

A BRIEF COMMENTARY ON MARMA SHARIR

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ABSTRACT

Ayurveda is a living science that believes in treating the mind, body, and spirit to achieve total health, and this ancient wisdom is mirrored in the unique idea and composition of Marma Sharir. Marma is not just anatomical markers, but also locations where the Tridosha, in its subtle forms Prana, Ojasa (soma), and Tejas, may be found (Agni). They also have three Gunas: Sattva, Raja, and Tamas (Manas contents) as well as the soul or life force (Bhutatma). Sushruta Samhita and Siddha, respectively, include detailed descriptions of Marma and Marma Chikitsa. The Prana (vital energy) present in Marmas may be directed to eliminate blockages (even in distant locations) and promote energy flow, resulting in a state of healthy body, mind, and spirit, through various ways of Marma stimulation.

KEYWORDS: Marma, Marma Sharir, Marma Sthana, Marmaghat,

Prana.

INTRODUCTION

Marma point is defined as anatomical site where muscles, veins, ligaments, bones and joints meet together. Ayurveda is a living science that believes in treating the mind, body, and spirit to achieve total health. Marma Chikitsa is the art of manipulating or stimulating Marma points for the treatment of ailments, and it is the human body's natural ability to cure itself through these points. Marma is a branch of Vedic science. Naturally, it has affected all other sciences mentioned in the Veda (400BC), such as Ayurveda, Yoga, Martial Arts, and the Sidha medical system. The first mention of Marma or Drapi, which is some form of body Armor or corselet to guard the body against the onslaught of enemy weapons, can be found in

the Rig Veda. The phrase Kavacha, corselet, or breastplate for protection is also mentioned in the Atharva Veda.

There are 107 Marmas (vital spots) in total i.e.

1. Each limb - 11,
2. Trunk - 26 (3 in the belly, 9 in the thorax, 14 in the back),
3. Head and Neck area - 37.

They are also the places where not just Tridosha, but also their subtle forms Prana, Ojus, and Tejas, as well as Sattva, Raja, and Tama, may be found. Marma, according to Vagbhata, is the meeting point of Mamsa, Asthi, Sira, Snayu, Damni, and Sandhi, as well as the location of Prana. However, it is also believed that Marma can be made up of any or all of the aforementioned elements.

LAKSHANAS OF MARMA

1. Marma (fatal spots) are confluence of muscles, veins, ligaments, bones and joints. Prana (vital life force) especially resides in these locations; hence if the Marmas are injured, they produce their respective effect.
2. Any injury to marma points may lead to death
3. That part of the body is Marma, where, on giving extreme (extraordinary) spandan (vibration) or on pressing, there is extraordinary pain.
4. In case of affliction in any marma point, there is more pain (excruciating type) than any other part of the body, because of the specific attachment of chetana (consciousness) to these spots.
5. Marmas are seats of life (jeevasthana) and meeting point of many important structures (sandhisthana).

CLASSIFICATION OF MARMA

Classification of Marmas according to their Location in different Regions of the Body

1. Upper limbs - 22
2. Lower limbs - 22
3. Abdomen and chest - 12
4. Back - 14
5. Supraclavicular region (neck and head) - 37

Classification of Marmas according to Anatomical Types

1. Mamsa (Muscle)	-	11
2. Asthi (Bone)	-	8
3. Snayu (Ligament)	-	27
4. Sira (Vessel)	-	41
5. Sandhi (Joint)	-	20
6. Dhamani (Artery)	-	9

Classification of Marmas according to Size

The Size of Marma varies from ardha-anguli (half finger) to hatheli (palm) or mushti (fist).

Out of 107 marmas-

1. Half finger size	-	56
2. One finger size	-	12
3. Two finger size	-	6
4. Three finger size	-	4
5. One palm or one fist size	-	29

Classification of Marmas according to Prognosis

1. Sadhya Pranhara	-	19
2. Kalantar Pranhara	-	33
3. Vishalyagha	-	3
4. Vaikalyakara	-	44
5. Rujakara	-	8

MARMAGHAT AND ITS COMMON SYMPTOMS

Injury to the Marma points, i.e. Marmaghata, can lead to severe pain, loss of sensation, loss of function, disability, and death. A significant portion of Shalya Tantra (science of surgery) deals with the knowledge of the fatal spots (marmas), because any injury to these fatal spots leads to sudden death, and if anyone survives due to the efficiency of the physician, the occurrence of deformities is almost a certainty.

