



A Critical Analysis of Trimarma with Special Referenceto Charak Samhita

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Abstract-

Medical sciences hold diversity in methodology, objects and their achievements representing to different branches of medicine & health sciences. Ayurveda is one such ancient Indian medicinal science that represent to the different aspects of medicines. This science existed, such a long & extensive voyage of time, by its fundamental principles. Without implementation of these principles any science cannot stand for long time period. These principles are scattered throughout the treatise & thus their study is the need of time. Acharya Charak, eminent Ayurvedic research scholar was the first to give this great science, its mortal form. His treatise Charak Samhita represents Ayurveda in different aspects. The concept of Marma is one such Imperative & Unique principle of Ayurveda. The Tri-marmiya Adhyaya¹ are the special attributes to the Marma Chikitsa. To a more or less extent they represent emergency aspect of Ayurvedic treatment. Shira, Hridaya & Basti (Trimarma) are the basic authoritative organs representing the three different systems of the body viz. – Nervous system, Cardio-vascular system & Urinary system. An effort is made in the present paper to view the concept of Marma and Trimarma.

Ker words- Marma, Trimarma, Hridaya, Basti, Shirah, Prana

Introduction

The ancient Indian therapy depicts several subtle knowledge in the form of various concepts to marks its own identity. Ayurveda is not only the assemblage of different kinds of statement for a healthy life but also it contributes to the treatment of the supposed medical emergencies, at the time of war. Many civilizations enhanced diverse perceptions that were mingled in this science with great respect and wisdom. In the same context, Acharya Charak quotes in Vimana-Sthana of his treatise Charak Samhita that a physician should be not only well versed in his discipline but also should be familiar to the concept of different pathies of his time².

Aims & objectives

1. To explain the Conceptual aspect of Trimarmiya Adhyaya.
2. To verify the interrelationship between Tri-marmiya Adhyaya.

Materials and methods

To fulfill the primary aim of this study, the material has been collected though a critical and thorough study of Tri-marmiya Adhyaya of Charak Samhita by referring all its available commentaries to get fruitful conclusion. All available Ayurvedic classical texts, journals and research papers have been referred and collected reference are critically assumed to frame the conceptual aspect.

Concept of Marma

In Vedas, words like Varman and Drapi in Rig-Veda (Rig.v.suk-1) used as the body protectors suggest the knowledge of such vital spots, in particular on chest. Similarly Atahrv Veda, to which Ayurveda is believed as Upveda, quotes the word Kavach which also points out the prevalence of knowledge of Marma though in its immature form. Sanskrit language has its beauty to break down any given idiom into its 'Mula Dhatu'+ 'Pratyaya' is matchless. The word Marma is derived on adding Manin Pratyaya to Mri Dhatu. It means Jivasthana- a life site. It means that the site or the spot or place that is vital or mortal is Marma. It is the vulnerable spot or exposed or weak or open or sensitive part of the body. (Monier Williams Sanskrit Dic.). The word Marma is used at various places in different context, for e.g.

1. Joint of limb or a joint or articulation. (Vachaspatyam)
2. Anything that requires to be kept secret or concealed or protected.
3. Any vital member or organ.
4. Hidden meaning: secret quality; mystery.
5. Deep meaning; Extract.

Acharya Dalhana was apparent about the concept of Marma, so he was able to give the simply best definition to the subject. Literally he conveys whose injury proves fatal is Marma. Here a question arises that according to this derivation injury to all Marma proves fatal, but it does not seem so? Further Acharya Vagbhat comes to help³ i.e. Here Marma – death not only stand for being fatal but it also denotes the sorrow or pain resembling to death. Acharya Arundatta adds that the fatalness of Marma tend to vary with the type of injury i.e. if the injury is simple then it proves only dysfunctional (Vaikalyakara) or painful (Rujakara).

The following definitions try to clarify these features of Marma

Acharya Vagbhata, giving vivid anatomical features of Marma quotes that Marma may be the union of any two or more- Mansa, Sira, Asthi, Dhamani, Sandhi with being the continuous seat of Prana or Life. Similarly in Astanga Samgraha, Acharya Vagbhat specifies the clinical attribute that the site that pains on being hurt and/ or palpitate irregularly (Visham Spandana). Acharya Susruta designates similar anatomical features as Acharya Vagabhat but adds to it a unique quality that Marmas are with the grace of nature or by Swabhav the seat of spirit – the soul. Here it is necessary to be clear that in Ayurveda Prana – the Soul and life does not simulate each other. Though Prana - the Soul is the utmost necessity of life but in Ayurveda life is said at the communion of body, mind, sense and Prana - the Soul. It is interesting that though giving a vivid description of Marmas in Charak Samhita Acharya Charak didn't find it necessary to define it. This might be due to the use and fame of the knowledge of Marmas in ancient days.

Types of Marma

There are in all 107 Marma in the body. Acharya Susruta as follow classifies them on six different basis. Also Acharya Vagabhat in Astanga Sangraha and Hridaya has given more or less some classification with difference in the total number of Marmas. But classification done by Acharya Susruta is in all way different and not shown by any other Acharya. Similar is the Dhamani Marma shown as a type of Marmas in Astanga Hridaya by Acharya Vagabhat. Acharya Susruta reveals the importance of Marma. In addition, indirectly it also discloses the function of Marma i.e. to host Prana. In other words Marma serves as the seat/ residence of Prana.

