

A CRITICAL REVIEW ON MARMA VIJNANA-VERMOLOGY W.S.R TO CLINICAL MANIFESTATION AND MANIPULATION IN GRIDHRASI

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ABSTRACT

Marma is a vital point where *prana* is situated. It is an anatomical area where the five anatomical structures are collectively present. *Acharya Susutha* has explained 107 *Marmas*. In *Siddha* system of medicine explanation of *Varma* is available which is similar to that of *marma* points. *Varma* is a subtle energy which helps in proper functioning of body that means that regulates the air, blood and heat flow in the body. *Varma kalai* is a divine art which is performed on these *varma* points for the proper functioning of the body. Explanation about *Varma* and *Marma* are similar and the functioning is also same. In *ayurveda Marmabhogata* i.e. injury to the *marma* is explained in detail. Ultimately this leads to *vataprakopa* thereby abnormalities and fatal condition. In our *samhitha* there is no explanation regarding *marma* manipulation, hence manipulation of *ayurveda marma* points in *gridhrasi* are adopted from *siddha* system of medicine is discussed.

Keywords: *Marma, Varma, Siddha* system of medicine, *Ayurveda, Gridhrasi*.

INTRODUCTION

Marma is a vital point where *prana* or vital energy is located. It is an anatomical area where the five anatomical structures *Mamsa* (muscles), *Sira* (vessels), *Snayu* (ligaments), *Asthi* (bone) and *Sandhi*(joints) are collectively present. *Marma* is invariably made of *Panchamahabhutas*, these are said to be constituted by 3 important vital elements *maruta*, *teja*, and *soma* they also contain *trigunas* namely

satwa, rajo,tama and *bhutatmas*. So it reflects the condition of body, mind and soul.¹

In *Siddha* system of medicine explanation of *Varma* is available which is similar to that of *marma* points. *Varmamkalai* is a divine art procreated by *Siddhars*. *Varmam* is a subtle energy which helps in the proper functioning of the body. (i.e. regulates air, blood and heat flow in the body. The place, where the *Varmam* energy resides and functions are called as

Varmam points. These points where there are more energy accumulation is termed as *Vaasalgal* and *Mudichu* by *siddhars*. These *Varmam* points are the locations where the mixture of *Panchamahaboota*, *Dasavayu*, *Naadis*, *Vaasi* and *Kundalini* are found in abundance. There are different nomenclatures of *Varmam* such as *Varmam*, *Kaalam*, *Puravi*, *Yogam*, *Saram*, *Praanam*, *Swaasam*, *kalai*, *Sivam*, *Vaasi*.²

Hence there is similarity between *Marma* and *Varman*. Both consider subtle energy for the proper functioning of the body.

There is a similarity in *Panchamahaboota*, Energy flow, *Kundalini*. Most of the *Marma* points are similar to *Varma* with different names but some vary anatom-

ically. In *Ayurveda samhita* only anatomy of *Marma* and symptoms of *Marmabhogata* and therapeutic importance has been explained. There is no explanation regarding *Marma* manipulation. Hence in this study controlled, safe technique of manipulation of *marma* points in *gridhrasi* is discussed.

Classification of Marma (Ayurveda)

Acharya Susruta has explained 107 *Marmas*, it is further classified according to *Rachana* (anatomy) *Sadanga* (site) *Sadyasadhyata* (prognosis) and *Parivistara* (size).

Table No-(1, 2, 3,4)

