

Agasthya's Marmakannadi

Agasthyas' Marmakannadi

Decoding the human body

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FOREWORD

Such a blessing that the first publication of the IKS Center for Kalaripayattu & Siddhar Tradition at Trinity College of Engineering with Agasthyam Kalari is getting completed!

What an appropriate way to start what we pray is a long journey of research, documentation and dissemination with the work of Sage Agasthya himself: **Marmakannadi!**

Agasthya, revered as the creator of southern style of Kalaripayattu martial arts and Tamil grammar, lays the foundation of pressure points and prana based healing in this seminal work. As the guidelines of IKS Division of the Ministry of Education state, the works undertaken by the centers should have a parampara or lineage, drishti or unique perspective and loukika prayojana or real world application. Indeed, Marmakannadi fits all the three beautifully!

The lineage of gurus or Gurukkal as we call in Malayalam has survived through Kalaripayattu from Agasthya all the way to the beacons today like our Co-PI and Agasthyam Kalari's Dr. S Mahesh Gurukkal who has been meticulous in the creation of this work along with his wife Adv. Priya Mahesh, who is the project associate at the IKS Center address. Prof Ambili Bala, with her expertise in Siddhar Tamil Paadal (aphoristic songs) is another guru of our age who has supported this work.

“Marmakannadi” represents a unique way of looking at the human body, its evolution and health. This Drishti or perspective has been gaining prominence today as the world of western medicine finds difficulty in distancing itself from the pharma industrial complex and focusing on true human well being.

As for laukika prayojana, the understanding of breath and vital energy has been proven immensely beneficial in today's world for managing stress and enhancing psychological wellbeing. Dr. Mahesh, who hails from a family that has been practising Siddha medicine system for over five generations. Even today, he attends weekly to people who find fast relief through the healing system associated with Kalaripayattu.

The preparation of this book has been a year long effort by the IKS Center headed by Suchithra Madhusoodan, whose leadership has transformed our center into a vibrant institution of research, education and outreach in less than two years. It is an honor and a blessing to be the PI for this center and be a lifelong student of our immeasurably vast knowledge system. We wholeheartedly thank the management, staff and students of Trinity College of Engineering and Agasthyam Kalari for all their support. Our immense gratitude to Dr. Ganti S Murthy and Dr. Anuradha Choudry for the continuing guidance and support from IKS Division Delhi for all our activities. Sooraj and Swathish gave great support

to this venture as staff of the IKS Center. Special thanks to Stella Prithiraj for getting the work print-ready.

Hoping the readers find the plentiful nuggets of wisdom in this work to be the catalysts for their physical, psychological and spiritual well being.

Dr. Arun Surendran

PI, IKS Center for Kalaripayattu & Siddhar Tradition
Principal, Trinity College of Engineering

Preface

MARMAKANNADI OF AGASTHYA

Decoding the Human Body

Marmas are the fundamental power centers of the human body. Numerous scriptures dedicated to marmas describe them as “vaasi tattumidam,” signifying the points where life or prana pulsates. These are the very spots where the universal energy that animates the entire cosmos and all the life on Earth is believed to reside.

‘Marmakannadi’ serves as a mirror to reflect the profo- und teachings about marmas, which originates from the visions of the great sage Agasthya. It can be likened to a lens that focuses the light of wisdom on the human body and marmas, highlighting its significance. The text appears to be a compilation of knowledge spanning various eras, all rooted in Agasthya’s wisdom.

The diversity in language used within the verses and the repetition of ideas suggests that these padals (verses) were compiled by numerous scholars over time. These invaluable teachings were passed down through generations through oral transmission or handwritten palm leaf manuscripts, showcasing the enduring importance of marmas in Siddha tradition.

“Marmakannadi” delves into the profound wisdom about the human body and consciousness as elucidated in traditional Indian knowledge systems. It expounds upon the Dasavayus, the ten vital energy currents that govern physiological functions, and explores the intricate network of Dasa Nadis, the 72,000 subtle energy channels believed to traverse the body. The text discusses the influence of Trigunas, the fundamental qualities of Sattva, Rajas, and Tamas, on one’s mental and emotional state. besides that it contemplates the various sheaths of existence known as Koshas, from the physical Annamaya to the blissful Anandamaya. Within this framework, “Marmakannadi” illuminates the significance of Chakras, energy centers along the spine, and Mandalas, geometric representations of the self and the universe. Furthermore, it underscores the importance of maintaining balance among the Tridoshas, Vata, Pitta, and Kapha, in the pursuit of holistic health and well-being.”

The intricate details of life and its ceaseless pulsation are vividly depicted in the text. It is a profound exploration of the essence of life and the myriad possibilities it holds. One particularly intriguing chapter, “Karuvuthbhavam,” delves into the inception of life as a zygote, offering a remarkable portrayal of the daily progression of a foetus within a mother’s womb. This narrative not only captures the miraculous journey of human development but also highlights the sheer wonders of existence itself. Such meticulous descriptions

serve as a testament to the richness and complexity of life at its earliest stages, inviting readers to marvel at the remarkable process of creation and growth that unfolds within each and every one of us.

Achappa nadavinduval tan janitha varum

Adavaka pira karuvi udithavarum

Pechappa ontrumuthal thinkal pathum

Peruke ontrontrai tudithu uruvakindren

Agasthya sings, I can explain the knowledge which I perceived. The child's birth and the progression of life through the concept of "nada bindu" and the 96 "thatwas" over the course of ten months.

In this view, the journey of life begins with the union of "nada" (sound) and "bindu" (dot or seed), symbolizing the conception of the child. Over ten months, corresponding to the growth and development of the foetus, the child progresses through 96 "thatwas" or stages. These stages will represent various milestones and transformations during the gestation period, each marked by unique developments and changes.

This perspective provides a holistic and spiritually infused understanding of the process of life's inception and progression, emphasizing the interconnectedness of sound, consciousness, and the growth of a human being within the womb.

Agasthya's profound exploration of the 96 "thatwas" unveils a rich tapestry of understanding regarding life's intricate complexities. Central to this study are the "pancha bhutas," the five elemental building blocks of the material world, and the "adharas," the vital energy centers within the subtle body. Through meticulous research, Agasthya unravels the profound connections between these elements and the various stages of human existence. This holistic perspective highlights how life's progression is intricately intertwined with the elemental forces of Earth, Water, Fire, Air, and Ether. Furthermore, Agasthya's work illuminates the role of the adharas as energetic hubs that facilitate the flow of consciousness and vitality, underscoring the profound interplay between the physical, metaphysical, and spiritual realms in the grand tapestry of life. His research stands as a testament to the depth of traditional Indian wisdom and its holistic approach to understand the journey of life from conception to existence.

Karuvakum karuvikal tonnurakum

Karuvana kurunadi marmam ithakum

Karuvana narambu ezupatheerayiramakum

Kaikanda kurunadi ituveyakum

Agasthya's verses resonate with a profound insight into the inner workings of the human body and the intricacies

Marmakannadi

of life. Through his poetic expressions, he extols the significance of “prana,” the life force that animates all existence, and elucidates the intricate web of “72000 nadis,” the subtle energy channels that course through our being. His wisdom delves deep into the 96 “tathwas,” revealing the multifaceted aspects of existence, and pays homage to the “vital marmas,” the sacred points of vulnerability within us.

With lyrical prowess, Agasthya draws a metaphorical parallel, likening the human body to a finely woven net, distinguishing between its length and breadth. This metaphor underscores the interconnectedness of every facet of life within the intricate lattice of the human form. In his verses, Agasthya weaves together the threads of knowledge about life, consciousness, and the human experience, inviting readers to contemplate the profound tapestry of existence with newfound appreciation.

Indeed, Agasthya’s work, “Marmakannadi,” serves as a valuable gateway to the illustrious Siddha tradition, which has been a repository of profound knowledge and wisdom. Within this tradition, towering intellects like Agasthya have imparted their teachings for the benefit of future generations. Their insights offer a deep understanding of life, consciousness, and the limitless potential that resides within every individual.

Agasthya’s writings echoes a universal call for the seekers and enthusiasts to embark on this transformative

journey under the guidance of a guru. This guidance is crucial in navigating the intricate and profound aspects of the Siddha tradition, ensuring that the knowledge is transmitted accurately and ethically.

“Marmakannadi” stands as a beacon of enlightenment, offering readers an elevated vision of life and its boundless possibilities. It encourages individuals to explore the depths of their existence, fostering a sense of wonder and reverence for the interconnectedness of the self with the larger universe. In doing so, it not only preserves the heritage of the Siddha tradition but also inspires the future generations to embark on a quest for higher understanding and self-realization.

Priya Mahesh, my wife, provided invaluable support as the editor for this project. I extend my gratitude to Dr. Arun Surendran, the Principal Investigator at the IKS Center for Kalari payattu and Siddhar Tradition, all the Ashans, faculty of Agasthyam Kalari, Smt. Suchitra Madhusoodanan, Smt. Lekshmy P, Sooraj, Stella V S, Prof. Ambili Bala for their wonderful support.

The primary reference for this book is derived from my father, Sri Sanalji Gurukkal's handwritten manuscript.

Gurukkal Dr. S Mahesh

Co-PI, IKS Center for Kalari payattu & Siddhar Tradition
Gurukkal, Agasthyam Kalari payattu

THE SIDDHA WAY OF SEEKING

*“Andathukkappal Akanta sudarinai
Pindathul parpayadi kuthambai
Pindathul parpayadi”*

Koothambai Siddhar, one of the esteemed 18 Siddhars, conveys that the cosmic light filling the universe also resides within us. Just as we can't see emptiness or vacuum, our inner consciousness often eludes us due to ignorance. Koothambai Siddhar's words mirror the depth of his wisdom. He explains the Siddhar tradition's exploration of the relationship between Parabrahmam and the body, often referred to as Andam and Pindam.

*“Engum nirantey irikindra jyothiye
angathul parpayadi
Kuthambai angathul parpayadi “*

Koothambai asks whether we see the light that pervades all directions, emphasizing its presence within us. He asserts that the body is a means to know this light and attain Moksha. Looking inward, one can realize their identity with the light. These verses were sung for societal awareness. Through awareness comes detachment, and through detachment comes Moksha.

Agasthya, the first among the 18 Siddhars, is well-

known. These Siddhars, were intellectuals beyond ordinary levels who elevated their consciousness. The term 'Siddhar' signifies achievement, often associated with the Ashtasidhis. 'Siddha' relates to 'Chittha,' a heightened state of intellect which manifests in Siddhars. They embody pure light, knowledge (Vidya), and liberation from karma. The word 'siddha' refers to liberated souls who've attained Moksha, possessing infinite knowledge, vision, power, and bliss. They are beyond names, caste, and time, embodying an eternal form.

The 18 Siddhars pioneered Siddha medical treatments. While Agasthya is credited as the creator, others also made significant contributions. Kayakarppa, Marma, vaasi, and Muppu are among their creations, sharing invaluable knowledge. The remarkable Naadiparva healing system traces back to the Siddhars. It diagnoses diseases and prescribes treatments based on vital flow channels called 'naadis.' This approach bridges spiritual and physical well-being, focusing on the individual's holistic welfare physical, psychological, spiritual, and social. In India, the belief is that everything originates from Shiva, the manifestation of Brahman. This led to the term 'Shiva Sampradayas' for Siddha Traditions. After Agasthya's migration, it became Siddha Sampradayam. Agasthyar's 96 sacred texts are foundational.

Siddha medicine had existed for centuries, especially in South India and Tamil Nadu since the ancient Sangam era.

The tradition traces back to God Shiva's teachings to Nandhi, who passed it to Agasthiyar. The Siddhar in Tamil tradition attains spiritual powers called 'siddhi.' Historically, Siddhar refers to an expert who excelled in various fields. They provided solutions for illnesses and advise for daily life. Siddhars wrote their findings as poems in Tamil, preserved in "Palm leaf manuscripts." These texts are still held by families and institutions globally.

The Siddhars developed a vast knowledge system, including Siddha medicine, practiced mainly in Tamil Nadu. A rustic form of healing, similar to Siddha medicine, is being continued among experienced elders in south Indian villages.

Gurukkal Dr. S Mahesh

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Chapter I

“ KAAPPU ”

Salutations: Greetings and introduction

1. *Aathiyayi muchudarayi oruvaraki*

Anpooviye amaittha paraaparathinarulaipottii

Neethiyam nimalanaar paatham shirassilenth

Nethiyamaayi periyorkal charanam potti

Chothiyaayi thulangumenthen kuruvaipotti

Sookshmamaayi marmamathu olipol thonta

Othiye marma kannadientum nool

Uraippatharkku aadhiyaana thunnai kappe

“Marmakannadi” is a hymn to praise God ,the creator and the Guru who shines brightly enough to remove the darkness with their wisdom. All the siddha medical sciences begin with such a salutation. It is also known as “Kappu” in Tamil. “Marma Kannadi” describes the science of worshipping supreme guru and acharyas,to understand the secrets of marmas in the human body.

The word “muchudar” in the above Kappu can be explained as below. Siddha medicine and Ayurveda ,which originated in India are the first medicine systems in the world to be rationally described. The man is the part of nature. Entire

universe and man is made up of the same substance and the knowledge about the principles of its formation is very important in the treatment of modern science.

The primordial force of the universe is the inanimate original nature. This original nature felt the need to create .Thus the original nature has the Trigunas (three qualities) of 'sattva' (purity), 'Rajas'(activity) and 'Tamas'(darkness). Indian scholars described in the "Sankhya philosophy" that the universe is the extension of these qualities, which is reflected in Indian medicine systems. Everything in this world is made up Trigunas. Every object, every abstraction and each one of us has some combinations of these three components of nature. Life is a spirit reflected in Rajaguna. From the Tamoguna came the micro universe, demons (molecules). From the Trigunas embedded in micro cosmos the mind, the intellect, the five sense of knowledge, the five sense of action and Dashavayus with the subtle Pancha Bhoothas and panchikaranam evolved spatially. We can see Adhidevathas for each qualities or gunas. This salutation is a mysterious description of all this.

2. Aame thaam marmatthilane kam noolkaal thaam

Avaravarkal chollivittaar avani meethil

Oome thaam vekunoolkal aayinthuppaarthu

Ulakuthannil innoolai nannoolaka

Vaame thaam nallavarkkakumenttum

*Maraitthu vittom veliyarankmaakidamel
Theemaithaan vanthidum innool kedathe
Theerkkamaay ithin perumai cheppalame*

Numerous siddhar have penned countless marma shastra texts for the betterment of humanity, proclaiming it as the paramount science of all. The profound secrets within this discipline should exclusively be imparted to individuals of exceptional qualities, strictly forbidden from being divulged to others.

*3. Cheppuvatharkkinnumoru upaayam kelu
Cheeshanume aavatharkku varuvaanakil
Thappukal thaan onttinilumillaathanayi
Thannuyirpol evvuyirum karuthuuvonaayi
Ippuviyil unmanathookkinnankuvonayi
Irippavaneyanaakkaal therintheduthu
Oppathulla eraru varsham kaatthaall
Otthaporul vaanki thalam kaanippaye*

The third hymn expounds upon the qualities required for a disciple who aspires to master the profound art of marma shastra, emphasizing their inherent compassion and ability to perceive the interconnectedness of all living beings. Such an individual, having dedicated themselves as a disciple for a span of 12 years, will finally receive the knowledge from

their Guru upon fulfilling the customary Guru dakshina.

4. Kaanitttha thalamathanai velividaamell

*Kaashiniyil unakkethiraayi aar vanthaalum
Naanittthu pinvaankum nallon polum
Nayavaakku nee avarkku uraitthuppottu
Tonitthu eppadiyum makizhinhupotti
Churuthi cholli nee poka ethirppaanaakil
Aannitttha mutthaana innoolmaarkkam
Appane cheyyiluyir adankalaache*

The profound knowledge of marma must be safeguarded and imparted only to sincere disciples, refraining from sharing it with others or exploiting vulnerable individuals. In the event of an assailant disregarding our pleas, we can utilize the marma technique to preserve our own life.

5. Adankum uyir meelvatharkku noollkal thorum

*Avaravare chollivittaar kadikai tha anum
Idamperave ilakkutharkku mooli chonnaar
Thekamenkum tatavithatti ilakka cholvaar
Kudam thannile chalamvittu changalam
Kumukkenave mukattheriya manthiram cholven
Tadamithuve om enttu chollicholli
Charvvana atankalinaalilakkuvaaye.*

This book details the precise steps of the revival process, encompassing the ideal timing for performing the “Adangalukal” (reviving process), the medicinal remedies required, and the essential mantras to be recited. Employing these techniques, the marma practitioner will successfully administer treatment to the patient, effectively rescues them from their critical condition.

ILLAKKAAN MAARKKAM

(Reviving process)

6. Illakkutharkku innumoru upaayam kelu

Ellaiyathu thatumaari vizhuthal thattal

Vazhakku pala moorkkamathaal kopam kondu

Vantha marmam theerkka oru upaayamkellu

Muzhakkamulla chuttatthaar uravarodum

Murayaka nee kettu illakkachonnaal

Pazhakkamulla cheshenayum thunayaayi vaitthu

Palaperkalariyaamel maravilakke

Within this hymn, a distinct approach to revive a patient (Prathimarma prayogam) is explained. Before administering treatment to an individual who has lost consciousness due to mysterious injuries, the Marma practitioner diligently gathers information about the traumatic incident. The patient is treated only with the consent of their

relatives, and during the treatment, only the beloved disciple of the practitioner is permitted in the room to maintain secrecy of the treatment.

*7. Maraiyenttal thirayathilo purayathilo thaan
Mattavarka ariyaamel illakkavenam
Thuraiyithanai palaperkalarinthittakkal
Tholpooviyil vitthiyayathu pochu pochu
Taraithannile unakkumoru makimaiyillai
Tharanithannil unnaiyoruvar mathithidarkal
Iraiyavanaru kirupayinaal illakum marmam
Kannaadi akumithu iyampuvane*

The “Marmakannadi” emphasize the importance of maintaining a secretive and sacred environment for administering treatments, where patients are kept secluded behind a curtain, ensuring both privacy and sanctity throughout the healing process.

*8. Aamethaan innoolin perumai kelu
Appane thathuvathodalavu tookkam
Naamekel karuvi muthal njarmbelumpu
Naadi muthal saathiyamodasathiyam thontham
Omekel vaatha pitha slethumathaalum
Uuntu marmam muthal ullumarmam kondal
Thameke innathentu vivaramaka
Chattinaar arivaakum tharaniyorke*

The “Marmakannadi” explains about 96 thatwas (principles) that help the origin of human body, such as weight, internal organs, nervous system, the threat and possibilities of injuries due to marma attacks thridoksha marma, marma, ullumarma, and also describes the treatment for it.

9. Tharanithannil vekuper kallashanaaka

*Thankelep pol oruvarum nikarilleyentum
Niraathamaayi thannethaanuyarthipesi
Neenilatthil palaperkkum upadeshippaar
Marmamuman talam arivaar nyarampai kaanaar
Vallamaana karuvikald u aadhaaram kaanaar
Thuraivutane kai kaannnaar meyyum kaanaar
Tholpooviyil vallavarpol thunikuvaare*

10. Thunnikuvathor thodumarmathalankal kaanaar

*Chutthiratthodu adankalathu mooli kaanaar
Panndiithamaayi kaimurayumm thalannkal kaanaar
Vantha marmam illakkavoru mathiyumm kaanaar
Pinithaanarivatharkku naadi kaanaar
Pinkkalayotu ittai chuzhi pirivai kaanaar
Nunniyadiyotu ullumarmam nilayum kaanaar
Nunukkellu thuntukallin thukayum kaanaar*

The 9th and 10th hymns, shed light on the conduct of fraudulent marma practitioners. Within our country, there

existed numerous scholars who possess deep knowledge of marma shastra. However, some among them indulge in self-praise, proclaiming themselves as the most knowledgeable while imparting advice to countless disciples. The arrogant practitioners, lacks true understanding of the intricate marmas, precise pressure points, reviving processes, herbal remedies, nerves, 96 principles, nadi testing, and physical examinations, are mere fools.

11. Kaanave elumpu kudal erellenna?

Kanamana rakthamotu uyir thanenna?

Poonnave mullayotu kann mukkenna?

Puchittha vakai cherum idam pirippathenna?

Thonnave Shawasamodum thukai thanenna

Sookshmam dashavayuvu irippathenke?

Venave utalkoorin vivaram mattum

Vivaramaayi innathentu vilampalaame

The “Marmakannadi” provides extensive insights into the bones, small intestine, large intestine, blood, vital life force, brain, nose, heart, liver, stomach, kidneys, spleen, digestive system, and various other aspects of the human body. It delves into the positioning and functions of these elements, while also discussing the “Dasa Vayus” and their respective roles, as well as the significance of breath.

Chapter II

“ KARUVU UTBHAVAM ”

The Secret of Birth

12. *Aamappa mankayarkal pookkum kaalam*
Antuthottu erettu naalumantha karukkuzhi
Thamappa pathinaru ithalayi nintu
Thamaraipol virinthirikkum charvaikkelu
Naamappa thinamontukku italthan ontu
Karuvana karukkuzhithan innalukkulai
Parappa vinthu arukununipol veezhnthu
Paayume vanniyodu vaayuthane.

Within this hymn, the process of life's inception is eloquently described. The siddhar draws a parallel between the uterus and a lotus flower, illustrating that during menstruation, the uterus opens like a 16-petal lotus, and each petal gradually closes at the end of each day. It is during this phase that, through the union of a man and woman through intercourse, facilitated by the elements of fire and air, the woman's ovum and the man's sperm meet within the uterus. Subsequently, the cervix gradually closes, and within the nurturing space, the embryo begins its development.

13. *Thanentta vaayuvodu vinthu chenttu*

Thanmalarkkul cherukil ithazhuthaan moodikkollum
Thenentta theyuvodu vaayu nintu
Thirattidume thinamontil kaduku polaam
Konenta randam naal malli polaam
Karuthiye thinam moontil mulaku polaam
Vanentta thinam nalil avare polaam
Maarum ayntham naal kumili polame

As the embryo enters the uterus, aided by the presence of air, the previously expanded cervix gradually closes akin to a lotus. Guided by the combined forces of fire and air elements, the embryo commences its growth. On the initial day, it takes the form of a mustard seed, progressing to resemble coriander on the second day, pepper on the third day, amaranth on the fourth day, and finally resembling a water bubble on the fifth day.

14. *Aamappa thinamaril nellikkaay poll*

Ana thinam ezhukku punnekkaay polaam
Omappa ettam naal panchabootham
Ottunirkkum panchavarndam ithile thontum
Pomappa navadhinathil kakkamuttai
Polaakum patthu muthal aynthunaalum
Naamappaa kozhiyandam vativathakum
Nalamana thinkalontil vazhaipoove.

On the 6th day, it appears like a gooseberry. By the eighth day, it transforms into the form of a punnakka (pungam seed), with the manifestation of the five elements (Pancha Bhootas) and the reflection of five distinct colors within it . On the ninth day, the embryo resembles a crow's egg, and from the tenth to the fifteenth day, it maintains the shape of an egg. As the first month unfolds, it develops a resemblance akin to a banana blossom.

15. Poovaakum thinkal randil kazhuthuntacchu

*Pukazhana shirasum uruppum moontam thinkal
Charvakum nalathile chanthu kaal kaiyyundachu
Chattukampol vativamaachu viralumachu
Parvakum vaay naakku mookkumundam
Pakaruvaay thinkalenthil cheviyundakum
Nervakum thinkalaaril kuyyathuvaaramundam
Nazhukiye ezhil undakum njarambu thane.*

During the second month of development, the neck begins to take shape, while the head and other organs form in the third month. When it comes to into the fourth month, the joints, hands, limbs, and fingers form, resembling spatulas. By the fifth month, the mouth, tongue, nose, and ears are formed the sixth month, the nostrils begin to form, and by the seventh month, a total of will be formed the72000 nerves are formed.

Chapter III

THE HUMAN TOOL KIT

KARUVIKAL

16. Njarambu ezhupattheerayiramachu

Naadiye ettam thinkalukku uyiru mache

Varamperave thaai pushiikum annacharam

Vanthirangum naabhi vazhi valukkum thekam

Kone onpathile uyir paranthu nintu

Charantha marainjanamundam uchivazhimoodipochu

Urampettapadi appu prithvi vaayuvumaache

Uttathoru theyuvodu aakashamache.

In the eighth month, the baby reaches full development and its heartbeat becomes perceptible. Nutrients from the mother flows through the baby's navel, providing nourishment to its developing body. By the ninth month, the head attains its complete formation and closes at the vertex (crown). At this stage, the baby is fully grown and prepares for birth. The human body born in this manner encompasses the 96 principles of the five elements: water (Appu), earth (Prithvi), air (Vayu), fire (Tejas), and space (Akasam).

The birth of every child is an extraordinary miracle. Two microscopic cells, beyond the grasp of human understand-

ing and visible only through a powerful magnifying lens, unite and initiate a remarkable journey. Through ceaseless division and growth, these cells multiply and give rise to a complex organism. After a gestation period of nine months, the baby is fully formed, ready to embark on the magnificent journey of life. With traits inherited from both parents and a distinctive personality of their own, this child blossoms into a remarkable human being.

17. Aachappa poriyodu punalumachu

Adar karma inthiriyamodu njanenthriyamachu

Kachappa karanamodu arivumachu

Kanamana pirakkaruvi adangalache

Echappa ettuchaan udampinale

Etutthathoru chadathinulle amaittha thatthuvam

Aachappa njarambu muthal marmam mattum

Adankum vakai vivaram ariyalame

The above mentioned 5 elements of pancha bhootas, 5 sensory organs or panchendriya, 5 deeds regarding panchendriya, 5 karmendriyas (the organs that interact with the material world) , 4 karanas and knowledge. All these are consolidated through the birth of humans and the measurement of a human is equal to 8 chams of his hand. The human body will have 96 principles (Tattvas), nerves, and pressure points (Marmas), which are well explained in the forthcoming paadals.

DASHAVAYUKKAL (10 Air Currents)

*18. Aamappa prananodu apaananachu
Appane viyananodu uthananachu
Kamappa samanandan koormanachu
Char nagan kirikaranum devadathanachu
Omappa thananchyanodithukel pathum
Uraippein kaan ulakariya unmai thane
Namappa dashanadi pathumachu
Nanilatthil innathentu navilakkele*

The ten pranas, also known as air currents, include Prana, Apana, Vyana, Udana, Samana, Nagan, Kurman, Krikaran, Devadattan, and Dhananjayan.

DASHA NADIS

*19. Navilakkel idayathu pingalayumaachu
Nayakane chuzhimunayum chinkuvayumachu
Pukalakkel purudanuden athi kaanthariyachu
Pukazhana alampurudan changiniyumachu
Chollakkel kukuvanodu ivaika patthum
Chattuvom irippidavum thozhilum cholla
Akilamathu padaittha parathin arulinale
Amaiththa chatatthin vivaram arivipome*

The book “Marmakannadi” provides information about the ten Dashanadis, namely Idakala, Pingala, Sushumna, Shinguva, Purusha, Atthi or Astini Nadi, Gandhari, Alambusha, Shankini, and Kukkudan (Kuhu). It elaborates on their positions and functions within the human body.

1. **Ida** –Associated with the left side of the body, representing the lunar, feminine energy
2. **Pingala** – Associated with the right side of the body, representing the solar, Masculine energy.
3. **Sushumna**– The central channel running along the spine, considered the pathway to spiritual enlightenment.
4. **Shinguva** – Also Known as Vishvodara, it represents the collective consciousness and is associated with the navel region.
5. **Purusha** – Represents the cosmic consciousness or universal soul, beyond individual identity.
6. **Atthi** – Represents the energy associated with the bones and joints, providing stability and structure.
7. **Gandhari** – Associated with the sense of smell and the nostrils, influencing perception and awareness.
8. **Alambusha** – Associated with the rectum and excretory functions, symbolizing elimination and purification
9. **Shankini** - Associated with the sense of taste and the tongue, influencing enjoyment and satisfaction.
10. **Kuhu** -Represents the energy of the moon, influencing emotional balance and intuition.

TRIGUNAS, TRI SHARIRAS & PANCHAKOSHAS

20. *Arivippom kunam moonttum kelu*

Appane swathikamodu rajasam thamasam moontachu

Kurippana shareeram moontum kelu

Karanamudan sthoolam sookshmam moontathakum

Verana kosham aynthum chollakkelu

Vakayana annamayakoshamodu pranamayam

Varana viknjanamayamodu manomayamachu

Vidhamaka aanandhamaya koshamodu cheppuvome

The virtues of Sattva, Rajas and Thamas are Trigunas. The human body is classified into three parts Tri Shariras : the Sthula (gross body), Sukshma Sharira (subtle body), and Karana Sharira (causal body). Additionally, there are five koshas or sheaths known as the Annamaya Kosha (food sheath), Pranamaya Kosha (vital energy sheath), Manomaya Kosha (mind sheath), Vijnanamaya Kosha (wisdom sheath), and Anandamaya Kosha (bliss sheath).

AADHARAM - 6, MANDALAM – 3

21. *Cheppuvom aadharam aarum kellayi*

Chirandha mooladharamotu swathishtanam

Oppathulla manipoorakam anahathamaachu

Uyir vishuddhi aknjayodu aarumachu

Thappilla mandalam moontum chollvom
Charvvana akkini mandalamodu
Eppathulla chanthira mandalame aachu
Parappa thudar aadhitthiya mandalavum thane.

The human body consists of six chakras: the Root Chakra, Sacral Chakra, Solar Plexus Chakra, Heart Chakra, Throat Chakra, and Third Eye Chakra. These chakras are believed to be energy centers within the body.

In addition, there are three circles known as the Tri Mandalas: the Agni Mandala (Fire circle), the Aditya Mandala (Solar circle), and the Chandra Mandala (Lunar circle). These Mandalas are associated with different aspects of energy and cosmic forces.

THREE IMPURITIES OF SOUL MALAM / DOSHAM

22. *Thanappa moommalame moontum cholven*
Thayavana anuvavum kamiyamache
Vanappa maaykaiyutan moontumachu
Vakai theriya ithiniruppum thozhilum cholla
Enappa mutthosham vatha pittha kabhavumachu
Eshanathrayam putthireshanai lokeshanam arthavumam
Kamappa vinai randum chollakkelu
Kelappa nalvinai theevinai randathachu.

In the book “Marmakannadi,” it is mentioned that there are three Malas or impurities of the soul, namely Anavam (egoism), Kamiyam (actions), and Maya (illusion).

Tridoshas refer to the three energies present in the body: Vata (energy of movement), Pitta (energy of metabolism), and Kapha (energy of lubrication and structure).

The book also discusses three Eshanas or physical bindings, namely Puthrekshana, Lokeshana, and Artheshana.

Furthermore, there are two Vinas or acts mentioned: Nalvinayi (good destiny) and Theevinai (bad destiny).

FIVE STATES OF CONSCIOUSNESS

Avastha - 5, Raagam - 8

23. *Aachappa panchaavasthai anchum kelu*

Anpana jaakkira swapna sushupthiyodu

Pochappaa thuriyam thuriyaatheetham tha anum

Pukazhaka avasthai anchumaachuu.

Vaachappa raagam ettum chollakkelu

Vanpaana kaama krotha lopamodu

Paarappa moham matham maathsariyam dambhum

Paarinil ahankaaramodu ettathaakum koorru

The five states of consciousness are Jagrat (wakeful state of mind), Swapna (dream state of mind), Sushupti (unconscious state or deep sleep) and Turiya (blissful state or state of full awareness), Turiyathetham (ultimate salvation

/mindless-space in cosmic consciousness).

The term “Ashtaraga” refers to the collection of eight ragas or emotions, which include lust, greed, rivalry, desire, arrogance, and ego.

THE THREE KINGS ARASHAR - 3 (ISHWA THRAYAM)

24. *Kooruvom thatthuvatthodamaintha veettill*

Koodi arashandu varum arashar moover

Cheeruvom Brahma Vishnu Maheswaranudan moovaraachu

Chirappana padumarmam panirandum thodumarmam

Theruvom thonnutharumachu ullumarmam ettathuvumaachu

Thudarnthathoru adangalathu eeraru machu

Verupeda vathapitha sletthumathil

Mevikalarntarashalum idatthil thane.

The human body is said to be composed of 96 principles and is believed to be ruled by three kings: Brahma, Vishnu, and Maheshwaran. Siddha medicine considers them as the deities of the body. However, in some interpretations of Marmakannadi, the tridoshas are referred to as the kings.

Marmakannadi mentions the presence of 12 Padumarmas, 96 Thodumarmas, and 8 Ullumarmas (ullumarmam is specifically mentioned here but it is included in thodumarma) To counter a Marma attack, Marmakannadi identifies 12 Prathimarmas.

25. *Idamana njarambu ezhupatheeraeramachu*
Ithamana naadi patthathil thukai thanaachu
Thidamana kalelumbu thundu randathachu
Chirantha kaiyyelumbum athupollachu
Adavana pallukkelumbu enn nankumachu.
Appane thandeeral erettadakkamaachu.
Chadamana kokkiyathil uruppu aarathakum
Iraayathin vivaram cholvom innum.

The body has 72000 nerves, ten vital Nadis, and 2 major bones in the Limbs and 32 vertebrae in the spine. (Modern science says that number of vertebrae can vary between 32 and 35). Usually there are 7 cervical, 12 thoracic, 5 lumbar, 5 sacral and 4 caudal (coccygeal) vertebrae.)

There are 6 category bones in the chest.

There are also 32 pieces of small bones in the body.

26. *Innum avaravarka kaiyathinaal thonnoottaru*
Eduuttha chadam angulame neelamachu
Pinnume romamathu moontarakodii thukayachu
Thekam ettu thulameyachu
Anname chilethumam thaana kunavumachu
Anpal adarnthathoru naadiinjarampana vaarum
Kunnamilla kurunadi nilayin varum
Koorum kannadiiyuta kurippathame.

Marmakannadi provides insights into various aspects of the human body. According to the text, the length of the body is measured as 96 Angulam, a unit of measurement based on the palm's length. It also mentions that there are approximately 3.5 crores (35 million) hair holes in the body. In terms of weight, a healthy individual of moderate height is estimated to weigh around 8 pounds. One of the notable topics explored in Marmakannadi is the creation and evolution of Nadis and Kurunadis, shedding light on their significance within the body.

27. Kuruvom njarambu ezhupattheerayiratthil

Koornthezhuntha orunjarambu pathiyin kesham

Therume nerinermayayi irikka

Cherntha idamathuthorum madakkel neettal

Varithupole akkaipol kattum

Valamakum mudichiyidatthil thirantu ketti

Vaarithuve thekamenkum pinnal pole

Valarnthu paranthonkividum valamaiyachu.

In Marmakannadi, it is mentioned that one of the 72,000 nerves extends from the head down the spine, branching out throughout the body. This particular nerve is responsible for controlling the movement of the body. While Marmakannadi discusses both Nerves and Nadis separately, it places a greater space emphasis on exploring specific topics related to nadis.

28. *Aachappa irikkukinta njarambil thane
Adarthanukum thridhosha vakayinale
Kachappa piranthapillai valarum markkam
Kanavayathu kunttumedu karutheikelu
Echappa paranchirushti vayathu nooril
Ithamana valaiyathu orainthumachu
Kaachappa irupathuthan vayathumattum
Kanamana pillayathu valathum pare.*

Vata, Pitta, and Kapha are the Tridosha Nadis, while the Marmakannadi texts elucidate the concepts of birth, growth, and death as sciences. The human lifespan is generally acknowledged to be up to 100 years, with the period until the age of 5 referred to as 'Balakar' (childhood). Agasthya's hymns further state that our physical body undergoes growth until the age of 20.

29. *Parappa aandumoru muppathileyappa
Panpana oli pokum nalpathandill
Veerappa azhaku pokum anpathandil
Vilankum mannnokki velukkum romam
Tharappa arupatham vayathu thannil
Tanneerum mannudane charnthukollum
Cheerappa kannolivu kurainthupokum
Chiranthu nadantheedukil vekuthadaikal kaattum.*

When one reaches the age of thirty, the body gradually loses its radiance and youthful glow. At forty, the luster of beauty begins to fade, and by the time fifty arrives, the Prithvi (Earth) elements within the body weaken, resulting in the appearance of gray hair. Finally, when sixty approaches, the fusion of Appu (water) and Prithvi (earth) elements weaken and it affects eyesight and mobility.

30. *Kattume ezhupatham vayasuthannil theyu
Kondalaithaan nerukkum mallor
Pattume thane varattume thathuvularum arivu kuntum
Vanthathoru ennpatham vayasu thannil
Ottume melsharam vanthu veliyil paayum
Uttasharam mel vankum thonnuurandil
Ottume panchendhriyam attupokum
Othathoru noorandil maranam thaane.*

Upon reaching the age of seventy, the Fire and Vayu (air) elements within the human body gradually diminish, resulting in negative impacts on their intellect and memory. By the time eighty arrives, the prana in the body will not flow properly. At ninety, the functions of the five senses start to deteriorate, eventually leading to death at the age of one hundred.

31. *Thanenta paran chirushtii vayasu nootti irupathil
Thanne intor mun cheytha karmam thannaal*

*Venenta apamirutthi vanthu koodi
Vishakkadikal vettukuttu marmam thannaal
Kone thaan mirukatthaal nanchayi thintathinaal
Karuthinathor vayasu kuntum karuthipparu
Thanethan paran chirushti kanpikka
Aran umaykku uraittha sootthiram arinthu chonnen.*

In this Paadal, Sage Agasthya reveals the divine counsel of Lord Parameswara to his companion, Sree Parvathy, explaining that although the lifespan of humans is designed by God to be 120 years, there are instances where individuals premature demise occurs. Such occurrences can be attributed to the sins committed either by their parents or by themselves. Furthermore, the sage elucidates that even without any prior reason, death can unpredictably arise from venomous animal bites, cuts, stabs, marma attacks, and encounters with wild animals.

32. Chonnathoru nadhavinthaleduttha thekam
*Thoduttha dashamasamathil nerippum vaayuvum
Chonnapadi thaan kamazhthi veliyathakki
Thontinathoru manukkalukku karuvi marmam
Chonnapadi thonnuutaru viral neelavumaaki
Thoduttha viralukkor karuvi marmamaki
Chonnapadiye nee kirakam adakkiyantu
Chutthiratthil paavaipol uyirumaachu.*

During birth the merging of sperm and egg gives rise to the formation of the embryo. As the tenth month commences, the fire and air elements play a crucial role in facilitating the baby's inversion, thereby ensuring a smoother delivery. The human being will have a body of 96 finger length, encompassing the presence of 96 vital points known as Karuvi Marmam. While humans possess the ability to govern the world, they are ultimately mere puppets in the hands of God.

33. *Aachappa nadhavinthuvaal thaan chenitthavaarum*
Aatavaka pirakaruvi uthitthavaarum
Pochappa ontu muthal thinka patthum
Peruki ontontayi thodutthu uruvanavarum
Eachappa enpiraan arulinaale
Ennarivilaanamattum velivayi chonnen
Kachappa kaashiniyor arinthidamel
Karuttaka innoolai uruvaka pathanam penne

As Agasthya, I endeavor to elucidate the secrets of birth, encompassing its principles, growth, and the intricate formation of the foetus. However, it is crucial to recognize that such profound secrets ought to be imparted solely to those deemed worthy, rather than indiscriminately shared with everyone.

THE PRANIC BIRTH

34. *Uruvaakum chukkilachuronithavum koodi
Ottha pavizhapaiyyil mutthu thirandathupol
Karuvaruku munnai panipoll churonitham
Thirandu than swaroopamaki karuvaaki
Varutthamam vaashalthannai moodum vaayu
Valainthirikkum velipoll kaakkum vinthu
Ankirunthu pranavaayu valartthalakum
Apanavaayu veliyil nilkkum arivuthane*

Just like a precious pearl nurtured within an oyster, the embryo formed through the merging of sperm and egg thrives and develops. The vital force of air or prana, plays a crucial role in its growth, while the Apana takes on the role of a protector, ensuring the safety and preservation of life.

35. *Arivana udhananathu karuvalarthum
Aadithiya paadam ninaitthu thapame cheythu
Arivaki kumpittu arul thaventu arikirunthu
Apaanan thaana dashamaasathil pirivaki
Piravaaki Bhoomikana irakkittthalli
Pettapinpu arivukettu palanaaki
Pirivaaki annam kondu atthumathil
Vittakurai thottuthanne villalache.*

With the assistance of Prana Vayu and Udana Vayu, the baby is nurtured within the mother's womb. Astonishingly, even in this early stage, the child displays reverence by bowing down, closing their eyes, placing both hands on their head, and engaging in meditation on the Supreme. As the tenth month commences, the role of Apana Vayu becomes pivotal, ensuring a proper and safe delivery. However, once the child is born, they gradually relinquish the special spiritual knowledge acquired and rely on food for their growth and nourishment.

36. *Achuthe muppatham aandu mattum*

Anpaana vathamathu valarum kalam

Vaachuthe pitthamathu muppatthimoontum mattum

Vakayaka valarkkukira kalamachu

Pochuthe chileitthumamathu muppathezhu

Perunthinathor kaalam mattum valartthippodum

Echuthe noorandu chadatthukku thaan

Ettapadi karuvikaleduthu cholven.

The dominance of Vatha prevails in the human body until the age of 30, followed by the prominence of Pitta until the age of 63. Thereafter, Kapha assumes control over the body until the end of life. These transitions in the body's principles provide valuable insights into its functioning and dynamics.

Chapter IV

EXPLAINING 96 THATWAS

37. *Cholvom poothathi orainthakum*

Sukshmam pori ayinthu pulanum ayinthu

Nalvom karmenthiriyam ayinthu

Nalamana njanenthiriyam ayinthu

Allave vaayuvum patthathakum

Aanathoru arivontu karanamathu naankeyakum

Vellave naadi patthu kunavum moontu

Vakayana ashayam aynthu kosham ayinthe

38. *Ayinthana aadharam aarumakum*

Appane mandalame moontumaakum

Thunchatha malam moontu thosham moontu

Thudarnthathoru eashanam moontakume

Thanchamulla vinai randu raagam ettu

Charnthathoru avasthai anchudan

Konchatha karuvi thonnoottarum

Kurippaka ovvontaayi vivarippome

Agasthya explains the 96 Thatwas. They are 5 pancha boothas (5 elements), 5 poris (5 senses), The five punal or faculties, 5 karmendriyas or sense organs, 5 njanendriyas or genitals. There are 10 aircurrents (vayus).

Arivu (knowledge) -1
Karanam 4
Nadis -10
Gunas(cosmic qualities)-3
Asayam-5
Kosha(sheath)-5
Atharas -6
Circles or mandalas-3
Malam(impurities of the soul)
Doshas-3
Eshanavam-3
Vinai(acts)-3
Ragas(passions)-8
Avastha -(5 state of consciousness)

PANCHA BOOTHAM

(FIVE ELEMENTS)

39. *Aamenta prithvi appu theyu*
Adavaka vayuvodu akasham thaan
Namenta poothamathu anchuumachu
Nantana prithvi mannumakum
Tharenta appu chelam theyuvathu nerippakum
Thanmayulla vaayuvathuthan kattumakum
Vemente aakasham chattamakum
Vithamana niratthin per vivarippome.

The hymn in this book describes the Panchabhootas, or the five elements: Prithvi (representing solidity or earth), Appu (representing fluidity or water), Theyu (symbolizing radiance or fire), Vayu (representing gaseousness or air), and Akash (signifying space or ether). The book also provides information about the colours associated with each element.

*40. Vivarippom prithvi pon nirameyakum
Melana appuniram palunkumakum
Pakarippom akkinithan niram chumappakum
Panpana vaayu karunirameyakum
Nikarippom akasham kaarmekha pukaiyenavum
Nathakal uraitthar paaril
Pukaripom perum thalavum niravum chonnen
Pukazhperiya thevathakalil peru cholven*

According to Marmakannadi, the Earth (Prithvi) is associated with the colour gold, Water (Appu) is symbolized by crystal, Fire (Theyu) is represented by red, Air (Vayu) is characterized by black, and the Sky (Akash) is depicted as white in color. Moving forward, we will now discuss the deities associated with each of these elements.

*41. Chollave prithvi thaivam brahmavaachu
Chukamaka irippidame chothishtanam*

Vellave chathurmukanin irippathakum

Vithamana veedathuthaan naalvattamakum

Nallave ithalaaru prithvin peejam na vvakum

Nalamakum myirelumbu njarampu chathai tholakum

Allave appuvukku vishnu thaivamaakum

Athirikum veeduthanai ariyakelu

As per Marmakannadi, Brahma is the presiding deity of prithvi (earth) . Its position is associated with the sacral chakra (swadishtana) and its shape is described as foursquare. The beejakshara letter associated with it is “NA”. Furthermore, the earth element is considered the primary cause for the formation and structure of hair, bones, nerves, flesh, and skin.

42. Veedathuve manipooraka veedumakum

Vithamana cherupirayaam vadivaippolam

Koodathupol patthidal thaan chutti

Kunamana appuvukku peechemappa ma vaakum

Needave athinudaya kuruthan kelu

Ninttu nirambiya ninamodu mulai manche cheezhakum

Nadathuve theyuvukku rutthiran thevanakum

Nanttana mukkonam anahatha veedumakum

According to Marmakannadi, the water (Appu) element is governed by Vishnu, with its position residing in the Manipuraka (solar plexus chakra). It is represented by a

crescent shape and associated with the sound 'MA'. This element is believed to contribute to the formation of vital bodily components such as blood, brain, bone marrow, tears, and sweat.

43. *Vedana muyarchiyathaam theyuvukku ithaleeraru*
Methiye thaan chuttiye iruppamanke
Vadatha she vathuvum theyuvukku peechem
Vakayaka ithalukku chernthu nirkkum
Aadatha aakaram thunchal pokum
Avarudaya koorathuthan payavum chombal
Adatha aattivaikum vayuvukkuthan
Akume maheswaran thaivam alavathame

Rudra is the deity of fire elements (theyu). Position is Anahata chakra and is triangle in shape and sounds "SHI". sleep, hunger, shyness, enjoyment, are the result of this element. It has 6 petals

44. *Aalavana pathinaru ithalodu vishudhi veedu*
Adavana vayuvukku va vum peechemakum
Valamana avar chudar thaam nadatthal nirutthal
Vanthadal irutthalotu ashaitthalakum
Neelamana arukonam kudiyrupputaakum
Nerntha aakasham aakkinayinulle
Alavana rantu ithalodeyirikkum paare
Appane kantapadi arivithome.

Shiva is the revered deity associated with the air (Vayu) element, and its corresponding position is within the throat chakra (Vishuddhi). Represented by a six-coned triangle shape, this element is linked to the sound 'VA.' It facilitates essential activities such as running, walking, and standing, sitting, and lying down. Furthermore, the air element is connected to a chakra with twelve petals.

45. Arivittha akkinayin kurei kelu

Arinthiduvaayi kama krodha lopa moham

Kurivittha mathavum malshariyamakum

Kutikonta thaivam sadashivame aakum

Arivitthom akashapeecham ya vvakum

Azhakhana panchabootha pirivumakum

Pirappittha poriyathin vivaramellam

Peshuvom kantapadi peshuvome

Shiva is regarded as the deity of the space element (Akash) in Marmakannadi, with its associated position in the third eye (agnja) region. The shape ascribed to it is round, and the corresponding Beejakshara letter is "YA." This element is said to encompass qualities such as lust or desire for sensual pleasure, anger, greed, delusion or infatuation, and arrogance or pride.

PORI -5

(SENSE ORGANS)

46. *Omenta porikalathil tothiram thokku*

Utta chakshu chinkuvayum akkiraanam thaana aynthum

Namenta thotthiram thaana cheviyakum

Nantana thokkathuve udampumakum

Amentta chakshathuve kannathakum

Appane chinkuvaithan nakkeyakum

Vementa akkiranam mookkeyakum

Vithamana pulanainthum villalame.

The five sense organs, also known as “pori,” consist of the eye, ear, nose, tongue, and skin.

PULAN - 5

(FUNCTIONS OF SENSE ORGANS)

47. *Villave chatthamotu parisham rupam*

Vithamana rasam kentam aake anjum

Allave chatthamathu kelviyakum

Aanathoru cheviyinuda koorathakum

Kollave parishamathu sukadhukangkal

Kurippudane innathena ariyathalakum

Thullave thekatthin kurumakum

Sukamaana rupamathu kanpathame

48. *Kanave kanninuda koorumakum*
Kana rasame aaruchuvai ariyalakum
Thonave nakkinuda koorumakum
Thoduttha kentam thurkkentham ariyalakum
Ponave mookinuta koorumakum
Vithamana pulanainthin vivaramache
Nannave karmenthiriyam ayinthin
Nalperum irippidavum naattuvomme

These hymns explain the functions of the sense organs. The eye primarily enables us to see things, and the fire (Theyu) element plays a crucial role in facilitating vision. The ear, on the other hand, is responsible for hearing and recognizes sounds with the assistance of the space element. The nose aids in identifying smells, with the Earth element contributing to this process. The tongue allows us to experience taste, and the Appu (water) element helps in discerning different flavors. Lastly, our skin facilitates the sense of touch, which is made possible by the air element.

KARMENTHIRIYAM - 5 **(MOTOR ORGANS)**

49. *Nattuvom pooviyil kantapadi cholvom*
Nalamana vakkotu pathamakum
Poottuvom panni payuruvu upastham

*Pukazhperave ayinthum pirithu cholla
Kuttuvom vakathuve vayathakum
Kunamana pathamathu kalathakum
Aaduvom paniyathu kaithanakum
Adavana payuruthan apanamakum*

Hands, legs, mouth, rectum, and sex organs are classified as motor organs. These organs are responsible for executing various physical actions and movements within the body.

KARMENDRIYA VISHAYAM-5

PERCEPTION OF SENSES WITH THE HELP OF FIVE SENSE ORGANS

*50. Amappa upasthamathu lingamaakum
Aakayithu karmenthiriyam ayntham
Omappa karmenthiriya vishayam aynthum
Ureaitthapadi uraiykka kelayi vivaram thanum
Thamappa vachanamodu kemanamakum
Thanamodu visarkkam aanantham ayintham
Namappa vachanamathu vakkathakum nakkennu
Nadathuvathu paatham uruthi thane.*

*51. Thanana paani kaiyyal vazhankuvikkum
Thanana payuruthan malathai piritthuthallum*

*Konana upasthamathu chukkilam moothiramathum
Thurishamaka viduvikkum thoovaaramakum
Navintidave karuviyuda vivaramellam
Nanarinthapadi naviluvome
Vanana karmenthiriyam anchum chollivitten
Vakayana karanamathu nalumini navilakelu*

The term “Pani” refers to the hand. In conjunction with the fire element (Theyu), the hand engages in the righteous acts of giving and receiving. The feet, in harmony with the air element (Vayu), fulfill the function of locomotion. The mouth, aided by the space element (Akash), carries out the act of speech. The anus, in association with the water element (Appu), performs the duty of excretion. The sexual organs are connected to the earth element (Prithvi) and undertake the dharma of procreation.

KARANAM-4

INTELLECTUAL FACULTIES

*52. Navilave karanamathu nalathakum
Nal manam puthi chittam aankaram
Navilave athinudaya vivaram kelu
Nal manam ontu ninaikkum paaru
Pukalave putthiyathu vicharikkum paaru
Punda aankaram kondezhuppuvikkum*

Pukalave chitthamathai thaan cheythu

Poothalatthil mudippikkum nalinam pare.

The four Karanas (Intellectual Faculties), namely Manam (mind), Buddhi (knowledge), Chittam (determination), and Angaram (achievement), play distinct roles. The mind generates thoughts, the intellect contemplates them, Angaram will reconsider it. Chittam will perfect it and bring it to decisions.

BUDDHI - THE INTELLECT

Buddhi or the intellect cannot function without a certain bank of memory or data. Depending on the data you have, the intellect plays around. If you can think a little better than someone else, it is considered as intelligence today. If someone says one thing and you can say ten things to that, you may be socially smart, but you are not any Manas - A Huge Silo of Memory.

The next dimension is called manas. Manas has many layers to it. But manas is not just the brain it is right across the body. Every cell in the body has a phenomenal memory not just of this life but of millions of years. Your body clearly remembers how your forefathers were a million years ago. If you ask people to become fit, they become tight. If you ask them to live in a more natural way, they become fat. Where is

the intelligence? There is only intellect. Intellect looks good only in comparison. Suppose you are the only person on the planet, your intellect will not mean anything. Only because there are a few idiots around you, you shine. By itself, intellect will not be of any consequence.

