

**A CRITICAL STUDY OF VISHALYAGHNA MARMA IN AYURVEDIC ANATOMY
WITH SPECIAL REFERENCE TO ITS SIGNIFICANCE IN SHALYA TANTRA**

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ABSTRACT

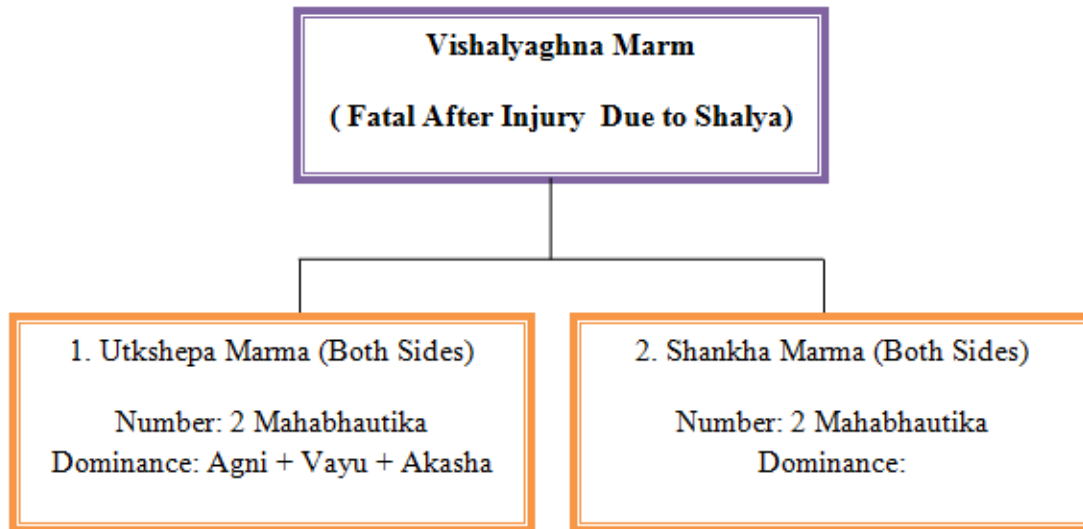
Vishalyaghna Marma is one of the many areas of Ayurvedic anatomy, and it is of the utmost importance to Shalya Tantra, which is the academic discipline of surgical science. Marma points are described in the classical Ayurvedic texts as being crucial anatomical spots where numerous different components of the body meet; injury to these sites may have tremendous consequences on the body's physiological processes. When compared to the other 107 Marmas that are described in Ayurveda, Vishalyaghna Marma stands out due to its unique ability to conceal an external item (shalya) such as a sword or thorn, which, if removed, might result in severe and even deadly symptoms. This abstract takes a critical look into Vishalyaghna Marma, looking into its anatomical location, structural composition, and therapeutic implications. It does so by drawing on both ancient writings such as the Sushruta Samhita and modern surgical understandings. In addition, the study emphasises the significance of its diagnostic and therapeutic usefulness in contemporary surgical procedures, particularly in the diagnosis and treatment of wounds and trauma. It is possible that by diving into the inner workings of Vishalyaghna Marma, we may be able to contribute to the preservation and preservation of Ayurvedic surgical expertise, while simultaneously contributing to the enhancement of current surgical procedures with more integrated techniques of treatment and intervention. The purpose of this research is to illustrate once again how crucial Marma science is for delivering excellent surgical outcomes. This will be accomplished by combining classical anatomical concepts with contemporary surgical expertise.

