CONCEPT OF TRIMARMA IN AYURVEDA AND IT’S IMPORTANCE

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Abstract: The science of Marma (vital point), i.e., Marma Vijyaniyam is an extraordinary and dynamic part mentioned in classical texts of Ayurveda that has a tremendous value while performing surgery. According to Ayurveda, knowledge of the position of Marma and Marmabhighata (injuries to vital points) symptoms is essential before performing any surgical treatment. Here in this article an attempt is made to highlight the importance of Trimarma in Ayurveda.

Keywords: Marma, Trimarma, Hridaya, Basti And Shira

Introduction: Marmas are certain vital points spread all over the surface of the human body. These are the places where the Prana (life force) is said to be situated. Marima, definitions of Marmas, types of Marmas, symptoms produced after injuries to these Marmas, are described by nearly all Ayurvedic texts, especially in “Trimarmiya Siddhi,”“Trimarmiya Chikitsa,” chapters in Charaka Samhita, “Marma Vibhaga” chapter in Ashtanga Sangraha, and “Shariravichaya Sharir” chapter in Kashyapa Samhita. Marma has been classified based on regions, along with their specific effects on both body and mind. When manipulated, Marmas can alter both the organic functions and structural conditions of the body. Little injuries to these Marma points or anatomical areas can be fatal comparing with major injuries at anywhere else in the body, so detailed knowledge of these Marma points is crucial for a physician. In Ayurveda, a 107-point Marma system was developed by an ancient Indian surgeon Acharya Sushruta for
helping a surgeon to safely operate on the human body. In the ancient era, even after the best treatment available at that time, some sort of disability is sure to remain at end of the therapy. An attempt has been made to compile, critically analyse the fundamental concept of Trimarma on the basis of its derivation, scientific and literary review available in our classics with objective of its importance.

Etymology of Marma: The word Marma has its origin from Sanskrit root “Mring Marma” means causing death. In brief Marma indicates that the vital points which can give rise to death. Structure and composition of Marma: Marma contain Soma(Kapha), Marut(Vata), Teja(Pitta), Sattva, Rajas, Tamas, and Bhuta Atma. Hence, a person, on injury to the Marma may not be alive. Charaka explained that Marma are such points where the sense of pain is felt more intensively compared to other parts of the body, because Marma are closely related to Chetna Dhatu. Acharya Charaka has given importance to Vasti, Hridaya and Murdha among all the Marmas. Marma of the trunk are more vital than the Marma of the extremities, as the extremities are connected to and depend on the trunk. Even among the Marma of the trunk Hridaya, Vasti and Shiras are more important Hence Acharya Charaka has given importance to these three Marma among 107 Marma because Prana are situated in these three Marma. Hence the Dosha affecting these places also affect the Prana. Thus, a person should always protect these three parts carefully. DASHA PRANAYATANA (Jivita Dhama): Prana-ayatana means the residing place for the Prana. There are ten such places in the body where Prana reside, they are Shankha, Marma Traya (Hridaya, Vasti, Shiras), Kantha, Rakta, Shukra, Ojas and Guda. This shows the importance of Trimarma as explained by Acharya Charaka.

Hridaya in Ayurveda: Derivation of term Hridaya is derived from three words: Hṛ: Harana means collection of Rasa Rakta from the body. Da: Dana means distribution or supply of Rasa Rakta to all the Dhatu of the body. Ḣṇ(ya): Ayana means expansion and contraction movements. Thus, the term Hridaya means structure that collects rasa rakta from the body, supply it to all the dhatu of the body and conduct expansion and contraction movements. It is a divine centre of Chetna as per Acharya Sushruta. It is one among Dash Pranayatana as Acharya Charaka. Embryological development of Hridaya: It is originated from the essence of Shonita and Kapha.

