

A REVIEW ARTICLE ON MARMA W.S.R TO RACHANA SHARIR

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ABSTRACT

Rachana sharira has very ancient origin and it took thousands of years to emerge in its present shape. The literary meaning of Rachana sharira is "Rachana Pratipadikam Shariram Rachanashariram". A department of science that's absolutely dedicated to the systems of the body. In ayurvedic texts the human anatomy i.e. Rachana sharir has been specifically classified under the sharirasthanas of various samhitas due to this the part of the texts completely committed about the form / formation of human frame. The concept of Marmas is one of the important part of Rachana Sharira according to the Ayurveda. Marma Science is one of the extraordinary gems in the huge treasure of Ayurvedic knowledge. It represents the science of specific vital places in the body (Marmas) that are the 'seats of life' (Prana). Prana is the vital life force that governs all the physical and subtle processes of a living being. As any injury to these parts may lead to severe pain, disability, loss of function, loss of sensation, or death, therefore, they hold an important place in the science of surgery, wherein they are considered 'Shalya Vishayardha' (half of the entire science of surgery). Acharya Sushruta states that Marma sthan, a very vital point, should not be injured and should be kept intact even while doing surgeries.

KEYWORDS – Ayurveda, Marma, Marma sharir, Rachana sharir, Anatomy.**INTRODUCTION**

Sharir Rachana is the branch of Ayurveda which having detailed description of the structures in human body. "Sharir" means human body and "Rachana" means structure. Marma its definition, types of Marmas, symptoms produced after injuries to these Marmas, and their treatment are described by all Ayurvedic texts, especially "Trimarmiya Siddhi". In Ayurvedic classics Marma is illustrated as the vital point in human body, the injury of which leads to severe pain or may be termination of life. Presents life is very fast and furious causes so many injuries during accidents, sports, and may be during daily activities which lead in to sever pain, injuries, deformity or even death.

Marma are the vital points present in the body which causes pain, injury or even death when getting injured. Marma is a site where number of tissue gathers together and accounted as vital part. There are total 107 numbers of Marma present in our body. The concept of Marma has been developed during the time of war. In those times a vaidya had to deal with more exigencies during the time of war and it might have been the reason that Marma was given utmost importance in our Samhita. Marma are the vital points when afflicted can cause

severe pain, deformity, or even death so need utmost care while performing surgical procedures.

All the Acharya gives descriptions of 107 Marma and classified into five varieties on the basis of Marma Vastu (structure involved), five on the basis of Parinam (effect of injury), five on the basis of Shadang Sharir (location on the body). Acharya Sudhruta explained the definition of Marma, various types of Marma, structure involved in it, location of the Marma, symptoms of Marma sthan injury and its management.

ETIOLOGY OF MARMA SHARIR

The word 'Marma' comes from sanskrit origin word 'mri' meaning death. Marma are the vital areas of the body. Marma is the part of body, if any injury occurs to any Marma it results into death or fetal complications hence called as Marma. Marma is a specific anatomical location where five structures of human body viz. Mamsa (muscles), Sira (vessels), Snayu (ligaments), Asthi (bones) and Sandhi (joints) fusion together at one point. Acharya Vagbhata says that those sites which are painful on application of pressure and shows abnormal pulsation should also be considered as Marmas.

CONCEPT OF MARMA IN AYURVEDA

The meaning of the word Marma is “Jeeva Sthana”. Shabdhakalpadruma describes the word Marma is derived from “Mru” Dhathu combined with “manin” pratyaya which means Jeeva Sthana or Sandhi Sthana. Dalhana, the redactor of Susruta Samhita has stated that Marma is the vital area in the body, if it gets injured can cause severe pain or death.

✚ **Acharya Charaka** has says that it is the site of Chetana, so the sense of pain will be more in this region compared to other parts of the body.

✚ **Acharya Sushruta** has defined Marma as the anatomical site where Mamsa, Sira, Snayu, Asthi and Sandhi meet together. Prana dwells at these sites and so they are important.

✚ **Acharya Dalhan** have defined the Marma as “**Maryanti iti Marmani**” i.e., it is spot on the body surface where if any injury or trauma occur, causes sudden death. So they should be protected from any type of injury.

✚ **Arundatta** says that these are the vital points on which injury lead to Marana or Maranasagrishya Dukh (death). Marma is the seat of Prana (life) which is constituted by confluence of Mamsa (muscle), Sira (vein), Snayu (ligament), Asthi (bone) & Sandhi (joint).

✚ **Arunadatta**, also explains that it is called as Marma because injury to that particular part brings out miseries equivalent to death.

✚ **Charaka** explained the Dasha Pranayatanas, which are the ten important resorts of Prana in two contexts. These are the two sankha, the triMarma s namely Shira, Hrudaya & Basti, Kanta, Rakta, Sukra, Ojas and Guda. A wise physician who is well aware with these is said to be the survivor of life. Acharya Charaka also explains Dasha Prana as Murdha, Kanta, Hridaya, Nabhi, Guda, Basti, Oja, Sukra, Sonitha & Mamsa. First 6 i.e Murdha, Kanta, Hrudaya, Nabhi, Guda, Basti are coming under Marma Sankhya.

