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RESEARCH ARTICLE

A REVIEW ARTICLE ON MARMA SHARIRA

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Abstract

There are 107 Marma (vital parts) within the human body and trimarma are Sirah, hridaya, basti, Sadyopranahara in nature. Harm to trimarma may additionally cause loss of life of the patient. Acharya Vagbhat has in comparison individual with a tree, with roots at the top and branches at the lowest and defined head as a domain where all feel organs along side the Prana resides it's far supreme of all organs as recognition is present in it. As the base is destroyed, the dependent is also destructed. Likewise, the destruction of any of the 3 Marma may additionally break the Prana. Consequently, one has to shield those 3 Marma from outside as well as inner accidents. Trimarma are the primary organs of body representing the three distinct systems- frightened, cardiovascular and urinary gadget. Trimarma are gaining importance as "tripod of life" because they're more Sadyopranahara Marma than different Marma. If any Marma factor is infected or painful, then stimulating its nearby Marma factors can help in assuaging this ache. Several research and texts have mentioned the healing advantages of Marma remedy in treating numerous bodily and intellectual problems. Looking on the significance of the Marma technology close to surgeries, in addition to their recent use and destiny opportunities as a powerful therapeutic procedure, the existing have a look at has been undertaken for an in-depth study of the technological know-how of Marma. An account of various historical / classical Indian scriptures, along with the Vedas, Upanishads, Puranas, Samhitas, and many others. That point out exclusive factors of the technological know-how of Marma.

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Introduction:-

Mamsa, Sira, Snayu, Asthi and Sandhi and at those locations Prana resides specifically by nature. Marma are constituted by way of six essential elements i.e., Soma, Maruta, Tejas, Satva, Raja and Tama and in which Jivatma resides. For this reason, any damage to Marma proves to be fatal. (Su. Sha.6/ 46) All the classics analogously opine for 107 Marma in the body but on point of narration only three of them – Trimarma – Sirah, Hridaya and Basti are mentioned. Marma of the trunk are more essential than the Marma of extremities, as the extremities are linked to and depend on the trunk. Even many of the Marma of trunk Trimarma are greater crucial.^{1,2}

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Objectives:-

1) To review Marma Sharir therapy from various Ayurvedic Texts.

Definition-**According to Acharya Sushruta**

Marma (fatal spots) are confluence of muscles, veins, ligaments, bones and joints. These are the places where the Prana (vital life force) resides naturally.

According to Ashtanga Sangraha

Marmas are the sites where muscles, veins, ligaments, bones and joints meet. If they get traumatized, Prana gets destroyed.

According to Acharya Bhava Prakash

The meeting point of vein, ligament, joint, muscle and bone is called Marma point. Prana especially resides in these points

Lakshanas-³

According to Acharya Sushruta

Marma (fatal spots) are confluence of muscles, veins, ligaments, bones and joints. Prana (vital life force) especially resides in these locations; hence if the Marmas are injured, they produce their respective effect.

According to Acharya Charaka

In case of affliction in any marma point, there is more pain (excruciating type) than any other part of the body, because of the specific attachment of chetana (consciousness) to these spots.

Trimarma:^{4,5,6}

Marma Traya are covered in Pranayama i.e. website of Prana. as the base is destroyed, the Prana is likewise destructed. Likewise, the destruction of any of the 3 Marma might also spoil the Prana. One has to shield those 3 Marma from external in addition to internal accidents. Trimarma protected in Sadyahpranahara Marma.

1. Sirah: All the sense organs and the channels carrying the sensory and vital impulses from the Sirah are like the rays from the sun. This verse truly signifies Sirah as a Trimarma as it correlates it completely to the Brain.
2. Hridaya: It is a structure which resembles a Pundarikena, Kamalamukulakaram (lotus) in inverted position. When body is in active phase it expands and contracts in inactive phase.
3. Basti: Acharya Charaka also quotes the importance of basti as a Trimarma saying that it means that the region named Vasti is in the middle of Sthula Guda, Mushka, Sevani, the Nadi (channels) transporting Mutra and Shukra. It acts as the Reservoir of Mutra. As different rivers fill the ocean in similar fashion all the Ambuvaha Srotas (channels) transporting water fill the basti.

Classification-^{7,8}**According To Acharya Sushruta-**

Has classified Marmas into five types according to the Dhatu from which they are made. These types include Mamsa (Muscle), Asthi (Bone), Snayu (Ligament), Sira (Vessel) and Sandhi (Joint).

According To Acharya Vagbhatta-

has classified Marmas into six types according to the Dhatu bheda. He has added one additional Marma named 'Dhamani Marma'. These types include Mamsa (Muscle), Asthi (Bone), Snayu (Ligament), Dhamani (Artery), Sira (Vein) and Sandhi (Joint).

According To Their Location-

Marmas according to their location in different regions of the body, i.e. upper limbs (22), lower limbs (22), abdomen and chest (12), back (14), supra clavicular region (neck and head) (37).

Materials And Methods:-

The literary resources for the existing have a look at was amassed by means of ayurvedic samhitas like Charaka Samhita, Sushruta Samhita, AstangSangrah, etc. it will likely be correlated with the contemporary available books, literature, journals, web sites, and studies paper as according to examine.

Discussion:-

The present article explored the foundational factors of the technological know-how of Marma almost about the range of marmas, their vicinity, structures worried, correlation with Panchamahabhutas, classification, as well as an in depth explanation of marmaghata or viddhalakshanas (impact of trauma), as given in classical texts written all through Samhita kala. The anatomical correlation with modern-day technology has additionally been presented. it is determined that the Marmas are of different sizes various from ardh-anguli (1/2 finger) to hatheli (palm). If injured, one of a kind Marmas cause special type of signs various from pain to immediately demise. In this kind of case, numerous methodologies for the treatment of Marmabhighata have additionally been recommended within the scriptures. for that reason, an in-intensity knowledge approximately the properties of Marmasis available inside the scriptures.

Conclusion:-

Marma are the superficial parts as well as systemic organs with admire to Trimarma. Trimarma are the center points of existence, Sadyahpranahara Marma and so if injured cause dying within 7days. In gift era, knowledge of Marma is visible inside the sports discipline, TCM, martial arts, Kalari Payattu as carried out anatomy of Marma Vijnana to guard vital factors. outside trauma that immediately injured the Marma in turn creates disturbance in the homeostasis of body. If any Marma affected rigoursly, after a positive time period Trimarma are continually affected, being seat of Dosha main to interruption of function of Trimarma. Any disorder afflicting to Pranayata, complexity of sickness and diagnosis in Trimarma is extra severe than others. Charaka changed into less concerned to the external trauma that directly injures the Marma however being a physician, he turned into properly involved to the internal trauma caused by the vitiated Tridosa that commonly affect these Trimarma.

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