

# Critical Review on Clinical Manipulation of Marmas W.S.R to Varmology in Apabahuka

Dr. Gayathri Unnikrishnan<sup>1</sup>, Dr. Ashvinikumar. M<sup>2</sup>

<sup>1</sup>Post Graduate Scholar, Department of Panchakarma, <sup>2</sup>Professor, Department of Panchakarma,

<sup>1,2</sup>Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka, India

## ABSTRACT

*Marma* is a point of concentration of *prana* or vital energy. *Varmam* is a subtle energy that assists the body's proper functioning (i.e., regulates air, blood and heat flow in the body). *Varmam* points are the locations where the *Varmam* energy resides and functions. *Apabahuka* is one among *Vatavyadhi* that affects the normal operation of the upper extremities. Vitiating *Vata* located at *Amsamula* (root of the shoulders) causes *Sirah Sankocha* (constriction of veins presents there) and produce *Apabahuka* which results in *Bahupraspanditahara*. *Amsa Marmabhighata Lakshana* (trauma to the *Amsa Marma*), where the *Bahu* lose its function and becomes stiff resembles the symptoms of *Apabahuka*. Hence, *Marmabhighata* is also considered as one of the specific *Nidana* for *Apabahuka*. So, stimulation of *Marma* points will help in relieving the symptoms.

**KEYWORDS:** *Marma Chikitsa, Varmology, Apabahuka*

## INTRODUCTION

*Marma* is a point of concentration of *Prana* or vital energy. The word *Marma* is formed from three syllables -Ma, R and Ma. Ra symbolises *Agni* or fire and Ma symbolises *Soma* or moon. *Marmas* are the seats of three dosas i.e., *Soma (Jal Tatva) Maruta (Vayu Tatva) and Tejas (Agni Tatva)* (representing the three *Dosas* in the body i.e., *Kapha, Vata and Pitta* accordingly) and three *Gunas* (mental forces) i.e., *Raja, Satwa and Tama*, and the *Bhutatma* (supreme power or force controlling the body and mind or life principle). Therefore, any trauma to these *Marmas* can cause death<sup>1</sup>. *Marmas* are meeting place of *Mamsa* (muscle tissue) *Sira* (blood vessels), *Snayu* (nervous tissue), *Asthi* (osseous tissue) and *Sandhi*(joints). A total of 107 *Marma* points has been explained by *Acharya Susruta*<sup>2</sup>. A similar explanation to that of *Marma* points is available in the *Siddha* system of medicine. *Siddhars* created *Varmamkalai*, a divine art form. *Varmam* is a subtle energy that assists the body's proper functioning (i.e., regulates air, blood and heat flow in the body). *Varmam* points are

the locations where the *Varmam* energy resides and functions<sup>3</sup>.

**CLINICAL MANIPULATION IN APABAHUKA**  
*Apabahuka* is one among *Vatavyadhi* that affects the normal operation of the upper extremities. Vitiating *Vata* located at *Amsamula* (root of the shoulders) causes *Sirah Sankocha* (constriction of veins presents there) and produce *Apabahuka* which results in *Bahupraspanditahara*<sup>4</sup> (loss of movement of the arm). As no specific *Nidana*<sup>5</sup> (causative factors) has been described for *Apabahuka* in the classics, the general etiological factors for *Vatavyadhi* can be considered here. Thus, while accounting for the *Samanya Vatavyadhi Nidana*, *Marma Abhigatha* is mentioned as a causal factor. *Amsa Marmabhighata Lakshana*<sup>6</sup> (trauma to the *Amsa Marma*), where the *Bahu* lose its function and becomes stiff resembles the symptoms of *Apabahuka*. Hence, *Marmabhighata* is also considered as one of the specific *Nidana* for *Apabahuka*. So, stimulation of *Marma* points will help in relieving the symptoms.

**How to cite this paper:** Dr. Gayathri Unnikrishnan | Dr. Ashvinikumar. M "Critical Review on Clinical Manipulation of Marmas W.S.R to Varmology in Apabahuka" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-7 | Issue-4, August 2023, pp.313-317, URL: www.ijtsrd.com/papers/ijtsrd59691.pdf



IJTSRD59691

Copyright © 2023 by author (s) and International Journal of Trend in Scientific Research and Development Journal. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<http://creativecommons.org/licenses/by/4.0>)



