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MARMMADARPPANAM
«A Mirror of Marma»

by

Ṭ. Śrīdharan' Nair

Published 1957 by P.K. Brothers, Calicut [Kōlikōṭṭ], Kēraḷa

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 Kēraḷa 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, Malayāḷam and Tamiḷ, 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 Kēraḷa.

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 Kēraḷa.

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Retired head master

Uttaravilāsam
Ciṛakkal'
January 1, 1956

Foreword

No previous publication prepared on the basis of the *marma śāstras* in Sanskrit, Malayāḷam or Tamiḷ 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 Marmam*. 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.

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

Some of my friends have expressed the view that the *marma* system of treatment must also be included in this work, discussing the location of each *marma*. 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, Tamiḷ and Malayāḷam 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 Malayāḷam, 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 Malayāḷam spelling is a little different – for example, in certain cases it uses double consonants where Sanskrit has a single: *marma* – *marmma*, sometimes *mar'mma*). However, in the names of *marmas*, the Malayāḷam spelling has been transcribed throughout (since here Sanskrit and Malayāḷam names are mixed). The word *varma* is used synonymously to *marma*, but in this text the latter is used throughout. The Malayāḷam transcriptions have been established from the original text of the book.

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

ഏ = ē ഓ = ō ഉ = ṽ ഴ = ṽ റ = ṛ

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

ൺ = ṇ' ന് = ṇ' റ് = ṛ' ൽ = ṽ' ൾ = ṽ' ൿ or ൿൿ = t't'

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 **ś** 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. **ṣ** is actually **ṣ̣** 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 Malayāḷam, however, there are both short and long **e**'s and **o**'s, requiring a mark for the long ones. **ṛ** is a vowel pronounced as *ri* and **ṽ** as *lri*.

ṛ is a dental *r*. The combination **ṛṛ** is pronounced as *tt* and, therefore, better transcribed as *t't'* in the final form (see above). **ṽ** 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*. **ṽ** is a hard *l*, **ṽ** 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!

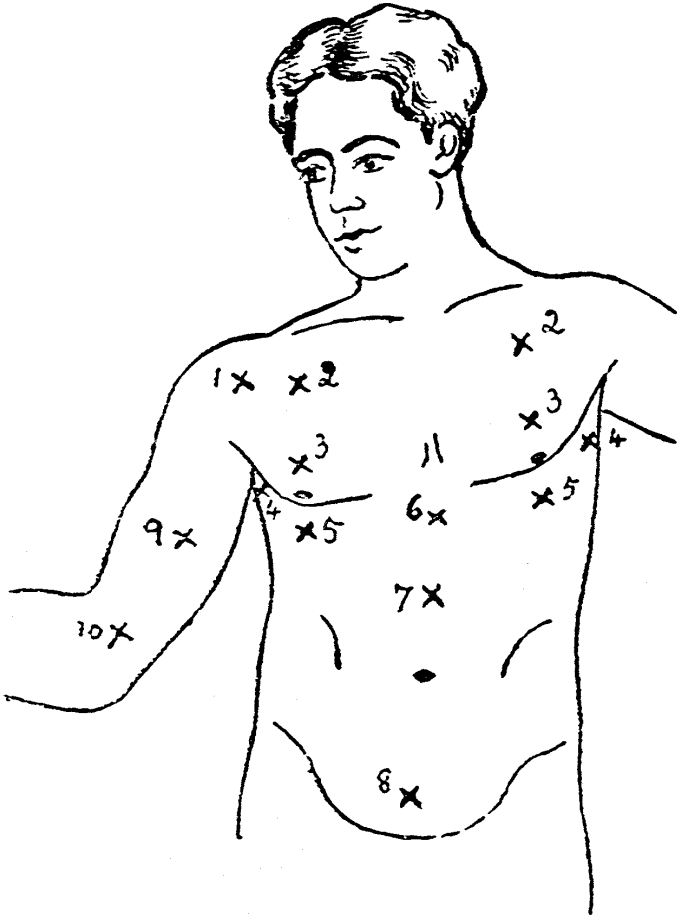
The translation was made by a friendly person in India and has been edited by me, for which my main effort is to introduce accurate scientific transcriptions according to the *Malayāḷam* text.