Anatomical position: Below and to the left side of Hridaya, Pleeha and Phupphusa are present and to the right side Yakrit and Kloma are present. Hridaya is located between the breasts in thorax. The Moola of Pranavaha and Rasavahasrotas are Hridaya. Acharya Charaka has included Hridaya one among 15 Koshtangas which means that it is the organ that is close to the Kostha (alimentary canal). In Trimarmeeya Adhyaaya, Charaka has described three Marma viz. Hridaya Shira and Vasti. Here Shira is already mentioned so by Hridaya it is considered as heart. Acharya Vagbhhat has considered Hridaya as
Moola of Siras\textsuperscript{16}. Charaka has considered it as centre of Ojah. Acharya Charaka has considered it as Dashamahamoola\textsuperscript{17}. It is a structure which resembles a Puṇḍarikeṇa, Kamalamukalakaram (lotus) in inverted position. When body is in active phase it expands and contracts in inactive phase\textsuperscript{18}. It is site of Satvadi Guṇa, placed in between two breasts in the thoracic region near the opening of stomach\textsuperscript{19}. It is site of Chetana, Mana, Buddhi, Indriya, Pradhana ojas\textsuperscript{20}. Sadhaka pitta, Vyana Vayu, Avalambaka Kapha resides in Hridaya\textsuperscript{21}. It is the seat for ten principle Dhamanis, Prāṇa, Apana, Manas, Buddhī, Chetana and Mahabhutas, like the spokes are attached at the centre of the wheel. Hence, Hridaya is the centre for all of them\textsuperscript{22}. It is site of Ojas\textsuperscript{23}, it is attached with 10 vessels which conduct Ojas. It is called Mahamula or Mahaphala. In the context of circulation of Rasa, 24 Dhamani are getting into the Hridaya. In the context of Dhamani Sharir, 10 Urdhvavahi Dhamani is getting reach to the Hridaya and further they gets divide into 30 Urdhvavahi Dhamani\textsuperscript{24}. It is considered as Raktashaya, present in Uraḥ region\textsuperscript{25}.

FEATURES OF HRIDAYABHIGATA: Injury of Hridya results in Kasa (cough), Shwasa (respiratory problems), Balakshaya (weakness) Kanthashosha (weakness of throat) Kloma Karsha (emaciation of kloma), Jihwanirgama (protruded tongue) Mukha Talu Shoshha (emaciation of face and palate) Chittasha (unconsciousness).

Importance of Hridaya: As Hridaya is the seat for the ten principle Dhamani, Prāṇa, Apana, Manas, Buddhī, Chetana and Mahabhuta, like the spokes are attached at the centre of the wheel. Hence Hridaya is the centre of all of them.

Shiras in Ayurveda: The term Shiras is derived from the root Sru with Asun Dhatu which is meant in the following subjects: Acharya Charaka in Sutra Sthana was the first to frame the definition of Shiras where he quotes Shiras is a structure or place situated at top in the body and there in resides the Praṇa – soul of the livings with all the senses. So it is the best of all the organs\textsuperscript{26}. This definition of Shiras promotes us to believe Shiras as Brain. Though Shiras is counted within the Trimarmas Achraya Sushruta has not shown any Marma like Shiras differently. It means none of our classics have designated any separate anatomical position to Shiras as a Marma. Though there is no any Marma pointed out in our text as Shiras but it is a group of Marma that forms the Shiras Marma. There are 37 Urdhvajatrugata Marma – Marma above the clavicle that are designated as Shiras Marma. Out of these 37 marmas, 17 Marmas are Sadyahpraṇahara.
The following underlines the names and types of Marma included in Shirogata Marma by Acharya Sushruta:

1. Adhipati 1 Sandhi-Marma Sadyahpraṇahara
2. Apanga 2 Sira-Marma Vaikalyakara
3. Avarta 2 Sandhi-Marma Vaikalyakara
4. Phaṇa 2 Sira-Marma Vaikalyakara
5. Sthapani 1 Sira-Marma Sadyahpraṇahara
6. Shankha 2 Asthi-Marma Sadyahpraṇahara
7. Shrunaṭaka 4 Sira-Marma Sadyahpraṇahara
8. Sīmanta 5 Sañdhi-Marma Kalantararapranaḥara
9. Utksepa 2 Snayu-Marma Vishalyaghana
10. Vidhura 2 Snayu-Sira-Marma Vaikalyakara

Kumarashira Bharadvaja emphasized that head of the fetus develops first, because it is the site of all the important Indriyas. Vagbhata has described ten “Jivita Dhatu” in which Shiras (head), Hṛidaya (heart), Basti (urinary bladder) are included. Shiras upholds the Indriyas, Indriyavaha and Pranavaha Srotas, as the sun rays are the parts of sun.