✚ **Vagbhata** in Astanga Sangraha, stated the MahaMarma s along with the Dashapranayatanas. These are Moordha, Jihvabandhana, Kanta, Hrudaya, Nabhi, Basti, Guda, Sukra, Oja and Rakta. Among these the first 7 namely Moordha, Jihvabandhana, Kanta, Hrudaya, Nabhi, Basti & Guda are named MahaMarma. He describes the composition of Marma which is the gathering of the 5 elements Mamsa, Sira, Snayu, Asthi, & Sandhi. Further it is clarified that although all Marma s comprise all the 5 elements, the individual structural classification applies based on the predominance of the particular structure.

✚ **Ashtanga Hrudayakara** has defined Marma as the site where confluences of Mamsa, Sira, Snayu, Asthi,

Sandhi and Dhamani. Here it must be noted that only Astanga Hrudayakara mentions Dhamani as one among the Marma Vasthu. He has also said that the sites which are painful, tender and show unbearable throbbing after getting afflicted with an injury should also be considered as Marma.

All the above facts show the importance and vitality of the Marma points. Any injury, trauma or disease affecting Marma will cause death or severe pain equal to death.

CONCEPT OF TRIMARMA

There are 107 marma present in the body but out of them three main Marma namely Shira (brain), Hridaya (heart) and Basti (kidney and urinary system) are important sites in the body. Acharya charak described about Trimarma in Chikittasasthan 26 Trimarmiya Chikittsa and also in Siddhistaan chapter 9 Trimarmiyasiddhi. Although all organs and structures are related with all Dosha, it can be said that Basti is related with vata, Hrudaya is mainly related with Pitta, Shira is mainly related with Kapha. This forms the idea of the relation of the Tridosha with the TriMarma Sthana.

Acharya Charak describes Trimarma as physician point of view. He has considered only these trimarma because these are the controllers of all activities of our body like Shira (Head) as central nervous system, Hridaya (heart) as cardio vascular system and Basti (kidney, ureter, Bladder) as urinary system hence trimarma known as root of life.

ANATOMICAL VIEW OF MARMA

Marma is not only anatomical structure but also a part of applied anatomy, it is physio anatomical concept described in ayurveda. Marma is explained as the anatomical area where the five – principle anatomical structures Mamsa, Sira, Snayu, Asthi, and Sandhi are collectively present. It is the intense point of Prana, which gives its vitality. It is a site where pulsation is felt and generates pain when pressure exists.

Anatomical description of each and every Marma is given in our classical texts. The position, number, size etc, are well explained by Acharya Vagbhata and Sushruta. They have also categorized the whole 107 Marma based on the anatomical view. The structures presents at the site of Marmasthan are called as Marma vastu.

Marma is the part of surface anatomy where we get knowledge of internal structures and pathological conditions due to trauma. With the help of skin surface of particular marma and region of the marma we understand the area, internal structure and severity of the trauma.

CLASSIFICATION OF MARMA SHARIR

Marma points, according to Ayurveda, are vital anatomical locations where different tissues meet and

where prana (life force) resides. These points are classified based on their structural composition, location, and potential for injury. A total of 107 marma points are identified, and they are categorized into different groups, including those related to muscles, blood vessels, ligaments, bones, and joints.

1. STRUCTURAL CLASSIFICATION

(Asrayabhedena): This classification focuses on the body parts or structures involved at the marma site.

- **MAMSA MARMA:** Associated with muscles (11 marma points).
- **SIRA MARMA:** Associated with blood vessels (41 marma points).
- **SNAYU MARMA:** Associated with ligaments and tendons (27 marma points).

- **ASTHI MARMA:** Associated with bones (8 marma points).
- **SANDHI MARMA:** Associated with joints (20 marma points).

2. DIMENSIONAL CLASSIFICATION

(Manabhedena): This classification considers the size of the marma points.

3. REGIONAL CLASSIFICATION

(Shadangabhedena): This classification is based on the location of marma points on the body.

4. TRAUMATOLOGICAL CLASSIFICATION

(Vyapathbhedena): This classification is based on the potential consequences of injury to the marma.

5. NUMERICAL CLASSIFICATION

(Sankhyabhedena): This classification is based on the total number of marma points (107).