Jan Erik Sigdell

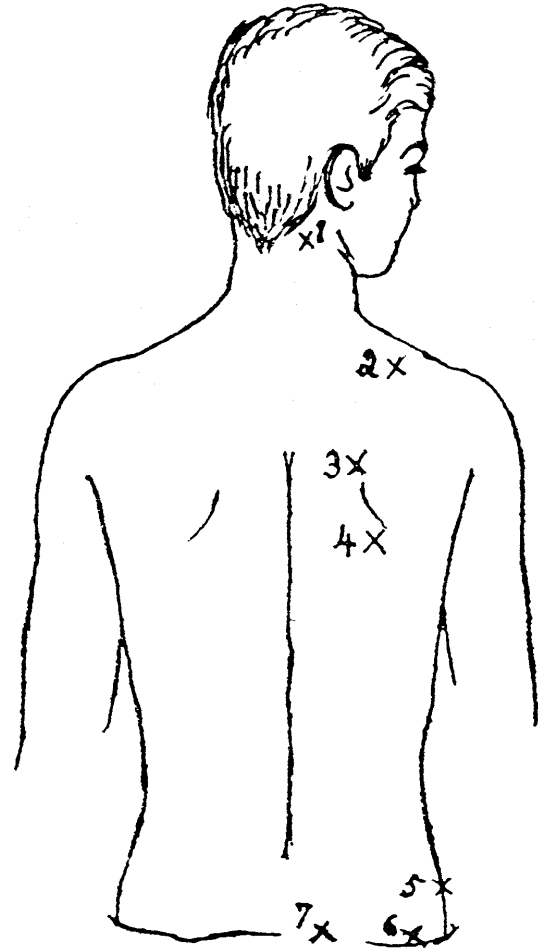
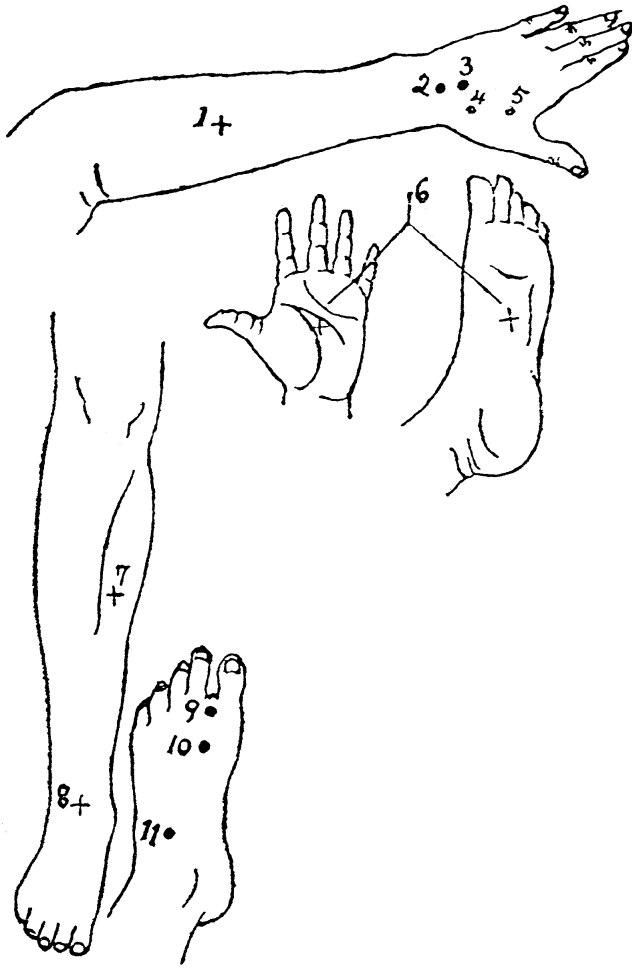
Dutovlje, May 24, 2002, updated in 2008