Trimarma

The concept of Marma has almost its origin all allied to warfare. After a long period of observation our Acharya observed many such sites on the body, which on injury used to have greater ill effects on the body than the other places. They found a few places, which quickly used to prove hazardous and fatal, than the

others. When these Marma were hurt then the warrior collapsed so fast that treatment remained out of question and till the time this Marma was kept unhurt then though injured worse the warrior could be treated for life. Thus it was clear that those places where the special reside of Prana. Years after ubiquitous scrutiny such three places were identified the Trimarma. Anatomically any minor injury to them directly interrupts with the functions of the internal important organs. All such Marma have Sadyahpranahara characteristic and thus are the center of Agni and Vata dosa and so physiologically they play vital responsibility in maintaining the health. Between all the 107 Marma Hridaya and Basti hold a distinguished position in respect to their anatomy and physiology. First of all it is to be clarified that Hridaya as a Kosthanga has a nearby anatomical feature like heart, however many scholars even today question this correlation. And similarly during the reference of concept of Marma, Hridaya and Basti as a Kosthanga is completely distinct from Hridaya and Basti Marma. Hridaya Marma is situated in chest superficially above the Hridaya Kosthanga, if Hridaya is considered as heart. Thus anatomically its site becomes important. It is a Sadyapranahara and Shira Marma, so is the center of Agni and Vata Dosa and includes important Sira (arteries and veins) of that region. Moreover it is also the place of Satva, Raja, Tama (Trigunas). Thus it plays significant role maintaining the physiology of Hridaya. Thus both anatomically and physiologically the Hridaya Marma is the place of prime importance. Hence it was included as one of the Trimarma. Basti is another such important Marma.

Hridaya as Trimarma

Showing the importance of Hridaya as a Trimarma Acharya Charak quotes that it is the residency of 10 important arteries and veins, Prana and Apana Vayu, Man, 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.

Shirah as Trimarma

In Ayurveda Shirah is having prime importance among all the organs of body. It passes the criteria to be included in Trimarmas as it has thirty seven different Marmas on its hand. The following references expound its importance as a Trimarma. It is considered as Uttamanga i.e. supreme, important and major part of the body. It is considered as principal vital organs of the body where the Prana i.e. life along with sense faculties resides¹. 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 truly signifies Shirah as a Trimarma as it correlates it completely to the Brain. Thus if there is any minor injury to the organ leads to death or disastrous symptoms¹. Acharya Vagbhat has compared human being with a tree, with roots at the top and branches at the bottom and defined head as a site where all sense organs along with the Prana resides. Thus it is supreme of all organs as consciousness is present in it. Tree grows properly when its roots are free from diseases, similarly a man whose head is free of disease, possess sound growth³. Shaunakya and Kumarshira Bharadwaj emphasized that head of the fetus develops first, because it is the site of all the important Indriyas. Vagbhat has described ten Jivita Dhatu which are Shirah (head), Rasanabandhana (ligament of tongue), Kantha (throat), Asra (blood), Hridaya (heart), Nabhi (umbilicus), Basti (urinary bladder) Sukra (semen), Ojas (essence of Dhatu) and Guda (rectum and anus)³. Furthermore, there are 107 Marmas (vital parts) in the human body and the Pradhana Marma is Shirah. It is a Sadyopranahara Marma. Susruta also quotes that injury to Shirah may lead to death of the patient⁴. According to Charak it may lead to rigidity of the sides of the neck, facial paralysis, agitation of the eyes, stupefaction, and constricting pain in the head, loss of movement, cough, dyspnoea, trismus, dumbness, stuttering speech, closed condition of the eyelids, twitching of the cheeks, yawning fits, Ptyalism, Aphasia and facial asymmetry¹.

Basti as Trimarma

Acharya Susruta quotes giving the importance of Basti as an organ hosting the Prana. Acharya Charak 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, Muska, Sevani, the Nadichannels transporting Mutra and Sukra. It acts as the Adhara of Mutra. As different rivers fill the ocean in similar fashion all the Ambuvaha Srotas – channels transporting water fill the Basti¹ Similarly in Ashtanga Sangraha Acharya Vagabhat 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 – Basti⁵.