Shadangabheda: Bahumarmas(upper and lower extremities)			
Names	Rachanabheda	Sadyasadyata	Parivistara
<i>Kshipra</i>	<i>Snayu</i>	<i>Kalantarapranahara</i>	½ angula
<i>Talahrudaya</i>	<i>Mamsa</i>	<i>Kalantarapranahara</i>	½ angula
<i>Kurcha</i>	<i>Snayu</i>	<i>Vaikalyakara</i>	4 angula
<i>Kurchasira</i>	<i>Snayu</i>	<i>Rujaakara</i>	1 angula
<i>Manibanda</i>	<i>Sandhi</i>	<i>Rujaakara</i>	2 angula
<i>Indrabasti</i>	<i>Mamsa</i>	<i>Kalantarapranahara</i>	½ angula
<i>Kurpara</i>	<i>Sandhi</i>	<i>Vaikalyakara</i>	½ angula
<i>Ani</i>	<i>Snayu</i>	<i>Vaikalyakara</i>	½ angula
<i>Bahvi</i>	<i>Sira</i>	<i>Vaikalyakara</i>	½ angula
<i>Lohitaksha</i>	<i>Sira</i>	<i>Vaikalyakara</i>	½ angula
<i>Kakshadhara</i>	<i>Snayu</i>	<i>Vaikalyakara</i>	1 angula
<i>Gulfa</i>	<i>Sandhi</i>	<i>Rujaakara</i>	2 angula
<i>Jaanu</i>	<i>Sandhi</i>	<i>Vaikalyakara</i>	3 angula
<i>Urvi</i>	<i>Sira</i>	<i>Vaikalyakara</i>	1 angula
<i>Vitapa</i>	<i>Snayu</i>	<i>Vaikalyakara</i>	1 angula

Shadangabheda: Greeva&Urdvamarmas (head and neck)			
ame	Rachana	Sadyasadhatwa	Parivistara
<i>Neela</i>	<i>Sira</i>	<i>Vaikalyakara</i>	½ angula
<i>Manya</i>	<i>Sira</i>	<i>Vaikalyakara</i>	4 angula
<i>Matrika</i>	<i>Sira</i>	<i>Sadyopranahara</i>	4 angula
<i>Krikatika</i>	<i>Sandhi</i>	<i>Vaikalyakara</i>	½ angula
<i>Vidhura</i>	<i>Snayu</i>	<i>Vaikalyakara</i>	½ angula
<i>Phana</i>	<i>Sira</i>	<i>Vaikalyakara</i>	½ angula
<i>Apanga</i>	<i>Sira</i>	<i>Vaikalyakara</i>	½ angula
<i>Aavarta</i>	<i>Sandhi</i>	<i>Vaikalyakara</i>	½ angula

<i>Shankha</i>	<i>Asthi</i>	<i>Sadyopranahara</i>	$\frac{1}{2}$ angula
<i>Utkshepa</i>	<i>Snayu</i>	<i>Vishalyagna</i>	$\frac{1}{2}$ angula
<i>Sthapani</i>	<i>Sira</i>	<i>Vishalyagna</i>	$\frac{1}{2}$ angula
<i>Seemantha</i>	<i>Sandhi</i>	<i>Kaalantarapranahara</i>	4 angula
<i>Adhipati</i>	<i>Sandhi</i>	<i>Sadyopranahara</i>	$\frac{1}{2}$ angula

Table 3:

Shadangabheda: Udara&Urasmarma(abdomen and thorax)

Name	<i>Rachana</i>	<i>Sadhyasadhyatwa</i>	<i>Parivistara</i>
<i>Guda</i>	<i>Mamsa</i>	<i>Sadhyopranahara</i>	4 angula
<i>Vasti</i>	<i>Snayu</i>	<i>Sadhyopranahara</i>	4 angula
<i>Nabhi</i>	<i>Sira</i>	<i>Sadhyopranahara</i>	4 angula
<i>Hridaya</i>	<i>Sira</i>	<i>Sadhyopranahara</i>	4 angula
<i>Sthanamula</i>	<i>Sira</i>	<i>Kaalantarapranahara</i>	1 angula
<i>Sthanarohitha</i>	<i>Mamsa</i>	<i>Kaalantarapranahara</i>	$\frac{1}{2}$ angula
<i>Apalapa</i>	<i>Sira</i>	<i>Kaalantarapranahara</i>	$\frac{1}{2}$ angula
<i>Apastambha</i>	<i>Sira</i>	<i>Kaalantarapranahara</i>	$\frac{1}{2}$ angula

Table 4:

Shadangabheda: Prushtamarma(back)