Keywords: *Vishalyaghna Marma, Marma science, Ayurvedic anatomy, Shalya Tantra, surgical significance, trauma, Sushruta Samhita.*

INTRODUCTION

Ayurveda, which is an ancient medical profession that originated in India, provides a comprehensive and all-encompassing approach to the study of health, healing, and surgical technology. As a result of the practice's extensive understanding of human anatomy, physiology, and treatments, this is now feasible. The concept of marma, which is often referred to as vital points, is regarded as one of the most complex and significant contributions that Ayurvedic anatomy has given to the field. Marma points are certain anatomical locations on the human

body that are believed to be representative of the centres of life force, also known as Prana. The name "marma points" refers to these various spots. When it comes to the functioning of the body, the muscles (Mamsa), blood vessels (Sira), ligaments (Snayu), bones (Asthi), and joints (Sandhi) that come together at these areas are very sensitive and play a vital role. Among the 107 Marmas that are described in the old Ayurvedic texts, Vishalyaghna Marma is the one that stands out as being especially significant due to the surgical and clinical implications it symbolises. This is because Vishalyaghna Marma is the one that is most commonly used.



Total Vishalyaghna Marma = 4

Dominant Mahabhoota: Agni + Vayu + Akasha

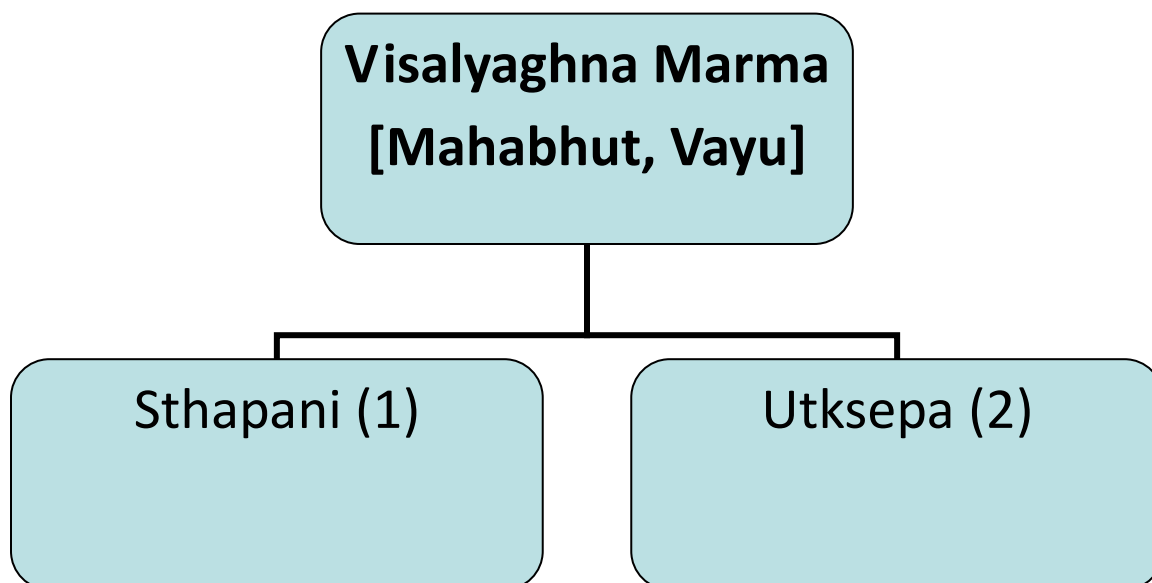


Figure 1. Classification of Vishalyaghna Marma Based on Mahabhautika Dominance and Number

Not only is Vishalyaghna Marma renowned for its importance in terms of anatomy, but it is also recognised for the physiological features that it has. When a foreign body that has been lodged in this Marma is removed, the moniker "Vishalyaghna" is considered to be a sign that the Marma will finally prove to be fatal. The Sushruta Samhita, which is widely regarded as one of the most significant works on Ayurvedic surgery (Shalya Tantra), states that injury to this Marma may continue to exhibit no symptoms or seem to be non-fatal for as long as the object continues to be implanted. Shalya Tantra is considered to be one of the most important works on Ayurvedic surgery. Attempts to remove the object, on the other hand, often result in unanticipated and severe effects, which may sometimes even reach the point of death. This characteristic not only sets Vishalyaghna Marma apart from other Marmas, but it also emphasises the need of establishing a precise diagnosis and exerting the greatest caution while carrying out surgical treatments.

