

ANATOMICAL CONSIDERATION OF TRIMARMA

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ABSTRACT

Marma is a ayurvedic anatomical term for vital points of the body. Out of 107 marma points, three marma are very important because they are not only the vital points but they also control the complete body system and injury to these trimarmas quickly affects the vitality of a person and may be fatal. These trimarma are the Sira (brain), Hriday (heart) and Basti (kidney and urinary system) and these trimarma have control on different body functions and any trauma to these parts may give rise to many complications because we know marma affects the functioning of the organ related to the particular marma. As we know that any trauma on Marma region may

cause loss of function of that organ or site and even death may occur depending upon the site and strength of the trauma and loss of amount of Prana and it is also very important to note that every ayurvedic physician should know the normal anatomy and physiology of trimarma so it would help them for treatment of patients because these trimarma are the main vital points and are the seat of vital energy i.e. the prana of the body.

KEYWORDS: Trimarma, heart, basti, sira.

INTRODUCTION

Acharya Charak described about trimarma in Chikittasasthan 26 trimarmiya chikittsa and also in Siddhistaan chapter 9 trimarmiyasiddhi in which he described about hriday, sira and basti as physician point of view. Acharya Sushruta described Marma in Sharir Sthana of Sushruta Samhita i.e. Pratyeka Marma Nirdesa Shariram, in which he has considered Marma, as a seat where number of tissues are agglomerated and accounted as a vital part but he explained only about 19 sadhya pranhar marma in which they explained about hriday, sira, and basti along with sankha, guda, shrangatak, kanta – sira.

Marma are the firm union of *Mansa* (muscles), *Sira* (blood vessels and nerves), *Snayu* (ligament, tendon and nervous tissue), *Asthi* (bones tissue) and *Sandhi* (joints) which specifically and naturally form the seat of life i.e. Prana and The *Pranas* are specifically situated in these *Marmas* by the virtue of their nature.

सोम-मारुत-तेजांसि रजःसत्वतमांसि च !

मर्मसु प्रायशः पुसां भूतात्मा चावतिष्ठते !!

Marmas are the also seats of three *Dosas* i.e. *Soma* (*Jal Tatva*) *Maruta* (*Vayu Tatva*) and *Tejas* (*Agni Tatva*) (representing the three *Dosas* in the body i.e. *Kapha*, *Vata* and *Pitta* accordingly) and three *Maha Gunas* (mental forces) i.e. *Satva*, *Raja* and *Tama*, and the *Bhutatma* (supreme power or force controlling the body and *Manas* or life principle). Therefore any trauma to these *Marma* can cause death.

Acharya Sushruta explained only concept of Sadhy pranhar marma instead of Trimarma, in which they considered 19 marma points as a sadhya pranhar means featal immediately if they get affected by any trauma or injury while Charaka has considered trimarma concept from physician point of view. He has considered only these trimarma Hriday, Sira, and Basti because these are the controllers of all activities of our body hence trimarma known as root of life.

Marmas are the collection of all or some of *Mamsa*(muscles), *Asthy*(bones) *Snayu*(tendons and ligaments) *Dhamni*(artery) *Sira*(veins) *Sandhi*(Joints) so the marma are considered to be seat of Prana.

There are 107 marama located in the trunk and the extremities in the body. In case of any affliction in any of them there is severe pain because of the specific consciousness to them. Of them located in the trunk are important than located in the extrimitties because latter depended on the former.

Siras (Head) central nervous system

Hriday (heart) cardio vascular system

Basti (Bladder) urinary system

General description of trimarma**1) Hriday**

तत्र हृदये दश धमन्यः प्राणापानौ मनो बुद्धिश्चेतना महाभूतानि च नाभ्यामरा इव प्रतिष्ठानि.....

In Heart ten dhmanis, prana and apana , mind, intellect, consciousness and mahabhuts are established as spokes in the hub.

2) Sira

शिरसि इन्द्रियाणि इन्द्रियप्राणवहानि च स्रोतांसि सूर्यमिव गभस्तयः संषितानि.....

In head , sense channels carrying them and vital breath located as rays in the sun.

3) Basti

वस्तिस्तु स्थूलगुदमूष्कसेवनीशुक्रमुत्रवाहिनीनां नाडीनां मध्ये मूत्रधारोम्बुवहानां सर्वस्रोतसामुदधिरिवापगानां प्रतिष्ठा.....

