

# A Historical Review on Literature of *Marma* Science – An Ancient Healing Technique

Hiren Mistry, Tukaram S. Dudhamal

## ABSTRACT

*Marma* science is one of the hidden sciences of Ayurveda which was practiced in Vedic era. *Marma* science is an ancient art of healing based on re-energizing vital points in the body for revamping the *Prana* which is hidden status as *Gupta Vidya* (occult science). After stimulating the *Marma* points, many transformations in the body's biochemistry might occur, resulting in a revolutionary chemical change in one's make-up. Stimulation of these inner pharmacy pathways causes the body to produce therapeutic neurochemicals which allow the body and mind to heal. There are only a few scattered references in Vedic literature which indicate that this science has flourished since the beginning of humanity. In this review article, a modest attempt is made to gather historical details of *Marma* science, which might be used to re-explore Ayurveda's new realms.

**Keywords:** Acupressure, Acupuncture, Ayurveda, *Marma*, *Marma* therapy, *Varma*, *Prana*  
*Asian Pac. J. Health Sci.*, (2022); DOI: 10.21276/apjhs.2022.9.4.67

## INTRODUCTION

*Marma* science is one of the hidden sciences of Ayurveda which was practiced in Vedic era. As per principles of Ayurveda, an anatomical place, where muscles, veins, ligaments, bones, and joints connect, is known as a *Marma* point.<sup>[1]</sup> These are vitally significant locations known as the "seats of life" (*Prana* – the vital life force).<sup>[2]</sup> *Marma* science is an ancient art of healing based on re-energizing vital points in the body for revamping the *Prana* which is hidden status as *Gupta Vidya*. After stimulating the *Marma* points, many transformations in the body's biochemistry might occur, resulting in a revolutionary chemical change in one's make-up. Stimulation of these inner pharmacy pathways causes the body to produce therapeutic neurochemicals which allow the body and mind to heal. There are only a few scattered references in Vedic literature which indicate that this science has flourished since the beginning of humanity. The Vedic literature suggests that the configuration of *Prana* or vital energy in living organisms follows the blueprint of nature's approach.

Acupuncture therapy is a part of Chinese medicine, wherein various disease conditions are treated by the insertion of dry needles at specific locations in the body. Acupressure is similar in principle to acupuncture, wherein instead of puncturing a pressure of varying degree is applied on various body parts to treat the disease. The goal of acupuncture is to correct imbalances of flow and restore health through stimulation, generally by inserting needles through the skin at points along the meridians of the body. The current acupuncture information lists up to 400 different acupuncture points for various health problems.<sup>[3]</sup>

Some medical studies have suggested that acupressure may be effective at helping manage nausea and vomiting, for helping lower back pain, tension headaches, and stomach ache, among other things, although such studies have been found to have a high likelihood of bias.<sup>[4]</sup>

The principle behind acupuncture or acupressure therapy does not match with the classical description of *Marma*. There is again the difference between the number and site of acupressure and *Marma* points. It cannot be concluded that these *Marma* points correspond to the acupressure points used for various pain

Department of Shalya Tantra, Institute of Teaching and Research in Ayurveda, Jamnagar, Gujarat, India.

**Corresponding Author:** Hiren Mistry, Department of Shalyatantra, ITRA, Opposite B Division Police Station, Jamnagar - 361008, Gujarat, India. Email: drhirenmistry@gmail.com

**How to cite this article:** Mistry H, Dudhamal TS. A Historical Review on Literature of *Marma* Science – An Ancient Healing Technique. *Asian Pac. J. Health Sci.*, 2022;9(4):365-369.

**Source of support:** Nil

**Conflicts of interest:** None

**Received:** 12/03/2022 **Revised:** 16/04/2022 **Accepted:** 15/05/2022

relieving therapies. Hence, the reliability of *Marma* therapy is still uncertain.

## MARMA IN VEDAS

*Marma* science is a very ancient hidden medical science. *Marma* has been known from the period of the *Vedas*, which goes back to 4000 BC.

