ABSTRACT:
Acharya Sushrut is called “Father of Surgery” as his contribution towards the Sharir and Surgery is commendable. Marma sharir is one of the best unique concepts given by Ayurveda to the world of medicine. Marma are defined as the seats of Prana or Life; and are meeting points of Mamsa, Sira, Snayu, Asthi and Sandhi. All the Acharyas are enumerated the 107 Marma points in their Samhitas but detail description and classification is given by Acharya Sushrut in the section Sharir Sthana. Sushruta mentioned Marma knowledge is half knowledge of shalya. It indicates the importance of Marma knowledge to good surgeon. It also clears need of detail and comprehensive knowledge about every Marma for every physician and surgeon.

As the Marma concept is very important for our day to day life or day to day activities, it is necessary to study it in detail for the beneficiary of our life.

Detail Ayurvedic review of literature regarding the Marma concept is studied. Classification of Marma with detail study of Marma from the Samhita Granthas espicialy Sushrut Samhita are carried out & arranged in systemic manner.

Discussion is done on Sushruta's concept of Marma. Conclusions are drawn with the help of entire study.

KEY WORDS: Marma, Ayurved, Marma sharir

INTRODUCTION:
The word ‘Ayurveda’ is made up of two terms, such as, ‘Ayu’ and ‘Veda’. The term ‘Ayu’ means ‘life’ where as ‘Veda’ means ‘Science or Knowledge’. Thus the meaning of Ayurveda is “Science of Life”. Ayurveda is the oldest healing science, originated more than 5000 years ago, and is often called the “Mother of all Healings”; and is regarded as the upaveda of Atharva Veda.

Among the many unique concepts of Ayurveda, Marma is one of the best concept explained in detail by Acharya Sushrut, is the earliest or first reference which explains the surgical or applied anatomy. Acharya Charak and Vagbhat, also enumerated Marma sharir, but detail explanation is found in Sushrut Samhita with 107 Marma sthana, and there classification according to structure and effect of trauma. Injuries on these vital points can cause one or more deformity, severe pain, loss of function, gradual death or even almost immediate death. Knowledge of these vital points helps the surgeon while conducting surgery, without harming these points or area of the body.

Marmas are the seats of Prana or Chetana or Life; and are the meeting points of five elements like Mamsa, Sira, Snayu, Asthi and Sandhi. Out of 107 Marmas, Trauma is one of the main sources of mortality and morbidity in India. Marma Vidnyan may be taken as synonym for Traumatology. The Marma abhhigat, in ancient time were commonly caused by stabs with sword, arrow, spear etc. and these are low velocity weapons. But in this modern era, they are replaced by gunshot pallets, club, iron bar, stone, ball, fist, knife, chopper, axe, sports injuries, accidents etc.

Marma Chikitsa is an important aspect of Ayurvedic treatment with the help of Panchkarma and application of proper pressure on these vital points.
Common disease like headache, body ache, cervical spondilitis, lumber spondilitis, pain in the joints, frozen shoulder, paralysis etc. can be treated successfully with the help of Marma chikitsa. Marma-point massage is used in southern India by masters of Kalari, an ancient martial art, for the treatment. Now a day, Ayurvedic practitioners also used these points to stimulate healing in areas that corresponded to injuries.

The knowledge of Marma constitute half of the knowledge of Shalya, as stated by Acharya Sushrut, makes it clear that, detail and comprehensive knowledge about every Marma is must for a physician and surgeon to excel in the field of medicine and surgery.

Looking into the importance of the Marma, in day to day life for every person and physician, which is almost an untouched area of study, With the help of this work, knowledge regarding Marma will be obtained, which is need of today’s lifestyle. This work will definitely helpful for the scholars and physicians of the Ayurveda.

Aims and Objectives

- To study the concept of Marma explained by Ayurveda especially by Acharya Sushrut with its full perspective.
- To understand the importance of Marma concept in clinical practice.

MATERIAL AND METHODS

The data for this work is collected from the Samhitas especially from the Sushrut Samhita, the text books of some respected authors, scientific research journals and internet. The obtained data is arranged in a systemic manner.

Review of Literature

(Vyutpatti) –

The term Marma is etymologically derived from Sanskrit root word ‘ Mri’ which represents the sense of vital part of the body.

