

REVIEW ARTICLE

Paraphrasing of Siddha Varmam Literature “Varma Noolaeni-200”- A Literature Review

S. Suganthi, L. Deepa Nandhini, K. Jayachitra, P. Samundeswari and D. Periyasami

Head of the Department, Department of Varma Maruthuvam, National Institute of Siddha, Chennai, Tamil Nadu, India

*Correspondence Author: S. Suganthi,

Email: suganthisundaram99@gmail.com

ABSTRACT

Siddha medicine is one of the traditional systems of medicine in India. Siddhars have explored numerous medicines, diagnostic methods and preventive approaches, which are documented in palm leaf manuscripts for the well-being of people. Most of the Varmam literatures is composed in poetic form. It shows higher grammatical standard. Paraphrasing these texts contributes significantly to academic and research purposes. Varma Noolaeni-200 as a part of Varma Nool Thoguthi- 3 is an ancient Siddha literature comprising Varmam points, locations, Varmam injuries, and Varmam manipulation techniques. It mainly focused on 108 Varmam points and provides diagnostic and therapeutic information related to Varmam injuries. This text contains 201 verses, of which 96 verses describe Varmam points, injuries, and manipulation techniques, while 55 verses deal with internal and external medications. The text identifies 108 Varmam points distributed as follows: 25 in the head and neck, 45 in the trunk, 9 between the perineum and umbilicus, 15 in the upper limbs, and 14 in the lower limbs. It also describes 22 formulations, including 13 internal and 9 external medications. It highlights and reveals 108 Varmam points and 22 therapeutic formulations integral to Varmam therapy. Further research and clinical trials are required to validate their efficacy. Implementation of these findings may enhance the treatment outcomes.

Keywords: Siddha, Varmam points, Paraphrasing, literature review

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INTRODUCTION

Siddha medicine is one of the traditional systems of medicine in India. It deals with health as a complete presence of physical, mental, spiritual and social balance. The main focus of the system is to prevent diseases and intend to achieve a healthy life. It comprises of various specialties such as *Varmam*, *Pranayamam*, *Yogam* and *Kayakarpam*. Varmam is a unique branch of Siddha medicine introduced by Siddhars and originally documented in palm-leaf manuscripts, which have now been compiled into written literature. Varmam points are vital energy points located at the junctions of nerves, muscles, bones, joints, ligaments, and internal organs. Manipulation of these points produces significant therapeutic effects in various clinical conditions [1]. Most Siddha Varmam literature is written in poetic form, making interpretation challenging due to hidden meanings and complex terminology [2]. Therefore, Paraphrasing plays a crucial role, as it involves restating the original content in different words while preserving the original meaning, without strict concern for length. The primary responsibility of Siddha physicians is to interpret and paraphrase these poetic verses for effective clinical application. Hence, paraphrasing ancient Varmam literature is essential for its future utilization, as well as for academic and clinical research purposes. One such classical text is *Varma Noolaeni -200*, which provides a detailed description of various *Varmam* points, *Varmam* manipulation techniques, *Varma adangal*. The text also includes a variety of Siddha therapeutic formulations, comprising both internal and external preparations, which contribute significantly to the management of various *Varmam* induced diseases.

VARMAM TEXT DETAILS

"*Varma Noolaeni-200* as a part of *Varma Nool Thoguthi- 3*" is an ancient Siddha literature comprising Varmam points, locations, Varmam injuries, and Varmam manipulation techniques. It mainly focused on 108 *Varmam* points and providing diagnostic and treatment information for *Varmam* related injuries. It is a foundational text in the practice of Siddha medicine, providing detailed information on diagnosing and treating *Varmam* related injuries, along with various therapeutic formulations in treatment. It is highly regarded for its comprehensive knowledge of the body's vital points and their significance in healing practices [3, 4].

CONTENT OF TEXT:

Varma Noolaeni-200 is a comprehensive and meticulously compiled work that reflects an in-depth study of varmam therapy within the Siddha system of medicine. Its exceptional content and rich detail highlight the thoroughness of its presentation. The text contains terminology and descriptive sections, showcases a systematic and well-organized presentation. The Tamil terminology section lays a strong foundation for understanding the unique language and concepts of Varmam therapy. The *Varma Noolaeni-200* text is a comprehensive guide to *Varmam* therapy, emphasizing 108 Varmam points, their locations and focusing specifically on Varmam based therapeutic formulations and their management. It offers detailed description of various medicinal formulations such as *Varma Kasayam* (Decoction), *Ennai* (Internal and external medicated oil), *Podi* (Medicated powder), *Leghiyam* (Electuary), *Nei* (Medicated ghee), *Kuzhambu* (Medicated viscous mixture), *Poochu* (Liquid poultice), *Nasiyam* (Nasal drops). These formulations are intended to address specific ailments or injuries associated with *Varmam*. The text also identifies and explains the signs and symptoms resulting from injuries to these vital points and provides practical guidance on their treatment and management. In addition, it includes recommendation on dosage, methods of administration and the appropriate application of varma formulations to ensure effective healing [5-7]. The text is providing a holistic understanding of this traditional healing system.