AHANKARA THE SENSE OF IDENTITY

The intellect directly connects with the third dimension of your mind, called ahankara. Ahankara is sometimes translated as ego, but it is much more than that. Ahankara gives you a sense of identity. Once your ahankara takes on an identity, your intellect functions only in that context. It is important to function beyond the intellect, because the intellect is seriously enslaved to your identity.

Chitta - The Cosmic Intelligence

The fourth category of the mind is called chitta. Chitta is a mind without memory pure intelligence. This intelligence is like the cosmic intelligence simply there.

INTELLECT (WISDOM OF SELF REALIZATION)

53. *Parthitta karanamathu naalumachu*

Panpana arivontu thirathaikelu

Cherthiitta aneethayum partharinthu

*Thelivaka nalneriyil thitanayakki
Korthitta kuruvaka tatthuvankalaki
Kodiya theevineyaki nalvineyumaki
Porrtthitta aanpennaki prapanchamaki
Pukazperiya nirkkunna nirmalavumaache.*

The four karanas, which are the intellectual faculties, have been named and their dharmas described. Now, the dharmas of knowledge are being described. Knowledge makes decisions by observing and assessing things within its domain. This special knowledge manifests itself as tattva, as the guru, as principles.

54. *Aachappa chivamaki chivanaki
Ariya chenchootarin kathiroiyaayi muchutarayi
Pochappa pukazhana muppathu thathuvamaki
Makimai petta athmathathuvavumaki
Kachappa enparan arulinale
Kanamana nathakkal patham potti
Pechappa marmakannadientu peshina nool
Pukazhana tathuvatthodakkamame.*

In the book, “Marmakannadi”, Agasthya attempts to explain 96 principles, Marmas, and various other aspects by the grace of God. This knowledge stands as Shiva, providing enlightenment to our lives. It acts as the fire that

illuminates a lamp. This knowledge stands as thrishakthis, and 30 tathwas (pathways) including spiritual principles.

DASHA NADIS

*55. Aakume naadipatthum chollakkelu
Ayyane idayanotu pinkalayumakum
Ekume chuzhimunai kanthari athi
Chinkuvai alamburutan kukuthan thanum
Vakume chankuniyum purudan thaam
Vithamaka ivaikal patthum dashanaadi thaam
Pokume thirinaadi ithiladankum patthum
Palanpatiyee arikuriye pukattuvome*

There are 72000 Nadis present in the human body among them 10 Nadis known as Dashanadis hold significant importance in channelizing energy. They are Idakala, Pingala, Sushumna, Shinguvu, Purusha, Athi, Ganthari, Alamburudan, Shankini, and Kuhu (kuhudan).

All the 72,000 Nadis originate from the umbilical pit and travel upside down and spread throughout the body. The most important of these are the Dashanadis. Among the Dashanadis, three nadis, namely Idakala, Pingala, and Sushumna, stand out as prominent.

56. *Pukattuvom itapinkalayum chuzhimunayum muntum*

Porunthave vathatthilotukkamakum

Theettumikkunam malakkettum mantham

Thiramana calakkettu vathatthin kooram

Muttume kaanthari athi chinkuvayum

Purudan nankum pitthatthin kooram

Aattumithinal varum kunankaludane thaakam

Akamuyar moham azhale vaayuvu melnokkum

The three nadis, Idakala, Pingala, and Sushumna, are all related to the Vata dosha. Symptoms associated with Vata dosha include constipation, urinary problems, and lethargy. On the other hand, Gandhari, Atti, and Shinku nadis are associated with the Pitta dosha. Symptoms of Pitta dosha include thirst, loss of consciousness, heat, and gastric problems.

57. *Nokkave naadi padapadatthu nirkkil*

Nodiyile nashamakum payavum kopam

Aakkave kukuvanotu chankini vairavan

Aakayivai chetthumatthil atankum paare

Nikkave ikkuname vayazhal pasiyum

Narampuviyal neettum malam kankulirum mookam viyarkkum

Theerkkave nenchataikkum thachai kalankikanum

Chirukka chalam thanneerpol udainthupome.

When experiencing fear, anger, or life threats, the Pitta Nadi tends to beat rapidly. The Kukudan, Shankini, and Vairavan Nadis work in association with the Shleshma Nadi. Symptoms associated with this include itching of the anus, urethra, and mouth. Additionally, the body, stool, and eyes may feel cold during this time. Other symptoms may include muscle cramps, increased hunger, and excessive urination.

IDAKALA, PINGALA, AND CHUZHIMUNA

58. *Pome dashanaadi patthin kurum*

Pukazhnnthitom parikaram cheythaal vaaykkum

Thame thaan irippidavum talavum kura

Chattuvom innathena vivaramaka

Aamethan idakalaithan valakkal peruviralil nintu

Ashainthilaki idanaashi alavupattii nirkkum

Vemethan pinkalai idathukaal peru

Viralil nintilaki valanashi thane.

Idakala Nadi starts from the right big toe and travels upwards through the heel of the body, towards the navel and goes to the left side and then goes up to the earlobe and ends in the left nostril. Pingala Nadi travels just opposite of idanadi.

59. *Thanenta chuzhimunayum pranavaayuvai charnthu*

Shirasalavu mutti thairiyam cheythu

Vamenta peruviralil nintilakum naadi
Varum moolam nintu katthirikkol maralaka
Namenta naadiyathu moontumappa
Nayantume shirasalavumutti thirumpi veentum
Omenta mookkunadupurikam netti
Uru kankal chentu pinnum mooladharamame

The nerve known as Chuzhimuna (Sushumna) serves as a pathway for the pranavayu (vital energy). It runs between the Ida and Pingala Nadis, entering the root chakra (Mooladhara chakra), and then travels upwards, reaching the head and spreading throughout the body. The three aforementioned nerves enter the head, passing through the nose, eyebrows, eyes, and forehead before re-entering the root chakra.

60. *Aamenta kanthari naapi chutti*
Arum rupatthodu perunadi njarambinode
Omaithan puchamathinmele odi
Otthu shirasalavu kanttam pukki
Pomenta navadiyil chiranthu nirkkum
Vithamana atthi chinkuvayum naadi
Namenta moolam nintu ashaithu chernthu
Naadimeleri irucheviyil nirkkum.

The Gandhari Nadi originates from the navel and

follows a path around the navel, along with other important nadis such as Idakala, Pingala, and Chuzhimuna. It then enters the head and continues into the throat, ultimately stopping beneath the tongue. On the other hand, the Athi and Shingua Nadis begin at the Muladhara Chakra (root chakra) and travel upward, around the body until they reach both the ears and eyes through the chin area.

61. *Nintume njarampellam kalainthu veeshi*

Niram periya mizhiyathu rantil mevinirkkum

Antume alampurutan vairavan thaan

Adarnthathoru atimoolam thannil chernthu

Nantume rantu kannam thannile nilkkum

Nalamana chankiniyum kukuvaan thanum

Nantuthan napithanamathil thonti

Nalamana mukamalavum natineninum villuvome

The Nadis Alamburushan and Vairavan originate from the root chakra (Mooladhara chakra) and travel extensively throughout the body, eventually ending in the cheek area. The other Nadis are Shankhini, Kukudhan they started from navel, 9 holes, reproductive organs and then ends in the cheek area.

It's important to note that all the mentioned nerves do not travel as single branches; they divide into multiple branches and spread throughout the body to supply pranic energy.

DASHAVAYU **(VITAL FORCE WHICH IS RESPONSIBLE** **FOR ALL KINDS OF MOVEMENTS)**

62. *Villuvom prananodu apanan vyana*

Vithamana udananodu samanan nagan

Alluvom koormanotu kirikaran tha

Aanathoru thevadhettan thananjayan patthakum

Kolluvom ithin vivaram ovontaka

Prana, Apana, Vyana, Udana, Samana, Nagan, Krikaran, Devadattan, and Dhananjayan are the ten Dashavayus. Each of these vayus (subtle energies) has its own unique functions and characteristics within the body. I will provide an explanation of each one individually.

PRANAN

63. *Kooruvom pranavayu mooladharathil*

Villuvom thattiveezhnthu ashainthu

Veeshum om kara muthalezhuthai unnicheye

Cheyyave muthalezhunthu pannirandakulam

Chernthu nalankulam tha

Uyyave payinthu ettankulam ulvanki

Untana kunamellam pranavaayuvaam

Vayyakatthil neelavarnam thevathaithan chandhiran

*Vanthathoru poshippellam cheeraname pannum
Nattave nazhikaikku munnoottiyarupathu sharam
Nalontukku pokum sharam nattakkelu*

Pranan, one of the ten Dashavayus, originates from the middle of the head, specifically the zenith or vertex region. It then travels through the Chitranadi and reaches the Mooladhara chakra. From there, it ascends through the Ida and Pingala nadis, reaching the cheeks, and eventually exits through the nose with the sound of “Om.”

The prana of the lifeforce traveling in this way, passes outward by twelve Angulas, loses four Angulas, and breathes in the remaining eight Angulas. It is responsible for all bodily functions, aiding in the digestion of food and delivering its energy to every part of the body. The color associated with Prana is blue, and its deity is the moon. According to the ancient text Marmakannadi, humans take 21,600 breaths in a day, equivalent to 360 breaths per hour.

64. *Kelappa irupathorayirathi arunooru
Kodiyana shwasamathu ezhunthirikkum
Nalappa pathinalayiratthi nanooru
Nayantathoru shwasam moolatthotunkum paru
Parappa ezhayiratthi nanooru shavasam
Pazhile paynthu vitum arivay pinne
Erappa ithine vidamal ulvalitthal
Ententum palakanayi irikkalame*

Out of 21,600 breaths, two-thirds, or 14,400 breaths, reach the root chakra, while the remaining one-third, or 7,200 breaths, are lost without reaching their destination. By practicing pranayama and holding onto these lost breaths, it is believed one can prevent aging and mortality.

65. Irikkave patumarmam irarum thaan
Immoola pranavayuvil odunkikollum
Churukkave ithilethan adiyidi kondathanal
Chirukume sharamathuthan odunkikollum
Karukkalithai kurunaadi marmamentu
Kashiniyor ariyamal mayankipovaar
Karukkalintha naadhavinthaledutha veetil
Kavanithu thelivayarinthu kattuvome

The pranan, which essential for the proper functioning of the body, flows through twelve padu-marmas. However, if these marmas are struck or attacked, the flow of prana halts, leading to unconsciousness. These critical points are known as Kuru Naadimarmam. All the information about the body function, marmas etc is described in detail in Marma Kannadi.

APANAN

66. *Amappa apananude thirathekelu*
Appane unthiyin kizh nintu kontu

*Omappa kizhnokki malachalatthe thallum
Utthamane niramathuthan pachaiyakum
Amappa aasanatthe churukki vaikkum
Annacharatheyellam chemippikkumapa
Thamappa thevathaithan vatharachan
Thiramana vyananute thozhilaikelu*

Here, we find a description of the function and location of Apanan. It resides in the lower abdomen, specifically in the sacral chakra, and its primary functions include eliminating waste from the body and absorbing energy from digested food to distribute it to other body parts. Additionally, Apanan aids in contracting the anus. It is associated with the color green and the deity Vatharajan.

VYANAN

67. *Kelkkave viyananathu pokkilil nintu
Cherezhupattheerayiram naadiyilum chentu
Akkave annatthin charam thananke
Athu chemippitthakkiye rakshikkum paru
Parkkave palvarnnan nirameyakum
Varum thaivam yamanakumenave cholvar
Thakkave sarvvachanthukkalilum nintu
Thaniyaal kalankalukku thalameyaakum.*

Vyanan is located in the navel and travels through all 72,000 nerves or nadis, spreads the anarasam (digestive fluid) from the food to all parts of the body and helps to move the joints in the body. Its color is milky and the deity is Yaman. Vyanan is located in all 96 Thodu Marmas and vyanan is also known as 'paravukal'

UDANAN

*68. Talameyam udhananude nadapaikelu
Charum udharakiniye charnthezhuppi
Valamaka irunthukondu annamathai
Malamaka chemippitthu chambitthu niruthivikkum
Kalamam kama noyeyhuppuvithum kalakivaikkum
Kachakkiye varuthi vithum valarathi vaikkum
Udananuda varnnam minnathakum kelu
Uyavana thaivam rutthiran thane.*

Uthanan in association with abdominal fire, stores the digestive juices from the food and stores the waste. It plays a role in increasing sperm counts, facilitating reproduction, and evokes feelings of lust. Uthanan is characterized by a lightning like color and is associated with the deity Rudhra.

SAMANAN

69. *Thanethan samanana nuda thiratthekkelu*

Thannadi naapi padangal samen kondeki

Vanethan vayukalai minchavottamal

Vakathume matakkiye chaman cheythu maruvappanum

Thamethan aruchuveyum thanneerannam

Thappamal shareeramellam cherappannum

Pomenta varnnamathu pushparagam

Perana thaivam aadhitthiyan thane.

Samanan, located in the navel, maintains balanced airflow throughout the body, and ensures that it does not accumulate excessively in any particular region. It helps to spread the essence of 6 rasas, water, and food to all parts of the body. Samanan is characterized by a color resembling pushparagam (yellow sapphire stone) and is associated with the deity Aadithya (sun).

NAGAN

70. *Thanaka naganude anmai kelu*

Thavaramal sakalakalai undakkivaitthu

Venaka keethampanni kannemizhippikkum

Vithamaka chamittittha shaippikkum meyyentennu

Konana nagan niram pashum ponnakum

*Kulathaivam ananthanentu chonnar munnor
Enana munvithi arinthu chollum
Innulukku ennalum makimai pettirikkalame*

Nagan, situated in the Vishudhi Chakra (throat chakra), is attributed with the creation of wisdom in all arts. It governs the opening and closing of eyelids and induces goosebumps. The color associated with Nagan is pashuponnu, and its deity is Anandha. Phlegm, yawning, and stammering are among the activities influenced by Nagan.

KOORMAN

*71. Irikkave koormanute kunattheikelu
Ithamana manamthannil nintu nimaikottakum
Virikkave kottavithanum kollum
Varivana vaay mootum pelanuntakum
Tharikkave irukann mizhitthu mootappanum
Tharittume kazhchiyellam kanpikkum mizhineerotum
Pirikkave varnnamathu veluppakum
Parishana thaivam vishnuvakumenpar*

Koorman, the air residing in the mind, extends to the eyes and regulates the actions of blinking, opening, and closing. It is also responsible for inducing yawning and tears. Koorman is characterized by a white color and is associated with the presiding deity Vishnu.

KRIKARAN

*72. Parkkave kirikarandte kuraikkelu
Pakar nakkotu nashiyil kashivuntame
Cherkave katum pashiyil karmam chollum
Cherthirutthalotu pothalakum
Nokkave thumalutan irumalundam
Nerana varnnamathu karuppumakum
Karkkave thaivamathu shivanumakum
Karuthituvay chirappana mamakannadiyakum innool*

The air called Krikaran creates moisture from the tongue and nostrils, excessive hunger, repeated thoughts, irumal and sneezing. Its color is black and its presiding deity is Shiva.

DEVADHATHAN

*73. Chirappana thevathatthanil thanmai kelu
Cheerkett chombuthal thalaithalarum
Kappana mizhikkumbothayarchiyaki
Karuthiye naati ulavitthu
Marppana kopithal chantai kollal
Chandala kopatthe varutthuvitthal
Korppana kuyyatthanam thannil
Koornta thaivam Deventhiran padika varnnamthane.*

Devadhathan, traveling along curved pathways within the body, contributes to feelings of laziness and fatigue upon waking up. It facilitates eye movements and enables us to observe our surroundings. Blockages in Devadhathan can lead to conflicts and anger. It is situated in the anus and penis, and its presiding deity is Devendra. Devadhathan is characterized by a crystal color.

DHANANJAYAN

*74. Thanamulla tananchayanin cheykai kelu
Thankamam mookkil nintu thatikkum paru
Enamulla udampellam thatitthu veenki
Vathiraka kannatthil aazhipolam
Vanamulla chuntharamayi koshamaki thirandume
Vanthidum thuchilakolam thannil
Manamulla vayuvellam ponapinpu
Maandapin moonttil thalai vetitthupome.
Ponatharkku varnnamathu neelamakum
Pukazhpetta vaayu chonnam vishayam kelu*

Dhananjayan enters the body through the nostrils, creating an ocean-like sound in the ear. After death all the gasses in the human body leaves the body and the last air that leaves the body is Dhananjayan. Dhananjayan is characterized by a blue color and is associated with the deity Dhanwanthari.

(ASHAYAM-5)

VISCERAL CAVITIES

*75. Aanatham athinudaya vivaram kelu malashayavum
Appane pakkuvashayavum shuklashayamudan
Thanatharkku moothrashayavum aamashayavum
Thavaramal vishayam aynthathachu
Aanatharkku amashayam annam thaneer
Arivayi irukkum idamentu chattinare*

This paadal mentions the five Visceral activities (Ashayam), which include the stomach (Amashayam), the large intestine with a specific focus on the rectum (malashayam), the small intestine (pakwashayam), the seminal vesicle (shuklashayam), and the urinary bladder (moothrasheyam).

*76. Chattitave palavakayum pushithathellam
Thanpetave malamakki tallumidam malashayam
Mattitave chalashayam thaana arunthum neere
Matti thaana piritthu vaykkum chalashayatthukulle
Ettitave chukkilashayam thaana vinthil
Vithamaka chentirikkum itame kanpayi
Thottitave vishayamatin thokuppe chonnom
Thokuppana koshamanchil thokuppu thane*

In this Paadal, Agasthya elucidates the functions of each organ in the processes of digestion, absorption, waste elimination, and reproductive functions. The stomach (Amashayam) is described as the destination where all ingested food reaches. The rectum (malasayam) is depicted as a temporary storage site for feces before elimination. The intestines (pakwasayam) are portrayed as the site where food is digested and its essence is collected. The urinary bladder (muthrashayam) is said to store urine, while the testes (shuklashayam) are described as the storage location for semen.

PANCHA KOSHA **(FIVE STATES OF THE HUMAN BODY OR SHEATH)**

77. Thanana annamaya koshamentum
 Charnthathoru pranamaya koshamentum
Thenana manonmaya koshamentum
 Thelivana vijnanamaya koshamentum
Vanana anandhamaya koshamentum
 Vilambinathor vakayarinthom vivaram kelu
Nantana ithinpirivu mey vaay kannu
 Nalamana mookkotu cheviyumthane.

This paadal explains the various layers or sheaths that constitute the human body, known as Panchakosha or the

five sheaths. It describes each sheath and its corresponding qualities. These layers are

1. Physical sheath (Annamayakosha)
2. Respiratory sheath (Pranamayakosha),
3. Mental sheath (Manomayakosha)
4. Intellectual sheath (Vijnanamayakosha)
5. Blissful sheath (Anandamayakosha).

Annamayakosha represents the physical body and is often referred to as the “food sheath” or “unavudambu.” Pranamayakosha encompasses vital energy (prana) and is sometimes called the “air sheath” or “valiudumbu.” Manomayakosha includes the mind and the five sensory organs, also known as the “mind sheath” or “manavudambu.” Vijnanamayakosha comprises the sheath of intellect and sensory organs, also referred to as the “wisdom sheath” or “arivudambu.” Finally, Anandamayakosha encompasses prana and the state of deep sleep (sush upthi), known as the “blissful body.”

78. Thanana poriyayinthin prithvin koorayi

Charantha annamayakoshathil appu vanthanenthal

Vementa utalakil pranamaya koshatthil

Vidamana theyu vanthanenthal putthiyathal

Vanenta manonmayamakum vayuvithile

Valamaka vanthanaithal vikaramathal

Namenta viknjanamaya koshamakil vikaramathal

*Naame viknjanamayakoshamakil
Nalla shabda aakashamaki sukavumame
Sukamakivantha aananthamayakoshamentum peram
Sukshmam kosham aynthaleduttha udalathuvayi
Akamaka kosham ayinthin kunnathe chonnen*

The formation of the physical body occurs when the earth element combines with the physical sheath. The intellect is formed through the merging of fire elements with the respiratory sheath. Feelings are generated when the air elements unite with the mind sheath. Furthermore, the experience of pleasure arises when space joins with the intellectual sheath. This is how this sheath functions and maintains the body.

ADHARAM / NERVE PLEXUS - 6

79. *Anpana aadharam aarum kelu
Ikamaka mooladharamodu swathishtanam
Ishaintha manipoorakavum anahatham vishudhi
Chukamam aanjayodu aarumakum
Charantha athinirippum chattuvome*

The paadal elucidates the existence of six chakras, which are energy centers or Nerve plexuses, within the human body. These chakras include the Muladhara (Root chakra),

Swadhisthana (Sacral Chakra), manipuraka (Solar plexus), anahatha (Heart chakra), vishuddhi (Throat chakra), and Ajna (Third eye chakra).

(1) MULADHARA CHAKRA / ROOT CHAKRA

80. *Chattuvom mooladharam kuyyaththukkum*

Charu naduvilirikkum apanathin mele

Thottuvom vinanthandin kizhirikkum

Thontiyathor ankula pramanam thaan

Aattuvom mukkonam itha naalathaki

Amintha nalitha aksharamathaki

Ettuvom mukkonam naduve manthiram hrim karam

Irippare vallapayum keneshanum valampakkamame

81. *Aamethan manthiranka srim karamaki*

Aandirikkum thaivam vighneshvaranumakum

Thamethan mulatthil va kentu

Thavaramal manivashiye nee maravamell maariyuthi

Pomethan mulatthin kizhatiyill thanum

Pottiduvay OM kara kambatthinadiyil ketti

Namethan iruvareyum darshitthakkal

Nalamana ikaparavum veliyathaki eralam paru

Parkkave ikaparavum veliyathaki

Pakuttha swargavazhvathine poonnalakum

The paadal 80 and 81 reveals the position and benefits of mooladhara chakra (root chakra). The Muladhara chakra (root chakra), positioned between the genital organ and the anus, is located at the base of the spine. It measures about one Angulam in size and is symbolized by a burflower with four petals. The awakening of Kundalini Shakti begins from this chakra. According to Marmakannadi, the mantra associated with the root chakra is OM and HRIM. Lord Ganesha and Devi are the presiding deities, and the chakra itself has a triangular shape.

By focusing the mind on the muladhara chakra, one can experience a profound sense of bliss, and the mysteries of birth can be unveiled. The revelation of these secrets leads to a state of blissful consciousness, bringing immense benefits to the mind.

(2) SWADHISTHANA / SACRAL CHAKRA

82. *Karkkave vazhichentu moolathil thaan*

Kantiituvay randankulatthin mele

Korkkave naalvattam arithazhu thaan

Kuritha swathishtanam minnolithanakum

Aarkkave aaru aksharam partthaal

Atharkkulle kudiyririppu prithvi thaane.

83. *Thanana nalinamuman nalirikkumakil*

Thappatha aksharam thaana na karamakum

*Konana na karamakum aksharavum brahma makum
Karuthitum peechemathu prithvivumaakum
Vaanana u kara mantiratte unnikkontum
Varum uyirvayuvai kumpikkil uruvuthontum
Unana chikaramam muppuri nool shirasu nalam
Chirantha saraswatiyum thelivayi kaanum paaru*

The two paadals provide an explanation of the Swadhisthana chakra, also known as the sacral chakra. It is depicted as being positioned two angulas (1 angula= 1.76 cm) above the muladhara chakra (root chakra), and it takes the shape of a square with six lotus petals. The chakra's radiant golden color signifies its connection to the earth element.

The paadals emphasize the significance of the swadhisthana chakra, highlighting the concentration of the mind and to engage in pranayama practices within this chakra can result in the awakening of profound wisdom. This awakening, in turn, leads to the dissolution of material desires and serves as a transformative force on the path towards enlightenment. The practice and activation of the swadhisthana chakra offer a multitude of benefits along this spiritual journey.

(3) MANIPURAKA / SOLAR PLEXUS CHAKRA

84. *Parume thelivitthu terishitthu pazhavinakkal*

Parulaka mayakkamellam maranthe pochu

Nerume arankulathin mele

Nerana vitathuvum piraipolam manipurakam thaan

Tharume chuttillum ithal patthaki

Telivaka aksharavum pattheyakum

Koorume appuvathukku idamathaki

Koornthariya thaivam vishnu enne

85. *Ennave idappakam chandhiramali*

Ezhunthidum sakala peechaksharathukkum uirmakaramakum

Thunnave innool marmakannati churuthiyaki

Thuraiyaka chandalarkku eeyyavendam

Munname aneka nool chonnam paaril

Murappadiye thatthuvatthodu atakkam chollar

Anname aadharakurippinnum araikiren

Arumthapatthor nathakkal padam pottil nante

86. *Nantana makaramam aksharatthal vishnu thonti*

Napiyiluthithathum ma vvatuvum appuvin peecham

Ontana vedamathu yajur thanakum

Uttamane meyy niraintha kawsthuka panchayuthankal

Untana lakshmiyathu vasam kollum

Antana vashiiyekkontu mankentthi

Anpaka ukaramaka uthinal ulakavazhkai

Athinotu oru notiyil veliyakum untippare

The three paadals extensively describe the Manipuraka chakra, also known as the solar plexus chakra, and shed light on its profound significance.

The manipuraka chakra is situated six angulam above the swadhisthana chakra. It takes the shape of a crescent moon and resembles a lotus flower with ten petals. The Manipuraka is associated with the element of water and is connected to deities Vishnu and Mahalakshmi. It contains ten letters within it

According to the paadals, the Manipuraka chakra is known as “undhikamalam” or “Chandra Pushkarani Kamalam” and holds the root mantra ‘MA’ Remarkably, 1008 nerves originate from this chakra. The Marma Kannadi elucidates the significance of the 96 paths, providing deep insights. It emphasizes the importance of studying and paying respects to ascetics and gurus to enhance one’s brightness.

The Manipuraka chakra is associated with the colour green and the letter ‘MA’. By focusing the mind on the Manipuraka chakra and practicing pranayama, one can gain instant knowledge of life’s secrets. Furthermore, it is even possible to gain deeper insights into the secrets of the Yajur Veda.

(4) ANAHADHA / THE HEART CHAKRA

*87. Untiyitharkku mel irunanku ankulatthil
Uthamane anahathatthil veedumakum
Thontiyitharkku mukkonam eerarithalthan
Chuttiye iraru aksharavumathakum
Antiye theyuvanke kutiyirippumaki
Anpana shikaram ezhutthaki chivappaki
Pottiye puthapeecham æhe vvu maki
Pukazhana rutthiranum irunthar pare
Iruntheluntha shikaratthil rutthiranmm ruthiriyum
Ikalamal vashivaitthu chinkentoothi
Karinthiruntha kayamathu valaiyakum
Karuthiye chamavedatthin karuthum thontum*

Anahata, also known as the Heart chakra, is positioned eight angulas above the Manipuraka, which corresponds to the center of the chest or heart area. It is associated with the element of Fire, represented by the symbol of a hexagram.

This chakra is characterized by twelve petals and twelve letters. The mantra associated with Anahata is “She.” The presiding deities of this chakra are Rudra and Parvati, and the color associated with it is the color of fire.

By focusing your mind and practicing pranayama (breathing exercises) on the Anahata chakra, you can experience a radiant body and gain knowledge of Samavedam.

(5) VISHUDDHI / THROAT CHAKRA

88. *Arinthitharkkumel iraru ankulatthil*

Athunokkum vishuthiyin veedathakum

Arinthiduvayi arukonayi irettithazhumaki

Athilthan irettu aksharavumame.

89. *Aamenave va karamathu arukonatthulle*

Amaintha maheshwaranum maheshwariyum

Vemenave atharvana vedatthodu

Vithamana vayuvathu ithazhukkulle

Pomemnave peechemthan va vvakum

Pukazhaka kumpakam cheythuthi oothi

Vamenave vankentu nirutthipparu

Vayathellam orunalayi manathil kane

The Vishuddhi chakra, also known as the Throat chakra, is located 12 angulas above the Anahata chakra. It has a hexagonal shape and is adorned with 12 petals. Additionally, it consists of 16 letters.

In the Vishuddhi chakra, the associated mantra is “VA.” The presiding deities of this chakra are Maheshwara and Maheshwari. It corresponds to the element of air, and its color is black.

By focusing your mind on purity and practicing Pranayama (breathing exercises), you can potentially reduce your age and gain insights into the secrets of Atharvaveda.

AJNA / THE THIRD EYE

90. *Kanave ithinmelel irunaninkakulatthil thaan
Kandamarutha puruvam mayyamaki
Unave randithazhaki onkinirrkum
Uttuninta aksharavum randathakum
Aanave naduvukkul ya karam nirrkum
Aakkinayin veedakum aakasham thaan
Punave puthapicham ya vumakum
Pukazhaka maanikka prabhai yavve.*

91. *Yavukkul chathachivavum shakthiyum nirrkum
Yankentu kumpitthaal aneka chitthi
Mavukkul paramanantham maruvi nintu
Makizhchiyaam karuvi thannidamaki
Avudane aymbhulaneyum nee ariyappanni
Arivodu ninaivodu mayakkatthe otti
Uvventta ullapadi nadatthikondall
Ukantha kuruvezhuntharuli varutthikkane*

Ajna, also known as the Third Eye chakra, is situated 12 angulas above the throat chakra at the center of the forehead, specifically in the middle of the eyebrows. It is represented by the seed syllable “Ya” and is depicted as a transparent lotus flower with two white petals. The element associated with this chakra is space.

The presiding deity of Ajna is Ardhanarishvara, a divine form representing the union of Sadashiva (Shiva) and Shakti (Goddess). By focusing one's mind and practicing pranayama on this chakra, an individual can experience a state of bliss, gain control over all five elements, and attain the ability to perceive the Guru.

MANDALANGAL - 3 (REGIONS-3)

92. Kanave aadharam arumachu

Kanamana thathuvankal muppattharum

Thonave chivathathuvankalumaachu

Thukshmayi mandalankal muntum kelayi

Penave akkini mandalatthinodu

Vithamana aathitthiya mandalavumakum

Punave chanthira mandalatthinodu

Porunthave ithin sooksham pukaluvome

All the six Adharam (nerve plexus) have been explained. Of these thirty principles are the cause of life.

According to Marmakannadi, the human body is divided into three Mandalas or regions: the Agni Mandalam, which represents the Fire Region; the Aditya Mandalam, associated with the Solar Region; and the Chandra Mandalam, corresponding to the Lunar Region.

93. *Puukalave nadumayyam akkinimandalam*
Punithamaayi chothishtanatthin keezh
Akalave mayyamani mandalam thaam
Adarchiyayi muchudarayi mulam mattum
Paraviye chothishtanam mattum nirrkum
Padarchiyayi manipooraka anahathatthin mayyam
Nirampiye valayam pol suriyamandalam thaam nirrkum
Nilaiyana manipurakam anahathatthil thaane

The region extending from Muladhara (Root chakra) to Swadhisthana (Sacral chakra), which encompasses the seats of Prithvi (earth) and Appu (water), is referred to as the Agni Mandalam (Fire Region).

On the other hand, the area spanning from Anahata (Heart chakra) to Manipurakam (Solar Plexus chakra) is known as the Surya Mandalam (Solar Region). It is in this region where the heart is located.

94. *Thanathile padarnthirikkum suryamandalam thaam*
Tharanithannil nalmurayayi charnthupparu
Parental chuma thaam paarkkappomo
Paranthodum vashiye nee maattipparu
Verental vishuddhimel akkinayin keezhe
Vilankiyezhum chanthira mandalam thaam paru
Thurentaal thuriyatheetham charnthathin mattum
Chutarolivayi prakashamaki nirrkum.

It is described that the Chandra Mandalam is located from Vishudhi to Ajna, encompassing the region where the sun and moon are also situated. There can be achieved by understanding these concepts through the practice of pranayama.

According to certain Shastras, it is mentioned that the soma Mandalam is located in the Ida Nadi, the lunar channel, while the Surya Mandala is in the Pingala Nadi, the solar channel. The Agni Mandalam, representing the Fire Region, is said to be located in the Sushumna Nadi, which is positioned in the middle of both.

MALAM-3

(THREE IMPURITIES OF THE SOUL)

*95. Nirkkume mandalamthaan moontumachu
Nilaiyana malam muntin vivaramini kelu
Arkkume anuvavum maykai kamiyam
Ayarchiyayi anuvatthin pirivuthaan
Parkkave chempinil kalimpupolum
Pakarave chirunellil umi polum atthumavai
Kaarkkave melezhumvottamal katthirukkum
Karuthiye mayakayathu anuvatthe konde
Kondaithan varukirathariyamal matikkum thaane
Kanamana kamiyam thaam kantathukkellam
Pantethaann makizhinthiduthali maykaithaan
Pishakamal malam moontin cheyalumachu*

Anuvam (egoism), Maya (illusion), and Kamiyam (desire) are considered as the three impurities of the soul. Maya and Anuvam cloud our self-knowledge and create a sense of “me” and “mine,” resulting in undesirable desires. These impurities can be likened to corrosion that covers copper, and just as copper becomes pure when the corrosion is removed, the mind becomes pure and unified with the universe when these three impurities are destroyed.

Maya, the illusion, leads us to perceive the phenomenal world as real, which in turn generates desire and drives humans to pursue transient and perishable things. This attachment to possessiveness and ownership ultimately leads to sorrow. To attain their desires, individuals may engage in unethical or harmful actions. Therefore, these impurities need to be eradicated in order to attain purity and liberation.

TRIDOSHA

96. *Kandethan ithuvazhiyin murayachu*

Karuthiye mutthoshatthin thokupaikelu

Vindethan vathapittha sletthumam moontu

Vithamaka ithin pirive nattakelu.

97. *Kelappa vathamathu vayuvumakum nilaikalanki*

Vathamam akkiniyin markkamame

Malappa markkamthaan pittham akkiniyin nilayepatta

*Mashakkivitthu mayayudan varutta pannum
Nalappa chetthumamathu chalam mikutiyakki
Nalankalthorum idavidamal nirkkum
Vaappa thoshamathu moontu machu
Vakayana eshanai moontum vidamel kelu*

The Tridosha, namely vata, pitta, and kapha, are different manifestations of the same spirit. Vata, characterized by qualities such as origin, existence, evolution, dryness, coldness, microness, hardness, movement, and lightness, is present throughout the body, with its primary seat in the pelvis. Vata consists of the air element and governs movement, communication, the five senses, and the karma of life.

Pitta, on the other hand, is associated with the fire element. Its qualities include protection, fire, sourness, wateriness, gravity, and alkalinity. The navel is considered a special seat of pitta, and its main functions involve the digestion of food and minerals.

Kapha, with its special seat in the chest, encompasses qualities such as stability, lubrication of joints, strength, patience, and intelligence. It is associated with coldness, sweetness, softness, oiliness, and wateriness. Each dosha has its own unique characteristics and functions within the body, contributing to the overall balance and well-being of an individual.

ESHANANKAL - 3

PHYSICAL BINDINGS

98. *Vidamal eshanatthin muraye kelu*
 Vithamana putthireshanai lokeshanai
Nadamal arttha eshanai moontumachu
 Nalamaka moontayum thaan pirithukkellu
Odamal arttheshanayathin kuraithentall
 Uruvana arttham mel ashaii kollal
Padamal lokeshanai thannaikke
 Padiyana kaniyudanuravu thedalakum.

Putreshanam (Offspring Bindings), Lokeshanam (Worldly Bindings), and Artha Eshanam (Material Bindings) are indeed considered as Eshanas or physical bindings.

In the context of these bindings, Putreshanam refers to the attachments and responsibilities associated with one's offspring or children. Lokeshanam represents the attachments and entanglements related to worldly matters, such as societal expectations, desires, and relationships. Artha Eshanam pertains to the attachments and desires for material wealth and possessions.

These Eshanas or physical bindings can create attachments and dependencies, leading to a sense of limitation and bondage. In spiritual practices, individuals strive to transcend these bindings to attain liberation and freedom from worldly attachments.

TRIGUNAS / THREE COSMIC QUALITIES

99 .*Thediye kariyankalmele ashaiyakum*

Thiramaka eshanai kamiyattheti

Madiye ashayathu paduthal eshanai muntumame

Maramal kunam thaan muntum kelu

Amiye satvikam rajasam thamasavumakum

Athin pirivai vilampakelu

Natiye vekuli peshathirutthal ventuvathu kodutthal

Nalamaka thanne charnthore katthal vithamame

Trigunas - Sattva, Rajas, and Tamas - are cosmic qualities that influence the human mind and the entire universe. Sattva represents purity and virtuous actions (Characters Of Renunciation Or Ascetic Virtues) , Rajas represents activity and adventure (Characters Of Ruler), while Tamas represents darkness and immoral tendencies (immoral character). By cultivating Sattva and transcending the limitations of Rajas and Tamas, individuals can strive towards spiritual growth and realization.

100. *Vithamana uyirkalanaitthum tannuyirpolennal*

Vairikale ventiduthal tallal palakalaikal arithal

Pathamana ulakoru uruthiyaka unmai vazhthal

Pazhillamal nalam therithal pukazhe pundal

Nithamana aanmayodu chirappana ikkunangal

*Nittitum kunam rajasa thanmaiyakum
Vithamana thamasakunam ethental kelu
Mikuthiyayi adutthavare vanchanai cheyyuthalakume*

When the quality of Rajas is prominent in a person, they exhibit characteristics such as being protective towards those who depend on them, caring for others, being generous, having a good physique, being resolute, wise, illustrious, austere, and glorious.

*101. Akume padozhithal vathu poradal
Vanakkamilla vekuliyena vilampalame
Pokume cheynantti maranthai vinthe
Mikapeshal ninthe ureitthal thidukkam peshal
Thakume munnuraitthal pazhiye kooral
Tidarupeshal pakayuden vazhuthal
Pokume poy kolaikal kalavu kamam
Pollanku yavayume pukazhnthu peshal.*

When the quality of Tamas is prominent in a person, they tend to exhibit negative traits such as being deceitful, quarrelsome, violent, speaking nonsense, being hypocritical, displaying fake characters, loudmouthed and blaming others, being hateful, prone to violence, lying, being lustful, and frequent outbursts of anger.

102. Peshiye kamathin krodham mikka

Perana thamatha kunatthin kazhchiyame

Neshiye swathikam thanethoventil

Nerntha shanthavum vaymai dhaye othukkam

Theshiye thazhchiyam thannakavu muthaliduthal nalsheelam

Tayavana kunamanpu perumai keerthi

Aashiye marainirai manamiyakkam poonal

Valinthore vazhitthal nallorkkethal.

103. Inthume iraivanadiyinai panithal

Ithamaka nalamarithal nallorkku porulithal uravuthedal

Aynthume uravinmurai chuttatthore

Adhithi paratheshikku annamittu vasthiram ithal

Vaynthume deivamaraiyore kanal

Vanakkamayi thevanukku upacharam chinthai cheythal

Paynthume punniyankal thetalil inpam

Puchararkku aakuthi balikodutthal thanmai

Sattvic individuals, with their disciplined control over the senses (poris), embody a peaceful way of life marked by benevolence, modesty, kindness, and unwavering faith. They consistently perform virtuous acts, extend care to others, maintain righteous thoughts, safeguard spiritual seekers, worship the divine, and gratefully accept the blessings bestowed upon them. They lead a harmonious existence, always guided by God's thoughts and encompassing the

virtues of kindness and serenity. All the trigunas are thus explained in “Marmakannadi”.

VINAI / ACTS-2

104. Thanmayayi swathikatthin kunamithentu

Thavaramal chattinom kunam moontin thanmaithane
Vanmayayi vinai rantin porulethental

Chattuvom nalvinai theevinai randam
Panmayam nalvinaithaan punniyamakum

Paraviya theevinaithan papamakum
Nanmayam vinai randale narakaswarggam

Nalpunniyame cheyyuvorkku nalvinaiyakum

The human Acts /Deeds (vinai) are categorised in “Marmakannadi” as Nalvinai and Theevinai. Nalvinai, representing virtuous actions, and Theevinai, symbolizing immoral actions. Engaging in righteous deeds is known as Nalvinai, while participating in sinful acts is referred to as Theevinai. According to myths and Puranas, it is widely understood that the consequences of good deeds lead to heavenly rewards, whereas bad deeds result in hellish repercussions. The effects of virtuous actions can extend beyond our earthly existence, persisting even after death. In contrast, those who consistently partake in sinful activities remain entangled in a cycle of wrongdoing.

Agasthya emphasizes the importance of performing actions that are morally upright and virtuous. It encourages individuals to engage in positive behaviors and make choices that align with principles of goodness and righteousness.

RAGAM - 8 / THE EIGHT PASSIONS

105. *Aakume pollatha paavikalkku thivinai thanakum*

Aamenta ragam etteyum ariyakkeu

Thakume athi kama krodhamodu lopa moham

Thanenta matha malshariya dambhu ahankaramithin kunam kelu

Vakume kamiavumathi aashaiakum

Kadithana krodhamathu pinakkamakum

Pokumethan lopamathu pidippatakum

Pollatha mohamental piriyamama

106. *Amethan mathamathuthan garvvumakum*

Aanathoru mathsariyam ankkaram thanakum

Pomethan dambhathuve utharchiyakum

Poruthana ahankaram kadooramakum

Thamethan ragamettin thanmai chonnom

In Marmakannadi" Agasthya mentioned Ragas (passions), the nature of desires and how it impacts individuals. There are eight Ragas, namely desire (kamam), anger (krotham), stinginess (lopam), lust (moham), pride (matham),

competitiveness (mathsaryam), boastfulness (dambu), and ego (ahankara). These Ragas are considered to be forms of mental illness. The Vedas advocate that avoiding these Ragas is beneficial for attaining happiness. These paadal are the insights into the nature of desires and its consequences and the importance of cultivating detachment to these desires to attain a higher level of consciousness.

AVASTHA - 5 / FIVE STATES OF CONSCIOUSNESS

107. *Thappamal avasathai aynthum nattakkelu*

Namethan avasthayam ithinin pokku

Nalamana jagravum swapnavumache.

Aachappa sushupthiyam thuriyam thuriyathetham

Aruthana avasathai anchin sookshmachu

Nichamappa jakkiram nettinere nintu

Nirainthirikkum karuviyutan neshamachu

Pochappa chorppanam kantathanam

Padarnthirikkum karuviyutan kayatthotu

Vichappa sushupti thaana ithayakamalatthulle

Vidarnthirikkum karuviyudan koorituvaye.

108. *Kuridave thuriyamathu napikkamalam thannil*

Kuriyaka karuvikautan inankinirikkum

Neridave thuriyathitham mooladharam thannil

Nilaiyana karuvikalutan amarntirikkum

Peridave karuvikalthan thonnuttarum
Pottiea thekatthe katthirikkum
Veridave vilampiyathor muppattharu tathuvam thanum
Vithamaka urppavittha vitthiya tatthuvam thane.

In the Marmakannadi, Agasthya discusses the five states of consciousness (Avastha). These states include Jagrat (Waking), Swapna (Dreaming), Sushupti (Deep Sleep), Turiya (Tranquil or Peaceful State), and Turiyathetham (Insensibility to Surroundings).

JAGRAT (waking state), is characterized by consciousness being focused on the external world. The soul perceives sensory information through the mind, intellect, ego, and senses. Its position is associated with the middle of the eyebrows, specifically the ajna chakra.

SWAPNA is the state of dreaming where the individual's consciousness is not engaged with the external universe through the senses. It can involve activities of memory and imagination. Its position is related to the throat chakra.

SUSHUPTI refers to deep sleep, a state without special knowledge or perception of sound. When the mind ceases activity, having withdrawn from both physical and mental activities, objects and desires then it is the ultimate understanding of the true nature of existence and reality. Sushupti creates a state of bliss and happiness when there is the union of self consciousness with the universal consciousness. Its position is Anahata chakra.

TURIYAM (TRANQUIL OR PEACEFUL STATE)

In Turiyam, the state of consciousness devoid of all things, is located at the Manipuraka (solar plexus chakra). In this state only breathing takes place.

When one realizes themselves as Turiya, they are liberated from cravings for external objects and freed from false fears and expectations that trouble ordinary life.

THURIYATHEETHAM (INSENSIBILITY TO SURROUNDINGS)

In the state of Thuriyattheetham, the soul reaches a stage where the movement of breathing is not realized. Having gathered the Karuvigarnathi 14 Tattvas, the living soul has reached the root chakra and remains unaware of bodily functions (feces), ego, illusion (maya), and physical sensations.

Chapter V

CELL TO BODY

*109. Urppavitha ankaathipathamellam cholla
Udalthannile muthukelumpu munnethonti
Urppaviththappothe ullaithaavi
Ukanthuthan karuviyotu yakai uruvaki
Urppavithu uruvakki ulakatthil
Kannozhunkayi avvenum aksharamaki
Veppana muchathi nadiithonti
Vinthunadi thannil thatthuvankalache*

“This paadal explains the origin and development of Organs, Nadis (energy channels), and Tattvas (fundamental elements like air, water, fire, and akash/ether) during embryonic development. The karu (embryo), contains the seed of all organs, which is the spinal cord (‘muthukelumbu’), the three strong nadis, namely Ida, Pingala, and Sushumna, as well as different tattvas.”

*110. Aachuthe elumbu chathai van pidari njarambu
Anpana pathinnaru vazhukkotu konke rantam
Vachuthe kairantu muttukkal vallai irettu
Vanthathuve roopamaki irukaleyathaki
Muchuthe chuzhimunayentathoru thulayum vazhithame*

*Murayana vashal valamena kondakum
Pochuthe utaluntana vanmaiyellam
Pukazhaka kanalathuvayi kanalachu.*

This paadal explains that humans are composed of Bone, flesh and (16 vazhukelumbu/patella), two major nadis, two breasts, two arms, two legs, joints, two muscles, and a zenith.

*111. Kanave kamalam pol vinthu amarnthatiyil vanthu
Kanachuzhivayi nanmaiyaki chuzhalaki
Penave ninavumayi pattiya irellaki
Pazhiyathuvayi kalithanirupuravumaki
Enave perumalotu cherumalumaki
Ithamana chetamathil kirumi chuzhnthu
Thonave karuviyathu thokutthu chonnom
Thontiyathor chadatthukkulle vakai vivaram kaane*

This paadal emphasizes the fundamental elements and components that constitute the human body. It highlights the idea that the human body is formed through the fusion of two cells, which subsequently gives rise to a complex organism containing blood, bones, 96 tattvas (basic principles), and micro organisms

*112. Kanave karuvikalotu uthithuninta
Kanda chirukalaki kaiyyumaki*

Penave thutayotu idayumaki vayarumaki
Pishakamal arayaki linkavumaki
Punave pathamaki viral aynthumaki
Perunthiya kontakalotu mulamkalaki
Karanamayi uruvaki arivumaki
Kanamana manamaki visarkkamache.

This Paadal presents a comprehensive view of the human body's development. It emphasizes that the physical body develops according to the 96 principles. As the body grows and develops, it will contain various components such as two legs, two arms, thighs, body, abdomen, waist, reproductive organs, feet, five toes on each foot, shape, knowledge, mind, and excretory organs.

113. *Aachuthe ullamkai viralanchaki*
Azhakana puramkai mulam kaiyyumaki
Vachuthe perum pidari muthuku vilavumayi
Valamana kaikkonta mandalankalumayii
Echuthe tathuvavum uruvathachu
Amarnthirikka vedantha athirumachu
Pochuthe periyor nallor vachanamthannai
Peshutharkkum arivatharkku cheviyumache.

114. *Cheviyotu vashanikka navumache*
Chirappana vayithazh dhanthavumayi

Nithikon ankkara mulayumaki
Nilavoli theriya vizhiyumaki
Kavipatum melvayum kizhvayumaki
Karanamam nakku unnakkathuvumaki
Chevikana melpurikam kizhpurikavumayi
Chirappana kenthavasamariya mukkathuvumache

These two paadals explain human growth. The palms, 5 fingers on each hand, outside of the elbows, nape, lateral bones, and muscles are formed. Mandalas and 96 principles are involved in this process. Along with these features, other structures like ears for hearing, the tongue for speaking, and the eventual formation of the teeth, brain, eyes for seeing, and nostrils for smelling are progressively formed in the human body.

115. *Mukkotu karuviyotu kalai nalaki*
Mundashaivu purintha udalumaki
Vakkodu aksharamaki ezhutthaki
Valamana ezhuttil nadiyathu thelivathaka
Akkotu karuvi thonnuttarumaki
Arinthathoru thotumarmam athupolaki
Akkaithu patumarmam irarakum
Akayithu adankalathu panirantumache.

During the process of human growth and development, the body forms a multitude of components, including vital

internal organs responsible for various functions, four limbs providing mobility, the ability to communicate through letters and writing, the intricate network of energy channels called nadis, and the 96 Tattvas. Additionally, the body possesses the significance of 96 Thotummarmas and 12 Patumarmas, along with 12 Atangalas, which will contribute to the complexity and holistic nature of human design.

116. *Nantana elumpu thashai njarampumaki*

Nayamana pazhuvelumpu pathinaraki

Kuntatha kotum kayyathu rantumaki

Kuritha muttukalottuvalayumaki

Mantana itayinodu pinkalayumaki

Valaivatharkku chuzhimunayentu rupamaki

Antana chetattulvazhi vay vasalaki

Atarntha udampu enchanumache.

The human body is a complex marvel, consisting of bones, muscles, and nerves, along with 16 vertebrae in the spine. In the legs, there are 8 ankle bones that support movement. Joints provide flexibility, and the energy channels Ida, Pingala, and Sushumna nadi regulates the flow of vital energy. The body's length is measured as eight "chans" or palm units, based on the individual's own hand size.

117. Udalotu kalleeral chezhumerellaki
Uttathoru nalumaki pitthumaki
Udalperumal cherumalumayi kirumichuzhinthu
Vakaithorum vazhiyataya malavumaki
Kutal munnoottarupathumuzham nilavumaki
Kuritha perunkudal muzham ennankaki
Udaluruvayi navadhvara vashalaki
Uthiramutan shuklamotu uthithavare

The human body contains important organs such as the liver, lungs, gallbladder, and micro organs. It also has the small intestine, large intestine, feces, blood, and sperm. The body has nine openings, including two eyes, two ears, two nostrils, one mouth, one genital, and one anus. These openings are vital for our daily functioning.

118. Uthitha malajala indriyamathu muntaki
Udal vachirathol mele potthi
Mathittha muntarakkoti romathuvaravumaki
Mattum nalettu uruppumaki viral irupathumaki
Vithittha uyir nanku uyirathaki
Vitham enchan nilavumaki paruman naalchan
Kothitha kann vaay mukku cheviyumaki
Konta chatam prithvin kurathache.

The human body is a remarkable creation, consisting

of feces, urine, and senses, all enclosed in a diamond-like sheath. It contains three and a half million hairs, 32 organs, 20 fingers on the hands and feet, and eyes and nose. With a length of eight “chans” or palm units and a body width of four feet, our body is a manifestation of the Prithvi (earth) element.

119. *Kurana kai randayi kalurantayi*

Kurittha pathinaru kayaraka nintu

Varana vinathantote aaru theruvumaki

Vanthathoru katal ezhaki thunaittumaki

Veraana chandhukkalathu muppathumathaki

Vithamana perelumpu ezhupathakum

Veerana muchaan elumpotu chathayumaki

Vithamana ennpalam irellathum thaane

The human body is composed of two arms, two legs, and 16 ropes, which may refer to nerves or muscles. It comprises 7 major bones, 8 “thunukal,” 30 joints, 70 vertebrae, and 8 bones weighing 480 grams.

120. *Thanana uthiram nanazhiyodu*

Thappamal karppatharkku uruppum vaitthu

Unana rasam ruthira mankizham than methai asthi

Undana chukkilam manjay saptha dhathukkalezhum

Nanana palamathuve muppatthi rantathakum

Nal pazhuvathuve pathinaru kuttii

Tenana muthukuthantu pathinaru korvai
Telintha kazhanchathu ayyanchathache.

The human body consists of blood, measured by four “nazhi” units, along with organs, digestive juices, flesh, sperm, bone marrow, seven elements, and 32 vertebrae in the spine (modern reading suggests 33 vertebrae).

121. *Anchana njarampalumpezhu manchayum kutti*
Ashaivukutti elumpil chathaimevi chadamaaki
Tanchana pitariyil korttha nadiyaki
Tavarillamal pinnalaki njarampazhupatheerayiramaki
Tunchatha eshavutane thanathuve kalaiyaki
Tudarnthathoruyir narampu nalpatharai
Inchamel ezhutthuntayi pirinthul pirinthu
Itarnthu vanthekum athmavente

There are different types of joints and muscles for the movement of the bones. These are covered with skin and tied with 72,000 ropes like nerves which give the shape to the body and the soul is placed in this wonderful pack.