*Apabahuka* can be categorized as a *Sthanika Vikara* (localized disorder) rather than *Sarvadaihika Vikara* (generalized disorder). The only classical symptom explained is *Bahupraspanditahara*. *Bahu* means upper limb; *Praspandana* means Movement or *Chalana*<sup>7</sup> and *Hara* can be taken as Loss of /impaired/ difficulty. Here, in the present context, *Bahupraspanditahara* can be taken as difficulty in the movement or loss of movement of upper limb. *Apabahuka* represents “dysfunction of *bahu*” (stiffness or disability in the arm). *Susruta Samhita* and *Ashtanga Hridaya* has described *Apabahuka* under *Vatavyadhi Adhikara* (diseases due to vitiated *Vata Dosh*). *Apabahuka*, as a separate entity is not explained in *Caraka Samhita*. However, *Acharya Caraka* has mentioned a term called *Bahushirsha gata vata. Amsashosha* (muscular dystrophy around shoulder joint) and *Apabahuka* are the two separate entities mentioned in *Madhava Nidana*. The procedural technique of *Marma Chikitsa* is not explained in *Ayurveda* classics. Hence adopting the method of stimulation explained in *Varmology*.

The method of stimulating the *Varmam* points is called *Kaibaagam Seibaagam*. *Kaibaagam* is the technique of choosing particular fingers to stimulate a

*Varmam* point. The stimulation or the application method is *Seibaagam*. A profound knowledge of the finger measurement and the amount of pressure to be applied is essential for rendering *Varmam* treatment. *Maathirai* means the method of touching the *Varmam* points by fingers and can be considered as a measure. If the *Varmam* point is touched either with the first bone joint (inter-phalangeal joint) of the thumb or the side tip of the thumb, it is considered as  $\frac{1}{4}$  *Maathirai*. If it is stimulated with the soft pulp portion of the middle finger i.e., from the tip of the middle finger to the first bone joint, then it is 1 *Maathirai*. Similarly, it is  $\frac{3}{4}$  measure when the *Varmam* point is stimulated with  $\frac{3}{4}$  portion of this region, and when  $\frac{1}{2}$  of this portion is used, then it is  $\frac{1}{2}$  *Maathirai*<sup>8</sup>. In this technique,<sup>11</sup> *Varma* points are considered. In *Varmology* they are *Kavuli Kaalam*<sup>9</sup>, *Ullangkai Vellai Varmam*<sup>10</sup>, *Manibandha Varmam*<sup>11</sup>, *Theetha Varmam*<sup>12</sup>, *Kaimoottu Varmam*<sup>13</sup>, *Chavvu Varmam*<sup>14</sup>, *Pirathaarai Varmam*<sup>15</sup>, *Kakkatai Kaalam*<sup>16</sup>, *Mudichu Varmam*<sup>17</sup>, and *Kaichulukki Varmam*<sup>18</sup>. In *Ayurveda* these points are similar to *Koorcha*, *Koorchasira*, *Manibandha*, *Koorparam*, *Ani*, *Kakshadharam Marmas* in the *Sakha*<sup>19</sup>, *Krikatika* in *Jathru Oordhwa* and *Amsa* and *Amsaphalaka* in *Prishta marma*<sup>20</sup>.

NO	Varmam Point	Marma Point	Placement of Fingers	Application
1	<i>KAVULI KAALAM</i> (First web space at the junction of the bones of thumb and the index finger)	<i>KOORCHA</i>	Place the pulp of part of the middle three fingers in the web space aligned with the thumb bone. The thumbs of the practitioner and subject should be together.	Using the pulp part of the middle three fingers press and release three times. To treat the right hand of the subject, the practitioner should use their right hand and vice versa for treating the left.
2	<i>ULLANGKAI VELLAI VARMAM</i> (palm)	<i>KOORCHASIRA</i>	Place the first interphalangeal joint of the thumb on the <i>Varmam</i> point.	Using $\frac{1}{4}$ <i>maathirai</i> pressure, press and release two times, the third time press and lift upwards towards the wrist.
3	<i>MANIBANDHA</i> (Middle of wrist on inner side)	<i>MANIBANDHA</i>	Place the first interphalangeal joint of the thumb on the <i>Varmam</i> point.	Using $\frac{1}{4}$ <i>maathirai</i> pressure, press and release three times.
4	<i>KAIMOOTTU VARMAM</i> (Middle of elbow joint on inner side of arm)	<i>KOORPARAM</i>	Place the first interphalangeal joint of the thumb on the <i>Varmam</i> point	Using $\frac{1}{4}$ <i>maathirai</i> pressure, press and release three times
5	<i>THEETHA VARMAM</i> -(eight fingers above the wrist on outer side of forearm) <i>KAIMOOTTU VARMAM</i> (INAI VARMAM)	<i>KOORPARAM</i>	To treat the right hand of the subject, the practitioner should place their left first interphalangeal joint of the thumb on <i>Theetha Varmam</i> and their first interphalangeal joint of the right thumb on <i>Kaimoottu Varmam</i>	Press and lift <i>Theetha Varmam</i> towards the elbow joint and keep holding. Press and release on <i>Kaimoottu Varmam</i> using the right thumb three times. Now relax the left thumb.

