



SYMBIOSIS OF AYURVEDIC MARMA AND SIDDHA VARMA THERAPY PERTAINING TO CERTAIN DISEASE

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ABSTRACT The *Marmas* are the places where *soma (kapha)*, *maruta (vāyu)* and *tejas (pitta)* representing three *doṣa the three Gunas*, *rajas*, *satva* and *tamas*, and the *bhūtatma* resides. According to *Siddha* system all the *Varmas* are invisible but could be traced or located at a point where body mind and psychic energies are concentrated together. *Varma* condition is nothing but blockage of vital energy in the body. This blockage occurs due to external injury, psychological stress and their effects through *doṣā*. In the *siddha* system of medicine *varmam* points has not only explained for traumatic effect but therapeutically the stimulation of surrounding *Varma* point as a treatment can restore the affected health. The study symbiotically put forward the knowledge of *marma*, *mamabhighata lakshana* from ayurvedic mama with therapeutic knowledge of *siddha varma* therapy to cure certain diseases.

KEYWORDS : vaikalyakara marma, siddha varma, manipulation technique

INTRODUCTION

The word *Marma* denotes a point of vital importance in the body, a mortal, a vulnerable point or a sensitive point where vital force or life is situated. Further, it is a conglomeration of various structures like *Mamsa*, *Sira*, *Snayu*, *Asthi*, *Sandhi*. *Marma* 1. According to *Siddha* system all the *Varmas* are invisible but could be traced or located at a point where body mind and psychic energies are concentrated together. *Varma* affected condition is nothing but blockage of vital energy in the body. This blockage due to external injury psychological stress and their effects through *doṣā*. *Varmakkalai* which took birth as a method of defense developed into a martial art used for attacking enemies. This science is useful in curing disease of Nervous system including paralytic disorders and also many other chronic diseases like Arthritis, Migraine, Asthma, Skeletal and Muscular disorders.

CLASSIFICATION OF MARMA

Suśruta has classified these *Marma* points into various categories depending upon the period of fatality.²

TABLE NO 1 – MARMAS AND THE PERIOD OF FATALITY

S.No	Type of	Period of fatality	Symptoms of injury
1	<i>Sadya Prāhara Marma</i>	One week	Inability to perceive senses, mental disorders and feeling of severe pain.
2	<i>Kālāntara Prāhara Marma</i>	15 days to one month	Depletion of tissue and death occurs due to severe pain and depletion of tissues.
3	<i>Viśalaghna Marma</i>	May kill after removal of shalya or foreign body	Injured patient survives till the removal of śalya or foreign body from the wound.
4	<i>Vaikalyakara Marma</i>	May kill due to severe trauma and disability.	severe pain and disability
5	<i>Rujākara Marma</i>	No fatality but acute pain	Acute pain

Vaikalyakara Marma³: *Vaikalyakara Marma* has *AP* mahabhuta in it. So injury to this *marma* will not cause any fatal effect as it has *soma* *guna* which will sustain life but there will be disability. The post traumatic effect of *Vaikalyakara marma* are commonly leads to permanent loss of function, due to involvement of anatomical structure of surgical tissue. Most of the *Vaikalyakara Marma* situated in the extremities and above the neck for example *kṣipra*, *maṇibandha*, *Apāṅga*, *phana* etc. injury to this cause deformity, and loss of sense perception, so there will not be an immediate life threat unless there is massive destruction of blood vessels, so prone treatment may avoid life threatening situation.

The structure involved here is soft tissue such as neurovascular bundles, muscles, skin fascia and certain glands. The fracture of bone is also an emergency for the purpose of *vaikalyata* and *ruja*. The

observation of trauma described in modern surgery has been highlighted in *Suśruta* for the first time and holds such injuries less significance of vital structure in head neck and trunk.⁴

For a good interpretation and understanding of *Marma* with respect of *Raccanā* and *parinamam* (injurious effect) there is a need of study of modern anatomy.

Varmam energy⁵

According to *siddha* system of medicine *varma* is said to be the blockage of vital energy in the body. This blockage may be caused due to external injuries or psychological stress or due to the effect of *doṣas*. The changes occurring in the body on being hit at some specific points in the body directly or indirectly with a particular force is called *varmam*. The changes occurring in the body vary with the force of hitting time or duration and the physical strength of victim. Pain swelling, bleeding spasms of limbs, loss of function of the organs, vomiting, protrusion of the tongue, herniation of the testicles, protruded eye ball, breathlessness, fainting and death may occur.