### Rigveda

The usage of *Varma* or protective covering is mentioned in the *Rigveda* for providing protection to the *Marmas*. It also adds that prayer or *Mantra* is the best method of protection (*Varma*) for the *Marmas*, emphasizing the spiritual aspects of this ancient discipline.<sup>[5]</sup>

मर्मणाति वर्मणा छादयामसिमस्तवा राजामृतेनानु वस्ताम् ।  
 उरोर्वीर्यो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदनतु ॥ (*Rigveda* 6/75/18).<sup>[6]</sup>

Meaning – O rider of the chariot! A protective shield or body armor protects your *Marma* points.

अस्मा इदु तवष्टा तक्षद्वज्रं स्वपस्तमं स्वयं रणाय ।  
 वृत्रस्य चदिवदिधेन मर्म तुजन्नशानस्तुजता कयिधाः ॥  
 (*Rigveda* 1/61/6).<sup>[6]</sup>

Meaning – The destroyer of enemies, the extremely powerful

deity *Indra*, destroyed the demon *Vritra* by striking his *Marma sthan* (vital point) with the *Vajra* (weapon).

### Atharvaveda

*Marma* is a term used in the *Atharvaveda* to denote to essential organs. Because once damage is done to *Marmasthan*, it leads to death. During these days, due to numerous warfare, plastic surgery was practiced by *Ashwini Kumaras* during the Vedic period on a limb that was cut in three places, regaining the local mobility.

मर्मामाणि ते वर्मणा छादयामा सोमस्त्वा राजामृतेनानु वस्ताम् ।

उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥ (*Atharvaveda* 7/123/1)

The verse 7/123/1 given above talks about protecting the *Marma* points by a protective shield or body armor.

पराध देवा वृजनि शृणन्तु परत्यगेन शपथा यन्तु सृष्टाः ।

वाचास्तेनं शरव ऋच्छन्तु मर्मन् विश्वस्यैतु प्रसति यातुधानः ॥ (*Atharvaveda* 8/3/14)

संवत्सरीणं पय उस्त्रयियासतस्य माशीद यातुधानो नृचक्षः ।

पीयुषमग्रे यतमस्ततिप्सात् प्रत्यनचमर्चषि वधिय मर्मणा ॥ (*Atharvaveda* 8/3/17)

मर्मवर्धिं रोरुवतं सुपर्णैरदन्तु दुश्चर्तिं मृदतिं शयानम् ।

य इमा प्रतीचीमाहुतमिमतिरो नो युयुत्सति ॥ (*Atharvaveda* 11/12/26)

The verses 8/3/14, 8/3/17, and 11/12/26 given above talk about attacking the *Marma* points of the enemies with arrows and shattering them. It is also evident from verses 8/3/14 and 8/3/17 that *Agni* (fire) was used as the ultimate weapon to destroy *Marma*.

आथर्वणीरांगरिषीदैवीरमनुष्यजा उत ।

ओषधयः प्रजायन्ते यदा त्वं प्राण जनिवसि ॥ (*Atharvaveda* 11/6/16).<sup>[7]</sup>

Meaning – O Prana! when you satisfy (everyone) by pouring down as rain, then all the medicinal herbs, that have been created by *Maharshi Atharva*, produced by the descendants of *Maharshi Angira* and the deities, and cultivated by human beings, are manifested.

*Prana* is the vital life force that governs all the physical and subtle processes of a living being.<sup>[8-11]</sup> *Marmas* are the seats of *Prana* – verse 11/6/16 given above states the importance of *Prana*.

### Yajurveda

The soldiers and warriors gathered in the combat field wore helmets, arm resistant metallic guards, and other protective gear to protect their vital organs, which were referred to as *Marma*.<sup>[12]</sup>

### MARMA IN UPANISHADAS

Several *Upanishadas* such as *Shandilyopanishada*, *Garbhopanishada*, and *Kshurikopanishada* provides the information about the conceptual and anatomical aspects of *Marma* points.

### Garbhopanishada<sup>[13]</sup>

It states that the human body consists of 107 *Marmas* (weak or sensitive spots).

