

## Sadyapranahara Marma Shareer with Respect to Traumatology

Dr. Akanksha Rana<sup>1</sup>, Dr. Bipan Chander<sup>2</sup>, Dr. Sunil Kumar Yadav<sup>3</sup>, Dr. Kalpesh Jajoria<sup>4</sup>

<sup>1,4</sup>PG Scholar, <sup>2</sup>MO Ayush, <sup>3</sup>Dean (Student's Welfare) Associate Professor,

<sup>1,3,4</sup>Department of Rachana Sharir, National institute of Ayurveda,  
deemed to be University (De-Novo), Jaipur, Rajasthan, India

<sup>2</sup>Department of Rachana Sharir, Rajasthan Government, India

### ABSTRACT

*Ayurveda* is a primordial medical science with philosophical, spiritual, medicinal and herbal enhancement. Along with the other contemporary sciences, the fundamental root of *Ayurveda* is being accepted world-wide and *Marma* science is one of the important parts of *Ayurveda*. *Marma* (Vital Parts) of body have the great surgical importance as they are considered as anatomical land mark of body. These are the structures in body which needs to be saved otherwise can lead to death or some ill-effects.

Traumatology is been in discussion in the ancillary sciences of the present era. Trauma is a leading cause of death nowadays. Description of *Marma* in *Sushruta Samhita* is the indication of first ever illustration of Surgical and applied anatomy in medical science hence *Marma Vigyan* can be taken as a part of Traumatology. *Acharya* has well explained about *Marmabhighata*, which means the fatality or injury to *Marma* due to any kind of trauma to the anatomical site of that *Marma*.

**KEYWORDS:** *Marma, traumatology, Sadyapranahara Marma*

### INTRODUCTION

Two countries India and China has old medical history. China is popular for acupuncture and pedestrian doctors. While India has its own system of medicine that is Ayurveda. Ayurveda is in presence since very old times. It has many different principles and *Marma* is one of them. The concept of *Marma* is improvised and adapted through the time immemorable. The word *Marma* and its utilization exist from the *Vedic* period in India. The term *Marma* is originated from the Sanskrit root word “*Mr*”, which shows gist of vital part present in the body and term most probably is used in sense of *Jivasthana*. Word *Marma* simply means which on injury causes death.<sup>2</sup> In *Halayudha kosha*: it is stated that the term

<sup>1</sup> मृ-मनिन जीवस्थाने (शब्दोस्तोम महानिधि)

<sup>2</sup> मारयन्तीति मर्माणि (Sushruta. Yadavji Trikamji Acharya, editor, Sushruta Samhita with Nibandha Sangraha of Dalhanacharya. 8th ed. Varanasi: Chaukhambha Orientalia; 2008.Pp-824, p-369)

*marma* denotes the seat of *jeeva* and also it depicts *marma* as the juncture of *mamsa, sira, snayu, asthi, sandhi*.<sup>3</sup>

*Marma Vigyan* can be taken analogous to traumatology. The history of trauma can be anticipated as survival of the fittest-exists. In old Indian times the trauma and its management are recorded from the *Vedic* period where in ancient wars, surgeons use to attend and treat the Aryans chief and soldiers. In *Vedas* the reference of amputated legs and its rehabilitation by substitutes are traced. Injured eyes were constructed, and arrow shaped objects were extracted from the body of warriors. In *Rig Veda*<sup>4</sup> we get reference related to

<sup>3</sup> मृ- सर्वधातुभ्यो मनिन इति मनिन। जीवस्थाने: सन्निपातः सिरास्नायुसंधिमांसअस्थि संभवः। (Halayudha kosha page -518)

<sup>4</sup> N.S. Sontakke, editor Rigveda, commentary by- Shri Marsyachandra, Vedic Samshodhana Mandal Tilak Smarak mandir, Vol 1 to 10 (6/675/180)