FEATURES OF SHIROABHGHATA: Injury of the Shiras results into Manyasthambha (rigidity of the neck), Ardita (facial paralysis) Cakshu vibhrama (giddiness) Tamas (darkness before eyes), Udveshtana (squeezing pain) Cheshtā nash (loss of motore functions) Kasa (cough) Shawasa (respiratory difficulty) Hanugraha (of the jaw), Mukā (dumb) Gadgada (stammering), Akhghi Simeelana (ptosis), Ganda Spandan (vibration of the cheek), Jrimbhana (yawning) Lalasrava (salivation), Swrahani (loss of voice) and diseases of face and tongue.

Importance of Shiras: Shiras upholds the Indriya, Indriyavaha and Pranavaha Srotas, as the sun rays are the parts of the sun. The Shiras is known as the Uttamanga, as all the Indriya and Prana are seated in it. Hence, Shiras should be protected always with all efforts.
Vasti in Ayurveda:

Etymology: The word Vasti has been derived from the root "Vas" after adding the suffix "Tich" pratyaya. According to Vacaspatyam meanings of the root 'vas' Vasu Nivase- Means to reside, to stay and to dwell. Vas Acchadane- Means to cover / to coat Vas Snehaacchadana Praharaneasu- Coating or covering of sneha for the elimination The Basti is a hollow structure made by the Vayu entering in the combination of essence of Rakta and Kapha with the help of pitta. Acharya Sushruta speaks that the hollow shape is formed when the essence part of the above three is inflated by the repeated action of Vayu33 Basti is derived from Matruja Bhava- the maternal constituents34 Location: Basti has been included under the Koṣṭhanga by all the Acharyas35. Basti is surrounded by Nabhi, Priṣṭha, Kati, Muṣṭka, Guda, Vankshana and Shepha36. Basti is surrounded by Sthulaguda (Rectum), Muṣṭka (Scrotum), Sevani (Scrotal ligament), Shukravaḥa nadi (Seminal ducts) and Mutravahā nadi(Ureters)37. According to Vagbhaṭa, the Sthana of Basti is in Kaṭi Pradesha. Acharya Vagbhaṭa too described the seat of basti in the pelvic cavity38. Acharya Sushruta also places Basti in pelvic cavity in the chapter of Marma39. Further in the chapter of Ashmari Chikitsa he states that in females the uterus is situated very near to the urinary bladder posterior position40. Sushruta has mentioned Basti as one among the Pratyāṅgas of the body; is Alabu shaped (shape of a gourd) and covered by Sīra (veins) and Snayu (ligaments) from all sides. The organ is extremely thin in structure (Tanutvaka) i.e. thin walled. This organ is provided with a single aperture or opening and lies with its mouth downward. Further the inner relation between Basti and Basti Sīra, Pauruṣa Granthi, Vṛiṣṭhaṇa and Guda is also mentioned and it is situated in the pelvic cavity41. The size (Pramaṇa) of Basti Marma is equal to the pit of one’s own palm42. According to Vagbhata, the shape of Basti is Dhanurvakra i.e. crooked like a bow having a downward opening43. Aṣṭhāṅga Sangraha explains that Basti is composed of Rakta and Mamsa Dhatu and its opening is surrounded by Sūṣhira Snayu44. Daḷḥana says that Basti lacks Mamsa and Medadhātu45.

Importance of Basti: Basti is considered as Mulasthana of Mutravaha Srotas. Acharya Sushruta has explained Basti in relation with process of Urine formation to its storage46. He quotes giving the importance of Basti as an organ where (The Soul) resides. Acharya Charaka also quotes the importance of Basti as a Trimarma saying that it means that the region named Basti is in the middle of Sthula Guda, Muṣṭka, Sevani the nadi(channels) transporting Mutra and Shukra. It acts as the Reservoir of Mutra. As different rivers fill the ocean in similar fashion all the Ambuvaha Srotas (channels) transporting water fill the Basti47. Similarly in Aṣṭhāṅga Sangraha Acharya Vagbhata during the description of surgical treatment of Mutra Ashmari quotes that an ill practiced surgeon would result into death of the patient undergoing the surgery by injuring the Mutravaha Srotas – Basti48.

