CRITICAL REVIEW ON SURGICAL PERSPECTIVE OF MARMA

Shubada V I

M. S, Shalya Tantra, Professor, Yenepoya Ayurveda Medical College, Mangalore, Karnataka, India

Email: shubada75@gmail.com

ABSTRACT

The word “Marma” had first appeared in Atharva Veda. Marmas are described as half of surgical topics. Marma, are the crucial areas of the body, if injured results either in death or deformity. Marmas are systematically classified based on structure, measurement, effect of injury etc. Marmas play a vital role during surgery, injuries witnessed in war fields and in accidents. Impact and effect of injuries on these vital areas are oftenly the decisive factors of life and death. Every precaution has been registered in Samhitas to protect these vital areas.

Keywords: Marma, Pain, Vital area, Marmaghata

INTRODUCTION

Marmas are the special and vital areas of the body. The term Marma is derived from the word mṛṇḍ which means death. Injuries to these 107 marmas may results in severe pain, deformity and even results in death. These vital areas are to be avoided or special care should be taken in surgical and para surgical procedures. As many anatomical structures are underlying these marmas injuries may prove dangerous and fatal. Brihatrayees have explained in detail the concepts of Marma and its details of classifications, effect of injury etc. Marma vishaya is considered by Acharya Sushruta as of maximum importance and during each surgical explanation either he has mentioned the utmost careful measures or addressed to avoid them as much as possible. Marma is an entity which is understood as the site of life, support and utmost importan area. As per Dalhanas explanation marma is that area where mamsa, sira, snayu, sandhi and Asthi are present, where prana is located.¹

Relevance of Classification:

Marmas are classified based on Rachana (composition), Sthana/Ansa (location), Parinama (impact of injury), Pramana (Measurement) and Sankhya (number). Rachanamusara classification²: This classification reflects the anatomical relevance in understanding marma. Marmas are classified based on Rachana into Mamsa marma, siramarma, snayu marma, Asthimarma and sandhi marma. Vaghbhata has added one more Dhamani marma in this classification. The dominant structure of that specific area is given the name for eg: Janu is a Sandhi marma. Apart from the existence of Asthi, Snayu, Mamsa and Sira, the dominant entity sandhi is referred and Marma is named in that specialty of classification.

Stanamusara Classification³: This classification defines the identification and exact location of Marma.
Being classified as Shakhagata, Prushta, udara, Uras and urdhwa jatrugata marma, add to anatomical relevance of Marma. Parinamanusara Classification: This classification is very rational and crucial and decide the prognosis of a condition. This classification includes Sadyapranahara, Kalantarapranahara, Vaikalyakara, Vishalyaghnna and Rajakara. This classification is very decisive as it defines the role of anatomical structures in and around the Marma. Impact of the injury to a particular marma pradesha decides the effect in terms of this classification. Eg: If Shankha marma is injured it results in sudden death. Pramananusara classification: This classification decides the area of a particular marma and thus a clue to a surgeon during surgery.

Sankhyanusara classification: This classification narrates the numerical aspect of marma.

**Importance of Trimarma:** Acharya Charaka accepting the 107 marmas, explains the three marmas Siras, Hridaya and Basti in Trimarmeeya chikitsa. In this chapter Acharya highlights the importance of these marmas and diseases and their treatment protocols. Acharya Charaka in Siddhistana explains the importance of these three marmas as follows:

Hridaya: Hridaya has ten dhanyanis, seat of prana and vyana vata, sadhaka pitta, Avalambaka kapha, manas, buddhi and chetana anaha, moolas-thana of pranavaha and Rasavaha srota and also the seat of paraojus. Because of all these facts Hridaya is one among the Dasha pranayatana and Sadyapranahara marma. Siras: Siras is the seat of all jnanendriyas and their paths of Indriya vishaya gnana, if injured results in cheshtanasha, chakshuvibhrama, hagnagra etc.

Basti: Basti is situated in midst of Guda, mushka, sevani, Shukra and mutra vahinini and controls their integrity.

**Marmaghata Lakshanas:** When a Marma is injured, results in either death or deformity. Depending upon the site there may be general (samanya) and specific symptoms. Samanya lakshanas include Bhrama, pralapa, Moha, Moorcha, teevra ruja, Rudhira srava, Urdhwavatva and so on. Vishesa viddha lakshanas are specific to each Marma for Eg: If injury to Urvee/Bahvee marma located in mid of thigh/arm results in saktishosha (Dystrophy of Thigh/ arm) due to Shonita kshaya. If injury over Vitapa marma located in between Vankshana (inguinal) and Vrashana area (scrotal) results in impotence and Alpa shukrata.