Common Symptoms

1. Bhrama (Giddiness)
2. Pralapa (Delirium)
3. Patana (Fainting)

4. Pramoha (Delusion)
5. Vicheshtana (Loss of activity of the body parts)
6. Sanlayana (Semi- consciousness)
7. Ushnataa (Increase of body temperature)
8. Srastaangataa (weakness of body parts)
9. Murchha (Fainting)
10. Urdhwavata (Increased expiration)
11. Vatastivra ruja (Severe pain caused by Vata)
12. Mansadokabham rudhira cha gachchheta (Flowing out blood resembling meat washed fluid)
13. Sarvendriyaarthoparamastathaiva (Cessation of activity of all sense organs) are the common symptoms when all the five vital spots (mansa, sira, snayu, asthi, sandhi) are injured.

Symptoms Caused by Marmaghat of Trimarma

Hriday

Kasa (cough), shwasa (breathlessness), balakshya (debility), kanthashosh (dryness of throat), traction of kloma, mukhatalushosha (dryness of mucous membrane of oral cavity), jihwa nirgaman (protraction of tongue), different types of psychotic disorders like apasmara (epilepsy), unmada (insanity), pralapa (delirium), chittanasha (emptiness of mind), etc.

Shira

Manyastambha (neck stiffness), ardita (facial paralysis), chakshurvibhrama (rolling of eye balls), moha (mental confusion), uddveshtana (cramps), cheshtanasha (loss of movement), cough, shwasa (breathlessness), hanugraha (locked jaw), mooka (muteness), gadgadatva (stammering), akshinimilan (drooping of eyelids - ptosis), gandaspadana (quivering of cheeks), jrambha (yawning), lalashrava (salivation), swarahani (loss of voice), deformation of face, etc.

Basti

Apanavayu-mutra-varchanigraha (retention of flatus, urine and faeces), vankshana -mehana-vasti shoala (pain in groin, penis and urinary bladder), kundala, udavarta, gulma, vatashthila, upastambha (stiffness), nabhikukshigudashronigraha (spasm in navel, lower abdomen, anus and hip region), etc.

MARMAGHAT SAMPRAPTI

When marmas get injured → all the four kind of siras (vatavaha, pittavaha, kaphavaha, raktavaha)- residing in the marmas and give nutrition to all body, get injured → that is why large quantity of blood flows out → Dhatu kshya (depletion of dhatus) occurs → Vata get aggravated along with pitta dosha (aggravated Vata covers all four kinds of siras) → Causes severe pain, thirst, dizziness, delirium, sweating, weakness, loss of consciousness → Severe injury causes either deformity or death.

MANAGEMENT PROTOCOL OF MARMAGHAT

1. Lakshanika chikitsa (symptomatic treatment) according to marma viddha lakshanas.
2. Vata vyadhi chikitsa.
3. Judicial selection of Shashti upakrama, for vranopachara.

CONCLUSION

The science of Marma is one of Ayurveda's unique notions that has been thoroughly developed via careful study. These are unique and crucial superficial spots that may be found throughout the body. Marmas are very important vital places, that are the 'seats of life' (Prana - the vital life force). Marmas are key locations and Prana centres. They can be used to diagnose and cure illness, or they can be utilized to promote overall health and lifespan. Marma's primary components are "Agni Soma Vayu". Anatomical knowledge was stressed in Ayurveda as part of diagnosis and treatment. Surgical operations need careful evaluation of anatomical perspectives; any misunderstanding of the anatomical framework may result in medical treatment failure. All Ayurvedic remedies, from basic self-treatments to complicated clinical procedures, rely on Marmas. They are one of the most important aspects of Ayurvedic philosophy and practice.

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