RESULTS

Table 1: Regional classification of 108 Varmam points described in *Varma Noolaeni-200* [8-10]

S. No	Anatomical Region	Number of Varmam Points	
1	Head & Neck	1. <i>Simai varmam</i> 2. <i>Sanguthiri kalam</i> 3. <i>Urakka kalam</i> 4. <i>Ottu varmam</i> 5. <i>Uthirakalam</i> 6. <i>Sundigai kalam</i> 7. <i>Bala varmam</i> 8. <i>Sevikutrikalam</i> 9. <i>Kannadikalam</i> 10. <i>Patchi varmam</i> 11. <i>Nema varmam</i> 12. <i>Manthira kalam</i> 13. <i>Minvettikalam</i>	14. <i>Thilartha kalam</i> 15. <i>Moothirakalam</i> 16. <i>Annankalam</i> 17. <i>Kamborikalam</i> 18. <i>Natchathirakalam</i> 19. <i>Poigaikalam</i> 20. <i>Senni varmam</i> 21. <i>Porchaikalam</i> 22. <i>Suruthikalam</i> 23. <i>Pidarivarmam</i> 24. <i>Seerumkolli</i> 25. <i>Kondaikolli</i>
2	Trunk	1. <i>Annakalam</i> 2. <i>Vaasukalam</i> 3. <i>Kaikootu kalam</i> 4. <i>Katchaikalam</i> 5. <i>Natellu varmam</i> 6. <i>Sulukki varmam</i> 7. <i>Suzhiyadi varmam</i> 8. <i>Vilangu varmam</i> 9. <i>Asaivu varmam</i> 10. <i>Poonul kalam</i> 11. <i>Kilimega varmam</i> 12. <i>Kilipira varmam</i> 13. <i>Sadapirakalam</i> 14. <i>Kamukuttu kalam</i> 15. <i>Thummikalam</i> 16. <i>Ullurukki kalam</i> 17. <i>Udal sulukki</i> 18. <i>Pallai varmam</i> 19. <i>Munsaruthi varmam</i> 20. <i>Pinsaruthi varmam</i>	21. <i>Siriya athisurukki varmam</i> 22. <i>Valiya athisurukki kalam</i> 23. <i>Mundellu varmam</i> 24. <i>Adappakalam</i> 25. <i>Pandri varmam</i> 26. <i>Neer varmam</i> 27. <i>Koombu varmam</i> 28. <i>Thosiga varmam (28-35)</i> <i>Ullkuthu varmam</i> 29. <i>Ullputru varmam</i> 30. <i>Puratharai varmam</i> 31. <i>Eanthi kalam</i> 32. <i>Thivalai varmam</i> 33. <i>Suruthi varmam</i> 34. <i>Kathirkama varmam</i> 35. <i>Sakthikarai varmam</i> 36. <i>Kathir varmam</i> 37. <i>Kakattaikalam</i>

3	Umbilicus to perineum	1. <i>Aanthai varmam</i> 2. <i>Aanivarmam</i> 3. <i>Narangal kutri</i> 4. <i>Vellurumi</i> 5. <i>Vallurumi</i>	6. <i>Idampuri varmam</i> 7. <i>Vallurumi varmam</i> 8. <i>Kallidaikalam</i> 9. <i>Muthirakalam</i>
4	Upper limbs	1. <i>Mozhi varmam</i> 2. <i>Thatchanaikalam</i> 3. <i>Soondothari varmam</i> 4. <i>Ullangai vellai</i> 5. <i>Manibantha varmam</i> 6. <i>Anthai varmam</i>	7. <i>Kavali varmam (3)</i> 8. <i>Mozhi varmam</i> 9. <i>Muttu varma</i> 10. <i>Aganthai varmam</i> 11. <i>Mundagathu varmam</i> 12. <i>Asaivu varmam</i>
5	Lower limbs	1. <i>Ullangal vellai</i> 2. <i>Uppukuthi varmam</i> 3. <i>Kundisangi kalam</i> 4. <i>Viruthi kalam</i> 5. <i>Soondothari varmam</i> 6. <i>Sondothari varmam</i> 7. <i>Pada varmam</i>	8. <i>Karandai kalam</i> 9. <i>Kuthikal varmam</i> 10. <i>Kuthiraimuga varmam</i> 11. <i>Komberikalam</i> 12. <i>Konasani</i> 13. <i>Muttu varmam</i> 14. <i>Muzhangal varmam</i>

