

Introduction of *Trimarma* with Special Reference to *Sirah Marma*

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ABSTRACT

Concept of *Marma* is such an imperative and unique principle of *Ayurveda*. *Trimarma* are the basic organs of body representing the three different systems- nervous, cardiovascular and urinary system. *Trimarma* are gaining importance as “tripod of life” because they are more *Sadhyopranhara Marma* than other *Marma*. *Sirah Marma* is considered first because trauma to head causes disturbance in respiratory, circulatory and temperature regulating centre in brain may lead to unconsciousness and death. Acharya Charak has stated that *Prana* is situated in *Siras* which is also called as *Uttamangam* due to its control over all the *Indriya*. In this paper an effort is made to compile and analyse the fundamental concept of *Trimarma*.

Key words: *Marma, Sirah Marma, Trimarma*

INTRODUCTION

Marma are said to be the sites where there is the conglomeration of *Mamsa, Sira, Snayu, Asthi* and *Sandhi* and at these places *Prana* resides specially by nature. [1] *Marma* are constituted by six vital elements i.e., *Soma, Maruta, Tejas, Satva, Raja* and *Tama* and where *Jivatma* resides. Hence, any injury to *Marma* proves to be fatal. [2] (*Su. Sha.6/ 46*) All the classics analogously opine for 107 *Marma* [3] in the body but on point of narration only three of them – *Trimarma* – *Sirah, Hridaya* and *Vasti* are mentioned. *Marma* of the trunk are more vital than the *Marma* of extremities, as the extremities are connected to and depend on the trunk. Even among the *Marma* of trunk *Trimarma* are more important.

TRIMARMA:

Marma Traya are included in *Pranayatana* i.e. site of *Prana*. [4] As the base is destroyed, the dependent is also destroyed. Likewise, the destruction of any of the three

Marma may destroy the *Prana*. One should protect these three *Marma* from external as well as internal injuries. [5] *Trimarma* included in *Sadyahpranahara Marma*.

Sirah: All the sense organs and the channels carrying the sensory and vital impulses from the *Sirah* are like the rays from the sun. This verse truly signifies *Sirah* as a *Trimarma* as it correlates it completely to the Brain. [6]

Hridaya: It is a structure which resembles a *Pundarikena, Kamalamukulakaram* (lotus) in inverted position. When body is in active phase it expands and contracts in inactive phase. [7]

Vasti: Acharya Charaka also quotes the importance of *Vasti* as a *Trimarma* saying that it means that the region named *Vasti* is in the middle of *Sthula Guda, Mushka, Sevani*, the *Nadi* (channels) transporting *Mutra* and *Shukra*. It acts as the Reservoir of *Mutra*. As different rivers fill the ocean in similar fashion all the *Ambuvaha Srotas* (channels) transporting water fill the *Vasti*. [5]

Sirah Marma:

Introduction

Derived from the root *Sru* with *Asun Dhatu* which is meant in the following subjects: [8]

That which is full of *Guna* – Best qualities is *Sirah*.

That which remains on top, above other like a mountain or horn is *Sirah*.

That which is most important or of supreme significance is *Sirah*.

On which the other body organs dependent for their function is *Sirah*.

Definition and Site

Acharya Charaka in *Sutra Sthana* was the first to frame the definition of *Sirah* where he quotes *Sirah* is a structure or place situated at top in the body and therein resides the *Prana* with all the senses. So it is the best of all the organs. This definition of *Sirah* promotes us to believe *Siras* as Brain.

[9] It is the top or foremost region of body, head or skull (location of brain and senses). If it is injured or diseased can create an emergency or prove fatal.

Synonyms-

Uttamanga i.e. the best organ of the body, [9] *Shirsha* i.e. the upper part, top, tip, forepart - Skull or Head, [10] *Mastaka* i.e. *Shiraso Urdhva Bhaga*, [11] *Mastishka* i.e. *Shirastho Majja*, [12] denotes brain, widely accepted as vital spot of body *Marma*.

