iJRASET
International Journal For Research in Applied Science and Engineering Technology



INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Volume: 11 **Issue:** XII **Month of publication:** December 2023

DOI: https://doi.org/10.22214/ijraset.2023.57564

www.ijraset.com

Call: 08813907089 | E-mail ID: ijraset@gmail.com

International Journal for Research in Applied Science & Engineering Technology (IJRASET)
ISSN: 2321-9653; IC Value: 45.98; SJ Impact Factor: 7.538
Volume 11 Issue XII Dec 2023- Available at www.ijraset.com

A Review Article on the Definition and Properties of Marma

Dr. Sanju[1], Prof. Mahendra Sharma[2], Dr.Shyoram Sharma[3]
[1]M.D. Scholar , [2]Professor and H.O.D.,[3]Associate Professor, P.G. Department of Rachana Sharir, DSRRAU, Jodhpur

Abstract: Marma is a highly significant issue in the vast field of Ayurvedic knowledge. According to Prana, the essential life principle, marma points are the "seats of life." Should any of these places sustain damage, it may cause death, excruciating pain, incapacity, loss of function, or loss of feeling. Thus, the old writings have sternly ordered that damage to these important sites be avoided, and that appropriate precautions be taken in this respect even during surgical procedures. . However, new studies suggest that stimulating the Marma points that are close by can assist reduce pain or inflammation at any Marma point. With positive outcomes, this Marma Therapy has been utilized to treat a variety of mental and physical illnesses. The current study was carried out to conduct a thorough examination of the Science of Marma because of the significance of Marma Science as indicated in scriptures, its relevance to surgeries, and the positive results of Marma Therapy in recent time.
Keywords: Ayurveda, Marma Science, Marma Therapy, Marma Classification, Marmaghata.

I. INTRODUCTION

Marma is one of the most significant subjects in the enormous body of Ayurvedic knowledge. According to Sushruta Samhita ShariraSthana 6/16, a marma point is an anatomical location where muscles, veins, ligaments, bones, and joints converge. There are 107 marmas in the human body, according to Acharya Sushruta (Sushruta Samhita ShariraSthana 6/3). As stated by Ashtanga Hridaya ShariraSthana (4/2) they are the "seats of life," or the essential life force known as Prana. Serious pain, incapacity, loss of function, loss of feeling, or even death could result from any damage to these areas. It is known as "Shalya Vishayetha," or "half of the entire science of surgery," because of its significance in the field of surgery (Sushruta Samhita ShariraSthana 6/35). As per Acharya Susruta, Marma

II. DERIVATION OF THE WORD 'MARMA'

The origin of word 'Marma' can be traced in various texts as follows:

A. Amarakosha

explains that the word marma is derived from the sanskrit term 'mri- manin' or 'mri- pranatyage'. It means that which causes death or death like miseries.

B. Shabdakalpadruma

Mentions that the word marma is derived from 'mri' dhatu. Its meaning is explained as sandhisthanam (i.e. joining point of various structures) or jeevasthanam (seats of life).

III. CLASSIFICATION OF MARMA

1) *According to their Location:* Shakhagat (44), Madhya Shareergat (26), Urdhvajatrugata (37)
2) *According to Composition: (Predominance of tissue present)* – Mamsa (muscle)- 11, Sira (vessels)- 41, Snayu (Ligaments)-27, Asthi (Bones)-8, Sandhi (Joints)-20
3) *According to Effect of Trauma:* Sadhya pranahara (19), Kalantar pranahara (33), Vaikalyakara (44), Vishalyaghna (3), Rujakara (8).

* The Nature/Signs of Marma, or Lakshanas

a) Per Acharya Sushruta's account

Joints, muscles, veins, ligaments, and bones come together to form marma, or deadly patches. Given that prana, or vital life force, is concentrated in these areas, injuries to the Marmas will have the appropriate consequence.

