REVIEW ARTICLE

Conceptual Study of Trimarma W. S. R. to Sirah Marma

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ABSTRACT

The science of Marma (vital point), i.e., Marma Vijyanjyam is an extraordinary and dynamic part mentioned in classical texts of Ayurveda that has tremendous value while performing surgery. Marma is such an imperative and unique principle of Ayurveda. Trimarma is the basic organs of the body representing the three different systems – nervous, cardiovascular, and urinary system. Trimarma is gaining importance as “tripod of life” because they are more Sadyopranahara Marma than other Marma. Sirah Marma is considered first because trauma to the head causes disturbance in respiratory, circulatory, and temperature-regulating center in the brain area and may lead to unconsciousness and death. Charaka stated that Prana is situated in Siras which is also called Utamangam due to its control over all the Indriya (Sense). In this article, an effort is made to compile and analyze the fundamental concept of Trimarma.

1. INTRODUCTION

Marmas are certain vital points spread all over the surface of the human body. The Marma is said to be the sites where there is the conglomeration of Mamssa, Sira, Snaya, Asthi, and Sandhi and at these places, Prana resides, especially by nature.[1] Marma is 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]

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 is 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 is more important.

Etymology of Marma: The word of Marma has its origin from the Sanskrit root “Mring Marma” which means causing by death. In brief, Marma indicates the vital points which can give rise to death. Structure and composition of Marma: Marma contains Soma (Kapha), Marut (Vata), Teja (Pitta), Satva, Raja, Tamas, and Bhuta Atma. Hence, a person on injury to the Marma may not be alive. Charaka explained that Marma is such points where the sense of pain is felt more intensively compared to other parts of the body because Marma is closely related to Chetna Dhatu. Acharya Charaka has given importance to Vasti, Hridaya, and Murdha among all the Marmas. Marma of the trunk is more vital than the Marma of the extremities, as the extremities are connected to and depend on the trunk. Even among the Marma of the trunk, Hridaya, Vasti, and Shiras are more important. Hence, Acharya Charaka has given importance to these three Marmas among 107 Marma because Prana is situated in these three Marmas. Hence, the Dosa affecting these places also affects the Prana. Thus, a person should always protect these three parts carefully Dasha Pranayatana (Jivita Dhamma): Prana-ayatana means the residing place for the Prana. There are ten such places in the body where Prana resides. They are Shanka, Marma Traya (Hridaya, Vasti, and Shiras), Kantha, Rakta, Shukra, Ojas, and Guda. This shows the importance of Trimarma as explained by Acharya Charaka.

1.1. Trimarma (Three Vital Organ)

Trimarma are included in Pranayatana, i.e., site of Prana.[4] As the base is destroyed, the dependent is also destructed. Likewise, the destruction of any of the three Marmas may destroy the Prana. One should protect these Tri Marma from external as well as internal injuries.[4] Trimarma included in Sadyah Pranahara Marma.

1.1.1. 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.[3]

1.1.2. Hridaya
It is a structure which resembles a Pundarika, Kamalamukulakaram (lotus) in inverted position. When body is in active phase, it expands and contracts in inactive phase.[6]

1.1.3. 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 Gida, Mushka, Sevanti, and the Nadi (channels) transporting Mutra and Shukra. It acts as the reservoir of Mutra. As different rivers fill the ocean in a similar fashion, all the Ambu Vaha Srotas (channels) transporting water fill the Vasti.[4]

1.1.4. Sirah Marma
Introduction derived from the root Sru with Asun Dhatu which is meant in the following subjects:[7] That which is full of Gunas – best qualities are 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 its function is Sirah.

1.2. Definition and Site
Acharya Charaka in Sutra Sthana was the first to frame the definition of Sirah where he quotes that Sirah is a structure or place situated at top in the body and there in resides the Prana with all the senses. Hence, it is the best of all the organs. This definition of Sirah promotes us to believe Siras as brain.[8] It is the top or foremost region of body, head, or skull (location of brain and senses). If sirha Marma is injured or diseased can create an emergency or prove fatal.

