



REVIEW ON IMPORTANCE OF TRI MARMA

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ABSTRACT

Marma is a well acceptable theory of *ayurveda* which resembles acupressure/acupuncture of modern medicine. *Marma* can be considered as meridian point system of *ayurveda*. First mention of the term *marma* is found in *Atharveda*. Science may have been dominant during the *Vedic Kala* due to the war time, marmashastra acquired a new insight as a science concerned with Marmasareera and *Marmabhighata*. *Marma* is the body's critical point associated with various organs and nerves. *Ayurveda* describes the use of *marma* therapy for vrious diseases and the recognition of *marma* points to be healed as damage to these *marma* points can cause serious harmful effects. *Marma* is also explained as the anatomical region in which *Mamsa*, *Sira*, *Snayu*, *Asthi* and *Sandhi* are jointly present in the five-principle anatomical structures. It is *Prana's* concentrated point, that gives its vitality. It is a place where there is a sensation of pulsation, and pressure pain. The *Tri-marmiya Adhyaya*(23)is the special features of the *Chikitsa Marma*. They reflect to a greater or lesser degree an component of *Ayurvedic* therapy as an emergency. *Shira*, *Hridaya* & *Basti* (*Trimarma*) are the essential authoritative organs that serve the three separate structures of the *Triarma* I.e – Nervous, cardio-vascular, and urinary tract. The present studies show the medical & surgical importance of *tri marma* in clinical literature.

KEYWORDS: *Ayurveda*, *marma*, *Marmabhighata*, *Trimarma*, *Prana*, Traumatic injury.

INTRODUCTION

Ayurveda means, literally, the traditional life science.^[1] *Ayurveda* believes that mental and physical health is in complete normal state. *Marma*(vital points) is one of the key aspects described in various ancient Ayurvedic texts. *Marma* are not only anatomical landmarks but also the places where tridosha with their subtle forms *Prana*, *Ojusa* (soma), and *Tejas* (agni) are present. *Marma* science is part of Vedic science.. Clearly it has inspired all the other disciplines we see in Veda (400BC) such as *Ayurveda*, *Yoga*, Martial Arts, *Sidha* system of medicine and the first reference is found in *Rig Veda* where there is a reference to terms such as *Varman* or *Drapi*, which is some sort of body armor or corset to shield the body from enemy arms attack. We also see the connection in *Atharva-Veda* for the word *kavacha* or corselet or breast plate for defense. We also find many references for *Marma* or *Varma* in *Mahabharata* the great epic. Martial art was successful and common for self protection because thanks to awareness of *marma* the monks were able to defend themselves from weapons. Since nonviolence was taught by this religion, they were not allowed to use weapons even for their self-protection, so all monks were taught the art of *marma* for unarmed self protection. For centuries this art has been kept secret, as it has been taught only to certain disciples. *Marma*

knowledge has been used in surgery for quite some time. *Aacharya Sushruta* described *marma* as the body's vital points that show different fatal signs and symptoms on traumatic injury.^[2] Various types of *marmas* listed in *Ayurveda* as follows depending on traumatic effects and prognoses.^[3]

1. *Sadhyapranahar*(Sudden Death)
2. *Kalantarpranahar*(Death Within Short Period)
3. *Vaikalyakar*(Deformity Due To Trauma)
4. *Vishalyaghna*(Person Lives Until Removal Of Foreign Body)
5. *Rujakar*(continuous pain due to trauma)

These are superficial and deeply seated points in the body which involves

1. *Dhamani*(Artery)
2. *Sira*(Vein)
3. *Asthi*(Bone)
4. *Mamsa*(Muscle)
5. *Snayu*(Ligament)
6. *Sandhi*(joint)

Where *prana* (vital energy) exists or flows through.^[4] Despite great significance, there is no direct mention in *Ayurvedic* literature of the therapeutic use.

Now evolved a special day therapy which is *marma* therapy. *Marma* therapy includes the use of these points for *abhyanga* (a gentle oil massage) and *mardana* (massage) purposes.