1. sthapani
2. āvarttaṃ
3. apāṃgaṃ
4. utkṣēpaṃ
5. śaṅkhaṃ



1. lōhitaṃ
2. apastaṃbhaṃ
3. stanarōhitaṃ
4. apālāpaṃ
5. stanamūlaṃ
6. hṛdayaṃ
7. nābhi
8. vasti
9. ur'vvi
10. āṇi



1. indravasti
2. mañibandhaṃ
3. kūrccaśirass
4. kūrccaṃ
5. kṣipraṃ
6. talahṛtt
7. indravasti
8. gutphaṃ
9. kṣipraṃ
10. kūrccaṃ
11. kūrccaśirass

1. kṛkātika
2. aṃsaṃ
3. aṃsaphalakaṃ
4. bṛhati
5. pārsvasandhi
6. kukundaraṃ
7. kaṭikataruṇaṃ

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 [Tiruvitāṅkūṛil'] 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 *āṅkattāri*, *kōl'ttāri* and *veṛuṅkai* methods [of martial art] are linked with the various *marmas*, such nodal centres are also called *kulābhyāsa 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 *kulābhyāsa 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 Malayāḷam designation is that the names are linked with the effect or nature of the injuries to particular *marmas*, as in *cumayan'* (cough inducer), *kaḷuttukōcci* (neck freezer) *raktaṃ tuppi* (blood spitter), *uru!maṅi* (round beads), *nākkutarippan'* (tongue freezer), *kaṅṅunti* (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 *sirā 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 *aṭaṅkal'* and *thuravukōl'* in Tamiḷ.

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 Tamiḷ 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)

Marmas in the legs:	22
“ arms:	22
“ abdomen:	3
“ chest:	9
“ back:	14
“ neck, head:	<u>37</u>
Total	107 under 43 names.

Arm and leg marmas

Talahṛdayam (talahṛtt): These are four *māṃsa marmas* located in the middle of the palm and sole, against the middle finger or toe, a half *aṅgula** 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*.

Kūrccaṃ: These are four *snāyu marmas* located about two *aṅgulas* 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 *aṅgula* 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 *aṅgulas* in size. The ones in the arms are called *maṇibandhaṃ*. 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 *aṅgula* in size, located slightly above the midpoints in the forearms and forelegs. If these are cut, the person will bleed to death.

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

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

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

Lōhitākṣaṃ (lōhitaṃ): Four *sirā marmas*, half an *aṅgula* 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 *aṅgula* 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.

Stanarōhitaṃ: 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.

Apastambhaṃ: 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.

Nitaṃbaṃ: 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.

Pārśvasandhi: 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.

Bṛhati: 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.

Aṃsaphalakam: 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.

Aṃsam: 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 paralyze.

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 *manya*.

Mātṛka: 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.

Phaṇam: 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.

Apāṃgam: 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.

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

Śaṅkham: 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.

Utkṣepam: Two *snāyu marmas*, a half *aṅgula* in size, a little above *śaṅkham* (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.

Sthapani: 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 *utkṣepam*.

Śṛṅgāṭakaṃ: 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.

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

The *marma kūrccaśirass* is also called *kūrccakākhyāṃ*, *apastaṃbhaṃ* is also called *ōrvasthaṃbhaṃ**, *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:	<u>13</u>	
	Total	64	grouped under 37 names.

Marmas of the arms: Twelve

Phaṇam: 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.

Kaitaḷarppan' (kaitarippan'): These are two *marmas* in the upper arm, half an *aṅgula* inside the *mēccitmuḷa*. If these are hurt, the arms get cramps and become numb.

Kaikuḷarppan' (kaikaḷarppan'): 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.

Vīralūnni: 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' (oṭukuvaliyan, 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.

Niḷari: Two *marmas*, one on each leg, one *cāṇ'* 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 *mēccitmuḷa*. 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

Malapaṅṭam (malamaṅḍam, malapaṅṭham, malamarmam): A *marma* located four fingers above the navel. Any injury to this results in emptying of the bowels, paralysis of the abdomen, hiccups and confusion of mind.

Jalapaṅṭam (jalamaṅḍam, jalapaṅṭham, 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.

