

LITERATURE REVIEW ON SHIRO-MARMA PARIPALANA BY ABADHAVARJANA & SWASTHAVRITTA

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ABSTRACT

Marma are vital area of our body part as they have *prana* i.e. any trauma from external or internal (vitiated *dosha*) source can lead to sudden death or long lasting disability. *Acharya charaka* being *kaya chikitskak* mainly focused on *tri-marma* (*Shira, Hrudaya, Basti*) to explain *nija-dosha janita tri-marma vyadhis* and their *chikitsa*. As these *marmas* are *skandhashrita* hence they are more painful than those of *shakhashrita* as *shakha* is dependent on *skandha*. and also these *marma* control & coordinate each other and maintain equilibrium of our body.

Hence *acharya charaka* says in *sidhhisthana* 9/10.

Tesham sada yatnam kurvit paripalane |

It means a person should take efforts to protect and maintain health of their *tri-marma*.

But now days due to sedentary, speedy life style, unhealthy food, improper eating habits, avoiding natural calls has raised serious health issue related to these *tri -marma*. Most of them end up with habitual life-long medication and disability or death.

In *Sutrasthana-16*, *Acharya charaka* says in reference to production of *sama dhatu*.

Tyagat visham hetunam samanam chopasevanam I

Vishama nanubandhanti jayante dhatavah samah II

.....*Cha.Su.16/35*

Here, *Acharya charaka* has used same *sidhhanta* in *tri-marma sidhhi* to avoid diseases related to these *tri-marma*.

Abadhavarjanam nityam swasthavrittanuvarthanam I

.....*Cha.Si. 9/11*

Chakrapani tika-

Abadhavarjana – Marmopaghatak hetuvarjanam I

Nityam swasthavrittanuvarthanam – Hridayadi poshak tathaiv paalak I

In my study, I have selected *shiro-marma paripalana* by avoiding *shiro- marma upaghatkar bhava* and nourishing *shiro-marma* with some methods of *svasthavrutta* mentioned in *samhita*.

KEYWORDS: *Marma, Shiro-marma, Abadhavarjan, Swasthavritta.*

INTRODUCTION

Marma's are described by *Sushruta* in *sharira-sthana* and also by *acharya charaka* in *sharira, chikitsa, siddhisthana*. *Acharya charaka* being *kayachikitsak*, their view is different about *marma* than as of *acharya sushrut*.

There are 107 *marma* in total, out of which *acharya charak* mainly focused on *tri-marma* which are *Shira, Hrudaya & Basti* explained in *cha.chi.26* and *cha.Si.9*.

Marma's are vital areas of our body which are considered as *Ashraya-sthana* of *Prana*.^[1]

Therefore, any *aghat* (trauma) by external source or vitiated dosha to this area can lead to longlasting disability or in extreme to death.

These also control and regulate each other in harmony with body physiology. By understanding importance of those *tri-marma's*, they should be always prevented by any kind of trauma.

In *charak siddhithana*, *Acharya charak* says –

Hridaye moordhni bastau cha nrunam pranah pratishtithah /

Tasmattesham sada yatnam kurvit paripalane /

It means a person should always effortfully protect these *marma*'s, As *Hridaya*, *Shira*, *Basti* are related to *prana*.^[2]

Now-a-days due to sedentary speedy lifestyle & unhealthy food, improper eating habits, resisting natural calls has raised serious health issues related to these *tri-marmas*. Out of which most of them end up severe disability, life-long medication or even death.

In *chikitsa prabhrutiya adhyaya*, *Acharya charak* has explained *Swabhavo-paramawad* in order to explain *Nidana parivarjana* to production of *sama hetu*.

Jayante hetuvaishamyad vishama dehadhatavah /

Hetusamyat samastesham svabhavoparamah sada / /

.....*Cha.Su.16/27*

Same as above, in *siddhithana acharya charak* has explained the same *siddhant* related to *trimarma*'s.

