

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

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Abstract

As it is well known thing 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 Acharya Sushruta.

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 acharya sushruta.

Sushruta belongs to the group of surgery predominantly (*shalya sampraday*). When surgery is performed, *Marma* points have to be saved, that's why *Marma* is described in detail by the father of surgery Acharya Sushruta. Characteristics of injury on *marma* points (*Marma Viddha lakshana*) are also described in detail by acharya sushruta 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*).

Marma chikitsa 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



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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 (sadhya pranahara marma) due to injury eg. hridaya . marmas are said to be the half part of the surgery (salya vishyarth)¹ because without

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

Acharya vagabhatta also described to the marmas but some differences can be seen from the sushruta eg. Dhamani marma³.

Marmas are the chetna sthan where the life or energy is find .three maha marmas - sira ,hridya and vasti are the main chetana sthan as the 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 Marma Sharir is the peculiarity of Sushruta sharir sthan 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 .

Acharya sushrut has consider marmas as the prana sthanas (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 shalya sampraday (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 sushrut samhita .the

structure to be identified by the help of “vidd lakshana⁵” describe by acharya sushruta.

Marma therapy is the most used now a day for the revitalization of the marma places 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 marma places are indicated having special structure one of these ,which may cause of sudden death or may harmful if injured.

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