with anatomy, physiology and pathology. According to marma yoga, we have to see the body from the complex aspect of interacting connections of internal organs, nadis, marmas, chakras, qualities of prana shakti, gunas, ida/pingala qualities, tattwas, koshas and mind. The ayurvedic and marma yoga concept

of internal organs is different from the western concept of internal organs. We should take into consideration the functional state of internal organs in health and illness linked with all other components: the tanmatras, jnanendriyas or sense organs, karmendriyas or organs of action, dhatus or tissues, nadis, marmas, chakras, tattwas, koshas, gunas, ida-pingala qualities, mind with emotions and pranic flows. The interacting connections of the organ and all other components should be taken conceptually and metaphysically.

Example: The concept of kidneys in marma yoga means:

- Tanmatra of kidneys
- Jnanendriya of kidneys
- Karmendriya of kidneys
- Guna of kidneys
- Tattwa of kidneys from physical, mental and pranic aspects
- Ida-pingala qualities of kidneys
- Quality or condition of prana shakti, according to the function and area of functioning
- Chakra of kidneys from physical, mental and pranic aspect
- Kosha of kidneys from physical, mental and pranic aspect
- Balance of the body
- Functional integrity of the bones and loco-motor functions
- Reproduction and secondary sex characteristics; in yoga kundalini shakti rises from mooladhara chakra, which governs the organ kidneys
- Function of elimination
- Condition of hair
- Genetic and inherited aspects
- Mechanism of stress
- Fears and phobias
- Balance of water in the body
- Conservation of the vital essence
- Nails
- Regulation of blood pressure

In ayurveda and marma yoga the physical organ represents a very complex concept, not only one organ. Marma yoga proposes that we should have a big picture of the whole and approach it with holistic knowledge.

Table 3: Qualities of ida and pingala in the body, mind and nature (outer environment)

Ida	Pingala
female	male
inside of the body	surface of the body
front side of the body	back side of the body
continuously active ida organs	periodically active pingala organs
unclean body fluid	clean body fluids
apana	prana
chitta shakti	prana shakti
lower part of the body	upper part of the body
left part of the body	right part of the body
chronic disease	acute diseases
illness which develops slowly, energy is low, pulses are weak, muscles are without tonus	illness that develops quickly
diseases without temperature	diseases with high temperature
chronic disease, caused by deficiency of immune system which moves slowly	diseases, where a person has optimal immune system, with strong pulse, and muscles are in optimal condition
sadness	happiness
anxiousness, insecurity	anger

Ida	Pingala
fear	fearless
depressive	euphoric
moon	sun
night	day
down	up
inside	outside
centrifugal	centripetal
dark	light
passive	active
cold	hot
water	fire
west, north	east, south
autumn, winter	spring, summer
dampness	dryness
minus	plus

Table 4: According to marma yoga, the left and right brain hemispheres are divided into the qualities of ida and pingala. The left brain hemisphere has pingala qualities, and the right one has ida qualities.

Left brain hemisphere	Right brain hemisphere
logical	intuitive
rational	perceptive, inspirational
scientific	artistic
concrete	holistic
quantity	quality
physical reality	mental, subtle reality
objective and extrovert	subjective and introvert
bound to time and space	beyond time and space
materialistic	psychological and psychic
verbal	schematic (concepts, holograms and symbols)
beta brain waves	alpha brain waves
activity (dynamic)	lasting (static)
male	female

10

Sapta Dhatus or Seven Body Tissues in Marma Yoga

According to ayurveda and marma yoga, psychological and physiological functions in the human body are interlaced through prana shakti, the leading force behind the functions of tattwas. Our body is maintained by the help of cosmic prana and *anna* or earthly food. Cosmic prana and food act in our body tissues and mind.

According to ayurveda and marma yoga, our body is composed of seven special tissues, which are called *sapta dhatus*. Dhatus are the result of conditions and functions of the pancha tattwas: akasha, vayu, agni, jala and prithvi. Dhatus protect our body and immune system. If one dhatu is unbalanced, all remaining dhatus are affected, and they trigger a chain reaction of aggravation through the entire dhatu system (as in the pancha tattwa system). Conditions and functions of the pancha tattwas are leading factors for the formation of the seven dhatus. Dhatus are formed from food after the food is digested. Taking natural and healthy food is essential for the quality of nutritive energy, responsible for maintenance of healthy dhatus. Equally important is to know that if we take food in the state of a restless mind or negative condition of mind, it could damage even the most healthy body.

Through the processes of biochemical reactions with the help of the prana of food, the first nutrient, in ayurveda called *ahara rasa,* is produced for the functions of body

tissues and mind. The ahara rasa, after being absorbed in the digestive tract, forms the first of the seven dhatus, which is called *rasa dhatu*. Each of the next six dhatus is fed from the previous dhatu. According to ayurveda and marma yoga, there are seven dhatus:

1. *rasa* or plasma (plasmatic tissues)
2. *rakta* or blood (blood tissues)
3. *mamsa* or muscle (muscle tissues)
4. *medas* or fatty tissue (fatty tissues)
5. *asthi* or bone (bone tissues)
6. *majja* or marrow and nerve tissues (tissues of red and white bone marrow)
7. *shukra* and *artav dhatus* or semen/reproductive tissues (sperm and ovaries).

1. Rasa dhatu or plasma (plasmatic tissue)

Rasa dhatu contains the gunas or qualities of jala and agni tattwas. Rasa dhatu represents tissues of blood plasma. Correct transformation of primary food or ahara rasa to plasma depends on the quality of food, the condition of mind and prana shakti. A healthy state of these factors contributes to the production of health and quantity of plasma. An unhealthy state of these factors contributes more to the production of waste in form of mucus.

2. Rakta dhatu or blood (blood tissue)

When rasa dhatu is formed the food is refined and transferred, and it forms blood tissue or rakta dhatu. Rakta dhatu contains the gunas of agni and jala tattwas. If the quality of the food is damaged the body waste in the form of bile is produced on account of blood tissue.

3. Mamsa dhatu or muscle (muscle tissue)

When haemoglobin in the blood is nourished properly, food is first refined and it gives all that is necessary for production of muscle tissues or mamsa dhatu. Mamsa dhatu contains the guna of prithvi tattwa.

4. Medas dhatu or fat (fatty tissue)

When mamsa dhatu is nourished properly, food is first refined and then it produces fatty tissues, which in ayurveda is called medas dhatu. Medas dhatu contains the guna of prithvi tattwa.

5. Asthi dhatu or bone and cartilage tissue

When medas dhatu is nourished properly, food is first refined and then it produces asthi dhatu or bone and cartilage tissues. Asthi dhatu contains the guna of vayu tattwa.

6. Majja dhatu or bone marrow (tissues of red and white bone marrow)

Now continuously refined food is transported to the tissues of the red and white bone marrow or majja dhatu. Majja dhatu contains the gunas of jala and vayu tattwas.

7. Shukra and artav dhatus or reproduction tissues (semen and ovary)

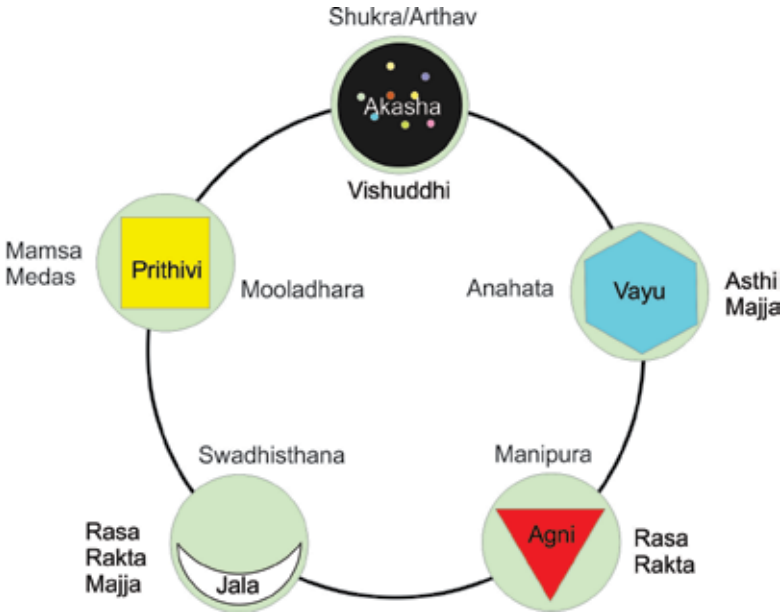
After nourishing these six dhatus the refined food nourishes and forms shukra and artav dhatus or spermatic and ovum tissues. The last dhatu is formed by nourishing the subtle essences of the food, mind and prana, refined through synthesis of the preceding dhatus. These subtle and penetrating essences remain in the body until they shape the matter for new creation. If dhatus are formed abnormally because of unclean food and mind, the new life, formed out of the union of sperm and ovum, may be unhealthy. The shukra and arthav dhatus contain the guna of the akasha tattwa.

Jala and prithvi tattwas are the basic substances of the body and are generally responsible for all tissues. They are responsible especially for healthy formation of plasma, muscle, fat and marrow tissues. Agni and jala tattwas are responsible for the healthy formation of plasma and blood tissues. Akasha and vayu tattwas are responsible for

the healthy formation of bones, cartilage, marrow and reproductive tissues.

Illnesses or imbalances of pancha tattwas or doshas come usually in tissues, which are under the control of particular tattwas. However, any doshas or imbalances of pancha tattwas can enter any tissue and cause the process of disease. According to ayurveda and marma yoga, illness is classified not only according to doshas or imbalances of pancha tattwas, but also by the tissues into which the dosha has entered.

Figure 13: Dhatu chakra with tattwas and chakras



11

Srotas or Body Channels

The human body contains a system of channels, which connects organs and tissues, supplying them with nutritive substances and eliminating waste substances. Dhatus or tissues, vibrations of pancha tattwas and waste substances or *malas* circulate through these channels. There are fifteen channel systems, which control the mind and body functions. In ayurveda they are called srotas. *Srota* means channel or flow. Srotas are different to subtle channels or nadis, which exist in pranamaya kosha or the pranic layer. Srotas or body channels are connected with the subtle channel system of nadis through pranic flows and with channels through which chitta shakti or mental energy flows. These two types of channels have their special channel system.

Health means a proper flow of prana and nutritive substances through srotas, which supply and clean tissues and organs in the body. Illness occurs when proper flow is blocked. Illness represents abnormal flow through srotas, which can be surplus, deficit, blocked, or the flow runs outside of the channel.

Males have thirteen groups of srotas, and females have fifteen groups of srotas. Out of thirteen groups of srotas the first three are srotas through which nutritive substances flow, and they are linked with the external environment. These three srotas transport nutritive substances as air, food and water. Air is controlled by vayu tattwa; food is controlled

by agni tattwa; and water is controlled by jala and prithvi tattwas.

1. Pranavaha srotas

Pranavaha srotas are srotas which transport prana shakti or the life force. Their sources are in the lungs, heart and digestive tract, primarily in the large intestine, and they transport pranic energy and vitality through the respiratory and circulatory system. They are under the control of akasha and vayu tattwas. Blockage of pranavaha srotas causes superficial and obstructed breath, sudden outbursts of anger, sadness, anxiousness and nervousness.

2. Annavaha srotas

Annavaha srotas are srotas which transport food through the digestive system. Their sources are in the stomach and the left part of the trunk. They are under the control of the agni and jala tattwas. Symptoms of the affected annavaha srotas are: low appetite, weak digestive fire, anorexia, fear, material, physical and emotional attachment, worry and greed.

3. Ambhuvaha srotas

Ambhuvaha srotas are srotas which transport water or regulate the metabolism of water. Their sources are in the pancreas/spleen and the mouth cavity and they regulate body fluids. They are under the control of jala and prithvi tattwas. Symptoms of blockages are: thirst, dryness of the mouth cavity, fears and phobias, desires, attachment in every sense, passiveness, laziness and dullness.

The following seven srotas supply seven dhatus or body tissues.

4. Rasavaha srotas

Rasavaha srotas are srotas which transport rasa (plasma), lymphatic fluids and gastric juice to the rasa dhatu. Their sources are in the heart, blood vessels and lymphatic

system. They are under the control of jala and agni tattwas. Symptoms of blockages are: fears, phobias, desires, inactivity, passiveness, anger, selfishness and anaemia, nausea, anorexia, impotence, sterility.

5. Raktavaha srotas

Raktavaha srotas are srotas which transport rakta (blood) to the rakta dhatu. Their sources are in the liver and spleen. They are under the control of agni and jala tattwas. Symptoms of blockages are: skin diseases, bleeding, inflammation and anger, selfishness, aggressiveness, fears and phobias, desires and passiveness.

6. Mamsavaha srotas

Mamsavaha srotas are srotas which supply food to mamsa dhatu (muscles). Their sources are in the ligaments, tendons and skin. They are under the control of prithvi tattwa. Symptoms of the blockages are: tumors, haemorrhoids, enlargement of thyroid glands, polyps in the nose, lack of mental clarity, attachment in every sense, envy, possessiveness and nervousness.

7. Medovaha srotas

Medovaha srotas are srotas which supply food to medas dhatu (fatty tissues). Their sources are in the kidneys and the fatty tissues of the abdomen. They are under the control of jala and prithvi tattwas. Symptoms of the blockages are: diabetes, urological disorders, attachment in every sense, worry, envy, possessiveness, fears, phobias, desires.

8. Asthivaha srotas

Asthivaha srotas are srotas which supply food to the asthi dhatu (bones). Their sources are in the hips and fatty tissues. They are under the control of vayu and jala tattwas. Symptoms of blockages are: dry and cracked nails, dental problems, joint problems, dry hair, feeling of sadness, depression, melancholy, fears, phobias, desires.

9. Majjavaha srotas

Majjavaha srotas are srotas which supply food to majja dhatu (marrow and nerve tissues). Their sources are in the bones, joints, brain and spinal cord. They are under the control of vayu and jala tattwas. Symptoms of blockages are: vertigo, amnesia, poor memory, darkening of mind, joint disorders, sadness, fears, phobias, desires.

10. Arthav/shukravaha srotas

Arthav/shukravaha srotas are srotas which supply food to arthav/shukra dhatus (reproductive tissues) or to the reproductive system. Their sources are in the uterus and testicles. These srotas transport semen, ovary cells and ojas or the cumulative essence to the female and male arthav/shukra dhatus. They are under the control of akasha tattwa. Symptoms of blockages are: disorders of the reproductive system and psychosexual disorders, ego, aggressiveness, sudden outbursts of anger, melancholy.

The next three srotas are connected with the external world and they enable the elimination of waste substances from the body. These three srotas are in both the male and female bodies. The waste products of breath are sweat, of food excreta, and of water urine. These three waste substances are called three malas.

11. Swedavaha srotas

Swedavaha srotas are srotas which transport sweda (sweat) to the fatty system. Their sources are in the fatty tissues and in the hair sacs. They eliminate sweat (liquid) from the body. They are under the control of jala and prithvi tattwas. Symptoms of blockages are: excessive or absent sweating, rough and dry skin, envy, anger, aggressiveness, possessiveness, attachment, worry, dullness, fears and phobias, desires.

12. Purishavaha srotas

Purishavaha srotas are srotas which transport purusha (excreta) or the system of elimination. Their sources are in the large intestine and rectum. They eliminate excreta from the body. They are under the control of vayu, prithvi and jala tattwas. Symptoms of blockages are: very hard and dry excreta, constipation, diarrhoea, sadness, attachment, possessiveness, envy, dullness, fear and phobias.

13. Mutravaha srotas

Mutravaha srotas are srotas which transport mutra (urine) to the urinary system. Their sources are in the kidneys and urinary bladder. They eliminate urine from the body. They are under the control of jala and vayu tattwas. Symptoms of blockages are: excessive and frequent urination or poor urination, fear, phobias, desires, anxiousness, nervousness, sadness.

In females there are two special subsystems of the reproductive system for reproduction. These two srotas are subsystems of rasavaha srotas which supply food to the rasa dhatus.

14. Artavavaha srota

Artavavaha srota transports artava (menstruation). It eliminates blood and tissue wastes from the uterus.

15. Stanyavaha srotas

Stanyavaha srota transports breast milk or the system of stanya (lactation). It is the subsystem of the menstrual systems. It produces mother's breast milk.

16. Manovaha srotas

Manovaha srotas are the special srotas which transport thoughts, or the mental system.

Health depends on the flow through srotas. When srotas have no obstructions they supply nutritive substances to the body and eliminate waste substances from the body. They serve to maintain communication between different tattwas, dhatus and organs. Disease means improper flow through srotas.

When srotas are blocked their corresponding pancha tattwas are imbalanced. For cleansing of srotas marma yoga proposes 'shat karmas' or yogic purification techniques to remove blockages from srotas, so that the dhatus can adequately flow through them.

12

System of Nadis and Marmas in Marma Yoga

More than several thousand years ago, ancient Indian rishis, munis and sadhus received through meditation and visualization, in a higher state of consciousness, the cosmic knowledge of the flow of prana shakti through subtle channels. They called these channels nadis. Nadis are subtle channels of flow of prana shakti. Nadis are not physical channels, they belong to pranamaya kosha. It means that we are talking about invisible channels, which exist only in pranamaya kosha or in the bio-energy field of our existence. With our physical eyes we cannot see the gunas, tattwas, chakras, marmas, prana shakti, pranamaya kosha and manomaya kosha or our mental dimension; in the same way, we cannot see nadis.

In that special state of consciousness, the rishis and sages also realized that the nadis are linked with internal organs in annamaya kosha and with the mind and emotions in manomaya kosha. They realized that the condition of prana shakti of the nadis is based on the principles of the pancha tattwas, that the pranic vibration of tattwas flows through the nadis, and that their qualities influence the condition and functions of the body organs as well as the mind with the emotions. So far we know that nadis are subtle channels, which exist on the subtle level of the human body or in the pranamaya kosha. Along the nadis lie marmas or energy points, through which our inner and outer communication

are taking place. They are also called 'windows to the world' and they enable us to reach the dynamic harmony between the macro and microcosms.

Rishis, munis and sadhus received the knowledge of chakras or energy centres, which are threaded on the central nadi. They realized the functions of chakras, their influence on physiology and psychology. Finally, they received the knowledge that by affecting marmas and chakras we can change the conditions of our body, mind and energy systems through different techniques such as: pressure of fingers, yogic techniques, through marma massage, penetrating marmas or chakras with suchi (needles) and breath, through mantras or sound vibrations, through awareness or chitta shakti, or heating them through agni karma – applying a burning mixture of herbs.

The yogis realized and became aware of the subtle flow of prana shakti through the nadis with the help of extra-sensory perception through meditation. This happened in India and China. We can read about this in the ancient classical book of traditional Chinese medicine *Huang Di Nei Jing*, in various yoga sutras, in *Hatha Yoga Pradipika*, in the *Rig Veda* and *Atharva Veda*, *Charaka Samhita* and *Sushruta Samhita*, Upanishads, especially in *Sri Jabala Darshan Upanishad*, *Chudamani Upanishad*, *Yoga Shikka Upanishad* and *Shandilya Upanishad*. These books teach us about the subtle flow of prana shakti through the nadis, marmas and chakras.

The ancient classical texts give us different numbers of nadis. According to one text, there are 340,000 nadis, according to another, there are 365.000 nadis, and according to the next, there are 72,000 nadis. Yet, in spite of different numbers, the *Hatha Yoga Pradipika*, *Gheranda Samhita*, *Shandilya Upanishad* and *Yoga Sutras* agreed that fourteen nadis are the most important ones (as they are today in accordance to the standard of WHO). However, there are also other ancient books, and their number of the most important nadis are ten. In the ancient yogic texts, we will

find that out of these fourteen nadis three nadis are most important: sushumna, ida and pingala.

Modern researchers of yoga with modern knowledge of physiology and anatomy believe that nadis are in the body and that they represent the nervous system. They believe that sushumna represents the spinal cord, while ida and pingala represent the sympathetic and parasympathetic nervous systems, which lie along both sides of the spinal cord. At first sight this explanation seems to be acceptable. But if we take into consideration Upanishads and other yoga sutras we can hardly accept it. All ancient classical books on yoga and ayurveda describe nadis as subtle channels and not physical channels as in the sympathetic and parasympathetic nervous systems. They all agree that the subtle prana shakti flows through the nadis and that nadis exist in the pranamaya kosha or our bio-energy level. The science of anatomy and physiology describes the sympathetic and parasympathetic nervous systems as physical channels, which are in the physical body or annamaya kosha and that the mental energy or chitta shakti runs through these channels.

According to the Upanishads, *Hatha Yoga Pradipika* and other texts, sushumna lies in the middle of the spinal cord. It is inactive and latent and has the guna of tamas. It can be activated only in case of a different state of consciousness, which can be attained with the help of techniques of raja yoga, or by concentration of mind and meditation (kundalini kriya). According to yogic science, sushumna opens at the top of the head which is called 'brahmarandhra'. Swami Sivananda describes it as the 'hole of Brahman' and the 'dwelling house of the human soul'. It is the tenth door, also known as *dasamdwara* in the *Hatha Yoga Pradipika*.

According to anatomy, the central channel of the spinal cord does not contain nervous fibres. There is only cerebrospinal liquid, known as liquor and it is neurologically impossible to open at the top of the head. (H. Motoyama)

The ancient science of yoga claims that ida and pingala start from the left and right side of mooladhara, or from the

perineum, and that they end on both sides of the nostrils. Anatomically sympathetic and parasympathetic nervous systems do not start or end at the locations as mentioned in the old scriptures. (H. Motoyama)

With reference to nadis, marmas and chakras various tests and researches were carried out to find if nadis represent the nervous system, vein system or muscle system. However, no method proved the existence of nadis, marmas or chakras in the physical body.

More than one hundred years ago a German scientist constructed a device which measured the flow of prana shakti (vital energy) through nadis (meridians), marmas and chakras (acupuncture points). It is known as Voll's potentiometer, and based on this there are today various devices which register the condition of prana shakti in the nadis, marmas and chakras.

From the aspect of marma yoga, siravedhan, suchivedan or acupuncture, we can compare sushumna nadi with the governor nadi or amatya (AM) nadi, which starts in the perineum (region of mooladhara chakra), ascends through the median line of the spine and has a very important marma at the top of the head. It ends in the middle of the upper lip. The flow of prana shakti through the nadi is pingala by its pranic quality of polarity and governs over the entire body, mind and pranic energy. According to the theory of marma yoga, the prana shakti flows in and out through the marma at the top of the head or through the 'hole of Brahman'. According to marma yoga, AM.20 could be the Brahmarandhra or the 'hole of Brahman'. We could say that on the one hand sushumna is very close to amatya or the governor nadi, and on the other hand it is not.

According to yogic science, the condition of sushumna nadi is dormant and latent, unless we work on it through the raja yoga techniques and stimulate it to be awaked and active. It is different in the case of the governor or amatya nadi. Prana shakti flows through the amatya nadi continuously and it is not inactive and dormant.

In the yogic science there are two energy paths, called arohan and awarohan nadis. Arohan is a nadi which begins in the perineum (mooladhara chakra region) and is identical to the concept of sharkaraksha nadi in marma yoga. It ascends through the front median line of the body and is ida by its pranic qualities. It unites with amatya nadi at the head region. The awarohan is a nadi which also begins in the perineum (mooladhara chakra region) and is identical to the governor or amatya nadi in marma yoga. It ascends through the back median line of the spine and is pingala by its pranic qualities.

As we can see, both arohan and awarohan or the sharkaraksha and amatya nadis have their origin in the perineum, and both run upward towards the 'Brahmarandhra'. In this manner the prana shakti flows through the entire body, inside and outside.

From the aspect of marma yoga, ida and pingala nadis which flow along both sides of the spinal cord (according to the yogic science) do not exist. Along both sides of the spine runs the longest nadi, through which flows the energy vibration of jala tattwa. In marma yoga it is named by the organ to which it belongs. Marma yoga calls it the urinary bladder nadi or the jala tattwa nadi of the urinary bladder. As the nadi runs on both sides of the spine it has qualities of ida (left) and pingala (right). As the jala tattwa is in close link with the swadhisthana chakra and as a tattwa and chakra is very important for mind, body and energy systems, we can say that ida nadi and pingala nadi of the yogic science represent the left and the right mutrashaya nadis or the urinary bladder nadi (mutra means urine). According to my personal opinion, the ancient classical yogic textbooks tried to describe ida and pingala as the qualities of prana shakti of the two branches of the jala tattwa nadi of the urinary bladder (mutrashaya nadis), which flows along the left and right sides of the central back governor or amatya nadi.

Names, locations and flows of nadis vary in different old books on yogic science. Differences in names, locations

and flows exist also in books on marma chikitsa. The same situation is found regarding the locations of different qualities of prana, upa prana and chakras. The only common link is the basis or theory of the pancha mahabhutas. However, even there are differences regarding the time of energy flow of the tattwas through the body parts, or when and which tattwa is maximally active. Various properties of tattwas, such as colours, points of the compass, tastes, body parts, are different too.

The names of nadis according to traditional marma chikitsa by *Susruta Samhita* are:

Phuffus nadi
Vrihdantra nadi
Hridaya nadi
Laghvantra nadi
Amashaya vataj nadi
Pliha nadi
Mutrashaya nadi
Vrikka kaphaj nadi
Talhridaya tiryak nadi
Tiryaga shlesmashay nadi
Amashaya nadi
Yakrit pittaj nadi
Shukravah nadi
Artavvah nadi

The vedic nadis

Vedic descriptions of nadis very often differ from each other. Hardly ever are nadis described as running through the limbs; mostly there are descriptions of nadis running through the body or the head. We should know that in the vedic period the nadis in the original source were perceived in a meditative state through visualization and in a special condition of consciousness. We are talking about very individual perceptions, how some persons perceived prana shakti and pranamaya kosha. The number of nadis

depended on individual perception too. Rishis, munis and sadhus visualized nadis as lines or streams of light. Some of them realized the origin of a nadi in one point and another realized it as the point of termination of that same nadi.

We should know that the duration of visualization is individual. Some may not have had enough time to perceive the entire flow of a nadi and they had to reconstruct it later on, together with others who also had the perception of the same nadi, and therefore some differences came about. Mostly they perceived the pranic flow through the left and right side of the sushumna nadi. The exact location of other nadis they perceived very rarely. It is most strange that the rishis, munis and sadhus never or very rarely visualized the nadic flows through the extremities. Extremities are parts of our body, and for their functions they need prana shakti. The locations, origins, flows, functions and numbers of nadis are briefly mentioned and they are not systematically and clearly defined. Often the origins of the same nadis or the terminations of the same nadis are very different in different scriptures.

As marma yoga is a part of yogic science, we will work here briefly through the description of nadis as they are in *Hatha Yoga Pradipika*. According to *Hatha Yoga Pradipika*, nadis are subtle channels of flow of prana shakti and are closely linked with the pranic points or marmas and centres or chakras. There are 72,000 nadis in number. The most important nadis are sushumna, ida and pingala. They are the three basic nadis, divided in fourteen nadis. These fourteen nadis further divide into several thousands of nadis, located throughout the body.

Sushumna and another three nadis, ida, pingala and varuni, are carriers of the life force or prana shakti. This group of nadis is called pranavaha nadi; it means the nadis which are carrying the life force. These nadis correspond to the autonomous nervous system and represent our psycho-physiological qualities. Sushumna is the primary channel through which runs the subtle prana shakti. Pingala nadi

corresponds to the sympathetic nervous system. Ida nadi corresponds to the parasympathetic nervous system. Varuna nadi corresponds to sushumna nadi and flows downwards from the navel to the perineum, and is under the influence of apana and samana vayus or excretory and nutritive energies. It corresponds to both the sympathetic and parasympathetic nervous system.

There is a group of ten nadis through which runs the mental energy. They correspond to the parasympathetic nervous system and they represent our mental qualities. This group of ten nadis is called manovaha nadis, which means the nadis which are carrying the mental force. Pingala nadis belong to the pranavaha group.

Sushumna nadi

The nadi originates from the pelvic plexus or mooladhara chakra and runs through the spine. It ends at the top of medulla oblongata between the two brain hemispheres.

Seven chakras are located along sushumna from the top of the head to the bottom of the spine. On the left side of the sushumna lies ida nadi, and on its right side lies pingala nadi. Ida and pingala nadis cross each other in each chakra. Ida and pingala run through the nostrils up to ajna chakra. On the left side of the sushumna flows ida nadi, and on its right side flows pingala nadi. Ida and pingala nadis cross each other in each chakra and wind around the sushumna. Ida and pingala run through the nostrils up to the ajna chakra. Nowadays we connect ida and pingala nadis with the sympathetic and parasympathetic nervous system which have their structures symmetrically situated along the spine.

Ida and pingala nadis

Ida and pingala nadis are the subtle nadis which emerge from the left and right side of the genitals or testicles and end in the left and right nostril respectively. Ida and pingala nadis cross each other in each chakra which is located in sushumna nadi. In such manner we can understand

the relativity of that. In every ida quality there is pingala quality, and in every pingala quality there is ida quality. In yogic pranayamas inhalation begins in the left nostril. The air enters through the left nostril and stimulates ida nadi and its qualities, and promotes creativity and visualization, nurses emotions, calms the nerves and the mind. The breath through the right nostril promotes pingala qualities, energy, vitality and dynamism. Ida clears the mind and pingala revitalizes prana shakti. To maintain harmony and balance of ida and pingala qualities yoga and marma yoga propose breathing through both nostrils, as in 'nadi shodhana pranayama'. For specific needs marma yoga proposes surya bheda pranayama to a person with predominant ida qualities and chandra bheda pranayama to a person with predominant pingala qualities.

Gandhari and hastajiva nadis

Gandhari and hastajiva nadis are by nature ida nadis and are linked with ida nadi and ida qualities of prana shakti. Gandhari originates from the region of manipura chakra and ends in the left eye, runs behind ida nadi and is linked with the tanmatra of roopa and its associated jnanendriya and karmendriya and agni tattwa. Hastajiva nadi too originates from the manipura chakra region and ends in the right eye, runs in front of ida nadi and is linked with the tanmatra of roopa and its associated jnanendriyas and karmendriyas and agni tattwa.

Yashaswini and poosha nadis

Yashaswini and poosha nadis are by nature pingala nadis and are linked with the pingala nadi and pingala qualities of prana shakti. Poosha nadi originates from the region of manipura chakra and ends in the right ear, runs behind pingala nadi and is linked with the tanmatras of roopa and shabda and their associated jnanendriya and karmendriya and agni and akasha tattwas. Yashaswini nadi originates from the left big toe and ends in the left ear, runs between

poosha and saraswati nadis and is linked with the tanmatra of shabda and its associated jnanendriya and karmendriya and akasha tattwa.

Alambusha nadi

Alambusha nadi originates from the anus and ends in the mouth cavity. It has samana and apana qualities of prana shakti for assimilation and elimination of food and liquids and digestion and assimilation of ideas and thoughts. It is linked with the tanmatras of roopa, rasa and gandha and their associated jnanendriya and karmendriya and agni, jala and prithvi tattwas.

Kuhu nadi

Kuhu nadi originates from the throat and ends in the reproductive organs. It runs in front of sushumna nadi. It has udana and apana qualities of prana shakti for elimination or withholding of semen and vaginal fluids. It is linked with tanmatras of shabda and rasa and their associated jnanendriyas and karmendriyas and akasha and jala tattwas.

Shankhini nadi

Shankhini nadi originates from the throat and ends in the anus. It flows between gandhari and saraswati nadis and is located below sahasrara chakra and connects to swadhisthana chakra. It has udana and apana qualities of prana shakti. It is linked with the tanmatras of shabda and gandha and their associated jnanendriyas and karmendriyas and akasha and prithvi tattwas.

Saraswati nadi

Saraswati nadi originates from the tongue and ends in the vocal cords. It runs together with sushumna and by its nature it is ida. It has udana qualities of prana shakti. It is linked with the tanmatra of shabda and the associated jnanendriyas and karmendriyas and akasha tattwa.

Payaswini nadi

Payaswini nadi originates from the edge of the right ear and ends in the right big toe. It runs between poosha and saraswati nadis and is linked with the brain nerves. It has vyana and udana qualities of prana shakti. It is linked with the tanmatra of shabda and its associated jnanendriyas and karmendriyas and with akasha tattwa.

Varuni nadi

Varuni nadi is one of the four panavaha nadis. It originates in manipura chakra and ends in mooladhara chakra. It flows between yashaswini and kuhu nadis. It helps defecation. It has samana and apana qualities of prana shakti. It is linked with the tanmatra of roopa and gandha and their associated jnanendriyas and karmendriyas and the agni and prithvi tattwas.

Vishwadhari nadi

Vishwadhari nadi originates from manipura chakra and ends in mooladhara chakra. It runs between hastijihva and kuhu nadis. It carries four kinds of nourishment. It stimulates the endocrine glands. It has samana and apana qualities of prana shakti. It is linked with the tanmatras of roopa and gandha and their associated jnanendriyas and karmendriyas and the agni and prithvi tattwas.

Koorma nadi

Koorma nadi originates in the region of the sternum. It has prana qualities of prana shakti. It is linked with the tanmatra of twacha and its associated jnanendriyas and karmendriyas and vayu tattwa. *Hatha Yoga Pradipika* says that it stabilizes the mind.

Shura nadi

Shura nadi originates in manipura chakra and ends in bhrumadhya. It has samana and vyana qualities of prana shakti. It is linked with the tanmatras of roopa and shabda

and its associated jnanendriyas and karmendriyas and with agni and akasha tattwas.

Saumya nadi

Hatha Yoga Pradipika says that saumya nadi runs to the tips of the toes.

Kaushiki nadi

Hatha Yoga Pradipika says that kaushiki nadi terminates at the toes.

Jihva nadi

Hatha Yoga Pradipika says that jihva nadi curves upwards.

Raka nadi

Hatha Yoga Pradipika says that raka nadi absorbs water, collects mucus in the throat and sinuses and creates hunger and thirst. It seems to me that the nadi has samana and apana qualities of prana shakti. It is linked with the tanmatra of roopa, rasa and gandha and their associated jnanendriyas and karmendriyas and agni, jala and prithvi tattwas.

Chitra nadi

Hatha Yoga Pradipika says that chitra nadi flows downward from manipura chakra to swadhisthana chakra. It is associated with ejaculation. It has samana and apana qualities of prana shakti. It is linked with the tanmatras of roopa and rasa and their associated jnanendriya and karmendriya and agni and jala tattwas.

Vilamba nadi

Hatha Yoga Pradipika says that vilamba nadi originates in manipura chakra. It is linked with the tanmatra of roopa and its associated jnanendriyas and karmendriyas and agni tattwa.

Vijnana nadis

Hatha Yoga Pradipika says that vijnana nadis are the nadis of consciousness. It seems to me that they have prana and vyana qualities of prana shakti. They are linked with the tanmatras of shabda and twacha and their associated jnanendriyas and karmendriyas and vayu and akasha tattwas.

Hatha Yoga Pradipika mentions other names of the nadis and their origin, but the flows of the nadis are unclear and uncertain still today. They are as follows:

Iltalaa: extends from mooladhara chakra
Kaaladhamini: extends from mooladhara chakra
Sutra: extends from swadhisthana chakra
Vishwa and ivantikaa: extend from swadhisthana chakra
Ilikaa, yukta and shukra: extend from manipura chakra
Kali, vijolika and iltaa: extend from manipura chakra
Taaraka: extends from manipura chakra
Maadhavi: extends from manipura chakra
Taaraa: extends from anahata chakra
Atitaa: extends from anahata chakra
Naaga: extends from anahata chakra

The following nadis all extend from vishuddhi chakra:

Shrikhati
Amrita
Saraswati
Baalaa
Tiktaa
Maatrikaa
Eshamaarikaa
Kumaarikaa
Sitaa
Shiva

Nadis of marma yoga according to the world standard

There are three different levels through which prana shakti flows:

- Superficial pranic level or pranic flow through the superficial nadis.
- Internal pranic level or pranic flow through internal nadis.
- Reticular network in muscles or pranic flow through the muscle nadis.

Nadis are divided in to two groups:

- Regular nadis. There are twelve paired symmetrical nadis in both the left and right side of the body. They are directly linked with their pertaining organs, from which they received their names.
- Irregular nadis. There are eight such nadis. Out of them two nadis lie centrally and have their own marmas, while the remaining nadis do not have their own marmas. They borrow marmas from the regular nadis.

