

# Medical Varmalogy Theories and Concepts

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Merciful divine personalities created medical varmalogy for the welfare of mankind. Medical varmalogy is the most ancient medical system among the Indian medicines. Elaborate recordical evidences are available only in the Tamil language.

## Varmam Art and Its Branches

Varmam Art is a common nomenclature, which includes Defence Varmalogy, Spiritual Varmalogy, Yogic Varmalogy, Astronomical Varmalogy, Tantric Varmalogy, Dietic Varmalogy, Philosophical Varmalogy, Medical Varmalogy and so on. All the branches of the Varmam Art are necessary for the well-being of man. But medical varmalogy is the basis of all the other branches of Varmam Art. Therefore this Conference focuses on Medical Varmalogy.

## Where Varmam Art Lives

Though Varmam Art has prevailed throughout India, the place of its origin, growth and glory is Tamilnadu, especially the southern districts Kanyakumari, Nellai and Tuticorin. It is also in practice in the southern part of Kerala.

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## Medical Varmalogy

Medical Varmalogy is the basis for the prevention of diseases and their management. Similarly, the functional changes in the Varmam points are the cause of diseases. The basic principle of Medical Varmalogy is to prevent the onslaught of diseases.

## The Age of Medical Varmalogy

The word Varmam belongs to the seventeenth century. The word Marumam was in vogue in the twelfth century. Both Varmam and Marmam are in Tamil use today. Both mean energy. Uruporul and Vethasatthi denoted Varmam Energy in the 5th century. Vali Aatral (air energy) was the term used in Tamil by Tholkappiar in BC. So literary works on varmam tended to mean that Varmam is Air.

## What is Varmam?

The subtle energy that functions in the body is known as Varmam. That is, Varmam is the manifestation of the subtle energy of the five elements (Pancha Bootha), Gases, Naadis, Vaasi and Kundalini. Those places where this energy resides and activates both body and life are Varmam points. These points are located in nerves and naadis, muscles and bones.

A text titled 'Varma Vilvisai' mentions 8000 points in the human body. Another text titled 'Kumbamuni Narambarai' mentions 251 points. Majority of the texts limit the number of points to 108.

The above said Varmams are divided into two categories known as 12 Padu Varmams and 96 Thodu Varmams. Padu Varmams are regarded as primary Varmams. The root word 'Padu' means Perarivu (Omniscience) according to 'Pinkala Nikandu'. Perarivu can mean brain in general.

Therefore Padu Varmam is directly connected to the brain. Thodu Varmams can be considered to be secondary points. The root word 'Thodu' means 'touch' and 'cause connection'. So through touch, the energy at one point gets linked with that in another point

Thodu Varmam and Padu Varmam are the basic Varmam divisions. Varmam Art deals with more than 40 such divisions. The Varmam work titled 'Varmam Sorporul Vilakkam' (2012) provides the fullest details thereof.

### **Function of Varmam**

Urinjal (receiving) and Oothal (sending) are the basic methods by which Varmam points are functioning. The act of a Varmam point pulling the energy towards itself is Urinjal. The act of a Varmam point sending energy as per body needs is Oothal. For example the Varmam point called Adappa Kalam pulls energy from the liver and the stomach. It sends the energy thus sucked to the lungs and the heart. This is the minimal function of a Varmam point. It can do a maximum of the following ten functions: Urinjal (receiving), Oothal (sending), Iyakkal (activating), Iraithal (pumping), Uruthiakkal (strengthening), Pirithal (separation), Thotruvithal (creating), Valarthal (increasing), Matruthal (modifying) and Thaaval (leaping). Functions may be more or less on the basis of the needs of the body parts. All the Varmam points may not carry out all the ten functions. Each point will carry out a minimum of two functions.

### **Varmams and Their Angular Connections**

The body functions only because of the proper link of the Varmam points among one another. This link is known as Kona Nilai or Angular connection. Circle on the head, crescent on the neck, hexagon on the chest, square on the stomach,

triangle on the abdomen and pentagon on the back are the manner in which the Varmam points are connected. A minimum knowledge of anatomy is a precondition for knowing this angular connection.

### **Varmam Disease and Treatment**

Disease in the body will result if even one of the functions of the Varmam point is affected. For example, if either Oothal or Urinjal by a Varmam point does not take place properly, disease will occur. Likewise, improper angular function will also lead to disease. Such functional disturbances are known as diseases in Medical Varmalogy.

