

## REVIEW OF TRIMARMA

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## ABSTRACT

Sharir Rachana and Sharir Kriya are two sides of coin. Ayurveda never explained separate Sharir Rachana or Anatomy and Sharir Kriya or Physiology. The Science of Ayurveda is divided into various branches such as Garbha sharir, Ashti sharir etc. among these divisions one is Marma sharir which has been explained by our Acharyas and have numbered them as 107. These are vital spots which are characteristic of life contributing to or essential for life And has to be protected from an external injury. The Susruta Samhita, an exclusive treatise on Surgery has devoted a separate chapter in Sharira Sthana for Marma Sharira.

**KEYWORDS:** Marma, Marmasharir, Trimarma.

## 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. Marma, 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.<sup>[1]</sup>

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. Susruta has stated significantly that any injury to these Marmas cause death or physical disabilities.<sup>[2]</sup>

### **Etymology of Marma<sup>[3]</sup>**

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<sup>[4]</sup>**

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 gives 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.

### **Dasha Pranayatana (Jivita Dhama)<sup>[5]</sup>**

Prana-ayatana means the residing place for the Prana. There are ten such places in the body where Prana resides. They are-

- i. Shanka
- ii. Marma Traya (Hridaya, Vasti, Shiras)
- iii. Kantha
- iv. Rakta
- v. Shukra
- vi. Ojas and
- vii. Guda

This shows the importance of Trimarma as explained by Acharya Charaka.

### **TRI-MARMA<sup>[6]</sup>**

Sira, Hridaya and Basti are considered as Tri-marma or Mahamarma by Acharya charak. Tri-marma is vital sites of body which control important function of body by influencing the

organ, dosha and srotas. These marma may cause severe pain, permanent or temporary disability or death which depends upon nature of injury. Internal trauma may aggravate the Vatadidosha, causing hazardous effect on organ and srotas. External injury due to any weapon, and trauma may damage the Marmasthan and severe injury results in death.

### **SIRA MARMA**

Acharya Vagbhata has compared human being with a tree, with roots at the top and branches at the bottom and defined head (Shira) as a site where all sense organs along with the Prana resides. It is prime location of all organs because consciousness is supposed to be present here. The word Sirah means which remains on top and on which the other body organs dependent for their function is known as Sira.

Sira is considered as prime vital organ, it is supreme and important part of our body because it controls all system of body through central nervous system. Sira is considered Uttamanga because Prana means life resides here. According to acharya charak injury to sira marma may cause rigidity of the side of the neck, facial paralysis, cough, dyspnoea, trismus, dumbness, improper speech, drooping of eye lids, twitching of cheeks, yawning fits, ptyalism, aphasia and facial asymmetry.

Sira contains srotas of gyanendriy, karamendriya and praanvaha srotas. These srotas are interconnected with sira like rays are connected with sun. Sira contains vidhur, phan, apanga, avarta, utkshepha, shamkha, sthapani, simanta, shrungataka and adhipati marma. All of these marma are essential, live saving and having important function in our body. Sira means head is a very important vital spot because it is occupied by brain. Function of nervous system is controlled and coordinated by the brain. Brain is the main component of the central nervous system having 12 pair of cranial nerve through which autonomic nervous system is controlled.

### **HRIDAYA MARMA**

Hridaya is described as the 'maha marma' by acharya charak which is situated between the breasts and is the seat of satva, raja, tama and chetana. Any injury either local or general either blunt or penetrating to this marma may cause fatal complication. Hridaya is considered as a tri-marma because it is the residency of ten principle dhamani (blood vessels, prana, vyan and apanvayu, sadhak pitta, oja, mann, buddhi, chetana and Mahabhuta, intellect and consciousness. Hridaya is the residence of above factors so injury on this vital site

aggravates the dosha and inhibit the channel of srotas that may cause death. Psychological trauma may cause cardiac arrest which proves residence of mana in hridaya marma. Injury on hridaya marma arises kasa (cough), swas (all respiratory problem), balakshaya (weakness, loss of immunity), Kanthasoas (dryness of throat), emaciation of face and tongue, apasmar (epilepsy), unmaad (psychosis), pralapa (delirium) and chittanash (loss of consciousness, coma).

The Hridaya is classified as follows-

Rachananusaar	–	Sira Marma
Parinamanusaar	-	Sadhya Pranahara Marma
Parimananusaar	-	04 Anguli
Shadanganusaar	–	Urah

Injury to this marma causes immediate death. Direct trauma to heart gives rise to severe hemorrhage and immediate death. Embolism of the pulmonary trunk by a blood clot coming from the right side of the heart in patients with heart disease or from a thrombosed deep vein, after operation is one of the commonest causes of sudden death.

## **BASTI MARMA**

Basti means urinary bladder but when we use the term basti marma it should be considered as urinary bladder along with the urinary system. Urinary system includes kidney, ureter, urinary bladder and urethra which plays the most important part to excrete the toxins, free radicals and waste product from our body. In Ayurveda the word Basti means ‘one that hold the urine’ therefore Basti means the urinary bladder. Acharya Sushrut in Sushrut samhita explained the anatomical position of Basti as it lies in anterior pelvis and is enveloped by navel, back, pelvis region, testicles, anus, groin region and penis. Basti marma is situated in kati region (lumbar region) having less mansa and rakta (muscles and blood supply) and acts as reservoir for urine. According to acharya charak basti is the base of sukrahavah srotas, mutravaha srotas and udakwaha srotas and it lies in the mid of sthulguda (rectum), andakosha (scrotum), sevani (median raphe).

The Basti marma is classified as follows-

Rachananusaar	–	Snayu Marma
Parinamanusaar	-	Sadhya Pranahara Marma
Parimananusaar	-	04 Anguli

Shadanganusaar – Uadara

As the Basti marma is a Snayu Marma the rupture of bladder due to any reason either it may be because of injury to the inferior part of the Anterior Abdominal Wall or it may be because of fracture of pelvis bone it will result into the escape of urine extra peritoneally or intra-peritoneally. Trauma to urinary bladder can cause rupture of bladder leading to shock and death due to acute infection developing peritonitis and death. A distended bladder may be ruptured by an injury to lower abdominal wall.

## CONCLUSION

Acharyas had very well knowledge of Marma Sharir i.e. detailed information regarding injuries and their prognosis on every vital part of body. The Trimarmas are the main governing points of life. Beside Prāṇa – the soul; Marma contain the Trigūṇas – Sattva, Raja, Tama, Soma, Maruta, Bhuta and Atma. They act as Sadyahprāṇahara 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 Tridoṣa generally affects Trimarma. Though classics have explained 107 Marmas in detail, Charaka has emphasized and given importance to only Trimarma i.e. Hridaya, Shira and Basti.

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