Conceptual review on science of Marma with emphasis on Tridosha Siddhanta

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ABSTRACT

The concept of Tridosha is the fundamental principle of Ayurveda, on which the entire concept of health and diseases along with therapeutics is based. When they are deranged, it leads to many disorders and complications. Marmas are the vital anatomical sites in our body, when get injured leads to various kinds of pain or deformity or may result fatal. Tridoshas are the important entity present at the places of Marmasthana. Acharya Sushruta has located the presence of Trigunas, Mahagunas and Bhootatma in the Marmas, where Soma (Jala Tatva), Maruta (Vayu Tatva), Teja (Agni Tatva) representing Tridoshas. Any trauma to these Marmas is likely to provoke both the Sharirika (Vata, Pitta and Kapha) and Mansika (Satwa, Raja and Tama) Doshas which thereby affect the body and the Manas (Psychological temperament).

Key words: Tridosha, Marma, Sira, Dwadashpraana, Panchabhuta.

INTRODUCTION

Marma comprises of juncture place of Mamsa (muscular tissue), Sira (blood vessels), Snayu (nervous tissue), Asthi (osseous tissue) and Sandhi (joints). It is evident that if any injury occurs to a Marma it may lead to either deformity or even death. Marmas are enumerated as 107 in our classics.[4]

Arunadatta, explains that it is called as Marma because injury to that particular part brings out miseries equivalent to death.[2]

Acharya Charaka says that, it is the site of Chetana, so the sense of pain will be more in this region compared to other parts of the body. Charaka explained the Dasha Pranayatanas, which are the ten important resorts of Prana in two contexts. These are the two Shankha, the Trimarma’s namely Shira, Hrudaya and Basti, Kantha, Rakta, Sukra, Ojas and Guda.[3]

Sushrta Samhita and Ashtanga Sangraha stand with the common view that their prognostic consequences of traumatised Marmas are based on predominance of Tridoshas namely Vayu (Vata), Agni (Pitta) and Soma (Kapha) situated in particular Marma. These are considered under the heading of Dwadashpraana (vital energy) which are present in the Marmasthana according to Aacharya Sushruta. The Pranas are specifically situated in these Marmas by the virtue of their nature; hence a trauma to any one of these Marmas invariably causes physical disturbances in accordance with their particular type.

The Marmas are very important from traumatological point of view. It has been observed that any trauma at this very point is more threatening or found to be delayed in recovery from injuries. Acharya Sushruta has mentioned the same in Marmabhighta Lakshana.4 The behavior of Marma after trauma or
injury is also depending upon its structural type. In present era, it has been observed that the injuries on these areas produce temporary or permanent, structural or functional deformity even after best treatments.

*Marma* and its constituent anatomy to deal successfully. The mortality due to trauma of Marma has also been classified in classical literature which is as follows;

Table 1: Showing categories of Marma with Dosha predominance and consequences.[5]

<table>
<thead>
<tr>
<th>No.</th>
<th>Categories of Marma</th>
<th>Predominance of Tridoshas</th>
<th>Consequences</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sadyaha Pranhraya</td>
<td>Agni</td>
<td>Loss of Agni Tatva leads to death.</td>
</tr>
<tr>
<td>2.</td>
<td>Kalantar Soma</td>
<td>Soma and Agni</td>
<td>Gradual loss of Somatva and immediate loss of Agni later precipitates death.</td>
</tr>
<tr>
<td>3.</td>
<td>Vaikalyakar Soma</td>
<td>Soma</td>
<td>Extreme restlessness.</td>
</tr>
<tr>
<td>4.</td>
<td>Vishalyaghna Vayu</td>
<td>Vayu</td>
<td>Death due to extensive loss of blood or escape of Vayu resulting due to extraction of Shalya.</td>
</tr>
<tr>
<td>5.</td>
<td>Rujakar</td>
<td>Agni and Vayu</td>
<td>Severe agonizing pain.</td>
</tr>
</tbody>
</table>

The Tridoshas in the body have got their Panchabhautic origin. The basic element Panchbhutas are the main constituting component of Tridoshas.

