

**A CRITICAL REVIEW OF VAIKALYAKARA MARMA OF AYURVEDA
AND SIDDHA VARMA SYSTEM OF MEDICINE**

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ABSTRACT

Marma is an anatomical area where all five anatomical structures, muscles, vessels, ligament, and nerves, bones, joints are collectively present which have secret and significant life value, where *Prana* resides. There are 107 *marmas* are present in our body. The classification of *Marma* is based on the injury effect. *Vaikalyakara marmas* are the points of the body injury to which there will be structural and functional deformity, as per the dominant anatomical structure involved. In Siddha system there are 108 *Varma* which are classified in different categories. Siddha system has elaborately used the *Varma* points for treatment purposes. They develop few techniques in *varma* points by pressing, and counter striking to give relief to the patient suffering from different diseases.

Keywords: *Marma*, Siddha system, *Varma*, *Vaikalyakara marmas*.

INTRODUCTION: Indian scientist discovered some vulnerable points on body surface and labeled them as *marma – sthala* they are also seat of '*prana*' or so called energy points. *Marma* is an anatomical area where all five anatomical structures Muscle, Vessels, ligament, nerves, bones and joints are collectively present¹. The word *marma* denote the point of vital importance in the body, vulnerable point or sensitive point where vital force or life is situated.

All the 107 *marma* classified in the following four ways.²

1. Structural classification (*Rachana Bheda*)
2. Regional Classification (*Sadanga Bheda*)
3. Prognostic Classification (*Sadhyasadhya*)
4. Metrical Classification. (*Pramana Bheda*)

According to Siddha System all the *varmas* are invisible but could be traced or located at a point where body and mind and psychic energies are concentrated together. *Varmas* are nothing but blockage due to external injury, psychological stress and their effect through *dosha*. The art of *Varma* is discovered by the Siddha for the

well being of human being. The science of *Varma* tells of the sciences and symptoms arising out of injuries at certain vital points of the body and the ways of curing them.

Vaikalyakara marma: The prognosis of *Marma* depends on the intensity of injury, the type of weapon used, depth of wound and loss of type of tissue. An injury of particular region of the body causes deformity of the particular regional function. There are 44 in number, these *marma* possess *saumya guna*, *Vaikalyakara Marma* injury causes disability in the region³. *Vaikalyakara Marmas* have got only *āpya (Jala)* property. *Soma* or water maintains life because it has virtues of establishing and cooling properties. Total 44 in number, the injurious effect of *Vaikalyakara Marma* are commonly resolved in to anatomical structure leading to permanent loss of function which supports the *prana* by virtue of stabilizing and cooling property. If severity of injury is more, *vaikalyakara marma* kill the patient.

Siddha varma: *Varma* is the seat of life/wind/breath⁴. There are 108 *Varma* points are present, when these points are injured, it results into neuro-muscular, musculoskeletal disorder and even some

systemic diseases. When the flow of life-force disturbed the body become insensitive. The changes occurring in the body vary with the force of hitting time, duration and physical strength of victim, pain swelling, bleeding, protrusion of eye ball, breathlessness, fainting, death may result. The *varma* art explains the location of *varma* points signs and symptom of *varma* assault on such points, and the duration with in which *varma* should be released by *varma* massage or consciousness of the *varma* victim is raised by manipulation over the *Adankal* method, the external therapies such as nasal drops and eardrops, herbal treatments and dietary regimen.

classification according to injurious effect:

Thodu varmam: 96 vital points triggered by a touch, will affect the victim by disabling the body, affect the movement and functions of the body.

Padu varmam: 12 fatal vital points causing immediate severe effects upon the victim.

Thattu varmam: 8 fatal points by means of tapping the vital point will get triggered.

Nokku varmam: triggering vital point by focusing /concentrating on the target.⁵

Varmam for treatment of disease: Siddha system of medicine develop few techniques such as pressing and counter striking to give relief to the patient suffering from injury, this type of treatment is known as *Varma cikitsa* or *adankal chikitsa*.

Varma kalai has also been used to treat patient suffering from different diseases including obesity, paralysis, neurological problems and many more. In case of *varma* injuries the first aid method of treatment is called *illakumurai* means bringing the consciousness, loosening softening the muscles. Injury on *Varma* cause strain on the nerves which makes body stiff and unstable. By doing these *illakumurai* the organs become loose

relieving pain and victim restoring the normalcy.

*Thiravukol*⁶ is another method of treatment to bring back unconscious person to consciousness. There are some *thiravukol* methods mentioned in the siddha text.