When a Varmam point is affected, the part of the body in which it is located, and the other parts which are connected with that part, will develop disease symptoms. For example, when the energy from Adappa Kalam connecting the liver and the stomach is hindered, stomach-related diseases will result. When the energy that Adappa kalam sends to the lungs and the heart is hindered, lungs related diseases will occur. On the basis of the symptoms, modern medical science terms the diseases as abdomen distension, flatulence and bronchial asthma. If the malfunctioning of Adappa Kalam is corrected, the above mentioned diseases can be treated. This is known as Varmam treatment.

### **Kaibaham Seibaham**

Medical Varmalogy includes six types of medical methods to treat diseases. They are:

- Stimulation of varmam points.
- Herbal treatment
- Extracts of living organisms as medicine.
- Astronomical treatment
- Tantric treatment

Among them stimulation of Varmam points is the basic medical method. Varmam experts call it Kaibaham Seibaham. According to the principles of Medical Varmalogy a varmam point can be stimulated in twelve ways. They are Anukkal (gentle vibration), Asaithal (mild vibration), Thattal (tapping), Thadaval (gentle stroking), Eanthal (lifting), Oondral (pressing), Pidithal (pinching), Nazhukkal (slipping pinching), Amarthal (stoving), Pathukkal (placing), Karakkal (gentle rotation), Pinnal (making even). Each of the twelve applications on a single varmam point can be executed in four different ways (mathirais). Thus Kaibaham Seibaham has 48 variations on a single varmam point. Therefore a varmam point can be activated in 48 ways. To gain mastery in performance, proper Gurukula training is indispensable.

#### **Mathirai Kanakku-Pathi Kanakku**

Mathirai Kanakku and Pathi Kanakku are very important parameters among the principles of Medical Varmalogy. The depth of the touch is Mathirai Kanakku and the weight or pressure of the touch is Pathi Kanakku. Gurukula training is needed to be thorough with it.

#### **Varmam Measurement and Shape**

In order to activate a varmam point as per the above said Kaibaham Seibaham, Mathirai Kanakku & Pathi Kanakku, it is necessary to know the measurement and shape of the varmam point.

Each varmam point functions with its specific length, width and shape. Only if these measurements are known, proper treatment can be given. An example is Kondaikolli point which is in two-finger breadth and round shape. Ner varmam point is in two-finger breadth and triangular. A small text titled 'Varma Mathirai Kanakku' provides these details.

#### **Varmam Points and Mukkutram (Thirithosam)**

Each varmam point functions on the basis of vatha, pitha and silaethuma qualities. If the vatha unit on a particular varmam point is affected, treatment should be given after knowing the signs and symptoms. Thus after finding out through the signs and symptoms which unit in the varmam point is affected; treatment should be given on that basis.

The Indian medical systems of Siddha and Ayurvedha function on the basis of the Thirithosa concept. Since each varmam point has the three basic units of Thirithosa, Medical Varmalogy is the basis of Indian medical systems.

#### **Diagnosis**

Diagnosis on the basis of vatha, pitha, silaethuma units is the common methodology for all Indian medical systems. The signs and symptoms of varmam are also related to vatha, pitha, silaethumam. For example some texts hold that vatha signs and symptoms alone manifest when Thilartha Kalam loses energy. Some other texts say that signs and symptoms of vatha and pitha manifest when the same point is affected. A few other texts reveal that vatha, pitha and silaethuma signs and symptoms manifest as Thilartha Kalam is affected.

The reason is that all the three units exist within the same varmam point. Signs and symptoms appear in proportion to the amount of damage in the Thiri tosa units. So only when a varmam physician is well-versed in the signs and symptoms of Thirithosa, he can practice Medical Varmalogy effectively.

Since the varmam points have the Thirithosa, pulse reading too is done on the basis of them. For example, if pitha pulse beats too fast, there is energy loss on the crown of the head, forehead, nasal bridge-bone and Ner Varmam

located on Solarplex. If the varmam function below the heart is affected pitham and silaethumam pulses will beat abnormally fast and vatham pulse will slow down. Thus through pulse reading, whichever varmam point loses energy can be understood. Thereafter, on the basis of these, treatment should be undertaken.

### Methods of Treatment

Treatment should be given after knowing the positives and negatives of each varmam. The negative in one point will be positive for another point. For example, when Pidari Kalam, located on the Occiput area is over-pressured, the tongue will jut out. This is the negative of Pidari Kalam. If Ottu Varmam located under the chin is over-pressured, the tongue will abnormally shrink within. The negative of Pidari Kalam will correct that of Ottu Varmam and vice versa.

