



## UNDERSTANDING CLINICAL SIGNIFICANCE OF SHRUNGATAKA MARMA

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## KEYWORDS :

The great surgeon Sushruta described Marma very interestingly with all clinical aspects and we cannot deny its clinical relevance is same what modern science explains.

There are total 107 marma sthana in human body. The marmas are classified on the basis of structure they are located and also on the basis the deformity attained when these marmas are affected.

Out of 107 marmas,  
10 are mansamarma,  
27 are snayumarma,  
41 are siramarma,  
08 are asthimarma and  
20 are sandhimarma

Shrungtak marma is siramarma having sadyapranhara effect if hurt.

**Etymology-**

As per Amarkosh, the word shrungatak means chatuspath means a place where four different roads meet each other.

It also means a sansthan means a trust where many things are correlated.

It also means the typical position of important warriors in Mahabharat yuddha called as Shrungataka Vyuha.

One of the meaning is a mountain having three peaks.

All these points out the importance of this marma.

**DEFINATION-**

The marma which is situated in the middle of the confluence of siras, which provides nourishment to sense organs - nose, ear, eyes and tongue. The location of this marma can also be called the dangerous area of the face because if it is hurt or injured it leads to fatal complications and even death. In Ayurveda also the Shrunghatak marma is classified as sadhya pranahara marma .

in short about Shrunghatak,  
Reason- urdhva jatru  
Structure- sira  
Injury Results – sadhya pranahra  
Number – 4  
Vistar- 4 angula

**Clinical importance of Shrunghatak marma**

1. When we administer nasya dravya in patient nostrils, when it reaches to Shrunghatak marma it should not be swallowed but reaching the nasya dravya to shrunghatak marma is important because it nourishes all sense organs there by giving healthy atmosphere to urdhva jatrugat organs.
2. While doing Anjana it is explained by Sushruta that it cleanses Shrunghatak marma, clear the obstruction there, there by relieving kha – vaigunya and giving optimum acuity to eyes.
3. Astang hrudaya says that the junction of all four sense organs means Shrunghatak marma is located in the Talu and is also sadhya – pranahar in nature.
4. Shrunghatak marma plays an important role in proving “nasa hi siraso dwaram” and it is the place the drug administered to the nose reaches all the sense organs and the murdha reagion there by nourishing them all.

5. Considering the explanations by Acharyas following structures can be considered by shrunghatak marma with reference to modern anatomy.

- Cavernous sinus
- Trigeminal ganglion
- Pterigo palatine fossa
- Middle cranial fossa
- Palate
- Palate of nasopharynx

**DISCUSSION-**

According to Sushruta, Shrunghatak marma deals with meeting place of four sense organs in oordhwajatrugata areas. It is Siramarma and deals with vital areas of face so when hurt or injured directly causes fatal consequences and even death. Sushruta described it as Sadyapranhar marma.

According to Vagbhata, it is the meeting point of jivha, netra, karna and nasa which is placed in Talu area. He describes it as Dhmani Marma.

Sira ,Dhamani are same structures being called by different names according to the function, nature etc of each structure. So it can be summarised that except of difference of pulsation found in dhamani there is no other specific difference between Sira and Dhamani. Both are aakashmahabhoot Pradhan, transports Rasadi bhavpadarth all over the body ,having commonmoolsthana as Nabhi.

The cavernous sinuses are two in number and are located in the middle cranial fossa on either side of body of sphenoid. The venous drainage from all the sense organs reaches this directly or indirectly and if it is injured or hurt then leads to death means Sadyapranhara in nature.

The cavernous sinuses are interconnected by anterior and posterior intervavernous sinuses. If all the four sinuses are taken into consideration, then the four number of Shrunghatak marma are justified by modern science too.

The pathology of kshawathu means sneezing is mucosal irritation of nasal cavity, the stimulus of irritation passes through trigeminal nerve and reaches the centre from where the series of reactions are triggered leading to sneezing. So the trigeminal ganglion which lies posetro lateral side of the cavernous sinus, can also be taken in to consideration while consider shrunghatak marma .

Teregoplatine fossa is pyramid shape located below the apex of the orbit, it is related superiorly to the orbit through inferior orbital fissure, inferiorly with oral cavity through greater palatine canal, medially with nasal cavity through spheno palatine foramen and posteriorly with tympanic cavity through pterygoid canal. All these communications are related with sense organ and are inter connected. Thus the meeting of four points are justified as location of shrunghatak marma.

**CONCLUSION**

A shalaki always deals with shrunghatak marma while curing ear, nose, throat, and eye diseases. Shrunghatak marma is considered as a vital marma of urdhva jatru area, as it is connected with many important organs like cavernous sinus, trigeminal ganglion, pterygo palatine fossa and middle cranial fossa.

Cavernous sinus process aneurisms, septic thrombosis of cavernous

sinus, carotid cavernous fistula, injury to base of the skull, injury to oculomotor nerve, trochlear nerve, abducent nerve and surgical approach to pituitary gland are some of the main clinical conditions related to shrunghatak marma.

As per Sushrut Samhita, Shrunghatak marma can be considered as one of the master marma because of its complex structure. So when we understand the structures related to shrunghatak marma, we understand that it's a complex comprising of mansa, sira, snayu, ashthi, sandhi and dhamani and injury to this marma leads to fatal complications and even death.

While studying these clinical connections it is concluded that shrunghatak marma is a sadyapranahar marma in nature and has to be dealt carefully.

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