



## IMPORTANCE OF MARMA WITH SPECIAL REFERENCE TO MANSA MARMA

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### ABSTRACT

Marma are the vital points of the body. 'Maryanti Iti Marmaani', the meaning of Marma word is vitality, death occurs after infliction to these places so called Marma. Any injury to these vital sites can cause symptoms like disfigurement, pain, loss of movement and may lead to death after a certain period of time. Marma Sharir and its practical application is very important during surgery and to understand the injuries at Marma sites, their prognosis and possible prevention. The references regarding Marma are found from Vedic to Samhita period and broadly explained the use of Marma Shastra to save the life of a person in a critical condition during warfare. Acharya Sushruta has given the most broad classification and detailed description about Marma. Marma is a aggregation of Mansa, Sira, Snayu, Asthi and Sandhi in which Prana dwells by nature. Mansa Marma are predominantly made up of Mansa i.e muscle tissue which forms the structural component. The other elements namely Sira, Asthi, Sandhi, Snayu are also present but in a recessive form. Any injury to this Marma site can cause severe pain or infection which may lead to death after a certain period of time. In this paper, an attempt is made to explore the concept of Marma as mentioned in Bruhatrayi with special reference of Mansa Marma.

**KEYWORDS:** Marma, Mansa Marma, Bruhatrayi.

### INTRODUCTION

Acharya Charaka have stated that detailed Knowledge of human body is the very necessary for maintaining the health of body.<sup>[1]</sup> The Vaidya, gains knowledge about complete body with different different aspects, and the only person who understands Ayurveda efficiently and can make people healthy and happy. To make the diagnosis and treatment of various diseases along with physiology, knowledge of Rachana Sharir is important for Vaidya. Acharya Sushruta in Sharir Sthana chapter 5 has explained the definition of Shadang Sharir. After formation of Garbha, all the five Mahabhutas act upon it and result in its growth to form different parts of body like Hasta, Paada, Jivha, Ghrana, Karna, Nitamba etc., then it attains the Sangya Sharir. This Sharir has got 6 Angas- four Shakhas (2 arms and 2 legs), Madhyasharir and Shira.<sup>[2]</sup> Sushruta who belongs to the school of surgeons, had paid special attention on one hundred and seven (107) vulnerable points in the body called as "MARMA". Acharya Sushruta in sushruta samhita mentioned "pratyeeka marma sharir adhyaya" showing its importance in Ayurveda. The confluence of Mansa (muscle), Sira (vessels), Snayu (ligaments), Asthi (bone)

and Sandhi (joints), naturally and specifically forms the seat of life. Mansa Marma are predominantly made up of Mansa i.e muscle tissue which forms the structural component and Sira, Snayu, Asthi and Sandhi are also present in recessive form.<sup>[3]</sup> Acharya Sushruta and Acharya Vagbhata explained the Mansa Marma in their respective Samhitas. Acharya Sushruta described that Mansa Marma are 11 in no.<sup>[4]</sup> and they are 4 Talhridaya Marma, 4 Indrabasti Marma, 2 Stanrohita Marma and 1 Guda Marma.<sup>[6]</sup> Acharya Vagbhata mentioned only 10 Mansa Marma and they are 4 Talhridaya Marma, 4 Indrabasti Marma, 2 Stanrohita Marma. He doesn't include Guda Marma in Mansa Marma and he included it in Dhamani Marma group.<sup>[5]</sup>

Any injury to Mansa Marma can result in continuous bleeding, blood resembling water in which meat is washed, pallor of skin, loss of function of sense organs, severe pain and instant death.

### Mansa Marma

Mansa indicates Mansa Peshi (muscles) in our body. Basically these Mansa Peshi helps to cover or conceal Sira, Snayu, Parva (joints of bone), Asthi and Sandhi.<sup>[6]</sup>

It shows much variation in size and shape according to the site of attachment such as round thick or thin, large or small, short or circular, short or long, hard or soft, smooth or rough. According to Sushruta's classification Marma are divided into 5 types, they are 11 Mansa Marma, 41 Sira Marma, 27 Snayu Marma, 8 Asthi Marma and 20 Sandhi Marma.<sup>[7]</sup>

### Mansa Marma Sankhya

Acharya Sushruta has also enumerated that total number of Mansa Peshi present in the Sharir are 500 which is very nearer to the number given by modern anatomists 519. Out of these 400 are in the Sakhas(extremities), 66 in Koshta(trunk) and 34 in the Greeva and above(head and neck).<sup>[8]</sup> According to Vagbhata, there are 40 Mansa Peshi in the Greeva and above and 60 in Koshta.<sup>[13]</sup> Sushruta described 11 Mansa Marmas. They are 4 Talhridaya, 4 Indrabasti, 2 Stanarohita and 1 Guda Marma.<sup>[9]</sup>

Vagbhata has mentioned 10 only. He included Guda Marma in Dhamani Marma group.

