

A REVIEW STUDY OF *HRIDAYA MARMA*Dr. Reena Nagar*¹ and Dr. Dinesh Kumar Sharma²

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ABSTRACT

In *Ayurveda*, *Acharya* has been described about various structures present in our body. *Charak Samhita* represents *Ayurveda* in different aspects. The concept of *Marma* is one such authoritative and unique principle of *Ayurveda*. *Marma*, the vital points are one of the important aspects which are also described in various ancient texts of *Ayurveda*. They are highly vulnerable to injuries. *Marma* are not only anatomical landmarks but they are the sites where *Tridosha* are present with their subtle form *Prana*, *Ojas* (*soma*), and *Tejas* (*Agni*). They also contain three *guna* namely *Sattva*, *Raja*, *Tamas* and soul or *bhutatma*. These points when exposed to trauma can be fatal and painful. On the other hand these *marma* are considered as healing points. *Acharya Sushruta* has

described three types of *marma* can be fatal and reduce longevity on trauma and other two types of *marma* can be painful and reduce quality of life on trauma. The *Trimarma* are the special attributes to the *Marma chikitsa*. To more or less extent they represent emergency aspect of *Ayurveda* treatment. *Shira*, *Hridaya* and *Basti* (*Trimarma*) are the basic authoritative organs representing the three different systems of the body viz.-Nervous system, Cardiovascular system and Urinary system. In this article, detail description of *Hridaya Marma* will be done.

KEYWORDS: *Ayurveda*, *Marma*, *Prana*, *Trimarma*.

INTRODUCTION

Ayurveda is the science dealing not only with treatment of disease but is a complete way of life. Aim of *Ayurveda* is to maintain the health of a healthy person and to cure the health issues of a diseased person.^[1]

Marma is a common topic in all the three *Ayurveda* classics of *Charaka*, *Sushruta* and *Vagbhata*, which provides information on their location, function and application. In *Ayurveda*, *Acharya* have considered some vital parts in body as prana sthana and these vital points termed as *Marma*. The science of marma or marma vidhya is extraordinary and dynamic Ayurvedic therapy that has tremendous value in health, longevity, spiritual practice and diseases. *Marma* are not only anatomical landmarks on the body surface but these are deep seated important anatomical sites.

MATERIALS AND METHODS

The information or knowledge related to this topic is collected from various Ayurvedic texts, Internet and various journals.

LITERATURE REVIEW

Marma is an ancient traumatological anatomy presented by *Acharya Sushruta*. *Sushruta* has referred 107 anatomical sites as *Marma*.^[2] The word *Marma* was first found in *Atharvaveda*. The term *Marma* is etymologically derived from Sanskrit root word “*mri (ek)*” which represents the sense of vital part of the body.

Marma is also explained as the anatomical areas where the five –principle anatomical structures *Mamsa*, *Sira*, *Snayu*, *Asthi*, and *Sandhi* are collectively present.^[3] The five categories like *Sadhya pranahara*, *Kalantar pranahar*, *Vikalyakara*, *Vishalyaghna*, and *Rujakara Marmas* have been worked out based on the end results that one has to face soon after injuries over the *Marmas*.^[4] The consequences and the symptomatology point out the prognosis of the case are variable depending upon the intensity, the type of weapon used, depth of the wound and the loss of type of tissue. It is apparent from the above said statement that if all the types of *Marmas* are injured extensively they may all prove fatal.

Significance of Marma

The concept of *Marma* is one important element of the *Ayurveda*. The word *Marma* is derived on adding Mannin Pratyaya to Mri dhatu; It means Jivasthan – a life site. It means that the site or the spot that is vital or mortal is *Marma*. It is the vulnerable spot or exposed or weak or sensitive part of the body. *Marma* is the part of the body showing irregular pulsation and on applying pressure generates pain and is composed of *mamsa*, *snayu*, *dhamani*, *sira*, *sandhi* and said it as seat of *jiva*. *Marma* points can be used to keep both body and mind balanced. It has a clearing or regulatory effect when you press the *Marma*. Stimulation of

Marma points helps with all the energy levels in your body. If you do this once a day, you will keep your energy levels unblocked and free flowing. *Marma*, energy points help release tension and they stimulate circulation in a part of your body, they clear imbalance, restore regular function.