Definitions of the Marma

Injuries to Marmas are likely to result fatal.
I. Classification of Marma according to Rachana or Structure or Body organs involved and their number –

**Marma (fatal spots) are one hundred seven in number; these are of five kinds such as Mamsa Marma, Sira Marma, Snayu Marma, Asthi Marma and Sandhi Marma. There are no other kinds of Marma apart from these of Mamsa, Sira, Snayu, Asthi and Sandhi, since no such different kind of Marma is found.**

The term Marma is defined as that spot which when injured, kill the person. This is a broad general definition. All such Marma do not cause death, some cause deformities and severe pain. These are classified on the basis of the structure predominant in that area such as Mamsa, Sira, Snayu, Asthi and Sandhi. The statement ’that apart from these no other kinds of Marma is found’ is intended to discard the view of some other who include Sroto Marma also, which is untenable because Srotas are present within the Dhatu only.

**Mamsa Marma** are Eleven in number, **Sira Marma** are Fortyone, **Snayu Marma** are Twenty seven, **Asthi Marma** are Eight and **Sandhi Marma** are Twenty; thus one hundred & seven all together.

More details of all these Marma are available as follows –

**1. Mamsa Marma** –

**तत्र तलह्रदयेन्रबिथतगुदथतनरोिहतािन माांसममाािि स्नायुममाािि अिथिममाािि बलित, यस्माऽोप्लथलय।** (सु.शा.६/१२)⁰⁶

According to Sushrut, Mamsa Marma are 11 in number these are – Talhridaya(4), Indrabasti, (4) Guda (1) and Stanaroht (2).

**2. Sira Marma** –

**नीलाध्मनीमात्तत्कायूक्तकापायस्यपत्तीनृणमस्तमुनापलापस्त** मःहदवनाभिवार् सनिधिक्षुतोलीहितालोकेयः. सिरामाममपण। (सु.शा.६/१२)⁰⁸

Sira Marma are– Nila-dhamani(4), Matruka(8), Shringgata(4), Apana(2), Sthapani(1), Phana(2), Stanamula(2), Apalapa(2), Apasthambha(2), Hridaya(1), Nabhif(1), ParshwaSandhi(2), Brihati(2), Lohitaksha(4) and Urvi(4) are 41 Sira Marma.

**3. Snayu Marma** –

**आपीविर्भषकाधर्कुण्यथतिरोथतिसन्धिमामविरोणियोल्या:**

**आयुममम।** (सु.शा.६/१२)⁰⁹

Acharya Sushrut explained 27 Snayu Marma.– Aani(4), Vitarap(2), Kakshadhara(2), Kucha(4), Kurchashira(4), Basti(1), Kshipra(4), Amsa(2), Vidhura(2) and Utkshepa(2).

**4. Asthi Marma** –

**कडीकत्रणितिस्मांसलकाधिकाष्ठात्जु अर्थमममण।** (सु.शा.६/१२)¹⁰

According to Acharya Sushrut – KatikataraNa(2), Nittamb(2), Amsaphalaka(2) and Shankha(2) are Asthi Marma.

**5. Sandhi Marma** –

**जानुकुएक्षिरामण्डौमण्डनप्रकडाभिवास्तु अस्थिमममण।** (सु.शा.६/१२)¹¹

Acharya Sushrut explained – Janu(2), Kurpar(2), Simanta(2), Adhipati(1), Gulpha(2), Manibandha(2), Kukundara(2), Avarta(2) and Krukatika(2) total 20 as Sandhi Marma.

II. Classification of Marma according to Shadanga or Sites & Location and their number –

**तपण्रामात्तकसों सक्षिद भलित, एतेनतस्विक बाहु च आपाखाति, उदरोरसौर्वदाादश** (3)and **थर्द्धशश्च स्त्रियां प्रत्यूथव समविश्र।** (सु.शा.६/१२)¹²

Out of these 107 Marma, Eleven(11) are present in one leg, the same number in other leg and the two Arms thus there are 44 Shakhagat Marma ; there are Twelve(12) in Udara (3) and Ura(9) i.e. Abdomen and Chest; Fourteen(14) in the Prushthapradesh i.e. Back and Thirty Seven(37) in Urdhwa-jatrugata pradesha i.e. Neck and above it.
More details of these Marmas are as follows –

1. Shakhagata Marma –

There are 22 Marma in Adho-shakha. These are – Kshipra(2), Talahridaya(2), Kurcha(2), Kurchashira(2), Gulpha(2), Indrabasti(2), Janu(2), Aani(2), Urvi(2), Lohitaksha(2) and Vitapa(2). Similar number should be taken in other Shakha i.e. Urdhwa shakha these are-

2. Urdhwa Shakhagata Marma –

There are 12 Marma present in the Abdomen and Chest these are – Guda(1), Basti(1), Nabhi(1), Hridaya(1), Stanamula(2), Stanarohit(2), Apalapa(2) and Apasthambha(2).

