



A CRITICAL REVIEW ON MARMA SHARIRA WITH WITH SPECIAL REFERENCE TO SADYPRANHAR MARMA

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Abstact:

Marma are very special locations of prana in our entire body. Even though it is specifically say that injury to marma sthana will lead to death, injury to all the marma may not lead to death but fact is it may lead to severe injury and pain. But sadhyapranahara marma is a classification of marma which on injury will lead to death with in a period of few i.e seven days. Hence the acknowledgement about the locations of sadyapranahara marma is precision to understand and compared to other marma. Understanding the anatomical (Rachanatmak) structures located at the regions of sadyapranahara marma and the possible consequences leading to death of the person will be very helpful to avoid such injuries and death and pain while conducting shastra karma. By going through the regional anatomy of different sadhyapraanahara marma, it is found that vital structures i.e organ especially important blood vessels are located in these regions.

Keywords: Marma, Sadyapranharmarma, Sharir Rachana, Sthan.

INTRODUCTION

CLASIFICACION OF MARMA

The main body organ and many structures involved in the site of Marmas. Mamsa (muscles), Sira (blood vessels), Snayu (nerve or tendon or ligament), Asthi (bones) and Sandhi (joints).^[1]

Depending upon the structure Marma has been designated as-

- **Mamsa Marma**
- **Sira Marma**
- **Snayu Marma**
- **Asthi Marma**
- **Sandhi Marma**

I.Mamsa Marma:

The main body organ with structures involved in the site of *Marmas* have been *Mamsa* (muscles)

II.Sira Marma:

Sira Marmas are the Marm points associated with veins with blood vessels. Manipulation of Sira-Marmas can influence blood circulation, lymphatic flow, and the movement of vital fluids in the body.

III.Snayu Marma:

Snayu Marmas which is associated with tendons and ligaments. Manipulating Snayu Marmas can affect the musculoskeletal system, joint mobility, and the smooth functioning of connective tissues.

IV.Asthi Marma:

Asthi Marmas are the Marm points related to bones and other cartilage. Manipulation of Asthi Marmas can impact the whole skeletal system, bone health along with structural integrity.

V.SandhiMarma:

This marma are the Marm points located at the joints. Manipulating Sandhi Marmas can influence joint promote joint health.

Under the prognosis of trauma over Marmas, Sushruta has classified into five groups

s.no.	Nameofmarma	No.of marma	Result after trauma
1	SadyapranaharaMarma	19	Death after immediatly
2	VishalyaghnaMarma	3	Death soon after removing the Shalya
3	VaikalyakaraMarma	44	Injury precipitating the restlessness
4	RujakaraMarma	8	Injury causing severe pain
5	KalantarapranaharaMarma	33	Death after lapse sometime

It's important to note that the exact number with classification of Marma points may vary slightly in different Ayurvedic texts. However, the general concept remains consistent - Marma points are specific anatomical (Rachanatmak) locations where physiological i.e kriyatmak, energetic, and therapeutic aspects intersect, making them significant in Ayurvedic diagnosis and treatment.

Sadhyapraanahara marma

There are 19 Sadhyapraanahara marma our body. They are Shringhataka, Adhipathi, Guda, Hridaya, Shankha, KantaSira,, Vasti and Nabhi⁽²⁾ of sira nourishing ghrana, srotra, akshi and jihwa in the head. ³

1) Adhipati The meaning of adhipati is given as raja or swami in Shabdha kalpadruma. ⁴ It is called adhipati as it is the king of all the marma. It is a sandhi marma, jatrurdva marma, ardhangula pramana and are two in number. Sringataka According to shabdha kalpa druma, the word srngataka means, that which has four horn like process. It represents the place of union of four passages.⁵ It is a siraa marma, jatrurdva marma, swapaanitala pramana and are four in number.

2) Shankha The meaning of shankha is given as lalatasti and asti located near to karna in Sabdha kalpa

druma.⁶ Location - According to Sushruta it is present in the area of confluence

Location -It is located within the head at its peripheral portion and is the meeting place of sira, marked externally by the ring of hairs.⁷

3) It is an asthi marma, jatrudva marma, ardhangula pramana and are two in number.

Location -It is present above the level of tail of eyebrow and in between the ear and forehead.⁸

4) Matruka(Kanta sira) Matruka marma is a sira marma, jatrudva marma, swapanitala pramana and are eight in number.

Location - They are the four sira located on either side of the neck.⁹

5) Guda The word guda is derived from 'gu' dhathu. It means that which does the function of expulsion of faeces.¹⁰ It is a mamsa marma, udara marma, swapanitala pramana and is one in number.

