



TRIMARMA: THERAPEUTIC AND CLINICAL ASPECTS

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ABSTRACT

Marma is a unique secret of one of Ayurveda's many secrets to be revealed. One hundred and Seven Marma are vital areas that are characteristic of life and contribute to or are necessary for life, according to Ayurveda. Tri-marma was described by Acharya Charak as Shira, Hridaya, and Basti. Understanding the concept of Tri-marma using Ayurved literature and current concepts, and attempting to verify its significance in Marma Chikitsa. Trimarmiya Adhyaya is the special attribute of Marma Chikitsa. To a greater or lesser extent, they represent the urgent aspect of Ayurvedic treatment. Shira, Hridaya and Basti (Trimarma) are the basic authorities representing three different systems of the body. Nervous system, Cardiovascular system and Urinary system, these points when exposed to trauma produce symptoms ranging from pain to death. The word Marma was first mentioned in the Atharveda. During the period when Vedic science was in vogue probably due to the period of war, Marma Shastra took on a new view as science dealing with Marma Shareera and Marmabhighata. Marma is also explained as the anatomical area where there are 5 major anatomical structures Mamsa, Sira, Snayu, Asthi and Sandhi coalesce. It is the focal point of Prana, giving it life. That is where there is vibration and pain due to pressure.

Keywords: Trimarma, Nasya, Marma Chikitsa, Shiro Basti, Shiropichu

INTRODUCTION:

Acharya Charak describes Marma as an important point in life that can cause pain when injured. In Sharir Sthan Acharya Charak mentioned 107 Marma in the body⁽¹⁾. In Chikitsa, Sthan Acharya Charak mentioned Shira, Hridaya and Basti as Trimarma because these three are more necessary for life than 107 Marma and are called Trimarma⁽²⁾. In Siddhi Sthan Acharya Charak mentioned treatment method, medicine, complication of Trimarma⁽³⁾. It demonstrates that Shira, Hridaya, and Basti are more important for life, so Acharya Charak addressed each of them separately and elaborated on their treatment and complications in different places. In Cikitsa Sthan, Acharya Charak mentions that the body has 107 Marmas, but only three of them are very important because they contain "PRAN" and are affected by "Vatadi dosh," and Acharya Charak advises to keep these three Marmas safe from "Maharoga" (acute, serious diseases) and injury. These three Marmas are known as "Trimarma," and Acharya Charaka has mentioned Tri-Marma separately, emphasizing its importance. Marma, they believe, is a vital (important) structure or point in our bodies that must be protected from

external injury. The Susruta Samhita, an exclusive treatise on surgery, has a chapter dedicated to Marma Sharira in Sharira Sthana⁽⁴⁾. Today, a special therapy called Marma therapy has evolved to protect these three points. These points are used in Marma therapy for Abhyanga (gentle oil massage), Nabhi basti, Hrida basti and Mardan (massage). At a physical level, Marma points can be used to balance the Tridoshas (basic components). Marma points can be used to balance the Tridoshas (basic components) on a physical level, as well as the Trigunas on a mental level.

AIM AND OBJECTIVES

1. To elucidate the Tri-marma concepts.
2. To compare Tri-marma and attempt to explain how Ayurveda and modern concepts are related.
3. To Explain Clinical and therapeutic aspects of Trimarma.

METHODOLOGY

Material was gathered from various ancient literature, Samhitas, Commentaries, journals, and research papers in order to achieve the goals and objectives. Attempt is made to comprehend various concepts, ideas,

and scientific aspects of Tri-marma and to verify them using anatomical and pathophysiological theories.

DISCUSSION:

Marma, which literally means "vital region" of the body, was described by Acharyas. Any direct or indirect trauma to these sites can be fatal or cause the person to become disabled. Only the Trimarmas– Shira, Hridaya, and Basti– were described by Acharya Charak in the Charak Samhita. When you think about it, it leads to the question: why did Acharya Charak only explore three Marmas? However, when you think about it from a practical standpoint, the questions come to you. As stated in the section –Charakastu Chikitsite – the Charaka Samhita was created with the sole purpose of Chikitsa – disease prevention and treatment. Except for the Trimarmas, the vitiation of the Tridoshas has little effect on these Marmas. The trauma to Hridaya Marma (or any major psychological trauma) may result in Unmada, and a physician could easily confirm success by examining the other symptoms of Hridaya Marmabhighata with it. Trimarmas are more important in clinical surgery and medicine than the other Marma. When these Marmas become involved in the advanced stages

of any disease, these diseases tend to become Kashtasadhya (Incurable), according to Acharya Charak. The Trimarmas are the life's key elements. They are home to the Trigunas in addition to Prana. Furthermore, they are the nexus of Agni, Soma, and Vayu. They act as Sadhya Pranahara Marma, which means that if they are injured, the Patient or person will die within seven days. They are the main centre of the energy. Hridaya Marma, for example, transports the Rasa Dhatu⁽⁵⁾ to all parts of the body. Basti marma includes the urinary bladder, hypogastric plexus, and ureters, all of which are vital parts of the body, and injuries to these parts can result in shock and even death. Shira Marma is the coordination hub. For example, Mana resides in Shira Marma (Bhel Samhita) and is the Indriyas known control centre. Trimarmas are the authoritative centre of the body's three life sensing systems. They serve as the life's tripod. They all control the three major systems of the human body, the Central Nervous System, the Circulatory System, and the Excretory System, either directly or indirectly. All of these systems work together to keep the body running smoothly so that the person can live a long and healthy life. Any disruption in the function of these

Marma can result in serious complications such as improper Sensory Organ function, insufficient blood supply to all parts of the body (Marmabhighat), which is now referred to as shock. On injury to Marma points, this may result in the common signs and symptoms of shock (Exogenous Traumas). Convulsions are a common occurrence (Vikshepa) Extreme body weakness (Daurbalya) inattentiveness (Shunyata) Irritability (Bhrama) trembling (Vepana) Body parts are relaxed (Shaithilya). In the area of the heart, there is a burning sensation (Hrid-daha), Moha experiences unconsciousness, shock, and death.

