MARMMADARPPAṆAṆM
«A Mirror of Marma»

by

Ṭ. Śrīdharan' Nair

Published 1957 by P.K. Brothers, Calicut [Kōjikōṭ], Kērala

translated to English in 1994 by Dr. N.V. Krishnankutty Varier, Koṭṭakkal

and edited in 2002 by Jan Erik Sigdell, Dutovlje, Slovenia
Introduction

We hear a lot about marmas. Most of it is of a vague and exaggerated nature. Any work to be of scientific standard must be clear and precise. We see, however, that in the case of marmas, their names, locations and descriptions – and even their definitions by the masters – are not exact, clear or unified. When we recall that there was a time in Kērala when physical combat culture and physiotherapy techniques like massage and marma treatment were highly popular, it is to be acknowledged that they knew about the theoretical and practical aspects of the science. Unfortunately, there was no one to collect and organise it all on a scientific basis. The main reason for this must be the tendency to keep all such knowledge as a personal secret. The primary duty in the circumstances is to scrutinise and collate all available works in Sanskrit, Malayāḷa and Tamil, printed and otherwise, on the subject, and condense all such information. This is exactly what Mr. Śrīdharan’ Nair [Nāyar’] has accomplished here. This noble maiden effort of Mr. Nair will provide the scientific basis for a detailed work on marma śāstra.

There is no doubt at all that this small work will encourage and show the way for the compilation of an elaborate work on marma śāstra that will serve the combat system and marma treatment which crowns the physical culture of Kērala.

When we recall that Mr. Śrīdharan’ Nair is not only an inquisitive student of the science but also an expert in the practice of the art, we can be sure that we have the most competent person in Mr. Nair to author such a work.

I most heartily congratulate Mr. Nair in this commendable effort of his while presenting this work before the people of Kērala.

M. Nārāyaṇan’ B.A.
Retired head master

Uttaravilāsaṃ
Cirakkal’
January 1, 1956
Foreword

No previous publication prepared on the basis of the *marda śāstras* in Sanskrit, Malayāḷaṃ or Tamil is known so far. Anyone who tries to study the science must have come to realise the considerable difficulties they had to face for this reason.

Based on my own experience, I can say that, even though Sanskrit works like *Suśruta Saṃhitā* and *Aṣṭāṅga Hṛdayaṃ* are of a great help for such a study, it is not easy to learn anything about the science in the other two languages.

I have scrutinised various palm leaf and other manuscript works on *Kulābhyāsa Marmas*. Everyone of them declares that *Kulābhyāsa Marmas* are sixty-four in number. I must however record here that none of them gives any description of them. The few who know such details consider them as a closed secret.

*Marda śāstra* works in Tamil are not at all popular here. Only a few marda experts and others in South Travancore (now the Southern Districts of Tamil Nadu) are knowledgeable in the science now. They keep it as a guarded secret.

Some of my friends have expressed the view that the marda system of treatment must also be included in this work, discussing the location of each marda. I have not done that, however, only because many works on such treatment are already available.

What prompted me to bring out this work is my intention to provide a general knowledge that is available in Sanskrit, Tamil and Malayāḷaṃ books. I shall be gratified if that purpose is achieved by this.

I place on record here my gratitude to Mr. M. Nārāyaṇan’, B.A.L.T., who perused this book with the utmost care and prepared an Introduction for it.

The author

Cirakkal’
1.2.56
Note by the editor

The Indian names of *marmas* etc. have here been given in the correct transcription as written in Sanskrit and Malayālaṃ, resp. The Sanskrit transcriptions are in various terms and names of persons and texts established from the Sanskrit spelling in Devanāgarī (since in many cases the Malayālaṃ spelling is a little different – for example, in certain cases it uses double consonants where Sanskrit has a single: *mama – mamma*, sometimes *mar’ma*). However, in the names of *marmas*, the Malayālaṃ spelling has been transcribed throughout (since here Sanskrit and Malayālaṃ names are mixed). The word *varma* is used synonymously to *marma*, but in this text the latter is used throughout. The Malayālaṃ transcriptions have been established from the original text of the book.

For the latter purpose, the following transcriptions have been used for Malayālaṃ letters which have no Sanskrit correspondences:

\[
\begin{align*}
\alpha &= ê \\
\beta &= ù \\
\gamma &= ã \\
\varphi &= ë \\
\varepsilon &= r
\end{align*}
\]

The special final forms of certain letters have been transcribed as:

\[
\begin{align*}
\alpha &= ñ' \\
\alpha &= ñ' \\
\beta &= ù' \\
\gamma &= ã' \\
\varphi &= ë'
\end{align*}
\]

In the transcription, *c* is pronounced like in Italian, *j* like in English, *y* is a consonant and pronounced like in Spanish (or like a German *j*), *ñ* is pronounced *ng*, *ñ* like in Spanish and *š* like *sh* in English.

A dot under a letter indicates that it is cerebral, i.e., pronounced with the tip of the tongue further back in the mouth. *š* is actually *š* with the accent left out.

An *h* is always pronounced, whatever position it has.

**ph** is pronounced *p+h*, and not as *f*.

A dash over a vowel indicates that it is long. In Sanskrit, *e* and *o* are always long and, therefore, not extra marked – in Malayālaṃ, however, there are both short and long *e*’s and *o*’s, requiring a mark for the long ones. *r* is a vowel pronounced as *ri* and *l* as *lri*.

*r* is a dental *r*. The combination *rr* is pronounced as *tt* and, therefore, better transcribed as *tt*’ in the final form (see above). *l*’ is really a final *t*, but pronounced as *l* at the end of a word; if occurring inside a word, it is, therefore, better transcribed as *t*. *l* is a hard *l*, *l* is a very guttural *l* (in other texts often transcribed as *zh*).

A few own remarks have been added in square brackets [...].

It was attempted to have this translation published in India as a book, but it was impossible to get in contact with either the original publisher nor the author. Apparently the original publisher no more exists and the author may no longer be alive. Therefore, the copyright could not be clarified and I am, instead, including this text in my webpage, prepared to remove it if someone should object. The text is, in my view, too valuable to be lost!

The translation was made by a friendly person in India and has been edited by me, for which my main effort is to introduce accurate scientific transcriptions according to the Malayālaṃ text.

Jan Erik Sigdell

1. sthapani
2. āvarttaṁ
3. apāmgam
4. utkṣēpaṁ
5. śaṅkham

1. lōhitam
2. apastambham
3. stanarōhitam
4. apālāpaṁ
5. stanamūlam
6. hṛdayam
7. nābhi
8. vasti
9. ur'vvi
10. āṇi
1. īndravastī
2. maṇibandhām
3. kūrccaśirass
4. kūrccām
5. kṣipram
6. talahṛtt
7. īndravastī
8. gutphaṃ
9. kṣipram
10. kūrccām
11. kūrccāśirass

1. kṛkāṭika
2. aṁsaṃ
3. aṁsaphalakam
4. bṛhati
5. pāṛsvasandhi
6. kukundaram
7. kaṭikatarunam
Marmas of the human body

Marma śāstra, the science of the marmas, is a noble contribution of the ancient India of the sages. We inherited marma śāstra from masters like Suśruta and Vāgbhaṭa in Sanskrit and sage Agastya in Tamil. The system based on Sanskrit works like Suśruta Saṃhitā and Aṣṭāṅga Hṛdaya are more popular than the Tamil works Munnūl’ and Pinnūl’. It is only in South Travancore [Tiruvitāmkūrī] that the Agastya system is popular now.

Points on the body where a cut or a sore or a concussion from a blow or fall gives rise to serious consequences, including death, are called marmas or nodal centres. According to Sanskrit works, nodal centres in the body are estimated as a hundred and seven. They comprise eleven each on the pair of arms and legs making a total of forty-four, three in the abdomen, nine in the chest, fourteen on the back, and thirty-seven in the neck and head, in all a hundred and seven. They are grouped under forty-three designations, evidently because some centres bear the same name as another.