It is of the highest importance in Shalya Tantra to have a thorough understanding of Marmas, especially when it comes to the treatment of trauma, the execution of surgical operations, or the care of injuries acquired on the battlefield. As a result of the information that Vishalyaghna Marma gives, surgeons are able to identify potentially hazardous areas and avoid unnecessary manipulation, both of which might result in catastrophic results. Long before the invention of modern surgical tools and diagnostics, ancient India had a profound understanding of human anatomy and the processes involved in assessing the risks associated with surgical procedures. In light of this knowledge, that comprehension is represented.

The critical analysis of Vishalyaghna Marma is not only significant from an academic standpoint, but it also has practical implications in the realm of contemporary trauma and surgical therapy. Concepts from Ayurveda that are re-examined from a modern perspective have the potential to enhance the surgical methods that are used in modern times. Specifically, this is due to the fact that integrative medicine is gaining recognition all around the world. The purpose of this research is to evaluate the significance of Vishalyaghna Marma from the perspectives of anatomical, clinical, and surgical research. The use of the insights that are supplied by ancient Ayurvedic texts and the evaluation of their significance in connection to modern surgical methods will be the means by which this objective will be realised. We have high hopes that by doing this study, we will be able to bridge the gap between old wisdom and modern understanding, as well as by demonstrating the unwavering precision of Ayurvedic surgical competence.

OVERVIEW OF AYURVEDA AND MARMA SCIENCE

Ayurveda, an ancient medical system that originated in India, offers a holistic approach to health and wellbeing, putting an emphasis on the harmony that exists between a person's physical, mental, and spiritual elements. Using the concepts of the Panchamahabhuta (five primary components) and the Tridosha hypothesis (Vata, Pitta, and Kapha), Ayurveda offers a complete understanding of human anatomy, physiology, disease, and remedies. This is accomplished via the provision of a comprehensive knowledge foundation. One of the less well-known but very significant aspects of Ayurvedic anatomy is also known as Marma Vigyana, which refers to the study of the vital points of the human body. Specifically, this field of research focusses on certain anatomical regions known as Marma. These Marma are said to be life-giving connections that occur at the point where the joints (Sandhi), ligaments (Snayu), bones (Asthi), and muscles (Mamsa) come together.

The Sushruta Samhita, which is considered to be a key surgical book in Ayurveda, was the first work that included the systematisation of marma science. The book details the locations, proportions, and functions of each of the 107 Marma points that are located on the human body. These locations are not only considered to be physical landmarks, but also the sources of Prana, which is the essential life force, according to the old belief system. Damage to these places, regardless of how little it may be, has the potential to have severe repercussions, including chronic pain, reduced function, and even death. In order to treat trauma, perform Ayurvedic surgery (Shalya Tantra), and implement current therapeutic procedures that aim to blend traditional medicine with cutting-edge scientific competence, it is vital to have a comprehensive understanding of Marma.

Studying Marma is beneficial for a variety of reasons. It helps in the diagnosis of inside injuries, guides safe surgical operations by directing attention to susceptible locations, and finds therapeutic value in therapies such as Marma Chikitsa, which employs moderate stimulation of these sites to promote healing and rejuvenation. In addition, it helps in the diagnosis of internal injuries. The categorising of Marmas according to structure, location, size, and degree of damage demonstrates a precise clinical and anatomical expertise. This categorisation is similar to some aspects of current acupuncture and trigger point therapy.

In the subject of marma science, the human body is seen as more than simply a physical structure; rather, it is regarded as a living field of electricity and consciousness. An example of the complex surgical knowledge that can be found in Ayurveda is the idea of Vishalyaghna Marma, which refers to vital regions where the removal of an object might potentially impose a fatal consequence. Marma Vigyana demonstrates that Ayurveda has a role in the field of healthcare as a whole, whether it be for the purpose of sickness prevention or treatment, by bridging the gap between ancient surgical approaches and current integrative medicine.