122. *Ennave palamaki irettu konumaki*
Ezhuntha naadi ezhupatthirayiratthil
Pinnave brahma vishnu rutthira nadiyaki
Pidari itakalai pinkale cuzhiyumaki

*Innume muthukelumpu irupathinaraki
Ezhupatthor thuvara kuzhiyumaki
Tennave muthukelumpu aynazhi uthiramayi
Thudarum adharatthil nazhi vathamache*

The human body contains a complex network of 72,000 nadis, among which three vital nadis are known as Brahma, Vishnu, and Rudra, or Ida, Pingala, and Sushumna nadi. Additionally, there are 5 nazhi (measurement) of blood within the body.

123. *Achuthe munnazhi pithamakum
Azhakana chetthumamathu nazhiyakum
Vachuthe muntarakkodi romathuvaram
Varum irupatthenkoti chala thuvaramakki
Pochute aypalam ruthiramaki
Pukazhana mankizham nurupalam murayaka
Veechuthe dantham enpalavumaki
Vilankumudal romam muntarakotiyakume*

124. *Akume methaii palam aynnurachu
Anpana thol palam munnoorakum
Pokume ninam palam thaana aarathakum
Porulana kutal palam munnootezhathakum
Echuthe vazhukai palam nalathakum
Edutha kann kazhanchathu nalathakum*

Vachute nakku naal kazhanchathakum

Vanthathoru mukku mukkazhanchathache

125. *Kazhanchathuve nalakum karnnam rantum*

Thamaremottukal kazhanchu anchathakum

Pinchelumpathu noottiarupatthettu palavumakum

Pishakamal muleyathu moontu palavumakum

Kunchenta chalapaiyyathuve muzham neelam

Karuthapadi nanuraithoam veliyathaka

Kazhanchathulpetta thulavum ettathakum

Kanduninte thookkamathin karutthithame

These verses describe all the measurements, weights and counts of bile, mucus, hair follicles, blood, flesh, teeth, fat, skin, intestines, eyes, tongue, nose, ears, heart, soft bones, brain and bladder. These measurements were commonly used in the past.

126. *Karutthaka karuviyathin thanmayellam*

Karanamayi vilankutharkku ovvontayi chonnam

Uruvana kurunaadi marmamappa ullapadi

Uthittayitam irippum chonnom

Taruthana ankadhipathamana karanavum

Thanithaniye kattichonnom

Karuthana nadnjarambu ezhupatthirayiravum

Karuthapadi yaan thukai arivippome

Every organ in the body was explained separately. Now, let's focus on the Karunadi Marma to understand its origin and specific location. Additionally, we'll delve into the comprehensive details of the 72,000 nerves present in the human body.

Chapter VI

PULSE OF THE COSMOS **DETAILS OF NADI**

127. Aanathoru dashanadi pattum thane

Athu unthi kizhum melum atarnthu pinni

Aanathoru njarambezhupattheerayiramentu

Arulina munnorinuraippadi ariyitthom kantu

Unamilla aalinite vizhuthu pole

Utta shirasotu padhameri pinni

Thanavanum amaitthapati njarambu naadi

Charum unthithannil ezhumpicharum thane.

Dasha Nadis are vital pathways in the body, originating from the manipura chakra (Solar Plexus chakra). Nadis are channels of prana, and they travel up and down from head to toe, resembling the impressive roots of a banyan tree.

128. Charave unthiyathu moolamaka chernthu

Charnthakuri ontontai kizhum melumayi

Charnthathoru moolatthil pranavayu thanezhumpi

Chernthathoru udalathuvayi chetavumache

Cherntha vinthu naathatthil natuve nintu

Thirattiivitta pranavayuvinal aneiththumachu

*Korthuvitta vayuvathuve kurunaadimarmam
Kurithamarmam sakalathukkum karuvithaakum.*

The navel is the base and foundation of our body. The Dasa Vayus and Prana Vayu are essential for operating all the nadis. The prana in the “nadabindus” works in the marma points, including the Guru Nadi marma, which is the starting point of all marmas.

129. *Karuvakum karuvika thonnuttarukkum
Karuvana kurunadimarmam ithakum
Karuvakum njarambu ezhupatthirayiraththukkum
Kaikanda kurunadi ithuveyakum
Peruthakum marmamathu noottiyettukkum
Pishakamal atankalenta karuvum ithuveyakum
Aruthakum pranavayuvil padukalankal
Amainthirikkum kurunadiyathil adakkam thane*

This prana vayu in gurunadi, is the base and Guru of the 96 tattvas and 72000 nerves. This pranavayu is also the essence of all the 108 marmas. Padumarmas are located at important places along the path of prana vayu.

130. *Adakkamathu irrarentu ariya chonnam
Appane patukalankal athupol chonnam
Mudakkamathu patukalatthil marmam kontu*

*Mudivaki vituvathum vayuvin kurakum
Atakkamathal ezhunthirikkumentu munnor
Arulummurai thappathu muraipol therinthal
Thitukkamulla tatthuvatthotu amaintha marmam
Thidamaka nadinjarampariya thukai cheppuvome*

Pranavayu regulates the life force's flow through the 12 Padumarmas and Thodumarmas. In case of a Marma attack on these points, Pranavayu gets blocked, leading to loss of consciousness. To retrieve consciousness, the 12 Adhankalukal (reviving processes) are employed.

NUMBER OF NADIS IN HUMAN BODY

131. *Cheppum nadinjarampinute thukaye kelu
Chirappana chennimithe ezhayiramakum
Oppathuve chevi rantilum movayiram than
Uyir kann rantilum nalayiramenpar
Thappille mukkil movayiratthi
Charvayi munnutti enpathakum
Veppathayi tholpitarayil ayyayiram than
Villuvom karuvini mullaittha vaare.*

132. *Varana kanndathil ayyayiramakum
Vanthakaram rantilum movayiramakum
Cherana tholin kizhe koppilin mele*

*Chernthidum orupattharayiratthi irupatthiyaril
Kurana pidariyin ennayiramakum
Kurithitum vilavu thannil muvayiramakum
Verana linkamathil ezhayiramakum
Vivaramaka muniyuraittha nulithuvakume*

133. *Nulana mulamathil aayiram thaan
Nulaka mulachanthiyil rantayiram thaan
Kalana padamathil ayiratthettu
Kuriyaka munnorkal uraittha vannam
Cheyalana mutichiyitankal kaikaal
Chirappakave unthi iruthayamodu
Tholana alkul mulankal thorum
Thokuppana mutichiyotu uchi talavumame*

134. *Thalamana nadi ezhupathirayiratthil
Terntha njarampu ennavumakumentu
Kulamana nathakkal thiruvakkale
Kuritha pati karuvikal thonnuttarum chonnen
Pilamana chilamuraikalitharkkulle velivayi thontum
Parathile innulthaan ariyon ashan
Nalamaka marmamathai thatavitthatti vituvatharkku
Nalilatthil partthathoru karuvithane.*

In these paadals, Agasthiya mentions the number of nadis in the human body. For instance, there are 7,000 nerves

in the forehead, 3,000 in both ears, 4,000 in both eyes, 3,380 in the nose, and 5,000 nerves in the shoulders and neck, all present as germ cells or primordial cells during the embryonic stage.

Additionally, the human body has 5,000 nerves in the throat, 3,000 in both arms, 16,026 below the shoulder above the navel, 3,000 in the side of the body, and 7,000 in the penis, as described by the great ascetic sage.

Moreover, there are 1,000 nerves around the anus, 2,000 nerves in the cheek area, and 1,008 nerves in the feet. These nerves travel throughout the body around the joints, navel, heart, and zenith.

The above-mentioned 72,000 nadis and veins are spread throughout the body. Those who learn marma points are known as Ashans. This Marma Kannadi is the basis for learning marma treatments, massages, and reviving processes.

135. *Thanana kannatiyinnulil thaana*

Theranthathoru puthamotu poriyum chonnom
Vanana punalotu karmenthiriyamutan
Valamana njanenthiriyam kanachonnam
Venana arivotu dashanadiyotu dashavayuvum
Vishayamodu kosham chonnen
Tanana aadharamotu ashayavum chonnen
Tetukinta mummalavum thozham chonnen.

In this Marma Kannadi, Panchabhutas, 5 Pori (senses), 5 Pulans (Functions of sense organs), Karmendriyas (Motor Organs), njanan endriyas or genitals, 1 Arivu (Intellect), Dashanadis (10 nadis), Dasavayus (10 Air currents), 5 Vishayas (Visceral cavities), 5 Koshas (Sheath), 6 Adharas (Chakra) , 3 Malas (Impurities of the soul) and Tridoshas have been described in detail.

136. Chonnen eshanavum kunavum chonnen

Thidamana ashtaragam vakutthu chonnen

Nannave vinayotu avasthayana

Nallirippitavum niravum chonnom

Kurave alavuthukka vivaramathum

Kurippadiyayi vivaramathai thokutthuchonnen

Chudave nadinarampana varum chonnen

Chuthiramam marmatthil cheykai kelu.

In the book “Marmakannadi,” the details of 3 Eshanas, Ashtaragas, 2 Vinas, 5 States of consciousness, along with their colors, dimensions, weights, and the origin of the nerve have already been explained. Now, the book will proceed to describe the details of the marma.

137. Kelappa innool pol orunool thanum

Keerthipetta karuvimarmam atakki chollar

Palappa itharkkulla chilamuraikal velivayi thontum

Parathile innool thaan arinthon aashan
Nalappa marmamathe thatavittthattivitukil
Nalamketta shapamathu vizhume paril
Alappa karuviyathilatankum marmam
Anathoru thalamthanne innathentu vazhthuvome

In “Marmakannadi,” unique details about Karuvimarma, Saritatattvam, and other aspects are provided, which are not found in other books. Studying Marmakannadi is essential to earn the title of “Aasan.” Now, the book proceeds to describe the names and positions of the Marmas in the body.

Chapter VII

THE MIRROR OF MARMA

DIVISION AND NAME OF MARMAS

*138. Vazhthuven enchaanutambil kantam aytayi
Vakutthu piritthu marmatthin karuvi cholven
Nikazhthuven kazhutthinmel kantamontu
Nilaiyana kazhutthinkizhe napikkum mele kandamontu
Thoekuttha naapiyin kizhe mulathinmele
Thontutarkku kantamontayi pirithu chonnen
Vakuttha kaal rantum karam rantum kantam rantathakum
Vakayaka kantamathu aynthum ivaithanachu*

To describe the marma points, the body is divided into five parts:

From the head to the throat,
From below the throat to above the naval,
From below the navel to the Muladhara (root chakra),
Both legs,
Both hands.

*139. Nadhavinthal urppavittha manuvorkkappa
Nayanttathoru tatthuvatthin karutthin varayi
Pootham muthal karuvi thonnuttarum varayi*

*Pukazhnthitave chonnapati pirithu chonnen
Niithamathayi paraparachothiyin patham potti
Ninavathile kuruparane anuthinavum potti
Patham muthal shirasuvare adankum marmam
Palamperiya namamathai pakaruvome*

The detailed descriptions of all the 96 Tattvas of the human body have been provided individually. Now, the names of the marmas are being described, starting from the head and extending down to the feet, with expressions of praise to God and Gurus.

NAMES OF DIFFERENT MARMAS

(A) MARMA ABOVE THE NECK (25)

- 140.** *Pakarnthapadi padukalam todukalankal
Panpakave kantam aynthathayi
Ukarnthapati vevverayi pirithu cholla
Uchiyodu kazhutthin mele urekkakelu
Pukazhantha kontamkolliyodu cheeumkolli
Pukazhana pidari marmam charuthi marmam
Makizhnthapati porchei marmam kuttikkalam
Makimayudan chevikkutti poikai kalamame*
- 141.** *Kaalamam nakshatthirakalam kampooriggalam
Kanamana moortthi marmam thilathakkalam*

Moolamaam minvetti manthirakkalam
Muzhankitum thukai rantenavum cholvar
Nalamam Nema marmam pakshi marmam kannatikkalam
Nadunkitave pala marmam annan kalam
Mulamam kona marmam uthirakkalam
Mun ottu marmamodu urakkakkalam.
Urakkamodu chankuthiri chumai marmam thaana
Uttathoru kazhutthinmel irupatthiyanchum

These paadals provide explanations about the 25 marma points located above the neck. There are two types of marmas in total: Padumarma (12) above the neck and Thodumarma (96) below the neck.

The 25 marmas above the neck are named as follows: Kondakolli, Cheerumkolli, Pitari Marma, Charitimarma, Porchai Marma, Kuttikalam, Chevikutikalam, Poikakalam, Nakshat rakalam, Kamburikalam, Murthimarma, Thilasakalam, Minvetti marma, Mantrakalam (consisting of 2 marmas), Nemamarma, pakshimarma, Kannadikalam, Palamarma, Annankalam, Konamarma, Uthirakalam, Otummarma, Urakkakalam, Shakuthiri, and Chumai Marma.

(B) MARMAS BELOW THE NECK UP TO THE NAVEL AREA (45)

142. *Chirakkave perathuve velivayi chonnam*
Chirantha kazhutthin kizhe napimele kelu

*Theerkkave kakkottaykkalam kathir marmam
Therukinta kathirkamam putthiyotu chatthi marmam
Thurakkave theevalai marmam valamenthikkalam thane
Thanappa piratharai vivaramathayi cholluvome*

143. *Cholluvom kutthu marmam ontin pakkam
Chutthirattil naalakum ulputtu marmam
Nalluvom thushikamodu ettu marmam vilampinare
Nalamakave thushikamodu anumarmarmam
Vellave tudimarmam piti marmam thaan
Vilampinar kazhalai marmam villumarmam
Nallave valai marmam mulaimarmam
Nunukkamayi vantha thukai sameepamache.*

144. *Aachappa kumbu marmam nerumarmam
Azhakana pantti marmam atappakkalam
Pochappa mudellumarmamutan periya churukkiyutan
Perana cheriya atthichurukki thane
Vachappa annatthin kalam kariral velleerellam
Vakayana pinchuruthi marmam palla marmam
Muchappa utalchulukki thumikkalam
Murayana kaiketti chatappiryame*

145. *Pirayana kilippira marmam kilimekha marmam
Parulakil irupuravumam
Niramana punoolmarmmamodu poojamarmam thaan*

Nintathoru vilankumarmam chuzhiyadikkalam
Tiramana chulukku marmam nattellu marmamutan
Tikaiyana elmunayil vayukkalavumache
Kuraiyana muncharuthi kachaikkalam
Kurippa kaikkutti annakkalamente

There are 45 marmas from below the neck up to the navel area. They are Kakkottakalam, Kathirmarmam, Kathirkamam, Putthimarmam, shakthi Marmam, Thivalamarmam, Valamen thikalam, Piratharaimarmam.

Kuthu marmam (includes 4 marmas) Ulputtumarmam ,Thushika marmam, Anumarmarmam, Thuti marmam, Piti marmam, Kazalaimarmam, Villu marmam, Valai marmam, Mulai marma (these 8 marmas are close together around the nipple and it is called Thushikia marmam)

Kumbu marmam, Nerumarma, Pannimarma, Atappakalam, Muntellu mamarm, valiyaasthi churuki, cheriya asthi churuki, Annakalam, Kaareeral marmam, Velleeral marmam, Pincharuthin marmam, Pallamarmam, Kaikettikalam, Chadapira marmam.

Kilipiramarma, Kilimeka marma, (located on both sides) Poonul marma, Bhujamarma, Vilanku marmam, Chuzhiyadikalam, Chulukku marmam, Nattel marmam, Vayukalam, Muncharuthi, Kachakalam, Kaikootti and Anna kalam.

(C) MARMAS FROM THE NAVEL TO THE ANUS(9)

146. *Entathoru kandathin kizhe napikkumele*
 Eduthtureitha nalpathiyanchumachu
Nanttathoru napi muthal moolam mattum
 Natum thukai onpathuvum nayanthukelu
Antana muthirakkalamodu kallitaikkalam
 Azhakana valamburi itampuriyakum
Nantanave vellurumikkalamodu vallurumi
 Nankalkutthiyotu arivithame
Arivana aanimarmam aanthaimarmam
 Adankum thukai onpathayum ariyachonnom

This hymn describes the names of the 9 marmas from the Navel to the Anus or mooladhara. They are Mutrakalam, Kallidak- alam, Valampu rikalam, Edampurikalam, Vellurumikalam, Valluru- mikalam , Nankal Kuthi Marmam, Ani marmam and Antha marmam.

(D) MARMAS IN THE HANDS (14)

147. *Cheriyana karamathile iirezhum cholla*
 Cheerana dakshina kalamotu chundothiri
Neriyana chundothari ashavu marmamodu
 Nerana vellai marmam manipanthamarmam
Irayana anthemarmam kaviliyodu
 Innum per cholluven ontathakume

Ontana mozhi marmam muttumozhi muttumarmamodu
Untana mutakku marmam vishamani pantham
Nantana muntakamutan karamathile irezhum thaan
Nadiyathor namamathine chonnen

There are 14 numbers of Marmas in the hand. Namely Dakshina kalam, Choondothiri Marmam, Chundothari Marmam, Ashavu Marmam, Vella marmam, Manibandha Marma, Anthai mmarma, Kavili Marmam, Mozhimarma, Muttum ozhimarma, Muttumamarmam, Mutaku mamarma, Vishamani Bandha Marmam and Mundaka marmam.

(E) MARMAS IN THE LEGS (15)

148. *Kuntana kalthannile movanchum cholla*
Kuripputane vivaramathai ariyakkelu
Mantana kalvellaaimarmam uppukkuttikkalam
Maruvum kuntikaai kkalam maruvikkelu

149. *Maruviye virutthimarmam chuntothiri marmam*
Mantana pataimarmam kannupukaikkalam
Karuviye kuttimarmam kuthikkalmarmam
Karuthiye kuthiramuka kalam thaane
Aruviye komperikkalamotu konachanni
Arukave muttumarmam mozhiyutan pakshimarmam
Erukave kalthannil ezhuntha marmam
Ithamana movanchin thukai namamache.

There are 15 marmas in the legs. Cal Vellamarma, Upputti Marma, KuntiKai marma, virthi marma , Choondathiri Marma, Patai marma, Kannapukai Kalam Kuttimarma, Kuthikal Marma, Kutthiramugha Kalam, Komberikalam, Konichhnni Marma, Muttummarma, Mozhimarma and Pakshimarma.

150. *Thukaiyana tukayathuve noottiyettathache
Tudarnthathoru todumarmamotu padukalankal
Vakaiyaka thavaramal pirithu chonnen
Vantha vakai mattamontumillai innoolil thaan
Nakaiyana marmani kuruvana pole
Nattuminnul marmakannadiyakum nool
Thakaiyaka mayankathe velivitathe
Thappamal chivanpadam ennalum shirasilenthu*

The 108 marma points including padumarmam (12) and thodumarmam (96) in the human body are already explained in this Marmakannadi. An expert guru can see these marmas in the human body like a mirror reflection. Furthermore, it stresses the significance of keeping this knowledge confidential, respecting its tradition and sacred nature.

151. *Enthave nathakkal patham potti
Innool patukiren karuviyodu*

Charnthapadi marmamathu kuriyayi chonnen
Chonnapati thalam thanne kanpatharkku
Thernthume munchonnapatiye nintu
Tharanithannil nallozhunkayi nintaperkku
Nerthume thalam kuriyum ariyakkelu
Neraka thodukuriyayi ariyathane

All these 96 Thatwas and Marmas, which are the basic secrets of the body, have been explained by worshiping the Gurus. Now talking about Marmasthanas (marma position) it should be kept confidential and it is disclosed only to those disciples, who have great qualities. This highlights the sacred and selective nature of sharing such profound knowledge within the traditional teaching system.

MARMA POSITIONS

152. *Thanana thalainatuvil kontakolli*
Tanottukizhe arivana chirum kolli
Unana itharkku nalankulatthin kizhe
Uttathoru pitariyin marmamakum paru
Enana uchiyilirunthu ettuviral kizhe
Entathoru charithimarmamenave cholvar
Manana atharkkum iruviral kizhathaka
Makimayulla porchainta kalamame

The center of head is the kondakolli marma, 8 angulas behind it is the chirum kolli marma, and 4 angulas below it is the pitarimarma. Chariti Marma is placed 8 fingers away from kondankolli marma, precisely below the ear, and 2 fingers below is Porchai Marma.

153. *Kalamam atharkkumoru irayin kizhe
Kanamana kuttiyenta kalamakum
Moolamam kathil cheruthandarukil thane
Murayana chevikkutti kalamenpar
Palamam ithin randiraykkum mele
Panpana poykayenta kalamakum
Thulamam kataikkannil iraikkulle thaana
Thulankukinta kuzhivathile
nakshatthirakkalamenne*

Kuti marma is placed 1 angulam below the Porcha marma. Chevy kuttikkalam is located near the tragus of the ear, 2 angulum above this is poiyya marma. The nakshatra marma is within one angula of the corner of the eye.

154. *Ennave atharkku randiraykku kizhe
Ithamana kampurikkalamakum paru
Chunnave atharkkumel valamayi iraimunntil thaana
Churukkana murtthiyenta kalamenpaar
Munnave chonnathin arayirai kizhe annankalam*

*Muraiyana puruvamayyam thilasakkalamakum
Innume arayirayin kizhe meenvettimarmam
Ishaintha karuvizhiyarukil manthirakkalamame*

Two angulas below the Nakshatra kalam is Kampurikalam, and three angulas above it on the right side of the eyebrows is Murthikalam. In the middle of the two eyebrows is Thilasakalam, and half an angulam below the nose is Minvetti Maramam. Near the nose, between the eyes and nose area, is Karimizhi known as Mantrakalam.

155. *Manthiramam kalatthodu marmamathu
Vazhvaka irupuravumenave cholvar
Anthiramam nettinatu nema marmam
Athinatuthu arayirayin kizh pakshimarmam
Thanthiramam nashinatuivil kannatikkalam
Thappamal thulliyamaki palamathil palamarmam
Vanthitum cheviyathin adiyil konamarmam
Vanthitum athinarukil thalam kuriyithakume*

Mathrakalam refers to the double marmas on both the right and left sides of the body. Similarly, the marmas in the head are also considered double marmas. For instance, Nemamarma is located in the middle of the forehead, and half an inch below it lies the pakshi marma. Kannadikalam is situated at the center of the nose, while the bridge of the nose

contains the palamarmam. Below the ear is the Konamarma.

156. *Kuriyana cheviyinkizh ankulame nalil*

Kurikkira uthirakalamathuvakum paru

Neriyana kizhtthatii naduvil ottumarmam

Niramayirai arukil urakkakkalam

Arivana kuravalayil shankuthirikkalam

Atharkkukizh ankulame nalil chumai marmam

Poriyana kathin cheruthantarukil kuttikkalam

Puntezhuntha kazhuthin mele pukantavare

Four angulams below the ear is Uthirakkalam, and in the middle of the lower chin is ottu mamarma. Near that, you can find urakkakalam. At the throat is Sankuthiri kalam, followed by Chummarmam situated 4 angulam below it. At the edge of the ear lobe (Tragus) is Kutikalam. With this, the positions of the 25 Marmas below the vertex of the head and above the neck have been explained.

157. *Varana varithuthan thalankal kana*

Vakayithuve kuruthottu kattavenum

Therana ninaivuthaan thanentu

Thanmanathil vallavarpol thuninthukontu

Verana marmamkal cheyvarakil

Vekamayi vinaikal vanthu charum

Verupetta manathinai nee orukkikkontu

Meviyavan ashanin arukil nante.

Indeed, learning all the Marma positions should be done under the guidance of a knowledgeable Guru. Attempting to perform marma techniques without proper instruction from a Guru, under the assumption of knowing everything, may lead to dangers and negative consequences. It is essential to control and concentrate the mind while receiving teachings from the Guru. Relying solely on studying books to practice marma is not advisable. Practical learning and proper guidance from an experienced Guru are crucial for understanding and safely applying this sacred knowledge.

158. *Nantana kantatthin melathaka*

Natiyureitthitum kalam irupathanchatakum

Kuntana unthithottu kantam mattum

Kuritha marmam nalpattanchathariyakkelu

Mantana tholil rantankulame niiki

Maruvukinta thalamathile kakkottaikkalam

Antana thondayinkizhirupuravum

Ankulame orunankil kathirmarmam thaane.

In the region between the neck and the navel, there are 45 Marma positions. The kakkottekkalam marma is located 2 angulas from the shoulder. Positioned 4 angulas below, on both sides of the throat, are the kathirmarma points.

159. *Kathirana kalathukku iraye rantil*

Kathirkkama marmamentu cholvar paaril

Ethirana itharkkumoru iraikku kizhe
Eruputthimarmam enavum irayin kizhe
Athirana chathi marmam karayin kizhirai rantil
Appane theevalai marmamakum paru
Chathirana theevalayiloru irayil thane
Charum valamenthi irupuravumame

Kathirkkamamarmam is situated 2 angulas away from kathirmarmam. One angulum below the kathirkkamamarmam is the Puthimarmam, and one below that is the Chattimarmam. One erai (a measurement unit) below is the Theevalam-marmam, within which there is a valamenthikalam. Valamenthikalam is present on both the right and left sides.

160. *Puramana kaikkuttin mithe pirathare marmamakum*
Piratharayin kizh pesukira kizhkkutthu marmam
Nirayana ulpputtu marmamentum
Niram kunavumontakum thalam nankakum
Niramana mulaikkannil thushikamarmam
Nilayana iruviral chuti marmam ettakum
Muraiyana ivaikalin per thushika marmamentum
Muyanta thuti marmamentum innum kel

Piratharamarmam is positioned above the elbows, followed by Kuthumamarmam below it. Within the Kuthumam armam, there are 4 individual marmas known as

Ulputtumarmam. Thushika Marmam is located in the region of the nipple, and there are 8 marmas situated within the circumference of two fingers.

161. *Innum kel kazhalai marmam piti marmam
Ithamana valai marmam mullai marmam thaan
Chonnapati villu marmam anumarmam
Cholliypadi moortthiyathum samipamathuvachu
Munnuraitthapati marvvinn kannil
Muraipole oru viral chutti kalam ettam
Pinnumintha mutippin kizh kumbumarmam
Chonnathinkizhe iruviralin neru marmamame*

The names of these are Thuti Marma, Kazhalam-armam, Pitimarmam, Valamarmam, Mulaimarmam, Villumarmam and Anumar Thusikamarmam. These 8 marmas are positioned next to each other. At the beginning of the belly is Kumbumarma, and two angulas below it is Nerumarmam.

162. *Aamintha neru marmathalatthin kizhe
Azhakana viral nalil pantimarmam
Omintha muntelumbin mele ankulame nalil
Uttathoru atappakkalamenavum cholvar
Vamintha mundellil mundelumarmam
Vithamana oruviralin kizhe churukkikkalam
Thamintha iruviralin kizhe cheriya atthichurukki
Thanithin pakkam charuvil thane.*

Pantimarmam is positioned 4 fingers below Nerumm armam. Mudellin is located 4 angulas above Adappakalm. Mundal marma is situated on mundellil, and one finger below is valliya asthichurukki marma. Two fingers below is cheriya asthichurukki marmam.

163. *Charvil viral nalathil muncharuthi kizh pincharuthi*

Charnthathoru pallathannil pallamarmam

Kurettu ellinul utalchurukki marmam

Kuritha athinarukil chulukkumarmam

Nervil velliral pakkam kareeral

Nerumarmamathin kizhpakkaA ner thumikkalam

Nintathin nalirayil kizhpakkam kaikettikkalam

Nilayana kizhathin rantiraykkulla chatappira

marmamame

Muncharuthi marmam is positioned 4 fingers below the cheriya Astthichurukki marmam, and below that is the pincharuthi marmam. On the stomach, there is the pallamarma, and the chullukkumarma is situated on the rib bone, with the thummikalam close to it. Kareeral marma is located beside the Velleral marmam. Thummikkalam is just below the neru marma, and 4 angulas below is kaikettikalam, followed by 2 angulas below, which is the chadapira marmam.

164. *Amintha kalamathin rantiraikkumele*

Aanathoru kilippire marmamakum

Pomitharkkummel iraye rantinmele
Pottiyathor kilimeka marmamenpar
Thamintha karayathin munayil thane
Thappatha punool kalamakum uttupparu
Emintha pujamathile pujamarmamakum
Iyalumintha kazhutthatiyil vilankumarmamakum.

Within 2 angulas of Chadapiramarma is Kilipirama-
 marma, and 2 angulas above it is Kilmega marma. Poonul
 Kalam is situated at the end of the foot, while Bhuja Marma is
 found in the arm and Vilangu Marma is located at the base of
 the neck.

165. *Aakume pitariyin kizhe perunjarambin*
Aanathoru chuzhiyaatimaram enpaar
Thakume kaimuntam natuvil thaane
Charnthathoru chulukkumarmamentu cholvaar
Pokumintha mulatthantil nattellumarmam
Poriyana athinkizhe kachaimarmam
Nokumintha kurukkil irettumunai vayukaalam
Neraka thoppilulkuzhi annakkalamakume

Below the neck nerves is the chuzhiyadi marma, and
 above it, in the middle of the forearm, is the chulukku marmam.
 In the spine, at the root of the spinal cord, is the nattellu
 marmam, and below it is the kacha marma. At the end of the

sixteen bones in the back is the pashikalam, and in the navel is the annakalam.

166. *Aakumintha marmamathu nalpatthianchakum sookshmamayi*
Arenthuvitten marmakannati nulithame
Thakumintha moolam muthal naapimattum
Thavaramal onpathayum ariyakkelu
Omintha thoppilukku viral naalil kizhe
Uttathoru mutthiratthin kalamame
Pomintha vitthurantum pathittha charuvil
Vithamaka kallitakkalam pakkamathil valampuri kalamache

The positions of 45 marmas from the throat to the navel have been explained. Now, the positions of the 9 marmas from the navel to the anus are described. Four fingers below the navel is Mutharakalam. Vittumarmam is located in the scrotum, and next to it, on the right side of the penis, is valamburikalam.

167. *Aachuthe ithinaruke itampoorikkalamache*
Atavaka athinaruke valurumiyenpaar
Vachuthe athinarukil villurumi nankal kutthikkalam
Vakayaka ithinmel viral naalil thaane
Pochuthe anthai marmamakum paare
Porunthiye arayirayil aanikkalam
Aachuthe navimuthal moolam mattum
Amaitttha thukai onpathukku porulam paare

Beside, to Valamburi Kalam is Edamburi Kalam on the left side of the penis. Next to it is Vallurumi Kalam which is situated in the middle of the about two marmas. Behind Vallurumi Kalam is Villurumi Kalam, while Nankal Kuthi Kalam is next to it. Four fingers above Nankal Kuthi Kalam is Antha Marmam, and Anikkalam Marma is half an inch (ira) away from it. These are the 9 marmas from the navel to the anus.

MARMAS IN HAND

168. *Parana karamathile irezhuthanum*

Vazhththum mozhimarmam paarirayil dakshinakkalam
Kuranana athinirayil chundothirikkalam

Kuriththa peruviralinatiyil chuntotharimarmam

Perana ullamkaiyyil vellamarmam

Piriyana manikettil manikkettumarmam

Virana mel viral nankil aanthai marmam

Vidukaiyyinil kavali marmam kane.

In the hand, there are 14 marmas. Dakshina kalam is located within one ira. Chundothari marmam is found between the thumb area. Vella marma is situated in the inner hand, while manikattu marma is in the middle of the wrist. Aanthamarma is positioned 4 fingers above it, and kavali marmam is located between the thumb.

169. *Kanave viralil mozhimarmam mutile mutakkumarmam
Karuthikinta mozhithannile muttumarmam
Thonave ithinkizhe vishamanipantham thaan
Thutarnta athinmele muntakatthil marmam
Penave kaikuzhimatakkil thaane
Pathamana ashavumarmam cholvaar
Punave karamathil irelum cholli
Punithamaam kaalil muvanchame*

Mozhimarma is found on the finger, Mudukumamarma on the elbow, muttumamarma on the knee, Visaman ibandhamarma below it, and Mundakatummarma above it. Ashavumarma is located on the armpit of the hand. These 14 marmas constitute the hand-marmas.

MARMA POINTS ON THE LEG

170. *Muvanchaam ullamkalil vellamarmam
Mozhinthapadi uppukkutti kalamontu
Nantana kalviral mozhiyil kuntikai kaalam
Navilukiren peruviralil iraykku melaam
Ontana vrithiyenta kalamame
Parathinmele rantiraykkulle chuntothiri enpaar
Mantana patamathile patamkaal marmam thaan
Maraathu kannupukai kalamontu*

There are 15 marmas in the legs. Velammarmam is located on the inside of the foot, while uppukutti marmamma is found on the heels. Kuttikai kalam is situated on the top of the big toe, and an angulum above the big toe is virthikalam. Within two angulam, there is chuntothiri kalam. Padamkal marmam is located on the foot, and in the ankles, there is the kannupukai kalam.

171. *Ontana vishanarampil kuthikkal marmam*
Utthamane athinkizh vikuthi marmam
Nantana mulamkaalil kuthiramukakkalam
Namiyatharkku ankulame naalil kizhe
Vantana komperikkalam entum
Valamana atharkku mooviralukku kizhe
Ontana vishainjarampil mudichi marmam
Uttathoru konachenni marmam thanne

The “kuthikal marma” is situated within the Achilles tendon, and adjacent to it is the “vikutimamarma.” Moving up to the front of the knees, comes “kuthiramukakalam” marma, followed by the “kompari kalam,” located approximately 4 angulum below it. Three fingers below the “kompari kalam” lies the “mudichimarma,” and next to it is the “konachenni marma.”

172. *Thanathile muttashaivil muttumarmam*
Thalam rantum peronttu charnthupparu

*Aanathile tudainatuvil pakshimarmam
Athinarukil aamakkalam muvanchumachu
Konarulall naathakkal padam potti
Kurukinta marmakannatiyakum innul
Unamillamal aynthu kantamathayi pirithu
Uraitthuvitten maravellam velipol kane*

Muttumarma is located in the area where the knee rests, Pakshi Marma is found in the middle of the thigh, and amakalam Marma is situated next to it. These constitute the 15 Marma points in the leg. With the blessings and guidance of a Guru or teacher, the knowledge of the total 108 marmas in the body is typically divided into five parts and thoroughly explained.

173. *Olivaka manukkalukku elithil thonta
Olivaka anchu kandamaka piriththu
Velivaka perthalavum piriththu chonnen
Valuvaka vathapitha chilerppanattalum
Thelivaka vanthathuve innathentum
Therinthathor saatthiyam asaathiyam
Telivaki thontutarkku ullmarmam
Teriyave kunamkurika cheppuvome*

The division of marma points in the human body into five parts and their explanation is aimed at facilitating easy

understanding for the humans. Proper knowledge and application of these marmas are crucial in promoting overall well-being, maintaining good health, and aiding in the treatment of various ailments. As with any traditional knowledge, it is essential to learn from a qualified and experienced teacher to ensure accurate comprehension and safe practice. Now, we will proceed to explain the Tridosha marmas and their possibilities, as well as the symptoms associated with them.

MARMAS IN THE HEAD (25)

1. Kondakolli marma
2. Cheerumkollimarma
3. The pidari marma
4. Charuti Marma
5. Porchamarma
6. Kuttikalam
7. Chevikuttikalam
8. Poikamarma
9. Nakshatrakala
10. Kampurikalam
11. Annankalam
12. Moorthykalam
13. Thilassakalam
14. Meenvettikalam

15. Mandirakalam
16. Nema marmam
17. Pakshi marma
18. Kannadikalam
19. Palamarmam
20. Konamarma
21. Uthirakkalam
22. Ottumarmam
23. Urakkakalam
24. Shankuthirikalam
25. Chumamarmam.

(1) KONDAKOLLIKALAM

174. *Cheppuvom shirasunadu kondakolli*

Cheerketu vanthitukil kunatthaikkelu

Thappuvom kondayathu ayarnthupokum

Thernthume sthripokamathu thalarvathachu

Oppuvom chilethumamotu channisheetham kattume

Uthamane uyirpiriya vazhiye paarkkume

Appuvom inthamarmam kontaperkku

Avaruyir meelvathille arivithame

Kondankolli marma is situated at the zenith or vertex of the head. If this marma is severely damaged, it can lead to unconsciousness, erectile dysfunction, and weakness in the

penis. Excessive mucus (phlegm) is generated, causing pain and a sense of coldness throughout the body, which may eventually lead to death. However, minor injuries to this marma can be treated effectively with the necessary medical intervention.

(2) CHEERUM KOLLI

*175. Arivana athinpirakil cheerum kolli
Athukondal shirassurutti kuripethitthu
Kuriyana vaythiranthu kurukke koonum
Kuriketayi naakkathuve thazhinthu pokum
Poriyana uyir chathiketayi varumentu
Pukenta pati nanureithen kantupparu
Arivana kunaminnum ariyakkelu
Appane pitarimarmatthin kuriyekkelu.*

If an injury occurs to the Cheerumkolli Marma located behind the Kondakolli Marma, it can lead to symptoms such as vertigo, the individual may experience a brief period of unconsciousness, which can be accompanied by changes in body posture, including the mouth opening, tongue movement, and sometimes, the tongue appearing shorter due to the changes in muscle tone. In severe cases, damage to this marma may result in death.

(3) PITARI MARMA

176. *Kuriyana pitarimarmatthin kunatthe cholvom*

Kuriyaka patiyathikam kontathanal maranam thaana

Ariyamele kontalo matiyamele thaana

Arivana kanchium nakku thallum

Poriyaka atankalinale ilakka chonnar

Ariyamal veruthe thatavil mosham

Veriyana nabhikaithan irupatthinalu

Ithukazhiyummun ilakkivitu nantam

If a severe injury occurs to Pitarimarma, it may lead to death. Symptoms of this injury include redness in the eyes and the protrusion of the tongue. Even in the case of a minor injury, immediate massaging should be avoided. Instead, one should carefully observe all symptoms before attempting any action. If the injury is identified within 24 nabhika (approximately 9 hours), immediate retrieval is crucial. Necessary follow-up treatments should be administered, which may lead to a successful recovery of the individual.

(4) CHARUTHIMARMA

177. *Nantana charuthi marmatthin kunametentaall*

Natunkiye shirassurutti panikulirum thutikkum paru

Thentana nabhikaithan pathinettukkul

Thatavi vitukil chatthiyamathakum thavaritathu

If there is damage to Charuthimarma, symptoms such as dizziness, fever, chills, and body aches may occur. To address this, the retrieving process (Prathimarma) should be performed within 8 hours, and necessary treatments should be administered to correct the Marma Vikarams (sensations). By following these steps promptly, the individual can be rescued from the effects of the injury.

(5) PORCHAMARMA

Thuntana porchayenta marmam kondall

Thutitthitum athin kunankal ariyakkelu

Antana kannurantum pukayum kachaluntam

Atavaka chenniyile kutthuntakum.

If there is damage to the Porchamarma, it can lead to symptoms such as burning in both eyes, fever, severe headache (migraine), and conjunctivitis. To address these issues, necessary interventions and follow-up treatments should be initiated within 3 and half hours. Proper treatment can help alleviate any symptoms that may arise later while engaging in strain work.

(6) KUTTIKALA MARMA

178. *Kuthutane patitthitukil kancheerum*

Katikaiyathu onpathukkul mayakkam poche

Pochuthe kuttiyenta kalam kontal
Pukazhakave chulukki thutikkum thekam
Echuthe palpundu kannataitthirukkume
Ithakketayi thalarchaiyuntakum
Aachuthe katikayoru patthonpathukkul
Ashathivitum muraipole thatava theerum kelu

If there is an injury to the kuttikala marma, it can cause shivering in the body, and the person may experience the teeth, mouth, and eyes closing involuntarily, along with weakness. To facilitate recovery, Pratimarma applications (retrieving process) and necessary follow-up treatments should be initiated within 19 nazhika (around 7 hours).

(7) CHEVIKUTTIKALAM

179. *Kelappa chevikkuttikkalam kondal*
Kontitum kunatthe innathentu vazhthakkelu
Kelappa rakthamathu mookkil vaayil
Kotiyaka koppilitthu athikamakum
Naalappa chuntu vaay konum
Nantana unarvukettu mayakkam kollum
Meelappa katikai thaana muvezhukkul
Ithamaka ilakkippar milumappa pare.

If the chevikutti marma is severely damaged, it may lead to excess bleeding from the mouth and nose, along with

the drooping of the corner of the mouth. To address this situation, the retrieval process should be initiated within 21 nazhika (approximately 8 hours). Delay in treatment may lead to fatal consequences.

(8) POIKAKALAM

*180. Parappa innumoru marmam paru
Patukiren pinnale piritthukkelu
Nerappa poykayenta kalam kontal
Nishamaka mayankivittum unarvathuve marippokum
Thurishamathayi nazhikaithan anpatthontil
Thushamathayi thatavi vittal ilakivittum*

If there is an injury to Poikakalam marma, it may cause the person to become unconscious. To ensure the person's rescue, the adangal (reviving process) should be administered within 51 nazhika (approximately 20 hours).

(9) NAKSHATRAKALAM

*181. Parishaka nakshathirakkalam kontal
Panpana irukannum chuvanthu kanum.
Kanume mukam koni vay neeroti
Karuthituvaay vaay thatitthu mayankivittum
Thonukinta nazhikaithan pathinettukkul
Thiramaka atankalmurai cheythilakkil nantame*

If there is an injury to the nakshatra marma, the person may experience redness in both eyes, the drooping of the corner of the mouth, the presence of foam coming out of the mouth, and eventually unconsciousness. To address this situation, the retrieving process should be initiated within 18 nazhika (approximately 7 hours), followed by appropriate medication should be given

(10) KAMPURIKALAM

182. *Thayankukinta kampurikalam kontal*

Mathimayanki kativisham pol erumerum

lyankukinta iruvizhi therinthitamal

lthaketayi varuvateyum ilakkakele

Ilakkuvathu murapole tatavi vittu

lthamana ammuli martthichakkal

Mulankuvathu kanpukachal varutthamellam

Murappatiye katikaiyettill maripokum

In case of damage to the Kampurikalam marma, the person may experience stinging and pain similar to a snake bite, along with symptoms resembling poisoning and loss of eyesight. To address these issues effectively, the application of veliparuthii juice in the center of the head/vertex and its consumption, along with necessary adhankal applications, should be initiated within 8 nazhika (approximately 3 hours).

This can help to alleviate problems like eye irritation and promote recovery.

Alternatively, medicines like Marmasarvangam, Kayasarvangam, Payyarathailam, etc., can be used instead of veliparuthii.

(11) MOORTHIKALAM

Vilankuvathu valamurtthikkalam kontal

Vithamana thalayulachal ashavukutthu

Vilankuvathu arathayathil cherupullaticharu

Vittarachutan pushuvathum ulachal poche.

If an injury occurs during the Moorthikalam, it may cause pain in the head, body fatigue, and deep pain. To alleviate these symptoms, Chittarattha leaves can be ground, heated, and applied to the affected area. However, the specific adangal (retrieving process) and time frame for administering the treatment are not mentioned here. If necessary, the appropriate adangal should also be given to address the injury effectively.

(12) ANNANKALAM

183. *Pochuthe valiyotu mayakkamellam*

Pukanta annan kalamathu kontall kelu

Vachuthe kanalotu anpathettil mayakkam

*Varum mayankamal irikkil nante
Vachuthe kaimurakal cheythal milum*

If there is an injury to the annankalam marma and it remains untreated for 58 hours, the person may experience a rise in body temperature and become unconscious. It is advisable to avoid such a situation. By performing atangal, the person's condition can be improved.

(13) THILASSAKALAM

*Valuvana thilathamarmam kunathekelu
Muchuthe atanki nimirnthannathe thaan
Murayaka vaypilarnthu irikkum pare.
Parkkamal nazhikaithaan munte mukkal
Parivaka kazhinthitukil uyirthaan pochu
Karkkamal nazhilakaithan muntemukkal
Katakkum munne parivaka ilakkivita uyir milum*

If there is an injury to the Thilassakalam marma, the person may experience standing upright and staring (gazing at the sky) before fainting. To regain consciousness and ensure a cure, Pratimarma and follow-up treatments should be applied within 1 hour 30 minutes. However, if this marma is severely damaged or deeply wounded, it may be impossible to treat, and death may occur.

(14) MINVETTIKKALAM

184. *Cherkkave minvettikkalam kontal*
Chinthayayi mekatthe parkkum paru
Aarkkave akam kolutthuvaliyum meerum
Appane chevikelathu innum pare.
Parappa muchathuve pitikkumithu
Pazhuthaka satthiyamay innum kelu
Karappa marupuram kontal kutthulachal
Koluthutane vali kan pukachal athikamakum
Nirappa thailamathai shirassukkittal
Neraka marivitum chiranthanal irupathil

This paadal describes the potential effects of an injury to the Minvettikkalam marma, including the symptoms of gazing at the sky, losing consciousness, pain, deafness, and breathing difficulty. It's important to note that Minvettikkalam marma is considered as a dual marma, meaning that if both sides are equally damaged, the above symptoms can intensify. To address the injury, suitable ointment should be applied to the scalp, and necessary treatments should be administered. With proper care, improvement can be expected within 20 days.

(15) MANTHIRAKKALAM

185. *Karappa manthirakkalatthe cholven*
Karuthum utal ashathiyayi marippokum

Marume kanmizhitthu kottavi potum
Valamaka anchukkul sukameyakum

If an injury occurs in the mantirakalam, it may cause the person's body to become weak, accompanied by continuous yawning and eye-opening. To improve the condition, we can administer the necessary treatments which can lead to a speedy recovery within a span of 5 days.

(16) NEMA MARMAM

186. *Kuruvom nemamarmam kunamethentall*
Kotiyana kapam miri mukavum cheeri
Therume sharamataitthu thalaiyurutti
Chirappana shariramathu cheerum paru
Verume chilerppanamathu vanthukutum
Vithamana pazhiketukku itavumakum pare

If there is damage to the Nema Marma, it may lead to an increase in phlegm, drooping of the mouth, shortness of breath, and dizziness. The body may also feel tight, and the phlegm can become excessive, making it difficult to manage. Although no specific treatment is prescribed for this condition, it is essential to administer the necessary treatment by understanding and addressing the symptoms.

(17) PAKSHIMARMAM

*187. Parkkave pakshimarmam kontathanall
Parivana alavu rantum kutikollum
Cherkkave alavothunki valikkum paru
Thitamaka ithumarum thitam chonnome*

If the pakshimarmam is injured, it can lead to both jaws being closed, preventing the mouth from opening, and causing excessive pain. However, with prompt treatment and medication, this issue can be resolved quickly.

(18) KANNADIKKALAM

*Aarkkave kannatikkalam kontal
Aakum utal ayanthu vitum thalarchayakum
Orkkave cheviantutan nashiyilum
Kurippaka rakthamathu vanthu kan mutippocche*

If there is damage to the Kannadikalam marma, it can lead to weakness and loss of consciousness. Additionally, there may be bleeding from the ears and nose. The person should lie down with their eyes closed. While no specific treatment is mentioned in this book, it is important to observe the symptoms carefully, and necessary treatments should be administered based on the observed signs.

(19) PALAMARMAM

188. *Mutiye palamarmam kontathanal*
Murayaka valiyotu kolutthu kutthu
Vatiye kunamkurikal marittanal
Athupizhappathillai athikatinaminnum

If there is a severe injury to the palamarmam , there will be severe pain and cramp. For this too, the possible symptoms should be identified and permanent solutions and treatments should be done.

(20) KONAMARMAM

189. *Kutiye ikkunankal thelinthu cheyvayi*
Sukshmayi konamarmam thokupaikkelu
Chudiye nallunarovotu unmaiya
Churuthimurai thanarinthu thokupaikelu.
Thokuppana thakamathu michamakum
Mukam vervayayi chuzhattum paru
Vakuppaka verkkompu kashayamittuirutthu nee
Vakayaka kotutthuvitu mariivitumentu uretthavaru

In this paadal Agasthya explains the consequence of damage to the “konamarmam” and the remedy for it. If there is damage to the konamarmam, there will be excessive thirst,

sweating and dizziness. It will be relieved by serving Chukka kashyam- decoction of dried ginger.

(21) UTHIRAKKALAM

Pakuppaka uthirakkalamathu kondal
Perikave ezhumbivitem sannithanam
Vakuppaka nadiyathu chayum chayum
Vithamana thalai valikkum katikai kele
Katikaiyathu patthonpathukku partthu
Karutthaka cheythitukil meelum meelum

If there is an injury to the “Uttirakalam”, it can lead to various symptoms such as sannivikaram (fits), nadimandam (weakness of nerves), and headache. However, within 19 naghika, approximately 7 hours, the person can be cured by practicing “Atangal” and administering appropriate medicines.

(22) OTTUMARMAM

190. *Patikaiyam ottumarmam kunamethental*
Pathariye thadirantum puntupokum
Thutikaiyam naghikaithan irunankam
Thodarnthathu satthiyamam arinthuparu

If someone sustains a hit in the “ottumarmam”, it can result in the lower chin and upper chin getting closed, causing the mouth to remain shut or not open. However, if the person receives the necessary remedial treatment within 8 nazhika (approximately 3 hours), there is a possibility of recovery.

(23) URAKKAKKALAM

Katikayam urakkamenta kalam kontal
Kurippaka mayanki kanmuti poche
Pochappa alaku rantum poontupokum
Porunthave katikai thonnuru chental
Vachappa tatavamale ezhunthirikkum vakayaka
Periyorin kirupayinal mayakkam poche

If you get injured in urakkakalam, you will lose consciousness, close your eyes, and be unable to open your mouth. After 90 nazhika (36 hours), these symptoms will disappear on their own. By the attangal process, it will be cured before that.

(24) SHANKUTHIRIKKALAM

191. *Achappa chankuthirikkalam kunamethental*
Atavaka poruthuvittu mukathe kottum
Kachappa kizh vayarum kanakkum paru
Karuthiye kaimurayum karuthipparu

Injuries to the “Sanguthiri marma” can lead to drooping on one side of your face. Apart from that, abdominal swelling and bloating are also common symptoms. Fortunately, the condition can be effectively treated and improved through the use of “adangal” therapy.

(25) CHUMAMARMAM

*192. Karuthiye chumaimarmam kontathanal
Kantukol vay mookkil pathainurayum thallum
Maruviye melthutitthu kannum mooti
Panpana utal karutthu mookkil neerum
Porumiye nazhikai thaana irupatthanchil
Pukazhperave thatavi ilakkikkolle
Churuthiye chonnapati kuruval kandu
Tholpooviyil thelinthitukil sukirthamache*

If there is an injury to a “chumamarmam,” it can lead to the presence of foam coming out of the person’s mouth and nose. The affected individual may experience shivering of the body and closing of the eyes,, the body may turn black, and water may flow from the nose. However, with the application of “Atangal” within 10 hours, the person can be healed.

It is important to note that knowledge of the specific “Marma” and the practice of “Atankal” should only be used after receiving direct training and guidance from a qualified

Guru or teacher. These practices can be complex and require proper understanding and expertise to ensure safety and effectiveness.

193. Aachuthe kantathin melathaka

Arintha marmam ayyanchum ureithain kantu
Vachuthe perthalavum kunavum chonnom
Valamaka ilakkutharkku murayum chonnom
Muchuthe irukuriyum arinthu thernthu
Murayaka pizhakuriyayi irikkumanal
Muchuthe atankalinala ilakkutharkku
Murayathinai innathentu muttuvome

Names of the 25 marmas above the throat, their position and their symptoms are all described. Now it explains about the application of Adangal (pratimarma) to cure the person.

Chapter VIII

ILAKKUMURAI (ADANGAL)

*194. Muttuvayi edutthirutthi mutiye thookki
Murayaka thatithannil enthikontu
Thittuvom ulthare pirathare rantum
Thitamperave thaana thataviyenthi kutti
Kuttuvayi irukalum ashaitthukkutti
Kurippaka kaiketti cholutthi kaiyye
Attuvayi chankuthiri puram ontaka
Atavaka thanmithitthu ashaithu veyye
Vaitthitave chankuthiri melum cheythu
Valamaka thanashaitthu viralkontenthi.
Thaithitave ashaivu thattitukil cheevan
Thankiye meelumithu sathiyamakum*

When dealing with an injured person, the proper technique involves lifting them by their hair and then gently rubbing the lower chin with the palms of our hands. Next, we should massage both the legs and tie both hands together on the person's chest while passing our hands through the armpit from the back. Afterward, the person's neck should be gently turned on both sides. Following these steps, if we massage the Sankutirimarma above and below the Marma and perform the retrieval process, it can help to alleviate the

loss of consciousness and shortness of breath caused by the damage to the 25 Marmas above the throat. However, it is crucial to learn these techniques from a Guru or qualified practitioner to ensure correct application and safety.