You can use *marma* points to align the *tridoshas* (basic c). Power for human existence. In both clinical and surgical terms, the understanding of term pran is important.^[5] The word pran is present throughout the body, but it is still embedded in a specific location of human nature in such a set of fine fundamental human structure as *mansa*, *sira*, *snayu*, *asthi* and *sandhi*.

Synonyms

Marma, *Varmam* (*Sidda*), *Praanasakthi* (*sage Patanjali*), *Vethasatthi* (*Thriumoolar*), *Kaalam*, *Puravi*, *Yogam*, *Saram*, *Pranam*, *Swaasam*, *Kalai*, *Sivam*, *Vassi*.

Trimarma

Marma 's definition has almost all of its roots in warfare. After a long observation time, our *Acharya* found several such locations on the body that had significant ill effects on the body following injury. And more than the other places. If such *Marma* were wounded then the warrior died so rapidly that treatment was out of the question, and by the time this *Marma* was kept unhurt, the warrior could be cared for life, though injured worse. Thus it was obvious that those places where *Prana* 's special place of residence was. Years after ubiquitous scrutiny these three locations where the *Trimarma* was found Anatomically any small trauma to them affects the activities of the essential internal organs directly. All of that *Marma*. Have *Sadyahpranahara* characteristic and are therefore the nucleus of *Agni* and *Vata* dosa and are therefore physiologically responsible for the maintenance of health. Among the 107 *Marma Hridaya* and *Basti*, there was a hold a disting role about their anatomy and physiology. First of all, it must be explained that *Hridaya* as a *Kosthanga* has a nearby anatomical feature like heart, but many scholars query this even today Correspondence. And likewise, during the comparison of the definition of *Marma*, *Hridaya* and *Basti* as a *Kosthanga*, *Hridaya* and *Basti Marma* are completely distinct. *Hridaya Marma* is located superficially in the chest above *Kosthanga Hridaya*, if *Hridaya* is considered as heart. Thus its site becomes significant anatomically. It is a *Sadyapranahara* and *Shira Marma*, so it is the center of *Agni* and *Vata Dosa* and includes that region 's important *Sira*(arteries and veins). It's also *Satva* 's location, *Raja*, *Tama* (*Trigunas*) As explained by *Charak Samhita* in the 26th chapter of *Charak Samhita Chikitsa Sthana* under the chapter name *Trimarmeya Chikitsa*.

The *trimarmas* are

- *Basti*
- *Hridaya*
- *Shira*

Hridaya as Trimarma

• तत्र हृदये दशमन्यः प्राणापानौ मनो बुद्धिश्चेतना महाभूतानि त्वनाभ्यामराइ वप्रतिष्ठितानि। (च.सि. 9/4)

Showing the importance of *Hridaya* as a *Trimarma Acharya Charak* quotes that it is the residency of 10 principle *dhamani* (arteries and veins), *Prana* and *Apana Vayu*, *Mann*, *Buddhi*, *Chetana*, and *Mahabhuta*. From these verse it can be understood that on injury or being diseased *Hridaya* all the above factors are affected more or less. Hence any minor injury to it proves fatal. The residency of mana can be proved in *Hridaya Marma* as many a times major psychological trauma plays a role to cardiac arrest.

Injury features

- *Kasa* (cough)
- *Swas* (all respiratory problem)
- *Balkshaya* (weakness/loss of immunity)
- *Kanthasoas* (dryness of throat or any problem in the throat region)
- Emaciation of face and tongue.
- *Apasman* (epilepsy)
- *Unmada* (Psychosis)
- *Pralapa* (delirium)
- *Chittanash* (loss of consciousness/coma)

Shirah as Trimarma

शिरसि इन्द्रियाणि इन्द्रियप्राणवहानि च स्रोतांसि सूर्यमिव गभस्तयः संश्रितानि। (च.सि. 9/4)