The marma śāstra of Agastya, Munnūl’, seems to differ from those in Sanskrit. Agastya accounts for a hundred and eight marmas, classifying them into two groups of paṭu marmas and toṭu marmas. It is said that Munnūl’, the original work, is the basis for the later work called Pinnūl’. Munnūl’ does not seem to have been published, so far. A few copies of this magnum opus are said to be available in South Travancore but held as precious secrets even now. A metrical extract of Munnūl’, prepared by Bhōgar, a disciple of Agastya, is included in this work (in a brief translation). This is by no means adequate for obtaining a comprehensive knowledge of toṭu marma and paṭu marma, but it helps in giving a general picture of the science.

In the same way as the knowledge of marmas is essential for those engaged in the practice of Āyurveda, its mastery is unavoidable for the compilation of training in Kaḷari or physical combat culture. Apart from the Sanskrit and Tamil marma śāstras, Kēraḷa has a marma śāstra of its own. It is our ancient masters of combat culture who bequeathed this to us. The way the techniques of arikattārī, kōttārī and veḻurikai methods [of martial art] are linked with the various marmas, such nodal centres are also called kulābhyaśa marmas, the nodal centres of physical combat culture. They are sixty-four in number under thirty-seven designations.

A scrutiny of the many ancient works on kulābhyaśa marmas makes it clear that there is no uniformity in the designations and locations of the marmas. Though many palm-leaf works give their number as sixty-four, none gives their detailed description. One special characteristic of the Malayāḷaṃ designation is that the names are linked with the effect or nature of the injuries to particular marmas, as in cumayan’ (cough inducer), kaluttukōcci (neck freezer) raktam Tuppi (blood spitter), urul’mani (round beads), nākkutarippan’ (tongue freezer), kaṇṇunti (eye pusher). This enables easy recall of the names due to their correlation with the effects.

Marmas have been classified as six according to their character: māṃsa marma where muscles join together, asthi marma where the bones come together, snāyu marma where tendons join together, dhamani marma where arteries branch out, sirā marma where veins join together, and sandhi marma indicating marmas at the joints of limbs. There is a difference in opinions among the masters about this classification, some combining dhamani
and *śīrā marmas* and calling them «blood vessel *marmas»*, bringing the total number from six to five.

Death will be instant if certain *marmas* are injured and a few days delayed if some others are injured. Injuries to some may be crippling, in some others extremely painful. Certain *marmas* are such that if any weapon stuck into it is removed, instant death ensues.

One must know how such dangers arise from injury to *marmas*. Arteries carrying body essences like *vāta*, *pitta*, *kapha* and pure blood are aligned to the *marma* bases. It is said that when a *marma* is injured, such vessels and nerves are cut, causing excessive bleeding and stagnation of all such elements in the body. *Vāta* then vitiates and excites *pitta*, bringing on various reactions which become fatal. The effects on the body is in proportion to the *marma* injury. If the impact on the *marma* is not heavy, the artery may not be badly injured, blood vessels may not be cut, and there may be no bleeding, but only the nerve [or essence channel* nāḍī] may be injured. There are methods of treatment, and even application of contra pressures and knocks to counter the physical effects and loss of consciousness from injury to a *marma*. They are called *aṭaṇkal’* and *thuṭavukō’* in Tamil.

*Marmas* are said to be of various sizes. They are of three, two, one, or half of an *aṅgula*. Some are the size of the palm. Masters differ in this also, some contending that a few are the size of a grain or of paddy.

Many *marmas* given in Sanskrit, Malayāḷam, and Tamil can be correlated and located easily, but not all. It will, however, not be proper for this reason alone to discard them, or to say that their location is wrong. What we must do is not to disregard them, but to study them closely and widen our knowledge of the science.

---

* Even though the concept *nāḍī* is often translated as «nerve», Indian science by this name also knows channels for subtle energies which are not known by Western sciences. The three *doṣas*, being *vāta*, *pitta* and *kapha*, are also often considered to be some kind of «fluids» in the westernised view, which to the more open-minded student of Indian sciences cannot be understood as any of the «physiological substances» know by Western sciences. Obviously, we are here dealing with something more than mere vessels for body fluids and nerves in their Western view, something that goes beyond the three-dimensionally materialistic view of the Western «scientific prejudice»! (Note by the editor)
Marmas of the body: Suśruta system (Sanskrit)

<table>
<thead>
<tr>
<th>Marmas in the legs:</th>
<th>22</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; arms:</td>
<td>22</td>
</tr>
<tr>
<td>&quot; abdomen:</td>
<td>3</td>
</tr>
<tr>
<td>&quot; chest:</td>
<td>9</td>
</tr>
<tr>
<td>&quot; back:</td>
<td>14</td>
</tr>
<tr>
<td>&quot; neck, head:</td>
<td>37</td>
</tr>
<tr>
<td>Total under 43 names.</td>
<td>107</td>
</tr>
</tbody>
</table>

### Arm and leg marmas

**Talahṛdayam (talāṛṭṭ):** These are four māṃsa marmas located in the middle of the palm and sole, against the middle finger or toe, a half āṅgula* in size. Injury to these will result in painful death.

**Kṣipraṃ:** These are four snāyu marmas between the thumbs and index fingers of the palms and the big and the next toes in the feet. If these are cut, death will result from ākṣepaka [convulsing] vāta.

**Kūrccaśīrass:** These are four snāyu marmas located about two āṅgulas above kṣipraṃ, the size of the palm. If these are cut, the control over the feet is lost, the steps will be unsteady and the whole body shivers.

**Kūrccaśirass:** These are four snāyu marmas below the wrists and ankles, an āṅgula in size. If these are cut, severe pain and swelling will be the result.

**Gutphaṃ:** These are four sandhi marmas at the wrists and ankles, two āṅgulas in size. The ones in the arms are called maṇibandham. All four are marmas of the joints. If they are cut, there will be severe pain and the limbs will become stiff and usable.

**Indravasti:** These are four māṃsa marmas, half an āṅgula in size, located slightly above the midpoints in the forearms and forelegs. If these are cut, the person will bleed to death.

**Jānu, kūrpparam:** These are four sandhi marmas located at the knee and the elbow, respectively known as jānu and kūrpparam, each three āṅgulas in size. Any cut at these points will cripple the person.

**Āṇi:** These are four snāyu marmas located three āṅgulas above jānu and kūrpparam, resp., half an āṅgula in size. If these are cut, there will be excessive swelling and the joints stiffen.

**Ur'vvi:** Four sirā marmas the size of an āṅgula each, located in the middle of the upper arms and the thighs. If these are cut, there is excessive bleeding and the limbs emaciate.

**Lōhitākṣam (lōhitam):** Four sirā marmas, half an āṅgula in size, at the roots of the arms and legs. If these are cut, the side paralyses due to excessive bleeding.

* The exact measurement meant by the term āṅgula is the width of two fingers – the ring finger and the middle finger – of the person concerned.
Viṭapaṃ, kakṣadharaṃ: These are four snāyu marmas. Viṭapaṃ are located between the testicles and the thigh-body joints. The corresponding marmas of the arms are called kakṣadharaṃ. If viṭapaṃ is cut, this will cause semen loss and impotency – or deformity in the case of females – due to blood loss. If kakṣadharaṃ is cut, the arm is crippled.

**Marmas of the abdomen**

Gudaṃ [anus]: This is a māmsa marma of the size of the palm, surrounded by the large intestine. If this is cut, death will be instant.

Vasti [bladder]: A snāyu marma in the center of the waist, the size of the palm. Instant death follows any cut to it.

Nābhi [navel]: A sirā marma the size of the palm, located in the middle of the abdomen between āmāśaya [small intestine] and pakvāśaya [large intestine], which is the central base of all nerves [essence channels]. Instant death is the result if this is cut.

**Marmas of the chest**

Hṛdayaṃ [heart]: A sirā marma the size of the palm, located midway between the nipples where the chest and the stomach meet. Any hurt here means immediate death.

