



A SCIENTIFIC REVIEW ON *VISHALYAGHNA MARMA*

Pradeep, H L N. R.¹,

Waratenne, P. R.²

¹Temporary Lecturer, Unit of Allied Sciences, Institute of Indigenous Medicine, University of Colombo, Rajagiriya, Sri Lanka.

²Senior Lecturer, Unit of Allied Sciences, Institute of Indigenous Medicine, University of Colombo, Rajagiriya, Sri Lanka.

ABSTRACT

Ayurveda and *Dhanurveda* considered the *Marma* points are the vital points in the body. The *Vishalyaghna marma* (post – extraction fatal points) are the points which occurs death after removing the *Shalya* (foreign body). The aim of this study was to identify the specific structures underlying and response to the injury of *Vishalyaghna marma*. Texts and published journal articles related with *marma* along with their Anatomical, Physiological and Pathological aspects were reviewed. As per the *Sushruta samhita* three *Vishalyaghna marma* are named as one *Sthapani* and two *Uthkshepa*. *Sthapani marma* which located at root of the nose and anatomical contents are protuberance of the forehead, frontal vein, and frontal sinus. *Uthkshepa marma* which located at parietal eminence near the hairline and anatomical contents are temporal fascia, temporal Muscles, Superficial temporal arteries and its branches, Brain and its meninges and Zygomatic temporal vein. *Shalya* as long as present there will be no bleeding but if extracted forcibly, vessels are going to open and start to bleed. Thus, perfusion from the vessels leads to anoxic conditions. In other words, *Prana* (life) is going to flow out. If foreign bodies are allowed to remain there only the tissue granulation chances will be there. This closes the mouth of vessels. Consequently, there are less chances of bleeding that may save the life of the individual. When removal of the *Shalya* may leads to septicemia which related to temporal artery or frontal vein most serious complication arises such as aortic aneurysm which is life threatening may cause to death.

Keywords: Ayurveda, *Marma*, Vital points, *Vishalyaghna marma*.

INTRODUCTION : Ayurveda is the Science of life; which deals with preventive and curative aspects of the diseases considered the *Marma* points are the *Jeeva sthana* (vital points) of the body which locate the *Prana*¹. “*Danurveda*” is the Science of battle field; which deals with the *Ojas* which is the basic capacity of the immune system, our potential ability to defend ourselves against external pathogens. It is endurance, resistance and strength to ward off diseases, the potential forces that can be set in motion to defend the body².

Atharvaveda, *Danurveda* and Ayurveda all considered the *Marma* points are the vital

points which link through the channels *Pranavaha*, *Mamsavaha*, *Ashivaha srothas* and as both *Veda* considered the betterment of the human wellbeing. There are 107 *Marma* points and they must work clearly because they are the points in which *Prana*, or the life-force travels. *Prana* is the master energy and intelligence of our psychophysical system. Blockage of 107 *Marrma* points or the energy channels (the *Srothas*) in the human body can imbalance the three *Dosha* and life forces may lead to negative health or a diseased state.

Marma are alleged channels that regulate the flow of information as physiologically,

psychologically, nutrients and toxins throughout the body. *Marma* system is damaged by diet, stress level, physical trauma which results in susceptibility to disease.

Physiologically these points are more sensitive to any type of injury than any parts of the human body because “*Prana*” (vital force) is supposed to localize in this area. Anatomically those points’ structures of surgical important and vulnerable localized spots comprised with minute dimensions. The original description of *Marma* is found in the *Rigveda*³ when Lord *Indra* defeated the Demon *Vritra* by attacking his *Marma* by using a *Vajra* weapon. Also according to historical background of *Marma* as refer to *Ravana* and *Krishna* said to be have died due to injury on *Marma*. According to *Acharya Sushruta*⁴ define “*Marma*” as the anatomical sites where *Mamsa*, *Sira*, *Snayu*, *Sandhi* and *Asthi* meet and gave much details description of *Marma* their

types, numbers, locations and symptoms if injured which there are totally 107 *Marmas*. According to *Amarakosha*⁵ the word “*Marma*” comes from Sanskrit term “*Mrunj – Maranne*’ that which causes death or death like miseries.