### Shandilyopanishada<sup>[14]</sup>

अष्टादशसु मर्मस्थानेषु क्रमाद्धारणं प्रत्याहारः ।  
(*Shandilyopanishada* 1/8/1)

Meaning – Doing *dharana* (establishing deep linkage of the

inner consciousness with the divine currents present at those locations and experience the resulting divine feelings) one by one on the

18 *Marma* locations is called *Pratyahara*.

पादाङ्गुष्ठगुल्फजंघानूरुपायुमेढनाभहिरदयकण्ठकूपतालुनासाअक्षदिभ्रूमध्यललाटमूर्धनस्थानानि ।

तेषु क्रमादारोहावरोहक्रमेण प्रत्याहरेत् ॥ (*Shandilyopanishada* 1/8/2)

Meaning – The names of the eighteen *Marma* locations have been told here as – big toe, *Gulpha*, *Jangha*, *Janu*, *Uru*, *Guda*, *Linga*, *Nabhi*, *Hridaya*, *Kanthakupa*, *Talu*, *Nasika*, *Akshi*, *Bhroomadhy*, *Lalaata*, and *Murdhni* – on all these locations *Pratyahara* should be done in the order of going up and down.

### Kshurikopanishada<sup>[14]</sup>

पादास्योपरयिनर्मम तद्रूपं नाम चतियेत् ।

मनोद्धारेण तीक्ष्णेन योगमाश्रित्य नतियशः ॥  
(*Kshurikopanishada* 12)

इन्द्रवज्र इति पुरोक्तं मर्मजंघानुकृतनम् ।

तद् ध्यानबलयोगेन धारणाभिरनक्तिनयेत् ॥ (*Kshurikopanishada* 13)

ऊरुवोरमध्ये तु संस्थाप्य मर्मपराणवमोचनम् ।

चतुरभ्यासयोगेन छनिदेदनभशिकतिः ॥ (*Kshurikopanishada* 14)

Meaning – Contemplate on the name and form of the *Marma* locations of the legs. By daily taking help of yoga, and with a sharp mind, pierce the area named “*Indravajra*” which is located next to the thighs. There, in between the *Urus* (thighs), establish the *Prana* (that specifies the location of the *Marmas*) with the combined effort of *dhyana bal* (meditation power) and *dharana*, by yoga become doubtless of the sharp *dharana* of the mind, and pierce the four *Marma* locations (from the root plexus to the heart).

### MARMA IN PURANAS

#### Kurma Purana<sup>[15]</sup>

परकशेते गां धयन्तीं न चाचक्षीत कस्यचित् ।

न संचवदेत् सूतर्के च न कज्चनिर्मर्मणा स्पृशेत् ॥ (*Kurma Purana* Uparivibhage 2/16/33)

*Kurma Purana* mentions that the touching of *Marma* points is prohibited.

#### Agni Purana<sup>[16,17]</sup>

In chapter 370 (*Sharira Avayava* – parts of the body) of *Agni Purana*, ten locations have been mentioned, where the *Prana* resides – *Murdha*, *Hridaya*, *Nabhi*, *Kantha*, *Jihva*, *Shukra*, *Rakta*, *Guda*, *Vasti*, and *Gulpha* – all these are *Marma* points, as these are the seats of *Prana*.

### MARMA IN BRAHMANAS

*Brahmana Gratha* like *Shatapatha Brahmana* describes the important *Marma* locations, that is, the Navel, head and heart, as well as various *Pranas*, *Dhatus*, and body organs.<sup>[5]</sup>

### MARMA IN EPICS

In the great epics such as *Ramayana* and *Mahabharata*, many references of *Marma* or *Varman* are found.

**Ramayana<sup>[18]</sup>**

ततो मरमसु मरमग्नो मज्जयन् न शितिं शरान् ।

रामलक्ष्मणयोर्वीरो ननाद च मुहुर्मुहुः ॥ (Valmiki Ramayana, Yuddha Kanda 45/15)

Meaning – Meghnad, who had knowledge of Marma points, hit arrows in all the tender body parts of ShriRamchandra ji and Lakshman ji, and started making deafening noises again and again.