Here *Charaka* says, *Sharira deha dhatu* gets vitiated due to intake of *vishama hetu* i.e. *Ahara vihara* & when person starts taking *sama hetu* i.e healthy diet and lifestyle, the produced *Sharira deha dhatu* are also *sama* in nature(i.e healthy).^[3]

Abadhavarjanam nityam swasthavrittianuvartanam/

Utpannartivighatashch marmanam paripalanam ||

.....*Cha.Si. 9/11*

Chakrapani tika

Abadhavarjana – Marmopaghatak hetuvarjanam /

Nityam swasthavrittianuvartanam – Hridayadi poshak tathaiv paalak /

It concludes that one should avoid traumatic causes for *marma*'s & follow healthy lifestyle in order to protect them & also prevent diseases of these *marma*'s.^[4]

In *charak siddhithana*, *acharya charak* has described *shiromarma*

Shirasi indriyani indriyapranavahani cha srotansi sooryamiva gabhastayah samshritani /

.....*Cha.Si.9/4*

All *indriyas* & *indriya-pranavaha srotasa* are situated & connected with each other in *shiro marma*, Same as sun radiates away its rays and the constant relation between sun & them.

Although *indriya pranavaha srotas* are widely spread all over body but they are specially assembled with their respective *indriyas* in *shiro-marma*.^[5]

Hence, it is very important to *paripalana* of the *shiro marma*, as it is being chief organ of coordination & regulation of *sharira-indriya* & *mana*.

Tesham tayanam anyatamsyapi bhedad aashu ev shareera bhedah |

..... *Cha.Si.9/5*

Due to sedentary life styles, vitiated dosha affect the tri-marmas with different pathology.

It is seen that there is increase in diseases related to these *indriya* mainly situated in *shiro-marma*.

As *shira* being organ of regulation & co-ordination of whole body and center for *indriyapranawahi srotasa*, is very important in these *tri-marmas*.

We are here focusing on preventive aspects of *shiomarma-paripalana* in terms of *Abadhavarjanam* & *swasthavritta paripalanam*.

AIM

To study *shiro marma paripalana* with the help of *Abadhavarjana* & *swasthavritta anuvartanam*.

OBJECTIVES

1. To describe *shiro marma* & its importance.
2. To study the various *hetus* of *shiro marma abhighat* mentioned in *samhita*.
3. To study methods of *shiro-marma paripalana* explained in *samhita*.

METHODOLOGY

• Materials

References related to *tri-marma* in *ayurvedic samhitas*.

• Literature review

❖ *Marma Nirukti*

Marayanti iti Marmani /..... *Dalhana*

Api cha marannakaritvanmarma /*Vagbhat*

A] *Shiro-Marma*

➤ *Vyutpatti*

शिर + श्रयते: स्वाङ्गे शिरःकिच्च ।

➤ Synonyms: *Uttamanga, Moordhana, Varanga, Shirasa, Mastaka, Shirsha, Kama.*

➤ Definition of *Uttamanga*

Pranah pranabhrutam yatrashritah sarvendriyani cha ।

Yaduttamanganganam shirastyabhidhiyate //

.....*Cha.Su.17/12*

The part of body where *Prana* of all living organism along with all *indriyas* are situated, which is said to be chief organ of a body, is called as *Shira*.^[6]

➤ Formation in the body

Tritiye hastapadashirasam panchapidaka nirvartante ।

.....*Su.Sha.3/18*

Formation of *shira* takes place in 3rd month of gestation.^[7]

B] General introduction to *Shiro-marma*

According to *acharya charaka*, *shira* is chief *marma* out of the other *tri-marma*.

Also *acharya sushrut* has explained total 37 *marma* in *urdhva bhaga*.^[8]

❖ *Rachanatmak bhava*^[9]

Sr.no	Marma	No	Type	Effect due to <i>Abhighat</i>
1.	<i>Nila Manya</i>	४	<i>Sira Marma</i>	<i>Mukata, Swaravaikrutya, Arasagrahita</i>
2.	<i>Matruka</i>	८	<i>Sira Marma</i>	<i>Sadya Pranahara</i>
3.	<i>Krukatika</i>	२	<i>Sandhi Marma</i>	<i>Chalamurdhata</i>
4.	<i>Vidhura</i>	२	<i>Snayu Marma</i>	<i>Badhirya</i>