Stanamūlam: Two sirā marmas, two aṅgulas below the nipples and two aṅgulas in size. If these are cut, the kapha in this area will aggravate and fill the stomach, causing cough and strained breathing, and eventually death.

Stanarōhitam: Two māmsa marmas, two aṅgulas above the nipples, half an aṅgula in size. If this is hurt, blood based in the area will aggravate and fill the cavity, causing death from cough and breathing troubles.

Apastāmbhaṃ: Two sirā marmas below the collar bones and directly above the nipples, half an aṅgula in size. If these are cut, the vāyu passing through them is blocked, it fills the cavities and causes death.

Apālāpaṃ: Two sirā marmas midway between the backbone and the chest, against the scapula, half an aṅgula in size. If these are cut, blood will fill the cavities, turn into pus, and cause death.

**Marmas at the back**

Kaṭikataruṇaṃ: These are two asthi marmas, close to the waist at the base of the back bone, on its sides, half an aṅgula in size. Injury to these results in excessive bleeding and consequent loss of color form and grace, and leads to death.

Kukundaraṃ: Two sandhi marmas on either side of the back bone at the depression above the buttocks, half an aṅgula in size. If these are hurt, loss of the sense of touch and of mobility below the waist will ensue.

Nitāṃbaṃ: Two asthi marmas above the hip bones, midway of the sides, covering the stomach, half an aṅgula in size. If these are cut, the lower limbs weaken and emaciate, and death follows.
Pāṛśvasandhi: Two firm *sirā marmas* at the base of the ribs, midway of the buttocks and on the sides, above and across the hips, half an *aṅgula* in size. If these are cut, blood will fill the cavity and cause death.

Bṛhatī: Two *sirā marmas* behind the base of the nipples on either side of the back bone, half an *aṅgula* in size. Injury to these results in bleeding to death.

Aṃsaphalakaṃ: Two *asthi marmas* located high at the back on either side of the back bone touching the trika bone [= threefold or triangular bone, scapula?]. If these are cut, the arm on that side will paralyse and weaken.

Aṃsāṃ: Two *snāyu marmas*, half an *aṅgula* in size, located in the middle of the area between the arms, the head and the back of the neck. If this is cut, the arms paralyse.

**Marmas of the head and the neck**

*Manya:* These are two *sirā marmas* on either side of the throat, on the outer of the four *sirās* based on the jaw bone, the size of the palm. If they are cut, the result is defect in or loss of speech, also the loss of the sense of taste.

*Nīla:* Two *sirā marmas* on either side of the throat, the size of the palm, outside the four *sirās* based on the jaw bone. The result of a cut here is the same as in the case *manyā*.

*Māṭrka:* These are eight *sirā marmas*, four on each side of the throat, going into the nose and tongue and of the size of the palm. Instant death is the result if these are cut.

*Kṛkaṭika:* Two *sandhi marmas*, half an *aṅgula* in size, on the left and right of where the neck joins the head. If these are cut, the head shivers.

*Vidhura:* Two *snāyu marmas* half an *aṅgula* in size, located in the pit below the ears. Loss of hearing will result if these are cut.

*Phaṇaṃ:* Two *sirā marmas*, half an *aṅgula* in size, located on the side of each nostril. The sense of smell is lost if these are cut.

*Apāṅgaṃ:* Two *sirā marmas*, half an *aṅgula* in size, located below the tail of the eyebrows, away from the eye corners. Vision is damaged or lost if these are cut.

Āvarttaṃ: Two *sandhi marmas*, half an *aṅgula* in size, located in the depression above the eyebrows. If this is cut, vision is lost or damaged.

Śaṅkhaṃ: Two *asthi marmas*, half an *aṅgula* in size, located midway between the forehead and ears, above the level of eyebrows. If this is cut, sudden death will ensue.

Utkṣeṇaṃ: Two *snāyu marmas*, a half *aṅgula* in size, a little above śaṅkhaṃ (see above) and below the hairline. If any weapon lodged here is removed, instant death follows, but if it gets discharged naturally due to inflammation, there is no danger to life from it.

*Sthāpani:* A *sirā marma*, half *aṅgula* in size, between the eyebrows and above the nose. If this is hurt, the results are the same as for *utkṣeṇaṃ*. 
Śṛṅgāṭakam: These are four sirā marmas, about the size of the palm, located where the openings of the tongue, eyes, nose and ears meet the roof of the mouth. If any of these is hurt, death is instantaneous.

Sīmantam: These are five sandhi marmas in the cranium, the size of the palm, going across and upwards. If any of these is hurt, the result is a fear complex, loss of mental balance and thinking power.

Adhipati (Adhipam): This is a joint marma between the crown of the head and the hairknot, where all sīmantams (see above) meet. If this is cut, instant death follows.

The marma kūrcaśirass is also called kūrccakākhyam, apastambham is also called ōrv-vasthaṁbhāṁ*, vidhura is also called badhira and sthapani is also called dhamani.

* From the Sanskrit word aurva (= relating to earth)? (Note by the editor)
Marmas of the body according to Kūlābhyāsa (Kūla or Kulayāna)

Marmas of the arms: 12
" legs: 10
" abdomen: 3
" chest: 12
" sides and back: 7
" neck: 7
" head: 13
Total 64 grouped under 37 names.

Marmas of the arms: Twelve
Phaṇaṃ: Two marmas in the middle of the arm pit. If they are hurt, the arm weakens and swells up due to bone ache, fingers get cramps, and the area above the nipples is paralysed.

Kaitūkki: These are two marmas, six fingers above the elbow. Any hurt to these weakens the arms and they cannot be lowered.

Kaitalarppan’ (kaitarippan’): These are two marmas in the upper arm, half an aṅgula inside the mēccitmulā. If these are hurt, the arms get cramps and become numb.

Kaikuṭappan’ (kaikalappan’): Two marmas, one inside each elbow (below kaṇṇakkūrchaṃ) If these are injured, the arms become feeble.

Nāṭipatti: One marma in each arm between the wrist and elbow. The arm aches and loses strength if this is hurt.

Vīralūṇni: A marma on the back of each palm, two fingers away from the index finger. The arm weakens if this is hurt.

Marmas in the legs: Ten
Oṭukuvalippan’ (oṭuvaliyan, oṭuvali): Two marmas on a triangle seven fingers below the navel. If these are injured, the testicles will fill up, urine flows, and there is emission of semen. Or else, urination becomes impossible. The legs start to waste gradually.

Ānavāri: Two marmas inside the hip-leg joints. If these are hurt, legs lose strength and ache.

Nīḷari: Two marmas, one on each leg, one cāri’ down on the thigh bone and eight fingers from the knee-bend. If these are hurt, the nerves and the legs weaken.

Naṭatalarppan’ (naṭatarippan’): One marma each on the upper leg, a half of a finger inside the mēccitmulā. If these are hurt, legs ache and swell up.

Vāyupoṭi: Two marmas, one in each knee bend. If this is hurt, the nerves pull and the legs weaken.
Marmas in the abdomen: Three
Malapaṇṭam (malamaṇḍam, malapaṇṭham, malamarmam): A marma located four fingers above the navel. Any injury to this results in emptying of the bowels, paralysis of the abdomen, hiccup and confusion of mind.

Jalapaṇṭam (jalaṃṇḍam, jalapaṇṭham, jalamarmam): A marma three fingers below the navel. Any injury to this results in emptying of the bladder and paralysis of the abdomen. The body stoops forward.

Urulaṇṭaṇi (urulaṇṭaṇi, urumaṇṭi): This is on the fold below the jalapaṇṭam. Injury to this causes the testicles to roll upwards, giving intense pain and confusion of mind.

Marmas of the chest: Twelve
Trṣaṅkupuṇḍram (krṣaṅkupuṇḍram, kuśaṅkupuṇḍram, saṅkhuṇḍram, ku-cupuṇḍram, āṇpatmoṭṭu, vasthāsthi, daṇḍika, ḍimbika): A marma centrally located between the nipples. Any hurt to this results in vomiting blood. The eyes open out, eyebrows and cheeks shiver and the person makes involuntary sounds.