Uruḷmaṇi (uruḷanmaṇi, urumaṇi): This is on the fold below the *jalapaṅṭam*. Injury to this causes the testicles to roll upwards, giving intense pain and confusion of mind.

Marmas of the chest: Twelve

Tṛśāṅkupuṣpaṃ (kṛśāṅkupuṣpaṃ, kuśāṅkupuṣpaṃ, śāṅkhapuṣpaṃ, kuc-cupuṣpaṃ, āṅpatmoṭṭu, vasthāsthi, daṅḍika, ḍim̐bika): 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.

Tiḷakkuḷi (taḷakkuḷi, daḷakkuḷi, taḷlakkuḷi, tēḷ'akkuḷi, tavaḷakuḷi, niḡaḷakuḷi, tukkuḷi, jānura, amukka, tālimaddhyam): This is below *tṛśāṅkupuṣpaṃ*, 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.

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

Lōhitam̐ (rōhitam̐): 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.

Śvāsam̐tappan' (arukulakkolli): 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.

Nūluvalippan' (nūluvaliyan', kariṅkolli, kariṅkoṭi): 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 *śvāsam̐tappan'* (see above), inside the rib cage. If these are hurt, the arms get cramps and bend inwards.

Toṅṭakkolli (koṅṭekkolli, koṅṭālōṭi): 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.

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

Aṭṭacurutṭi (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

Nakṣatramnōkki (sauṇḍikaṃ): 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 (muraṭṭanākki, cakōṭṭa, 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.

Kaḷuttukōcci: 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.

Kaḷuttutūkki: 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

Trikūṭākhyam (talahrṭt, talahrṭti, talakuttan', sūryasrayam): 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, kirīśuma, tiriccuḷi, tiraṃki, raṃgra): 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' (cirikoṭi, kirikōṭṭan', kīrikkaṭṭan', 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.

Nākkutarippan: 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, mōkṣadvāram, 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.

Ōṭṭuṇuranp	Inside the arm-body junction
Ōṭṭuṇuranpan'	Inside the leg-body junction
Irippan'	Above the knee
Kātturuṇi	On the back of the foot
Avānan'	Below the penis
Hrkala	Three fingers below the penis
Ōntannaṃ	Below the side of the shoulders
Kakṣattippakari (kakṣaṭṭil' pakariyān')	Inside the <i>nūluvalippan'</i> (p. 14)
Villūnni	Four fingers inside the right nipple
Allakolli	Two fingers below the right nipple
Eṭapiṅgala	Four fingers behind the nipples
Atbhutaṃ (abhūtaṃ)	Two fingers below the collar bone, behind the <i>lōhitaṃ</i> (p. 9, 14)
Nākkukaṭṭippan'	In the middle of the pit of the rear neck
Vaṇa	In the middle of the pit at the throat
Karṇṇapīlika	On the neck, four fingers below the ears
Uṛakkumaṇḍḍalam	Three fingers below the ears
Karṇṇapīlikkaṇṇan'	Two fingers above the ears
Entan'	Four fingers below the shoulders, four fingers above the elbow
Simantaṭa	Two fingers above the ears
Chuḷi	Sixteen fingers above the forehead
Stambhan'	Four fingers below the <i>muraṭanakki</i> (p. 15)
Māṭṭr	A half of a finger away from <i>stambhan'</i> (see above)
Kṛkupālan'	On either side of the <i>cumaya</i> (p. 15), half a finger away
Kayykanpaṃ	Eight fingers above the outer wrist
Pakari	Inside the knee, slightly away from the middle
Irumaddhyaṃ	Eight fingers above the knee, inside the thigh
Ara taḷarppan'	Ten fingers below the junction of the bottom and the waist
Āntraṃ	At the rear of the backbone three fingers above the anus
Hatami	Eighteen fingers below the pit at the back of the neck, two fingers away to the right of the backbone
Nitaruṇaṃ	Three fingers outside from the <i>svāsamṭappan'</i> (p. 14)
Antyaṃ	At the end of the bottom
Stanaṃ	Below the two nipples
Kōṭi	At the back of the junction of the head and the neck
Telaṃ, anthyaṃ	In the neck on either side of the gullet
Kuṭṣi	Half a finger above the <i>kṣipraṃ</i> (p. 9)
Kūrmmaśirass	Above the <i>kūrccaṃ</i> (p. 9), below the ankle
Ulpa	On the ankle
Kamaibandhaṃ	Inside the wrist
Indrapatti	Below the wrist
Koppaṃ	On the elbow
Anpravā (āśrayaṃ)	Three fingers above the anus
Ayukkala (dhanukkala)	On either side of the <i>vasti</i> (p. 10)
Mūtravā	Below the navel, above the <i>panti</i>
Viṛavan'	Two fingers forward of the anus on either side of the ridge
Muḷa	Below the nipples
Sthānalōhitaṃ	Two fingers above the nipples
Avasthāśrayaṃ	Above the <i>vasthāsthi</i> (p. 14), on either side of the chest
Ālaṃmamaṃ	Between backbone and the chest, below the shoulder blades
Karuvuraṃ	Between the waist and the side