3. Udara-Urvas Marma –

There are total 19 Marma in Urdhwa-shakha and Pradesha Marma are – Kshipra(2), Talahridaya(2), Kurcha(2), Kurchashira(2), Manibandha(2), Indrabasti(2), Kurpara(2), Aani(2), Urvi(2), Lohitaksha(2) and Kakshadhar(2).

4. Prushtagata Marma –

There are 37 Marma present in Urdhwa-jatruagata pradesha i.e. above Shoulder. These are – four Dhamani, eight Matruka, two Kukundara, two Vidhura, two Phana, two Apana, two Avarta, two Utkshepa, two Shanshka, one Sthapani, five Simanta, four Shringataka and one Adhipati.

This is the classification of Marma according to Shadanga i.e. Site of Location.

Classification of Marma according to Parinama or Consequences of trauma over the Marma area and their number –

These Marma are of Five types, such as – Sadya Pranahara (causing death quickly), Kalantara Pranahara (causing death after some time), ViShalyaghna (causing death after removal of foreign body), Vaikalyakara (causing deformity), and Rujakara (causing severe pain).

Sadya Pranahara Marma are Nineteen in number, Kalantara Pranahara are Thirty Three, ViShalyaghna are Three, Vaikalyakara are Fourty Four and Rujakara are Eight in number.

After identifying various types of Marma based on their prognosis, Acharya Sushrut has made further observations that, what are the exact anatomical sites where if trauma occurs, what will be the final result.

Thus result based list of these Marma is given below –

1. Sadya Pranahara Marma –

2. Kalantara Pranahara Marma –
3. ViShalyaghna Marma –

These eight are Rujakara, two Manibandha and four Kurchashira (causes severe pain).

4. Vaikalyakara Marma –

Two Gulpha, two Manibandha and four Kurchashira – these eight are Rujakara Marma (causes severe pain).

5. Rujakara Marma –

Two Gulpha, two Manibandha and four Kurchashira – these eight are Rujakara Marma (causes severe pain).

Nature of Marma ( Marma Swabhava ) –

Two Gulpha, two Manibandha and four Kurchashira – these eight are Rujakara Marma (causes severe pain).

Parinama Kala (Time of Effect) –

Sadyaprana Marma when injured, kill the person within seven days; Kalantar Pranahara Marma kill within a fortnight or a month, even among there injury to Kshipra Marma sometime kills the person quickly; ViShalyagyna and Vaikalyakara Marma sometime causes even death when these are greatly injured.

Marma and their Bhauktik Constitution and Consequences -
Different Opinion on Marma –

केचिराह्मासार्थीनां पञ्चानामिप समस्यायात्
मार्मासःप्राणहरामाः उपकराप्राणहरामाः वा
कलान्तरप्राणहरामाः, विद्यिनां
पञ्चप्राणहरामाः, विद्यिनां
बैलक्यप्राणहरामाः,
एकस्मिणेव रुजाकराणीति।

(मण्डः ७/२ ४)²⁶

Some scholars say – presence of all the five components such as Mamsa, Sira, Snayu, Asthi and Sandhi, greatly increased and intimately mixed together is found in Sadyapranahara Marma; presence of any one less (i.e. with four components only) or of less quantity is found in Kalantar pranahara Marma; presence of any two less (i.e. with three components only) is found in Vishalayagyna Marma; presence of less by three (i.e. with two components only) is found in Vaikalyakara Marma; and presence of any one less (i.e. with four components only) is found in Sadyapranahara Marma.

is not so, because even when Asthi Marma are injured there will be flow of blood.

Acharya Sushrut refuses the opinion of others, who give different number of components in different kinds of Marma and substantiate his opinion that all five components i.e. Mamsa, Sira, Snayu, Asthi, Sandhi are present in all varieties of Marma.

Consequences of Trauma nearby Marma –

नर्त श्चःप्राणहरामाः विचित्रः कालान्तरेण मार्यति,
कलान्तरप्राणहरामाः विचित्रःैैैैैैैैैैैै.

(मण्डः ६/२ ९)²⁷

Sadyapranahara Marma if injured at their nearby area causes death after sometime like Kalantar Pranahara Marma; Kalantar Pranahara Marma if injured at their nearby area produces deformed like Vaikalyakara Marma; Vishalayagyna Marma when injured in their nearby area also gives rise to deformities; Vaikalyakara Marma when injured at their nearby area, harms the body after some time and also produces pain; Rujakara Marma when injured at their nearby area rise to severe pain.