5.	<i>Phana</i>	२	<i>Sira Marma</i>	<i>Gandha Adnyanam</i>
6.	<i>Apanga</i>	२	<i>Sira Marma</i>	<i>Aandhya drushti upaghato va</i>
7.	<i>Aavarta</i>	२	<i>Sandhi Marma</i>	<i>Aandhya drushti upaghato va</i>
8.	<i>Shankha</i>	२	<i>Asthi Marma</i>	<i>Sadya Pranahara</i>
9.	<i>Utshepa</i>	२	<i>Snayu Marma</i>	<i>Sashalyo jeevet pakat patitashalyo va</i>
10.	<i>Sthapani</i>	१	<i>Sira Marma</i>	<i>Sashalyo jeevet pakat patitashalyo va</i>
11.	<i>Seemant</i>	५	<i>Sandhi Marma</i>	<i>Tatronmad - bhayachittanashairmaranam</i>
12.	<i>Shrungatak</i>	४	<i>Sira Marma</i>	<i>Sadya Pranahara</i>
13.	<i>Adhpati</i>	१	<i>Sira Marma</i>	<i>Sadya Pranahara</i>

❖ Kriyatmak bhava

- *Dosha*^[10] – *kaphapradhan tridosha*

Vata - Prana vayu- Buddhi - Hrudaya - Indriya chittadharak

Pitta - Alochaka pitta –Chakshurendriya

Kapha - Tarpak kapha – shira indriya tarpan

Bodhaka kapha- rasanendriya

- *Dhatu – Majjapradhan avayav*

- *Indriya pranawahi srotas*

Chakrapani tika

Indriyapranavahani srotansi yadyapi pradeshantaro api bhavanti

Tatha api shirasi visheshainaivaitani prabaddhaniti sooryamiva gabhastaya ।

Indriya-pranawahi srotasa i.e. Sandnyawahi srotasa are also situated in other parts of the body but in *Shira* these are specially fashioned in a way as Sun & its ray. These *indriya pranawahi srotasa* functions as main regulatory & controlling *srotasa* to maintain normal physiology of body. As these are situated in *shira*, any harm / trauma to the *shira* can also cause its traumatic effects on these *srotasa*.^[11]

C] Need of *Marma paripalanam*

Prano rakshyashchaturbhyo api sthane hyasya sthitirdhruva ।

.....*Cha.Chi.28/218*

As explained in *vata vyadhi chikitsa adhyaya*, *Prana vayu* should be kept safe specially from all other four types of *vata* because stability of life in depends upon *prana vayu* being in its own place i.e. steadiness of *prana vayu*.^[12]

Demolition of one of these *tri-marmas* can lead to destruction of our body. Because the thing depend on the shelter also gets demolished with it & any trauma to both of these can lead to many severe diseases. That's why we should precisely try to protect *Hridaya-Shira-Basti marma* from any external trauma & also vitiated *vatadi dosha*.^[13]

C] *Marma Paripalanam*

*Abadhavarjanam nityam swasthavrittianuvartanam/
Utpannartivighatashch marmanam paripalanam//*

.....Cha.Si. 9/11

Chakrapani tika

Abadhavarjana – Marmopaghatak hetuvarjanam /

Nityam swasthavrittianuvartanam – Hridayadi poshak tathaiv paalak /

Utpannartivighatashcha - Utpanna marma roga pratikara /

For protection of *marma*, there are 3 treatment aspects given in our *samhita*

As *abadha-varjan*, *swasthavritta* & *marma roga pratikara*.^[14]

❖ *Abadhavarjana*

Abadha iti – dukham vyadhi iti artha / Dalhana tika Su.Chi.24/1

Here, *vyadhi* is *marmopaghata* so *abadhavarjana* means avoiding causes for vitiation of *marma*.

• *Vata pradhanyata in marma dushti*

To explain the *dosha* involvement in vitiation of *marma*, *Acharya charak* says *Vata* is the main *dosha* who is responsible for surging of *pitta* & *kapha dosha*. All *kapha-pittaj vyadhi* somehow develops from vitiation of *Vata*. Also In *vata vikara*, *Vata* is an independent causing factor.

Therefore, to prevent *marma* from all other diseases, One should safeguard the *marma* from *vata dosha* as it is the causing factor in all those *swatantra* or *paratantra vyadhi*.