Techniques applied to cure Ailments.

1. *Marukalam*
2. *Thirumal Murai*
3. *Adangal Murai*
4. *Thiravukol Murai*
5. *Thadaval Murai*
6. *Maruthu Murai*
7. *Vayu Nilai Amarthal*
8. *Kattu Murai*.

Kaibāgam Seibāgam: (Methods of stimulation): The method of stimulating the *varmam* points is called '*Kaibāgam Seibāgam*'.⁷ *Kaibāgam* is the technique of choosing particular fingers to stimulate a *varmam* point. For example, touching the point *kavuli Kālam* using the tip of the three middle fingers is *Kaibāgam*. The stimulation or the application method is *Seibāgam*. The stimulation or the application method is *Seibāgam*. The *Kaibāgam* varies based on the dimensions of the *varmam* points. There are 12 methods of application. In *siddha* system also if *Marma* is injured it should be treated in proper time otherwise it produces death or disease. In case of *varma* injuries the first-aid method of treatment is called *Illakumurai* means bringing down, loosening and softening etc., that loosening and softening the muscles. Injury to the *varma* causes strain on the nerves which makes body stiff and unstable. By doing these *illaku murai* the organs become loose relieving pain victim restoring the normal.

Another method of treatment is called *Adaṅgal* by this method make the patient to sit in a comfortable position, mild massaging and taping by which regain the consciousness. As the stimulation and massaging done on complementary *varma* point or *māṭru varma*, it is also called *māṭru varma murai*, complementary

method. Totally there are 53 *Adaṅgals* points in the body.

General *Adaṅgal* methods are lift the injured and make to sit, slight massage on chest and back, both hands are extended, stretching the nerves, to go round on the right side with right hand and massage the back of the person the left hand is put around the left of the person holding the occipital region with the both hands pressing with the thumb the head is moves upward and down ward to the front and back three times.

Thiravukol is another method of treatment to bring back unconscious person to consciousness. *Thiravukol* function is faster than *Adaṅgal* points there are 12 *thiravukol* mentions in the *siddha* text.

Apart from these application methods like *Adaṅgal tiravukol*, massaging, stimulating the *varma* points the *siddha* system has elaborately described various decoctions and herbal formula to protect the body from the injuries to *Marma* and to treat the *Marma* injuries also.

Therapeutic effect of Siddha varma therapy in vaikalyakara marma sthana.

I. *Vidura*⁸ - It is situated behind and below the ear and injury to posterior auricular vessels injury causes loss of hearing. In *siddha* system, it can be consider *Chevikutty Kalam* injury leads to epistaxis facial palsy, and unconsciousness severer injury leads to death⁹, treatment can be done by *kuvuli Adaṅgal murai*. Without injury by stimulating this point regulates function of body and nasal passage cures facial palsy cures fatigue¹⁰.

II. *Phana* : situated at the bridge of nose involving the olfactory region. Injury cause loss of smell (anosmia) is due to injury of cribriform plate and laceration of ethmoidal vessels¹¹. In *siddha* system *Phala Varma*, *Minveti Kalam*, *Choondi Kalam*, *Valamoothy Kalam*, all this *varma* situated in the nose and around the nose, in this *Choondi and Minveti Kalam* injury causes unconsciousness and stiffness of head. Other *varma* injury causes pain

headache etc by stimulating this point by massage, cures continuous sneezing, headache sinusitis¹².

III. *Apāṅga*: situated below lateral end of eyebrows injury involves zygomatic temporal vessels leads to loss of vision¹³. In *Agasthiya* School it is *Nakṣhatra Kalam (padu varma)* severe injury leads to death, but stimulation removes redness of eye, increases blood supply of face and brightens the vision.

IV. *Āvarta Marma* located lateral side of the eye brow injury involves the junction of frontal, maxillary, sphenoid bones causing loss of vision. *Puruva Varma* injury leads to loss of consciousness and vision by doing massage it stimulates sleep¹⁴.

V. *Krikatika Marma*: The *Sandhi* which joins the head and neck, injury involves the atlanto occipital articulation by ligaments causing deformity in head movement¹⁵. *Pidari Varmam* it is one of the *padu varma* injury causes just out of tongue excretion of feces, *Adaṅgal* treatment followed with in 24 *nazigai*. By doing normal massage in *pidari kalam* it will regulates the nerve function of tongue and stopes premature ejaculation, arrest diarrhea¹⁶.

