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A STUDY ON

ATHISARAPITHAM

(DISSERTATION SUBJECT)



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requirements to the Degree of*

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INTRODUCTION

INTRODUCTION

"ÁÚÔÀÐ ¼ø §ç;ïö ÁÕó|¾É Ä;Ïö
ÁÚÔÀÐ ¼ø §ç;ïö ÁÕó|¾É °;Ïö
ÁÚÔÀÐ þÉç §ç;ïö ÄÄ; ¾çÏî,
ÁÚÔÀÐ °; "Á ÁÕó|¾É Ä;§Á!"

The underlying concept of the Siddha system of Medicine is **‘to treat the man as a whole and not merely the disease alone’**.

Siddha System of Medicine, the Tamil traditional medicine practiced in Tamil Nadu, is the oldest among the Indian Medical Systems such as Ayurveda and Unani since its origin is suggested to be dates back to around 4,000 B.C.

Siddha System of Medicine is an integrated part of Indian System, which is very potent and unique system when compared with traditional systems in existence. The term ‘Siddha’ comes from the word ‘Siddhi’ which means attainment of perfection.

Siddha System is propounded by eighteen Siddhars mainly and also includes major contribution by other saints. The Siddhar were saintly figures. Eighteen Siddhars glorified human being as the highest form of birth and believed that to preserve human body is essential to achieve external bliss.

Siddha science is a well defined science which was originated in the erstwhile Lemurian continent and followed to Dravidians, Thousands and Thousands of years before the advent of any other system of Medicine in the

world. This system consists of four main branches, viz. Vatham, Maruthuvam, Yogam and Gnanam.

Siddha system not only acts as curative and preventive effects on various diseases but also paves the way for longevity and immortality. This system is known for its complication free, simplicity, credibility, accessibility, curability and food quality.

Siddha perhaps the earliest medical science which is vast and exemplary in its principle, defines health as a harmonious blending of Physical, Psychological, and Social and Spiritual well being of an individual. The system not only deals with medicine, but with spirituality, righteous way of living, rejuvenation and its main aim is the attainment of perfection.

Every system should have some fundamental principles of its own and as such Siddha system of medicine too has its own doctrine of fundamental principles known as '96 Thathuvams' which is based on hypothetical logic of natural law. This consists of Panchabootha theory, Thridosha theory, Andapinda thathuvam. Acquaintance of thorough knowledge of these thathuvams is the basic requirement for the fulfillment of treatment. This forms the main objective of this study.

SIDDHA PHYSIOLOGY

1.1 SUKARANA NILAI IN SIDDHA MEDICINE

The five basic elements, namely Aagayam (Space), Kaal (Air), Thee (Fire), Neer (Water), and Mann (Earth) are the building blocks of all the physical and subtle bodies that existing in this whole universe. These are called as the 'Fundamental Boothams' (Basic Elements) (or) 'Panchaboothams'

These five elements together constitute the human body and originate the other worldly objects and are termed as 'Pancheekaranam' (Mutual Intra Inclusion). None of these elements could act independently by themselves. They could act only in co-ordination with other four elements. All the living creatures and the non-living things are made up of these five basic elements.

உலகம் பஞ்ச பூதம்

" நிலம் நீர்தீவளி விசும்போடைந்தும்

கலந்தமயக் கமுலகம் மாதலின் "

தேக பஞ்ச பூதம்

" தலங்காட்டி இந்தச் சடமான ஐம்பூதம்

நிலங்காட்டி நீர் காட்டி நின்றிடுந் தீ காட்டி

வலங்காட்டி வாயுவால் வளர்ந்தே இருந்தது

குலங்காட்டி வானில் குடியாய் இருந்ததே."

- பதினெண் சித்தர் நாடி சாஸ்திரம்

As per the above lines, the Universe and the human body are made of five basic elements.

1.1.1 **96 THATHUVAMS** (*The 96 basic principles*)

According to Siddha system of medicine, ‘Thathuvam’ is considered as a science that deals with basic functions of the Human body. Siddhars described 96 principles as the basic constituents of Human body that include Physical, Physiological, Psychological and Intellectual components of an individual. These 96 Thathuvams are the once considered to be the cause and effect of our physical and mental well-being. The Thathuvam is the first and foremost of the conception, on which theory, the medicine is based on.

Bootham – 5 (*Elements*)

1. Aagayam - Space
2. Vaayu - Air
3. Thee - Fire
4. Neer - Water
5. Mann - Earth

Pori – 5 (*Sense organs*)

1. Sevi (Ear) - a structural component of ‘Agahaya’ bootham
2. Thoal (Skin) - a structural component of ‘Vaayu’ bootham
3. Kan (Eye) - a structural component of ‘Thee’ bootham
4. Naakku (Tongue) - a structural component of ‘Neer’ bootham
5. Mookku (Nose) - a structural component of ‘Mann’ bootham

Pulan – 5 (*Functions of sense organs*)

1. Kaetal - Hearing, a functional component of Aagayam bootham
2. Thoduthal - Touch, a functional component of Vaayu bootham
3. Paarthal - Vision, a functional component of Thee bootham
4. Suvaithal - Taste, a functional component of Neer bootham
5. Nugarthal - Smell, a functional component of Mann bootham

Kanmenthiriyam – 5 (*Motor organs*)

1. Vaai (Mouth) - Speech is executed by Space element
2. Kaal (Leg) - Walking takes place in concordance with Air element
3. Kai (Hands) - Giving/Taking are carried out by the influence of
Fire element
4. Eruvaai (Rectum) - The excreta is eliminated in association with

water element

5. Karuvaai (Sex Organs) - The Sexual acts are carried out in association with earth element.

Karanam – 4 (*Intellectual faculties*)

1. Manam - Thinking of a thing
2. Bhuddhi - Deep analyzing of the same thing
3. Agankaaram - Determination to do
4. Siddham - Accomplishment of the determined thing

Arivu – 1 (*Wisdom of self realization*)

To analyze good and bad

Naadi – 1 (*Channels of life force responsible for the dynamics of Pranan*)

1. Idakalai - Starts from the right big toe, runs criss-cross to end in left nostrils
2. Pinkalai - Starts from the left big toe, runs criss-cross to end at the right nostrils
3. Suzhumunai - Starts from moolaathaaram and extends upto centre of head
4. Siguvai - Located at the root of tongue, it helps in swallowing the

food and water

5. Purudan - Located in right eye.
6. Kanthari - Located in left eye.
7. Atthi - Located in right ear.
8. Allampudai - Located in left ear.
9. Sanguni - Located in genital organ
10. Gugu - Located in ano-rectal region

Vaayu – 10 (*Vital nerve force which is responsible for all kinds of movement*)

1. Uyir kaal (*Praanan*)

This is responsible for the respiration of the tissues, controlling knowledge, mind and five sense organs and digestion of the food taken in.

2. Keel nokku kaal (*Abaanan*)

It lies below the umbilicus. It is responsible for the downward / onward expulsion of stools and urine, ejaculation of semen and menstruation

3. Paravu kaal (*viyanan*)

This is responsible for the motor and sensory function of the entire body and the distribution of nutrient to the various tissues.

4. Mael nokku kaal (*Uthanan*):

It originates from utharakini. It is responsible for digestion, absorption, distribution of food. It is responsible for all the upward movements.

5. Samaanan (*nadu kaal*)

This is responsible for the neutralization of the other 4 Valis i.e. Piranan, abanan, viyanan and uthanan. More over it is responsible for the nutrient and water balance of the body.

6. Naagan

It is responsible for the movements of the eyes

7. Koorman

It is responsible for the opening and closing of the eyelids and vision. Also responsible for yawning.

8. Kirukaran

It is responsible for the salivation of the tongue and also nasal secretion. Responsible for cough and sneezing and induces hunger.

9. Devathathan

This aggravates the emotional disturbances like anger, lust, frustration etc. An emotional disturbances influence is to a great extent the physiological activities to be responsible for the emotional upsets.

10. Dhanancheyan

Expelled three days after the death by bursting out the cranium

Asayam – 5 (Visceral Cavities)

1. Amarvasayam (digestive organ) - Stomach.

It lodges the ingested food.

2. Pakirvasayam (absorption site) - Small intestine.

The digestion and assimilation of food, absorption of saaram from the digested food are done here.

3. Malavasayam (Excretory organ) - Large Intestine, especially rectum,

The place where the expulsion of undigested food parts and flatus is carried out.

4. Chalavasayam (Excretory organ) - Urinary Bladder, kidney.

Site of formation of urine and its excretion.

5. Sukkilavasyam (Genital organs)

Site of formation and development of semen and ovum.

Kosam – 5 (*Five Systems of the Human Body or Sheath*)

1. Annamaya Kosam - Gastro intestinal system
2. Pranamaya Kosam - Respiratory system
3. Monomaya Kosam - Mental system
4. Vignanamaya Kosam - Nervous system and higher intellect
5. Ananthamaya Kosam - Reproductive system

Aatharam – 6 (*Stations of Soul*)

1. Moolatharam

Situated at the base of spinal column between genital organ and anal orifice. Letter “**ஓம்**” is stationed here.

2. Swathitanam

Located 2 fingerwidths above the Moolaathaaram, (i.e.) between genital and navel region. Letter “**ந**” is inherent here. Earth element is attributed to this region.

3. Manipooragam

Located 8 fingerwidths above the Swathitanam, (i.e.) at the navel center. Letter '𑌮' is inherently present here. Element is water.

4. Anakatham

Located 10 fingerwidths above Manipooragam, (i.e.) location is heart. Letter found is '𑌮' Element is fire.

5. Visuthi

Located 10 fingerwidths above the Anakatham (i.e.) located in throat. Letter '𑌮' is inherently present. Element is Air.

6. Aakinai

Situated between the two eye brows. Letter '𑌮' is inherently present here. Element is Space

Mandalam – 3 (*Regions*)

1. Thee Mandalam (*Agni Mandalam*)

Fire Zone, found 2 fingerwidths above the Moolaathaaram

2. Gnayiru Mandalam (*Soorya Mandalam*)

Solar zone, located 4 fingerwidths above the umbilicus.

3. Thingal Mandalam (*Chandra Mandalam*)

Lunar zone, located at the center of two eye brows

Malam – 3 (*Three impurities of the Soul*)

1. Aanavam

This impurity masks the clarity of thought, discerning power of the soul, yielding to the egocentric consciousness like ‘I’ and ‘Mine’. Considering everything to be his/her own (Greediness).

2. Kanmam

Goes in collusion with the other two impurities and is responsible for incurring Paavam (the Sin) and Punniyam (virtuous deed).

3. Mayai

Serve as an obstacle due to claiming ownership of the property of others and thereby inviting troubles.

Thodam- 3 (*Three Humours*)

1. Vali (Vatham) - a creative force, formed by combination of air and space element
2. Azhal (Pitham) - a protective force, formed by Fire element
3. Iyyam (Kabam) - a destructive force, formed by combination of Earth and Water element.

Eadanai -3 (*Physical Bindings*)

1. Porul Patru - Materialistic desires
2. Puthalvar Patru - Family affinity
3. Ulaga Patru - Worldly affections

Gunam – 3 (*Three Cosmic qualities*)

1. Sathuvam (Characters of Renunciations or Ascetic Virtues)

Graces, control of senses, wisdom, penance, generosity, Excellence, silence, truthfulness are the 8 traits

2. Raso (Characters of Ruler)

Enthusiasm, wisdom, valour, virtue, penance, offering gift,
art of learning, listening are the 8 traits]

3. Thamo (Immoral Characters)

Immorality, lust, anger killing laziness, violation of justice,
Gluttony, false hood, forgetfulness, fraudulence.

Vinai – 2 (*Act*)

1. Nalvinai - Good Acts (Meritorious acts)
2. Theevinai - Bad Acts (Sinful acts)

Ragam – 8 (*The Eight Passions*)

1. Kamam - Desire
2. Kurotham - Hatred
3. Ulobam - Stingy
4. Moham - Infatuation
5. Matham - Pride (The feeling of respect towards yourself)
6. Marcharyam - Internal Conflict, Envy
7. Idumbai - Mockery
8. Ahankaram - Ego

Avathai – 5 (*Five States of Consciousness*)

1. Ninaivu

State of wakefulness with 14 elements (karuvikaranathigal) 5 senses (pulan), 5 performing parts (kanmenthriyam) and 4 mind components (karanam) in operation and is able to experience the pleasures and pain.

2. Kanavu

State of Dreams. In these 10 karuvikaaranathigal (5 senses, 5 performing parts) except karanam lie dormant in the neck.

3. Urakkam

State of sleep in which what is heard and viewed can't be expressed. The respiration is centred on heart.

4. Perurakkam

State of Coma/Narcosis. The Jeevathma lies in the naabi, producing the respiration.

5. Uyirpadakkam

Somatic death. Insensibility to the surroundings. The Jeevaathma deeply immersed in moolatharam and produce unawareness.

1.1.1 THE UYIR THATHUKKAL

The physiological units of the Human body are vali (vatham), Azhal (Pitham) and Iyyam (Kapham). They are also formed by the combination of the five basic elements. Accordingly Vali is formed by the combination of Air and Space. This is the Creative force. Azhal is formed by Fire. This is the Force of preservation. Iyyam is formed by Earth and Water. This is the Destructive Force. These three humors are in the ration 4:2:1 in equilibrium or Normal Condition. They are called as the life forces.

“பொங்கியி ரைந்துக்குள் பொல்லா மூன்றுதான்

தங்கிய வாயு சமர்த்தன் மகாவாதம்

பங்கிய வன்னியால் பகுந்தது பித்தமே’

‘பகுந்த சலத்தில் பரிசிக்கும் நல்லையும்

வகுந்த இம்மூன்றால் வளர்ந்தது நோயெல்லாம்

அகுந்தது தானறிந்து அளவிட்ட யோகிகள்

மகிழ்ந்தே யிதில் நின்ற மயக்கம் அறிவாறே”.

- பதினெண் சித்தர் நாடி சாஸ்திரம்

The formation of Uyir Thathukkal

மூவகை நாடியும் உயிர் தாதுவும்

“தாது முறையே தனிஇடை வாதமாம்
போதுறு பின்கலை புகன்றது பித்தமாம்
மாது சுழிமுனை வழங்கிடும் ஐயமாம்
ஒது முறை பார்த்து உணர்ந்தவர் சித்தரே”

- பதினெண் சித்தர் நாடி சாஸ்திரம்

மூவகை வாயுவும் உயிர் தாதுவும்

“ உணர்ந்த அபானன் உறும் அந்த வாதத்தில்
புணர்ந்த பிராணன் புகும் அந்தப் பித்தத்தில்
அணைந்த சமானன் அடங்கும் கபத்தோடு
இணைந்திவை மூன்றுக்கு எடுத்தகுறி ஒன்றே”.

- பதினெண் சித்தர் நாடி சாஸ்திரம்

The vali naadi is formed by the Abanan and Idagalai.

The Azhal nadi is formed by Piranan and Pinkalai.

The Iyya naadi is formed by samanan and Suzhumunai.

1. Vali (Vatham)

Vali is soft, fine and the temperature (coolness and hotness) could be felt by touch.

The sites of vatha

According to **vaidhya sathakam**, vali dwells in the following places:

“ நெளிந்திட்ட வாதமபானத்தைப பற்றி
நிறைந்திடையைச் சேர்ந்துந்திக் கீழே நின்று
குளிந்திட்ட மூடமதூா டெழுந்து காமக்
கோடியிடையைப் பற்றியெழுங் றொக்கை நாடி
நிணமான பொருத்திடமும் ரோமக் காலும்
நிறைவாகி மாங்கிசமெல் லாம்பரந்து”

- வைத்திய சதகம்

Umbilicus, rectum, faecal matter, abdomen, anus, bones, hip joints, navel plexus, joints, hair follicles and muscles.

“ அறிந்திடும் வாத மடங்கு மலத்தினில் ”

- திருமூலர்

“ நாமென்ற வாதத்துக் கிருப்பிடமே கேளாய்

நாபிக்குக் கீழுன்று நவில லாகும் ”

- யுகி முனிவர்

According to Sages **Thirumoolar** and **Yugi**, the location of vatham are the anus and below the naval region.

Properties of Vali:

“ ஒழுங்குடனே தாதேழ் மூச்சோங்கி இயங்க

எழுச்சிபெற எப்பணியுமாற்ற எழுந்திரிய

வேகம் புலன்களுக்கு மேவச் சுறுசுறுப்பு

வாகளிக்கும் மாந்தர்க்கு வாயு”

- சித்த மருத்துவாங்க சுருக்கம்

The following are the natural properties of vatham

- 1) To stimulate the respiration
- 2) To activate the body, mind and the intellect.
- 3) To execute the fourteen different types of natural reflexes.
- 4) To activate the seven physical constituents in functional co- ordination.
- 5) To strengthen the five sense organs.

In the above process vatham plays a vital role to assist the body functions.

2. Azhal (Pitham)

The nature of Azhal is atomic. It is sharp and hot. The ghee becomes watery, salt crystallizes and jaggery melts; all because of heat. The heat of Azhal is responsible for various actions and their reactions.

The sites of Azhal

According to **Vaidhiya sathagam**, the pingalai, urinary bladder, Stomach and heart are the places where Azhal is situated. In addition to the above places, the umbilicus, epigastric region, Stomach, sweat, saliva, and blood, essence of food, eyes and skin are also the places where Azhal lives. Sage Yugi says that the Azhal survives in urine and the places below the neck region.

The character of Azhal

Azhal is responsible for the digestion, vision, maintenance of the body temperature, hunger, thirst, taste etc. Its other functions include thought, knowledge, strength and softness.

The functions of Azhal

- 1) Maintenance of body temperature
- 2) Produces reddish or yellowish colour of the body.
- 3) Produces heat energy on digestion of food.
- 4) Produces sweating
- 5) Induces giddiness.
- 6) Produces blood and the excess blood is let out.
- 7) Gives yellow colouration to the skin, eyes, faeces and urine
- 8) Produces anger, heat, burning sensation, inaction and determination.
- 9) Gives bitter or sour taste in the tongue.

The types of Azhal

1. Aakkanal – Anala pitham or Pasaka pitham – The fire of digestion.

It lies between the stomach and the intestine and causes digestion and dries up the moist ingested substance.

2. Vanna eri – Ranjaga pitham – Blood promoting fire

This fire lies in the stomach and gives red colour to the chyme and produces blood. It improves blood.

3. Aatralanki – Saathaga pitham – The fire of energy.

It gives energy to do the work.

4. Ulloti thee – Prasaka pitham – The fire of brightness.

It gives colour, complexion and brightness to the skin.

5. Nokku Azhal – Aoshaga pitham – The fire of vision.

It lies within the eyes and causes the faculty of vision. It helps to visualize things.

3. Iyyam (Kabam):

- ***The nature of Iyyam***

Greasy, cool, dull, viscous, soft and compact are the nature of Iyyam.

- ***Seats of Iyyam***

Head, tongue, eyes, nose, throat, thorax, bone, bone marrow, Joints, blood, fat, sperm and colon are the seats of Iyyam. It also lies in stomach, spleen, the pancreas, chyle and Lymph.

- ***The natural quality of Iyyam***

Stability, greasiness, formation of joints, the ability to withstand hunger, thirst, sorrow and distress are the qualities. It also helps to withstand sufferings.

- ***Functions of Iyyam***

Greasiness, strength, roughness, knowledge, cool, growth, Heaviness of bone, restriction of joint movements, pallor, Indigestion, deep sleep and to have a sweet taste in tongue are the function of Iyyam. The skin, eyes, faeces and urine are white in colour due to the influence of Iyyam.

- *Five types of Iyyam :*

- 1. Ali Iyyam - Avalambagam**

Heart is the seat of Avalambagam. It controls all other 4 Iyyam

- 2. Neerpi iyyam - Kilethagam:**

Its location is stomach. It provides moisture and softness to the ingested food.

- 3. Suvai kaan iyyam – pothagam:**

Its location is tongue. It is responsible for the sense of taste.

- 4. Niraivur iyyam – Tharpagam**

It gives coolness to the vision.

- 5. Ondri iyyam – Santhigam**

It lubricates the bones particularly the joints.

1.1.3. THE UDAL THATHUKKAL

Udal Thathukkal is the basic physical constituents of the body. They are also basically constituted by the Five Elements.

Seven physical constituents of the body:

1. Chyme - This gives mental and physical perseverance.
2. Blood - Imparts colour to the body and nourishes the body
3. Muscle - It gives shape to the body according to the physical activities and covers the skin
4. Fat - It lubricates the joints and other parts of the body for Smooth functioning
5. Bones - Supports the frame and responsible for the postures and movements of the body.
6. Marrow - It occupies the medulla of the bones and gives strength and softness to them.
7. Genital discharge - It is responsible for reproduction.

These are the seven basic constituents that form the Physical Body. The bones are predominantly formed by the earth component, but other elements are also present in it. All the three humors Vali, Azhal and Iyyam are present in these 7 constituents. The food is converted to udal thaadukal in which the intake food is converted to saaram in the first day, and then is converted to chenbeer in the second day, oon, kozhuppu, enbu, moolai and sukkilam respectively in the following days. So in the seventh day only the intake food goes to the sukkilam.

1.1.4. UDAL THEE (Four kinds of body fire)

There are four kinds of body fire. They are Samaakkini, Vishamaakkini, Deeshaakkini and Manthaakkini.

1. Samaakkini

The digestive fire is called as samaakkini. This is constituted by Samana Vayu, Anala Pitham and kilethaga Kapham. If they are in normal proportion then it is called as Samakkini. It is responsible for the normal digestion of the food.

2. Vishamaakkini

Due to deranged and displaced Samana Vayu, it takes a longer time for digestion of normal food. It is responsible for the indigestion due to delay in digestive process.

3. Deeshaakkini

The samana vayu winds up the Azhal, which leads to increased Anala Pitham, so food is digested rapidly.

4. Manthaakkini

The samana vayu winds up the Iyyam, which leads to increased Kileythaga Kapham. Therefore food is poorly digested for a very longer period leading to abdominal pain, distention heaviness of the body etc

1.1.5 THINAI

There are five thinai (the land)

1. Kurinchi - Mountain and associated areas
2. Mullai - Forest and associated areas
3. Marudham - Agricultural land and associated areas
4. Neidhal - The coastal and associated areas
5. Paalai - Desert and associated areas

Features of the five regions:

1. Kurunji:-

“ குறிஞ்சி வரநிலத்திற்கு கொற்றமுண்டி ரத்தம்

உறிஞ்சி வருசுரமு முண்டாம் - அறிஞருரைக் அனை

கையமே தங்குநர் தாமைவல்லை யுங்கதிக்குமட

ஐயமே தங்கும் அறி. ”

- பதார்த்த குண சிந்தாமணி

Fever leading to anemia, any abnormal enlargement in the abdominal organ

(vaitrul Aamai Kati). And also causes Iyya disease

2. Mullai

“ முல்லை நிலத்தயமே மூரிநிரை மேவினுமவ்

வெல்லை நிலைத்தபித்த மெங்குறுங்காண் - வெல்லை யெனின்

வாதமொழி யாததனுள் மன்னு மலைவழிநோய்ப்

பேதமொழி யாதறையப் பரிவு ”.