तौ संप्रचलति वीरौ मरमभेदेन कर्शति । (Valmiki Ramayana, Yuddha Kanda 45/18)

Meaning – The great archer, Jagatpati (master of the world), Shri Ramchandra ji and Lakshman ji, who were severely perturbed by the piercing of the Marma points, fell on the ground.

चक्रिशे परमायततस्तं शरे मरमघातन् । (Valmiki Ramayana, Yuddha Kanda Pu. 111/16)

Meaning – To kill Ravana, ShriRamchandra ji held up the bow, and with great strength, shot the arrow that would pierce and destroy all the Marma points.

**Mahabharata**

The great epic Mahabharata contains many references of marma or varma (Bhishma Parva 114/56, 119/5, 119/47, 119/61, and 119/65),<sup>[19]</sup> (Drona Parva 92/7 and 92/22), (Karna Parva 19/61), (Shalya Parva 32/63 and 36/64), etc.<sup>[20]</sup>

It mentions the use of protective coverings for the Marmas of both the soldiers, and the animals used in warfare such as the elephants and horses. Warriors were capable of using their Prana and Mantras for empowering the fighting instruments (like arrows) with the natural forces like fire. There were several great warriors who could only be defeated if their Marma points were destroyed.<sup>[5]</sup>

**MARMA IN SAMHITAS**

Almost all of the classical works written during Samhita kala provide a description of the number of Marmas, their location, and the structures involved, as well as a full explanation of Marmaghata or Viddha lakshanas and diseases. The total number of Marmas is 107, according to all Acharyas.

**Charak Samhita<sup>[21]</sup>**

Trimarmas, that is, Basti, Hridaya, and Shirah, are given significant emphasis by Acharya Charaka, who considers the total number of Marmas to be 107 in (Charaka Siddhi Sthana 9/1) and (Charaka Chikitsa Sthana 26/3)

सप्ततौ तर् मरमशतम् । (Charaka Siddhi Sthana 9/1)

मरमाणि बसन्ति हृदयं शरिश्च प्रधानभूतानि विदन्ति तज्जज्ञाः ॥ (Charaka Chikitsa Sthana 26/3)

Acharya Charaka described ten seats of Prana in Sharira Sthana, Chapter 7 (7/9); he defined the first six as Marmas.

दश प्राणायतनानि तदधथा - मूर्धा, कण्ठः, हृदयं, नाभिः, गुदं, बसन्ति, ओजः, शुक्रं, शोणितं, मांसमिति ।

तेषु षट् प्राणानि मरमसंख्यातानि ॥ (Charaka Sharira Sthana 7/9)

He also stated in Sutra Sthana, Chapter 29 (29/3) (Dashapranayataniya addhyaya) that there are only ten seats, where Prana (vital life force) may be found, namely, two temporal bones (Shankha), three Marmas (heart, bladder, and head), throat (Kantha), blood (Rakta), semen (Sukra), Oja, and anorectal area (Guda).

दशैवायतनान्याहुः प्राणा येषु प्रतष्ठिताः ।

शंखौ मरमत्तर्यं कण्ठो रक्तं शुक्रांजसी गुदम् ॥ (Charaka Sutra Sthana 29/3)

Acharya Charaka explains three types of ailments in Sutra Sthana Chapter 11 (11/48): *Shakha* (periphery), *Marmasthisandhi* (vital areas associated with bones and joints), and *Koshtha* (central body) (stomach and intestine). He, further, emphasizes that Marmas are comprised Basti (urinary bladder), Hridaya (heart), and Murdha (head), that is, Trimarmas, and that is the disease's intermediate passage.

त्रयो रोगमार्गा इति - शाखा, मरमास्थसिन्धयः, कोष्ठश्च । (Charaka Sutra Sthana 11/48)

In Siddhi Sthana 9 (9/5), Acharya Charaka emphasizes the significance of Trimarmas. He claimed that if any of the three Marmas is broken, it causes the entire body to break down quickly; this is because if the substratum is destroyed, then its dependent is also destroyed; their affliction causes severe illnesses to arise.