THAILAM -OIL FOR REVIVAL

195. *Potitave thailamontu pukalakkelu*
Pukazhpetta ellenne thenkayenne
Mattitave karunmjjirakam mulaku tharam
Murayana kasthurimanjal chukkathame

196. *Chukkappa jathikkayi kacholam ulli*
Sukshmayi samanitaye chertthukontu
Othappa ennayathil potitthu thuvi
Uruthiyayi pathampartthu irakkivaitthu
Thakkappa mezhukivara marmam theerum
Thiramaka atankal murai thatavi thazhthi
Thokkappa chankuthiri kalam marum
Thokuppaka ennayonta vaikkakelu

The treatment of the above 25 marmas involves using a specific external oil mixture. This oil is made by combining sesame oil and coconut oil 1.34 lit with powdered ingredients such as black cumin (*nigella sativa*), chili, devadaru or Himalayan cedar (*cedrus deodara*), wild turmeric (*curcuma aromatica*), dry ginger, nutmeg, kacholam or aromatic ginger,

and shallot (*allium oschaninii*) in equal amounts. After boiling and filtering the mixture, it is applied to the head and body for therapeutic purposes.

NAVICHATTA OIL

197. *Vaikkave ayyanchu marmam pokave*
Vithamana ennayontu vazhtthukiren
Okkave verkkombu arathai tharam
Uyarvana kottamotu chandanam rantum
Pikkave iruveli chembakapoov mathuram
Pishakamal thakkolam manchi manja7
Mikkave pachayotu kupai puram puvatthum
Mithamana veppalarishi chirakamame

198. *Cherakamotu ilavargam mulaku elam*
Cherappana vayvilankam akhil nannari
Verakamam thrippiliyum mutthamotu
Vithamana ithu vakaikku kazhanchu rante
Viramam naviyute chattam rantum
Villuvom pazhancharum patithan rantu
Charamam nallenna patithan rantu
Charvaka kalkkavakai thulathakke.

199. *Aakkiye charuthanne atuppiletti*
Analerithu ennayimuthal marunthum thuvi

Thakkiye patampartthu irakkumbothu
Thappamal navichattam vatikalashatthittu
Nokkiye thanarittu pothinthu vaitthu
Neramayi mezhukivara thirumnoy kel
Pokkiye shirassil marmamutan varakshai
Pollatha ullumarmamutan vishanir poche

200. *Neerodu koluthu vali uruppuneer pom*
Niramundam udal thanuthu valuthu pokum
Cherodu thathuvellam athikamakum
Chirana navichatta ennayaleyappa
Charodu thadavumurai adankal chonnen
Charvana thailamodu mezhukivara ennai chonnom
Parortu kazhutthinkizhe napimattum
Pakarntha thukai nalpatthianchum ariyakkelu

For the treatment of the 25 Marmas above the neck, another oil mixture is used. The ingredients include dried ginger, Chittarattha or Lesser galangal (*Alpinia calcarata*), Devdaru (Deodar or Himalayan Cedar), Vellakottam (*Costus* root), Sandalwood-2, Iruveli (*Coleus zeylanicus*), Chempak flower / champa (*magnolia champaca*), athimathudaram (liquorice plant), takkolam / star anise (*illicium verum*), jadamanji / spikenard (*nardostachys jatamansi*), turmeric (*curcuma longa*), vengalapacha, sathakuppa/chatha kuppai / dill (*Anethum graveolens*), Green Camphor (*cinnamomum*

camphora), Poovattu, neem, cumin seed (cuminum cyminum), cloves, chili, cardamom, Vai Vilanngam (false black pepper), akil (*Aquilaria malaccensis*), naruandi / Indian sarsaparilla (*Hemidesmus indicus*), Indian long pepper / thippali (*piper longum*), mutthanga kizgangu / nut grass (*cyperus rotundus*), and verukinchattam (skin of Indian civet). 10 grams of each ingredient is added to the mixture.

In a vessel, 2.68 liters of lemon juice and sesame oil are added and boiled. The Green Camphor and navichatta are removed from the angadi medicines and the remaining ingredients grinded using lemon juice and sieved. The powdered Green Camphor and navichatta are then added to the filter vessel. The resulting oil is collected in a jar and is applied to the head and used for bathing.

This treatment helps in relieving ailments in the marmas and internal marmas, edema, body pain, edema in the organs and joints, and increased body heat. Applying this oil to the 25 marmas above the neck can lead to an increase in body strength.

The symptoms of 45 marma attack, it helps to cure in between the throat and the navel area.

MARMAS IN BETWEEN THROAT AND NAVEL

(1) KAKKOTTEKALAM

201. *Anchathile kakottaikkalam kondal*

Aduthathor kazhutthulayum kaikal thimiramundakum

Chanchamal nazhikaithan iranchanal
Sukeerthamai mozhi kandu telivai cheyye
Nenchathileyarinthu porulunarntthuthernthu
Nenilatthil marmamathai ilakkachontal
Panchathupol parakkum noyyuntunni
Paramaguru thiruvarulal patinene.

If there is an injury to the Kakota marma, the person may experience symptoms such as neck pain, stiffness, and numbness in the limbs. However, if the symptoms are observed carefully, appropriate reviving process is performed within 4 hours and all these symptoms can be subsided immediately with the guidance and grace of the Guru.

(2) KATIRMARMA & (3) KATIRKAMA MARMA

202. *Patinen kathirmarmam kontathanal kelu*
Parintha irumizhi thallum vikkal kakkal kanum
Chutinen nazhikaithan irumuntukku
Churukkaka atankal cheythu ilakkuvaye
Kutinen kathirkamamarmam kontal
Kunamathayi shariram kulirum kunnippokum
Mutinen channiyotu sheethamuntam
Murayittu katikai ezhil mutukitathu.

If there is an injury to the Kathir Marma, the person may experience symptoms such as swelling of both eyes,

hiccups, and vomiting. However, if the necessary medicines and treatments are administered within 2 hours and 24 minutes, the person can experience improvement and recovery.

If there is damage to the Kathirkama Marma, the person may experience symptoms such as feeling cold, experiencing fits, and having a chill in the body. However, performing the adangal or reviving process within 2 hours and 48 minutes can help alleviate all these symptoms. If necessary, medicines should also be administered to support the person's recovery.

(4) PUTTHIMARMAM

203. *Mutukathe putthimarmam kontathanal*

Mulam muthal vayilum mutthiratthilum

Atukkathe raktham varum munnum pinnum

Ativayaruthi chartthiyakki kitakkavottathu

Thotukkathe katikayontu katanthitathu

Thukshamayi unmayena arivay nenchil

Thatukkathu marunthethu cheythittalum thaan

Chatthiratthin arivai charnthavare.

An injury to the Putti Marma leads to bleeding from the anus, mouth, and urethra. Other symptoms may include abdominal and posterior abdominal distension, pain, vomiting, and an inability to lie down comfortably. If the damage to

this marma is severe, even with the application of adangal or medicine, death may occur within two and a half hours. However, a minor injury to the Putti Marma can be treated successfully with appropriate care and treatment.

(5) CHATTHIMARMAM

204. *Varaka chatthimarmatthin kunamethental*
Valamaka thekamathu thalarchaiyakum
Kuraka channivarum shasam nere chollathu
Kuriyathor utampathuve valittuvimum
Viranamizhirantum mayankippokum
Vithamana maranamathu tutarumenpar
Kurana kurikunankal arinthuthernthu
Kurnthu porularinthu vithamarithil nante

Damage to the Chatthimarma can result in various symptoms such as body weakness, fits, numbness, shortness of breath, body tremors, blurred vision, and loss of consciousness. After carefully monitoring the symptoms, the application or revival process should be initiated if there are signs of surety in recovery (sadhyaalakshanas). However, if the injury is severe (asadhyakooru), it may become impossible to rescue the person.

(6) THIVALAIMARMAM

205. *Nantana thivalaimarmam kunamethentall*

Navilukiren vayil nurayum pathayum thallum

Kuntamal mayankivittal katikai patthu

Kurippilai ithin kunamethental

Mantana chinukkirumal kutikuti vanthitume

Irupuravum orupole kollil

Ontana noy theramattathentu

Uraiypatthapati shayam mutti maranam kittave

If there is an injury to Thivalaimarmam, symptoms such as foaming at the mouth and fainting may occur. In such cases, prompt adangal applications and treatments should be administered within 4 hours. However, if the injury is not treated adequately, over time, dry cough may gradually increase and become severe. If both sides are equally affected, the dry cough may not respond to treatment. This can lead to the development of tuberculosis and ultimately result in a fatal outcome.

(7) ENTHIMARMAM

206. *Kittave enthiyenta kalam kontal kelu*

Kuralukettu channiyotu sheethamuntam

Thittave karam ulayum ushnamaki

Thitirantu chevikelkkavottathu katikai ezhil
Kattiye valapakatthil kontal kelu
Karamathile porichalathu maritathu

If there is an injury to the Enthi Marma, various symptoms may manifest, including hoarseness, fits, numbness, chill, pain in the hand in the affected area, excessive heat in the body, and clogged ears. If the injury occurs on the right side, the burning sensation in the hand may persist and not subside. To address these symptoms effectively, it is crucial to administer necessary adangal applications and treatments within 2 hours and 48 minutes of the injury.

(8) PIRATHARAMAMAM

Muttave pirathare marmam kontal kelu
Muraiyaka kazhutthin pathappil valikkum pare
Parkkave ninavazhiyum chatuthiyil thaana
Panpaka innumoru thalathekkelu

Damage to the Piratara Marma can result in hook - like pain in the nape of the neck and loss of consciousness.

(9) KUTTHUMARMAM

207. *Aarkkave kutthumarmam kontal kelu*
Aanal utal natunatunki attamatum

Nokkave nagampol karithuppum

Nalpatthil nilkkattal nampaventam

If there is an injury to the Kuttumarmam, symptoms such as tremors (shivering), scutter, and a sensation of vomiting may occur. The person may also hiss and spit, similar to how a serpent hisses. To prevent death, it is crucial to take necessary measures and provide appropriate treatments within 10 days to address the mentioned symptoms.

(10) ULPPUTTU MARMMAM

208. *Cherkkave munpati kaikkuzhiyil thaan*

Cherave cholluven ulpputtumarmam thaane.

Thanenta marmatthil nannkeyakum

Charantha kutthumarmatthil cheralache

Nanenta athil marmam kontal kelu

Nantana kachal panikulirumuntam

Enenta shayamuntam mayankitathu

Itharkkavathi athikamay kollumental

Venenta enpathile maranamuntam

Ithukatanthal thonnuru katanthithathu

The Ulputtu Marma is located in the Kaikuzhi (armpit) area, and it consists of four specific marmas. If any of these marmas are damaged, it can lead to symptoms such as fever, cold, and tuberculosis, without causing loss of consciousness.

However, in severe cases and if the injury is severe, death may occur on the 80th day. Alternatively, the person may develop tuberculosis and succumb to it on either the 90th day on the 120th day.

209. *Katanthitukil shayame aakumathu*

Katanthitukil nootiirupathu kantippakum

Thutarnta acharamaka kontalappa

Churukkamulla chikitsayontu kelu

Atarntha orupati thannirilappa ashali

Arishithanum orupalam thanittu

Etarnthume kotutthitukil thirum paru

Iraiathikam kontitukil atankathente

In case of an injury to the above-mentioned marma, a mild treatment is explained. To alleviate mild marmakatham (symptoms), one can prepare a porridge by boiling 60 grams of Asaliyari (ashali rice) in 1.34 liters of water and then drink it. This treatment can help relieve the mild symptoms caused by the marma injury.

However, if the marma injury is severe and has affected the right target, the impact or feelings of marakatham (intense discomfort) may not subside easily.

(11) THUSHIKAMARMAM (CONTAIN 8 MARMAS)

*210. Entethan mulakkannil thushikam paru
Ithinotu chuttettu kalamente thaan
Intethan ithinkunankal raktham chatum
Ithamketu malachalavum ataitthukollum
Kontethan muthukathuvum vinki thannir
Kollum thakamutan pathinontu thappathentu
Kaantethan thushikattale ivvarachu
Kantucheyya kalamathu kolutthal vayuve.*

*211. Kolutthalotu velliral chore vatti
Kuriketayi analezhumpi kochalakum
Vihththamal athinkunam athikamuntam
Virothika⁷ cheythuvitum thalameyakum
Azhutthamayi immurai thalankalum thaan
Arukkum kattathu maraipar nenjil*

Tushikamarma is located in the nipple area, surrounded by seven other marmas such as Anumar marma, Tudi marma, Kazhalamarma, Pitimarma, Vala marmam, Mulai marmam, and Villu marma. In the event of an injury to this marma, symptoms may include vomiting of blood, ureteral obstruction, swelling on the other side of the body, and increased thirst. In severe cases, death may occur within 11 days.

For minor injuries to Tushikamarma, gastric problems may gradually develop over time. The blood may dry up, and the body may become hotter and stiff. Revealing these secrets may lead enemies to exploit them for deceitful purposes.

(12) ANUMAR MARMAM

212. *Vazhtthamal anumar marmam kunamethental*

Vantha utal kutthikutthi vathankalache.

Aachental kai kalum kurukippokum

Aana utal manthipol valaivathakum

Pochental irupuravum otthukuti

Pollatha kraniyathu thutithutikkum paru

Vechental ikkuriyathu arinthu cheythai

Vilakivitumentu munnor uraitthavaru

Anumar Marma is one of the eight Marmas mentioned in Tushikamarma. If this specific Marma sustains an injury, it can lead to severe consequences such as the bending of hands, feet, and body, resulting in a posture resembling that of a monkey. Hence, it is referred to as “anumar” Marma.

If both sides of this Marma are injured simultaneously, in addition to the above-mentioned symptoms, the person may immediately develop diarrhoea disease. If the symptoms are recognized promptly and appropriate treatments are applied, cure is possible.

(13) KUMBUMARMAM

213. *Kachenta kumbumarmam kunamethental*

Kana erel thutitthu kapamuntame

Untana porutthu vitum uruppu thazhum

Utta cheviyataitthu vay mutippokum

Pandana palapala thurkkuname kattum

Panpana muntemukkal katikai mattum

Untana kalamathu katinam paru

Thutarntu kaimuraka cheykil nante

Kumbumarma is mentioned as another vital Marma point in the text. Damage to this Marma can lead to an increase in heart rate, causing the chest bones to retract inward. As a result, the ears and mouth may close involuntarily, and various other challenging symptoms may manifest. These intense sensations can persist for up to one and a half hours.

However, the severity of the damage is a significant factor. If the injury to Kumbumarma is mild, then the necessary revival process can be effective in alleviating the symptoms and promotes recovery.

(14) NERUMARMAM

214. *Vantana nerumarmam kunamethental*

Mayankum utal kulirnthutan vervaiyachu.

*Achenta nazhikaithan irupathonpathakum
Athinmunne ilakkivitu marmam theerum
Kachenta kalamathu athikamanall
Kanamaka vayaru manthikkum kolutthu vayu
Pitichental vayaruvimmi annam chellathu
Pinnum palapinikal maruvum thane
Nechenta kurika7arinthu chikitsa cheythitukil
Neyanamattum theerum pantimarmakunam arivippome*

If Neru Marma gets injured, the body may experience a sudden sensation of coldness, accompanied by immediate sweating. These symptoms can persist for up to 8 hours, during which proper application of treatments can lead to a cure.

However, if the injury to Neru Marma is severe, it can lead to additional complications over time. Symptoms such as stomach discomfort, flatulence, bloating, and loss of appetite may gradually [manifest](#). It can also be cured.

(15) PANTIMARMAM

215. *Arivana pantipol urumi chiri amarum
Avar katikayathu irupatthettill
Cheriyana atankal murai tatavinakkal
Chikkiratthil ezhunthirikkumithu thappathu*

If Pantrimarma/pannimarma is injured, the person may

make a loud oink sound, but with proper adangal treatment within 11 hours, they can get better.

(16) ATAPPAKKALAM

216. *Kuriyana ataippumarmatthin kunamethentall*

Kulurnthutal thannirpol vervaiyaki

Kuriyana kai kalkal kulirnthu kanil

Kuriyaka ayyanchil kunatthepparu.

Parenta kunamathuve parkkachonnom

Panpana kalamathu athikam kollil

Cherenta palapala noyum chernthu kanum

Chithamotu irumal panyum kattum

If there is an injury during the adappakalm, the body will sweat profusely, and the hands and feet may feel cold. These symptoms can last for up to 10 hours. In the case of a severe injury, various diseases and symptoms may manifest, including chills, coughs, and fever. It is crucial to identify all the symptoms and administer necessary adangal measures and treatments.

(17) MUNTELLU MARMAM

217. *Parental muntellu marmam kontall*

Pathunkiye mayanki unarvattuppokum

Cherenta mayakkamotu chethamuntam
Cherotthitukil rakthamathu kattum thane.
Kattume kalamathu athikam kontal
Kanamana irumal pani palanoy kattum
Kattum ikkurikunanka arinthu thernthu
Cheythitukil piniyathu thishai vittottum

If the Muntellu Marma is injured, it can lead to drowsiness, loss of consciousness, and feeling cold. Severe damage may result in various diseases like blood in the phlegm, cough, and fever.

(18) VALIYA ASTHICHURUKKI

Neettum atthichurukkiyil kuname thekam
Nevaramal kuruki utal kunum kunum
Vaattum utal ninavazhinthu cheythitathe
Valuthaki pathinettil vizhameyachu.
Vizhamakum katikayathu pathinarukku
Meviye ilakkitukil ilakum paru

If the Valiya Asthichurukki Marma is damaged, it can cause the body to become shortened. Severe injury to this Marma can worsen the symptoms, and on the 18th day, there may be signs of poisoning. However, if adangal treatment is administered within 7 hours after the injury, a cure is possible.

(19) CHERIYA ASTHICHURUKKI

218. *Nishamakum cheriya atthichurukki kontal*
Ninilatthil athin kunatthe nikazhthekkelu
Vashamakum valiya atthichurukki pole
Varum kunankal rantukkum ontakum paru
Ashamakum ilakkitilum mandalatthil
Avar maranamavathuvum arivil theare

Even a small injury to the Asthichurukki Marma can lead to the mentioned symptoms. In the case of a severe injury, even if these two Marmas are cured by Atangal (retrieve process), death may occur within 41 days. Therefore, it is crucial to treat this condition with utmost care and attention.

(20) MUNCHARUTI MARMAM

219. *Therave muncharuthimarmam kontal*
Tekamathil valikolutthu ativayattil
Mirave channiyotu ulaivu kachal
Vithamana meniyeenkum veekkamuntam
Aarave chakathe muliyappa
Avanithannil ippunte aarum kanamal
Marave kashakkiyathai thekathittal
Marivitum marmamathu velivitathe

If there is an injury to the Muncharuthi Marma, it can cause severe pain and cramps throughout the body, including the stomach, fits, fever, and discomfort may also occur, and the entire body might become swollen.

To alleviate these symptoms, the juice extracted from the medicinal plant called Chakatha Mooli (white radish) can be applied to the body. This application can help to soothe and settle down the symptoms, providing relief from the pain and discomfort caused by the injury to the Marma point.

(21) PINCHARUTI MARMAM

220. *Veliyana pincharuthikkalam kontal*

Virantu rantupiravum othunkiye valikkum paru

Oliyana kalu rantum perichalakum

Ulainthuvitum channivarum asatthiyamakum

If the Pincharuthi Marma is damaged, it can cause constriction in both ribs (vilapuram) leading to suffocation. Additionally, frigidness (numbness) may occur in both legs, and symptoms of epilepsy may also be observed. However, if epilepsy symptoms are present, it may be impossible to save the person, implying that the condition becomes severe and challenging to treat.

(22) PALLA MARMAM

Thelivana pallamarmam kunamethental

Thekamathu nonthu kunum vayum kanum

Mulivana muthukuvariya kolutthi vitum

Murayaka thatavil innoy anukitathu

If there is an injury to the Pallamarma, it can cause the body to become hunchbacked due to pain and may lead to gastric problems and discomfort in the back. However, the condition can improve with the application of adangal (treatment), massages, and appropriate medications.

(23) UTALCHULUKKI MARMAM

221. *Anukathu utalchulukki marmam kontall*

Ativayarotu uthivimmi vayu kanum

Nanukathu iraiyathikamayi marmam kontal

Nalvazhiye kurikunanka athikamakum

Munukathu maniyataikkum kannum mutum

Mutanthitavum kai kal ayarnthuppokum

Vinakum kal kai vilankitathu

Vizhumithu neer tharippu kanum thane.

If there is an injury to the Udalchulukki Marma, it may result in bloating. However, if the injury occurs at the exact

pressure point, the symptoms can gradually worsen, which leads to the closing of eyes, numbness (weakness) in the legs and hands, and an inability to perform physical tasks. Additionally, urinary incontinence may occur, making it difficult to control urine flow.

While no specific treatment is mentioned, the correct adangal process (treatment) and appropriate medication can be applied to address the injury and its symptoms.

(24) TUMMI MARMAM

222. *Thanekel ikkunavum arinthuthernthu*

Tayavana thummiyathin kunattheckkelu

Mane kel vizhum kunum mayakkam kanum

Mayankamal irunthitukil nantathakum

Tane kel ilakkamal vittitukil pattum ettum

Thitamana katikayathu katakkil chavakum

Enekel chatthiyamaka irunthittalum

lthamana aananthavayuvuvin kurathame.

Kuaka itharkkupin marmam ontu

Kuruven churanoyum perunoyuntam

If the Tummi Marma is injured, it can lead to fainting and cause the body to adopt a stooped posture. If unconsciousness does not occur after the injury, it is generally considered a better condition to treat. Immediate treatment

is essential, preferably within 3 or 4 hours after the injury, as failure to do so may result in death. Even if the injury is cured with proper treatment, there may still be lingering effects, such as a condition called Ananta Vayu, which is associated with gastric problems.

(25) KAIKETTIKKALAM

223. *Aarave kaikettikkalam kontal*

Ayarchiyutan pujam vizhum pothakketam

Therave edutthirutthi thatavikkontu

Thiramana chikitsakal cheythukontal theerum paru

If there is an injury to the Kaikettikalam Marma, located behind the above-mentioned joint, it can lead to dislocation of the arm and cause fainting. However, if the arm is promptly restored to its proper position and the necessary treatments and medicine are administered within 6 hours, recovery is possible.

(26) CHATAPPIRA MARMAM

Kurave chatappira marmam kontall kelu

Kurappa mayakkam varum kan mutathe.

Mutathu muvainthu katikaikkulle

Murayaka ilakkivitu thirnthuppokum

Natathu kiruthamotu thailam ennai
Nalamaka cheythitukil uruthiyathum

If there is an injury to the Chadapira Marma, it can cause fainting without the person closing their eyes. Timely treatment within 6 hours is essential for a potential cure.

(27) KILIPPIRA MARMAM

224. *Otathu kilippira marmam kontal kunam*
Utta mukam koniyirikum chirithu peshitathu
Vatathu parvvayutan mayankitathu
Valamana katikayathu pathinettame

If the Kilippira Marma is injured, it can result in the inability to speak due to a drooping corner of the mouth. Fainting, however, it is not caused by the injury to this Marma. Timely retrieval treatment within 7 hours can lead to improvement and provide relief from the symptoms associated with the injury.

(28) KILIMEKA MARMAM

225. *Aamappa kilimeka marmam kontal*
Atutthatutthu kuventu chatthamakum
Namappa katikai nalil kurikal katti
Nantana pathinettil ilakum paru

If the Kilimeka Marma is injured, it may lead the person to make a sound saying “ku..ku” within 1 hour after the injury. However, without any treatment, the condition can improve on its own within 7 hours. Nevertheless, if needed, adangal (treatment) and appropriate medical interventions should be administered to ensure a complete and faster recovery.

(29) PUNOOLKALAM

226. *Omappa punoolkkalam kontal*

Uruvana shariram mayanki pothakketam

Vemappa cheyyumkunam nalthan chentall

Vithamana chentil vanthu vizhunthapole.

Polave paraparaththu njarampu kooti

Pujamathuthan ulainthu chatamothunki kollum

Elave channivanthu kaikal kochi

Irunthakkal marunthu cheykil uyirthan milum

Chalave irupuravum orupol kollil

Charantha dashavayu patthum atainthupokum

Chalave shithavali kshayam kolutthu

Charumathin kurikunatthe nee partthucheyye.

Partthume chikitsa palathum cheythalum

Pavi uyir milatentu parulakil chonnar

If there is an injury during the Poonul kalam, it can lead

to weakness and unconsciousness. After a few days, the person may experience uneasiness, similar to a beetle droning on a flower, along with weak nerves, a thin arm, and a weak hand. Epilepsy symptoms may also be observed. However, all of these symptoms can be reversed with proper treatment.

If both sides are equally damaged, it can disturb the function of the Dasa-vayus, leading to coldness, pain, T.B., and muscle cramps. In severe cases, even with treatment, it may be impossible to save the person.

(30) BHUJAMARMAM

227. *Kurnthume puja marmam kunamethentall*

Kurum kai thimir pititthu chulukkikkolum

Chertthume kai viruvirutthu pujatthil vinki

Cherum urakkam kettu kaiyye uyardthavottathu

Vartthume thirumeni ennaivaitthu

Vithamaka thatavivil vithanam pomennai

If there is an injury to the Bhujamarma (shoulder joint), it can lead to numbness and cramps in the hand. Swelling may also occur in the joint of the arm, making it difficult to raise the hand and disrupting sleep. However, proper treatments, such as oil massage using thirumeni oil, can help in alleviating the symptoms and promoting recovery.

(30) VILANKU MARMAM

228. *Ennave vilankumarmam kunamethentall
Itiyutan nashunkal vettu kuthu ethukontalum
Thennamam athin kunatthe cheppakkelu
Thetamkettu kaiyyathine uyardthavottathu
Mannamam kurukkotu kolutthikkollum
Marumithu thirumeni ennayathinal theerum paru*

If an injury occurs on a Vilanku Marma due to hitting, beating, pressing, or stabbing, the person may experience difficulty in raising their hands and may develop muscle cramps in the back and hands. However, with the application of proper retrieve treatments and the use of oil, especially thirumeni oil, the person can be cured.

(32) CHUZHİYADI MARMAM

229. *Vannamam chuzhiyati marmam kunamethentall
Valamana kulirchuravum paitthiyamame
Paitthiyame thirutharkku kazhayamontu
Panpana kiriyatthu kazhayam inthu
Chatthiyamam shivaradi thailam thakku
Charantha marmam thirumithu thappitathu
Ayithiyamam vishanamathu mirikkeri
Aventu eppamitil atakkamuntam*

*Ayithiyamam marmamathu irikkirathentu
Ayinthupin kazhayamithu kotuppathame
Kotuppathuve marmani kulikai thanum
Kurukinta kazhayamathu pinne cholven
Aduppathuve inthamarmam thirum paru*

If there is damage to the Chuzhiyadi Marma, it can lead to symptoms like chills and psychosis. However, with the application of Atankal treatments, along with Kiryathu Kashayaam, Shivradi oil, and Marmani pill, complete relief can be achieved.

(33) CHULUKKU MARMAM

230. *Atavana chulukku marmam kunattheckkelu
Thotuppathuve natuvathile chulukkikollum
Thelivaka theerppatharkku ennayontu
Vituppathuve mukkuttu vaitthu theytthu
Vithamaka thatavi netti vankippotu*

If there is an injury to the Chulukku Marma, it can lead to a sprain in the back. However, applying and massaging the affected area with Mukkootu, the three herb oil, can provide relief and help the patient feel better.

(34) NATTELLU MARMAM

231. *Pomave nattellu marmam kontal*

Pukkivantha kunamathine pukalakkelu

Aatave kurukkathuve kunum kunum

Atavana natukkamotu talarchaiyuntam

Vatave koravathatthin kuram

Vatave meliyuvatharkku vazhiyamithu

Otave ennayotu thailam cheythal

Uruthiyakumentu uraitthar paril.

If there is a damage to the Natellu Marma, it can lead to various symptoms such as hunchback, shock, weakness, kora vatham (a type of vata disorder in Ayurveda), and body emaciation (becoming thin and weak). However, the damage can be treated and cured with the use of suitable oil massage and intake of medicinal oils.

(35) KACHAIMARMAM

232. *Parathil kachai marmam kunamethental*

Parivaka ituppathile ulachalakum

Nerathil mala jalavum thatutthukkontu

Nerum utampellam talarchayathinal melivathakum

If there is an injury to the Kachai Marma, it leads to

various symptoms such as pain in the hips, cramps, difficulty in passing stools and urine, tiredness, and emaciation of the body. However, with the application of necessary treatments for this condition, the symptoms can subside.

(36) KAIKKOOTI KALAM

233. *Parathil kaikkootikalam kontal*

Paril athinkuname kaipujam vizhinthuppokum

Chirathil mathimayankum iraru chental

Chiriye asatthiyatthin kuriye kattitume

Kattiye virayalayi thutikkum meni

Karuthiye cheythitukil uyirthan milum

Vattiye nallunarvayi uyirakume

If there is an injury to the Kaikkoomi Kalam, it can lead to dislocation of the arm from the shoulder and may result in loss of consciousness. Necessary treatments should be performed within 12 days, otherwise the symptoms will occur and the person may develop tremors. However, with careful treatment, the above symptoms can subside, and the patient can experience recovery.

(37) VAYU KALAM

234. *Vakayana vayu kalam munayettam*

Nattiye athil patukil kunamethentall

Thalarchayaka kachalotu kulirumuntam
Mattiye vayu gunmam piranthalpole
Maruviye irupuravum kunamontakum kurnthari

If there is damage to the Vayu Kalam, it can lead to symptoms such as weakness, fever, chills, and flatulence. Even if both sides are affected, the above-mentioned symptoms will still be present. It is crucial to understand these symptoms and provide proper treatment to address the underlying issue effectively.

(38) ANNAKKALAM

235. *Kurntharinthu cheythitukil nanmaiyakum*
Kunamana annatthinkalam kontal
Vazhthhave athucheyyum kunatthekele
Vakayaka athika pani thannirthakam
Vayarmantham annamathai kollathu
Vilakkave charthithu mayakkamaki
Viyananute kurettukkum virivay partthal
Kolukave vithanamithu irettukkulle

If there is an injury to the Annakkalam, it can lead to various symptoms, including increased fever, thirst, aversion to food, vomiting, and fainting. Additionally, there may be symptoms similar to Vyana Vayu blockages.

236. *Ullaithan kurunthotti enne vaitthu*

Ullukkinthu mezhuki venniritavum theerum

Villethan viyananume nilayil nirppan

Vilittha per kantam muthal nabhi mattum

Villum marmam patipatiyayi pativaitthen

Vithamana kantam muthal nabhi mattum

Kollum marmam ilakkutharkku

Kuriyana atankal murai ithamayi kelu

If the above symptoms occur due to an injury to the Annakkalam Marma, the Marma reactions should be calmed down through Atangal practices. Within 16 days, taking Kurunthotti oil internally and applying it to the affected area can aid in the healing process, leading to a cure for the injury.

ATANGAL MURAI

237. *Ithamana paraparatthin arulinale*

Ellaiyatham nathakkal padam potti

Thathamana kurupadam Shirassilenth

Thavaramal irukuriyum partthunarntu

Nithamaka mayankitum perkalai thalayenthi etuthaanaitthu

Nileyaka shariramenkum thatavithatti

Atavaka kai kaal kori akathare

Ayaramal kai rantum kettivaithe.

238. *Kettiye purake nintu irukaiyyilum
Karutthakave kori pititthukkontu
Vettiye chattathil chavittikkontu
Vithamaka irupuravum thiriyacheythu
Thattiye natiyilum shirasilum thaan
Thiramakathan pitithirutthi kelu
Vettiye irupuravum ashaitthu mella
Vithamaka uchiyilor atiyum pote
Potave muthukuvariyl puram kalale
Patthiyutan muntu thattu thattikkontu
Chatave thukki ni utharivattal*

Chattanave thalarchayathu neekki marmam melumpare

These paadals emphasize the steps involved in treating patients after analyzing their symptoms. It focuses on the importance of praising God and remembering Gurus before commencing the treatment. Unconscious patients should be lifted up by their heads and made to sit, and their whole bodies should be rubbed left and right. Then, lift their hands and legs and perform “akathara” and “pirathara” strokes, and finally, make them sit with hands crossed. The body is then twisted from left to right and vice versa, and tapping on the forehead is performed using the right hand, covered by the left hand.

It is important to note that these procedures should be learned from expert gurus, indicating that they require

specialized knowledge and training. After performing the adangal massage, the patient is then given proper medicines for internal and external use.

SACRED OILS

THAILAM FOR MARMA REVITALISATION

239. *Aatave thailamontu chollakkelu*

Appane ellenne pati thanontu

Kootave pashuvu neyyu pati arayam kalam ninpenne

Kottavane ishakin charu pati thanontu.

240. *Ontana chathikkay kirampu muttham*

Utthamane mathuramotu thalishapatthiri.

Nantana kal palamayi aretthu kachi

Nalamperave vatittharunthu puravumittu

Kuntamal mezhukivara marmamellam

Kutippokumentu kurittha vare

Nantana kukkutatthin neyyu thanontu

Nalamana marmam onpathanchum otipokave.

The hymns explain how to make “marmathirkuthailam”, which is a medicinal oil used to treat 45 different marma injuries.

Ingredients:

1. Sesame oil: 1.34 liter
2. Cow ghee: 670 ml

3. Neem oil: 335 ml
4. Isangu /sang kuppi,sang kupi
(clerodendrum inermis (Linn) Gaertn) juice: 1.34 liters
5. Nutmeg: 30 grams
6. Cloves: 30 grams
7. Nut grass: 30 grams
8. Athimadhuram (Glycyrrhiza glabra): 30 grams
9. Talispatra (Abies webbiana): 30 grams

The process for making the oil involves the following steps:

1. Take all the above ingredients and powder them.
2. Mix the powdered ingredients with the Ishankin juice.
3. Boil the mixture until it is reduced powder all the above ingredients.
4. Strain the mixture to remove any solid particles.

It is important to note that while preparing this medicinal oil, it should be filtered in a fine mode to ensure its purity and effectiveness. Additionally, it is essential to use proper ingredients and learn the correct method before making the marmatthirku thailam.

KUKKUDATHI NEYY

241. *Pochuthe karum kozhi kontuvanthu*

Punithamayi muti kotal thaannikkippottu

*Vachuthe kuruni neeril kashayamittu
Valamaka ettontayi vattakachikontu
Kachiye kuzhimintan velipparutthi
Kanamana ampazhavum thottavati
Achuthe natthachuri chivanarvempu
Azhakaka vakaikku oru pati thaana vanke.*

242. *Vankiye pashuvinneyy ninpayennai
Vakaikku orupati vanki pathanam panni
Onkiye chittarathai mathuram thrippili
Urum patthiri amukkuram vitayam thanum
Thankiye mayakka vakayonntukku
Thayavaka palam kal thukkiye thulathakki
Ninkiye koroshine palam kal thaana
Nirayana vatikalashatthil potitthu pote.*

243. *Potave chaarneyy atuppiletti
Punithamulla kashayavakai kutachertthu
Natave ennavakai marunthum thuvi
Nalpathamayi kalashatthiliruttu vaitthu
Thetave paranithannil pathanam panni
Thokuppana paraparathe manathilenni
Kutave iruneram karantiveetham
Kontiteel thirunoy ninavay kelu.*

244. *Ninavana marmatthin atankal thanum*

Nilakettla ullumarmamotu muntellin atankal theerum
Kanavana ulthare atankalutan
Karuthiye unthimarmamathuvum theerum
Kanamana marmamellam theerum theerum
Karuthiye kanmatthin kizhe
Thanamana marmamellam theerumentu
Thappamal kantapati thiramayi cholli vitten.

These paadals explain about how to prepare kukku-dathi neyy

Ingredients:

1. Take a fat Kadaknath or Kali Masi chicken, clean it thoroughly, cut it into small pieces, and put it into 8 liters of water. Boil the decoction until it reduces to one liter and filter it.
2. Take 1.34 liters each of the juice from the following herbs: Kuzhimundan (*Ardisia elliptica*), veliparutthi or trellis-vine (*Pergularia daemia*), ambazham or hog plum (*Spondias pinnata*), thottavadi or touch-me-not plant (*Mimosa pudica*), Nathaichoori/Kutalccurukki (*Spermacoce hispida*), and Sivanar vembu (*Indigofera aspalathoides*).
3. Add 1.34 liters each of cow ghee and neem oil.
4. Take 15 grams each of the following herbs: Chittaratha (*Alpinia calcarata*), Athimadhuram (Licorice), Thippili or long pepper (*Piper longum*), Jathipathri (nutmeg), Amukkuram or Ashwagandha (*Withania somnifera*), Athividayam or Atis Root

(*Aconitum heterophyllum*), and Mayakka (tamil)/oak nut.

Preparation - Grind all the above herbs, adding the necessary amount of juice from their leaves. Mix all the medicines together, boil the mixture, and then filter it into a bottle. Add 15 grams of Gorochana (a stone or 'bezoar' found in cattle) to it. Take 15 ml of this preparation twice a day before meals for 6, 9, and 12 days, depending up on the severity of the disease.

This preparation is believed to cure Ullumarmam, Mullu marmam, and any injuries caused during the Atangal application procedure."

UZHINJAVER KASHAYAM

245. *Thiramana kashayamontu cheppakkelu*

Thetiye uzhinjayotu thulassi nanti

Niramana ishanku amrithavalliyotu

Nishamana kurunthoti shathavari villai

Piramana kantanotu thotai vallare muttham

Pilamakave vakayontuukku palam thaan vanki

Chiramana katamarunthu cheeramotu malli

Chirappana mayakkay mulamame

246. *Mulamotu chukku kottam elam patthiri*

Murayana thalishavum mathuram thrippalli

Kolamotu amukkuram ivaikal palame pathi

Kurippaka vanki muntupankayi chathaitthu
Chilamotu rantupati tannir vittu
Chirappaka ettontayi vatta kachi
Kalamotu iruneram cheruthen vittu
Karuthiyarunthitil thirum noy cheppakel

247. *Cheppave ilaippu muthal kolutthu kutthu*
Cherana marmam muthal chulai vatham
Kappave vathamarmatthalezhuntha neer
Ketana noykalellam theerumentu
Oppave nalmuniyar pothikaivazhum
Uyar nathanarulppatiye unmayaka
Thappave muzhukivara ennayontu
Tharaniyil marmam anchi otatthane

These padals explain how Uzhinja Kashayam (decoction) is made:

Ingredients:

(60 grams each of the following herbs)

1. Uzhinja or Balloon Vine
(*Cardiospermum halicacabum* L.)
2. Holy Basil or Tulsi (*Ocimum tenuiflorum*)
3. Narunandikiyangu or Indian sarsaparilla
(*Hemidesmus indicus*)
4. Root of Shankin plant
5. Amruthaballi (*Tinospora cordifolia*)

6. Asparagus (*Asparagus officinalis*)
 7. Kandankathiri or Surattense nightshade (*Solanum virginianum*)
 8. Root of Kurumthotti (*Sida Cordifolia*)
 9. Kudangal or Indian pennywort (*Centella Asiatica*)
 10. Muthanga Kizhangu (*Cyperus rotundus*)
 11. Root of Koovalamr or bael (*Aegle marmelos*)
 12. Root of Adathoda or Malabar nut (*Adhatoda vasica*)
- 30 grams from each of the following:
1. Cumin
 2. Coriander seed
 3. Mayakka(tamil)/oak nut
 4. Thippilimoolam/kandanthippili(*chavica Roxburghi*)
 5. Dry ginger (*Zingiber officinale*)
 6. Vellakottam or *Saussurea costus* (*Dolomiaea costus*)
 7. Cardamom
 8. Jathipathri (nutmeg)
 9. Talispatri (*Abies spectabilis*)
 10. Athimadhuram (*Glycyrrhiza glabra*)
 11. Thippili (*piper longum*)
 12. Amukkuram or Ashwagandha (*Withania Somnifera*)

Preparation:

1. Purify, crush, and divide all the mentioned herbs and spices into three parts.
2. Take one part of the crushed herbs (60 grams each) and dilute it in 2.68 liters of water.

3. Boil the mixture until it reduces to a decoction of one-eighth of the original volume.
4. Filter the decoction to remove any solid particles.
5. Add honey (as per taste) to the filtered decoction and serve it twice a day for two days.
6. Similarly, prepare and serve the remaining two parts of the medicines.

This preparation aims to eliminate suffocation, sprains, and diseases related to Vatha at marmas.

KURUNTHOTTI OIL

248. *Anchamal muzhukitavum kurunthotti enne
Araikiren marmamathu antathoda thane
Thunchamal kurunthotti ishanku nanti (kunti)
Thokuppana thazhuthalai ivayontu
Vinchamal palampatthu nirutthu vanki
Vithamaka tharittathine etutthuvaittu
Minchamal irukuruni thannir vittu
Miramal atuppetti ettontayi vattakachi*

249. *Kachappa moshumoshukki kovai villai
Kanakkaka ovvontu patichar vanke
Vachappa ellennai patithan rantu
Valamaka karkkavakai vazhthakelu
Aachappa kottamotu thevatharam elam*

*Azhakana kroshani mulam cheeram
Muchappa athimathuram jhathikkay
Murayana grambutane mayakkaye.*

250. *Kayotu vakayontukku kazhanchu muntu
Kanakkaka vankiyathai potitthu nantayi
Thayotu vatiketti pathanam panni
Thavaramal charuthanne atuppiletti
Aayotu kashayam ennai thanum
Anpaka marunthittu kinti kinti
Vakayotu mezhukupatham varuvathai kantu
Valamaka kalashamathil irutthitaye*

251. *Irutthitta ennayathai mezhukumbothu
Iyalvaka thirumnoy ishampakkelu
Verutthitta marmamotu vatham vayu
Vithamana eppilaippu kaikal chorthal
Muritthitta njarambu kolutthu ulavu vikkal
Murayana virayalotu ilaippu vali natukkam
Cherutthitta aaharakkuravu thanum
Cheeraki marmamathu thidamayi theerum.*

Preparation and application of kurunthotti oil is mentioned in these paadal

Gather the following ingredients, each weighing 600 grams:
Root of Kurunthotti (*Sida cordifolia*)

Root of Ishankin plant (*Calotropis gigantea*)

Narunandikiyangu (Indian sarsaparilla)

Vathamadakki or Thazhuthazhai (*Clerodendrum phlomidis*)

Chop and crush the above ingredients, then add them to 7.5 liters of water.

Boil the mixture until it reduces to one-eighth of its original volume, then extract the juice.

2. Take 1.34 liters of juice from the following ingredients:

Musumusukkai (*Cucumis maderaspatanus*)

Leaves of ivy gourd/scarlet gourd/kowal plant (*Coccinia grandis*)

Koovalam/Indian bael (*Aegle marmelos*)

3. sesame oil -2.68 ml

4. Take 15gram each of the following ingredients and powder them:

Vella Kottam (*Cheilocostus speciosus*)

Cardamom

Devadaram/Himalayan cedar/deodar (*Cedrus deodara*)

Khurosani/omam (*Trachyspermum ammi*)

Thipilimooi/kandanthipili

Cumin seed

Athimadhuram/Liquorice (*Glycyrrhiza glabra*)

Nutmeg (*Myristica fragrans*)

Cloves

Mayaca/oaknut/acorn

Use the juice from the first set of ingredients to help in powdering the second set.

Add the powdered mixture to the sesame oil and boil the mixture. Sieve the mixture and store the oil for use.

Application: Rubbing this oil on the head and body is believed to provide relief from various symptoms of marma attacks, including: rheumatism, gastric problems, breathing difficulties, dry hands and feet, nerve pain, stuttering, tremors, hip pain, trembling, lack of appetite, loss of minerals etc.

252. *Thidamana kazhutthu muthal napi mattum*

Therntha marmam kunamariya thiramay chonnom

Atavaka ilakkumurai atavaka chonnom

Amankalotu thailamathu neyyum chonnom

Itamana kurumuraikal thavaritamal

Ithamaka cheythitukil noykal thaana pocche

Thatamana napi muthal mulam mattum

Charantha thukai onpathukkum pirivaikkalu.

Agasthya explains 45 marma points from the neck to the navel, along with the symptoms of marma injuries, their atangal (manifestations of injury), and the corresponding medicines. Now he explains the marma points from navel to the anus are described.

NINE MARMA POINTS FROM NAVEL TO ANUS

(1) MUTTHIRAKALAM

253. *Perevana mutthiratthinkalam kontal*
Pukazhave athin kunatthe vilampakelu
Nerivana peyyathuve perantukkeri
Neeru chottu chottaka thullipodum
Arivana nirkazhinthu vithanamakum
Appane nabhikaithan pathinettakum
Neriyaka niyilakki thatavittthukki
Nishayamayi thirnthuvitum nesham than pare

If there is any injury to the mutthirakalam, urinary incontinence and severe pain after urination are common symptoms. The patient can be cured if adangal is done and appropriate medicines are administered within 7 hours.

(2) KALLITAIKKALAM

254. *Neshamana kallitayinkalam kontall*
Netukinta shariramathu kulirnthu viyarkkum
Vashamana piriyl munnerumentu
Valamana vayil nure pathayum thallum
Vethamaka erukinta vethatthe thanum
Vethamkantu murai cheyvay katikai ezhil

If you get injured in the kallitakkalam, you may experience immediate coldness, sweating, a rise in the testicles, and foaming from the mouth. Within 2 hours and 48 minutes, proper atangal should be administered for the to correct reposition of the testicles, all symptoms will subside, and the patient can be cured. Medicines should also be given afterward.

(3) VALAMPURIKKALAM

255. *Vashamaka thirnthuvitum valampurikkalam kontal*
Vanthathoru nirpethi kazhinthitathe.
Kazhiyamal kalu rantum nivarntu pokum
Kaimuraykku atankathontu chonnom

Injury to the valampurikkalam can cause urinary retention and bowel obstruction (constipation). Additionally, both legs may become straight. In severe cases of injury, treatment may be challenging or impossible.

(4) ITAMPURIKKALAM

Valamana itampurikkalam kontal
Mutthirame athikamayi thantil thaan
Ozhiyamal kutthuvali ulacchalotu
Utampathuve cherunir thanepokum

Vazhiyaka pethiyathu atainthupokum

Mayankamal atangalmurai partthilakkippotu

If there is an injury during the idampurikalam (genital region), excessive urination, stabbing pain in the penis, and constipation may occur. In such cases, prompt and proper medication and treatments should be administered without hesitation for a chance of revival.

(5) VELLURUMI , (6) VALLARUMI

256. *Parkkave innumoru kalam cholven*

Parevaka kalamathu vellurumi vallarumiyachu

Erkkave inthamarmam njarampu ontill

Ithamaka atutthatutthu irikkum paru

Aarkkave ikkunatthe ariyakkelu

Ativayattill tharippulachal cheetham channi

Erkkave shirassuthannil mayakkam kanum

Ithakketayi putthiyathu thavarippoche

257. *Pochappa paitthiyare poleyachu*

Puthalatthor ithaikantal enna cholvar

Kachappa ethinale vanthatentu

Karutthariya mantharkalum pulampikkolvar

Veechappa njarambinuta pethatthale

Vethamana ikkurikal vithithavare

Aachappa nadiyin kunamarinthu

Avushathankal vithiyaka cheythitil milumente

Vithiyana kunamarinthu avushathaminnthu

Vithamaka cheythitukil milumenpar

These paadals explain two marmas located next to each other in the same vein, i.e., Vellurumi and Vallurumi. If these marmas are damaged, symptoms may include burning sensation in the abdomen, coldness, fits, drowsiness in the head, and insanity. Such symptoms might even cause doubt in the diagnosis for the most experienced marma practitioner. However, it can undoubtedly be cured if one understands that all these feelings are caused by the damage mentioned marmas. Appropriate adangal practices and medicinal treatments can lead to a cure.

(7) NARANKALKUTTIKKALAM

258. *Kathiyana narankalkuttikkalam kontall*

Kanamana utambellam vikkamakum

Mathiyana muchataikkum kutakute

Manilatthil immuraye cheythitathe

Chathiyana satthiyamentu ennitathe

Churukkumettha satthiyamayi chonnavare.

If the Narankalkuttikalam is injured, the whole body

may experience swelling (edema) and occasional suffocation as the main symptoms. With proper treatment, the aforementioned symptoms can be alleviated and resolved.

(8) ANIMARMAM

259. *Chonnamurai thavarathe innumontu*

Cheppukiren animarmam kunamethental

Innume ulmurinthu chorayaki kattum

Ithamkettu ayarnthupokum parkkaventam

Kunnume asatthiyamentu chollivitu

Kuriththathoru shatthiratthal marikontal

If the Animarmam is severely damaged, it can lead to internal bleeding, and in such cases, it may be difficult to save the patient. However, minor injuries to the Animarmam can be treated and cured.

(9) AANTHAI MARMAM

Unnume aanthe marmatthin kunamethental

Utalathu mayanki vitum unarvumakum.

Aakume vittuvittu pothamuntam

Atutthatutthu pothakketakum paru

Pokume kaimureka cheythitukil ezham nalil

Poyvitumenavum munnorka vithitthavare

If there is damage to the Aanthai marmam, it can cause

drowsiness and intermittent loss of consciousness. With proper treatment, improvement can be expected within 7 days.

ATANGAL MURAI

DEEP INTO REVIVING TECHNIQUE / RESUSCITATION

260. *Thakume atangalmurai chattakkelu*

Charnthavane etutthirutthi mutiye thukki

Ekume shariramenkum thatavi kaiyyilenti

Ithamaka njarampilakki kaiyye kutte

261. *Kaiyyile pinnintu kaiyye kortthu*

Karuttharinthu irupuravum thirichuvitu

Meyyile ultthare kurukkatakki viralittu

Murukamal kachayathu irukki cheyye

Cheykayile mel chankuthiriyum cheythu

Kuripparinthu muttittu irukkippotu

Cheyave innumoru chutthiram thaan

Cheythitave veroruvarukkum ureithitathe.

262. *Ureithapadi marmamathu ilakum paru*

Uruthiyiloru pethavumille ille

Veretthapatiyakave ilakkinakkal

Vithamaka pinnutampil thoshamilai

Arinthapatiye araikiren par

Amaitha thelivum anuppanam varnnippom

*Kareithapati ivakaikku vivaramennil
Karuttaka ucchithannil amarthitaye.*

263. *Amarthitave muthuku nenchil tattavenum
Atavaka pallayile tatavavenum
Amaiththa chevi cherumookkil uthavenum
Atavaka cheviyathil uthi nantay
Namaiththitave ullamkal thannilum thatti
Ashaitthume netti vanki vitu ayarchai pochu
Amarthitave ivakaikal arinithaperkal
Tharanithannil marmam ilakkavum thanakathente*

The adangal procedure for treating injuries to the nine above-mentioned marmas is well explained in these paadal.

1. The injured person is picked up catch them by their hair.
2. The healer rubs the entire body and stirs the nerves.
3. Both hands are tied to the chest.
4. The healer passes their hands from behind the patient's body and moves the body on both sides, then moves the head to both sides.
5. Rubbing the ulthara, purthara, and shankuthiri marmas for revival.
6. kneeling on the patient's back to make them lie flat on their back for relaxation.

The passage also emphasizes the importance of learning these adangal techniques from an expert guru to avoid

further marma injuries and to ensure proper treatment. It mentions the significance of “visheisuthram,” which appears to involve specific tapping on the head, back, chest, and sole of the leg during the adangal application. In addition to that, the use of medicines blown into the ear and nose, and massage of both hands and legs, are mentioned.

THAILAM

264. *Entenave thailamontu cheppakkelu*

Ellannai patiyontu erandatthenai paathi

Nantanave pazhacharu koroshanayum

Nalamakatthan pottu martthitthe thaan

Kuntenave churiyinil vaitthukkachi

Kulirnthā neerthan vatti kuppikketti

Mantenave kunamarinthu thekam kantu

Valamaka cheythitave theerum paru

Theerave napimuthal mulam mattum

Thelintha marmam onpathuvum murayayi chonnen

Marave atankalotu thailam chonnen

Marmamathu arivatharkku innoolakum

In this paadal Agasthya explains about the making of thailam.