- பதார்த்த குண சிந்தாமணி

This mullai, the pastoral land is the birth place of the Azhal disease, liver disease and other Vali disease

3. Marudham

“ மருதநிலம் நன்னீர் வளமொன்றைக் கொண்டே

பொருதனில மாதியநோய் போக்கும் - கருதநிலத்

தாறிரதஞ் சூழ அருந்துவரென் றாற்பிணியெல்

லேறிரதஞ் சூழ்புவிக்கு மில் ”

- பதார்த்த குண சிந்தாமணி

In this type of agricultural land, which is fertile with good water facilities, will drive out diseases of all the three humors.

4. Neithal

“ நெய்தனில் மேலுப்பை நீங்கா துறினுமது

வெய்தனில் மேதங்கு வீடாகும் - நெய்தல்

மருங்குடலை மிக்காக்கும் வல்லுறுப்பை வீக்கும்

கருங்குடலைக் கீழிறக்குங் காண். ”

- பதார்த்த குண சிந்தாமணி

This coastal area induces Vali diseases and affects liver and intestines.

5. Paalai

“ பாலை நிலம்போற் படரைப் பிறப்பிக்க

மேலநில மியாது விரித்தற்கு? - வேலைநில

முப்பிணக்கும் இல்லம் முறையேவற்றகலாம்

எப்பிணிக்கு மில்லம்ஃ தெண். ”

- பதார்த்த குண சிந்தாமணி

This arid land will produces all the three Vali, Azhal and Iyyam disease

1.1.6. KAALAM

Ancient Tamilians divided a year into six different seasons known as Perumpozhudhu and likewise the day into six which is known as Sirupozhudhu

Perumpozhudhu:

A year is divided into six seasons. They are as follows

1. Kaarkalam (Aavsani-Puratasi) - 16th Aug to 15th Oct
2. Koothir (Iypasi-Kathigai) - 16th Oct to 15th Dec
3. Munpani (Markazhi-Thai) - 16th Dec to 15th Feb
4. Pin pani (Masi-Panguni) - 16th Feb to 15th Apr
5. Illavenil (Chithirai-Vaikasi) - 16th Apr to 15th June
6. Mudhuvnil (Aani-Aadi) - 16th June to 15th Aug

Sirupozhudhu

A day is divided into six yamams. They are,

Maalai (evening),

Idaiyamman (Midnight),

Vaikarai (Dawn),

kaalai (Morning),

Nannapakal (Noon),

Erpaddu (Afternoon).

Each Perumpozhudhu and Sirupozhudhu is associated with the three humors naturally.

1.1.7 FOURTEEN REFLEXES:

The natural reflexes, excretive, protective and preventive mechanism are called 14 reflexes. They are

1. Vatham
2. Thummal
3. Siruneer
4. Malam
5. Kottavi
6. Pasi
7. Neer vetkai

8. Erumal
9. Ellaipu
10. Thookam
11. Vaanthi
12. Kaneer
13. Sukilam
14. Suvasam

These natural reflexes are said to be indication of normal functioning of our body. A proper maintenance should be carried out and they should not be obstructed forcibly.

1. Flatus:

If one resists this flatus air completely or partially, he will be infected with the diseases of the chest, flatulence, constipation, pricking pain through out the body, Vatha gunmam (acute abdomen), Kudal Vatham, Loss of appetite and oliguria occur because of diminished digestive fire.

2. Sneezing:

Kiruharan vayu which lodges in nose is responsible for sneezing. It causes head ache, pain in the sense organ, facial paralysis and back ache, if it is resisted.

3. Micturition:

Irregularity, if any, in the habit of micturition will cause obstruction in the urethral passage, ulceration in the urinary tract, pain in the joints and genitalia and distension of the lower abdomen, urinary tract infection with ulceration in the genitalia and purulent discharge as mentioned in the text Theriyar Karisal.

4. Defecation

Abaana vayu (downward air) is responsible for act of defecation. Obstruction of this may cause head ache, pain in the thighs, constipation, discomfort, and inability

4. Act of yawning

If prevented leads to poor digestion, tiredness and wilt of face. And also leads to metabolic diseases, infection and abdominal pain.

6. & 7. Sensation of hunger and thirst

If hunger and thirst are not quenched properly, they lead to impairment in the function of vital organs. Also causes mental disorders, tiredness, and joint pains.

Fasting may lead to deterioration of all the seven physical constituents and loss of weight. Infectious disease like tuberculosis may result.

8. & 9. Coughing and fatigue

If cough is controlled, it leads to vigorous cough, bad odour of breath and angina pectoris, abdominal pain and tiredness. Patient may become unconscious.

10. Sleep

If one does not sleep well daily, he may get headache redness of eyes, slurred speech and hearing impairment.

11. Vomiting

If vomiting is forcibly prevented, then it leads to urticarial rashes, itching, pallor, eye diseases, Pitha diseases, dyspnoea, fever, cough etc., and toxic manifestations due to deranged Pitham.;

12. Tears

Constraint of tears causes head ache, eye diseases, sneezing, sinusitis, cardiac problems etc., may also cause gastric ulcer

13. Semen

If it is controlled, it leads to fever oliguria, joint pain, urinary infection, spermatorrhea, and leucorrhoea and chest pain.

14. Breathing

Constraint of proper breathing leads to dyspnoea, abdominal distension, throbbing pain, colicky and anorexia.

1.1.8. SIDDHA ANATOMY

As per the literature **Pathinen siddhar nadi sasthiram** the Siddha anatomy is explained as,

“ அங்குலந் தொண்ணூற்றாற மவரவர்கையால் மெய்தா
மிங்கதீர் குறைவதாகுமிறைச்சி நூற்றிருபத்தைந்து
பங்குகள் பலமாமென் பாற்பார்வை சேரிரண்டுகண்ணுங்
கங்குல் போலழகுமா தேகழஞ்சி ரண்டாகுங்கண்டாய்
கண்ணுறுநாசி மூன்றுகழஞ்சு கரங்கள்நாக்கு
நண்ணுறு கன்னஞ்சேர நாற்கழஞ்சா குமெய்யில்
நுண்ணிய வெலும்பெலா நூற்றொருபத்து பலமாமென்பா
ரெண்ணுறு மீறலான தென்பலமெண்ணலாமே ”

“ என்னுமுப் பலமேழளை யினிச் சிறுகுடலினீள
முன்னுமுப்பத்திரண்டு முழமெனச்சொல்லலாகும்
பன்னுமுந்தாமரைக்காய்பலமைந்து மெண்ணலாகும்
பன்னுநாற்கழஞ்சுபத்துவைப்புரம்பார்வைகண்டாய்,
பாய்ந்தெழுசயமுன்னாழிபத்தழவுழக்குச் சோரி
ஆய்ந்தனநாழியூறுமறிவினோடுயிராம் நாடி
ஏய்ந்ததோடுரெழு பத்தீராயிரமவை யெலும்பைப் பின்னித்
ஏய்ந்தனைவியாதியாகத்திறமுடனியங்குந்தானே ”

- பரிபூரண நாடி

The Height of one individual measures about 96 finger widths of his own;
the total muscle weighs about 125 palam; Each eyes weigh about 2 Kalanchu ,

Nose weighs about 3 Kazhanchu, Tongue weighs 4 Kazhanchu, total bones weighs about 120 palam, Liver weighs 8 palam, the length of **the total gastro intestinal tract is 32 Muzham**, Moolai weighs 8 Palam. Blood measures about 3 uzhakku and total Nadikal in the body is 72,000 in number.

1.1.9. THE ASTROLOGY

Macrocosm and microcosm

Man is said to be microcosm, and the Universe is the macrocosm; since what exist in the Universe will be exist in human body too. Man is being an integral part of universal nature. The forces prevailing in the microcosm (man) are identical with that of the forces prevailing the macrocosm (world). The natural forces acting in and through various organs of the body are intimately related to or similar to or corresponding to the forces acting in and through the organisms of the world.

This closely follows the Siddhars doctrine

“ அண்டத்தி லுள்ளதே பிண்டம்
பிண்டத்தி லுள்ளதே அண்டம்
அண்டமும் பிண்டமு மொன்றே
அறிந்தே தான் பார்க்கும் போது ”

- சட்டமுனி ஞானம்

Astral influences:

All the influences that irradiates from the sun, planets and that of the stars can act up on the human bodies.

Moon exercises a very bad impact on the disease in general especially during the period of new moon for instance paralysis, brain affections, dropsy, and stimulation of sexual perversions. Mars causes women's suffering for want of blood and nervous strength. A conjugation of the moon with other planets such as Venus, mars, etc may make her influence still more injurious.

The following are the instance in which every sign of the zodiac acts towards some particular parts of the body.

1. According to T.V.S. Dictionary:

- 1) Aries - To the neck
- 2) Taurus - neck and shoulder
- 3) Gemini - Arms and hands
- 4) Cancer - Chest and adjacent parts.
- 5) Leo - The heart and stomach
- 6) Virgo - **The intestines**, base of stomach and umbilicus
- 7) Libra - Kidney

- 8) Scorpio - Genitals
- 9) Sagittarius - Lips
- 10) Capricorns - Knees
- 11) Aquarius - Legs
- 12) Pisces - Feet

2. According to literature Thiruvalluvar periya sunthara sekaram.

- 1) Mesam - Head
- 2) Risabam - Face
- 3) Mithunam - Neck
- 4) Kadagam - Shoulder
- 5) Simmam - Chest
- 6) Kanni - Side of body
- 7) Thulam - Posterior trunk (muthugu), stomach
- 8) Virutchigam- Testes
- 9) Thanusu - Thigh (thudai)
- 10) Magaram - Knee
- 11) Kumbam - Calcaneum
- 12) Meenam - Foot

The impact of the planets on the human organs

1. According to literature Siddha maruthuvanga surukkam:

Each of these planets holds jurisdiction over some parts of the body similar to the signs of the zodiac. The seven planets exercise special power over some parts of the body resulting in a disease or diseases in accordance with their impacts on the three basic humors in the system.

1. Saturn

It exhibit supremacy over the bones, tooth, cartilages, ear, spleen, bladder and brain and gives rise to fever, leprosy, tabes, paralysis, dropsy, cancer, cough, asthma, phthisis, deafness of the right ear, hernia, etc.

2. Jupiter

It holds jurisdiction over the blood, liver, pulmonary veins, diaphragm, muscles of the trunk and sense of touch and smell.

3. Mars

It has got power upon the bile, gall bladder, left ear, pudendum, kidneys, fever, jaundice, convulsions, hemorrhage, carbuncle, erysipelas, ulcer etc.

4. Venus

It exercise its impact on the pituitous blood and semen , throat, breast, abdomen, uterus, genetalia, taste, smell, pleasurable sensation,

gonorrhoea, barrenness abscesses or even death from sexual passions or from poison.

5. Mercury

It holds jurisdiction over the animal, spirit, also over legs, feet, hands, fingers, tongue, nerves and ligaments and produces fevers mania, phrenitis, epilepsy, convulsion, profuse expectoration or even death by poison, witchcraft and so on.

Planets	Organ of impact
1. Solar force	- Heart
2. Lunar force	- Brain
3. Mars	- Gall Bladder
4. Mercury	- Kidney
5. Venus	- Lungs
6. Jupiter	- Liver
7. Saturn	- Spleen

5. According to literature Thiruvalluvar periya sunthara sekaram:

1. Sooriyan - head
2. Santhiran - Face
3. Sevvai - Chest
4. Puthan - Center of posterior trunk
5. Guru - Stomach
6. Sukiran - groin, genitalia
7. Sani - thigh (thudai)
8. Raagu - hands
9. Kedhu - legs

Each of these rasis and the organs of impact as well as the girahams are found to be related with the resultant diseases of corresponding organs. Therefore, the human body is impregnated with the vital forces that could be acted upon by the astronomical bodies in the sky. With the augmented spiritual force, a sage can able to get control over the above said planets. All the others are under the influence of the forces exhibit by these asteroids.

So by the literature Sithamaruthuvanga surukkam, T.V.S. dictionary, Thiruvalluvar periya sunthara sekaram, the Intestine is closely related to ***Simmam and Kanni.***

SIDDHA PATHOLOGY

1.2 KUGARANA NILLAI IN SIDDHA MEDICINE

The first ever medical system to emphasize health as the perfect state of Physical, Psychological, Social and spiritual well-being of an individual is none other than our Siddha system of medicine.

Maintaining a perfect state of equilibrium of three basic humors by means of the dietary habits, regular physical and mental activities and the environmental influence is considered as Healthy living of an individual.

DISEASE

Malady, sickness, distemper, suffering and ailment, distress of mind, chronic disease and dreadful illness are some other terms of Disease

THE CHARACTERISTICS FEATURE OF DISEASE:

Disease is of two kinds:

1. Pertaining to the body
2. Pertaining to the mind according to the variation of the three humors.

Causes of Disease

The disease resulting from previous birth is due to karma. Disease of our present birth is due to our food habits and actions.

This has been rightly quoted in the following verse by Sage **Thiruvalluvar:**

“ மிகினும் குறையினும் நோய்செய்யும் நூலோர்

வளிமுதலா வெண்ணிய மூன்று ”

- குறள்

The food and action of a person should be in harmony with the nature of his body. Any increase or decrease in any of these three humors viz. Vali (Vatham), Azhal (Pitham), Iyyam (kapham) leads to the vitiation and resulted in diseases. The acceptance of food means the taste and quality of the food taken and a person's ability to digest. Action refers to his good words and deeds. According to Thiruvalluvar, the disease is caused as a result of an increase or decrease in the equilibrium of three humors.

So disease is a condition in which there is derangement in the five basic elements that alters the three humors, which is also reflected in the seven physical Constituents. The change may be either an increase or decrease in the equilibrium. The exhibiting signs are in line with the vitiation of individual humor.

Functions of deranged Vali (Vatham)

Body ache and pain, pricking pain, the pain is as though the body is tightly bound by cords, nervous debility, tremor, rigidness, dryness, remorseless, emaciation, throbbing pain, trauma, displacement of joint, weakness of the functional organ and loss of function, loss of sensation, perception of astringent taste only, constipation, concentrated urine, thirst,

sensation of fragility in the foreleg and thigh, numbness and pricking pain in the bone, goose skin, stiffness of upper and lower limbs and back, the skin, the eyes, the faeces and urine appears dark.

Features of increased Vali

Emaciation, body colour – blackish, desire to take hot food, tremors of body, abdominal distension, constipation, insomnia, weakness, weakness of five sense organs, giddiness, lack of enthusiasm

Features of decreased Vali

Body pain, feeble voice, lessened activities, dull mental power, syncope, disease caused by increased level of Iyyam.

Function of deranged Azhal:

Rise of temperature, reddish or yellowish discolouration, produces heat during oxidation of food substances; sweating; vertigo; Excessive bleeding; yellowish discolouration of skin; eye, urine and stool; produces anger, distress vigorousness; Burning sensation; sour taste or pullipu taste.

Features of increased Azhal

Yellow colouration of the skin, eyes, urine, faeces, increased appetite, increased thirst, irritation all over the body, insomnia.

Features of decreased Azhal

Poor digestion, chillness and demulcent, pallor, Iyya diseases.

Features of increased Iyyam

Increased salivary secretion, reduced activeness, heaviness of the body, body colour – whitish, chillness of the body, reduced appetite, Cough, laborious breathing, dizziness

Features of decreased Iyyam

Vertigo, weakness and dryness of joints, causing prominence of articular bones, dry cough, lightens, excessive sweat, palpitation of heart.

The variation of the seven thathukkal:

1. Saaram (*Chyme*)

Increased amount of saaram leads to diseases like that of increased Iyyam such as indigestion etc

Decreased Saaram leads to loss of weight, tiredness, and lassitude, dryness of the skin and diminished activity of the sense organs

2. Chenneer (*Blood*)

An increase in chenneer causes boils in different parts of the body, throbbing pain, anorexia, mental disorder, splenomegaly, colicky pain, increased blood pressure, reddish eyes and skin, jaundice, haematuria etc.

A decrease in chenbeer leads to anemia, tiredness, neuritis and lassitude, pallor of body.

3. Oon (*Muscle*)

Oon in excess produces Cervical Lymph adenitis, syphilitic ulcer, tumor in face, abdomen, thighs, genitalia, etc, hyper muscularity in the cervical region

Decreased oon leads to impairment of sense organs. Joints diseases and jaw, thighs and genitalia shrunked in their structure (atrophied)

4. Kozhuppu (*Fat*)

The increased kozhuppu leads to that of increased oon associated with dyspnoea and loss of activity.

Decreased kozhuppu leads to pain in the hip region and splenic disorder

5. Enbu (*Bone*)

Excess of enbu results in abnormal growth of bones and teeth.

Decreased enbu causes pain in joints, Dental disorders, brittle nails and hair.

6. Moolai (*Marrow*)

Excessive moolai results in obesity, heaviness of eyes, scanty urine, delayed wound healing.

Decreased moolai causes osteoporosis in the bones, diminished vision.

7. Venneer (*Genital discharge*)

An Excess in veneer causes calculus, increased sexual attitude.

Decreased venneer causes pricking pain in testis, dark colouration of genitalia.

DIAGNOSTIC METHODOLOGY

1.3. DIAGNOSTIC METHODS OF SIDDHA SYSTEM

The Methodology of diagnosing disease in Siddha system shows uniqueness in its principle. The principle comprises examination of Tongue, complexion, modulation in speech, Eyes and findings by palpation. It also includes examination of Urine and Stool. The confirmation of diagnosis is based on pulse examination. All these together constitute 'Envagai thervugal' which forms the basis of diagnostic methodology in Siddha system of medicine.

These Tools not only help in diagnosis but also to observe the prognosis of the diseases and for restoration of normal health. Besides these envagai thervugal, there are some other parameters in Siddha system which is greatly helpful in diagnosing various diseases. They are Manikaddai nool and 'Sothidam'.

Envagai thervugal

Various aspects of Siddhars regarding 'Envagai Thervugal'

“ நாடி ஸ்பரிசம் நாநிறம் மொழிவிழி

மலம் மூத்திரம மருத்துவராயரம்”

- நோய் நாடல் (முதல் பாகம்)

தேரையர்

“ மெய்குறி நிறந்தொனி விழிநாவிருமலம் கைக்குறி ”

- தேரையர்

As per Saint **Therayar**, the eight methods of diagnosis are Naadi (pulse); Naa (tongue); Niram (colour); Mozhi (voice); vizhi (eyes); Malam (faeces) and Neer (Urine); Sparisam (touch).

பதினெண் சித்தர் நாடி சாஸ்திரம்

“ பாரீர்நாடி யறிந்து உணர்ந்து பரமன் செயலும் பிணிமுறையும்

நீரேயோடு மலசலமும் நிறமுங் குணமு முகக்குறியும்

சாரே யிணங்குங்குழல் மடவீர்காலன் றேகம் வயதிளமை

தேரேயறியுமுகநாடி நெறிங்குறியுஞ் செறியுஞ் சொல்வோமே ”

- பதினெண் சித்தர் நாடி சாஸ்திரம்

As per saith **Agathiyar** Nadi, Malam, Salam, Niram, Gunam, Muga Kuri, Thegam, Vayadhu, Elamai are the diagnostic stools.

கண்ணுசாமிப்பரம்பரை வைத்தியம்

“ தொகுக்கலுற்ற அட்டவிதப் பரீட்சை தன்னை

துலக்கமுறும் பண்டிதரே தெளிவதாகப்

பகுக்கரிய நாடியை நீ பிடித்துப் பாரு

பகர்கின்ற வார்தையைப்பார் நாவைப்பாரு

வகுக்கரிய தேகமதைத் தொட்டுப்பாரு

வளமான சரீரத்தின் நிறத்தைப்பாரு

சகிக்கரிய மலத்தைப்பார் சலத்தைப் பாரு

சார்ந்தவிழி தனைப்பார்த்துக் தெளிவாய்க் காணே ”.

- கண்ணுசாமிப்பரம்பரை வைத்தியம்

According to literature **Kannu saami parampari vaithiyam** Naadi, varthai, naa, Thegam, Thodu unarvu, Niram, Malam, Salam, Vizhi are the diagnostic stools.

அகத்தியர் வைத்திய ரத்தின சுருக்கம்

“ நாடியால் முன்னோர் சொன்ன நற்குறிகுணங்களாகும்
நீடிய விழியினாலும் நின்ற நாட்குறிப்பினாலும்
வாடிய மேனியாலும் மலமோடு நீரினாலுஞ்
கூடிய வியாதி தன்னைச் சுகம் பெற வறிந்து சொல்லே ”.

- அகத்தியர் வைத்திய ரத்தின சுருக்கம்

According to literature **Agathiyar vaithiya rathina surukkam** the diagnostic stools are Naadi, Vizhi, Nalkurippu, Maeni, Malam, and Neer.

பரிபூரண நாடி

“ அட்டமாங்கிரிகடன்னை யறிந்து நீயுணரவேண்டில்
வட்டமாமுகங்கள்பல்லும் வாயதில்நாக்குங்காயங்
கட்டருமலங்கள் கைதனில் நாடிதானுந்
திட்டமாயறிந்துசெய்யுந் திறமுள்ள வைத்தியராமே ”

- பரிபூரண நாடி

According to the above literature the diagnostic stools are
Mugam, pal, Vai, Naakku, Kaayam, Irumalam, Nadi.

தன்வந்திரி பகவான்:

“ திருமறை முனிவன் கூறும் வாகடச் செய்கைதன்னில்
வருபல வியாதியான வகையறி குவதே தென்னில்
உருவறு நாடி யாலு மொண்முக மலநீ ராலும்
தொரிவிழி நாவினாலுந் தந்தலக் கணத்தி னாலும்”.

- தன்வந்திரி (ப.சி. நாடி சாஸ்திரம்)

According to Literature **Thanvantri vaithiyam** the diagnostic stools are
Nadi, Mugam, Malam, Neer, Udal, Vizhi, Naa, and Pal.

பதிணெண் சித்தர் நாடி சாஸ்திரம்:

“ தரணியுள்ள வியாதி தனையஷ்டாங் கத்தால்
தானறிய வேண்டுமது ஏதென்னில்
திரணியதோர் நாடிகண்கள் சத்தத்தோடு
தேகத்தி னதுபரிசம் வானம் நாக்கு
இரணமலம் இவைகளெட்டும் இதம்படவே
தான்பார்த்துக் குறிப்புங் கண்டு
பரனருளாற் பெரியோர்கட்பாதம் போற்றிப்
பண்புதவறாமற் பண்டிதஞ் செய்வீரே ”

- பதிணெண் சித்தர் நாடி சாஸ்திரம்

According to the above literature the diagnostic stools are Nadi, Kan,
Thega parisam, sattham, Naa, malam and neer.