Table 2: Showing Dosha and Panchabhautik compositions.[6]

<table>
<thead>
<tr>
<th>No.</th>
<th>Tridoshas</th>
<th>Panchabhautik Sangthana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Vata</td>
<td>Aakash + Vayu</td>
</tr>
<tr>
<td>2.</td>
<td>Pitta</td>
<td>Tejas + Jala</td>
</tr>
<tr>
<td>3.</td>
<td>Kapha</td>
<td>Jala + Prithvi</td>
</tr>
</tbody>
</table>

**DISCUSSION**

The knowledge of *Marma* is of more useful during Surgery, because of the fact that injury to the Marma point, may lead to loss of life immediately or later by problems or result in deformity of a specific area of the body. Surgeon must know the dimension of every *Marma* and the harms of the Marma point injury so that he can make incision carefully while during any surgical condition.

Factors that increase the Doshas at Marma sites.

**Vata Dosha:** It is most likely to get disturbed by external injuries to Marma, particularly Marma that relate to nerves, bones or joints or injuries that result in significant blood loss.

**Pitta Dosha:** Internal factors of hyperacidity, fever, inflammation or toxic blood. External factors like over exposure to heat, fire, etc.

**Kapha Dosha:** Internal factors like accumulation of weight, water, mucus, congestion or lack of movements in the region. External factors are cold, dampness, stagnant air, etc.

Symptoms of excess Doshas at Marma sites[7]

**Vata:** Severe pain not only in the Marma site but also in the entire body. Symptoms of *Vata* like fear, anxiety, tremors, constipation, insomnia and nervous agitation will occur.

**Pitta:** feeling of heat, irritability, fever, often extending to the entire body. Other symptoms like *Daha* (burning sensation), intolerance to heat, red eyes, etc.

**Kapha:** Stambha (stiffness), Guruta (heaviness), Shaitya (cool) and less movement on affected site.
Marma injury, diseases and vitiation of Doshas

After injury to Marma, there can be various symptoms like pain or disability or sudden death, according to their type. But besides these some specific diseases are also created as follows;

1. **Kshipra - Akshepaka** - convulsions. (vitiation of Vata and Rakta)
2. **Talahridaya** - severe pain and death. (vitiation of Vata and Rakta)
3. **Kuricha** - severe pain and tremmors. (Vata)
4. **Kurcha - Shira** - pain and oedema in hand and legs. (all Doshas)
5. **Gulpha - Uurstambha, Shandhatva** - rigidity in legs and impotency. (Vata)
6. **Indrabasti** - death due to blood loss (Vata, Rakta)
7. **Janu - Khanja** - difficulty in walking due to weakness in legs. (Vata)
8. **Ani - Uurstambha** - edema, rigidity in legs and difficulty in movements, (Tridosha)
9. **Urvi** - Blood loss, atrophy of the arm and legs. (Vata, Rakta, Mamsa)
10. **Lohitaksha - Pakshaghata** - hemiplegia. (Vata)
11. **Vitapa - Shandhatva** - impotency. (Vata)
12. **Guda** - Instant death (Vata)

Treatment based on Doshas

**Vata Shamaka:** Abhyanga (oil massage), Basti, fomentation, warm oil massage or Vata reducing drugs like Bala, Ashwagandha, Rasna, etc.

**Pitta Shamaka:** Virechana, Raktamokshana (blood letting), cooling oils like sandalwood, drugs like Sariva, Nagarmotha, etc.

**Kapha Shamaka:** Vamana (emesis), fasting, Swedana, Kapha reducing drugs like Madhuyashti, Guduchi etc.

**CONCLUSION**

Marma are vital parts of human body. Perception of Marmas indicates that a physician should have correct and well knowledge of Marmasthana and Tridoshas along with other aspects regarding the science of Marma. When any Marma gets injured, all Doshas - Vata, Pitta or Kapha, are bound to get aggravated. If Vata is aggravated, then there is severe pain not only at the site of Marma but in the whole body. One should be very much careful to protect these Marma from intrinsic (Doshadic) and extrinsic (outer injuries) factors.

**REFERENCES**