OBJECTIVE

1. To Analyse Vishalyaghna Marma from anatomical, physiological, and pathological perspectives.
2. To Study the current surgical importance of Vishalyaghna Marma and evaluate its practical use in trauma care and foreign body removal, integrating Ayurvedic knowledge into modern medicine.

METHODOLOGY

For the purpose of conducting the review, references were made to both ancient and modern Ayurvedic texts, as well as published research findings, correlations with the most recent scientific literature, and an initial investigation into Marma.

RESULTS AND DISCUSSION

There is just one kind of Marma that can be classified according to its effects, and that is called Vishalyaghna Marma. When the Shalya or foreign body is removed, this particular form of Marma is the one that ultimately leads to death. Additionally, the Vishalyaghna Marmas are in possession of the fundamental Vayu energy, which has the power to nourish the soul. This is in addition to the fact that they contain Vata energy possessed by them. Shalya or a foreign body keeps the Vayu from fleeing from their wounded interior, which results in an extended life span. However, as soon as the Shalya is removed, the Vayu escapes from the interior of the injured location, which always leads in the Vayu's death. This is because the Vayu is unable to escape from the damaged interior. It has been revealed that Raktha, which is blood, enters the Marmas in order to keep the liquid state and to keep the joints, muscles, bones, and ligaments functioning normally. This is necessary for the existence of the living creature. Over the course of history, there have been about four distinct types of boats that are known as srotas. It is the vata, pitta, and kapha energies that are carried by these vessels. Damage to those Marma has the potential to aggravate the vata energy and cause confusion among the four different types of srotas. It is possible that this will result in an imbalance of vata energy throughout the body, which may result in an increase in the frequency and intensity of pain felt throughout the body. In the event that a man's Marma is pierced with a Shalya or any other material that is capable of piercing, not only does the whole internal mechanism of the man become incredibly deadly, but it also becomes extremely hazardous. It is composed of three distinct marma, namely two Uthkshepa marma and one Sthapani marma. The Vishalyaghna Marma is the result of this combination. In the event that Shalya or a foreign body is removed from the region where the harm happened, the individual will die as a result of suffering an injury.

A half angula is the unit of measurement for Sthapani Marma, which may be found between both eyes (at the root of the nose), with particular attention paid to the Glabella. As indicated by a current appraisal of this location (Figure No. 1), the anatomical contents consist of the protrusion or protuberance that is located in the middle of the forehead, the frontal vein, the frontal sinus, and the nasal notch.

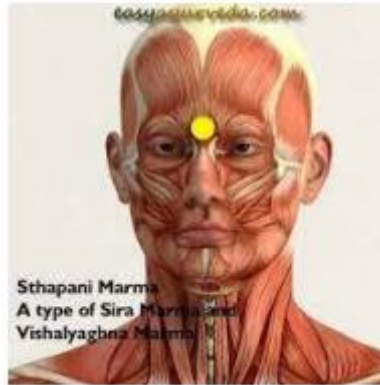


Figure No. 1- location of the Sthapani Marma

It is possible to locate Sthapani Marma at the exact location of the sixth chakra, which is also referred to as the Ajna Chakra. This particular site is known as the centre of command due to the fact that it serves as a source of guidance for the other chakras. Ajna is the Sanskrit word that is translated as "command." As a result of the fact that it is both a sensory organ and an organ of action, it is the organ that is responsible for the external regulation of the mind. When seen from an anatomical standpoint, it is related to the central nervous system, which is comprised of the cerebellum and the medulla oblongata, and it is accountable for the regulation of the involuntary movements that occur throughout the body. From a biological standpoint, the pituitary gland is the organ that is accountable for its activity. Jivatman is another name for the individual soul, which is located on an interior or psychological level. It is the place of the individual soul. Any kind of injury to this Marma site has the ability to put all of the chakras out of balance, and a sudden release of the Prana might result in death or sufferings that are comparable to death. If this site of Marma is wounded in any way, it has the potential to damage all of the chakras. The Uthkshepa Marma is also known as the parietal eminence. It is located above the Shanka Marma, near to the hairline, and measures half angula and two in number. In addition, it is referred to as the parietal eminence. A number of anatomical components are included within it, such as the right and left temples, the temporal fascia, the temporal muscles, the superficial temporal arteries, and the zygomatic temporal vein (Figure No. 02).

