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A Literary Review of *Marma* w.s.r to Surgical Approach

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ABSTRACT

Ayurveda is a science of *Aayu*, which helps the human being to live long. It is a part of *Atharvaveda*. It originated around 2000 years ago, and its usefulness is still of great use in diseases present in the present era. *Ayurveda* gives knowledge about the formation of human body, the normal anatomy and physiology of the human body and its diseases, and also about old age and its diseases. In different *Samhitas* of *Ayurveda* *Acharya* describe the *Rachana sharir* in a specific *Sthan* known as *Sharir Sthan*. In *Sharir Sthan Acharya's* gives the description of *Marma*, which is called as vital point's i.e 107 in number. *Marmas* are the points of important present in the human body where *Prana* of an individual exists, that's why it also called as vital point. This points are comprised of five important anatomical structure i.e. *Mansa*, *Sira*, *Snayu*, *Asthi* and *Sandhi*. *Marma* points are also the sites where not only the *Tridoshas* are present but their subtle forms *Prana*, *Ojas(Soma)* & *Tejas(Agni)* are also present. Therefore this are specific area on the body which has relation between *Pranic* channels to various internal organ.

According to *Acharya Dalhan*, *Marma* is defined as '*Maryanti iti Marmani*,' which means if the *Marma* point gets injured it leads to death. *Acharya Sushruta* classified these *Marma* into 5 types on the basis of effect occur after injury happens on these points i.e. *Sadhya Pranahara Marma* 'injury to this leads to instant death', *Kalatankara Pranahara Marma* 'injury to this can be fatal within two weeks', *Vishalyaghna Marma* 'prove fatal as soon as the foreign body of weapon is taken out from the site, *Vaikalyakara Marma* results into deformity & *Rujakara Marma* leads to severe and constant pain. Necessarily, proper treatment must be provided as soon as possible. During treatment or any surgical procedure, if the surgeon is not aware of these important vital points, then the patient may suffer loss of function or may develop permanent deformity or even death. So, the surgeon must know the important anatomy and significance of these vital points, which gives them fame and respect in society and helps protect patients.

Key Words 'Marma', *Sadhya Pranahara*, *Kalatankara Pranahara*, *Vishalyaghna marma*, *Vaikalyakara marma*, *Rujakara marma*

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INTRODUCTION

Ayurved is a science which helps to 'DEV' in *Devloka*. After that it conveys by various *Acharyas* to the *mrtuloka*, where this *Ayurveda*

science protects the body, enhance the lives and prevents the onset of diseases. When translated, it means "knowledge of life." It helps individuals maintain their physical, mental, and social well-

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being. *Ayurveda* not only focuses on preventive aspects but also aims to cure diseases and sustain a healthy society. There are many principles in *Ayurveda* that help maintain both happiness and health. One of the most important concepts—both anatomically and physiologically—is the study of *Marmas*. *Marmas* are described in detail in classical *Ayurvedic* texts such as the *Sushruta Samhita* and *Ashtanga Hridaya*, where they are categorized and explained thoroughly.

Marmas are vital points located at the junction of *Mansa* (muscles), *Sira*(vessels), *Snayu*(ligaments), *Asthi*(bones) and *Sandhi*(joints). *Marma* points are also the sites where not only the *Tridoshas* are present but their subtle

forms *Prana*, *Ojas*(*soma*) & *Tejas*(*agni*) are resides with *Sattava*,*Rajas* and *Tamas*.They are also the sites where injury may lead to pain, deformity, disability, or even death (known as *Marmaabhigata*). According to *Sushruta*, *Marmas* are the crucial sites of the body that must be protected from any type of injury.

Throughout history, many examples highlight the importance of protecting *Marma* points. Warriors were trained to guard these vital areas of the body, and various safety suits were developed specifically to protect this points. Even today, surgeons must have a thorough understanding of *Marma* locations to prevent damage, ensure healing, and preserve proper functioning of the individual.

Based on the severity of injury and its outcome, *Acharya Sushruta* classifies *Marmas*, into five

category i.e. *Sadyapranahara Marma*, *Kalantara-pranahara Marma*, *Vishalyaghna Marma* etc which refers to those vital points where injury leads to instant death or can lead to death within a day. *Acharya Dalhan* also describe importance of *Marma* as '*Maryanti iti Marmani*,' which means if the *Marma* point gets injured it leads to death. *Acharya Arundatta* also elaborate *Marma* are points where injury can leads into *Maran* or *Maranasadrishya Dukh*.

