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

Geethakumar,
1Assistant Professor, Department of Rachana Shareera, Sri Jayendra Sraswathi Ayurveda College & Hospital, Chennai – 600123. Tamil Nadu,

ABSTRACT

Marma is a 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, Vaikalayakara 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 present. 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.

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 region. Vaikalyakara Marma 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 injurial 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/breath. 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 injurial 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.

_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 cikitsa.

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 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 illakumurai the organs become loose relieving pain and victim restoring the normalcy.

_Thiravukol:_ is another method of treatment to bring back unconsciousness 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’. 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. Viduro - 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 death, treatment can be done by kuvuli Adaṅgal muraį. Without injury by stimulating this point regulates function of body and nasal passage cures facial palsy cures fatigue.

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 vessels. In siddha system Phala Varma, Minvetti Kalam, Choondi Kalam, Valamoothy Kalam, all this varma situated in the nose and around the nose, in this Choondi and Minvetti 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 sinusitis.

III. Apāṅga: situated below lateral end of eyebrows injury involves zygomatic temporal vessels leads to loss of vision. In Agasthiya School it is Nakshatra 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 conscious and vision by doing massage it stimulates sleep.

V. Krikatika Marma: The Sandhi which joins the head and neck, injury involves the atlanto occipital articulation by ligaments causing deformity in head movement. Pidari Varam 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 diarrhea.

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 involves. Idampurikalam and Valampuri Kalam: injury leads to hydronephrosis and dysuria, retention of feaces and urine treatment of Adaṅgal should be given immediately. By stimulating these point energies the lower limb and regulated defecation and micturation.

VII. Anisaphalaka situated opposite to sthānamoolaa 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. **Kūrca Marma** situated in the upper and lower extremity at the line middle finger it appears as the brush like structure injury involves the carpel meta carpel ligaments produce loss of function of the hand\(^{19}\). In *siddha* system the following *Marma* situated in the dorsal and palm region of the hand which are *Mozhipiralgal Verma*, *Kavuli Kalam*, *Tatchana Kalam*, *UllAnigai Vellai Varma*. 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 body\(^{20}\).

IX. **Gulpha Marma** of lower limb situated in ankle region the injury of ligaments and tendon of ankle joint produces pain and limping\(^{21}\). *Kanpugaichal Varma* and *Uppukkutir 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 joint\(^{22}\). *Āni* situated two fingers above the jānu (knee) & the anatomical condition is produced due to injury to conjoint tendon of quadriceps in *Siddha*, *Kalmoottu 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 limb\(^{23}\).

XII. **Lohitakṣ Marma** situated at the root of the limb & the traumatical condition is produced due to injury to femoral vessels causing palsy or atrophy\(^{24}\).

XIII. **Vitap Marma** 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 injurial 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 *varman* medical system is to regularize *varman* energy and there by safeguard the body and life. They are using *varman* points as Direct or primary points to cure dieses, 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 *varman* point is essential for rendering *varman* 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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Corresponding Author: Dr. Geethakumar, Assistant Professor, Department of Rachana Sharee, Sri Jayendra Sraswathi Ayurveda College & Hospital, Chennai – 600123. Tamil Nadu, Email: drgeethakumar@gmail.com

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