

A Review of the *Marmas* (vital points) and their Clinical Importance

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Abstract

It is well known that Ayurveda is the science of life. It has peculiar part like *Marmas* which shows similar importance as ayurveda as well as now a days also in modern surgery. *Marmas* are said to be half part of surgery (*Shalya-vishyardh*) by AcharyaSushruta.*Marmas* are the vital points in our body that possesses *Mansh* (muscle), *Shira* (vessels), *Snayu* (ligaments, tendons and connective tissue), *Asthi* (bony tissue) and *Sandhi* (joints) combinly. *Marmas* are the places where the aliveness (*prana*) is present naturally and specially according to acharyasushruta.Sushruta belongs to the group of surgery predominantly (*shalyasampraday*). when surgery is performed, Marma points have to be saved, that's why Marma is described in detail by the father of surgery AcharyaSushruta. Characteristics of injury on *marma* points (*MarmaViddhalakshana*) are also described in detail by acharyasushruta along with the exact location of *Marma* points.Up to what extent *Marmas* are spreads (*Parinam*), that area of body should be avoided for the surgery. Similarly according to time period of death (*parinam* of marma injury), *marmas* are classified by Sushruta so that it can be distinguished that most intensity of injury (*viddha*) on aliveness (*Prana*) are cause of sudden death (*Sadhya-pranhar*).*Marmachikitsa* is a new concept in Ayurveda where *Marma* points are gently pressed to cure the localized or generalize pain like acupuncture. As *marmas* are the "Doorways" into the body's inner pathways for consciousness and energy healing process.

Keywords

Marma, Shalya-vishyardh, Prana, Marma –viddha



Greentree Group

Received 23/09/16 Accepted 25/10/16 Published 10/01/17

INTRODUCTION

Ayurveda is the science of well-being as well as the Curing system for the diseased person. *Marmas* are the basics of Ayurveda where five elements are compulsory to present eg. *Mansa* (muscles), *sira* (vessels), *snayu* (ligaments), *asthi* (bones), *sandhi* (joints). *Marmas* are said to be special seat of aliveness (*pranas*). According to ayurveda *pranas* are twelve in number eg. *vata*, *pitta*, *kapha*, *satva*, *raja*, *tama*, five senses and *atma* (soul). *Prana* means the energy which sustains the life or keeps the life. The animating factor in term of *prana* is present in the subtle Element of living body. *Marmas* subject is the peculiarity of *Acharya Sushruta*, being a surgeon *sushrut* described in details of *marmas* and the symptoms of injury to the *marmas*. Total no of *marmas* in our body are 107 which are classified into different types. classification of *marmas* is done according to their position, their structure (*rachana*), according to their result of injury (*parinam*), according to their extension (*pariman*). most vital points come in the category of sudden death (*sadhyapranaharamarma*) due to injury eg. *hridaya*. *marmas* are said to be the half part of the surgery (*salyavishyarth*)¹ because without the

knowledge of the *marmas* a surgeon can't perform safe surgery. *Acharyasushrut* said if after the injury, patient can be save but deformity (*vikalatvamasansyam hi*)² will be sure to the injured part of the body.

Acharyavagabhatta also described to the *marmas* but some differences can be seen from the *sushrutaeg*. *Dhamani marma*³.

Marmas are the chetnasthan where the life or energy is find. three *mahamarmas* - *sira*, *hridya* and *vasti* are the main *chetanasthan* as they are associated with the *srotsas* of our body. Any injury or infection to these three can cause of severe disease or even sudden death. In yoga practice that actively considers the use of *marmas* is the practice of *pratyahara*.

MATERIALS

The *MarmaSharir* is the peculiarity of *Sushrutasharirasthan* where *Acharya* has described 107 *Marmas*. For the study, Anatomical explanation of the *Marmas* and their clinical importance, it is necessary to identify the anatomical structures regarding the *Marma* point. Cadaveric dissection and the knowledge of modern anatomy also require defining the exact *Marma* said by the ancient text. For the clinical point of view it is necessary to define how the

Marma points works to treat the disease by acupressure or acupuncture or the message. In this study I will try to do appropriate correlation between the *Marma* points and anatomical structures present at the site.

DISCUSSION

As it is said about the *marmas* that they are having, *mans* (muscle) , *sira* (vessels) , *snayu*(ligaments) , *asthi* (bones) ,*sandhi* (joints) and *prana* (aliveness).according to the dominance presence of one of them, it is known by the structure name .

Acharyasushrut has consider *marmas* as the *pranasthanas* (*seet of prana*)⁴.If any injury occurs at the marma point it may be cause of sudden death, delayed death or deformity may be there. As we know that sushrut belongs to the *shalyasampraday* (surgery) so for avoidance to the *marma* places during surgery performed,*marma* was described in detail. Location and the size of *marma* places is also important because it fix the expansion of the *marma* place.

Places for the *marma* points are located those show some anatomical structure and symptoms of injury to the *marma* place is also mentioned in *sushrutsamhita* .the structure to be identified by the help of “*vidd lakshana*”⁵” describe by *acharyasushruta*.

Marma therapy is the most used now a days for the revitalization of the *marmaplaces* by acupressure or acupuncture⁶.

CONCLUSION

Marma points are the vital part of our body so one should try to save them by all means .they are also important to the surgery point of view because it is necessary to save the *marma* place during performing surgery. *Marma* points are the *seet of prana* (liveness), so an anatomical view in our body every point having flesh (*mansa*) ,vessels(*sira*) tendons or ligaments(*snayu*) bones (*asthi*) joints (*sandhi*) but the places where the *marmaplaces* are indicated having special structure one of these ,which may cause of sudden death or may harmful if injured.

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