Tongue (நாப்பரிட்சை)

“ பலமான ரூசியறியும் நாவின் கூற்றைப்

பகர்கின்றேன் வாதரோகி யின்றன் நாவு

கலமாக வெடித்து கறுத்திருக்கு முட்போல்

கண்டு கொள்வாய் பித்தரோகியின்றன் நாவு

நலமுற சிவந்து பச்சென்றிருக்கும் நட்பிலா

சிலேத்துமரோகி யின்றன் நாவு

தலமதனிலுற்றமுதி யோர்கள் சொன்ன

தன்மைபடி தடித்து வெளுத்திருக்கும்பாரே

- கண்ணுசாமி பரம்பரை வைத்தியம்

“ சேத்தும மெழுந்தபோது தீத்திப்பாநாவிற் றொன்றும்

நேத்தியே கசப்புமீறி லிசைந்தது பித்தமாகும்

ஏத்திய புளிப்புமீறிலெழுந்தது வாத மென்ன

பார்த்துநீ யிதனையெல்லாம் பாங்காக வறிந்துசெய்யே ”

- அகத்தியர் வைத்திய ரத்தின சுருக்கம்

In Vali derangement, tongue will be cold, rough, furrowed and pungent taste. In Azhal, it will be red or yellow and kaippu taste will be there. In Iyyam, it will be pale, sticky and sweet taste will be present. In depletion of thontham, tongue will be dark, with raised papillae and dryness.

Colour (தேக நிறப் பரீட்சை)

“ மூன்றாகும் வாதபித்த சிலேத்து மத்தால்
மிகுந்தமுறத் தொந்தீத்த ரோகி தேகம்
தோன்றாத சீதய வுஷ்ணங் காலமூன்றுந்
தொகுத்தேன்யான் திரேகத்தி னிறத்தைக் கேளு
ஊன்றாத வாதவுடல் கறுத்துக் காணும்
ஊரியபித்த முடல் சிவப்புப் பசுமைகாணும்
போன்றாத வையவுடல் வெண்மை தோன்றும்
பொருந்துந்தொந்த ரோகவுடற் கிவற்றை யொக்கும் ”

- கண்ணுசாமி பரம்பரை வைத்தியம்

“ பனைவாத தேகநிறங் கறுத்து நிற்கும்
பைத்தியதேக நிறமஞ்சள் சிவப்பதாமே
தாமே சிலேட்டு மதேகநிறம் வெளுப்பு தான்
தொந்ததேகம் இந்நால் விதமாயநிற்கும் ”

- தன்வந்திரி (பதினெண் சித்தர் நாடி சாஸ்திரம்)

In Vali, Azhal and Iyyam vitiations, the colour of the body will be dark, Yellow or red and white colour respectively.

Voice (வார்த்தைப் பரீட்சை)

“ பார்ப்பது தான் வாதரோகி யின்றன் வார்த்தை
பக்குவமாய்ச் சமசத்த மாயிருக்கும்

சேர்ப்பதுதான் பித்தரோகியின்றன் வார்த்தை

செப்பக்கேள் பெலத்துமே யுறத்திருக்கும்

ஏற்பதுதான் ஐயரோகி யின்றன் வார்த்தை

யெளிதாகச் சிறுத்திருக்குமியல்பிதாகும்

கேசற்கவே யிம்மூன்றுந் தொந்தமாகில்

கூசாமற் பலவிதமாய் பேசுவாரே ”

- கண்ணுசாமி பரம்பரை வைத்தியம்

“ மாமயிலே சத்தமது அறியவேண்டில்

வாதரோகிசம தொனியாய் வார்த்தை பேசும்

ஈமமுள்ள பித்தந்தான் இறைந்த கூறும்

இயம்பிடும் சிலேட்டும் ரோகிக்கீனசத்தம்

நாமுரைத்தோம் தொந்த ரோகிக்குத் தானிந்த

நால்விதமாய் மொழிந்த சத்தம் நயந்து காணே”.

- பதினெண் சித்தர் நாடி சாஸ்திரம்

In vitiation of Vali, Azhal and Iyyam, the voice will be medium, heavy and low pitch respectively. By the modulation of voice, the strength of the body can also be accessed.

The Eyes (விழிப் பரீட்சை)

“ உண்மையாய்க் கண்கள்குறிப் பதைக்கேள் வாதம்

உற்றவிழி கறுத்துநொந்து நீருங் காணும்

தண்மையிலாப் பித்தரோகி யின்றன் கண்கள்

சார்பாகப் பசுமைசிவப் பேறுங் காணும்
வன்மையிலா வையரோகி விழிகள் தானும்
வளமான வெண்மைநிற மேதா னாகும்
திண்மையிலாத் தொந்தரோகி யின்றன் கண்கள்
தீட்டுவாய் பலநிறமென் றறைய லாமே ”.

- கண்ணுசாமி பரம்பரை வைத்தியம்

“ காணுகின்ற வாத ரோகிக்கு கண்கள்
கருநிறமாய் நொந்துமிகத் தண்ணீர்பாயும்
பூணுகின்ற பித்தரோகிகடி மஞ்சள் போலிருக்கம்
சிவப்பு நிறப்பொலிவு தோன்றும் ”

- பதினெண் சித்தர் நாடி சாஸ்திரம்

In vali disease, the tears are black in colour, in Azhal disease they are yellow, in Iyya disease they are whitish in colour and in thontha disease the tears are multi colour. In Vali disease there will be excessive tears. In disturbance of all three humor, eyes will be inflamed and reddish.

Faeces (மலப் பரிட்சை)

“ ஒக்குமே வாதநோய் மலத்தைப் பார்க்கில்
உகந்தமலம் கறுகியே கறுத்தி ருக்கும்
மிக்கபித்த நோய்மலத்தை யுற்றுப் பார்க்கில்
மிகுந்தசிவப் புடன்பசுமை தானுந் தோற்றும்
மைக்குவளை மானேகே ளைய ரோகம்
மலமதுதான் வெண்மைநிற மாயிருக்கும்

பக்குவமா யிம்மூன்றுந் தொந்திப் பாகில்

பகருமின் னிறங்கள்வகை பரிந்து காணும் ”

- கண்ணுசாமி பரம்பரை வைத்தியம்

“ மேவும் வாத முடையவர் மெய்மலஞ்

சீவதாகக் கருகிடுஞ் செம்மியே

பாவையே பித்தத் தோர்மலம் பார்த்திடி

லாவியே யெழு மன்னிற மஞ்சளே ”

- தன்வந்திரி (பதிணெண் சித்தர் நாடி சாஸ்திரம்)

In provoked Vali – faeces is hard, dry and black in colour. In

Azhal vitiation, it is yellow. In Iyyam disturbance it is pale.

Urine (நீர்ப் பரிட்சை)

“ஓங்கிய வாதத்தோர்க்கு நீர்விழுங் குணந்தா னுரைக்கிற்

பூங்கொடி கறுத்துநொந்து சிறுத்துடன் பொருமி வீழும்

பாங்குடன் பித்தத்தோர்க்கும் பசியநீர் சிவந்து காட்டி

ஏங்கவே கறுத்ததாக ளரித்துடன் கடுத்து வீழும் ”

“வீழுமே சிலேற்பனத்தோர் நீர்க்குணம் விளம்பக் கேளாய்

நாளுமே வெளுத்துறைந்து நலம்பெற வீழுங் கண்டாய்

வாள்விழி மானேதொந்த ரோகமா னிடர்க்குத் தானே

தாளுநீர் பலநிறந்தா னென்னவே சாற்றி னோமே ”.

- கண்ணுசாமி பரம்பரை வைத்தியம்

Neer refers to urine and kuri refers to signs and symptoms.

Therayar, one of the renowned authors of Siddha medicine described urine examination and stages of health. He explains the colour and consistency of the urine in vitiated humor and disease. He also laid more emphasis on the spreading nature of a single drop of oil on the surface of the urine which indicates the imbalance of specific dosha and also the prognosis of disease. Normal urine is thin straw colour and odourless. The time of day and food taken will have an impact on the colour of the urine voided.

Colour of urine

1. Yellow colour – similar to straw soaked water – indigestion
2. Lemon colour – good digestion
3. Reddish yellow – heat in body
4. Colour similar to flame of forest red or flame coloured – excessive heat
5. Colour of saffron – extreme heat.

Nei Kuri

“ அருந்து மாறிரதமு அவிரோதம தாய்

அஃகல் அலர்தல் அகால வுண்தவிர்ந்தழற்

குற்றள வருந்தி உறங்கி வைகறை

ஆடிகலசத் தாவியே காதுபெய்

தொரு முசுவர்த்தக் கலைக்குட் படு நீரின்

நிறக்குறி நெய்க்கறி நிரூபித்தல் கடனே ”

“ அரவென நீண்டினஃதே வாதம்

ஆழிபோல் பரவின் அஃதே பித்தம்

முத்தொத்து நிற்கின் மொழிவதென் கபமே”

- அகத்தியர் வைத்திய ரத்தின சுருக்கம்

The spreading pattern of oil drop is the indication of Vali, Azhal and Iyyam disease e.g

1. Aravu (Snake pattern of spread) indicates Vali disease
2. Mothiram (Ring pattern of spread) indicates Azhal disease
3. Muthu (Pearl pattern of spread) indicates Iyya disease

In Nei kuri, the rapid spread of oil drop immediately after dropping into urine, Muthu like spreading and salladai kan type of spreading pattern indicates Asaathiyam (incurable) state of the disease. From this, we can assess the prognosis easily.

Touch (தேகபரிசு பரிட்சை)

“ நேயமுடன் வாதத்தின் தேகந்தானும்

நேர்மையாய்க் குளிர்ந்து சில விடத்திலே தான்

மாயமுட னுட்டணமுந் துடிதுடிப்பு

மருவுதலாம் பித்தத்தின் தேகந் தானும்

தோயவே வுட்ணமதா யிருக்குந் தெளிவாய்

சேத்துமத்தின் தேகமது குளிர்ந்திருக்கும்

பாய தொந்த தேகமது பலவாறாகும்

பரிந்து தொட்டுத் தேகத்தைப் பார்த்துப் பேசே ”

- கண்ணுசாமி பரம்பரை வைத்தியம்

“ முனைகின்ற தேகபரிசத்தை பார்க்கில்

முன்வாதத் தேகிக்குச் சக்ரஞ்சற்றே

அனைகின்ற உட்சணமாம் பைத்திய தேகிக்

கதிகமுண்டாம் அப்பால் சீதளமாய் நிற்கும்

சுனைகின்ற சிலேட்டு மந்தான் சூழ்தேகிக்கு

தொந்த குணம்நால்விதமாம் நிறந்தான் கூறில் ”

- தன்வந்திரி (பதினெண் சித்தர் நாடி சாஸ்திரம்)

In Vali disease some regions of the body felt chill and in some areas they are hot. In Azhal disease we can feel heat. In Iyya disease chillness can be felt. In Thontha disease we can feel different sense.

Naadi (நாடி)

The ‘Pulse Diagnosis’ is unique in Siddha Medicine, which was then introduced to other Indian Systems of Medicine later. The pulse should be examined in the Right hand for male and the Left hand for female. The pulse can be recorded at the radial artery. By keenly observing the pulsation, the diagnosis of disease as well as its prognosis can be assessed clearly.

Naadi is nothing but, the vital energy that sustains the life with in our body. Naadi plays an most important role in Envagai thervu and it has been considered

as foremost thing in assessing the prognosis and diagnosis of various diseases.

Any variation that occurs in the three humors is reflected in the naadi. These three humors organize, regularize and integrate basic functions of the human body. So, naadi serves as a good indicator of all ailments.

நாடி பார்க்கும் வகை

“ இடுமென்ற நாடிகள்பார்க்கும் வகையைக் கேளு

என்னவென்றால் நடுவிரல் நீவிப்பின்னே

அடுமென்ற அடுத்தவிரல் மோதிரமாம் விரலை

அப்பனே இளுத்தபின்பு கண்டுவிரலிளுத்து

உடுமென்ற தூண்டுவிர் லிளுத்து அப்பால்

உத்ததொரு அங்குட்ட விரலைநீ விக்கரத்தில்

படுமென்ற சீயோதி அங்குலமோ தள்ளி

பார்தவி மூன்றுதரம் சுரம்பார்க்கும் வகையே

வகை என்ன வாதமது ஒண்ணரையாம் பித்தம்

வளமையொன்று அய்யங்கால் வளமாய்நிற்கில்

பகையில்லை நாடிகளுந் தொந்த மில்லை

பண்பான சுகசொரூபக் கூறுசொன்னேன் ”

- அகத்தியர் கனகமணி 100

Naadi is felt as,

Vali - Tip of index finger

Azhal - Tip of middle finger

Iyyam - Tip of ring finger

மூவகையும் மாத்திரை அளவும்

“ வழங்கிய வாதம் மாத்திரை ஒன்றாகில்
வழங்கிய பித்தம் தன்னில் அரைவாசி
அழங்கும் கபந்தான் அடங்கியே காலோடில்
பிழங்கிய சீவற்குப் பிசுகொன்று இல்லையே ”.

- நோய் நாடல் (முதல் பாகம்)

The normal unit of pulse diagnosis is 1 for Vali (Vatham), ½ for Azhal (Pitham) and ¼ for Iyyam (Kapham).

The Gait of the Naadi:

The beat of the naadi is compared with gait of various animals, reptiles and birds.

“ வாகிலன்னங் கோழி மயிலென நடக்கும் வாதம்
ஏகிய வாமையட்டை யிவையென நடக்கும் பித்தம்
போகிய தவளை பாம்பு போலவாம் சேத்துமந்தான் ”

- நோய் நாடல் முதல் பாகம்

Vali - Movement of Swan and Peacock

Azhal - Movement of Tortoise and Leech

Iyyam - Movement of Frog and Serpent.

MANIKADAINOOL (*Agathiya soodamanikayaru soothiram*)

“ கமலக்கை மணிக்கையில் கயறு கூத்திரம்

விமலனே நோக்கியே வேடமாமுனி

திமிலாம் பிணியது சேரச் செப்பியே

அமலனாமுனிக்கு முன்னருளிச் செய்ததே ”

- பதினெண் சித்தர் நாடி நூல்

According to the **Pathinen siddhar naadinool**, Manikaddainool is also helpful in diagnosis. This manikkadai nool is a parameter to diagnose the disease. This can be achieved by measuring the length of the wrist by means of a thread and then measuring that obtained length with the patient's fingers. By this measurement, the disease can be diagnosed.

AIM

AND

OBJECTIVES

AIM AND OBJECTIVES

As per Yugi Vaithiya Chinthamani, Pitha diseases are classified into 40 types. 'Pitha' disease can occur any where in the body. Of these, Athisarapitham is one of the diseases of gastro intestinal system.

Athisaram can be defined as diarrhea (loose stools). Symptoms such as increased thirst, tastelessness, nausea and/or vomiting, and emaciations denotes the feature of vitiated Azhal. Hence in 'Athisarapitham', Pitha is deranged predominantly than the other two humors viz. Vali and Iyyam. So that only it is classified under the diseases of Pitham.

'Athisarapitham' presents with symptoms such as painful diarrhoea, abdominal pain, abdominal bloating, pain in the loin; excessive sensation of thirst; fatigue; tastelessness; emaciation; Nausea and / or vomiting.

Athisaram is widely a common lesion affecting about 20 to 30% of general population. The disease occurs as a result of irregularity in diet, life style and day to day activities which in turn alter the neutralization of 'Pitha' humor in the body.

'Athisarapitham' may be dreadful if unnoticed or else ignorance of the treatment. In order to alleviate these difficulties and to get rid of this stigma, thorough knowledge of this disease and keen observation is required for precise

diagnosis in the clinical practice while dealing with the disease. This throws a big challenge in the medical practice. Hence the author has selected the disease, “Athisarapitham” from Yugi Vaithiya Chinthamani.

Primary Aim:

- The main aim of this study is to evaluate the diagnostic methodology for Athisarapitham through the parametes as follows:

Envagai thervu (Eight Fundamentals)

Manikaddai Nool (Measurement of wrist circumference)

Nilam (Land)

Kalam (Season)

Sothidam (Astrology)

and arrives at a diagnosis.

- To study the origin and course of disease throughout various seasons and its progress.
- Surveying of the Siddha Literary works with reference to Athisarapitham
- Aetiology
- Pathogenesis (Naadi Nadai) Pathology (Noi Naadal)
- Clinical features on the basis of our Siddha system.
- To bring out the statistical data of the patients with reference to incidence, age, sex, dietary habits.

REVIEW

OF

LITERATURE

(SIDDHA)

REVIEW OF LITERATURE

'Athisarpitham' is a specific type of disease with symptoms such as painful diarrhea, Abdominal bloating, Distension of abdomen, Pain in the loin, Excessive sensation of thirst, Fatigue, Nausea and /or vomiting, Emaciation. Saint **Yugi** classified this under the types of 'Pitha disease'.

As per Siddhar **Yugi Muni**, *'Athisarapitham'* can be defined as gastrogenic diarrhoea which is one of the Gastro-intestinal disorders.

'Athisarapitham' comes under the classification of Pitha diseases. As the name indicates, this is the diarrheal disease with vitiation of 'Pitha' humor. The disease is produced as a result of irregularity in diet, life style and improper activities which in turn impair the neutralization of 'Pitha' humour in the body. Hence this disease is classified among the 42 types of 'Pitha diseases' by **Yugi Muni** in his literature.

The review of the literature 'Yugi Vaithiya Chinthamani' as well as survey of other Siddha literary works greatly helps in description of the disease and its classification as per the diagnostic methodology prevailing in Siddha. Added to this is its prevention and treatment.

3.1. DESCRIPTIVE VERSION IN THE LINE OF YUGI'S PEOM:

As per Saint **Yugi Muni**, '*Athisarapitham*' is one of 42 types of Pitha diseases. In *Athisarapitham*, 'Azhal' humor is predominantly vitiated. The vitiation of 'Pitha' humor is produced as a result of irregularity in diet, physical activities and mental disturbances etc. This vitiation, inturn, results in the vitiation of important vayus such as Abanan, Pranan and Devathathan. The vitiation of all these vayus resulted in the following symptoms as per the literature Yugi Vaithiya Chinthamani – 700.

" «Ãç¼;É ÅÂçÈ¾ ÉçÄç "Ãî °Ä;Ïõ
 «ÊÂÂçÚ ÄçÎî, çŞÂ ŞÂ¾ç Â;Ïõ
 -Ãç¼;É -ýÀ°ó ¾;ý |Áð¾Ä;Ïõ
 ´çç ÅçÄ;õ Äî, ð¾çø ÅÄçÔÁ;Ïõ
 ±ÃçÄ;É ®Ã|ÄøÄ;î ÏÓÈø ,;Ïõ
 ²üÈÁ;ö ¾; , |Ä;î ÄÄî, Ä;Ïõ
 °Ãç¼;É ÅŞÄ;°ç, Ä; °ð¾çÄ;Ïõ
 °ÄçîÏŞÁ Ä¾ç°;Ãô Äçð¾ Ä;ŞÁ"

(Ä;¼ø 372)

- ä, ç "Äð¾çÄ °çó¾;Ä½ç

'*Athisarapitham*' as per Yugi's verses, shows the following symptoms:

- Abdominal bloating – ÅÂçÈç "Ãî °ø
- Diarrhoea – ŞÂ¾ç
- Abdominal distension – ÅÂçÚ -ÔÄ°õ
- Pain in the loin – ÅçÄ;Äî, õ ÅÄç
- Sensation of thirst – ¾; , õ

Fatigue	–	ÁÂî , õ
Tastelessness	–	«§Ã j ° , õ
Nausea or vomiting	–	° ò¼ç
Emaciation	–	° Äç ô Ò

It is clear from the above text that '*Athisarapitham*' indicates diarrhea which is one of the gastro intestinal disorders. All the above mentioned symptoms approximately correlate with Functional Bowel Disorder.

3.2. SURVEY OF OTHER SIDDHA LITERARIES:

(1) **As per TV SAMBHASHIVAM PILLAI dictionary :**

'*Athisarapitham*' is a form of diarrhea arising from the deranged condition of bile in the system of human body. It is marked by rumbling noise in the stomach accompanied by purging, distension of abdomen, pain in the sides, burning sensation, Giddiness and other abdominal disorder, 'gastrogenic diarrhea'.

(2) **As per Literature Aathmarathchamirtham Vaidyasara sangiragam (Uyir kakkum Siddha Maruthuvam)**

In '*Aathmarathchamirtham*', the specific character of '*Athisaram*' is explained clearly as,

“ | ° ; ýÉ ; ÷ | ¾ ; ÎÔ Ò « ¾ ç ° ; ã Õ § ¾ ; ýÚ Õ Å ; ¾ Æ ç ò ¾ | ÁÉ
 Áý§É ° ç § Ä ò Á Å ¾ ç ° ; ã Õ Å Î ì Î Õ ° Ä ò ¾ ç ý ° ; ã Õ
 Á ç ýÉ ç Á ° ; ò ¾ ç Å Å ¾ ç ° ; ã Õ | Á ; Æ ç ó ¾ ; ã ; Ô Ç § Å ¾ Á ç ð
 | Æ ; ý § É Á ; ó ¾ ÷ Æ ç “ Æ ì , | Å ý Ú Ò , ý È ; ÷ Ó É ç Å ÷ Ò , ý È ; § ã ”

- ò Á ã ì „ ; Á ç ÷ ¾ Õ

As per the above verses, ‘*Athisaram*’ can be defined as gastrogenic diarrhea which is classified into 3 types.

Signs and Symptoms:

1. Painful diarrhea
2. Abdominal bloating
3. Profuse sweating
4. Nausea
5. Vomiting

(3) As per Yugi Vaithya Kaviyam:

“ ç ; É ; Å ç ¾ Á ; ò Á Ä ì , Æ ç Ô Õ ç Î § Å Å ç È ò ð § ç ; ì , ; ¾ ; ò
 ã “ É Å Æ ç Á | ç ; ó ¾ ç Õ ì Î Õ - ú § Ç Å Ø ò ð Á ç , ì , ; Ò Õ
 ¾ ; § É “ . . ; ; | Å È ç ì | ° ý Ú ¾ ñ ½ É ÷ § Å ñ Î Õ ¾ , ô | Æ ò ð Õ
 § Ä § É ¾ “ Å Å ç ò ð ÷ ó ð Å Õ Õ Æ ç ò ¾ , Æ ç î ° ø Î ½ Á ç ð § Å ”

According to this literature, the *Athisaram* is characterized by

- Loose stools,
- Pain in the loin;
- Muscle cramps,

Dryness of skin,

Excessive sensation of thirst,

Emaciation

(4) As per Pathinen siddhar nadi sastiram

" , Æçî°ø , çÃ;½çî , ÆçÔõ Åç¼î§,Û
«Æçî°çÂ Æçð¾õ «ÉøÅ;¾õ ³ÃÃ;õ
|°øî°çÂ Å;Ô §°÷ó¾ç"Å ãÿÈ;ø
ÅÆçî|°Éø §Å¾çîîõ Æ;÷|ÀÃõ §À;î§Á"
- Å;¼ø 60

|À;õÛ"Ã: Å;¾õ, Æçð¾õ, ,Ãõ - 3 Å", Å;É §¾;,"î,Ûõ
Å;Ô ÛîÅ¾;ø §Å¾çõñ¾;îõ. -¼Åçø -ûç ÀÃîÿÛõ.