**Impact of Injury:** Sadyapranahara marma is having the Agni dominance, when injured results in viparyaya of Manas and buddhi due to lack of Gana perception from Indriyas. The resultant severe pain from impact of injury will result in immediate death. The signs and symptoms of Vasovegal, Cardiogenic and Hypovolaemic shocks usually present in the same manner. The cause of death here is either due to severe pain or massive haemorrhage. In Kalantara pranahara marma due to Agni and soumya guna, injured person may succumb to it within one month. This is due to dhatukshaya and also by the intensity of pain followed by the injury. Vaikalyakara marmas are soumya, and results in lifelong deformity. Vishalyaghnna marmas are vayu predominance, until and unless the shalya is there in the injured site there will not be death but if otherwise results in disaster. Rujakara marmas are Agni and vayu dominance, the injury results in various types of chronic pain.

**Precautionary Measures:** Owing to the impact of Marmaghata and its sequels Acharyas have enlisted certain precautions.

Ashmari Chikitsa: Acharya Sushruta has instructed the surgeon to take the permission from King or higher authority before Ashmari nirhara shastra karma. When the surgeon locates the Ashmari during Shastrakarma of Ashmari, he has to inspect the face of the patient before taking the incision, if Vivrataksha and loss of conscious (vichetana) is observed then instructed to stop the procedure. At the concluding shloka of the chapter highlights eight parts in and around Basti as Ashtha marmas and instructed always to protect them from injury during Surgery.

Kshara Karma: In Pradesha vishesha (location wise) contra indications of Kshara prayoga, Sushruta lists marma pradesha as a first place where kshara karma should not to be done. Agnikarma, Application of kshara and visha Dravyas should be avoided in Marma Pradesha as area of...
Marma is vital. H Shalya nirharana: When a Marma is injured, Vata aggravates in and around the affected area and results in the pain. The pain may be intensified to the extent of loss of consciousness, so it is the duty of the surgeon to examine the patient thoroughly before removing the Shalya. 

**Prognosis of Marmaghata:**
The slight injury over these Marma may result in serious effects, which are difficult to cure. The disorders even which are affecting Marma pradesha are also challenging and should be handled with great efforts. Marmaghata even it is minor, either results in death or Deformity.

**Treatment:**
Diseases affecting Marma Pradesha are deep seated and they are usually difficult to treat. But by the utmost efforts of Vaidya they can be managed. While explaining the management of injury to Shakha marma, Acharya Vagbhata explains, if a Marma is injured, amputation shall be executed quickly at the nearer and proximal joint, as vasoconstriction occurs and results in Haemostasis. The life of a person is saved when bleeding is stopped. Acharya Sushruta also recommends amputation at the level of Manibandha and Gulphapradesha when there is an injury to kshipra and Tala hridaya marma and may results in fatal consequences due to bleeding and severe pain. Amputation Constrict the vessels and bleeding is arrested, and life of a person is saved.

**DISCUSSION**
Marmas are the vital areas of the body which need to be protected from injuries, if injured may result in chronic pain, deformity or even death. If an injury occurs even nearer to a Marma, results in same effects when marma is directly injured. Marmas are classified in a realistic manner as in Marmaghata site of the injury becomes more important rather than type of injury. Classification of Marma based on Effect of injury and measurement are the basic clues to the surgeon to proceed further. Types and Rules of incisions to be taken have been stressed on during each surgery to highlight the importance of possible Marmasthana and its avoidance during surgery. Mentioning the importancce of Ashtamarmas in the conclusive verse of Ashmari chikitsa, itself is an outstanding example to protect the Marmas.

**CONCLUSION**
An Injury on Marma results in medical or surgical emergencies leading to fatal consequences. Marma viddha lakshanas are the first ever documentation of Applied and surgical anatomy. As Soma, Maruta, Tejas and also Satwa, Rajas and Tamas along with Bhootatma reside in these Marma pradesha, injury on these areas are usually fatal. Knowledge of Marma is fundamental in Shalya tantra and considered as half of surgical topics.

**REFERENCES**
2. ibid, Shareera sthana 6/3, 4 page no-369.
3. ibid, Shareera sthana 6/5 page no-370.
4. ibid, Shareera sthana 6/8 page no-370.
5. ibid, Shareera sthana 6/28, 29 page no-374-375.

10. Ibid, shareera stana 6/36-40 page no375, 376


12. Ibid, Chikitsa Sthana 7/38 page no-438


Source of Support: Nil
Conflict of Interest: None Declared