©IJRASET: All Rights are Reserved

b) From Acharya Dalhana's perspective

Killing is possible from any damage to marma points.

c) In Akarya Vagabhatta's words

It is the Marma region of the body, which produces incredible agony when pressed or given severe (extraordinary) spandan (vibration).

d) From Acharya Charaka's perspective

Because chetana, or consciousness, is specifically attached to these areas, marma points produce more pain—particularly severe pain—than any other portion of the body when they are afflicted.

e) In accordance with Acharya Sharangadhara

Ancient sages have told us that the Marma spots on the body are essentially the birthplaces of life. Prana is specifically located in the Marma regions.

f) Acharya Bhava Prakash

Marma claims that spots are particular locations of prana, or the essential life force.

g) In accordance with Raj Nighantu

Marmas are the meeting places of numerous significant constructions (sandhisthana) and the seats of life (jeevasthana).

The significance and liveliness of Marma points are demonstrated by each of the aforementioned lakshanas. Any harm, illness, or injury to Marma will result in death or suffering comparable to death.

The Character Of Fatal Spots (Marma Qualities Or Connection To Pancha Mahabhutas)

Due to the Agneya nature of Sadyah Pranaharamarma, which is characterized by fire-like attributes, injuries to these marma soon result in death for the victim (Sushruta Sharira 6/16). Less than seven days is the lethal time span of Sadyah Pranaharamarma (Sushruta Sharira 6/23). Nineteen are the number of these marma (Sushruta Sharira 6/8). A minor delay in death occurs if an injury happens at the border or in the vicinity of the place of Sadyah Pranaharamarma; this effect is comparable to that of Kalantar Pranaharamarma (Sushruta Sharira 6/22).

Because of their dual nature as fire and water, Kalantar Pranaharamarma are known as Saumyagneya. This means that while an injury to these marma causes rapid death, the soma (water) is cold and stable, delaying the occurrence of death (Sushruta Shahira 6/16). Sushruta Sharietra 6/23 states that the deadly time period for Kalantar Pranaharamarma is fifteen days to one month.

Thirty-three of these are known (Sushruta Sharira 6/8).Damage along the boundary or in the vicinity of Kalantar Pranaharamarma results in deformity; that is, the outcome is comparable to that of Vaikalyakaramarma (Sushruta Sharira 6/22).Vishalyaghnamarma means "having qualities of air" (Vayavya). If a shalya (foreign body) injures these marma, then due to their Vayavya nature, the person remains alive as long as the air inside the body is blocked by the mass of the shalya (foreign body), but as soon as the foreign body is removed, the air that was previously in the fatal spot emerges, causing the person to die. But if the shalya is not withdrawn after the damage.

Vaikalyakaramarma are Saumya, meaning in the nature of the moon or water. These aid in the sustenance of life because of Soma guna's steadiness and cool attribute (Sushruta Sharira 6/16). In rare cases, vaikalyakaramarma can even result in death if the victim has severe injuries (Sushruta Sharira 6/23). According to Sushruta Sharira (6/8), there are forty-four of these. When injury happens at the boundary or in the vicinity of Vaikalyakaramarma, it eventually damages the body and causes pain; in other words, the outcome is comparable to Rujakaramarma (Sushruta Sharira 6/22).

Rujakaramarma predominantly have the properties of fire and air, both of which produce pain (Sushruta Sharira 6/16). Although Agni is diminished because of trauma, yet Vayu causes constant pain at the affected part. These are eight in number (Sushruta Sharira 6/8). If an injury occurs at the border or nearby area of the location of Rujakaramarma, it causes severe pain (Sushruta Sharira 6/22).