Anatomical Consideration:

Our classics have not designated any separate anatomical position to *Sirah* as *Marma* or *Trimarma*. Collectively group of *Marma* forms *Sirah Marma*. *Urdhvajatrugata Marma* excluding neck *Marma* are include in *Sirah Marma*. As clarified in the definition of *Sirah* by *Acharya Caraka* physiologically *Sirah Marma* is the location of *Mastishka* (Brain). It is the residence of *Prana* and all *Indriya* (senses). [13]

Dosha	Type of Dosha reside in Sirah
Vaat	Prana ^[14] Vyana Vayu ^[15] Udana ^[16]
Pitta	Buddhivaisheshika Alochaka(Bhela Unmada Cikitsa-Sthana), Sadhaka Pitta ^[12]
Kapha	Tarpaka ^[17]

Importance

Shaunakya and *Kumarshira Bharadwaja* emphasized that head of the fetus develops first, because it is the site of all the important *Indriya*. 107 *Marma* (vital parts) in the human body and *Pradhana Marma* is *Sirah*, *Sadyopranahara* in nature. Injury to *Sirah* may lead to death of the patient. [18] *Vagbhata* has described ten “*Jivita Dhatu*” in which *Sirah* is present. [19] *Vagbhata* has compared human being with a tree, with roots at the top and branches at the bottom and defined head as a site where all sense organs along with the *Prana* resides. [20] It is supreme of all organs as consciousness is present in it. As the base is destroyed, the dependent is also destructed. Likewise, the destruction of any of the three *Marma* may destroy the *Prana*. Hence, one should protect these three *Marma* from external as well as internal injuries. [5]

Marma within Sirah Marma-

Vidhura, *Phana Apanga Avarta Utkshepa Shankha Sthapani Simanta Sringataka Adhipati*.

Injury of Sirah Marma^[5]

Manyastambha (rigidity of neck), *Ardita* (facial paralysis), *Chakshu-Vibhrama* (giddiness), *Tamas*(darkness before eyes), *Udveshtana* (squeezing pain), *Chestanasa* (loss of motor functions), *Kasa* (cough), *Svasa* (respiratory difficulty), *Hanugraha* (rigidity of jaw), *Muka* (dumb), *Gadagada* (stammering), *Akshi-Nimilana* (ptosis), *Ganda-Spandana* (vibration of cheeks), *Jrimbhana* (yawning), *Lalasrava* (salivation), *Svarahani* (loss of voice) and diseases of face and tongue.

DISCUSSION AND CONCLUSION

The direct understanding of word *Marma* in ancient science was evident, but there were no adequate techniques to make out their original structural aspects involvement in particular *Marma Sthana*. Though classics have explained 107 *Marma* in detail, *Charaka* has emphasized and given importance to only *Trimarma* in

decreasing order *Sirah, Hridaya and Vasti* as tripod of life. *Marma* are the superficial parts as well as systemic organs with respect to *Trimarma*. *Trimarma* are the center points of life, *Sadyahpranahara Marma* and so if injured lead to death within 7days. In present era, knowledge of *Marma* is seen in the sports field, TCM, martial arts, *Kalari Payattu* as applied anatomy of *Marma Vijnana* to protect vital points.

External trauma that directly injured the *Marma* in turn creates disturbance in the homeostasis of body. If any *Marma* affected rigoursly, after a certain period of time *Trimarma* are always affected, being seat of *Dosha* leading to interruption of function of *Trimarma*. Any disease afflicting to *Pranayatana*, complexity of disease and prognosis in *Trimarma* is more severe than others. *Charaka* was less concerned to the external trauma that directly injures the *Marma* but being a physician he was well concerned to the internal trauma caused by the vitiated *Tridosha* that generally affect these *Trimarma*. *Cakrapani* explains nothing other than these *Trimarma* have capability of hosting body. Hence, *Trimarma* highlighted than the other *Marma* of the body.

Siras is an organ or structure located at the top or foremost region of the body. *Siras* is a very important structure or part of the body as it is location of brain and senses etc. The Synonyms like *Uttamanga, Aditya* directly clarify its important as *Marma*. While the synonyms like *Murdha* glorify its action as a *Marma*. It is said as an organ, injury to which leads to fatal. When *Mastishka* is used as its synonym it denotes brain and it is widely accepted as a vital spot of the body – *Marma*. Hence, it may be considered as skull with brain.

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