

A BRIEF CONCEPTUAL REVIEW OF LITERATURE OF MARMA WITH SPECIAL REFERENCE TO SHUSHRUTA**Dr. Deshpande Mahesh Narayanrao¹, Dr. Sharma Vivek Indarchand² and Dr. Khedkar Ankush Dattatraya³**¹Assistant Professor, In Rachana Sharir At Swami Vivekanand Ayurved Medical College, Shrigonda. Dist- Ahmednagar.²Assistant Professor, In Rachana Sharir At Sanjeevan Ayurved Medical College and Hospital, Amroha.³Assistant Professor, In Rachana Sharir At PMT's Ayurved College, Shevgaon.***Corresponding Author: Dr. Deshpande Mahesh Narayanrao**

Assistant Professor In Rachana sharir At Swami Vivekanand Ayurved Medical College, Shrigonda. Dist- Ahmednagar.

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ABSTRACT

Marma is described as the vital spots in our body, injury to which ends in various dangerous crises. The marma are 107, they are classified in various groups based on their location like-: Shakhagata, udara uarahgata, Prushthagata & Jatrudwagata. The various classical texts of Ayurveda have defined marma as a reservoir of prana, the seat of tridosha and triguna, atma, chetana, a conglomeration of mamsa, sira, snayu, asthi, sandhi making the place vulnerable to injury. The marma of are studied in relation to anatomical locations, structures involved and their patho-physiology as shown in the flow charts. Symptoms produced after marmabhigata are to that of traumatic complications viz shock, Functional deformity, if not treated properly lastly leads to death.

KEYWORDS: Marma, Prana & Injury.**INTRODUCTION**

The human anatomy (shareera rachana) is an important for allied health sciences. It is one of the fundamental subject to the health science. The ayurvedic life science is also based on the human anatomy and physiology (rachana & kriya), without the knowledge of shareera rachana and kriya, the physician cannot become perfect in the profession. So the ancient Acharyas like Sushruta, Charaka and Vagbhata were given importance to the knowledge of rachana shareera. The acharya sushruta was mentioned in the shareera sthana of sushruta samhita, other acharyas are also explained about the human anatomy in their samhitas. The human body dissection was described in sushruta samhita. Even though no descriptive anatomy of organ or structure is available in any samhita granthas but our ancient have treated various diseases and performed the surgery perfectly and precisely. If we gone through the marma shareera, These are vital points of the body. They are situated at various regions of the body. If any injury to the Marma points that leads to deformity of the structures, produces the severe pain, loss of movements, and even some times there may be a death. The Marma are still holding the power of anatomists and surgeons in high amount. It seems that Acharyas have described the regional anatomy in relation to the surface anatomy of Marma. Every Marma holds its own clinical importance and significant scientific values, while on research none can ignore this.

CONCEPTUAL REVIEW**Vyutpatti of word Marma**

“Mru maneen jeevastaane, Sandhistaane taatparye cha”

Word meaning of Marma is jeevastaana sandhistaana.

Nirukti of Marma

That which causes death on injury is called Marma or painful condition in which the patient experiences pain same as death.

Definition of Marma

“Marmaani naama maamsa siraa snaayu asthi sandhi sannipatah; teshu svabhaavata eva praanatishtanti”

Marma consists of aggregate of Mamsa, Sira, Snayu, Asthi, Sandhi in which particularly Prana by nature stays. That which leads to death or which gives misery to individual similar to death when injured is called Marma. Marma are that part of the body which exhibits a peculiar sensation or unusual throbbing and causing pain on pressure. Marma are so called because they cause death when they are injured and they are meeting place of Mamsa, Asthi, Snayu, Dhamani, Sira, Sandhi and life entirely resides in them.

The place where Mamsa, Sira, Snaayu, Asthi, and Sandhi present as Marma in which specifically Prana is situated. Marma are jeeva darana places in the body.

Marma are called a jeevaagaara, that is jeeva takes shelter in Marma. 20 The point of the body which leads to death when injured called Marma.

Prana

In persons generally Soma (Kapha), Maruta (Vaayu), and Tejas (Pitta), and Rajas, Satva, and Tamas along with Atma stays in Marmas, that is why they do not survive if injury takes place on Marma. These are said to be Prana according to Sushruta.

There are said to be 10 seats of Prana that is Dasha Pranayatanas by Acharya Charaka. Those are two Shankha, Three Marma (Shira, Hrudaya and Basti), Kantha, Rakta, Shukra, Ojas, and Guda. Acharya Charaka again mentioned Pranayatanas in Shareera sthana as Murdha, Kantha, Hrudaya, Nabhi, Guda, Basti, Oja, Shukra, Shonita, and Mamsa. Acharya Vagbhata in both Hrudaya and Sangraha mentioned same as Acharya Charaka. Acharya Kashyapa told Dasha Pranayatana's as Murdha, Hrudaya, Basti, Kantha, Shukra, Shonita, two Shankha, Guda, among these he called first three are MahaMarma.

