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“THE CONCEPT OF MARMA ACCORDING TO  
DHARMASHASTRA”

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**ABSTRACT:**

The *Ayurveda* is a holistic life science which deals with the prevention of diseases and their treatment, if occurred. *Ayurveda* has comprehensive explanations about restoration of health and its various modalities. Diseases are also described with respect to their causes, progressions and their treatments. *Marma* is one of the concepts which *Acharyas* has described in details, especially *Acharya Susruta*. *Marma*, as per *Ayurveda*, is the vital part of the body, the injury to which may be fatal.

The article reviews the concept of *Marma* in the view of *Dharmashastra*.

**Keywords:** *Marma, Dharmashastra, Ayurveda.*

**AIMS AND OBJECTIVES:**

1. To study the concept of *Marma* from ayurvedic treatises.
2. To study the concept of *Marma* in the view of *Dharmashastra*.

**INTRODUCTION:**

*Sharirsthana* section of *Susrut Samhita* deals with the organs of the human body, the diseases associated with it, Symptoms and the diagnosis. There is a chapter in *Susrut Samhita* called *Marmadhyay*. *Marmadhyay* contains explanations with respect to protection of life. *Marma* means the organs of the human body that if affected, can cause death and if protected, can make a person live longer. That means protecting life is nothing but the victory over the death. There are some *Shlokas* from *Marmadhyay* explaining how *Marma* place is important.

**LITERATURE REVIEW:**

As per *Ayurveda*, surgery should be done excluding the *Marma* places<sup>1</sup>. A person can die even if the place near *Marma* is hit.

This means *Soma*, *Vayu* and *Teja* (Glow) are situated at the *Marma* place of human body. *Satva*, *Raja* and *Tama* are the properties that situate at the *Marma* place in human body. Hence, a human does not live if *Marma* place is attacked<sup>2</sup>.

Discussion about this is found in *Dharmashastra* also. The human mind gives stability to the body. The stability of mind can be enhanced with positive energy. Hymn (*Stotras*) can help to create positive energy. Hymn literature is a part of *Dharmashastra*. The concepts like *Tarpana*, *Marjan*, *Achamana*, etc. are related to *Dharmashastra* but are also used in *Ayurveda* as terminologies.

Though the ideas in *Dharmashastra* and *Ayurveda* are presented in different ways, their purpose is same. One has to identify the *Marma* and should get control over that *Marma* to protect himself/herself from death. *Marmadhyay* deals with how to get control on *Marma* places as well as how to achieve victory over the death. *Dharmashastra* also deals with the same.

Let's see a daily worship hymn named *Ramrakshastotra* from *Dharmashastra*. Shriram is a *Hindu* god and he is prayed to protect our body in the *Ramrakshastrotra*.

This means, the successor of king *Raghu*, lord *Shriram* will protect my head (*Shir*).

The son of king *Dasharatha* (*Shriram*) will protect my forehead (*bhala*)<sup>3</sup>.

In modern technology, we use x-ray to see the internal parts of the body. Considering the *Ayurveda* texts we can say, dead body dissection was developed 5000 years B.C. in India. The author *Sushrut* was a surgeon. The knowledge mentioned in all the ancient *Sanskrit* literature is an empirical and based on logic, but still remains same even today.

There are so many hymns that include the prayer which request god to protect our body e.g. *Shivraksha*, *Shivakavacha*, etc. *Khilsukta* of *Rig-Veda* describes our body as *Yantra* (a Machine). It mentions *Dashayantra* (ten organs) which are to be protected to save us from death<sup>4</sup>. These type of *Suktas* are found in *Yajurveda*,

*Samveda* as well as *Atharvaveda*. Hence, we can say the concept of protection of body came from *Rig-veda* or has the base of the same. The hymn literature makes a bridge between *Vedas* and *Dharmashastra* as well as *Ayurveda*.

#### CONCLUSION:

All the literatures *Dharmashastra*, *Veda*, *Ayurveda*, *Ramarakshastotra* etc. has a same objectives for describing the *Marma*, it is to protect it. *Ayurveda* deals with the prevention of diseases and treat them if occurred, so Acharya *Susruta* has written the concept of *Marma* as a vital part of body, its injury and *Chikitsa*

The protection of *Marma* is elaborated in *Rigveda*, and *Dharmashastra* also deals the concept of *Marma* in the same view. The concept should be studied from various available ancient literatures to have a thorough knowledge about the concept of *Marma*.

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