©IJRASET: All Rights are Reserved | SJ Impact Factor 7.538 | ISRA Journal Impact Factor 7.894 |

Marmabhighatalakshan

S.NO.	Shakha Marma	Location of Marma	Marmabhighat Lakshan
1	Kshipra	AngustaAnguliMadhaya	AakashepaenMaranam
2	Talhridya	MadyamaangulimAnupurvaenaTalasaya Madyae	RujabhiMarnam
3	Kurcha	KshiprasayoparistatUbhayatah	Bhramana, Vaepanae
4	Kurchasira	GulphaSandhaeraadhaUbhyatah	Ruja, Shofa
5	Gulfa (Manibandha Upper Limb)	PaadjangyoSandhanae	Ruja, Stabda Padata, Khanjata
6	Inderavasti	Janga Madhyae	Shonit KshyaeMaranam
7	Janu (Kurpar)	JangourvuSandhanae	Khanjata
8	Aani	JaanunurdavamubyatTrayangulam	Shophabhivridhi, Stabdha Sakthi
9	Urvi	Urumadhyae	ShonitkshyataSakthishosh
10	Lohitaksha	UrvyourdavamadhovankshanSandhaerMoolae	LohikshyanPakshaghata
11	Vitap (Kakshadhar)	VankashanaVrishanyorAntarae	Shandaya, Alpasukarata

S.NO.	Udarar-Ura Marma	Location of Marma	Marmabhighatlakshan
1	Guda	Vatavarchonirsnam, SthulantraPratibadham	Sadyomarnam
2	Vasti	AlpamansashonitoAbhyantartahKatyamMutrashayo	Sadyomarnam
3	Nabhi	Pakvaamashayormadhyae Shira Prabhava	Sadyomarnam
4	Hridya	Stanyormadhyam, SatvarajatamaAdhisthanam	Sadyamamarnam
5	Stanamool (2)	StanyoradastadDwayangulamUbayatah a	KaphapuranKostataya Kasa SwasabhyamMriyatae
6	Stana Rohit(2)	StanachuchakayorurdhavamDwayangulamUbayatah	Lohitapuranakostaya Kasa SwasabhyamMriyatae
7	Aplap (2)	Ansakutyo Adastad PasharvoUpari Bhag	RaktaenpuyabhavamMarnam
8	Apstambha (2)	Urso Ubhya, Nadyo Vatavahae	VatapurankostayaKasaswasabyamMarnam

IV. CONCLUSION

The basic components of the Science of Marma were examined in this article, including the number of marmas, where they are found, the structures they involve, their correlation with Panchamahabhutas, classification, and a thorough explanation of marmaghata, also known as viddhalakshanas (the effect of trauma), as provided in texts written during Samhita kala. It has also been highlighted how anatomy and contemporary science are related. It is noted that the Marmas range in size from hatheli (palm) to ardha-anguli (half finger). Different Marmas have diverse symptoms when hurt, ranging from pain to sudden death.