Classification of *MARMA*-

Acharya Sushrut classifies these 107 *Marmas* into five groups:

1, *Parinam bheda*, 2 *praman bheda*, 3 *rachana bheda*, 4 *shadanga bheda*, 5 *sankhaya bheda*.

According to this classification, the *Acharya* organized these vital points based on *Parinam bheda* (the type and severity of injury and the resulting effect on the body).i.e *Sadyapranahara Marma*, *Kalantara-pranahara Marma*, *Vishalyaghna Marma*, *Vaikalyakara Marma* and *Rujakara Marma*

1. *Sadyapranahara Marma* are 19 in number and Injury to these *Marmas* can cause death within 24 hours. These are the most dangerous *Marmas*, and trauma to these points results in instant or very rapid fatality due to its *Aagney* nature.

2. *Kalantara-pranahara Marma* are 33 in number and *Soumya Aagney* in nature, on injury can prove fatal within 1–2 weeks or in one month. The damage occurs slowly, and symptoms worsen gradually over time.

3. *Vishalyaghna Marma* are 3 in number are of *Vayav* in nature. In these *Marmas*, death

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occurs after removing the foreign body or weapon. As long as the object remains inside, the person may survive, but once it is removed, the vital function collapses leading to death.

4. *Vaikalyakara Marma* are 44 in number and are of *Soumya* nature. Injury to these points' results in deformity or permanent loss of function. Although not usually fatal, the damage causes long-term disability.

5. *Rujakara Marma* are 8 in number and *Aagney* and *Vayva* in nature. Injury to these *Marmas* causes severe and constant pain.

Acharya Sushruta further explains that the effect of injury depends on the presence of vital structures at the *Marma* site i.e *Mansa*, *Sira*, *Snayu*, *Asthi* and *Sandhi*. All five structural components at a *Marma* may exist in equal proportion, forming *Sadyapranahara marmas*.

If any one component is reduced, the *Marma* becomes *Kalantara-pranahara*. If two components are absent or diminished, the *Marma* becomes *Vishalyaghna*, and so on. *Acharya Sushruta* prohibited the surgical procedure such as *Kshar*, *Agni* and *Shashtra karma* on *Marma*. *Acharya* explain *Marma Sharir* as '*SHALYA VISHAYARDHA*'. In *Shlaya Tantra* there are two types of *Shalya* are mentioned one is *Nija* and other is *Agantuj*. *Shalya Chikitsak* must treat these conditions with extra care. And if injury is on *Marma* point or in its nearby, treatment or surgery should be carried with extra precaution.

DISCUSSION

According to *Acharya Marma* is constituted by confluence of *Mansa* (muscle), *Sira*(vessels), *Snayu*(tendon and ligament), *Asthi*(bone) and *Sandhi*(joint). Where *Pran* of an individual resides. The presence of this five important anatomical or living surgical tissue underlying the *Marma* points makes it of more importance for surgeons.

Discussion on *Sadyapranahara Marmas*-

As describe this *Marma* point predominant of *Aagney Guna* and on decreasing of *Aagney Guna* in the body of human being causes disturbance in all the metabolic activity of body due to which many diseases takes place inside the body. Every chemical reaction in the body occurs through the support of *Agni*. If the metabolic fire stops, the nourishment of tissues cannot take place The cause of death due to injury on this *Marma* may be *Murchha*(syncope), *Stabdhata*(shock) or *Sanyas* (coma). In respect of the anatomical structure especially where the predominant tissue is *Mansa*, *Sira*, *Snayu*, *Asthi*, or *Sandhi* present on this type of *Marma* site, especially injury to the blood vessels causes excessive loss of blood takes place which leads to death of a person.

Thus, injury to any vital *Marma*, especially those governed by *Prana* or *Agni*, can instantly lead to the death of a person.

Discussion on *Kalantara-pranahara Marmas*

Kalantara-pranahara Marmas belong to the *Somya-Agni* category of *Marmas*. To maintain metabolism inside the human body, *Agni*

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(metabolic fire) and *Soumaya Guna* plays a very important role. If this *Agni* and *Soumya* component within the *Marma* is affected, the two *Gunas* that protect and support the *Marma* are destroyed. This leads to a gradual loss of this two *Guna* and thereby results in slow degeneration of tissues.