"|ÀÃÅ;É §Á,ð¾çø ÆçÈó¾|¾;õ Æî¾ç
îÃÅ;É ãÃð¾çø |,;ÉÃÐ´õ §Å¾ç
°ÃÅ;É Å;ÔÅ;ø °î,çð¾Ð´õ §Å¾ç
×ÃÅ;É -Ûõ Åîð¾ Ó"ÈÃ;§Á"
- Å;¼ø 61

$$\begin{aligned} \text{Å;¾õ} + \text{Å;Ô} &= 1 \text{ Å}'' \\ \text{Æçð¾õ} + \text{Å;Ô} &= 1 \text{ Å}'' \\ \text{³Ãõ} + \text{Å;Ô} &= 1 \text{ Å}'' \\ \text{§Á,õ} + \text{Å;Ô} &= 1 \text{ Å}'' \\ \text{ãÃõ} + \text{Å;Ô} &= 1 \text{ Å}'' \\ \text{°Ãõ} + \text{Å;Ô} &= 1 \text{ Å}'' \end{aligned} \quad 6 \text{ Å}'' , \text{ §Å¾ç, ù}$$

A VIEW ON PITHAM

The natural shape of Pitham is Atomic. It is sharp and hot. The ghee becomes watery, salty crystallizes and jaggery melts because of heat. The heat of Pitham is responsible for various actions and their reactions.

பித்தம் உருவாகும் விதம் :

“ இருப்பான நாடி எழுபதோடரா

யிரமான தேகத்தில் ஏலப் பெருநாடி

ஒக்கதசமத்தொழிலை ஊக்கதச வாயுக்கள்

தக்கபடி என்றே சாரும்

சாருந்தசநாடி தன்னில் மூலம் மூன்று

பேருமிடம் பிங்கலையும் பின்னலுடன் - மாறும்

உரைக்க விரற்காற்றொட்டுணர்த்துமே நாசி

வரைச் சுழியோமையத்தில் வந்து

வந்தகலை மூன்றில் வாயுவாமபானனுடன்

தந்த பிராணன் சமானனுக்குஞ் சந்தமறக்

கூட்டுறவு ரேகித்தல் கூறும் வாதம் பித்தம்

நாட்டுங்கபமேயாம் நாடு ”

- சித்த மருத்துவாங்கச் சுருக்கம்

The sites of Pitham

“ தானான பித்தம் பிங்கலையைப் பற்றிச்

சாய்வான பிராணவாயு வதனைச் சேர்ந்து

ஊனான நீர்ப்பையி லணுகி மூலத்

துதிதெழுந்த வக்கினியை யறவு செய்து

மானேகே ளிருதயந்தி லிருப்பு மாகி

கோனான சிரந்தனிலே யிறக்க மாகிக்

கொண்டுநின்ற பித்தநிலை கூறினோமே”

-Tamil Vaithya Saathagam

According to **Tamil Vaithya saathagam**, the pingalai, urinary bladder, stomach, heart and the head are the places where Pitham sustains.

In addition to the above places, the umbilical, epigastric region, stomach, sweat, blood, essence of food, eyes and skin are some other places where Pitham sustains.

Yugi Muni says that the Pitham sustains in urine and the places below the neck.

According to 4448 Viyathigal

1. வயிறு
2. ரசதாது
3. ரத்தம்
4. ஊன்
5. வியர்வை
6. கண்கள்
7. பொதுவாக தொப்புளுக்குமேல் இருதயத்துக்கு கீழ் உள்ள பகுதிகள்

The characteristic features of Pitham:

1. According to Maruthuva thanipadal

‘பசிதாகம் ஓங்கொளிகண் பார்வைபண் டத்து

ருசிதொரி சத்திவெம்மை வீரம் - உசித

மதிகூர்த்த புத்திவனப் பளித்துக் காக்கும்

அதிகாரி யாங்கா னழல்

- மருத்துவத் தனிப்பாடல்

Pitham is responsible for Digestion, Vision, Maintenance of body temperature, Hunger, Thirst, Taste etc.; its other functions include Thought, Knowledge, Strength and Softness.

2. According to Pathinen Siddhargal Naadi Sasthiram

பகுத்திடும் பித்தம் பலபலசிந்தையாம்

வகுத்திடும் வாந்தியும் வாய்நீர்மிகவூறும்

மித்திடு மேனியின் மாட்டி யெரிப்பேறும்

மிகுத்துத் தவனிக்கு மிகவிடங்கைக்குமே”

- பதினென் சித்தர்கள்நாடி சாஸ்திரம்.

As per **Pathinen Siddhargal naadi Sasthiram**, the characteristic features of Pitham are vomiting, increased salivation, and burning sensation of the body and kaippu taste in the tongue.

3. According to 4448 Viyathigal

1. நைப்பு

2. மெலிவு

3. கூடு

4. வேகம்
5. நாற்றம்
6. அசையும் தன்மை
7. நெகிழ்ந்தோடுதல்

- 4448 வியாதிகள்

பித்தம் வரலாறு

”பாரடா பித்தமென்ற கிரிச்சனத்தான்

பதினெட்டு வகையாகப் பலித்த தேது

வூரடா யிருக்கின்ற பெரியோர் தம்மை

யொருக்காலே பழித்ததனால் வந்தபாவம்

சீரடா பாராமல் தூஷணித்தல்

சிவத்தலங்க ளதைப்பழித்தல் சிவமேசெய்தல்

ஆரடா கோபமென்ற பாவத்தாலே

யப்பனே பித்தமது சிரசின் மேலே

மேலேறி யதரந்தனை யெழுப்பி

மேகமென்ற புவியது போலேயாச்சு

மாலேறி புத்திக்கும் பிரமைதோன்றி

மனம்விட்டுக் கூத்தாடி வெளியேயேகிக்

காலேறிப் பசாசுபோற் றிரிந்ததென்ற

காரண்ட கோபமென்ற கருமத்தாலே

பால்போலு மனமுடைய பெரியோர் சாபம்

பலித்துதலா புத்தி கெட்ட பரிசுதாமே”

- அகத்தியர் கன்ம காண்டம் - 300

According to **Agasthiyar Kanma Kaandam**, due to the above factors the pitha humour may gets derange.

The functions of Pitham:

1. Maintains body temperature
2. Produces reddish or yellowish colour of the body.
3. Produces heat energy on digestion of food.
4. Produces sweating.
5. Induces giddiness.
6. Produces blood and the excess blood are let out.
7. Gives yellowish colouration to Skin, Eyes, Faces and Urine.
8. Produces Anger, Haughtiness, Burning sensation, Inaction and Determination.
9. Gives bitter or sour taste.

பித்தம் பிரகோபிக்கக் காரணங்கள்

ஆவறு பித்த கோப மதிசெயம் வெப்புத் தாகம்

தோய்வுறு மயர்வு மூச்சுச் சொன்மதம் புத்திபேதம்

பாயறு முனிவு வீரம் பரவிய புளிப்பிலின்பம்

வாயுறு முதிரங்கண்கள் மலஞ்சல மஞ்சளாகும்
குணம்பெறு முகங்கள் மேனி கூர் சிரந் திரங்கி வற்றல்
கணம்பெறும் மனம்வே றாகக் காட்டிடுங் குளிர்காலத்தில்
மணம்பெறுசலமேற் றாகம் வைத்து நா டிடும்பின் வெப்பால்
நீணம்பெறு மதீசாரத்தை நீட்டிடுமுனிவாய்பித்தம்”

- Angathipatham

According to **Angathipatham**, the deranged pitham produces anger, increased thirst, tired ness, confusion, increased intake of pulippu taste in diet, yellowish coloration of eye, urine and faeces, delusion and finally results in fatty diarrhea.

பிணிதரு பித்த கோபம் பெருகவுண் டாகுமுண்டி
கணிபெறு மடிற்சி யுப்புப் புளிப்புறைப் பதிகத் தாலும்
பணிதரு மதுவினாலும் பாரண மிகுதலாலு
மணிதரு வெயர்வு வெய்யில் வழிநடை முனிவினாலும்”

- Angathipatham

According to **Angathipatham**, increased intake of uppu, pulippu, uraippu in diet, alcohol, and prolonged exposure to sun will cause derangement in the pitha humour.

நித்திரை தவிர்தலாலும் நெடுநேரம் நிற்கையாலும்
 குத்திர விதத்தினாலும் கொம்பனார் மருந்தீட்டாலும்
 கத்தியில் லாதேகொண்ட அவுஷத தோஷத்தாலும்
 பித்தமே பிரகோபித்துப் பெருந்துயர் செய்யுங்கானே”

- தன்வந்தரி வைத்தியம் முதல் பாகம்

According to **Thanvandhari Vaithiyam**, prolonged standing, sleeplessness and impurified medicines will derange the pitha humour.

4. According to Sathaga Naadi

பித்தநாடி

உறுதியுள்ள பித்தமது தோன்றில் வெப்பு
 உஷ்ணவாயுவத்தி சுரமதி சாரங்கள்
 மறதியுடன் கிறுகிறப்பு பயித்திய ரோகம்
 வளர் சோகையழலெரிவு காந்தல் கைப்பு
 இருதயத்தில் கலக்கமது மறப்பு தாகம்
 எழுங்கனவு மேய னைவு மயக்க மூர்ச்சை
 சிறிது பெரும்பாடு ரத்தப் பிரமேகங்கள்
 சேர்ந்து மிக பிணி பலவுஞ் சிறங்குத்தானே”

- சதக நாடி

புறியுள்ள பித்தமது தோன்றில் வெப்பு
 உஷ்ணவாயுவத்தி சுரமதி சாரங்கள்
 மறதியுடன் கிறுகிறப்பு பயித்திய ரோகம்
 வளர் சோகையழலெரிவு காந்தல் கைப்பு
 இருதயத்தில் கலக்கமது மறப்பு தாகம்
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 சேர்ந்து மிக பிணி பலவுஞ் சிறங்குத்தானே”

«¼Á;É ÌÅ " ÇÃð¼ Å¼ç° ;Ãó¼;ý
«Ï ,ç |ÅÌ ÀÄ§ç;öìÌò ¼¼í ,ñ¼;§Â"

- சதக நாடி

According to sathaga naadi, the nadi naadai in which Athisaram will occur are:

Pitha naadi

Sethumapitha naadi

TYPES OF PITHAM

The Pitham is of five types depending upon the locations and the functions as follows:

1. Aakkanal (Anal – Pasaka –pitham) – The fire of digestion

அழலைவகைத் தென்பரதில் முதன்மை பெற்ற

தாக்கனல்தான் ம்பூத மயமாய் மற்றைத்

தழலையரந் தந்துபுரந் தருமால் உண்ட

சாதத்தைச் செரிப்பித்தி ரசத்தைக் கொண்டு

கழலைவிடுந் தீப்பிகளை இரப்பைக்கு மடுங்

காரியஞ்செய் தானத்துக் கிடையே குடியாய்

மழலைமொழி மாதேகேள் சமைக்குமித்தை

வழங்குவர்காண் பாசகமா மனல்தா னென்றே”.

- மருத்துவத் தனிப்பாடல்

It lies between the Stomach and the intestine and enhances digestion and dries up moist ingested substances.

2. Vanna eri (Ranjaga Pitham) - Blood promoting fire

This fire lies in the stomach and imparts red colour to the chyme and produces blood. It improves blood.

இரைப்பைவாழ் வண்ணவெரி இறங்கிப் போந்த

எல்லாவுண் டனக்குமாற்று நிறமொன் றீந்தே

விரைவிலன்ன சத்தெல்லாம் அடுஞ்சா லைக்கே

மேவவைப்ப திரத்தமொட்டு மிதயத் தேய்ந்து

நிறைந்தாற்ற லங்கிநாளும்மதிசேர் மேதை

நெறிவலியால் விரும்பியாங்கு பணிசெய் தேநல்

விரைசெறிமெல் லோதிங்காய் புரக்கும் மெய்யை

விளம்புரஞ்ச கஞ்சாதக முறையே யாமே”

- மருத்துவ தனிப் பாடல்

3. Aarralanki (Saadhaka pitham) – The fire of energy

It controls the whole body. It has the property of fulfillment.

4. Olloli Thee (Prasaka Pitham) – The fire of brightness

It gives colour and complexion and brightness to the skin.

5. Nokhazhal (Alosaga Pitham) – The fire of vision

உரியொளிசெய் யழல்தங்குந் தோலி லத்தை

யொள்ளொளித்தீ யெனவிளிப்பர் மீனேய் வாட்சேல்

வரிகொளக்கி நடுவிருந்து கண்ட காட்சி

வகைவிளக்க மறிவிக்கும் நோக்கு மாங்கி
விரிவுள நூல்வலநாவர் கூறுங் காந்தி
மிகுப்பிராச கமாலோக காங்க ளென்று
தெரிவுளத்தே செயல் முறையைப் பித்த மைந்தின்
திகழொளிகூர் விழியணங்கே ஐயம் நீத்தே”

- மருத்துவத் தனிப்பாடல்

It lies in the eyes and causes the faculty of vision. It helps to visualize things.

TYPES OF PITHA DISEASES

1. According to **Theraiyar Vagadam and Bogar Vaithiyam – 700**, Pitha diseases are classified into forty types.
2. According to **Agasthiyar Rathina Churukkam**, 48 types of Pitha diseases are classified.
3. As per **Agathiyar Gurunaadi – 235**, Pitha diseases are classified into 44 types.
4. According to **Jeevarakshamirtham**, Pitha diseases are classified into forty types.

SIDDHA ASPECTS

SIDDHA ASPECT OF 'ATHISARAPITHAM'

Athisarapitham:

It is one of the gastro intestinal disorders characterized by painful diarrhea, abdominal bloating, abdominal distension, pain in loin, tastelessness, excessive sensation of thirst, nausea and/or vomiting, fatigue, emaciation.

4.1. Aatharams:

According to Siddha system, the ‘Moolaathaaram’ is the basic ‘aatharam’. It is described as the energy producing centre of the human body, *the Kundalini*. Of the 6 basic aatharams in our body, this area is said to be the foremost energy centre. This can be explained as

"À; í, ;É Ìñ¼ÄçìÎû ãÄ|Á;ýÚ
 Ä;ÃÔÄ; ñ¼ò¼çø ãÄ|Á;ýÚ
 §Ä; í, ;É ÒÖÄ"ÄÄ ãÄ|Á;ýÚ
 Ö, Æ;É ÅçóÐÄç§Ä ãÄ|Á;ýÚ
 Å; í, ;É °ò¼çÄç§Ä ãÄ|Á;ýÚ
 ÄÖÄç ççýÈ ÄÄ;ÄÄò¼çø ãÄ|Á;ýÚ
 §¼í, ;É Äç"¼Ä;Úí ñ¼»;Éç
 §°÷óÐ ççýÈ ÓõãÄ §Ä; çÄ; §Á"

- °ð¼ÓÉç »;Éö

From this verse, it is clear that the ‘moolaathaaram’ is the important among all the six ‘aatharams’ viz., Swathitanam, Manipooragam, Anagatham, Vishuthi and Aagkinai.

Moolatharam is said to be situated in the Akkini mandalam (Fire zone) and comes under the area of ‘Vatham’ that is below the navel. The kanmenthirium corresponding to this area is “Eruvai”. Vatha area is said to be more Kinetic (this

is because of 'Vayu') in action and is having thermal energies (this is because of 'Theyu') in order to facilitate the normal functioning such as micturition, defecation, parturition. The bootham involving here is 'Neer' bootham.

'Vatham' is formed as a result of combination of 'Vayu' and 'Aahayam'. This 'Vatham' manifests as ten different types of vayus (hence called 'Dasha Vayus') in our body. Of this 10 types, Abaanan, Pranan and Dhevathathan all directly concerned with 'Moolaathaaram'. Abaanan is a vaayu constituting theyu bootham in its basic structure. Along with Maalaasayam (one of the 5 aasayams), the Abaanan expel faeces from the body in an effective manner.

Piraana Vaayu takes its course via 'moolaathaaram'. The piraanan carry, 'Saaram' and distribute it to almost all the tissue of the body in addition to its main function of respiration.

Dhevathathan corresponds to the mental state of human being. It normally resides within the rectum and is responsible for anxiety, anger, quarrelling and laziness.

4.2. Udal koorugal Aspect:

The Udal koorugal aspect of gastro intestinal tract is described in Siddha text as follows:

The total length of gastrointestinal tract is Thirty two muzham.

The continuous peristalsis is mentioned as

“ « "¼Å;Ê çüîÁ¼; î¼Äçø¼;Ûõ ”

The Intestine tends to take spindle like shape during peristalsis and the taeniae in the large intestine are known as ‘Arai’. These are 1008 in number. They look like ‘Kumizhl’ i.e. bubble like masses in a long tunnel. These structures are controlled by the six fundamental chakras and the guru naadi.

In the pelvic region, the adjacent related organ is the urinary bladder which lies left, whereas large intestine lies to the right. In the ‘Moolaathaaram’ area, the large intestine is functioning normally in harmony with other systems in the region particularly related to the vayus, Vairan and Sangini. Irai, kirumi and Puzhukkal are situated in the large intestine. This relates to the ‘micro-organisms’ and ‘intestinal parasites’.

In the lower most region i.e., the anal canal there is a special apparatus for opening and closing of the canal whenever necessary. This is mentioned as “Thaazpaazh”. This relates to the anal sphincters at the end of the anal canal.

All these are clearly described in the following verse,

ÛÈ§Å ÓÒÀð¼çÃñÎ ÓÆõ î¼ø¼;Ûõ
 Ó"ÊÅ; , -ÄçÃðÐ ±õÎ «"ÈÒÅ;Ûõ
 «"È|ÄÿÈ;ø Ñ"ÃÄÐ§Å;ø ÎÄçÆçÅ; ,
«"¼Å;Ê çüîÁ¼; î¼Äçø¼;Ûõ
 ,õÀð¼ç Ä"ÊÄçø¼;ô §À;§Ä Äó¼
 ,Õíî¼Äçø þ¼Éç×õ -ÄçÃðÐ±õÎ
 -¼;Ãõ -ÛîÛõ ÎÕç;ÊîÛõ
 «"È «"ÊÄ;ö î¼Ä"É §À;ø ççÿÛ

«"ÈÂ; , p¼ôÂ; , õ , Äô"Àì ÎûŞÇ
 ÅÄôÂ; , õ Î¼ø; ; Çõ °í , çŞÉ; Ş¼
 "ÅÃÅÛõ °í , çÉçÔõ «íŞ , çÿÛ
 ÀÄçìÎÁ¼; °í "¾Ôõ -ÈÂ; È ÎÆçÂçøÅóÐ
 «íÎ çÿÛõ ãÄð¾çø ÎÆø¾; |ÉÿÈ
 ´ÇçÂ; È «ìÎÆø¾; È"ÈÔõ âðÈ
 , ¾Äçø ¾; ôÂ; ÇçðŞ¼; ôŞÀ; Ä"¼ôÄð¼; ŞÀ; ø
 «¼Ä; , «¾ÿ ÄÆçÂ; ö ÅÄõ¾; ÿ ŞÀ; Îõ
 «í , Ä÷ , û ÐñÎ¼ø ; ; ÇòŞ¾; Ş¼
 Ş°; Â; È «ìÎÆÄçø «"È , û Ş¾; ÿÛõ
 |°; Î°; È , çÔÄçÂ"Ã Òøì , |ÇøÄ; õ
 ®ì , û |Á; öð¾; ôŞÀ; Ä Åó¾ ; ãõÄçø °; üÈç
 ÞÕìÎÁ¼; ±ó¾çÄð¾çø , ÕÄç Ä; °õ"

- Ş¾"ÃÄ÷ çÃõ ÿð¾çÃõ

4.3. Athisarapitham

In our Siddha system, Athisaram is described as one of the gastro intestinal disorders. They are termed as ‘kazhichal’ which includes wide variety of diarrhoeal diseases. They are also called as Kirani, Bethi by other names.

As the name indicates, *Athisarapitham* comes under the classification of one among the types of ‘pitha’ diseases.

As per **Yugi Vaithiya Chinthamani**, there are forty two types of pitha diseases. Pitha diseases can occur anywhere in the body. Pitha disease that occurs within the gastro intestinal tract is described as ‘*Athisarapitham*’.

¾çÈ" ÁÂ;ï °ð¾çÀçð¾ó ¾i, Àçð¾õ
 ¾Õî, ;É Áçî, ø Àçð¾õ î,, ÁÀçð¾ó¾iÝ
 ¾çÈ" ÁÂ;ï ¾çÁçü Àçð¾õ ÁÀçÀçð¾§¾iÎ
 °£¾Àçð¾í, çÕÁçÀçð¾õ Á°;ðÂ Àçð¾õ
 ÁÈ" ÁÂ;ï Á;÷î, Àçð¾õ ÁÕó¾£Î Àçð¾õ
 Á", ÁÐ ç;üÀð¾çÃñÎ Á, çúóÐ À;§Ã"

- ä, ç " Áð¾çÂ °çó¾;Á½ç

42 types of 'Pitham are as follows:

1. Aavuru pitham
2. Ambal pitham
3. Unmatha pitham
4. Thamandha pitham
5. Vatha pitham
6. Vanni pitham
7. Silaetma pitham
8. Suronitha pitham
9. Vikara pitham
10. Virana pitham
11. Uraththa pitham
12. Raktha pitham
13. Kasa pitham
14. Swasa pitham
15. Saepta pitham
16. Karum pitham
17. Karrappan pitham
18. Aseerana pitham
19. Uroosi ptham
20. Eri pitham
21. Azhal pitham
22. Thudi pitham
23. visha pitham
24. **Athisara pitham**
25. Moola pitham
26. Uthir pitham
27. Kanda pitham
28. Odu pitham
29. Moodu pitham
30. Nadukku pitham

31. Kabala pitham
32. Saththi pitham
33. Dhaaga Pitham
34. Vikkal pitham
35. Saya pitham
36. Thimir pitham
37. Vali pitham
38. Seetha pitham
39. Kirumi pitham
40. Asaya pitham
41. Maarga pitham
42. Maruntheedu Pitham

4.4. PATHOLOGICAL VIEW

- (1) The human body is constituted basically by Ninety-six thathuvams.

Alteration, if, in any one of these Thathuvams leads to disease condition that finally resulted in pathological states. *Athisarapitham* basically results from major derangement in the state of ‘Pitham’ accompanied by ‘Vatham’. To begin with, in any of these pathologic conditions, those thathuvams which affected initially are nothing but the panchaboothams. The various etiological factors of *Athisarapitham* annihilate the normal basic constituent of ‘Vayu’, ‘Aahaayam’ and ‘Thee’ boothams in the aatharam, viz., the Moolaatharam. If this deteriorating condition of these boothams may persist for prolonged period of time, then the bootham which is most responsible to carryout the Kanmavidayam, Visarkam, ie. ‘Malam’ get deranged automatically in a longer run.

As it is clear that 'Vayu' and 'Aahaayam' together constitute 'Vaatham' and 'Thee' constitutes 'Pitham', automatically these two humors get deranged.