Acharya Sushruta classified “*Marma*” in different ways such as arrangement in the body parts (*Shadanga Bheda*) i.e. upper extremities (22), lower extremities (22), thoracoabdominal (12), on the back of the trunk (14) and head and neck area (37). As per the most dominant structure wise there are five types i.e. muscular(11), blood vessels(41), ligament(27), bones(08), and joints(20), and as per the effect wise there are five types, i.e. immediately fatal (*Sadhya Pranahara Marma*), belatedly fatal (*Kalanthra Pranahra Marma*), post extraction fatal (*Vishalyghana Marma*) debilitating (*Vaikalykara Marma*), painful (*Rujakara Marma*). (Table No. 01).

Table No 01: Classification of Marma

As per Arrangement body tissue	Number	Effect of injury (prognostic evaluation)	Number	Location	Number
<i>Mamsa</i> (Muscular)	11	<i>Sadhya pranahara</i> (Immediately fatal)	19	Upper extremities	22
<i>Snayu</i> (Ligamental)	27	<i>Kalanthra pranahara</i> (Belatedly fatal)	33	Lower extremities	22
<i>Asthi</i> (Bones)	08	<i>Vishalyaghna</i> (Post extraction fatal)	03	Thorax	09
<i>Sandhi</i> (Joints)	20	<i>Vaikalyakara</i> (Debilitating)	44	Abdominal	03
<i>Sira</i> (Blood vessels)	41	<i>Rujakara</i> (Painful)	14	Back of the trunk	14
				Head & neck	37
Total	107		107		107

OBJECTIVE

To review the *Vishalyaghna Marma* as per the Anatomical, Physiological and Pathological aspects.

METHODOLOGY

Review was done by literally and conceptually using classical Ayurveda and modern texts books, published research papers, modern sciences correlation and previewing down on *Marma*.

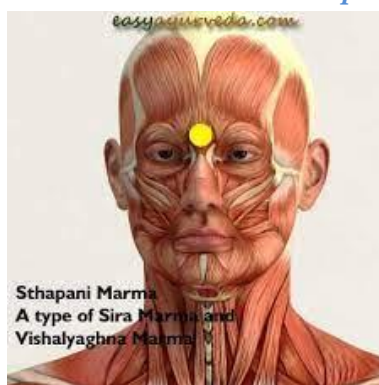
RESULTS AND DISCUSSION

Vishalyaghna Marma is the one type of *Marma* among the effect wise classification i.e. the death occurs if the *Shalya*/foreign body is removed. The *Vishalyaghna Marmas* are possessed of *Vata* energy and holds the vital *Vayu* energy which may nourish the soul. *Shalya* or foreign body does not allow the *Vayu* to escape from their injured interior, the life prolongs; but as soon as the *Shalya* is extricated, the *Vayu* escapes from the inside of the injurious location and necessarily proves fatal. There are about four types of vessels (*srotas*) which carry the *vata*, *pitta* and *kapha* energy and *Raktha* (blood) are found to enter in to the

Marmas for the keeping liquidity condition and maintaining the proper function of joints, muscles, bones and ligament in order to survive the living being. Any injury to the those *Marma* may aggravated the *vata* energy and blokes up the four classes of *srotas* and may leads to imbalance the *vata* energy throughout the body and may increase the pain all over the body. All the internal mechanism of a man (of which a *Marma* has been pierced with a *Shalya* or with any other piercing matter) becomes extremely fatal. There are three *Vishalyaghna Marma* i.e. two *Uthkshepa Marma* and one *Sthapani Marma*. Injury to these causes death if *Shalya* or foreign body removed from injurious site.

Sthapani Marma is measure in half *Angula* and localized between both eyes (at the root of the nose) special refer to Glabella. According to modern review of this point the anatomical⁶ contents are the projection or protuberance at the center of the forehead, frontal vein, frontal sinus, and nasal notch (Figure No. 01).