CLASSIFICATION	DESCRIPTION	EXAMPLES
STRUCTURAL	Based on the predominant tissue at the Marma point	- Mamsa (Muscle) Marma: Related to muscles. - Sira (Vessel) Marma: Related to blood vessels. - Snayu (Tendon/Ligament) Marma: Related to tendons and ligaments. - Asthi (Bone) Marma: Related to bones. - Sandhi (Joint) Marma: Related to joints.
DIMENSIONAL	Based on size or location within the body	Not explicitly defined in the provided text. This classification likely refers to the specific dimensions or areas where certain marma points are located.
REGIONAL	Based on the region of the body where the Marma point is located	Not explicitly defined in the provided text. This likely includes categories like "Greeva Marma" (neck area) and "Siragata Marma" (head area).
TRAUMATOLOGICAL	Based on the effect of injury to the Marma point	- Sadyo Pranahara (Immediate Death): Causes immediate death or death within a week. - Kalantara Pranahara (Gradual Death): Causes death within one month. - Rujakar (Painful): Causes pain and swelling upon injury. - Pralaya (Weakening): Causes weakness. - Sadyo Pranahara Marma: Damage results in immediate loss of life or within a week.
NUMERICAL	Based on the number of Marma points in a specific area	Not explicitly defined in the provided text. This likely refers to the numerical count of marma points in different regions or anatomical locations.

CLASSIFICATION OF METHODS OF MARMA THERAPY

The methods of Marma Therapy have been broadly classified into two categories, i.e. With Medicine (Pharmacological) and Without Medicine (Non-Pharmacological).

THERAPEUTIC APPLICATIONS OF MARMAS

Several researchers have given the therapeutic applications of specific Marma points in different parts of the body; these have been listed in Table For most of the Marma points, the web-links Therapeutic Applications of Marmas Several researchers have given the therapeutic applications of specific Marma points in different parts of the body; these have been listed in Table. For most of the Marma points, the web-links of videos depicting their method of stimulation, videos depicting their method of stimulation,

MECHANISM OF MARMA THERAPY

Several mechanisms for the mode of action of Marma Therapy have been suggested in the literature; some of these may be understood through various ancient and modern concepts as follows

Marmas are connected to the Nadis (subtle nervous system) and Chakras (subtle energy centers) of the subtle

body. The Chakras can be considered to correspond to seven main Marmas or Pranic centres, which provide energy to all other Marmas. Through stimulation of Marma points, the flow of Prana through the Chakras can be stimulated, thus activating them; the activation of the Chakras results in the awakening of subtle dormant areas in the brain, that leads to the experiencing of higher realms of consciousness, which are normally inaccessible; this, in turn, can lead to better control over the mind-body network including the autonomic nervous system and various organs, resulting in an overall healing effect.

Marmas are related to the three Doshas (Vata, Pitta and Kapha). According to Ayurveda, a healthy human body is supposed to have a relatively stable equilibrium of the three Doshas (Vata, 12 Pitta and Kapha). Imbalance in this equilibrium leads to disease, and the aim of the therapy is to restore this balance. Therefore, the Ayurvedic therapies seek to maintain or restore this balance.

Marma Therapy is especially effective in this regard, as these Doshas reside in the Marmas, and determine their proper functioning or blocked state, as well as the occurrence of defects or energetic weakness at these locations.

Acharya Charaka has assigned great importance to the Trimarmas, i.e. Basti, Hridaya and Shirah; these three main Marmas seem to have a direct relationship with the three Doshas, that are known to primarily reside in the same regions, i.e. Vata in the lower abdomen (site of Basti Marma), Pitta in the heart region (site of Hridaya Marma) and Kapha in the head area (site of Shirah Marma).

According to Acharya Sushruta, Marmas are the locations having the presence of the three Doshas (Vata, Pitta, Kapha), as well as their subtle forms, i.e. Prana, Tejas, Ojas, and also the three Gunas, i.e. Sattva, Rajas and Tamas. Thus, the stimulation of Marmas may be correlated with the balance of the three Doshas and their subtle forms (Prana, Tejas, Ojas), as well as the three Gunas, which includes Sattva (mind). Ojas signifies the immunity power; by properly balancing it through the appropriate stimulation of Marmas, the immune system may be strengthened, as well as it can cause rejuvenating effect. Through the connection with the Sattva Guna (mind), the proper stimulation of Marmas can provide relief in stress.

As Marmas are the seats of Prana, the vital life force that governs the physical and subtle processes of the body, the stimulation of Marmas can alter the state of Prana at these locations, causing a corresponding effect on the physical and subtle processes, and the flow of energy. Therefore, by the proper stimulation of Marmas, the Prana can be modulated in such a way that it can be used to remove blockages, and decrease or enhance the physical and subtle energy currents within the body, resulting in the corresponding healing effect.

CONCLUSION

Marma Sharir is an important concept of Ayurveda which is mentioned in the ancient books of Vedas. Ayurvedic scholars have given the prime importance to the knowledge of anatomy in the field of Marma Sharir. Marma Sthanas are considered as the site of Prana where any injury can lead to the death. They are 107 in number, distributed all over the body. Marma are the critical points of body associated with different organs and nerves. Ayurveda describe use of Marma therapy for various diseases and identification of Marma points which is to be cure since injury to these Marma points may causes serious harmful effect.

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