

**CONCEPT OF MARMA IN AYURVEDA: A LITERARY REVIEW****\*<sup>1</sup>Dr. Jyoti Baburao Patil**<sup>1</sup>Assistant Professor (Rachana Sharir), Dr. N. J. Paulbudhe Ayurved College and Hospital, Narayandoho, Dist.-Ahilyanagar, Maharashtra.**\*Corresponding Author: Dr. Jyoti Baburao Patil**

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DOI: <https://doi.org/10.5281/zenodo.18798800>**How to cite this Article:** \*<sup>1</sup>Dr. Jyoti Baburao Patil (2026). Concept Of Marma In Ayurveda: A Literary Review. World Journal of Pharmaceutical and Medical Research, 12(3), 177-179.

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Article Received on 31/01/2026

Article Revised on 20/02/2026

Article Published on 01/03/2026

**ABSTRACT**

*Ayurveda* is the science of life. *Ayurveda* deals with the prevention as well as principles regarding disease cured. In present era the need of *Ayurveda* and importance of *Ayurveda* science is increases day by day. *Ayurveda* is not only a system of medicine in the conventional sense of curing disease. It is also a way of life that teaches us how to maintain and protect mental and physical health and achieve longevity. In *Ayurveda* various unique concepts are explained such as *Nadi pariksha*, *Marma*, *Viddha karma*, etc. In which the concept of *Marma* is very unique & as well as important for *Chikitsaka*. *Marma* are important for *Vyadhi Chikitsa*. They are classified in various types according to *Panchabhautika* dominance and various factors. Every *Chikitsaka* has knowledge about *Marmas* for avoidance of injury to them. Which is helpful for *Chikitsa*. It is also known as '*Jeevanadhara*'.

**KEYWORDS:** *Marma*, *Ayurveda*, Conceptual study.**INTRODUCTION**

*Marmas* are found by the confluence of 5 important elements or structures of the body namely; *Mamsa*, *Sira*, *Snayu*, *Asthi* and *Sandhi*.<sup>[1]</sup> Carefully observing this are the main structures which make up the bulk anatomy of the body. The *Marmas* are 107<sup>[2]</sup> in numbers as per *Acharya Sushruta*.

They are composed of all five basic anatomical components<sup>[3]</sup>; *Sira marma* – 41, *Mamsa marma* – 11, *Snayu marma* – 27, *Asthi marma* – 8 & *Sandhi marma* – 20.

**Concept of Marma****Classification of Marma****A. On the basis of the qualities, *Marmas* are of 3 types**

1. *Agneya*
2. *Saumya*
3. *Vayavya*

**B. On the basis of surgical importance, it is of 5 types<sup>[4]</sup>**

1. *Sadya Pranahara Marma* : 19 in numbers, *Agneya* and Fatal period within 7 days.
2. *Kalanta Pranahara Marma* : 33 in numbers, *Saumya* and Fatal period 15 days to 1 month.

3. *Rujakara Marma* : 8 in numbers, *Agneya* & *Vayavya*. Create intense pain.
4. *Vishalyaghna Marma* : 3 in numbers, *Vayavya*, Fatality depends on Specific trauma.
5. *Vaikalya kara Marma* : 44 in numbers and *Saumya*.

**C. Considering the sites and location of *Marma* based on *Shadangas* of the body**

1. Head & neck – 37
2. *Ura* and *Udara pradesha* – 12
3. *Prushtha* – 14
4. 11 in each of the extremities

**Physiological basis of *Marma***

- *Marma* points are the seats of *Dvadasha Prana*<sup>[6]</sup> – *Soma*, *Vayu*, *Teja*, *Satva*, *Raja*, *Tama*, *Pancha Gyanendriya* and *Jeevatma*. It is also known as '*Jeevashthana*' or '*Pranayatna*'.
- Any injury to these vital parts may leads to death, loss of function, intense pain and loss of sensation.
- This concept of *Marma*, is conceived martial arts, acupuncture and acupressure.
- According to *Sushruta*, due to injury to *Mamsa marma*, there is loss of sensation of touch. Hence local anesthesia can be produced by irritating the *Mamsa Marma*.

**Scope and indication**

- In traumatic nerve damage; Monoplegia, Paraplegia, Hemiplegia.
- In diseases of Nerves and Brains: Mono-neuropathy, Poly-neuropathy, Brain atrophy, Parkinson's disease, Dementia.
- In Orthopedic disorders: Vertebral disc prolapsed, Spondylosis, Sciatica, Scoliosis, Osteoarthritis, Osteoporosis.
- To reduce pain of nerves, muscles, bones and joints.
- To produce anesthesia during surgical interventions.
- To improve the function of body by achieving the homeostasis of body humors.
- To improve deformed parts of the body into Healthy state.