Ingredients

1. Sesame oil - 1.34 liters
2. Castor oil - 670 ml

3. Lime juice - 1.34 liters
4. Gorochana or gorocana (refers to a stone or 'bezoar' found in cattle) - 15 g

The procedure involves mixing these ingredients together and then drying the mixture in sunlight until all the moisture evaporates. Once dried, the thailam can be stored in a bottle. According to the paadal, if this oil is used judiciously, it is claimed to have the potential to cure the nine mentioned marma injuries.

MARMAS IN THE HANDS -14

(1) MOZHIMARMAM

265. *Aarave karamathile irezhu thanum*

Arinthapati thaana ariyakkelu

Cherave mozhimarmam kunamethental

Theramana mozhi pirantu kazhaippuntame

Kazhaippotu veekkamuntam tharippulachal

Kantakunam arinthu murai cheythupparu

There are 14 marmas in the hands. Damage to the marmas in the hands can lead to joint dislocation, swelling, and a burning or numb feeling. However, with proper massage and therapeutic techniques, these symptoms can be subsided promoting healing and restoring well-being.

(2) DAKSHINAKKALAM

266. *Uzhaippotu dakshinayin kalam kondal*

Utta kanpukachalotu kazhaippu vali cheethamuntam

Tazheppotu chheethamotu channiyuntam

Thappamal thinamnalil maranamakum

If Dakshinakkalam is injured, it may cause burning in the eyes, numbness in the hands, asthma, and coldness. In severe cases, these symptoms can worsen, leading to death on the 4th day.

(3) CHUNDOTHIRIKALAM

267. *Kuzhaippotu ikkunanka thavaritathu*

Kurippana chuntothiri kunatthekele.

Kunamana utampellam veekkamuntam

Kurippana channiyotu palanoykal

Panamana pathinontam nalil kollum

Pishakatha marmamentu peshuvome

Agasthya explained about the symptoms of injury to the Chundothiri marma. It can lead to symptoms such as swelling and fits, and in severe cases, it may cause death on the eleventh day. However, if the injury is mild, apply suitable oil and massage can help to alleviate the mentioned symptoms.

(4) CHUNDOTHARI MARMAM

Ninamana chuntothari marmam kunamethental
Nishamayi kaikalum tatitthu veenkum
Kurippana kulir kachal panikalotu
Kantakuri arinhitukil thatavippare

Agasthya in this paadal explains that if the Chundothari marma is injured, swelling, warmth, burning, and fever may occur in the hands and feet. However, all these symptoms can be reversed through proper oil rubs and treatment, preventing them from becoming severe.

(5) VELLAI MARMAM

268. *Thatavutharkku thailamathittu thatavalakum*
Thavaramal cheythitalo saramille
Atavutharkku vellaimarmam kunamethentall
Appane tharipputane ulachal kutthu
Vimuvatharkku pukachalutan kachalakum
Vithamana nalettil marippochu

If Vellai Marmam is injured, burning, prickling, and heat occur in the body. All these will disappear within 8 days with a proper oil massage.

(6) MANIBANDHA MARMAM

*Mutavutharkku manibandha marma kontal
Mutakki kai ulachalotu veekkamuntam.
Ulachalotu thekamathu kulirum paru
Uttathoru thailatthal thataviye thaan
Ilachalotu kaimurakal ithamay cheythal
Ekume piniyathu thirnthuppokum ishampuvome*

Manibandha Marma injury causes pain in the hands, swelling, and chillness in the body. Proper oil massage can help to alleviate all the symptoms in the hand.

(7) AANTHAI MARMAM

269. *Alachalotu aanthai marmam kontathanal
Appane kazhaipuntam veekkam kanum
Valachalotu munchonna thailam cheythu
Valamana thatavumurai cheythukkolle*

If Anthai Marma is injured, there will be numbness and swelling in the hand. Applying the specified oil will help to cure these symptoms.

(8) KAVILI MARMAM

270. *Cheythitave kavilithannil marmam kontall*

Cheyyum marmam muntu athin kunam onteyachu
Eythitave oruvarusham katanthalappa
Itaintha kaikku vippuruthi noyuntakum
Kainthitave kai vetithu keerippokum
Kunamana chikitsa kurnthukelu
Kayinthtave shivanarvembu thailam vanki
Kunamana karunmcheelrakam potitthuppote

There are three marmas called Kavili marmas located nearby in the hand. If any of these marma is injured, their symptoms will be the same, and if they are infected, there will be pain, swelling, and numbness. All these will change if you do proper oil rubs. However, after a year, there may be a disease called Vippuruti, and an infection may develop. To alleviate it, you can take oil from Shivanar vembu (*Indigofera aspalathoides*), add black cumin powder to it, make a paste, and apply it for 41 days.

(9) MUTAKKUMARMAM

271. Pottutane mandalame cheytheyanal
Puntanoy marumentu ureitthar paril
Aatitave mutakku marmam kontathanal
Atavana veekkamutan kazhaippumaki
Vattitave kai kalum tharippulachal
Valamana thailamathai ittu nantayi

Mutitave thatavithanirakki vittal

Murayaka theerumentu urethhavare.

An injury in the mudakkumarmam will cause swelling, pain, and numbness. Proper oil massage and treatment will help to cure the symptoms.

(10)KAIMUTTU MARMAM (11) MUTTUMOZHIMARMAM

272. *Varana mutumarmamutan mozhi marmam uraikkakkelu*

Valamaka athil itikal kontathanal

Kurana kaikonum veekkam kanum

Kurippaka viruviruppu thimirppu novam

Virana mankizhatthil raktham vatti

Vithamaka marivitum vallare talli

Veraka charulle kotukkumbothu

Vithamaka itam thatavi netti vanki enne potu.

Muttumozhi Marma and Muttummarma are located nearby. Injuries to these can cause joint pain (dislocation), swelling, and numbness. Severe injuries may even lead to stop blood circulation. In such cases, crushing Vallari/Kodava (*Centella asiatica*) and consuming 15 ml of its juice is recommended. Followed by a suitable oil massage, this remedy will help to reduce the symptoms.

(12) VISAMANIBANDHA MARMAM

273. *Potave manipantha marmam kontal*

Pollatha kunamathine pakarakelu

Aatave pannirantil maranam paru

Athuvilaki murinthal kelu

Otave ettelumpu marivankum

Urappaka etuutthu vaitthu chevum parthu

Natave uzhunthinuta parippu vanki

Nal mutillatthali chattal aatti

Aattiye pazhamthuneyil uttichutti

Atavaka melthuneyil cheeli vaitthu

Theettiye vallare ulcholutthi

Theramana murivenna thaare koru

Death will occur on the 12th day if Vishamanibandha Marmam is severely damaged. If there is a slight injury, the bones will be displaced. The dislocated bones should be put back in their original position by revival treatments. Urad dal (black gram) mixed with the juice of Moodilla thali should be made into a paste and added to the cloth like a slurry. It should be wrapped around the affected area, and the necessary splinters should be tied on top of it and kept (This is known as Uzhunnin pasha). After the paste dries, Murivenna oil should be poured there. Then give 15 ml of Vallari/Kodava (Centella asiatica) juice as medicine. If this is done, the bones

will revive and become strong. The juice of Vallarai can be replaced with suitable mukkootu (reviving oils).

(13) MUNDAKATHU MARMAM

274. *Neettiye muntakatthu marmam kontaal*

Netumvaruttham kaal kai kazhappu vithanamuntam

Kattiye channiyotu cheethamuntam

Kanattha perunjarambilaki puram charvame

If Mundakatu Marma is damaged, it can cause restlessness, pain in the legs and hands, fits, and coldness. Swollen and visible nerves in the hands are also common. Proper oil rubbing and adangal can help cure these symptoms.

(14) ASHAVU MARMAM

275. *Puramana ashavu marmam kunamethental*

Pilatthathoru pujam rantum kazhaippuntakum

Neramana veekkamotu visanamuntam

Nerana rantathilum kunamonntakum

Kai thatava atangal murai

Theramana atangalmurai cheppakkelu

Thitam perave thaana thatavi valitthizhutthu

Piramana kaiyyathine netti vanki

Pilattha kaikkuliyatil thakkipparum

If the Ashavu Marmam is damaged, it can lead to numbness, swelling, and pain in the arm. Proper adangal (treatment) and oil massage can reverse these symptoms.

Regarding the general application of Adangal for all 14 Marmas in the hand, if you rub and pull all the fingers in the hand, shake the joints, and leave them in their original state, it can help to alleviate the symptoms in the hands.

Parkkave viralellam izhuthu vanki

Panpana muraikalellam cheythukontu

Theerkkave etuthiruthi utharumbothu

Thernthapini marivitum ennai kelu

OIL FOR HANDS

276. *Varkkave nallenna patithanontu*

Valamaka chambalachar uzhakku kutti

Aarkkave cheerakam chanthanam rantum kutti

Aretthittu pathampartthu vatitthukolle

Vatitthitta thailamathu thatavumbothu

Valamaka kolutthu piti njarambu thettal

Pititthitta ulachalotu mutakkamellam

Pishakamal thirumentinum paare

Mutitthitta karamathile irezhum chonnen

Murayaka tatavumurai atangal chonnom

Patithitta thailamathe theriya chonnen

Palamaka kalthannil movanchum kel

In this paadal, Agasthya explained how to prepare oil for marma injuries in hands.

Ingredients:

Sesame oil: 1.34 liters

Lemon juice: 335 ml

Sandal: 15 grams

Cumin: 15 grams

Preparation

1. Grind the sandal and cumin together with the lemon juice.
2. Mix the ground mixture with the sesame oil.
3. Boil the mixture.
4. Sieve the mixture to remove any solid particles.
5. Keep the prepared oil for use.

This oil is believed to be beneficial for marma injuries that cause pinched nerves and muscle spasms.

FIFTEEN MARMA POINTS IN THE LEG

(1) KALVELLA MARAMA

277. Kelappa kalathilekum marmam

Kotiyana perthalavum kunavum cholvom

Nalappa kaal vellai marmam kontal

Njarambutettu vali ituppu valiyumakum

Valappa pathamathil kazhaippulachal

Valamana thekamathu nivaravottamal

Elappa tekhamathil panikkum paru
lthamana noy palathum anukum thane

If there is an injury to the Kalvella marma, various symptoms may occur, including nerve damage, pain inside the feet, hip pain, and fever.

(2) UPPUKKUTTI MARMAM

278. *Thanamulla uppukkutti marmam kontal*
Thalarvotu mey mayanki asatthiyamakum
Unamulla kalamathu lakuvayi kontal
Unmayayi atiyetutthu veykkavonnathu

Strong damage to the Uppukutty Marma can lead to fatigue and unconsciousness. In such cases, curing the injury may be challenging. On the other hand, even a mild injury to the Uppukutty Marma can cause severe pain and difficulty in walking.

(3) KUNTIKAI KALAM

Enamulla kuntikai kalam kontal
lyalvana meymayanki kazhaippuntakum
Chalamulla vishamathupol tharittthu veenki
Charvvaka palanoyam thailam cheyye.

If there is an injury to the Kuntikai Marma, it can cause fatigue, muscle cramps, and swelling, resembling symptoms of poisoning. However, these symptoms can be treated by rubbing the affected area with suitable medicated oil.

(4) VIRTHI MARMAM

279. *Cheyvave virutthiyenta marmam kontal*
Chatuthiyile talarchayotu mayankum thekam
Uyave shithachanni kazhaippumakum
Uyarvana chikitsamurai ukanthu cheyvayi

(5) CHUNTOTHIRI MARMAM

Nayyave chuntothiri kunamethennil
Nashinkalati pettavutan veekkamotu
Neyyave kazhaippilaki thrinal mattum
Nati yaman vanthituvan ezhukkulle

Damage to Virtti Marma (viruthi marma) leads to rapid exhaustion, loss of consciousness, fits, and pain. Proper treatment will cure it.

If there is a strong injury in Chundothiri, immediate swelling and pain will occur, and there is a possibility of death on the third day.

(6) PADAI MARMAM

280. *Ullave patai marmam kunamethental
Uyarvana arivukettu ulachal veekkam
Thallave njarampuvali vikkatthotu
Thalatthil pettal sukamakathoru nalum*

(7) KANNUPUKAIKKALAM

281. *Allave kannupukaikkalam kontal
Atavana kaikalkal vinkumparu
Villave channiyotu cheethamuntam
Virumpiyavan noy theerkka azhaitthal kelu
Azhaitthitukil thattumurai cheythikelu
Atavaka pinchollum thailam potu
Mizhitthitukil pinithaan theerum theerum
Utta thrinal thatava thanneeralum*

If the Padai marmam is injured, there will be drowsiness, pain, swelling, and pain in the nerves. Damage to this marma can lead to permanent ailments.

If kaggupukaikkalam is injured, the limbs will swell up, followed by cold and fits. Applying the oil mentioned in “Marmakannadi” can cure the injuries caused by attacks on these two marma points.

(8) KUTHIKAL MARMAM

Mulaitthitta kutikkal marmam kotathanal
Murayutane mayankivitung pothakketam
Tazhaitthitta kaimurakal cheythukontu
Thayavaka thailamathai vaitthukkolle.

If kutikkal marmam is injured, it may lead to unconsciousness. It can be cured by applying oil and proper treatment.

(9) VIKUTHI MARMAM

282. *Vaitthittu vikuthimarmam kontal*
Valamaka veekkamutan talarchayaki
Thaithitta kachalotu koluthulachal
Chulayotu nirkkettu visanam paru
Maitthitta pavu churaname cheytu
Murayaka arunthu nee marippokum

If vikuthimarmam is damaged, it can cause swelling, fatigue, fever, muscle pain, and shriveling. External massage with oil is recommended. Besides that purified and powdered cheenapavu / china root / china-root (Smilax china) can serve as an oral medicine by mixing it with honey or cow ghee.

(10) KUTHIRAMUKA KALAM

283. *Eythhitta kuthiramukakalam kontall*

Ithamaka ashathiyathil vishamerippoche

Vishameri avitatthil virnnamaki

Vithamana panpuravum marathenpaar

Neshamutanekivita chikitsayontu kelu

Neraka vishappachai enna vaitthu

Vithamana thalamcheyya marumentu

Vazhthukinta innoolmurai arinthunarntu

Nishamaka periyor patham potti cheythitukil theerum

Nanmayutan nayanthu nee makizhnthu kelu

If the kuthiramuka kalam is injured, it shows symptoms of severe pain. Later, a permanent gall may develop on that particular part. Applying vishapacha/Sabah Snake Grass/ Elephant's trunk/belalai gajah (Malay) (*clinacanthus nutans*) oil can be a potential cure for the injury.

(11) KOMBERI KKALAM

284. *Nayamaka komperikkalam kontal*

Nantaka ithinkunatthe nattekkelu

Payamaka melviyartthu vishampoleri

Parivana channivarum pathanam paru

Ayamaka thirithailamathu melittu

Anpakathan sevitthal marippokum

If Komperikkalam is injured, the body will sweat, have seizures and it shows symptoms similar to that of poison. Thirithailam can be applied to the affected area and it should be consumed as medicine.

(12) KONACHANNI MARMAM

285. *Vayamaka konachanniyathu kontal*
Vanthataintha kunamkurikal vazhthakkelu
Kuriyana channivarum mukatthekkonum
Kuriththapati shariramellam murukippokum
Veriyana vishanjarambu kulirnthupokum
Vithitthapati muntinile maranam paru
Chiriyana cheruthaka kontathanal
Chirappana marunthuvakai mooli thanum thakku
Arivaka paraparathe thinavumpottil
Aarumithu avathi rantu kazhinthal thaan.

If Konachanni marmam is damaged, seizures, facial droop, and cold blood vessels may appear. Severe injury to this marma can lead to death on the third day. In case of a mild injury, the condition may improve after 2 days with suitable medicines and herbal juice.

(13-14) MUTTUMARMAM

286. *Kazhiyave muttumarmam kunamethental*
Karaname chirattayathu nakintupokum
Vazhiyana varutthamathu sakikkavonnathu
Vekamathayi mayakkamotu thalarchayakum
Oliyana chirattayatthe pititthu vaitthu
Urappana pashaiyittu chuttikketti
Vazhiyana kettumurai cheythu pinne
Varum ennayittu kaippakam pare.

If there is an injury to the muttumarma, the dislocation of the knee joint happens, and the pain will be unbearable. Drowsiness and weakness will also occur. After the dislocated knee joint is put back in the original position, urad dal (black gram) is applied in a piece of cotton cloth like a slur and wrapped around it. Once it dries, murivenna is poured, and then the patient will recover. After that, if suitable oil is applied externally, further recovery can be achieved.

(15) PAKHSI MARMAM

287. *Partthitave pakshimarmam kunamethental*
Parivana kaalkazhachal noyuntakum
Chertthitave ezham naalil theerum paru
Chernthathoru thailamittu tatavuvayi nee

*Korthitave visanamotu varuttham theerum
Kotiyana noyellam marippoche
Aarthitave atankal murai ariyakelu
Atavaka kaalthane ilutthu vaitthu.*

If there is an injury to the Pakshi marmam, there will be leg cramps and pain. Applying suitable oil externally and giving massages will cure within 7 days. Below are the procedures for massaging the marmas on the feet.

REVIVING PROCESS FOR LEG (ATANGAL MURE FOR LEG)

288. *Vaittha kaal peruviralile pititthilutthu
Varishayayithan thatavi njarampilakki
Cherttha patam kaal ashavuthanai thiritthashaitthu
Chaarvaka thanizhutthu nettivanki
Thaittha patamakam thannile cheruthaka thatti
Thernthapati utharivitta pochuthe
Mutitthapati kalilita thailamontu
Murayaka kantapati urekkakkelu.*

If there is an injury to the marma parts of the leg, stretch out both the legs comfortably and hold the big toe and make a popping sound, then massage the legs and the person will recover soon. However, this should be done under expert guidance.

MASSAGING OIL FOR LEG

289. *Uraikkave nallenna patithanonntu*

Uttathoru mutthennayotu pashuvin neyy kaal

Araikkave tazhutazheicharum chertthu

Aruthana karkkavakai chollakkelu

Nirekkave cheerakam rantu elam omam

Nichayamayi chathikkaay vayambu tharam

Karkkave vakayontu irukazhanchaka vaanki

Kanamaka thaana potitthu atuppilakke

290. *Aakkiye enne muthal marunthumittu*

Azhakaka mezhukupatham vatitthukkontu

Thakkiyethan theytthu tatavumpothu

Thavarana marmamellam atankum paaru

Nokkiye patham muthal shirassumattum

Nerana marmam muthal atankal chonnom

Pokkiye njarampu ezhupatthirayiratthil

Porunthiyathor njarambe anpaka nattakkelu.

In this paadal, Agasthya explains about the oil for marma injuries in the leg. When this oil is rubbed on the affected area, it is believed to relieve all the symptoms associated with the injuries.

Ingredients

- Sesame oil: 1.3 liters
- Castor oil and cow ghee: 250 grams each

- Vathamparathichar (*justicia gendarussa*): 1.3 liters
- Cumin: 2 grams
- Cardamom, omam (carom seeds), nutmeg, vayambu (sweet flag/sway/muskroot - *Acorus calamus*), devathram (Deodar, Himalayan cedar): 10 grams each

The preparation method involves the following steps:

- Crush all the above medicines.
- Mix them with herbal juice and grind well.
- Boil the mixture.
- After sieving, preserve it as a wax form.

291. *Anpana paransakshi kirupayinaal*

Avanithannil manukkalute thokupai chonnom

Amparanthaan otiye enchaan vittil

Arashalum raajar moovar thaana ke

Panpana paranarulinaale karuvi thonnutttarum

Manthriyayi natappitthe thaana chatthiyaki

Enpiraan arulinaale vachiratttholl

Palakai kontu pothinthuketti nathavinthai

By God's grace, the secrets of human birth were explained. Humans originated from sound, and their body is said to be protected by a diamond-like skin. The measurement of the human body is considered to be 8 times the length of their palm. The human body is believed to be consisting of 96 thatwas or principles, which are likened to 96 ministers. These thatwas are controlled by the three kings, known as tridoshas.

Chapter IX

THE HIDDEN PULSE NJARAMBU SOOTHRAM

292. *Nathavinthaletutthoru chatatthinulle*
Njarambukalin chutthirathe nattakkelu
Pathamathu mulatthil muttin kizhe
Pattininte kurunaadi njarambontil
Kithamutan athu naadiyontu thonti
Kizhe nokki vishai njarambu ezhumaki
Chathanayayi perunjarambu ezhupatthezhil
Charum iruvakai thukayayi enpatthinale

In the human body, there is a nadi called kurunadi, which originates from the root chakra and further divides into seven nadis, known as Visai njarambu. From these seven nadis, it subdivides again into 77 peru nadis or big nadis. Eventually, the total number of nadis becomes 84.

293. *Nalathaayi muntukkum kizhathayi njarambettu*
Nalamaka ezhupatthi muntathakum
Kalathayi natunjarampu munteyappa
Kurinen njarambu ezhupatthettachu
Kanamana kokkinjarampu onteyachu
Karutthaka valanthalenthul araykumel

Nilayana thoppilin kizhethaan
Valathupuram porutthil thaane.

Below the nadis are 73 nerves, and the middle nerve is divided into 3. So, the total count becomes 78, and one of them is a nerve named koki. All these nerves are intertwined and can be observed on the right side below the pelvic region.

294. *Porutthilum purathare puttu njarambontil*
Pukazhana athin pirivu ezheyappa
Thiruttha kokkiyathu akanjarampathuve muntum chertthu
Thukai naalpathukkum nalpattharu pirivathayi
Virutthamayi thoppilukkum melathayi
Vithamana kumpukkum kizhethaan
Karutthulla valapputtu njarambontil thaan
Kanamana pirivunjarampu arupathinale.

The nerve named koki divides into 7 from pootu njarambu and joins with akanjarambu. It then further divides into 40 to 46 nerves. Additionally, there is another nerve called valapootu njarambu, which appears between the navel and the middle chest, and it divides into 64 nerves.

295. *Arupatthinalathile vishainjarambu munteyachu*
Anpana thukai muntil arupatthettam
Chittana kumpu melaka thaan

Chernthathoru karai elumpatharkkum kizhe
Muttana vishai njarampilontil thaane
Muthalirunnu pirivunjarambu enpattharam
Kutthana kaippicham kokkinjarambu
Kurippaka ontuthaan kurippaikkel

The 67 nerves are a combination of 64 nerves and 3 visai nerves. From the solar plexus, which is located above the koombu marma, a total of 86 nerves are formed. In the hands, a single koki njarambu can be found.

296. *Kurippithu ulsharanaadi moontil*
Kutumthukai naalpathayum noottontachu
Porippithuvum karelumpathukkum mele
Pukazhpetta chankuputtu atharkkum kizhe
Pirippathu kazhutthatiyil njarampu ezhupatthirantu
Perana kazhutthatinjarampu rante aachu
Kurippathulla ulnjarampathuve rantu
Kuriyana puranjarampu irunnuuttinale

The paadal describes the flow of prana (life current) in the human body through specific nadis and the distribution of nerves in the neck area:

Prana flows to all parts of the body through three nadis called shara nadis. These nadis were divided into 40 and then further divides into 101.

At the base of the neck, above the collarbone and below the Adam's apple, there are 72 nerves. Among these, two nerves are called kazhuttadi njarambu. Additionally, there are two internal nerves and 204 external nerves.

297. *Naalenta vakainalil irunnutti patthu*

Natiyathinmel shirasin kizhe

Alenta kaathuputtu njarambu iraru

Atavana shirasil vishainjarampu muntu

Kolenta iruthukayayi muvanchakum

Kuritha purame pitarinjarampu onteyachu

Melenta attanjarampatharkku peru

Madiiyum pirivunjarampu rantu vilankalache

298. *Vilankuvathu pitarikkum kuthikkalukkum*

Vithamana perunjarampu ranteyachu

Alankuvathu valathupakkam varum njarambu

Paruttayilam thalatthukku akatthutamputhaane

Pinkalayathu pitarikkum akamenthi thanevarum

Pirinthume itappakkam varum njarambuthane

Mulankuvathu thalatthukku thane njarambuputtu

Munai kelkkil katthirakkol maralakume

299. *Maaralithu idakalayum pinkalayumaki*

Maruvi irunjarampathile chaarvayenppaar

Kuralithu ithil peruviralilirunthu naashi

*Kudiyatum pinenthu chuzhimunayum kuuti
Kurathile madippupira ulnjarambum
Kurntha sharanjarampupukki melnjarampu tha anum
Varithuve valamkaikku njarampu tha anum
Varum arupatthiyettenavum ariyalache.*

300. *Arivana itathukaikku njarambuthaanum
Arupatthiyezhakum entarivay partthal
Kuriyana araykkumel idatthethanum
Kurittha njarampathuvum thonnutarakum
Parivana njarampukalil mudichithanum
Pishaki tattumuttu visanam kondal
Neriyana kolutthukutthu vatham chulai
Nichayamayi palanoyum tudarakum thaane.*

301. *Aakume valatthevarum njarambuthanum
Ariyave thonnutarrathu thontumappa
Pokume kizhvitu vitu njarambuthanum
Pokumathu orunootti aarathathakum
Ekumithu itathukaalukku thanum
Ithamana njarampu nootiianchakum
Pokume ithinchutthiram kantuttheru
Punithamulla aksharavum panirantache.*

PANCHATATTIN VIVARAM

302. *Aachathile nurathuthan muppattharu
Amavaka tattathin vivaram kelu*

Pochathile mel tattontu neekki
Punithamulla panchaputham anchukkum thaan
Vachuthe mulam muthal thontapathaippu mattum
Vanthathoru atakkatthe vazhththalakum
Kachuthe koppilin kizh thattontu
Kanathinmel nenchukolutthukkum kizhe

303. *Kizhe thattontu nenchara kolutthukkumel*
Kenithamulla puttelumpu muntukkum kizh
Tholathile thattontu athinmel thanum
Thontiyathor elumpu oru muntukkum kizhe
Chelathile kantituvay arivana thattontu
Charnthathoru pathappinkizh thattontachu
Nilathile panchaputam anchum thaan
Niraintha thattu anchathuvum uraitthar pare.

The paadal explains the division of the body into five layers based on the concept of Panchabootha (the five elements):

- The first layer starts from the crown of the head to the neck.
- The second layer is located below the navel area.
- The third layer is situated on the shoulders.
- The fourth layer is on the upper chest.
- The fifth layer is in the middle chest.

VISHAI POOTU

304. *Parkkave melatakkam moontumakum*
Partha valattheekkara ellukkutthan
Cherkkave natutthanam moontukkum nere
Thitamperiya ulmoolatthukkum kizhe
Parkkave natichanku puttukkum
Pavizhamanathoru nermoolam varekkum thane
Erkkave ulnjarampu pathinettentum
Irupuravum ippatiyentu ishambalame

The paadal describes the presence of 18 ulnajarambu pootu (inter-nerve locks) in the body and their locations:

There are 18 ulnajarambu pootu (inter-nerve locks) in the body, and they are located in the following regions:

- Middle of the collarbone
- Beneath the root chakra
- In the chin
- Near the solar plexus

These inter-nerve locks are found on both sides of the body.

305. *Ishampitave puttu vishai njarambukkum thaana*
Ellayathayi nintapati vivaram cholvom
Nyayambitave kurunadi valathukal mel
Nadimulatthinkizh puttu moontu

Nayampitave irupuravum ithupolakum
Nayanthathoru pathappin kizh moolatthinmel
Payampitave vishai puttu munttathakum
Parishaka marupuravum ippatithan vakaithanpare

The paadal explains the presence of three kurunadis which interlocks in the right leg just below the anus and the same in the left leg. Additionally, it mentions that near the hip joints, just above the anus, three vishaipootu are located. These structures are observed on both sides of the body.

306. *Vakaiyana karai ellinmele puttu muntu*
Valathu kaikkumithu ivvarakum pare
Thukaiyana itathukaikkum ivvarachu
Sookshamamayi vishaiputtu ontamenpaar
Chikaiyana aaka ithukkatakkam thane
Shirasalavu pramanamenavum chonnar
Chukamana njarambu orayiratthi irunnootti
Chochamena ureitthar pare.

There are three vishaiputtu (inter-nerve locks) located above the collarbone (karellu). Each arm has three vishaipootu on both sides. These vishaipootu are situated in the same nerve but in different parts of the body. The head is considered as the most important part of the body, as it controls all the body functions.

ATANGAL MURAI (REVIVING PROCESS)

- 307.** *Parkkave pathathi kesham patti kontamarmam*
 Paaril thirppatharkku atankal cholven
Aarkkave aathara atangalendum
 Appane shakthikuri atangalendum
Thavaramal vaalvazhi atangalendum
 Cherkkave pininjarambu atangalendum
Chervana valapinkala atangalendum nade
- 308.** *Natave pirathare atangalendum*
 Nalamana sarvanga atangalendum
Omave kathir njarambu atangalendum
 Utthamane kavi7periya atangalendum
Atave uyirnile atangalendum
 Anpana ulsarvanka atangalendum
Themave alayathe atankikkelu
 Thiramaka iraru thukayithu takamayame

Then paadal describes the 12 important reviving processes or atangals for injuries in the 108 marmas of the body. Each atangal serves a specific purpose in addressing the injuries:

- Aadhara Atangal
- Shakthikuri Atangal
- Kizthara Atangal

- Valvazhi Atankal
- Pininjarambu Atangal
- Valapingala Atangal
- Pirathara Atangal
- Sarvanga Atangal
- Kathirnjarambu Atangal
- Kavilperiya Atangal
- Uirnila Atangal
- Ulsarvanga Atangal

309. *Thakamayam itamathine kuruvaal kantu*

Thakuntha marmamathai ilakka matthirayum therntu
Akamayam uttor muthiyor mattum vaitthu
Alavana matthirayum mattum kantu
Ekamayam kerppasthri thankamal
Etaal mayankitukil elakkumurai
Vakayaka pinnale vivaram cholluven
Vakutthathor mutthosha marmam ureppen kel

The above-mentioned 108 marma positions and 12 atangal positions, along with their methods of application, matras (measures), and iras (denoting the pressure used for application), should be learned from an experienced Guru. Proper guidance and training are essential to ensure safe and effective application.

However, pregnant women who suffer from marma injuries and faint should not have the above atangal applied to them. The related atangal specific to pregnant women will be described later. This indicates that there are specific considerations and precautions when dealing with injuries during pregnancy.

TRIDOSHA MARMAM

310. *Uraippene vathamarmam arupatthinalu*
Utthamane pitthamarmam irupattharu
Viraippene chilettuma marmam arathakum
Villuvom ullumarmam irarenpaar
Nirakkave ivakai satthiyam asatthiyam
NîGilatthor ariyamal chyvorame
Karekkave kantapati velivathaka
Kattuvom vathamarmam karuthaikkelu

The padal provides a classification of marmas based on the diseases caused by damage to the tridoshas (Vata, Pitta, and Kapha) in the above 108 marmas:

- Vathamarmam: 64 marmas are affected by Vata dosha.
- Pithamarma: 26 marmas are affected by Pitta dosha.
- Sleshma Marma: 6 marmas are affected by Kapha dosha.
- Ullumarma (Tridoshamarma): 12 marmas are affected by a combination of all three doshas (Vata, Pitta, and Kapha).

SADHYA - ASADHYA OF TRIDOSHA MARMA

*311. Karutthana vathamarmam arupatthinalum
Karuttharinthu nayanthucheykil chatthiyamame
Urutthana pitthamarmam irupattharum
Urumayankalillamal ukanthucheyy nee
Varutthamulla chiletthuma marmam aarumappa
Manilatthil cheyyathe maranam pare
Porutthamulla ullumarmam irarilum
Punniyane nalumarmam maranam pare*

The paadal explains the chances of recovery from different types of tridosha marma injuries:

- Vatamarmam: There are 64 injuries affected by Vata dosha. With proper treatment, these cases are curable.
- Pithamarma: There are 24 injuries affected by Pitta dosha. Again, with proper treatment, these cases are curable.
- Sleshamarmam: There are 6 injuries affected by Kapha dosha. Unfortunately, treatment does not change their course, and they may lead to death.
- Ullumarmam (Tridoshamarma): There are 12 injuries affected by a combination of all three doshas (Vata, Pitta, and Kapha). Among these, 4 are not curable, while 8 are treatable.

So, the chances of recovery depends on the type of marma injury and the doshas involved. Vatamarmam and

Pithamarma injuries have a good chance of recovery if treated properly, while Sleshmam marmam injuries may lead to death despite treatment. Some Ullumarmam injuries are treatable, while others are not.

MARMATHIL KAINADI

312. *Parkkave marmatthin nadi kana*

Pakaruven kurunadi pazhakithernthu

Cherkkave vatha pittha sletthumatthil

Cherum nadi therntu thelivaka

Parkkave meyy pareeksha nilayarinthu

Panpaka nilaiyayinthu nilaiyuraitthu

Karkkave kurumurayal thelintheri

Kashiniyil marmanoy mattakkelu

Absolutely, understanding Marma injuries and the symptoms of diseases arising from them requires a comprehensive knowledge of Kurunadi and the functioning of the nadis in the human body. Each type of Marma injury, whether Vatamarma, Pittamarma, Sleshma marmas, or Tridosha marmas, is associated with specific doshas (Vata, Pitta, Kapha, or a combination of all three).

A skilled marma practitioner should possess both theoretical knowledge and practical experience in diagnosing and treating Marma injuries. This includes understanding the symptoms of marma damage, assessing the body's condit-

ion, and comprehending the flow of energy (prana) through the nadis in the human body.-

Furthermore, guidance from an experienced Guru is essential for proper training and gaining in-depth knowledge of Marma therapy. The Guru's expertise and mentorship play a crucial role in ensuring the correct application and safety of Marma techniques.

(A) EXAMINATION OF VATHAMARMAM - 64

*313. Mattutharkku innumoru pariksha kelu
Makimayutan valakkaratthil nettivanki
Attutharkku muviralal amarthi parkka
Appane vathamathu pathunkiye nintu
Ettutharkku kalainthoru nadithanum
Ezhumpiye irukaiyyum orupol nintal
Thottutharkku vathamarmamentu thernthu
Tholpuviyil marunnuthu thunivaka cheyye.*

In this Paadal Agasthya describes a method of examining the nerves in the patient's hand to identify Vatha marma injury:

The examination is done by pulling the patient's right hand and clicking the fingers. Then, the fingers are straightened and placed with the doctor's right hand. The doctor holds the patient's left index finger, middle finger, and

ring finger deeply and downwards.

The vibrations in the index finger denote Vathanadi (related to Vata dosha), the middle finger shows Pittha nadi (related to Pitta dosha), and the ring finger shows Sleshma nadi (related to Kapha dosha).

To identify a Vatha marma injury, the practitioner should notice the difference in vibrations in these three fingers. If the Vatha nerve is seen squatting, struggling, and excessively active, it may indicate a Vatha marma injury.

(B) EXAMINATION OF PITTHAMARMAM - 24

314. *Thuniyave pitthatthin naadithanum*

Thukshmayi matthirekul atankkinintu

Aniyave vathachetthumatthilettu

Appane alavuvittu keriotil

Paniyathuve irukaravum orupol otil

Panpana pitthamarmam entarivayi kantu

Thaniyave chikitsakal kalakalam

Thakkapati cheythukil cherukkum noy

The paadal describes the examination of Pithanadi (related to Pitta dosha) in the patient's hand to identify a Pitta marma injury:

The Pithanadi beats in a feeble state, and then it joins along with the Vata and Sleshma nadis. If it is beating extremely on both hands, then it indicates a Pitta marma injury.

The paadal also mentions that if the treatments are done accordingly until the specified day, then the patient can be cured.

(C) EXAMINATION OF SLESHMA MARMAM - 6

315. Noyana chetthumatthin nadiithanum

Notikkul atankiyathu pathunkinintu

Thaayana vaathatthin naadithanum

Thaniyamal pishukkanave nataithaan vimmi

Thiyana pitthatthin nadithanum

Thaniyamal thitamkettu mayankitukil

Payana chetthuma marmam kaikku7 atankitathu

Pathariye maranamentu kuritthavare

If the Sleshmanadi (related to Kapha dosha) is improperly beating, the Vathanadi (related to Vata dosha) shows abnormality, and the Pithanadi (related to Pitta dosha) is beating less, then it is likely to be a sleshma marmakshata (injury related to Kapha marma). The paadal also mentions that sleshma marma injuries are difficult to cure, indicating the complexities and challenges associated with treating injuries related to Kapha dosha.

(D) PADUMARMAM - 12

316. *Varana padumarmam manimeyyil irarachu*

Varukinta patumarmatthin nadikelu

Kurana vathapitthachiletthamamellam

Kuriya unarvukettu mathimayanki ayarvumakum

Karana ayporiyum ayarnthu marum

Karuvikalum thalarntu metthamayakkamaki

Erana irukay nadiithanum

Ivithamayi mayankitavum iyalvuthane.

If you see that the tridoshanadis of Vatham, Pitham and Slesham are weak , along with the five senses and the functions of the 96 principles are disturbed and the patient is unconscious, then it is Patumarma injury.

Chapter X

DECODING SYMPTOMS OF MARMAINJURY

317. *Thanana marmatthin kunamethental*

Therntha njaramputhannil raktham vatti chutayi

Unana kolutthutane vayu miri

Urunjarampil nireri vathamaki

Konana analezhumpi amrritham ponki

Kolutthu perumalotu njarampukettum

Inana ilae vali natukkamikkil

Irukalum kaiyyotu ulachal kutthe.

318. *Kuthotu irumal kshayam ayathi chombal*

Kurittha chanthi eppilaippu kulirum kachal

Itthotu shirassunoy mantakkutthu

Iruvizhiyum vettayavu mayakkam mantham

Atthotu arivukettu thathu kuntti

Ayile mel ichai kettu pilanum kunti

Patthotu dashanadi karuvikalum

Pilamkettu otukkal thaana kunamithame

319. *Kunamana unkuraivu nakku kuntal*

Kozhuttha utalthan kettu vilarikkattum

Thinamana manathuruki patinokki

*Thitirentu muchuvali izhuppu varakshay
Ninamana virnnamotu ninamketti
Nilaitthalarnthu kolutthu kutthulavumaki
Kshanamathile puthamotu nalchivan kettu
Chatuthiyile marippathuvum thinnam thane.*

Marmas are located in important nerves. Therefore, if there is an injury to the marma, it reduces blood circulation in the vein and increases body heat. As a result, the functioning of Dasa Vayus, including Prana Vayu, may be impaired, and conditions such as rheumatism and vein swelling, along with body pain, may arise. Gradually, the heat in the nerves is believed to affect the head, leading to various symptoms like cough, shortness of breath, nerve pain, tremors, fever, chills, fatigue, joint pain, headache, mental retardation, aversion to food, anemia, and mineral loss. This may weaken the body, and in extreme cases, could lead to severe outcomes, even death.

REASONS FOR MARMA INJURIES

320. *Tinnamutan etathuthan kollum markkam
Thiramaka cheppukiren atiyitikal kollalalum
Vannamutan kai kalal chettaikal cheykayalum
Vazhitheriyamal chuvatukal vaikkalalum
Ennamutan munninnayi chatalalum*

Ithamariya mothivizhinthu otuthalalum
Channamutan marmanoy palathum vanthu
Charume thitamketukkum vitham pin kele

321. *Vithamaka otalalum chatalalum*
Meyyketti thatumari vizhuthalalum
Pathamana mankayare punaruvathalum
Parikariyileri vizhunthotivathalalum
Ithamana cheramam piti veechu kutthu
Ithamkettu vikkal vanthu muttittalum
Athamaka thalaichumatu etukkalalum
Appane kurippathikam meeril marmam kollum thane

Marma injuries can result from various factors, including blows from enemies, engaging in unscientific exercises, overexertion during workouts, tripping, falling while running or jumping, carrying excessive loads, accidents which involves vehicles, engaging in excessive womanizing, and unexpected injuries.

CAUSES OF MARMA INJURIES IN WOMEN

322. *Kollave sthreekalkku marmam kollum*
Kolkai thaannathentu vivarippome
Villave kuninthukutam thannir vimmi
Viraivaka unni etutthathalum

*Allave thanpilatthukku athikamana
Aanazhakan thanaimaruvi anaivathalum
Nallave natayathu peralalalum
Nalamkettu patukkayalum nelai kulayume*

323. *Kulayume kottavi vituvathalum
Kuriyana katunate ottatthalum
Alayume mathampettu chankayillamal
Anenthu pitimuayami kollalalum
Kalayume antha dashavayuvuvin pethamaki
Kerppasthree prasavatthil mukkalalum
Thulayume mathalaikal palarunthi chuzhantalum
Thureyaka matharkku marmam kollum vithamithame*

Marma injuries in women can occur due to various reasons, such as stooping down and lifting heavy objects like a pitcher, engaging in physical intercourse with a stronger man, tripping while walking, being bedridden, getting punched during fights, applying excessive pressure during delivery, and babies hitting the mother with their legs and arms while breastfeeding. These incidents can lead to imbalances in the Dashavayus (ten vital energies) and cause marma injuries.

Chapter XI

REVIVING PROCESS FOR PREGNANT LADIES

324. *Vithamana kerppinikku marmam kontal*
 Vithamkettu mayankiyutan pothamkettal
Ithamana ilakkumurai chikitsa mattum
 Ishampukinta pati cheythitukil thavaritathu
Chathakamayi mayankumperkale etutthirutthi
 Chatuthiyile thaithalal kunthal thanai kulayappottu
Nethamaka nalupankayi vakutthuketti
 Nenavaal kuruparane irutthippotte.

325. *Pottiye kizhathaka akam kaiyyale*
 Punniyane pathaippu muthal pathaippu mattum
Ettiye thatavippinne uchipitari kizhaka
 Ithamana muthakumattum thatavitthazhthi
Aattiye naluvashavum kashakkitthakki
 Anpakatthan thatavi amartthivaitthu
Chattiye melatankal thannil neeyum
 Charvaka matthirai thaan cholutthikkolle

326. *Kollappa ipatiye cheythukontu*
 Koruvaka mel shankuthiriye thanum
Nalappa iruvashavum thirittchutte

Nayakane tholrantum amartthippottu
Velappa uchiyinmel kai vaiythu
Vithamaka muntuthattu cheruthaka thatti
Valappa murappathiye cheythitukil cheevan
Vanthuvitum chukkuvaitthu uthachollu.

In the case of a pregnant woman who faints due to a marma injury, the marma practitioner follows a specific treatment approach:

1. Initiate with a prayer to set a conducive atmosphere for healing.
2. Gently lift the patient into a proper sitting position to ensure comfort and safety.
3. Divide the patient's hair into four parts and perform a scalp massage using their palms. The massage starts from the upper hair partition and moves down to the lower one, covering all four sides.
4. Extend the massage from the center of the head to the neck and continue down to the back.
5. Focus on the sankuthiri marma, a specific energy point, and gently massage towards the shoulders.
6. Place the left hand on top of the patient's head and pat it gently three times, perhaps to stimulate energy flow.
7. As part of the revival process, the patient may be exposed to powdered dried ginger through the nostrils. This could have potential benefits for the patient.

It is important that this reviving process should be learned under the guidance of a Guru or experienced teacher to ensure proper technique and knowledge.

1. PORRIDGE FOR PREGNANT LADIES

327. *Chollave shankalam ninkutharkku*

Churukkaka kalashamathil thannirkontu

Vellave paraparattthe chepitthuppotti

Vishukkanave mukattheriya mashakkam neenkum

Nallave kanchimurai navilakkelu

Nayakane uzhincha kurunthotti villai

Vallave cheeram athimathuram elam

Valamana venthayavum vakayontukku

328. *Vakayaka kazhanchontu nerutthuvankki*

Vanpaka chatheitthu irukizhiyayi ketti

Pakayamal kanchithannil kizhiyepottu

Panpaka thaana kaynthu kizhiye neekki

Thukayana anthichanthi sukshmayi arunthi

Thutaraka patthiyam kaatthuvanthai

Chukamaka ippakam irattippaka thaana

Sukshmamai arunthitukil marmam poche.

This paadal explains about a porridge for a pregnant lady who has lost consciousness due to marma injury. After

doing adangal, to regain good wakefulness and vitality and to remove the fear caused by the damage, take a bowl of water , meditate and splash the water on their face .

Ingredients for porridge:

1. Balloon vine (Cardiospermum halicacabum) - 5 grams
2. Root of country mallow / bala / kurunthotti (Sida cordifolia) - 5 grams
3. Root of koovalam / Indian bael (Aegle marmelos) - 5 grams
4. Cumin seed - 5 grams
5. Athimadhuram / Liquorice (Glycyrrhiza glabra) - 5 grams
6. Cardamom - 5 grams
7. Fenugreek / venthayam (Trigonella foenum graecum) - 5 grams

Preparation:

1. Take 5 grams of each ingredient, crush them into two parts.
2. Take a cloth, put one portion of each crushed ingredient inside, creating a bundle.
3. Prepare porridge and add the portion of the bundle to it while cooking.
4. Cook the porridge thoroughly.
5. Remove the cloth bundle containing the crushed ingredients from the porridge.
6. Consume this porridge in the morning and evening for six consecutive days.

PALKASHAYAM FOR PREGNANT WOMEN

329. *Pochappa kashayamontu pukalakelu*

Punniyane kurunthotti palam thanontu

Vacchappa cheerakavum palame kaalu

Valamana chandanavum palam araykkal

Aacchappa chathetthu rantu pati thanneeril

Avinpaal patiyathu kaal alanthuvittu

Kacchappa marunthittu anale mutti

Kanamana ettontayi vattakkacche.

330. *Kacchiye athilpathi irutthuweitthu*

Karuvana melpoti neyy chattevittu

Thacchariyamay thanaruntha aaruvelai

Charnthamarmam kerppinikal thankalukku

Aacchuthe thinkalontu muthal aakumakum

Aruthana purappucchu vazhthakkelu

The paadal gives detailed instructions to prepare a decoction called “palkashayam” to address marma injury caused by pregnant women. Here’s a summary of the preparation process:

Ingredients:

- Root of country mallow / kurunthotti (*Sida cordifolia*) - 60 gm
- Cumin - 15 gm

- Sandalwood - 7.5 gm

Preparation:

- Crush the specified quantities of country mallow root, cumin, and sandalwood.
- Add the crushed ingredients to 2.68 liters of water to make a tincture.
- Boil the mixture until the volume reduces to one fourth of the original.
- Strain the decoction to remove any solid particles.
- Add 335 ml of cow's milk to the strained decoction.
- Boil the mixture again until the volume reduces to one fourth.
- Strain the mixture once more to obtain the final decoction.

Dosage and Usage:

- Consume this decoction in the morning and evening for 6 times over 3 days.
- For each serving, add cow ghee to the decoction.

The marma injury of a pregnant women will be cured by drinking this “palkashayam”. Pregnant women can safely use this decoction from the first month onwards.

POOCHU (BALM)

331. *Kocchiye kolutthotu narambathettalukkum*

Kurippa chandanavum aavinvennai

Vennayotu cheeni chinganpazhavum

Ventume orilaitthamarayum samanathayi

*Thennamayi etutthukontu kuzhiyammi thannilittu
Thelinthathoru panineeral mai polatti
Vannamayi vayaru vilakkal muthukotu
Varuthamulla itamenkum pooshivitu
Ennamayi kolutthotu narambuthettal
Ethukkum pushitukil marum innum chollakkelu.*

To alleviate pain and nerve sprains, a mixture of sandal wood, cow's butter, sugar, plantain/chinkanvaz hapazham, and orila thamara (*Nervilia Aragoana Gaud*) can be prepared by combining them in equal quantities with rose water. When this balm is applied to the affected parts of pregnant women, it may offer relief. Moreover, it is safe to use on various areas of the pregnant woman's body, including the abdomen, ribs, and back.

(2) MILK PORRIDGE FOR PREGNANT WOMEN

332. *Chollave marmmanoy mattaventi
Chukamana kanchimurai pakamontu
Vellave uzhinchaver arukin verum
Vithamana kurunthotti kotuppayotu
Mellave vakaikku oru kazhanchu chertthu
Methuvaka malliyotu mathuram cheerakavum
Vallavane vakaikku iru kazhanchu vanki
Vithamana irulli cherum pati thaana kale*

333. Kaalaana aattinpaal patithaan ontu

Kanamana chama arishi athupol chertthu

Noolana thanniril arishi ittu

Nunukkiye chatai thoru marunthu rantakki

Kolana kizhiyuru pakam pottu

Kurittha ulli arinthittu munpalum vittu

Mulakathan vaitthu aaruumbothu

Murayaka iruneram sevithukkolle

The second type of porridge for pregnant women, as described in the “paadal,” includes the following -

Ingredients:

- Root of Balloon vine/uzhinja (*Cardiospermum halicacabum*)-5 grams
- Root of Arukenplant (*Calotropis gigantea*)-5 grams
- Root of Kurunthotti (*Sida cordifolia*)-5 grams
- Koduppai / sissoo spinach / Brazilian spinach / sessile joyweed (*Alternanthera sessilis*) - 5 grams
- Coriander-10 grams
- Athimaduram (*glycyrrhiza glabra*)-10 grams
- Cumin seeds-10 grams
- Shallots-250 grams
- Little Millet-100 grams
- Goat milk-1.34 liters

Preparation:

1. Keep aside shallots and little millet.
2. Chop and crush the rest of the medicines, and divide them

into two parts.

3. Tie each part in separate pieces of cloth.

4. Boil one part in eight times the water, reducing it to one fourth of the original quantity.

5. Sieve the mixture.

6. Add half of the goat's milk, half of the little millet, and half of the shallots to the sieved mixture.

7. Cook the mixture as porridge and serve it in the morning and evening.

8. Prepare and serve the remaining medicines in the same way.

This porridge is used to cure diseases caused by marma injury and alleviate pain and shortness of breath in pregnant women.

(3) MILK PORRIDGE FOR PREGNANT WOMEN

334. *Kollave thirumnoy vazhtthaikkelu*

Kottiyathoru irumalelotu ilaippu mucchu

Thallave marmamellam otippokum

Thaniyamappa innumoru kanchi pakam

Villave marmanoy natathota

Vithamana aatathotai kantankatthiri

Allave uzhinjayotu thottavaati

Anpana katalati paruthiyame

335. *Parutthiyotu thuthalai kurunthotti villai*
Panpaka vakaikku ara palam thaana kontu
Thirutthiye mathuramotu arishi arum
Thramana chirakatthotu elam chukkum kutti
Varutthiye vakaikku irukazhanchu vankiye
Valamaka chathaitthiru pakamakki
Virutthiye kizhiyaka kettiye thaana
Vithamana ulliyathu patithanonte

336. *Ontana arishiyittu kanchivaitthu*
Utthamane aattinpaal pati kaal vittu
Nantana kizhi ontittu ulli thanum
Nalamaka arinthittu kanchiyakki
Kuntamal iruneram arunthitukil marmam
Kutippokumentu kuritthavaare
Pantaka innumoru kanchithanum
Paatukiren pazhayamarmam mariippoka

Ingredients:

- Root of Adalodakam (*Justicia adhatoda*) - 30 grams
- Kantakari / Kandankathiri / Yellow-fruit Nightshade (*Solanum surattense*) - 30 grams
- Balloon vine / Uzhinja (*Cardiospermum halicacabum*) - 30 grams
- Thottavadi / Shame plant / Touch-me-not plant (*Mimosa pudica*) - 30 g

- Root of Kadaladi (Achyranthes) - 30 grams
- Leaf of cotton plant / Levant cotton (Gossypium arboreum) - 30 grams
- Thuthuvalai / Solanum trilobatum (Solanum procumbens) - 30 grams
- Root of Kurunthotti (Sida cordifolia) - 30 grams
- Root of Koovalam / Indian bael (Aegle marmelos) - 30 grams
- Athimadhuram / Licorice (Glycyrrhiza glabra)-10 grams
- Arivaka - 6-
- Cumin, cardamom, chuku (dried ginger) - 10 grams
- Shallots - 250 grams
- Matta rice / Chembra rice (proportional amount)

Preparation:

1. Chop the roots of herbal plants and the above medicines.
2. Crush them and divide into two parts.
3. Take one portion of this medicine and tie it in a cloth pouch.
4. Dip the pouch in 8 times its water to make a decoction.
5. Reduce the decoction to one-fourth of its original volume.
6. Filter the decoction to remove any solid particles.
7. Add rice to the filtered decoction.
8. Add half portion of cow's milk and half portion of chopped shallots to the mixture.
9. Make a porridge by cooking the mixture.

