



ISSN 2456-3110

Vol 2 · Issue 2

Mar-Apr 2017

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS



Charaka
Publications

Indexed

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.^[1]

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

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Submission Date : 20/03/2017

Accepted Date: 10/04/2017

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.v2i2.7718

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]

Sushruta 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 *Dwadashprana* (vital energy) which are present in the *Marmasthana* according to *Acharya 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 *Marmabhigta 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 *Marmas* has also been classified in classical literature which is as follows;

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

No.	Categories of Marmas	Predominance of Tridoshas	Consequences
1.	<i>Sadyaha Pranhara</i>	<i>Agni</i>	Loss of <i>Agni Tatva</i> leads to death.
2.	<i>Kalantar</i>	<i>Soma</i> and <i>Agni</i>	Gradual loss of <i>Somatatva</i> and immediate loss of <i>Agni</i> later precipitates death.
3.	<i>Vaikalyakar</i>	<i>Soma</i>	Extreme restlessness.
4.	<i>Vishalyaghna</i>	<i>Vayu</i>	Death due to extensive loss of blood or escape of <i>Vayu</i> resulting due to extraction of <i>Shalya</i> .
5.	<i>Rujakar</i>	<i>Agni</i> and <i>Vayu</i>	Severe agonizing pain.

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

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

No.	Tridoshas	Panchabhautic Sangthana
1.	<i>Vata</i>	<i>Aakash + Vayu</i>
2.	<i>Pitta</i>	<i>Tejas + Jala</i>
3.	<i>Kapha</i>	<i>Jala + Prithvi</i>

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 *Marmas*, particularly *Marmas* 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^[8]

After injury to *Marmas*, 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. **Kurcha** - severe pain and tremors. (*Vata*)
4. **Kurcha** - *Shira* - pain and oedema in hand and legs. (all *Doshas*)
5. **Gulpha** - *Urustambha*, *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** - *Urustambha* - 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^[9]

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

Marmas 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 *Marmas* from intrinsic (*Doshadic*) and extrinsic (outer injuries) factors.

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How to cite this article: Divya Shahu, Danga S.K, Shubhangi Petkar. Conceptual review on science of *Marma* with emphasis on *Tridosha Siddhanta*. J Ayurveda Integr Med Sci 2017;2:143-146. <http://dx.doi.org/10.21760/jaims.v2i2.7718>

Source of Support: Nil, **Conflict of Interest:** None declared.