Regular or paired nadis lie symmetrically on the arms and legs. They have their own paths and belong to the organs from which they have their names. By standards of WHO these are the following regular superficial nadis:

- ***LU*** = lung nadi of the upper limbs. Through it flows pranic vibration of vayu tattwa.
- ***LI*** = large intestine nadi of the upper limbs. Through it flows pranic vibration of vayu tattwa.
- ***HT*** = heart nadi of the upper limbs. Through it flows the pranic vibration of agni tattwa.
- ***SI*** = small intestine nadi of the upper limbs. Through it flows the pranic vibration of agni tattwa.
- ***ST*** = stomach nadi of the lower limbs. Through it flows the pranic vibration of prithvi tattwa.
- ***SP*** = spleen and pancreas nadi of the lower limbs. Through it flows the pranic vibration of prithvi tattwa.
- ***BL*** = bladder nadi of the lower limbs. Through it flows the pranic vibration of jala tattwa.
- ***KI*** = kidney nadi of the lower limbs. Through it flows the pranic vibration of jala tattwa.

- ***PC*** = pericardium nadi of the upper limbs. Through it flows the pranic vibration of agni (secondary) tattwa.
- ***3D*** = tridosha nadi of the upper limbs. Through it flows the pranic vibration of agni (secondary) tattwa.
- ***GB*** = gall bladder nadi of the lower limbs. Through it flows the pranic vibration of akasha tattwa.
- ***LR*** = liver nadi of the lower limbs. Through it flows the pranic vibration of akasha tattwa.

The central nadis located in the front and back of the body are from the group of irregular nadis, however, they are classified as regular nadis, as they are paired and have their own marmas. These two nadis are:

- Central back nadi called governor or AM/amatya nadi.
- Central front nadi called conception or SH/sharkaraksha nadi.

In this way there are fourteen regular and six irregular nadis. Each regular nadi has its inner and superficial flow of prana shakti. It means that there are inner and superficial paths of prana shakti and that each nadi divides into the superficial and inner branches. By marma puncture, marma pressure, agni karma and marma massage we act upon the superficial flow of prana shakti, which then activates the inner flow of prana shakti. Only yogic techniques act directly on the inner as well as on the superficial flow of prana shakti. The inner branch of the nadi is linked with the corresponding inner organ and its relative tattwa, and supplies it with prana shakti. The superficial branch of the nadi runs on the surface of the body underneath the skin, and communicates through marmas with the outer world and environment. The regular nadis form the pranic circle through which flows prana shakti or vital energy.

Five regular nadis belong to the pancha tattwas and five to the ida or solid organs. They have ida qualities of prana shakti, like their pertaining ida organs and tattwas to which they belong. These are the arm nadis of the heart and lung and the leg nadis of the liver, spleen/pancreas and kidney.

Five regular nadis belong to the pancha tattwas and five to the pingala or hollow organs. They have pingala qualities of prana shakti, like their pertaining pingala organs and tattwas to which they belong. They are the arm nadis of the large and small intestines and the leg nadis of the stomach, gall bladder and urinary bladder.

Two regular nadis do not have any specific organ; however, they correspond to certain functions. They are the arm nadi of the pericardium which has ida qualities of prana shakti, and the arm nadi of tridosha which has pingala qualities of prana shakti. They both belong to agni tattwa as secondary tattwa.

Prana flows through the nadis in a strictly fixed sequence.

Table 5: Pranic flows through the nadis and their ida/pingala polarities

	Nadi	Pranic flow	Polarity	Limb
1	lung – LU	centrifugal (to the periphery)	ida	arm
2	large intestine – LI	centripetal (to the centre)	pingala	arm
3	stomach – ST	centrifugal	pingala	leg
4	spleen/pancreas – SP	centripetal	ida	leg
5	heart – HT	centrifugal	ida	arm
6	small intestine – SI	centripetal	pingala	arm
7	urinary bladder – BL	centrifugal	pingala	leg
8	kidney – KI	centripetal	ida	leg
9	pericardium – PC	centrifugal	ida	arm
10	tridosa – 3D	centripetal	pingala	arm
11	gall bladder – GB	centrifugal	pingala	leg
12	liver – LR	centripetal	ida	leg

At the moment of a child's birth with its first wailing and inhalation prana starts to flow in the lung nadi and then continues to flow and pass over prana shakti in the following sequence through the nadis: LU ⇒ LI ⇒ ST ⇒ SP ⇒ HT ⇒ SI ⇒ BL ⇒ KI ⇒ PC ⇒ 3D ⇒ GB ⇒ LR ⇒ LU . . .

Circulation of prana starts in the chest in the lung nadi, descends into the arms, ascends again along the arms through the LI nadi upwards to the face. Prana shakti descends again into the thorax through the ST nadi, flows through the SP nadi along the legs and ascends again through the legs to the chest. Here prana shakti meets with the HT nadi, descends through the arms and then again ascends through the arms through the SI nadi to the trunk. From here prana shakti descends to the urinary bladder and continues to descend through the BL nadi to the fifth toe. Then prana shakti ascends through the KI nadi of the legs to the kidney. Prana shakti then ascends again to the thorax and pericardium, and descends with the PC nadi through the arms. Prana shakti again ascends through the 3D nadi of the arms, over the shoulder to the face. Through three branches it spreads across the face (upper 3D), on the thorax to the navel (central 3D) and from the navel downwards (lower 3D). From the face prana shakti descends through the GB nadi of the legs to the feet and ascends again with the LR nadi of the legs. Then prana shakti runs again through the thorax and meets with the LU nadi of the arms and starts the next cycle of the flow of prana shakti, and in this manner prana shakti flows continuously in a closed energy circle.

Change of ida and pingala polarity of prana shakti

1. On the wrist ida polarity changes to pingala polarity and it is the location of upa chakra (LU ⇒ LI / HT ⇒ SI / PC ⇒ 3D).
2. On the ankle pingala polarity changes to ida polarity and it is the location of upa chakra (ST ⇒ SP / BL ⇒ KI / GB ⇒ LR).

3. On the face pingala polarity remains pingala (LI ⇒ ST / SI ⇒ BL / 3D ⇒ GB).
4. On the thorax ida polarity remains ida (SP ⇒ HT / KI ⇒PC / LR ⇒ LU).

In this way we can see transformation of ida to pingala in the arms, and pingala to ida in the legs. Here again we can see the relativity of the ida and pingala qualities of prana shakti: each ida quality has pingala quality and each pingala quality also has ida quality.

Prana shakti flows 28 minutes and 48 seconds through all 12 superficial nadis in a strictly fixed sequence. For 24 hours prana shakti circulates 50 times through 12 nadis, according to the French scientist Soulie de Morant.

At a fixed time in 24 hours, each organ has its energy maximum, in duration of two hours as the organ, or four hours as tattwa. At the same time, the organ or tattwa, which is in the 'organic time' diametrically opposite or 12 hours later, has its energy minimum. This explains the circulation of prana shakti through different parts of the body organs and tattwas, the *karya kaala chakra* or circadian circle or biorhythm or biological clock and cyclic functions of prana in 24 hours, such as: LU from 3 am to 5 am; LI from 5 am to 7 am.

Kaala means time. According to *Hatha Yoga Pradipika,* 'the karya kaala is the active aspect of time'. It has time limitation and it is the quality of prana shakti which promotes growth, development and maturity through the development of the pancha tattwas.

Periods of maximal and minimal intensity of prana shakti in the individual nadi correspond with the time in which the best condition of the mind, body and energy systems occurs. We feel good or disease symptoms of the individual organ and tattwa to which the nadi belongs can manifest. For example: attacks of asthma (vayu tattwa) early in the morning, disturbed functioning of the large intestine (vayu tattwa) in the morning before breakfast, heart (agni tattwa) attacks and obstructions in the blood circulation at about noon, digestive

problems like disturbances in functions of the stomach and in the spleen (prithvi tattwa) in the afternoon after lunch, energy deficiency in the evening as a problem of kidneys and urinary bladder (jala tattwa), and attack of liver and gall bladder (akasha tattwa) and other disorders in relation to the liver as variable hypertension (tattwa akasha and its bhuta agni or the spirit of the fire) attacks always after midnight.

The flow of prana shakti begins in the lungs and ends in the liver. Then it flows from the liver to the lungs to start the next pranic circle in the lungs. In this way, the nadi of the liver and akasha tattwa are connected to the nadi of the lungs and vayu tattwa and pass over its prana shakti to vayu tattwa and the lungs. Thereby prana shakti flows 24 hours (see Figure 14: Karya kaala chakra) through different tattwas and their corresponding organs.

From the cyclic changes of maximal energy in the nadis we can understand the interacting relations and dependencies between nadis, organs, systems and tattwas. According to marma yoga, there are some special conditions of prana shakti and its relative nadis and tattwas, which follow the law of *nirmana chakra* or generative circle and *alambanam chakra* or supporting circle, and in a special relationship with relative nadis, tattwas and organs.

Relationship of 'amba – santana' or mother and child

Each nadi is in a special relationship with nadis that surround it. The nadi which precedes it is 'amba' or the mother nadi. The nadi that follows it is 'santana' or the child nadi. So amba nadi and its corresponding organ and tattwa pass and feed prana shakti to the santana nadi and its corresponding organ and tattwa (see alambanam chakra). For example, akasha tattwa and its relative organs are amba to the vayu tattwa and its relative organs and vayu tattwa, and its relative organs are santana to the akasha tattwa and its relative organs. It is similar to the law of pancha mahabhuta. The only difference is that ida nadi, organ and qualities of prana shakti follow pingala nadi, and pingala nadi follows

ida nadi. In pancha mahabhuta ida qualities, nadi and organ follows to ida, and pingala follows to pingala.

Relationship of 'sandhya' or noon and midnight

Two nadis are in relationship of 'sandhya', when there is a gap of 12 hours between the maximal prana shakti of one nadi and maximal prana shakti of another nadi. For example: LU nadi (3 am to 5 am) in the relationship sandhya with BL nadi (3 pm to 5 pm), and LI nadi (5 am to 7 am) with KI nadi (5 pm to 7 pm). It means that at the same time the maximum of prana shakti in a definite nadi is a minimum of prana shakti in a nadi which is in relation of sandhya (12 hours later according to the sequences of pranic flow through the tattwas and the relative organs).

According to *Hatha Yoga Pradipika*, sandhya is not only an external event, it is mainly an internal event. 'Sandhya is not the external sandhya when day meets night. But sandhya is that period when the two opposite pranas meet'. It means when two opposite flows of prana shakti meet and hand over the prana shakti of one to the opposite.

According to the sandhya relationship between two opposite quality-flows of prana shakti, marma yoga proposes that if we feel pain along a nadi, we should work with yogic asanas only on the *setu* marma of that nadi and on the *setu* marma of the nadi which is in sandhya relationship on the healthy side. This will balance the condition of prana shakti in both nadis and their pertaining organs and tattwas.

Relationship of 'pati-patni' or husband-wife

Two nadis are in relationship of 'pati-patni', when the position of the pulse is by depth and location on equal positions on the arteria radialis of both arms. The only difference is that one is on the right and the other on the left arm. The organ which has its pulse on the right arm is 'pati', and the organ that has its pulse on the left arm is 'patni'. For example: the heart on the left arm is wife to the lungs on the right arm. Between nadis in the 'pati-patni' relationship

there is always a reciprocal relationship. When the right husband is in a pranic culmination, the left wife is in pranic deficiency. The same relationship exists between the left and right regular, symmetrical nadis. For example: if the left LI nadi is in surplus (pain in the shoulder) then at the same time LI nadi in the right arm is in a pranic deficiency. In a case of one-sided pain marma yoga proposes stimulation only on the healthy side, which will create pranic balance and a therapeutic effect. In yogic therapy it means that we have to act only on the healthy side of the body, which means that there is no need for stimulation of the affected side.

Irregular or extra nadis

There are eight extra (irregular) nadis. Two of them are on the front (sharkaraksha/conception) and the back (amatya/governor) central parts of the body. They have their own flows of prana shakti which circulate incessantly through the back and front median lines of the body. They have their own marmas. These two nadis are counted among the group of regular nadis, though they are unpaired in the group, because they are not a symmetrical pair.

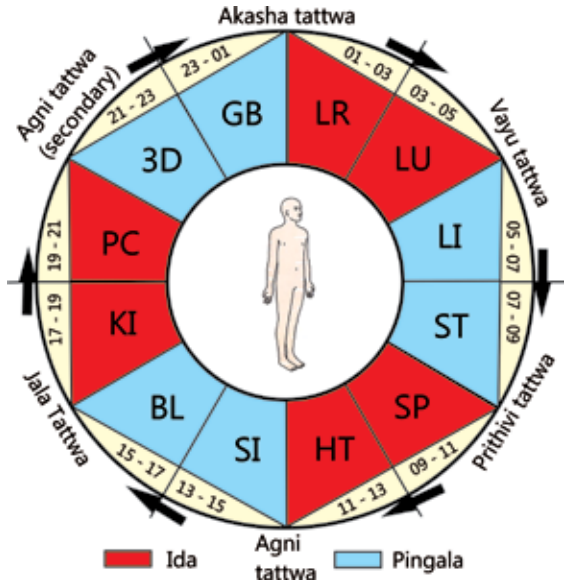
The remaining six nadis are called irregular nadis. By WHO standards they are called extra (EX) nadis. These nadis do not have their own marmas. Prana flows through them only in exceptional cases when the flow of prana shakti is in excess. This is why they are called irregular nadis. They are used for 'draining' prana shakti from the affected nadi in case of the flood of prana shakti in it.

The network system of nadis creates communication between internal organs and tattwas and the external environment. We can say that it establishes communication between macro and microcosms and creates harmony. Illness may arise if external factors attack the body and influence the balance of prana shakti in the nadi, tattwa and its relative body organ which is linked with the nadi. Illness may arise also because of internal or emotional factors. First it occurs in the tattwa, then in its related internal organ, and then it

affects the flow of prana shakti in the specific nadi, using the communication network between the tattwa and its related body organ and nadi.

In ancient times, the wise people of India and China knew that it is possible to provoke changes in the mind, body and pranic systems through the action of prana shakti in the nadis and marmas, which are localized on the nadis on the surface level under the skin. This knowledge is the most important for *marma chikitsa* or therapy. We can perform marma therapy (including yogic techniques, acupuncture, acupressure, marma massage, agni karma or warming the marmas). Marmas are communication points, and through them we communicate with our internal and external prana shakti, macrocosmic prana and microcosmic prana. Through the marmas, cosmic prana shakti and earthly prana shakti are exchanging information, so that we can remain balanced through prana shakti with the universe, and communicate and exchange information with our creator.

Figure 14: Karya kaala chakra



Let us summarize. Through the nadis flows the subtle prana shakti which supplies body organs and their relative tattwas which belong to certain nadis. These organs and tattwas are connected with the body surface through marmas. There are 12 regular and 8 irregular nadis. 12 regular nadis run symmetrically through the left and right sides of the body. 12 regular nadis are paired and represent their ida and pingala qualities of prana shakti as ida and pingala organs. Two of the irregular nadis are in the central front and central back side of the trunk and have their own paths and marmas. The other six irregular nadis do not have their own marmas; they borrow them from the regular nadis in case of irregular condition. Prana shakti circulates through the body, has its precise, defined path and specific biorhythm or circadian circle. Prana shakti of the internal organs flows according to the nirmana chakra or specific sequences of tattwas. Each organ (or its function) and its relative tattwa has its maximal or minimal level of prana shakti at a specific fixed time within 24 hours. The state of health or illness depends on regular harmonized flow of prana shakti through the nadis, tattwas and their related body organs.

13

Marmas or Points of Prana Shakti

About marmas generally

Marmas are our windows to outer enjoyment. Our external and internal communication takes place through the marmas. In this way, the inner and outer nature remain in harmony.

Along the nadis are aligned energy points or marmas. Marmas are the points where the prana shakti is in a concentrated state. The number of marmas is more than thousands and it differs from author to author just like the numbers of nadis. Approximately 400 marmas are in most frequent practical use.

Marmas reflect the condition of each tattwa and its pertaining organ or functions. The marmas through prana shakti link internal organs with the external world. Very often marmas become painful or sensitive and signal disturbed functions of the organ. Thus marmas also have diagnostic value. These marmas are called 'alarm marmas' of an individual's affected organ. The painful marma should always be stimulated.

Besides marmas of the regular superficial nadis there are also marmas of the extra nadis, called 'extra puncta'. Today there are many of these marmas. However, only 36 of these marmas are in practical use. These marmas are labelled EX.H, EX.T, EX.UE, EX.LE, EX.B, etc., but their names and numbers are still not standardized and differ from author to author.

Each nadi has an exactly defined number of marmas and they are defined anatomically. The state of marmas signal the state of tattwas and their pertaining organs or their functions. The state of marmas informs us about the condition of the flow of prana shakti through the nadis, the condition of tattwas, the condition of chakras, and about the condition of mind and emotions. The state of marmas depends on the state of the pranamaya kosha and prana shakti, which has influence on the physical and mental states, or on annamaya and manomaya koshas.

For effective results of marma yoga we need perfect knowledge about the flow of nadis and the location of marmas in the body. Marmas are in a very specific region and occupy an area under the skin with a diameter of approximately one millimeter. It means that the area is very small. Today some modern authors of ayurvedic books claim that marmas are localized in a larger region and are different to acupuncture/acupressure points. However, as there is no difference between the terminology of prana shakti or chi or ki they all represent vital energy. The vital energy is only one but has different names. Marmas or acupuncture/acupressure points also represent energy points and are the same; the only difference is in the terminology. For marma puncture/pressure the anatomical location is very important and must be accurate, as we have to puncture or insert pressure exactly on the marma, which is a small point. With marma yoga the situation is different as asanas activate a larger area and the probability of inserting the pressure on the correct location is higher. For the good result of the therapy the yogic technique has to be very correct.

Our inner nature constantly sends us the symptoms and signs of imbalances of our inner nature. To understand the nature of an illness, different symptoms and signs, we need the knowledge of pancha tattwas, doshas, gunas, the flow of prana through the nadis, the state of chakras, marmas, the condition of ida and pingala qualities, and more. We have to detect which organ or nadi is affected, and according to

that the state of relative tattwas, doshas, gunas, chakras, marmas, ida and pingala qualities, and of course the mental and emotional condition which are all connected. It could happen that more organs and a larger number of nadis and marmas are connected with imbalances of our inner nature or condition of illness.

Many marmas are situated in the anatomic depressions of the body, and can be located easily. Not all marmas have the same diagnostic or therapeutic value. On every nadi there is a fixed number of the 'main marmas' through which we can more intensively and easily influence the flow and condition of prana shakti of a specific nadi. The most important marmas are:

1. *Amba* (mother) or toning marmas
2. *Santana* (child) or dispersion marmas
3. *Adhara* or source marmas
4. *Setu* or connecting marmas
5. *Pith chetavani* or back alarm marmas
6. *Maathaa chetavani* or front alarm marmas
7. *Tattwa* marmas
8. *Dur* or distal marmas
9. *Dhatu* or influent marmas
10. *Sangam* or confluent marmas
11. *Kaala* or horary marmas

Localization of marmas

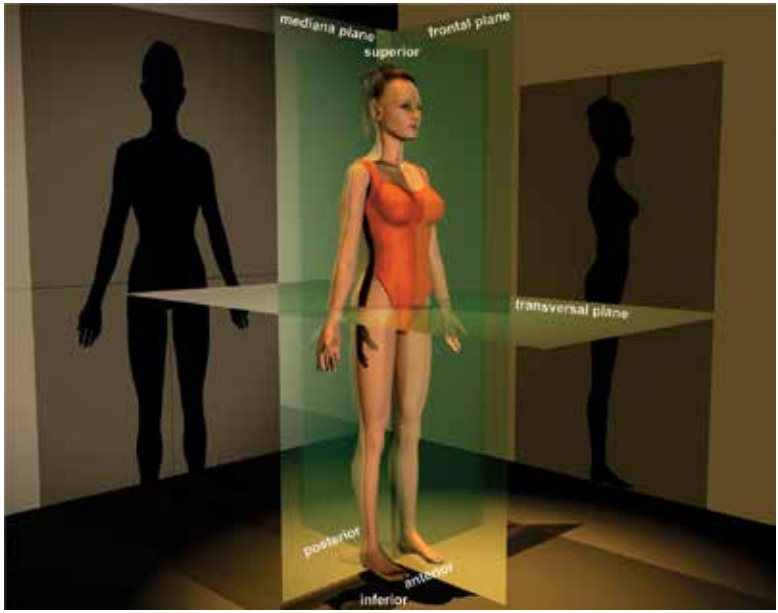
For successful healing it is very important to find the exact location of the marmas. Here are three methods to detect the location of the marmas:

1. Anatomic marks on the surface of the body: The marmas are located on the base of the anatomic marks on the surface of the body, and they are divided into fixed and mobile marks, as the distance from and between the bones, bulges mastoid, zygomatic arch, olecranon, epicondyle, crista tibiae, malleolus.
2. By use of measurement of the length with cunmeter, by width of the nail of a thumb, or by length of the bent

middle finger's crease of the middle phalange, or by the width of four fingers of the hand on the level of the middle finger's crease.

3. By the natural signs on the body (the border between the skin and hair, border of the eyebrow, the nipple, the navel, the armpit, the carpal crease, groins, white-pink skin border).

Figure 15: Orientation planes of the body



The distance of a marma from the body part or from another marma is measured by aid of a cunmeter. One cun or anguli equals one person's thumb or middle part of a bent middle finger. The distance from one marma to another is always the same irrespective of the person's height or weight. Cunmeter is often in use specially to measure locations of marmas on the head, chest, abdomen, upper and lower limb, or where there are no natural signs.

To select the marmas for therapy the following principle should be taken in consideration and it is called 'the strategy of selection': All marmas on a nadi heal disease or symptoms which are present along the nadi. They heal also diseases of the pertaining organ, tattwa and dhatu to which they belong, and the special sense organ (tanmatra and jnanendriya), and the sense which is connected. This is the most important principle.

Figure 16: Measures of the body in cun

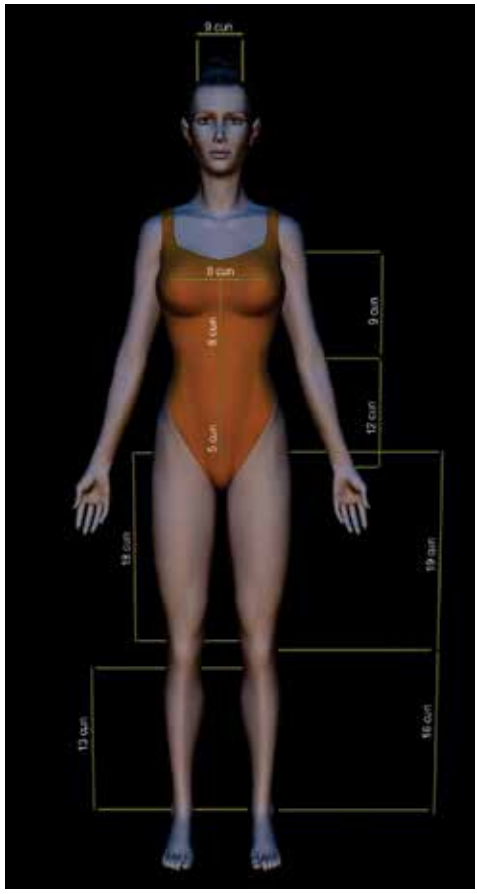
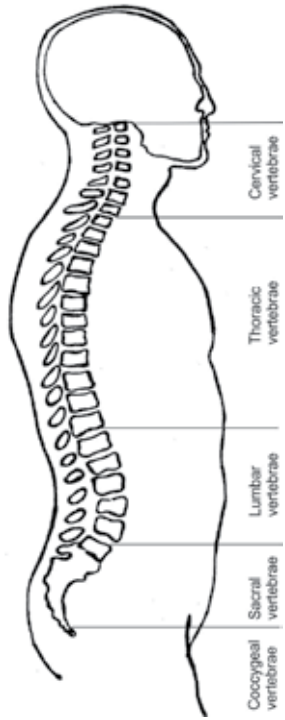




Figure 17: 1 cun

Example: LU.7 and LU.9 heal arthritis of the wrist, bronchial asthma, rhinitis and skin disorders. The marma of the pertaining nadi heals illness of the interior-exterior linked nadi and its pertaining organs (paired nadis and paired organs). Thus LU.7 and LU.9 marmas are used for successful healing of disorders of the large intestine and lungs and their related tanmatra of twacha and gandha.

Figure 18: Vertebral regions of the spine



The key principle of marma yoga is that we use marma for healing a local or distal region. Marma acts on a region directly around it. The principle should be that we are making a strategy of healing of any regional illness.

1. *Dur* or distal or remote marmas

These marmas are on the location of the yogic upa chakras. They are located distally to the elbow and distally to the knee. The *dur* marmas can effectively heal the distal or remote organs, as well as the local region.

There are 6 very important *dur* or distal marmas. Three of them are in the upper limbs, and three in the lower limbs.

Upper limbs

- LI.4 acts on all disorders of the face, jnanendriyas or sense organs and tanmatras, front side of the head and on the neck.
- LU.7 acts on all disorders of the back side of the head and the neck, back side of the thorax, and the lungs.
- PC.6 acts on all disorders of the front side of the thorax, upper half of the anterior abdominal wall, internal organs of the thorax, diaphragm and internal organs of the upper half of the abdomen.

Lower limbs

- ST.36 acts on all disorders of the internal organs of the abdomen.
- BL.40 acts on all disorders of the genito-urinary organs and the lower back.
- SP.6 acts on all disorders of the pelvic organs, external genitals and perineum.
- Marmas ST.36 and SP.6 are very important in marma yoga. Besides having distal regional and proximal effect, these two marmas are the main toning marmas, and they are used for toning and for raising the condition of prana shakti.

2. The marmas of 'locus dolenti'

These are points where during the physical examination a person feels pain at touch (palpatory) and verbally gives different signals. Some regions of the body become sensitive, especially with locomotory, rheumatic and degenerative

disorders. If sensitive points are present they should be worked on by marma yoga.

3. Chetavani or alarm marmas

There are groups of *pith chetavani* or back alarm, and *maathaa chetavani* or front alarm marmas. They are specific marmas which become sensitive when a related organ or tattwa is affected. They warn us. After improvement the marmas become less sensitive.

Pith chetavani or back alarm marmas

These are special marmas of the back. Prana shakti and blood are infused in the back alarm marmas. They are named according to their related ida and pingala organs. There is tenderness in corresponding *pith* marmas in disorders of their ida-pingala organs. If we press the tender point with our finger and if the person feels better, then we are in the correct pith chetavani marma. These marmas are indicated in disorders of their corresponding tattwas, tanmatras, jnanendriyas and their related organs.

Example: BL.13 is used for disorders of lungs and tattwa vayu and its related tanmatra (twacha) and jnanendriya (skin).

Maathaa chetavani marmas

These are special marmas of the front trunk and they are located on the chest and abdomen, from where they infuse prana shakti of the ida-pingala organs. The marmas are located close to the ida-pingala organs with which they are connected. From the condition of the related maathaa chetavani marmas we can see any disorder of related ida-pingala organs.

Example: The tenderness in marmas GB.24 or LR.14 could appear if the gall bladder organ is attacked. If the stomach organ is already sick there will be tenderness in marma SH.12. These marmas are usually used in case of disorders of ida-pingala organs and disorders in the local parts of the body. Disorder of the liver is in connection

with pain in the hypochondric area, and we can treat it very well by stimulating marma LR.14. Abdominal pain can be effectively treated with stimulation of marma ST.25.

Both pith chetavaani and maathaa chetavani marmas are very effective marmas for disorders of ida-pingala organs. Besides, they both have ida-pingala qualities of prana shakti. The pith chetavani or back alarm marmas belong to the pingala quality of prana shakti, and maathaa chetavani marmas belong to the ida quality of prana shakti. All disorders of the pingala organs manifest on maathaa chetavani marmas, and all disorders of ida organs manifest on pith chetavani marmas. So pith chetavani marmas are used for disorders of the six ida organs, and maathaa chetavani marmas are used for disorders of the six pingala organs. In this manner, we can use BL.15 very effectively for heart disorders, or BL.18 for liver disorders, or SH.12 for disorders of the stomach, or ST.25 for disorders of the large intestine. This is known as the method of healing of ida disorders through pingala marmas and vice versa.

Both sides of chetavani marmas can be used independently or in combination with each other. If one of the internal organs is in disorder, we can use both the front and back alarm marmas which belong to that specific organ, to reach the maximal therapeutic effect.

Example: Marma BL.21 (stomach) of the back could be used together with marma SH.12 (stomach) of the abdomen for all gastric disorders. Pith and maathaa alarm marmas are used to heal disorders of prana shakti of one functional integrity. Marma yoga proposes to use both forward and backward bending asanas for the same reason.

Each back alarm marma is located almost precisely on the specific paravertebral sympathetic ganglion, which is linked with its related organ. Anatomical and physiological connection between these marmas and their related organs takes place through autonomous nerve ganglions, the sympathetic nerve chain.

Table 6: Maathaa (front) and pith (back) chetavani (alarm) marmas

Maathaa chetavani marma	Internal organ	Pith chetavani marma
LU.1	lungs	BL.13
SH.17	pericardium	BL.14
SH.14	heart	BL.15
LR.14	liver	BL.18
GB.24	gall bladder	BL.19
LR.13	spleen/pancreas	BL.20
SH.12	stomach	BL.21
SH.5	tridosha	BL.22
GB.25	kidneys	BL.23
ST.25	large intestine	BL.25
SH.4	small intestine	BL.27
SH.3	bladder	BL.28

There are 4 special alarm marmas:

- LR.6 – liver,
- GB.21 and EX.35 – gall bladder,
- EX.33 – appendix.

4. Eight dhatu marmas

Eight *dhatu* or influence marmas are specific marmas used for healing of specific dhatu or tissues of ida-pingala organs, blood, tendons, bones, bone marrows, etc.

Example: The marmas BL.17 and LR.13 can be successfully used for all disorders of the blood.

Table 7: Eight dhatu marmas

Dhatu marma	Specific dhatu
SH.17	respiratory tissues
BL.11	bone and ligament tissues
BL.17	blood tissues
SH.12	tissues of pingala organs
LR.13	tissues of ida and reproductive organs
LU.9	blood vessel tissues
GB.34	muscle and tendon tissues
GB.39	bone marrow tissues

These marmas are also called 'correspondence marmas' as there is correspondence with specific dhatus.

5. Cleft marmas

The cleft marmas are located in the region of the meeting place of prana shakti and blood and their accumulation in the nadi. There are 12 cleft marmas in 12 regular nadis and 4 cleft marmas in 4 irregular nadis.

Table 8: Cleft marmas

Cleft marma	Nadi
LU.6	lung (LU)
LI.7	large intestine (LI)
ST.34	stomach (ST)
SP.8	spleen/pancreas (SP)
HT.6	heart (HT)
SI.6	small intestine (SI)
BL.63	bladder (BL)
KI.3	kidney (KI)
PC.4	pericardium (PC)
3D.7	tridosha (3D)
GB.36	gall bladder (GB)
LR.6	liver (LR)

Four cleft marmas of 4 irregular nadis are: BL.59, KI.8, GB.35 and KI.9.

To remove acute disorders a very strong stimulation of the cleft marma is needed. In marma yoga, it means that the yogic asanas should be more intensive and practised in a very dynamic manner. These marmas are also called 'first aid marmas'.

6. Adhara or source marmas

Maximal concentration of prana shakti is in the adhara marma. The adhara prana shakti originates from the kidneys (swadhisthana chakra and tattwa of jala) and flows through the entire body. It represents the activities of prana shakti. It flows through each pingala nadi through the tridosha nadi. The region of accumulation of adhara (source) prana shakti is the location of adhara or source marma. The adhara marmas are located near the wrist and ankle (upa chakras). The 12 adhara or source marmas are closely linked with six ida and pingala qualities of organs. In the adhara marmas the adhara quality of prana shakti of the ida and pingala organs remains. The disorders of ida and pingala organs should be treated through 12 adhara marmas. In disorders of six ida organs the symptoms will manifest in the condition of all 12 adhara marmas with which they are connected. Each of six ida organs is related with its adhara marma. Adhara marmas are doors for irrigation, and their pertaining internal organs are the reservoirs. Because of this, adhara or source marmas should be treated in both syndromes of surplus and deficit of organs with which they are linked.

The adhara marma is through deep connection directly linked with the pertaining internal organ. As the paired nadi, adhara marma is also linked with the *setu* or connecting marma.

Table 9: Adhara marmas

Nadi	Adhara marma
lung	LU.9
large intestine	LI.4
stomach	ST.42
spleen/pancreas	SP.3

Nadi	Adhara marma
heart	HT.7
small intestine	SI.4
bladder	BL.64
kidney	KI.3
pericardium	PC.7
tridosha	3D.4
gall bladder	GB.40
liver	LR.3

7. Setu (connecting) marmas

Setu marma is a port of prana shakti to enter and leave from the paired nadis. Setu marmas are localized on a region of nadic flows and crossing of the flows of nadis which are connected with their related internal-external nadi. On the upper and lower limbs each of the 12 regular nadis has its setu marma. The central amatya and sharkaraksha nadis of the back and front sides of the trunk also have their setu marmas, AM.1 and SH.15. Setu marmas are localized in the region of upa chakras on the wrist and ankle. They are also called 'junction marmas' or 'meeting marmas'. According to marma yoga, the setu marmas are points of communication between a pair of ida and pingala nadis, which are connected with their related 'internal-external' nadis or internal-external communication. Setu marmas are located between two nadis. Through stimulation of setu marmas imbalances of prana shakti on the paired nadi can be brought to the optimal level. For stimulation of setu marmas the best solution is the yogic technique of pawanmuktasana part 1 for legs, arms and the neck.

Example: Stomach and spleen/pancreas organs are connected through external-internal nadis. Through the setu marma SP.4 of the ida nadi of prithvi tattwa of the spleen/pancreas nadi we can treat not only the disorders of the organs spleen/pancreas, but also disorders of the stomach organ. The setu marma SH.15 can treat all disorders of abdominal organs. The setu marma AM.1 will help for all disorders of the back, and the *maha* (great) setu marma SP.21 has positive effects on all disorders of the entire joint system.

The collateral nadi connects two paired nadis, from the setu marma of one nadi to the adhara marma of the related nadi.

Let us summarize. Setu marma is a marma which connects two nadis which represent a pair of nadis. Through the setu marma we can make an easy passage of pranic energy between two nadis. Through it we can balance the prana shakti. Setu marma connects one ida nadi with its related pingala nadi. Stimulation of the setu marma of one nadi with pranic deficit increases the level of prana shakti of that nadi and decreases the level of prana shakti in its paired nadi where the level of prana shakti was too high. With the setu marma we can correct any imbalances of prana shakti in relation to the upper and lower parts of the body, or in relation to the left and right sides of the body.

In case of pranic imbalances, usually for practical use, the best solution is a combination of two adhara and two setu marmas of one pair of nadis, or of two related pertaining organs, which are in a pair.

Example: An asthmatic person can also have constipation. It almost always happens that if one nadi or organ is in deficit of prana shakti, then at the same time the paired nadi or organ is in surplus of prana shakti. Through the combination of adhara and setu marmas of paired nadis we take prana shakti of one nadi or its related organ and feed the other nadi or its related organ which is in deficit with prana shakti. It is in practice that in such a case we stimulate the adhara marma of the lungs nadi (LU.9) and setu marma

of the large intestinal nadi (LI.6), and this will balance the condition of prana shakti in both paired organs.

Setu marmas are as follows:

Table 10: Setu marmas

Pingala (external) nadi	Setu marma	Ida (internal) nadi	Setu marma
large intestine	LI.6	lung	LU.7
tridosha	3D.5	pericardium	PC.6
small intestine	SI.7	heart	HT.5
stomach	ST.40	spleen/pancreas	SP.4 + SP.21 (maha or the great setu marma)
gall bladder	GB.37	liver	LR.5
urinary bladder	BL.58	kidney	KI.4
amatya	AM.1	sharkaraksha	SH.15

Spleen/pancreas have one additional setu marma (SP.21), which is the main setu marma and through which we can regulate the flow of prana shakti in all nadis.