Figure No. 01- location of the *Sthapani Marma*⁷



Sthapani Marma is located exactly the location for sixth *Chakra* i.e. *Ajna Chakra*. *Ajna* means “command” and this is called the center of command, as from here the other *Chakras* are guide. On an outer level, it rules the mind as both a sense organ and an organ of action.

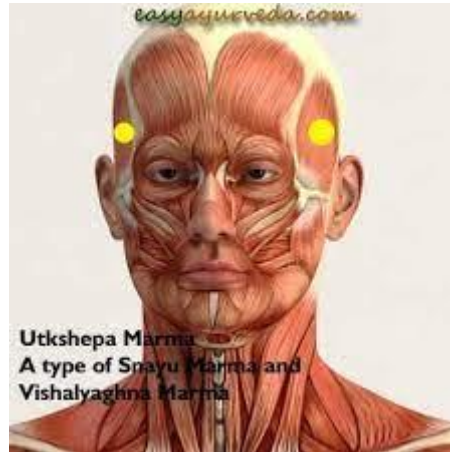
On a anatomical view of point, it relates to the central nervous system (cerebellum and medulla oblongata) and controls the involuntary movements of the body. In the biochemical level, it works via the pituitary gland. On an inner or psychological level, it is the site of the

individual soul (*Jivatman*) and if any injury to this site of *Marma* may unbalance the all *Chakras* and sudden release of the *Prana* may leads to death or death like miseries.

Uthkshepa Marma is measuring half *Angula* and two in number and located

above the *Shanka Marma*, near the hairline, special refer to parietal eminence and anatomical contents comprise with right and left Temples, Temporal fascia, Temporal muscles, Superficial temporal arteries and Zygomatic temporal vein (Figure No. 02).

Figure No. 02- Location of the *Uthkshepa Marma*⁸



According to *Saphtha dathu* analysis, if *shalya* invaded to the vital point of both may cause to sudden disturbance of *Rasa*, *Raktha*, *Mamsa*, *Medha*, *Asthi* and *Majjha*⁹ accept the *Shukra dhathu*. Both type of *Marma* comprised with *Raktha*, *Mamsa*, *Medha*, *Asthi*, and *Majja Dhathu* which is the dominant *Dhatu* of the *Vishalyagna Marma* associated with *Vata Dosha*. If sudden removal of the *Shalya* from those *Marma* points may lead to sudden unbalanced of the *Vata Dosha*.

Considering of practical anatomical review of the *Marma* and Ayurveda perspective, both *Marma* (*Sthapani* and *Uthkshepa*) are presented in vital spots of the human body here *Mamsa*, *Sira*, *Snayu*, *Sandhi* and *Asthi* meet which are surgically importance and vulnerable spot of the body¹⁰. Head injuries are a major cause of death by the complication of head injuries includes hemorrhage, infection, suppuration¹¹ and injury to the brain. Both *Marma* anatomically located and under cover the most delicate part of the head

and neck region. If both *Marmas* fatally injured by *Shalya* (foreign body) which may cause to inflammation of the affected site. When removal of *Shalya* may leads to septicemia, hemorrhage which related to temporal artery (associated with *Uthkshepa Marma*) and Frontal vein (associated with *Sthaphani Marma*) and worst serious complication arises such as Aortic aneurysm which is life threatening may cause death.

CONCLUSION: According to Ayurveda, those type of *Marma* responsible for *Prana* which is the long-term activated form of the immune function to project and develop life-energy specially; *Sthaphani Marma* and sudden removal of *Shalya* from that site may sudden disturbing of *Prana* and may leads to death or death like miseries. Finally it can conclude that not to remove the *Shalya* from the site as per the *Acharya Sushruta* is scientific and literally prove *Vishalyaghna* as removal of *Shalya* may cause to sudden death.

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Corresponding Author: Dr. H L N. R. Pradeep, Temporary Lecturer, Unit of Allied Sciences, Department of Ayurveda, Institute of Indigenous Medicine, University of Colombo, Rajagiriya, Sri Lanka.

Email:ranganapradeep202114@gmail.com

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