Consume the prepared porridge twice a day, once in the morning and once in the evening. This medicine is known

to be very effective in curing diseases caused by marma injury.

(4) PORRIDGE FOR OLD MARMA INJURIES

337. *Pokave veliyutaparutthi verum*

Pukazhana amruthuvalli kozhinchiverum

Vekave nannari uzhinjaverum

Vilaiyutan kurunthottiverum kootti

Aakave vakavakaikku mazhanchu muntu

Appane parutthi vitthu palam thaana rantu

Ekave nalcccharayi areitthu vanki

Ithamana aattiinpaal pati arathan vanke.

338. *Vaankiye aashai arishiyittu*

Valamana paluvakai athuvum vittu

Thenkiye marunthellam ititthukootti

Thayavana kanchiyathilittukkacchi

Onkiye kizhiyathine eduthu neekki

Utthamane iruneram kontathanal

Thankiye ippatiye rantuvaram thanaruntha

Thavariye noykalellam kulenthupome

This paadal describes a medicinal porridge to treat old diseases caused by Marma Injuries.

Ingredients:

- Root of Veliparuthi / Trellis Vine (Pergularia daemia) -

15grams

- Amruthaballi / Heart-leaved Moonseed / Guduchi (Tinospora cordifolia) - 15 grams
- Root of Kozhunchi (Tephrosia purpurea) - 15 grams
- Naruneendi Kizhangu (Indian Sarasparilla) - 15 grams
- Root of Koovalam / Indian Bael (Aegle marmelos) - 15 grams
- Root of Country Mallow / Kurunthotti / Bala (Sida cordifolia)- 15 grams
- Cottonseed Milk - 120 grams
- Goat Milk - 670 ml
- Ashali Rice - enough quantity

Preparation:

1. Chop and cut all the medicinal ingredients (1 to 6) into small pieces.
2. Take a cloth and tie the chopped ingredients together to make a kizhi.
3. In a vessel, mix water, cottonseed milk, goat's milk, and ashali rice to form a porridge-like mixture.
4. Add the kizhi containing the chopped medicinal ingredients to the porridge mixture.
5. Cook the porridge with the kizhi for some time to allow the medicinal properties to infuse into the mixture.
6. Once the porridge is ready, remove the kizhi from the mixture.
7. Consume the prepared porridge two times a day.

Chapter XII

DECOCTIONS AND OILS TO CURE KASHAYAM

339. *Kalaivatharkku kashayamontu kurakkelu*

Kurunthotti villaiver mutthankashu

Alaivatharkku amr%ithavalli arukan verum

Appane murukaiver murukkin patte

Thulaivatharkku chenchatti aavanakkin verum

Thurishamayi ara palam thaam vankikkontu

Malaivatharkku thrikatuku mathuram omam

Matiyamal malliyotu grambaratthe

340. *Arathayotu vakekku irukazhanju vanki*

Atavaka ithuvellam cathaitthu vaitthu

Nerottha vithipathi thaam vellam vaartthu

Nokkiye atuppetti analittu

Verotthu ettontayi kurukkikkontu

Vithamaka chiniyathu malayittu

Parottha thinamiru velai kutikkil

Panbana marmamellam pokum pare.

Athimadhuram/Liquorice (Glycyrrhiza glabra),
Khurosani/ omam, coriander, clove and chittaratha (Alpinia
calcarata) -10grams each.

If all the medicines are chopped and crushed, add and make the decoction according to the method of infusion. Strain it into one-eighth and add sugar and have it daily in the morning and in the evening, to cure all the diseases caused by Marma injuries.

Ingredients :

- Root of Kurunthotti (*Sida Cordifolia*) - 30 grams
- Root of Koovalam (Indian Bael) - 30 grams
- Mutthanga / Nut grass (*Cyperus rotundus*) - 30 grams
- Amruthaballi / Heart-leaved Moonseed / Guduchi / Giloy (*Tinospora cordifolia*) - 30 grams
- Root of Arukan / Bermuda grass (*Cynodon dactylon*) - 30grams
- Bark of Benzolive / Drumstick tree / Moringa (*Moringa oleifera*) - 30 grams
- Bark of Indian coral tree - 30 grams
- Tiger's claw Kalyana / Mullumurukku / Murukku (*Erythrina variegata*) - 30 grams
- Chenthatti / Choriyanam (*Laportea bulbifera*) - 30 grams
- Root of castor plant / Ricinus avanakku (*Ricinus communis*) - 30 grams
- Trikaduk (a mixture of Black pepper, Long pepper fruit, and Ginger in equal proportions) - 10 grams each
- Athimadhuram / Liquorice (*Glycyrrhiza glabra*) - 10 grams
- Khurosani / Omam (Carom seeds) - 10 grams

- Coriander - 10 grams
- Clove - 10 grams
- Chittaratha (*Alpinia calcarata*) - 10 grams

Preparation:

- Chop and crush all the ingredients listed above.
- Mix all the crushed ingredients together.
- Take the mixture and add it to water.
- Boil the mixture until the water reduces to one-eighth of its original volume.
- Strain the decoction to remove any solid particles.
- Add sugar to the strained decoction according to taste.
- Consume the prepared decoction daily, once in the morning and once in the evening.

This preparation is believed to be effective in curing various diseases caused by Marma injuries.

KOZHI KASHAYAM BLACK HEN DECOCTION (1)

341. *Pomappa kukkutatthin kashayamontu*
Panmpaka pukalukiren kurunthotti thotai
Vemappa chennerinchi ishanku chunte
Vithamana uzhinchaayotu amr%ithuvalli
Namappa katalati nannaari tha anum
Nantana atapothiyan kizhankinotu

Vemappa veliyuta paruthiverum

Vithamana kotitthuvai venkunti verum.

342. *Verotu thulasiver murunkappatte*

Vithamana mutthamotu parppatakappullu

Cheerotu vakaikku arapalame vanki

Cherappakathan tharitthu chathaitthu vaitthu

Parotu katamarunthu arishi aarum

Pathiriyum mathuramotu grampu cheerakam

Pare nee chathikkay narukkumulam

Panpana chinkiyotu ulliyame .

343. *Ulliyotu ithuvakai palam kaal thaam*

Uthamane nee thaam chathaitthu mukkuruni neeril

Killiye marunthellam kutappottu

Kirupayutan atuppetti anale mutte

Alliye muttayitta paruvamulla karum kozhi

Aanathoru mutikutaal kaal nikki

Thalliye nurukkiyittu kutachertthu

Thavaramal muzhakkayi kurukki kolle

344. *Kollave anthichanthi iruneram thaam*

Kurippaka chiniyittu kontathanal

Villave marmamutan narambu thettal

Vithamana eppillaippu mayakkam kutthu

Villave vikkalotu ulkkayamarmam

Vithamaka sakalathuvum theerumentu chattinare
Allave marmakannatiyenum innul
Azhakana atakkamathu arinthu pare.

Ingredients (30 grams each):

- Root of Kurunthoti (Sida Cordifolia)
- Root of Adathoda / Malabar nut (Adhatoda vasica)
- Chemban nerinjil / Bindii / Puncture Vine (Tribulus terrestris)
- Isankin root (Calotropis gigantea)
- Root of Chundakkai plant / Pendejera / Turkey berry (Solanum torvum)
- Uzhinja or Balloon Vine (Cardiospermum halicacabum L.)
- Amruthaballi (Tinospora cordifolia)
- Narunandikirangu / Indian sarsaparilla (Hemidesmus indicus)
- Root of kadaladi plant / Chaff-flower / Prickly chaff flower / Devil's horsewhip (Achyranthes aspera)
- Atapatian / Nagavalli / Atakodiyan (Holostemma ada-Kodien)
- Root of Veliparuthi / Trellis Vine (Pergularia daemia)
- Root of Vellakunni (Abrus precatorius)
- Root of Kodituvu / Choriyanam / Chenthatti (Laportea bulbifera)
- Tulsi (Holy basil)
- Bark of Benzolive / Drumstick tree / Moringa (Moringa oleifera)

- Mutthanga / Nut grass (*Cyperus rotundus*)
- Parpadakapull / Kummati pull (*Oldenlandia diffusa*)

Additional Ingredients (15 grams each):

- Arivaka-6
- Jatipatri (Nutmeg)
- Athimadhuram (Licorice)
- Cloves
- Cumin
- Root of Kattu-thippilli (*Phyla nodiflora* (L.))
- Ginger
- Shallots (*Allium ascalonicum*)
- Black Hen (Kadaknath or Kali Masi chicken)- 1no:

Preparation:

1. Crush all the listed ingredients (excluding the chicken) into a fine powder or paste.
2. Chop the black hen into appropriate pieces and mix it thoroughly with the crushed ingredients.
3. Take the mixture and add it with water.
4. Boil the mixture until the water reduces to half of its original volume.
5. Strain the decoction to remove any solid particles.
6. Add 60 ml of sugar to the strained decoction and mix well.

Consume the prepared decoction twice a day, in the morning and evening, for 6 days. This medicine is believed to be beneficial to treat various conditions, including marma

injuries, shortness of breath, exhaustion, pains, stammering, and aiding in weight loss.

(2) CHICKEN DECOCTION

345. *Kollave kukkutathi kashayamonntu
Kurunthottiver aruku amrithuvalli
Villave vilaiver thottavativerum
Vithamana kotthanver aavanakkum
Nallave vakai arapalam chathaitthittu
Nayakane kataccharakku mukkatukutan
Pallata mucchathi arishi aarum
Patharamal irukazhanchitai kutave potu.*

346. *Potappa mukkuruni punal thaana vittu
Pukazhaka arunazhiyaka vattivankki
Naatappa muttayitaparuvattil karum kozhi
Nalamaka mutikaal kutalkalethan thalli
Aattappa kashayatthil narukkippottu
Atuppetti uzhakkakki iruneram thaana
Thetappa kutitthuvara theerum noy kel
Theramaka cheppukiren pulattiya kel.*

347. *Kelappa aaysamayakkamotu vekkel
Kotiyathoru ilaikshayam mantharakasham
Thalappa chartthiyutan kshayavaraksha*

Thavarivittum nenchukaanthal vinthu nashtam
Nalappa thekamathu valukkum paar
Nalamaka villukiren innum pattiyam thaan
Palappa murungayilai chorumallal
Pazhana verontum aakathu atakkam paru

Ingredients:

- Root of Kurunthotti (Sida cordifolia) - 30 grams
- Arugampul / Bermuda grass / Scutch grass (Cynodon dactylon) - 30 grams
- Amrithavalli / Giloy (Tinospora cordifolia) - 30 grams
- Root of Koovalam / Bilva (Aegle marmelos) - 30 grams
- Bel / Indian bael (Aegle marmelos Correa) - 30 grams
- Thottavadi Samoolam (Mimosa pudica, full plant including root) - 30 grams
- Root of Uzhinja / Balloon plant (Cardiospermum halicacabum L.) - 30 grams
- Root of Avanakku / Castor oil plant (Ricinus communis)- 30 grams
- Trikaduku (Black pepper, Long pepper, Ginger) - \ 10 grams each
- Trijathi (clove, cardamom, Cinnamon), - 10 grams
- Arivaka - 10 grams
- Black Cock/Kadaknath or Kali Masi chicken - 1no.

Preparation:

- Clean and chop the black cock into appropriate pieces.

- In a pot, add the pieces of the black cock along with all the other chopped medicines.
- Pour water into the pot to make a decoction.
- Boil the mixture until the water reduces to half of its original volume.
- Strain the decoction to remove any solid particles or impurities.
- Serve 60 ml of the prepared decoction each in the morning and evening.

Usage: Follow a strict diet while taking this medicine.

This medicine is believed to be very effective in addressing weakness, strain (ayasam), stammering, malaise, tuberculosis, onset of cough due to changes in weather (mandarakasam), vomiting, chest pain, and mineral loss.

KUKKUDADHI GHEE - 1

348. *Atakkamayi kukkutatthin neyy thanontu*

Araikiren karumkozhi kontuvanthu

Inakkamayi muti kotal kaal kalenthupputtu

Ithamaka kurunineeril kashayamittu

Vanakkamayi charuvakai atathotai

Vakayana uzhinjayotu kotupai kantan

Kanakkayi kunniyotu thaliyum

Karuthuvayi ithinccharu pati kalame.

349. *Aamethan pashuvin neyy patithaan ontu*

Amaintha karkkam elamotu kottam chandanamame

Thamethan mathuramotu manchi mayakka

Thavaramal cheerakavum perinthu moolam

Omethan vakaikku naal kazhanchu vaanki

Utthamane muncchattil araitthu vaitthu

Namethan kashayamathu ettontayi

Nalamaka thanirutthu vaitthukkolle.

350. *Kollappa chauvakai atuppiletti*

Kothiitthu varumpothu munkashayam chertthu

Villappa marunthu muthal neyyum chertthu

Vithamana mezhukupatham thanirutthu pathanam panni

Allappa karantiyitai kontathanal

Atavaka thirum noy artiyakkelu

Thallappa marmam muthal kshayam kolutthu

Thavariye marivatum arivay veethamthane.

Ingredients:

- Black Cock/Kadaknath or Kali Masi chicken
A quarter cup , juice of each of these plants:-
- The Leaves of adalodakam /Malabar nut/adulsa/ adhatoda
(Justicia adhatoda)
- Uzhinja / Balloon Vine (Cardiospermum halicacabum L.),
- Koduppa /common purslane/little hogweed/pursley
(Portulaca oleracea)

- Kandankathiri /Surattense nightshade (Solanum virginianum)
 - Vellakunni (Abrus precatorius)
 - Moodillathali /love-vine (Cassytha filiformis L.)
3. Strain and squeeze the decoction, then bottle it.
 4. Powder and grind the herbal medicines with green juice.
 5. Combine all the powdered medicines and boil it when it starts boiling and add already prepared decoction and ghee into it .
 6. Boil the mixture until it reaches a waxy texture.
 7. Filter the mixture to remove any solids.
 8. Store the prepared medicine separately.

Consume 15 ml of the medicine in the morning and evening before meals. Depending on the disease's severity, take the medicine for 6, 9, or 12 days. Follow a prescribed diet to enhance the effectiveness of the treatment . It is good for Marma injuries, caused by marma injuries, body pain etc.

KURUNTHOTTI OIL

351. *Vethamana kurunthotti ennayontu*

Vettoti marivutum marmamellam

Pathamana kurunthottiver thaana muntupatthu

Palamotu iruveli palavum anchu

Nithamana marunthathai chatheitthu varivaitthu

*Ninshayamayi pantatthil naalkuruni thanneer
Chathakamayithaan vittu marunthai pottu
Charuthiyayi atuppetti analai mutte*

352. *Muttiye ettontayi vattakkacchi
Murayana nallenna patithan rantu
Neettiye chandanavum ramaccham kottam
Nerana vakaikku arapalame vanki
Thattiye kurunthotti tholithane
Thavaramal kazhancharu etutthu aavinpalil
Mattiye mai polaraitthu katamarunthum
Maramal pandamathil kashayam vittuvaye*

353. *Vittethan thiyittu kothikkumbothu
Vithamaka ennamuthal marunthumittu kintipparu
Mattaka mezhukupatham thannil kantume
Maravamal paran thiruppatham shirassiletti
Kattaka vatittha enna mezhukumbothu
Kanamana marmamotu narambuthettal
Ittaka ulkolutthu varalkshe
Itathinaal kattunnoy varaka marum .*

Ingredients:

- Root of Kurunthotti (*Sida cordifolia*) - 1 kg
- Iruveli (*Coleus zeylanicus*) - 175 g
- Water - 21.48 liters

- Sesame oil - 2.68 liters
- Sandalwood-30g
- Vetiver/Khus (*Chrysopogon zizanioides*)-30g
- Vellakottam or Kottam (*Cheilocostus speciosus*)-30g
- Root bark of Kurunthotti - 30 g
- Cow's milk

Preparation:

1. Cut the Root of Kurunthotti into small pieces.
2. Crush the Iruveli into small pieces.
3. Mix the crushed Root of Kurunthotti and Iruveli with 21.48 liters of water.
4. Boil this mixture to make a decoction.
5. Reduce the decoction's volume until it is one-eighth of the original.
6. Strain and squeeze the decoction.
7. In a separate container, Sandalwood, Vetiver, Vellakottam , and the Root of Kurunthotti are powdered and grind using cow's milk.
8. Once the decoction is brought to a boil stage, add sesame oil and grinded mixture into it.
9. It is ready when it reach a waxy texture
10. Then Sieve the mixture to remove any solids and store it safely.

Apply this kurunthotti oil on the head and use it for bathing. It is believed to cure marma injuries to alleviate severe pain.

CHANDANADI OIL

354. *Varana marmanoy marippoka*

Vazhthukiren chandanathi ennayontu

Kurana chandanavum ramacchamotu

Kunamana kurunthotti aavarampatte

Veerana vakayontu palamthan patthu

Vithamakathan tharitthu chattheitthu vaitthu

Aarana thazhithannil nalkuruni thanneer vittu

Anpaka mel marunthiittu atuppilette

355. *Ettave ettonntayi vattakkacchi*

Ithamana nallenna patithan rantu

Aattave cheerakavum nantiithanum

Atavaka vakaikku orupalam thaana vanke

Pottave pazhaccharu thannalatti

Pukazhperave mun kashyatthotu atuppilette

Uttave charennai marunnthumittu

Uruthiyayi kinti pathampartthukolle

356. *Partthume vatikalasham thannil*

Panpana champranii koroshinai

Nertthume potitthittu vatitthuvaitthu

Neraka mezhukivanthal thirum noy kel

Chertthume marmam muthal ulacchal pokum

Chernthathoru kutthutane varakshe vekkel pokum

Theertthume thathukkal ozhungathakum

Theerkkamulla chopavum marumentu thittam chonnare

Ingredients:

- Indian Sandalwood (*Santalum album*)-350 g
- Ramacham/Vetiver/Khus (*Chrysopogon zizanioides*)-350 g
- Root of Kurunthotti (*Sida cordifolia*)-350g
- Bark of Pepper leaved Senna/Ponnavirum (*Senna sophora*)-350 g
- Water - 21.48 liters
- Sesame oil - 2.68 liters
- Cumin-35 g
- Naruneedikizhagu/Indian sarsaparilla (*Hemidesmus indicus*)- 35 grams each
- Lemon juice

Preparation:

1. Cut Indian Sandalwood, Ramacham, Root of Kurunthotti, and Ponnavaram Patta into small pieces.
2. Crush the cut herbs.
3. Boil the crushed herbs in 21.48 liters of water to create a decoction
4. Reduce the decoction's volume to one-eighth by boiling.
5. Strain and squeeze the decoction.
6. In a separate container, powder Cumin and Naruneedikizhagu (35 grams each).

7. And grind it with the help of lemon juice.
8. Boil the decoction again and when it starts boiling add Sesame oil and the powdered mixture.
9. Boil the mixture until it reaches a waxy texture.
10. Remove it from the heat and filter it into a bottle.

Apply this oil on the head and use it for bathing. It is believed to alleviate pain from marma injuries and stammering. Additionally, it may contribute to an increase in the seven fundamental tissues (Sapthadhatu).

VILVAVER THAILAM

357. *Thettamayi marmatthukkinnumontu ishambukiren*
Theramana villaiver venkaikkathal
Ittamana tazhuthazhe arukanverum
Ithamana ovonntum palamthaan patthu
Vattamana marunthathe chathetthuvaitthu
Vakayaka nalkurunni neerthaan vittu
Thettamay munmarunthe pantathittu
Thetamaka atuppetti anale mutte.

358. *Muttiye theeyittu ettontayi vattakkacchi*
Ithamana nallenna patithan rantu
Vaattiye chanthanavum ramaccham elam
Valamana kottamotu jathikkayum

*Neettiye katamarunthe kashyamathil aattikkontu
Nishamana kashayamathe atuppiletti
Kuttiye ennaimuthal marunthumittu
Kunamana pathamparthu vatitthukolle*

359. *Vatitthathoru thailamathai mezhukumbothu
Marumnoy innathena maruvikkelu
Thutitha narambu ushatthalevantha mekam
Theernthupom irumalotu varakshe theerum
Katitthathoru vishampol konta marmam thaan
Kattum noy palathum theerum karuttaykelu
Mutittha marmatthale vanthathoru vathashoolayotu
Muttivarum pitthamellam marippocche.*

360. *Pocchuthe vayarerivu nenchunovum
Pollathe varakshayotu mootthiracchutum
Aacchuthe mantayiti thalainovum theerum
Akalume ulcchuravum maarippocche
Vacchuthe kanthelivu thekam mettha
Valuvuntakum vanthapini marippocche
Ecchuthe villaverthailam thannaal
Itariyathor piniyellam mariippocche.*

Ingredients:

- Root of Koovalam / Bilva (Aegle marmelos) - 350 g
- Kathal of Vengaka plant / Indian Kino Tree (Pterocarpus

- marsupium) - 350 g
- Root of Vathamparathi / Vathamkolli (*Justicia gendarussa*)- 350 g
- Root of Arukan / Bermuda grass (*Cynodon dactylon*)-350g
- Water - 21.48 liters
- Sesame oil - 2.68 liters
- Sandalwood - 10 g
- Ramacham (*Chrysopogon zizanioides*) - 10 g
- Cardamom - 10 g
- Vellakottam (*Saussurea costus*) - 10 g
- Nutmeg - 10 g

Preparation:

- Cut the Root of Koovalam, Kathal of Vengaka plant, Root of Vathamparathi, and Root of Arukan into pieces.
- Boil the cut herbs in 21.48 liters of water to create a decoction.
- Reduce the decoction's volume to one-eighth through boiling.
- Strain and squeeze the decoction.
- In a separate container, Sandalpowder, Ramacham, Cardamom, Vellakottam, and Nutmeg (10 grams each).
- Add the powdered mixture to the decoction and grind it.
- Boil the decoction again, and when it starts boiling, add sesame oil and the grinded herbal mixture.
- Continue boiling until the mixture reaches a waxy form.
- Remove it from heat and filter it into a bottle.

Usage:

Apply this oil on the head and use it for bathing. It is believed to relieve heat caused by Marma injury, cough, dry cough, Vatha Shoola (pain due to Vata Dosha imbalance), excess Pitta dosha symptoms, stomachache, urinary problems, headache, and internal fever. Additionally, it may increase eyesight and physical strength.

ISHANKINVER THAILAM

361. *Marippom ishakinver thailamontu*

Maraikkamal ishakinver villaiverum

Aarippom nantiyotu kottam amr%ithuvalli

Atavaka ovontu palamthaan moontu

Therippom kurunineer thannilittu

Therippom ettontayi vattakkacchi

Erippom tazhuthazhe moshumoshukai

Ithamaka charupati rantu alanthuvaitthukolle

362. *Vaithume ennai pati thanontu*

Valamana kroshani mathuramelam thakkolam

Netthume moolamotu tharam kottam

Nalamana grambu vakaikku kazhanchu moontayi

Chertthume muntacchattal aattikkontu

Cherntha chattithannil charu vittu

Muttume theeyittu kashayam ennai

Murayakathan vittu marunthum potu

363. *Potave mezhukupatham varuthal kantu*
Pukazhakathan vatitthu mezhukumbothu
Aatave malayile venneer vettal
Atavaka theerunnoy ariyakkelu
Chatave chulukkumarmam kolutthu marmam
Churukkaka kaikaal ulacchal pocchu
Mootave marmatthalezhuntha chootu
Murayaka thirumentu uretthar paaru.

Ingredients:

- Root of Isangu /sang kuppi,sang kupi
(clerodendrum inerme(linn) gaertn-105 g,
- Root of Koovalam / Bilva/indian bael (Aegle marmelos)-
105 g,
- Naruneedikizhagu/Indian sarsaparilla(Hemidesmus
indicus - 105 g Amrithavalli / Giloy (Tinospora cordifolia) -
105 g.
- Sesame oil - 1.34 liters
- leaves of Vathamparathi / Vathamkolli
(Justicia gendarussa) - 70g
- Leaves of Musumusukkai (Cucumis maderaspatanus)-
70 gm
- Khurosani/ omam/Ajowan seed (Trachyspermum ammi)-
15 gm
- Athimadhuram / licorice (Glycyrrhiza glabra)-15 gm
- Takolam(star Anise)-15 gm

- Thipilimool/kandanthipili -15 gm
- Devdaru (Deodar or Himalayan Cedar)-15gm
- Vellakottam or Kottam/kottam (cheilocostus speciosus)-15gm
- Clove - 15 gm

Preparation:

1. Chop and crush Isankin root, Root of Koovalam, Naruneedikizhagu, and Amrithavalli.
2. Mix them with 5.37 liters of water and boil to create a decoction.
3. Reduce the decoction's volume to one-eighth through boiling. Strain and preserve the decoction.
4. Powder Khurosani, Athimadhuram, Takolam, Thipilimool, Devdaru, Vellakottam, and Clove .
5. Grind the powdered mixture by adding the juice of leaves of Vathamparathi and Musumusukkai .
6. Boil the decoction, then add sesame oil, green juice, and the grinded mixture.
7. Boil until it reaches a waxy texture.
8. Strain and preserve the mixture in a container.

Usage:

Apply the Ishakinver Thailam (oil) on the head and use it for bathing in hot water. This is believed to alleviate body pain, Rheumatoid arthritis, pain in the legs and hands, and reduce the heating effect of the body.

VALIYATHIRUMENI OIL

364. *Parappa thirumeni ennayontu*

Patukiren vanthamarmam maarippoka

Kurappa ippakam cheruthentu enni

Kuvalayatthil rantayi karuthaventam

Verappa murairantum otthuppaartthal

Vevverayi lakuvayi kaanum

Veerappa pazhuthille noy theerum

Vithitthamurai rantentu murantitathe

365. *Vithitthapati meniyotu velai kaiyyan*

Vithamana maralu kuppi choori kovaithanum

Kathitthapati garudakkotiyum utthamathali thanum

Karuvaka amruthuvalli navarayotu

Mathitthapati vakaicharu patithaan paathi

Makatthana thenkayenna patithan rantu

Uthitthapati kalkkam karunmjeerakam kaarkol thuttam

Urum pavizhapputtutane kottamame

366. *Kottamotu tharam patthiri chathikkayum*

Kotiyana chandanam thurishu miccham

Thittamam nalchirakam vempatampatte

Thiramana venkunthirikkam thanum

Mattamayi irukazhanchu vaankivanthu

Valamaka potitthu vatikettikkontu

*Thittamayi ericchikanchiraverin patte
Thitamaka athinotu potitthu nee vayye.*

367. *Vaikkave paraparattthe neeyarinthuppotti
Venmayulla periyorkal patham potti
Aykkave chattithannil charevittu atuppetti
Arumayutan analai muttikkontu
Theykkave kothithu varumbothu
Thiramana ennamuthal marunthum thoovi
Vaikkave vatikalasham thannil pooram
Marayaka irukazhanchu vaankippote.*

368. *Potave pathampaartthu vatitthukkontu
Pukazhaka kuppithannil pathanam panni
mezhlukitaye
Chutave marmatthalezhuntha channi sheetham
Cheethamutan valikal palavikkal
Mutave karantiyitai ullukkaruntha
Muraiyaka poritthalankalellam potu
Natave marmankalellam thavarippokum
Nalamaka inthumurai pukazhnthu cheyye.*

369. *Cheyyave shiramarmatthalezhunthitum noy
Chitharippom shirassiliti thallal vettu
Nayyave chenniyiti mantekutthu
Nalamana kolutthu muthal chulukkellam*

Vayyave ayasam katuppukkellam
Vayyakathathil innool velivitathe
Ayyave marmanoyyellam theerumentu
Arinthapati thirumeni ennai paru.

Ingredients:

(1) 670 ml Juice of the following plants:

- Kuppaimeni/Indian Nettle/Indian acalypha (*Acalypha indica*)
- Vellakottam (*Saussurea costus*)
- Kaithonni/false daisy (*Eclipta prostrata*)
- Marul/Mottamanji/katukapel/bowstring hemp (*Sansevieria roxburghiana schult*)
- Essanku/Yeshenku/Sankukuppi (*Azima tetraacantha*)
- Nathaichoori/Kutalccurukki (*Spermacoe hispida*)
- Kova/koval/Ivy gourd (*Coccinia grandis*)
- Garudakodi/Eswaramooli (*Aristolochia indica*)
- Veliparuthi/Trellis Vine (*Pergularia daemia*)
- Amruthaballi/Heart-leaved Moonseed/Guduchi (*Tinospora cordifolia*)
- Leaf of Navara plant/Panikkoorkka/Kannikkoorkka (*Plectranthus amboinicus*)

(2) Coconut Oil-2.68 liters

(3) 10 grams each of the following:

- Black cumin/karnjeeragam (*Nigella sativa*)
- Karkolari/Bakuchi Seeds (*Psoralea corylifolia*)
- Thutham/zinc

- Pavizhaputtu (coral reefs)
 - Vellakottam/Kottam/kottam (Cheilocostus speciosus)
 - Devdaru/Deodar (Himalayan Cedar)
 - Jathipathri (nutmeg)
 - Sandalwood
 - Thurish (copper sulphate)
 - Ramacham/Vetiver/Khus (Chrysopogon zizanioides)
 - Naljirakam (cumin seed)
 - Vembalam Pattai/Alkanet Root (Alkanna tinctoria)
 - Vellakuthirikam/Indian frankincense (white)
(Boswellia serrata)
 - Bark and root of Erichikanjiram /kanjiram/nux vomica
(strychnos nux -vomica, linn)
- (4) 10 grams grinded green camphor

Preparation:

1. Crush and grind the 3rd set of ingredients and prepare juice as needed.
2. Boil the herb juices and coconut oil.
3. Once boiling, add the crushed and grinded mixture to the boiling mixture.
4. Allow the mixture to boil.
5. Filter the mixture after boiling and store it.
6. Add 10 grams of grinded green camphor to the stored mixture.

Apply the prepared oil on the head to alleviate headache, fits, phlegm, and pains caused by marma injuries. Internally, consume 15 ml of the medicine in the morning and evening. Strict diet should be followed while using the medicine, will relieve all marma injuries.

MUKKUTTU OIL

370. *Parappa mukkuttu ennayontu patukiren
Pazhayamarmam marippokave thaan
Cheerappa narundati aruku kotthan
Cherappana kurumthotti vakayontukku
Veerappa patthupalam vaankkivanthu
Vithamakatthan chataitthetutthu vaitthu
Varappa pantattil naalkuruni vellam
Vartthume atuppetti ettontakke*

371. *Akkiye thuthalai moshumoshake
Atavana vettile kotuppayotu utthamathali
Thakkiye vakayontu patithaan paathi
Thaniccharathine etutthu pathanam panne
Thukkiye pashuvinnayy nimbayenne
Thukayana erranthenayotu
Aakkiye patiyontu alanthetutthu
Anpana kalkkamini cholven kelu*

372. *Etutthitave chandanam rantum kottam*
Ithamana ramaccham iruveli chittaratthe
Thotutthitave jathikkayum mathuramotu grambu
Thontum samutthirapazham kashakashayum elam
Atutthitave vakaikku kaal palam vanki
Appane potitthu vatikettikkontu
Etutthitave kasthuri gorochanayum methai
Ithamaka vatikalashamathil itukil nantame

373. *Nantana chattikku charuuvittu*
Nattiye atuppetti kothikkumbothu
Kuntana kashayavakai murayayi vittu
Kunamana ennamuthal marunthum thuvi
Mantana pathampartthu moontamnnaa vatitthapothu
Makizhnnthennai pathanam vaitthetutthu
Antana ulkolutthu melum pooshu
Atankatha marmamellam atankum paaru

Ingredients:

- Naruneendi Kizhangu (Indian sarsaparilla)-350g
- Arukan / Bermuda grass (Cynodon dactylon)-350 g
- Uzhinja / Balloon Vine (Cardiospermum halicacabum L.)
-350 g
- Root of Kurunthotti (Sida Cordifolia)-350g
- Juice of Solanum trilobatum / thuthuvalai
(Solanum procumbens)-670 ml

- Musumusukkai (*Cucumis maderaspatanus*)-670 ml
- Betel (Piper betle)-670ml
- Koduppai / sissoo spinach / Brazilian spinach / sessile joyweed (*Alternanthera sessilis*)-670 ml
- Veliparuthi / Trellis Vine (*Pergularia daemia*)-670ml
- Cow ghee, neem oil, castor oil-1.34 liter each
- Sandalwood (2 pieces)
- Vellakottam / Kottam (*Cheilocostus speciosus*)-15 g
- Ramacham / Vetiver / Khus (*Chrysopogon zizanioides*)-15 g
- Iruveli (*Coleus zeylanicus*)-15 g
- Chittarattha / Lesser galangal (*Alpinia calcarata*)-15 g
- Nutmeg (*Myristica fragrans*)-15 g
- Athimadhuram / Liquorice (*Glycyrrhiza glabra*)-15 g
- Cloves (*Syzygium aromaticum*)-15 g
- Samudrapazham / Hijja (*Barringtonia acutangula*)-15 g
- Poppy seed / khus khus (*Papaver somniferum*)-15 g
- Cardamom -15 g

Procedure:

- Slightly crush Naruneendi Kizhangu, Arukan, Uzhinja, and Root of Kurunthotti. Boil the crushed herbs in 21.48 liters of water until the decoction is reduced to one-eighth of its original volume. Sieve the decoction to remove solid particles.
- Take the juices of *Solanum trilobatum*, Musumusukkai, Betel, Koduppai, and Veliparuthi.

- Grind Sandalwood, Vellakottam, Ramacham, Iruveli, Chittarattha, Nutmeg, Athimadhuram, Cloves, Samudra pazham, Poppy seed, and Cardamom (15 grams each) into a powder.
- Boil the powdered herbs and add 1.34 liters each of cow ghee, Neem oil, and Castor oil.
- Combine the decoction from the boiled herbs with the powdered herbs and oils mixture. Boil this combined mixture for 3 days.
- After boiling, filter the mixture to remove any solid particles.
- Add powdered Kasturi (muscone) and Goroohana (a stone or 'bezoar') in 10 grams each.

The mukkuttu oil preparation can be consumed by patients, 15 ml internally and applied externally in the morning and evening.

This preparation is believed to be effective in treating diseases caused by Marma injury.

ANCHENNA MUKKUTTU

374. *Atankave pazhayamarmam anainthum poka*

Anchenna thailamontu araikiren paaril

Thetankave amrithuvalli mutthankashu

Theramana kurunthotti arukan verum

Matankave vakayontu palam thaana anchu

Makizhenthume chathaitthu irukuruni neeril

Thatankave ettontayi vattakkacchi
Thappamal charuvakai vazhtthakkelu

375. *Vazhtthave pazhaccharu etticcharu*
Valamana venkunti parutthiccharum
Azhtthave thottavati atathotai
Aanathoru murunkayile thuthalai
Vizhtthave thaniccharu pati arayathakum
Vireivaaka thanetutthu pathanam panni
Kozhutthave pashuvin neyy chennaneyy
Kontituvaay ellenna erandatthennayame

376. *Ennayotu ninbenna vakayontukku*
Ithamana patiyare than alanthuvanke
Pannave kalkkavakai aratthe kuppa chanthanavum
Pakarum kurkkilotu chathikkayum
Vinnave kaarkor manchatti channinayakavum
Vithamana komparakku venkunthirikkam
Nannave vakayontu kazhanchu naalu
Nantaka unakki vatikettikkolle

377. *Kollave charuthanne atuppiletti*
Kurippaka kayavakai enna veezhtthi
Allave marunthathanai thoovi kinti kinti
Atavaka mezhukupathamana pinpu
Nallave vatitthirutthu pathanam pannii

*Nalamaka ulkolutthu melum pushe
Villave thirum noy marmanoyudan
Vithamana kshayamotu ile pome*

378. *Ilappotu chumai churankal theshaivittotum
Ekume mucchuvali kolutthum theerum
Ulaippotu marmatthalezhuntha noy
Otume neerkkettu vithanam theerum
Kalaippotu kaikalin valiyum theerum
Kanpukacchal mayakkamathu kanathotum
Mulaippotu marmatthalezhuntha noy
Murayaka theerumentu mozhinthavaram*

Ingredients:

(175 gram each of the following)

1. Amruthaballi / Heart-leaved Moonseed / Guduchi
(Tinospora cordifolia)
2. Nut grass/muthanga/ Nutsedges(cyperus rotundus)
3. Root of Kurunthoti (sida cordifolia)
4. Arukan / Bermuda grass (Cynodon dactylon).

It should be chopped and crushed, and a decoction is prepared in 26.85 liters of water, reducing it into one-eighth.
(670 ml juice of the following plants:)

5. lemon fruit
6. Fruit of kanjiram/nux vomica(strychnos nux -vomica, linn)
7. White kunni/jequirity bean /rosary pea (Abrus precatorius)

8. Small parutthi (*Gossypium arboreum*)
9. Shame plant/thottavadi(*mimosa pudica*)
10. leaves of Adathoda / Malabar nut (*Adhatoda vasica*)
11. Benzolive / Drumstick tree / Moringa (*Moringa oleifera*)
12. Cow's ghee, Chana oil, sesame oil ,castor oil and neem oil - 670 ml each (20 grams from each of the following plants should be powdered)
13. Chittarattha / Lesser galangal (*Alpinia calcarata*)
14. Shatakuppa dill /chatha kuppai (*anethum graveolens*),
15. Sandalwood (*Santalum album*)
16. Guggul (*commiphora wightii*)
17. Nutmeg(*myristica fragrans*)
18. Karkolari/Bakuchi or Babchi (*Psoralea corylifolia*)
19. Manchatti/indian madder(*Rubia cordifolia*)
20. Kattichennayam (dried Aloe vera gum)
21. Kombarakku (*Laccifer Lacca*)
22. White kunthirikkam /indian frankincense (*boswellia serrata*)

Preparation:

When the green juice and oil are boiled, add the decoction and the powder of herbal medicines and boil it for three days until it reaches a wax-like texture . Then filter it and store it. You should use it both internally and externally, taking 15 ml of it in the morning and in the evening , followed by a proper diet. This will cure various diseases such as tuberculosis,

bronchitis, shortness of breath, swelling, pains, pains in feet and hands, burning in the eyes, drowsiness, etc.

MUKKUTTU

379. *Varana manukka marmanoyaal*
matiyamalirippatharkku
Vakayana mukkuuttennayontu chollakkelu
Cheerana kottamotu nellikkayum
Cherappana iruveli kashakashayum
Kaarana karunmjeerakam kaarkol thuttham
Kanamana tharamotu grampu manchi
Varana pacchayotu vempatam pattay
Valamana samutthirappazham ramacchamame

380. *Aame kel kaccholam thurishu puttu*
Azhakaana chanthanamotelam thanti
Namekal chathikka chempakamottu
Nalamana venkunthirikkam patthiriyame
Aamekel mathuramotu cheerakam rantum
Valamana ilavarinkamotu mayakkayum
Oomekel vakayontu kazhanchuvanki
Unakki ititthu vaticettikolle

381. *Kollave mutthanne thenkinennei*
Nalamana nallenna vakayontukku

Villave pati mukkalaka vaanki
Vithamana micchanmcchaar patithaan rantu
Allave charuthane atuppiletti
Amavana ennamuthal marunthum thuvi
Thallave theeyittu mezhukathanal
Thalamana koroshine potitthuvanke

382. Vaankiye potiyathine kalashatthittu
Valamaana ennayathe vatitthukkontu
Oonkiye karantiyite iruneram thaan
Utthamane aaruunaal ullukkinthu
Thankiye orunaal vittorunal muzhuki
Thayavaka melittu thatavi venneer vittal
Neenkiye inippotu pulippum pennum
Nee verutthal theerum noyathannai kellu

383. Kelappa vathakayam arupatthinaalum
Kotiiyaka konta kashayamanetthum pocchu
Nalappa eppilappu ulacchal kocchu
Narambuthettu kolutthutane valiyum pocchu
Aalappa churamotu kaacchal pocchu
Atankattha vikkalotu mayakkam pocchu
Valappa kazhutthinkizhulla marmam vittottum
Vakayaka kaikantamurai uraitthaar

Ingredients:

- Vellakottam or Kottam/kottam (*Cheilocostus speciosus*)
- gooseberry(*Phyllanthus emblica*)
- Iruveli(*Coleus zeylanicus*)
- Poppy seed / khus khus (*Papaver somniferum*)
- Black cumin/karnjeeragam (*Nigella sativa*)
- Karkolari/Bakuchi or Babchi(*Psoralea corylifolia*)
- Thutham/zinc
- Vangala pacha plant /kozhunnu,
- Bark of Vembada or Red Creeper
- Samudrapazham / Hijja (*Barringtonia acutangula*)
- Ramacham/Vetiver/Khus (*Chrysopogon zizanioides*)
- Kacholam/aromatic ginger(*Kaempferia galanga* Linn)
- Thurish(copper sulphate)
- Pavizhaputtu/coral reefs
- Sandalwood
- Cardamom
- Shell of thannika baheda, bahera, behada, beleric (*Terminalia bellirica*)
- Nutmeg
- bud of champak (*Magnolia champaca*)
- White Kunthirikkam/frankincense (*Boswellia serrata*)
- Jatipatri/mace
- Athimadhurum/licorice
- Cumin - 2 gram
- elavangam /cinnamon (*Cinnamomum verum*)

- Mayaca /oaknut/acorn

5 grams of all these medicines are powdered

(2)Castor oil, coconut oil and sesame oil - 1.005 liters,Lemon juice -2.68 liters

Mix lemon juice and oil, then boil it. When it starts boiling, add a paste of the first ingredient. Continue boiling until it reaches a wax-like texture, then remove it from the fire. Filter the mixture and preserve it by adding 5 grams of powdered gorochana. Consume 15 ml in the morning and evening for 6 days. Apply it externally and follow a specific diet to relieve 64 marma injuries. Pain in joints, colic, fever, heat, itching, stammer, and drowsiness will disappear. This remedy is effective for injuries below the neck. Avoid sweet and sour foods, and practice sexual abstinence during the treatment.

NANNAARI OIL

384. *Urakkave marmanoy marippoka*

Utthamane nannari enne cholven

Viraikkave nannaari mutthankashu

Vithamana kurunthotti ishakinverum

Karakkave vettiver iruveli chanthanam

Kanamana shankukuppi vakayontu palam patthu

Nirekkave irumpicchiver kottam

Nirayaka palam ontathayi vankikkolle

385. *Kollave marunthellam tharittititthu
Kunamana pantatthil enkuruni thanneer
Villave thaanvaartthu maruntheppottu
Viithamaka atuppetti analaimooti
Nallave ettontayi vatta kacchi
Nayakane pazhaccharum patithaan rantu
Allave pauvinpaal athuvum rantu
Azhakana ennathane ariyakkelu*

386. *Ennayontaal nallenna patithaan vaanku
Ithamana karkkavakai ariyakkel
Annave chathikkay elam pathiri
Athimathuram tharamotu kombarakku
Ennave vakaikku palam thaan paathi
Irayana cheerakam palame ontu
Nannave etutthulartthi cheelaivati thaan ketti
Ninavaka potiyathane pathanampanne*

387. *Potiyana urulithannil pazhacchaar palum
Panpakatthan vittu atuppiletti
Thutiyaka kanalittu kothikkumbothu
Thurayaka munkashayamathai aritthuvittu
Kotiyaka kurukivarave enne vittu
Kirupaiyutan karkkavakai thoovi kinti
Mutivaana koshanai kasthuri chattamotu
Murayaka potitthume vatikalasham thannil vayye.*

388. *Vaykkave patham partthu muntamnaal
Vatippatharkku paraparatthe manassiloonti
Theykkave thottharittu chittharpatham
Thiramaka cheerukamal vanankiyethaan
Vaaykkave vatiketti pathanam panni
Vakayaka vaaramathil moontu thinam thaan
Miykkave mezhuki venneer muzhukivanthaal
Meviye thirum noy vilambakkelu.*

389. *Kelappa marmatthalezhuntha mekam
Kotiyaana vaayuvotu varakshe theerum
Naalappa ulkkolutthu shirassil chootum
Nalamketta vali kapankal natukkam moocchu
Milappa thikaimuttu ashathi shombal
Mithamaka itinaalvantha rokam
Valappa thirumeethinaal sakalamarmam maarivitum
Vazhvana chatamvalutthu pilanuntame*

390. *Valuvana thekamathu tanutthuttheri
Valutthume azhakana varnnamam meni
Koluvana kalukaram athikam pilanakum
Kualayatttil thathupilan athikamuntam
Aluvana thatthuvame nilayil nilkkum
Atutthathoru marmanoy theerum thiru
Choluvana chuluvakum inthamurai
Sookshmay innum murai villuvome*

Ingredients:

- Root of Narunandi / indian sarsaparilla (Hemidesmus indicus)
- Nut grass/muthanga/ Nutsedges(cyperus rotundus)
- Root of Kurunthotti (sida cordifolia)
- Root of Isangu /sang kuppi,sang kupi (clerodendrum inerme(linn) gaertn)
- Ramacham/Vetiver/Khus (Chrysopogon zizanioides)
- Iruveli (coleus zeylanicus)
- Sandalwood (santalum album) - 350gram each
- Root of Shankukuppi/bluebellvine/ blue pea/ butterfly pea/ cordofan pea or Darwin pea(Clitoria ternatea)
- Root of irumbichi/Sweet orange/lemon(citrus)
- Root, Vellakottam or Kottam/kottam (cheilocostus speciosus). are - 35 grams each.

The above medicine should be chopped and crushed, after making a decoction in 42.96 liters of water, and reduced it into one eighth, preserve it after squeezing it.

- Lemon juice and cow's milk 2.68 liters each
- Nallenna (sesame oil) - 5.36 liters
- Nutmeg, cardamom, mace, athimadhuram (Licorice,) devataram (Cedrus deodara) and kombraku (Laccifer Lacca) 30 grams each, Cumin - 60 grams.

This medicines should be powdered

Mix lemon juice, cow's milk, and oil in a pot, then boil. When it starts boiling, add the powdered medicine and boil at for 3 days. Filter and store it in a pot. Add 2.5 grams each of Gorochan, Kasturi, and Verukin skin (skin of civet cat), powdered and mixed with it. Keep it undisturbed for up to 7 days and use it. Apply on your head 3 days a week, followed by a hot water bath. This treatment cures diseases like marmma injuries, gastric problems, heat in the head, suffocation, increased phlegm, shivering, wheezing, and increases body strength.

VALIYA KUKKUTATHI NEYY

391. *Villuvom kukkutathineyy thaan paaril*

Vithamana manukkaluta marmam theerave

Thulluvom kukkutavum utumbu kamban

Thutiyana muyalotu kozhupputaya inankalellam

Thalluvom ivai kotal kaal mutiyutane

Thavarana pitthukalum neekkipputu

Alluvom thariththathane chathaitthu

Amavaka irukuruni neerilite

392. *Ittume ettontayi vattakkacchi*

Ithamana shathavari karuttha chunte

Mattume chenkazhuneer kizhankinotu

Mathalavum karunchure naakappatte

Kattume kotuveli villai chillari

*Kanamana chenchatti appattin ver
Thattume kurunthotti thutalaiver
Thavaramal kataalaati aatathotai.*

393. *Thotaver panaiver kamukinverum
Thaluvana thenkinver kantankatthiri
Nitave patatthali nilappane kizhankinotu
Nilayana chuttitthakkalii vellaikunti
Kootave uzhinjaver arukanverum
Kunamana nantiyotu tharaverum
Aatave cheenthiyotu muttankashum
Atapothiyanu kerudakkoti malathankiyame*

394. *Aamappa nocchiyotu poovarashinpatte
Atavaka komparakku vakaikkupalam thaana moontu
Namappa tharittutane chathettutthu
Nalamana tazhithanni vaarippottu
Omappa mukkuruni thanneer vittu
Utthamane atuppetti ettontakke
Vemappa veayotu poovankurunthal
Vithamana perumthumpai patavalamame*

395. *Aamappa kotuppayotu ezhutthani
Azhakana kaithonni chitthirapole
Namappa ishakinotu ponnamarayum
Nayakane keezhkay nelli thottavati*

Omappa vallare vishnugranthi
Utthamane kutankalotu moshumoshukki
Pomappa meniyotu velipparutthithane
Pankana charuvakai patikaal vitham vanke.

396. *Vankiye aavin neyy patithaan naanku*
Valamana ninpenne nallennai pati kalakum
Thankiye kalkkavakai chollakkelu
Thavaramal jathikka patthiri grambu
Onkiye chirakam kashakashayum arishi aarum
Utta chakkutan elam vayampu manja
Thenkiye thippiliyin moolam kayam
Thayavana chanthanavum munthiri peritthan paare

397. *Parkkave aviyanotu komparakku*
Panpaana kothampu vakayontukku
Cherkkave irukazhanchu vankivanthu
Cherntha pazham aviyan neekki thulathakke
Orkkave îrulli venkayamathincchar
Utthamane ilaneerum pati kalakum
Aarkkave kasthuri punuku pooram chattamotu
Atarntha kunkumappoo goroshinayum vaanke

398. *Vankiye vakayontu kazhanchontu*
Vakayana paakamathai vazhtthakelu
Thankiye urulithannil charthan vizhtthi

*Thanparanaar thiruppatham shirassilenth
Onkiye kurupatham ullatthil vaitthe
Utta chaar atuppetti analemutti
Thenkiye pin kashyamathaithan vittu
Theriye vithippatithan vittu pinnum pare*

399. *Pinnume kothitthuvarumpothil thaan
Pishakamal neyy vakai vittilakki charum chertthu
Anname karkkavakai aratthuppottu
Atavaka kinti moontamnnal vatikkumpothu
Munnameyurettthe kasthooriyotu
Murayana charakkarum potitthu vatikalashatthittu
Innume shivapatham nenchil vaitthu
Ishaintha nalpatham kantu ette*

400. *Ettiye pathampartthu vatitthukkontu
Ithamakathan paranithannil pathanam panni
Pottiye karantiyite ullukkinthaal
Pukazhperave aarunaal iruvellai
Chattiye kutitthu patthiyaminnum chattuvom
Chavarppana patharttham nikkiye thaan
Ettiye mankayarotu inankitamal
Ithamana aattiracchi kukkutavumame.*

401. *Aamappayintha neyye arunthi pinnum
Arumayutan kurunthotti enna muzhukiyorkku*

Namappa thirukira marmanoy nattukiren
Nalamaka vekuchurukkaayi nayanthukele
Omappa kshayamotu irumalilai
Utthamane kolutthu muthal neerozhivum
Namappa kshayam vali pitthakopam
Nalamketta ullumarmam anaitthum pocche

402. *Pocchuthe vaathapittha chiletthumattalum*
Poontezhuntha marmamellam purantepocchu
Acchuthe thotumarmam atankalellam maarivitum
Atankatha neyyinuta valuppam mettha
Vicchuthe ithinale thiratha marmam thanum
Vereyoru marunthu cheythu theerpparunto?
Vacchute marmamellam thiraventi mezhukatharkku
Vithamaka innumontu cholven paar.

(1) A decoction is prepared using the following

Ingredients:

One black hen (kadaknath), one monitor lizard, one kambaan, and one rabbit. The chopped and crushed body parts of these animals are placed in 16 liters of water. This mixture is then boiled down until decoction is reduced to one eighth of its original volume.

(2) A decoction is prepared using the following

Ingredients: (60 gram each)

- Root of shatavari (*Asparagus racemosus*)
- Root of black Chundakkai / Sundakkai / turkey berry (*Solanum Torvum*)
- Root of Chengazhinirkooa / Malankoowa and Chengazhi (*Kaempferia rotunda*)
- Pomegranate
- Kurunchurapatta
- Nagalpatta
- Root of koduveli (*Plumbago indica*)
- Root of koovalam / Indian bael (*Aegle marmelos*)
- Chillari kizhangu
- Chenthatti / Choriyanam (*Laportea bulbifera*)
- Root of appattin plant
- Root of Kurunthotti (*Sida Cordifolia*)
- Root of Thoothuvalai / Purple Fruited Pea Eggplant (*Solanum procumbens*)
- Root of kadaladi / Vankadaladi / Valiyakadaladi / Prickly chaff flower / Rough chaff-plant (*Achyranthes*)
- Root of Adathoda or Malabar nut (*Adhatoda vasica*)
- Root of pana
- Root of kavungu / Areca palm (*Areca catechu*)
- Root of coconut tree
- Kandankathiri / Yellow-fruit nightshade (*Solanum virginianum*)
- Padathali / Paadakkizhangu (*Cyclea peltata*)
- Neelapanakizhangu / Black musli (*Curculigo orchiodes*)

- Chutti thakali
- Uzhinja / Balloon Vine (*Cardiospermum halicacabum* L.)
- Arukan / Bermuda grass (*Cynodon dactylon*)
- Narunandikirangu / Indian sarsaparilla (*Hemidesmus indicus*)
- Tharaveru
- Amrithavalli / Giloy (*Tinospora cordifolia*)
- Mutthangakizhangu / Nut Grass (*Cyperus rotundus*)
- Root of malathangi / velvetleaf Karanakody / Pambuveru (*Cissampelos pareira*)
- Garudakkodi / Eswaramooli (*Aristolochia indica*)
- Root of nochi / Chinese chaste tree (*Vitex negundo*)
- Bark of Cheelanthi / Portia tree (*Thespesia populnea*)

All of these ingredients should be chopped and crushed, mixed in 24 liters of water, and made into a decoction. The mixture is then boiled until it is reduced to one eighth of its original volume, and then filtered.