'Vatham' in the body manifests as ten different type of 'Vayus'. Among these '10 Vaayus' those vaayus which are having connection with the large intestine and anal canal viz. Abaanan, Pranan, and Dhevathathan get derangement. Simultaneously with the Vayukkal and Naadigal having connections with the Moolaatharam ie, 'gugu' and 'Suzhumunai' along with other thathuvam produce systemic manifestation.

'Pitham' in the body manifests as five types viz. Analpitham., Ranjagam, Prasagam, Aalosogam and Saathagam. All these get deranged in Athisarapitham.

'Kabam' deranges only later on the course of the disease which may be due to ignorance of treatment resulting in Kaba disease such as Sobai etc.,

(1) Deranged 96 thathuvams in 'Athisarapitham'

The derangement in the 96 thathuvams are as follows;

Water - Tastelessness

Fire - Nausea and /or vomiting

Air - Emaciation; loose stools, abdominal distension

Space - Fatigue

Impoorigal / Impulungal :

Mei - Emaciation

Vai - Tastelessness

Kannaintheriyum / Kanmavaidiyam :

Eruvai - Loose stools

Anthakaranam:

Manam - Delusion

Puththi - Difficulty to analysis

Ahankaaram - Indecisiveness

Siddham - Reduction in achieving abilities

Naadi:

Guhu - Increased frequency of stools

Aasayam :

Amarvasayam - Abdominal distension; Abdominal bloating

Pakirvasayam - Reduction in absorption

Malavaasayam - Loose stools

Kosam:

Annamaya kosam - Seven physical constituents get deranged

Pranamaya kosam - Loose stools

Aathaaram:

Moolatharam - Loose stools

Manipooragam - abdominal pain

Gunam:

Thamagunam - Emaciation; Fatigue

(2) Humoral (or) Thiridosa Pathology;

Panchaboothams are manifested in the body as three vital forces, viz,

Vatham

Pitham and

Kabam

(I) Vatham (or) Vayu:

The word 'Vayu' not only implies 'wind' but also comprehends all the phenomenon which comes under the functions of the Central and Sympathetic nervous system. Structurally it is the combination of 'Vaayu' and 'Aahaya' bootham. Hence the 'Vaayu' get affected in '*Athisarapitham*'. Normally it carries out respiration, circulation of blood, locomotion, carrying sensory signals and motor signals to and from the brain, micturition, **defecation**, parturition, sensation of hearing, sight, taste, etc.,

It is located in Idakalai, Abaanan, **faeces**, spermatic cord, pelvic bones, skin, hair, nerves, and muscles. It is of 10 types.

In *Athisarapitham*, those Vaayus affected primarily are as follows:

- 1) Abaanan
- 2) Piranan
- 3) Viyanan
- 4) Samaanan
- 5) Kirukaran
- 6) Dhevathathan

These deranged Vayukkal affects thatthukkal as well as malam.

This can be best illustrated in the table below:

S.No.	Types of Vatham	Derangements
1.	Pranan	Reduced appetite
2.	Abanan	Loose stools
3.	Viyanan	Nausea, Vomiting
4.	Samanan	Emaciation, Abdominal bloating
5.	Kiruharan	Emaciation, Thirst
6.	Devathatthan	Sluggishness

(II) PITHAM

The 'Pitham' is the life manifestation of 'thee' bootham in the body. It can be described as the metabolic thermal life force of the body. It

carries out function such as digestion, absorption, metabolism, imparting normal colour to the blood, etc.

The 'Pitham' is located in Prana vayu, urinary bladder, moolakini, heart, Umbilical region, abdomen, Stomach, sweat, Saliva, blood, eyes and skin.

As 'Moolaatharam' is locate in the akkinni mandalam (Fire zone), if there is any pathological condition here in this aatharam can harm the moolakkini and eventually deranges the Pitha humor.

In Athisarapitham, all these five 'Pitham' get affected. Symptoms are produced when deranged Pitham affect the seven basic 'thathus' and 'malam'.

This can be best illustrated in the table below:

S.No.	Types of Pitham	Derangements
1	Anar pitham	Reduced appetite
2	Ranjagapittham	Pallor ness
3	Piraasagam	moisture around anus
4	Aalosagam	Dullness in Vision
5	Saa thagam	Difficult to resist

(III) KABAM

Kabam has Appu and Prithivi in its structure. Kabam is responsible for co-ordination and defense mechanism of the body.

Kabam is located in Samaana Vaayu, Semen, Suzhumunai, blood, phlegm, bone marrow, nose, chest, nerves, bone, brain, eyes and joints.

Initially in Athisaarapitham, kabam is left untouched but in longer run; all the five types of kabam get affected. This produce pathologic changes in the thathukkal which inturn lead to emaciation.

When thatthuvam, including Vatham, Pitham and Kabam get deranged , they in turn, affect seven Udal thathukkal viz. Saaram, seneer, Oon, Kozhuppu, Enbu, Moolai, Sukilam or Suronitham, and udal thees. They affect these malam and in turn produce various symptoms in accordance with the severity and site of ailment.

(3) Deranged Udal Thathukkal:

Saarum	Fatigue
Seneer	palloriness of tongue, thirst
Oon	Emaciation
Kozhupu	pain in the loin
Moolai	Abdominal pain

(4) Deranged Vegangal:

Abanan - Loose stools

Malam - Loose stools

(5) Astrological view

According to literature Soothida alangaram, Sitahamaruthuvanga surukkam, TVS dictionary , Thiruvalluvar periya sundara sekaram, the intestine is closely related to Leo(simmam), Virgo (kanni) and Thulam. So in the case of Athisara pitham, these zodiac signs are more prone to be affected.

4.5. Etiology for ‘Athisaram’

‘Athisaram’ is one of the gastro intestinal disorders that include wide varieties of Diarrheas. Otherwise called as Miegu Kazhichal, Neer baethi or meigu baethi.

Noi Varum Vazhi:

Yugi Muni elaborately describes various causes for Athisaram under the topic “Kirahni roga Nithanam”. Although the text does not mention the route causes for each types separately, it deals with psychological factors, karmas, intrinsic and extrinsic factors of etiology for ‘**Athisaram**’.

Hence we can derive the cause of the disease as follows:

1. Irregularity in diet and activities
2. Karmas and psychological causes

4.5.1. Etiology for Athisaram

" ±ÆçÄ;É -üÄò¼ç þÄõÄî §,Ç;ö
 Ä;|ÉýÈ ÄÄçüÈçø Äó¼ ÄçÖîÏö §Ä;Ð
 Ä;öÄñ¼ ÄÐÄí,û Äí", §;i%È
 °|ÉýÈ Ä;Äç°í,û §Ä; ;öÄñ¼ö
 -ñ¼¼;ü ,çÄ;½çÄóÐü ÄÄçíÏí ,ñ¼;ö
 ,ñ¼;§Ä; ;Ä÷|°ö¼ Ä;Äò ¼;Öö
 , þÄÄ;ï °çÄÈÈÄ;÷ ¼í,û §ÄÛÄç
 ¼çñÄ;§Ä; °çÄ§È;Ï ÍöÄçÄ Ä½çÄ÷
 §¼Äç|Ä;Ï Ä;ø °;ö¼ý °çí,Ä; ç
 Äçñ¼;§Ä; þÄ÷ â" ° ÄçÏö¼ ¼;Öö
 ÄçöÐÖÄ;ö ÄóÐfÈ -ÈÄçø §Ä"Ä
 Ä;ñÄ;§Ä; Ä°çíÏ"ÄòÐö |Ä;°çí" Ä;Öö
 ÄÖÏ§Ä ,çÄ;½ç|ÄýÈ Ä;Æ; §;i§Ä"

- ä, ç "Äò¼çÄ °çó¼Ä½ç

Seiyal marupadugal (Personal habits)

1. Intake of heavy food even after having fullness of stomach
2. Excessive intake of sweets
3. Excessive intake of Non-vegetarian diet
4. Increased sexual perversion
5. Excessive intake of uncooked food

Mana Marupadugal (Mental set up)

1. Committing sins
2. Forsaken of worshipping Gods and religious rituals
3. Habit of intake of food without showing hospitality to the starved relatives

4.5.2 According to Agasthiyar Kanmakandam

" -Û¼çÄ;ö ,çÄ;½çÄ", Äó¼ §¼Ð
 Ä, ö¼ç ÖÄç÷Ä"¼, é"Éò¼çñ¼ø
 |Ä;Û"Äöüç Äí", Ä"Äî ,üÄÆçò¼ø
 Öñ¼çÄ ÄÆçò¼ø â ÄÄí, ÇÆçòÐ

ĀĒ¾ĉĀ;ö Ā"Æ ÓĒĉòĐö ĸĒĀĉø ĀĀö ĀĉöĪ
 ĀŸĒ"¾ Āĉ"Ēò¾ Ē; ĀĪĪóš¾i¼
 ĀĉŪ¾ĉĀ;Āĉò š¾;¼ö ĸĒĪĪi |°ö",
 ĀĉĀööšĀ «Ū |°Ē ĀĀĀĉ "ĀšĀ"

- «, ò¾ĉĀ , ŸĀ, iñ¼ö

1. Abuse (Inhuman activities)
2. Consuming non-vegetarian diet
3. Raping polite woman
4. Destroying plants and trees
5. Passing stools in potable water bodies

4.6. Manikadai Nool

"«ŸĒšĀ -Ū¾Ÿ «Ā÷óĐ , iø , ñ¼iø
 ÓŸĒšĀ ãĀĀ; Āĉò¾ĉĀö¾ , ĉĀ;½ĉĀ;ö
 ĀŸĒšĀ ĐĀĉĀĉøĀ;ö ĀĪĪ, ĀĉĪ°Ā;ö
 ĀŸĒöö šĀ|ĒĀ;ö ĀĀĐ"ĒĀĉ"ĒšĀ"

From this verse, it is clear that the measurement of manikadai nool for athisaram patient is about 6 ¼.

4.7. Naadi Nadai

Naadi paretchai or pulse reading reflects humor involved as well as the resultant disease also. Out of 10 areas of Naadi paretchai, radial pulse reading is convenient method in detecting the accurate humor involved.

(1) According to Sathaga Naadi:

Àçð¾ ç;îÊ

" - Ú¾çÔûÇ Àçð¾ÁÐ §¾;ýÈçø |ÁÔÒ
-¾½Á;Ô «ð¾çÍÃ Á¾ç°;Ãî,û
ÁÈ¾çÔ¼ý, çÚ, çÚÔÒ ÀÁçð¾çÂ§Ã; ,õ
ÁÇ÷§°; , ÁÆÃÁç× ;ó¾ø " ,ÔÒ
þÔ¾Áð¾çø, Áî, ÁÐ ÁÈÔÒ ¾; ,õ
±Øí,É× §ÁÁ"É× ÁÁî, ã÷î"
°çÈçÐ|ÁÔÒ À;î Ãð¾ ÀçÃ§Á, í,û
§°÷ÔÐ Áçî Àç½çÃÁ×î °çÈîîó¾;§É

- °¾, ç;îÊ

§°òÐÁ Àçð¾ç

þ¼Á;É §°òÐÁð¾çø Àçð¾ç;îÊ
±Øó¾î, çø Áç¼Ô¼§É ÁÆî, Ôñ¼;õ
¾ç¼Á;É ÌÇç÷, ;öî°ø Áî°û §ç;î×ò
§¾, ð¾ç Ò"Çî°Áç"ÇÔ ÀçÔÁø Á;ó¾ç
Áç¼Á;É |çî°"¼ÔÒ íÁ;õ Áçî,ø
|ÁîíÁÔÒ ç;îÁÈø°ç À;ñî §Ã; ,õ
«¼Á;É íÁ"ÇÃð¾ Á¾ç°;îÃó¾;ý
«î,ç |Áî ÁÃ§ç;öîîò ¾¼í ,ñ¼;§Á"

- °¾, ç;îÊ

Á;¾ð¾çø -¾½õ

°çÈòÀ;É Á;¾ð¾ç ÒðÀç½ó ¾;§É
§°÷ð¾çî, çÃ¾ç°;îÃ Ó"Çî°ø Á;Ô
-"ÁòÀ;É |Á;ÔÁ|Á;Ô «î, çÉç Áó¾õ
-ûÇ;îò ç;î÷°çÚÔÒ ÀçÃ§Á, í,û
ÀçÈòÀ;î Á¾îÃç;î÷, ÁòÀ;ý Ãð¾õ
ÀçÈ§Á, õ |ÁÔÁ;î ÒÈç;î÷î§, ;"Á
«ÈòÀ;É Á;Ôý"Ç §°òÐÁ §Ã; ,õ
-ÉÃÀ Àç½ç, Û§Á Áó¾¼Ôó¾;§É"

- °¾, ç;îÊ

Àçð¾ð¾çø -¾½õ

¾" ÆÔÀ;É Àçò¼ò¼ç ÖðÊ½í | , ñ¼iø
 °ÁÀò¼ç ÍÃõ |ÁÐòò °ò¼ç ÍÝÃõ
 , "ÇÔÀ;É |À;ÔÓÐ" Ç× «¼ç ° ;Ãí , û
 , îòò¼§É ÁÀçüÚ ÁÀç ãÃÁ;Ô
 þ" ÇÔÀ; , ç °ÝÁÚò¼ø ç;î , °òò
 þÃÁçø , É×¼§É °í , ã §¼j¼õ
 Æ" ÆÔÀ;É ÁÀçò¼çÁò§¼; |ÁÀç¼; õ
 Áó¼Ï , çø ÆÀ Æç½çîÏ Æ" , Á¼;§Á"

- °¼, ç;îÊ

As per sathagam nadi, the following nadi nadai will occur in Athisaram

1. Pitha naadi
2. Kaba Pitham
3. Pitham in combination with heat
4. Vatham in combination with heat

4.8. Preventive aspect of Athisarapitham

«üÈ; ÄÇÁÈçó Ðñ , «·Ð¼òò
 |ÄüÈ;ý |çÎÐòìÏ Á;Ú

- ¼çòìÏÊû

Proper maintenance of our body requires regularity in diet and prompts physical activities

Diet and Kanma nivarthi for Athisara pitham:

Diet advisable:

1. , ïÍ (À; ÷ÄçÃÃç ° ç)
2. þÕÓ"È ÁÊò¼ § ° ;Úõ , ç;éõõ

3. §Ä; ÷

Best drug for Athisara Pitham, as per literature **Noigalluku Sitha**

parigaram, includes Athividayam, Koraikizhangu, Vilampalam, Sukku, Nannaai, Devatharu, parpadagam, Manjal, Maramanjal

Restricted Diet:

1. As per Saint Yugi,

Pullipu suvai (Soar taste), Palayya satham, Vega pandangal (unboiled food), Oon vagaigal, Heavy food

2. As per literature Noigallukku Siddha parigaram

«¾ç ° ; ã+ãõ (°¾í§ä ; , õ)

Åð¼ð¾çõðÀç Ôõ | ÅðÀ; "ÄÄçý Åçðð
Á; õ Æõð | Æ; Î Æð "¼õõ
ÄÄðÍñÊ òççÄ¾çý Åçðð§Ä÷ òÈ½çõõ
ÄÄõðÀçÉçø âÄ; Åðõ
Á; ðçí ; Æðõ Åçø "ÄÄçÉççí ; ; õõ
ÄýÉççó ððÀçÄçý ; ; õ
Å; "Æ | ¾ýÉõ â× Á; ð¾çÄçý âÄðõ
Å; °ÄÄí õ âÄðõ
Åçð¼î | ; ; Éî ; Æø Åçððç; ÷ ÆÄ; ×
§Ä× ç; ÷ Óûçç Åçððõ
| ÅðÉ§Ä÷ Ä; "ÄÄçý Æð "¼õõ ° ; ¾çî ; ; õõ
Åç¼ð§¾ÄçÄ; É Åç "Äõõ
§Äí " Äçý Æð "¼õõ | çü | Æ; ÆçÔÄ; ; §Ä
§Ä×í ° ç "Ä ðçç¾õ
| Åûçúî Åçðð¼ý ° ÆÄ, õ §ÄÄÉóð
§Ä× ¾çðÀçÄç §Ä; ð¾çÄó
| ¾; ð¼î , õí ; ; Äç ç; ; ÄÄçý Æð "¼õõ

ĐÇçÕ¼Ý, Îî, ïÖĐó
 §¾; Đ°çÛ, ïÿ§°; Æç | ÆÕÆÆòòòÆð"¼Ôó
 ÍîÎ ÆçÆÆÕ Æç°çÉĐó
 ĐöÆ Æ;ø çø | Æñ | ½ö Óò¾Æ°§Á;¾, ï
 |°;ü, ¼ôÆÝ Æð"¼Ôó
 ĐÄíÎ, εú, ïö | çøÆç | ÆðÆ; "ÆÆçÝÆð"¼
 ĐöÆ | ÆñÎí çÆçÆÕó
 «ð¼ ¾çì |, ÌÆçÏ °çò¾÷, Û | Áî°çÁ, ç
 ÓÕï°"¼î, ï°; ÆĐó
 -Æ; "ÆÆçÝ Æð"¼ | çöÖ¼Ý | °ó§¾Ý
 Á; ÆçËÛË ÆçË; ÉĐó
 «¾çÆç¼ÆÓó¾çø"Æ | ÆÛç; ðÎò ¾ÆçÕ¼Ý
 -É§¾; ÷ Æ" Æç | ¾øÆ; ð
 «Æç | ¾É | Æ;¾ç", Æçü ÌðÆ ÓÉçÆÕççÆ
 Æ¾ç°; Æ †Æí, Ç; §Á

Kanma nivarthi for Athisara pitham

"ÆÆ¼; Æ;øÏ¼ó¾; ëÛ Æ;í, ç
 Æ; ï, °çÆÛîîí Æç§¾, ï | °öÆ
 | ÆöÆ¼; ¾; ðâÆ Æ; ÆçÆõ §Æ¾çÆ÷îî
 | Æñ | ½öÆ¼; Æ;î, Ç×, ðâÆç Æ; Æ, ÷îî
 | °öÆ¼; ÆçðÆË§Æ | °ö¾; Æ; çø
 ¾εÕÆ¼; Óý | °ýÆð¾çü | °ö¾; Æ; Æõ
 | Æ; ðÆ¼; | Æý | Ëñ½ç ÆçÎÆ; Æ; çø
 Òó¾çÆç§Æ Æó¾ §ç;ö §Æ; ï¾; Æ; §È

Inorder to get rid off *Athisara pitham*, the kanma vinai should be resolved first.

According to Agathiyar Kanma kandam, the ways and means of resolving the 'kanmam' are as follows:

1. Performing abishekam to Lord Shiva with 100 milk pots
2. should provide thamboolam to 1000 holy preists
3. should donate ghee and kathuri to children

REVIEW

OF LITERATURE (MODERN)

REVIEW OF MODERN LITERATURE

Functional Bowel Disorder and Irritable Bowel Syndrome

1. Introduction:

Functional gastro intestinal disorders are extremely common. FBD can be defined as disorders of gut function in the absence of structural pathology.

Irritable Bowel Syndrome (IBS) is a functional bowel disorder in which abdominal pain is associated with defecation or a change in bowel habit with features of disordered defecation and distension.

Symptoms suggestive of disturbed lower gastrointestinal function without adequate explanation are very common in the adult population. Surveys indicate that upto 15% of the adult population experience such symptoms at anyone time, although most do not seek medical advice. The chief question that remain largely unresolved are whether the symptoms of those individuals who do seek medical help have a different pathophysiological basis from those who do not, and whether the seeking of medical advice is an indication of a worried individual rather than of disturbed gut function.

It's the most common gastrointestinal disorder seen by doctors. Abdominal pain, cramps, gas, bloating, diarrhea and constipation are among the symptoms. For years, many thought it was a psychological condition, rather than a physical one. But the discomfort and inconvenience that result from the gut-wrenching pain of irritable bowel syndrome (IBS) are very real.

2. Epidemiology:

Approximately 20% of the general population fulfils diagnostic criteria for IBS but only 10% of those consult their doctors because of gastro intestinal symptoms. Nevertheless, IBS is the most common cause of gastrointestinal referral and accounts for frequent absenteeism from work and impaired quality of life. Young Men are mostly affected. There is wide overlap with non- ulcer dyspepsia, chronic fatigue syndrome, dysmenorrheal and urinary infection. A significant proportion of these patients have a history of physical or sexual abuse.

The factors that determine whether an IBS sufferer in the community seeks medical advice include the demonstration that consulters have higher illness attitude scores and higher anxiety and depression scores than non- consulters. Consulters perceive that their symptoms are severer than non-consulters, and consulting behavior may be determined by the number of presenting symptoms. Reason for this includes the fact that anxiety and depression scores are higher and the gut may be more sensitive to various stimuli. Food and eating are of more psychological significance, as evidenced by a much higher incidence of eating disorders. The whole pelvic region carries a more specific significance, being associated with defecation, urination and sexuality.

IBS can affect people of all ages, but it is more likely to occur in people in their teens through their 40s. About 15% to 20% of people in that age range have IBS, according to a study from the Southern California Permanente Medical

Group in San Diego. The prevalence rate drops down to 10% to 12% in people older than 50.

3. Etiology:

Irritable Bowel syndrome encompasses a wide range of symptoms and a single cause is unlikely. It is generally believed that most patients develop symptoms in response to psychosocial factors, altered gastrointestinal motility, altered visceral sensation or luminal factors. IBS is classified as a "functional" disorder. As it refers to a disorder where the primary abnormality is an altered physiological function - the way the body works, rather than an identifiable structural or biochemical cause.

Irritable bowel syndrome is characterized by a group of symptoms in which abdominal pain or discomfort is associated with a change in bowel pattern, such as loose or more frequent bowel movements, diarrhea.

The actual cause of IBS or Irritable bowel syndrome is unknown. Abnormal movements of the lower and greater part of the large intestine (the colon), whether too fast or too slow as seen in some cases of IBS suffers.

❖ Psychological factors:

Most patients seen in general practice do not have psychological problems but about 50% of patients referred to hospital meet criteria for a psychiatric diagnosis. A range of disturbances are identified, including anxiety, depression, somatisation and neurosis. Panic attacks are also common. Acute psychological stress and overt psychiatric disease are known to alter gastrointestinal motility in both irritable bowel patients and healthy people.

❖ *Altered Gastro intestinal motility:*

A range of motility disorders are found but none is diagnostic. Patients with diarrhea as predominant symptom exhibit clusters of rapid jejunal contraction waves, rapid intestinal transit and an increased number of fast and propagated colonic contractions.

❖ *Abnormal Visceral perception :*

Irritable Bowel Syndrome is associated with increased sensitivity to intestinal distension induced by inflation of balloons in the ileum, colon and rectum, a consequence of altered CNS processing of visceral sensation.

❖ *Emotional Trouble*

Many IBS patients appear to be stressed, have a psychiatric disorder, or have experienced some sort of a traumatic event such as sexual abuse or domestic violence. It is not clear what comes first - the emotional turmoil or the IBS. Nevertheless, there's evidence that stress management and behavioral therapy helps relieve symptoms.