So, to avoid this vitiation of *marma* one should mainly avoid causes for vitiation of *vata dosha*.^[15]

• **In *kiyantashirasiya adhyaya***

Causes of *shiroroga*.^[16]

- | | | |
|-----------------------------|---------------------|-------------------------|
| 1. Vega samdharan | 2. Diwaswap | 3. Ratro jagaran |
| 4. Mada | 5. Uchhai bhashya | 6. Avashyay |
| 7. Purva vata sevan | 8. Atimaithun | 9. Asatmya gandha sevan |
| 10. Rajo dhoom sevnat | 11. Himasevan | 12. Atap sevan |
| 13. Atiguru, amla, haritaka | 14. Shitambu sevana | 15. Shirobhighat |
| 16. Dushtaamat | 17. Rodanat | 18. Bashpa nigrahat |
| 19. Megha agamanat | 20. Manastapad | |

Vataja shiroroga- Tikshana apanat, Bhaya- Trasad, Upavasad, Bhar, Marga

Vireka-vaman atiyoga, Atikarshan

Pittaja shiro roga - Katu-Amla-Lavan-Kshar sevan, Anala sevan

Kaphaja shiro roga - Asyasukha Swapna sukha Guru snigdha atibhojana

• In *tri-marmiya chikitsa adhyaya*, *tikakar chakrapani* says that in *shalakyatantra* all *vyadhi* are developed from *pratishyaya*.

i.e *pratishyaya* is basic cause of every disease in *shira*.

So causes of *pratishyaya* are also main causes of *shiro-roga*.

• *Paratantra hetu* of *shiro-roga* in other diseases –

Avidhivata dhoomapan-shiro ruja- cha.su-5/27

Mutra vega dharan- shiro ruja – cha. Su 7/4

Shonita roga- shiro ruja – cha.su.24/3

Pariyatra bhav jala, vindhya- sahya- cha.su.27/212

Vataja gulma- cha. Ni.3/7

Kaphaja gulma-shirobhitapa-cha.ni.3/11

Sahasaja yakshama- shira uaphanyate- cha.ni.6/4

Samdharan yakshama- cha.ni.6/7

Kshayaja yakshama- shirapradesh yakshma utklesha- cha. Ni.6/9

Vishmashana-shirogurutva- cha. Ni.6/10

Unmaada purva roop-shira shunyata-cha.ni.7/6

Shiro ruka –jwara poorva roopa-cha.chi.3/85

Sannipata jwara- cha.chi.3/91

Jirna jwara- cha.chi.3/175

❖ *Swasthavritta Paripalana*

❖ *Shiro-marma palak bhava*

Sr.No	Karma/ Vidhi	Reference	
1.	<i>Brahma Muhurte Uttishtet</i>	<i>Ash.Hri.Su.2/1</i>	- For maintenance of healthy life, one should always wake up at early morning.
2.	<i>Koshtha Shodhana</i>		- Proper <i>koshtha shodhana</i> helps in <i>indriya prasadana</i> , removing vitiated <i>dosha</i> from body etc. - <i>Basti</i> – In <i>Varsha Ritu</i> - <i>Vamana</i> – In <i>Vasant Ritu</i> - <i>Virechan</i> – In <i>Sharad Ritu</i> - This are regular <i>koshtha shodhana</i> process.
3.	<i>Mantrasnana</i>	<i>Cha.Su.8/28</i>	- One should wash his both hands and lips twice with some sprinkle of water to head & heart. - One should use hot water for bath but should use cold water for head to maintain health of <i>Kesha</i> & <i>Chakshu</i> .
4.	<i>Nasya Karma</i>	<i>Cha.Si.9/88</i>	- Precisely done <i>nasya karma</i> helps in management of <i>shiro-roga</i> .
5.	<i>Anutaila Nasya</i>	<i>Cha.Su. 5/57-62</i>	- Helps in protecting <i>indriya</i> & preventing <i>Shira-Shula</i> .
6.	<i>Acharya Rasayana</i>	<i>Cha.Chi. 1.4/31-35</i>	- Following <i>acharya rasayana</i> helps in maintenance of good health of <i>mana</i> & <i>indriya</i> .
7.	<i>Anjana Vidhi</i>	<i>Cha.Su. 5/14-16</i>	- Regular <i>anjana</i> helps in management of <i>Urdhva shareera</i> .
8.	<i>Dharaniya Vega</i>	<i>Ash.Hri.Su.4/24</i>	- The person who is able to control their <i>indriya</i> should always hold the <i>vegas</i> like <i>kama</i> , <i>krodha</i> etc.
9.	<i>Padatradharana</i>	<i>Cha.Su.5/100</i>	- For good health of <i>chakshurendriye</i> i.e eyes.