Ṭīḷakkuli (ṭalaṅkkuli, ḍalāṅkkuli, tāḷaṅkkuli, ṭalāṅkkuli, nigaṅkkuli, tukkuli, jānūra, amukka, ṭālimaddhya): This is below trṣaṅkupuṇḍram, where the abdomen and chest join. If this is hurt, one tastes blood in the mouth and becomes giddy, faeces dry up and there is internal bleeding which leads to ulceration.

Raktaṭuptuppi (raktatuṭu, rathṭulli): These are four marmas two fingers above and below the nipples. Injury to these causes vomiting of blood and body-shivers, and also giddiness.

Lōhitam (rōhitam): These are two marmas two fingers below the collar bones. If they are hurt, the nerves stretch, the person loses consciousness and foams from the mouth.

Śvāsamaṭappan’ (arukulakkollī): These are two marmas below the armpits in level with the nipples. Injury to these heats up the body, paralyses the eyes and causes the stomach to swell up.

Nīluvalippan’ (nūluvaliyan’, kariṅkollī, kariṅkoli): Two marmas three fingers below the collar bones and six fingers above the nipples, in the shape of the «sacred thread» (worn by Brahmins). If they are hurt, the person froths from the mouth, the throat gets choked with phlegm, the arms get cramps and consumption is caused.

Marmas at the sides and the back: Seven
Tarippan’: Two marmas six fingers below the śvāsaṃṭappan’ (see above), inside the rib cage. If these are hurt, the arms get cramps and bend inwards.

Toṇṭakkollī (koṇṭekollī, koṇṭałōṭi): Two marmas below the arm pit and above the hip bone, inside the rib cage. Injury to them causes forward fall due to the legs going forwards without control.

Urakkamṭukki: A marma six fingers below kaluttutukki (see below) at the back of the neck. If this is hurt, the person appears to be sleeping and makes a snoring sound.

Aṭṭacurūṭi (muṭṭunakki): These are two marmas inside the hip bone, close to the rib cage. If these are hurt, the person rolls up like a millipede and falls down.
**Marmas of the neck: Seven**

Nakṣatraṁnōkki (saunḍīkaṁ): A *marma* on the Adam's apple above the throat pit. If this is injured, the eyelids are paralysed, there will be frothing at the mouth and the body heats up.

Cumayan’ (cuma, udan’): A *marma* at the throat pit below the Adam's apple. Injury to this causes the neck to twist and coughing.

Muraṭanakki (muraṭtanakki, caṅgā, pori): Two *marmas* in the pit one finger below the ears. If this is injured, the nerves pull, causing head-shivers and loss of hearing.

Kaļuttukōcci: Two *marmas* on the shoulders, two fingers above the collar bone. If these are hurt, the shoulders and head bend towards the hurt, tears flow, there will be cough and hiccups and the body heats up.

Kaļuttutūkki: A *marma* below the pit in the rear neck, one finger above the rise of the backbone. If this is injured, the neck bends, and nose bleeds. The person vomits blood.

**Marmas of the head: Thirteen**

Trikūttakhyam (talāṛṭ, talāṛṭti, talakuttan’, sūṛasrayamaṁ): This *marma* is at the midpoint between the eye brows. Injury to this results in the eyes closing, tongue shivering, speech being lost and the eyebrows swelling up.

Sirāśrayam (śirāśrayam, nirāśayam, kirīṣuma, tiriccuḷi, tirmi, raṁgra): Two *marmas* two fingers forward of the ears and two fingers away from the eyes. If these are injured, the eyes close, the head aches and blood at the corner of the eyes vitiates, causing ailments.

Mūkkaṭappan’: Two *marmas* on either side of the tip of the nose. If this is hurt, the nose is blocked and consciousness is lost. The eyes water, and the nose bleeds. The ears will hum.

Kaṇṇunti (kannonni): Two *marmas* below the eyebrows at the corners of the eyes in level with the bones. If this is hurt, the eyes push outwards, and the person feels giddy. The body heats up.

Vāturappan’: Two *marmas* in the middle of the cheeks. Injury to these causes the eyes to push out, the mouth to open, the teeth to ache and the person feels giddy. He has swelling and ache below the ears.

Cirikōṭan’ (cirikōṭi, kirikōṭṭan’, kirikkaṭṭan’, irikkokkuṭa): Two *marmas* four fingers below the ears against the jaw bone. Any hurt to these causes the mouth to twist and the neck to bend to the side.

Nākkutarippaṁ: A *marma* at the midpoint of the jawbone, one finger inside. Injury to this makes the person look skywards and the tongue to shiver.

Vāyuccinni (vāyucchinni, vāyuccimmi, mōkṣadvāraṁ, kulapati, adhipati): A *marma* on the crown of the head, at its midpoint. If this is hurt, breathing is obstructed, and the person belches. The head shivers. If the eyeballs roll up inside the eyelid, it indicates imminent death.
Different Nomenclatures

Some Dravidian works give different names* for some marmas, as listed below. The location is in some cases not clear from the description.

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Öṭṭunuranp</td>
<td>Inside the arm-body junction</td>
</tr>
<tr>
<td>Öṭṭunuranpan'</td>
<td>Inside the leg-body junction</td>
</tr>
<tr>
<td>Irippan'</td>
<td>Above the knee</td>
</tr>
<tr>
<td>Kätturuni</td>
<td>On the back of the foot</td>
</tr>
<tr>
<td>Avān'an'</td>
<td>Below the penis</td>
</tr>
<tr>
<td>Hṛkala</td>
<td>Three fingers below the penis</td>
</tr>
<tr>
<td>Öntannaṃ</td>
<td>Below the side of the shoulders</td>
</tr>
<tr>
<td>Kakṣatippakari (kakṣatil' pakariyān')</td>
<td>Inside the nūkuvalippan' (p. 14)</td>
</tr>
<tr>
<td>Villūnī</td>
<td>Four fingers inside the right nipple</td>
</tr>
<tr>
<td>Allakollī</td>
<td>Two fingers below the right nipple</td>
</tr>
<tr>
<td>Eṭapiṅgala</td>
<td>Four fingers behind the nipples</td>
</tr>
<tr>
<td>Āṭbhutaṭm (abḥūtaṭm)</td>
<td>Two fingers below the collar bone, behind the lōhitam (p. 9, 14)</td>
</tr>
<tr>
<td>Nākkukaṭippan'</td>
<td>In the middle of the pit of the rear neck</td>
</tr>
<tr>
<td>Vana</td>
<td>In the middle of the pit at the throat</td>
</tr>
<tr>
<td>Karaṇnapīlika</td>
<td>On the neck, four fingers below the ears</td>
</tr>
<tr>
<td>Urakkumanḍalāṃ</td>
<td>Three fingers below the ears</td>
</tr>
<tr>
<td>Karaṇnapīlikan'</td>
<td>Two fingers above the ears</td>
</tr>
<tr>
<td>Entān'</td>
<td>Four fingers below the shoulders, four fingers above the elbow</td>
</tr>
<tr>
<td>Simantatā</td>
<td>Two finders above the ears</td>
</tr>
<tr>
<td>Čuḷi</td>
<td>Sixteen fingers above the forehead</td>
</tr>
<tr>
<td>Stambhan'</td>
<td>Four fingers below the muraṭatanakki (p. 15)</td>
</tr>
<tr>
<td>Māṭr</td>
<td>A half of a finger away from stambhan' (see above)</td>
</tr>
<tr>
<td>Krkupāḷan'</td>
<td>On either side of the cumaya (p. 15), half a finger away</td>
</tr>
<tr>
<td>Kayykanpam'</td>
<td>Eight fingers above the outer wrist</td>
</tr>
<tr>
<td>Pakari</td>
<td>Inside the knee, slightly away from the middle</td>
</tr>
<tr>
<td>Irumaddhyam</td>
<td>Eight fingers above the knee, inside the thigh</td>
</tr>
<tr>
<td>Ara talarpappan'</td>
<td>Ten fingers below the junction of the bottom and the waist</td>
</tr>
<tr>
<td>Āṇṭrām</td>
<td>At the rear of the backbone three fingers above the anus</td>
</tr>
<tr>
<td>Hatamī</td>
<td>Eighteen fingers below the pit at the back of the neck, two fingers away to the right of the backbone</td>
</tr>
<tr>
<td>Nitarūṇam</td>
<td>Three fingers outside from the svāsamṭappan' (p. 14)</td>
</tr>
<tr>
<td>Antyam</td>
<td>At the end of the bottom</td>
</tr>
<tr>
<td>Stanaṃ</td>
<td>Below the two nipples</td>
</tr>
<tr>
<td>Kōṭi</td>
<td>At the back of the junction of the head and the neck</td>
</tr>
<tr>
<td>Telām, anthyaṃ</td>
<td>In the neck on either side of the gullet</td>
</tr>
<tr>
<td>Kukṣi</td>
<td>Half a finger above the kṣipram (p. 9)</td>
</tr>
<tr>
<td>Kūmmaśirass</td>
<td>Above the kürccam (p. 9), below the ankle</td>
</tr>
<tr>
<td>Ulpa</td>
<td>On the ankle</td>
</tr>
<tr>
<td>Kamaibandham</td>
<td>Inside the wrist</td>
</tr>
<tr>
<td>Indrapatti</td>
<td>Below the wrist</td>
</tr>
<tr>
<td>Kopparaṃ</td>
<td>On the elbow</td>
</tr>
<tr>
<td>Anpravā (āśrayaṃ)</td>
<td>Three fingers above the anus</td>
</tr>
<tr>
<td>Ayukkala (dhanukkala)</td>
<td>On either side of the vasti (p. 10)</td>
</tr>
<tr>
<td>Māṭravā</td>
<td>Below the navel, above the panti</td>
</tr>
<tr>
<td>Viravan'</td>
<td>Two fingers forward of the anus on either side of the ridge</td>
</tr>
<tr>
<td>Mula</td>
<td>Below the nipples</td>
</tr>
<tr>
<td>Sthānalōhitam</td>
<td>Two fingers above the nipples</td>
</tr>
<tr>
<td>Avastāśrayaṃ</td>
<td>Above the vasthāsthi (p. 14), on either side of the chest</td>
</tr>
<tr>
<td>Āḷammarāṃ</td>
<td>Between backbone and the chest, below the shoulder blades</td>
</tr>
<tr>
<td>Karuvuraṃ</td>
<td>Between the waist and the side</td>
</tr>
</tbody>
</table>