Clinical signs of injury to Trimarmas:

Injury to the Hridaya causes Kasa (cough), Shwasa (breathlessness), Balakshaya (weakness), Kantashosha (dryness of throat), Klomakarshana (a type of severe chest pain), Jihvanirgama (tongue prolapse), Mukhashosha (dryness of mouth), Talushosha (dryness of palate), Apasmara (epilepsy), Unmada (psychosis), Pralapa (inappropriate speech), Chittanahsa (mental degeneration), and so on.

Injury to Shira Marma causes Manyastambha (neck stiffness), Ardita (hemiplegia with facial palsy),

Chakshuvibhrama (incorrect eyeball movements/visual lesions), Moha (state of confusion), Udveshtana (head twisting pain), Cheshtanasha (loss of body functions), Kasa (cough), Shwasa (breathlessness), Hanugraha (stiffness of jaw), Muka (dumbness), Gadgada (voice hoarseness), Akshinimilana (ptosis), Gandaspandana (cheek twitching), Jrambhana (excessive yawning), Lalasrava (saliva dribbling), Swarahani (aphonia), Vadana jihmatva (face deviation), and so on.

Affliction of basti results in vata-mutra- varcha nigraha (retention of flatus, urine, and stools), Vankshana-Mehana- basti shula (pain in the groyne, genitals, and bladder region), Kundala (retrogressive movement of vata or mutra), Udavarta (reflux of vata or mutra), gulma (abdominal lumps), Anila asthila (a solid mass caused by aggravated vata), upastambha (urinary obstruction or retention), Nabhi-Kukshi- Guda- Shroni graha (stiffness in the umbilicus, epigastrium, rectum, and pelvis), and so on⁽⁶⁾.

Therapeutic aspect of Trimarma:

When the Hridaya is predominantly affected, one should consume powdered Hingu (asafetida) with Lavana (rock salt) (primary base, in a powdered form) admixed with juice of Matulunga

(Citrus indica) or any other juice which is predominantly sour in taste and liked by the individual. Sthiradi Panchamula Rasa with sugar for drinking, Yavagu (porridge) prepared out of Bilvadi panchamula rasa, treatment modalities described under Hridroga.

When Murdhni (shiras) is afflicted by vata, Abhyanga (oil massage), Sweda (fomentation), Upanaha (poultice), Snehapana (internal oleation), Nasya (nasal drug administration) such as Avapidana (with churnas), Dhuma (smoke) should be employed⁽⁷⁾.

In disorders of Basti, Kumbhisweda (a type of Mahasweda described in Ca.Su.14/56-58), Varti Prayoga (urethral suppository), Niruha basti (decoction enema) prepared of Shyamadi gana drugs with Gomutra (Cows Urine) or Bilvadi drugs with sura (fermented liquid), Uttara basti (enema into urethral route), and Niruha (decoction enema) after Shodhana (purification) ,hence attempts should be made to maintain Paripalana (maintain normalcy) them. Abadhavarjana (avoidance of factors that cause affliction to Marmas), svasthavrittianuvartana (following the healthy regimen), Utpannarti Vighata (management of the existing conditions)

ensures maintenance of Marmas (Marma Paripalana).⁽⁷⁾

The 4 Snehas (taila, ghrita, vasa and majja) in the maximum dose, Kayavirechana (purgation), sirovirechana (purificatory errhines), Nadisweda, 10 year old ghee, oil enemas, poultices, shirobasti, cautery are advocated here. The management told for Pratishtyaya (rhinitis) and headaches as mentioned should also be employed appropriately, managed by post-prandial ghee consumption, Shirovireka (purificatory errhines), Kayavireka (purgation), Shiropichu (holding a gauze or piece of cotton soaked in medicated oil over the vertex) or Shirobasti (holding medicated oil in a circular tank like formation over the head) with trisnehas, poultices prepared with Jangala Mamsa (meat of animals living in dry lands), Nasya prepared with. 8 parts milk and Jeevaniya drugs, Siravyadha (Venesection) and medicines. A physician proficient in the Ayurveda scriptures should employ Nasya karma in diseases of the head as the nose being the gateway of head, the medicines administered thereby pervades into the head and cures diseases pertaining to the head⁽⁷⁾.

CONCLUSION:

According to the findings, Shira represents the head and central nervous system, Hridaya represents the heart and cardiovascular system, and Basti represents the urinary bladder and urinary system. Due to a lack of blood supply, nerve innervations, improper intracranial pressure, Vaso-vagal shock, cardiac arrest, and severe infection, injury to these organs and systems can result in immediate death. These Marma Sthan, according to Ayurveda, are important factors such as Prana, Vyan, and Apanvayu, Sadhak Pitta, Oja, Mana, Buddhi, Chetana, and Mahabhuta. This tri-marma has severe injury complications and different symptoms, making treatment more difficult than with other Marma. Because medicine and preparation for this Tri-marma are so important, diseases associated with them are discussed in separate chapters. Each of these, which he regarded as Tri- Marma, namely Shira, Hrudaya, and Basti, is also known as Mahamarma due to its function and has acquired special attention. To treat Trimarma abhighat or diseases of Trimarma due to dosha vitiation Nasy, Siravedha, Niruha Basti, Anuvasana Basti, Hridaya Basti, Uttara Basti,

Abhyanga , Swedana Procedures were used.

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