Names	<i>Rachanabheda</i>	<i>Sadyasadyatha</i>	<i>Parivistara</i>
<i>Katikataruna</i>	<i>Asthi</i>	<i>Kalantarapranahara</i>	$\frac{1}{2}$ angula
<i>Kukkundara</i>	<i>Sandhi</i>	<i>Vaikalyakara</i>	$\frac{1}{2}$ angula
<i>Nitamba</i>	<i>Asthi</i>	<i>Kalantarapranahara</i>	$\frac{1}{2}$ angula
<i>Parshvasandhi</i>	<i>Sandhi</i>	<i>Kalantarapranahara</i>	1 angula
<i>Bruhathi</i>	<i>Sira</i>	<i>Kalantarapranahara</i>	$\frac{1}{2}$ angula
<i>Amsaphalka</i>	<i>Asthi</i>	<i>Vaikalyakara</i>	$\frac{1}{2}$ angula
<i>Amsa</i>	<i>Snayu</i>	<i>Vaikalyakara</i>	$\frac{1}{2}$ angula

Classification of Varmam (Siddha system of medicine)

Varmam texts mentions the existence of 8000 *varmam* points in the body but only 108 *varma* points taken into considerations further they classified these 108 *varman* into 12 *Paduvarmam* and 96 *Thoduvarmam*.

Thoduvarmam is a *varmam* points that gets its name by the stimulation of it by touch. Whereas, when the application is done on the *varmam* point and if it activates other points also, then that *varma* point is called as *paduvarmam*. (Table No-5)

Table 5:

Arms-Hand	Head - Neck	Abdomen-Thorax	Back -Hip	Leg-feet
<i>MozhipiralgaiVarmam</i>	<i>Thilarthakaalam(P)</i>	<i>SiriyaAsthisurukki(P)</i>	<i>MulichuVarmam</i>	<i>Ullangkaalvellaivarmam</i>
<i>KavuliKaalam</i>	<i>NatchathiraKaalam(P)</i>	<i>ValiyaAsthisurukhi(P)</i>	<i>KaichulukkiVarmam</i>	<i>ViruthiKaalam</i>
<i>Thatchanaikaalam</i>	<i>PidariKaalam(P)</i>	<i>UrumiVarmam(P)</i>	<i>ChippiVarmam</i>	<i>PadangkaalVarmam</i>
<i>UllangkaiVellaiVarma</i>	<i>ChevikkutriKaalam(P)</i>	<i>AdappaKaalam(P)</i>	<i>NattelVarmam</i>	<i>KanpugaichalVarmam</i>
<i>ManibandhaVarmam</i>	<i>Urakkakaalam(P)</i>	<i>KallidaiKaalam(P)</i>	<i>VaayuKaalam</i>	<i>UppukkutriVarmam</i>
<i>ChodothariVarmam</i>	<i>MandhiraKaalam</i>	<i>ThummiKaalam(P)</i>	<i>Nanganpoottu</i>	<i>KuthikaalVarmam</i>
<i>TheetaVarmam</i>	<i>PuruvaVarmam</i>	<i>NerVarmam(P)</i>	<i>Mudichi Sara</i>	<i>KomberiVarmam</i>

<i>KaimoottuVarmam</i>	<i>KaamboothariKaalam</i>	<i>Mundelvarmam</i>	<i>Thunnal</i>	<i>MoottuVarmam</i>
<i>Chavvuvarmam</i>	<i>kannadikaalam</i>	<i>Andakaalam</i>	<i>Paara</i>	<i>UlthodaiVarmam</i>
	<i>Annan Kaalam</i>	<i>Pallavarmam</i>	<i>Kumbaga</i>	<i>AamaiVarmam</i>
	<i>PoigaiKaalam</i>	<i>KaareeralVarmam</i>	<i>IdampuriKaalam</i>	
	<i>ChunnambhuKaalam</i>	<i>JadapiralVarmama</i>	<i>ValampuriKaalam</i>	
	<i>KutriVarmam</i>	<i>PirathaaraiVarmam</i>		
	<i>Choondikaalam</i>	<i>YaenthiVarmam</i>		
	<i>UthiraKaalam</i>	<i>Ettelvarmam</i>		
	<i>PatchiVarmam</i>	<i>KoombuVarmam</i>		
	<i>PatchinemaVarmam</i>	<i>Moothirakaalam</i>		
	<i>KondaiKolli</i>	<i>Kudukkaikaalam</i>		
	<i>SurungKolli</i>	<i>AnnrKaalam</i>		
	<i>SruthiVarmam</i>	<i>ThoosumugaVarmam</i>		
	<i>Paalavarmam</i>	<i>ShakthiVarmam</i>		
	<i>PorchaiKaalam</i>	<i>KakkattaiKaalam</i>		
	<i>Valamoorthykaalam</i>	<i>VilanguVarmam</i>		
	<i>Jannivarmam</i>	<i>ThivalaiKaalam</i>		
	<i>Ottuvarmam</i>			
	<i>Minvettivarmam</i>			
	<i>Sanguthirivarmam</i>			
	<i>Sumaivarmam</i>			
<i>P – PADUVARMA</i>				