Table 1 presents the regional classification of 108 *Varmam* points described in *Varma Noolaeni-200*, categorized based on anatomical distribution. It highlights the distribution of these points across the head and neck, trunk, upper limbs, lower limbs, and the region between the umbilicus and perineum.

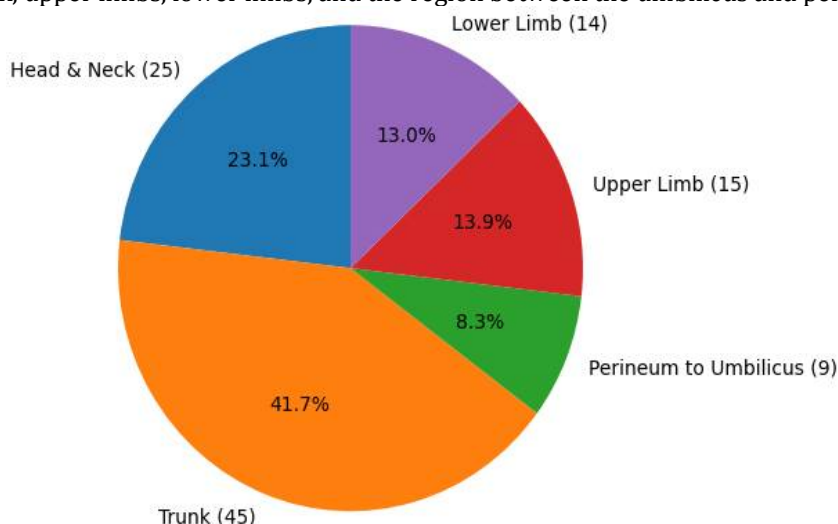


Figure 1: Distribution of *Varmam* points in *Varma Noolaeni-200*

Table 2: Internal Therapeutic formulations in *Varma Noolaeni-200* and their indications [11, 12]

S. No	Therapeutic Formulations	Internal Medicines	Indications
1	<i>Varma Kasayam</i> (Decoction)	<i>Kaal Varma Kasayam</i>	<i>Kaal Varma Kayam</i> (Lower limb <i>Varmam</i> injuries)
		<i>Adivayaru Varma Kasayam</i>	<i>Tharipu, Ulaichal</i> (Restlessness)
		<i>Udal Varma Kasayam</i>	<i>Vali</i> (Pain), <i>Mayakam</i> (Syncope), <i>Koluthu</i> (Sprain), <i>Aayasam</i> (Fatigue), <i>Viyarvai</i> (Sweat)
		<i>Thalai Varmathuku Kurunthotti Kasayam</i>	Head related <i>Varmam</i> injuries
		<i>Kurunthotti Kasayam</i>	<i>Sayam</i> (TB), <i>Kayam</i> (<i>Varmam</i> injuries), <i>Irappuirumal</i> (Asthma), <i>Viyarvai</i> (Sweating), <i>Soompal</i> (Fatigue)
		<i>Panappul Kasayam</i>	<i>Sayam</i> (Tb), <i>Semai irumal</i> (Cough), <i>Pani</i> (Fever), <i>Koluthu</i> (Sprain)
2	Ghee (Medicated ghee)	<i>Sayakukkudathi nei</i>	<i>Kayam</i> (<i>Varmam</i> injuries), <i>Koluthu</i> (Sprain), <i>Semai irumal</i> (Cough), <i>Ilaippu</i> (TB), <i>Varatchai</i> (Dryness), <i>Megam</i>
		<i>Kozhi kukkudathi nei</i>	<i>Sayam</i> (Tb), <i>Udal melivu</i> (Emaciation), <i>Ul Suram</i> (Fever),