VI. *Kukundra Marma* it is situated bilaterally and externally at the hip bone injury leads to loss of function and sensation of lower limb due to injury of the sacral plexus nerve and ligaments of hip joint involves¹⁷. *Idampurikalām and Valampuri Kalam*: injury leads to hydronephrosis and dysuria, retension of feces and urine treatment of *Adaṅgal* should be given immediately. By stimulating these point energies the lower limb and regulated defecation and micturation¹⁸.

VII. *Aṁsaphalaka* situated opposite to *sthānamoola* surgical condition involves the lateral thoracic and sub scapular vessels which produce spasm of the arm leading to loss of function . The same aspect is explained in *siddha* also *Kaichuluuku and Chippi Varma* injury to

this varma causes sprain and loss of strength. Varma injury to this varma causes sprain and loss of strength of the upper limb, by stimulating strengthen the upper limb and cures back pain and neck pain.

VIII. **KūrcaMarma** situated in the upper and lower extremity at the line middle finger it appears as the brush like structure injury involves the carpal meta carpal ligaments produce loss of function of the hand¹⁹. In *siddha* system the following Marma situated in the dorsal and palmar region of the hand which are *Mozhipiralgal Verma, Kavuli Kalam, Tatchana Kalam, UllAṅgai Vellai Varmam*. Injury to these varma leads to loss of strength in the meta carpo phalangeal joint & restricted movement of the hand, by doing of this varma gives energy to the hand generate heat in the body strengthen the heart, removes chillness of the body²⁰.

IX. **Gulpha Marma** of lower limb situated in ankle region the injury of ligaments and tendon of ankle joint produces pain and limping²¹. *Kanpugaichal Varma* and *Uppukutir Varma* of *Siddha* injury causes oedema of lower limb inability to walk. By stimulation of this varma strengthen the *vil narambu* of lower limb it will reduces the burning sensation of the eye.

X. **Jānu Marma** situated in knee joint & the surgical condition is produced due to injury to knee joint producing limping due to trauma of the ligaments and bursa of the joint²². *Āni* situated two fingers above the *jānu* (knee) & the anatomical condition is produced due to injury to conjoint tendon of quadriceps in *Siddha, Kalmootu Varma* by stimulating pain get relieved.

XI. **Ūrvi** situated in the middle of the thigh due to injury to femoral vessels causing wasting of the muscle it can be compared to *UlthodaiVarma* and *Āmai Kalam* of *siddha* by stimulating this Marma regulates the blood flow and reduces the pain of lower limb²³.

XII. **Lohitakṣh Marma** situated at the root of the limb & the traumatical condition is produced due to injury to femoral vessels causing palsy or atrophy²⁴.

XIII. **VitapMarma** situated between pelvis & scrotum and the trauma is produced due to injury to inguinal canal causing the infertility (azoospermia or oligospermia) In *siddha* system *Andakalam* injury to this varma causes instant loss of consciousness spreads negative energy and frothy discharge from the mouth it should be corrected with in 17 *nazigai*²⁵.By stimulating this point regulates the body temperature strengthen nerves and lungs.

CONCLUSION: This is observed that most of the *Marmas* are situated in extremities *vaikalya kara* - producing deformity like loss of function and limping pain and swelling etc. and some of the *Marma* situated the above the neck region are related with the sense organs the injurious effect will be loss of the function of the sense organ because of the specific anatomy of the region.

Principles of *Āyurveda Marma Shastra* and *Siddha Varma medicine* are similar. There are some differences in origin and evolution of shastra. It might be possible that *Suśruta* has explained *Marma shastra* in need of Surgical and traumatic aspects while *Varma* therapy was utilized for treatment aspect but both are immensely useful for serving humānities.

Siddha medicine has used these varma points extensively in treatment aspect rather than diagnosing the effect of injury or prognosis of injury. The basic principle of *varmam* medical system is to regularize *varmam* energy and there by safeguard the body and life.They are using *varmam* points as Direct or primary points to cure diseases, Indirect or Secondary points to cure disease, Points that support or strengthen primary and secondary points. Emergency treatment points.A profound knowledge of the finger measurement and the amount of pressure to be applied at *varmam* point is essential for rendering *varmam* treatment.

In Āyurveda classification of *marma* has explained more in prognostic way of injury while in Siddha it is based on treatment methodologies. If knowledge of both medicinal systems regarding *Marma* and *Varma* are shared together Efficacy of the treatment of traumatic chronic painful condition will be improved.

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