* Here, the spelling used by the author in Malayālam (or the printer, resp.) has been transcribed as it is, even though some names will be derived from Sanskrit and spell it a bit different in Devanāgarī. Doubtful is, for example, the spelling -puśpaṃ, which should rather be -puṣpaṃ. This could be a printing error. (Note by the editor)
Tirubāla
Above karuvuram (see above), one cārṇ' off the backbone, close to the neck
Āśrama
In the middle of head and the neck, on the shoulders (either side)
Kaṇṇunāḷi
On the front of the neck
Akarpanaññāḷī
On either side of the nose, level with the ears
Apākām
Below the eyebrows, near the corner of the eyes
Arthanaññāḷī'
Midpoint of the eyebrows
Śrīhāla
At the junction of the eyes, ears and tongue
Śimanta
At the joints in the skull (five marmas)
Caṅkukkāḷi'
Below the penis
Pakvānāḷī'
Centre point between penis and leg-fold
Dhamani
Three fingers below the mūlādhāra cakra
Appādāgām
Two fingers off dhamani (see above) on either side
Nālāvāhi
Two fingers above the naval
Guptapakka
Two fingers off the navel on either side
Tandra
A finger and a half off the junction of āmāśaya and pakvāśaya*
Kaṇṇmilippāḷi'
On either side of the nose, at the corners of the eyes
Stanu
Straight above the nose, at the centre of the bridge
Kriṣaṁ
On the right and left against the corners of the eyes, a rice grain above
Silpaṁ
Down the sides of the crown, above the ears
Anusrasaṁ
At either end of the lower jaw bone, in front of the ear hole
Kaṁnaṇu
Below the earlobes
Jāmpra
At the joints of the skull on the sides
Kaṇṭacūḷi
Behind the ears at the back of the neck
Kriṣāṇu
Below kaṇṭacūḷi (see above) at the middle of the back of the neck
Hastakaṭṭaṁ
Close to the neck at the end of the shoulder nerve
Hastapatanaṁ
At the ends of the shoulders directly above the armpit
Jaghanupānīgṛhaṭṭaṁ, ajakōpiкал
On the elbow at either side, four in all
Bṛhaspa
Below the elbow, inside
Ajasandhi
The maras on either side of the elbow
Hastāhāni
In the wrist below the thumb
Hastahatiṇī
Adjoining the hastahāni
Aṅkuṣaṁ
At the base of the arm, in the middle of the armpit
Raktavāhi
Three fingers behind the nipple to the right
Yakrit
Three fingers behind the nipple, to the left
Cumayan'
Close to the shoulder blades, to the right
Valiyān'
Close to the shoulder blades, to the left
Ilaṃkūṭa
Above the shoulder blades, to the right
Pilhaśri
Above the shoulder blades, to the left
Kūrcacculī
Close to the side (Ilaṃvāri)
Kurcca
Close to the side (Ilaṃvāri)
UDāsadaṁ
A little below the left nipple, to the rear
Adhiṣṭānāṁ
In the middle of the navel
Apana
Seven fingers below the naval
Gudahi
To the right of apana (see above)
Gudāṭi
To the left of apana (see above)
Śūklastaṁbhaṁ
At the base of the penis
Māli
Between the thigh folds down the penis base, right and left side
Vāṭika
Between the thigh folds down the penis base, right and left side
Valamkōppu, ūrupadavi
Inside the hip, above the mūla (p. 14)
Tutapulappan'
Below the hip, above the knee
Lupta
Three fingers from the knee to the right, left, front and back
Saptastam
Inside the kanna of the leg, below it
Harṣastaṁbhaṁ
Below the kanna of the leg, outside
Sandhu
Below the kanna of the leg, in the front
Kūrmakura
In the middle of the back of the foot
Āmguṣṭaśaṁ
At the base of the big toe, under it
Śāṅkupuṣpaṁ
Two fingers-above the right nipple

* In Ayurveda, āmāśaya and pakvāśaya denote the small and large intestine, resp. (Note by the editor)
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Šaṅkinu</td>
<td>Two fingers below the left nipple</td>
</tr>
<tr>
<td>Gudhastambham</td>
<td>Two fingers below the right nipple</td>
</tr>
<tr>
<td>Ottappuli</td>
<td>Half of a finger above the nose</td>
</tr>
<tr>
<td>Raktamuppi</td>
<td>Two fingers above the nipples</td>
</tr>
<tr>
<td>Itamcenni</td>
<td>A half of a finger above the ears</td>
</tr>
<tr>
<td>Manass</td>
<td>One finger below the nipples</td>
</tr>
<tr>
<td>Kṛtavi</td>
<td>At the back of the junction of the neck and head</td>
</tr>
<tr>
<td>Pūti</td>
<td>Below the chest, on the abdomen</td>
</tr>
<tr>
<td>Uruvi</td>
<td>In the middle of the thigh</td>
</tr>
</tbody>
</table>
The names* and locations of some *marmas* from the ancient work *Marmma Cikitsa* (Locations are often vague)