In Ayurveda *Shirah* has primary significance among all body organs. It passes the criteria to be included in *Trimarmas* as it has in its hand thirty seven different *Marmas*. The following references expound its importance as a *Trimarma*. It is considered to be the *Uttamanga*, i.e. the highest, essential and main body component. It is considered as principal vital organs of the body where the *Prana* i.e. life along with sense faculties resides.^[20] All the sense organs and the channels carrying the sensory and vital impulses from the *Shirah* are like the rays from the sun. This verse also says *Shirah* because a *Trimarma*, as it completely deals with the Brain. And if It gets some minor damage, it leads to death or effects that are catastrophic. *Acharya Vagbhat* has likened a human being to a tree, with roots at the top and branches at the bottom, and has described the head as a place where all sense organs reside along with the *Prana*. Therefore it is greatest of all bodies because there is consciousness in it. Tree grows properly when its roots are free from diseases, similarly a man whose head is free of disease, possess sound growth.^[21] *Shaunakya* and *Kumarshira Bharadwaja* addressed the head of Fetus first begins to develop, because it is the site of all the important *Indriya*. 107 *Marma* (vital parts) in the human body and *Pradhana Marma* is *Sirah*, *Sadyopranahara* in nature. injury to *sirah* may lead to death of Patient.^[9] According to *Charak*, this can lead to stiffness of the neck sides, facial paralysis, agitation of the eyes, stupefaction and constricting head pain, loss of

movement, cough, dyspnoea, trismus, stupidity, stuttering speech, closed eyelid condition, twitching of the cheeks, yawning fits, ptyalism, aphasia and facial asymmetry.^[20]

Injury features^[19]

Manyastambha (rigidity of neck),
Ardita (facial paralysis),
Chakshu-Vibhrama (giddiness),
Tamas (darkness before eyes),
Udveshtana (squeezing pain),
Chestanasa (loss of motor functions),
Kasa (cough), Svasa (respiratory difficulty),
Hanugraha (rigidity of jaw),
Muka (dumb), Gadagada (stammering),
Akshi-Nimilana (ptosis),
Ganda-Spandana (vibration of cheeks),
Jrimbhana (yawning), Lalasrava (salivation),
Svarahani (loss of voice) and diseases of face and tongue.

BASTI AS TRIMARMA

वस्तिस्तुस्थूलगुदमुष्कसेवनीशुक्रमूत्रवाहिनीनांनाडीनांमध्येम्
त्रधारोऽम्बुवहानां सर्वस्रोतसामुद्धिरिवापगानांप्रतिष्ठा।

(च.सि. 9/4)

Acharya Susruta cites granting Basti 's value as an organ that holds the Prana. Acharya Charak also mentions Basti 's significance as a Trimarma stating that the place called Basti is in the Midway between Sthula Guda, Muska, Sevani, and the Nadichannels carrying Mutra and Sukra. This works like the Mutra Adhara. As various rivers fill the ocean in similar manner all the Ambuvaha Srotas – channelstransporting water fill the Basti.^[20] Similarly, during the description of the surgical treatment in Ashtanga Sangraha Acharya Vagabhat, Mutra Ashmari quotes that an ill practiced surgeon would lead to the death of the patient undergoing the surgery by injuring the Mutravaha Srotas – Basti.^[22]

AIM AND OBJECTIVE

To study the clinical and surgical knowledge of marma in ayurvedic literature with respect to modern science

DISCUSSION

Different Ayurvedic texts are referred to and modern texts are objectively overviewed for the topic to be expanded as well as to consider the clinical and surgical meaning of marma. The Tri marma mentioned by AcharyaCharak is Hrudya, Basti, and Shir. Thanks to the modern lifestyle, dietary habits, stress and smoking habits etc., the incidences of HridayaRoga are growing every day due to Modern lifestyle, nutritional habits, stress and smoking habits etc. Ayurveda defined the vital points of various marmas like Hridaya (heart), Shira (head) & Basti (bladder).

