

TRI-MARMA THE CLINICAL AND SURGICAL PERSPECTIVEDr. Deepak Kumar^{*1}, Dr. Sakshi² and Dr. Subhash Upadhayay³¹PG Scholar Deptt of Sharir Rachana.²Astt. Professor Deptt of Sharir Rachana.³Professor & H.O.D. Deptt of Sharir Rachana, Sriganaganar College of Ayurvedic Science & Hospital, Tantia University, Sriganaganar – 335001, India.***Corresponding Author: Dr. Deepak Kumar**

PG Scholar Deptt of Sharir Rachana.

Article Received on 27/12/2018

Article Revised on 17/01/2019

Article Accepted on 07/02/2019

ABSTRACT

Marma is one of the special aspects deeply elaborated by Ayurveda. Marma are several vital points on the body having importance regarding traumatic effect. These points when exposed to trauma generate the symptoms from pain to fatal effect. These points should be protected from injury. On the other hand these marma are considered as healing points. Marmachikitsa provide tridosha trigunasamanway (equilibrium) as these points are seat of prana. The word marma first finds mention in Atharveda. During the Vedic kala the science was prevalent probably because of war period, marma shastra got a new outlook as a science dealing with Marmasareera and Marmabhighata. Marma is also explained as the anatomical area where the five – principle anatomical structures Mamsa, Sira, Snayu, Asthi, and Sandhi are collectively present. It is the concentrated point of Prana, which gives its vitality. It is a site where pulsation is felt and pain on pressure exists. The present studies reveals the medical & surgical Importance of tri marma in the literature with clinical and surgical point of view.

KEYWORDS: Marma, Marmabhighata, Trimarma, Prana, Traumatic injury.**INTRODUCTION**

Ayurveda literally means traditional science of life. Ayurveda believes complete normal state of mental and physical health. Marma (vital points) is one of the important aspects described in various ancient texts of Ayurveda.

“Maramaninama Mamsa Sira Snayusthi Sandhi Sannipatha

Knowledge of marma has been used since long time in surgery. Acharya Susruta defined marma as the vital points of the body which shows various fatal signs and symptoms on traumatic injury. Depending upon traumatic effects and prognosis various types of marmas mentioned in.

Ayurveda as follows

1. Sadhyapranhar (Sudden death)
2. Kalantarpranhar (Death within short period)
3. Vaikalyakar (Deformity due to trauma)
4. Vishalyaghna (Person Lives Until removal of foreign body)
5. Rujakar (continuous pain due to trauma)

These are superficial and deeply seated points in the body which involves

1. Dhamani (Artery)

2. Sira (Vein)
3. Asthi (Bone)
4. Mamsa (Muscle)
5. Snayu (Ligament)
6. Sandhi (Joint)

Where prana (vital energy) resides or flows through. In spite of great importance, there is no direct mention of therapeutic use in Ayurvedic literature.

Now a day special therapy that is marma therapy evolved. Marma therapy involves utilization of these points for the purpose of abhyanga (gentle massage with oil) and mardan (massage). Marma points can be used to balance the tridoshas (basic components) at physical level and trigunas at mental level. with respect to trigunas. The medical and surgical point of view related to the trauma and injury as well as injury to these points may lead to complication and some time death of the person.

Ayurveda is the oldest medical science which deal physical and psychological health of human being. The classic vital energy termed as pran which emphasis in equivalence to subtle life force energy for existence of mankind. The understanding of term pran is important in the clinical and surgical point of view. The term pran is present all over body but still its pedigree being embedded

in specific location of human composition such a gathering of fine fundamental human structure that is mansa, sira, snayu, asthi and sandhi is one such distinctive locations explained in the text where the vital force energy is residing. These specific locations are explained as concept of marma sharer in Ayurveda. Acharya Susruta is very well known for his better contribution in field of anatomy and Shalyatantra. The concept of marma has been developed during the time of war in those time it might be the reason that marmas was given at most important in samhita.

AIM

To study the clinical & surgical knowledge of Marma in Ayurvedic literature with respect to modern science.

DISCUSSION

Various Ayurvedic texts are referred and modern texts critically overviewed for the said subject to elaborate as well as to understand significance of marma in clinical and surgical aspects. Hrudya, Basti and Shir are the Tri marma described by Acharya Charak. The incidences of Hridaya Roga increasing day by day due to the modern lifestyle, dietary habits, stress and smoking habits etc. Ayurveda described various marma's vital points including Hridaya (Heart), Shira (head) & Basti (bladder).