(3) Juices of the following herbs:(335 ml each)

- Thaivelai/Ajagandha/Tilaparni/Pashugandha/Ugragandha/ Nalvelai (*Cleome gynandra*)
- Poovamkurunnila/Little ironweed/Poovamkurunna (*Cyanthillium cinereum*)
- Perum thumbai/Anisomeles Malabarica/Pei Miratti/ Malabar catmint (*Anisomeles malabarica*)

- Kattupadavalam/Bitter gourd (*Trichosanthes dioica*)
- Koduppai/Sissoo spinach/Brazilian spinach/
Sessile joyweed (*Alternanthera sessilis*)
- Ezhuthani/Spiral-vined silkpod/Kudici-kodi/Wallia-pal-valli
(*Stachytarpheta jamaicensis*)
- Kaithonni/False daisy (*Eclipta prostrata*)
- Chithirapalla/Asthma weed (*Euphorbia hirta*)
- Leaves of Isangu/Sang kuppi/Sang kupi (*Clerodendrum
inermis* (Linn) Gaertn)
- Leaves of Pepper-leaved Senna/Ponnavirum
(*Senna sophera*)
- Keezhanelli/Bhumi Amla/Gale of the wind (*Phyllanthus niruri*)
- Shame plant/Thottavadi (*Mimosa pudica*)
- Karumkodangal
- Vishnukranthi/Slender dwarf morning-glory
(*Evolvulus alsinoides*)
- Kodangal/Indian pennywort and Asiatic pennywort
(*Centella asiatica*)
- Musumusukkai (*Cucumis maderaspatanus*)
- Kuppaimeni/Indian Nettle/Indian acalypha (*Acalypha indica*)
- Veliparuthi/Trellis Vine (*Pergularia daemia*)

These juices should be mixed according to the specified amounts.

(4) Ghee 5.5 liter ,neem oil, sesame oil ,335 ml each

(5) Jathipathri (nutmeg) grambu or clove , cumin, arivaka-6,

Kasa- kasa, dried ginger, cardamom, vayambu-sweet flag, turmeric powder, Thippilimoolam/kandanthippili (chavica Roxburghi) , asafoetida , sandal, dried grapes , dates , komparakku (Laccifer Lacca). wheat, all 10 gram each should be powdered

(6) Apin

(7) Red coconut water (Cocos nucifera), juice of garlic and shallot-335 milli.

(8) Kasthuri, Punugu, Green camphor, gorochana - 5 grams each.

Preparation:

1. Boil juices, herbs, ghee, and oil until it starts boiling.
2. Add the already prepared decoction to the boiling mixture.
3. Grind all other ingredients and add them to the mixture.
4. Boil the mixture for three days.
5. Filter the mixture and store it in a container.
6. Add powdered apin, Kasthuri, gorochana, green camphor, and Punugu to the mixture.
7. Mix the ingredients thoroughly.
8. Keep the prepared medicine immersed in paddy (Danyaspudam).
9. The medicine can be consumed after 7 days and is effective for ailments related to marma i.e. pain, cough, gastric issues, disease due to excess pitta .

KURUNTHOTTI OIL

403. *Paarume mezhukuvatharkku enneyontu*
 Panpaana kurunthottiver palam noorathakum
Nerume tharitthu chathaitthu paantatthittu
 Nerana aynthu kuruni thannir vittu
Korume atuppetti analetti vatta kkacchi
 Kurippaka ettontayi vattakkacchi
Varume nallenna patithaan naalu
 Vakayana karkkavakai kurakkelu.

404. *Kuruvom cheerakam palam thaan rantu*
 Kurippana kottamathu palame paathi
Therume chanthanavum ramacchamotu
 Theramana iruveli mulakum kootti
Veruvom vakekku kaal palame vanki
 Vithamaka unakki ititthu vatikettikkontu
Peruvom kurunthotti tholi palavum rantu
 Pethamillamal areitthu pathanam panne

405. *Panniye kashyamathe atuppiletti*
 Parivana ennamuthal marunthum pottu
Nanniye theeyittu muntam naal
 Nalamana pathampartthu vatitthukontu
Enniye mezhukivara theerum noy kel
 Ishampukiren innathenna vivaram kelu

Nanniye marmatthalezhuntha rokam

Nalamketta kolutthumuthal valiyum pocche

406. *Pocchappa kshayamotezhuntha kaayam*

Pollatha irumalotu kapankal theerum

Kacchappa shirassumuthal paatham mattum

Kanakkathilatankum marmam anetthum pocche

Vicchappa kukkutthi neyyarunthi

Vithamaka intha ennai mezhukumbothu

Aacchappa atangal muthal sakalamarmarmam

Akalumentu uretthapati pukazhnhucheyye.

Ingredients:

- Kurunthotti Root (Country Mallow, Sida Cordifolia) - 35 gm
- Water - 26.85 liters
- Sesame Oil - 5.36 liters
- Cumin - 120 gm
- Vellakottam (Saussurea Costus) - 60 gm
- Sandalwood - 45 gm
- Ramacham/Vetiver (Chrysopogon Zizanioides) - 45 gm
- Iruveli (Coleus Zeylanicus) - 45 gm
- Black Pepper - 45 gm

Preparation:

1. Chop the Kurunthotti root and make a decoction by mixing with water. Reduce the decoction to one-eighth of the original volume.

2. Create a paste using the bark of the Kurunthotti root.
3. Powder the Cumin, Vellakottam, Sandalwood, Ramacham/ Vetiver, Iruveli, and Black Pepper.
4. In a pot, boil the prepared decoction and add the powdered ingredients in the specified proportions.
5. After boiling, filter the mixture and store it.

For those who have consumed Valiya Kukkudathi Neyyu, apply this oil to the head before taking a shower. This remedy is beneficial for all ailments related to marma points.

POOCHU FOR EDEMA (MEDICATED PASTE (LEPAM))

407. *Urethapati poritthalankal muthal thallalpettu*

Uyarvana viyathivanthaal thirkkakkelu

Virettha vellakkal orukattiyentaal

Vithamaka etutthuvanthu chollakkelu

Areittha kariyupputhaan patikaal vanki

Atankaka kalakki irukki vaitthu

Karettha uppei palam nirayayi edutthu

Kallil mezhuthum pooshi atuppil pote

408. *Potta kallil uppu muzhuthum chertthu*

Pukazhaka thanetutthu kulirnthu pinpu

Muttamayi thaana nunukki thulathakki

Muvantu kazhintha ennathannil

Muttamayi thanaretthu pooshumpothu
Munnureittha viranattal vanthaviyathi
Muttamayi pooshtukil theerumentu
Munnureittha muraippati mozhintha vaare.

Ingredients:

- Vellaram Rock or Pebble Stone - 60 grams
- Salt (grounded) - 1/4 of the amount that covers the stone
- 3-Year-Old Oil

Preparation:

- Cover the Vellaram rock or pebble stone with a layer of grounded salt (use 1/4 of the amount that covers the stone).
- Place the salt-covered stone in an oven and bake it.
- Once the stone cools down, powder both the stone and the salt.
- Mix the powdered mixture with 3-year-old oil.

This prepared mixture can be smeared on the lumps caused by blood clots. This remedy is believed to be effective for addressing such lumps.

(1) POOCHU

409. *Varana kolutthumuthal narambuthettu*
Vanthitil maarivita pirappoochontu kelu
Kurana chukkotu komparakku mire
Kuraka samanitaye vaanki vanthu

Virana veliyutaparutthiccharil
Vithamana munmarunthe maipolatti
Verana tallalpettu kolutthalaki
Vanthavarkku pooshitukil maarum thane.

Ingredients:

- Chukku (Dry Ginger)
- Kombarak (Laccifer Lacca)
- Mira (commonly Myrrh, a resin from the Commiphora genus)
- Veliparuthi Juice (Pergularia daemia)

Preparation:

- Take equal quantities of Chukku, Kombarak, and Mira, and powder them.
- Mix the powdered herbs with Veliparuthi (Pergularia daemia) juice.
- Heat this mixture gently.
- Once heated, apply this preparation externally to address contused wound and pinched nerve disorders.

(2) POOCHU

410. *Thanethan innumorru pucchukkelu*
Thanana cherukattazhe thanevanki
Mane niyathe pilarnthu theeyilpottu
Manamutan narambuthettal thanakku otta
Unethaan varutthamutan chorekkettum

*Uttathor ezhuthinatthil veetum vitathirunthaal
Konethaan munmarunthotu mutthennei vittu
Kunamaka thatavi chuttukettippote*

Ingredients and Preparation:

- Pieces of Aloe Vera dried in fire .
- Apply the Aloe Vera ointment on the affected area for nerve disorders and contused wounds.
- Proper use may lead to pain relief within 7 days
- If the pain is not relieved, we can add castor oil with the above medicine for more effectiveness.

(3) POOCHU

*411. Potave poritthalatthil vettu kutthu
Pukazhaka kontu rakthakketu athikamanal
Natave kroshanii omam manchal thanum
Naati kazhanchetutthu varutthumi pokki
Kootave antitta kozhimutte venkaruvu kooti
Kunamaka munmarunthe potitthupputtu
Chutave enneivittu martthitthu vekavaitthu
Churukkaka naalmuntu pushitukil maarippocche*

• Ingredients:

- Powdered Kroshani Omam (Ajwain)
- Turmeric powder
- Egg white

• **Preparation and Usage:**

- Combine powdered Kroshani Omam and turmeric powder with egg white to form a mixture.
- Spread the mixture in a thin layer and dry it in the sun until it is thoroughly dried.
- Once dried, powder the mixture again to obtain a fine powder.
- To use the powdered mixture as an ointment, mix it with sesame oil and heat it.
- Apply the mixture externally to the affected area.

This oilment is good for blood clot in the body due to marma injury.

OTTALMURAI
(REMOVE BLOOD CLOTS)

412. Pocchuthe uruppukalil rakthakettu

Poontitukil pazhamthunimel enna theytthu

Vicchuthe anthaitamathile thuniye pottu

Vithamaka paccharishitthanneeral tharekoru

Pocchuthe rakthakkettu anetthumappa

Pukazhana ottalmure pukazhakkelu

Kacchiye kurunthottiyile tholthalli

Karutthaka kizhiketti vaitthukolle

In this paadal Agasthya explained about “ottalmurai”.

Soak a cloth in sesame oil. Wrap the oil-soaked cloth around the area with blood clots caused by bruising. Pour boiled rice water over the cloth for potentially enhanced results.

KIZHI FOR BLOOD CLOT

1. KIZHI

413. *Kollave chattithannil ennaivittu*

Kunamaka thiyeritthu kizhiyepottu

Villave pollamal ottal cheythaal

Vithamana rakthakkettellam marum thane

Allave churiyile kontuvanthu

Appatiyethaan thalli kizhiyayi ketti

Villave nallenna kayaveitthu

Vakuppaka kizhiyittu etutthu otte.

Ingredients

1. Crush an equal amount of Kurunthotti plant's leaves and root bark to make a kizhi.
2. Dip the kizhi in boiled sesame oil.
3. Apply the kizhi to the inflamed area.
4. This remedy can alleviate pain and reduce blood clots resulting from bruising.
5. Similarly, using churi leaves as a kizhi may yield similar results.

(2) KIZHI

414. *Ottave vettukutthu kontakayam*

Otivitte ottalontu urakkakelu

Muttave theshikkay arutthuthalli

Murapole kizhiketti enna kaynthu

Vattave kizhiyittu anathituvaye

Vattiye karintharum kaayam pare

Vitta enna murivilpottal marume

Vithanamellam urettha nalvachanamame

In this paadal Agasthya explained another type of kizhi for blood clot

1. Cut a lemon and wrap it in a cloth to create a kizhi.
2. Dip the lemon kizhi in hot sesame oil.
3. Apply the hot lemon kizhi to the affected area.
4. This remedy is believed to be effective in treating blood clots, reducing swelling, and to alleviate pain resulting from bruising.

OTTAL

(TREATMENT FOR HEAD INJURY)

415. *Vashanamenna shiirassuthannil atikal pettu*

Valamaka murivathuve athikamanal

Vishanamenna ottalontu urekkakkelu

Vithamana neernulli amrithuvalli

Ashanamenna eerulli pirantayotu

Aruthaka samanmcherththu chathetthuketti

Keshanamenna ennathannil anatti ottivita

Keruvana vithamellam vittupome

Ingredients

- Neermulli / Kokilaksha / Gokulakanta (Hygrophila auriculata)
- Amruthaballi / Heart-leaved Moonseed / Guduchi / Chittamruthu / Amruthavalli (Tinospora cordifolia)
- Eerulli / Shallots (Allium cepa)
- Changalamparanda / Veldt Grape Adamant Creeper / Asthisamharaka / Hadjod (Cissus quadrangularis)

Preparation:

- Take equal quantities of Neermulli, Amruthaballi, Eerulli, and Changalamparanda.
- Cut these ingredients into pieces.
- Tie the cut pieces in a cloth to make a kizhi.
- Dip the kizhi in hot sesame oil.
- Apply the kizhi to the affected area, especially for blood clots, pain, and small wounds caused by head injuries.

MURIVENNA (1)

416. *Pomappa kayatthal vantha virunankalellam*

Povatharkku ennayontu chollakkelu

*Aamappa vembatam karuchure ilayinotu
Atavana viranikkizhankucchar
Namappa mulaippal katithanum
Nalamana garudanuta chaar vakaipati kaal
Thamappa Thenkayenne patithaan ontu
Thappamal karkkavakai nattekkelu.*

417. *Nattave mutthamotu chengazhuneer kottam
Nalamana elamou ilavarnkam thanum
Kuttave vakaikku kaal palamathaka
Kunamaka areitthathine thirattivaithu
Uttave charuvittu atuppiletti
Utthamane ennamuthal marunthum pottu
Muttave mezhukupatham irutthukontu
Murayaka punnilita thirum thane.*

418. *Keappa murivathuve porunthiyari
Kotiyakatthan mevi karinthupokum
Nalappa punpuravum mariippokum
Nayakane itthelam ethukkumakum
Meelappa innulil veliyaka chonnen
Vereyoru noolithupol velivakathu
Aalappa kannati anjurukkulle
Arainthuvitten murivathanne kuruvome*

Ingredients

- Juice of Vembada leaf / Red Creeper Vembada (Ventilago maderaspatana) juice - 335 ml
- Juice of Karunchoorai leaves- 335 ml
- Juice of poonkinverpattachar -335 ml
- Breast milk-335 ml
- Juice of leaves of Garudakkodi / Eswaramooli (Aristolochia indica)-335 ml
- Washed Rice water-335 ml
- Coconut oil - 1340 liters
- Nut Grass (Cyperus rotundus)-15 g
- Chenganeerkizhangu / Bhumi Champa / Indian Crocus / Peacock Ginger / Round-rooted Galangale (Kaempferia rotunda Linn)- 15 g
- Vellakottam or Kottam / Kottam (Cheilocostus speciosus)- 15g
- Cardamom - 15 grams
- Elavangam / Cinnamon (Cinnamomum verum) - 15 grams

Preparation:

1. Make a paste by grinding nutgrass, chenganeerkizhangu, vellakottam, cardamom, cinnamon and mixing with leaf juice.
2. In a pan, heat coconut oil and add the leaf juice.
3. Once it starts boiling, add rice water and breast milk to the pan.
4. Add the herbal paste to the mixture.

5. Allow the mixture to boil.
6. Filter the mixture after boiling and store it.
7. Apply the prepared mixture to sores, cuts, and bruises for effective healing.

MURIVENNA (2)

419. *Kettave ellenne tharakoru*

Kanamaka muntutharam azhitthukkettu

Thittamayi verumure pinnum pottu

Thiramaka murivathuthan valukkakkelu

Vattamayi murivenna vaippatharkku

Varummure innathentu vakukkakkelu

Chattamayi aalinpal patithanonntu

Shariyana nannari thettivere.

420. *Thettiyotu shivathe vilampishanum*

Thiramaka ovvontum kazhanchu rantu

Muttiyathor ucchiyatu uzhakkaretthu

Murayaka nallenna patithanontu

Vattiye povatharkku palum vittu

Valamaka atuppetti analaimutti

Pattiye ennayathil marunthum pottu

Panpana pathampartthu vatitthukkolle

Ingredients

- Milk of banyan tree- 1340 ml.

- Narunandikiyangu/ Indian sarsaparilla (Hemidesmus indi cus), root of West Thechi / Indian Jasmine/ Chethi (Ixora coccinea), Sivatha /Chivaka/ Kuzhalkonna/ Rochani/ Thrikol pakonna/ Thripuda and Velampisin/ Babul-10 grams each should be dried and powdered.
- Ooshin - Ukhaku should be grinded.
- Sesame oil - 1340 ml.

Mix all these together and keep it after sieving it. If this oil is applied externally after tying the plaster and also without tying it, the bones will be properly fixed and the nerves will be strengthened.

MURIVENNA (3)

421. *Vatittha enne murivathilita marum*

Valamana narampellam pilaneyakum

Patittha inthanoolin patiye cheythalappa

Pazhaka povathille marmakannatiyakum

Thutittha murivenna innum kelu

Thukaiyana punkinver paalum kootti

Atutthathoru kattazhe vellattharavu

Atavaka murukayile ullicchare.

422. *Charotu murukkile vettilaiccharum*

Shariyaka vakayontu patithaan pathi

Varaka kalamathuchentu kaativellam

Vakayaka patipaathi alanthu chertthu

*Kooraka ivayellam ontayi vittu
Kunamaka atuppetti thiyye mutte
Chiraka tenkinneyy thaana pati thaana vizhththi
Chirappaka patham partthu irakkikkolle*

423. *Pathamathuve parppatharkku kumariccharum
Patham partthirakkiye murivilppottal
Kathamana munchonna murivum urippokum
Kuvalayathil inthamure kooranthuchonnom
Chithamaka murinthal isheikal thaana
Chirappaka munpole vasheyavittal
Pathamana vashavennathanai cholven
Paruthannil unmayena varunthi cheyye*

Ingredients

(670 ml each of the following)

- Juice of Pungi plant
- Juice of Aloe vera (Aloe barbadensis miller)
- Juice of Vellatara
- Juice of Moringa leaves (Moringa oleifera)
- Juice of Onion (Allium cepa)
- Juice of Tiger's claw Kalyana / Mullumurukku / Murukku (Erythrina variegata)
- Betel leaves
- Old rice water
- Coconut oil - 1340 ml

Preparation and Application:

• Thoroughly mix the juices of Pungi plant, Aloe vera, Vellatara, Moringa leaves, Onion, Tiger's claw, and Betel leaves together in a container. After mixing, strain the mixture through a sieve to remove any solid particles, and then apply them externally to wounds and broken bones.

MURIVENNA (4)

424. *Varunthiye ennai pashuvinnai neyy erandam
Vakaiyaka vakayontukku patithaan paathi
Thirunthiye pazhaccharu patithal rantu
Thramana nellyotu kuppakkire
Arunthiye ivayontu punnakkay pole
Araitthu maipole thiratti pathanam panni
Pirunthiye koroshine palame kaal
Potitthittu charumuthal ennayokke*

425. *Okkave pinkanil kalakkivaitthu
Uttathoru churiyanil vaitthukkacchi
Vekkave thaluveyathil vaitthukkontu
Valamana uthukinte shankinale
Nokkave thonnurunazhikai neram
Churukkanave thanurashi matthithethan
Pukkave thanetutthu vetthukkontu
Porutthu muthal ashaivana itatthil pote.*

426. *Pottitavethan thatavi narampilakki*
Purayamaka netti asheitthuvittal
Muttitave asheyamal marampolana
Mutankalellam ashenthu urappakum paaru
Chuttiyathor immure thelivayi cheyyvay
Chekatthilithu kaikantamurai thanacche
Neettiyathor innumoru vashavenne thaan
Neettukiren kaikanta chirapputthane.

Ingredients

- Sesame oil, cow ghee, and castor oil - 670 ml each
- Lemon juice - 2,580 ml
- Keezhanelli / Gale of the Wind (*Phyllanthus niruri*) -
Grinded to the size of an oil nut
- Kuppakkera / Green Amaranth (*Amaranthus viridis*) -
Grinded to the size of an oil nut
- Goroshana / Cattle light - 15 g

Preparation and use:

- Mix the sesame oil, cow ghee, castor oil, and lemon juice together in a container. Add the grinded Keezhanelli (Gale of the Wind) and Kuppakkera (Green Amaranth) to the mixture.
- Place the mixture in the sun to drain the excess moisture for a period.
- After the initial sun-drying, rub the conch shell in the mixture for 90 minutes.
- Drain the moisture again by keeping the mixture in the sun until it is thoroughly dried.
- Apply the prepared herbal mixture externally to weak bone joints and inflexible joints

VASHEVENNE

(FOR INCREASING MOBILITY)

- 427.** *Chirappana mutthenne ellinenne*
 Sheriyana pashuvinn neyy patikalontu
Urappana pazhaccharu pati thanonntu
 Utthamane ivayellam chattiyil vittu
Irappana ponmezhuku kazhanchu patthu
 Ithamana vellakkunthirikkam kazhancharu
Arappana tulpanni vaitthukkontu
 Appane munmarunthe veyilil vayye
- 428.** *Vaitthathine martthitthu varumpothil thaana*
 Valamaka chempukinnatthil thane
Theyithoru marunthathine athinil pottu
 Theeyalurukki chayvayi neyyil
Kaitthathine mucchamam martthitte thaana
 Kalenthoru neeruvattiye pinpu
Vaitthapati sheeshaavil atetthakkontu
 Vashayatha mutatthukku pottitaye.

Ingredients

Castor oil, sesame oil, cow ghee -335 ml
Lemon juice -1.34 liters
Ponmezhuku (Beeswax) - 50 grams,
white kuthirikam/Indian frankincense (*Boswellia serrata*)-30g

Preparation

Combine the oils and lemon juice in a copper pot, then add the powdered kunthirikkamn. Mix the mixture thoroughly with your hands, ensuring that finely chopped bees wax is well incorporated. Place the mixture in sunlight to dry the moisture. Once dried, store it properly. You can also use melted kunthirikkam and beeswax in the preparation if desired.

Indeed, when applied externally, this preparation can effectively aid in the restoration of joint mobility that has been affected by injuries.

VASHEVENNE (2)

429. *Mutamatharkku innumoru vashavenne thaan*

Murayathuve eluthaka chollukiren paaru

Thitamana pazhaccharu patithanontu

Thiramana thenkayenne mutthenne

Atavaka ithuvakaikku patithaan paathi

Aanathoru kumaricchar patithanontu

Vitamana nannarithanum palamontu

Villathe maipole areitthupote

430. *Aretthitta charathanai atuppiletti*

Atavaka kothitthuvara ennevittu

Urettha marunthathuvumittu patham paartthe thaan

Uthamane vatitthine pathanam panni
Uretthapati vashayatha mutankalkkellam
Uthakumena arinthapati uretthom paaril
Viretthapati marmakannatiyakum innool
Veliyaka arivatharkku vilampinome

Ingredients

- Lemon juice - 1.34 liters
- Aloe vera juice - 1.34 liters
- Coconut oil - 335 ml
- Castor oil - 335 ml
- Narunandikizhangu / Indian Sarsaparilla (Hemidesmus indicus) - 60 grams

Instructions:

- Powder the Narunandikizhangu to prepare it for mixing.
- Mix it with lemon juice as needed to form a smooth paste.
- Add the coconut oil and castor oil to the paste, ensuring all the ingredients are well-mixed.
- Place the mixture in a pot and gently boil it to blend the ingredients.
- After boiling, sieve the mixture to remove any solid particles, ensuring a smooth and consistent oil.
- Store the prepared herbal oil in a suitable container.

Application:

- Apply the prepared herbal oil externally to injured and immobilized areas for potential benefits.

MURIVENNA (5)

431. *Vilampinom pilakkamal ilakkam kontal*

Vishaiyana mutankal sakalathuvum irukaventi

Thalampinom thenkenne inpathenne

Thavaramal komparakkum samanchertthu

Ulampitave atuppetti patham kallanal

Utthamane marunthathai irakkivaitthu

Kilampitave murivuthanakku thottuppottal

Keruvaka irukipilatthitum naattuukkul nate.

Ingredients

- Coconut oil-335 ml
- Neem oil-335 ml
- Komparakku-150 gram

Preparation and use:

To enhance the oil's properties, add powdered komparakku into it and bring the mixture to a boil. Once it is one-fourth of the way boiled, remove it from the fire. When this oil is applied topically, it can effectively alleviate spasms, as well as provide relief to injured muscles and nerves.

MUREVENNA (6)

432. *Nattukkul manukkal mutakal kontu*

Nalluruppil virnnitthu mutamathaki

Vittukkullirunthu velivanthitamal

*Vethuvethuttha puravathinaal nattamaki
Thittukkullanathupoll punnaramel
Thikkinerinthirikkum poti elumpinale
Kuttukkullakkivitum puravumara
Ketiyaana puravenne urekkakkelu*

433. *Urakkave meniyotu velai vettilai
Otimatakki punkinpatte paarum ovonntukku
Virekkave patipaathi thaniccharaka
Vithamaka thanalanthupathanam panni
Nirekkave venkunthirikkam thurishu puttu
Nerum karumjeerakavum kaarkol thuttham
Purekkave vempatam kasthurimanja7
Pukazhana chambrani vakai palam kaal vanke*

434. *Vaankiye marunthathine tulathakki
Vatikalasham thannil pooram kazhanju rantu
Onkiye charuku pukayile thanontu
Uttathoru thenkenne patithanontu
Ninkiye charuthanne atuppiletti
Nishamana ennamuthal marnnthum thuvi
Thankiye pukayilayum arinthuppottu
Thavaramal muthir paruvamathil irakkiveyye*

435. *Vaitthitta ennayathe puravilppottal
Vilamana nashuvelumpu mele evi*

Vanthitta nashivu chilli veliyil vanthu
Vakayaka punpuravum niranthumarum
Meytthitta chavvu muthal cherum vatti
Murintha punn kuzhinthu karumthazhambumaki
Vaitthitta ennayontu ulakukkullorkku
Vithamaka paativaittha vithankalacche

Ingredients

(1) Take 335 ml juice of each of these:

- Kuppameni (*Acalypha indica*)
- Thaivela / Shona cabbage /African cabbage / spiderwisp (*Cleome gynandra*)
- Vetila/The betel (*Piper betle*)
- Odimadakki
- bark of Pungam/Karanja/pongam(*Millettia pinnata*)

(2) Take 15 grams each of the following and powdered it:

- White kuthirikam/Indian frankincense (*Boswellia serrata*)
- Thurish (copper sulphate)
- Coral
- Black cumin/karnjeeragam (*Nigella sativa*)
- Karkolari/Bakuchi Seed (*Psoraleacorylifolia*)
- Thutham/zinc
- Vembalam Pattai/Alkanet Root (*Alkanna tinctoria*)
- kasturi manjal (*Curcuma aromatica*)
- Sambrani/Benzoin/–

(3) Pachakarpuram/green camphor/natural camphor - 10g.

(4) Tobacco - 1No: cut into small pieces.

(5) Coconut Oil - 1.34 liters

Preparation

- Boil the green juice and oil together in a vessel.
- Once it starts boiling, add the powdered medicine and chopped tobacco into the mixture.
- Continue boiling the mixture until it reaches a sand like texture.
- When the oil is ready, sieve it and store it.
- Finally, add powdered Pachakarpurpuram into the oil.

This oil is ideal for applying to areas where bones have been crushed due to bruises and remain stuck, causing them to rub against the flesh and become sore. By applying the oil regularly several times a day, the crushed bone will gradually come out on its own. After removing the bone, apply the oil as before, and the sore will heal. Moreover, this oil is effective in treating very old sores, wormy sores, foul-smelling sores, and festering sores.

MURIVENNA (7)

436. *Vithamana murivenna churukkathontu*

Vilampuvom ellenne patithanontu

Pathamana chunnampu vilankay veetham

Parinthapati vattuthatti enne thannilittu
Chithamana churiyanil vaitthukkacchi
Chirappaka neeyetutthu thuvarathittal
Athamana elmurivum akappunnum maari
Arivaka neer mari murivu ularnthup pocchae.

Ingredients

- Sesame oil-1.34 liters
- Cunnambu /slaked lime (Calcium hydroxide) - size: vlangalavu fruit size (wood apple)

Slightly frying lime and then infusing it in sesame oil, and subsequently draining the water in sunlight, you can create murivenna . When applied several times to areas with fractures, internal abscesses, and swelling, this oil can help in removing these conditions and promote healing.

OIL FOR EPILEPSY

437. *Murivathinal vanthathoru kayacchanni*
Muzhuvathume otutharkku thailamontu
Kuriyana velai nocchi meni vettile
Kurithapati thaniccharu patikaal vanki
Veriyana mulappal patithan kaal
Vekamulla ninpatthenne patitthanontu
Arivaka karkkavakai aratthe kolam
Appane thrikatuku kayamame.

438. *Kayamotu valampiri elam tharam*
 Kanamana vaaluluvai mayakkayum
Mayamotu kasthurimanjal katuku
 Makatthana veppalarishi kirampu vankam
Vayamana shivathayotu pazhukke ulli
 Valamana cherupunnalarishiyotu mothakamam
Thayavana ithuvakaikku kazhanju vaanki
 Thanitutthu thulathakki innum kelu.

439. *Kelappa mushirin mutte nilaver thentil*
 Kotiyaka ithil neekkum vakai neekki
Nalappa andamotu ullirantum
 Nalamaka thanithailam patikaal vanki
Valappa chattithannil charthaan veezhtthi
 Vitthakane atuppetti analai mutti
Nalappa paalmuthal enne marunthum vittu
 Nishayamayi muthirparuvam varuthal kantu.

440. *Kantethaan antathailamathuvum vittu*
 Karutthaka thanirutthu pathanam pannu
Vintethaan karantiyite ullukkinthu
 Vithamana poritthalankalellam ittu
Kantethan payanthotum kayacchanni
 Kapamotu mayakkam vali anetthum pokum
Thentarkal inthamure eluthentenni
 Tholpuviyil cheythitukil suksham paaru

Ingredients

- Juice of Thaivela / Shona cabbage /African cabbage / spiderwisp (Cleome gynandra)-335 ml
- Juice of Nochi / Chinese chaste tree (Vitex negundo)- 335 ml
- Juice of Kuppameni /Indian Mercury/ Indian Copperleaf / Indian Nettle (Acalypha indica) -335 ml each
- Breast milk step -335 ml
- Neem oil - 1.34 liters

5 grams each of the following :

- Chittaratha (Alpinia calcarata), Star Anise /Thakkolam, Trikad-uku (Black pepper, Long pepper, Ginger), Kayam (Asafoetida), Valampiri /Idampiri valampiri/ Indian screw tree (Helicteres isora), Tippalimoolam (Piper Longum), Devataram (Cedrus deodara), Valuluvai (Celastrus Paniculatum), Mayaka/oak nut, Kasturim angal (Curcuma aromatica), Mustard, Veppalari, Cloves, vaividang /false Black Pepper/(Embelia Ribes Burn), Shivatha, Panchaman pazhuka, Shallots, Cherupunnayari, Ayamodakam (carom seed) (This all should be dried, powdered and grinded using the green juice).
- Egg of ant and Nilaver should be cleaned- 30 grams each.
- Chameleon - 2 nos(cleaned and cut into small pieces)
- Mutta thailam and garlic oil - 335 ml each.

To prepare the medicinal mixture, follow these steps:

- Put green juice and oil in a pot and place it on the fire.

- Allow the mixture to boil.
- Once it boils, add the other medicines to the pot except mutta thailam .
- Keep stirring and filtering the mixture until it reaches the wax-like texture .
- Finally, add mutta thailam in the container and mix everything well.

Dosage and usage instructions:

- Take 15 ml of this medicine in the morning and evening.
- Continue this regimen for 6, 9, and 12 days while adhering to a strict diet.

When used both internally and externally, this medicine has the potential to cure seizures, phlegm, drowsiness, and pain. However, it is crucial to follow the prescribed dosage and usage guidelines for the best results.

PROCEDURE OF REMOVING BONE PARTICLES FROM THE SKIN

441. *Sookshamam karamontu chollakkelu*

Thurishupoti thiruvukallippalal kuzhaitthu

Micchamulla murivil punnaritamal

Melkizhayi ezhumpi nilkkum elumpin thulai

Thecchitave chatheyazhuki elumpe aatum

Thiyankamal cherukutilal itukki vanke

Vacchuthe thaanzhutthuppotu pinnum

Varamalirukkum elumbu etukkakkelu.

442. *Elumpinuta chuttum chathai azhukkipputtu*
 Itaramal nal urukkin aratthinale
Elumbuthane chilumbamal raavithalli
 Elumbu thaana ashayamal eritamal
Elumbunarambashanki raktham kantaal
 Virintha punnathil enna thare pottal
Thazhambu niranthu chathai mevumentu
 Vilampum thurishotu neyy chertthitilum nantu

443. *Nantana thurishu neyy pantineyyum*
 Nal thiruvukallippalum kootti
Ontaka martthitthu anatthiveitthu
 Ozhunkaka chuttilume elumpin pakkam
Vantaka thaana vaikka moontam naal thaana
 Valamana chathaiyazhuki kulunkum paaru
Antaka aratthinaal raavi thuntu
 Ashayamaletutthu marmam theerkkakelu.

If a bone is broken and injured, it will be visible from the outside. In such cases, a steel stick (kuradu) can be used to carefully pull it. If the skin is pierced, you can apply powdered copper sulfate mixed with the milk of tirucalli/ Indian tree spurge/naked lady/ pencil tree/ pencil cactus/ firestick/aveloz/ milk bush (Euphorbia tirucalli) and make a paste or use all this with cow ghee, and pig's ghee and make a paste and applied in the affected area. This will help to promote decay

in that area. After cleaning the wound, grind the bone and carefully remove it with a kuradu. Apply a suitable oilment to the resulting sore for healing. If there is bleeding during the bone grinding process, pour pure sesame oil into it.

KUKKUTATHI THAILAM

444. *Marmathaal manukkal matinthitamal*

Vazhthukiren kukkutatthin thailamontu

Tharmattheyyanusaritthu marunthu cheythaal

Charnthapini marutharkku thatayoyillai

Marmatthe mattum karum kozhi kontuvanthu

Matiyamal mutikutal kaal thalayum pitthum neekki

Koormatthale arishivakai aarum palam aravitham

Keruvaka amukkuram palam kaalaame.

445. *Palamaka ithuvellam chathaitthukkontu*

Pakittha kozhiyatharkkul cholutthi

Nalamaka kurunni neeril kashayampottu

Nattamutan murayaka ettontana pinpu

Pilamana nilanarakatthotu velipparutthi

Pishakamal charupati thaana paathi

Kalamana kalashamathil etutthuveilththu

Karuthukinte thenkaaypaal patithanontu

446. *Ontana chukku araitthe mathuram thrippili*

Oorum chathikkay patthiri chanthanam

Nantana athivitayam koroshinayum
Naati vakayontukku kaalpalame vaanki
Mantana koroshine ontum neekki
Matiyamal marunthitthu vatikettikkontu
Kuntana pashuvin neyy patithanontu
Kuriyana ninpenne patikalame

447. *Patiyana charuvakai atuppiletti*
Paal muthal kashayamathe ariththuchertthu
Patiyana ennayotu marunnthum pottu
Pathampartthu munkoroshine potitthu
Vatiyana kalashatthil pottirutthukontu
Vanthamarmam anaitthukkum orkarantiveetham
Kootitthitu aarunaalum iruneram kontaal
Kutippokum marmatthe kurakkelu.

448. *Kurave kshayamotu varakshe vaatham*
Kurukki natukkitum natukkam kolutthum
vaayuvum
Meerave ayasamayakkam vikkal vittuvitum
Mel kaikaal kazhaippu ulacchal theerum
Aivana arivile neriullorkku
Arinthu marunthulkkolil akalum noykal
Neriyana innool anjoorukkulle
Neriketta noykalkku marunthuvakai nantame.

Ingredients

- Karum Pitakozhi / Kadaknath /Kali Masi – 1
- Arivaka - 6 (6 types of rice) and - 30 grams
- Amukuram (Withania somnifera)-30 grams and crushed it

The chicken should be cleaned and cut into small pieces and add the above ingredients in 5.37 liters of water and make the decoction and boil till it is reduced to and then sieve it.

- Juice of - Nilanarakam/Goanese Ipecac(Naregamia alata) and Velipartti (Pergularia daemia,) - 335 ml each
- Coconut milk - 1.34 liter
- Chukku/dried ginger, Chittarattha/ Galangal (Alpinia officinarum and Alpinia galangal), Athimadhuram / Licorice, Thiippali Long pepper (Piper longum), Nutmeg, Jatipatri/ nutmeg mace, Sandalwood, Atividayam (Aconitum heterophyllum) and Goro chan - 15 grams each. Goro chan should be removed from it and all other medicines should be powdered.
- Cow ghee – 1.34 liters, neem oil step – 335 ml

Preparation:

Mix green juices and oils together in a pot and bring it to a boil. Add chicken decoction, coconut milk, and powdered herbs in to the mixture. Once it is ready, transfer it into a container. Finally, add powdered Goro chan into the mixture.

Dosage: Consume 15 ml of the prepared mixture each

morning and evening for six days. Follow a specific diet during as well as conditions like rheumatism, gastric issues, drowsiness, stammer, hiccups, and leg cramps.

KUKKUTADHI NEYY (KUKUDATHI GHEE)

449. *Nantaka innumoru kukkutatthin neyy thaana*

Naatukiren sakalamarmam natathota

Antakum kukkutatthin kutal kaal thuval

Aakatha pitthukalum neekkipputtu

Kuntatha kurunineer thannil pottu

Kushamal atuppetti ettontakki

Mantana pashuvina neyy ninpatthenna

Maramal vakayontu kurakkelu.

450. *Kurave ampazhavum kuzhi mintaan*

Kurippana velipparutthiyotu

Therave vaati nattaichuri thanum

Thetiye shivanaarvembotu vakayontukku

Varana vakayontukku pati alanthuvaanki

Valamaka ithuvellam pathanam panni

Veeranathor karkkavakai athimathuram

Vithamana aretthe amukkuram thane.

451. *Kooramotu thrippiliyum athivitayam*

Kurippana patthiriyotu mayakkayam

*Tharamotu ithuvakaikku palame kaal
Thappamal ititthuvatiketti pathanam panni
Kâramulla korohine kazhanchu rantu
Karutthaka potithuvatiketti kalashatthittu
Charamayi kurukkivaittha kozhikkothal
Samoolamayi neekkiyathe irutthuvanke*

452. *Vankiye charuvakai atuppiletti
Vatti kothitthu munkashayam chertthu
Thankiye kalparuvam varuthal kantu
Thavaramal mun koroshine potitthittu
Onkiye vaittauthoru kalasham thannil
Omappa vatikettipathanam panni
Neenkiye povatharkku karantiyitai
Nee aruntha thirunnoy ninavaayi kelu*

453. *Ninavaka marmatthin atankalotu
Neetum ullumarmam muntellu atankalotu
Thinaivaka thare atankalum theerum
Nisham periya unthimarmamathum theerum
Kanavaka nerumarmamathin melum thaan
Kantatthinkeezh churukki arukeyulla
Kanamana marmamellam theerumentu
Kantapati yaan vilampinen karuthikkele.*

Ingredients

- Kadaknath/ Kali Masi - 1 ,clean and cut it , add 10.7 liters of water, make a decoction, drain it and strain it into one-eighths.
- Cow ghee and neem oil - 1.34 liters each.
- Juice of the following: (1.34 liters each)

Ambazhanga / yellow mombin or hog plum (*Spondias mombin*), Kuzhimundan (*Ardisia solanacea*), Veliparuthi / Trellis Vine (*Pergularia daemia*), Thottavadi/ touch me not plant (*Mimosa pudica*)

Nathaichoori/Kutalccurukki (*Spermacoce hispida*), Shivanar vembu (*Indigofera aspalathoides*),

- Athimadhuram/Liquorice/ licorice (*Glycyrrhiza glabra*), Chittara tha (*Alpinia calcarata*), Amukuram(*Withania Somnifera*), Thippali / Long pepper(*Piper longum*) Atividayam/Atis Root(*Athividayam* is *Aconitum heterophyllum*), Jathipathri (nutmeg), Mayaka /oak nut and Devatar(*Deodar cedar*)- 15 grams each. Dry it and grind it
- Gorochana-10 g

Preparation:

Combine green juices and oils in a vessel and bring the mixture to boil. Once it starts boiling, add chicken decoction and herbs, and continue boiling until it reduces to one-fourth of its original volume. Afterward, sieve the mixture and add goroshana to the pot. Store the prepared medicine.

Dosage: Take 15 ml of this medicine in the morning and evening, following a strict diet. This treatment will help to alleviate conditions related to Attangal marma, ullumarmal, immobility of churukki and unthi marma.

(1) THAVALANEYY

454. *Karuthuvom thavalaneyy marmanoykal*
 Kantavutan otivite ureppen paaru
Poruthave naramathin thavalayappa
 Poypparitthu pititthuvanthu pathanam pann
Aruthave natthinotu netuvali thanum
 Appane ivaikalellam pititthuvanthu
Varukave uritthu kotal kaal thoal putthum
 Valamaka naakkukalum neekkipote

455. *Neekippin thunineeril kashayamittu*
 Ninavaka ettontayi iruthuvaithu
Nokiye nantakapazhuttha thenkay thanipal
 Nunukkamayi thanetuttha arithuvaithu
Akkiye virulli charum vittu
 Azhakana pashuvin neyy patithan cherthu
Thakkiye kalkkavake cheerakam malli
 Thavaramal Arappalam than ontukootte

456. *Kuttappas potitthu vatikettikkontu*
 Kunamana chattithannil chaarthan vizhthi

Uthappa analmutti kashayam vittu
Utthamane neyyotu marunthum thuvi
Thittappa mezhukupatham irutthukontu
Thekamathukantu orukaranti veetham
Neettappa iruneram Arunaal thaan
Nee aruntha thirum noy ninavilkkerlu.

457. *Ninavaka marmatthalezhuntha rogam*
Netum kshayankal kazheppu ile kutthu
Chinamana kolutthu ile chume kaanthai
Chatam thelivakum marmamathu thirnthuppome
Kanamana neyyathuthaan ulakullokku
Karuttharinthu mezhukitavum nantayi paaru
Inamana ennayontu uraippen mezhuka
Itarathinaal vanthamarmam otatthane.

Ingredients

- Vari frog (Kulathadi frog) - 3 no:
- Neduvaali fish - 1
- Nathu - 1 (freshwater snail)

After cleaning them, chop them, tie in a cloth and dip them in water. Then, boil them to make a decoction. Continue boiling until the decoction is reduced to one-eighth of its original volume. Finally, squeeze to extract the desired liquid.

- Coconut - 5 no (coconut milk should be squeezed and strained)

- Onion juice - 1.34 liters
- Cow ghee - 1.34 liters
- Cumin and Coriander - 30 grams each should be powdered.

Preparation:

Combine the decoction, onion juice, and cow ghee in a container and bring it to a boil. Once it starts boiling, add coconut milk and powdered medicines, and continue boiling until it reaches the desired consistency. After that, sieve the mixture and store it.

Dosage: Take 15 ml of this ghee in the morning and evening, following a specific diet for 6, 9, and 12 days. This remedy can help cure TB, cough, and body aches resulting from marmma injuries. Additionally, it promotes physical strength.

OIL

458. *Otave kazhuthaippaal patithanontu*

Utthamane pashuvin neyy athupolakum

Neetave karkkam athimathuram cheerakavum

Nishamana grampu kroshani omam

Atave pazhamulaku kashakashayum

Azhakana munthirikaay pazhatthinotu

Potave vakayontu kazhanchu rantu

Paarthitave pazham neekki thulathakke

459. *Thulathakki palathu atuppiletti*

Chukirthamulla neyyotu thulumittu

Nalathayi mezhukupatham irutthu mezhuka
Naalathil thirumnoy nattakkelu
Milatha marmatthal ezhunthanoy
Vittuvitum unmayana vilampuvaye
Kolathayi manathil thatayontillamal
Kurumvitham cheykil noy kutippom paare

Ingredients:

- Donkey milk-1.34 liters
- Cow ghee-1.34 liters
- Athimadhuram/Liquorice / licorice (Glycyrrhiza glabra), cumin seed,Clove,Kurasanomam/ajwain (Trachys permum-ammi), pepper,Poppy seed,Drumstick-10 gram each and powdered.

Boil these medicines until they reach a wax-like texture, then sieve it and store it. This medicine's external application will cure marma injuries.

(2)TAVALANEYYU

460. *Kutipom thavalaneyy innum cholven*
Kurippilla amarnnthirukkum naamakkuriyulla
Vativana pacchekolutthitum mandukam
Varishaka pititthuritthu nakavum mookkum
Thutiyana naakku pitthum neekki
Thulupolititthu nallapazham thenkayin

*Paal patiyathile ittu kkacchi
Panpaka cheerakavum ulliyame.*

461. *Ulliyathu patipaathi cheerakavum kaal
Uttathoru pashuvin neyyum patithanontu
Thallivitu tholiyotu mookkumappa
Thavaramal paalvittu maipolatti
Alliye pashuvinneyyathuvum vittu
Areittha marunthathupottu kinti kinti
Thalliye nalpathatthil irutthukontu
Thekamathu vayatharinthu kotukkakkelu.*

462. *Kotuppatharkku paruvamoru vayasumattum
Kolvaithine vivaramathayi kurikkakkelu
Atuppatharkku patthuvayathakameyulla
An pen thanakku paruvam mezhukuparu
Thotuttha vayathoru pathinontukkum churuthiyathin mel
Thokuppaka avanimel valuttha paruvamame
Etuttha naalpathu vayathu melullorkku
Etu kalparuvam athilirutthukolle*

463. *Iruttha neyy kaalthutam anthichanthi
Iraru nalaruntha ilanthorrrkappa
Urutththoru murunkayile pattum kontaal
Otum noyinnathena urekkakkelu
Cheruttha utal valukkum marmam kanayinotu*

Cherntha churam melkacchal thitam kettotum
Muthirnthavayassanavar mandalame pennota
Atukkamal patthiyam murappati katthaal

464. *Kathaalo marmanoy katalilpookkum*
Kaikanta immuraye karuthuvorkku
Paarthhalo noythirum chatam valukkum
Parathinil metthavayassathuve kuntathu
Verutthalo noyathuthaan theernthitume
Visheinthu cheruthamentu manameyenni
Nertthalo paruthannil inthamure
Neraka cheyyamalirunthaal noy pokathu.

Ingredients:

- green frog (*Rhacophorus malabaricus* Jerdon)
- Coconut- 5 no:
- Cow Ghee – 1.34 liters
- Shallots - 670 ml, cumin - 335 ml,

Take a clear green frog, chop and grind of to make a decoction in the coconut milk and squeeze it .

Combine powdered cumin, shallots, and frog meat marinated in coconut milk. Add coconut milk and grind the mixture. Mix everything with cow ghee, then sieve and store it. Customize the sieve based on age: wax-like for those up to 10 years, less wax-like for those up to 40 years, and stone-like texture for those above 40 years.

Taking 15 ml of this ghee in the morning and evening for 6, 9, 12, and 41 days, following a specific diet, will help to alleviate emaciation, kana, and severe fever (asthijwaram), body pain caused by marma injuries. This medicine is good for a healthy and plump body.

NETUVALI NEYY

- 465.** *Pokave marmanoy theerutharkku*
 Pukaluvom neduvalineyy thanontu
Ekave neduvali nallathaka thediye
 Ithamaka pidithurithu thale kaal pitthum
Aakave nadunerambu tholum neeki
 Arainthu chathaithu mypolatti
Pokave vadichaar uzhinjacharum
 Padiyontu viralicharum paaru
- 466.** *Parkkave vaalmulaku chukku thrippali*
 Panpana mathuram naljeeramotu
Cherkkave kazhacharu podiyathakki
 Cheerana muncharalatti kareitthukontu
Varkkave thelintha neyyotu erentam
 Vakaiyaka padiyontu vanki vaitthu
Varkkave charuvakai adupetti analmutti
 Valamaka ennayudan neyyum cherthu kontu

467. *Kontethaan mezhukathilum mootha*
Koruvana pathamathle iruthukontu
Pantethaan ullamarmam ethukkumappa
Panpana thinam iruvelai thaan
Antethaan kaalthutame aarunalum
Aruntha mel cheeniyittu kontaal
Kantethaan payanthotum marmmanoykal
Kannadiyakum inthanool thanperakum naadu

Ingredients

- Neduvali/nettholi/The Indian anchovy (*Stolephorus indicus*)
- Juices of Thottavadi, Uzhinja, Viraliil - 1.34 liters each
- Pepper/valmulak, dried ginger, Tippali, Athimadhuram, cumin- 30 grams
- Cow ghee and castor oil - 1.34 liters

Preparation:

1. Clean and remove the backbone from the mature neduvali. Chop and crush the rest, grinding it to a wax-like consistency. If necessary, add the juices of the mentioned green herbs.

2. Thottavadi, Uzhinja, Viraliil. Pepper/valmulak, dried ginger, Tippali, Athimadhuram, cumin, Grind all the ingredients together using the green juices.

3. Mix the green juices and oils in a pot and bring it to a boil. Once it starts boiling, add the minced meat and medi-

cines and continue boiling until it reaches the desired consistency. Sieve the mixture and store it.

Taking 15 ml of this mixture along with sugar in the morning and evening for 6, 9, and 12 days can help cure old diseases caused by marma injuries.

OIL FOR HEAD

468. *Natave mezhukitavum ennayontu*

Nalamana ellenna erantatthenne

Kutave patiyontu kalkam kelu

Kuriththa chanthanam vettiver iruveliyum

Atave ramaccham kottamotu gramppu

Aratthai chetamanchi vaalmulakum

Neetave elamotu karugeeracam jathikkayum

Nilaiyanaa samutthirappazham vakayontukke

469. *Ontukke kazhanchontu vatithaan ketti*

Uyarcharakku panuku kasthuri roshinai

Antukke natiyetu arakazhanchu

Anpaka potipanni vatikalashatthittu

Nantukke ennayathe atuppiletti

Natiyathai marunthittu thuvikkinti

Intukke mezhukupatham irutthukkontu

Ithamaka vatiketti pathanam panne

470. *Pannave mezhukivara theerumnoy kel*
Parakkumappa marmatthalezhuntha noykal
Ennave anekam noykal theerum
Enniyathu eluthentenni ninaikkaventom
Vinnave ippuviyorkku kannati
Vithamana nool kuruvome
Unnave potiyontu ureppenappa
Untana marmamellam otatthane.

Ingredients

- sesame oil and castor oil- 1.34 liter each.
- Sandalwood, Vetiver/ (Chrysopogon zizanioides), Iruveli/ (Coleus zeylanicus), Ramacham (Chrysopogon zizanioides (L.) Vellakottam (Saussurea costus), Clove, Cardamom, Chitaratta (Alpinia calcarata), Jatamansi/ spikenard (nardostachys jatamansi), Valmulak/Cubeb (Piper cubeba), Black cumin, Nutmeg, Samudrapazham/Hijja (Barringtonia acutangula) - 5 grams each,(powder it).
- Punugu. (a thick yellowish musky-odoured substance found in a pouch near the sexual organs of the civet cat), Kasthuri (deer musk) and Gorochana(a stone or 'bezoar' found in cattle) - 2.5 grams each.

Preparation

Boil a mixture of powdered medicines and oils, filter, and remove from the fire when it reaches a wax-like texture.