❖ **Shiro – marma poshak bhava**

In *dincharya*, many *vidhi* has been explained in order to maintain our health. A few *vidhi* explained for maintenance of *shiro-marma* are as follows –

Sr.No	Karma/ Vidhi	Reference	
1.	Sharira Abhyanga	Cha.Su.5/85-86	- Strengthens our body.
2.	Padabhyanga	Cha.Su.5/91	- Helps in <i>Indriya prasadan</i> .
3.	Sneha Application on Shira	Cha.su.5/83	- The person who always apply <i>sneha</i> to their <i>shira</i> , gets relief from <i>shira-shula, khalitya & palitya</i> . It specially helps in increasing strength of <i>shira & kapala</i> .
4.	Moordhni taila	Cha.Su.5/83	- <i>Indriya Prasadan</i>
5.	Karnapoorana	Cha.Su.5/84	- Prevents all <i>vyadhis</i> of <i>indriya</i> like <i>karnaroga, badharya</i> etc.
6.	Gandusha Vidhi	Ash.Hri.Su 22/6	- Regular gargling with <i>tila-taila & mansa-rasa</i> .
7.	Dhoompana	Cha.Su.5	- In healthy person, it helps in <i>shira-shula</i> . - It also increases the strength of <i>shira</i> . - Repression of symptoms regarding <i>shira</i> are in the <i>samyak yoga lakshane</i> of <i>dhoomapana</i> .
8.	Basti Chikitsa		- As <i>vata</i> is the main <i>dosha</i> responsible for vitiation of <i>marma</i> , So <i>basti chikitsa</i> should be done for regulation of <i>vata dosha & increasing strength of indriyas</i> . <i>Yaapana/ Snahana Basti</i> – <i>Cha.Si.3/43 – Chhagadi basti Cha.Si.3/35-36 – Dwipanchamooladi basti</i> <i>Cha.Si.3/53-55 – Drakshadi basti Cha.Vi.8 – Asthapana basti – 6 Skandha</i> <i>Anuvasana basti – 2 Sakandha</i>
9.	Rasayana Yoga		<ul style="list-style-type: none"> • <i>Haritaki Sevana</i> – <i>Cha.Chi.1.1/30- 34</i> • <i>Amalak Rasayana</i> – <i>Cha.Chi.1.2/5</i> • <i>Aindra Rasayana</i> - <i>Cha.Chi.1.3/27</i> • <i>Mandukaparnadi Rasayana</i> – <i>Cha.Chi.1.3/31</i> • <i>Indrokta Rasayana</i> - <i>Cha.Chi. 1.4/6</i> • <i>Indrokta Param Rasayana</i> – <i>Cha.Chi. 1.4/124</i> • <i>Mayura Ghrita</i> - <i>Cha.Chi.26/162</i> • <i>Mahamayura Ghrita</i> - <i>Cha.Chi.26/166-174</i>
10.	Nitya Rasayana	Ash.Hri.Su.8/44	<ul style="list-style-type: none"> • Daily consumption of <i>Triphala</i> with <i>Ghrita / Madhu</i> at night is recommended in order to improve vision. • Also food which helps in maintenance of health & diseases should also be consumed

CONCLUSION

- *Tri-marma* are chief regulatory mechanism of body. They just not only control body physiology but also maintain co-ordination among themselves.
- In order to achieve *marma paripalana*, one should always avoid causes for vitiation of *marma*.
- As explained in *swabhaoparamvad*, one should also avoid causes for formation of *visham dhatu* i.e *Abadhavarjan*. And should follow healthy lifestyle regularly in order to formation of *Sama dhatu* i.e *Swasthavrutta palan*.
- *Shiro-marma* being *uttamanga* of our body & *kapha–majja pradhan avayava*, we should follow *vidhi* as explained in *samhita* like *nasya*, *vaman*, *karna-purana*, *akshi-tarpan*, *kavalgandusha*, *moordhni tail* etc.

These procedures are really helpful in maintenance of good health of *shiromarma*.

Along with these, *pathya ahara –vihara sevan* should be followed too.

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