			<i>Irumal (Cough), Thagam (Thirst), Arosagam (Loss of appetite), Kayam (Varmam injuries), Koluthu (Sprain)</i>
3	<i>Kuzhampu</i> (Medicated viscous mixture)	<i>Kabathukku kuzhampu</i>	<i>Kabam (Tb), Irumal (Cough), Vikkal (Hiccup), Kayam (Varmam injuries)</i>
4	<i>Vatru</i> (Medicated extract)	<i>Veppan Pattai Vatru</i>	<i>Varatchai (Dryness), Ealai (TB), Irumal (Cough), Ilaippu, Aagarakuraivu (Loss of appetite), Mantham (Indigestion), Kamalai (Jaundice), Sogai (Edema), Pandu (Anemia), Erigunmam (Gastritis), Pitham</i>
5	<i>Thailam</i> (Internal Medicated oil)	<i>Sarvanga Thailam -2</i>	<i>Sanni (Delirium), Kabam (Tb), Thagam (Thirst), Viyarvai (Sweating), Kanatha vali (Severe pain)</i>
6	<i>Leghiyam</i> (Electuary)	<i>Arugan Ver Ilagam</i>	<i>Varma kayangal (Varmam injuries)</i>
		<i>Adathodai Ilagam</i>	<i>Sayam (Tb), Semai inrumal (Cough), Ilaippu, Mega rogam, Mantham (Dyspepsia), Arosagam (Loss of appetite), Azhal (Pitham)</i>

The internal Medicines are mentioned in *Varma Noolaeni-200* play a crucial role in Varmam management. These formulations include various dosage forms such as:

- *Kasayam* (Decoctions): *Kaal Varma Kashayam* and *Udal Varma Kashayam* are indicated for the management of musculoskeletal pain and inflammatory conditions associated with Varmam injuries. These formulations exhibit notable anti-inflammatory properties, aiding in the reduction of pain and swelling. *Panappul Kashayam* is indicated for Kabha-related conditions and is also beneficial in the management of Varmam injuries and sprains. Collectively, these formulations contribute to inflammation control and promote functional recovery. *Thalai Varmathuku Kurunthotti Kasayam* indicated for head-related varmam injuries. It exhibits anti-inflammatory and emollient properties [8], helping to reduce inflammation and soothe affected tissues. Additionally, it acts as a tonic [8], promoting the restoration of normal physiological function.
- *Veppan Pattai Vatru* is indicated for the management of varmam injuries and Pitham-related disorders, including jaundice, anemia, and gastritis. It also aids in improving appetite and supporting digestive function.

These internal medicines aim to restore humoral balance, promote tissue repair, enhance nerve function, and support systemic recovery, reinforcing the holistic therapeutic framework of Siddha medicine.

Table 3: External Therapeutic formulations in *Varma Noolaeni-200* and their Clinical indications [7]

S. No	Therapeutic Formulations	External Medicines	Indications
1	<i>Ennai</i> (Medicated oil)	<i>Kai Varma Ennai</i>	<i>Kai Varma Kayangal (Upper limb varmam injuries), Visanam (Pain)</i>
		<i>Kaal Varma-Murivu Ennai</i>	<i>Narambu iluthu pidithal (Neuralgia/Spasm), Varma Kayam (Varmam injuries), Tharippu</i>
		<i>Thalai Varmathuku Muthiyarkunthal Ennai</i>	<i>Kayam (Varmam injuries), Thallal (Crush), Vethanai (Pain)</i>
2	Other External Procedures	<i>Varma Thappalam</i>	<i>Sanni Vali (Jerks), Mayakam (Syncope), Vikkal (Hiccup), Kabam (Tb)</i>
		<i>Nasiyam (Nasal drop)</i>	<i>Mayakkam (Syncope)</i>
		<i>Sathai Murivuku Poochu</i>	<i>Sathai Murivu (Soft tissue injury), Thallal (Crush), Visanam (Pain)</i>

The external medicinal preparations are mentioned in *Varma Noolaeni-200*, play a significant role in siddha system of medicine, particularly in *Varmam* management.

- *Thalai Varmathuku Muthiyarkunthal Ennai* is specifically applied in head-related Varmam injuries, enhancing circulation and promoting neuroprotective effects.
- *Sathai Murivuku Poochu* is externally applied in soft tissue injuries, inflammatory lesions, and localized swelling, promoting tissue repair and reducing pain.

- Nasiyam plays a significant role in the management of unconscious patients. It will enhance the activity of sense organs and prevent the disease conditions. Collectively, these external formulations complement internal medicines and Varmam manipulation techniques by enhancing local circulation, reducing inflammation, alleviating pain, and accelerating functional recovery, thereby strengthening the integrative therapeutic approach of Siddha Varmam practice.