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*Marma*, use of some kind of corselet or body Armor to protect the body from assault of enemies by their weapons so that these vital points can be saved. The surgical knowledge of the ancient times has been compiled systematically in *Sushruta Samhita*, which is the first documentation of its kind. *Marma* is formed by the union of five elements of body that are *Mamsa*, *Sira*, *Snayu*, *Asthi* and *Sandhi*. *Acharya Sushruta* has stated that the *Marma* are the intersection of *Mamsa* (muscular tissue), *Siras* (blood vessels), *Snayu* (nervous tissue), *Asthi* (osseous tissue) and *Sandhi* (joints)<sup>5</sup>. The *Prana* is naturally situated in *Marma* specifically, therefore any kind of injury to these *Marma* causes physical disproportion or unnatural sensations or even death according to the *Marma* affected. In further context *Maharishi Sushruta* has also described the presence of *Tridoshas* in the *Marma*. In his view the *Soma* (*Jala Tattva*), *Maruta* (*Vayu Tattva*), *Teja* (*Agni Tattva*) represents the *Tridosha* in the *Marma* hence injuries to them are not to be taken casually. *Acharya Sushruta* mentioned *Marma* in terms of traumatological aspect by explaining *Mulavidhya Lakshanas* and their treatment. If we see these five elements in modern science they form major part of body in the form of muscles, veins, ligaments, bones and joints. Thus, any sort of damage to such a vital part causes death or structural, functional impairment. Trauma injury is the leading cause of mortality and hospitalization worldwide in present era. so, better understanding of the nature of trauma, structures involved, risk and outcome could guide to more effective prevention and treatment.

*Acharya Caraka* also mentioned *Trimarma* namely *Hrudaya*, *Shiras*, *Vasti*<sup>6</sup> which appears to be relevant with traumatology as injury to these can lead to severe ill effects or death.

### SADYAPRANAHARA MARMA:

#### Classification of *marma*

All the 107 *Marma* are classified into following divisions.

1. Structural classification (*Asryabhedena*)
2. Regional classification (*Shadangbhedena/Avayavabhedena*)
3. Prognostic classification/traumatological classification (*Vyapathbhedena*)
4. Dimensional classification (*Manabhedena*)

#### Prognostic/traumatological classification of *Marma*<sup>7</sup> –

S. no.	Prognostic classification	No. of <i>Marma</i>	<i>Guna</i> predominance
1.	<i>Sadyapranahara</i>	19	<i>Agneya</i>
2.	<i>Kalantarapranahara</i>	33	<i>Agneya+soumya</i>
3.	<i>Vishalyaghana</i>	3	<i>Vyavaya</i>
4.	<i>Vaikalyakara</i>	44	<i>Soumya</i>
5.	<i>Rujakara</i>	8	<i>Soumya+agneya+vyavaya</i>
	<i>total</i>	107	

#### *Sadyapranahara*<sup>8</sup>:

S. No.	Name of <i>Marma</i>	Number of <i>Marma</i>	Structure
1.	<i>Adhipati</i>	1	<i>Sandhi</i>
2.	<i>Guda</i>	1	<i>Mamsa</i>
3.	<i>Hrdaya</i>	1	<i>Sira</i>
4.	<i>Kantasira</i>	8	<i>Sira</i>
5.	<i>Nabhi</i>	1	<i>Sira</i>
6.	<i>Shankha</i>	2	<i>Asthi</i>
7.	<i>Sringataka</i>	4	<i>Sira(dhamani)</i>

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सप्तोत्तरंमर्मशतम्

तानिमर्माणिपञ्चात्मकानिभवन्ति; तद्यथा- मांसमर्माणि, सिरामर्माणि, स्नायुमर्माणि, अस्थिमर्माणि, सन्धिमर्माणिचेति नखलुमांससिरास्नायवस्थिसन्धिव्यतिरेकेणान्यानिमर्माणिभवन्ति, यस्मान्नोपलभ्यन्ते(Sushruta Samhita. KavirajaAmbikaduttaShastri, Chaukhambha Sanskrit SansthanVaranasi; reprint 2015 p-67 Sharir Sthanam 6/3)

<sup>6</sup> मर्माणिबस्तिहृदयंशिरश्चप्रधानभूतानिवदन्तिजज्ञाः(The Charka Samhita. Pt. Kashinath Shastri, Chaukhamba Bharti Academy Varanasi; reprint 2015 p- 716 Chikitsa Sthanam26/3)