<table>
<thead>
<tr>
<th>Marmma</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vanṣanākku</td>
<td>Six fingers above the <em>indravasti</em> (p. 7)</td>
</tr>
<tr>
<td>Kukūṇakaṁ</td>
<td>At the centre of the <em>vaṇṇakku</em></td>
</tr>
<tr>
<td>Kōccīraṁ</td>
<td>Inside the elbow</td>
</tr>
<tr>
<td>Oraṁ</td>
<td>Below the shoulders and above the elbows</td>
</tr>
<tr>
<td>Ṋeryāṇi</td>
<td>On the knee</td>
</tr>
<tr>
<td>Daśavarmmaṁ</td>
<td>In the middle of the elbow/knee bend</td>
</tr>
<tr>
<td>Kūṟeṁ</td>
<td>Two fingers above the knee</td>
</tr>
<tr>
<td>Sandhikam</td>
<td>At the heel, where the white joins the brown**</td>
</tr>
<tr>
<td>ŚṬatakuṇćiṛi</td>
<td>On the foot where the white and the natural colour join</td>
</tr>
<tr>
<td>Pahccīkkili</td>
<td>Below the nipple</td>
</tr>
<tr>
<td>Urvipadika</td>
<td>At the middle of the navel</td>
</tr>
<tr>
<td>Raktādikam</td>
<td>In the middle of the navel</td>
</tr>
<tr>
<td>Āṇtraṁ</td>
<td>Three fingers above the anus</td>
</tr>
<tr>
<td>Hamsaṁ</td>
<td>Behind the <em>apasthaṁbhaṁ</em> (p. 8)</td>
</tr>
<tr>
<td>Manikaṁ</td>
<td>At the centre of the trunk, on either side</td>
</tr>
<tr>
<td>Kuṭikaram</td>
<td>At the middle of the buttocks</td>
</tr>
<tr>
<td>Prahari</td>
<td>On either side of the backbone below the shoulder blades</td>
</tr>
<tr>
<td>Saphalakam</td>
<td>At the back</td>
</tr>
<tr>
<td>Ratnaratni</td>
<td>At the back</td>
</tr>
<tr>
<td>Gandhavāri</td>
<td>On either side of the neck</td>
</tr>
<tr>
<td>Vikarīṇi</td>
<td>In the neck</td>
</tr>
<tr>
<td>Pādahāri</td>
<td>In the neck</td>
</tr>
<tr>
<td>Sabaliṅkā</td>
<td>In the neck</td>
</tr>
<tr>
<td>Bāḍhīrika</td>
<td>In the ear hole</td>
</tr>
<tr>
<td>Kāmabhīrukaṁ</td>
<td>In the middle of the ear</td>
</tr>
<tr>
<td>Kaṇṭakāvali</td>
<td>In the middle of the nose</td>
</tr>
<tr>
<td>Pīḻvakaṁ</td>
<td>On either side of the nose</td>
</tr>
<tr>
<td>Cibuκum</td>
<td>At the tip of the nose</td>
</tr>
<tr>
<td>Bhadrakālika</td>
<td>A finger and a quarter below the eyes</td>
</tr>
<tr>
<td>Jatrulīṅgam</td>
<td>Two fingers above the eyes</td>
</tr>
<tr>
<td>Kaṇṭṭhirukaṁ</td>
<td>In the middle of the forehead, two fingers across</td>
</tr>
<tr>
<td>Daṃśṭaṅkaṅñāḷ’</td>
<td>Four <em>marmas</em> inside the junction of the eye brows where the nose and forehead come together above the glottis</td>
</tr>
<tr>
<td>Tālukanṇika</td>
<td>On the epiglottis</td>
</tr>
<tr>
<td>Śubhavariśṛīyān’</td>
<td>Below the throat, above the nipples</td>
</tr>
<tr>
<td>Īṭṭan’</td>
<td>Below shoulders, above the elbows</td>
</tr>
<tr>
<td>Nāḍivahni</td>
<td>Between the wrist and the elbow</td>
</tr>
<tr>
<td>Vāḷūṇni</td>
<td>Back of the palm</td>
</tr>
</tbody>
</table>

* Here, as before, the spelling used by the author in Malayāḷam has been transcribed as it is, even though some names will be derived from Sanskrit and spelt a bit different in Devanāgarī. (Note by the editor)

** This applies to the darker skin of South Indians, whereas there is no difference in Europeans. (Note by the editor)


**Paṭu marmas: Twelve**

An abbreviated translation of the metrical composition in Tamil by Bhōgar’, the disciple of sage Agastya, on *Marma Śāstra* – the Science of the *Marmas*.

**Tilatam:** This is of one rice-grain length below the middle of the fore-head, between the eyebrows. Any cut here makes the person gape his mouth and gaze at the sky. If within three and three quarters of *nālikas* he is made to sit up by holding his hair, tapped well on his crown, rubbed down softly at the ears and neck, blown over with dry ginger chewed in the mouth and fed on a stale rice soup with dry ginger mashed in it, he will recover.

**Nakṣatram:** This is in the pit named cōti at the corner of the eyes. If the vāti marma here is hurt, eyes and face turn pale like turmeric, the person loses hearing, all bones at the sides of the back feel chill. If within eighteen *nālikas*, he is rubbed on the opposite side with the flat of the palms, softly massaged at both sides, tapped on the crown, blown over with dry ginger chewed in the mouth and fed on a soup of *Panicum millaceum* [common millet, Sanskrit: *cīna*], the person recovers.

**Cevikkutti:** This is located at the cerutaṇṭi of the earlobes. If this is hurt, counteract within twenty-three *nālikas* by pressing down the opposite side with the fingers, keeping the folded hands at the crown and tapping at kamala*, blowing into the ears and giving him a stale rice soup with dry ginger crushed in it to drink.

**Piṭari:** This is at the pit where the hair is knotted down on the side. If this is hit or cut or pierced, death is the result. The person feels giddy, his eyes close, he takes long breaths, and shivers. This is to be countered within a hundred and eight *nālikas* by tapping on his kamala with folded palms, moving the sides of the neck slowly, and giving a stale rice soup with salt to drink.

**Urakkam:** This is in the pit where the finger presses on the nāḍī. If this is Injured, the person stays open-mouthed with the tongue hanging out, exhausted and asleep as if senseless. Within ninety-six *nālikas* make him sit up still, tap on his crown, hit him below the piṭari (see above), massage around the area and give him a stale rice soup with cardamom crushed in it. He will recover.

**Tummi:** This is in the pit below the throat. If this is hurt, the body is shocked, eyes and nose throb, the nose runs with water, the face darkens and sweats. If within eighteen *nālikas* the person is made to sit, knocked suitably at the opposite side with closed hands, tapped at the crown, rubbed over on the left and right sides, blown into the nose and ears with dry ginger chewed in the mouth and given stale rice soup with crushed cardamom to drink, he will be well.

**Ner’**: This is two fingers below the kūṇpu marma, which is at the midpoint between the nipples. If this is hurt, the body goes chill and later sweats, the nose bleeds, if within eighteen *nālikas* the person is tapped at the crown with care, massaged down the backbone with the back of the foot, rubbed all over and then given water to drink, that will be the remedy.

---

*In Sanskrit, kamala means lotus flower – does this refer to the crown cakra? (Note by the editor)*
Ațappaṃ: This is in the soft area four fingers above the muṇṭelli. Any injury here causes exhaustion, loss of hearing and the body becoming chill. The remedy is to knock at the opposite side with the back of the foot, rub down from the chest and back and give a stale rice soup to drink with ginger crushed in it, all within eighteen nāļkas.

Urumi: This is located below the ner’ marma (see above). If this is injured, the person stays open-eyed, loses hearing and is suffocated. If within twenty-seven nāļkas he is made to sit up, tapped on the crown with folded palms, breathed into both ears with dry ginger chewed in one’s mouth, knocked at the centre of the back with the leg folded up, his body is massaged and he is given a stale rice soup to drink with dry ginger crushed in it, he will recover.

Curukki: This important asthi marma is two fingers below the muṇṭelli. If this is injured, the body shortens by one length of his forearm in forty days. The person becomes exhausted, feverish and chill. If within eighteen nāļkas he is made to sit up, knocked suitably at the opposite side with the back of the foot and rubbed down, his arms are raised over his head and given a shake-up, held close and massaged, tapped judiciously at the back with the back of the foot, he will stand up. Give him a stale rice soup to drink, salted to taste. This is a dangerous marma, and its injury is likely to be fatal.