❖ *Food Sensitivities:*

Some people may have digestive systems that rumble angrily with consumption of dairy, wheat, fructose (a simple sugar found in fruits), or sorbitol (a sugar substitute). Eating certain fare such as fatty foods, carbonated drinks, and alcohol can also invite chronic digestive upset. There's no proof any of these edibles cause IBS, but they may trigger symptoms.

Eating large meals, or eating while doing a stressful activity, such as driving or working in front of the computer. Again, these activities do not cause IBS, but for the hypersensitive colon, they can spell trouble.

❖ *Luminal factors*

Between 10 and 20% of patients develop irritable bowel syndrome following an episode of gastroenteritis, while others may be intolerant of specific dietary components, particularly lactose and wheat.

❖ *Food and Life style:*

The foods that are most commonly reported to cause IBS symptoms are: wheat (in bread and cereals), rye, barley, dairy products, coffee (and other caffeine-rich drinks such as tea and cola), and onions.

Some factors that can trigger onset of irritable bowel symptoms

- Gastro intestinal infection antibiotic therapy
- Antibiotic therapy
- Psychological stress
- Psychological trauma
- Sexual, physical, verbal abuse mood disturbances
- Anxiety, depression
- Eating disorders
- Food intolerance

4. Clinical Features:

The most common presentation is that of recurrent abdominal pain. This is usually colicky or ‘cramping’ is felt in the lower abdomen and is relieved by defecation. Abdominal bloating worsens throughout the day; the cause is unknown but it is not due to excessive intestinal gas. The bowel habit is variable.

Most patients alternate between episodes of diarrhea and/or constipation. Those with diarrhea have frequent defecation but produce low-volume stools and rarely have nocturnal symptoms. Passage of mucus or rectal bleeding does not occur.

Despite apparently severe symptoms, patients do not lose weight and are constitutionally well. Many have other 'functional symptoms' include dyspepsia, poor sleep and chronic fatigue syndrome. Physical abnormalities do not reveal any abnormalities, although abdominal bloating and variable tenderness to palpation are common.

(i). Abdominal pain:

According to Rome II criteria, abdominal pain or discomfort is a prerequisite clinical feature of IBS. Abdominal pain in IBS is highly variable in intensity and location; it is localized to the hypogastria in 25%, the right side in 20%, to the left side in 20%, and the epigastria in 10% of patients. It is frequently episodic and crampy, but it may be superimposed on a background of constant ache. Pain may be mild enough to be ignored or it may interfere with daily activities. Despite this, malnutrition due to inadequate caloric intake is exceedingly rare with IBS. Sleep deprivation is also unusual because abdominal pain is almost uniformly present only during waking hours. However, patients with severe IBS often exacerbated by eating or emotional stress and relieved by

passage of flatus or stools. Female patients with IBS commonly report worsening symptoms during the premenstrual and menstrual phases.

(2). Gas and Flatulence:

Patients with IBS frequently complain of abdominal distension and increased belching or flatulence, all of which they attribute to increased gas. Although some patients with these symptoms actually may have a larger amount of gas, quantitative measurements reveal that most patients who complain of increased gas generate no more than a normal amount of intestinal gas. Studies have shown that most IBS have impaired transit and tolerance of intestinal gas loads. IBS patients, in addition, tend to reflux gas from the distal to the more proximal intestine, which may explain the belching.

(3). Upper Gastro intestinal symptoms

Between 25 and 50% of patients with IBS complain of dyspepsia, heart burn, nausea and vomiting. This suggests that other areas of the gut apart from the colon may be involved. Prolonged ambulant recordings of small-bowel motility in patients with IBS show a high incidence of abnormalities in the small bowel during the diurnal (waking) period; nocturnal motor patterns are no different from those of healthy controls. A great deal of overlap is seen between dyspepsia and IBS. The prevalence of IBS is higher among individuals with dyspepsia (31.7%)

than among those who report no symptoms of dyspepsia (7.9%). Conversely, among those with IBS, 55.6% report symptoms of dyspepsia. In addition, the functional abdominal symptoms can change over time.

Pathophysiology:

The pathogenesis of IBS is poorly understood, although roles for abnormal gut motor and sensory activity, central neural dysfunction, psychological disturbances, stress, and luminal factors have been proposed.

Studies of colonic myoelectrical and motor activity under unstimulated conditions have not shown consistent abnormalities in IBS. In contrast, colonic motor abnormalities are more prominent under stimulated conditions in IBS. IBS patient may exhibit increased recto sigmoid motor activity for up to 3 hrs after eating. Provocative stimuli also induce exaggerated colonic motor responses in IBS patients compared with healthy individuals.

As with studies of motor activity IBS patients frequently exhibit exaggerated sensory responses to visceral stimulation. Postprandial pain has been temporally related to the entry of the food bolus into the caecum in 74% of patients. Exaggerated symptoms can be induced by visceral distension in IBS patients.

Stress can be defined as troubled, angry, mental or emotional feelings. Stress can inspire the colon spasms in the peoples suffering from IBS. Colon has a nerve that connects to the brain. Like the heart and the lungs this colon is also

controlled by the nervous system, which in turn responds to the stress. These nerves control the normal contractions of the colon and cause abdominal discomfort at stressful times. Peoples will often experience the cramps in their stomach when they are upset. In peoples with IBS the colon will respond even to a slight stress. Stress makes the mind more aware of the sensations in the colon making the person unpleasant.

IBS is also affected by immune system of the body, actually this immune system fights against the infections in the body. This immune system is affected by the stress. To control these acts it is important to maintain the stress management treatment for IBS.

This includes the following

- It is better
 - To practice the stress reduction or relaxation training and relaxation therapies such as meditation.
 - To go for counseling and support.

- To do regular exercise such as walking or yoga.
- To make a change in your lifestyle.
- To sleep well

Some of the foods that must be excluded from your Diet include the following

Exclusion Diet: Exclusion foods are those which are excluded in the diet of the person who is suffering from the IBS, and then reintroduced into his diet to see whether these are causing any symptoms for IBS. If they cause any symptoms then he can take care not to eat those foods.

These include

- Alcohol
- artificial sweeteners
- Carbonated drinks
- Coffee
- Dairy products
- Fried foods
- Oils
- Poultry skin and dark meat
- Red Meat

Dairy free Diet: Dairy products also create the symptoms for IBS so it will become necessary to cut down the intake of dairy products such as milk, cheese, and the butter. And also one should cut down the things made from dairy products such as whey and casein.

These include

- Milk, cheese, butter
- Cream cheese, cottage cheese
- Sour cream, ice cream
- Chocolate and other candy that contains milk
- Malted milk
- some cereals which contain milk powder
- Whey, casein, or foods that contain any of these ingredients.

Wheat free Diet: This includes cutting down all the products made from wheat flour such as bread.

Things to Remember

- It is better to eat soluble fiber whenever the stomach is empty.

Intake of fiber in the diet: It is important to increase the fiber in the diet it helps in reducing the constipation and tries to minimize the diarrhea, gas and the cramping in the stomach. Foods such as grains, fruits, vegetables and the beans are rich in fiber. Try to take these foods as much as possible. Or we can also take the fiber

supplements but before taking this, the consultation of doctor is needed. While taking the fiber supplements, it is must to drink plenty of water every day. So it is advised to gradually increase the fiber in the diet. This has been proven the best remedy for IBS.

- **Avoiding problem causing foods:** Some of the foods cause the symptoms for the IBS such as alcohol, chocolate, coffee and sodas, medications that contain caffeine, dairy products, and sugar-free sweeteners such as sorbitol or mannitol. And also butter, mayonnaise, nuts, cream, ice cream and red meat can create the symptoms for IBS. And also taking large meals can also create the problems for IBS. And also care should be taken not make too much restrictions in the diet.

- **Eating at regular times:** It is important to maintain eating timings and not to skip the meals. This will help in regulating the bowel function.

- **Trying to minimize the Dairy Products:** It is better to avoid the dairy products such as milk. We can substitute the yogurt for milk.

- **Drinking plenty of liquids:** It is advisable to drink plenty of fluids every day. Water is best.

- **Exercise regularly:** This helps in minimizing the depression and stress, stimulates normal contractions of our intestines.

- **Minimizing the constipation** by means of increasing fiber intake in the diet.

- **Maintaining the food diary** to find out what foods causes the symptoms of IBS so

that we can avoid them.

- Trying to sleep well.
- To relieve the pain in the abdominal area, taking a hot bath or applying a heating pad to the lower abdomen is suggestible.

Irritable bowel syndrome (IBS) is the most common type of gastrointestinal disorders. About 10 to 20% of Western adults experience symptoms with IBS.¹ The disorder is characterized by abdominal pain or discomfort for at least 12 weeks, which is relieved by defecation. It is associated with a change in stool frequency (constipation) and/or stool consistency (diarrhea). The pathophysiology of IBS is not well understood. There is no cure and treatment for symptom relief. Available treatments are helpful in a small proportion of patients. Herbal medicines have been used in many countries, but controlled data are lacking.

- Counseling: In some cases, a health care professional such as a psychologist or psychiatrist can help to learn to reduce stress by looking at how we respond to events in our life and then working with us to modify or change that response
- Biofeedback This stress-reduction technique helps in reducing muscle tension and slows the heart rate with the feedback help of a machine and then it is taught how to produce these changes ourselves. The goal is to help enter a relaxed state

so that we can cope more easily with stress. Biofeedback is usually taught in hospitals and medical centers.

- Regular exercise, yoga, massage or meditation: These can all be effective ways to relieve stress.
- Progressive relaxation exercises: These help to relax muscles in the body, one by one. Started by tightening the muscles in our feet, then to concentrate on slowly letting all of the tension go. Next, tightening and relaxing our calves is important. This should be continued until the muscles in our body, including those in our eyes and scalp, are completely relaxed.
- Deep breathing. Most adults breathe from their chests: We become calmer when we breathe from our diaphragm, the muscle that separates our chest from our abdomen. While inhaling, we have to allow our belly to expand with air; while exhaling, our belly naturally contracts. Deep breathing can also help relax our abdominal muscles, which may lead to more-normal bowel activity.
- Other techniques: Set aside at least 20 minutes a day for any activity for relaxing — listening to music, reading, playing computer games or just soaking in a warm bath.

Foods, Drinks and Lifestyle: The foods that are most commonly reported to cause IBS symptoms are: wheat (in bread and cereals), rye, barley, dairy products, coffee (and other caffeine-rich drinks such as tea and cola), and onions. Some people report an improvement in symptoms when they cut down from drinking a lot of alcohol, or stop smoking if they smoke. Regular exercise may also help to ease symptoms.

MATERIALS

AND

METHODS

EVALUATION OF DISSERTATION TOPIC

6.1. MATERIALS AND METHODS

The clinical study on the topic “**Athisarapitham**” was carried out in the Out-Patient Department of Ayothidoss Pandithar Hospital of the National Institute of Siddha, Tambaram Sanatorium, Chennai.

Selection of Cases

Out of 50 cases screened, 30 cases were selected from the Out-Patient Department and were followed under the supervision of the Professor and the lecturers of the Noi Naadal Department.

Population and Sample:

The population consists of Athisarapitham patients with clinical features such as Painful diarrhoea; Abdominal Bloating; Distension of the Abdomen; Fatigue; Pain in the loin; Excessive sensation of thirst; Tastelessness; Nausea/Vomiting and Emaciation. The sample consists of patients attending OPD of AyothiDoss Pandithar Hospital of National Institute of Siddha, Chennai.

Inclusion Criteria:

Age between 20 - 70 years

Exclusion criteria

Patients of any serious illness

Evaluation of Siddha Clinical Parameters

During Examination, the cases were subjected to careful enquiry involving history taking, general examination and examination of clinical features.

The detailed history of past and present illness, dietary habits, occupational and life style history were also taken before considering a case for selection in this study.

Siddha diagnostic methods such as 96 Thathuvams, Mukkutram, Udal thathukkal, and Envagai thervugal, Nilam, Kalam, Sothidam and Manikaddai Nool were observed, recorded and is tabulated regularly..

The Clinical Investigations:

For further detailed study, the modern investigatory parameters are used.

The following routine laboratory investigations were carried out in the patients and recorded.

Blood:

- Total Count
- Differential Count
- Erythrocyte Sedimentation Rate
- Hemoglobin estimation

Urine:

Albumin

Sugar

Deposit

Motion:

Ova

Cyst

Bacteria

RESULTS

AND

OBSERVATIONS

6.2. OBSERVATION AND RESULTS

In order to evaluate the dissertation topic, the keen observation of the important criteria is required. This is done in sample size of all the 30 patients and observation is recorded regularly. This includes the age distribution, Sex, Dietary habits, Envagai thervu, Nilam , Kalam, Sothidam, Deranged Uyir thathukkal, Udal thathukkal, Etiology of Athisarapitham, General etiology of Pitha diseases,

Clinical features, Udal vanmai of the patients and Manikadai nool. All these are recorded and tabulated.

Table -1

KAALAM DISTRIBUTION (Seasonal Occurrence)

Age	No of cases	Percentage
1-33yrs – Vaatha kalam	13	43.33%
34-66yrs – Azhal kalam	16	53.33%
67-100yrs – Iyya kalam	01	3.33%
Total	30	100%

Among 30 cases, 53.33% of cases come under Pitha kaalam ie: 34-66yrs, 43.33% cases under Vatha kaalam i.e. 67-100yrs, 3.33% of cases come under Iyya kaalam 1-33yrs.

Bar diagram showing the kaalam distribution

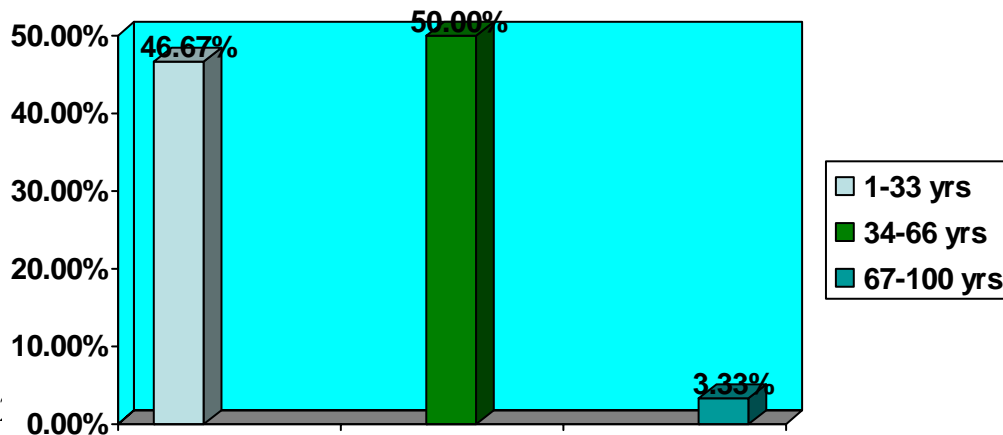


Table - 1

Age	No. of patients	Percentage
21-30 yrs	11	36.67%
31-40 yrs	5	16.67%
41-50yrs	8	26.67%
51-60 yrs	3	10%
61-70 yrs	3	10%
Total	30	100

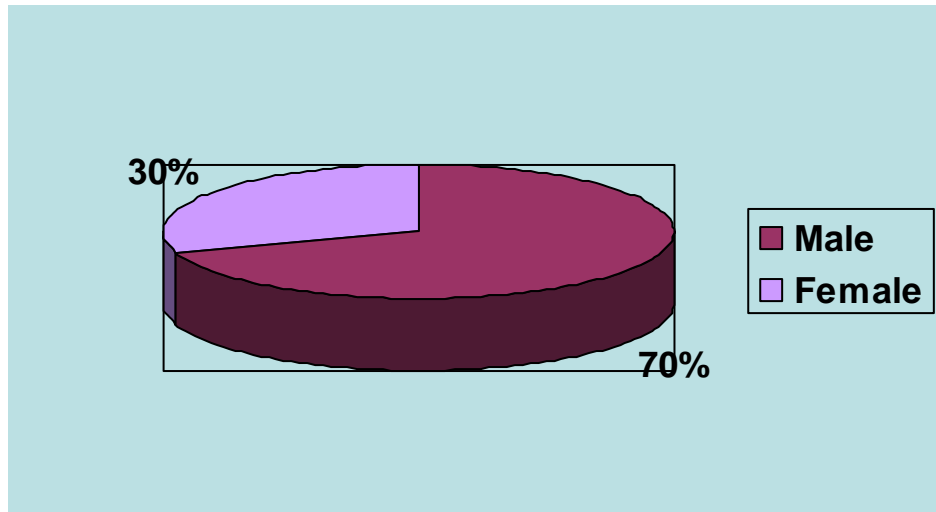
Out of 30 cases, 36.67% of cases belong to age group 21-30 yrs; 26.67% come under the age 41-50 yrs; 16.67% were under 31-40 yrs; 10% were between 51-60 and 61-70.

Table -3

GENDER OF DISTRIBUTION

Gender	No of cases	Percentage
Male	20	66.67%
Female	10	33.33%
Total	30	100.00%

Among 30 cases 66.67% are male, 33.33% cases are female.



Pie diagram showing the sex distribution

Table - 4

DIETARY HABITS

Food habits	No of cases	Percentage
Vegetarian	8	26.67%
Non-vegetarian	10	33.33%

Mixed diet	12	40%
Total	30	100%

Out of 30 cases 40% cases have mixed diet, 26.67 % are vegetarian and 33.33 % cases are non -vegetarians.

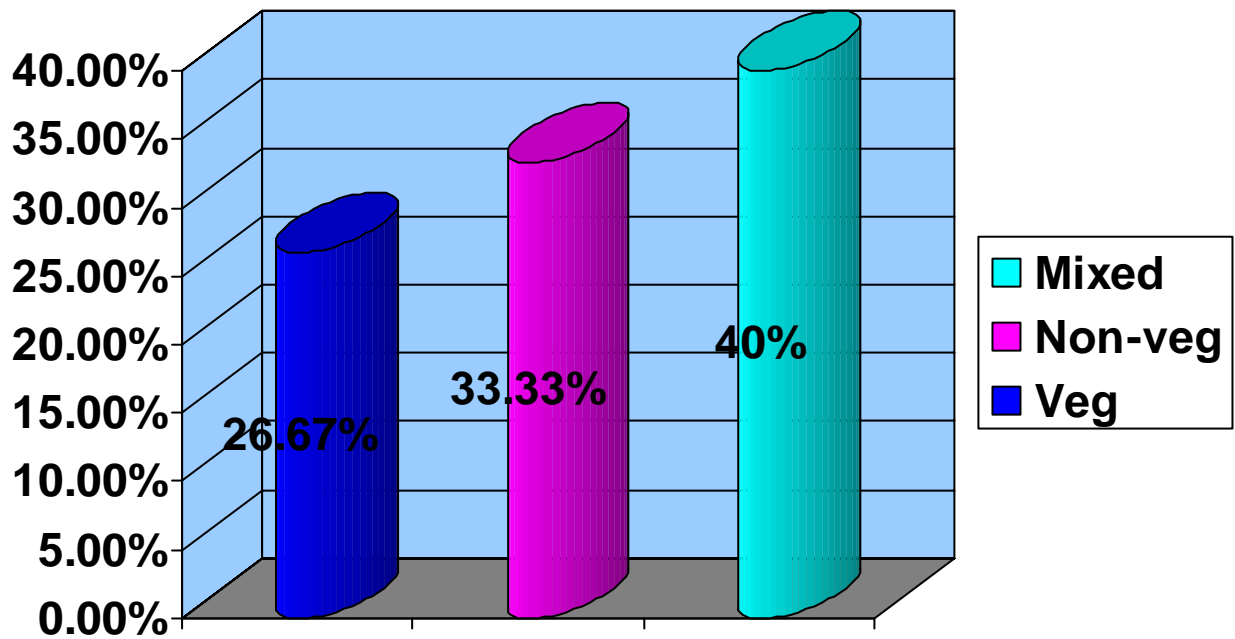


Table – 5

UDAL VANMAI

Udal Vanmai	No of cases	Percentage
Iyyalpu (Normal)	21	70%
Valivu (Strong)	3	10%
Melivu (Weak)	6	30%
Total	30	100

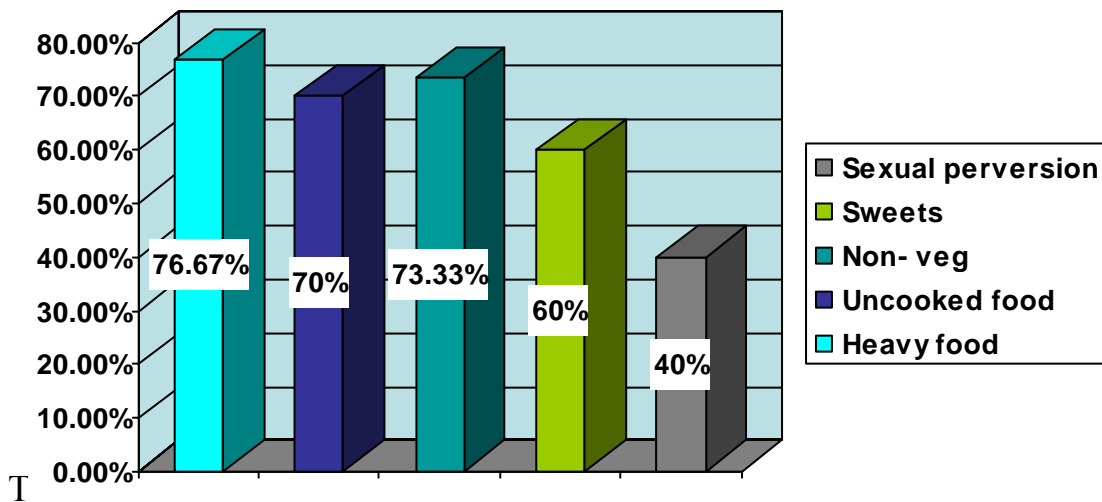
Out of 30 cases, the physical nature of 70% of cases is normal; 30% are weak and 10% of cases are strong.

Table -6

ETIOLOGY FOR ATHISARAPITHAM

Etiology	No. Of Cases	Percentage
Intake of Heavy food	23	76.67%
Excessive Non-Veg diet	22	73.33%
Increased sexual perversion	12	40%
Excessive intake of sweets	18	60%
Excessive intake of uncooked food	21	70%

Out of 30 cases, 76.67% took heavy meals even after fullness of stomach; 73.33% took excessive non-veg diet; 70% have uncooked food; 60% of cases took sweets in excess; and 40% have too much sexual perversion.



GENERAL ETIOLOGY OF PITHA DISEASES

Etiology	No. of cases	Percentage
Increased intake of Pulippu taste (Sour)	26	86.67%
Increased intake of Karppu taste	24	80%
Increased intake of Uppu taste (salty)	23	76.67%

Increased intake of Kizhangu vagaigal(Tubers)	22	73.37%
Intake uncooked food	17	56.67%
Resisting appetite	16	53.33%
Stress and strain	18	60%
Increased anger	13	43.33%
Insomnia	7	23.33%
Perverted sexual contact	3	10%
Over exposure of heat and sun	8	26.67%
Riding for prolonged period	6	20%

Out of 30 cases, 86.67% of cases were having excessive pungent taste in their diet; 80% were taking excessive karppu taste; 76.67% were taking excessive salt in diet; 73.37% were adding tubers in diet; 60% were under stress and strain; 56.67% were taking uncooked food; 53.33% resisted their appetite; 43.33% have increased anger; 26.67% were under exposure of Sun and heat.

