



A Comprehensive Study of Trimarma Sharir WSR To Marmabhighata Lakshana

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ABSTRACT - The description of Marma is a speciality of Ayurveda. Ayurveda has classified 107 Marma points in the body. Acharya Sushruta has described Marma according to the surgical point of view while Acharya Charaka has given importance to Trimarma. Shiras, Hridaya, and Basti are considered as Trimarma or Mahamarma by Acharya Charaka. He devoted two chapters on name of Trimarma in his treatise. He does not mention any other Marmas other than these. Trimarma are vital sites of body which controls important function of body by influencing the Dosha and Srotas. In the Modern Surgical anatomy, they have not described the Marmas. The Marmas are the conglomerating points of these vital elements. These Marma may cause severe pain, permanent or temporary disability or death which depends upon nature of injury. So, it is very essential to understand about the Trimarma Sharir and its Marmabhighata Lakshana (traumatic effect) in the light of contemporary science. A thorough examination of Ayurvedic doctrines reveals that the components Dosha, Dhatu, Mala, Agni, and Srotas, also known as Samprapati Ghatakas (pathogenesis components), are given top priority in the treatment of any disease in general, while the concept of Marma is included in the prognostic evaluation of a disease.

Keywords : Marma, Shira, Hridaya, Basti and Marmabhighata Lakshana.

Introduction - Ayurveda is Science of life & Fundamental branch of medical science. Ayurveda offers a number of Sharir concepts that should be interpreted in light of modern knowledge. There are certain areas which are explained only in Ayurveda. Marma Sharir is a unique feature of Ayurveda. Acharya Sushruta has given the importance of knowledge of Marma without which a surgeon cannot perform a skillful surgery.ⁱ Marmas refers to the critical and vulnerable regions found throughout the body.ⁱⁱ Acharya Dalhana explain the importance of Marmas as “Maryantiiti Marmani” that means any trauma to these points may lead to

death or may result in disability. Marma are the points where Mamsa (muscular tissue), Sira (blood vessels), Snayu (fibrous tissue), Asthi (osseous tissue), and Sandhi (joints) converges and where Dwadasha Prana is embedded and Marma is also known as Jeevasthana. The number of Marmas in our classics is 107.ⁱⁱⁱ In Sharirasthan Acharya Charak mentioned 107 Marma in the body. In Charaka Samhita the description of Marma is limited to three Marma while in Sushruta Samhita there is elaborate description of all 107 Marma points. He devoted two chapters on name of Trimarma his treatise Charaka Samhita one in Chikitsasthan chapter no. 26 named as Trimarmiyachikitsa^{iv} and another in Siddhisthan chapter no. 9 with name Trimarmiyasiddhi.^v In Chikitsasthan Acharya Charak mentioned Shira, Hridaya and Basti as Trimarma because these three are more necessary for life than 107 Marma and are called Trimarma. Acharaya Sushruta states that Agni, Soma, Vayu, Satwa, Raja, Tama, Panchendriya and Atma are the Prana.^{vi} Main place of Prana is Nabhi which is a network of Sira.^{vii} Marma is the location of Chetana, according to Acharya Charaka, pain perception in this area of the body will be greater than in other areas. In two contexts, Charaka expounded on the Dasha Pranayatanas, These are Shira, Hridaya, and Basti (Marma Traya), Kantha, Rakta, Shukra, Ojas, and Guda, the two Shankha. According to Acharya Vagbhata those sites which are painful on application of pressure and which shows abnormal pulsation are known as Marmas and are said as a seat of "Jiva".^{viii} Acharya Charaka identified three vital organs that are known as Trimarma and that when damaged, might result in death or severe impairment of a person's ability to function.^{ix} They are Shiras, Hridaya, and Basti. Trimarma are known as the root of life because these are the controllers of all activities of our body.

Aim & Objective: To review and elaborate the concepts of Trimarma in contemporary science.

Materials and Methods: Reviewing literature regarding Marma Sharir from Sushrut Samhita, Charak Samhita, Ashtang Hridaya and its commentaries. Modern texts and contemporary published research journals were also reviewed.

Discussion

Shiras, Hridaya, and Basti are considered as Trimarma or Mahamarma by Acharya Charak. Trimarma are vital sites of body which control important function of body by influencing the Dosha and Srotas.