If the required amount of energy is made to reside in a varmam, the disease will be treated. To do so, treatment should be undertaken after knowing Ethir Kalam and Maru Kalam. The left Natchathira Kalam is the Ethir Kalam for right Natchathira Kalam. If the right Natchathira Kalam is affected, both will be all right when the left one is mildly pressed. Energy is received from Maru kalam, when Ethir Kalam does not have the required energy. For example, when both the Natchathira Kalams are affected, the varmams known as Kondaikoli and Kan Puhachal are activated properly to pass on energy to them.

### Adangal-Thiravukol

Adangals are those points which are used for emergency treatment. Adangals are pressed to bring an unconscious person back to normalcy especially when the cause is unknown. When Adangals are ineffective, techniques called Thiravukols are used to give emergency treatment.

Varmam texts describe in detail 110 Adangals and 13 Thiravukols.

### Varmam Texts

Texts on Varmalogy under 120 different titles are available. They are mostly in the form of paper and palm leaf manuscripts. A few are in printed form. Most of the texts are in Tamil. Some are in Malayalam. Only one text is in a mixture of Tamil and Sanskrit. Though the texts are in Tamil, 20% of the words are from Sanskrit, 10% from Malayalam and 2% Arab. There are code words in them. All these texts have come from the heritage of Agatiyar, Bohar, Ramadevar and Theraiyar.

The way a varmam text explains a varmam point will decide whether it belongs to Medical Varmalogy.

As a sample, Asthikanthari varmam is considered below:

1. விட்ட கழுக்கூடு குழிஉள்ளுள்ளாக புஜம்  
நெஞ்சு விலாக்கூடு சேரும் குண்டு  
நட்ட புஜஎல்லை வலுவாக்கிச் சார  
நயந்தெலும்பும் வில்லுவிசை நரம்பைத் தாண்டி  
அஷ்ட திசைமுனை உள்ளில் **அஸ்திக்காந்தாரி**  
இதின்வலிமை எவருரைக்க இயலுமோ கேள்  
முட்டும் இடைபின்கலைகள் கட்டொ டொன்றும்  
உயிர்நரம்பின் உயர்வான முடிச்சில் ஒன்று
2. வானான கரமதனை இயக்கும்சக்தி வல்லமைதான்  
செல்லுகின்ற நரம்பும் இங்கே  
கோனான பாயுரு உபஸ்தம் சச்சு  
கூறுசெய்து உலாவி நிற்கும் நிலையுமிங்கே  
தானான சிங்ஙவை ஆக்கிரணம் மச்சை திடம்  
பெறச்செய் நிலையமதில் கலத்த லிங்கே

- ஊனான காந்தாரி புருடன் உற்ற  
இவைக்கு உறுதி புரிவாசி இங்கே
3. புரிவதெனும் மூளைச் சுகலம் இறக்கஏற்ற  
அணுவுடலாம் அமைப்பினது நிலையும் இங்கே  
அறிவதெனும் அவஸ்தைகளுக்கு உணர்வு ஒன்றீயும்  
அற்புதமாம் அமுதநிலை வளமும் இங்கே  
நெறிதவறி குத்தியடியால் வர்மம் கொண்டால்  
நிசமான கலைகருவி நிலை மாறாகி  
பொறிபிசகி காயமேறி சன்னிகூடி ரெத்தாசய  
அறைவாசல் சந்திப்பு எங்கும்
4. ஏங்கியே ரத்தமது அனல்குன்றிப் போய்குளிர்  
கலந்த காற்றாலே கட்டி யாகும்  
தாங்கியே தலைநோவு மூளை மந்தம்  
தவறாமல் வந்தணுகும் திடம்தான் சொன்னேன்  
வாங்கியே கன்மேந்திரியம் ஞானேந்திரியம் ரண்டும்  
வகைக்கெட்டு நிலைகுலைந்து குழம்பிக் காணும்  
பாங்கியே ஈதனைந்த மயக்கம் மூர்ச்சை  
அணுஉடற்கு அதிஊனம் தரிப்புக் குத்தாம்
5. புகுமதிக தாகசுரம் மாந்தை விக்கல்  
கபவரட்சை வாதவகை வருமா மென்றேன்  
தகுமான தடவுமுறை சிகிச்சைப் போக்கு  
தாரணியோர்க்கு உரைப்பதும் உறுதியாகும்  
லெகுவான காயராஜாங்கம் ஒருகரண்டி ஊட்டி  
பெரியதிரு மேனிநன்றாய்த் தேய்த்து வைத்து  
வெகுவாக நாழிகைதான் மூன்றுக்கு உள்ளே  
எடுத்திருத்தி கையணைத்து விலாவைத் தேய்த்து
6. வைத்த இருகரங்களையும் இழுத்துத் தேய்த்து  
இதமாக கழுத்துப் பட்டை ஏந்தித் தேய்த்து