Hridaya As Trimarma

Showing the importance of *Hridaya as a Trimarma*, *Acharya Charak* quotes that it is the residence of 10 principle dhamani (arteries and veins), *Prana* and *Apana Vayu*, *Mann*, *Buddhi*, *Chetana*, and *Mahabhuta*.^[5]

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 *Sadyapranahara* and *sira Marma*; so is the center of *Agni* and *Vata Dosha* and includes important *sira* (Arteries and Veins) of that region. It is also the place of *Satva*, *Raja*, *Tama*. Thus it plays significant role in maintaining the physiology of *Hridaya*. The residence of *mana* can be proved in *Hridaya Marma* as many times major psychological trauma play a role to cardiac arrest. Hence any minor injury to it proves fatal.

Hridaya As Sadhya Pranahara Marma

Sadya Pranahara Marma are 19 in number: - They are- *Shrungaataka*(4), *Adhipati*(1), *Shankha*(2), *Kantha Sira* (8), *Gudam*(1), *Hridayam*(1), *Vasti*(1), *Nabhi*(1).^[6]

Injury of *sadya pranahara Marma* leads to immediate death. Other symptoms of injury- *Asampraapti* of *Indriyaarthas* (Loss of sensory perception), *Mano Buddhi Viparyaya* (Perversion in the activities of mind and cognition) and *Vividha teevra rujaaha*(Different types of severe pain and death).^[7] Trauma to *Sadyapranahara Marmas* results in inability of sense organs to perceive their respective subjects. Mind and intelligence cannot function properly and severe pain precedes the death. Fatal period of death is immediate or within seven days. As this group of *Marmas* possesses *Agni Mahabhuta* which is fiery properties get very quickly inflamed and they prove fatal to the life.

Injury Features of Hridaya Marma^[8]

- *Kasa* (cough)
- *Swas* (all respiratory problem)
- *Balkshaya* (weakness/loss of immunity)

- Kanthasoas (dryness of throat or any problem in the throat region)
- Emaciation of face and tongue.
- Apasman (epilepsy)
- Unmada (Psychosis)
- Pralapa (delirium)
- Chittanash (loss of consciousness/coma)

DISCUSSION

Out of all *Sadhya Pranahara Marma*, *Hridaya* is one of the most important *Marma*. Hri comes from Harati which means 'to receive', Da is the short form of Dadati which means 'to give' and Ya stands for Yapayati which means 'to go', 'to move' or 'to circulate' the nutrients to all components of the body. It is interesting to note that the heart performs exactly these three functions of giving blood, receiving blood and circulating blood by acting as a pump. According to *Acharya Sushruta*, *Hridaya* is in the shape of inverted lotus. *Hridaya* is the seat of Chetana; hence it maintains life process (consciousness). *Hridaya* is also known as *Jivashaya* and it consist of ten Moola Shira. *Hridaya Marma* measures *Swapanitala* or *Chaturangula*(one's own fist) in dimensions. It is located in between the Stanas (breasts) in the thoracic cavity and above the Amashaya Dwara (upper opening of the stomach, cardiac orifice). It is a site of mental faculties i.e. *Satwa*, *Raja* and *Tamo* gunas(qualities of mind). It is also a *Pranayatana* and Moolsthan of Rasa& Rakta Vaha Srotas. *Hridaya Marma* as explained in *Ayurvedic samhitas*, it is related with *Prana Vayu*, *Sadhak Pitta*, *Avalambak Kapha* & *Ojas*.

Injury of *Hridaya Marma* causes immediate death. Cause for immediate death of *Hridaya* is Prana nasha, Rakta kshava and Karma Kshaya. Anciently *Ayurveda* mentioned *Hridaya Marma* means protection and nourishment of *Hridaya*. When *Hridaya Marma* gets damaged, the effect of injury will chiefly involve the important veins located in the vicinity of *Hridaya* in comparison to the extent of damage caused to other tissues.

According to the Centre for Disease control (CDC), heart disease is the leading cause of death. Cardiovascular diseases include traumatic heart injuries, arrhythmia, coronary artery diseases, myocardial infraction, heart failure, valvular diseases. Cardiovascular trauma is a significant cause of death. It is classified into penetrating injuries; blunt, nonpenetrating; and

medical injuries to the heart sustained during an invasive cardiovascular procedure, medical device implantation or cardiopulmonary resuscitation.

Prevention of Hridaya Roga is possible by Hridayam *Marma* Paripalanam i.e. protecting & nourishing the *Hridayam Marma* which is also explained classically.

CONCLUSION

Hridaya or Heart is the engine which runs the life process in the body. The incidences and prevalence of heart disorders and consequent deaths nowadays clearly point out the contribution of erratic life style and wrong food choices along with severe stress in modern day life. Hridaya being given the status of being one among the other *Trimarma* i.e. three most important *Marma* among the 107 *Marma* speaks volumes. Healthy Hridaya is directly proportionate to Healthy life and longevity.

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