Table 1 : Showing Dosha and Panchabhautik compositions^x

Tridoshas	Panchabhautic Sangthana
Vata	Aakash+ Vayu
Pitta	Tejas+ Jala
Kapha	Jala+ Prithvi

Table 2 : Showing categories of Marma with Dosha predominance and consequences^{xi}

No.	Categories of Marmas	Predominance of Panchmahabhuta	Consequences
1.	Sadhya Pranhara	Agni	Loss of Agni Tatva leads to death.
2.	Kalantar	Soma and Agni	Gradual loss of Soma tatva and immediate loss of Agni later precipitates death.
3.	Vaikalyakar	Soma	Disability.
4.	Vishalyaghna	Vayu	Death due to extensive loss of blood or escape of Vayu resulting due to extraction of Shalya.
5.	Rujakar	Agni and Vayu	Severe agonizing pain.

Table 3 : Ancient classical references of Trimarma

Trimarma	Sushrut Samhita	Charak Samhita	Ashtanga Hridaya
Shira	--	Sutrasthana Ch.17/12. Siddhisthana Ch.9/4	Uttartantra 24/59
Hridaya	Sharirsthana Ch. 4 Sharirsthana Ch.6/36	Sutrasthana Ch.30	Sharirsthana Ch. 4/13
Basti	Nidanasthana Ch.3/18-23 Sharirsthana Ch. 6/26	--	Nidanasthana Ch. 9/1-3 Sharirsthana Ch.4/10-11

Shiras is regarded as one of the Dasha Pranayatana and Uttamanga^{xii} among the Trimarma.^{xiii} In Angottapati Krama, Acharya Shaunak and Kumarshira Bharadwaj mentioned that Shira was first formed. The word Shira means which remains on top and on which the other body organs dependent for their function is known as Shira. Charak Samhita considered Shira as “Surya” (Sun) where the Panchendriya and their channels send impulses like the rays emitted from sun thereby significantly implying Shira (including all the Urdhwajatrugata Marma excluding the neck region) as the upper most part of body i.e. brain controlling CNS.^{xiv} This verse truly signifies Shira correlates it completely to the Brain.

Shiro Marma Abhighata is the term used to describe injury to this Shiro Marma caused by either an internal or external force. Traumatic brain injury is one condition that can be associated with Shiro Marma Abhighata. In India, traumatic brain injury results in neurological disabilities for 1.5–1.7 million persons annually. One

of the reasons for the appearance of different Vatavyadhi, such as Pakshavadha, Sarvangavata, Ekangavata, etc., is also stated as Shiro Marma Abhighata. Skull or head is included in the term Shiras. A head injury might involve damage to the brain, skull, or scalp.^{xv}

According to Ayurveda, Hridaya is one of the body's important organs. It is considered as site of Triguna (Satva, Raja and Tama). Charaka has included the Hridaya into Trimarma and is a sight for Prana, Buddhi, Chetana and Oja thereby indicating Hridaya as a vital organ in body. Hridaya Marma is 4 Anguli in Pramana and is considered as a Sira Marma because it provides Rasa, Rakta, and Oja to all of the Srotases of the body and Sadyapranhar Marma (if injured, may result in instantaneous death).

According to Shatpathbrahman and Brihadaranyak Upnishad, the word Hridaya is formed from three Dhatus: — “Hri” stands for Harati (recipient), — “Da” for Dadati (to give or contribute) & “Ya” stands for Yagati, which means — to control, or in Gatou, which refers to self-generated rhythmicity for contraction and relaxation. Hri- the suction activity of Hridaya (i.e., venous return), Da- the pumping action of Hridaya (i.e., to propel of oxygenated blood), and Ya- the management of these above two activities, thus, express the function of the organ. As a result, the heart is indicated as the body organ called Hridaya since it receives, emits, and moves. Throughout wakefulness and sleep, the Hridaya alternates between states of contraction and relaxation. Even if it happens more slowly while sleeping, this action nonetheless goes on. Hridaya has been described by Vagbhata as the Moola of Sira,^{xvi} and Sira are Rakta-updhatu. Since Sira (vessels), the end product of Rakta and Meda interaction, are abundant in it. It is Sira Marma and the residency of ten principle Dhamani (blood vessels) Prana, Vyan and Apanvayu, Sadhak Pitta, Oja, Mann, Buddhi, Chetana. Hridaya is said as spokes in the nave of the wheel. According to Ayurveda, the Hridaya evolves into a muscular organ from the Prasadbhag of Shonita (Rakta and Kapha).^{xvii} If we consider Hridaya as heart then anatomically its location has to be considered as important structure. In this context, Acharya Sushruta gave the very scientific description of Hridaya (Heart) in which it is situated in between the area of breast and epigastric pit with Pleea (the spleen) and Phuphphus (the lung) and as if lateral relation while Yakrut (the liver) and Kloma (Pancreas) in right lateral position. Acharya Sharangdhara also has the same view.