तेषां त्रयाणामन्यतमस्यापि भेदादाश्वेव शरीरभेदः स्यात्, आश्रयनाशादाश्रयितस्यापि विनाशः; तदुपधातात्तु घोरतरव्याधिरादुर्भावः ॥ (Charaka Siddhi Sthana 9/5)

**Sushruta Samhita**

The "Father of Indian Surgery," Acharya Sushruta, is regarded as such. When it came to *Shalya Chikitsa*, he placed a high value on Marmas (surgery). He described Marmas in detail, including their types, numbers, locations, measurements, anatomical structure, and relationship to *Panchamahabhutas*, injury symptoms, and treatment options. As "*Pratyeka Marma Nirदेशam Shaairam*," he devotes an entire chapter to Marmas in Sharira Sthana (Chapter 6).<sup>[1]</sup>

**Ashtanga Hridaya**

Ashtanga Hridaya contains a comprehensive reference on Marma. In Ashtanga Hridaya's Sharira Sthana, Chapter 4 (*Marma Vibhagam Shariram*), Laghu Vagbhata also mentioned about the Marma.<sup>[2]</sup>

**Ashtanga Sangraha<sup>[22,23]</sup>**

In Chapter 7 of Ashtanga Sangraha's Sharira Sthana, Vriddha Vagbhata defines Marma. He conveyed the same perspective as Acharya Sushruta in this chapter; the only variation between the two is the structural classification. Along with other varieties of Marmas, he added "*Dhamani Marma*".

In the Ashtanga Sangraha Sharira 5/59, Acharya Vagbhata mentions ten *Pranayatana* in the body. Seven of the ten *Pranayatanas* are known as "*Mahamarmas*" (very important Marmas) (Ashtanga Sangraha Sharira 5/60).

दश प्राणायतनानि भूर्धा जह्वाबन्धनं कण्ठो हृदयं नाभिरिबस्तगुदः शुक्रमोक्षो रक्तम् ।

एषामाधानि सप्त पुनर्महामर्मसंज्ञानि ॥ (Astanga Sangra Sharira Sthana 5/59,60)

**Vashishtha Samhita<sup>[24]</sup>**

The Vashishtha Samhita (Chapter 3) describes *Pratyahara* as the *Dharana* (concentration) on the eighteen Marma places that are the seats of Prana.

**Kashyap Samhita<sup>[25]</sup>**

The entire number of Marmas was accepted by Acharya Kashyapa as 107; however, like Acharya Charaka, he placed greater emphasis

on three *Marmas*, in which he referred to as "*Mahamarmani*" in Sharira Sthana, Chapter 4.

### **Sharangadhara Samhita<sup>[26]</sup>**

In Chapter 5 of Purva Khanda, Acharya Sharangadhara mentioned the total number of *Marmas* as 107 (Kaladikhyanam). He described *Marmas* as the foundation of life (5/39).

### **Bhava Prakasha<sup>[27,28]</sup>**

In Purva Khanda Chapter 3 (Garbha Prakarana Adhyaya), Acharya Bhava Mishra presented a full account of *Marma*, which is comparable to Acharya Sushruta's viewpoint. *Prana* (vital life force) is said to be predominantly present in *Marmas* (3/223).

### **Madhav Nidana<sup>[29]</sup>**

In Chapter 43 of Saddyovrana Nidana Adhyaya, Acharya Madhava described the several varieties of *Marmas*, as well as their general and special *vedhana* (*Marma-viddha*) *lakshanas*.

### **Yogaratanakara<sup>[30]</sup>**

In Uttarardha, Saddyovrana Nidana Adhyaya – 18–19, Yogaratanakara highlighted the general symptoms of *Marma-kshata* (damage or trauma that occurs in five forms of *Marma*).