General structure of Marma

Marma consists of aggregate of Mamsa, Sira, Snayu, Asthi, Sandhi in which particularly Prana by nature stays. In persons generally Soma (Kapha), Maruta (Vaayu), Tejas (Pitta), Rajas, Satva, and Tamas along with Atma stays in Marmas, that is why they do not survive if injury takes place on Marma. By injury Shareerika and Manasika dosha are aggravated which destroy body and mind and finally Atma leaves the body.

General symptoms of Marma Viddha lakshana

Vishama spandana- Variation in pulsation of vessels in pulsatory places of particular Marma pradesha is due to

Viddha and structural impairment. Vishama rukDeferent type of pain will be felt on putting pressure on Marma Viddha pradesha.

Antah (peripheral region) Viddha and Madhya Viddha lakshana

The structure of the Marma generally includes 2 parts, Madhya and Antah (peripheral region) parts.

Madhya Viddha (central region)

Injury to the Madhya (central part) of the Marma occurs, and then cardinal symptoms related to particular Marma appears. Example- Shankha Marma Madhya Viddha leads to Marana.

Antah (peripheral region) Viddha

Injury to the Antah (peripheral region) pradesha of the Marma occurred then instead of showing cardinal signs; it converted in to successive Marma lakshana So many times patient came with Marma Viddha lakshana will not exhibit cardinal symptoms. This is because in injury to peripheral part of Marma Rachana involved. On observation it is clinically very difficult to demark peripheral and central part of Marma. But on the basis of symptomatology and also Acharya Sushruta's concept of Antah (peripheral region) and Madhya Viddha, will guide us to determine the prognosis. Example-sometimes Shankha Marma Viddha will not lead to Sadhyo Marana, patient may die after a month. It means in this condition, only peripheral part of Shankha Marma injuries.

CLASSIFICATION OF MARMA

Classification of Marma is done depending upon structures involved, effect of Marma injury, place of situation, measurement of Marma, and number of Marma.

Table No 1: Classification of Marma based on structure.

Marma	Shushruta	Vagbhata	Bhavprakasha
Mamsa	11	10	11
Sira	41	37	47
Snayu	27	---	21
Asthi	8	8	8
Sandhi	20	20	20
Dhamani	-----	9	-----
Total	107	107	107

Table No 2: Classification of Marma based on effect of injury.

Sadyopranahara	19
Kalantara pranahara	33
Vaikalyakara	44
Rujakara	8
Vishalyaghna	3
Total	107

Table No 3: Classification of Marma on location.

Shakhagata	44
Udara uraha gata	12
Prushthagata	14
jatrudhvagata	37
Total	107

Table No 4: Classification of Marma based on numbers.

One in number	vitapa, kakshadhara, guda, basti, hrudaya, nabhi, sthapani, adhipati
Two in number	gulpha, janu, stana moola, stana rohita, apalapa, apasthambha, Katika taruna, kukundara, nitamba, parshva Sandhi, bruhati, amsaphalaka, amsa, krukatika, viduara, phana, apanga, aavarta, Utkshepa, shankha
Four in number	kshipra, talahrudaya, koorcha, koorcha shira, indra basti, ani, oorvi, lohitaksha, srungataka
Five in number	Seemanta
Eight in number	Matruka

DISCUSSION AND CONCLUSION

The origin of marma can be traced back to the vedic period. Its references were also found in Upanishads, epics like Ramayana, Mahabharata, and as well as the ancient medical science. The word marma derived from the Sanskrit root 'mru' and applies to a part or a spot of vital importance in the body, which if injured results in serious consequences it also denotes vital force of life. The ancient surgery in India primarily associated with warfare. Though the knowledge of anatomy was not too accurate and was deficit about many important structures but it is surprising to find the phenomenon growth and excellence of Indian surgery during the period of sushruta. Surgical operations demanded the accurate knowledge of anatomy but it seems, the concept of marma has supplied them with the knowledge of regional anatomy and the structures involved in the region and considered the knowledge of marma as half the knowledge of surgery and it was the mastery of knowledge of these marma that might have helped for the growth of surgery in ancient age.

As we understand, marma is reservoir of prana. The prana pervades every cell of the body through the innumerable nadis in which it moves or flows. There are Dasha Pranayatanas told in Ayurvedic Classics, generally Soma (Kapha), Maruta (Vaayu), and Tejas (Pitta), and Rajas, Satva, and Tamas along with Atma stays in Marmas, that is why they do not survive if injury takes place on Marma. That is why named as Prana.

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