- நைந்த கழுத்திரு புறமும் ஏந்திவந்து  
காதடியில் சென்னிப் பொறிஅலகு மோனில்  
உற்றகவிழ் உண்ணாக்கு திலந்தம் உச்சி  
பிடரிமுனை இவையிடத்தில் விரலா லூன்றி  
முற்றநீ மறுபடியும் முன்போல் கீழாய்  
உந்திவிலா கடைவிலா அழுத்தி நில்லே
7. மிகவான திருமேனி தேய்த்து வைத்து  
விசைகொள்ள குக்கில்கிழி வெந்து ஊன்று  
தகவான மயில்நெய்யை உள்ளுக்கீந்து  
மேல்சற்று போட்டழுத்த விட்டுப் போகும்  
உகவான கைதரிப்பு வெதனமாகில் கலப்பைநெய்  
குருக்கெண் ணைய் தோயப் போடு  
அகவான சகசராதி ஈராறு வேளை  
அமைப்பாக உள்குடிக்க நன்றாம் காணே

The above mentioned seven verses explain Asthikanthari varmam. The first verse describes the place of Asthikanthari varmam in terms of surface anatomy and internal anatomy. The second and third verses discuss the physiology of Asthikanthari. The fourth and the fifth verses explain pathology. The sixth verse shows the application of Kaibaham and Seibaham for strengthening the said varmam. The seventh verse guides treatment procedure with internal and external medicines. Medicines are not required if Kaibaham and Seibaham effect the treatment. If disturbances continue even after the application of Kaibaham and Seibaham, Medical Varmalogy recommends medicines.

#### Evidences of Varmam Treatment

Gurukula training alone can clarify the twelve different applications on a varmam. The textual evidence of the applications of Asthikanthari varmam is given below:

ஆகுமென்ற கைக்குழி நடுப்பகுதியில்  
அஸ்தி என்ற காந்தாரி நடுப்பகுதியில்  
தாசுமென்ற விரலதிலே நெல்லு வைத்து  
தக்கபடி மேல்பக்கம் அமத்தி விட்டால்  
தக்கபடி அலகுதான் மட்டில் ஆகும்  
தவறாமல் கீழ்வசம் அமர்த்தும் போது  
ஒக்குமே சோரையது மாறிப் போகும்  
ஊன்றும் இடவலம் அமத்த இக்கிள்மாறும்  
பக்குவமாய் வலது வசம் கறக்கித் தாக்கி  
பகர்ந்த சன்னி காதவழி ஓடும்பாரு  
நோக்கமாகும் மேல்மூச்சு விட்டுப் போகும்  
நுட்பமடா இன்னுரை அடக்கம் வையே'

The above verse shows that if Asthikanthari is pressed upward, the jaw will be corrected; if it is pressed downward, the bleeding in the ears and mouth can be arrested; if it is pressed laterally, hiccup will stop and if it is rotated towards the right, fits and suffocation will clear. It is advisable to learn such applications from a Guru in person.

### Varmam Treatment for Chronic and Acute Diseases

Many texts state that varmam treatment is possible only for acute diseases. But there are texts which hold that varmam treatment can treat chronic diseases also. For example,

“பண்டு நல்கழுத்தில் சங்கு அசைவது  
அசையா வண்ணம்  
வண்மையாய்ப் பிடிப்பாய்க் கண்டால் கைகளில்  
காந்தாரி தாழ்வாய்த்  
திண்ணமாய் இறுக்க மெல்ல விட்டிடும்”

In the above verse from Varma Kaandam the Tamil word ‘Pandu’ means ‘chronic’ and so this verse confirms the fact that varmam treatment is helpful in chronic diseases also.

Varmam treatment is prepared to handle and manage the diseases connected with nerves, bones, intestines, internal organs, muscles, brain, blood and psychic conditions.

If varmam treatment is undertaken on the basis of what has been said above, reactions and side effects can be avoided. This is the goal of the siddhars who have created this art.

### Conclusion

To master Medical Varmalogy, both Gurukula train in and book learning are necessary. The varmam physician must know the anatomy that varmam texts describe.

Varmam treatment will be effective if it is done with subtle diagnosis and with knowledge of varmam points. Varmam treatment results in no reaction and side effects.

The more intense is the disease the longer will be the treatment duration. Medical Varmalogy provides for the treatment of emergency cases, acute and chronic diseases.

Doctors of various medical systems can master Medical Varmalogy and give treatment. Varmam treatment can go hand in hand with all sorts of medicines. All the doctors of all systems of medicine should unite and lift Medical Varmalogy on to the world arena.