## **Latest Innovation in Marma – As Marma Chikitsa**

*Marma* science and *Marma* therapy are an untouched chapter of Indian surgery. With the exploration of *Marma* science, the whole scenario of Indian surgery may change in multidimensional approaches. Yoga was used in the past to help people advance spiritually. As of today, the World Health Organization, scientists, and the general public all accept the benefits of yoga. In the same way, the hidden treasure of Vedic surgical skill in terms of *Marma* therapy is ready to cope up with the challenge of present time.

Nowadays, yoga is tool for the health promotion in mass and the best way to combat with the most of the diseases from which man suffers. In the same way, implementation of *Marma* therapy may be help in different medical and surgical lesions in many ways. Till date, the knowledge of *Marma* science is not well known to the practitioners of Ayurveda. Hence, this science cannot be flourished like other specialties of Ayurveda. These *Marmas* are mentioned and discussed in Sushrut Samhita as anatomical consideration of different part of the body.

By one aspect physical and spiritual gains are possible with *Marma* science; in other way, the misuse of the *Marma* science may be fatal. Any unprecedented efforts may lead to complication and adverse effect or death, so *Marma* science was obscure and hidden for a longer period of thousands of years. It was the main aim of obscuring the *Marma* science. In the present time, hidden treasure of Vedic surgical skill can help a lot to suffering humanity. It is supposed to be an extra ordinary method of healing in many neurological and orthopedic surgical and non-surgical lesions. Many traumatic bony lesions, soft-tissue lesions, and nerve lesions are also can be treated by this therapy.

Identification of *Marma* is important aspect of *Marma* therapy without knowing the actual location of *Marma* point which is very difficult to get the desired effect. As we know that with the help

of keyboard, we can insure the different function of computer; in the same way, the *Marma* point located all over body may help to regulate and stimulate the function of body and brain.

Maharshi Sushrut has extensively discussed the different classification of *Marma* points and effect of trauma on these points. There is no clear cut description of therapeutic importance of *Marma* available in Ayurvedic literature. The idea of therapeutic use of *Marma* points come by the description of traumatic effect of different *Marma* points as discussed in Sushrut Samhita.

Retrograde research and study was done and got the clue to treat the ailments. For example, trauma to *Krikatika Marma* may lead to *Chalmurdha* (abnormal movement of the head), so it was thought that in different condition and diseases, where the abnormal movement of the head is apparent, stimulation of *Krikatika Marma* helps a lot. This concept/hypothesis was tried for last many years in reference to *Marma* points. This practice of *Marma* simulation opened to new horizon for the suffering humanity.

## **Need of Practical Applicability in Musculoskeletal Disorders**

*Marma* therapy is capable of providing temporary relief in most of musculoskeletal disorders such as *Grudhrasi* (Sciatica), *Sandhigata vata* (Osteoarthritis), *Amavata* (Rheumatoid arthritis), *Avabahuka* (Frozen shoulder), and many such diseases, where pain is main presenting complains and when used for long time period, continuously, in appropriate manner, this therapy is capable of curing the disease completely. *Marma* therapy is non-invasive technique so can be used in patients unfits for other treatment option due to systemic illness or any other cause and can be used as single therapy or as an adjuvant therapy, along with medications to provide relief in pain.

## **CONCLUSION**

*Marma* is an important topic discussed in Ayurveda, which has extreme significance with regards to surgeries and is also the basis for *Marma* therapy, an effective therapeutic procedure. With a view to explore the foundational elements of the Science of *Marma*, the present article gives an account of various ancient/classical Indian scriptures that mention different aspects of this Science. It is observed that the knowledge of *Marmas* existed ever since the Vedic age, and this knowledge was being extensively used for various purposes such as warfare, self-defense, and surgery. Both the spiritual aspects and complete anatomical description of *Marmas* are available in these scriptures.

## **Leads or Recommendations**

It is need of an hour to generate the clinical evidences on *Marma* therapy in musculoskeletal and mental disorders as far as the practice of *Marma* science is concerned.