Classification of Marma on the basis of Measurement or Size or Area or Pramana or Parivistara and their number -

1. Ek Angula Pramana Marma –

उर्वि च वर्णिते च सक्रणपावें एकांगुलाप्रमाणेऽति.................।

(मण्डः ६/३ ८)²⁸

Urvi(4), Kurchashira(4), Vitapa(2) and Kakshadhara (2) – each are one Angula in extent.

Total 12 Marma are of Ekangula praman.

2. Dway Angula Pramana Marma –

..........................सप्तनूप्तमूलम्।

(मण्डः ६/३ ८)²⁹

Stanamula(2), Manibandha(2) and Gulpha(2) these six Marma are two Angula in extent.

3. Tray Angula Pramana Marma –

.......................स्त्रीयेव जाने सपूर्व सह कुपरराश्याम्।

(मण्डः ६/३ ८)³⁰

Total four Marma in which Janu(2) and Kurpara (2) are each three Angula in Pramana.
4. Swapanitala Pramana Marma (ChaturAngula Pramana) –

ह्रद्यांकुडोपक्षगुडामध्ये बफत्त रूप वन वाने दन यानी च चे।
तानि स्वार्णिक्षितकुडितसत्मितानि।।

(इश्ल्लरतीका)

Hridaya(1), Basti(1), Kucha(4), Guda(1), Nabhi(1), Nila(2), Manya(2), Matraka(8), Simanta(5) and Shringataka (4) – all these 29 Marma are of the size of one’s own folded palm.

Acharya Dalhan explained – Swapanitala means ChaturAngula Pramana.

5. Ardh Angula Pramana Marma –

शेषाण्यवेदिका परिभवस्ते चुपासु चुपरात्मकम्।
(सु.शा.६/४५) ३२

All the remaining 56 Marma are ArdhAngula Pramana. In which Kshipra(4), Talahriddleya(04), Tndabasti(4) Aani(4), Lohitaksha(4), Stanarohit(2), Apalapa(02), Apastambha(02), Kukundara(02), Nitamba(02), ParshwaSandhi(02), Bruhati(02), Amsalapa(02), Amsa(02), Krukatika(02), Vidhura(02), Phana(02), Apanga(02), Avarta(02), Utkshepa(02), Shankha(02), Shapani(01) and Adhipati(01) are included.

This is the classification of Marma.

Acharya Sushrut explained Dwadashaprapana in Sharir sthana –

अभिन्न: सोमो वायु: सत्वं रजस्तम: पञ्चेन्धिया भूतात्मेतत प्रािा: ।
(सु.शा.४) ३३

Agni, Soma, Vayu; Sava, Rajas, Tamas; Panchendriya i.e. Sparshendriya, Rasanendriya, Ghranendriya, Shrotrendriya & Chakshurendriya and Bhutama are the 12 Pranas.

Above explained structures are the seats of the Prana and out of these many structures are explained as Marmas.

Importance of Knowledge of Marmas –

ममाणि अर्तंतिधियार्मुदाहरित्व यम्माः ममां हता न भवमि संघः।
जीविति तत्र यदि बुधुण्येन केलित्त ते प्राप्त्विति विकल्यकुलमांस्यां हि।
(सु.शा.६/३४) ३४

Marmas are considered as the half of the Surgery subject as any injury to Marmas can prove to be fatal so if patient is promptly treated by a skilled doctor even though the patient will suffer from excessive pain.

सफीकर्जैसराफ्राफिक: कलापा जीविति श्रवणित(न)हृतदेहे।
दीर्घेात्मिक्ष्युपण्यकरै: यें यान ममपतिणाविष्या: प्रहारः।
(सु.शा.६/४३) ३५

Acharya also state that, person encountering injury leading to damage to its Head, Viscera, or leading to losing his limb or even trauma to whole body may survive if the Marmas of the body escapes the injury.

ममापिततानु न कृतिविव्यो योज्ज्वाद्यो बाविण्यो बो।
प्रयोण ममंथमिताइतुलदु वैकृत्याच्यायत्यथा विश्वले।
ममंण्यविन्यासां ते विकारा मूच्छान मूर्ध्वावात्सर रुजो वातस्त ताथता।
येषाां न ममापितता विविष्या: नारायणां नारायणां।
(सु.शा.६/५) ३५, ५४

Any trauma to Marma will surely produce pain or can cause death and if any disease occurs involving the Marma and will always difficult to treat.