1.3. Synonyms
Uttamanga, i.e., the best organ of the body,[8] Shirsha, i.e., the upper part, top, tip, forepart - skull or head,[9] Mastaka, i.e., Shiraso Urdhva Bhaga,[10] and Mastishka, i.e., Shirsatho Majja[11] denote brain, widely accepted as vital spot of body Marma.

1.4. Anatomical Consideration
Our classics have not designated any separate anatomical position to Sirah as Marma or Trimarma. Collectively group of Marma forms Sirah Marma. Urdhvajatrubhaga Marma excluding neck Marma includes in Sirah Marma. As clarified in the definition of Sirah by Acharya Charaka physiologically, Sirah Marma is the location of Mastishka (brain). It is the residence of Prana and all Indriya (senses).

1.5. Importance
Importance of Shiras. Shiras upholds the Indriya, Indriyayaha, and Pranavaha Srotas, as the sun rays are the parts of the sun. The Shiras is known as the Uttamanga, as all the Indriya and Prana are seated in it.[12] Hence, Shiras should be protected always with all efforts. Shauanakya and Kumarshtara Bharadwaja emphasized that head of the fetus develops first because it is the site of all the important Indriya. 107 Marmas (vital parts) in the human body and Pradhana Marma is Sirah, Sadvyaparanahe in nature.[13] Injury to Sirah may lead to death of the patient.[14] Vagbhata has described ten “Jivita Dhatu” in which Sirah is present.[15] 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.[4] 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 Marmas may destroy the Prana. Hence, one should protect these three Marmas from external as well as internal injuries.[16]

1.6. Marma within Sirah Marma
Vidhura, Phana Apanga Avarta Utkshepa Shankha Shhapani Simanta Sringatata Adhipati.

Injury of Sirah Marma[17] Manyastambha (rigidity of neck), Arulita (facial paralysis), Chaksha-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), Akshhi-Nimilana (ptosis), Ganda-Spandana (vibration of cheeks), Jrimbha (yawning), Lalasrava (salivation), Svarahani (loss of voice), and diseases of face and tongue.

2. MATERIALS AND METHODS
A literary review regarding Rachnatmak (anatomical) constitution and clinical aspect of Trimarma was done through various Ayurvedic classical texts, journals, and research papers. The collected references are critically assumed to frame the conceptual aspect. Since this is not a clinical trial, no clinical data are collected.

3. DISCUSSION
Although classics have explained 107 Marmas in detail, Charaka has emphasized and given importance to only Trimarma Hridaya, Shiras, and Vasti. 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. Although 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 is the superficial parts as well as systemic organs with respect to Trimarma. Trimarma is the center points of life, Sadyah pranahara Marma and so if injured leads to death within 7 days. In the present era, knowledge of Marma is seen in the sports field, TCM, martial arts, Kalariipayattu as applied anatomy of Marma Vijnana to protect vital points.[18]

External trauma that directly injures the Marma in turn creates disturbance in the homeostasis of body. If any Marma is affected rigorously, after a certain period of time, Trimarma is 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 about 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 affects these Trimarma. Cakrapani explains that nothing other than these Trimarmas has capability of hosting body. Hence, Trimarma highlighted the other Marma of the body.

4. CONCLUSION
Ayurveda Classic Text has explained 107 Marmas in detail, and Charaka has emphasized and given importance to only Trimarma Hridaya, Shiras, and Vasti. They are Sadvyaparanahe in nature as trauma results in immediate death of person. Just as Soma, Surya, and Anila do Visarga Kriyas, respectively, for sustaining the external world, similarly Kaptha, Pitta, and Vayu do the same activity, respectively, for maintaining the
body. Similarly, Hridaya, Vasti, and Shiras do the above activities, respectively, for sustaining life. 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 the brain and senses, etc. The synonyms like Utamanga, Aditya directly clarify its important as Marma while the synonyms like Murlha 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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