## **REFERENCES**

1. Murthy KR. Susruta Samhita. Vol. 1, 2, 3. Varanasi, Uttar Pradesh, India: Chaukhamba Orientalia; 2008.
2. Gupta KA. Ashtanga Hrdayam of Vagbhata-Vidyotini Hindi Commentary. Varanasi, Uttar Pradesh, India: Chaukhamba Sanskrit Sansthan; 2005.
3. Treatments. Acupuncture. Available from: <https://www.spine.org/>



- knowyourback/treatments/alternativemedicine/acupuncture [Last accessed on 2019 Jul 14].
4. Lee EJ, Frazier SK. The efficacy of acupressure for symptom management: A systematic review. *J Pain Symptom Manag* 2011;42:589-603.
5. Frawley D, Ranade S, Lele A. *Ayurveda and Marma Therapy*. Delhi, India: Chaukhamba Sanskrit Pratishthan; 2015.
6. Sharma S, Sharma BD. *Rigveda Samhita-Saral Hindi Bhavarth Sahit-Part 1 to 4 (Hindi)*. Gayatri Tapobhumi, Mathura, Uttar Pradesh, India: Yug Nirman Yojna Vistar Trust; 2014.
7. Sharma S, Sharma BD. *Atharvaveda Samhita-Saral Hindi Bhavarth Sahit-Part 1 to 2 (Hindi)*. Gayatri Tapobhumi, Mathura, Uttar Pradesh, India: Yug Nirman Yojna Vistar Trust; 2014.
8. Brahmavarchas. *Pranashakti: Ek Divya Vibhuti (Hindi)*. Pandit Shriram Sharma Acharya Samagra Vangamaya. 2<sup>nd</sup> ed., Vol. 17. Mathura, Uttar Pradesh, India: Akhand Jyoti Sansthan; 1998.
9. Sharma S. *Kaya Me Samaya, Pranagni ka Jakhira (Hindi)*. Gayatri Tapobhumi, Matura, Uttar Pradesh, India: Yug Nirman Yojana Vistar Trust; 2010. Available from: [https://www.literature.awgp.org/book/kaya\\_men\\_samaya\\_pranagni\\_ka\\_jakheera/v1.1](https://www.literature.awgp.org/book/kaya_men_samaya_pranagni_ka_jakheera/v1.1) [Last accessed on 2021 Oct 22].
10. Sharma S. *Kaya Urja Evam Usaki Chamatkari Samarthya (Hindi)*. Gayatri Tapobhumi, Matura, Uttar Pradesh, India: Yug Nirman Yojana Vistar Trust; 2010. Available from: [https://literature.awgp.org/book/astounding\\_power\\_of\\_physical\\_subtle\\_energy\\_of\\_human/v2.2](https://literature.awgp.org/book/astounding_power_of_physical_subtle_energy_of_human/v2.2) [Last accessed on 2021 Oct 22].
11. Sharma S. *The Astonishing Power of the Bio-Physical and Subtle Energies of the Human Body*. Haridwar, India: Shantikunj; 1996. Available from: [https://literature.awgp.org/book/astounding\\_power\\_of\\_physical\\_subtle\\_energy\\_of\\_human/v1.1](https://literature.awgp.org/book/astounding_power_of_physical_subtle_energy_of_human/v1.1) [Last accessed on 2021 Oct 22].
12. *Yajurveda 2/75-99-1975*. Available from: <https://archive.org/details/yajurveda029670mbp/page/n37/mode/2up> [Last accessed on 2021 Oct 22].
13. Joshi N. *Garbhpanishada*. Mumbai, Maharashtra, India: eBook Publication Pvt. Ltd.; 2016. Available from: [https://www.archive.org/details/garbhpanishad\\_201912/mode/2up](https://www.archive.org/details/garbhpanishad_201912/mode/2up) [Last accessed on 2021 Apr 22].
14. Sharma S, Sharma BD. *108 Upanishad-Brahmavidya Khand-Saral Hindi Bhavarth Sahit (Hindi)*. Gayatri Tapobhumi, Mathura, Uttar Pradesh, India: Yug Nirman Yojna Vistar Trust; 2015.