Basti is situated in the middle of rectum, scrotum, raphe, vas deferens and ureters is receptacle of urine and stabilizer of all the fluid –carrying channels.

Symptoms of injured trimarm

If these three are affected by any physiological and pathological disturbance, body is broken quickly because by destruction of substratum, dependent is also destroyed. Hence these should be protected from external injuries as well as internal injuries.

तत्र हृददभिहते

कासश्वासबलक्षयकण्ठशोष्कलोमापकर्षजिह्वानिर्गममुखतालुशोषपस्मारोन्मादप्रलापचित्तनाशादयः

When heart is affected , cough, dyspnea, debility ,dryness of throt, traction of klom, protraction of toungue, dryness of mouth and throat, epilepsy , insanity,delirium appear.

शिरस्यभिहते

मन्यास्तम्भार्दितक्षुविभ्रममोहोव्देष्टनचेष्टानाशकासश्वासहनुग्रहमूकगदगदत्वाक्षिनिमीलनगण्डस्पन्दनजम्भणलालासावस्वरहानिवदनजिह्वात्वादीनि...

If head is affected than stiffness of carotid reasons, facial paralysis, rolling of eye balls, confusion, cramps , loss of movements , cough, dyspnea, lock jaw, ptosis, yawing, salivation

etc. aries.

बस्तौ तु

वातश्रवर्चोनिग्रहवङ्क्षणमेहनवस्तिशूलकूण्डलोदावर्तगुल्मानिलाष्ठीलोपस्तम्भनाभिकुक्षिगुदक्श्रोणिग्रहादयः...

If Basti is affected than retention of urine ,flatus, faeces , pain in groin,penis, urinary bladder, kundala, gulma, uradhavata , vataashitala, stiffness in naval, lower abdomen and hip appear.

Heart, basti and sira should be protected perticularly from vata. Vata is the main cause of aggravation of pitta and kapha dosha and also is the root cause of vital breath. That again most amenable to enema therapy. There is no any other therapy equal to enema therapy for the protection of vital parts.

Importance of Trimarma

शङ्खौ मर्मत्रयं कण्ठ रक्तशुक्रौजसीगुदम्.....

Out of hundred and seven vital parts mentioned under enumeration of body parts Basti, hraday and sira regarded as important once by the experts because these three are the seat of prana and vital breath i.e. Das Pranyattana.

1) Charaka has considered trimarma concept from physician point of view. He has considered only these trimarma Hraday, Sira, and Basti because these are the controllers of all activities of our body hence trimarma known as root of life.

2) Classification of trimarma is based on the effects of truma and disease of those organs because trimarama means Shira, Hriday and Basti create number of complication within short of time. Trimarama belongs to kayachikiitsa based classification.

3) These trimarma are the seats of prans and if they affected physio-pathologically ,they can create severe complications. Acharya Charaka has explained trimarma classification pathophysiologically rather than traumatic injury so these three marmas has greater importance than remaining marmas in the body whereas Shurut has explained marma classification from Shalya points of view and he has classified marmas as sadhya- praanhar, kaalantar, rujakar vishalyaghan and vaikalyakar.

4) Trimarma are most important oragan of body, Shira that inciude brain and control the body activities, hriday that include heart and the master of circulatory system and Basti that include

the Urinary bladder and kidneys that eliminates the waste material from our body and help to maintain the electrolyte balance of body.

5) Trimarmas are situated in the median plane in the body. Brain and spinal cord form axial structures of the body and the nerves emerge from the spinal cord innervate the different systems of the body while the remaining marma are situated in the other parts of the body and ultimately related to these trimarmas so these three marma are very important.

6) Charak has given more importance to these trimarmas because these three organs are involved in the most of the pathological conditions leading to death.

CONCLUSION

हृदये मूर्ध्नि बस्तौ च त्रिणां प्राणाः प्रतिष्ठिताः !

तस्मात्तेषां सदा यत्नं कुर्वीत परिपालने !!

The prana means vital breath resides in the head, basti and sira. Hence one should make every effort to protect them. The protection of vital parts consists of avoidance of impending factors, observation of code of conduct for the healthy and remedy of disorder, if arises.

Out of hundred and seven vital parts mentioned under enumeration of body parts Basti, hriday and sira regarded as important once by the experts because these three are the seat of prana and vital breath.

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