* Here, the spelling used by the author in Malayāḷam (or the printer, resp.) has been transcribed as it is, even though some names will be derived from Sanskrit and spelt a bit different in Devanāgarī. Doubtful is, for example, the spelling -puṣpaṃ, which should rather be -puṣpaṃ. This could be a printing error. (Note by the editor)

Tirubāla	Above <i>karuvuram</i> (see above), one <i>cāṇ'</i> off the backbone, close to the neck
Āśramam	In the middle of head and the neck, on the shoulders (either side)
Kaṇṇunāli	On the front of the neck
Akarppaṇāṇhāl'	On either side of the nose, level with the ears
Apākam	Below the eyebrows, near the corner of the eyes
Artthaṇṇal'	Midpoint of the eyebrows
Śrihala	At the junction of the eyes, ears and tongue
Śimanta	At the joints in the skull (five <i>marmas</i>)
Cakṣukkal'	Below the penis
Pakvaṇṇal'	Centre point between penis and leg-fold
Dhamani	Three fingers below the <i>mūlādhāra cakra</i>
Appadāgam	Two fingers off <i>dhamani</i> (see above) on either side
Nājavāhi	Two fingers above the naval
Guptapakka	Two fingers off the navel on either side
Tandra	A finger and a half off the junction of <i>āmāsaya</i> and <i>pakvāsaya</i> *
Kaṇṇiḷippan'	On either side of the nose, at the corners of the eyes
Stanu	Straight above the nose, at the centre of the bridge
Kriśam	On the right and left against the corners of the eyes, a rice grain above
Silpam	Down the sides of the crown, above the ears
Anusrasam	At either end of the lower jaw bone, in front of the ear hole
Karṇṇābu	Below the earlobes
Jāmpira	At the joints of the skull on the sides
Kaṇṭacūli	Behind the ears at the back of the neck
Kriśānu	Below <i>kaṇṭacūli</i> (see above) at the middle of the back of the neck
Hastakaṭṭam	Close to the neck at the end of the shoulder nerve
Hastapatanam	At the ends of the shoulders directly above the armpit
Jaghanupāṇighaṭṭam, ajakōpikal'	On the elbow at either side, four in all
Bṛhaspa	Below the elbow, inside
Ajasandhi	The <i>maras</i> on either side of the elbow
Hastahāni	In the wrist below the thumb
Hastahaṭṭini	Adjoining the <i>hastahāni</i>
Aṅkuśam	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
Valiyan'	Close to the shoulder blades, to the left
Ilaṃkūṭa	Above the shoulder blades, to the right
Plīhaśrī	Above the shoulder blades, to the left
Kūrccacculi	Close to the side (<i>Ijavāri</i>)
Kurcca	Close to the side (<i>Ijavāri</i>)
Udāsadam	A little below the left nipple, to the rear
Adhiṣṭānam	In the middle of the navel
Apana	Seven fingers below the naval
Gudahi	To the right of <i>apana</i> (see above)
Gudāpti	To the left of <i>apana</i> (see above)
Śuklastambham	At the base of the penis
Māli	Between the thigh folds down the penis base, right and left side
Vātika	Between the thigh folds down the penis base, right and left side
Valaṃkōppu, ūrupadavi	Inside the hip, above the <i>mūla</i> (p. 14)
Tuṭapulaḷappan'	Below the hip, above the knee
Lupta	Three fingers from the knee to the right, left, front and back
Saptastam	Inside the <i>kanna</i> of the leg, below it
Harṣastambham	Below the <i>kanna</i> of the leg, outside
Sandhu	Below the <i>kanna</i> of the leg, in the front
Kūrmmaḷa	In the middle of the back of the foot
Aṃguṣṭāsam	At the base of the big toe, under it
Śaṅkupuśpam	Two fingers-above the right nipple

