WJPMR, 2025, 11(11), 1-3

Review Article

WORLD JOURNAL OF PHARMACEUTICAL AND MEDICAL RESEARCH

www.wjpmr.com

Impact Factor: 6.842

ISSN (O): 2455-3301

ISSN (P): 3051-2557

Coden USA: WJPMBB

# REVIEW ON MARMA CHIKITSA

**Dr. Dipali S. Jadhav*[1], Dr. Sanjay S. Jadhav[2]**

[1*]Assistant Professor Rachana Sharir Shri. Annasaheb Dange Ayurved Medical College PG and RC, Ashta.
[2]Professor Sawasthavrita & Yoga Shri. Annasaheb Dange Ayurved Medical College PG and RC, Ashta.

***Corresponding Author: Dr. Dipali S. Jadhav**

Assistant Professor Rachana Sharir Shri. Annasaheb Dange Ayurved Medical College PG and RC, Ashta.

**DOI:** https://doi.org/10.5281/zenodo.17480482

**How to cite this Article**: Dr. Dipali S. Jadhav*, Dr. Sanjay S. Jadhav. (2025). Review On Marma Chikitsa. World Journal of Pharmaceutical and Medical Research, 11(11), 1–3.

This work is licensed under Creative Commons Attribution 4.0 International license.

**Article Received on 14/09/2025** **Article Revised on 04/10/2025** **Article Published on 01/11/2025**

**INTRODUCTION**

Marmas are a common topic in three great Ayurveda classics of Charak, Sushruta and Vagbhatta, which provides awealth of information on their location, function and application. Ayurveda considered some vital parts of the body as Prana sthana (where life resides) & these vital points are termed as Marma. The injury to these Marma points may be responsible for serious consequences, while the use of Marma therapy helps to treat many pathological conditions, and the major advantage of Marma therapy is that it is a non-invasive therapy. The classical text of Ayurveda described 107 Marma points. Sadhyopranhar, Kalantarpranhar, Vaikalyakar, Vishalyaghna, Rujakar are Marma described anciently. Dhamani, Sira, Asthi, Mamsa, Kandara, Sandhi, and Snayu are the sthana (sites) used for Marma chikitsa, where Abhyanga (massage) and Mardana (Acupressure) are performed. Marma points also help to balance Tridoshas and Trigunas since they involve various pranas like: vayu, sattva, agni, rajas, and atma.

## Definitions of Marma

1. According to Acharya Sushruta □□□□□□ □□□□□□□□□□□□□□□□□□□□□□□□□□□ □□□□□□□□;□ □तष □□□□□□□एव □□□□□□□□□□□□□□□□□□□□□;□□□□ □□□□□□□□□□□□□□□□□□□□□□□□ □□□□□□□□□□|| □(Su.Sha.6/16) Marma points are the junction of five anatomical structures i.e. Mamsa (muscle), Sira (vessels), Snayu (ligament and nerve), Asthi (bone), and Sandhi (joints). Stimulation of Marma points optimises Prana Vayu and maintains the equilibrium of Doshas. Sushruta was the first surgeon who dissect and study the human body. He was able to describe all structures of the human body, like layers of skin, bones, cartilage, ligaments, muscles, arteries, and veins. After understanding all parts, including minute structure and function of organs, he insisted on studying the Marmavigyan.

## Classification of Marma

According to Acharya Charaka, Marmas are 3 in number: - 1. Shira or Murdha (head, brain) 2. Hridaya (heart) and 3. Basti (urinary bladder). Charaka has said that among all the Marmas, these 3 Marmas are important ones. Thus, he too has accepted that there are more than 3 Marmas (107), but has named 3 of them as the most important ones. Sushruta too has included these 3 Marmas in his 107 Marmas.

Classification of Marmas according to their therapeutic use. Several scholars have given a therapeutic classification of Marmas, which is as follows.

I. Sthula (physical) and Sookshma (subtle)
II. Vulnerable (lethal) and less vulnerable (therapeutic)
III. External and Internal

## Structure and composition of Marma

□□□□□□□□□□□□□□□□□□□□□The Marmas are made up of Dwadash Prana-

1. Soma (kapha or watery elements)
2. Maruta (vayu or airy elements)
3. Teja (pitta or fiery elements)
4. Satwa
5. Raja 6. Tama December 2023
7-11. Bhuta (5 basic elements of creation: Agni, Aakash, Vayu, Prithvi, Jala)
12. Atma (soul)

All of the aforementioned components that make up a Marmas are referred to as Pranas, or life elements. Some or all of these Pranas will become afflicted when any of the Marma or Marmas are harmed, resulting in deformity or death. Furthermore, it has already been established that the structural components of Marmas are: Mamsa, Sira, Snayu, Asthi, and Sandhi.

**Importance of Marma**

Acharya Sushruta has mentioned a detailed description of Marma in the sixth chapter of Shareer Sthan. Marma is considered an important part in the Shalya Tantra (Surgery) and covers the half subject of Shalya Tantra (Surgery). □□□□□□ □□□□□□□□□□□□□□□□□(Su.Sha. 6/35) Marma is the centre, where Prana or vital force of the body is situated.

According to Acharya Sushruta, Acharya Sushruta has explained a total of 107 Marma points have been explained. These Marma points were classified as below according to Rachana (Anatomy), Shadanga (Region), Sadya-asadhyata (prognosis), and Pramana (Metrical Classification).