The group of setu marmas, through which we can influence an imbalance of prana shakti:

- 3D.8 is the setu marma of three pingala nadis of the arms.
- PC.5 is the setu marma of three ida nadis of the arms.
- GB.39 is the setu marma of three pingala nadis of the legs.
- SP.6 is the setu marma of three ida nadis of the legs.

Using the group of setu marmas enables us to balance prana shakti of the upper and lower parts of the body and the prana shakti of the left and right sides of the body.

8. Eight *sangam* (confluent) marmas of eight extra nadis

Table 11: Sangam marmas

Sangam marmas	Indications	Regular nadi
SI.3 and BL.62	all disorders of neck, shoulder, back, inner chantus, neurological and mental disorders	small intestine and urinary bladder
LU.7 and KI.6	all disorders of throat, chest and lungs	lungs and kidneys
SP.4	all disorders of heart, chest and stomach	spleen/pancreas
GB.41 and 3D.5	all disorders of face, abdomen and lumbar area	gall bladder and tridosha
PC.6	all disorders of heart, chest and abdomen	pericardium

Eight irregular nadis are connected with twelve paired nadis. On 12 paired nadis there are eight confluent marmas, located on the limbs. Four of them are on the upper limbs and four on the lower limbs. By stimulation of these marmas we can heal diseases which are connected with the 12 paired nadis and diseases of the extra nadis. Diseases or syndromes usually represent complex symptomatology, and a combination of marmas gives good results.

For better result marmas of the upper limbs should be combined with marmas of the lower limbs. Examples:

- PC.6 + SP.4 for heart diseases, chest and epigastria region
- SI.3 + BL.62 for diseases of the neck, shoulders, back and inner chantus
- 3D.5 + GB.41 for diseases of the region of the mastoid, face and outer chantus
- LU.7 + KI.6 for diseases of the throat, chest and lungs.

9. Pancha tattwa marmas

Pancha tattwa marmas are five marmas in each of the 12 regular nadis and are located below the elbow and knee (location of upa chakras). Each of the pancha tattwa marmas corresponds with the related pancha tattwas. They are arranged in specific order as follows:

Kuupah (well) — *jharna* (spring) — *dhara* (stream) — *nadi* (river) — *samudra* (sea).

The prana shakti of pancha tattwa marmas flows like a current of water, which represents the volume of prana shakti in the nadis. Pancha tattwa marmas are located in a specific order, from downwards to upwards, and the quantity of prana shakti increases as it flows from one nadi to the other nadi. The pancha tattwa marmas are directly linked with related pancha tattwas.

The sixty pancha tattwa marmas are:

1. *Kuupah* marma (well) – Its location is near the nails on the hands and feet, except KI.1 which is on the soles of the feet.
2. *Jharna* marma (spring) – Its location is proximally from the *kuupah* marma of the limbs.
3. *Dhara* marma (stream) – Its location is directly after the *jharna* marma of the limbs, except GB nadi where the marma is located on the fourth point proximally from the *kuupah* marma.
4. *Nadi* marma (river) – Its location is directly proximally from the wrists and ankles. It is used for diseases of the reproductive organs.
5. *Samudra* marma (sea) – Its location is distally from the knees and elbows. It is used for different organic diseases.

Therefore, the total number of pancha tattwa marmas in 12 nadis is 60; it means that there are 5 tattwa marmas in each nadi.

Each of the 5 tattwa marmas of one nadi is in relation with one of the pancha tattwa, and follows the generative or alambanam cycle from the *kuupah* marma to the *samudra* marma.

- *Kuupah* marma of the ida nadi = tattwa akasha.
- *Jharna* marma of the ida nadi = tattwa agni.
- *Dhara* marma of the ida nadi = tattwa prithvi.
- *Nadi* marma of the ida nadi = tattwa vayu.
- *Samudra* marma of the ida nadi = tattwa jala.

- *Kuupah* marma of the pingala nadi = tattwa vayu.
- *Jharna* marma of the pingala nadi = tattwa jala.
- *Dhara* marma of the pingala nadi = tattwa akasha.
- *Nadi* marma of the pingala nadi = tattwa agni.
- *Samudra* marma of the pingala nadi = tattwa prithvi.

Pingala nadis have one more additional set of samudra marmas and are known as lower samudra marmas. These marmas belong to the six pingala organs, and stimulation of them gives very good results in the treatment of six pingala organs: large intestine, small intestine, stomach, bladder, tridosha and gall bladder. They are closely connected with the three pingala nadis of the legs. Each of them has one lower samudra marma. Three pingala nadis of the legs communicate with the three pingala nadis of the arms. The most important marmas for treatment of diseases of a pingala organ are lower samudra marmas.

The lower samudra marmas of the six pingala organs are:

Table 12: Samudra marmas in pingala organs

Pingala nadis of the legs and the lower samudra marmas	Pingala organs
ST.36	stomach
ST.37	large intestine
ST.39	small intestine
GB.34	gall bladder
BL.40	bladder
BL.39	tridosha

The sixty pancha tattwa marmas of the twelve regular nadis are:

Table 13: Thirty pancha tattwa marmas of six pingala nadis

PINGALA

Organs	**Vayu**	**Jala**	**Akasha**	**Agni**	**Prithvi**
LI	LI.1	LI.2	LI.3	LI.5	LI.11
3D	3D.1	3D.2	3D.3	3D.6	3D.10
SI	SI.1	SI.2	SI.3	SI.5	SI.8
ST	ST.45	ST.44	ST.43	ST.41	ST.36
GB	GB.44	GB.43	GB.41	GB.38	GB.34
BL	BL.67	BL.66	BL.65	BL.60	BL.40
Quality of prana shakti	Kuupah	Jharna	Dhara	Nadi	Samudra

Table 14: Thirty pancha tattwa marmas of six ida nadis

IDA

Organs	**Akasha**	**Agni**	**Prithvi**	**Vayu**	**Jala**
LU	LU.11	LU.10	LU.9	LU.8	LU.5
PC	PC.9	PC.8	PC.7	PC.5	PC.3
HT	HT.9	HT.8	HT.7	HT.4	HT.3
SP	SP.1	SP.2	SP.3	SP.5	SP.9
LR	LR.1	LR.2	LR.3	LR.4	LR.8
KI	KI.1	KI.2	KI.3	KI.7	KI.10
Quality of prana shakti	Kuupah	Jharna	Dhara	Nadi	Samudra

10. Amba and santana marmas

On the base of the mutual relation of action and the relation between the pancha tattwas each nadi has its amba and santana marmas.

The amba marma of a nadi has a toning effect and is used for deficit syndromes of prana shakti of the pertaining nadi and organ. Santana marma has a dispersing effect and is used for excessive syndromes of prana shakti of the pertaining nadi and organ. The principle is to strengthen amba in deficit syndromes and reduce santana in excessive syndromes.

Table 15: Amba and santana marmas

Nadi	Amba marma	Santana marma
	Strengthening of the prana shakti (toning)	Decreasing of the prana shakti dispersion (sedation)
lung	LU.9	LU.5
large intestine	LI.11	LI.2
stomach	ST.41	ST.45
spleen/pancreas	SP.2	SP.5
heart	HT.9	HT.7
small intestine	SI.3	SI.8
bladder	BL.67	BL.65
kidney	KI.7	KI.1
pericardium	PC.9	PC.7
tridosha	3D.3	3D.10
gall bladder	GB.43	GB.38
liver	LR.8	LR.2

11. Kaala or horary marmas/organic clock

The organic clock represents the circulation of prana shakti through different organs in relation to time. Prana shakti flows in the clockwise direction. All organs are present on the organic clock. Prana shakti flows through the 12 organs and makes a cycle in 24 hours. Each organ has 2 hours of maximal prana shakti. The maximal level of prana shakti in the lungs is at 4 am. and in the large intestine at 6 am. The high level of prana shakti in the lungs occurs at 3 am. It then leaves the lungs at 5 am, so that it can enter the next nadi, the large intestine, at 5 am. In this way, prana shakti successively flows through the 12 nadis, and leaves the liver nadi at 3 am the next day, so that it can again enter the lung nadi and start with the next flow of prana shakti through the 12 nadis. The flow of prana shakti during this time sequence is called *karya kaala chakra* or organic clock.

Using this phenomenon, we can get the best result. There is a specific marma in each of the 12 regular nadis which is most effective, if it is used according to the organic clock. These marmas are known as kaala marmas. In a nadi the kaala marma is the one that corresponds to the same tattwa as the tattwa of the nadi.

Example: LU.8 is the vayu marma of the lung nadi (the lung nadi is the vayu nadi).

Kaala marmas are included in the pancha tattwa marmas. Kaala marmas are used in the appropriate period of the organic clock, when the prana shakti in one nadi is at its maximum. When healing a lung disease, the kaala marma LU.8 should be stimulated between 3 am and 5 am.

If the prana shakti imbalance comes from deficit of prana shakti in the lungs, we should stimulate the marma in the early part of this period. Through it we first take care of sufficient entry of prana shakti in the nadi, and we use the technique of toning or the method of strengthening.

If the imbalance of prana shakti occurs due to surplus of prana shakti in the lung nadi, the marma LU.8 should be stimulated in the later part of this period using the

technique of dispersion or sedation. In this way we could reduce the level of prana shakti in the lung nadi. Healing according to the organic clock enables us to correct imbalance of prana shakti in the organ or nadi at the diametrically opposite time of the organic clock.

Example: The bladder nadi should be treated between 3 pm and 5 pm in marma BL.66. This will have the opposite therapeutic effect on the LU nadi which has the highest level of prana shakti at 3 am to 5 am.

For balancing prana shakti stimulation of the kaala marmas has a higher therapeutic effect. Kaala marmas are:

Table 16: Kaala marmas

Kaala marmas	Nadi
LU.8	lung
LI.1	large intestine
ST.36	gall bladder
SP.3	spleen/pancreas
HT.8	heart
SI.5	small intestine
BL.66	bladder
KI.10	kidney
PC.8	pericardium
3D.6	tridosha
GB.41	gall bladder
LR.1	liver

Part 2

Nadi Network System

14
Nadis and Marmas

THE VAYU TATTWA NADI OF THE LUNG (LU)

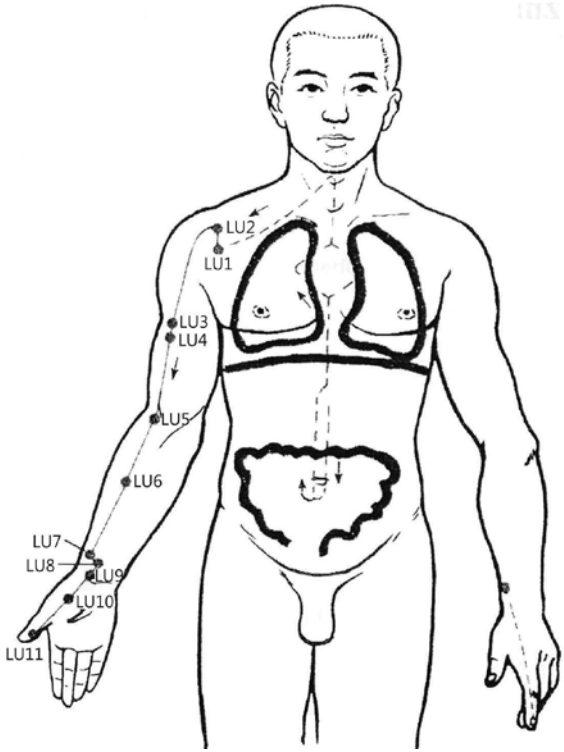


Figure 19: The vayu tattwa nadi of the lung (LU)

- Polarity of prana shakti: ida
- Number of marmas: 11
- Pertaining organ: lung
- Related nadi: large intestine
- Tattwa: vayu
- Pranic flow: centrifugal
- Location: upper extremities (lateral aspect)
- Time of pranic maximum: 3 am–5 am
- Adhara (source) marma: LU.9
- Setu (connecting) marma: LU.7

Pranic flow in the vayu tattwa nadi of lungs (LU)

The internal branch of the pranic flow of the LU nadi starts in the middle body cavity, then it descends to the large intestine, and then returns to the stomach. From there it runs through the diaphragm of the lungs to which it belongs. It runs left and right toward the first intercostal space, where the superficial branch of this pranic flow begins with the first marma LU.1.

The superficial branch of the pranic flow of the LU nadi starts on the front part of the chest, 6 cun lateral from the median line or 2 cun lateral from the vertical mammillar line on the level of the first intercostal space. Then it ascends toward the clavicle and descends along the upper arm and forearm to the wrist. It ends on the thumbnail in marma LU.11.

Marmas of the vayu tattwa nadi of lungs (LU nadi)

LU.1

Location: On the level of the 1. intercostal space, 6 cun laterally from the frontal median line of the body.
It is the *maathaa chetavani* (front alarm) marma of the lung.
Beneficial marma for: respiratory diseases, cough, asthma, pressure in the chest, back and shoulder pain.
Marma yoga asanas: skandha chakra, surya namaskara and all asanas which activate the upper chest and shoulder joint region.

LU.2

Location: 6 cun laterally from the frontal median line of the body, in the pit of fossa intraclavicularis.
Beneficial marma for: cough, asthma, pressure in the chest, etc.
Marma yoga asanas: same as in LU.1.

LU.3

Location: On the medial side of the upper arm, on the radial edge of the m. biceps brachii, 3 cun below the anterior end of the axillar pit.
Beneficial marma for: asthma, epistaxis, pain in the medial aspect of the upper arms.
Marma yoga asanas: kehuni naman, surya namaskara and all asanas that activate the upper arm.

LU.4

Location: On the medial aspect of the upper arm, on the radial edge of m. biceps brachii, 4 cun below the anterior end of the axillar pit or 5 cun above the cubital crease.
Beneficial marma for: cough, dyspnoea, fullness of the chest, pain in the medial aspect of the upper arms.
Marma yoga asanas: same as in LU.3.

LU.5

Location: On the cubital crease, in the pit on the radial side of the tendon m. biceps brachii. (if the elbow is slightly flexed, the tendon can be felt better).
It is the santana (child-dispersion) and jala tattwa marma of the vayu nadi, which is a samudra marma by its pranic nature. It lowers the level of the prana shakti while it overflows the vayu nadi. It is a good sedative marma.
Beneficial marma for: disorders of the respiratory system, fullness of the chest, skin diseases, arthrosis and arthritis of the elbow joints, pain of the elbows, swelling of the elbows, pain in the medial aspect of the upper arms, spasms of the fingers, irritability, sadness, fear at night.

Marma yoga asanas: kehuni chakra and skandha chakra, surya namaskara and all asanas that activate the elbow joint.

LU.6

Location: On the radial side of the palmar surface of the forearm, 5 cun below the cubital crease.
It is a cleft marma of the vayu nadi of the lung.
Beneficial marma for: headache, cough, respiratory diseases, pain in the chest, strong pain of the neck, pains in the elbows and forearms, inability to extend and flex the elbows and forearms, all acute condition of the vayu nadi of lung.
Marma yoga asanas: mushtika bandhana, manibandha naman, manibandha chakra, kehuni naman, kehuni chakra, skandha chakra, surya namaskara and all asanas that activate the forearm.

LU.7

Location: When the index fingers and the thumbs of both hands of a person are crossed, the marma is under the tip of the upper index finger or 1,5 cun proximally from the wrist joint crease, in the outer, radial border of the forearm.
It is the setu (connecting), dur (distal) and sangam (confluent) marma of the vayu nadi of the lung. Through it the pranic flow of the vayu nadi of the lung communicates with the pranic flow of the vayu nadi of the large intestine. It means that the pranic quality of ida-vayu nadi is meeting with the pranic quality of pingala-vayu nadi. It is a main focus marma of the prana shakti, located in the vayu nadi. It is the best pranic marma of the vayu nadi.
Beneficial marma for: all kinds of disorders and problems from the top of the head up to the 7th cervical vertebra on the back side of the neck (occipital headache, stiff neck, spondylosis, shoulder pain, pain along the back of the chest). All kinds of respiratory disorders, skin diseases and paresis facialis.
Marma yoga asanas: same as in LU.6.

LU.8

Location: On the radial aspect of the palmar surface of the forearm, 1 cun above the bent the wrist joint, in a pit between styloid procesus of the radius and radial artery.
It is the vayu tattwa marma of the vayu nadi of the lung, which is a nadi marma by its pranic nature. It is also the kaala (horary) marma of the nadi.
Beneficial marma for: cough, asthma, fever, pain in the chest.
Marma yoga asanas: same as in LU.6.

LU.9

Location: On the radial end of the wrist crease, here we can feel the pulsation of the radial artery.
It is the adhara (source), prithvi and amba (mother) and dhatu (influent) marma of the vayu nadi, which is a dhara (stream) marma by its pranic nature.
Beneficial marma for: respiratory and vascular disorders, specific dhatu (tissue) disorders, chest, back and shoulder pains, disorders of the joints and soft tissues of the local area, asthma, carpal tunnel syndrome, mental disorders such as insomnia with mental agitation and depression.
Marma yoga asanas: same as in LU.6.

LU.10

Location: In the middle of the first metacarpal bone on the joint of the pink and white skin.
It is the motor and agni tattwa marma of the vayu nadi of lungs, which is a jharna (spring) marma by its pranic nature.
Beneficial marma for: cough, asthma, fever, throat inflammation, disorder of the tendons.
Marma yoga asanas: mushtika bandhana, manibandha naman, manibandha chakra, surya namaskara and all asanas that activate the first metacarpal region of the palmar surface of the hand.

LU.11

Location: 0,1 cun proximally from the radial angle of the thumbnail.

It is the akasha tattwa marma of the vayu nadi of the lung which is a *kuupah* (well) marma by its pranic nature.

Beneficial marma for: respiratory diseases, influenza, finger disorders and pains, arthrosis, arthritis and rheumatic disorders of the palm joints, skin disorders, mental disorders.

Marma yoga asanas: mushtika bandhana, manibandha chakra and all asanas that activate the specific region.

THE VAYU TATTWA NADI OF THE LARGE INTESTINE (LI)

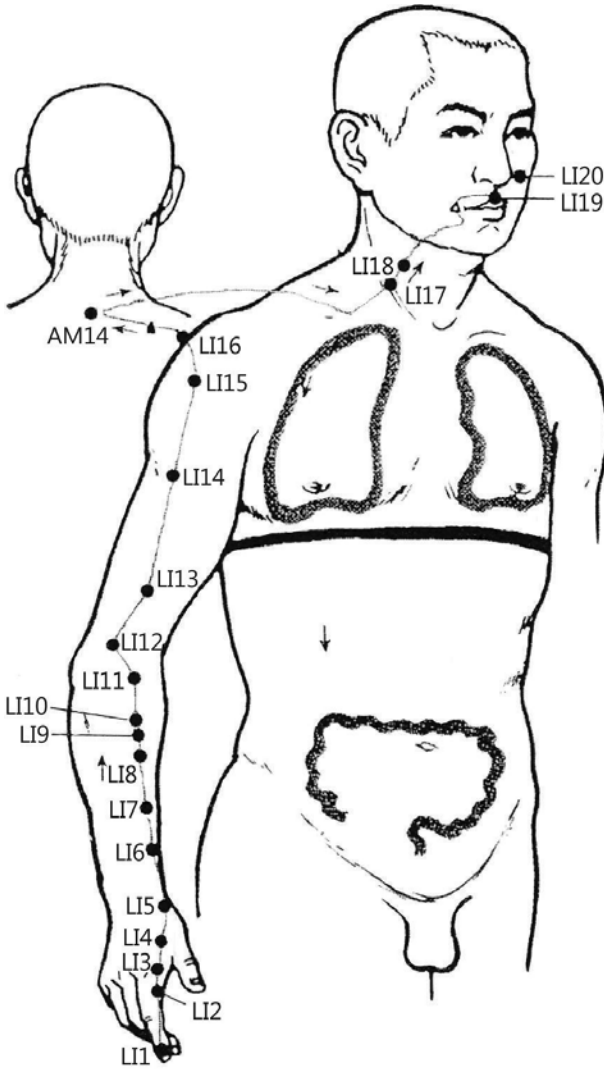


Figure 20: The vayu tattwa nadi of the large intestine (LI)

- Polarity of prana shakti: pingala
- Number of marmas: 20
- Pertaining organ: large intestine
- Related nadi: lung nadi
- Tattwa: vayu
- Pranic flow: centripetal
- Location: upper extremities, radial side of the index finger, lateral aspect
- Time of pranic maximum: 5 am–7 am
- Adhara (source) marma: LI.4
- Setu (connecting) marma: LI.6

Pranic flow in the vayu tattwa nadi of large intestine (LI)

The superficial branch of the pranic flow of the LI nadi starts on the lateral side of the index fingernail and continues along the lateral side of the index finger and lateral side of the second. metacarpal joint. Then it runs between the first and second metacarpal bones to the 'anatomic ashtray'. The pranic flow then goes along the posterior-lateral side of the forearm and lateral side of the elbow, comes to the lateral side of the upper arm and ascends to the shoulder joint. From there it continues through the frontal edge of the acromion to the seventh cervical vertebra. It reaches marma AM.14. Two deep branches of the pranic flow separate from there. The superficial branch ascends along the lateral side of the neck 3 cun lateral from laryngeal prominence and comes to the head across at the angle of the mandible. Running across the upper lip it continues and ends on the opposite side of the ala nasi.

The internal branch of the pranic flow of the LI nadi divides in two branches. One branch runs from the supra-clavicular pit to marma LI.15 to the seventh cervical vertebra, where it unites with all pranic flows of the pingala nadis in AM.14. It descends from this marma to the supraclavicular pit and joins with the pranic flow of the LU nadi. Then it pierces the lungs and diaphragm and continues to the large intestine, the organ to which it

belongs. The second branch runs from the supraclavicular pit along the lateral side of the neck to the face, where it ends in the gingiva.

Marmas of the large intestine nadi (LI)

LI.1

Location: On the radial side of the lateral edge of the base of the index finger, 0,1 cun from the angle of the index finger. It is the vayu tattwa marma of the vayu nadi of the large intestine which is a kuupah (well) marma by its pranic nature.
Beneficial marma for: toothache, throat inflammation, oedema of the submandibular region, numbness and arthritis of the fingers, faintness.
Marma yoga asanas: as in LU.11.

LI.2

Location: In the pit of the radial aspect, distal from the second metacarpophalangeal joint of the index finger when the palm is open.
It is the jala tattwa marma of the vayu nadi of large intestine, which is jharna (spring) marma by its pranic nature.
Beneficial marma for: vertigo, epistaxis, toothache, throat inflammation, unclear sight.
Marma yoga asanas: same as in LU.10 and LU.11.

LI.3

Location: In pit of the radial aspect, proximal from the second. metacarpophalangeal joint of the index finger, when the palm is open.
It is the akasha tattwa marma of the vayu nadi of the large intestine, which is a dhara (stream) marma by its pranic nature.
Beneficial marma for: ophthalmology disorders, toothache, trigeminal neuralgia, inflammation of the throat, arthritis of the fingers and lower part of the palms.
Marma yoga asanas: same as in LU.11 and LU.10 and all asanas that activate the specific region.

LI.4

Location: On the dorsum of the hand, between the first and second fingers of the palm, on the radial aspect of the middle of the second metacarpal bone.

The adhara (source) and dur (distal) marma of the vayu nadi, the best analgesic marma for the entire body, used as a sedative marma too. Great marma for elimination and detoxification and used for all treatments. It is a good regulatory marma of prana shakti.

Beneficial marma for: all diseases, disorders and pains, all disorders of the thumbs, index fingers, palm and wrist joints. The special marma for all disorders of the head, face, special sense organs and front of the neck. For all disorders of the lungs and large intestine, arthritis of the palms and hand joints, cold, toothache, abdominal pain and pain in different parts of the body, analgesia and detoxification.

Marma yoga asanas: same as in LU.11 and LU.10 and all asanas that activate the specific region.

LI.5

Location: On the radial end of the wrist joint crease, in a pit between the tendons of the long and short extensor of the thumb.

It is the agni tattwa marma of the vayu nadi of the large intestine, which is a nadi (river) marma by its pranic nature.

Beneficial marma for: headache, redness of eyes, deafness, tinnitus, arthritis and pain of the wrist joints, motoric disorders of the arms and elbows, delirium, neurosis and dyspepsia of children.

Marma yoga asanas: same as in LU.6 and all asanas that activate the wrist joint region.

LI.6

Location: When the elbow is slightly bent, on the radial aspect of the dorsal surface of the forearm and on the line which links LI.5 with LI.11, 3 cun above the wrist joint.

It is the setu (connecting) marma of the vayu nadi of the large intestine.
Beneficial marma for: paralysis of the face, neuralgia and oedema of the forearms, epistaxis and arthritis of the forearms.
Marma yoga asanas: same as in LU.6.

LI.7

Location: On the radial aspect of the dorsal surface of the forearm on the line which links LI.5 with LI.11, 5 cun above the crease of the wrist joint.
It is a cleft marma of the vayu nadi of the large intestine.
Beneficial marma for: headache, face oedema, inflammation of the throat, abdominal pain, arthritis and pain of the arms and shoulders.
Marma yoga asanas: kehuni naman, kehuni chakra, skandha chakra, surya namaskara and all asanas that activate the specific region of the forearms.

LI.8

Location: On the radial aspect of the dorsal surface of the forearm, on the line which links LI.5 with LI.11, 4 cun below to the cubital crease.
Beneficial marma for: abdominal pain, arthritis and pain of the elbow joints and arms, difficulties mobilizing the upper extremity.
Marma yoga asanas: same as in LI.7.

LI.9

Location: On the radial aspect of the dorsal surface of the forearm, on the line which links LI.5 with LI.11, 3 cun below to the cubital crease.
Beneficial marma for: arthritis and pain of the arms and shoulders, motoric disorders of the upper extremities, numbness of the arms and palms, abdominal pains.
Marma yoga asanas: same as in LI.7.

LI.10

Location: On the lateral aspect of the dorsal surface of the forearm, on the line which links LI.5 with LI.11, 2 cun below to the cubital crease.

Specific motoric marma of the vayu tattwa nadi of the large intestine.

Beneficial marma for: motoric disorders, rheumatoid arthritis and neuralgia of the arms and elbows, headaches, ophthalmic disorders, deafness and tinnitus, dyspepsia in children, pain in the shoulder joints and shoulder blades, weakness of the forearms, facial paralysis, mumps and functional disorders of the large intestine.

Marma yoga asanas: same as in LI.7.

LI.11

Location: On the lateral end of the elbow crease, when the elbow is flexed.

The prithvi tattwa marma of the vayu nadi, which is a samudra marma by its pranic nature. The best marma for homoeostasis; supports the immune system. It tones the entire system.

Beneficial marma for: all disorders and pains of the elbows, shoulders and arms, motoric disorders of the arms, back and lumbar pains, respiratory and skin disorders, hypertension, menstrual pains and amenorrhoea.

Marma yoga asanas: same as in LI.7 and the specific region of the elbow.

LI.12

Location: On the lateral aspect of the upper arm when the elbow is flexed, 1 cun above the cubital crease.

Beneficial marma for: arthritis, numbness and pain of the elbow joint, and arm.

Marma yoga asanas: same as in LI.7 and the specific region of the upper arm.

LI.13

Location: On lateral aspect of the upper arm, on the line which links LI.11 with LI.15, 3 cun above the cubital crease.
Beneficial marma for: arthritis and pain of the elbow joints, and arms.
Marma yoga asanas: same as in LI.7 and the specific region of the upper arm.

LI.14

Location: On the lateral aspect of the upper arm, 7 cun above the cubital crease.
Beneficial marma for: motoric disorders of the upper limb, arthritis and pain of the shoulder joints and arms, disorders of the eyes.
Marma yoga asanas: same as in LI.13.

LI.15

Location: On the shoulder, anterior and inferior from the acromion (tip of the shoulder joint) in a pit, when the arm is in abduction or lifted in level with the shoulder.
Popularly known as a 'shoulder marma' as it is a very effective marma for pre-arthritis of the shoulder joint, frozen shoulder.
Beneficial marma for: arthrosis, arthritis and rheumatic disorders and pains of the shoulder joints and surrounding tissues, pains and disorders of the arms and all joints of the upper extremities, motoric disorders of the arms, hypertension, atrophy of the muscles of the upper extremities, skin disorders and sweating.
Marma yoga asanas: skandha chakra, surya namaskara and all asanas that activate the shoulder and shoulder joint region.

LI.16

Location: On the shoulder, in a pit between acromial end of the clavicular (collar) bone and scapula (shoulder blade).
Beneficial marma for: arthritis and disorders of the shoulder joints and local soft tissues, TB of the lymph nodules of the neck.
Marma yoga asanas: same as in LI.15.

LI.17

Location: On the lateral aspect of the neck, beside the Adam's apple.
It is in the region of vishuddhi kshetram.
Beneficial marma for: sudden loss of voice, throat inflammation, enlargement of the thyroid gland.
Marma yoga asanas: greeva sanchalana and all asanas which activate the specific region.

LI.18

Location: On the neck, 3 cun laterally to the Adam's apple.
It is known as a neck and specific marma for endocrine disorders. It is in the vishuddhi kshetram region.
Beneficial marma for: cough, asthma, throat inflammation, sudden loss of voice, enlargement of the thyroid gland, hypothyroidism, disorders of the function of pancreas, diabetes mellitus.
Marma yoga asanas: same as in LI.17.

LI.19

Location: On the upper lip, 0,5 cun laterally to marma AM.26, after the nadi crossed the median line of the upper lip.
Beneficial marma for: epistaxis, trigeminal neuralgia, nasal obstruction, face paralysis.
Marma yoga asanas: greeva sanchalana, pranayamas and mudras of the specific region, such as: sheetali and seetkari pranayamas, kaki mudra, shanmukhi mudra.

LI.20

Location: On the outermost point of the ala nasi on the naso-labial groove.
Beneficial marma for: disorders of nose, rhinitis, epistaxis, blocked nose, sinusitis, facial paralysis, trigeminal neuralgia, disorders of the gall bladder.
Marma yoga asanas: greeva sanchalana, nadi shodhana, bhastrika, kapalbhati, surya bheda pranayamas and agochari mudra.

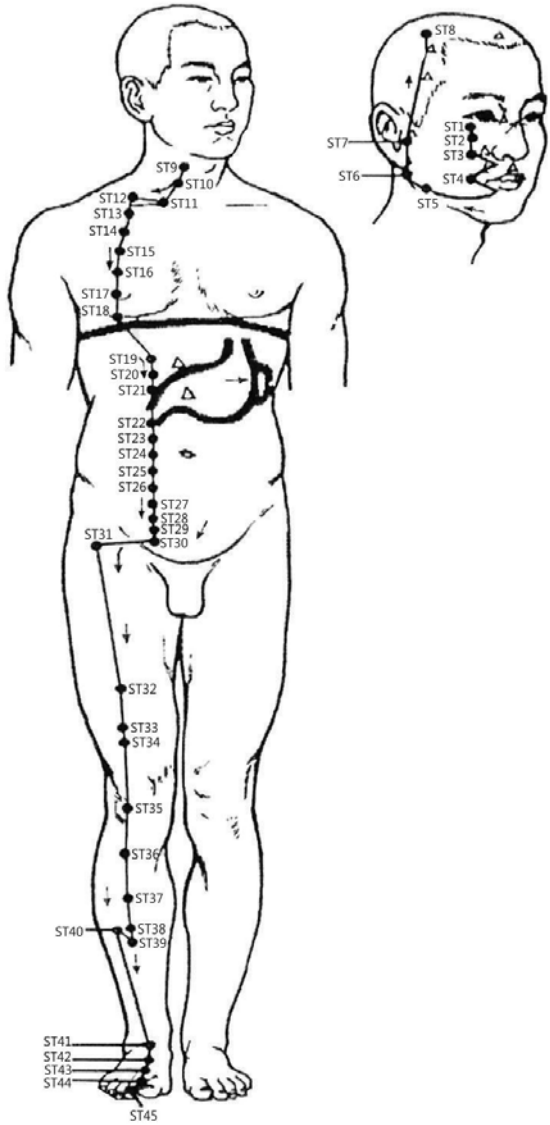


Figure 21: The prithvi tattwa nadi of the stomach (ST)

- Polarity of prana shakti: pingala
- Number of marmas: 45
- Pertaining organ: stomach
- Related nadi: spleen/pancreas nadi
- Tattwa: prithvi
- Pranic flow: centrifugal
- Location: lower extremities, abdomen, chest, frontal-lateral aspect of neck and face
- Time of pranic maximum: 7 am–9 am
- Adhara (source) marma: ST.42
- Setu (connecting) marma: ST.40

Pranic flow in the prithvi tattwa nadi of the stomach (ST)

The superficial branch of the pranic flow of the ST nadi starts in the middle of the infra-orbital edge, descends to the corner of the lips, and then turns to the angulus of the mandible. One branch ascends in front of the outer upper angle of the forehead, where it joins directly with the pranic flow of the AM nadi. The second, the main branch, runs from the angulus of the mandible, along the lateral side of the trachea to the supraclavicular pit. Running 4 cun laterally from the medial line on the front side of the chest or 2 cun laterally from the medial line of the front wall of the abdomen, it comes to the inguinal region.

The internal branch starts in LI.20, the last marma of the previous nadi. It ascends to the medial angle of the eye to BL.1, and then runs to ST.1 and to the upper gingives. Then it rounds the lips, comes to SH.24, and then through ST.5, ST.6 and GB.3 to ST.8. The face branch runs from ST.5 to ST.9 and going parallel with the main branch runs through the diaphragm to enter its belonging organ – the stomach. From there it runs to its related organ – spleen/pancreas. The stomach branch starts from pylorus, runs to ST.30, from there parallel with the pranic flow of the main nadi to the terminal marma ST.45. The tibia branch originates in ST.36, goes parallel with the flow of the main nadi and ends on the lateral side of the tip of the middle toe. One small collateral runs from ST.42 to SP.1.

Marmas of the stomach nadi (ST)

ST.1

Location: On the face, directly below the eyeball, between the eyeball and infraorbital edge, when the person is looking forwards.
It should be stimulated only through the yogic practices.
Indications: disorders of the eyes and eyelids.
Marma yoga techniques: greeva sanchalana, yoga exercises for the eyes, kapalbhati pranayama and other yogic technique of this specific region.

ST.2

Location: On the face, directly below the eyeball, 0,7 cun below marma ST.1 in the infra-orbital foramen.
Indications: eye disorders, facial paralysis, neuralgia trigeminus, maxillary sinusitis, frontal headache, rhinitis.
Marma yoga techniques: same as in ST.1.

ST.3

Location: On the face, directly below the eyeball, directly below ST.2 beside the naso-labial groove on the level of the lower border of the ala nasi.
Indications: facial paralysis, tremors of the eyelids, epistaxis, toothache, neuralgia trigeminus, rhinitis, all as in ST.2, swollen face and lips.
Marma yoga techniques: same as in ST.1.

ST.4

Location: On the face, directly below the eyeball, 0,4 cun laterally to the corner of the lips.
Indications: facial paralysis, excessive salivation, neuralgia trigeminus.
Marma yoga techniques: same as in ST.1 and sheetali, sheetkari pranayama, kaki mudra and other yogic techniques of this specific region.

ST.5

Location: Anterior to the lower jaw on the anterior border of the masseter muscle.
Beneficial marma for: lockjaw, trigeminal neuralgia, facial oedema, face pain, toothache and mumps.
Marma yoga techniques: greeva sanchalana and other yogic asanas with twisting of the neck.

ST.6

Location: On the face, for a width of middle finger anterior and superior of the angle of the lower jaw, in a pit of the masseter muscle.
Special motoric marma.
Beneficial marma for: lockjaw, neuralgia of the trigeminal nerves, facial paralysis, toothache, mumps, pains and stiffness of the neck.
Marma yoga techniques: same as in ST.5.

ST.7

Location: On the face, anterior of the ear, in a pit on the lower border of the zygomatic arch.
Beneficial marma for: arthritis and arthrosis of the lower jaw joints, lockjaw, neuralgia of the trigeminal nerves, toothache, ear disorders and deafness.
Marma yoga techniques: same as in ST.5.

ST.8

Location: 0,5 cun above the anterior hair line, in the angle of the forehead, 4,5 cun laterally from the frontal median line of the head.
Indications: migraine, frontal and temporal headache, ophthalmologic disorders, vertigo, tinnitus, Parkinson's disease, rhinitis.
Marma yoga techniques: same as in ST.5.

ST.9

Location: On the neck, beside Adam's apple.

