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 marmabhigata, 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
INTRODUCTION

Marmas are the vital spots in the human body where mamsa, sira, snayu, asthi, sandhi & prana reside\(^1\). These vital areas on injury cause death or death like miseries\(^2\). 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 pradesha*\(^2\).

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 *saptapranas* located in *marma pradesha*.\(^3\)

*Marmas* are 107 in number and are grouped into various types based on location as shakhagata, udarorasa, prushtagata & jatroordwagata\(^4\). Based on predominant *marma vastu* (structure) they are grouped into mamsa marma, sira marma, snayu marma, asthi marma & sandhi marma\(^5\). *Marmas* are classified into sadhyopranahara, kalantara pranahara, vishalyagna, vaikalyakara & rujakara based on *vikalpa* (effect on injury)\(^6\).

Vishalyagna marma is one such type of marma based on *vikalpa*. Two Utkshepa & one Sthapani are included in it\(^7\). Utkshepa marma is located above shankha marma near keshantha and it is a snayu marma located in *jatroordhwa* which measures about ½ angula in *pramana*\(^8\). Sthapani marma is located in between *bhru* and it is a sira marma located in *jatroordhwa* which measures about ½ angula in *pramana*\(^9\). During vishalyagna marmabhigata, 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\(^10\).

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 *saptapranas* located in *marma pradesha*. 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*\(^1\)*\(^1\). During marmabhigata, 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 *sthapani marma* & important structures present in this region are Supra orbital vessels & nerve, Frontal air sinus, Superior sagittal sinus. During *vishalyagna marmabhigata*, 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* & *mashthulunga*. This in turn causes *shwasa*, *kasa* & *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\(^1\)\(^2\). 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.
BIBLIOGRAPHY