### A. According to the *Rachana* (anatomy)

| SN | *Marma* points | Number of *Marmas* (As stated by *Sushruta*) | Number of *Marmas* (As stated by *Ashtanga Hridaya)* |
|---|---|---|---|
| 1. | *Maans Marma* (predominantly in muscle tissues) | 11 (eleven) | 10 (ten) |
| 2. | *Shira Marma* (predominantly in blood vessels) | 41 (Forty-one) | 37 (thirty-seven) |
| 3. | *Snayu Marma* (predominantly in connective tissues like ligaments, tendons) | 27 (twenty-seven) | 23 (twenty-three) |
| 4. | *Asthi Marma* (predominantly in bone tissues) | 8 (eight) | 8 (eight) |
| 5. | *Sandhi Marma* (most common in articulating joints) | 20 (twenty) | 20 (twenty) |
| 6. | *Dhamani Marma* | - | 9 (nine) |
| | **Total** | 107 (one hundred and seven) | 107 (one hundred and seven) |

The mode of action of Marma Chikitsa Marmas centres on the vital force or Prana, the master power behind both physical and psychological processes. ▪ Marma points may be regarded as special Pranic switches in the body, which, when properly stimulated, can lead to the proper flow of Prana in different body parts, resulting in the desired therapeutic benefits

▪ Prana can be guided to clear obstructions, enhance energy flow, access latent energy stores, and establish links with the higher forces of nature and life by manipulating Marmas. Mamsa, Sira, Snayu, Asthi and Sandhi Dhamani, Sira, Asthi, Mamsa, Kandra. Sandhi and Snayu are the Sthan used for Marma Chikitsa performed. Marma points also help to balance Tridoshas and Trigunas since they involve various Pranas like Vayu, Sattva, Agni, Rajas, and Atma. Marma is related to the Prana, which is associated with Vata Dosha; therefore, Marma mainly deals with Vata Dosha. Different Marma points are considered for Vata Vyadhi depending upon the involvement of Vata, such as Prana Vata, Udana Vata. Vyana Vata, Samana Vata and Apana. Marma therapy not only helps in Vata Vyadhi but also helps to clear the channels and improve the circulation of the body. ▪ It develops physical and mental flexibility, removes ama, and is clinically applied for many diseases, especially heart problems. Marma therapy provides stimulation of vital points and thus removes blockages

from the Shrotas and offers physical and psychological repose. Stimulation of Marma points optimizes Prana Vayu and maintains the equilibrium of Doshas. Instant pain relief is the motive of Marma Chikitsa. Stimulation of Marma can produce analgesia by secreting several prostaglandin inhibitors, endorphins, interferon, and other opioid-like substances, which are hundreds of times more potent than opium.

## CONCLUSION

Marmas are vital points, centres for the Prana. Marma Chikitsa is a natural, non-invasive, instant, and permanent method of healing. The purpose of a Marma Chikitsa is to stimulate the various bodily organs and systems. It can be used anywhere, at any time, and without the need for medication. Marma knowledge has been well-known since the Vedic period. Later, its progression can be seen in Samhitha Kala through the texts that emerged during that period, like Susrutha Samhitha. They can be used specifically for the diagnosis and treatment of disease or generally for promoting health and longevity. Marmas are integral to all Ayurvedic therapies, from simple self-treatments to complex clinical procedures. This paper tried to obtain all the information related to Marma from classics and highlight its benefits from an Ayurvedic point of view.

## REFERENCES

1. Sushruta Samhita, Ayurved-tattva-sandipika, Hindhi Translation Translated by Kaviraj, Ambikadutta Shastri, part 1 Choukhamba Sanskrit Sansthan, Varanasi, edition, 2005.
2. Ashthanga Hridaya of Vaghbhata Vidyotini, Hindi commentary by Kaviraja Atridev Gupta, Vaidya Yadunandana Updhyaya, Chaukhambha Sanskrit Sansthan Varanasi, 2005.
3. Ambikadutta Shashtri Kaviraj, Sushruta Samhita, Sharir Sthan, Choukhamba Prakashan, Varanasi, 2010; 92.
4. Mishra D. P., Srivastava M., Marma – The Multi Dimensional Healing Points of Ayurveda, IAMJ, 2014; 2(1).
5. Ambikadutta Shashtri Kaviraj, Sushruta Samhita, Sharir Sthan, Choukhamba Prakashan, Varanasi, 2010; 92.
6. Vinod M. Choudhari, Scientific Study of Adhipati Marma, Ayurlog: National Journal of Research in Ayurved Science, 2015; 3(3): 140-143.
7. Ram Lal Shah, Binod Kr Joshi, Geeta Joshi. Vedic Health Care System, New Age Books, Delhi, 2nd edn., 2002; 07-08.
8. Shiv Prasad Dwivedi, Deepnaryan V.Shukla, Observational Study to Find Location of Gulpha Marma, With Special Reference to Ankle Sprain, Int. J. Ayu. Alt. Med., 2015; 3(3): 132-141.
9. Vinod M. Choudhari, Scientific Study of Adhipati Marma, Ayurlog: National Journal of Research in Ayurved Science, 2015; 3(3): 140-143.
10. Teena Jain, Sunil Kumar Yadav, Lohitaksha Marma: A Study Based on Dissection in Lower Limb, IJAAR, 2015; 2(4): 446.
11. Sayali Uday Barve1, Avinash T. Vipra, Sachin S. Khot, Anatomical Study of Adhoshakhagata Vaikalyakara Marmas With Special Reference To Urvi Marma, IJOOAR, 2016; 01(01): 1.