According to the Acharyas this Marma is considered as Heart along with its major blood vessels. If any type of internal or external, blunt or penetrating injury occurs to the site of this Marma there will be heavy blood loss will occur and the person will die immediately.

Basti is considered as one, among Pranayatana and Mahamarma. Basti Marma is related to Jala Mahabhuta. Maharshi Sushruta said that the size of this Marma is Swapanital, 4 Angula and shape of Basti Marma is like Dhanurvakra i.e. Alabuvat (pitcher gourd) and supported by Sira and Snayu. According to Acharya Sushruta, Basti Marma is situated in the Kati Pradesh and is surrounded by Sthulaguda (Rectum), Mushka (scrotum) Sevani (perineal sutures), Shukravaha (seminal vesicle) & Mutravaha Nadi (urinary channels). It is Snayu Marma, one of the Udargata Marma and Trimarma.

Basti refers to urinary bladder and its associated structures, ligaments of urinary bladder i.e. puboprostatic or pubovesical ligament, internal iliac artery and its branches, internal iliac vein and its tributaries. Branches from inferior hypogastric plexus and pelvic splanchnic nerve. Lymphatic drainage of urinary bladder. An injury to the Basti Marma immediately causes death, except for those caused by Vrana (wounds) and Ashmari (renal calculi). In case of severe injury, A calculus wound is also fatal if it bladder gets injured on both sides. If it is injured on one side only, then Mutrasravi Vrana (discharging abscess) is occur.

These Marma areas are seats of Tridosha, Triguna and Bhutatma,^{xviii} and Chetna Dhatu.^{xix} Therefore, trauma or injury to Trimarma may result in pain or even death. Other symptoms, such as syncope, numbness, semi-consciousness, etc., may also manifest.^{xx} Therefore, awareness of Marma regions is essential for both individuals and surgeons and physicians to safeguard critical areas from harm during medical interventions or surgical procedures. Among the 107 Marmas told in Ayurveda, these 3 Marmas have got more importance.