General Signs and Symptoms of Marma Abhighata –

अनि: प्रमो अपिन्यो विचेष्टं सल्ल्योन्यो च।
अन्नानालिका मूर्खर्ममूर्खवितास्तव रजो वातकृत्ता तास्तव:।
मांसोदिय शिष्ठां रुजिरं च गच्छति सर्वनिश्चिप्रमत्तम:।
दशाक्ष्यंकर्मिणि धिः शेषैं सामात्यों ममसु तिष्ठमुच्छम्।
(सु.शा.३५/३५) ३७

These are –

1. Rujya (pain and abnormal throbbing pulsation, tremor, movement)
2. Dehaprasupti (loss of sensation)
3. Dehaguruta (heaviness of body)
4. Sammoha (delusion)
5. Sheeta kamita (desire to cold)
6. Sveda (perspiration)
7. Mueccha (syncope)
8. Vami (vomiting)
9. Shwasa (dyspnoea)
10. Person rolls in bed with severe pain
11. Feeling of emptiness
12. Giddiness
13. Restlessness
14. Body organ drops because of debility
15. Burning sensation in heart
16. Injured person cannot stay in any posture for long time.

Comparison of Marma with Shalya tantra:

Acharya Sushruta has explained that detailed knowledge of Marma vidnyan is equal to half knowledge of Shalyatantra i.e. Surgery, since person injured at Marma Sthan die quickly. If anyone survived by the efficiency of Vaidya he or she is sure to suffer deformities.

Explaining the importance of Marma Sthan Acharya also stated that those whose internal organs are punctured or injured, skull bones broken to pieces, other parts of the body cut by sharp weapons, legs shoulders feet and hands are cut off completely; do not die if the Marma Sthan are not injured by many kinds of assault.

The day to day life is very fast and furious, which causes so many injuries due to RTA, sports and may be during daily activities, which leads to severe pain, injuries, deformity or even death. To avoid these situations, we must know the Marma Sthan of our bodies, so that we can take proper care to protect them from external injuries. Marma points are also helpful for surgeons during any surgical procedures, by avoiding injuries to Marma Sthan and as well as to the adjacent area of Marma.

Marma is not only structural parts of the body but also a part of applied anatomy; we can say that it is physio anatomical concept described by Ayurveda. Marma is explained as anatomical points where five principle structures Mansa, Sira, Snayu, Asthi and Sandhi are collectively present. It is the seat of Prana or Chetana, which gives its vitality.

Marma is also a part of surface anatomy where we get information regarding the internal structures and pathological conditions of our body due to trauma. With the help of site of particular Marma and its region we can understand the internal structure and severity of trauma on that point. This knowledge is very much important to any surgeon, for avoiding the Marma area during surgery, because injury to Marma causes deformity or death.

Thus the knowledge of Marma can be considered as the first and comprehensive explanation of the applied aspects of surgery, applied anatomy and surface anatomy.

CONCLUSION

1. After a close observation, we can say that, the knowledge regarding Marma Vidnyan was very well known since Vedic Era (5000BC). Later on the progression of knowledge, Marma vidnyan is explained in detail in Samhita Granthas especially Sushrut Samhita, Ashtang Sangraha and Ashtand Hridaya in sharir sthana.

2. Marma Chikitsa is an important aspect of Ayurvedic treatment with the help of Panchkarma and application of proper pressure on these vital points. Common disease like headache, body ache, cervical spondilitis, lumber spondilitis, pain in the joints, frozen shoulder, paralysis etc. can be treated successfully with the help of Marma chikitsa. Marma-point massage is used in southern India by masters of Kalari, an ancient martial art, for the treatment. Now a day, Ayurvedic practioners also used these points to stimulate healing in areas that corresponded to injuries.

3. Various Ayurvedic Samhitas have defined Marma as, juncture place of Mansa, Sira, Snayu, Asthi and Sandhi; is the seat of Prana or Chetana as well as seat of Tridosha and Trigunas. Therefore any trauma on these Marmas can cause death.

4. Trauma is one of the main sources of mortality and morbidity in India. Marma Vidnyan may be taken as synonym for Traumatology. The Marma abhighat, in ancient time were commonly caused by stabs with sword, arrow, spear etc. and these are low velocity weapons. But in this modern era, they are replaced by gunshot pallets, club, iron bar, stone, ball, knife, chopper, axe, sports injuries, accidents etc.

5. Symptoms produced after aaghat on Marma are traumatic complications, such as, shock, tetanus, cellulitis, functional deformity, coma if not treated properly may leads to death.
6. So the study of Marma shari\textit{\textprime} is very much important to surgeons, who are dealing with surgical procedures and removal of foreign bodies or shalya from the body. They have to manage their surgical procedure with taking proper precautions of Marma otherwise it should go in complications like deformity (vaikalya) or even death.

7. The knowledge of Marma constitute half of the knowledge of Shalya, as stated by Acharya Sushrut, makes it clear that, detail and comprehensive knowledge about every Marma is must for surgeon to excel in the field of surgery.

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