Ceriyacurukki: This is on the muṇṭelli. If this is hurt, death is certain. If within twenty-seven nāļkas he is held close and tapped well on the sides and back with the back of one’s foot, given a knock, tapped on the crown with folded hands, blown into the ears with dry ginger and betel leaves chewed in the mouth, raised up on his legs and given a shake-up, he will recover.

Kallaṭai: If this is hurt, the person’s testicles vanish upwards. He will be exhausted and unable to produce any sound. There is urinary obstruction, swelling up of the belly and suffocation. He will bleed and be sleepless, and the daśa bulges. He must be made to sit up and his nostrils blown into, tapped on the crown, knocked suitably on the back with the back of the foot, his legs pulled together and hit. The testicles will then reappear and he will be much relieved. His penis must be wrapped in cotton and water poured continuously over it at intervals for two days. He recovers.
**Totu marmas: Ninety-six**

**Mūkku:** If someone is hit on the middle of the nose, he loses consciousness, bleeds through the nose and is exhausted. To remedy this, he must be tapped suitably on the crown of the head.

**Ciracu:** if this marma is injured, the brahmāṇḍa mūla of the three holes in the area pāśaṃ in the head ulcerates. This is to be carefully tended after welling up oil on the head.

**Pūyaṃ:** There are many marmas above the rib cage at the back. If the pūya marma above the puṭṭi marma [cf. below] is hit, the arm will be rendered useless for any work in six days. For treatment of this, the body is to be massaged with oil.

**Tuṭi:** This is below the culīyāṭi marma in the pit below the kaippitti bone. If this is hit, the body throbs and the person bleeds while coughing. Remedy this by the use of gingelly (sesame) oil.

**Tarai:** This is on the back in the middle – above the rib cage, below the knot. Any hurt to this brings on mucus congestion and fever.

**Muṭantu:** This is near the puṭṭi bone at the back. If this is hurt, the man is crippled. Remedy this by use of oil.

**Kūnpu:** This is below the throat, two fingers above the ner’ marma (p. 16), between the two nipples. If this is hit, the tongue goes out of control, the person gets fever and giddiness, vomits and faints within six days. He recovers if treated within time on the proper lines, otherwise not.

**Kūṭtu:** This is two fingers below the chest, near the kune bone, if this is hurt, the body heats up, mucus collects and there is bleeding. The person cannot lie on his back. Such marmas are eight in number.

**Mār’vuvu:** Eight marmas in the chest within a two-finger space. If any of these is hurt, all viṣaṇāranpu is paralysed, joints lose strength, and there are signs of impending death. The person does not survive for more than a hundred days.

**Caṅkutiri:** This is inside the ribcage, in the middle. If this is injured, faeces and urine are blocked, legs ache and grow weak, and the person is lamed.

**Muṇṭel’:** Is above the curukki marma (p. 21) inside the hipbone. If this is hurt, there will be palpitation, exhaustion, fainting and loose motions. If the person is massaged over the injured area, made to sit up and given the decoction of the red variety of coconut and rubbed over with aśvagandhā [Withania somnifera] oil, he recovers.

**Mūttira:** This is exactly two fingers below the navel. If this is hurt, the whole body aches, the person becomes senseless, urine keeps flowing and discoloration sets in. The remedy is to tap him mildly at the back above the buttocks with the leg folded back and massage down the back and chest.
Taṇṭu: This is located one finger above the centre of taṇṭi. Any hurt here blocks urine. Suitable treatment and the remedial steps given under kallaṭai marma (p. 21) are to be taken.

Anṭa: This is at the anus. If the area is hurt, there is ache inside, obstruction to urination, foul air passing downwards and the anus pushes outwards. If the person is given a dry ginger decoction to drink, is set up and given a good shake-up, he recovers.

Cuḷiyāṭi: This is above the blood vessel at the piṭali on the neck. If this is hurt, there will be fever (sanni) and derangement of mind. The remedy is to apply caturādi oil and take a kiriyāṭtu decoction. In case of hiccups, add marmmāni pills to the decoction.

Pūṭṭel’: is near the crown. If this is hurt, there will be headache and mental ailments and catarrh with foul smell. Blow over him with dry ginger chewed in the mouth and apply a paste of caṇṇalām paraṇṭa over the hurt.

Uḷ’, kuruntukutti, kārīral’: These are three marmas. A hurt to any of these is fatal. If the kuruntukutti marma inside the ear is hurt, there is sanni fever and mucus congestion. If death appears imminent, drip tī tīlaṃ into the ear and blow over it. Use a small quantity of the same internally and externally. If the kārīral’ marma near the liver is hurt, the person bends inwards like a bow and dies.

Alakāṭi: These marmas are at the junction of the jaw bones. If these are hurt, the person’s mouth twists and he stays gazing up at the sky. All nerves are paralysed. For cure, apply mukkūṭtu oil externally and also drip it in the nose and blow it in.

Vilaṅku: This is right at the base of the neck. If it is hit, crushed or cut, the arms become immobile with pain and cramps and then person dies.

Puyam: This is at the end of the collar bone, at the base of the arm. If this is hurt the arm swells up, and it becomes impossible to raise it. Sleep is lost. If massaged with oil for three days, the person recovers.

Chulukku: This is in the middle of the upper arm, on the kulī nāḍī. If this is hurt, the middle finger doubles up. The person can be made well by massaging with paṭarāti mukkūṭtu oil.

Moḷi: Is inside the elbow. If this is hit, it swells up and the elbow cannot be moved. If the bone protrudes, it has to be pushed in carefully, bandaged with cloth and the area kept wet with caṇṇalām paraṇṭa juice and the whole body massaged with oil – for cure.

Naṭupanta: This is on the lower arm. If this is hurt, there will be intense pain and swelling. The patient will be well with a poultice of black gram [a kind of lentils] over which a cloth is wrapped and butter poured constantly. Caṇṇalām paraṇṭa is also to be used.

Tutikai: This is eight fingers above the naṭupanta (see above). If this is hurt, the eyeball paralyses, the body shivers and swells up and grows weak. Remedy it by using caṇṇalām paraṇṭa.
Teçcanä: This is in the white of the palm. If this is hurt, one feels chill, sanni fever sets in and the patient dies. The remedy is a decoction of tender coconut water. The person recovers after three days and a half.

Kavali: Three important marmas in the hand. One such is also in the thumb. If any of these is hurt, the palm develops cracks and sores after a year. If šivan’ vēnpu oil is taken inside with powdered black cumin seed for forty-one days, this will be cured.

Patakkal': This is below the soft part of the thigh. If this is hurt, the nerves stretch, and the person becomes rheumatic.

Tuţayil’ – tuţu, noti, āmai: Tuţu is in the centre of the thigh, noti is in tuţu and āmai is at the top of the thigh. Hurt to these three show the same symptoms for all. If cut, it will be impossible to walk.

Kâlil’ – muţtu, pakka,acakutiru, kaṇnu, năyntal’, kuļacci: These are all in the leg. A hurt to one of these can be fatal. An attempt may be made to get the person well, massaging with vişa muţti oil. If the jaya menna nādi throbs in a leap-frog motion, death is certain.

Kutiraimukham, konpēri: The former is on the lower leg. If this is hurt, there will be bone infection and sores. Treat this with vişa muţti oil. The latter is four fingers below kutiraimukham. If this is hurt, there will be fever and weakness. Rice soup decoction and a stale rise soup are the remedies.

Koṇajanni: This is three fingers below the front nerve plexus. Any hurt here results in sanni fever, twisted face, shrinking body, and nervous exhaustion with death in three days. The remedy is to give ti tailam with the juice of the herb vetti [spelt verr]. Improvement in the exhaustion indicates possible survival.

Pātacakra: Any hurt to this could be fatal. A symptom is that everything goes dark and cough sets in. The person gets well if massaged with a mixture of oil and the juice of succulent leaves.

Tiţi: This is in the thumb, four aṅgulas down. If this is hurt, there will be ache and bleeding. Apply oil of kuruntōtti on the head and bathe for cure.