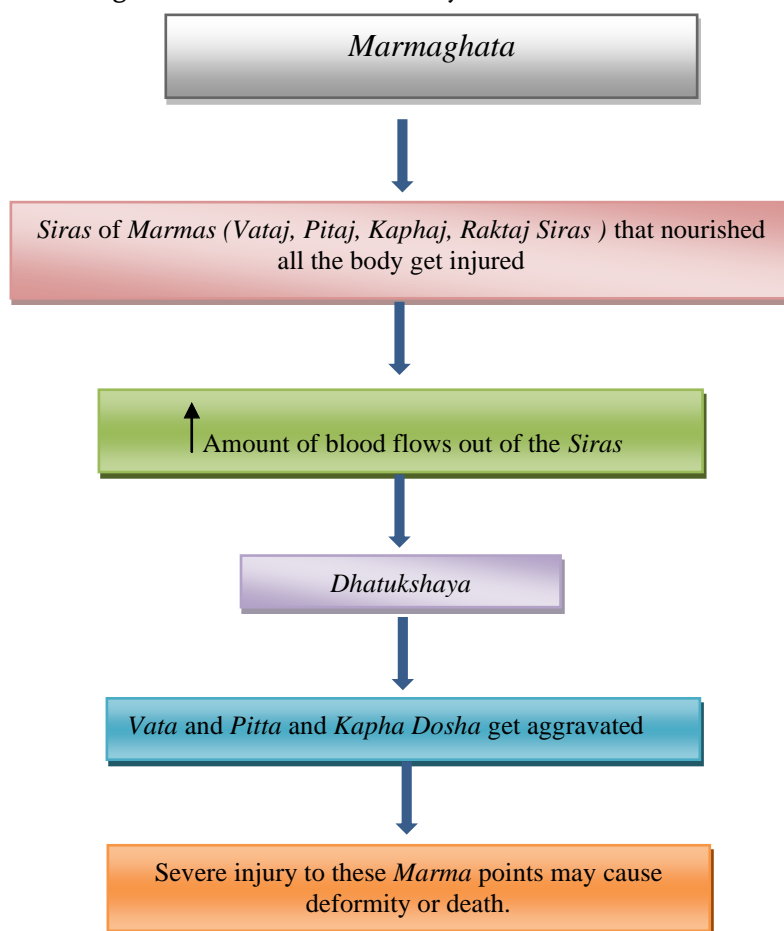


Figure showing samprapti of Marmabhigata

According to Charakacharya, Marma is the seat of Chetana, and when trauma occurs, the intensity of the pain would be higher than in other areas of the body. Marma is referred to by Charaka as the centres of Chaitanya. Therefore, in comparison to other areas, Pida in Marmasthana of these places will be more severe.^{xxi} In Siddhisthan Acharya Charak mentioned treatment method, medicine, complication of Trimarma.

Acharya Sushrut mentioned 107 Marma in which Basti and Hridaya are considered as Sadhyapranhar Marma, Marma of Shira like Shringataka, Adhipati, Shankha are also Sadhyapranhar Marma means they will cause spontaneous death on injury. It proves that Sira, Hridaya and Basti are more essential for life, so Acharya Charak mentioned it separately and elaborate its treatment, complication in different place.^{xxii}

Table 4 : Marmaghata Lakshana of Trimarmas^{xxiii}

S.No.	Marma	Marmaghata Lakshana
1.	Shira	Manystambha, Ardita, Chakshuvibram, Moha, Cheshtanaash, Kasa, Shwasa, Hanugrah, Mookagad, Akshinimilana, Gandspandan, Jrimbhan, Lalasrava.
2.	Hridaya	Kasa, Shwas, Balakshaya, Kanthashosh, Klomakarshan, Mukhatalushosh, Jihwanirgaman, Apasmara, Unmada, Pralapa, Chittanasha.
3.	Basti	Apanavayu-mutra-varchanigraha (retention of flatus, urine and faeces), Vankshan - Mehan-Vastishool, Kundala, Udavarta, Gulma, Vatashtila, Upastambh, Nabhi Kukshi Guda Shronigraha.

Marmaghata, i.e. Injury to the Marma points, can lead to severe pain, loss of sensation, loss of function, disability, and death. A significant portion of Shalya Tantra (science of surgery) deals with the knowledge of the Marma points (fatal spots), because any injury to these fatal spots leads to sudden death, and if anyone survives due to the efficiency of the physician, the occurrence of deformities is almost a certainty.

Conclusion

The concept of Marma, as recorded in classical literature, may help to crystallize the subject matter, based on the extensive knowledge of experienced surgeons who pay special attention to critical systems such as Mamsa (muscular tissue), Sira (blood vessels), Snayu (fibrous tissue), Asthi (osseous tissue), and Sandhi (joints). Internal trauma may aggravate the Vatadidosha, cause hazardous effect on organ and Srotas. External injury due to any blow, weapon, and trauma may damage the Marmasthan and severe injury will cause death. Injury at Shiromarma vital points (head region) may lead disability of sense organ to death. Therefore head is assigned as Uttamanga. Shira, Hridaya and Basti are prime centres of Marma where Prana predominately resides, so watchful protection of these Marma points are important. Consequently, these Marma points will remain harmless, body will remain healthy throughout as well as relieved from past generated pain. Trauma or damage to any one of above mentioned three Marma points, namely Shira, Hridaya and Basti will subsequently result into damage of whole body because destruction of shelter will generally lead to destruction of dependent part. It is clear that any harm to a Marma has the potential to cause malformation or even death. The Prana (vital energy) mainly resides in Hridaya (Heart), Murdha (Head) and Basti (Urinary Bladder), Hence one should make every effort to protect them.

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