FEATURES OF VASTIABHIGHATA49: Injury of Basti results into obstruction of the flow of Vata(flatus), Mutra(urine), Varchas(faeces), pain in Vankshana(groin), Mehana( penis or pubic region),
Basti(bladder), Kundala(bladder abnormality), Gulma(abdominal tumor), Anila – Ashtila(vataja tumor), and many other diseases.

IMPORTANCE OF MARMANASHA: As the base is destroyed, the dependent is also destroyed. Likewise the destruction of any of the three Marma may destroy the Prana. Hence one should protect these three Marma from external as well as internal injuries.\(^{50}\)

Discussion: Understanding the Concept of Marma is tedious. Acharyas had very well knowledge of Marma Sharir i.e. detailed information regarding injuries and their prognosis on every vital part of body. The indepth understanding of the word Marma was evident in ancient time, but there were no adequate techniques to make out their original structural aspects involved in particular Marma Sthana. The knowledge of these points is on the basis of Pratyakṣa, Anumana and their experiences. In Trimarmiya Chikitsa Adhyaya and Trimarmiya Siddhi Adhyaya, Charaka has given importance to these three Marmas: Shiras, Hridaya and Vasti. The Trimarmas are the main governing points of life. Beside Prāṇa – the soul; Marma contain the Triguṇas – Sattva, Raja, Tama, Soma, Maruta, Bhuta and Atma. They act as Sadyahpraṇaḥahara Marma and so if injured leads to instantaneous death. External trauma on the Marma in turn creates disturbance in the homeostasis of body. Internal trauma caused by the vitiated Tridosha generally affects Trimarma. Any disease afflicting to Pranayātana, complexity of disease and prognosis in Trimarma is more severe than others. For these reason, Trimarma highlighted than the others. Charaka said these Trimarma as root of life. Being a physician he has given importance to these Trimarma. Chakrapani explains nothing other than these Trimarma have capability of hosting body. Shiras is an organ or structure located at the topmost region of the body. Shiras is a very important structure or part of the body as it is location of brain and other important organs like senses etc. So, if injured or diseased can create an emergency or prove fatal. The Synonyms like Uttamaṅga, Aditya directly clarify its important as Marma. While the synonyms like Murdha glorify its action as a Marma. It is said as an organ, injury to which leads to fainting and giddiness. When Mastiśka is used as its synonym it denotes brain and it is widely accepted as a vital spot of the body – Marma. Hence, it may be considered as skull with brain. Hṛidyā Marma is explained as Sadhyopraṇaḥahara and is related Mula of Pranavaha and Rasavaha Srotas. Any trauma to heart leads to emergency and immediate death so it explains that heart is important place for Rasa Rakta Samvahana. It is a site of Chetana and tripod of life. Hence, it may be considered as heart. Vasti denotes an organ, which is a reservoir of urine as it is basically a recepted having soft and elastic nature. In the context of Marma Acharya Sushruta has explained Vasti as an organ comprising of little Mamsa and Shoñita. It’s situated inside the Kaṭi region and as a reservoir of Mutra. The most vulnerable viscera injured during pelvic fracture is urinary bladder. Hence, it may be considered as urinary bladder.
Conclusion: Though classics have explained 107 Marmas in detail, Charaka has emphasized and given importance to only Trimarma Hridaya, Shiras and Vasti. They are Sadhyopraṇahara in nature as trauma results in immediate death of person. Just as Soma, Surya and Anila does Visarga Kriyas respectively for sustaining the external world, similarly Kapha, Pitta and Vayu does the same activity respectively for maintaining the body. Similarly Hridaya, Vasti and Shiras does the above activities respectively for sustaining life. In present scenario also, brain and heart are included in tripod of life. At the time of traumatic injuries and emergency, CPR is recommended for basic life support in which heart and brain are resuscitated. Brain death is the confirm sign of death. For these reason, Trimarma highlighted than the others. This article can be helpful for better understanding the concept of Trimarma in Ayurveda and its importance.

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