Location -It is the terminal part of stoolantra and its function is expulsion of faeces and flatus.¹¹

6) Nabhi In Shabda kalpadruma the meaning of nabhi is given as udaraavarta. 15 It is a siraa marma, udara marma, swapanitala pramana and is one in number.

Location -In Sushruta samhita its location is told as, in between pakwashya and aamashaya and it is the place of origin of sira.¹²

7) Hrudaya The ethimological meaning suggests the function of the organ. 'hru'- aaharana - means to bring back forcibly (dilatation), da - aadana - means to donate (contraction), ya - aayama - Means to relax (relaxation). It is a siraa marma, ura marma, swapanitala pramana and it is one in number.

Location - It is located in the ura between the stana near the opening of aamashaya. It is the staana for satwa

raja and tama¹³ 8) Vasti In Amarakosha meaning of vasti is told as region below nabhi and it is the puta of mootra.¹⁴ It is a snaayu marma, udara marma, swapanitala pramana and it is one in number. Location - It is

having alpa mamsa and soonita and is the seat for mootra.¹⁵ Injury to this marma leads to death, except when wound is due to renal calculus. Even in that disease person does not survive if the urinary bladder is torn at both sides. If injury is in any one side there will be a wound which exudes urine. This will be treated only if all the effort is put by the physician.¹⁶

DISCUSSION AND CONCLUSION

Significance of Marma Sharir And Sadyapanhar marma

Diagnostic Tool:

Marma Sharir plays impotent role in diagnostics within Ayurveda. As Acharay Sushrut mentioned disease that origin from Marma sthan are difficult to cure By examining the Marma points, an Ayurveda practitioner can gain insights into the patient's health status, identify imbalances, and assess the flow of vital energy. Disturbance or tenderness in specific Marma points can indicate underlying health conditions or imbalances in the body.

Therapeutic Intervention:

Marma Sharir is utilized as a therapeutic intervention in Ayurvedic practice. Stimulating or massaging specific Marma points is believed to restore the flow of relieve, vital pain energy and promote healing. Ayurvedic therapies such as Marma Chikitsa and Marma Massage focus on the activation with manipulating points to promote overall well- being and facilitate the body's natural healing mechanisms.

Preventive Healthcare:

Understanding Marma Sharir is crucial in preventive healthcare practices. By maintaining the balance and integrity of Marma points, it is believed that the body's vital energy remains in harmony, reducing the likelihood of imbalances or diseases. Ayurvedic practices such as Yoga, Pranayama, and Meditation aim to promote the balance and flow of prana through the Marma points, thereby supporting overall health and well-being. Integration of Body and Mind: it provoid between the physical body and the mind. According to Ayurveda, the Marma points are not only physical entities but also possess psychological and emotional significance. Activating or balancing specific Marma points can influence mental and emotional states, promoting relaxation, clarity of mind, and emotional well-being.

Traditional Practices:

Marma Sharir has been preserved and transmitted through generations of ayurvedic vaidya and healers. Traditional knowledge and practices related to Marma points have been passed down orally

and through practical training. Traditional healers and experts have developed expertise in identifying and manipulating Marma points for therapeutic purposes.

Standardization Efforts:

Efforts have been made to standardize the classification and terminology of Marma points. Organizations and institutions dedicated to Ayurvedic research and education have worked towards creating a unified system for identifying and naming Marma points. This standardization aims to enhance communication, education, and research in the field of Marma Sharir.¹⁸

Ancient Ayurvedic texts have made significant contributions to the understanding and development of Marma Sharir. These texts serve as the foundational source of knowledge and provide valuable insights into the concept of Marma points and their applications. Here are some key contributions of ancient Ayurvedic texts to the understanding of Marma Sharir.

AIMS AND OBJECTIVE

- Explore the origins and development of the concept of Marma Sharir in Ayurveda..
- Evaluate the theoretical principles and concepts underlying Marma Sharir.
- Identify and classify the Marma points mentioned in Ayurvedic literature.
- Investigate the clinical applications and significance of Marma Sharir in Ayurveda.
- Examine the different therapeutic techniques utilized for stimulating or manipulating Marma points.

DISCUSSION

Evolution and development of Marma Sharir:

The evolution and development of Marma Sharir can be traced back to the ancient Indian medical system of Ayurveda. The concept of Marma points and their significance in health and healing has been a part of Ayurvedic knowledge for centuries. Here is an overview of the evolution and development of Marma Sharir.