6	<b>CHAVVU VARMAM</b> (Four fingers below the shoulder joint on inner side of arm)	ANI	Place the first interphalangeal joint of the thumb on the Varmam point. The other four fingers should be placed on the outer side of arm for support.	Using $\frac{1}{4}$ maathirai pressure, press and release three times.
7	<b>KAVULI-CHAVVU VARMAM (INAI VARMAM)</b>	KOORCHA ANI	To treat the right hand of the subject, the practitioner places the pulp part of the middle three fingers of the right hand on Kavuli Kaalam and the first interphalangeal joint of the thumb of their left hand on Chavvu Varmam.	Press and release Kavuli Kaalam once and Chavvu Varmam once alternately. Repeat this action three times.
8	<b>PIRATHAARAI VARMAM</b> (Posterior axillary fold)	KAKSHADHARA M	Clench with the pulp part of the middle three fingers on the Varmam point while the thumb should be placed at the back for support.	Using $\frac{1}{2}$ maathirai pressure, clench and release three times.
9	<b>KAKKATTAI KAALAM</b> (Pit above the collar bone)	AMSA	Place the pulp part of the middle three fingers on both the Varmam points. The thumb should be placed on the back for support.	Clench and release, three times, simultaneously on both sides.
10	<b>MUDICHU VARMAM</b> (C7-T1 Meeting point)	KRIKATIKA	Place the middle part of the middle three fingers on the Varmam point	Using $\frac{1}{2}$ maathirai pressure, on Mudichu Varmam, 1. Apply clockwise rotation three times and gently drag up to the tip of right shoulder. 2. Place again on Mudichu Varmam and apply anticlockwise rotation three times and drag up to the tip of the left shoulder. 3. Again place on Mudichu Varmam and apply clockwise rotation three times and anticlockwise rotation three times and drag down up to T6.
11	<b>KAICHULUKKI VARMAM</b> (Point near medial border of Scapula)	AMSAPHALAKA	Place the first interphalangeal joint of the thumbs on both Varmam points.	Using $\frac{1}{4}$ maathirai pressure, press and release three times

## DISCUSSION

According to Ayurveda, Marmas are the meeting place of Mamsa, Sira, Snayu, Asthi and Sandhi. Prana is specifically situated in these points. According to Varmology, Varmam is a subtle energy which helps in proper functioning of body and life force. This Varmam energy is connected to the entire body. Varmam texts refers to the Varmam points as the locations where the Vaasi resides. The subtle energy of vital air Pranan is referred to as Vaasi. Vaasi is the

prime deciding factor for the functions of Varmam point. It performs the function of sending and receiving of Varmam energy. In disease conditions due to various Nidanas, there may be reduction or absence of Vaasi in Varmam point. Varma chikitsa / Marma chikitsa is the sustenance of Vaasi at these points. As Apabahuka is Vatavyadhi presenting the symptoms of Bahupraspanditahara, there is an Avarana of Kapha dosha resulting the blockage of normal movement of Vata. This blockage can be

removed by correcting the *Vaasi* at these points. All stimulation methods regulate the functioning of *Vaasi* in these points. The main differentiating factor between the living and dead body is the presence or absence of the life force called as *Prana*. *Prana* is the resultant of the *Ojas*, which in turn the essence of *dhatu*, which in turn the resultant of *Anna*. This *Prana* is specifically residing in the *Marma* points, thus by stimulation of the same, we are regulating the flow of *Prana*<sup>21</sup>.

## CONCLUSION

*Marma Chikitsa* is non-invasive, less expensive, and less time-consuming method of treating pain. We can create an independent *Ayurveda Marma Chikitsa* by using *Varma Chikitsa* over *Ayurveda Marma* points in *Apabahuka*. This is being studied in more detail.