* In Āyurveda, *āmāsaya* and *pakvāsaya* denote the small and large intestine, resp. (Note by the editor)

Śaṅkinu	Two fingers below the left nipple
Gudhastambhaṃ	Two fingers below the right nipple
Ottappuḷli	Half of a finger above the nose
Raktamtuppi	Two fingers above the nipples
Iṭaṃcenni	A half of a finger above the ears
Manass	One finger below the nipples
Kṛtavi	At the back of the junction of the neck and head
Pūti	Below the chest, on the abdomen
Uṛuvi	In the middle of the thigh

The names* and locations of some *marmas* from the ancient work *Marmma Cikitsa* (Locations are often vague)

Vañṇanākku	Six fingers above the <i>indravasti</i> (p. 7)
Kukūṇakaṃ	At the centre of the <i>vañṇakku</i>
Kōccīraṃ	Inside the elbow
Oraṃ	Below the shoulders and above the elbows
Ñeryyāṇi	On the knee
Daśavarmmaṃ	In the middle of the elbow/knee bend
Kūrpaṃ	Two fingers above the knee
Sandhikaṃ	At the heel, where the white joins the brown**
Śatakuñciri	On the foot where the white and the natural colour join
Pahccīkkili	Below the nipple
Urvipadika	At the middle of the navel
Raktādikaṃ	In the middle of the navel
Āntraṃ	Three fingers above the anus
Haṃsaṃ	Behind the <i>apasthambhaṃ</i> (p. 8)
Maṇikaṃ	At the centre of the trunk, on either side
Kuṭikaraṃ	At the middle of the buttocks
Prahari	On either side of the backbone below the shoulder blades
Saphalakam	At the back
Ratnaratni	At the back
Gandhavāri	On either side of the neck
Vikariṇi	In the neck
Pādahāri	In the neck
Sabalikā	In the neck
Bādhirika	In the ear hole
Kāmabhīrukaṃ	In the middle of the ear
Kaṇṭhakāvali	In the middle of the nose
Piṭivakaṃ	On either side of the nose
Cibukaṃ	At the tip of the nose
Bhadrakālika	A finger and a quarter below the eyes
Jatruṅgam	Two fingers above the eyes
Kaṇbhīrukaṃ	In the middle of the forehead, two fingers across
Daṃśāṭakāñṇal'	Four <i>marmas</i> inside the junction of the eye brows where the nose and forehead come together above the glottis
Tālukaṇṇika	On the epiglottis
Śubhavarīśrīyān'	Below the throat, above the nipples
Ōttan'	Below shoulders, above the elbows
Nāḍivahni	Between the wrist and the elbow
Vālūnni	Back of the palm

* 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 *nālīkas* 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 *nālīkas*, 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 milliaceum* [common millet, Sanskrit: *cīna*], the person recovers.

Cevikkutti: This is located at the *ceṛutaṅṅi* of the earlobes. If this is hurt, counteract within twenty-three *nālīkas* 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 *nālīkas* 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 *nālīkas* 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 *nālīkas* 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 *kūṅpu 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 *nālīkas* 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)

Aṭappam: 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 *nāḷikas*.

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 *nāḷikas* 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 *nāḷikas* 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 *nāḷikas* 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

Mūḱku: 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 mūḷa* 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 *cuḷiyāṭi marma* in the pit below the *kaippiṭṭi* 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.

Kūṅpu: 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.

Kūṭṭu: 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'vvu: Eight *marmas* in the chest within a two-finger space. If any of these is hurt, all *viśaṅaranpu* 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.