15. Singh CS. *Koorma Puran*. Varanasi, Uttar Pradesh, India: Sarvabharatiya Kashirajanyasa; 1972. Available from: <https://www.archive.org/details/in.ernet.dli.2015.407407/mode/2up> [Last accessed on 2021 Apr 22].
16. Vedavyas. *Agni Puranam (Sanskrit)*. Calcutta, India: Mora Prachya Shodhasansthan; 1957. Available from: <https://www.archive.org/details/in.ernet.dli.2015.430303> [Last accessed on 2021 Apr 22].
17. *Agni Puran*. Available from: [https://www.archive.org/download/agni-puran\\_201810/agni-puran.pdf](https://www.archive.org/download/agni-puran_201810/agni-puran.pdf) [Last accessed on 2019 Oct 22].
18. Sharma D. *ShrimadValmiki-Ramayan*. Allahabad, Uttar Pradesh, India: Ramnarayan Lal; 1927. Available from: <https://www.archive.org/details/shrimadvalmikiramayan-sanskrittextwithhinditranslation-dpsharma10/mode/2up> [Last accessed on 2021 Apr 18].
19. Sharma R. *The Mahabharat-Bhishm Parv*. Moradabar, Uttar Pradesh, India: Pandit Ramswaroop Sharma, Sanatandharma Yantralaya; 1917. Available from: <https://www.archive.org/details/in.ernet.dli.2015.321082/mode/2up> [Last accessed on 2021 Apr 18].
20. Pandey RS. *Mahabharata (Hindi)*. Gorakhpur, Uttar Pradesh, India: Gita Press. Available from: [https://www.archive.org/details/Mahabharata\\_201712/mode/2up](https://www.archive.org/details/Mahabharata_201712/mode/2up) [Last accessed on 2021 Oct 22].
21. Sharma PV. *Charaka-Samhita (Text with English Translation)*. Vol. 1, 2. Varanasi, Uttar Pradesh, India: Chaukhambha Orientalia; 2008.
22. Gupta KA. *Astanga Samgraha (with Hindi Commentary) (Hindi)*. Part 1, 2. Varanasi, Uttar Pradesh, India: Chowkhamba Krishnadas Academy; 2016.
23. Murthy KR. *Astanga Samgraha of Vagbhata (text, English Translation, Notes, Indices, etc.)*. Volume II- Sarira, Nidana, Cikitsita and Kalpa Sthana. Varanasi, Uttar Pradesh, India: Chaukhambha Orientalia; 2018b.
24. Digambarji S, Jha P, Sahay GS. *Vasistha Samhita (Yoga Kanda)*. Lonavla, Pune, Maharashtra, India: Kaivalyadhama; 2017.
25. Bhisagacharya S. *Kasyapa Samhita (Vrddhajivakiya Tantra) (Hindi)*. Varanasi, Uttar Pradesh, India: Chaukhambha Sanskrit Sansthan; 2009.
26. Srivastava S. *Sharngadhar Samhita (Jiwanprada Hindi Commentary)*. 3<sup>rd</sup> ed. Varanasi, Uttar Pradesh, India: Chaukhambha Orientalia; 2003.
27. Misra B, Vaisya R. *Bhavaprakasa of Sribhava Misra (Including Bhavaprakasa Nighantu Portion)-Edited with the 'Vidyotini' Hindi Commentary, Notes and Appendix-First Part*. Varanasi, Uttar Pradesh, India: Chaukhambha Sanskrit Bhawan; 2013.
28. Murthy KR. *Bhavaprakasa of Bhavamisra*. Volume 1-Including Nighantu Portion. Varanasi, Uttar Pradesh, India: Chowkhamba Krishnadas Academy; 2016.
29. Sastri S. *Madhava Nidanam of Sri Madhavakara (Hindi)*. Part. 2. 30<sup>th</sup> ed. Upadhyaya Y (revised and edited by). Varanasi, Uttar Pradesh, India: Chaukhambha Sanskrit Sansthan; 2001.
30. Sastri L. *Yogaratanakara-with 'Vidyotini' Hindi Commentary (Hindi)*. (Editor) Sastri B. Varanasi, Uttar Pradesh, India: Chaukhambha Prakashan; 2018.