Varma energy is the foundation of *varmam* medical system. *Varma* energy rapidly rotate and circulates in the body just like blood flows and breath circulates in the human body.⁴

Siddha used *varmam* as a general word to cover '*vasi*', vital air and breathe. *Varma* is an extremely subtle energy that operates inside the body. The *siddha* studied this *varmam* energy in its various aspects.

1. The energy that spreads from pineal gland to the whole body- *Manośakti*
2. The energy that spreads from surface area of brain to various parts of the body- *Peroliśakti* or energy of supreme bliss
3. The energy from the *mooladharam* and spreads throughout the body- *Arulshakthi* or energy of Grace
4. The energy derived from food consumed- *kāyaśakti*
5. The collective energy created by the force of all the above- *Gandhaśakti* or Magnetic energy

In the above manner *siddhas* have discovered more than 20 kinds of bodily energy. The *Siddhas* cured diseases and prevented them in the long run by using these *varma* energies.

Classification of varmas⁶

The '*varma kanNādi* -500' mentions about *varma* points of the body from head to toe

1. *Varma* points from head to neck... 25
2. *Varma* points from neck to umbilicus... 45
3. *Varma* points from umbilicus to anal orifices... 09
4. *Varma* points in hand..... 14
5. *Varma* points in leg..... 15

In another book '*odivu Murivu Sara Suththiram* -1200, *varmam* has classified in to two types

1. *Padu varmangal*... 12
 2. *Thodu varmangal*... 96
- Total... 108

The *Marmas* are divided in two types- *padu varma* and *thodu varma*. The place where energy is blocked is called *padu varma*. They are 12 in number. Points where energy has to struggle to get through are called as *thodu varmam* they 96 in number. Therefore total 108 *varma* according to *siddha* system. Each *padu varmam* is the junction of *thodu varmam* sites. *Padu varmams* are nothing but meridians through the entire body.

METHODS OF STIMULATION⁷

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 *Kaibāgam* varies based on the dimensions of the *varmam* points. There are 12 methods of application they are:

01. *Anukkal* _gentle vibration
02. *Asaithal* _Mild vibration
03. *Pidiththal* _clenching the *varmam* point along with the muscle
04. *Nazhukkal* _slipping pinch
05. *Thattal* _Mild Tapping on the *varmam* point
06. *Thadaval* _gentle stroking with fingers
07. *Oondral* _prssing the *varmam* point with a single finger.
08. *Amarthal* _Balancing the energy of the points in the bone joints

09. *Padhukkal* _placing the energy on the *varmam* point
10. *Karakkal* _Transferring energy from one point to the other
11. *Pinnal* (braiding) _strengthening one nerve as that of the other
12. *Yeanthal* _touching and lifting the *varmam* point

All these 12 methods can be executed on a *varmam* point. The *siddhas* had propounded that the application of these 12 techniques on a single *varmam* point is capable of curing different diseases.

TREATMENT ASPECT

The basic principle of *varmam* medical system is to regularize *varmam* energy and there by safeguard the body and life. This science deals with various signs and symptoms that are produced due to *Marma* points, and different types of external internal treatment for preventing and treating them. *Marma* points must be treated in proper time after injury otherwise it may produce diseases.

Though *varma* text mentions the existence of 800 *varma* points in the body, among them 108 *varma* points serve as the basis of art of *vamams*. Among them *padu varmas* are the points which are connected with the nerves of the brain directly and indirectly and aid in alleviating brain related disorder. All the above mentioned methodologies are performed by stimulation of *varma* point that are found on the surface of the body.