## REFERENCES

- [1] Fundamentals of Marma Chikitsa. In: Dhiman K S, Chief Editor. Marmacikitsa-Basic Tenents in Ayurveda and Therapeutic Approaches.1<sup>st</sup> ed. New Delhi: Central Council for Research in Ayurvedic Sciences, Ministry of Ayush, Government of India; 2020:13
- [2] Acharya JT, Editor, SusrutaSamhita of Susruta, Sarira Sthana, Pratyeka Marma Nirvesha Sariram: 6, 26. Varanasi: Chaukhambha Sanskrit Sansthan, Reprint ed.2015,374.
- [3] Fundamentals of Marma Chikitsa. In: Dhiman K S, Chief Editor. Marmacikitsa-Basic Tenents in Ayurveda and Therapeutic Approaches.1<sup>st</sup> ed. New Delhi: Central Council for Research in Ayurvedic Sciences, Ministry of Ayush, Government of India; 2020:13
- [4] Paradakara HSS, Editor, Astangahrdaya of Vagbhata, Nidana Sthana; Vatavyadhi Nidanam: 15, 43. Varanasi: Chaukhambha Sanskrit Sansthan, Reprint ed.2012, 534.
- [5] Acharya JT, Editor, Caraka Samhita by Agnivesa, Chikitsa Sthana, Vatavyadhi Chikitsa: 28, 18. Varanasi: Chowkhamba Krishnadas Academy, Reprint ed.2010, 617.
- [6] Acharya JT, Editor, SusrutaSamhita of Susruta, Sarira Sthana, Pratyeka Marma Nirvesha Sariram: 6, 26. Varanasi: Chaukhambha Sanskrit Sansthan, Reprint ed.2015, 374.
- [7] Acharya JT, Editor, SusrutaSamhita of Susruta, Nibadha Sangraha Commentary. Nidana Sthana, Vatavyadhi Nidanam: 1, 18. Varanasi: Chaukhambha Sanskrit Sansthan, Reprint ed.2015, 260.
- [8] Methods of Stimulation of Varmam Points. In: Dhiman K S, Chief Editor. Marmacikitsa-Basic Tenents in Ayurveda and Therapeutic Approaches.1<sup>st</sup> ed. New Delhi: Central Council for Research in Ayurvedic Sciences, Ministry of Ayush, Government of India; 2020:146
- [9] Shanmugom N, Basic concepts of medical varmology hand book on varmam therapy-kaibhagam and seibhagam, thirumoolarvermology institute, 2015, Coimbotore, pp-217, p.91
- [10] Shanmugom N, Basic concepts of medical varmology hand book on varmam therapy-kaibhagam and seibhagam, thirumoolar vermology institute, 2015, Coimbotore, pp-217, p.93
- [11] Shanmugom N, Basic concepts of medical varmology hand book on varmam therapy-kaibhagam and seibhagam, thirumoolar vermology institute, 2015, Coimbotore, pp-217, p.94
- [12] Shanmugom N, Basic concepts of medical varmology hand book on varmam therapy-kaibhagam and seibhagam, thirumoolar vermology institute, 2015, Coimbotore, pp-217, p.96
- [13] Shanmugom N, Basic concepts of medical varmology hand book on varmam therapy-kaibhagam and seibhagam, thirumoolar vermology institute, 2015, Coimbotore, pp-217, p.97
- [14] Shanmugom N, Basic concepts of medical varmology hand book on varmam therapy-kaibhagam and seibhagam, thirumoolar vermology institute, 2015, Coimbotore, pp-217, p.99
- [15] Shanmugom N, Basic concepts of medical varmology hand book on varmam therapy-kaibhagam and seibhagam, thirumoolar vermology institute, 2015, Coimbotore, pp-217, p.140
- [16] Shanmugom N, Basic concepts of medical varmology hand book on varmam therapy-kaibhagam and seibhagam, thirumoolar vermology institute, 2015, Coimbotore, pp-217, p.135
- [17] Shanmugom N, Basic concepts of medical varmology hand book on varmam therapy-kaibhagam and seibhagam, thirumoolar vermology institute, 2015, Coimbotore, pp-217, p.150,151

- [18] Shanmugom N, Basic concepts of medical varmalogy hand book on varmam therapy-kaibhagam and seibhagam, thirumoolar vermology institute, 2015, Coimbotore, pp-217, p.152
- [19] Acharya JT, Editor, SusrutaSamhita of Susruta, Sarira Sthana, Pratyeka Marma Nirdesha Sariram: 6, 26. Varanasi: Chaukhambha Sanskrit Sansthan, Reprint ed.2015, 372, 373.
- [20] Acharya JT, Editor, SusrutaSamhita of Susruta, Sarira Sthana, Pratyeka Marma Nirdesha Sariram: 6, 26. Varanasi: Chaukhambha Sanskrit Sansthan, Reprint ed.2015, 373.374.
- [21] Fundamentals of Marma Chikitsa. In: Dhiman K S, Chief Editor. Marmacikitsa-Basic Tenents in Ayurveda and Therapeutic Approaches.1<sup>st</sup> ed. New Delhi: Central Council for Research in Ayurvedic Sciences, Ministry of Ayush, Government of India; 2020:13