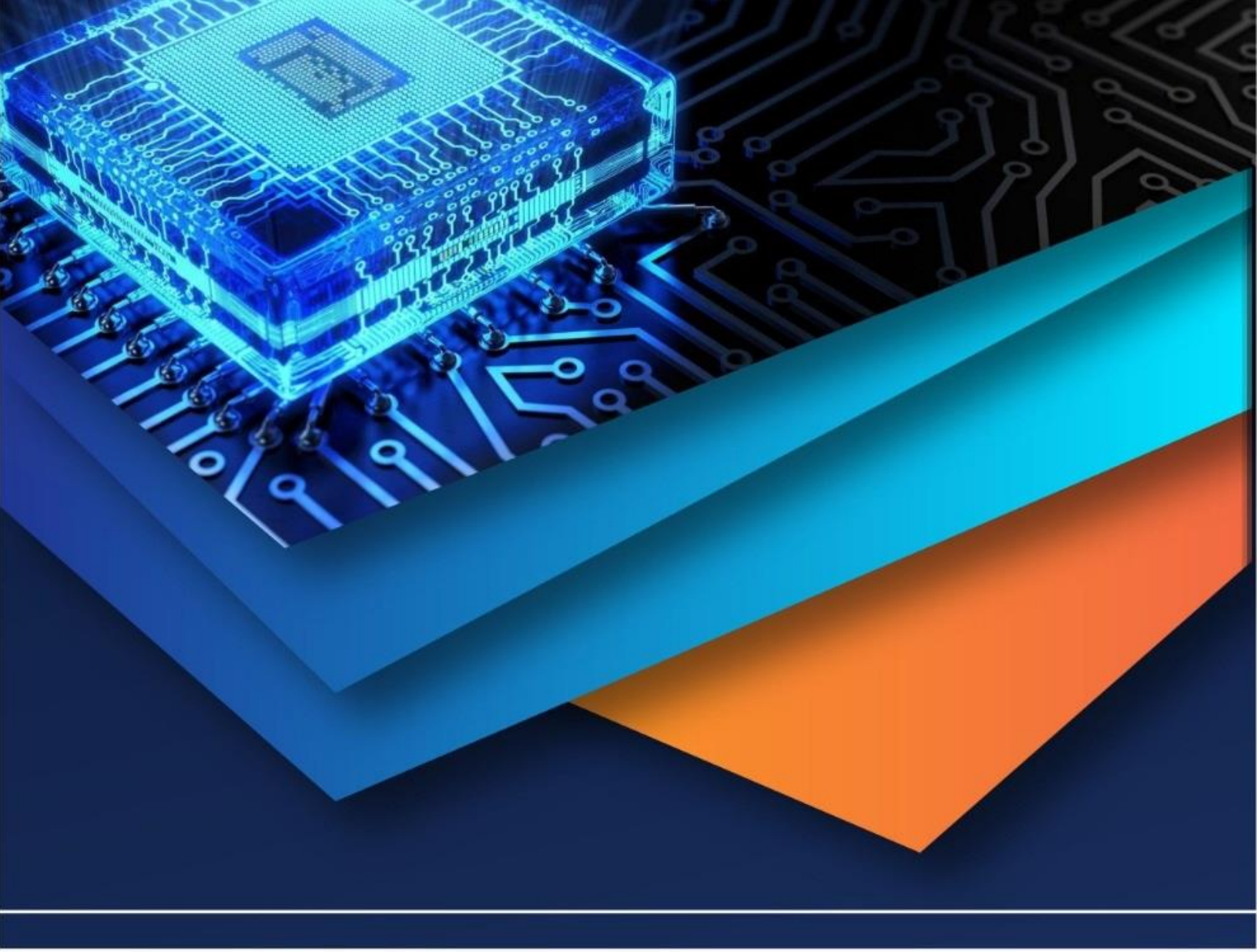
©IJRASET: All Rights are Reserved | SJ Impact Factor 7.538 | ISRA Journal Impact Factor 7.894 |

In the scriptures, many approaches to treating Marmabhighata have also been proposed in such a scenario. As a result, comprehensive information regarding Marmas's attributes is accessible.

REFERENCES

[1] Lele A, Ranade S, Frawley D. Secrets of marma - the lost secrets of ayurveda. Delhi, India: Chaukhamba Sanskrit Pratishthan; 2005. 23. Srivastava VK, Srivastava A. Hand book on marma and panchakarma therapy. Varanasi, Uttar Pradesh, India: Chaukhambha Orientalia, 2019.
[2] Pathak AK. Anatomy of marma. (Editor) Awasthi HH. Varanasi, Uttar Pradesh, India: Chaukhambha Orientalia, 2014.
[3] Mishra JN. Marma and its management. Varanasi, Uttar Pradesh, India: Chaukhambha Orientalia, 2016.
[4] Govindan SV. Massage therapy for diseases of vital areas (marma treatment). New Delhi, India: Abhinav Publications, 2005.
[5] Banjare H. Marma - eka adhyayana, acupressure chikitsapaddhatikevisheshashandarbha me. Dissertation for the degree of Ayurveda Vachaspati (M.D. - Ayurveda) in Rachana Sharira. Raipur, Chhattisgarh, India: Pt. Ravishankar Shukla University, 2009.

©IJRASET: All Rights are Reserved | SJ Impact Factor 7.538 | ISRA Journal Impact Factor 7.894 |



10.22214/IJRASET

45.98

IMPACT FACTOR: 7.129

IMPACT FACTOR: 7.429

INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Call : 08813907089 (24*7 Support on Whatsapp)