TABLE NO :2 COMPARITIVE STUDY OF VAIKALYAKARA MARMA WITH SIDDHA SYSTEM OF VARMA

S.NO	MARMA	VARMA	MODERN COREELATION	Significance in ayurveda	Siddha- Significance in treatment
1.	<i>Kūrca</i> (upper exytrimity)	<i>Mozi piragal varma kavuli kalam thachinaikalam ullankai velli Marma</i>	Carpal, meta Carpal, inter Carpal ligament	Injury produces shivering and deformity of exytrimity	Gives energy to the fingers Improves memory
2	<i>Kūrca</i> (lower exytrimity)	<i>Viruthi kalam, paddankal varma ullankal vellai varma</i>	Tarsal, metatarsal, intertarsal ligament	Injury produces shivering deformity of lower exytrimity.	Regulates blood supply to the lower limb, cures nervous disorders, regulate body heat
3	<i>Mānibandha</i> (wrist)	<i>Mañibandha, choodathrai, theetha varma</i>	Wrist joint	Pain, stiffness and deformity of joint	Strengthens the forearm and finger
4	<i>Gulpha</i> (ankle)	<i>Kanpugaichal varma uppukutir varma</i>	Ankle or talo crural joint	Pain, rigidity or limping of lower exytrimity	Strengthens upper and lower limb reduces heat in the eyes
5	<i>Kūrpara</i> (elbow)	<i>Kaimootu varma</i>	Elbow joint	Restricted movement	Manages all disorder of the elbow joint
6	<i>Jānu</i>	<i>Kallmuttu varma</i>	Knee joint	Limping	Relieves knee related pain
7	<i>Āni</i> (upper exytrimity)	<i>Chavvu varma</i>	Tendon of triceps	Sweeling, stiffness of upper exytrimity	Relieves all kind of painin upper exytrimity
8	<i>Āni</i> (lower exytrimity)	<i>Ulthodai varma</i>	Tendon of quadriceps	Swelling stiffness of lower exytrimity	Reduces pain in the lower limb, and regulates blood flow
9	<i>Bahvi</i> (upper exytrimity)	<i>Aamai kalam</i>	Brachial vessels	Blood loss, and muscular atrophy	
10	<i>Ūrvi</i> (lower exytrimity)	<i>Aamai kalam</i>	Femoral vessel	Blood loss,muscular atrophy	Strengthens the thigh
11	<i>Lohitakṣa</i> (uppe rexytrimity)	<i>Kai chulluku</i>	Axillary vessels and brachial plexus	Paralysis, muscular atrophy	Reduces the fatigue in the upper limb
12	<i>Lohitakṣa</i> (lower exytrimity)Marma		Apex of femoral triangle	Blood loss paralysis	
13	<i>Kakṣadhara</i> Marma	<i>Pirathari Marma, yanthi Marma</i>	Brachial plexus	paralysis	Strengthens the lower limb and improves health
14	<i>Vitapa</i> Marma	<i>Andakalam</i>	Spermatic cord or round ligament in inguinal canal	Oligospermia, impotency	Regulates body temperature, strengthens all the nerves and lungs
15	<i>Kukundra</i> Marma	<i>Idampuri, valampuri kalam</i>	Ischium, greater sciatic notch	Loss of sensationand movement of lower exytrimity	Energies and enhances blood supply to the genital organ, regulates defecation &mituration
16	<i>Añṣapalaka</i>	<i>Kaichulluku chippi</i>	Suprascapular nerve	Atrophy of shoulder	Reduces fatigue in the upper limbs and neck region, strengthensupper limb and cures back ache
17	<i>Amsa</i>	<i>Kakkattai Varma</i>	Ligaments of shoulder joint	Stiffness of upper exytrimity	Cures spasm of the neck, cervical and shoulder pain and increases blood flow to the upper limb
18	<i>Krukatika</i> Varma	<i>Pidari Varma, porchai Varma</i>	Articulation between axis and occipital joint	Instability of head	Arrests diarrhea, reduces menorrhagia, stopsprematue ejaculation, reduces redness of eye and regulates nerves of the tongue

19	<i>Nila, manya</i>	<i>Sumai Varma, kokkai kalam</i>	Blood vessels of neck	Dysarthria and defective voice, loss of taste	Cures disorders of salivary gland and reduces cough
20	<i>Vidura</i>	<i>Chevvikuttir kalam</i>	Posterior of the ear	Deafness	Regulates the function of body and nasal path, cures fascial palsy, and relieves fatigue
21	<i>Phanavarma</i>	<i>Choondi kalam, palla Varma, valamoorthy kalam</i>	Olfactory region of nose	Anosmia	Stop continuous sneezing, relieves general body pain and constipation
22	<i>Apāṅga Marma</i>	<i>Natchathra kalam, annaan kaalam</i>	Zygomatic temporal vessels	Blindness, impairment of vision	Reduces redness of eye, increases blood flow to lips and brightens the eyes
23	<i>Āvarta Marma</i>	<i>Puruva Marma</i>	Junction of frontal molar sphenoid bone	Impairment of vision and loss of vision.	Stimulates sleep

CONCLUSION

The places of functioning of the *vaatha, pitha* and *silethuma* in the body are referred to as *Varma* points.. Any damage to the *vaatha, pitha, silethuma* components in the *varma* point or any disturbance in the connection between the *Varma* points would lead to malfunctioning of the body. These diseases first affect the body, movements of the body and then functioning of the mind.

The energy filled *Varma* points perform the fundamental functions receiving and supplying energy to the body.. When these functions are disrupted, the body succumbs to diseases. Proper stimulation of these points escalates the efficiency of these functions and helps the body become hale and healthy. These stimulation methods can be successfully used to treat *Vaikalyakara marmabhighata lakshnas* (symptoms) on those *varma* points.

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