

### Concept of *Sushrutokta Vishalyagna Marma*

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#### Abstract

*Marmas* are the vital spots in the human body where *mamsa, sira, snayu, asthi, sandhi & prana* reside. These vital areas on injury cause death or death like miseries. They are 107 in number. *Marmas* are classified into various types based on location, predominant *marma vastu & vikalpa*. *Vishalyagna marma* is one type of *marma* based on *vikalpa*. Two *Utkshepa* & one *Sthapani* are the three *vishalyagna marma* located in our body. During *vishalyagna marmabhogata*, by the removal of *shalya* from wound site person will die due to *bahirgamana* of *vayu* and if *shalya* is not removed from wound site or falls by itself after *paka* then person will survive. In this article an attempt has been made to understand the concept of *Sushrutokta Vishalyagna marma*

#### Keywords

*Marma, Vishalyagna marma, Utkshepa, Sthapani*



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## INTRODUCTION

*Marmas* are the vital spots in the human body where *mamsa*, *sira*, *snayu*, *asthi*, *sandhi* & *prana* reside<sup>1</sup>. These vital areas on injury cause death or death like miseries<sup>2</sup>. They are 107 in number and grouped into various type based on the location, predominant *marma vasthu* (structure) & *vikalpa* (effect on injury). Knowledge of *marma* plays an important role in clinical & surgical practice as various treatment modalities are contraindicated in *marma pradasha*<sup>2</sup>.

## LITERARY REVIEW

*Marmas* are the vital spots in the human body where conglomeration of *mamsa*, *sira*, *snayu*, *asthi*, *sandhi* & *prana* takes place which on injury cause death or death like miseries. *Soma*, *maruta*, *tejas*, *satva*, *rajas*, *tamas* and *bhootatma* are the *sapta prana* located in *marma pradasha*.<sup>3</sup>

*Marmas* are 107 in number and are grouped into various types based on location as *shakhagata*, *udarorasa*, *prushtagata* & *jatroordwagata*<sup>4</sup>. Based on predominant *marma vastu* (structure) they are grouped into *mamsa marma*, *sira marma*, *snayu marma*, *asthi marma* & *sandhi marma*<sup>5</sup>. *Marmas* are classified into

*sadhyopranahara*, *kalantara pranahara*, *vishalyagna*, *vaikalyakara* & *rujakara* based on *vikalpa* (effect on injury)<sup>6</sup>.

*Vishalyagna marma* is one such type of *marma* based on *vikalpa*. Two *Utkshepa* & one *Sthapani* are included in it<sup>7</sup>. *Utkshepa marma* is located above *shankha marma* near *keshantha* and it is a *snayu marma* located in *jatroordhwa* which measures about  $\frac{1}{2}$  *angula* in *pramana*<sup>8</sup>. *Sthapani marma* is located in between *bhru* and it is a *sira marma* located in *jatroordhwa* which measures about  $\frac{1}{2}$  *angula* in *pramana*<sup>9</sup>. During *vishalyagna marmabhogata*, by the removal of *shalya* from wound site person will die due to *bahirgamana* of *vayu* and if *shalya* is not removed from wound site or if it falls by itself after *paka* then person will survive<sup>10</sup>.

## DISCUSSION

*Marmas* are the vital spots in the human body where conglomeration of *mamsa*, *sira*, *snayu*, *asthi*, *sandhi* & *prana* takes place. *Soma*, *maruta*, *tejas*, *satva*, *rajas*, *tamas* and *bhootatma* are the *sapta prana* located in *marma pradasha*. Here *soma*, *maruta* & *tejas* are the *sharirika dosha*'s, *satva*, *rajas* & *tamas* are the *manasika guna*'s and *bhootatma* is the 4 *mahabhootayukta atma*

enters the *sharira* at the time of *garbhotpatti*<sup>11</sup>. During *marmabhogata*, there will be impairment of *sharirika dosha* & *manasika guna* which in turn cause *bhootatma nasha* and death.

*Marmas* are classified into various types based on location, predominant *marma vastu* & *vikalpa*. *Vishalyagna marma* is one such type based on *vikalpa*. Two *Utkshepa* & one *Sthapani* are included in it.

Pterion region can be considered as the location of *utkshepa marma* & important structures present in this region are Temporalis fascia, Temporalis muscle, Superficial temporal vessels, Middle meningeal vessels, Meninges of brain.

Glabella region can be considered as the location of *sthanani marma* & important structures present in this region are Supra orbital vessels & nerve, Frontal air sinus, Superior sagittal sinus.

During *vishalyagna marmabhogata*, by the removal of *shalya* from wound site person will die due to *bahirgamana* of *vayu* and if *shalya* is not removed from wound site or falls by itself after *paka* then person will survive. *Vrudda vagbhata* opines that, by the *bahirgamana* of *vayu* there will be *shosha* of *vasa*, *majja* & *masthulunga*. This in turn causes *shwasa*, *kasa* and *marana*. Here the *bahirgamana* of *vayu* may be correlated to

hemorrhage, *shosha* can be correlated to lack of blood supply to brain tissue, *shwasa*, *kasa* & *marana* can be correlated to metabolic acidosis due to hemorrhagic shock which finally cause death<sup>12</sup>.

Bone in the region of pterion & glabella are weak compared to other parts of skull. Hence these two areas may be considered as *vishalyagna marma sthana* as injury occurs more easily here.

### **Why is the penetrated object not removed???**

- Patients in whom the penetrating object is left in place have a significantly lower mortality than those in whom the objects are removed.
- Retained fragments have not been associated strongly with infection; removal of fragment cause further entry of infection.
- Penetrating object is not removed unless it is easily accessible because the risk of brain injury from the retrieval exceeds the benefit of its removal.

### **CONCLUSION**

*Marmas* are the vital spots in the human body where conglomeration of *mamsa*, *sira*, *snayu*, *asthi*, *sandhi* & 7 *prana* takes place. *Marmas* are classified into various groups based on location, *marmavasthu* & *vikalpa*. *Vishalyagna marmas* are one such type

based on *vikalpa*. During *vishalyagna marmabhigata*, by the removal of *shalya* from wound site person will die due to *bahirgamana* of *vayu*. Here the *bahirgamana* of *vayu* may be considered as *raktasrava*. If *shalya* is not removed from wound site or falls by itself after *paka*, then person will survive due to prevention of further damage to nearby structures & entry of infection. Hence the knowledge of *marma* plays an important role in clinical & surgical practice.

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