Anatomical Locations:

Energetic Significance:

Marma points are closely associated with the flow of vital energy (prana) in the body. They are considered entry points for prana into specific body regions and are believed to regulate the flow of energy within the body. Disruptions or imbalances in prana flow at these points can lead to various health issues.

Integration of Body and Mind:

Marma Sharir reflects the integration of the physical body and the mind in Ayurveda. It is believed that each Marma point has a connection not only with physical structures but also with emotional, mental, and spiritual aspects. The concept of Marma Sharir in Ayurveda highlights the intricate relationship between anatomical structures, energetic pathways, and overall well-being. It emphasizes the holistic understanding of the human body, integrating physical, energetic, and psychological aspects. By recognizing and working with Marma points, Ayurveda aims to restore balance, promote healing, and support the harmonious functioning of the body-mind complex.

Ayurveda aims to restore and maintain overall well-being at the physical, mental, and spiritual levels.^[7]

Role of Marma Sharir in preventive medicine

Marma Sharir continues to be a very important and cardinal component of Ayurvedic practice. Ayurvedic physicians and practitioners utilize the knowledge of Marma points in diagnostics, therapeutic interventions, and preventive healthcare. Techniques such as Marma Chikitsa (therapy) and Marma Massage focus on the stimulation and manipulation of Marma points for various health conditions.

Energetic Balance:

Marma points are believed to be energy centers that regulate the flow of prana (vital energy) throughout the body. Keeping these points in balance promotes the harmonious flow of energy, thereby supporting overall health and preventing the accumulation of energetic imbalances that can lead to disease.

Enhancing Immunity:

Ayurveda recognizes that a strong immune system is crucial for maintaining good health and preventing diseases. By working with Marma points, Ayurvedic therapies and practices aim to enhance the body's support

optimal functioning of the immune system, thereby reducing the risk of illnesses.

Balancing Doshas:

According to Ayurveda, imbalances in the three doshas (Vata, Pitta, and Kapha) are at the root of many diseases. Marma Sharir interventions help regulate the doshas by influencing the flow of prana and restoring balance in the body. By maintaining doshic balance, the body becomes more resilient to disease and better equipped to prevent imbalances.^[8]

Diagnostic Applications

Assessment of Health: By examining Marma points, Ayurvedic practitioners can assess the overall health of an individual. Tenderness, pain, or abnormal sensations in specific Marma points can indicate underlying imbalances or diseases in the corresponding organs or systems.

Identifying Energetic Imbalances:

Marma points are highly sensitive to disturbances in the flow of prana (vital energy). By palpating or examining Marma points, practitioners can identify imbalances in the energetic pathways and detect areas where the flow of energy may be obstructed or disrupted.

Pulse Diagnosis (Nadi Pariksha):

The examination of Marma points is often integrated into pulse diagnosis, a traditional diagnostic method in Ayurveda. The quality, rhythm, and subtle variations in the pulse can provide insights into the functioning of Marma points, helping practitioners assess the overall state of health and the specific imbalances present in the body.

Therapeutic Applications

Marma Chikitsa:

Marma Chikitsa is a specialized therapeutic approach that involves the manipulation of Marma points to restore balance, promote healing, and address specific health conditions.

Pain Management:

Marma points are closely associated with pain perception and management. Therapeutic interventions that target specific Marma points can help alleviate acute or chronic pain, including musculoskeletal pain, joint stiffness, headaches, and neuropathic pain.

Healing and Recovery:

Manipulating Marma points can enhance circulation, lymphatic flow, and the delivery of nutrients to tissues. This promotes the healing process and speeds up recovery from injuries, wounds, surgeries, and other physical traumas.

Emotional and Psychological Well-being:

Marma Sharir interventions not only affect the physical body but also impact emotional and psychological well-being. Balancing and harmonizing the flow of prana through Marma points can help reduce stress, anxiety, and emotional imbalances, promoting a sense of calmness, relaxation, and overall mental well-being.

CONCLUSION

The concept of Marma Sharir in Ayurveda highlights the intricate relationship between anatomical structures, energetic pathways, and overall well-being. It emphasizes the holistic understanding of the human body, integrating physical, energetic, and psychological aspects. By recognizing and working with Marma points, Ayurveda aims to restore balance, promote healing, and support the harmonious functioning of the body-mind complex.

In Ayurveda, the energetic principles and vital energy pathways are the key concepts related to energetic principles and vital energy pathways in Ayurveda. Marma points are considered vital energy junctions where multiple intersect concentrated. These points are believed to hold significant energetic and therapeutic value. Activating or manipulating Marma points can influence the flow of prana and restore balance in the body-mind complex.

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