Table 4: Therapeutic formulation with both internal and external Administration in *Varmam Noolaeni-200*

S. No	Formulation	Route of Administration	Indications
1	<i>Sarvanga Thailam-1</i>	Internally- <i>kasedai alavu</i> Externally- Ear & Nasal drops	<i>Kabam (Tb)</i> , <i>Sanni (Delirium)</i> , <i>Mandai kuthal (Headache)</i>

The table outlines therapeutic formulations from Varmam texts, indicating their use in both internal and external administration. For instance, *Sarvanga Thailam* is used internally for conditions like *Kabam*, *Sanni*, and *Mandai Kuthal*, and externally as ear drops and nasal drops for managing these conditions. This underscores the dual therapeutic application of certain formulations in *Varmam* literature.

DISCUSSION

"*Varma Noolaeni-200*" as a part of *Varma Nool Thoguthi- 3* is an ancient Siddha literature comprising Varmam points, locations, Varmam injuries and Varmam manipulation methods. *Varma Noolaeni-200* is considered a foundational text in the practice of Siddha medicine, mainly focused on 108 Varma points and providing detailed diagnostic and treatment information for *Varmam* related injuries. It's comprehensive knowledge of the body's vital points makes it highly regarded in healing practices. This text contains a total of 201 verses, with 96 verses mainly focusing on Regional classification of 108 Varmam points (table:1), Varmam injuries and manipulation techniques and 55 verses discussing internal and external medications. Among 108 Varmam points, 25 points are located in head & neck, 45 points in trunk, 9 points in perineum to umbilicus, 15 points in upper limbs and 14 points in lower limbs. Varmam injuries of these Varmam points and their Varmam manipulation techniques are mentioned in 16 verses. Varmam is a vital energy flow circuiting inside the body. Classical Varmam literature, composed in poetic verses, emphasizes the significance of each of these points in relation to health and disease. These varmam points in the body can be determined by anatomical location, fingerbreadth measurements and thread measurements [15]. It is a unique therapeutic manipulation therapy ⁽¹⁸⁾. The total number of formulations dealt in this Varma text include 22. Among these, there are 13 internal medications and 9 external medications. The formulations include *Varma kashayam* (Decoction), *Ennai* (Internal & External medicated oil), *Podi* (Medicated powder), *Leghiyam* (Electuary), *Nei* (medicated ghee), *Kuzhambu* (medicated viscous mixture) and external medications like *Poochu* (Liquid Poultice), *Nasiyam* (Nasal drops) and *Varma Thappalam*. These medicinal formulations are mainly indicated for *Varma kayam* (Varmam injuries), *Narambu pidi* (Spasm), *Eelai*, *Kaasam*, *Sayam (Tb)*, *Suram (Fever)*. According to the Siddha system of medicine, diseases result from the derangement of the three *Uyirhathukal* (Vali, Azhal, and Iyyam). Based on this principle, Siddhars have categorized 64 therapeutic modalities or dosage forms into two broad groups: (9) *Agamarunthu* (internal medicines) and *Puramarunthu* (external medicines). Paraphrasing this literature enhances therapeutic knowledge and has prompted additional clinical studies using these formulations. The decoding of 69 words in this literature has revealed insights into therapeutic formulations, clinical signs and the usage of various medicinal plants, minerals, and animal products [16-18]. This has deepened understanding of Varmam therapy, enriching practitioners' knowledge and paving the way for further research and clinical studies on its efficacy in treating various health conditions.

CONCLUSION

Varma Noolaeni-200 is a significant Siddha text that systematically describes 108 Varmam points and 22 therapeutic formulations, highlighting their diagnostic and therapeutic relevance in Varmam practice. The text emphasizes a holistic approach through both internal and external treatment modalities. Paraphrasing and decoding of classical terminologies enhance the understanding and clinical applicability of Varma Maruthuvam. Further research and clinical trials are essential to validate the efficacy of these formulations in Varmam therapy. Implementing these findings into practice could potentially enhance the treatment outcome in *Varma Maruthuvam*. Exploring safety profiles and potential side effects ensures patient safety. The paraphrased content has academic value, serving as a resource for Siddha medical

students and researchers, promoting evidence-based learning and bridging classical knowledge with modern interpretation. Standardized documentation and analysis can lead to scientific validation, cross-disciplinary studies, and global recognition of Siddha therapeutics. These efforts can elevate Varma Maruthuvam's credibility, applicability, and integration into traditional and modern healthcare systems, contributing to its growth and recognition.

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