One of the most important of these Hridaya is Marma, which is also a Rasa & Rakta Vaha Srotas Pranayatana and Moolsthan. Hridaya Marma, mentioned in ancient

ayurveda, means Hridaya protection and nourishment. Hridaya Marma, as the Ayurvedic Samhitas explained. It related with Vayu, Sadhak Pitta, Kaph & Ojhas Avalambak. Hridaya Rogais prevention is possible by Hridaya Marma Paripalanam i.e. preserving & nourishing the Hridaya Marma which is also explained classically.

Hridaya or heart is a Sira Marma (structure) situated in the Madhya Shareera or Uras (located in the thorax) and is a Sadhyo Pranahara Marma (injury effect is immediate death) Vasti (urinary bladder) is a Snayu Marma (structure), located in the Madhya Shareera or Udara (located in the abdomen) and is a Sadhyo Pranahara Marma (injury effect is immediate death). Basti Marma contains Urinary Bladder, Hypogastric Plexus & Ureters so these are critical body parts and damage to these parts can lead to shock and sometimes death. Shir, Basti, Gud, and Hruday are also identified as sadhyapranahar marma and described in Ayurveda Samhita by Acharya Charak as the tripod of life. Injury to any one of these marmas will result in fetal death. The tri marma identified by Acharya Charak is heart, lung, and brain. Acharya Vagbhata regarded marma as the points where there was a different and unusual pulsation.^[8] Trauma can lead to shock (marmabhighat), which is defined as the shock condition in modern times. Which can lead on marma points to specific signs and symptoms of shock (Exogenous Traumas).

1. Convulsions (Vikshepa)
2. Extreme weakness of body (Daurbalya)
3. Absent mindedness (Shunyata)
4. Giddiness (Bhrama)
5. Shivering (Vepana)
6. Relaxation of body parts (Shaithilya)
7. Burning sensation in cardiac region (Hrid-daha)
8. Disliking to stick at one point (Asthirata)
9. Unconsciousness (Moha)

All of this contributes to the condition that is known in modern sciences as shock. According to this study we can say that prevention is better than cure. Rather of treating horrible illnesses one would try to stop catching them. Ayurveda mentions 3 basic marmas, i.e. the critical spots where Prana (life) is located, and any damage to these spots will destroy. Hridaya (Heart), Shira (head) & Basti (bladder) are the 3 Marmas. The Prana means the essential energy lies in Hridaya, Basti and Shira. Of the hundred and seven essential parts listed in the list of body parts Basti, Hridaya and Shira were considered by the experts as significant once because these three are Prana bed and essential breath. Dysfunction of the organ system can manifest as one or more of following.

Brain injury may present with change in mental status either depressed sensorium or agitation.

Heart injury may cause myocardial dysfunction can occur even in non-cardiogenic form of shock.

Renal trauma may manifest as a reduction in urine output either due to prerenal failure (low perfusion pressure) or due to acute tubular necrosis either because of hypotension or another associated process such as disseminated intravascular coagulation.

CONCLUSION

Human body when exposed to trauma shows various signs and symptoms depending on severity and type of trauma. Acharya Sushruta mentions 107 deep or superficial points on the body surface when traumatized produce various signs and symptoms not only on the basis of type of injury but on the basis of its constituent. Our physique comprises vessels, muscles, bones, joints, nerves, ligaments etc. everywhere in more or less proportion. According to Acharya Sushruta, the point where all the above structures meet and is the site of prana (vitality) is nothing but marma. Acharya Vaghbata considered marma as the points where special and unusual pulsation is felt. Agni, soma, and vayu are also basic components of marma. Depending on this composition, traumatic effects develop.

Ayurveda emphasizes anatomical knowledge as part of diagnosis and treatment. Surgical intervention needs great consideration of anatomical perspective; any misconception regarding anatomical framework may lead to failure of medical procedure. This article describes the tri marma point which needs to be covered while injury or shock to prevent fatal conditions.

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