Thus, injury to these *Marmas* often causes death after some time, due to continuous loss of blood or long-term infection in the body delayed but progressive weakening of vital structures due to this variety of delayed effects, ancient scholars noted that injury to such *Marmas* may not cause immediate death, but eventually may become fatal.

Therefore, the importance of surgical knowledge involving blood vessels, muscles, and bones is emphasized, because injury to these areas can lead to consequences like myositis, tetanus, hemorrhage anemia and bone marrow dysfunction which have been clearly described by *Acharya Sushrut*.

Discussion on *Vishalyaghna Marmas*

Vishalyaghna Marmas are of *Vayav Guna*, here *Pran Vayu* resides, which governs the movement of *Prana* (life force) by reaching all parts of the body. If a foreign body (*Shalya*) remains lodged in this *Marma* point, the *Prana Vayu* is still able to move through the body. However, if the *Shalya* is removed forcefully, *Prana* escapes rapidly, which leads to death at the same time, as the *Prāṇa* of that *Marma* moves out of the body completely. If the *Shalya* naturally separates on its own—due to pus formation or tissue

breakdown—this condition may not immediately cause death. But artificial or forceful removal of the foreign object leads to sudden collapse of vital energy (*Prana*), causing death. This *Marma* site has bony anatomy which helps in hemostat during trauma. In cases where there is a clear trauma or foreign body injury, immediate removal may produce severe hemorrhagic shock and death. However, delayed surgical intervention gives an opportunity to stabilize the injured vessels and helps in the careful removal of the foreign body, which saves the life.

Discussion on *Vaikalyakara Marma*

Vaikalyakara Marma are of *Soumya Guna*. Its *Sthira* and *Shaitya Guna* stabilize the *Prana* but on injury it causes *Vikalata*(deformity).the anatomical structure present over here cause deformity of that region. *Marma* present on abdomen and chest region are more fatal as compare to the extremity *Marma* due to behavior of vessels present there. Vessels in extremity may contract or auto hemostat but in abdomen and chest region due to their specific anatomy or muscle involved are less supportive .on fracture of *Asthi* (bone) or *Sandhi*(joint) causes weakness or dislocation. Injury on *Snayu* causes sprain and injury on *Mansa* (muscle) cause contracture or adhesion. So surgeon during surgical procedure taking care of this structure to avoid any deformity of body parts.

Discussion on *Rujakar Marma*

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Rujakar Marma predominant of *Aagney* or *Vayva Guna*. Both this *Guna* causes *Ruja*(pain) in the body parts due to injury or trauma. On this *Marma* site *Snayu* and *Mansa* are dominating structure present here. This structure on injury cause constant or severe pain. Anatomy of this *Marma* site may or may not be change but there may be change in its physiology which affects its normal functioning.

CONCLUSION

On the basis of discussion of different types of the *Marma*. The scholar concluded-

On the basis of injury or trauma to the particular *Marma* (vital point) causes death or symptoms due to injury in the anatomical structure present on the *Marma* site i.e *Mansa*, *Sira*, *Snayu*, *Asthi* and *Sandhi*.

1.

adyapranahara Marma causes sudden death due to decreasing in *Aagney Guna* by excessive blood loss on this region and due to injury on muscle, bone, tendon and joint.

2.

alantara-pranahara Marma cause delayed death due to presence of less than five important anatomical structure and due to its *Soumya Guna* which reduced the fatal effect of *Agni Guna*. Due to continuous loss of blood or long-term infection in the body delayed but progressive weakening of vital structures cause death after some time.

3.

ishalyaghna Marma cause death on sudden

removal or foreign body due to sudden loss of *Prana Vayu* from the injury site, but if the foreign body remove by itself it may give opportunity to save oneself.

4.

aikalyakara Marma cause *Vikalata* due to injury on *Mansa*, *Snayu*, *Asthi* or *Sandhi*. Which deform the shape of this anatomical structure over *Marma* site.

5.

ujakara Marma cause pain due to *Vayu* and *Agney Guna*. Anatomically this *Marma* site are predominately has *Snayu* and *Mansa* which cause constant or severe pain on injury due to sprain or strain.

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