Indications: hypertension, asthma, throat inflammation, thyroid enlargement, dysphonia.
Marma yoga techniques: same as in ST.5 and ujjayi, sheetali and sheetkari pranayamas, kaki mudra and other yogic techniques of this specific region.

ST.10

Location: On the neck, on the anterior border of the sterno-cleidomastoid muscle.
Indications: throat inflammation, asthma, cough.
Marma yoga techniques: same as in ST.9 and sarvangasana or viparеeta karani asana.

ST.11

Location: On the neck, on the upper border of the medial end of the clavicle.
Indications: throat inflammation, pain and stiffness of the neck, asthma, thyroid enlargement.
Marma yoga techniques: same as in ST.10 and other yogic techniques of this specific region.

ST.12

Location: In the middle of the supraclavicular pit, 4 cun lateral from the median line.
Indications: cough, asthma, throat inflammation and pain in the supraclavicular pit.
Marma yoga techniques: same as in ST.10 and other yogic techniques of this specific region.

ST.13

Location: On the chest, 4 cun lateral from the median line of the chest.
Indications: fullness of the chest, asthma, cough, singultus, chest pain and pain of the hypochondric region.
Marma yoga techniques: same as in ST.10 and skandha chakra, naukasana, rajju karshanasana, gatyatmak meru vakrasana, chakki chalanasana, nauka sanchalanasana, ushtrasana,

supta vajrasana, baddha hasta utthanasana, tadasana, tiryak tadasana, kati chakrasana, supta vajrasana, matsyasana, gomukhasana, ujjayi and bhastrika pranayamas, jalandhara bandha.

ST.14

Location: On the chest, in first intercostal space, 4 cun lateral from the median line of the chest:
Indications: cough, dyspnoea, chest pain, fullness of the lower part of the chest.
Marma yoga techniques: same as in ST.13.

ST.15

Location: On the chest, in the second intercostal space, 4 cun lateral from the median line of the chest.
Indications: fullness and pain of the chest and ribs region, cough and mastitis.
Marma yoga techniques: same as in ST.13.

ST.16

Location: On the chest, in the third intercostal space, 4 cun lateral from the median line of the chest.
Indications: fullness and pain of the chest and hypochondric region, cough, asthma and mastitis.
Marma yoga techniques: same as in ST.13.

ST.17

Location: On the chest, in the fourth intercostal space in the centre of the nipple, 4 cun lateral from the median line of the chest.
It is in use only as a landmark. The marma is known as a nipple marma.
Beneficial marma for: mastitis and hypogalactica, intercostal pain.
Marma yoga techniques: same as in ST.13.

ST.18

Location: On the chest, directly below the nipple, in the fifth intercostal space, 4 cun lateral from the median line of the chest.
Beneficial marma for: respiratory disorders, intercostal pain, hoarseness, mastitis and hypolactation.
Marma yoga techniques: same as in ST.13.

ST.19

Location: On the upper abdomen, 6 cun above the centre of the navel, 2 cun lateral from the median line of the abdomen.
Beneficial marma for: abdominal distention, vomitus, gastric pain, anorexia.
Marma yoga techniques: supta pawanmuktasana, supta udarakarshanasana, shava udarakarshanasana, naukasana, gatyatmak meru vakrasana, chakki chalanasana, nauka sanchalanasana, vayu nishkasana, udarakarshanasana, shashankasana, ushtrasana, supta vajrasana, matsyasana, tadasana, tiryak tadasana, kati chakrasana, trikonasana (variation 4), bhujangasana, dhanurasana, gomukhasana, paschimottanasana and its variations, meru wakrasana, bhu namanasana, ardha matsyendrasana, and awareness of abdominal breathing, bhastrika and ujjayi pranayamas, tadagi and maha mudras, jalandhara and uddiyana bandhas, agnisara kriya.

ST.20

Location: On the upper abdomen, 5 cun above the centre of the navel and 2 cun lateral to the median line of the abdomen.
Beneficial marma for: abdominal distention and pain, vomitus, anorexia.
Marma yoga techniques: same as in ST.19.

ST.21

Location: On the upper abdomen, 4 cun above the centre of the navel and 2 cun lateral to the median line of the abdomen. It is a very commonly used marma for weightloss.
Beneficial marma for: gastric pain, vomitus, nausea, anorexia, diarrhoea, abdominal distention.
Marma yoga techniques: same as in ST.19.

ST.22

Location: On the upper abdomen, 3 cun above the centre of the navel and 2 cun lateral to the median line of the abdomen.
Beneficial marma for: abdominal pain and distention, diarrhoea, oedema, anorexia.
Marma yoga techniques: same as in ST.19.

ST.23

Location: On the upper abdomen, 2 cun above the centre of the navel and 2 cun lateral to the median line of the abdomen.
Beneficial marma for: gastric pain, poor digestion, mental irritability and mania.
Marma yoga techniques: same as in ST.19.

ST.24

Location: On the upper abdomen, 1 cun above the centre of the navel, and 2 cun lateral to the median line of the abdomen.
Beneficial marma for: gastric pain, vomitus, diarrhoea, mania.
Marma yoga techniques: same as in ST.19.

ST.25

Location: On the middle abdomen, 2 cun lateral to the navel. The *maathaa chetavani* (front alarm) marma of the large intestine; a very important and commonly used marma against overweight.

Beneficial marma for: abdominal pain and distention, pain around the navel, obstipation, diarrhoea, dysentery, genito-urinary disorders, difficulty while standing, abdominal disorders, nausea, vomitus, oedema and motoric disorders of the abdominal muscles.
Marma yoga techniques: same as in ST.19 and all dynamic asanas of vajrasana, meru prishthasana, utthanasana, yogamudrasana, kandharasana, pada angushthasana, uddiyana bandha, bhastrika pranayama and other techniques of the specific region.

ST.26

Location: On the lower abdomen, 1 cun below the centre of the navel and 2 cun lateral from the median line of the abdomen.
Beneficial marma for: abdominal pain, hernia, genito-urinary disorders.
Marma yoga techniques: same as in ST.25 and moola bandha, ashwini and vajroli mudras and other techniques of the lower abdominal region.

ST.27

Location: On the lower abdomen, 2 cun below the centre of the navel and 2 cun lateral from the median line of the abdomen.
Beneficial marma for: distention of the lower abdomen, hernia, genito-urinary disorders.
Marma yoga techniques: same as in ST.26.

ST.28

Location: On the lower abdomen, 3 cun below the centre of the navel and 2 cun lateral from the median line of the abdomen.
Beneficial marma for: lower abdominal distention with retention of urine, oedema, hernia, functional disorders of the reproductive system.

Marma yoga techniques: same as in marma ST.26 and saithalyasana, paschimottanasana and its different variations, hasta pada angushthasana, meru akarshanasana, sirsha angustha yogasana, eka padottanasana.

ST.29

Location: On the lower abdomen, 4 cun below the centre of the navel and 2 cun lateral from the median line of the abdomen.
It is a lower abdominal and pelvic marma.
Beneficial marma for: all lower abdominal and pelvic disorders.
Marma yoga techniques: same as in ST.28.

ST.30

Location: Slightly above the inguinal crease, 5 cun below the centre of the navel and 2 cun lateral from the median line of the abdomen.
Beneficial marma for: abdominal pain, hernia, oedema and pain of the external genitals, disorders of the reproductive system.
Marma yoga techniques: same as in ST.28.

ST.31

Location: On the anterior aspect of the thigh and on the vertical line which connects the anterior superior iliac spine with the superiolateral angle of the patella, on the level of the perineum, when the thigh is flexed.
Beneficial marma for: arthrosis, arthritis and rheumatism of the lower extremities, motoric disorders, pain and numbness of the lower extremities, lymphadenitis of the inguinal region, pain in lumbar region.
Marma yoga techniques: pawanmuktasana of the lower limbs such as: goolf ghoornan, janu naman, janu chakra, shroni chakra, ardha and poorna titali asana, pawanmuktasana part 2, shakti bandha asanas (pawanmuktasana part 3), saithalyasana, paschimottanasana and its variations, hasta

pada angushthasana, meru akarshanasana, padahastasana, sirsha angustha yogasana, eka padotthanasana.

ST.32

Location: On the anterior aspect of the thigh and on the line which connects anterior superior iliac spine with the superiolateral angle of the patella, 6 cun above the angle.
It is the specific vascular and motoric marma.
Beneficial marma for: motoric disorders of the lower extremities, numbness of the legs, arthritis, arthrosis and pain of the knee joints, pain in the lumbar region, feeling of coldness in the knee.
Marma yoga techniques: pawanmuktasana part 1 of the lower limbs, pawanmuktasana part 2 and part 3, vajrasana series of dynamic and static asanas, and same as in ST.31.

ST.33

Location: On the anterior aspect of the thigh and on the line which connects the anterior superior iliac spine with superiolateral angle of the patella, 3 cun above the angle.
Beneficial marma for: motoric disorders, numbness and tenderness of the knees and lower limbs.
Marma yoga techniques: same as in ST.32.

ST.34

Location: While the knee joint is flexed, on the anterior aspect of the thigh and on the line which connects the anterior superior iliac spine and superior-lateral angle of the patella, 2 cun above the angle.
It is the cleft marma.
Beneficial marma for: gastric pain and gastritis, diarrhoea, mastitis, motoric disorders of the lower limb, arthrosis, arthritis and rheumatic disorders, pain and swelling of the knee joints and legs.
Marma yoga techniques: same as in ST.32.

ST.35

Location: When the knee joint is flexed, in the pit of the knee lateral to the patella and its ligaments.

This is the important marma of the prithvi nadi, useful for motoric disorders of lower extremities and especially for knee joints, an analgesic marma for the knee joints.

Beneficial marma for: arthrosis, arthritis and rheumatic disorders of the knee joints, motoric disorders, pain and numbness of the knee joints and lower limbs.

Marma yoga techniques: same as in ST.32.

ST.36

Location: 3 cun below ST.35 and 1 cun lateral from the inferior border of the tuberositas tibiae.

It is the prithvi tattwa marma of the prithvi nadi, with the pranic nature of samudra. It is one of the most important marmas of our mind-body-energy system. It is one of the most important dur (distal) marmas with very subtle action. It is a homeostatic and general toning marma. It is the mother marma of all energies and all samudra (sea) marmas. It is the marma of the endless prana shakti. This marma is the most used marma in all kinds of marma therapies.

Beneficial marma for: all digestive, intestinal and gastric disorders, diarrhoea, nausea, vomiting, obesity and abdominal pain, mastitis, hyper and hypotony of the muscles of the lower limb, sensory-motor disorders of the lower limb, arthrosis, arthritis and rheumatic disorders and pain and swelling of the knee joints, genito-urinary disorders, dysmenorrhoea, eye disorders, asthenia, hyper and hypotension, vertigo and mental disorders such as strong mental irritability, depression and insomnia.

Marma yoga techniques: pawanmuktasana part 1 of the lower limbs, pawanmuktasana part 2, shakti bandha asanas, surya namaskara, vajrasana series with static and dynamic asanas, and same as in ST.32 and other techniques of the lower limbs especially the asanas which activate and stimulate the region of the knee and lower part of the lower limbs or legs.

ST.37

Location: 3 cun from ST.36 and 1 cun laterally from the anterior border of the tibia.

It is an important marma of the pingala nadi of prithvi tattwa prithvi of the stomach nadi, and as a distal marma treats different organ disorders and is the lower samudra marma of the large intestine.

Beneficial marma for: motoric disorders of the lower extremities, difficulty while standing, pain in the feet, swelling of the knees, lower back pain, pain in the lower abdomen, general pain of the abdomen, large intestine disorders and chronic diarrhoea.

Marma yoga techniques: same as in ST.36.

ST.38

Location: 5 cun below ST.36 and 1 cun laterally from the anterior border of the tibia.

Beneficial marma for: pain and motoric disorders of the shoulder and lower extremities, disorders of the leg muscles, swelling and pain in the knees, special marma for frozen shoulder, numbness and tenderness of the legs, difficulties moving the feet, abdominal pain. It is a *dur* (distal) marma for frozen shoulder.

Marma yoga techniques: same as in ST.36. In the case of 'frozen shoulder' marma yoga proposes to practise skandha chakra in a very dynamic manner (to mobilize the shoulder joint), while sitting on vajrasana. It will help to improve the condition quickly.

ST.39

Location: 9 cun below ST. 35 and 1 cun lateral from the anterior border of the tibia.

It is an important marma of the pingala nadi of tattwa prithvi of the stomach nadi; as a distal marma it treats different pingala organ disorders, and is the lower samudra (sea) marma of the small intestine.

Beneficial marma for: motoric disorders of the lower extremities, pain in the feet, lower abdominal pain, intercostal neuralgia, anorexia and disorders of the small intestine.
Marma yoga techniques: same as in ST.36.

ST.40

Location: 1 cun laterally from ST.38.
It is the setu (connecting) marma of the pingala nadi of tattwa prithvi of the stomach nadi. It is a specific expectoral marma.
Beneficial marma for: cough, excessive sputum, vertigo, hemiplegia, throat inflammation, constipation, abdominal pain, motoric and circulatory disorders and pain of the lower extremities, headache, manic-depressive syndrome, psychosis.
Marma yoga techniques: same as in ST.36.

ST.41

Location: In the central pit of the crease between the leg and dorsum of the foot, midway between the tip of two malleoli between the tendons extensor digitorum longus and extensor hallucis longus.
The agni tattwa marma of the prithvi nadi, which is a nadi marma by its pranic nature. It is an *amba* (mother/toning) marma.
Beneficial marma for: pain in ankles, atrophy of the leg muscles, difficulties moving, motoric disorders of the lower limb, epilepsy, headache, vertigo, abdominal distention, constipation, digestive disorders, palpitation, arthrosis, arthritis and rheumatic disorders of the lower limbs, swelling of the foot joints, pain and swelling of the lower limbs, epilepsy, mental agitation, anxiety and depression.
Marma yoga techniques: padanguli naman, goolf naman, goolf chakra, goolf ghoornan, vajrasana series of dynamic and static asanas, surya namaskara, tadasana and series of balancing asanas.

ST.42

Location: 1,5 cun below ST.41, on the dorsum of the foot, in the depression.

The adhara (source) marma of the prithvi nadi of the stomach. It means that it is the source marma of the prana shakti of prithvi tattwa nadi.

Beneficial marma for: gastrointestinal disorders, anorexia, sensory-motor and circulatory disorder and swelling of the lower limbs, arthrosis, arthritis and rheumatic disorders of the lower limbs and pain in the dorsum of the foot, toothache, epilepsy.

Marma yoga techniques: same as in ST.41.

ST.43

Location: In a pit between the bases of the second and third metatarsal bones.

It is the akasha tattwa marma of the prithvi nadi, which is a dhara (stream) marma by its pranic nature.

Beneficial marma for: facial oedema, gastric and intestinal disorders, general oedema, ORL and dental disorders, pain and swelling of the dorsum of the foot, pain and arthrosis, arthritis and rheumatic disorders of the lower limbs.

Marma yoga techniques: same as in ST. 41.

ST.44

Location: On the dorsum of the foot, 0,5 cun proximal to the 'white-pink' border between second and third toes.

It is the jala tattwa marma of the prithvi nadi, which is jharna marma by its pranic nature. It is an analgesic marma.

Beneficial marma for: toothache, face pain, throat inflammation, epistaxis, gastrointestinal disorders, gastric pain, abdominal distention, diarrhoea, dysentery, constipation, swelling and pain of the dorsum of the foot, headache, nightmares of children, arthrosis, arthritis and rheumatic disorders of the lower limb.

Marma yoga techniques: same as in ST.41.

ST.45

Location: 0,1 cun laterally to the lower lateral corner of the second toe nail.

It is the vayu tattwa marma of the prithvi nadi, which is a kuupah marma by its pranic nature.

Beneficial marma for: digestive disorders, gastric and liver disorders, ORL and dental disorders, facial oedema, distention of the chest and abdomen, arthrosis, arthritis and rheumatic disorders of the lower limbs, swelling of the lower limbs, feeling coldness in the legs and feet, mental agitation and confusion, insomnia and nightmares.

Marma yoga techniques: same as in ST.41.

THE PRITHVI TATTWA NADI OF THE SPLEEN AND PANCREAS (SP)

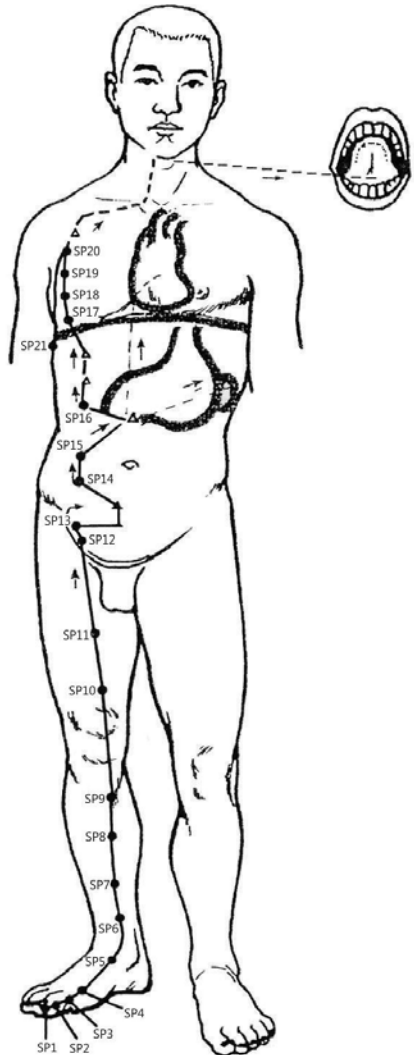


Figure 22: The prithvi tattwa nadi of the spleen and pancreas (SP)

- Polarity of prana shakti: ida
- Number of marmas: 21
- Pertaining organ: spleen/pancreas
- Related nadi: stomach nadi
- Tattwa: prithvi
- Pranic flow: centripetal
- Location: medial aspect of the leg, lateral aspect of the abdomen and chest
- Time of pranic maximum: 9 am–11 am
- Adhara (source) marma: SP.3
- Setu (connecting) marmas: SP.4 and SP.21

Pranic flow in the prithvi tattwa nadi of the spleen and pancreas (SP)

The pranic flow of the SP nadi starts on the tip of the medial part of the big toe. From there it runs along the junction of the plantar and dorsal parts of the medial surface of the big toe. Crossing the posterior surface of the tubercle of the first metatarsofalangeal joint it runs upward to the anterior border of the medial malleolus. Continuing along the posterior edge of the tibia it crosses the medial side of the leg and with its surface part runs in front of the pranic flow of the liver nadi and comes to the medial part of the knee joint. Crossing the anterior medial side of the thigh it runs upward to the abdomen (4 cun lateral from the medial line). From there it runs on the chest, where it ends with marma SP.21 in the sixth intercostal space.

This nadi is connected with sharkaraksha nadi in marmas SH.3, SH.4 and SH.10, but it belongs to the spleen/pancreas and stomach. Running upwards the pranic flow comes in contact with the pranic flow of the gall bladder nadi in GB.24 and with the pranic flow of the liver nadi in LR.14. Then it runs through the diaphragm in LU.1 of the lung nadi. It runs along both sides of the throat and comes to the root of the tongue. Then it spreads on the lower surface of the tongue.

One branch of the pranic flow of this nadi divides from the stomach, runs through the diaphragm and disperses in the heart.

Marmas of the SP nadi

SP.1

Location: On the medial aspect of the big toe, 0,1 cun distal to the medial angle of the big toe nail.
It is the akasha tattwa marma of the prithvi tattwa nadi of the spleen/pancreas, which is a kuupah (well) marma by its pranic nature.
Beneficial marma for: abdominal distention, digestive disorders, menstrual disorders, insomnia, nightmares and convulsion.
Marma yoga techniques: same as in ST.41.

SP.2

Location: On the medial border of the big toe, in a pit of the junction of 'pink-white' skin, anterior and inferior to the first metatarsophalangeal joint of the big toe.
It is the agni tattwa marma of the prithvi nadi of the spleen/pancreas, which is a jharna (spring) marma by its pranic nature. It is the amba (toning) marma of the nadi.
Beneficial marma for: abdominal distention, gastric pain, constipation, febrile diseases.
Marma yoga techniques: same as in ST.41.

SP.3

Location: On the medial aspect of the foot, in a pit of the junction of 'pink-white' skin, posterior and inferior to the first metatarsophalangeal joint of the big toe.
It is the prithvi tattwa marma of the prithvi nadi of the spleen/pancreas, which is a dhara (stream) marma by its pranic nature. It is the adhara (source) marma of the SP nadi.
Beneficial marma for: gastric pain, abdominal distention, obstipation, vomitus, diarrhoea.
Marma yoga techniques: same as in ST.41.

SP.4

Location: On the medial aspect of the foot, in a pit, anterior and inferior to the first metatarsal bone, in the junction of the 'white-pink' skin.

It is the setu (connecting) marma of the prithvi nadi of the spleen and pancreas (SP). It means that through it the ida quality of prana shakti of the prithvi tattwa nadi of the spleen and pancreas is in connection with the pingala quality of prana shakti of the prithvi tattwa nadi of the stomach (ST). It is the most important marma for releasing gases (vayu nishk-asana). It is the sangam (confluent) marma of the SP nadi.

Beneficial marma for: gastrointestinal disorders, gastric pain, vomitus, poor digestion, diarrhoea, irregular menstruation, anxiety.

Marma yoga techniques: same as in ST.41.

SP.5

Location: The marma is at the point where the vertical line of the anterior border of the medial malleolus and the horizontal line of the posterior border of the medial malleolus cross each other.

It is the vayu tattwa marma of the prithvi nadi of the spleen/pancreas which is a nadi (river) marma by its pranic nature. It is the *santana* (dispersion) marma of the SP nadi.

Beneficial marma for: abdominal distention, obstipation, diarrhoea, pain and stiffness of the tongue, pain of the foot and ankle, haemorrhoids.

Marma yoga techniques: same as in ST.41.

SP.6

Location: On the medial aspect of the leg, 3 cun above the tip of the medial malleolus on the medial border of the tibia.

It is the prayag marma of the ida nadi of tattwa prithvi of the spleen/pancreas nadi. It is an extremely important remote marma among the six remote marmas. It is the 'meeting point', it means that in the marma the pranic flows of all three nadis of the tattwas akasha, prithvi and jala of the liver, spleen/

pancreas and kidney nadis of the lower limbs meet. It is the marma which harmonizes the pranic flow of all three ida nadis of the leg. It is the general physical and mental toning marma. It is the most beneficial marma for blood circulation.
Beneficial marma for: overall energy disorders, disorders of the spleen and pancreas, kidney and liver, for all kinds of gastrointestinal, genito-urinary, circulation disorders, high blood pressure, arthritis, arthrosis of the lower limb, pain and motoric disorders of the lower limbs, fluid retention of the lower limbs, disorders of the muscle system, disorders of the skin, disorders of the mouth.
The marma SP.6, together with ST.36 and SH.6, works as an energy builder, and together these three marmas are used whenever there is general energy deficiency and need to tone and nourish prana shakti.
Marma yoga techniques: same as in ST.41.

SP.7

Location: On the medial aspect of the leg, 6 cun above the tip of the medial malleolus on the posterior border of the shin bone.
Beneficial marma for: abdominal distention, coldness, arthrosis, numbness and motoric disorders of the knee joints and lower limbs.
Marma yoga techniques: same as in ST.36.

SP.8

Location: On the medial aspect of the leg, 3 cun above marma SP.6 on the posterior border of the shin bone.
Beneficial marma for: abdominal pain and distention, diarrhoea, oedema, genito-urinary disorders.
Marma yoga techniques: same as in ST.36.

SP.9

Location: On the medial aspect of the leg, in a pit, 2 cun below the articulation line of the knee joint, posterior and inferior to the medial condyle of the tibia.

It is the jala tattwa marma of the prithvi nadi, which is the samudra (sea) marma by its pranic nature. It is the diuretic marma.
Beneficial marma for: soft tissue disorders, liquid retention of the body, oedema and ascites, digestive disorders, diarrhoea, low appetite, pain and spasms of all internal organs, genito-urinary disorders, pain and oedema of the knee joints, circulatory disorders of the lower limbs, sensory-motor disorders of the lower limbs, arthrosis, arthritis and rheumatic disorders of the knee joints and lower limbs.
Marma yoga techniques: same as in ST.36.

SP.10

Location: The knee is flexed, on the medial aspect of the thigh, 2 cun above of the medial end of the upper border of the patella.
It is the special marma for blood. It is an anti-allergic and anti-pruritic marma.
Beneficial marma for: menstrual disorders and endometritis, skin disorders, allergies, urticarial, arthrosis, arthritis and rheumatic disorders and pain of the lower limbs and knee joints.
Marma yoga techniques: same as in ST.32.

SP.11

Location: On the medial aspect of the thigh, 6 cun above SP.10.
Beneficial marma for: urethritis, urinary incontinence, lymphadenitis of the inguinal region.
Marma yoga techniques: same as in ST.32.

SP.12

Location: On the lateral end of the inguinal groove, 3,5 cun lateral from the median line of the upper border of the pubic symphysis.
Beneficial marma for: abdominal pain and disorders, hernia.
Marma yoga techniques: same as in ST.25 and ST.26.

SP.13

Location: On the lower abdomen, 4 cun below the navel and 4 cun lateral from the median line of the abdomen.
Beneficial marma for: abdominal pain and disorders, hernia.
Marma yoga techniques: same as in ST.25 and ST.26.

SP.14

Location: On the lower abdomen, 3 cun below the navel and 4 cun lateral from the median line of the abdomen.
Marma yoga techniques: same as in ST.25 and ST.26.

SP.15

Location: On the middle abdomen, 4 cun lateral to the navel. The marma is the manipura chakra kshetram and together with ST.25 it is the most important marma against obesity.
Beneficial marma for: abdominal pain, distention and disorders, constipation, dysentery, diarrhoea, obesity, asthenia and hyperhidrosis.
Marma yoga techniques: same as in ST.25 and ST.26.

SP.16

Location: On the upper abdomen, 3 cun above the navel and 4 cun lateral from the median line of the abdomen.
Beneficial marma for: abdominal pain and disorders, bad digestion, constipation, dysentery.
Marma yoga techniques: same as in ST.19.

SP.17

Location: On the lateral aspect of the chest, in the fifth intercostal space and 6 cun lateral from the median line of the chest.
Beneficial marma for: fullness and pain of the chest and pain in the hypochondric region.
Marma yoga techniques: same as in ST.19 and ST.13.

SP.18

Location: On the lateral aspect of the chest, in the fourth intercostal space and 6 cun lateral from the median line of the chest.

Beneficial marma for: fullness and pain of the chest, pain in the hypochondric region, cough, mastitis, hypolactation.
Marma yoga techniques: same as in ST.19 and ST.13.

SP.19

Location: On the lateral aspect of the chest, in the third intercostal space, 6 cun lateral from the median line of the chest.
Beneficial marma for: fullness and pain of the chest and pain in the hypochondric region.
Marma yoga techniques: same as in ST.13.

SP.20

Location: On the lateral aspect of the chest, in the second intercostal space, 6 cun lateral from the median line of the chest.
Marma yoga techniques: same as in ST.13.

SP.21

Location: On the lateral aspect of the chest, in the sixth intercostal space, on the mid-axially line.
It is the maha setu (connecting) marma of the entire nadic system (through it we are connected with the entire nadic flows) and second setu marma of the prithvi tattwa nadi of the spleen. It is a very active marma for general regulation of prana shakti.
Beneficial marma for: pain in the chest and the hypochondric region, asthma, dyspnoea, general condition of pain and weakness, all chronic diseases.
Marma yoga techniques: same as in ST.19.

THE AGNI TATTWA NADI OF THE HEART (HT)

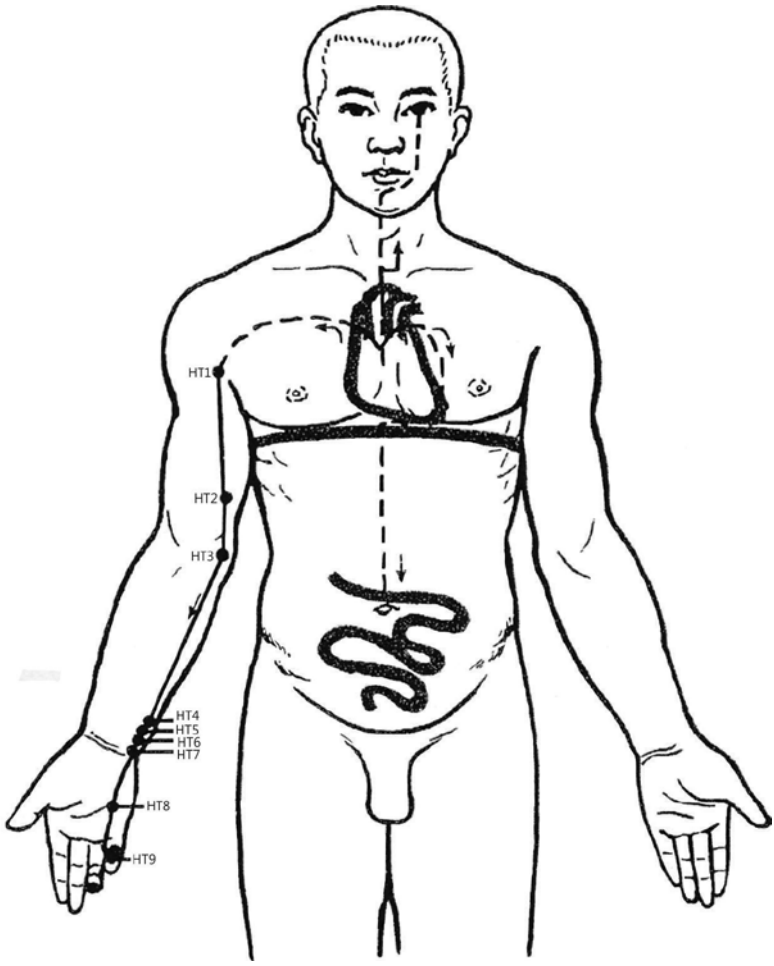


Figure 23: The agni tattwa nadi of the heart (HT)

- Polarity of prana shakti: ida
- Number of marmas: 9
- Pertaining organ: heart
- Related nadi: small intestine nadi
- Tattwa: agni
- Pranic flow: centrifugal
- Location: upper extremities, medial aspect
- Time of pranic maximum: 11 am–1 pm
- Adhara (source) marma: HT.7
- Setu (connecting) marma: HT.5

Pranic flow in the agni tattwa nadi of the heart (HT)

As with all nadis, the nadi of the heart has internal and superficial branches. The internal branch of the pranic flow of the heart nadi divides in three collaterals. The first internal collateral runs downwards piercing the diaphragm through the centre of the stomach cavity and comes to the small intestine with which it is linked. The second internal collateral branch runs through the larynx, and runs upwards to the eyeball, where it ends. The third internal collateral branch runs through the lungs to the middle of the armpit, where the superficial pranic flow of the nadi begins.

The superficial branch of the pranic flow of the heart nadi starts precisely from the middle of the armpit, runs along the front and medial part of the upper arm and descends along the forearm. Running on the ulnar side of the forearm it comes to the radial side of the oss pisiform. From there it runs between the fourth and fifth metacarpal bones to the little finger, where it ends in the radial corner of its nail. Here it comes in contact with the pranic flow of the small intestine nadi.

Marmas of the HT nadi

HT.1

Location: In the centre of the axillar pit.
Beneficial marma for: pain in the chest and cardiac region, pain in elbow and arm, dry throat.

Marma yoga techniques: kehuni naman, kehuni chakra, skandha chakra, supta pawanmuktasana, jhulana lurhakanasana, supta udarakarshanasana, shava udarakarshanasana, naukasana, pawanmuktasana part 3, dynamic asanas of vajrasana, baddha hasta utthanasana, akarna dhanurasana, tadasana, tiryak tadasana, kati chakrasana, druta utkatasana, dwikonasana, trikonasana, surya namaskara, ardha chandrasana, sarpasana, dhanurasana, kandharasana, utthan pristhasana, setu asana, gomukhasana, pada prasar paschimottanasana, sirsha angustha yogasana, ardha matsyendrasana, parivritti janu sirshasana.

HT.2

Location: On the medial aspect of the upper arm, 3 cun above the cubital crease of the elbow joint, in a pit of the medial aspect of the muscle biceps brachii.
Beneficial marma for: pain in the cardiac and hypochondric region, pain in shoulders and arms.
Marma yoga techniques: same as in HT.1.

HT.3

Location: Elbow is flexed; marma is on the medial end of the elbow crease.
It is the jala tattwa marma of the agni nadi of the heart, which is a samudra marma by its pranic nature. It is a specific marma for raising up the prana shakti and for happiness in life.
Beneficial marma for: disorders and diseases of the elbow joints and the palmar aspect of the forearms, 'golf elbow', motoric disorders of the forearms and palms, tremors and numbness of the upper limbs, intercostal neuralgia, pain in the cardiac and chest region, dry cough, hypochondric pain, depression, fears, anxiety, hyper-emotiveness, neurasthenia and schizophrenia.
Marma yoga techniques: same as in HT.1.

HT.4

Location: On the palmar aspect of the forearm and on the ulnar side, 1,5 cun above the wrist crease.

It is the vayu tattwa marma of the agni nadi of the heart, which is a nadi (river) marma by its pranic nature.
Beneficial marma for: cardiac pain, spasmodic pain of the elbow joints and arms, arthritis, arthrosis of the upper limbs and elbow joints, sudden loss of voice.
Marma yoga techniques: mushtika bandhana, manibandha naman, manibandha chakra and same as in HT.1.

HT.5

Location: On the palmar aspect of the forearm and in ulnar side, 1 cun proximally from the wrist crease.
It is the setu (connecting) marma of the agni nadi of the heart. Through it the ida quality of prana shakti of the agni tattwa nadi of the heart is communicating with the pingala quality of prana shakti of the agni tattwa nadi of the small intestine.
Beneficial marma for: cardiovascular and respiratory disorders, palpitation, eye disorders, aphasia and dysphasia, hoarseness and sudden loss of voice, stammering, paresis and paralysis of the tongue, all disorders and pains of the elbows, wrists, palm joints and arms, neurasthenia.
Marma yoga techniques: same as in HT.4.

HT.6

Location: On the palmar aspect of the forearm and on the ulnar side, 0,5 cun proximally from the wrist crease.
It is the cleft marma of the agni nadi of the heart.
Beneficial marma for: cardiac pain, disorders and pains of the elbows, wrists, palm joints and arms, night sweating, epistaxis, sudden loss of voice, stammering, hysteria.
Marma yoga techniques: same as in HT.4.

HT.7

Location: On the wrist joint, on the ulnar end of the wrist crease, in a pit of the radial side of the tendon of the muscle flexor carpi ulnaris.
The prithvi tattwa and adhara (source) marma of the agni nadi of the heart, which is a dhara (stream) marma by its

pranic nature, the most important tranquilizer and sedative marma.
Beneficial marma for: insomnia, anxiety, hysteria, fear, strong emotions, poor memory, nightmares, mental disorders, restlessness, anorexia, palpitation, hypertension, hyperthyreosis, regulation of prana not only in the heart but also in all internal organs, regulation of sexual energy, sensation of heat in the palm.
Marma yoga techniques: same as in HT.4.

HT.8

Location: On the palmar surface of the palm, between the tips of the ring finger and little finger on the lightly clenched fist. It is the agni tattwa marma of the agni nadi of the heart, which is a jharna (spring) marma by its pranic nature.
Beneficial marma for: all disorders of the palm joints, rheumatoid arthritis of the palms and carpal joints, spasm of fingers, motoric disorders of the palm joints, numbness of the palms, feeling of extreme heat in palms, genito-urinary disorders, chest pain and palpitation.
Marma yoga techniques: same as in HT.4.

HT.9

Location: 0,1 cun proximally to the radial corner of the little finger nail.
It is the akasha tattwa marma of the agni nadi of the heart, which is a kuupah (well) marma by its pranic nature.
Beneficial marma for: general toning and nourishment, chest pain, palpitation, pain in the hypochondric region, pain and disorders of the elbow joints, contraction of the hand muscles, all disorders of the palms, mania, headache, faintness, deficit of prana shakti of the heart.
Marma yoga techniques: same as in HT.4.