Pūmi: This causes nerves to pull and shrink if hurt. If rubbed over with oil for four days, the person will be well again.

Aṭakkaṁ: This is in the white of the foot. If this is hurt, the person will lose consciousness and die.

There are other Marma Śāstra works in Tamiḻ. According to one of them, marmas in the head and neck are twenty-five, between the neck and navel forty-five, between the anus and navel nine, fourteen in the arms and fifteen in the legs, making a total of a hundred and eight, as given below:
Marmas in the head and in the neck: ummi, koṇṭakkollı, cīṟuṃkolli, piṭari, curuti, poccai, kutti [spelt kurri], cevikutti [cevikurri], poykai, nakṣatram, kāṇpūri, mūrtti, tilasaṃ, pinveṭṭi, manti, pakṣi, kaṇṇāṭi, pāla, kuṇṭikai, kōna, utara, oṭṭu, urakka, cakutiri, cumai.

Between the neck and the navel: katirkāmaṃ, caṭṭikkāra, kāṟātai, kāṭir‘, tavaḷai, valamēnti, piratāra, kuttu, ulluvatti [ulluvarri], tūṣikaṃ, tūṣi, anumār‘, tuṭi, piṭi, kana, villu, tivalai, munai, kūṃpu, nēr‘, panri, aṭṭappaṃ, muṇṭel‘, periya asthicurukki, cēriya asthicurukki, annam, cuṟuti, pantu, mulakki, tummi, kaikeṭṭi, caṭappiraṃ, kippiṇa, kilumēka, pūnnūl‘, puyaṃ, vilaṅku, culiyāṭi, culukku, naṭṭel‘, kacca, kūṭṭu, vāccu, kalkkuṭṭi, caṅkutiri.

Betwen the navel and anus: mūṭṭira, kalliṭa, valanpuri, iṭanpuri, elunpurumī, vallurumī, nāṅkattutti [nāṅkatkurri], anī, ānanta.

On the hands: moḷi, cuṇṭōṭi, daksīṇa, vellai, manibandhaṃ, āntai, kavalī (3), muṭṭumoli, muṇṭukutti, muṭṭarukku, aṣai, tuṇṭu.

On the legs: vellai, uppukutti [uppukurri], moḷikuṇṭikai, virṭṭi, cuṇṭōṭi, paṭa, kaṇṭukai, mikutti, kutirajukam, konpērī, kōṇnaccanni, muṭtū, urumī, ganapati, āma.

In addition, there is said to be a mey tīṇṭākkalāṃ (nōkkumarmmaṇ) in Tamil Śāstraṃ.
Sanskrit, Malayāḷaṁ and Tamil names of *marmas* which can be located

<table>
<thead>
<tr>
<th>Location</th>
<th>Sanskrit</th>
<th>Malayāḷaṁ</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Where the eyebrows meet</td>
<td>sthapanī</td>
<td>trikūṭākhaṁ</td>
<td>tīlataṁ</td>
</tr>
<tr>
<td>2. Where the forehead ends, near the ears</td>
<td>śaṅkhaṁ</td>
<td>sirāṣrayam</td>
<td>cēvikkutti</td>
</tr>
<tr>
<td>3. Away from the eye corners, above the cheek bones</td>
<td>apāṅgaṁ</td>
<td>kannunti</td>
<td>nakṣatraṁ</td>
</tr>
<tr>
<td>4. On either side of the throat</td>
<td>māṭrkaś</td>
<td>kaluttu kōcci</td>
<td>vilanku</td>
</tr>
<tr>
<td>5. Between the nipples, where stomach and chest join</td>
<td>ṛ̣ḍ̣ṛāyam</td>
<td>ṛ̣jāḷaṇ̣aṭam</td>
<td>mēṭṭirām</td>
</tr>
<tr>
<td>6. At the middle of the waist</td>
<td>vasti</td>
<td>jalaṇaṭaṁ</td>
<td>nēr’</td>
</tr>
<tr>
<td>7. At the middle of the lower arm, a little above</td>
<td>indravasti</td>
<td>nāṭiṭaṭti</td>
<td>nāṭupanta</td>
</tr>
</tbody>
</table>

Malayāḷaṁ and Tamil names of *marmas* which can be located

<table>
<thead>
<tr>
<th>Location</th>
<th>Malayāḷaṁ</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. At the middle of the nose</td>
<td>kaṇṭaṅka-vali</td>
<td>mūkku</td>
</tr>
<tr>
<td>2. Below the Adam’s apple, in the middle of the pit</td>
<td>cumayan’</td>
<td>tummi</td>
</tr>
<tr>
<td>3. The mid point between the nipples</td>
<td>ṭṛ̣šaṅkhum-paṣam</td>
<td>kūnpu</td>
</tr>
<tr>
<td>4. Inside the rib cage, below jalapāṇaṭam</td>
<td>urutmaṇi</td>
<td>kallatai</td>
</tr>
<tr>
<td>5. Below the shoulders, six fingers above the elbows</td>
<td>kaitūkki</td>
<td>culu-kku</td>
</tr>
<tr>
<td>6. Below the pit behind the neck, above the backbone</td>
<td>kaluṭutūkki</td>
<td>piṭari</td>
</tr>
</tbody>
</table>

Sanskrit and Malayāḷaṁ names of *marmas* which can be located

<table>
<thead>
<tr>
<th>Location</th>
<th>Sanskrit</th>
<th>Malayāḷaṁ</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. At the middle of the crown</td>
<td>adhipati</td>
<td>vāyuccinni</td>
</tr>
<tr>
<td>2. At the pit below the ears</td>
<td>vidhura</td>
<td>muraṭanaṅki</td>
</tr>
<tr>
<td>3. At the sides of the chest, below the collar bone, level with the nipples</td>
<td>apastambhaṁ</td>
<td>nūluvalippan’</td>
</tr>
<tr>
<td>4. 2 ṛ̣gulas above and 2 ṛ̣gulas below the nipples, 4 in all</td>
<td>stanamūlaṁ, apalāpaṁ</td>
<td>raktaṁṭuppi, svāsamaṭappan’</td>
</tr>
<tr>
<td>5. Below the armpits, level with the nipples</td>
<td>nāḥi</td>
<td>malapantaṁ</td>
</tr>
<tr>
<td>6. At the middle of the trunk, between āmāṣaya and pakvāṣaya</td>
<td>kakṣādhaṛaṁ</td>
<td>phanam</td>
</tr>
<tr>
<td>7. At the middle of the armpits</td>
<td>kṣipraṇ</td>
<td>viraliṅṇi</td>
</tr>
<tr>
<td>8. On the palm, below the forefinger</td>
<td>ṟuvī</td>
<td>niḷai</td>
</tr>
<tr>
<td>9. At the middle of the thighs</td>
<td>jānu</td>
<td>nāṭataḷappan’</td>
</tr>
<tr>
<td>10. On the upper leg, above the knee, in mēccitmuḷa</td>
<td>jēya</td>
<td>nāṭataḷappan’</td>
</tr>
</tbody>
</table>

Sanskrit and Tamil names of *marmas* which can be located

<table>
<thead>
<tr>
<th>Location</th>
<th>Sanskrit</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. At the base of the arm, where the collar bones end</td>
<td>lohitākṣaṁ</td>
<td>puyam</td>
</tr>
<tr>
<td>2. At the middle of the palm, beneath the middle finger</td>
<td>talahṛd̄aṇaṁ</td>
<td>daksīna</td>
</tr>
<tr>
<td>3. At the middle of the white of the feet, below the second toe</td>
<td>talahṛd̄aṇaṁ</td>
<td>atakkaṇ</td>
</tr>
<tr>
<td>4. Surrounded by the large intestines</td>
<td>guḍaṁ</td>
<td>aṇṭa</td>
</tr>
</tbody>
</table>

* The Sanskrit names have here been taken from *Suśruta Saṁhitā, Śārīrasthāna*, Chapter 6. (Note by the editor)