Muṅṭel': 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.

Tañṭu: This is located one finger above the centre of *tañṭi*. Any hurt here blocks urine. Suitable treatment and the remedial steps given under *kallaṭai marma* (p. 21) are to be taken.

Aṅṭa: 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 *kiriyāttu* decoction. In case of hiccups, add *marmāṅṇi* 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 *cañṅalaṃ paraṅṭa* over the hurt.

Uḷ', kuruntukutti, kāṅṅal': 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 tailaṃ* into the ear and blow over it. Use a small quantity of the same internally and externally. If the *kāṅṅal' 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 *mukkūṭṭu* 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.

Puyaṃ: 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.

Chuḷukku: This is in the middle of the upper arm, on the *kuḷi nāḍī*. If this is hurt, the middle finger doubles up. The person can be made well by massaging with *paṭarāṭi mukkūṭṭu* 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 *cañṅalaṃ paraṅṭa* 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. *Cañṅalaṃ paraṅṭa* 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 *cañṅalaṃ paraṅṭa*.

Teṭcaṇa: 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 *śivan' vēṅpu* oil is taken inside with powdered black cumin seed for forty-one days, this will be cured.

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

Tuṭayil' – tuṅṭu, noti, āmai: *Tuṅṭu* is in the centre of the thigh, *noti* is in *tuṅṭu* 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.

Kāliḷ' – muṭṭu, pakka, acakutiru, kaṅṅu, nāyṅtal', kuḷacci: 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 *viṣa muṭṭi* oil. If the *jaya menna nāḍi* throbs in a leap-frog motion, death is certain.

Kutiraimukhaṃ, konpēri: The former is on the lower leg. If this is hurt, there will be bone infection and sores. Treat this with *viṣa muṭṭi* oil. The latter is four fingers below *kutiraimukhaṃ*. If this is hurt, there will be fever and weakness. Rice soup decoction and a stale rice soup are the remedies.

Kōṅajanni: 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 *tī tailaṃ* with the juice of the herb *vetti* [spelt *verri*]. Improvement in the exhaustion indicates possible survival.

Pātacakraṃ: 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.

Tiṭi: This is in the thumb, four *aṅgulas* down. If this is hurt, there will be ache and bleeding. Apply oil of *kuṅtōṭṭi* 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.

Aṭakkaṃ: 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 Tamil. 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*, *koṅṭakkolli*, *cīrumkolli*, *piṭari*, *curuti*, *poccai*, *kutti* [spelt *kurrī*], *cevikutti* [*cevikurrī*], *poykai*, *nakṣatram*, *kānpūri*, *mūrtti*, *tilasaṃ*, *pinveṭṭi*, *manti*, *paḷṣi*, *kaṅṅāṭi*, *pāla*, *kuṅṭikai*, *kōna*, *utara*, *oṭṭu*, *uṛakka*, *cakutiri*, *cumai*.

Between the neck and the navel: *katirkāmaṃ*, *caṭṭikkāra*, *kārātai*, *katir'*, *tavaḷai*, *valamēnti*, *piratāra*, *kuttu*, *ulluvatti* [*ulluvarri*], *tūśikaṃ*, *tūśi*, *anumār'*, *tuṭi*, *piṭi*, *kana*, *villu*, *tivaḷai*, *munai*, *kūnpu*, *nēr'*, *panṛi*, *aṭappaṃ*, *muṅṭel'*, *periya asthicurukki*, *ceṛiya asthicurukki*, *annam*, *curuti*, *pantu*, *mulakki*, *tummi*, *kaiketṭi*, *caṭappiraṃ*, *kippiṛa*, *kilimēka*, *pūnnūl'*, *puyam*, *vilaṅku*, *cuḷiyāṭi*, *cuḷukku*, *naṭṭel'*, *kacca*, *kūṭṭu*, *vāccu*, *kaikkutṭi*, *caṅkutiri*.

Between the navel and anus: *mūttira*, *kalliṭa*, *valanpuri*, *iṭanpuri*, *elunpuṛumi*, *valluṛumi*, *nāṅkatkutti* [*nāṅkatkurrī*], *aṅi*, *ānanta*.