THE AGNI TATTWA NADI OF THE SMALL INTESTINE (SI)

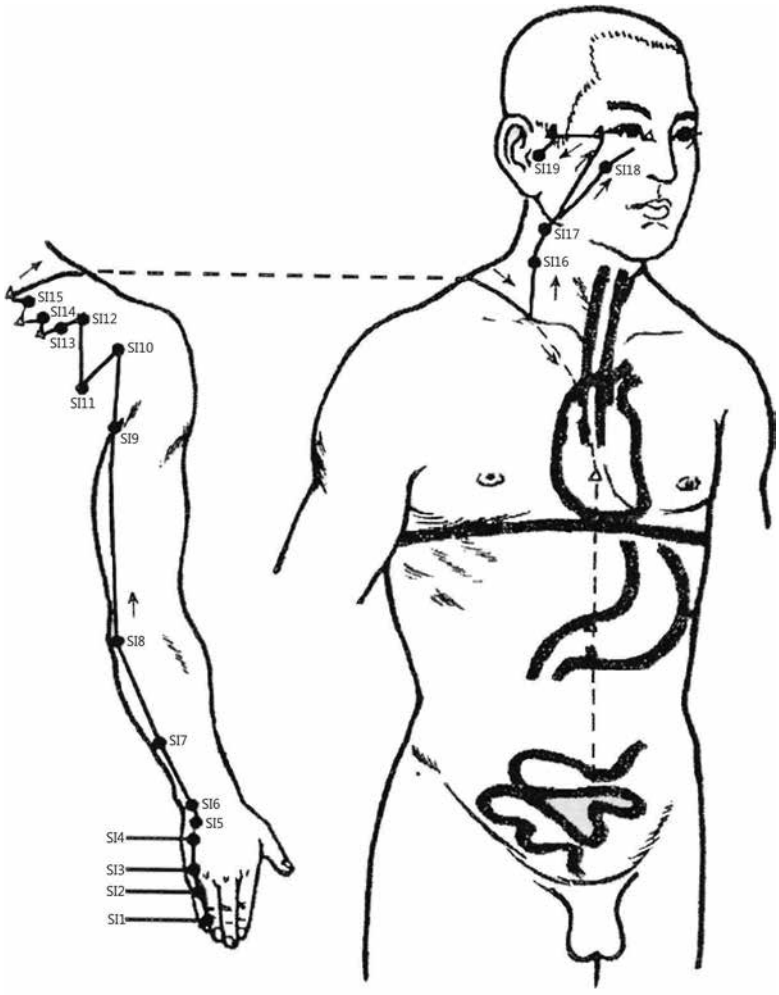


Figure 24: The agni tattwa nadi of the small intestine (SI)

- Polarity of the prana shakti: pingala
- Number of marmas: 19
- Pertaining organ: small intestine
- Related nadi: heart nadi
- Tattwa: agni
- Pranic flow: centripetal
- Location: upper extremities, medial and ulnar aspect
- Time of pranic maximum: 1 pm–3 pm
- Adhara (source marma): SI.4
- Setu (connecting) marma: SI.7

The pranic flow in the agni tattwa nadi of the small intestine (SI)

The pranic flow of the small intestine nadi starts on the medial side of the nail of the little finger. It runs along the medial side of the hand, comes on the dorsal side of the hand joints, from where it runs beside the procesus styloideus of the ulna to the marma SI.6, which lies between the radius and ulna, a little proximally from the distal radio-ulnar joint. From this marma the pranic flow runs along the dorso-medial side of the forearm on the ulnar side, and along the dorsal medial border it comes on the forearm. From there it runs along the back side of the armpit to the back, the back part of the shoulder joint. From there it runs to the middle of the scapula, from where in runs in a zigzag line to the medial line of the back. There it joins with the marma AM.14. From there it runs to fossa supraclavicularis. Then it continues its way on the posterior-lateral part of the neck to the corner of the mandible. Running upwards on the lower edge of the procesus zygomaticus comes to the outer corner of the eye, from where it diverges laterally toward the ear. The superficial pranic flow of the small intestine nadi ends there in front of the tragus.

Through one of the internal branches the pranic flow from the marma SI.15 unites with the pranic flow in marma AM.14. The second internal branch continues its way from SI.15 towards the supraclavicular pit, where it joins with the

nadi, then runs to the heart, runs through the diaphragm and stomach and comes to its seat organ, the small intestine. One branch runs from marma SI.17 to the medial corner of the eye and joins with the pranic flow of the urinary bladder nadi in marma BL.1.

Marmas of the small intestine nadi (SI)

SI.1

Location: On the ulnar aspect of the little finger, 0, 1 cun lateral to the angle of the little finger. It is the vayu tattwa marma of the agni nadi of the small intestine, which is a kuupah (well) marma by its pranic nature.
Beneficial marma for: headache, mastitis, hypolactation.
Marma yoga techniques: same as in HT.4.

SI.2

Location: On the junction of the 'pink-white' skin, on the ulnar end of the 5. metacarpophalangeal joint, when a closed palm is formed.
It is the jala tattwa marma of the agni nadi of the small intestine, which is a jharna (spring) marma by its pranic nature.
Beneficial marma for: tinnitus, pain in the stomach, laryngitis and osteoarthritis and disorders of the finger and palm joints.
Marma yoga techniques: same as in HT.4.

SI.3

Location: On the ulnar end of the main transverse crease of the palm in clenching the fist, on the edge of the 'white-pink' skin, proximally to the 5. metacarpophalangeal joint.
It is the akasha tattwa marma of the agni nadi of the small intestine, which is adhara (stream) marma by its pranic nature. It is the sangam (confluent) and amba marma of the AM nadi.
Beneficial marma for: tinnitus, deafness, malaria, acute stiffness and pain of the shoulder and neck, acute lower back

pains, pain in the lumbar region, all kinds of headaches, intercostal neuralgia, tremors and numbness of the fingers, all disorders and pains of the lower arm, ophthalmic disorders.
Marma yoga techniques: same as in HT.4.

SI.4

Location: On the ulnar side of the palm, in a pit between the proximal end of the 5. metacarpal bone and pyramid bone on the edge of the 'pink-white' skin.
It is the *adhara* (source) marma of the SI nadi.
Beneficial marma for: arthritis of the finger, wrist and elbow joints, headache, tinnitus, vomitus, cholecystitis.
Marma yoga techniques: same as in HT.4.

SI.5

Location: On the ulnar border of the wrist joint, in a pit between procesus styloideus ulna and triangular bones.
It is the agni tattwa marma of the agni nadi of the small intestine, which is a nadi (river) marma by its pranic nature.
Beneficial marma for: swelling of the neck and submandibular region, arthritis and pain of the wrist joint and arm, febrile diseases.
Marma yoga techniques: same as in HT.4.

SI.6

Location: On the ulnar border of the posterior surface of the wrist, in a pit proximally to the radial side of the head of the ulna bone (lateral aspect of the styloid process of the ulna).
The cleft marma of the agni nadi of the small intestine.
Beneficial marma for: arthritis, arthrosis and rheumatic disorders and pains of the palm, wrist, elbow and shoulder joints, motoric disorders of the arm, stiff neck, cervical spondylosis, back pains, pain in the lumbar region, eye disorders.
Marma yoga techniques: same as in HT.4.

SI.7

Location: On the ulnar border of the posterior surface of the forearm, 5 cun proximal to SI.5.
It is the setu (connecting) marma of the agni nadi of the small intestine.
Beneficial marma for: stiff neck, arthritis and pains of the arm, elbow and fingers, mental disorders.
Marma yoga techniques: same as in HT.4.

SI.8

Location: On the medial aspect of the elbow, in a pit between olecranon of the ulna and medial epicondyle of humerus.
It is the prithivi tattwa marma of the agni nadi of the small intestine, which is the samudra (sea) marma by its pranic nature. It is a santana (child/dispersion) marma of the nadi.
Beneficial marma for: arthritis and pain in the neck, shoulder, back and elbow, all disorders of the medial aspect of the arm and epilepsy.
Marma yoga techniques: same as in HT.1.

SI.9

Location: 1 cun above of the posterior end of the axillary fold (the arm is hanging along the body).
It is the shoulder marma.
Beneficial marma for: all disorders and pains of the shoulder blade and shoulder joint, frozen shoulder, sensory-motor disorders of the upper extremities and neck, inability to lift the arm backwards, difficulty to mobilize arm and leg, poor hearing ability and tinnitus.
Marma yoga techniques: same as in HT.1.

SI.10

Location: On the shoulder, above of the posterior end of the axillary fold, in a pit below the lower border of the shoulder blade.
Beneficial marma for: swelling of the shoulder, arthritis, pain, weakness of the shoulder and arm.

Marma yoga techniques: same as in HT.1.

SI.11

Location: On the shoulder blade, in a pit of the subscapular fossa and in the level of the 4. thoracic vertebra.
Beneficial marma for: pain of the shoulder blade region, pain of the elbow and arm, asthma.
Marma yoga techniques: same as in HT.1.

SI.12

Location: On the shoulder blade in a pit of the subscapular fossa, directly above SI.11, in a pit which is formed when the arm is lifted.
Beneficial marma for: pain of the shoulder region, arthritis, pain, numbness and inability to lift the arm.
Marma yoga techniques: same as in HT.1.

SI.13

Location: On the shoulder blade, on the medial end of the suprascapular fossa, on the middle of the line which connects SI.10 and procesus spinosus of the 2. thoracic vertebra.
Beneficial marma for: all disorders and diseases of the shoulder and shoulder blade region.
Marma yoga techniques: same as in HT.1 and greeva sanchalana.

SI.14

Location: On the back, 3 cun lateral from the procesus spinosus of the 1. thoracic vertebra.
Beneficial marma for: pain in shoulder and back, pain and stiffness of the neck.
Marma yoga techniques: same as in HT.1 and greeva sanchalana.

SI.15

Location: On the back, 2 cun lateral from the procesus spinosus of the 7. cervical vertebra.
The marma is in the region of vishuddhi chakra.

Beneficial marma for: cough, asthma, pain in shoulder and back.
Marma yoga techniques: same as in HT.1 and greeva sanchalana, sarvangasana, ujjayi pranayama and jalandhara bandha.

SI.16

Location: On the lateral aspect of the neck, posterior of the muscle sternocleidomastoideus, 0,5 cun below the lower jaw (mandibular) angle.
Beneficial marma for: throat inflammation, sudden loss of voice, deafness, tinnitus, stiffness and pain of the neck region.
Marma yoga techniques: same as in SI.15.

SI.17

Location: On the lateral aspect of the neck, on the anterior border of the sternocleidomastoideus, on the side of the lower jaw (mandibular) angle.
Beneficial marma for: tonsillitis, sore throat, laryngitis, pharyngitis, asthma, arthrosis and pain of the neck, tinnitus deafness, disorders of voice abilities, stiffness and swelling of the neck.
Marma yoga techniques: same as in SI.15.

SI.18

Location: On the crossing point of the vertical line from the outer cantus of the eye and horizontal line of the ala nasi (lower edge of the nose), in a pit below the zygomatic bone. It is the best analgesic marma of the head and neck region.
Beneficial marma for: neuralgia trigeminus, facial paralysis, facial spasms, facial and eyelid tics, swelling and pain of the face, maxillary sinusitis, toothache.
Marma yoga techniques: specific yoga techniques of the specific region.

SI.19

Location: Anterior of the tragus and posterior of the mandibular joint, in a pit which is felt when the mouth is slightly open.

Beneficial marma for: all kinds of disorders of the ear, deafness, tinnitus, toothache, difficult to move lower jaw.

Marma yoga techniques: specific yoga techniques for the specific region.

THE JALA TATTWA NADI OF THE URINARY BLADDER (BL)

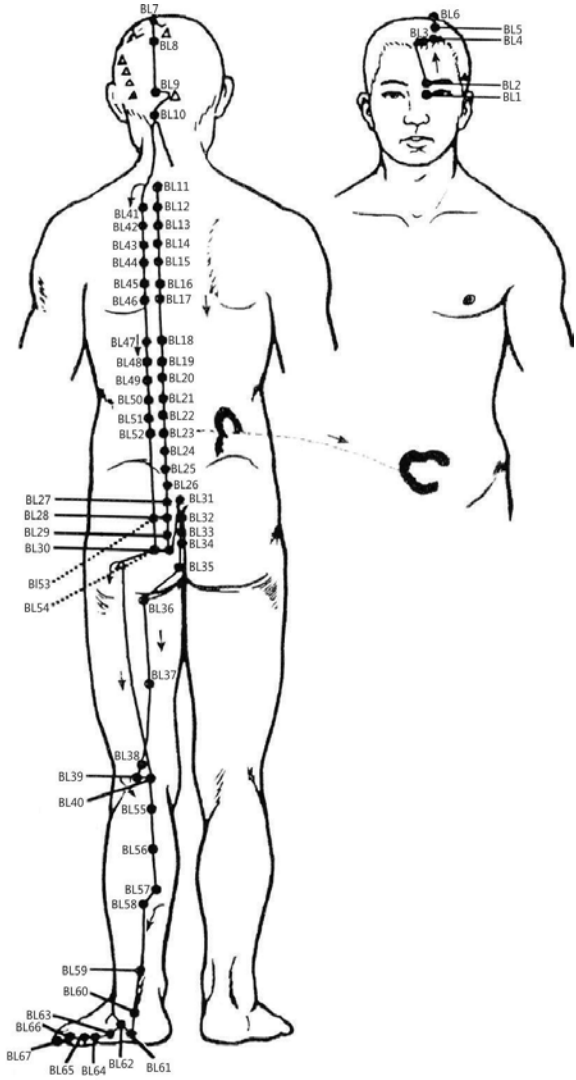


Figure 25: The jala tattwa nadi of the urinary bladder (BL)

- Polarity of prana shakti: pingala
- Number of marmas: 67
- Pertaining organ: urinary bladder
- Related nadi: kidney nadi
- Tattwa: jala
- Pranic flow: centrifugal
- Location: lower extremities (posterior aspect), back side of the body and neck, head
- Time of pranic maximum: 3 pm–5 pm
- Adhara (source) marma: BL.64
- Setu (connecting) marma: BL.58

The pranic flow in the jala tattwa nadi of the urinary bladder (BL)

The superficial branch of the pranic flow of the urinary bladder starts in the inner corner of the eye and runs to the top of the head, very near to the medial line of the head. On the neck it divides into two collaterals. One of them runs downwards, 1,5 cun from the back medial line. The other one runs 3 cun laterally from the back medial line. Both collaterals run parallel and join in the poplietal pit. From there the pranic flow of the nadi runs downward along the back side of the shin and comes to the outer malleolus and runs along the lateral side of the foot. It ends on the lateral side of the little toe.

Internal branch of the pranic flow: From the top of the head two collaterals are flowing, one of them to the marma AM.20, and the second one to the ear. On the level of the second lumbar vertebra one branch runs to the kidney and the urinary bladder.

Marmas of the BL nadi

BL.1

Location: On the face, 0,1 cun medial and superior to the inner canthus of the eye.

Beneficial marma for: eye diseases, nasal infections, paresis facialis.

Marma yoga techniques: yoga sadhana for the eyes, trataka, kapalbhati pranayama.

BL.2

Location: On the face, in a pit at the medial end of the eyebrow.
Beneficial marma for: rhinitis, frontal sinusitis, headache, eye disorders, facial paralysis and insomnia.
Marma yoga techniques: same as in BL.1 and shambhavi and kaki mudra, jala neti kriya.

BL.3

Location: On the head, directly above marma BL.2, 0,5 cun above the anterior hair line.
Beneficial marma for: headache, faintness, nasal obstruction, epilepsy.
Marma yoga techniques: kapalbhati pranayama, agochari, shambhavi, kaki mudra, trataka, jala neti kriya.

BL.4

Location: On the head, 1 cun lateral to the BL.3 and 1,5 cun lateral to the median line of the head.
Beneficial marma for: headache, nasal obstruction, epistaxis, difficulties of eyesight.
Marma yoga techniques: same as in BL.2.

BL.5

Location: On the head, 0,5 cun above BL.4 and 1,5 cun lateral to the median line of the head.
Beneficial marma for: headache, unclear eyesight.
Marma yoga techniques: same as in BL.4.

BL.6

Location: On the head, 2,5 cun above the anterior hair line and 1,5 cun lateral to the median line of the head.
Beneficial marma for: headache, unclear eyesight, nasal obstruction.
Marma yoga techniques: same as in BL.4.

BL.7

Location: On the head, 4 cun above the anterior hair line and 1,5 cun lateral to the median line of the head.
Beneficial marma for: headache, eye disorders, nasal obstruction, rhinitis.
Marma yoga techniques: same as in BL.4.

BL.8

Location: On the head, 5,5 cun above the anterior hair line and 1,5 cun lateral to the median line of the head.
Beneficial marma for: vertigo, tinnitus, unclear eyesight, mania.
Marma yoga techniques: same as in BL.4.

BL.9

Location: On the occipital region, 2,5 cun above the posterior hair line and 1,3 cun lateral from the median line of the head.
Beneficial marma for: occipital headache, vertigo, eye disorders, pain of the neck region, eye disorders, nasal obstruction.
Marma yoga techniques: pawanmuktasana part 1 of the upper limbs, greeva sanchalana, jalandhara bandha, ujjayi pranayama, jala neti kriya.

BL.10

Location: On the occiput, in a pit of the lateral border of the trapezius and 1,3 cun lateral to the midiana line of the occiput.
The marma is in the ajna chakra region and is known as 'window of the akasha tattwa'.
Beneficial marma for: parasympathetic disorders, vertigo, occipital headache, arthrosis, pain and stiffness of the neck, shoulder and shoulder blade, upper respiratory disorders, pain and swelling of the throat, eyesight disorder, and disorder of sensation of smell (tanmatra and jnanendriya of gandha and nose).

Marma yoga techniques: same as in BL.1, BL.4 and BL.9, and all backward bending asanas, tadasana, tiryak tadasana, kati chakrasana and spinal twisting asanas.

BL.11

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 1. thoracic vertebra.
It is the *asthi dhatu* or the *prabhav* (influential) marma for bones and cartilage tissues.
Beneficial marma for: all bone, cartilage and joint disorders, osteoporosis, disorders of growth, respiratory disorders, arthrosis, pain and stiffness of the neck, shoulder and shoulder blade, headache and vertigo.
Marma yoga techniques: same as in BL.10.

BL.12

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 2. thoracic vertebra.
Beneficial marma for: cold, cough, fever, chronic rhinitis, asthma, headache, back pain and disorders.
Marma yoga techniques: same as in BL.10.

BL.13

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 3. thoracic vertebra.
It is the *pith chetavani* (back alarm) marma of the lung. The marma is aligned on jala tattwa nadi of the urinary bladder.
Beneficial marma for: cough and cold, fever, nasal obstruction, short breath, night sweating, respiratory disorders, lung diseases, asthma, allergies, pain and disorders of the back, sensory-motor disorders of the dorso-lumbar area, skin disorders (skin is the third lung).
Marma yoga techniques: same as in BL.10.

BL.14

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 4. thoracic vertebra.
It is the *pith chetavani* (back alarm marma) of the pericardium. The marma is aligned on the jala tattwa nadi of the urinary bladder nadi.
Beneficial marma for: mental and brain disorders, neurasthenia, mental agitation, insomnia, epilepsy, palpitations, functional vasomotoric disorders, vertigo, nausea, pain in shoulder blade region, stenocardia.
Marma yoga techniques: same as in BL.10.

BL.15

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 5. thoracic vertebra.
It is the *pith chetavani* (back alarm marma of the heart. The marma is aligned on the jala tattwa nadi of the urinary bladder.
Beneficial marma for: functional disorders of the heart, angina pectoris, arrhythmia, tachycardia, palpitation with fear, vertigo, neurasthenia, behavioural disorders, addictions, anxiety, irritability, panic, mental agitation, fears, amnesia.
Marma yoga techniques: same as in BL.10.

BL.16

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 6. thoracic vertebra.
Beneficial marma for: heart disorders, abdominal pain, spasm of diaphragm, mastitis, pruritus, psoriasis.
Marma yoga techniques: same as in BL.10.

BL.17

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 7. thoracic vertebra.

It is the *pith chetavani* (back alarm) marma of the diaphragm. The marma is aligned on the jala tattwa nadi of the urinary bladder nadi. It is a *rakta dhatu* or *prabhav* (influential) marma for blood tissues. It is the marma for reunion of blood.
Beneficial marma for: cough, asthma, lung tuberculosis, motoric disorders of the diaphragm, spasm of the oesophagus, hiccough, vomitus, infection of the biliar tract, urticarial, leukaemia, anaemia, anorexia and neurosis.
Marma yoga techniques: same as in BL.10 and bhastrika pranayama, uddiyana bandha, tadagi mudra.

BL.18

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the ninth thoracic vertebra.
It is the *pith chetavani* (back alarm) marma of the liver. The marma is aligned on the jala nadi of the urinary bladder nadi.
Beneficial marma for: disorders of the liver and gall bladder, jaundice, pain of the lower part of the thoracic region, gastric disorders, pain in back and hypochondric region, eyesight disorders, red eye, night blindness, muscle and tendon disorders, disorders of genito-urinary system, mental confusion, depression.
Marma yoga techniques: pawanmuktasana part 1 of the lower limbs, all backward bending and spinal twisting asanas, tadasana, tiryak tadasana, kati chakrasana, bhastrika and ujjayi pranayamas, uddiyana bandha, tadagi mudra.

BL.19

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 10. thoracic vertebra.
It is the *pith chetavani* (back alarm) marma of the gall bladder. The marma is aligned on the jala tattwa nadi of the urinary bladder.

Beneficial marma for: liver and gall bladder disorders, bitter taste in the mouth, nausea, vomitus, pain in hypochondric and chest region, lung tuberculosis, migraine caused by gall bladder disorders, back pain.
Marma yoga techniques: same as in BL.18.

BL.20

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 11. thoracic vertebra.
It is the *pith chetavani* (back alarm) marma of the spleen and pancreas. The marma is aligned on the jala tattwa nadi of the urinary bladder.
Beneficial marma for: spleen and pancreas disorders and gastrointestinal disorders, abdominal distention, functional weakness of the alimentary channel, motoric disorders of the abdominal muscles, jaundice, diarrhoea, vomitus, allergy, soft tissue disorders, oedema, back pain, weakness.
Marma yoga techniques: same as in BL.18.

BL.21

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 12. thoracic vertebra.
It is the *pith chetavani* (back alarm) marma of the stomach. The marma is aligned on the jala tattwa nadi of the urinary bladder.
Beneficial marma for: pain in lower part of the chest and epigastrium, abdominal distention, functional weakness of the alimentary channel, gastric and liver disorders, nausea and vomitus, weak digestion and diarrhoea.
Marma yoga techniques: same as in BL.18 and ashwini and vajroli mudras.

BL.22

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 1. lumbar vertebra.

It is the *pith chetavani* (back alarm) marma of the tridosha (three body cavities). The marma is aligned on the jala tattwa nadi of the urinary bladder.
Beneficial marma for: abdominal distention, vomitus, diarrhoea, dysentery, oedema, arthrosis, pain and stiffness of the lower back, genito-urinary disorders.
Marma yoga techniques: same as in BL.21.

BL.23

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 2. lumbar vertebra.
It is the *pith chetavani* (back alarm) marma of the kidney. This marma is aligned on the jala tattwa nadi of the urinary bladder.
Beneficial marma for: genito-urinary disorders, short breath due to functional weakness of the kidneys, tinnitus, deafness, diarrhoea, lower back pain and arthrosis, lumbago and sciatica.
Marma yoga techniques: same as in BL.21.

BL.24

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 3. lumbar vertebra.
Beneficial marma for: abdominal pain and distention, diarrhoea, constipation, lower back pain of the lumbar region, sciatica, specific general toning marma of the tonus of prana shakti.
Marma yoga techniques: same as in BL.21.

BL.25

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 4. lumbar vertebra.
It is the *pith chetavani* (back alarm) marma of the large intestine. The marma is aligned on the jala tattwa nadi of the urinary bladder.

Beneficial marma for: gastrointestinal disorders, diarrhoea, obstipation and abdominal distention, disorders of assimilation, obesity, genito-urinary disorders, migraine caused by digestive disorders, haemorrhoids, lower back pain, lumbago and sciatica, arthrosis, arthritis and rheumatic and motoric disorders of the lower limbs.
Marma yoga techniques: same as in BL.21.

BL.26

Location: On the back, 1,5 cun lateral to the median line of the spine, below the processus spinosus of the 5. lumbar vertebra.
Beneficial marma for: abdominal distention, diarrhoea, enuresis, dysuria, diabetes, pain in the lumbar region.
Marma yoga techniques: same as in BL.21.

BL.27

Location: On the sacrum, on the level of the second posterior sacral foramen, 1,5 cun lateral to the median line of the sacral ridge.
It is the *pith chetavani* (back alarm) marma for the small intestine.
Beneficial marma for: lower back pain, lumbago, sciatica, arthrosis and pain of the lower back and hip joint, all functional disorders of the small intestine, constipation, genito-urinary disorders, night sweating, leucorrhoea, endometritis, vaginitis.
Marma yoga techniques: same as in BL.21.

BL.28

Location: On the sacrum, on the level of the second posterior sacral foramen, 1,5 cun lateral to the median line of the sacral ridge.
It is the *pith chetavani* (back alarm) marma for the urinary bladder.
Beneficial marma for: genito-urinary disorders as chronic cystitis, urinary incontinence and retention, constipation and diarrhoea, pain in the lumbar and sacral region, sciatica.
Marma yoga techniques: same as in BL.21.

BL.29

Location: On the sacrum, on the level of the third sacral foramen, 1,5 cun lateral to the median line of the sacral ridge.
Beneficial marma for: dysentery, hernia, stiffness and pain in the lower back region.
Marma yoga techniques: same as in BL.21.

BL.30

Location: On th the sacrum, on the level of the 4. sacral foramen, 1,5 cun lateral to the median line of the sacral ridge.
Beneficial marma for: pain in the lumbar and hip joint region, genito-urinary disorders, hernia, pelvic diseases, sciatica, sacral neuralgia.
Marma yoga techniques: same as in BL.21.

BL.31

Location: On the sacrum, in the middle between posterior-superior spina illiacae and median line, on the 1. posterior sacral foramen.
Beneficial marma for: lower back pain, dysuria, obstipation, irregular menstrual cycle, leucorrhoea, uterus prolapse.
Marma yoga techniques: same as in BL.21.

BL.32

Location: On the 2. sacral foramen.
Beneficial marma for: arthrosis, arthritis and rheumatism of the lower back and hip joint, hernia, motoric disorders, muscular atrophy, pain and numbness of the lower limbs, difficulty mobilizing the lower limb, genito-urinary disorders.
Marma yoga techniques: same as in BL.21.

BL.33

Location: On the 3. sacral foramen.
Beneficial marma for: lower back pain, obstipation, diarrhoea, genito-urinary disorders.
Marma yoga techniques: same as in BL.21.

BL.34

Location: On the 4. sacral foramen.
Beneficial marma for: lower back pain, abdominal pain, obstipation, dysuria, leucorrhoea.
Marma yoga techniques: same as in BL.21.

BL.35

Location: On the sacrum, 0,5 cun lateral to the top of the coccyx.
Beneficial marma for: dysentery, diarrhoea, haemorrhoids, impotence, leucorrhoea.
Marma yoga techniques: same as in BL.21.

BL.36

Location: On the posterior aspect of the thigh, in the middle of the gluteal fold (person lies on the stomach).
Beneficial marma for: pain in the lumbar region, sciatica, arthrosis and motoric disorders of the lower extremities, constipation, haemorrhoids.
Marma yoga techniques: same as in BL.21.

BL.37

Location: 6 cun below marma BL.36, on the vertical line which unites the middle of the gluteal fold and the middle of the popliteal crease (knee joint).
Beneficial marma for: motoric disorders and numbness of the lower limb, pain in the lumbar region, sciatica, pain in the back of the thigh and haemorrhoids.
Marma yoga techniques: pawanmuktasana part 1 of the lower limbs, part 2, kashtha takshanasana, namaskarasana, vayu nishkasana, kauva chalasana, udarakarshanasana, vajrasana group of asanas, tadasana, tiryak tadasana, kati chakrasana, utthanasana, druta utkatasana, trikonasana, surya namaskara, backward and forward bending asanas.

BL.38

Location: On the lateral end of the popliteal crease, 1 cun above BL.39.
Beneficial marma for: numbness of the gluteal and femoral (thigh) region, tendon contracture in the popliteal fossa.
Marma yoga techniques: same as in BL.37.

BL.39

Location: In the centre of the popliteal crease, medial to the tendon biceps of the thigh.
Beneficial marma for: nephritis, obstipation, cystitis, pain in the knee, motoric disorders of the lower extremities.
Marma yoga techniques: same as in BL.37.

BL.40

Location: At the midpoint of the popliteal crease, between two tendons.
It is the prithvi tattwa marma of the jala nadi, which is the samudra (sea) marma by its pranic nature. It is one of the most important dur (distal) marmas with very subtle effects on the mind-body-energy system. The marma with endless prana shakti of the jala tattwa nadi.
Beneficial marma for: genito-urinary disorders, abdominal pain, vomiting, obstipation, diarrhoea, haemorrhoids, dorso-lumbar pain, pain of the lower limbs, sciatica, motoric disorders of the hip joint, atrophy of the muscles, arthrosis, arthritis and rheumatic disorders of the knee joint and lower limb, hypertension.
Marma yoga techniques: same as in BL.37.

BL.41

Location: On the back, below the processus spinosus of the 2. thoracic vertebra, 3 cun lateral to the median line of the spine.
Beneficial marma for: stiffness and pain of the shoulder, neck and back, numbness of the elbow and arm.
Marma yoga techniques: same as in BL.10.

BL.42

Location: On the back, below the processus spinosus of the 3. thoracic vertebra, 3 cun lateral to the median line of the spine.
Beneficial marma for: lung tuberculosis, cough, asthma, stiffness and pain in the shoulder and back.
Marma yoga techniques: same as in BL.10.

BL.43

Location: On the back, below the processus spinosus of the 4. thoracic vertebra, 3 cun lateral to the median line of the spine.
Beneficial marma for: lung tuberculosis, cough, asthma, night sweating, night ejaculation, poor_memory.
Marma yoga techniques: same as in BL.10.

BL.44

Location: On the back, below the processus spinosus of the 5. thoracic vertebra, 3 cun lateral to the median line of the spine.
Beneficial marma for: fullness of the chest, asthma, cough, palpitation, cardiac pain, back pain.
Marma yoga techniques: same as in BL.10.

BL.45

Location: On the back, below the processus spinosus of the 6. thoracic vertebra, 3 cun lateral to the median line of the spine.
Beneficial marma for: asthma, cough, pain in shoulder and back.
Marma yoga techniques: same as in BL.10.

BL.46

Location: On the back, below the processus spinosus of the 7. thoracic vertebra, 3 cun lateral to the median line of the spine.
Beneficial marma for: dysphagia, hiccough, vomitus, stiff and painful neck.
Marma yoga techniques: same as in BL.17.

BL.47

Location: On the back, below the processus spinosus of the 9. thoracic vertebra, 3 cun lateral from the median line of the spine.
Beneficial marma for: chest, hypochondric and back pain, vomitus, diarrhoea.
Marma yoga techniques: same as in BL.18.

BL.48

Location: On the back, below the processus spinosus of the 10. thoracic vertebra, 3 cun lateral from the median line of the spine.
Beneficial marma for: abdominal and hypochondric pain, diarrhoea, jaundice.
Marma yoga techniques: same as in BL.18.

BL.49

Location: On the back, below the processus spinosus of the 11. thoracic vertebra, 3 cun lateral from the median line of the spine.
Beneficial marma for: back pain, abdominal distention, poor digestion, diabetes, jaundice.
Marma yoga techniques: same as in BL.18.

BL.50

Location: On the back, below the processus spinosus of the 12. thoracic vertebra, 3 cun lateral from the median line of the spine.
Beneficial marma for: gastralgia, vomitus, abdominal distention, obstipation, back pain.
Marma yoga techniques: same as in BL.21.

BL.51

Location: On the back, below the processus spinosus of the 1. lumbar vertebra, 3 cun lateral from the median line of the spine.
Beneficial marma for: abdominal pain and obstipation.
Marma yoga techniques: same as in BL.21.

BL.52

Location: On the back, below the processus spinosus of the 2. lumbar vertebra, 3 cun lateral from the median line of the spine.
Beneficial marma for: night ejaculation, impotence, enuresis, incontinence, dysuria, irregular menstrual cycle, pain in the back and knee, oedema.
Marma yoga techniques: same as in BL.21.

BL.53

Location: On the back, on the level of the 2. posterior sacral foramen, 3 cun lateral from the median line of the sacral ridge.
Beneficial marma for: abdominal distention, lower back pain, anuria.
Marma yoga techniques: same as in BL.21.

BL.54

Location: On the buttocks, on the level of the 4. posterior sacral foramen, 3 cun lateral to the median line of the sacral ridge.
Beneficial marma for: haemorrhoids, arthrosis, stiffness and pain of the lumbar and sacral regions, sciatica, arthrosis and motoric disorders of the lower limb, dysuria, obstipation, muscular atrophy.
Marma yoga techniques: same as in BL.21.

BL.55

Location: On the posterior aspect of the leg, 2 cun below BL.40.
Beneficial marma for: lower back pain, pain and motoric disorders of the lower limb.
Marma yoga techniques: pawanmuktasana part 1 of the lower limb and part 2, kashtha takshanasana, namaskarasana, vayu nishkasana, kauva chalasana, udarakarshanasana, vajrasana group of asana, tadasana, tiryak tadasana, kati chakrasana, utthanasana, druta utkatasana, trikonasana,

surya namaskara, dhanurasana, kandharasana, ardha chandrasana, utthan pristhasana, setu asana, gomukhasana, all forward bending asanas, parivritti janu sirshasana.

BL.56

Location: On the posterior aspect of the leg, 5 cun below BL.40.
Beneficial marma for: spasm of the calf muscle, lower back pain, haemorrhoids.
Marma yoga techniques: same as in BL.55.

BL.57

Location: On the posterior median line of the lower limb, halfway between BL.40 and BL.60; the marma can be found when the foot is in maximal extension; in the middle of the calf muscle it can be seen a formation of inverted letter 'V' due to the muscle contraction, the marma is at the tip of the inverted 'V'.
Beneficial marma for: constipation, haemorrhoids, lower back pain, sciatica, painful spasms of the calf muscles.
Marma yoga techniques: same as in BL.55.

BL.58

Location: On the posterior aspect of the leg, 7 cun directly above BL.60, and 1 cun lateral and inferior from the marma BL.57. It is the *setu* (connecting) marma of the jala tattwa nadi of the bladder. Through it the jala tattwa nadi of the bladder communicates with the jala tattwa nadi of the kidney.
Beneficial marma for: haemorrhoids, weakness of the leg, painful spasms of the calf muscles, pain in the lumbar region, sciatica, headache, unclear vision, nasal obstruction, epistaxis.
Marma yoga techniques: same as in BL.55.

BL.59

Location: On the posterior aspect of the leg, posterior of the lateral malleolus, 3 cun directly above marma BL.60.

Beneficial marma for: feeling of heaviness in the head, headache, lower back pain, redness and oedema of the lateral malleolus, motoric disorders of the lower limb.
Marma yoga techniques: same as in BL.55.

BL.60

Location: Posterior of the lateral malleolus, in a pit between the prominence of the lateral malleolus and the border of the Achilles' tendon.
It is the agni tattwa marma of the jala nadi of the urinary bladder, which is a nadi (river) marma by its pranic nature.
Beneficial marma for: headache, back pain, pain in lumbar region, sciatica, motoric disorders of the lower limb, pain and stiffness of the neck, arthrosis, arthritis and rheumatic disorders of the lower limb, pain of the lateral side of the feet and ankle, heel pain, amenorrhoea and haemorrhoids.
Marma yoga techniques: same as in BL.55.

BL.61

Location: On the lateral aspect of the leg, posterior and inferior of the lateral malleolus, 1 cun directly below marma BL.60.
Beneficial marma for: muscular atrophy and weakness of the lower limb, pain in the heel.
Marma yoga techniques: same as in BL.55.