Table - 8

NAADI

Naadi		No. of cases	Percentage
Nithaanam	Vanmai	06	20%
	Menmai	24	80%
Panbu	Puranadai	28	96.67%

	Illaitthal	30	100%
	Azhunthual	30	100%
	Kathithal	02	6.67%
Nadai	Azhal vali	11	36.67%
	Azhal Iyyam	09	30%
	Iyya Azhal	08	26.67%
	Vali Azhal	02	6.67%

As far as Nadi is concerned, out of 30 cases, almost all the cases have the character of Illaitthal and Azunthual; 96.67% of cases have puranadai; 6.67% have Kathithal character.

80% cases were of Menmai and 20% were of Vanmai.

Pulse play of 36.67% is Azhal Vali; 30% is Azhal Iyyam;

26.67% is Iyya Azhal

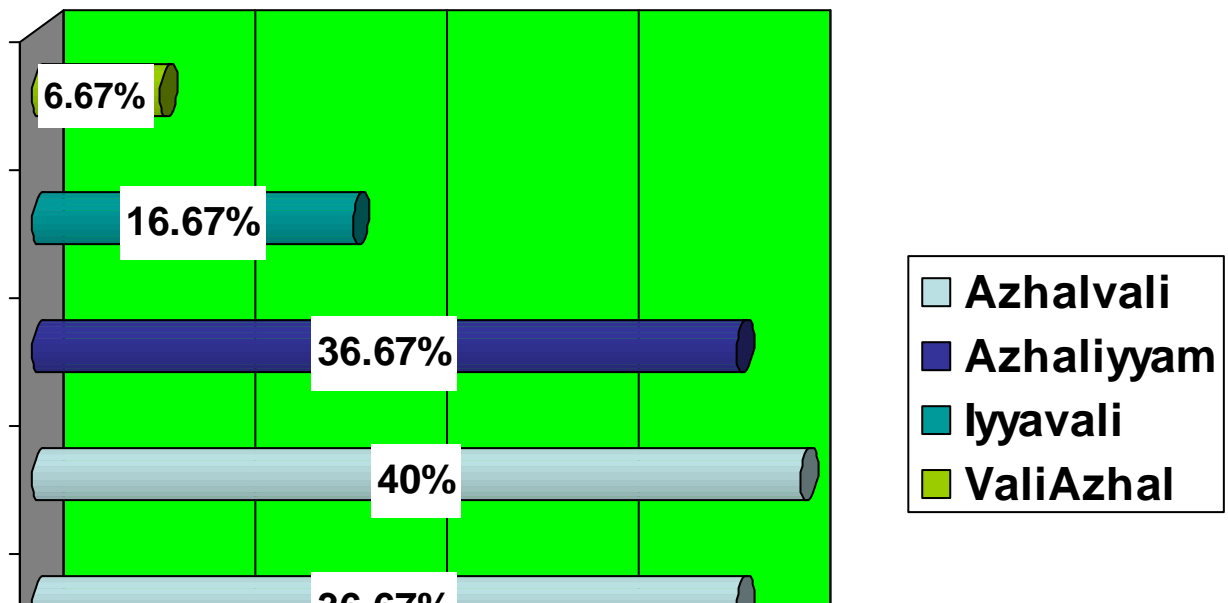
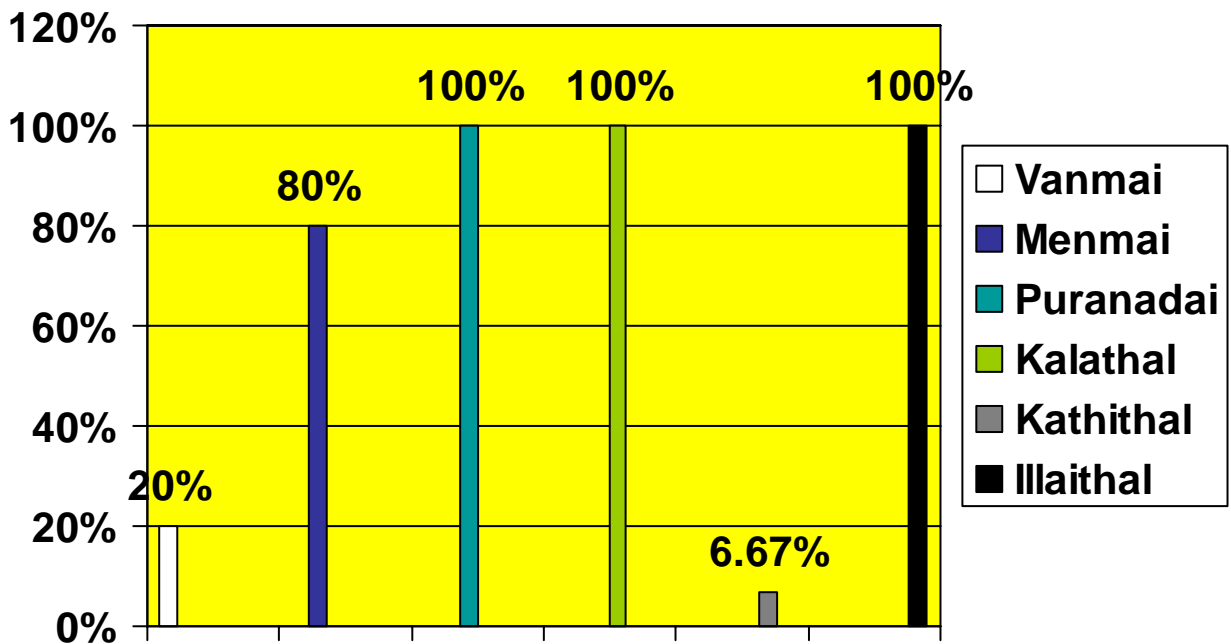


Table- 9

NAA

	Naa	No.of cases	percentage
Thanmai	Maapadinthiruthal(Coated)	16	53.33 %
	Veddippu (Fissure)	4	13.33%
Niram	Karuppu (Blackish)	3	10%
	Velluppu (Pallor)	22	73.33%
	Manjal (Muddy)	5	16.67%
Suvai	Kaippu (Sour)	10	33.33%
	Normal	9	30%
	Suvaiinmai (Tastelessness)	11	36.67%
Vainer Oral	Normal	8	26.67%
	Increased	4	13.33%
	Decreased	18	60%

Out of 30 cases, 53.33% have coated tongue; 13.33% of cases have fissure in their tongue.

73.33% of cases pale tongue; 16.67% have muddy tongue.

36.67% have loss their taste; 33.33% have sour taste; and 30% have normal taste.

60% have decreased salivation; 26.67% have normal salivation.

Table-10

NIRAM, MOZHI, VIZHI AND MEIKURI

Name of the parameter	Thanmai	No. of cases	Percentage	
Niram	Karuppu (Dark)	20	66.67%	
	Manjal (Wheatish)	08	26.67%	
	Veluppu (Pale)	2	6.67%	
Mozhi	Sama oli (Normal)	14	46.67%	
	Uratha oli (High pitch)	6	20%	
	Thaazndha oli (Low pitch)	10	33.33%	
Vizhi	Niram	Karuppu (Dark)	04	13.33%
		Manjal(Muddy)	20	66.67%
		Sivappu(Reddish)	6	20%
	Thanmai	Vellupu	2	6.67%
		Peelai seruthal	3	10%
		Parvai kuraivu	2	6.67%
Meikuri	Nilai	Mitha veppam	9	30%
		Migu veppam	7	23.33%
		Thatpam	14	46.67%
	Viyarvai	Normal	23	76.67%
		Increased	3	10%
		Decreased	4	13.33%
	Thodu vali	Present	30	100%
	Udal varatchi	Present	27	90%

Out of 30 cases, 66.67% of cases belong to dark complexion; 26.67% belong to wheatish complexion and 6.67% were pale complexion.

As far as modulation of speech is concerned, 46.67% have normal pitch; 33.33% have low pitched voice and 20% have high pitch voice.

Out of 30 cases, 66.67% have muddy conjunctiva; 20% have pale conjunctiva and 13.33% have reddish eye.

As far as Sparism is concerned, out of 30 cases, 46.67% have chillness; 23.33% exhibit mild heat.

76.67% have normal perspiration; 13.33% have under perspiration.

Almost all cases have tenderness in their abdominal area; and 90% have dryness.

Table-11

MALAM

Malam		No.of cases	Percentage
Thanmai	Sikkal	0	0
	Sirutthal	0	0
	Kalichchal	30	100%
	Seetham	27	90%
	Venmai	17	56.67%
	Kirumi	02	6.67%
Niram	Karuppu	0	0
	Manjal	20	66.67%
	Velluppu	10	33.33%

Out of 30 cases, all cases have painful diarrhoea; 90% of cases have mucus in stool.

66.67% have yellow colour stool; 33.33% have pale stool.

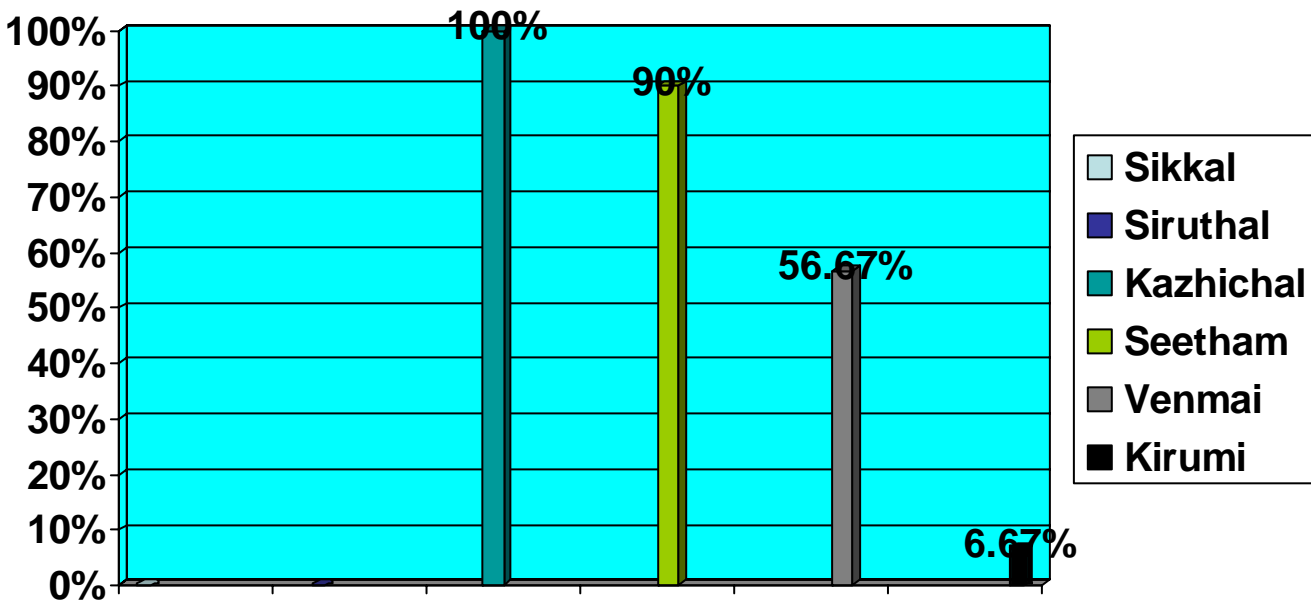


Table-12

NEER

Neer (Urine)	No. of cases	No. of cases	Percentage
Niram (Colour)	Venmai	11	36.67%%
	Manjal	12	40%
	Crystal clear	7	23.33%
Manam (Odour)	Normal	30	100%
Nurai (Foam)	Absent	18	60%
	Present	12	40%
Edai (Spec.Gravity)	Normal	30	100%
Enjal(alavu)	Normal	28	93.33%
	Reduced	2	6.67%
Neikuri	Mella paraval	18	60%
	AravathilMothiram	04	13.33%
	Mothirathil aravam	06	20%
	Muthil Mothiram	02	6.67%

Out of 30 cases, the colour of urine in 40% is yellow; 36.67% were of pale urine.23.33% were of crystal clear.

All cases i.e. 100% do not produce any odour.

As far as foam is concerned, in 60%, nil and in40%, it is present.

Out of 30 cases, the enjal illakanam is normal in 93.33%.

Neikuri of 60% is Mella paraval. (Slowly spread);

20% show Aravathil Mothiram; 13.33% is Mothirathil aravam;

6.67% show Muthil mothiram

Table –13

NOI UTTRA KALAM

Kalam	No. of patients	Percentage

Kaarkalam (Aug-Oct)	1	3.33%
Koothirkalam (Oct-Dec)	2	6.67%
Munpanikalam (Dec- Feb)	1	3.33%
Pinpanikalam (Feb-Apr)	2	6.67%
Ilaveneerkalam (Apr-June)	13	43.33%
Muthuveneerkalam(June-Aug)	11	36.67%
Total	30	100

Out of 30 cases, 43.33% of cases come under Illaveneer Kalam;
36.67% of cases come under Muthuveneer Kalam;
6.67% come under Koothir and pinpani.

Table – 14

NILAM (THINAI)

Name of the Thina	No. of cases	Percentage
Kurunchi	3	10%
Mullai	4	13.33%
Marutham	6	20%
Neithal	13	43.33%
Palai	4	13.33%
Total	30	100

Out of 30 cases, 43.33% belong to Neithal nilam; 20% belong to Marutham;
13.33% belong to Palai and Mullai; 10% belong to kurunchi land

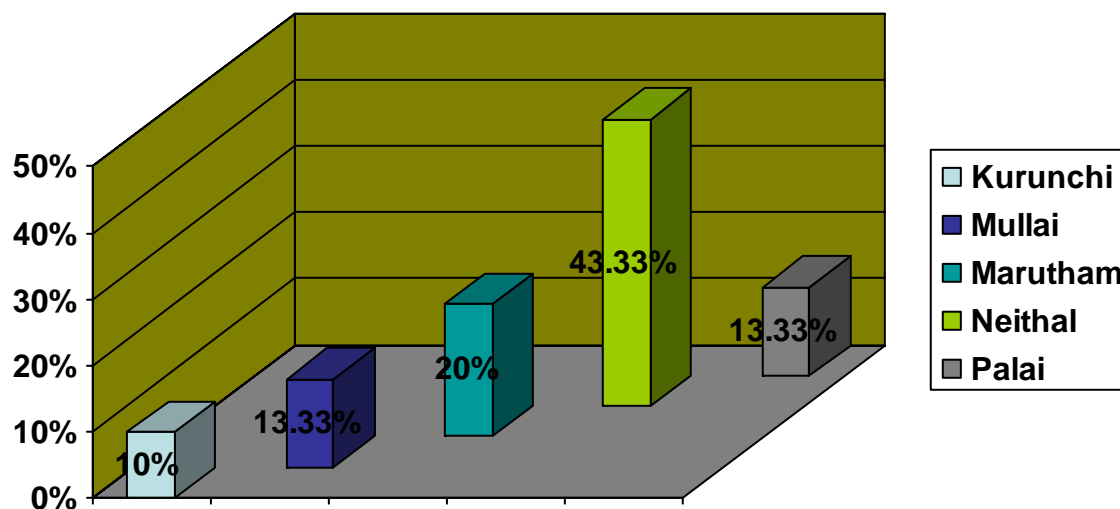


Table – 15

IMPORIGAL AND KANMENTHRIYANAGAL

Imporigal and kanmenthriyangal	No. of cases	Percentage
Mei	30	100%
Vai	24	80%
Eruvai	30	100%

Out of 30 cases, the Mei is affected in all cases.

In 80% of cases, vai (Dryness, Loss of taste) is affected

Eruvai is affected in 100% of cases

Table – 16

DERANGED VATHAM

Vatham	No. of cases	Percentage
Pranan	30	100%
Abanan	30	100%
Samanan	30	100%
Uthanan	07	23.33%
Viyanan	30	100%
Naahan	0	0
Koorman	0	0
Kiruharan	30	100%
Devathathan	30	100%
Dhanajeyan	-	-

Out of 30 cases, almost all cases have derangement in Pranan, Abanan, Samanan, Viyanan, Kiruharan, and Devathathan.

Table-17

DERANGED PITHAM

Pitham	No.of cases	Percentage
Amalgam	30	100%
Ranjagam	08	26.67%

Alosagam	06	20%
Prasagam	27	90%
Saathagam	30	100%

Out of 30 cases, all cases have derangement in Amalagam; and sathagam; 90% of cases have got derangement in Prasagam; 26.67% of cases have deranged Ranjagam.

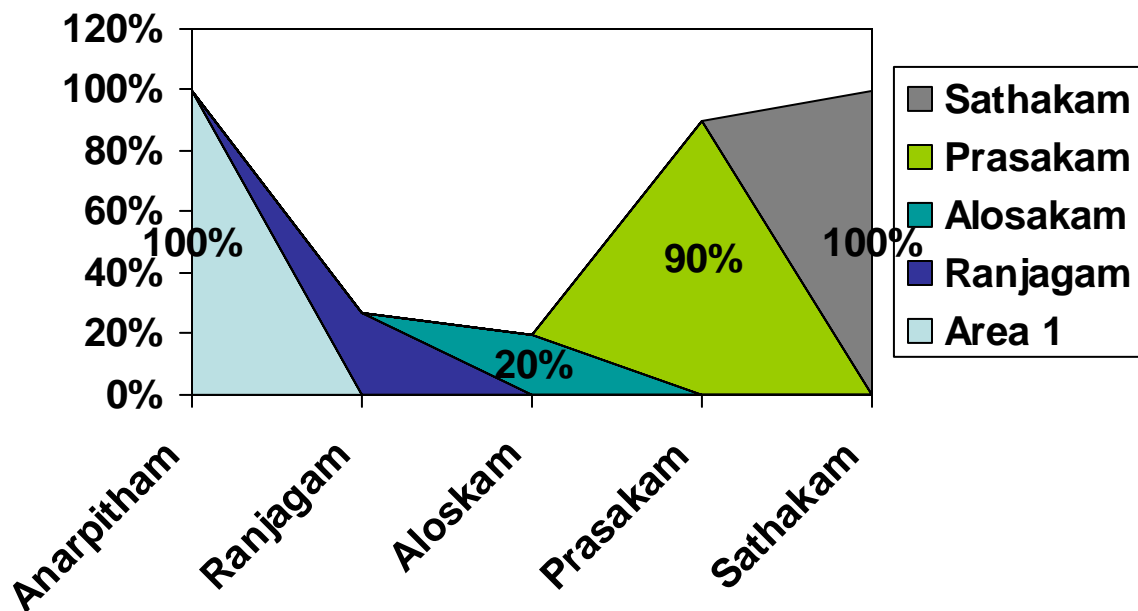


Table-17

DERANGED KABAM

Kabam	No.of cases	Percentage
Avalambagam	0	0
Kilathagam	30	100%
Pothagam	30	30
Tharpagam	10	33.33%
Santhigam	08	26.67%

Out of 30 cases, 100% cases got derangement in Kilathagam; 33.33% have deranged Tharpagam; 30% got deranged Pothagam.

Table -18

UDAL THATHUKKAL

Udal thathukkal	No. of cases	Percentage
Saaram	30	100%
Chenneer	30	100%
Oon	30	100%
Kozhuppu	12	40%
Enbu	0	0
Moolai	14	46.67%
Sukkilam/suronitham	0	0

Out of 30 cases, all cases have got derangement in Saaram, Cheneer And Oon; 46.67% of cases have deranged Moolai; and 40% of cases have deranged Kozhuppu.

Table - 19

RAASI DISTRIBUTION

Name of the raasi	No. of cases	Percentage
Mesham	0	0
Rishabam	01	3.33%
Kadagam	01	3.33%
Simham	04	13.33%

Kanni	08	26.67%
Thulam	02	6.67%
Viruchigam	01	3.33%
Meenam	01	3.33%
Not known	12	40%
Total	30	100

Out of 30 cases, 40% do not know their zodiac sign; 26.67% belong to Kanni (Virgo); 13.33% belong to Simham; 6.67% belong to Thulam.

Table - 20

DISTRIBUTION OF STARS

Name of the stars	No. of. Cases	Percentage
Aswini	0	0
Magam	04	13.33%
Pooram	03	10%
Utthiram	05	16.67%
Hastham	04	13.33%
Chitirai	02	6.67%
Swathi	0	0
Not known	12	40%
Total	30	100

Out of 30 cases, 40% do not know their birth star; 16.67% were of Utthiram; 13.33% were of Hastham and Magam; 10% were of Pooram.

Table - 21

CLINICAL FEATURES

Clinical Features	No. of cases	Percentage
Abdominal Bloating	28	93.33%
Painful Diarrhoea	30	100%
Distention of abdomen	26	86.67%
Pain in the loin	17	56.67%
Sensation of Thirst	18	60%

Fatigue	27	90%
Tastelessness	12	40 %
Nausea/Vomiting	08	26.67%
Emaciation	25	83.33%

Out of 30 cases, all cases have painful diarrhea, 93.33% of have abdominal bloating; 90% cases have Fatigue; 86.67% of cases abdominal distension; 83.33% of cases have emaciation; 56.67% of cases have pain in the loin; 60% of cases have excessive thirst; 40% of cases have Fatigue and 26.67% of cases have Nause/Vomitting.

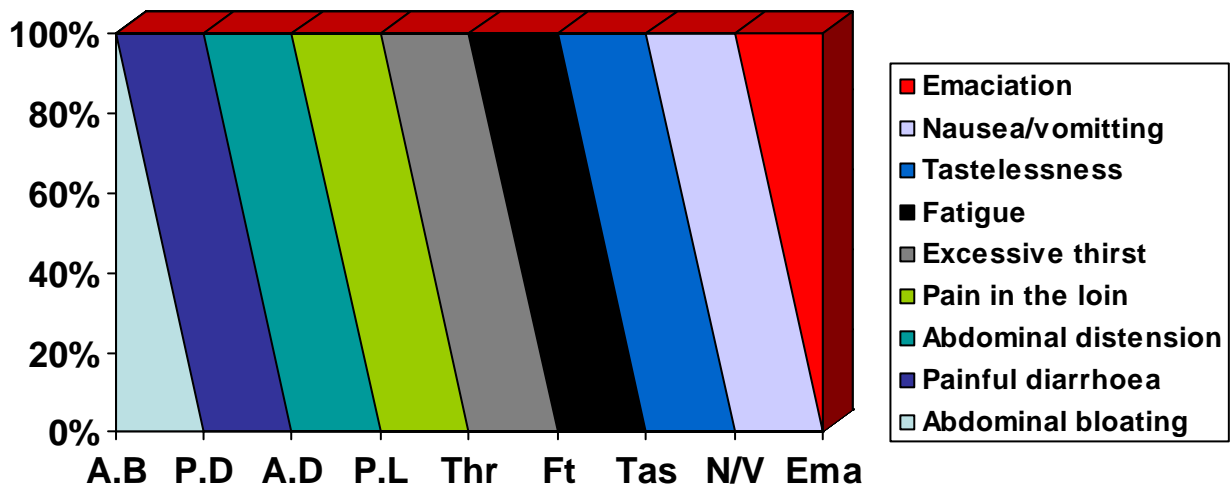


Table - 22

MANIKADAI NOOL

Measurement	No. of. cases	Percentage
6	1	3.33%
6 ¼	6	20%
6 ½	3	10%
7	4	13.33%

7 ½	2	6.67%
8	4	13.33%
8 ¼	3	10%
8 ¾	2	6.67%
9	2	6.67%
11	3	10%
Total	30	100

Out of 30 cases, 20% of cases have measurement of 6 1/2;
13.33% have measurement of 7 and 8;
10% have 6 ¼ and 11 measurement; 6.67% have measurement of 7 ½, 8 ¾, and 9.

