

REVIEW OF CHARAKOKTA TRIMARMA

Dr. Bhushan R. Dhawale*¹ and Dr. Vaishali G. Mulke²¹Asso. Prof. Dept.of Rachana Sharir, K.J.Institute of Ayurveda & Research, Savli, Vadodara.²Assist. Prof. Dept. of Agad Tantra, K.J.Institute of Ayurveda & Research, Savli, Vadodara.***Corresponding Author: Dr. Bhushan R. Dhawale**

Asso. Prof. Dept.of Rachana Sharir, K.J.Institute of Ayurveda & Research, Savli, Vadodara.

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ABSTRACT

‘आयु’ the word itself gives a meaning to a substance and make it meaningful. ‘Ayu’ means life and the thing which lightens the science of life is known as आयुर्वेद. It is one of the Upanishads of अथर्ववेद. This Ayurveda became popular because of its two main principles i. e स्वस्थस्य स्वास्थ्य रक्षणं. To maintain the health of a healthy person and आतुर विकार प्रशमनं – To cure the disease of a diseased person. Each and every person who is dreaming to be a part of this great science has to get a basic knowledge about the human Anatomy and Physiology because these two subjects indicate the रचना and क्रिया of a human being and without knowing this two no one can proceed further. While dealing with Rachana of a human being there is a concept known as Marma Sharir which is been delt by all the Acharyas and has been given equal importance as it is been supposed to be the ‘Vital Point’ present in the body. All the three Bruhat trayses has explained 107 number of marma and classified them according to their Structure, Action etc. but Acharya Caraka has mentioned separately Tri-Marma giving more importance to it.

KEYWORDS: Ayu, Rachana, Kriya, Vital.

INTRODUCTION

The Science of Ayurveda is divided into various branches such as गर्भ शारीर, अस्थी शारीर, कला शारीर etc. among these divisions one is मर्म शारीर which has been explained by our Acharyas and have numbered them 107. According to them Marma is Vital (Important) structure or Point in our body which 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 Sharira¹. Here the types, location, the Structure and Patho-Physiological changes of Marma are explained in detail. Susruta has stated significantly that any injury to these Marmas cause death or physical disabilities. Hence the knowledge of Marma is essential. In the human body they have explained 107 such points where an external injury can give Pain, deformity, or a person may lose his/her life immediately or after some time. They have classified it in various types such as; रचनानुसार, परिणामानुसार, प्रमाणानुसार etc. but the number remains same in all Samhitas except Acharya Vagbhata has explained one extra group of classification known as Dhamani Marma². All have explained the vital points by their own but among them acharya Charaka in his Trimarmiya Adhyaya³ has given more importance to the three Vital Points in the body by mentioning them under the heading

‘त्रिमर्म’. According to Carakacharya these three points which are mentioned in these heading are the most vital points situated in the human body and which has to be protected from any kind of external or internal injury. These are शिर, हृदय, बस्ती and correlated with the three main Systems of the human body those are Nervous System, Circulatory System, Urinary System. and an effort is made in the present study to go through the details present in the particular place.

AIMS AND OBJECTIVES

- 1) Study of Tri-Marma
- 2) Study of importance given to the Tri-Marma.

MATERIALS AND METHODS

To achieve the first Object various authors Samhita has been used. Along with that for second Objectives various research papers, Internet, journals etc.

Study of Tri-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 Sirah. Acharya Carak has explained in his Samhita's Sutra Sthana that Sirah is a structure or place situated at top in the body and therein resides the Prana with all the senses. This definition of Sirah insists us to consider Siras as Brain⁴. Hence, we should take care of these Tri- Marma from external and internal trauma.^[5] These sirah can be called as Uttamanga, Shirsha, Mastaka, Mastishka etc. and denotes brain, widely accepted as vital spot of body Marma. All the sense organs and the channels carrying the sensory and vital impulses originates from the Sirah⁶. No acharya has mentioned shira as a single marma they have included all the urdhwa jatrugata marna except the marma in the neck region it includes Vidhura Marma (02), Phana Marma (02), Apang Marma (02), Avarta Marma (02), Shankha Marma (02), Utksepa Marma (02), Sthapani Marma (01), Srungataka Marma (04), Adhipati Marma (01), Simanta Marma (05) etc. Marma altogether considered as Shira in the concept of Tri- Marma Acc. To Carakacharya. All these are not Sandhya Praanahara marma but still the injury to these marma will make one's life as equal to Marana.

In relation to the of concept of Marma, Hridaya and Basti as a Kosthanga is different from Hridaya and Basti Marma. Hridaya Marma is situated in chest superficially above the Hridaya Kosthanga, if we consider Hridaya as heart then anatomically its location has to be considered as important structure. As it is a Sadyapranahara Acc.to Parinama Prakara and Shira Marma,acc. To Rachana Prakara so is the center of Agni and Vata Dosa and also carrying important Sira (arteries and veins) of that region. Moreover, it is also the place of Satva, Raja, Tama (Trigunas) also the Chetana. Thus, it plays significant role in 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. Hrudaya is described as Trimarma or Mahamarma by Acharya Charak which is situated between the breast and According to Susruta it is situated between breasts occupying the position in chest at the level of opening of Stomach. Which is 01 in number. The Hrudaya is Classified as follows;

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

According to the acharyas this Marma is considered as Heart along with its major Blood vessels. If any type of internal or external, Blunt or Penetrating injury occurs to the site of this Marma there will be heavy blood loss will occur and the person will die immediately.

Basti is another such an important Marma. Because it works as a Store house in which all the unwanted and hazardous liquid substances which is to be thrown out of the body is stored. Many Acharyas has considered the basti marma as Urinary Bladder. As the Urinary bladder

is a hollow Viscus with strong muscular walls and characterized by its distensibility. The bladder is temporary Storage of the urine and hence its size, shape, position and its relations varies.in adult when it is empty it is located in the lesser pelvis. In infants and young children's, the urinary bladder is in abdomen when it is empty.

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 intraperitoneally. If superior part of the bladder gets ruptured then it will harm or tear to the Peritoneum resulting the passage to the urine in the peritoneal cavity and if the posterior part of the bladder id ruptured then it will result the passage of urine extra peritoneally in to the Peritoneum. In these both the rupture cases will became fatal.

Discussion: As all the marmas included in the Concept of Tri- Marma by the acharya Caraka either they may be Sadhya Pranahara, Kalantara Pranahara or Vakalyakara etc. type of marma they all are having their own importance in the human body as they are either site of Satva, raja etc. or they all together are controlling the human Anatomy & Physiology on its own. All together they are controlling directly or indirectly the three major systems of the human body i.e., Central Nervous System, Circulatory System and the excretory system. All these systems control the body function so that the person can live a healthy and long life. Any disturbance into the function of these Marma may lead to the serious complications such as improper function of Sensory Organs, improper blood supply to the each and every part of the body etc.

Conclusion: In the view of above discussion, we can come to the conclusion that as Acharya Caraka is Considered as Master of Chikitsa so he has given more Importance to these marma because these can affect the Physiology of the human body as compare to the Anatomy. Each one of this which he has considered as Tri- Marma i.e Shira, Hrudaya and Basti are also known as Mahamarma because of its function and gained special attention.

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