BL.62

Location: On the lateral aspect of the foot, in the pit, 0,5 cun below the lateral malleolus.
It is the *sangam* (confluent) marma of the jala tattwa nadi of the urinary bladder. It has very in-depth effects on the mental system. It is a very good sedation marma.
Beneficial marmas for: neurovegetative disorders, hypersympathetic tonus, neurotic tachycardia, mental confusion, insomnia, headaches, epilepsy, dementia, neck pain, arthrosis, arthritis and rheumatic disorders of the lower limb, pain in the heel, swelling of the feet, pain of the ankle,

motoric disorders, muscular atrophy and weakness of the lower limb, lower back pain.
Marma yoga techniques: same as in BL.55.

BL.63

Location: On the lateral aspect of the foot, 0,5 cun below and in front of marma BL.62 in a pit between the calcaneus and cuboid bone.
It is the cleft marma of the jala tattwa nadi of the urinary bladder.
Beneficial marma for: back pain, pain in the lateral malleolus, difficulties moving, pain in the lower limb, mania, epilepsy.
Marma yoga techniques: same as in BL.55.

BL.64

Location: On the lateral aspect of the foot, below the bulge of the 5. metatarsal bone, on the 'white-pink' border of the skin.
It is the *adhara* (source) marma of the jala tattwa nadi of the urinary bladder.
Beneficial marma for: headache, stiff neck, lower back and thigh pain, epilepsy.
Marma yoga techniques: same as in BL.55.

BL.65

Location: On the lateral aspect of the foot, posterior of the 5. metatarsophalangeal joint, on the 'white-pink' border of the skin.
It is the akasha tattwa marma of the jala tattwa nadi of the urinary bladder, which is a *dhara* (stream) marma by its pranic nature. It is the *santana* (dispersion) marma of the nadi.
Beneficial marma for: mania, headache, stiff neck, unclear vision, back and leg pain.
Marma yoga techniques: same as in BL.55.

BL.66

Location: On the lateral aspect of the foot, anterior of the metatarsophalangeal joint, on the 'white-pink' border of the skin.

It is the jala tattwa marma of the jala tattwa nadi of the urinary bladder, which is a *jharna* (spring) marma by its pranic nature.

Beneficial marma for: headache, stiff neck, unclear vision, epistaxis, mania.

Marma yoga techniques: same as in BL.55.

Bl.67

Location: On the lateral aspect of the 5. toe, 0,1 cun proximally to the lateral corner of the 5. toenail.

It is the vayu tattwa marma of the jala tattwa nadi of the urinary bladder, which is a *kuupah* (well) marma by its pranic nature. It is the *amba* (toning) marma of the nadi.

Beneficial marma for: headache, stiff neck, genito-urinary disorders, rhinitis and epistaxis, eye pain and inflammation, feeling of heat on the sole, arthrosis, arthritis and rheumatic disorders of the lower limb.

Marma yoga techniques: same as in BL.55.

THE JALA TATTWA NADI OF THE KIDNEY (KI)

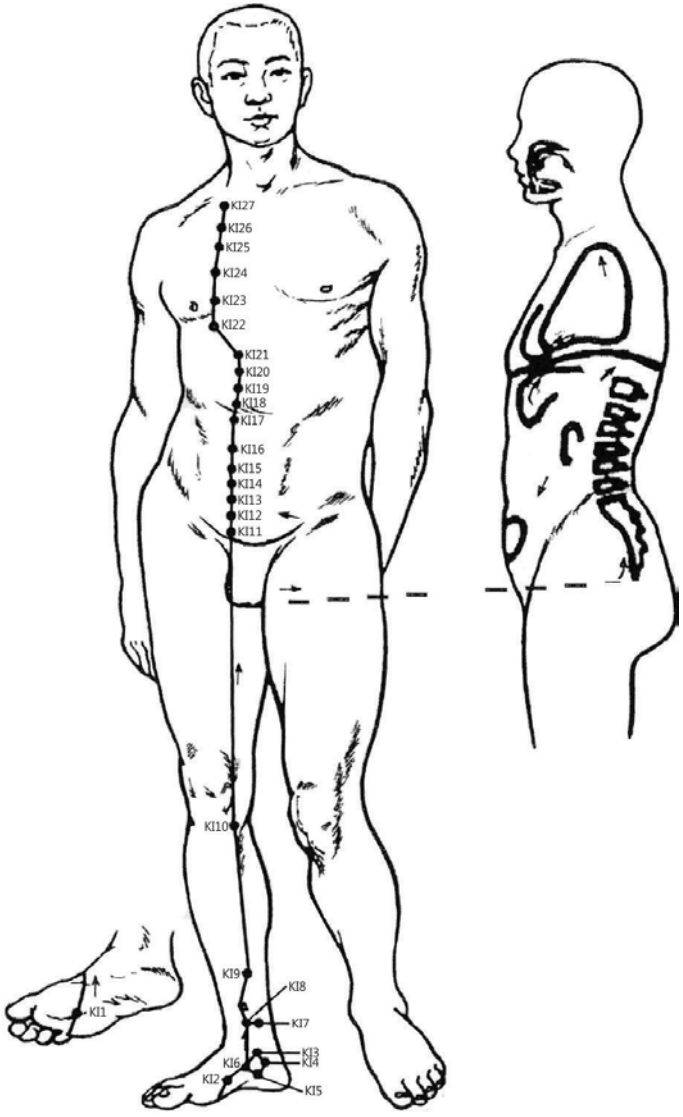


Figure 26: The jala tattwa nadi of the kidney (KI)

- Polarity of prana shakti: ida
- Number of marmas: 27
- Pertaining organ: kidney
- Related nadi: urinary bladder nadi
- Tattwa: jala
- Pranic flow: centripetal
- Location: lower extremities, medial aspect
- Time: 5 pm–7 pm
- Adhara (source) marma: KI.3
- Setu (connecting) marma: KI.4

The pranic flow in the jala tattwa nadi of the kidney (KI)

The superficial branch of the pranic flow of the kidney nadi starts on the sole, runs along the medial side of the navicular bone towards the medial malleolus. From there it continues its way upwards along the medial side of the shin and comes in the poplietal pit, from where it runs along the medial side of the thigh and comes in the pubic symphysis. There the pranic flow turns upwards, runs parallel to the mediana line of the frontal side of the body, then it crosses the abdomen and chest and ends on the side of the suprasternal corner.

The internal branch of the pranic flow: The branch runs from the medial side of the thigh to the coccygeal bone. From there it runs towards the kidney and its related organ the urinary bladder. The branch runs from the kidney to the liver, runs through the diaphragm, enters the lung and along the lateral side of the larynx comes to the root of the tongue. One branch runs from the lung to the heart and then to the pranic flow of the next nadi of the cycle, pericardium.

Marmas of the KI nadi

KI.1

Location: On the sole of the foot, in a pit which is formed on the sole when the toes are plantarly flexed, on the line drawn posterior between the 2. and 3. toes, between the anterior one third and the posterior two third parts of the sole.

It is the akasha tattwa marma of the jala nadi of the kidney, which is a *kuupah* (well) marma by its pranic nature.
Beneficial marma for: arthrosis, arthritis and rheumatic disorders of the lower limb, feeling of heat in the sole, muscle spasms in the lower and upper limbs, pain of the vertex of the head, vertigo, hypertension, dryness of the tongue, loss of voice, asthenia, epilepsy, mania, hysteria, memory disorders, mental confusion, fears and phobias.
Marma yoga techniques: same as in BL.55.

KI.2

Location: On the medial aspect of the foot, below the bulge of the navicular bone and on the 'white-pink' border of the skin.
It is the agni tattwa marma of the jala tattwa nadi of the kidney, which is a *jharna* (spring) marma by its pranic nature.
Beneficial marma for: pruritus vulvae, uterine prolapse, irregular menstrual cycle, night ejaculation, thirst, diarrhoea, oedema and pain on the dorsal aspect of the foot.
Marma yoga techniques: same as in BL.55.

KI.3

Location: On the medial aspect of the foot, posterior from the medial malleolus and in a pit between the medial malleolus and the Achilles' tendon.
It is the prithvi tattwa marma of the jala nadi of the kidney, which is a *dhara* (stream) and *adhara* (source) marma by its pranic nature. It means that from the marma the prana shakti streams continuously and it is the source of prana shakti of the nadi.
Beneficial marma for: genito-urinary disorders, irregular menstruation, impotence, night sweating, lower and dorsal back pain, arthrosis, arthritis and rheumatic disorders of the lower limb, cold syndromes, depression and mental agitation.
Marma yoga techniques: same as in BL.55.

KI.4

Location: On the medial aspect of the foot, posterior and inferior from the medial malleolus, in a pit in medial side and anterior junction of the Achilles' tendon.
It is the *setu* (connecting) marma of the jala tattwa nadi of the kidney.
Beneficial marma for: asthma, stiffness and pain of the lower back, dysuria, obstipation, pain in the heel, dementia.
Marma yoga techniques: same as in BL.55.

KI.5

Location: On the medial aspect of the foot, posterior and inferior from the medial malleolus, 1 cun below KI.3 in a pit of the medial bulge of the calcaneus.
It is the cleft marma of the nadi. It is a very important marma of the junction of three ida nadis. It has very deep effects on the genito-urinary system and on the mind.
Beneficial marma for: genito-urinary disorders, eyesight disorders, pre-menopausal changes of mood, pain and arthrosis, arthritis and rheumatic disorders of the ankle and lower limb.
Marma yoga techniques: same as in BL.55.

KI.6

Location: On the medial aspect of the foot, in a pit, 1 cun below the prominence of the medial malleolus.
It is the *sangam* (confluent) marma of the jala tattwa nadi of the kidney.
Beneficial marma for: genito-urinary disorders, arthrosis, arthritis and rheumatic disorders of the ankle and lower limb, neurasthenia, epilepsy, obstipation, laryngitis, pharyngitis, tonsilitis.
Marma yoga techniques: same as in BL.55.

KI.7

Location: On the medial aspect of the leg, 2 cun above KI.3, anterior from the Achilles' tendon.

It is the vayu tattwa marma of the jala tattwa nadi of the kidney, which is a *nadi* (river) marma by its pranic nature.
Beneficial marma for: motoric disorders of the lower limb, weakness and swelling of the lower limb, night sweating, genito-urinary disorders, lower back pain, lumbago, asthma.
Marma yoga techniques: same as in BL.55.

KI.8

Location: On the medial aspect of the leg, 2 cun above marma KI.3 and 0,5 cun anterior from marma KI.7.
Beneficial marma for: genito-urinary disorders, diarrhoea, obstipation, pain and oedema of the testicles.
Marma yoga techniques: same as in BL.55.

KI.9

Location: On the medial aspect of the leg, 5 cun above KI.3 and 0,5 cun anterior from KI.7.
Beneficial marma for: mental disorders, pain of the foot and lower part of the leg, hernia.
Marma yoga techniques: same as in BL.55.

KI.10

Location: On the medial aspect of the poplietal fossa, the knee is flexed, and the marma is between the tendon of the muscles semitendinosus and semimembranosus.
It is the jala tattwa marma of the jala nadi of the kidney, with the pranic nature of *samudra* (sea). It is a very important marma known as anti-allergic and anti-pruritic marma.
Beneficial marma for: pain, arthrosis, arthritis and rheumatic disorders of the knee joint and lower limb and all disorders of the knee joint, poplietal fossa and medial side of the leg, genito-urinary disorders, dysuria, mental disorders.
Marma yoga techniques: same as in BL.55.

KI.11

Location: On the lower abdomen, 5 cun below the navel and 0,5 cun lateral from the median line of the front trunk.

Beneficial marma for: fullness and pain of the lower abdomen, dysuria, enuresis, night ejaculation, impotence, genital pain.
Marma yoga techniques: pawanmuktasana part 2, shakti bandha asanas, vajrasana group of asanas, tadasana, tiryak tadasana, utthanasana, druta utkatasana, trikonasana, surya namaskara, ardha chandrasana, yogamudrasana, matsyasana, all backward and forward bending asanas, spinal twisting asanas, moola bandha, manduki, ashwini and vajroli mudras.

KI.12

Location: On the lower abdomen, 3 cun below the navel and 0,5 cun lateral from the median line of the front trunk.
Beneficial marma for: night ejaculation, impotence, leucorrhoea, pain of the external genital, uterine prolapse.
Marma yoga techniques: same as in KI.11.

KI.13

Location: On the lower abdomen, 3 cun below the navel and 0,5 cun lateral from the median line of the front trunk.
Beneficial marma for: genito-urinary disorders, abdominal pain and diarrhoea.
Marma yoga techniques: same as in KI.11.

KI.14

Location: On the lower abdomen, 2 cun below the navel and 0,5 cun lateral from the median line of the front trunk.
Beneficial marma for: abdominal pain and distention, night ejaculation, irregular menstrual cycle, dysmenorrhea, primary sterility.
Marma yoga techniques: same as in KI.11 and awareness of abdominal breathing, bhastrika pranayama, agnisara kriya, uddiyana bandha, tadagi mudra.

KI.15

Location: On the lower abdomen, 1 cun below the navel and 0,5 cun lateral from the median line of the front trunk.

Beneficial marma for: irregular menstrual cycle, primary sterility, abdominal pain and obstipation.
Marma yoga techniques: same as in KI.14.

KI.16

Location: On the lower abdomen, 0,5 cun below the navel and 0,5 cun lateral from the median line of the front trunk.
Beneficial marma for: abdominal pain and distention, vomitus, obstipation, diarrhoea.
Marma yoga techniques: same as in KI.14.

KI.17

Location: On the middle abdomen, 2 cun above the navel and 0,5 cun lateral from the median line of the front trunk.
Beneficial marma for: abdominal pain, obstipation, diarrhoea.
Marma yoga techniques: same as in KI.14.

KI.18

Location: On the middle abdomen, 3 cun above the navel and 0,5 cun lateral from the median line of the front trunk.
Beneficial marma for: abdominal pain, vomitus, obstipation, sterility.
Marma yoga techniques: same as in KI.14.

KI.19

Location: On the middle abdomen, 4 cun above the navel and 0,5 cun lateral from the median line of the front trunk.
Beneficial marma for: abdominal and epigastric pain, obstipation, vomitus.
Marma yoga techniques: same as in KI.14.

KI.20

Location: On the middle abdomen, 5 cun above the navel and 0,5 cun lateral from the median of the front trunk.
Beneficial marma for: abdominal pain and distention, weak digestion, vomitus.
Marma yoga techniques: same as in KI.14.

KI.21

Location: On the upper abdomen, 6 cun above the navel and 0,5 cun lateral from the median line of the front trunk.
Beneficial marma for: abdominal pain and distention, weak digestion, vomitus, diarrhoea, nausea and morning sickness.
Marma yoga techniques: same as in KI.14.

KI.22

Location: On the chest, in the 5. intercostal space and 2 cun lateral from the median line of the chest.
Beneficial marma for: cough, asthma, distention and fullness of the chest and hypochondrium, vomitus, anorexia.
Marma yoga techniques: same as in KI.14 and yogic breathing, jalandhara bandha, ujjayi pranayama.

KI.23

Location: On the chest, in the 4. intercostal space and 2 cun lateral from the median line of the chest.
Beneficial marma for: cough, asthma, fullness of the chest and hypochodrium, mastitis.
Marma yoga techniques: same as in KI.22.

KI.24

Location: On the chest, in the 3. intercostal space and 2 cun lateral from the median line of the chest.
Beneficial marma for: cough, asthma, fullness of the chest and hypochondrium, mastitis.
Marma yoga techniques: same as in KI.22.

KI.25

Location: On the chest, in the 2. intercostal space and 2 cun lateral from the median line of the chest.
Beneficial marma for: cough, asthma, chest pain.
Marma yoga techniques: same as in KI.22.

KI.26

Location: In the chest, in the 1. intercostal space and 2 cun lateral from the median line of the chest.
Beneficial marma for: cough, asthma, accumulation of phlegm in the respiratory track, fullness of the chest and hypochondrium.
Marma yoga techniques: same as in KI.22.

KI.27

Location: In the depression between the lower border of the clavicula and the 1. vertebra, 2 cun laterally from the SH nadi.
From this marma the ida vital prana flows to the marma PC.1.
Beneficial marma for: respiratory disorders, intercostal neuralgia, chest pain, vomitus and anorexia.
Marma yoga techniques: same as KI.22 and greeva sanchalana.

THE AGNI (SECONDARY) TATTWA NADI OF THE PERICARDIUM (PC)

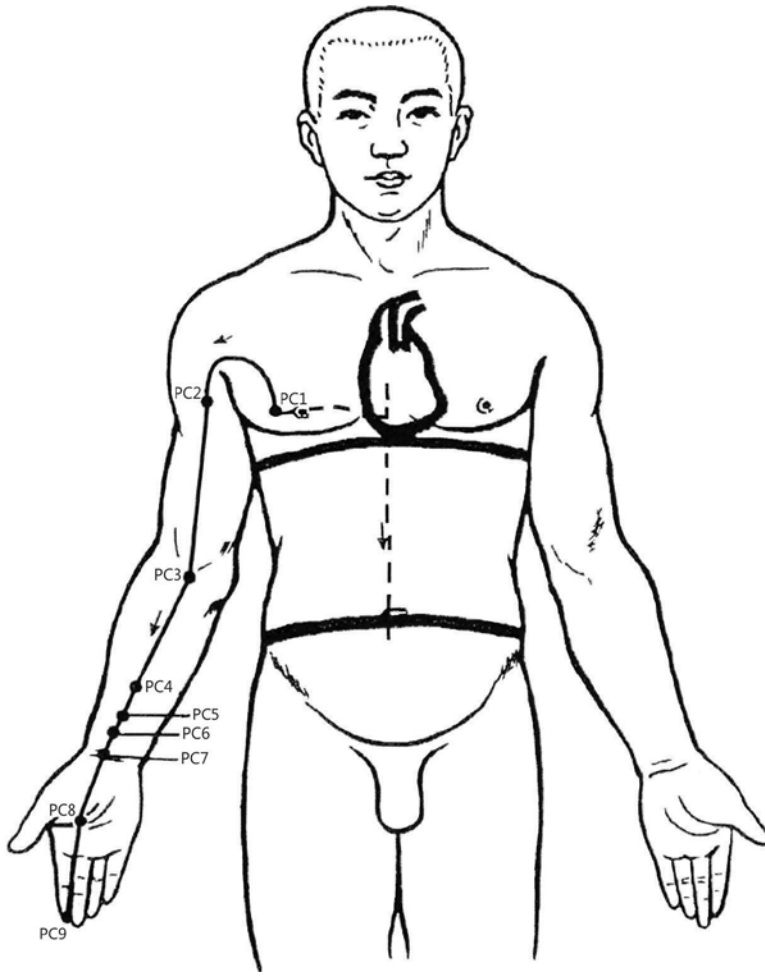


Figure 27: The secondary agni tattwa nadi of the pericardium (PC)

- Polarity of prana shakti: ida
- Number of marmas: 9
- Pertaining organ: pericardium
- Related nadi: tridosha
- Tattwa: agni (and jala)
- Pranic flow: centrifugal
- Location: chest, upper extremities, medial and palmary aspect
- Time of pranic maximum: 7 pm–9 pm
- Adhara (source) marma: PC.7
- Setu (connecting) marma: PC.6

The pranic flow in the secondary agni tattwa nadi of the pericardium (PC)

The internal pranic flow of the pericardium nadi starts in the pericardium in the chest. It runs downward through the diaphragm and abdomen, where it comes in connection with the upper, middle and lower branches of the 3D nadi. The second branch runs toward the chest and comes to the marma PC.1 in the 4. intercostal space.

The superficial branch of the pranic flow starts from PC.1 in the 4. intercostal space, runs upwards to the armpit and crossing the front axillary crease comes in the internal part of the upper arm, where it runs between pranic flows of the LU and HT nadis. It comes on the forearm, where it runs between tendons of the m. palmaris longus and m. flexor carpi radialis and on the palm. It continues to the tip of the middle finger where it ends at its tip.

Marmas of the pericardium nadi

PC.1

Location: On the chest, in the 4. intercostal space, 1 cun lateral from the nipple, 5 cun lateral from the median line of the chest.

Beneficial marma for: tension in chest, pain of the lower aspect of the chest and hypochondrium.

Marma yoga techniques: kehuni naman and chakra, skandha chakra, supta pawanmuktasana, jhulana lurhakanasana,

supta udarakarshanasana, shava udarakarshanasana, naukasana, rajju karshanasana, gatyatmak meru vakr-asana, chakki chalanasana, nauka sanchalanasana, kashtha takshanasana, namaskarasana, vayu nishkasana, udarakarshanasana, marjari asana, shashankasana, shashank bhujangasana, ashwa sanchalanasana, ushtrasana, supta vajrasana, matsyasana, baddha hasta utthanasana, akarna dhanurasana, tadasana, tiryak tadasana, kati chakrasana, tiryak kati chakrasana, meru prishthasana, dwikonasana, trikonasana, surya namaskara, backward and forward bending asanas, spinal twisting asanas, sarvangasana, halasana, yogic breathing, ujjayi pranayama.

PC.2

Location: On the medial aspect of the upper arm, 2 cun below the anterior end of the axillar fold.
Beneficial marma for: cough, pain of the lower aspect of the chest and hypochondrium, back pain, pain in the medial aspect of the arm.
Marma yoga techniques: same as in PC.1.

PC.3

Location: On the centre of the cubital crease, on the ulnar border of the tendon of the muscle biceps brachii.
It is the jala tattwa marma of the agni nadi of the pericardium, which is a *samudra* (sea) marma by its pranic nature.
Beneficial marma for: cardiopulmonal disorders, palpitation, gastric disorders, all disorders and pain of the elbow, palm and arm, tremor of the arm, female sterility, anxiety.
Marma yoga techniques: same as in PC.1.

PC.4

Location: On the palmar aspect of the forearm, 5 cun above the midpoint of wrist crease, between the tendons of the muscles palmaris longus and flexor carpi radialis.
It is the cleft marma of the nadi.

Beneficial marma for: acute depression, hysteria, anxiety, mastitis, arthrosis and pain of the elbow and all other indication as in PC.3
Marma yoga techniques: same as in PC.1.

PC.5

Location: On the palmar aspect of the forearm, 3 cun above the midpoint of the wrist crease, between the tendons of the muscles palmaris longus and flexor carpi radialis.
It is the vayu tattwa marma of the agni nadi of the pericardium, which is the *nadi* (river) marma by its pranic nature.
Beneficial marma for: rheumatic disease of the heart, malaria, hysteria, epilepsy, schizophrenia.
Marma yoga techniques: same as in PC.1 and manibandha naman, chakra.

PC.6

Location: On the palmar aspect of the forearm, 2 cun above the midpoint of the wrist crease, between the tendons of the muscles palmaris longus and flexor carpi radialis.
It is the *setu* (connecting) and *sangam* (confluent) marma of the agni (secondary) nadi of the pericardium. It is one of the six important distal marmas, and an excellent sedative marma.
Beneficial marma for: pain in lower part of the chest and hypochondrium, nausea, vomitus, throat inflammation, palpitation, arrhythmia, hypertension, gastric disorders, arthrosis, sensory-motor disorders and pain of the forearm and hand, mental disorders such as hysteria, anxiety, insomnia, fear, depression, hyper-emotiveness, sexual and sexo-psychosomatic disorders.
Marma yoga techniques: same as in PC.5.

PC.7

Location: On the palmar aspect of the forearm, on the midpoint of the wrist crease between the tendons of the muscles palmaris longus and flexor carpi radialis.

It is the prithvi tattwa and *adhara* (source) and *santana* (dispersion) marma of the agni (secondary) nadi of the pericardium, which is a *dhara* (stream) marma by its pranic nature. It is the marma for the regulation of prana in the nadi.
Beneficial marma for: all disorders and pains of the palm and wrist joints, muscle contraction of the inner side of the lower arm, writer' spasm, carpal tunnel syndrome, sensory-motor disorders of the arm, palpitation, tachycardia, intercostal pain, hypertension, mental disorders such as fear, anxiety, hyper-emotiveness, general disorders of sexual tonus, sexo-psychosomatic disorders.
Marma yoga techniques: same as in PC.5.

PC.8

Location: On the palmar surface on the centre of the palm, between the tips of the middle and the ring fingers, when they touch the central region of the palm on lightly clenched fist, between the 3. and 4. metacarpal bones.
It is the agni tattwa marma of the agni (secondary) nadi of the pericardium, which is a *jharna* (spring) marma by its pranic nature.
Beneficial marma for: insolation, gastric disorders, hiccough, vomitus, rheumatoid arthritis of the wrist joint, all disorders and pain of the wrist joint and palm, excessive sweating of the palm, mental disorders, epilepsy, stomatitis.
Marma yoga techniques: same as in PC.5 and mushtika bandhana.

PC.9

Location: At the midpoint of the tip of the middle finger.
It is the akasha tattwa marma of the agni nadi, which is a *kuupah* (well) marma by its pranic nature.
Beneficial marma for: chest pain, arrhythmia, palpitation, hypertension, feeling of extreme heat in palms, insolation, stiffness and oedema of the tongue, mental disorders, insomnia, depression, nightmare of children, impotence, frigidity, sexo-psychosomatic disorders.
Marma yoga techniques: same as in PC.8.

THE AGNI (SECONDARY) TATTWA NADI OF THE TRIDOSHA (3D)

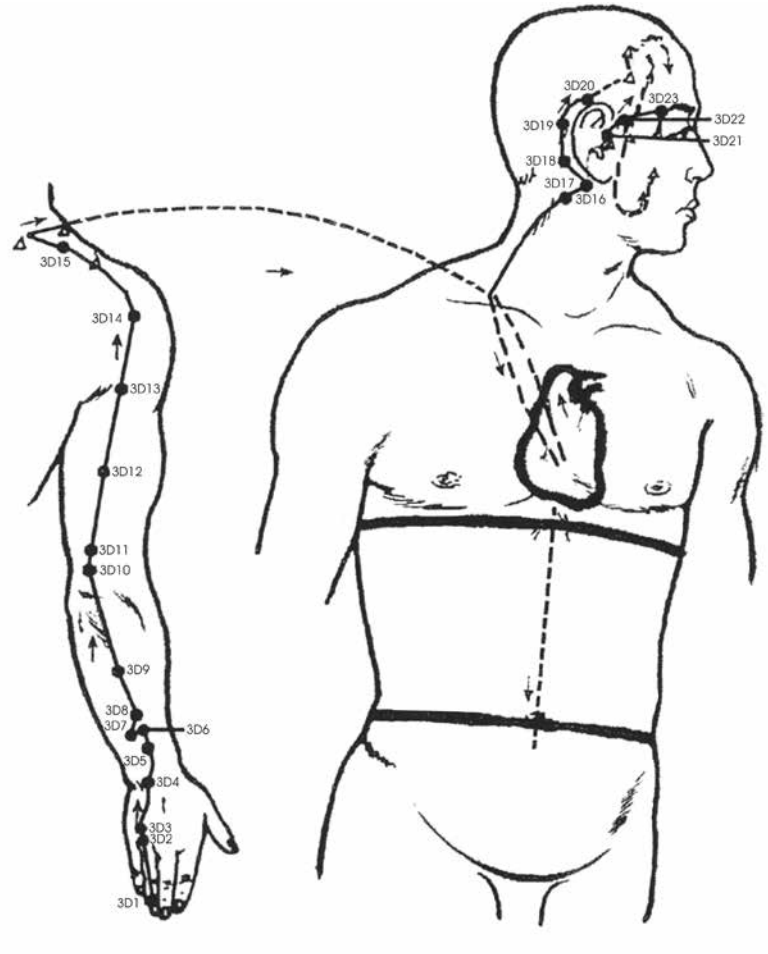


Figure 28: The secondary agni tattwa nadi of the tri dosha (3D)

- Polarity of the prana shakti: pingala
- Number of marmas: 23
- Pertaining organ: tridosha
- Related nadi: pericardium nadi
- Tattwa: jala (and agni)
- Pranic flow: centripetal
- Location: upper extremities (dorsal aspect), shoulders, neck and face
- Time of pranic maximum: 9 pm–11 pm
- Adhara (source) marma: 3D.4
- Setu (connecting) marma: 3D.5

The pranic flow in the secondary agni tattwa nadi of the tridosha (3D)

The superficial pranic flow of the 3D nadi starts on the ulnar side of the little finger nail. Then it runs between the 4. and 5. metacarpal bones, runs along the dorsal side of the palm and running between the ulna and radius comes to the olecranon. From there it runs on the lateral side of the upper arm to the shoulder. Crossing the back side of the shoulder joint and the neck it ascends to the base of the ear. Then it runs along its back edge of the ear and comes to its top. Then it descends to the upper edge of the tragus, from where it runs towards the eyebrow. It ends in the lateral corner of the eyebrow.

The internal pranic flow starts from the supraclavicular pit, from where one branch runs downward to the thorax and then through the diaphragm to the middle and lower body cavities. In this way all three body cavities and internal organs are connected and supplied with prana shakti. The branch runs from the thorax to the supraclavicular pit, upward towards the neck and along the back edge of the ear. It flows on the face and ends in the infraorbital region.

Marmas of the tridosha nadi

3D.1

Location: On the dorsal aspect of the hand, on the ulnar side of the 4. finger, 0,1 cun from the nail angle.

It is the vayu tattwa marma of the agni nadi of the tridosha, which is a kuupah (well) marma by its pranic nature. It tones the entire system.
Beneficial marma for: headache, redness of the eye, throat inflammation, stiffness of the tongue, arthrosis and pain of the arm and hand, mental irritability, sadness, worry.
Marma yoga techniques: same as in PC.8.

3D.2

Location: On the dorsum of the hand, between the 4. and 5. fingers, 0,5 cun proximal from the border of the interdigital commissure (white-pink) skin.
Beneficial marma for: headache, redness of the eye, sudden deafness, throat inflammation, malaria, arthrosis and pain of the arm and hand.
Marma yoga techniques: same as in PC.8.

3D.3

Location: On the dorsum of the hand, proximal to the 4. metacarpophalangeal joint, in a pit between the 4. and 5. metacarpal bones. The point is best located when the fist is clenched.
It is the akasha tattwa marma of the agni (secondary) nadi of the tridosha, which is a *dhara* (stream) marma by its pranic nature. This marma has toning effects on all pingala nadis.
Beneficial marma for: ear and eye disorders, deafness, vertigo and tinnitus, throat inflammation, all disorders of the upper extremities, hypertension, head, shoulder and back pains, motoric disorders of wrist and fingers, general lethargy, depression and sadness.
Marma yoga techniques: same as in PC.8.

3D.4

Location: On the centre of the dorsal crease of the wrist joint, in a pit on the ulnar side of the tendon of the muscle extensor of the fingers.
It is the *adhara* (source) marma of the agni nadi of the

tridosha.
Beneficial marma for: malaria, deafness.
Marma yoga techniques: same as in PC.5.

3D.5

Location: On the dorsal aspect of the forearm, 2 cun above the dorsal wrist crease, between the radius and ulna bones. It is the *setu* (connecting) and *sangam* (confluent) marma of the agni (secondary) nadi of the tridosha.
Beneficial marma for: cough, pneumonia, deafness, temporal migraine, arthrosis, arthritis and rheumatic disorders of the arm, elbow and wrist joints, tremors of the palm and fingers, motoric disorders of the upper extremities.
Marma yoga techniques: same as in PC.5.

3D.6

Location: On the dorsal aspect of the forearm, 3 cun above the dorsal crease of the wrist, between radius and ulna bones. It is the agni tattwa marma of the agni of the tridosha, which is a *nadi* (river) marma by its pranic nature.
Beneficial marma for: pain of the shoulder, arm, lower part of the chest and hypochondrium, pleuritis, mumps, constipation, motoric disorders of the upper limbs, deafness, tinnitus.
Marma yoga techniques: same as in PC.5.

3D.7

Location: On the dorsal aspect of the forearm, 1 cun lateral from 3D.6, on the border of the ulna bone.
Beneficial marma for: deafness, pain of the ear, epilepsy, arthrosis and pain of the upper arm.
Marma yoga techniques: same as in PC.5.

3D.8

Location: On the dorsal aspect of the forearm, 4 cun above the wrist crease, between the radius and ulna bones.
Beneficial marma for: deafness, sudden hoarseness, pain of the

chest and hypochondrum, toothache, pain of the forearm and arm, graphospasm.
Marma yoga techniques: same as in PC.5.

3D.9

Location: On the dorsal aspect of the forearm, 5 cun below the tip of the olecranon, between the radius and ulna bones.
Beneficial marma for: deafness, toothache, migraine, sudden hoarseness, pain of the forearm and arm.
Marma yoga techniques: same as in PC.5.

3D.10

Location: On the dorsal aspect of the upper arm, when the elbow is flexed, 1 cun above the tip of the olecranon, in a pit. It is the prithvi tattwa and *santana* (dispersion) marma of the agni nadi of the tridosha, which is a *samudra* (sea) marma by its pranic nature.
Beneficial marma for: migraine, pain of the neck, shoulder and arm, epilepsy, hyperthyroidism.
Marma yoga techniques: same as in PC.1.

3D.11

Location: On the lateral aspect of the upper arm, when the elbow joint is flexed the marma is 2 cun above the tip of the olecranon or 1 cun above the 3D.10.
Beneficial marma for: mobility disorders of the upper arm, arthrosis and pain of the shoulder, upper arm and elbow.
Marma yoga techniques: same as in PC.1.

3D.12

Location: On the lateral aspect of the upper arm, on the middle of the line which connects marmas 3D.11 and 3D.13.
Beneficial marma for: headache, pain and stiffness of the neck, arthrosis and mobility difficulty of the upper arm.
Marma yoga techniques: same as in PC.1.

3D.13

Location: On the lateral aspect of the upper arm, 3 cun below 3D.14, on the posterior-inferior border of the muscle deltoideus.
Beneficial marma for: arthrosis and pain of the shoulder, shoulder blade and upper arm.
Marma yoga techniques: same as in PC.1.

3D.14

Location: On the shoulder, while the arm is in abduction, in a pit, posterior and inferior of the acromion.
Beneficial marma for: arthrosis and pain of the shoulder joint and upper arm, frozen shoulder, motoric disorders of the upper extremities, hypertension.
Marma yoga techniques: same as in PC.1.

3D.15

Location: On the shoulder blade, on the superior angle of the shoulder blade, in the centre between GB.21 and SI.13.
Beneficial marma for: arthrosis and pain of the shoulder and elbow, stiff neck.
Marma yoga techniques: same as in PC.1 and greeva sanchalana.

3D.16

Location: On the lateral aspect of the neck, directly below the border of the mastoid procesus, on the level of the mandibular angle, on the posterior border of the sternocleidomastoid muscle.
Beneficial marma for: stiff neck, tinnitus, deafness.
Marma yoga techniques: same as in 3D. 15.

3D.17

Location: Posterior of the earlobe, in a pit between the angle of the mandibular and the mastoid process.
Beneficial marma for: tinnitus and deafness, eye disorders, paralysis facialis, neuralgia of the trigeminal nerves, pain of the lower jaw, toothache, mumps.
Marma yoga techniques: same as in 3D.15.

3D.18

Location: On the head, behind the auricle, in a pit on the anterior border of the mastoid, in the level of the lower border of the external auricular opening.
Beneficial marma for: headache, tinnitus, deafness.
Marma yoga techniques: same as in 3D.15 and jala neti kriya, kapalbhati pranayama.

3D.19

Location: On the head, 1 cun above 3D.18, behind the auricle.
Beneficial marma for: headache, tinnitus, deafness and ear pain.
Marma yoga techniques: same as in 3D.18.

3D.20

Location: On the head, above the apex of the ear, on the border of the hair.
It is the special marma for endocrine disorders and has great effects on the pituitary area or the area of ajna chakra.
Beneficial marma for: tinnitus, redness, pain and oedema of the ear, swelling of the gums, toothache, mumps, endocrine disorders.
Marma yoga techniques: same as in 3D.18.

3D.21

Location: On the face, anterior of the supratragus bulge, in a pit which is formed when the mouth is slightly open, behind the posterior border of the condyle of the mandibular process.
Beneficial marma for: tinnitus, deafness, toothache, arthritis of the mandibular joint, otitis media.
Marma yoga techniques: same as in 3D.18.

3D.22

Location: On the lateral aspect of the head, on the posterior margin of the temporal region, anterior of the anterior

root of the auricle and posterior of the superficial temporal artery.
Beneficial marma for: migraine, tinnitus, frontal sinusitis and disorders of the jaws.
Marma yoga techniques: same as in 3D.18.

