A SCIENTIFIC REVIEW ON VISHALYAGHNA MARMA

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ABSTRACT

Ayurveda and Dhanurveda considered the Marma points are the vital points in the body. The Vishalayaghna 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 Vishalayaghna 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 Vishalayaghna 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, Vishalayagna 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 Prana¹. “Dhanurveda” 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 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 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 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 Pranahara Marma), post extraction fatal (Vishalyaghna 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 |
| Mamsa (Muscular)              | 11       | Sadhya pranahara (Immediately fatal) | 19      | Upper extremities | 22      |
| Snayu (Ligamental)            | 27       | Kalanthra pranahara (Belatedly fatal) | 33      | Lower extremities | 22      |
| Asthi (Bones)                 | 08       | Vishalyaghna (Post extraction fatal) | 03      | Thorax         | 09      |
| Sandhi (Joints)               | 20       | Vaikalyakara (Debilitating)         | 44      | Abdominal      | 03      |
| Sira (Blood vessels)          | 41       | Rujakara (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 previwing 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 anatomical 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](image)

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).

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 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 (Sthaphani and Uthkshepha) 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 body. Head injuries are a major cause of death by the complication of head injuries includes hemorrhage, infection, suppuration 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 Uthkshepha 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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