<sup>7</sup> तान्येतानिपञ्चविकल्पानिभवन्ति; तद्यथा- सदयःप्राणहराणि, कालान्तरप्राणहराणि, विशल्यघ्नानि, वैकल्यकराणि, रुजाकराणिचेति(Sushruta Samhita. KavirajaAmbikadutta Shastri, Chaukhambha Sanskrit SansthanVaranasi; reprint 2015 p-68 Sharir Sthanam 6/8)

<sup>8</sup> शृङ्गाटकान्यधिपतिःशङ्खौकण्ठसिरागुदम् | हृदयंबस्तिनाभ्यौचघ्नन्तिसद्योहृतानितु(Sushruta Samhita. KavirajaAmbikadutta Shastri, Chaukhambha Sanskrit SansthanVaranasi; reprint 2015 p-69 Sharir Sthanam 6/9)

8.	<i>Basti</i>	1	<i>snayu</i>
	total	19	

Any trauma is closely related to the shock. If we comprehensively analyse the symptoms of shock, we would find the symptoms corresponding to described by *Sushruta* in *Marmaghaata Lakshana*. As injury to *SadyaPranahara Marma* causes death within seven days<sup>10</sup> which clearly shows similarity to events happening after serious trauma causing shock and death. The first symptom after any trauma is haemorrhage which *Sushruta* has mentioned in most of *Sira Marma* of *SadyaPranahara Marma*. For example, *Sringataka Marma* can lead to profuse bleeding after head injury. Haemorrhage should be tackled immediately otherwise results in an emergency condition then death as mentioned by *Acharya*.

Another symptom is asphyxia that is linked to *Marma* present in chest region such as *Hridaya*, *Stanmoola*, *Aplapa* etc of which *Hridaya* is directly responsible for primary asphyxia which is quickly fatal.

The symptoms of Haemorrhagic shock comprise inadequate blood flow to vital organs or the inability of the tissues of these organs to utilise oxygen and other nutrients similarly the neurogenic shock has catastrophic consequences of injury leading to irreversible damage to nervous system, ultimately brings transient unconsciousness. This condition is usually irreversible which is alarming and needs care. The hypovolemia due to haemorrhage impels the vessels to starve for blood resulting into ischemia. The concept of *Ayurveda* has elucidated these aspects with the help of *Vata*, *Pitta* and *Kapha*. The consumption of oxygen (*Vata*) and nutrients (*Kapha*) depends upon the normal function of *Pitta*, which is responsible for biotransformation. *Pranavayu* is the principal and essential element of living subject. Recuperation from shock depends upon the functional status of *Tridosha*. Trauma comes under *Agantuja Vyadhi* where abrupt and unneeded *Vayu* comes into action to disorganize the nutritional status of the tissue due to vitiated *Pitta* which is responsible for metabolism of nutritional substances.

### CONCLUSION:

From this study it was concluded that the worthwhile theories given by our *Acharyas* are eternal, factual and undeniable since ages. Roots of Subject traumatology are hidden in *Ayurveda* in the form of *Marma Sharir*. Above references clearly support the fact that our *Acharya*'s were very well known to

traumatology. They know it's important to study the reason, nature and effects of any injury for the proper treatment. They have recognized *Marma* points as a part of traumatology as these are important structure where *Prana* resides and need to be saved otherwise, on trauma have harmful effects on body and sometimes also death. Out of these *Marma Sadyapranahara* have more similarity in symptoms to those of modern era traumatology because they have immediate and harmful consequences on body and if left unattended may lead to death. Although fatal in the past a timely diagnosis with appropriate medical and surgical intervention now can offer an excellent outcome in *Marmabhighaatas*.

<sup>10</sup> तत्रसद्यःप्राणहराणिसप्तत्रात्राभ्यन्तरान्मारयन्ति।(Sushruta Samhita. KavirajaAmbikadutta Shastri, Chaukhambha Sanskrit Sansthan, Varanasi; reprint 2015 p-71 Sharir Sthanam 6/24)