Discussion

It is very relevant to note that Acharya Susrut & Acharya Vagabhat (both in Astanga Sangraha & Hridaya) took pain to depict all the 107 Marma in detail giving all their Sthana (position); Prakara (types); Marmaghata Lakshana (signs of injury); etc. but Acharya Charak in Charak Samhita continued describing only the Trimarmas – Shira, Hridaya and Basti. Observing it a question baffles the mind that why did Acharya Charak explore only three Marmas? On the contrary he should have described all the others as the other did! But on thinking with an applied aspect the queries are self-guided. As specified in the section – Charakastu Chikitsite – Charaka Samhita was designed with the only aim of Chikitsa – prevention and treatment of diseases. Secondly Acharya Charak contemplated himself as a physician. He had a clear demarcation vis-a-vis the field and limitation of Aushadha Chikitsa – medicinal treatment and Shastra Chikitsa – surgical treatment. e.g. Arsa Chikitsit Adhyaya wherein he advises surgical treatment in chronic Arsa referring it as the field of Dhanvantari Vaidyas. Moreover as a physician Acharya Charak was less concerned to the complaints of surgical involvement like Trauma etc on the contrary he frequently dealt the diseases evolving by Tridosas. Most of the 107 Marmas as situated on the surface of the body are injured by trauma etc and need surgical intervention. The vitiation of the Tridosas hardly affects these Marmas other than the Trimarmas. Thus he limited himself to the narration of the Trimarmas. As noted above within the concept of Marma any Marma is such a spot on the surface of the body, which if injured has a greater ill effect on the body than the other parts. There is no doubt of significance of Trimarmas in today's life. On the contrary it has become the need of the day to associate this concept with the day to day treatment. Trimarma & Tripod of Life- Contemporary science also agrees to the fact that a few organs or parts of our body greatly contribute in maintenance of life. Recent research scientists advocate for three such organs – Brain, Heart & Lungs. Any major disease or injury to these organs severely affects the health status of the body and evokes emergency. Similarly, our Acharya specified the Trimarmas – Shira, Hridaya and Basti. Basti & Lungs- Here a doubt arises on the difference in assertion for the importance of Basti and Lungs. These have to be concluded with the unambiguous logic of our Acharyas to know the physiological importance of Basti in maintenance of health. Also the fact that Lungs – Phuphusaby the pulmonary arteries and veins, are anatomically attached to heart maintains a probability of it to be included in Hridaya. Moreover it is a proved fact that the maladies of urinary system are life threatening. Importance of Shira Marma- It is attention-grabbing that the definition of death these days not only implies to cardiac arrest but it is confirmed only after brain death. In similar way within the Trimarmas Shira occupies the most important place. Trimarma & Symptomatological Evaluation- All the Marma have their peculiar symptom on being hurt either by Abhighata (trauma etc.) or by Tridosa (internal pathologies). By knowing this symptomatology of Trimarma one can easily diagnose and make necessary changes in the treatment, for e.g. the trauma to Hridaya Marma (any major psychological trauma) may lead to Unmada, on appreciating the other symptoms of Hridaya Marma with it, a physician could surely confirm success to himself. Trimarma & diagnostic evaluation- In diagnosis of any disease these Marmas act as the medium to confirmation. Their presence

changes the diagnosis of any disease. e.g. simple Javrawhen gets Hridaya Marma involved it is called as Hridayagata Jvara (rheumatic fever).

Trimarma & clinical evaluation- Acharya Charak says that on diagnosing a TrimarmaVyadhi or their involvement in any other Vyadhi the physician should act both promptly and sensibly in prescribing medication. If not then he may harm the patient rather than treating him. Therapeutical importance- The Trimarmas are more important than the other Marma both in clinical surgery & medicine. Even today these Trimarmas are appropriately taken care of while prescribing treatment for any disease. In the preterm management of any surgery all the proceedings and investigation are carried out to ensure the safety of the Trimarmas. Trimarma & prognostical evaluation- The knowledge of Trimarma helps a physician to a better prognosis (Sadhyasadyata) of any disease. Acharya Charak has clearly stated that in the advanced state of any disease when these Marmas get involved these diseases tend to get kastasadya.

Importance of Marma

Acharya Charak quotes in Siddhi-sthana that the importance of Marma is known by the fact that it has extraordinary relation to Prana and hence any minor injury to Marma leads to major problems. Similar shadow is seen in the quotation of Acharya Susruta. Acharya Vagabhat, in Asthanga Sangraha, adds that, if not taken care of being injured Marma leads to the destruction of the body. Thus they are important as a site of life to the living organisms⁶.

Function of Trimarma

The general functions of Trimarmas are: The Trimarmas are the center points of life. Beside Prana; the Trigunas reside in them. In addition to that they are the center of Agni, Soma and, Vayu. They act as Sadyanpranahara Marma and so if injured lead to death within seven days. They are the center of energy. For e.g. Hridaya Marma pumps the Rasa Dhatu to all the parts of the body⁷. They are the center of coordination. For e.g. as Mana, resides in Shira Marma (Bhel Samhita) and it is known control center of all the Indriyas. They act as the congregate of different Marma. e.g. the Shira Marma. They are the center authoritative organ of the three life sensing system of the body. They function like the tripod of life.

Conclusion

According to this study we can say that prevention is better than cure. Instead of treating dreadful diseases everyone must try to prevent from getting them. Ayurveda states 3 basic Marma's i.e. the vital points where Prana (life) are situated and any trauma to this spot may cause to death. Those 3 Marma's are Hridaya (Heart), Shira (head) & Basti (bladder). The Prana means vital breath resides in Hridaya, Basti and Shira. Hence one should make each and 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. Out of hundred and seven vital parts mentioned under enumeration of body parts Basti, Hridaya and Shiraregarded as important once by the experts because these three are the seat of Prana and vital breath.

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