Pathogenesis of *Marmabhighata* related to disease:

Injury to *Marmasthana* is of 2 types external (*bahya*) and internal (*abhyantara*). *Bahya* injury is by direct trauma over these points where as *abhyantara* is due to the vitiated *doshas*. Many diseases are manifested due to injury to the vital points. Injury to these are very fatal. Hence *Acharya Charaka* advices to follow proper daily regimens, do's and dont's, and all protective measures to protect these vital points. *Shiras*, *Hrudaya* and *Basthi* are considered as 3 important *Marmas* in *Ayurveda*. Any injury to the *Shiras* will lead to *Murcha* or death or *Pakshaghata* (paralysis), to the heart causes death or *Hrudroga*, and to *Basthi* it causes *Udavarta* and many other diseases.³ Any injury to *Sandhi* leads to *Sandhigatavata*. The disease *Gridhrasi* involves many such vital points which are not life threatening but cause permanent damage to the body. Vitals points involved in *Gridhrasi* and their *marmabhighata lakshanas* are explained here.

Kshipramarma-Injury to these *marma* causes death from convulsions

Talahridayamarma-Injury to these *marma* causes death from pain.

Kurchamarma-Injury to these *marma* produces difficulty for walking and bending the foot.

Kurchasirsa-Injury to these *marma* produces pain and swelling.

Gulpha-Injury to these *marma* gives rise to pain, stiffness of foot, and limping.

Indrabasthi-Injury to these causes death by loss of blood.

Urvi-Injury to these *marma* causes wasting of thigh from loss of blood.

Katikataruna-Injury to these leads to death from loss of blood, produces anaemia and loss of complexion.

Kukkundara-Injury to these *marma* leads to loss of sensation and function of the lower part of the body.

Nitambha-Injury to these leads to death due to wasting of the lower body and debility.

In *Gridhrasi* mainly *Kukkundara* and *Nitambha marmabhighata* is involved, hence these *marmabhighataja lakshanas* are seen. The *Gridhrasi lakshana* reference says pain radiates along *kati*(low

back) *prushta* (back) *uru* (thigh) *jaanu* (knee) *janga* (calf muscle) *pada* (foot)⁴ which means the *marmabhighataja lakshanas* of all these *sthanas* are involved in *Gridhrasi*.(Table No -6)

Table 6:	
<i>MARMA</i>	<i>VARMA</i>
<i>Kshipra</i>	<i>ViruthiKaalam</i>
<i>Talahridaya</i>	<i>Ullangkaalvellai</i>
<i>Kurcha</i>	<i>Padangkaal</i>
<i>Kurchasira</i>	<i>Kanpugaichal</i>
<i>Gulpha</i>	<i>Uppukkutri</i>
<i>Indrabasti</i>	<i>Kuthikaal</i>
<i>Urvi</i>	<i>AamiKaalam</i>
<i>Kukkundara</i>	<i>IdampuriValampuri</i>
<i>Katikataruna</i>	<i>Nanganpottu</i>
<i>Nitambha</i>	

Therapeutic use of Marma in Gridrasi

Managing *Marmaabhighatha* by protecting or correcting the *Marma* and bringing the flow of *prana* to normalcy, is achieved by externally manipulating the *Marma* points. In *Ayurveda Samhita Acharyas* mention *Mardana* and *Bhandhana* in the management of *Snayu* and *Sandhigatavata*. Siddha system of medicine utilizes *marmachikitsa* very effectively and has detailed description about *Marmachikitsa* and manipulation method. *Marma* points explained according to *Siddhas* are similar to *Marma* points explained in *Ayurveda*. But in *Ayurveda* detailed description about *Marmachikitsa* is not available. So adopting the manipulating techniques of *Siddha* system requires the knowledge of the finger measurements and the amount of pressure to be applied.

