

Marmas Vital Points of Our Body

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ABSTRACT

Acharya Sushrut says- One who intend to acquire define knowledge of surgery should study the anatomy practically by dissecting the cadaver properly. The concept of marma forms the part of Shrir and it is not much developed in Modern Science. The marma sthanas are specified, so as not to have interference with a surgeon's knife hence considered as the surgical points. In the modern surgery, they have not described the marmas. But the surgical surface markings, they are careful to avoid the nerves, artery and veins etc. which are vital points. Marma are the vital points when afflicted can cause death and need utmost care while performing surgical procedures. Marmas are the vital points of our body they possesses Mans (muscle), Sira (vessels), Snayu (ligaments, tendons and connective tissue), Asthi (bony tissue) and Sandhi (joints) combinly. Marmas are the places where the prana (aliveness) is present naturally and specially according to acharya sushruta. Marma chikitsa is a new concept in Ayurveda. Marma points are gently pressed to cure the localized pain such as pressed in acupuncture. Marmas can be called body's inner pathways for consciousness and energy healing process.

Keywords Marma, Prana, Shalya Tantra

INTRODUCTION

Marma are the vital points when afflicted can cause death and need utmost care while performing surgical procedures. The details of marma are present not only in our scriptures but also in Vedas, Upanishads, Itihaasa and Puranaas. Apart from our Samhitas, Roman and greek mythology mention warriors who guarded their cardinal points in the body with metal shields. Marma is defined as anatomical site where five structures i.e. Mamsa, Sira, Snayu, Asthi and Sandhi meet together. Acharya Vagbhata says about marma those sites which are painful on application of pressure and shows abnormal pulsation should be called as Marma points. Almost all our ancient sages have mentioned about the Marma- Sharir. There are many quotations in various ancient Ayurvedic texts regarding 107 Marmas (Vital points) in our body. If we keenly observe the references, it is seen that Acharya Sushruta has given emphasis on surgical point of view. He has clearly mentioned that marma are the structures that should be preserved during surgery to save life of person.

There are various ancient Ayurvedic texts written by many Acharyas. One of those Acharyas is Acharya Sushruta – called as Father of Sharir. It is said that “shareera Sushruto Shreshthaha” and main thing is whatever explanation is there Sharir sthana of Sushruta Samhita is very much similar to modern anatomy. The methods of dead body preservation and dissection also resemble to that explained by modern science. There are 107 marma present in our body. Out of them 11-11 marma presents in each extremities, 3 in koshta(Abdomen), 9 in uro(Thorax), 14 in prishta(Back), 37 in jatru(Above Neck).

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 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.

Acharya Charaka tells about Trimarma i.e. Shir, Hriday and Basti. These three marmas are most important part of our body. Along with that Acharya tells the 107 number of marmas present in our body in the 26th chapter of Chikitsa Sthan. In the chapter no-6 of Sharir Sthan Sushruta has described the detailed description of marmas. That is how many marmas are present in our body, what are their types, Sthan of marmas and viddha lakshanas of marmas etc. In Ashtang Sangrah

chapter no-7 of Sharir Sthan marmas are described. And in Ashtang Hriday marmas are explained in 4th chapter of sharir sthan. Both the above Samhitas described 107 marmas present in our body

DISCUSSION

Showing Mahabhuta Pradhanya in the parinaam bhed se classification of marma

Table No. 1

Sr. No.	Parinaam Bhed Se	Number	Mahabhuta Pradhanya	Prognosis of injury
1	Sadyopranahara	19	Agni	Death immediately or Up to 7 days
2	Kalantarapranahara	33	Agni-Soma	Death in 15 days
3	Vishalyaghna	03	Vayu	Person survives until the foreign boy remain at marma the site
4	Vaikalyakara	44	Saumya	Structral or Functional Deformity
5	Rujakara.	08	Agni-Vayu	Pain
	Total	107		

Acharya sushrut has consider marmas as the prana sthanas (seet of prana). 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 to avoid any injury during surgery. Places for the marma points are located according to Shadang Sharir to show some anatomical structure and the Vidhlakshan (symptoms of injury) to the marma place is also mentioned in sushrut samhita .The structure to be identified by the help of vidhlakshana describe by acharya sushruta. Acupressure or acupuncture also revitalization of marma places in present era.

CONCLUSION

Marma points are the vital points in our body so we should try to save them . They are important for surgeon to save them from injury during surgery. Marma points are the seet of prana (liveness), according to modern 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. The marma shastra was propogated mainly to save the life of a person in a critical condition as during warfare. So Acharyas might not have taken all the anatomical points into consideration while performing the rescue procedure.

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