On the hands: *moḷi*, *cūṅṭōtiri*, *dakṣiṇa*, *vellaḷai*, *maṅibandham*, *āntai*, *kavaḷi* (3), *muṭṭumolḷi*, *muṅṭukutti*, *muṭṭaruku*, *aśai*, *tuṅṭu*.

On the legs: *vellaḷai*, *uppukutti* [*uppukurrī*], *moḷikuṅṭikai*, *virṭṭi*, *cūṅṭōtiri*, *paṭa*, *kaṅpukai*, *mikutti*, *kutiraimukaṃ*, *konpēṛi*, *kōnnaccanni*, *muṭṭu*, *uṛumi*, *ganapati*, *āma*.

In addition, there is said to be a *mey tīṅṭākkālaṃ* (*nōkkumarmmaṃ*) in *Tamiḷ Śāstraṃ*.

Sanskrit, Malayālam and Tamiḷ names of *marmas* which can be located

<u>Location</u>	<u>Sanskrit</u> *	<u>Malayālam</u>	<u>Tamiḷ</u>
1. Where the eyebrows meet	sthapanī	trikūṭākhaṃ	tilataṃ
2. Where the forehead ends, near the ears	śaṅkhaṃ	sirāśrayaṃ	cevikkutti
3. Away from the eye corners, above the cheek bones	apāṅgaṃ	kaṅṅunti	nakṣatraṃ
4. On either side of the throat	māṭṛkā	kaḷuttu kōcci	vilaṅku
5. Between the nipples, where stomach and chest join	hṛdayaṃ	tiḷakkuḷi	nēr'
6. At the middle of the waist	vasti	jalapaṅṅaṃ	mūttiraṃ
7. At the middle of the lower arm, a little above	indravasti	nāṭipatti	naṭupanta

Malayālam and Tamiḷ names of *marmas* which can be located

<u>Location</u>	<u>Malayālam</u>	<u>Tamiḷ</u>
1. At the middle of the nose	kaṅṅakāvali	mūḷku
2. Below the Adam's apple, in the middle of the pit	cumayan'	tummi
3. The mid point between the nipples	ṭṛśaṅkhuṣpaṃ	kūṅpu
4. Inside the rib cage, below <i>jalapaṅṅaṃ</i>	urutmaṅi	kallaṭai
5. Below the shoulders, six fingers above the elbows	kaitūkki	cuḷukku
6. Below the pit behind the neck, above the backbone	kaḷuttutūkki	piṭari

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

<u>Location</u>	<u>Sanskrit</u>	<u>Malayālam</u>
1. At the middle of the crown	adhipati	vāyuccinni
2. At the pit below the ears	vidhura	muraṭanakki
3. At the sides of the chest, below the collar bone, level with the nipples	apastaṃbhaṃ	nūluvalippan'
4. 2 <i>āṅgulas</i> above and 2 <i>āṅgulas</i> below the nipples, 4 in all	stanamūlaṃ, stanarohitaṃ	raktaṃtuppi
5. Below the armpits, level with the nipples	apalāpaṃ	svāsamaṭappan'
6. At the middle of the trunk, between <i>āmāśaya</i> and <i>pakvāśaya</i>	nābhi	malapaṅṅaṃ
7. at the middle of the armpits	kakṣādharmaṃ	phaṅgaṃ
8. On the palm, below the forefinger	kṣipraṃ	viralūnni
9. At the middle of the thighs	ūrvī	niḷari
10. On the upper leg, above the knee, in <i>mēccitmuḷa</i>	jānu	naṭataḷarppan'

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

<u>Location</u>	<u>Sanskrit</u>	<u>Tamiḷ</u>
1. At the base of the arm, where the collar bones end	lohitākṣaṃ	puyaṃ
2. At the middle of the palm, beneath the middle finger	talaḥṛdayaṃ	dakṣiṇa
3. At the middle of the white of the feet, below the second toe	talaḥṛdayaṃ	aṭakkaṃ
4. Surrounded by the large intestines	guḍaṃ	aṅṅa

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