Store the resulting mixture in a jar, adding Punugu, Kasturi, and Goroshana to it. Using this remedy on the head and back can help to cure all diseases related to marma injury.

JEERAKA CHOORNAM

471. *Otave cheerakam patikaal vanki*

Utthamane poticheythu chollakkelu

Chatave nalla thennamkarukku vanki

Charuthiyutan athe thuranthu neeraithhalli

Potave cheerakatthil punukum chertthu ulcholutthi

Pokamal thotaiyin kambaal

Natave karukkinvaay thanai ataitthu

Nal thotaile neer kuruni paanayile alanthuvitu

472. *Veetave aatathode ilaiyum kampalum*

Vithamai panayakam chollutthi paranuketti

Kootave karukkathe paranil veitthu

Kuriyaka panavaay mooti chilaimannezhum

Naatave cheythukontu atuppetti

Nalamaka oruchamam cherutheeyal eritthu

Thetave neervatti karukkinulle vaitthathoru

Thokuppana marunthetutthu nizhalularththi vayye.

473. *Ularththiya marunthathai etutthu thulathakki*

Uretthapati punuku pin viravikkontu

Pularthiyei verukati iruneram thaan
Panpaka neeyaruntha theerumnoy kel
Kulenthazhuntha marmamutan mekamellam odipokum
Katukalavum thappilai maraippo ilai
Ulakariya marunthunakku innumontu
Ukanthathoru noy palathum karuthiye theerum.

To prepare the medicine, drill a hole in a coconut and drain its water. Fill the hole with a handful of cumin powder and seal it with an Adathoda stem / Malabar nut (Adhatoda vasica). In a clay pot, pour adhatoda leaves juice, sprinkle adhatoda leaves and sticks, and place the coconut on top. Close the pot with cloth and heat it for seven days, turning it occasionally until it dries up. After cooling the pot, open it, take out the coconut, crack it, and retrieve the cumin seeds kept inside. Dry the seeds again and add the sieved punugu, then store it.

Take one pinch of this medicine and add in suitable mixture (anupana ie. water, /ghee/honey /milk) and drink both in the morning and evening. This remedy has the potential to cure various diseases, including urinary disorders caused by Marma injuries and other marma injuries.

ADAPOTHIYAN DECOCTION

474. *Karuthuvom ulakuthannil manitharkappa*

Karuthana kashayamontu chollakkelu

Aruthuvom atapothiyan nannari

Appane patatthali nilappanayotu

Uruvana venkunti vilapparutthi

Utthamane ishanku arukan tha anum

Poruthana tharavotu atathode

Porulana marunthu vakai innum kelu

475. *Kelappa kattumulakodu chillari thamizhame*

Kirupayutan vakakaiku kazannchuvanki

Nalappa katamaranthu chollakelu

Nalamana jaathikaya pathiriyotu grampum

Aalappa chirakamotu thrippili arathayum

Appane mathuramutan panakizhanku ariyarum

Neelappa elamotu irukazhanchu vaanki

Nilaiyaka chattheitthu irupati neerilitte

476. *Ittume ettontay vattakkacchi*

Ithamaka iruvelai aarunaan arunthumbothu

Veettume marmatthal ezhunthuchokai mekavette

Vithamketta vayuvotu varakshe theerum

Ottume marmamutan azhale thakam

Untana njarambuthettal mantakkutthum theerum

Nattume vali kapankal natukkam moocchu
Natiyathor ulkolutthu therumente

Ingredients

5 grams each of the following:

- Ada-kodien- Adamothiyan/Adakkodien/ Adakotti/ Adapa
thiyan/ Padalakizhangu/ Thinnampala/Holostemma
(Holostem ma ada-kodien)
- Narunandikizhangu /Indian Sarsaparilla
(Hemidesmus indicus)
Padathalikizhangu /Padavalli, Pattichevian (Cyclea peltata)
- Nilapanai Kzhangu/Black Musli (Curculigo Orchioides)
- Root of white kunni plant /jequirity bean / rosary pea
(Abrus precatorius)
- Root and leaves of paruthi/Levant cotton
(Gossypium arboreum)
- Root of Isangu /sang kuppi,sang kupi (clerodendrum inerme
(linn) gaertn) Arukanpulla/Bermuda grass,(Cynodondactylon)
- Duck flower(Aristolochia grandiflora)
- Root of Malabar nut (Justicia adhatoda)
- Kattummulak/long pepper
- Chillarikizanghu
- Thamizhama/Thavizhama,/Thazhuthama,
(Boerhavia diffusa)

10 grams each of the following:

- Nutmeg, mace of nutmeg , cloves, cumin, thippali / long

pepper, chitaratta (*Alpinia calcarata*), athimadhuram, panam khizhangu (*Palmyra* sprout), arivaka - 6 - and cardamom.

Preparation:

Crush the two substances separately and decoct them in 2.68 liters of water. Dry and reduce the decoction to one-eighth of its volume, then sieve it. Drink 60 ml of this remedy in the morning and evening for six days. This treatment has the potential to alleviate pain caused by old heartburn, pain polydipsia, nerve problems, shirashula (headache), increased phlegm, tremors, palpitation, and muscle cramps.

CHERIYA THIRUMENI OIL

477. Amente thirumeni enney innumontu

Appane maruvikkelu kurunthotti koovalam thaam

Pomenta chankukuppi vettiverum

Pukazhaka vakavakaikku palam patthaka

Vamanta thunineeril kashayam cheythu

Valamaka anjzhiiyaka vanki

Namante vallare charu nazhi

Nalamana nallenna patithaan chere

478. Cherave cheerakavum palam thaam ontu

Chitthiramay karumjeerakam palam araiyum cheru

Nerave mezhukupathamaka vaanki

Nermayutan melittu thataviye thaam

Parave theytthu nee thalai muzhukumbothu
Parathile oti mutankal ellam pome
Arave vishanjarampin kuttam theerum
Anpana itthayilatthin cheerinale.

To prepare the cheriya Thirumeni oil, follow these steps:

- Take 350 g of the roots of each of Kurunthotti(sida cordifolia), Koovalam/indian bael(Aegle marmelos). Shankukuppi/blueb ellvine/ blue pea/ butterfly pea/ cordofan pea / Darwin pea (Clitoria ternatea), and Vetiver/ (Chrysopogon zizanioides). Cut and crush the roots, then mix them with 21.5 liters of water. Boil the mixture to make a decoction and continue boiling until it reduces to 5 nazhi(1.8 liters) Squeeze the decoction and keep it.

- Juice of karumkudanga/IGotu kola/ Indian pennywort/ Pohekul la/ Spadeleaf Kodangal/ Kudakan/ Kuthirakkulambuchedi / Mutth il/ Vellara (Centella asiatica)- 1.34 liters

- Sesameoil-1.34 liters

- Black cumin seed-30 g (powdered)

- In a separate vessel, mix the decoction with sesame oil and boil it. When it starts boiling, add 30 grams of powdered black cumin and boil it till it reaches a wax-like texture. Sieve the mixture and keep it.

This oil is beneficial for external application on the backside of the shoulder and head. After applying the oil, take a bath in hot water. It can help in curing fractures, muscle fatigues, and nerve damages.

KAVALAM

479. *Cheerana kavalamontu cheppakkelu*

Cherntha ezhantuchenta talaippinnakke

Cheeraka ulutthirukkum athanaikondu

Cherkka ititthathanai vaticettikontu

Cheeiraka verukati chiruthenil

Viraviyathai kavalamay uruttikkolle

Varana marmatthalezhuntha khayarokanka

Mayakkamotu kshayam irumal marum cholle.

Ingredients & preparation

Use a seven-year-old and blighted oil chakku to grind. Take the oil-cake from the first pressing, powder it, and then sieve it. Add honey to the powdered oil-cake and roll it into small pills or tablets.

By consuming these pills, the remedy can help in removing tuberculosis caused by marma injury, as well as alleviate drowsiness and coughing.

SHIVARATHI TAILAM

480. Cholluvom thirikatukku thiripale ari aaru
Cholperiya mathuramotu thevatharam
Nallathoru arattayotu maanchi kottam
Nanmukappul amukkuram chantham rantum
Vallathoru karakilum mutthuchippi
Valamana iruveli raamaccham thekku
Ellayam manikkunthirikam channinaayakam
Iyalana nakappoovu vriksham thaane.

481. Thane kel kantivenne pazhukkaay motham
Thayavana asuranakam veppin patte
Maane nalkaayamotu kirumishathru
Valamana karumjeerakam kolam cholam
Thene kel thrijaathi elam kupai
Chirantha katalnurayum chirunaakam thaana
Thanana marunthellam ititthu nantay
Thayavana vakai vakaikku kazhanchu rante

482. Rantana aavinneyy innum kelu
Ravimathiyaam pukenne chennaneyyum
Kuntamal vilakkenne ellenne anchum kootti
Kunamana vakai vakaikku pati thanonte
Nantana aattin paal kovin paalum
Nalamana methippaalam teshippaalam

Ontana mulaippaal thanum vaanki
Utthamane chuvarathe ullathellamethu

483. *Ethuvaanachampalacchaar ninpappazhacchaar*
Enmakane etticchaar matticchaarum
Athuvana veppatti pazhatthin chaarum
lyalaka vakai patithaanontuvaanki
Ithamana chanthanavum venkakkathal
lyalana karinkaali ponnavarappatte
Mathamana atthi itthi alarashin patte
Makatthana kurunthotti vakai palam patthakum.

484. *Akave iruthuni neeril kashayamittu*
Atavaaka anjazhiyaka vaanki
Akave perithana urulithannile
Atavaaka enney muthal marunthu tha anum
Ekave paal neekki kashayamathu vittu
lyalana erukkilayum nocchi meni
hakamam vallarai kotupai vettilai
Thayavaka kaithonni shankukuppi

485. *Shankenta kuppiyutan chaar vakekku pati tha an pathi*
Thayavaka analeritthu ponkaamal tha an
Pankenta mezhukupathamaka vaankikundu
Pukazhperave deepadupam vettiver ramacchatthale
Enkenta orunilaiyaay atthalukkum

*En makane keneshenukkum munpin vaitthu
Vaankentu poojai cheythu vatitthukontu
Varishayutan theerum noy cheppakkele*

486. *Cheyyave anthi chanthi patthuneram
Chirapaana kaashitaithaan ullaikontaal
Payave thekamellam ettuneram
Panpupera thaana thatavi muzhukkuveneer
Neyyave itthelam theykkuppothu
Nalamana patumamam panirantum
Uyyave thotumarmam thonnoottarum
Uyarnthatoru ullu marmam innum kelu*

487. *Kelappa vaathapittha slerppanankal
Kettiyana cchuniyankal kaivishayankal
Palappa poy pootham pishashinalum
Pala narambu thettalathum pom
Valappa vaitthurunthi shirasotenkum
Valamaka pooshitu patthu neram
Kelappa noyellam maariappokum
Ithamana shivarathi thailam thane.*

Ingredients:

Trikatu (long pepper ,black pepper and ginger), Shell of Triphala ,[combination of three herbs- Indian gooseberry/ amla (Phyllanthus emblica), Bibhitaki/ thannika (Terminalia

bellirica), and Haritaki /kadukka(*Terminalia chebula*)],

Arivaka -6 , Athimadhuram(*Glycyrrhiza glabra*),
Devatar- am (*Cedrus deodara.*), Chittarattha / Lesser
galangal (*Alpinia- calcarata*), Jatamansi/ spikenard
(*nardostachys jatamansi*), Vella kottam (*Saussurea costus*)

Nanmuka Pullu (*Actinopteris Dichotoma*), Amukuram/
Ashwagan dha (*Withania somnifera* seeds), sandalwood
(*Santal-um album*), Akil (*Dysoxylum malabaricum*)-2, Mutthu
chippi/ oyster, Iruveli (*Coleus zeylanicus*), Ramacham
(*Vetiveria- zizanioides* / *Chrysopo gon zizanioides*),
Cherutheku (*Rothea serrata*), white kuthirikkam /
frankincense (*Boswellia serrata*), Katti chennayam, Naka
poovu (*couroupita guianensis*), Pootav riksham, Kandivenna,
Panchaman Pazuka Ayamodakam/ajowan (*Trachyspermum*
ammi), Asuranakham, bark of neem tree, kay am/ Asafoetida,
krimishathru, black cumin, thakkolam/star anise, kacholam/
galanga, trijati, cardamom, shatakuppa (*Anethum grav*
eolens), kadalnura, siru naga poo - 10 grams each. These
medicines should be crushed, powdered and sieved.

cow ghee, punkann, chenna oil, castor oil and sesame
oil - 1.34 liter each.

Goat milk, cow milk, buffalo milk, donkey milk and
breast milk each 670 ml

Juice of the following: Lemon , Neem fruit, kanjiram/
nux vomica(*strychnos nux -vomica*, linn) fruit , Matti banana ,
vepatti fruit - 1.34 liter each.

Wood of the following trees-Sandalwood, Venga / Indian Kino tree (pterocarpus marsupium), karingali /Cutch Tree,bark of the root of Ponnavaara (Sennaauriculata), Athithippali/Kannuk utti madu,/Nilamchakka, Atthipatta/shame plant (Mimosa pudica), Itthipatta, bark of Aalamaram / Banyan tree , Arashinpata, Kurunthottiver/root of Cuban jute/ Jelly leaf (Sida Cordifolia)- 350 grams each crush this and make a decoction in 10.74 liters of water and boil until it reduced into 5 nazhi.

Juice of Milkweeds(Calotropis) , Nochi/Chinese chaste-tree (Vitex negundo), Kuppameni/Acalypha Indica (Acalypha indica L.), Karimkudangal/Kudangal or Indian pennywort (Centella Asiatica), Koduppai / sissoo spinach / Brazilian spinach / sessile joyweed (Alternanthera sessilis) , Betel leaves, Kaithonni/false daisy (Eclipta prostrata), and Shankukuppi/bluebellvine/ blue pea/ butterfly pea/ cordofan pea or Darwin pea(Clitoria ternatea). Take 670ml each of these crushed herbs.

- Mix oils and milk in a vessel and bring it to a boil. Once it starts boiling, add the green juices, fruit juices, and the previously prepared decoction. When it boils again, add the crushed herbs.

- Boil until the mixture reaches a thick consistency. Then remove it from the heat, sieve it, and store the medicine.

Dosage and Application:

Take 15 ml of this medicine in the morning and evening for 6-9 days. take the medicine internally and apply externally on the affected body areas and wash it with hot water.

This remedy has the potential to cure injuries in Padumarma - 12, Todumarma - 96, Ullumarma - 8, Tridosha Kopa, Shunyangal, and Kaivesham. When used externally, it can also cure the mentioned diseases.

KURUNTHOTTI OIL

488. *Thanana aarumukan kumbhamunikku upatheshittha
Azhakana kurunthotti thailam kelu*

Konana kurumthotti tazhuthazhe nannari ishanku

Kottanver chenchatti kombarakku

Unana or palam thaana vakavakaikku

Utthamane paantamathil chathaitthuppottu

Enana irukuruni appu vittu

Atuppetti moontam naal ettontakke.

489. *Akkiye irutthuvaitthu pinnum kelu
Appane vallare moshumoshukke kovve*

Thakkumevai charutane aavin paalum

Thayavana ilaneerum ellinenne

Pukkiye vakaikku pati thanontu

Pakaram karkkam chevvulli chirunakappu

Ukkamam shivanaarvempu maanchii cheeram

Urum mathuram thrikatukku arishi aare

490. *Arutane kroshani thevatharam*

Aratthai thrijaathi kottam komparakku

Koorutaiya thripalai vakaiyontukku

Kootum irukazhanchiyathai thukki kontu

Veerutane okkeyum veyilunakki

Mikkave itipoti aritthetutthu

Cheerutane potiyathanne avinpaal vittatti

Chirukamal marunthellam ontaayy chere

491. *Chertthutane atuppetti analaimutti*

Thrinaalil mezhukupatham vatithiruttu

Varthituvaay karantiyalavu eeraru naalum

Vakaiyaka thanarunthi pulippu uppum

Kaartthitave patthiyatthota mantalam thaan

Karuvaka muzhukivara theerum noy kel

Pârtthitave patumamam thotumarmankal

Pankutane nootettum ullu marmam.

492. *Marmamotu channi vali izhuppu vatham*

Vathapittha slerpanathal vanthamarmam

Karmamotu mattan kai ati idiyaal

Kaparokam kakkal vikkal arochikankal

Tharmamotu kacchal kaikaal thirippulacchal

Charathu narambupiti pitarikkutthu

Arppamenum nilaathu chatthevittu

Acchariyam kurunthotti thailam thaane.

Ingredients

- Root of Kurunthotti (Sida Cordifolia)
- Root of vathamparathi(justicia gendarussa)
- Root of Narunandikikhang (Indian Sarsaparilla)
- Root of Isangu /sang kuppi,sang kupi (clerodendrum inerme (linn) gaertn)
- Root of Uzhinja/baloonwine (Cardiospermum halicacabum)
- Root of Kodithoova/Indian stinging nettle/Cherukodithuva/ Choriyanam/ Kodithumba (Tragia involucrata)
- Kombarakku - (60 grams each)

To prepare the medicine, follow these steps:

- Set aside the kombaraku and chop and crush the rest of the herbs.
- Mix the chopped and crushed herbs with 10.27 liters of water and boil until it reduces to one-eighth.
- Tie the kombaraku in a piece of cloth and use it for decoction.

Next, prepare the juice of 1.34 liter each of the following herbs:

- Karumkudangal/Gotu kola/ Indian penny-wort/ Pohekula/ Spadeleaf Kodangal/ Kudakan/Kuthirakkulambuchedi/ Mutthil/
Vellara(Centella asiatica)
- Moshumoshuki
- Kovvaila (ivy gourd)
- Cow's milk

- Coconut water
 - Add sesame oil - 1.34 liter to the herbal mixture.
- Take 10 gram each of the following herbs:
- Shallot (*Allium ascalonicum*)
 - Sirunagapoov
 - Sivanar vembu (*Indigofera aspalathoides*)
 - Jadamanji / spikenard (*nardostachys jatamansi*)
 - Cumin
 - Athimadhuram/Liquorice (*Glycyrrhiza glabra*)
 - Trikatuku (ginger, black pepper, and long pepper)
 - Arivaka - 6
 - Kroshani
 - Devataram (*Cedrus deodara*)
 - Chitaratta (*Alpinia calcarata*)
 - Trijathi
 - Vellakottam /Kottam (*Saussurea costus*)1)
 - Kombarak
 - Ayamodakam/Ajwain (*Trachyspermum ammi*)
 - Shell of Triphala ,[combination of three herbs- Indian gooseberry/amlam(*Phyllanthus emblica*) ,Bibhitaki/ thannika (*Terminalia bellirica*), and Haritaki /kadukka(*Terminalia chebula*)],

Powder these ingredients and add sufficient cow's milk to the powdered herbs for grinding.

Mix all the medicines together in a vessel and boil them for three days. Boil till it reaches a wax like texture then, filter the mixture and store it.

Dosage and Application:

Take 15 ml of this medicine in the morning and evening for 6 days. Additionally, apply it on the head for 41 days after bathing. This remedy has the potential to cure 108 marma injuries, as well as soothe conditions such as seizures, paralysis, rheumatism, phlegm diseases, vomiting, stammering, burning hands and feet, pain in the nerves, and burning sensation or high temperature.

MARMANI CAPSULES

493. *Thanana marmani kulikai thannai*

Chattukiren venthayam omam pooram

Unana shinki kottam methaiyotu

Uravana punukutane thennam poovum

Enana thottai chenchatti murunkeppoovum

Iyalana maathalam poo ilavin poovum

Vanana kazhanchukkontu kunkumappoovum

Vakaiyana roshinayum kazhanchu kutte

494. *uttiye kuzhiyammi thannil pottu*

Komparakku kashayatthil oryamam thaana

Attuvay or yamam pashuvu palal

Aavarai irayin chattil oruyamam attu

Uttitave thuvarakkayalaipol urutti

Uttathoru nizhalulatti cheppil vaithu

Maattituvaay anupanam thannil thaan
Vakayaka thirumnoy vakukkakkelu.

495. *Kelappa atthicchuram swashakasam*
Ketiyaana ulmurmam patumamam thaan
Nalappa marmatthaal kayacchanni
Nalamillatha iluppuvali thurappu theerum
Aalappa kshayam irumal valiyum vikkal
Appane thirumithu thinnamakum
Valappa chonnachol poyyakathappa
Vakayana marmani kulikeyame

To prepare the medicine, follow these steps:

1. Take the following herbs(5 grams each): Fenugreek (ven thayam), Ajwain, green camphor, Karkataka Shringi (Pistacia integ errima), Vellakottam or Kottam/kottam (cheilocostus specio sus), Mentha/mint, Punugu. (a thick yellowish musky-odoured substance found in a pouch near the sexual organs of the civet cat), Coconut flower, Root of Adathoda or Malabar nut (Adhatoda vasica), root of Kodithoova (Indian stinging nettle), flower of drumstick tree (Moringa), Pomegranate flower, flower of ilavu /Red cotton tree/ Mullilav (Bombax ceiba), Saffron flower, and Goroshana .
2. Crush all the medicines and grind them together. Add Komparakku decoction, cow milk, and juice of Ponnavarai (senna occidentalis / cassia occidentalis) to the mixture.

3. Grind one by one in the specified order and roll the mixture into the size of the fruit of tuvarka (Hydnocarpus laurifolia). keep it dry in the shade.

Dosage and Application: Take the medicine in the correct proportion. This remedy has the potential to address various conditions, such as bone fever, respiratory issues, internal marma injuries, padumarmas, kayasanni (a type of epilepsy), suffocation, pains, wheezing, and stammer.

OIL FOR MARMA INJURIES IN THE HEAD

496. *Kelappa shiramthannile itukontaal*

Kirupayutan mezhukivara ennayontu

Naalappa kaithonni nellikkayum

Nantana thaniccharu vakai pationtu veetham

Alappa ennayathu pati ontathakum

Anpana aavinpaal samane chertthu

Cherkkayile karkavakai mathuram elam

Chanthanavum thevatharam kazhanchu naale.

497. *Kazhanchaka munpalil araitthukalakki*

Karuthiye analmutti kinti kinti

Mezhukupatham varuthal kantu aritthu kolle

Kollana venneril muzhukipparu

Parkayilei mantaiyiti pinisankal

Valamana narampuvali anaitthum poche

Pocchappa shiramthannile konta chutoom
Pollatha shiranoikal maariye vazhalam

To prepare the oil, follow these steps:

- Take the juice of Kaithonni/false daisy (*Eclipta prostrata*) and amla (Indian gooseberry) - 1.34 liters each.
- Add sesame oil and cow milk - 1.34 liters each.
- Take Athimadhuram (*Glycyrrhiza glabra*), cardamom (*Elettaria cardamomum*), sandalwood (*Santalum album*), and devadaram (Himalayan cedar/deodar) - 20 grams each.
- Grind these herbs into a powder by adding a sufficient amount of cow's milk.
- Mix all the ingredients together in a vessel and boil until it reaches a wax-like consistency.
- Sieve the mixture and store the oil.

Application: Regularly apply this oil on the head for all head injuries and bathe in warm water. This oil is beneficial for addressing neuro problems, neuralgia, and heat in the head.

Please note that variations in the herbal ingredients may exist in some Marmakannadi texts.

PLASTER MAKING

498. *Kurave maramerei vizhuthalalum*

Kurippana ati murivu thallalum

Therave thittamotu thitilumeri vizhuthalalum

Thitamkettu kaalitari vizhuthalalum

Arappa panayeri vizhuthalalum

Anathoru vanthapala otivukalukkum

Nerappa thatavumurai cheythukontu

Neraka ketta oruvakayekkelu.

499. *Vakayarinthu satthiyamayi irunthathanaal*

Manilatthil kettumurai ithuve nantam

Thukayana narampumuthal elumpathellam

Chervarave samanayi shariyayi partthu

Thukayarinthu rakthamellam kashakkitthalli

Sookshamayi puliyankotte uzhunnthinotu

Nakaiyarinthu kaarkolum ivaikalellam

Nantaka samanchertthu araitthuvayye.

500. *Vaitthittu ellenneyathene varutthi*

Valamana kozhiyandam moontathakum

Kaitthitta ennayathil venkaruvaiyappa

Karuthiye utaitthuvittu marunthippotu

Thoytthitave thaana pishenthuthuniyil theytthu

Chuttuvay palamathu moontum chertthu

Poytthitave mulai chili inakkivaitthu

Pukazhaka irukamal methuvaka kette

Bone fractures and injuries caused by falling from trees, blows, punches etc. should be thoroughly examined before fixing it. Treatments should then be initiated if possible symptoms are there. If the bones are broken, all of them should be corrected and restored. If the nerves are bruised, they should be repaired. If there is a blood clot, they should be corrected.

For plaster making:

- Brown shell of Tamarind seed (*Tamarindus indica*)
- Uzhunnu/Vigna mungo / Black gram
- Karkolari/Bakuchi Seeds (*Psoralea corylifolia*)
- Sesame oil
- Egg white
- Take equal amounts of brown shell of tamarind seed, black gram, and bakuchi seeds.
- Grind these ingredients to a fine powder.
- Mix the powdered herbs with some sesame oil and add egg white as needed to form a paste.
- Prepare a piece of cloth torn to the appropriate size for wrapping the affected area.
- Smear the herbal paste onto the cloth.
- Wrap the cloth with the paste around the fractured or injured area.

- Tie the cloth securely in place using three rounds.
- Place bamboo pieces on top of the cloth to immobilize the area, preventing movement.
- Allow the dressing to dry.
- As needed, pour sesame oil or suitable wound oil over the dressing to keep it moist.
- Loosen the dressing at intervals of 5 and 7 days, based on the severity of the wounds.
- Continue this treatment for 15, 21, 41, and 90 days, until the bones are restored to their original state.
- Over time, the affected area will become stronger and healthier.

Chapter XIII

CONCLUSION

DOOTHA LAKSHANAM INFORMER'S TRAIT

501. Palappa innoolil poyye ille

Patukiren thuthanude kuriye thaam

Kelappa munnethaan noothan vanthu

Kilarum thalathil nintu chollinalum

Choolappa pittham shirassilerikkontupole

Vartthayathu palavithamay peshinaalum

Valappa paranthathupol vanthazhetthalum

Vakayaka chumaril vanthu murantalum

Cheythitukil maranam paaru pokaventam.

“Dootha Lakshanam” or informer’s trait is a concept in traditional medicine systems, including Ayurveda, where the healer or physician observes specific characteristics of the person who comes to inform or invite about a disease. These traits are believed to hold significance in predicting the severity or outcome of the illness.

Agasthya says certain traits exhibited by the messenger or informer are considered ominous signs, indicating a grave situation. These signs include:

Standing at a higher place than the healer’s seat.

- Having a hoarse voice in excitement.

- Speaking indistinctly.
- Coming quickly as if he had flown.
- Scratching on the wall while delivering the disease information and invitation to the healer.

According to the belief, if the informer displays any of these traits, it is an indication that the patient being treated is in a critical condition and may not survive.

*502. Unnappa mukamathile kaivaitthalum
 Othappa pinikalathu theerntthitathu
 Vanthappa maarvatthile kaivaitthalum
 Vaankum pini palarariya pothamile
 Porunthiyantha kai thokal thottal pom
 Pinikal thirntthitume varunthikkel
 Marmakannatiyentu vaazhttum noolukku
 Maruviye orunalum kurevarathu*

The healer must carefully observe the messenger's actions when informing about the disease. Placing hands on the face indicates challenging medical conditions , while hands on the chest or shoulder signifies a positive outlook for the patient's recovery. These traditional beliefs hold significance in determining the severity of the illness and the potential success of the healer's treatment.

*503. Tuthan vanthu chollum vakkil
 Muthalezhuthil sushmamayi viyaathi kantal*

Per muthalezhutthum nalla irupatthezhu naalum
Pakkam kootti valathukai ezhil perukkikkontu
Vakayaka ettinile kazhitthuppare
Antha akmathanne kantu
Ontu varil noyentu chattuvaye
Untappa theerathu rantu vanthaal

According to this ancient belief system, when the informer mentions the name of the disease for the first time, the letters of the word are added to the 27 stars and 15 days or pakkam , the result is multiplied by 7 and divided by 8. Based on the final number obtained from these calculations:

- If the result is 1, it signifies a disease sign.
- If the result is 2, it indicates an impossible situation.
- If the result is 4, it suggests a disease sign.
- If the result is 5, it implies death.
- If the result is 6, it represents a disease.
- If the result is 7, there is a possibility to save the patient's life.

504. *Vanthalapa naalatthile vineiyentu*
Ishalvaana aynthu maranamame
Entelappa aaru kantal pinithanentu
Ezhuntha ezhukantaal cheyameyacchu
Munname aanaal vanthu vilitthu pinpu
Pinme pennal vanthu vilitthathanaal

*Munname pennaal vanthu mozhintha pinpu
Murayaga aanaal vanthaa pinne
Pirishamutan antha rogi chutukaatame*

The marma practitioner also observes another significant sign: when a man is the first informer about the patient's condition, and later a lady comes with the same information, it is regarded as a foreboding sign. This sequence is believed to indicate a serious situation, and there is a fear that the patient's condition may deteriorate, possibly leading to death.

505. *Tantutane vaati kutuve pititthalam
Tharaniyil kayar pasham kantalum
Muntu monti mutavanotu kurutanumappa
Chevikelatthon pirithalayon
Thentanutan virakukettu kaayutta
Vattakolli kaiyil kantalappa.....*

.....

Kuvalayatthil pokaventam maranamaakum.

In this paadal, certain objects and characteristics of the informer are considered as bad omens. If the messenger is holding sticks, ropes, bundles of firewood, or baskets, it is seen as an unfavorable sign. Similarly, if the informer is a crippled, blind, or deaf person, it is also regarded as a bad

omen. In such cases, it is believed that the patient's condition may worsen, and there is a fear that the patient may not survive.

506. *Thalavariyil mottai chatte*

Thapassiyonum sanniyasi pappanmarum
Vakutthathum thaam kalayilla thullaventam
Ennenta ivakalaithaan kantayanaal
Unnakkuvantha chakunamithu theetham pore
Kanniyarkal thassiyutan veshithanum
Thayavuna eruppavan thacchar thalathannile
Thina palo moro choro thaam.

In traditional beliefs, certain encounters with specific individuals and objects are considered as omens, either good or bad, depending on the circumstances. Here are some examples:

Bad Omens:

Those with clean-shaven heads, short stature, ascetics, and mahouts, if encountered while going somewhere, are considered bad omens.

Good Omens:

- Encountering a virgin, a maid, a harlot, or a carpenter is seen as a good omen.
- Holding millet, milk, buttermilk, or food items in hand or on the head is considered a good sign.

507. *Neenilatthil ivaikal kantu ethire vanthaal*
Neettum shakunam nallathentu munivar
kuvalayatthil chonnar
Chonnathoru nara kakan pothu thanum
Palame vanthaal akkarumam nante aakkum
Akkuvantha kaatayutan valatti thanum
Thayavutane garutan kozhi itame nantam
Nanmayulla kannati noolilappa
Thuthanuta lakshanavum cholli vaithen

According to Dootha lakshanam , encountering certain animals and birds can be considered auspicious or good omens. Here are some examples:

Auspicious Omens:

- Seeing a narapakshi (type of bird), crow, or cow coming towards you is considered auspicious.
- It is seen as a good sign to see a quail, valattipakshi (type of bird), eagle, or hen on the way or hear their sounds.

QUESTIONS RELATED TO MARMA

508. *Marmamentu chonnathenke piranthathappa?*

Pirantha utal irunthaveetum ethuveyakum?

Pirantha muthal valarathe thalavumenke?

Snanamathil nanayathe thalavumenke?

Isheiyilla mucchaan elumpumenke?

Enkeyappa mucchaan maankisham irukkumitam?

Ithamaka chonnathellam utambil thontum

Arinthuraiithaal nanmaiame.....

In the past, among the marma practitioners, there were controversial questions without definite answers. Some of these questions include:

- Where does marma originate in the body?
- Where is the place where marma can be seen?
- Which place in the body does not grow after birth?
- Which part of the body does not get wet while bathing?
- Where are the three bones located?
- Where are the three muscles located?

The knowledge and understanding of these questions were considered crucial in determining the expertise and scholarship of the marma practitioners.

509. *Pannirant kalana puraviyappa*

Panpana nathavinthaal kutinirkum

*Taniyantha pannirantu kaalilappa
Nayakene oru kaalu murinthathentaal
Pinpu antha pathinontu kaalum
Parishamutan natakkumo otumo chol?
Inthavakai porularinthu pirippor thaane
Ippooviyil kuruventu chollum paaru*

In the ancient teachings of Nadabindu Upanishad, the concept of “Puravi” with its 12 legs is mentioned, reflecting esoteric wisdom. One intriguing metaphor posed is whether, after amputating one leg, the being can continue to walk with the remaining 11 legs. Interpreting such symbolic teachings requires a profound understanding of spiritual and philosophical concepts, and those who can elucidate these meanings are highly respected as gurus.

510. *Amenta munayatankal iruppathenke?
Azhakaana munmoortthi kalamenke?
Poripettal mayankumitam per thanenna?
Pothamkettal ilakkumantha atankalenna?
An pen iruvarukkum thalam ontamo?
Allayo viparithamo arinthaal chollu
Thanana nenchuttu chonnal maintha
Tharaniyil innumontu vaazhthuvane.*

Where are these two located Munayadankal and Mun Murti Kalam?.

What is the name of the place where drowsiness occurs?
What is the atangal that is used when someone becomes conscious?
Is marma and Atangal the same? Or are they different?.
Those who know such things should explain, then I will ask again.

KNOWLEDGE ABOUT TUBERCULOSIS

*511. Vaazhtthave kshayarogam ezhunthavakai
Vakaiyaka vanthavakai chollakkelu
Thalathannile kanalezhumbi neerthaan kontu
Mayamaka irupuravum thamarundaki
Mathuramenum ruchi piranthu vaay neeruri
Chukamaka mandayin kizhiranki
Chuvasamenum paiyyinule vanthu
Kavariyotum kshayarokam naatumentu*

Tuberculosis occurs as follows: Due to certain reasons, the body experiences increased heat and the development of fluid, which leads to the affected area developing small pores and starting to decay. Subsequently, rasas/essence and saliva are produced in the mouth and they travel down from the head, resulting in a tuberculosis infection in the lungs.

TRANSFER OF MARMA KNOWLEDGE TO THE ELIGIBLE

512. *Chollivaittha noolin makimeyyellam
Kotukkal vankutharukku karutheikelu
Nantana shiishiyannukku noolai iyye
Orutharampol noorutharam manattheckelu
Nantana manamirunthaal thattheckelu
Nazhuki avan povathanaal nooliyathe
Kantana shiishiyannukku marmam iyyathe
Manam thelinthu kashatattaal marmam iyye.*

Marma knowledge should only be imparted to those disciples who are kind-hearted. Before doing so, the Guru should carefully consider the decision, and knowledge should be shared only after collecting fees from the disciple. If the disciple refuses to pay, then the guru should refrain from giving them this marma knowledge. Additionally, the Guru should not share this knowledge with an incapable student, even if they are willing to pay the fee.

513. *Iyyevental kulamakimai arupatthinalil
Nalkunam paarthu noolai iyye
Pukalotu kulai kalavu kallu kamam
Avarchollum varthey poyye
Arinthukol shivayoki pole nintu*

*Kotuttha vitthiyayellam kaikkul aakkikkontu
Kotukkamattan porulthaan ontum
Katuthamozhi kuruvotu ethirthupeshi*

Prior to impart this Marma knowledge, the Guru must thoroughly examine all the 64 qualities of the disciple. It should be shared only with those who possess good qualities. Individuals who engage in harmful actions such as killing, stealing, drug use, and lack of emotional control should not be granted this knowledge. If given to individuals with such behavior, they may turn against the guru and pose a threat to the Guru's well-being and safety. Therefore, it is essential to exercise caution and discretion in sharing this sacred knowledge.

514. *Pesheye kaiyetutthu ethire nilkil*

*Avan kattavitthiyayallam thurumbathupol erinthuppome
Atinaarum chetinaarum avanthan keertthi
Keertthiyaal thattumurai thatavumarkkam
Unarnthume patithalum palithamillai
Illaiyappa evulakil poy
Ashayutan chernthalam kattalum
Mokshamilai narakam thane.*

Wrongdoers who acquire knowledge through any means will face destruction and degradation due to their

actions, rendering their mastered techniques ineffective, ultimately leads to a hellish existence for them.

QUALITIES OF A GOOD STUDENT

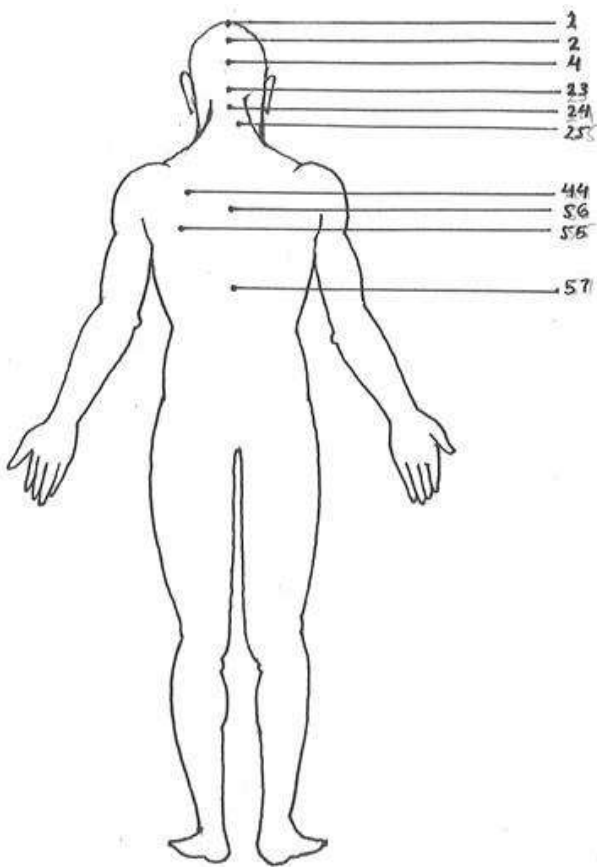
515. *Tanenta nalshishiyamental murayekelu*
 Thenpol nenchil thentanittu paninthu (irukaiyum kuppi)
Pashamutan kuruvenakku thaivamentu
 Panivitaikal anuthinavum panpaay cheythaal
Neshamutan kuruvu kattavittiyayellam
 Malapol valarnthu mel melakum
Chirapana ulakathil keertthiyuntam
 Etthozhil cheythalum palithamakum
Vazhpothikai akasthiyanaar arinthurettu
 Vanpana kannati noolithu thane.

Agastya wrote Marmakannadi, stating that a good disciple worships the Guru with a pure heart, considering the Guru as God, and meticulously follows the Guru's instructions. Such devoted individuals will be blessed by the grace of Guru and God, leading to fruitful actions, fame, and glory in their lives.

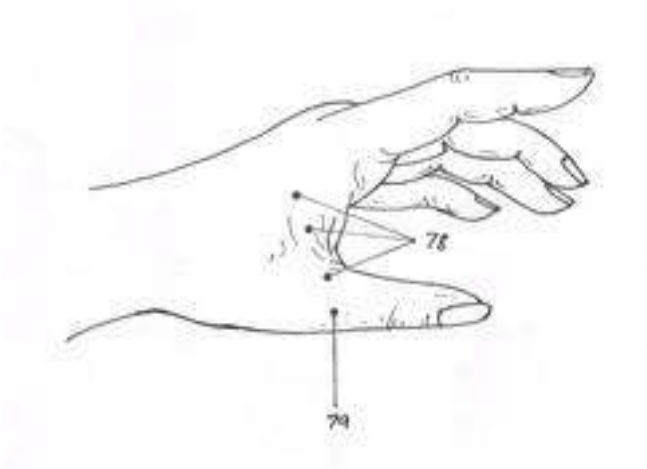
516. *Thanana kannati noolilapa*
 Charrvana tatthuvankal thonnoottarum
Anathoru marmamathu noottiettum

*Appane atankalathu pannirantum
Ariyave chatthiyavum asatthiyavum
Anaithellam patipatiyaka paati vaitthen
Inthanoolil noolana noolontum itharkovvathu
Ithukatanthaal ratthinakatikaram chollum
Cholluvaar inthanoolai ulakullorkku
Kattathe kannati anjurum mutitom*

In this Marma Kannadi, the author, Agastya, describes 96 Thatwas, 108 Marmas, and 12 Atangal (Pratimarmas), along with possible and impossible symptoms in a specific order. Similar descriptions can also be found in the book “Ratna Ghatikara.” These books provide valuable insights into the understanding and knowledge of these concepts related to marma points and their significance in traditional practices.



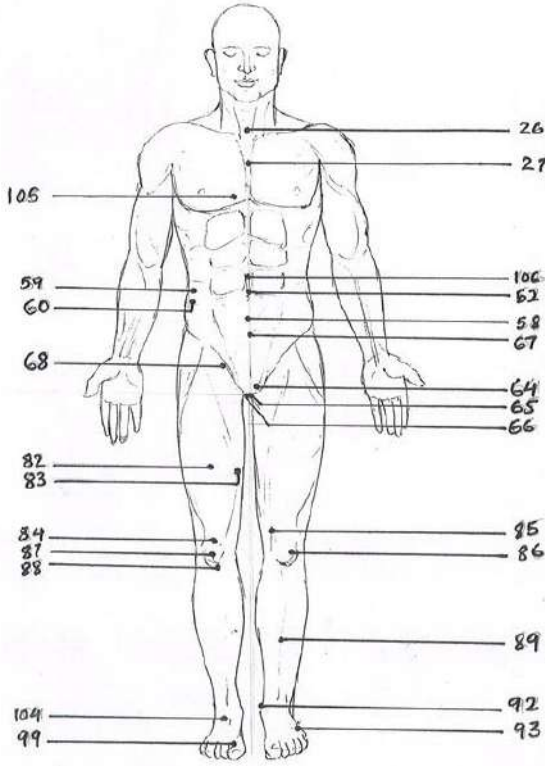
- | | |
|----------------------|----------------------|
| 1.Kondakolli | 44.Chadapira kalam |
| 2.Pootelllu marmam | 56.Sankuthiri kalam |
| 4.Pinnadi marmam | 55.Kai chippi marmam |
| 23.Pidari kalam | 57.Vayu kalam |
| 24.Chuzhiyadi marmam | |
| 25.Ayamakkalam | |



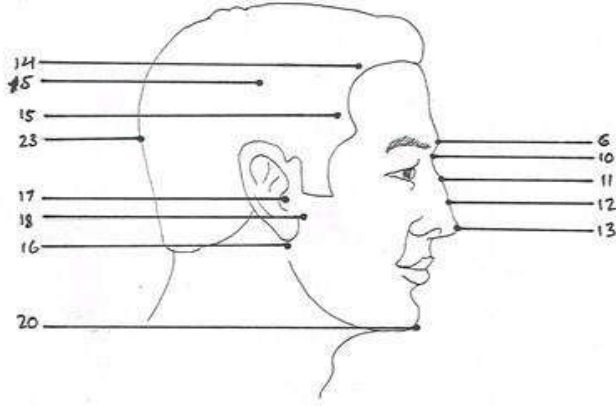
78.Kavili marmam 79.Peruviral mayam



101.Adakka kalam 90.uppukkuti



- | | |
|--------------------------|--------------------|
| 105. Ananda vayu | 27. Malar marmam |
| 59. Valiya atthichurukki | 106. Utirakalam |
| 60. Cheriya attichurukki | 62. Villuva marmam |
| 68. Mootira kalam | 58. Mootira kalam |
| 82. Kochu marmam | 67. Mothira kalam |
| 83. Amai kalam | 64. Vithu marmam |
| 84. Chiratta marmam | 65. Tandu marmam |
| 87. Muttu chulukki | 66. Tandinadi |
| 88. Naythala marmam | 85. Muttu marmam |
| 104. Choonthiri marmam | 86. Sanni marmam |
| 99. Adakka kalam | 89. Visha bandha |
| 26. Pathappu marmam | 92. Kannu marmam |
| | 93. Nadai marmam |



14.Chenni marmam

5.Perichal marmam

15.Poykakalam

23.Pidari kalam

17.Kurunthi kutti

18.Alavadi

16.Chevikuttikalam

20.Vettu marmam

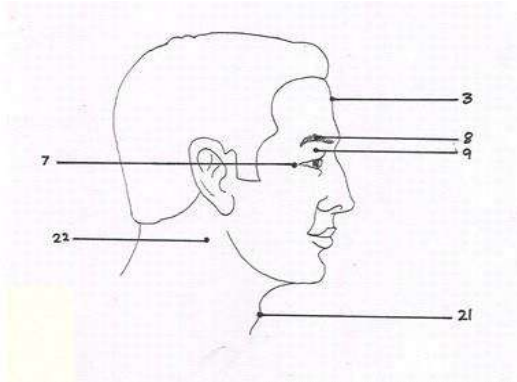
6.Thilasakalam

10.Kumbidum kalam

11.Kannadi kalam

12.Pala marmam

13.Nasi marmam



7. Nakshatrakalam

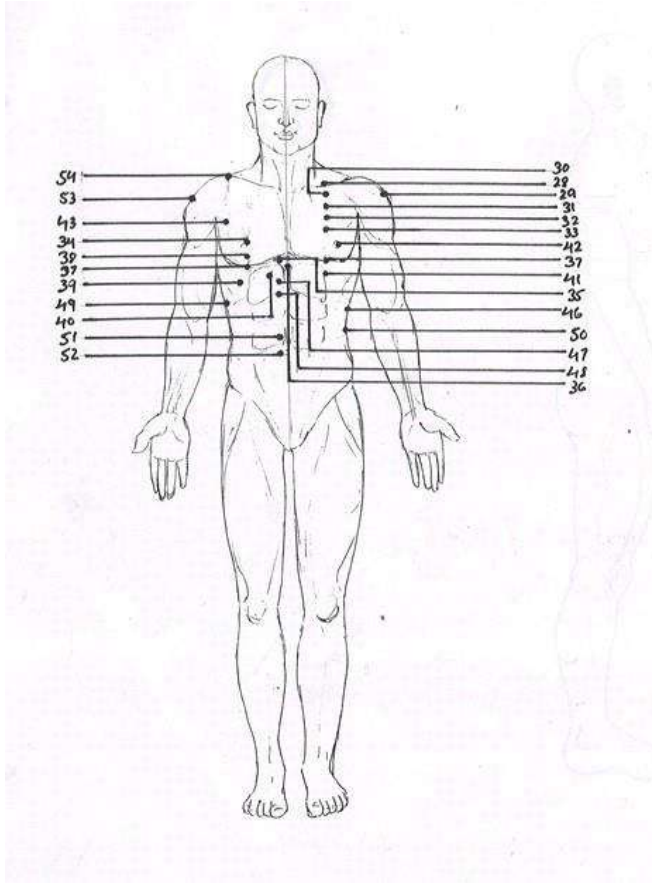
22.Urakka kalam

3.Munnadi marmam

8.Puruvakkalam

9.Kannummakalam

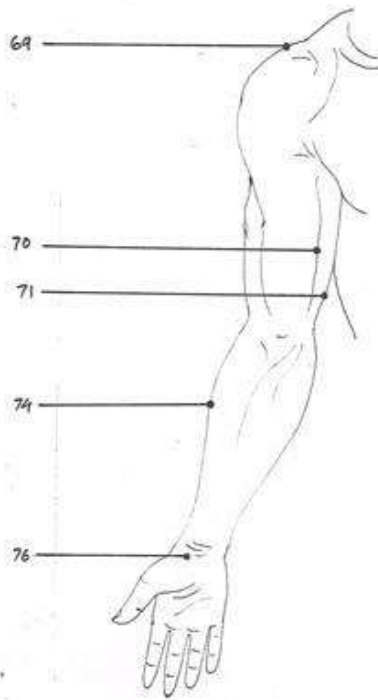
21.Kokki marmam



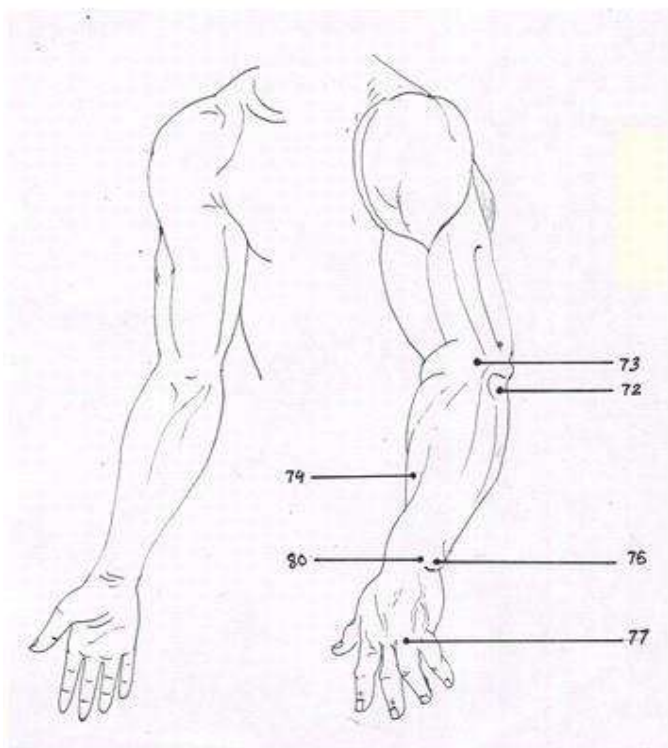
54.Kakkotta kalam
53.Kutti kalalm
43.Enthi kalam
34.Veller al kalam
38.Tudi marmam
39.Valai kalam
49.Adappa kalam
40.Mulai marmam
51.Urumikkalam

52.Anna kalam
30.Aranku marmam
28.Vilanku marmam
29.Kooliyan marmam
31.Mattan kalam
32.Tivala kalam
33.Kareeral kalam
42.Urai kalam
37.Asta marmam

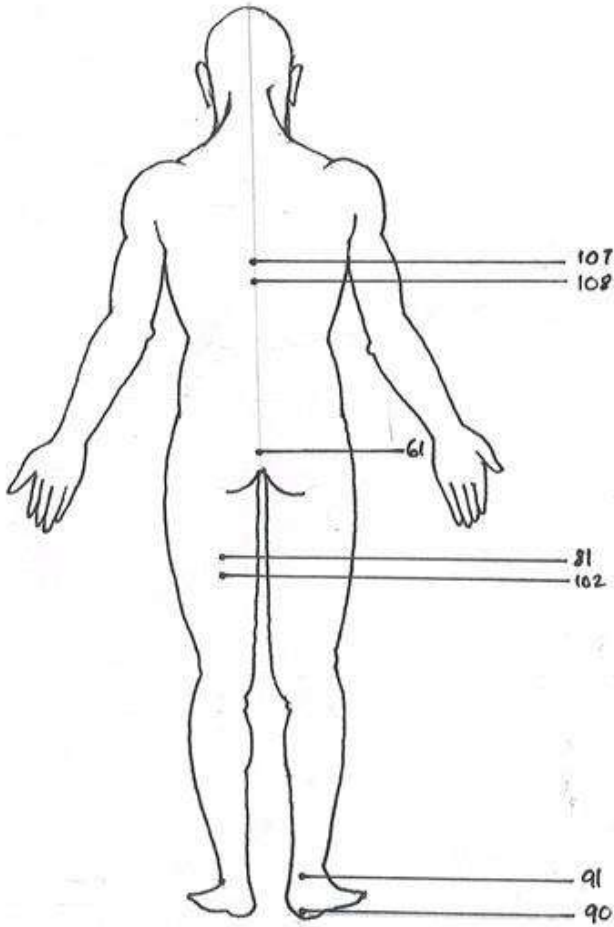
41.Hanumar marmam
35.Nenchuvari
46.Villumarmam
50.Mundellu marmam
47.Koombu varmam
48.Nenjadappan
36.Sakthi marmam



- 69.Bhuja marmam
- 70.Chulukku marmam
- 71.Kochu marmam
- 74.Muzham kai marmam
- 76.Stuthikai marmam



- 73.Muttu marmam
- 72.Tarippu marmam
- 74.Muzham kai marmam
- 80.Manikettu
- 76.Stuthikai marmam
- 77.Dakshina kalam



107.Perumal kalam

108.Maru neru marmam

61.Iruppu marmam

81.Chulukku marmam

102.Pathakala marmam

91.Kuthikal marmam

90.Uppukkuti