3D.23

Location: On the face, in a pit of the lateral end of the eyebrow.
Beneficial marma for: headache, facial paralysis, eye diseases.
Marma yoga techniques: same as in 3D.18.

THE AKASHA TATTWA NADI OF THE GALL BLADDER (GB)

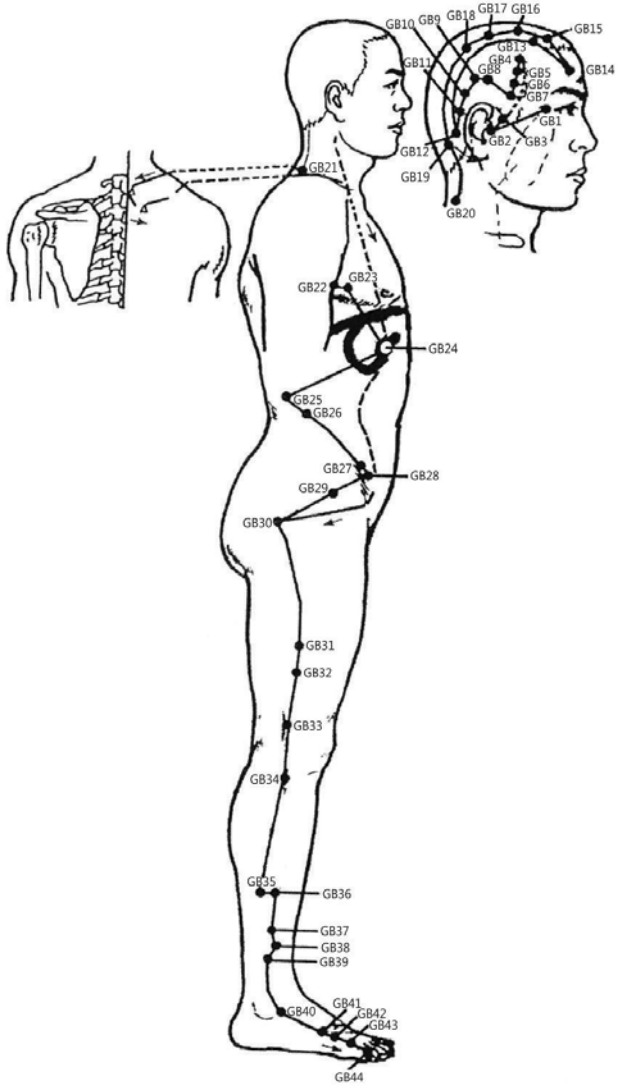


Figure 29: The akasha tattwa nadi of the gall bladder (GB)

- Polarity of the prana shakti: pingala
- Number of marmas: 44
- Pertaining organ: gall bladder
- Related nadi: liver nadi
- Tattwa: akasha
- Pranic flow: centrifugal
- Location: lateral aspect of the face, head, neck, shoulder, thorax, abdomen and lower extremity
- Time of the pranic maximum: 11 pm–1 am
- *Adhara* (source) marma: GB.40
- *Setu* (connecting) marma: GB.37

The pranic flow in the akasha tattwa nadi of the gall bladder (GB)

The superficial pranic flow of the gall bladder nadi starts near the outer corner of the eye and runs to the tragus of the ear. Then it zigzags upward over the side of the head and crosses the outer side of the neck and shoulder. Curving around the shoulder joint it runs over the top of the free vertebra along the lateral side of the thorax. From there it runs along the lateral side of the leg to the lateral side of knee joint. From there it runs along the anteriolateral side of the shin to the lateral malleolus. Then it runs along the dorsum of the foot between the 4. and 5. metatarsal bones and ends at the lateral angle of the 4. toe nail.

The internal pranic flow starts in the outer corner of the eye and runs to marmas ST.5 and ST.6. It descends toward the neck and in the supraclavicular pit it connects with the pranic flow of the main nadi. Here it again descends in the thorax, runs through the diaphragm and communicates with the liver. Then it comes to its pertaining organ – the gall bladder. From there one branch runs through the abdomen and unites with the main branch in the marma GB.30. The branch which flows from the dorsum of the foot (GB.41) runs to the distal part of the big toe, where it joins with the pranic flow of the liver nadi.

Marmas of the gall bladder nadi

GB.1

Location: On the face, 0,5 cun lateral from the outer canthus of the eye.
Beneficial marma for: eye disorders and diseases, headache, trigeminal neuralgia.
Marma yoga techniques: yoga exercises for the eyes and greeva sanchalana.

GB.2

Location: On the face, anterior of the intratragus notch, in a pit in front of the lobus, when the mouth is open.
Beneficial marma for: tinnitus, deafness, ear disorders, arthritis of the mandibular joint, neuralgia trigeminus. All indications same as in 3D.21 and SI.19 (the three marmas GB.2, 3D.21 and SI.19 are in the same region).
Marma yoga techniques: same as in 3D.21 and kapalbhati pranayama.

GB.3

Location: Anterior of the ear, directly above ST.7, when the mouth is open, in a pit above of the upper border of the zygomatic arch.
Beneficial marma for: headache, deafness, tinnitus, toothache.
Marma yoga techniques: same as in GB.2.

GB.4

Location: On the head, on the upper part of the temporal region in the angle of the frontal hair line, 1 cun below GB.8.
Beneficial marma for: migraine, vertigo, tinnitus, pain in the outer canthus, toothache, epilepsy.
Marma yoga techniques: same as in GB.2.

GB.5

Location: On the head, the marma is in the meeting point of the upper and middle third part of the line which connects marmas ST.8 and GB.7.

Beneficial marma for: migraine, pain in the outer canthus, face oedema.
Marma yoga techniques: same as in GB.2.

GB.6

Location: On the head, above the temporal region, on the meeting point of the upper three quarters and lower quarter of the line which connects marmas ST.8 and GB.7.
Beneficial marma for: migraine, pain in the outer canthus, tinnitus, frequent sniffing.
Marma yoga techniques: same as in GB.2 and jala neti kriya.

GB.7

Location: On the head, in the meeting point of the vertical posterior border of the temporal region and horizontal line across the apex of the ear.
Beneficial marma for: headache, face oedema, trismus, pain of the temporal region.
Marma yoga techniques: same as in GB.6.

GB.8

Location: On the head, directly above the apex of the ear, 1,5 cun above the hair line, directly above marma GB.20.
Beneficial marma for: migraine, tinnitus, vertigo, vomitus, dizziness, headache, depression, hypertension.
Marma yoga techniques: same as in GB.6.

GB.9

Location: On the head, 2 cun above the hair line and 0,5 cun posterior from GB.8.
Beneficial marma for: headache, epilepsy, swelling and pain of the gums.
Marma yoga techniques: same as in GB.6.

GB.10

Location: On the head, posterior and superior of the processus mastoid, on the meeting point of the middle third

and upper third line which connects the marmas GB.9 and GB.12.
Beneficial marma for: headache and neck pain, tinnitus, deafness.
Marma yoga techniques: same as in GB.6.

GB.11

Location: On the head, posterior and superior of the processus mastoid, on the meeting point of the middle third and lower third line which connects marmas GB.9 and GB.12.
Beneficial marma for: headache and neck pain, tinnitus, deafness, ear pain.
Marma yoga techniques: same as in GB.6.

GB.12

Location: On the head, in a pit, posterior and inferior of the processus mastoid.
Beneficial marma for: headache, face oedema, toothache, insomnia.
Marma yoga techniques: same as in GB.6 and greeva sanchalana.

GB.13

Location: On the head, above the anterior hair line, 3 cun lateral from marma AM.24, on the meeting point of the medial second third and lateral third line which connects marmas AM.24 and GB.8.
Beneficial marma for: headache, vertigo, insomnia, epilepsy.
Marma yoga techniques: same as in GB.12.

GB.14

Location: On the forehead, directly above the pupil, 1 cun above the midpoint of the eyebrow.
Beneficial marma for: frontal headache, trigeminal neuralgia, frontal sinusitis, facial paralysis.
Marma yoga techniques: same as in GB.12 and shambhavi mudra.

GB.15

Location: On the head, directly above the pupil and 0,5 cun above the anterior hair line, on the centre of the line which connects the marmas AM.24 and GB.8.
Beneficial marma for: headache, vertigo, lacrimation, pain in the outer canthus, nasal obstruction.
Marma yoga techniques: same as in GB.14.

GB.16

Location: On the head, 1,5 cun above the anterior hair line and 2,25 cun lateral from the median line of the head.
Beneficial marma for: headache, vertigo, redness and pain of the eyes, nasal obstruction.
Marma yoga techniques: same as in GB.14.

GB.17

Location: On the head, 2,2 cun above the anterior hair line and 2,25 cun lateral from the median line of the head.
Beneficial marma for: migraine, vertigo.
Marma yoga techniques: same as in GB.12.

GB.18

Location: On the head, 4 cun above the anterior hair line and 2,25 cun lateral from the median line of the head.
Beneficial marma for: headache, vertigo, epistaxis.
Marma yoga techniques: same as in GB.2 and greeva sanchalana.

GB.19

Location: On the head, on the level of the outer occipital bulge, 2,25 cun lateral from the median line of the head.
Beneficial marma for: headache, stiff neck, vertigo, tinnitus, eye pain, epilepsy.
Marma yoga techniques: same as in GB.18.

GB.20

Location: On the occiput, below the occipital bone, on the level of marma AM.16, in a pit between the upper end of the muscle sternocleidomastoid and trapezius.
The marma is in the region between vishuddhi chakra and ajna chakra.
Beneficial marma for: insomnia, occipital headache, vertigo, stiffness and pain of the neck, migraine, redness and pain of the eye, unclear vision, tinnitus, arthrosis of the neck and shoulder, epilepsy, neurovegetative disorders and high blood pressure, nasal obstruction.
Marma yoga techniques: same as in GB.12.

GB.21

Location: On the shoulder, directly above the nipple, on the middle of the line which connects the marma AM.14 and the acromion.
The marma is on the vishuddhi chakra region, the endocrine marma and special *chetavani* (alarm) marma of the gall bladder.
Beneficial marma for: stiff and painful neck, arthrosis and pain of the shoulder and back, motoric disorders of the arm, hyperthyroidism, insufficient lactation, mastitis.
Marma yoga techniques: kehuni naman and chakra, skandha chakra, greeva sanchalana, supta pawanmuktasana, supta and shava udarakarshanasana, naukasana, gatyatmak meru vakrasana, udarakarshanasana, dynamic asanas of the vajrasana group, tadasana, tiryak tadasana, kati chakrasana, dwikonasana, trikonasana, surya namaskara, bhujangasana, dhanurasana, ardha chandrasana, utthan prishthasana, setu asana, grivasana, chakrasana, gomukhasana, spinal twisting asanas, yogic breathing.

GB.22

Location: On the lateral aspect of the chest, directly above the nipple, arm is in a horizontal position, on the median line of the axilla, 3 cun below the axillary pit, in the 4. intercostal space.

Beneficial marma for: fullness of the chest, swelling of the axillary region, pain in the hypochondric region, pain and difficulties to mobilize the arm.
Marma yoga techniques: same as in GB.21 and jalandhara bandha.

GB.23

Location: On the lateral aspect of the chest, 1 cun anterior from GB.22, on the level of the nipple, in the 4. intercostal space.
Beneficial marma for: fullness of the chest, pain in the hypochondric region, asthma.
Marma yoga techniques: same as in GB.22.

GB.24

Location: On the upper abdomen, directly below the nipple in the 7. intercostal space, 4 cun lateral from the median line of the chest.
It is the *maathaa chetavani* (front alarm) marma for the gall bladder.
Beneficial marma for: hypochondric pain, vomitus, hiccough, hepatitis, cholecistitis, mastitis.
Marma yoga techniques: same as in GB.22 and abdominal breathing, bhastrika pranayama, agnisar kriya, uddiyana bandha and tadagi mudra.

GB.25

Location: On the lateral aspect of the abdomen, at the free end of the 12. rib.
It is the *maathaa chetavani* (front alarm) marma of the kidney.
Beneficial marma for: disorders of the kidney, intercostal pain, abdominal distention, flatulence, diarrhoea, pain in hypochondric and lumbar region.
Marma yoga techniques: same as in GB.24.

GB.26

Location: On the lateral aspect of the abdomen, at the meeting point of the vertical line which runs through the free end of the 11. rib and horizontal line of the navel.
Beneficial marma for: intercostal and lumbar pain, hernia, cystitis, irregular menstruation, leucorrhoea, endometritis.
Marma yoga techniques: same as in GB.21 and moola bandha, ashwini mudra.

GB.27

Location: On the lateral aspect of the abdomen, anterior and anteriosuperior of the spina illiaca, 3 cun below the navel level.
Beneficial marma for: pain of the lower abdomen, obstipation, pain in lumbar region, hernia, leucorrhoea.
Marma yoga techniques: same as in GB.24.

GB.28

Location: On the lateral aspect of the abdomen, 0,5 cun anterior and inferior from the GB.27.
Beneficial marma for: lower abdominal pain, hernia, leucorrhoea, uterine prolapse.
Marma yoga techniques: same as in GB.26 and vajroli mudra.

GB.29

Location: On the hip joint, in the centre of the line which connects the anteriosuperior of the spina illiaca and the bulge of the trochanter major.
Beneficial marma for: pain and numbness of the hip and lumbar region, motoric disorders and muscle atrophy of the lower extremities.
Marma yoga techniques: pawanmuktasana part 1 of the lower limbs, pawanmuktasana part 2, pawanmuktasana part 3, dynamic asanas of the vajrasana group, supta vajrasana, tadasana, tiryak tadasana, kati chakrasana, utthanasana, druta utkatasana, trikonasana, backward and forward bending asanas, spinal twisting asanas.

GB.30

Location: On the lateral aspect of the hip, at the junction of the middle third and lateral third line, which connects the bulge of the trochanter major and sacral hiatus, when the person is in a lateral lying position, with the lower leg straight and the upper leg flexed in the knee.
Beneficial marma for: sciatica, pain in the lumbar region, hernia, pain, numbness and motoric disorders of the lower limbs.
Marma yoga techniques: same as in GB.29, except for the forward bending asanas and trikonasana variation 4.

GB.31

Location: On the lateral aspect of the thigh, 7 cun above the popliteal crease, or this marma is on the location which the person touches by the tip of the middle finger of the hand, when the person stands erect with arm placed on the lateral side of the thigh.
Beneficial marma for: arthrosis, arthritis, rheumatic and motoric disorders and pains of the lower extremities, sciatica and lumbar pain, and neurodermatitis of the lateral aspect of the thigh.
Marma yoga techniques: same as in GB.29 except for the spinal twisting asanas.

GB.32

Location: On the lateral aspect of the thigh, 2 cun below GB.31, or 5 cun above the popliteal crease, between the muscles of the lateral vastus and quadriceps of the thigh.
Beneficial marma for: pain and tenderness of the thigh and knee joint, motoric disorders, numbness and weakness and arthrosis of the lower extremities.
Marma yoga techniques: same as in GB.31.

GB.33

Location: On the lateral aspect of the knee, 3 cun above GB.34, in a pit above the external epicondyle of the femur (thigh) bone.

Beneficial marma for: arthrosis and pain of the knee joint, numbness and motoric disorders of the lower extremities.
Marma yoga techniques: same as in GB.31.

GB.34

Location: On the lateral aspect of the leg, in a pit, anterior and inferior of the head of the fibulae, or 2 cun below the articular line of the knee joint, in a pit anterior and inferior from the head of the fibulae.
It is the prithvi tattwa and *mamsa dhatu* or *prabhav* (influential) marma for muscles and tendons of the akasha nadi of the gall bladder, which is the samudra (sea) marma by its pranic nature.
Beneficial marma for: all muscle and tendon disorders, lower abdominal pain, lumbar pain and sciatica, atrophy, arthrosis, arthritis, pain and motoric disorders of the lower limb, swelling of the foot, intercostal and hypochondric pain, hypertension, mental disorders, epilepsy, gall bladder disorders.
Marma yoga techniques: same as in GB.31.

GB.35

Location: On the lateral aspect of the leg, 7 cun above the tip of the lateral malleolus, on the posterior border of the fibulae.
Beneficial marma for: fullness of the chest, pain in the hypochondric region, atrophy and motoric disorders of the lower extremities.
Marma yoga techniques: same as in GB.31.

GB.36

Location: On the lateral aspect of the leg, 7 cun above the tip of the lateral malleolus, on the anterior border of the fibulae, on the level of marma GB.35.
It is the cleft marma of the nadi.
Beneficial marma for: neck pain and stiffness, pain of the chest, hypochondrium and thigh.
Marma yoga techniques: same as in GB.31.

GB.37

Location: On the lateral aspect of the leg, 5 cun above the tip of the lateral malleolus, on the anterior border of the fibulae. It is the setu (connecting) marma of the akasha tattwa nadi of the gall bladder.
Beneficial marma for: motoric disorders, arthrosis, pain and atrophy of the lower limb, migraine, night blindness, myopia and pain of the eye.
Marma yoga techniques: same as in GB.31.

GB.38

Location: On the lateral aspect of the leg, 4 cun above the tip of the lateral malleolus, on the anterior border of the fibulae. It is the agni tattwa and santana (child or dispersion) marma of the akasha tattwa nadi of the gall bladder, which is a nadi (river) marma by its pranic nature.
Beneficial marma for: migraine, pain of the outer canthus, pain in axillar region, lower back pain, chest and hypochondric pain, pain of the lateral aspect of the lower extremities, malaria.
Marma yoga techniques: same as in GB.31.

GB.39

Location: On the lateral aspect of the leg, 3 cun above the tip of the lateral malleolus, on the posterior border of the fibulae. It is the *majja dhatu* or *prabhav* (influential) marma for bone marrow.
Beneficial marma for: all disorders of the knee and ankle joints, muscle atrophy of the lower limbs, arthrosis, pain and rigidity of the neck, intercostal and hypochondric pain, abdominal distention, obstipation, haemorrhoids, anorexia, disorders of the marrow and spinal marrow.
Marma yoga techniques: same as in GB.31.

GB.40

Location: Anterior and inferior of the lateral malleolus, in a pit lateral from the tendon of the long extensor of the finger muscle, at the meeting point of two lines, one drawn

vertically on the anterior border of the lateral malleolus, and the other horizontally on its inferior border.
It is the adhara (source) marma of the akasha tattwa nadi of the gall bladder.
Beneficial marma for: arthrosis, arthritis and rheumatic disorders of the lower limb, functional disorders of all joints of the lower limb, motoric disorders and muscle atrophy and pain of the lower limb, pain and swelling of the lateral side of the ankle, stiffness and pain of the neck region, swelling of the axillary region, intercostal and hypochondric pain, vomitus, malaria, depression and sadness.
Marma yoga techniques: same as in GB.31 and pawanmuktasana part 1 of the upper limb and greeva sanchalana.

GB.41

Location: On the lateral aspect of the foot, posterior of the 4. metatarsophalangeal joint, in a pit, lateral of the tendon of the extensor muscle of the little toe.
It is the akasha tattwa and *sangam* (confluent) marma of the akasha nadi of the gall bladder, which is a *dhara* (stream) marma by its pranic nature.
Beneficial marma for: headache, vertigo, pain of the outer canthus, pain and swelling of the ankle and dorsum of foot, motoric disorders of the lower limb, arthrosis, arthritis and rheumatic disorders of the lower limb, mastitis, irregular menstruation.
Marma yoga techniques: pawanmuktasana part 1 of the lower limb and tadasana.

GB.42

Location: On the lateral aspect of the foot, posterior of the 4. metatarsophalangeal joint, between the 4. and 5. bone, medial from the tendon of the extensor muscle of the 5. toe.
Beneficial marma for: pain of the canthus, tinnitus, chest pain, swelling and pain of the dorsum of the foot, pain and arthrosis of the foot joints.
Marma yoga techniques: same as in GB.41.

GB.43

Location: On the lateral aspect of the foot, 0,5 cun proximal from the border of the 'white-pink' skin, between the 4. and 5. toes.

It is the jala tattwa and *amba* (mother or toning) marma of the akasha nadi of the gall bladder, which is a *jharna* (spring) marma by its pranic nature.

Beneficial marma for: vertigo, headache, pain of the outer canthus, tinnitus, deafness, swelling of the face, intercostal and hypochondric pain, motoric and arthrosis, arthritis and rheumatic disorders of the lower limb.

Marma yoga techniques: same as in GB.41.

GB.44

Location: On the lateral aspect of the 4. toe, 0,1 cun proximal from the lateral angle of the 4. toe nail.

It is the vayu tattwa marma of the akasha nadi of the gall bladder, which is a kuupah (well) marma by its pranic nature.

Beneficial marma for: insomnia and nightmares, migraine, eye pain, deafness, mastitis, singultus, asthma and pain of the hypochondria.

Marma yoga techniques: same as in GB.41.

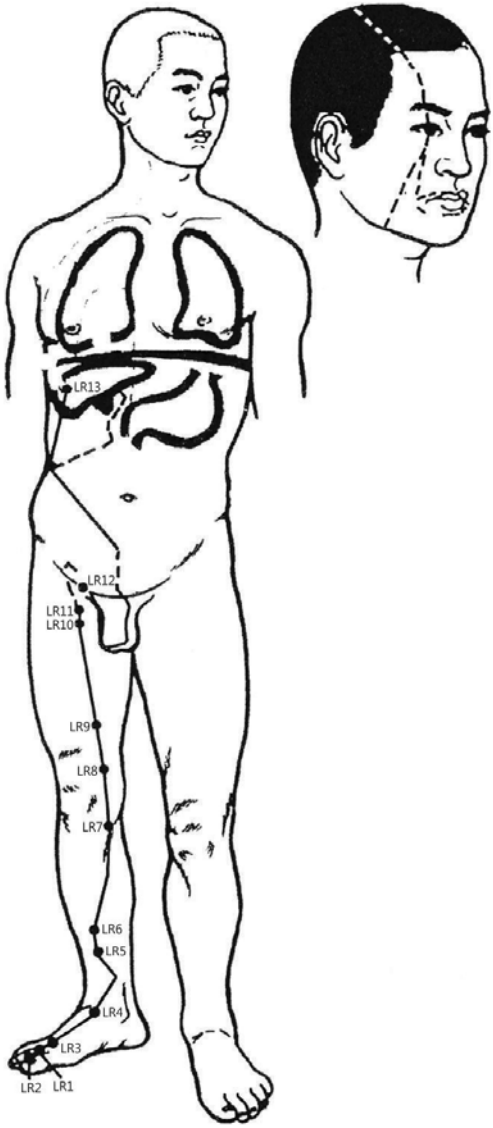


Figure 30: The akasha tattwa nadi of the liver (LR)

- Polarity of the prana shakti: ida
- Number of marmas: 14
- Pertaining organ: liver
- Related nadi: gall bladder nadi
- Tattwa: akasha
- Pranic flow: centripetal
- Location: medial aspect of the lower extremities, abdomen and thorax
- Time of the pranic maximum: 1 am–3 am
- Adhara (source) marma: LR.3
- Setu (connecting) marma: LR.5

The pranic flow in the akasha tattwa nadi of the liver (LR)

The superficial pranic flow of the liver nadi starts in the external angle of the big toe nail. It runs along the dorsum of the foot to the marma LR.4, 1 cun in front of the medial malleolus. In the marma SP.6 it crosses the spleen nadi. Running along the medial side of the leg and the thigh it reaches the inguinal channel. From here it runs to the top of the 11. rib. Then it runs sideways medially to the 4. intercostal space on the vertical mammillar line, where it ends.

The internal pranic flow starts from the marma LR.11. From there one branch runs to marmas SP.12 and SP.13 and then again back to the marma LR.12. From there it runs to the scrotum and encircles it. It runs through marmas SH.2, SH.3 and RN.4 and returns to SH.12. One branch starts from LR.13, encircles the stomach and enters the pertaining organ liver, where it joins with the related organ gall bladder. From there it runs through the diaphragm and the back side of the neck to the eye and the amatya nadi. One collateral runs from there to the face and toward the lips and encircles them. In the liver, the collateral divides from the internal pranic flow of the nadi. It runs through the diaphragm and in the lung it establishes contact with the lung nadi.

Marmas of the liver nadi (LR)

LR.1

Location: On the lateral aspect of the big toe, 0,1 cun lateral from the nail angle of the big toe.

It is the akasha tattwa marma of the akasha tattwa nadi of the liver, which is a *kuupah* (well) marma by its pranic nature.

Beneficial marma for: uterine prolapse, painful hernia, menorrhagia, enuresis.

Marma yoga techniques: same as in GB.41 and moola bandha, ashwini and vajroli mudras.

LR.2

Location: On the foot, 0,5 cun proximal from the border of 'white-pink' skin, between the first and second toes.

It is the agni tattwa and santana (child or dispersion) marma of the akasha nadi of the liver, which is a jharna (spring) marma by its pranic nature.

Beneficial marma for: hypochondric pain, abdominal distention, headache, congestion, swelling and pain of the throat, hernia, painful urination, urine retention, irregular menstruation, allergy, insomnia, epilepsy.

Marma yoga techniques: same as in LR.1.

LR.3

Location: On the foot, 2 cun proximal from the border of the 'white-pink' skin (interdigital commissure) between first and second toes, in a pit of the posterior end of the first metatarsal space.

It is the prithvi tattwa and adhara (source) marma of the akasha nadi of the liver, which is a dhara (stream) marma by its pranic nature.

Beneficial marma for: hypertension, vertigo, headache, digestive disorders, pain of the lower part of the abdomen, arthrosis, arthritis and rheumatic disorders of the lower limb, pain and spasms of the shin and ankle muscles, cold feet, general weakness of the muscle system, lower back

pain, irregular menstruation, impotence, mastitis, allergy, anorexia, insomnia, mental agitation, epilepsy.
Marma yoga techniques: same as in LR.1.

LR.4

Location: On the foot, anterior of the medial malleolus, on the line which connects SP.6 and ST.41, in a pit, medial from the tendon of the anterior muscle of the tibiae.
It is the vayu tattwa marma of the akasha nadi of the liver, which is a nadi (river) marma by its pranic nature.
Beneficial marma for: urine retention, enuresis, hernia, pain of the external genital, night ejaculation, flatulence and pain of the hypochondric region.
Marma yoga techniques: same as in LR.1.

LR.5

Location: On the medial aspect of the leg, 5 cun above the tip of the medial malleolus, on the middle of the medial surface of the tibiae.
It is the *setu* (connecting) marma of the akasha tattwa nadi of the liver.
Beneficial marma for: urine retention, enuresis, hernia, irregular menstruation, leucorrhoea, pruritus of the vulvae, weakness and atrophy of the lower limb.
Marma yoga techniques: same as in GB.31.

LR.6

Location: On the medial aspect of the leg, 7 cun above the tip of the medial malleolus, on the medial border of the tibiae.
It is the cleft alarm marma of the nadi.
Beneficial marma for: arthritis of the lower limb, difficulty while standing, abdominal and hypochondric pain, diarrhoea, hernia, all disorders of liver and gall bladder, metrorrhagia.
Marma yoga techniques: same as in GB.31.

LR.7

Location: On the medial aspect of the leg, posterior and inferior of the medial epicondyle of the tibiae, 1 cun posterior from marma SP.9, on the upper end of the medial head of the muscle gastronemius.
Beneficial marma for: arthrosis and pain of the knee joint.
Marma yoga techniques: same as in GB.31.

LR.8

Location: On the medial aspect of the leg, the knee is flexed, and the marma is in a pit of the medial end of the poplietal crease, posterior from the medial epicondyle of the tibiae, on the medial border of the tendon semimembranosus.
It is the jala tattwa and amba (mother or toning) marma of the akasha nadi of the liver, which is the samudra (sea) marma by its pranic nature.
Beneficial marma for: uterine prolapse, lower abdominal pain, urine retention, night ejaculation, pain in the external genitals, pruritus of the vulvae, liver disorders, disorders of blood coagulation, diarrhoea and obstipation, asthma, skin disorders, very specific marma for impotence, dysmenorrhoea, headaches and migraine, mental irritability, mania, arthrosis, arthritis and rheumatic disorders of the knee joint, circulatory disorders of the knee joint, pain and spasms of all muscles.
Marma yoga techniques: same as in GB.31.

LR.9

Location: On the medial aspect of the thigh, 4 cun above the medial epicondyle and between the medial muscles of the vastus and sartinus.
Beneficial marma for: pain of the lumbo-sacral region, lower abdominal pain, enuresis, urine retention, irregular menstruation.
Marma yoga techniques: same as in GB.31.

LR.10

Location: On the medial aspect of the thigh, 3 cun directly below ST.30, on the proximal end of the thigh, below the pubic tubercule and on the lateral border of the long muscle of the thigh abductor.
Beneficial marma for: fullness and distention of the lower abdomen, urine retention.
Marma yoga techniques: same as in GB.29 and moola bandha, ashwini and vajroli mudras.

LR.11

Location: On the medial aspect of the thigh, 2 cun directly below ST.30, on the proximal end of the thigh, below the pubic tubercule and on the lateral border of the long muscle of the thigh abductor.
Beneficial marma for: irregular menstruation, leucorrhoea, pain of the lower abdomen, thigh and leg.
Marma yoga techniques: same as in LR.10.

LR.12

Location: Lateral of the pubic tubercule, lateral and inferior to ST.30, in the inguinal pit, 2,5 cun lateral from the median line of the abdomen.
Beneficial marma for: lower abdominal pain, hernia, pain of the external genital.
Marma yoga techniques: same as in LR.10.

LR.13

Location: On the lateral aspect of the abdomen, at the free end of the 11. rib.
It is the *prabhav* (influential) marma for ida (solid) organs and special *maathaa chetavani* (front alarm) marma of the spleen and pancreas.
Beneficial marma for: liver and gall bladder disorders and pains, bitter taste in the mouth, vomitus, dyspepsia, diarrhoea, meteorism, spleen disorders, abdominal dis-

tention, jaundice, intercostal and lumbar pain and pain all along the spine.
Marma yoga techniques: same as in GB.24.

LR.14

Location: On the chest, directly below the nipple, in the 6. intercostal space, 4 cun lateral from the median line of the chest.
It is the special *maathaa chetavani* (front alarm) marma of the liver.
Beneficial marma for: fullness of chest, intercostal neuralgia, chest and hypochondric pain, respiratory disorders and asthma, pleuritis, hepatitis, hepatomegaly, cholecistitis, gastric neurosis, vomitus, diarrhoea, meteorism, eyesight disorders, vegetative disorders in menopause period.
Marma yoga techniques: same as in GB. 22.

From LR.14, the ida quality of the vital prana again flows to LU.1 at about 3 am and re-establishes the whole cycle of the vital prana.

THE CENTRAL BACK AMATYA (GOVERNOR) NADI (AM)

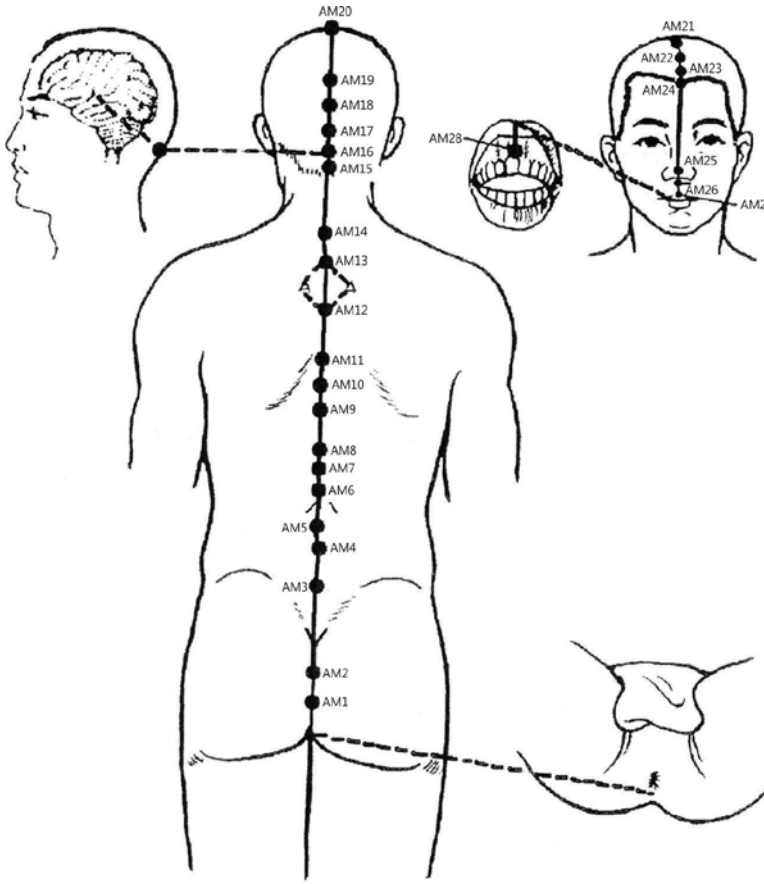


Figure 31: The central back governor nadi (AM)

- Polarity of the prana shakti: pingala
- Number of marmas: 28
- Pertaining organ: It is not linked to any definite organ, but it has a governing or controlling influence on all pingala nadis. It has a very important role in marma therapy.
- Related nadi: SH nadi
- Location: on the back medial line of the body, from the anus to the mouth
- Setu (connecting) marma: AM.1

The pranic flow in the central back amatya nadi (AM)

The amatya nadi is not bilateral. The pranic flow of this nadi starts in the perineum. It runs along the back medial line of the body to the top of the head and over the nose. In the central line it crosses the upper lip and ends under the upper lip in the gingiva.

Marmas of the amatya nadi

AM.1

Location: Below the tip of the coccyx, in the middle of the line which connects the tip of the coccyx and the anus.
It is the setu (connecting) marma, it is mooladhara chakra.
Beneficial marma for: diarrhoea, haemorrhoids, constipation, rectal prolapse, irregular menstruation, lumbar and sacral pains, pain of the perineum, pain during defecation and urination, epilepsy.
Marma yoga techniques: ardha and poorna titali asana, shroni chakra, pawanmuktasana part 2 and 3, dynamic asanas of the vajrasana group, tadasana, tiryak tadasana, kati chakrasana, utthanasana, druta utkatasana, dwikonasana and trikonasana, all backward bending asanas, spinal twisting asanas, moola bandha, ashwini and vajroli mudras.

AM.2

Location: On the sacrum, on the back median line of the spine, on the sacral hiatus.

It is swadhisthana chakra.
Beneficial marma for: irregular menstruation, pain of the lumbar and sacral region, haemorrhoids, atrophy of the lower extremities, relaxation of the paravertebral muscle, epilepsy.
Marma yoga techniques: same as in AM.1.

AM.3

Location: On the lower aspect of the back, on the back median line of the spine, in a pit below the processus spinosus of the fourth lumbar vertebra.
It is manipura chakra.
Beneficial marma for: lower back pain, motor disorders of the lower extremities, irregular menstruation, impotence, night ejaculation, weak erection, diarrhoea, haemorrhoids.
Marma yoga techniques: same as in AM.1 and abdominal breathing, bhastrika pranayama, agnisara kriya, uddiyana bandha, tadagi mudra.

AM.4

Location: On the lower aspect of the back, on the back median line of the spine, in a pit below the processus spinosus of the 2. lumbar vertebra.
Manipura chakra region.
Beneficial marma for: impotence, irregular menstruation, night ejaculation, menorrhagia, leucorrhoea, chronic diarrhoea, night sweating, bad assimilation of food, depression, spasms of muscles of the lumbar area, lower back and back pain.
Marma yoga techniques: same as in AM.3.

AM.5

Location: On the lower aspect of the back, on the back median line of the spine, in a pit below the processus spinosus of the first lumbar vertebra.
Beneficial marma for: pain and stiffness of the lower back, diarrhoea, poor digestion.

Marma yoga techniques: vajrasana group of asanas, all backward bending asanas, all spinal twisting asanas, tadasana, tiryak tadasana, trikonasana, surya namaskara, abdominal breathing, bhastrika and ujjayi pranayama, agnisar kriya, uddiyana bandha, tadagi mudra.

AM.6

Location: On the back, on the back median line of the spine, in a pit below the processus spinosus of the 11. thoracic vertebra.
Beneficial marma for: pain of the epigastrium, diarrhoea, hepatitis, stiffness and pain in the back, anorectal pain, relaxation of the paravertebral muscle.
Marma yoga techniques: same as in AM.5.