**Etymological aspect of Marma<sup>[6]</sup>**

- In *Buddha* period, the science of *Marma* was transformed in the form of different martial arts.
- In *Siddha* system – the *Marma* therapy is a form of treatment of *Parna* by connecting life forces like *Shiva* and *Shakti*.
- *Sushruta* was the first person who provides conceptual frame work to the practice of the surgery and *Marma*.
- It is untouched and clinically unopened area of *Ayurvedic* therapeutics.
- It is the oldest treasure of *Ayurvedic* medicine or surgery since vedic period.
- *Riga veda* speaks of using protective coverings to protect these *Marmas*.
- The term *Marma* first time came in *Atharvaveda*.
- *Mahabharata* contains many references of *Marma* therapy.
- In that days it is the important tools for Soldiers and Kings.
- Its therapeutic approach was strictly prohibited to the general public due to its acute effectiveness and due to misuses.
- *Acharya Agastya* is the first who codifying the 107 nerve centers or *Marma* points in South India.
- These 107 vital points are used in Indian acupuncture, acupressure and martial in the tradition of Kerala.

**Effect of Marma injury<sup>[7]</sup>****A) Sadya Pranahara Marma**

- When this *marma* get injured, death occurs in 7 days.
- Other symptoms of injury include – loss of perception of sense organs (*Indriyartheshu Asamprapti*), perversion in the activities of mind and intellect / cognitive functions (*Manobuddhi Viparyaya*), different types of severe pains and quick death.
- These *Marmas* are predominantly composed of *Agni mahabhuta* and by the effect of *Agni*, this *marmas* cause death in quick time.

**B) Kalantara Pranahara Marma**

- When these *marmas* get injured, there is gradual death. The person may die within 15 days or one month.
- This happens due to the unique composition of this *marmas*. This *marmas* are made of *Agni* and *Jala* elements. *Agni* acts and effects quickly and *soma* acts and effects slowly.
- Due to the association of water element, the death is slow.
- Other associated symptoms are Emaciation or depletion of tissues (*Dhatu kshaya*) and pain due to Emaciation (*Kshayaja Vedana*).
- An injury in the surrounding area of *Sadya Pranahara Marmas* may lead to effect on *Kalantara Pranahara marmas* also.

**C) Vaikalyakara Marma**

- They are predominantly formed by *Soma guna*. These *marmas* on getting injured causes deformity.
- *Soma or jala dhatu* by the virtue of its stability and cold qualities protects the *Pranas* located in the *marmas*. Therefore these *marmas* do not cause death on injury but surely cause deformities.
- Severe injury may cause death. Proper treatment by an efficient physician will limit the injury to cause deformity but not the death.

**Diseases in Marma sites**

Among the diseases caused in various directions or places in the body. *Marmasthi*, *Sandhigata* are considered to be difficult to handle. They are also considered as '*Madhyama roga marga*'. Among the tissues, *Asthi*, *Majja* and *Shukra* are considered as *Marma*. The diseases occurring to them are also difficult to treat.

**DISCUSSION**

In *Ayurveda Marma* is one the unique and important concept described. It is very important in present era for the *Chikitsa* and Diagnosis of disease. *Marma* are the half part of the *Shalya tantra* in *Ayurveda* science. Various types of *Marmas* are explained in *Ayurveda*. In which if some *marma* get injured then it causes death, deformity or loss of functions in the body. It is very important aspect as per *Shalya tantra*. Knowledge of *Marma* are helpful while performing Surgery or any procedure. In *Charka samhita*, *Sushruta Samhita*, *Ashtanga Hrudaya* etc all *Acharyas* explained the total numbers of *marma* was 107. *Sushruta* states that if *Aaghata* happens anywhere in the body and it leads to death of an individual then it is known as '*Marma*'. It is formed by the elements like *Asthi*, *Majja*, *Sandhi*, *Snayu*. They are correlated with each other. So therefore any one get injured from this they causes injury or damage to other parts also. *Acharya Vagbhata* mentioned the *Marma Viddha lakshanas*. They are *Guruta*, *Sammhoha*, *Murccha*, *Shwasa* etc. The main three *Marmas* are *Shira*, *Hrudaya* and *Basti*. If *Aaghata* or injury happens to this *marmas* then it leads to death. So therefore study of

*marmas* are very important aspect for physician and it is need of today's era in *Ayurveda*.

### CONCLUSION

The concept of *marma* is important aspect as its damage directly causes death of a person. So therefore its aspect for clinical practice is more important. *Acharya Sushruta* states that the *Marma* is surrounded by the elements like *Snayu, asthi, sandhi, Mamsa, sira* and its connection connects with the *Prana* of a person. *Sushruta* described *marmas* according to body parts, body regions. He mentioned that *marmas* present all over the body and its injury causes deformity, loss of function or death. So therefore concept of *marma* is important.

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