Maathiraikanakku is the method of touching the *Varmam* points by the Fingers. (one pulp of finger is divided into 4 stages)⁵

- 1) $\frac{1}{4}$ *Maathirai* (*unnal*)- If the *Varmam* points is touched either with 1st bone joint of the thumb or the side tip of the thumb.
- 2) $\frac{1}{2}$ *Maathirai* (*oondral*)– Stimulated with $\frac{1}{2}$ of this portion is used.
- 3) $\frac{3}{4}$ *Maathirai* (*murukkal*)- Stimulated with $\frac{3}{4}$ portion of this region.
- 4) 1 *maathirai* (*viduthal*)- If stimulated with the soft pulp portion of the middle finger (from the tip of the middle finger to the 1st bone joint)(Figure No-1,2)

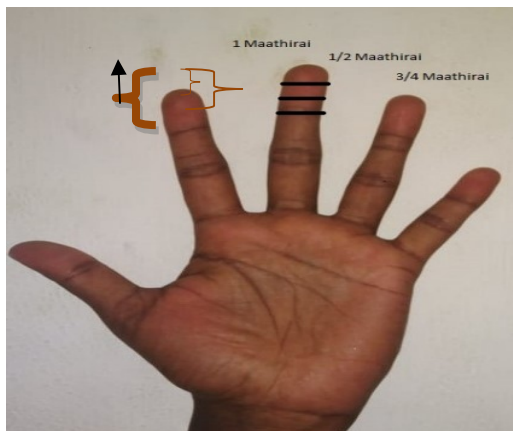


Fig:1

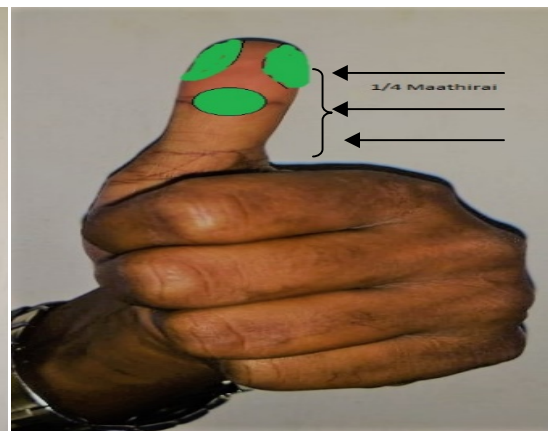


Fig:2

Table 7:				
<i>Marma</i>	Location	<i>Varma</i>	Location	Manipulation
<i>Kshipra</i>	Space between 1 st and 2 nd metatarsal of the foot	<i>ViruthiKaalam</i>	On the dorsal side of the foot in the 1 st web space at the junction of the bones of the big toe and the second toe.	By placing the 1 st interphalangeal joint of the thumb on the <i>kshipramarma</i> by using ½ <i>maathirai</i> pressure, press and release 3 times.
<i>Talahridaya</i>	Middle of sole of the foot in a line along with the middle toe of the foot	<i>Ullangkaalvellai</i>	Located on the sole of the foot, Where the muscle below the big toe and the muscles of the other toes meet.	By placing the pulp part of the middle finger on <i>talahridayamarma</i> , by using ½ <i>maathirai</i> pressure press and release 3 times.
<i>Kurcha</i>	On the both sides of a line directly drawn from <i>kshipramarma</i> on the metatarsal bones	<i>Padangkaal</i>	Lies four fingers above <i>viruthikaalam</i> , on the dorsal side of the foot.	By placing the middle part of the middle 3 finger on the <i>kurchamarma</i> , by using ½ <i>maathirai</i> pressure, apply 3 clockwise and 3 anticlockwise rotation.
<i>Kurchasira</i>	Below the ankle joint on both the sides.	<i>Kanpugaichal</i>	Lies one finger below the outer ankle joint (lateral malleolus).	By placing the pulp part of the middle 3 finger two finger measurements above the outer ankle joint by using ¼ <i>maathirai</i> pressure, drag along <i>kurchasiramarma</i> till <i>kurchamarma</i> 3 times. On the 3rd action apply 3 clockwise and 3 anticlockwise rotations on the <i>kurchamarma</i> .
<i>Gulpha</i>	Junction of the foot and the leg (Ankle joint)	<i>Uppukkutri</i>	Lies 3 finger above the heel on both sides of the tendon	By placing the pulp part of the thumb and middle finger on the <i>gulphamarma</i> using ½ <i>maathirai</i> pressures. 3 times traction by holding the tendocalcaneum downwards towards the heel
<i>Indrabasti</i>	In the line of the heel and in the middle of the leg	<i>Kuthikaal</i>	Lies seven fingers above the base of the heel	By placing the pulp part of the middle 3 fingers in a vertical position on the <i>indrabastimarma</i> , using ½ <i>maathirai</i> pressure, press and release 3 times