AM.7

Location: On the back, on the back median line of the spine, in a pit below the processus spinosus of the 10. thoracic vertebra.
Beneficial marma for: pain of the epigastrium region, lower back pain, stiffness of the back.
Marma yoga techniques: same as in AM.5 and baddha hasta utthanasana, akarna dhanurasana, yogic breathing.

AM.8

Location: On the back, on the back median line of the spine, in a pit, below the processus spinosus of the ninth thoracic vertebra.
Beneficial marma for: stiff neck, gastric pain, epilepsy.
Marma yoga techniques: same as in AM.7.

AM.9

Location: On the back, on the back median line of the spine, in a pit below the processus spinosus of the seventh thoracic vertebra.
Beneficial marma for: jaundice, cough, asthma, chest pain, fullness of the lower part of chest, back pain, motor disorders and atrophy of the muscles, malaria.
Marma yoga techniques: same as in AM.7.

AM.10

Location: On the back, on the back median line of the spine, in a pit below the processus spinosus of the sixth thoracic vertebra.
Beneficial marma for: cough, back pain, stiff neck.
Marma yoga techniques: same as in AM.7.

AM.11

Location: On the back, on the back median line of the spine, in a pit below the processus spinosus of the 5. thoracic vertebra.
It is anahata chakra. Some authors consider that anahata chakra lies below the 4. thoracic vertebrae, or in the intervertebral space between the 4. and 5. thoracic vertebrae, but there is no marma in this space.
Beneficial marma for: palpitation, stiff and painful neck, Loss of memory, fear, worry, obsession, suicidal idea, bronchitis, cough, pleuro-pulmonal disorders, stiffness and pain of the dorso-lumbar area.
Marma yoga techniques: same as in AM.7.

AM.12

Location: On the back, on the back median line of the spine, in a pit below the processus spinosus of the 3. thoracic vertebra.
Beneficial marma for: cough, asthma, painful and stiff neck, epilepsy.
Marma yoga techniques: same as in AM.7.

AM.13

Location: On the back, on the back median line of the spine, in a pit bellow the processus spinosus of the 1. thoracic vertebra.
Beneficial marma for: stiff back, headache, malaria, epilepsy.
Marma yoga techniques: same as in AM.7 and greeva sanchalana.

AM.14

Location: On the back median line of the spine, in a pit, below the processus spinosus of the 7. cervical vertebra. It is vishuddhi chakra.

Beneficial marma for: high temperature, malaria, respiratory disorders, influenza, cold, cough, asthma, immune disorders, allergy, urticaria, skin disorders, stiff neck and back, pain along the thoracic dorsal part of the spine, headache, migraine, cervical spondylosis, frozen shoulder, motoric disorders of the upper limbs, mental disorders, manic psychosis.

It is one of the most potent marmas for enhancing immunity. It is the best tonic marma.

Marma yoga techniques: same as in AM.13 and sarvangasana with halasana, pawanmuktasana part 1 of the upper extremities and jalandhara bandha.

AM.15

Location: On the back median line of the occiput, 0,5 cun directly above the posterior hair line, below the 1. cervical vertebra.

Beneficial marma for: mental disorders, epilepsy, occipital headache, stiffness of the neck, motoric disorders, deaf-mutism, hoarseness, aphasia, speech difficulties, stiffness of the tongue.

Marma yoga techniques: same as in AM.14.

AM.16

Location: On the back median line of the occiput, 1 cun above the posterior hair line, directly below the outer occipital bulge, in a pit between the trapezius muscles of both sides.

Beneficial marma for: mental disorders, headache, stiffness of neck region, unclear vision, epistaxis, throat inflammation, motoric disorders.

It is in the ajna chakra region. The marma is called 'place of wind'.

Marma yoga techniques: same as in AM.14.

AM.17

Location: On the back median line of the head, 2,5 cun directly above the posterior hair line, 1,5 cun above marma AM.16, in a pit on the upper edge of the outer occipital bulge.
It is in the location of ajna chakra. The marma is called the 'door of the brain'.
Beneficial marma for: epilepsy, vertigo, painful and stiff neck.
Marma yoga techniques: same as in AM.14.

AM.18

Location: On the back median line of the head, 4 cun directly above the posterior hair line, 1,5 cun above AM.17.
It is in the location of bindu chakra.
Beneficial marma for: headache, stiff neck, unclear vision, mania.
Marma yoga techniques: same as in AM.14.

AM.19

Location: On the back median line of the head, 5,5 cun directly above the posterior hair line, 1,5 cun above AM.18.
It is in the region of bindu chakra.
Beneficial marma for: headache, vertigo, mania, epilepsy.
Marma yoga techniques: same as in AM.14.

AM.20

Location: On the top of the head, 5 cun directly above the anterior hair line, in the centre of the line which connects both of the apex of the auricles on the median line of the head.
This marma is in the location of sahasrara chakra. It is the meeting point of all marmas. It is the main marma of the amatya nadi and through it governs and controls the pranic condition of all other marmas and nadis of the body. It is a very powerful sedative and tranquilizing marma.
Beneficial marma for: all psychiatric and neurological disorders, loss of memory, headache, faintness, vertigo,

tinnitus, uterine and rectal prolapse, all disorders of the anal region, loss of hair.
Marma yoga techniques: same as in AM.14 and sirshasana, kapalbhati pranayama.

AM.21

Location: On the median line of the head, 3,5 cun directly above the anterior hair line, 1,5 cun anterior from AM.20.
Beneficial marma for: epilepsy, vertigo, unclear vision, vertical headache.
Marma yoga techniques: same as in AM.20.

AM.22

Location: On the median line of the head, 2 cun directly above the anterior hair line, 3 cun anterior from AM.20.
Beneficial marma for: headache, unclear vision, rhinitis.
Marma yoga techniques: same as in AM.20.

AM.23

Location: On the median line of the head, 1 cun directly above the anterior hair line.
Beneficial marma for: mental disorders, mental agitation, headache, nasal disorders, epistaxis, rhinitis allergica, ophthalmological disorders, basal obstructions.
Marma yoga techniques: same as in AM.20 and shambhavi mudra and yoga exercises for the eyes.

AM.24

Location: On the median line of the head, 0,5 cun directly above the anterior hair line.
Beneficial marma for: epilepsy, worry, palpitation, insomnia, vertigo, headache, rhinitis.
Marma yoga techniques: same as in AM.20 and shambhavi mudra

AM.25

Location: At the tip of the nose.
Beneficial marma for: faintness, nasal obstruction, epistaxis, rhinitis, acute alcoholism.
It is the special marma for agochari mudra.
Marma yoga techniques: same as in AM.24 and agochari mudra.

AM.26

Location: On the median line of the lip, marma is on the junction of the upper one third and the lower two thirds of the nasal philtrum.
Beneficial marma for: acute condition, epilepsy, shock, hysteria, mental agitation, motoric disorders, facial paralysis, pain and swelling of the face, lower and general back pains, nasal obstruction, epistaxis. It is a meeting marma of all three pingala nadis,
Marma yoga techniques: same as in AM.25.

AM.27

Location: On the median line of the lip, marma is on the labial tubercule of the upper lip, on the border of the nasal philtrum and upper lip.
Beneficial marma for: mental disorders, pain and swelling of the gums, toothache, bad smell from the mouth.
Marma yoga techniques: same as in AM.25 and bhramari and sheetali pranayamas, kaki mudra.

AM.28

Location: On the inner upper lip, on the junction of the labial frenulum and upper lip.
Beneficial marma for: mental disorders, pain and swelling of the gums, rhinitis and all diseases of the mouth, haemorrhoids.
Marma yoga techniques: same as in AM.27.

THE CENTRAL FRONT SHARKARAKSHA (CONCEPTION) NADI (SH)

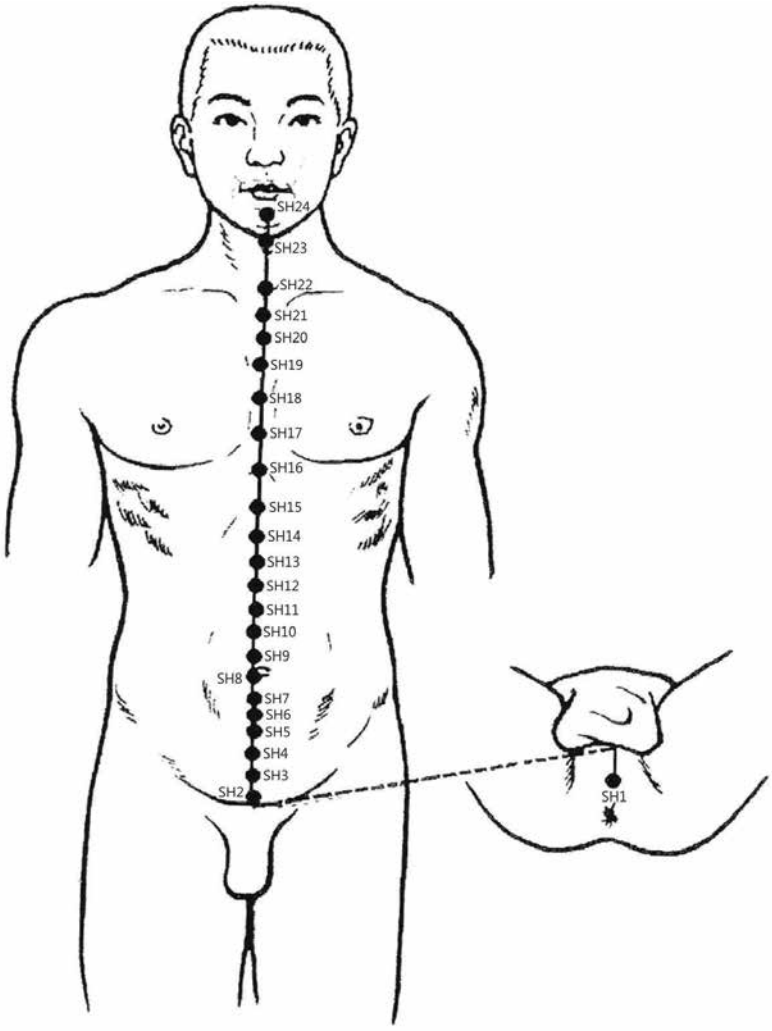


Figure 32: The central front sharkaraksha nadi (SH)

- Polarity of the prana shakti: ida
- Number of marmas: 24
- Pertaining organ: It is not linked to any definite internal organ. It has controlling influence on all ida nadis and on anteriorly situated alarm marmas of certain internal organs. It has influence on the reproductive functions, and for that, it is also called 'conception nadi'.
- Related nadi: AM nadi
- Location: On the frontal medial line of the body, from the front of the anus to below the mouth.
- Setu (connecting) marma: SH.15

Pranic flow in the central front sharkaraksha nadi (SH)

The central front sharkaraksha nadi is not bilateral. The pranic flow starts from the perineum. It runs along the central line of the body upward across the abdomen and thorax. It comes on the front line of the neck and ends under the lower lip (in the centre of the mentolabial crease).

Marmas of the sharkaraksha nadi

SH.1

Location: On the centre of the perineum, in males, it is located on the middle of the scrotum and anus and in females, on the centre between commissure of the labia major and anus.

The marma is on the location of mooladhara chakra.

Beneficial marma for: haemorrhoids, infection of genital organs, pruritus of vagina, pain in the penis, irregular menstruation, impotence, night ejaculation, enuresis.

Marma yoga techniques: same as in AM.1, but in place of backward bending asanas here we have forward bending asanas.

SH.2

Location: On the lower abdomen, on the median line of the front trunk, on the centre of the superior border of the pubic symphysis.

The marma is at the location of swadhisthana chakra kshetram.
Beneficial marma for: all genito-urinary disorders.
Marma yoga techniques: same as in SH.1.

SH.3

Location: On the lower abdomen, on the median line of the front trunk, 4 cun below the navel.
It is the *maathaa chetavani* (front alarm) marma of the urinary bladder.
Beneficial marma for: enuresis, night ejaculation, impotence, hernia, uterine bleeding, irregular menstruation, dysmenorrhea, urine retention and incontinence, pain of the lower abdomen.
Marma yoga techniques: same as in SH.1.

SH.4

Location: On the lower abdomen, on the median line of the front trunk, 3 cun below the navel.
It is the *maathaa chetavani* (front alarm) marma of the small intestine.
Beneficial marma for: enuresis, urine retention and incontinence, night ejaculation, hernia, irregular menstruation, dysmenorrhea, uterine bleeding, pain of the lower abdomen, diarrhoea, poor digestion, rectal prolapse, tonic marma for prana shakti of the entire body.
Marma yoga techniques: same as in SH.1 and yogic breathing.

SH.5

Location: On the lower abdomen, on the median line of the front trunk, 2 cun below the navel.
It is the *maathaa chetavani* (front alarm) marma of the tridosha.
Beneficial marma for: abdominal pain, oedema, hernia, anuria, enuresis, dysmenorrhea, leucorrhoea.
Marma yoga techniques: same as in SH.4.

SH.6

Location: On the lower abdomen, on the median line of the front trunk, 1,5 cun below the navel.
It is a very important marma for prana shakti of the entire body; this marma is called the 'sea of prana shakti'.
Beneficial marma for: all genito-urinary and gastrointestinal disorders, deficiency of prana shakti, tiredness, weakness, pain of the lower abdomen, physical and psychological asthenia, hypotension, fatigue. It is used in all cases of toning and rising of prana shakti.
Marma yoga techniques: same as in SH.4.

SH.7

Location: On the lower abdomen, on the median line of the front trunk, 1 cun below the navel.
Beneficial marma for: abdominal distention, oedema, hernia, irregular menstruation, uterine bleeding, pruritus vulvae, pain around the navel.
Marma yoga techniques: same as in SH.4.

SH.8

Location: On the middle abdomen, on the median line of the front trunk, in the centre of the navel.
It is the manipura chakra kshetram. The marma is called the 'door of the soul'.
Beneficial marma for: It is an anatomical landmark to locate the other marmas, for all ida disorders, chronic diarrhoea, gastrointestinal disorders, abdominal pain, rectal prolapse.
Marma yoga techniques: same as in SH.4 and vajrasana group of asanas, all forward bending and spinal twisting asanas, tadasana, tiryak tadasana, trikonasana, abdominal breathing, bhastrika pranayama, agnisar kriya, uddiyana bandha, tadagi mudra.

SH.9

Location: On the upper abdomen, on the median line of the front trunk, 1 cun above the navel.

Beneficial marma for: abdominal pain, oedema, urine retention, diarrhoea.
It is the specific marma for oedema and ascites, cellulite, obesity, anorexia.
Marma yoga techniques: same as in SH.8.

SH.10

Location: On the upper abdomen, on the median line of the front trunk, 2 cun above the navel.
Beneficial marma for: pain of the epigastrium region, abdominal pain, poor digestion, vomitus, diarrhoea.
Marma yoga techniques: same as in SH.8.

SH.11

Location: On the upper abdomen, on the median line of the front trunk, 3 cun above the navel.
Marma yoga techniques: same as in SH.8.

SH.12

Location: On the upper abdomen, on the median line of the front trunk, 4 cun above the navel.
It is the *maathaa chetavani* (front alarm) marma of the stomach and *prabhav* (influent) marma of the pingala organs.
Beneficial marma for: pain of the stomach, abdominal distention, nausea, vomitus, hyperacidity, diarrhoea, dysentery, jaundice, poor digestion, abdominal disorders, flatulence, gastritis, asthma, insomnia, headache, palpitation, hypertension, neuro-vegetative syndrome.
Marma yoga techniques: same as in SH.8.

SH.13

Location: On the upper abdomen, on the median line of the front trunk, 5 cun above the navel.
Beneficial marma for: pain of the stomach, abdominal distention, nausea, vomitus, epilepsy, insomnia.
Marma yoga techniques: same as in SH.8.

SH.14

Location: On the upper abdomen, on the median line of the front trunk, 6 cun above the navel.
It is the *maathaa chetavani* (front alarm) of the heart.
Marma yoga techniques: same as in SH.8 and baddha hasta utthanasana, akarna dhanurasana, yogic breathing.

SH.15

Location: On the chest, on the median line of the front trunk, 7 cun above the navel.
It is the *setu* (connecting) marma of the nadi.
It is the endocrine marma.
Beneficial marma for: pain of the cardial and chest region, nausea, vomitus, mental disorders.
Marma yoga techniques: same as in SH.14.

SH.16

Location: On the chest, on the median line of the front trunk, on the level of 5. intercostal space.
Beneficial marma for: distention and fullness of the chest, hiccough, nausea, anorexia.
Marma yoga techniques: same as in SH.14.

SH.17

Location: On the chest, on the median line of the front trunk, on the level of the 4. intercostal space.
The marma is in the location of the anahata chakra kshetram. It is the *maathaa chetavani* (front alarm) marma of the pericardium; it is the *prabhav* (influential) marma for the respiratory system.
Beneficial marma for: bronchial asthma, fullness and pain of the chest, palpitation, insufficiency of lactation, hiccough, difficulties of swallowing, gastral disorders, skin diseases, anxiety.
Marma yoga techniques: same as in SH.14.

SH.18

Location: On the chest, on the median line of the front trunk, on the level of the 3. intercostal space.
Beneficial marma for: chest pain, cough, asthma, vomitus.
Marma yoga techniques: same as in SH.14.

SH.19

Location: On the chest, on the median line of the front trunk, on the level of the 2. intercostal space.
Beneficial marma for: chest pain, cough, asthma.
Marma yoga techniques: same as in SH.14.

SH.20

Location: On the chest, on the median line of the front trunk, on the level of the 1. intercostal space.
Beneficial marma for: asthma, cough, throat inflammation, dry throat, chest pain.
Marma yoga techniques: same as in SH.14.

SH.21

Location: On the chest, on the median line of the front trunk, 1 cun below marma SH.22.
Beneficial marma for: asthma, cough, throat inflammation, dry throat, chest pain.
Marma yoga techniques: same as in SH.14.

SH.22

Location: On the neck, on the median line of the throat, on the centre of the suprasternal fossa, 0,5 cun above the upper border of the chest bone.
The marma is in the location of the vishuddhi chakra kshetram. The marma is called the 'chimney of heaven'.
Beneficial marma for: bronchial asthma, cough, throat inflammation, dry throat, hiccough, sudden hoarseness, difficulties of swallowing, disorders of the thyroid glands.
Marma yoga techniques: same as in SH.14 and ujjayi pranayama with khechari mudra, jalandhara bandha.

SH.23

Location: On the neck, on the median line of the throat, the head is bent backward, on the middle between the Adam's apple and the lower border of the mandibular.
The marma is on the vishuddhi chakra kshetram region.
Beneficial marma for: oedema and pain of the subglosal region, hypersalivation, aphasia with stiff tongue, sudden hoarseness, difficulties of swallowing.
Marma yoga techniques: same as in SH.22.

SH.24

Location: On the front median line, in the centre of the mentolabial groove.
Beneficial marma for: swelling of the face and gums, toothache, hypersalivation, facial paralysis, trigeminal neuralgia, mental disorders.
Marma yoga techniques: same as in SH.22.

The extraordinary nadis and marmas

There are 8 extra nadis, among them, one is on the front and one is on the back central part of the body. They have their own flows of prana shakti, which flow continuously. They have their own marmas. They are regarded among main or regular nadis (though they are unpaired and in fact they are not symmetrical pairs).

The remaining 6 nadis are called extraordinary nadis and have very different names according to different authors. These nadis do not have their own marmas. Prana shakti flows through them in very exceptional or excessive cases and for that reason they are also called extraordinary nadis. In the ancient time, marmas were already numbered and placed on their corresponding nadis. These marmas came later on, after discovery of new marmas. Some extra marmas are on the regular nadis, some of them correspond to the marmas of the regular nadis, but mostly they are outside of the system of 14 regular nadis. These nadis and marmas belong to all those nadis (72.000) as mentioned in *Hatha Yoga Pradipika*.

As mentioned before, extra nadis do not have their own marmas, so they borrow marmas from the regular nadis. Eight extra nadis are not connected with internal organs. Extra nadis are used in case of excessive prana shakti in a nadi. Through extra marmas, we reduce the flood of prana shakti or accumulation of prana shakti in a particular nadi or region. So we can say that they are used for drainage in a case of pranic flood.

Chakras or pranic centres from the aspect of marma yoga

Each chakra is closely connected with nervous plexuses and their corresponding organs:

- Mooladhara chakra – coccyx and sacral plexus
- Swadhisthana chakra – sacral plexus – genito-urinary system
- Manipura chakra – solar plexus – digestive system
- Anahata chakra – cardiac plexus – circulatory system

- Vishuddhi chakra – throat plexus – respiratory system
- Ajna chakra – pituitary gland, central brain, autonomous nervous system and hormonal system
- Sahasrara chakra – cerebral cortex, entire nervous system.

There is a relationship between chakras, nerve plexuses and internal organs, which can be stimulated by yogic techniques of asanas, pranayamas, bandhas and mudras. As a result we can gain psychological changes and improved activities of the internal organs such as heart, lungs, liver, spleen and pancreas, kidneys, large and small intestines, stomach, gall bladder, urinary bladder and reproductive organs. Internal organs are closely interconnected with the function of swadhisthana, manipura and anahata chakras. Stimulation of chakras causes activation and improvement of the function of the entire sympathetic nervous system and functions of the internal organs, which are under control of the sympathetic nervous system. Yoga sadhana leads to the dynamic balance between two opposite functions of the sympathetic and parasympathetic nervous systems, due to the action on the system of the chakra. It is through the process of yogic sadhana that we reach dynamic balance or homeostasis.

Location of chakras according to marma yoga and some specific yogic techniques

- Mooladhara chakra: amatya/AM.1 and sharkaraksha/SH.1 – siddha and siddha yoni asana, moola bandha.
- Swadhisthana chakra: amatya/AM.2 and sharkaraksha/SH.2 – siddha and siddha yoni asana, moola bandha, ashwini and vajroli mudras.
- Manipura chakra: amatya/AM.3 and sharkaraksha/SH.8 – abdominal breathing, bhastrika pranayama, agnisar kriya, uddiyana bandha, tadagi mudra.
- Anahata chakra: amatya/AM.11 and sharkaraksha/SH.17 – yogic breathing, hastha baddha utthanasana, ujjayi pranayama.

- Vishuddhi chakra: amatya/AM.14 and sharkaraksha/ SH.22 – sarvangasana and halasana, jalandhara bandha, yogic breathing, ujjayi pranayama with khechari mudra.
- Ajna chakra: amatya/AM.17 – tadasana, shambhavi mudra, kapalbhati pranayama.
- Bindu visarga: amatya/ AM.19 – vipareeta karani mudra, sarvangasana and halasana.
- Sahasrara chakra: amatya/ AM.20 – sirshasana, matsy-asana, supta vajrasana, pranamasana.

According to marma yoga, the area of a definite chakra also includes marmas of the jala tattwa nadi of the urinary bladder. These marmas are on the specific level of the outflow of the sympathetic nerve from the sympathetic ganglia to the specific internal organs. Through the sympathetic nerve chakras are connected with marmas of the jala tattwa nadi of the urinary bladder and the internal organs.

It is necessary to mention that there are only three chakras which directly affect internal organs through the nadis and sympathetic nervous system. They are swadhisthana, manipura and anahata chakras.

In marma yoga, we activate chakras through inserting subtle pressure on amatya and sharkaraksha nadis. However, we also insert subtle pressure on marmas of the jala tattwa nadi of the urinary bladder, and EX.B nadi, which runs along the spine. Swadhisthana, manipura and anahata chakras are on the location of the nervous plexuses, so the sacral, lumbar and cardiac plexuses are in close connection with these three chakras.

The locations of chakras are connected with internal organs through the outflow of the sympathetic nervous system and the jala tattwa nadi of the urinary bladder and their marmas are:

Anahata chakra:

- 3. thoracic vertebra – lungs – BL.13
- 4. thoracic vertebra – pericardium – BL.14
- 5. thoracic vertebra – heart – BL.15

Manipura chakra:

- 9. thoracic vertebra – liver – BL.18
- 10. thoracic vertebra – gall bladder – BL.19
- 11. thoracic vertebra – spleen/pancreas – BL.20
- 12. thoracic vertebra – stomach – BL.21
- 1. lumbar vertebra – tridosha – BL.22

Swadhisthana chakra:

- 2. lumbar vertebra – kidneys – BL.23
- 4. lumbar vertebra – large intestine – BL.25
- 1. sacral foramen – small intestine – BL.27
- 2. sacral foramen – urinary bladder – BL.28

Chakras in relation with the system of tattwas in marma yoga

Anahata chakra: vayu/agni (vayu symbolizes the psyche and agni symbolizes life, it means soul and life). In anahata chakra dwells our soul and burns the eternal fire of our life.

Manipura chakra: agni/akasha (akasha symbolizes the consciousness and agni symbolizes life, it means consciousness and life). In manipura chakra we begin to be aware of our self-consciousness and our life force, 'we are aware that we exist and live'.

Swadhisthana chakra: jala/agni/vayu (jala symbolizes the unconscious and subconscious mind and prana of hormones, agni symbolizes life and vayu symbolizes the psyche, it means that in swadhisthana the seed of life springs up, which is not possible without psyche, a mental plan and the prana shakti of the hormones). Swadhisthana chakra purifies the body through the kidneys, urinary bladder and large intestine. The small intestine through agni burns and purifies the digested food. In this way our body becomes clean, and 'it is my place or where I exist, whatever I am or *swadhisthana*'.

Relation of chakras and qualities of prana, according to marma yoga

- Ajna chakra: quality of vyana vayu (the all-pervading prana shakti)
- Vishuddhi chakra: quality of udana vayu (the motor quality of prana shakti)
- Anahata chakra: quality of prana vayu (the chestal quality of prana shakti)
- Manipura chakra: quality of samana vayu (the nutritive and equalizing quality of prana shakti)
- Swadhisthana chakra: quality of apana vayu (the eliminatory quality of prana shakti)
- Mooladhara chakra: quality of apana vayu (the excretory quality of prana shakti)

Relation of chakras and koshas in marma yoga

- Mooladhara chakra: annamaya kosha or physical field
- Swadhisthana chakra: pranamaya kosha or pranic field
- Manipura chakra: manomaya kosha or mental field
- Anahata chakra: vijnanamaya kosha or intuitive field
- Vishuddhi chakra: anandamaya kosha or transcendental field

We have to understand chakras from the aspect of a very wide and different dimension. A chakra is not merely an energy point. Chakras have a very complex system, which still today we cannot understand totally. Stimulation of a chakra through the yogic techniques includes stimulation of a wide area and dimension of our mind, body and pranic systems, and not only stimulation of an energy point. Understanding it will enable us to understand different yogic techniques which affect different areas and dimensions of chakras or the nature of our prana shakti. Marma yoga through the chakras represents stimulation of a series of marmas and their effects on different areas through different techniques.

Conclusion

Marma yoga is a renaissance of the ancient yogic science. Satyananda Yoga was always concerned about preservation of the ancient tradition. The modern generation needs ancient wisdom and sciences to be written in a modern language and style, and the book *Marma Yoga* is such a book.

The most important purpose of the book *Marma Yoga* is to make an ancient science applicable to everybody for their everyday life.

Yoga and marma yoga work on the subtle energy body or the *pranamaya kosha*. Both yoga and marma yoga are great systems in themselves. The book informs us about the entire subtle energy system, its subtle anatomy, physiology, patho-physiology, how to improve the condition and flow of energy through the energy channels or *nadis*, how to improve and create appropriate conditions of energy, of the energy centres or *chakras* and energy points or *marmas*, and how to reach equilibrium or the homeostasis condition.

To make all these applicable for everyday life is the subject of the book *Marma Yoga* so that it is useful to everybody. We should not think about yoga only as an ancient science of philosophy, self-realization or meditation meant only for some wise people. It is a very practical gift from our ancestors to the entire humanity, to attain a better quality of life through the practical use of ancient wisdom. We have to be aware of that those wise people made an entire

highly scientific system, but easily approachable practical for everybody.

While we practise yoga asanas we usually think about the physical body, some of us think about chakras, but do we think about the condition of our energy body or flow of energy? Chakras are parts of the energy body. They have a high influence on the energy system and because of it they can influence our subtle mental and physical bodies. To become aware of it is the main and practical purpose of the book *Marma Yoga*.

Dear reader,
I hope that you had a pleasant journey through the book of *Marma Yoga*. To reap all benefits from marma yoga, I would like to emphasize some of the most important points:

- First of all, my advice is that while we are practising yogic techniques, we should not think about it as if we were doing something or having to do something as a labour and spending some of our time. In place of such pattern and attitude of mind, we should replace the thinking patterns and attitude, saying, 'Now we will communicate and keep company with ourselves and with our energy system'. It is an important new approach of thinking towards yogic sadhana. It is why we call yogic practices a yoga sadhana or subtle practices of yoga. In this way you will enjoy the yogic practices more than ever. Do not forget that while you are in touch with your energy system and influencing it, the physical and mental benefits will occur spontaneously. You do not have to do anything specially and separately. So start to think of yogic sadhana in this way.
- The yogic posture. To achieve the benefits of the marma yoga, the yogic postures should be performed in a perfect correct manner and without any improvisation. We should remember that through the hatha yogic techniques (asanas, pranayamas, bandhas and mudras) we assert the subtle pressure on marmas and chakras, which makes changes in the condition of the prana

shakti. This is the most important point which has a vital value. If we improvise the yogic techniques, there will be no pressure on the appropriate marmas or chakras which we would like to reach according to our needs and expectation. It can happen that we assert pressure on some other marmas, upa chakras and chakras and thereby the beneficial result will not occur instead we could have some unexpected condition and experiences. So start to perform the yogic techniques in a perfect correct manner.

- Concentration. While we perform marma yoga sadhana we should concentrate our mind on the region of our body and try to feel the flow of prana shakti through the nadis, marmas, upa chakras and chakras of that specific region. So concentrate on the pranic body and flows, try to feel them and perform them as an active meditation and not merely as physical exercises.
- Take your time to feel the condition and flow of prana shakti. After each marma yoga technique you should take rest for a while and try to feel your pranic body and the benefits of the technique.
- All these points are functioning and active even while we are in a static asana or mudra. Do not forget that you are inserting a subtle pressure on marmas or chakras even when you are in a static asana.
- Awareness of the tattwas. Through the pressure on marmas and chakras we influence our system of pancha tattwas, and to be aware of this is also very valuable. Even while we are practising yoga nidra the same process happens. We concentrate our mental energy, the *chitta shakti*, on one specific area or part of our body and that mental energy is the subject which is now asserting the subtle pressure. While performing yoga nidra, we start from the thumb of the upper limb. Through each of the five fingers flows the specific nadi, and through the nadi flows the specific energy of the specific tattwa. While we concentrate on the thumb and index fingers of the hand, we in fact concentrate on the energy of vayu tattwa which flows

through the nadis of the thumb and index fingers and they are ida and pingala qualities of the prana shakti. In this way we activate the harmonized energy of the vayu tattwa which is the leading force of all tattwas. Then we concentrate on the middle, ring and small fingers which means on the energy of the agni tattwa. They are ida and pingala qualities of the prana shakti which flows through the nadis of these three fingers. The harmonized agni tattwa is the energy of our life. So in this way, in the very beginning of our yoga nidra we activate the vayu or our psyche energy and agni or our energy of life. Together they form our life force. We continue with the big toe of the lower limb and activate the energy flow of the nadis which are flowing through the big toe of the foot and ida qualities of the pranic nature of the akasha, jala and prithvi tattwas. Then we continue with concentration on the other toes and activate the pranic flow of the nadis through which flow the harmonized energies of akasha, jala and prithvi and pingala qualities of their pranic nature.

- The awareness of the energies of pancha tattwas. It means that yoga nidra is a process of energizing and harmonizing the entire mind, body and energy systems. Awareness of the fingers and different parts of the body means awareness of the energy flow through nadis and tattwas. The physical awareness of the body and body parts in the process of yoga nidra alters the energizing influence of the body and body parts. In this way we regenerate and revitalize our entire system.
- In yoga nidra we insert a subtle pressure of our chitta shakti and harmonize and energize our mind, body and energy systems. A very similar process happens during the practice of mudras and meditations.

At the end I would like to emphasize that it is necessary that together with the book of *Marma Yoga* we use the book *Asana Pranayama Mudra Bandha*, by Swami Satyananda Saraswati and respect all instructions given in the book.

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Glossary

agni – element of fire
akasha – element of ether
anguli – fingers (used for measurment in acupuncture or acupressure therapy)
chitta shakti – mental energy
guna – subtle quality of energy
ida nadi – physical parallel of parasympathetic nerve chain
ida shakti – quality of energy which is physical parallel of parasympathetic system
jala/apas – element of water
jnanendriyas – sensual organs of knowledge
karmendriyas – organs of action
pancha mahabhootas – five gross elements
pingala nadi – phisical parallel of sympathetic nerve chain
pingala shakti – quality of energy which is physical parallel of sympathetic system
prakriti – pure cosmic energy
prana shakti – vital energy
prithivi – element of earth
purusha – pure cosmic cinsciousness
srotas – body channels which are connected with the subtle channel system of meridians through the vital energy flows and with the channels (nervs) through which flows the mental energy
vayu – element of air

nadis – meridians
agni tattwa (secondary) nadi of the 3 dosha (3D) – triple warmer meridian of secondary fire element
agni tattwa nadi of the heart (HT) – heart meridian of fire element
agni tattwa nadi of the small intestine (SI) – small intestine meridian of fire element
agni tattwa(secondary) nadi of the pericardium (PC) – pericardium meridian of secondary fire element
akasha tattwa nadi of the gall bladder (GB) – the gall bladder meridian of ether element
akasha tattwa nadi of the liver (LR) – liver meridian of ether element
amatya nadi (AM) – central back meridian or governor meridian (GOV)
jala/apas nadi of the kidney (KI) – kidney meridian of water element
jala/apas nadi of the urinary bladder (BL) – urinary bladder meridian of water element
prithvi nadi of the spleen and pancreas (SP) – spleen and pancreas meridian of earth element
vayu tattwa nadi of the large intestine (LI) – large intestine meridian of air element
vayu tattwa nadi of the lungs (LU) – lung meridian of air element
sharkaraksha nadi (SH) – central front meridian or conception meridian (CON)
marmas – acupuncture points
adhara marmas – source acupunture points
amba marmas – mother acupuncture points
dhatu marmas – influent acupuncture points
dur marmas – distal or remote acupuncture points
kaala marmas – horary acupuncture points
maathaa chetavaani marmas – front alarm acupuncture points
pith chetavaani marmas – back alarm acupuncture points
sangam marmas – confluent acupuncture points

santana marmas – child acupuncture points
setu marmas – connecting acupuncture points
tattwa marmas – acupuncture points of five elements



Swami Vishwashakti Saraswati (Manjula Hiti) graduated at the Belgrade School of Medicine, former Yugoslavia. Later she graduated in health management system at the Faculty of Organization Science, University of Ljubljana, Slovenia. She studied bio-informatics at the Centre of Multidisciplinary Study, Belgrade, former Yugoslavia. She also studied ayurveda, traditional Chinese medicine, acupuncture, tui-na massage and homeopathy.

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Swami Vishwashakti was initiated into poorna sannyasa by Swami Niranjanananda Saraswati in 1996. She is an acharya of the Satyananda Yoga tradition in Slovenia and is leading Tara Yoga Center in Ljubljana, Slovenia. She travels throughout Europe and teaches the synergy of ancient and modern science. Today Swami Vishwashakti spends her time practising her integral healing system, travelling and teaching Satyananda Yoga, ayurveda and marma therapy in Slovenia and throughout Europe and continues her research work on yoga and marma therapy.



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Swami Omkarmurti translated many books of Yoga Publications Trust into Slovenian, and was one of the founding membres of the European Yoga Fellowship.

Swami Omkarmurti was fully dedicated to the mission of his guru, Swami Niranjanananda Saraswati, who took care of him and helped him in the most critical moments in his life. Swami Omkarmurti passed away peacefully in 2020, the year the *Marma Yoga* books were published.



Marma yoga is based on the wisdom of the subtle psycho-physiology of yoga and ayurveda. It reveals to us our own nature, the nature of Mother Prakriti, Mother Earth, and helps us understand how and why our own nature is functioning and constantly changing.

Marma Yoga Book 1 introduces the topic of marma yoga in detail, explaining the correlation between koshas, tattwas, gunas, nadis, chakras and marma points. Illustrations and clear diagrams make this vast science accessible to the aspirant who will discover its relevance to health, general wellbeing and happiness in life.



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