Marma	Sushruta	Vagbhata
Talhridaya	4	4
Indrabasti	4	4
Sthana-rohita	2	2
Guda	1	
Total	11	10

### MODERN REVIEW

#### Muscles

The term muscle is derived from the Latin word 'Musculus' which means little mouse because of the shape of certain muscles or because of contracting muscles which look like a mice moving under the skin. Muscle is a connective tissue which contains protein filaments of actin and myosin that slides past one another producing a contraction that changes both the length and the shape of the cell. These muscles help to stabilize the body's position, generate heat, to produce movement and to perform work. They are responsible for maintaining and changing posture, locomotion as well as movement of internal organs such as the contraction of the heart and the movement of food through the digestive system via peristalsis movement. The firm and compact muscles always give support and stability to other structures. Muscle tissues are derived from mesodermal layer of the embryonic germ cell in a process known as myogenesis.

### CLASSIFICATION OF MUSCLES

#### There are three types of muscles

1. Skeletal muscles
2. Visceral muscles
3. Cardiac muscles

#### Skeletal Muscles

Skeletal muscles are also known as voluntary muscles. It is anchored by tendons to bone and is used to effect skeletal movement such as locomotion and maintaining

postures. Though this postural control is generally maintained as an unconscious reflex, the muscles responsible react to conscious control like non postural muscles.

#### Visceral Muscles

These muscles are also known as involuntary muscles. Visceral muscles are located in inner walls of hollow visceral organs of the body like alimentary canal, reproductive tract etc. They do not exhibit any striation and are smooth in appearance hence called as smooth muscles or non striated muscles. They are involuntary muscles as in the transportation of food through the digestive tract and gametes through the genital tract etc. Smooth muscles are spindle shaped.

#### Cardiac Muscles

Cardiac muscles are the muscles of heart. Many cardiac muscles assemble in a branching pattern to form a cardiac muscle. Based on their appearance cardiac muscles are striated but they are involuntary in nature. Cardiac muscles are not as long as skeletal muscle cells and often are branched Cell.<sup>[10]</sup>

### DISCUSSION

Marma is the one of the important subject of Ayurveda. Marma are the vital points of the body and are one of the cause of death. Acharya Sushruta in Sushruta Samhita mentioned 'Pratyek Marma Sharir Adhyaya' and explained that Marma is aggregation of Mansa, Sira, Snayu, Asthi and Sandhi in which Prana dwells by nature. They are 107 in number. Marma are said to be 'Shalya Vishayaardha' because after getting injured on Marma area, person die immediately, even if some of them survive due to surgeon's efficiency, they definitely become victim of disability. Mansa Marma predominantly made up of muscle tissues. Acharya Sushruta told that Mansa Marma are 11 in number, in which four are Talhridaya Marma which are located in centre of palm in hand and centre of sole of foot, four are Indrabasti Marma which are located in the middle of both forearm and middle of the both legs, two are Stanrohit Marma which are located 2 Angula above the nipples on each side of the chest and one Guda Marma which is located in the anal region.

### CONCLUSION

Marma are the vital points or the vital sites in which Prana resides, so we should protect these sites and avoid being get injured during our daily routine life. We have to protect Marma sites during the surgery because any injury while doing surgery can cause death. The Marma Shastra was propagated mainly to save the life of a person in a critical condition as during warfare. In Samhitas, it has been explained in different Sthanas like Sutra Sthana, Sharer Sthana, Nidaan Sthana, Vimaan Sthana, Chikitsa Sthana etc. we get references regarding its Rachana, Kriya, Roga, Viddha Lakshan etc in detail. Mansa Marma are predominantly made up of 'Mansa'

i.e, muscle tissue and are broadly explained by Acharya Sushruta and Acharya Vagbhata. According to Acharya Sushruta, they are 11 in no. and 10 according to Acharya Vagbhata.

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