<i>Urvi</i>	in the middle of the thigh (anterior aspect)	<i>AamiKaalam</i>	lies thirteen fingers above the knee joint , on the anterior aspects of the thigh.	By placing the Hypothenar part of the palm on the <i>Urvimarma</i> ,by using ½ <i>maathirai</i> pressure, apply 3 outwards rotations and 3 inwards rotations simultaneously on both the legs.
<i>Kukkundara</i>	On both the sides of the Vertebral Coloumn corresponding to the posterior aspect of the ilium.(sciatic notch) anterior to which the sciatic nerve passes.	<i>IdampuriValampuri</i>	Lies nine fingers below <i>vaayukaalam</i> and on the left side of the sacrum bone	By placing the first interphalangeal joint of the left and right thumb on either side of the <i>kukkundara marma</i> , by using ½ <i>matharai</i> pressure, apply 3 outward rotations and 3 inward rotations
<i>Katikataruna</i>	Both sides of the vertebral column where the sacrum and ilium joins to form sacroiliac joint(sacral dimples)	<i>Nanganpottu</i>	Lies six fingers below <i>vaayukaalam</i> and three fingers on either side of the hip bone on the dimple of venus, or the sacral dimples (sacroiliac joint).	By placing the Hypothenar part of the palm on the both <i>katikataruna marma</i> , by using ½ <i>maathirai</i> pressure, apply 3 outwards rotations and 3 inwards rotations and later drag along the sides of the body to end below the gluteus.
<i>Nitambha</i>	Present over the highest point of the iliac crest (highest point of pelvic griddle)			
<i>Vaayukaalam</i> - It lies at the junction of T12-L1				

DISCUSSION

Acharya Charaka mainly concentrated on internal medicines has explained 3 *Marmas* (*Shiras, Hrudaya, Basthi*) in general as fatal. Whereas *Acharya Sushruta* mentioned 107 *Marmas* in detail even *Ashtanga hrudayakara* explains the same. This shows *Sushrutacharya* has concentrated more on *Marmas* in his period. Similarly in Siddha system of medicine, Kalari martial arts mainly focused on the *Varmas*. There is more similarity between *Marma* points and *Varma* points. Many of the *Vatavyadhis* are caused due to *Marmabhigata*. *Gridhrasi* is one of the *Vatavyadhi* where the symptoms of *Kukkundara and Nitambha marmabhigata* are seen. In the management of disease along with internal medication; manipulation is first line of management before adopting *panchakarma* procedure. In *Panchakarma* therapy *abhyanga* is performed over an area without the knowledge of *marma*. Along with *panchakarma* therapy knowing proper anatomical position of *Marmas* the manipulation technique yields better result.

CONCLUSION

Marmachikitsa is cost effective, time saving and safer treatment for the management of pain. By adopting the manipulation technique of *Siddhas* over *Ayurveda marma* points with some modification in the management, we can establish an independent *Ayurveda marma chikitsa*, which even may help to get better results with *panchakarma* therapies like *abhyanga and swedana* in the management of pain, hence further detailed study is going on by adopting *Verma chikitsa* over *Ayurveda Marma* points in *Gridhrasi*.

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