ALLIED PARAMETERS

INTERPRETATION OF ENVAGAI THERVUGAL

SL. NO	OP. NO.	NAME	AGE/SEX	NAA	NIRAM	MOZHI	VIZHI	SPARI SAM	MALAM	NEER KURI	NEI KURI
1	AD3867	Hari	28/M	Fis+, Moist	Veluppu	Sama oli	Pal +	Ten+, M.H	Kazhichal (2 - 3 times)	C.Cl, F.N, 4-5 times	Mel. P
2.	AE4117	Ganapathy	48/M	M.P, Dry, LOT	Manjal	Sama oli	M.C.	Ten+, Chill+	Kazhichal (2-3 times)	Yell++, F+ 3-4 times	Muthu
3.	AF7198	Arun	26/M	Pal+	Manjal	Uratha oli	Pal +	Ten +, M.H.	Kazhichal (3-4times)	C.Cl, F.N, 4 -5 times	Mel .P
4.	AF9865	Arulmary	28/ F	M.P., Dry	Karruppu	Thazntha oli	Pal +	Ten+, Chill+	Kazhichal (3-4times)	Yell+, F.N 4-5 times	Mel. P

5.	AG1818	Chowdry	34/ M	Dry, Fis +	Karruppu	Sama oli	Karruppu	Ten+, Chill+	Kazhichal (4-5times)	Yell+, F.N, 3-4 times	Muthu
6.	AG5278	Aarthi	21/ F	Moist	Manjal	Thaznthali	Karruppu	Ten +, M.H.	Kazhichal (2-3times)	C.Cl, F.N, 3-4 times	Mel. P
7.	AG7098	Murugan	30/ M	Dry, M.P	Karruppu	Urathali	Normal	Ten+, Chill+	Kazhichal (2-3 times)	Yell+, F.N 4-5 times	Mel.P
8.	AG7933	FathimaVictoria	45/ F	Dry, pal +, LOT	Karruppu	Thaznthali	Pal +	Ten+, Chill+	Kazhichal (3-4 times)	Yell++, F+, 2-3 times	A.M
9.	AG9061	Rukmani	54/ F	M.P, Fis + Moist	Karruppu	Thaznthali	Veluppu DM	Ten+	Kazhichal (4-5 times)	Yell+++, F+ 5-6 times	M.A
10.	AG9447	Sarojini	70 / F	Dry, M.P, LOT	Manjal	Thaznthali	Veluppu	Ten+	Kazhichal (5-6 times)	Yell++, F+ 4-5 times	Muthu
11.	AG9696	Devi	29 / F	Pal+, M.P,	Karruppu	Sama oli	Veluppu	Ten+, M.H	Kazhichal (4-5 times)	S.C, F.N 4-5 times	Mel. P
12.	AH994	Abdul	25/ M	Flat, Dry	Karruppu	Sama oli	Normal	Ten+, Chill+	Kazhichal 4-5 times	C.Cl, F.N. 5-6 times	Mel. P
13.	AH 6963	Seetharaman	44/ M	Flat, Moist, LOT	Karruppu	Thaznthali	M.C, D.V.	Ten+, chill+	Kazhichal (2-3 times)	Yell+, F.N 3-4 times	Muthu
14.	AH6988	Ramesh	26/ M	Dry, M.P.	Karruppu	Sama oli	Normal	Ten+, M.H.	Kazhichal (3-4 times)	C.Cl, F.N 4-5 times	Mel. P
15.	AH7183	Rajjammal	48/ F	Dry, LOT	Karruppu	Sama oli	D.V.	Ten+, M.H.	Kazhichal (2-3 times)	Yell+, F+ 3-4 times	M.M
16.	AH9097	Iyyappan	37/ M	M.P., Moist	Karruppu	Sama oli	Normal	Ten+, Chill+	Kazhichal (3-4 times)	Yell+, F.N 4-5 times	Mel .P
17.	AI1228	Ramalingam	43/ M	M.P. Moist	Karruppu	Sama oli	Normal	Ten+, Chill+	Kazhichal (3-4 times)	Yell++, F+ 5-6 times	Muthu
18.	AI1672	Rajeshwari	43/ F	M.P, LOT, Fis.N	Manjal	Urathali	Pal+	Ten+, M.H	Kazhichal (2-4 times)	S.C, F.N 3-4 times	M.M
19.	AI3678	Murugan	31/ M	Flat, T.I.+	Karruppu	Thaznthali	M.C.	Ten+, Chill+	Kazhichal (3-5 times)	Yell+, F+ 4-5 times	Mel. P
20.	AJ656	Bose	38/ M	Flat, Dry LOT	Karruppu	Sama oli	Normal	Ten+, M.H.	Kazhichal (3-4 times)	Yell+, F+ 3-4 times	Mel. P
21.	AI2619	PooranKumar	31/M	Dry, T.I+	Manjal	Urathali	Normal	Ten+, Chill+	Kazhichal (2-3 times)	C.Cl, F.N 4-5 times	Mel. P
22.	AJ2251	Rukmani	65/ F	Dry, LOT, M.P	Manjal	Sama oli	M.C.	Ten+, MH	Kazhichal (3-4times)	Yell++, F+ 5-6 times	Muthu
23.	AJ4231	Sivakumar	29/ M	Dry, M.P LOT	Karruppu	Thaznthali	Normal	Ten+, M.H.	Kazhichal (3-4 times)	Yell+, F.N 3-4 times	Mel. P
24.	AJ4998	Alexandar	25/ M	M.P. Fis+, Dry	Karruppu	Thaznthali	Normal	Ten+, M.H.	Kazhichal (2-4 times)	C.Cl, F.N 4-5 times	Mel. P
25.	AJ9680	Parthiban	30/ M	Moist	Karruppu	Sama oli	Normal	Ten+, Chill+	Kazhichal (2-4 times)	Yell+, F.N 3-4 times	Mel. P
26.	AJ2857	Sivakami	53/ F	M.P., Dry LOT	Veluppu	Urathali	MC	Ten+, Chill+	Kazhichal (3-4 times)	Yell++, F+ 3-4 times	Muthu

27	AG6760	Gopi	45/ M	M.P., Fis+, Dry	Karruppu	Sama oli	Pal+	Ten+, Chill+	Kazhichal (3-4 times)	S.C, F+ 4-5 times	Mel .P
28	AH6132	Natarajan	60/ M	Flat, Fis+ LOT,	Karruppu	Thaznth a oli	MC	Ten+, Chill+	Kazhichal (3-4 times)	Yell++, F.N 5-6 times	Muthu
29	AF6821	Moorthy	42/ M	Dry, M.P. LOT	Karruppu	Sama oli	Normal	Ten+, M.H.	Kazhichal (3-4 times)	Yell+, F.N 4-5 times	Mel. P
30	AJ 9468	Gunasekaran	29/ M	M.P, Dry , Pal+	Karruppu	Thaznth a oli	Normal	Ten+, Chill+	Kazhichal (2-3 times)	Yell++, F+ 2-3 times	Mel. P

M.P. – Maa padithal

Fis + - Fissure present

Mella paraval

M.C. - Muddy conjunctiva

Vali

Ten+ - Tenderness

Azhalliyam

LOT – Loss of taste

Pal+ - Palloriness

Azhal

F+ - Faom present

Azhal

F.N. - Foam nil

Chill+ - Chillness+

M.H. – Mild Heatness

D.M. – Diminished vision

S.C. –Strawcloured

C.C. - Crystal clear

Yel+ - pale urine

Yel++ - yellow

Yel++++- dark yellow

Mel.P-

A.V.-Azhal

A.I.-

I.A.-Iyya

V.A. - Vali

ALLIED PARAMETERS

S.NO	IP/OP.NO	AGE/SEX	TC CELLS/C UMM	BLOOD						URINE			O
				DC IN %			ESR(mm/hr)		Hb	alb	sug	dep	
				P	L	E	1/2 hr	1 hr					
1	AD3867	28/M	8,200	59	41	-	4	8	13.6	Nil	Nil	1-2 epi 2-4 pus	Ni
2	AE4117	48/M	7,300	56	40	4	8	16	10.6	Nil	Nil	1-2 epi 2-4 pus	Ni
3	AF7198	26/M	9600	52	44	4	6	12	11.6	Nil	Nil	2-4 epi 4-6 pus	Ni
4	AF9865	28/ F	7000	54	42	4	10	20	9.6	Nil	Nil	2-4 epi 3-6 pus	Ni
5	AG1818	34/ M	8400	57	40	3	2	4	14.8	Nil	Nil	1-2 epi 3-4 pus	Ni

6	AG5278	21/F	7000	59	38	4	3	6	9.4	Nil	Nil	1-2 epi 2-4 pus	Ni
7	AG7098	30/ M	7500	55	40	5	4	8	12.6	Nil	Nil	2-4 epi 2-4 pus	Ni
8	AG7933	45/ F	8000	62	33	5	7	18	7.9	Trace	Nil	2-3 epi	H.
9	AG9061	54/ F	6200	55	40	5	20	40	10.2	Nil	Nil	1-2 epi 1-2 pus	Ni
10	AG9447	70/F	6000	55	40	5	20	40	9.8	Nil	Nil	1-2 epi 1-2 pus	Ni
11	AG9696	29 / F	8800	57	40	3	6	12	10.6	Nil	Nil	1-2 epi 2-4 pus	Ni
12	AH994	25/ M	8000	58	42	-	7	14	12.2	Nil	Nil	1-2 epi 2-4 pus	Ni
13	AH 6963	44/ M	8500	55	42	3	3	6	10.2	Nil	Nil	2-4 epi 1-2pus	Ni
14	AH6988	26/ M	7200	53	42	3	4	8	14.6	Nil	Nil	4-6epi 6-8pus	Ni
15	AH7183	48/ F	9300	56	42	2	7	14	9.2	Nil	Nil	2-4 epi 2-4 pus	Ni
16	AH9097	37/ M	8700	42	3	10	22	10	10	Nil	Nil	2-4 epi 4-6 pus	Ni
17	AI1228	43/ M	7800	53	43	4	2	4	14.6	Nil	Nil	4-6 epi	Ni
18	AI1672	43/ F	6800	61	29	10	32	64	9	Nil	Nil	2-3 epi	Ni
19	AI3678	31/ M	7400	52	43	5	4	8	11.2	Nil	Nil	4-6epi 6-8pus	Ni
20	AJ656	38/ M	8100	55	41	4	12	24	10.6	Nil	Nil	1-2 epi	Ni
21	AI2619	31/M	8200	58	40	2	10	18	13.4	Nil	Nil	1-2 epi	Ni
22	AJ2251	65/ F	7800	57	40	3	4	8	10.2	Nil	Nil	3-6 epi	Ni
23	AJ4231	29/ M	7200	53	44	3	10	20	13.6	Nil	Nil	1-2 epi	Ni
24	AJ4998	25/ M	8000	55	41	4	12	24	10.9	Nil	Nil	1-2 epi	Ni
25	AJ9680	30/ M	7000	53	42	5	4	8	15	Nil	Nil	2-3 epi	Ni
26	AJ2857	70/F	8400	59	34	7	19	42	7.6	Nil	Nil	2-3 epi	Ni
27	AG6760	45/ M	7300	52	44	4	8	16	12.6	Nil	Nil	3-6 epi	Ni
28	AH6132	60/ M	8200	58	37	5	11	22	10	Nil	Nil	2-4 epi 4-6 pus	nil
29	AF6821	42/ M	7600	54	42	4	8	16	10.2	nil	Nil	2-4 epi 4-6 pus	Ni
30	AJ 9468	29/ M	7000	53	42	5	4	8	15.5	Nil	Nil	2-3 epi	Ni

DISCUSSION

DISCUSSION

- Athisarapitham, a clinical entity described by Saint Yugi in his Yugi Vaithiya Chinthamani is selected for the detailed study
- In Out Patient Department of Ayothidoss Pandithar Hospital, National Institute of Siddha, Chennai, approximately 50 cases of Athisarapitham were recorded, of which the author selected 30 cases for study.
- Athisarapitham is a specific type of disease with clinical symptoms such as painful diarrhoea, abdominal pain, abdominal bloating, pain in the loin; excessive sensation of thirst; fatigue; tastelessness; emaciation; Nausea and / or vomiting.
- Athisarapitham comes under the classifications of Pitha diseases. As per **Yugi Vaithiya Chinthamani**, the Pitham is classified into forty types. One among them is ‘Athisarapitham’.
- Other literatures also specify Athisarapitham in one among the types of Pitha diseases.
- The present study comprises 30 patients; all were between age group of 20-70 years. All the cases were studied in the Out Patient Department of AyothiDoss Pandithar Hospital, National Institute of Siddha, Chennai. The observation is recorded and is tabulated.

- Among 30 cases, 53.33% of cases come under Pitha kaalam ie:34-66yrs, 43.33% cases under kaba kaalam i.e. 67-100yrs, 3.33% of cases come under vatha kaalam 1-33yrs. (Ref.Tab-1)
- Out of 30 cases, 36.67% of cases belong to age group 21-30 yrs; 26.67% come under the age 41-50 yrs; 16.67% were under 31-40 yrs; 10% were between 51-60 and 61-70. (Ref. Tab-2)
- Among 30 cases 66.67% are male, 33.33% cases are female. (Ref. Tab-3)
- Out of 30 cases 40% cases have mixed diet, 26.67 % are vegetarian and 33.33 % cases are non -vegetarians.(Ref. Tab-4)
- Out of 30 cases, the physical nature of 70% of cases is normal; 30% are weak and 10% of cases are strong. (Ref. Tab-5)
- Out of 30 caes, 76.67% took heavy meals even after fullness of stomach; 73.33% took excessive Non-Veg diet; 70% have uncooked food and 60% of cases had excessive sweets, 40% of cases have too much sexual perversion. (Ref. Tab-6)
- Out of 30 cases, 86.67% of cases were having excessive pungent taste in their diet; 80% were taking excessive karppu taste; 76.67% were taking excessive salt in diet; 73.37% were adding tubers in diet; 60% were under

stress and strain; 56.67% were taking uncooked food; 53.33% resisted their appetite; 43.33% have increased anger; 26.67% were under exposure of Sun and heat. (Ref. Tab-7)

- As far as Nadi is concerned, out of 30 cases, almost all the cases have the character of Illaithal and Azunthuthal; 96.67% of cases have puranadai; 6.67% have Kathithal character.
80% cases were of Menmai and 20% were of Vanmai.
Pulse play of 36.67% is Azhal Vali; 30% is Azhal Iyyam;
26.67% is Iyya Azhal. (Ref. Tab-8)
- Out of 30 cases, 53.33% have coated tongue; 13.33% of cases have fissure in their tongue.
73.33% of cases pale tongue; 16.67% have muddy tongue.
36.67% have loss their taste; 33.33% have sour taste; and 30% have normal taste.
60% have decreased salivation; 26.67% have normal salivation.
(Ref. Tab-9)
- Out of 30 cases, 66.67% of cases belong to dark complexion; 26.67% belong to wheatish complexion and 6.67% were pale complexion. (Ref. Tab-10)
- As far as modulation of speech is concerned, 46.67% have normal pitch; 33.33% have low pitched voice and 20% have high pitch voice. (Ref. Tab-10)

- Out of 30 cases, 66.67% have muddy conjunctiva; 20% have pale conjunctiva and 13.33% have reddish eye. (Ref. Tab-10)
- As far as Sparism is concerned, out of 30 cases, 46.67% have chillness; 23.33% exhibit mild heat; 76.67% have normal perspiration; 13.33% have under perspiration.
- Almost all cases have tenderness in their abdominal area; and 90% have dryness. (Ref. Tab-10)
- Out of 30 cases, all cases have painful diarrhoea; 90% of cases have mucus in stool; 66.67% have yellow colour stool; 33.33% have pale stool. (Ref. Tab-11)
- Out of 30 cases, the colour of urine in 40% is yellow; 36.67% were of pale urine. 23.33% were of crystal clear.
All cases i.e. 100% do not produce any odour.
As far as foam is concerned, in 60%, nil and in 40%, it is present.
Out of 30 cases, the enjal illakanam is normal in 93.33%.
Neikuri of 60% is Mella paraval. (Slowly spread);
20% show Aravathil Mothiram; 13.33% is Mothirathil aravam; 6.67% show Muthil mothiram. (Ref. Tab-12)
- Out of 30 cases, 43.33% of cases come under Illaveneer Kalam; 36.67% of cases come under Muthuveneer Kalam; 6.67% come under Koothir and pinpani. (Ref. Tab-13)

- Out of 30 cases, the Mei is affected in all cases.
In 80% of cases, vai (Dryness, Loss of taste) is affected
Eruvai is affected in 100% of cases. (Ref. Tab-14)
- Out of 30 cases, almost all cases have derangement in Vatham such as
Pranan, Abanan, Samanan, Viyanan, Kiruharan, and Devathathan.
(Ref. Tab-15)
- Out of 30 cases, all cases have derangement in Pitham such as Amalagam;
and sathagam; 90% of cases have got derangement in Prasagam; 26.67% of
cases have deranged Ranjagam. (Ref. Tab-16)
- Out of 30 cases, 100% cases got derangement in kabam such as
Kilathagam; 33.33% have deranged Tharpagam; 30% got deranged
Pothagam. (Ref. Tab-17)
- Out of 30 cases, all cases have got derangement in Saaram, Cheneer
And Oon; 46.67% of cases have deranged Moolai; and 40% of cases have
deranged Kozhuppu. (Ref. Tab-18)
- Out of 30 cases, 40% do not know their zodiac sign; 26.67% belong to
Kanni (Virgo); 13.33% belong to Simhmam; 6.67% belong to Thulam.
(Ref. Tab-19)
- Out of 30 cases, 40% do not know their birth star; 16.67% were of
Utthiram; 13.33% were of Hastham and Magam; 10% were of Pooram.
(Ref. Tab-20)

- Out of 30 cases, all cases have painful diarrhea, 93.33% of have abdominal bloating; 90% cases have Fatigue; 86.67% of cases abdominal distension; 83.33% of cases have emaciation; 56.67% of cases have pain in the loin; 60% of cases have excessive thirst; 40% of cases have Fatigue and 26.67% of cases have Nause/Vomitting. (Ref. Tab-21)
- Out of 30 cases, 20% of cases have measurement of 6 1/2; 13.33% have measurement of 7 and 8; 10% have 6 1/4 and 11 measurement; 6.67% have measurement of 7 1/2, 8 3/4, and 9. (Ref. No-22)

Deranged 96 thathuvams:

In **Iymbootham**, 4 elements get affected.

In **Iympoorigal**, Mei and Vai are affected as there is tenderness and dryness.

In **Kanmenthrium**, Eruvai is affected as there is painful diarrhoea.

In **Anthakaranam**, manam is affected, followed by further affection in other 3 anthakaranams as there is pain in the loin, tenderness, thirst, and emaciation.

Among the 10 **nadikkal**, guhu is affected which is concerned with excretory organs.

In **Asayam**, the amarvasayam, pakirvasayam and malaasyam get affected as there is fatigue, loss of taste, emaciation.

In **kosam**, the anamayakosm and pranamayakosam get affected. This resulted in further derangement caused in seven Udal thathukkal which lead to abdominal pain; abdominal bloating; distension of the abdomen.

In **Aatharams**, the moolatharam get affected and resulted in painful diarrhoea.

Among **Gunam**, the thamo gunam get affected and produce loss of taste, fatigue, excessive thirst and emaciation

Differential diagnosis:

1. *Pithaathisaram:*

Although there is diarrhoea; excessive thirst; vomiting and emaciation; there is no abdominal bloating; abdominal distension; pain in the loin; and tastelessness. Hence this is differentiated from 'Athisarapitham'.

2. *Vathaathisaraam:*

Althopugh there is abdominal bloating and diarrhea; there is no distension of abdomen; pain in the loin; excessive thirst; and emaciation. Hence this is differentiated from 'Athisarapitham'.

3. *Sethumaathisaram:*

Although there is painful diarrhea and tastelessness but there is no abdominal bloating, abdominal distension. Thus it is differentiated from 'Athisarapitham'.

SUMMARY

AND

CONCLUSION

By the outcome of the result of this study on “Athisarapitham”, the author tried to derive some conclusion regarding this disease.

❖ In “Athisarapitham”, the pitha humor is predominantly vitiated. Hence to avoid the incidence of the disease, it is important to devoid the causes mentioned in the text. This includes diet and life style.

❖ The major incidence of the disease is during Azhal Kalam i.e. at the age of 33-66 yrs. So the people of this age group have to be aware of the disease and its causes. This may help in preventing aspect.

❖ From this study, it is clear that people belonging to Neithal nilam mostly get affected. So they should be properly guided to get rid of this stigma.

❖ The seasonal incidence of the disease is mainly during Illaveneer and Muthuveneer Kalam. Hence during this season, people should be take care of the food taken and their activities which may vitiate the pitha humor and produce the disease.

❖ As far as Sothidam is concerned, the Kanni rasi and Simmha rasi were found to be more prone to this disease. So they have to be cautious about their diet and life style.

❖ After the incidence of the disease, it is important to take proper treatment. The treatment includes medicines of herbal origin. There are plenty of medicines

prescribed in Siddha texts such as Athmaratchamirtham, Agathiyar Gunavagadam, Noikallukku Siddha parikaram, and so on.

❖ It is most important to avoid diet that vitiates Pitha humor. Anti pitha diet should be taken during various seasons.

❖ Regulation in diet is another important criterion. Excessive intake of uncooked food, tubers, excessive intake of Non- veg diet, improper handling of six basic taste in the diet, all these should be strictly avoided.

❖ Living with a mortal life is basic requirement.

Anger, stress and strain, resisting appetite, committing sins, forsaking the regular worship of god, perverted sexual acts, inhospitality should be strictly avoided.

❖ The kanmanivarthi is also mentioned for this disease. Hence the kanmam should be resolved primarily.

By this study, the author want to conclude that the “**Athisarapitham**” can be diagnosed by means of accessing **Envagaithervu, Nilam Kalam, Sothidam, Manikadai Nool and correlating the clinical symptoms.**

ANNEXURE

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