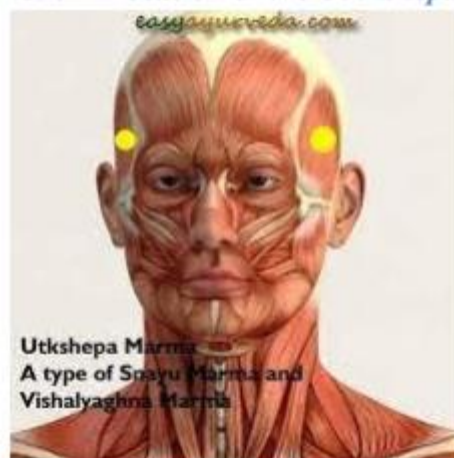


Figure No. 2- Location of the Uthkshepa Marma

According to the Saphtha dathu analysis, if Shalya invaded to the absolute point of both, it may cause a sudden disruption of Rasa, Raktha, Mamsa, Medha, Asthi, and Majjha⁹, and they would be obliged to accept the Shukra dhathu. This would be the case if Shalya invaded to the vital point of both. Majja Dhathu, Raktha, Mamsa, Medha, and Asthi are the constituents that are responsible for the formation of both varieties of Marma. The Majja Dhathu is the most important Dhatu that is associated with the Vata Dosha and is a member of the Vishalyagna Marma. If the Shalya were to be quickly removed from particular Marma locations, it has the potential to induce a sudden imbalance of the Vata Dosha. This is because the Shalya is associated with the heart. When the actual anatomical examination of the Marma and Ayurveda perspective is taken into account, it is found that both Marma (Sthapani and Uthkshepha) is located in important areas of the human body. At this point, the Mamsa, Sira, Snayu, Sandhi, and Asthi regions of the body come together. These are areas of the body that are both vulnerable and significant from a surgical standpoint. There are a number of consequences that may arise from head injuries, including bleeding, infection, suppuration, and damage to the brain. brain injuries are a substantial cause of death due to the problems that might result from brain trauma. Head injuries are a significant source of mortality. Marma, which is anatomically situated and uncovered, covers one of the most sensitive areas of the head and neck area. This section is also one of the most sensitive parts generally. In the event that both Marmas were to suffer fatal injuries at the hands of Shalya, a foreign body, this may potentially result in inflammation in the region that is being targeted. Shalya removal can lead to a number of complications, including septicaemia, haemorrhage that is connected to the temporal artery (associated with Uthkshepha Marma) and the frontal vein (associated with Sthaphani Marma), and the most severe complications, such as an aortic aneurysm, which is a condition that is potentially fatal and can result in death.

CONCLUSION

The clinical acumen and depth of thinking that are inherent in ancient Indian surgical treatment are shown by the description of Vishalyaghna Marma that is found in Ayurvedic anatomy. It is clear that our ancient predecessors had a profound understanding of human anatomy and the methods by which to repair injuries, as shown by the fact that these vital locations are susceptible to being critically disturbed, particularly when alien substances are removed. Not only does research into Vishalyaghna Marma within the framework of Shalya Tantra have significance to the history and future of medicine, but it also has relevance to contemporary trauma care, combat surgery, and emergency therapies. It is possible that a comprehensive understanding of these Marmas might assist improve patient safety by lowering the probability of complications occurring during surgical procedures. The merger of ancient Marma point knowledge with contemporary surgical processes has the potential to open up new pathways for research and clinical practice, which may lead to the development of a more complete and patient-centered approach in the area of surgery. Research conducted on Vishalyaghna Marma has shown that Ayurveda is still applicable in the current world. Furthermore, this research has brought to light the need of doing further research on Ayurveda and integrating it into contemporary medicine.

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