Out of these Hridaya is one of the most important Marma, which is also a pranayata and Moolsthan of Rasa & Rakta vaha srotas. Anciently ayurveda mentioned Hridaya Marma means protection and nourishment of Hridaya. Hridya marma as explained in Ayurvedic Samhitas. It related with vayu, Sadhak pitta, Avalambhak Kaph & Ojhas. Prevention of Hridaya Rogais possible by Hridaya Marma Paripalanam i.e. protecting & nourishing the Hridaya Marma which is also explained classically.

Hridaya or heart is a Sira Marma (structure), located in the Madhya shareera or Uras (located in bladder) and is a Sadhyo Pranahar Marma (effect of injury is immediate death) vasti (urinary bladder) is a snayu marma (structure), located in the Madhya Shareera or Udara (located in the abdomen) and isa Sadhyo Pranahar Marma (effect of injury is immediate death). Basti marma includes Urinary bladder, Hypogastric plexus & Ureters so these are the vital parts of body and injury to these part may lead to shock and sometimes death. Shir, Basti, Gud and Hrudaya are also described as sadhyapranhar marma and also described by Acharya charak as the tripod of life i.e. tri-marma in Ayurveda Samhita. It is important for life that's why it is said as tri-d and in Ayurveda instead of lung basti is added as, the part of tri-marma. injury to any of this marma may lead to fetal death. Heart, lung and brain are the tri marma described by Acharya Charak. Acharya vaghbhata considered marma as the points where special and unusual pulsation felt. Trauma may lead to shock

(marmabhighat) that is described in modern as the condition of shock. Which may lead to the common signs and symptoms of shock (Exogenous Traumas) on marma points.

1. Convulsions (Vikshepa)
2. Extreme weakness of body (Daurbalya)
3. Absent mindeness (Shunyata)
4. Giddiness (Bhrama)
5. Shivering (Vepana)
6. Relaxation of body parts (Shaithilya)
7. Burning sensation in cardiac region (Hrid-daha)
8. Disliking to stick at one point (Asthirata)
9. Unconsciousness (Moha)

CONCLUSION

Human body when exposed to trauma shows various sign and symptoms depending on severity and types of trauma. Acharya Sushruta mention 107 deep or superficial points on body surface when get traumatized produce various sign & symptoms not only on the basis of type of injury but on the basis of its constituents. Our physic comprises vessels, muscles, bones, joints, nerves, ligaments etc. everywhere in more or less proportion. According to Acharya Sushruta, the point where all the above structures meet and is the site of prana (vitality) is nothing but marma. Agni-SomaVayuare also basic components of marma. Depending on this composition, traumatic effects develop. Ayurveda emphasized on anatomical knowledge as part of diagnosis and treatment. The surgical interventions needed great consideration of anatomical perspective, any misconception regarding anatomical framework may leads failure of medical procedure. This article described tri Marma points which need to be cover while injury or shock to prevent fatal conditions. Life and health depends on two on proper action of heart lung and brain.

REFERENCES

1. Dr. Bhaskar Govind Ghanekar, Sushrutsharirasthan, ayurvedsandipikahindi vyakhya, 3rd edition 1997, meherchandrelakshamandas(sanskrit) 6/40.
2. Dr. Bhaskar Govind Ghanekar, sushrutsharirasthan, ayurvedsandipikahindi vyakhya, 3rd edition 1997, meherchandrelakshamandas (sanskrit) 6/44.
3. Dr. Bhaskar Govind Ghanekar, sushrutsharirasthan, ayurvedsandipikahindi vyakhya, 3rd edition 1997, meherchandrelakshamandas (sanskrit) 6/14.
4. Dr. Bhaskar Govind Ghanekar, sushrutsharirasthan, ayurvedsandipikahindi vyakhya, 3rd edition 1997, meherchandrelakshamandas (sanskrit) 6/24.
5. Dr. Bhaskar Govind Ghanekar, sushrutsharirasthan, ayurvedsandipikahindi vyakhya, 3rd edition 1997, meherchandrelakshamandas (sanskrit) 6/2.