

NATIONAL INSTITUTE OF SIDDHA

Chennai -47

THE TAMIL NADU DR. M.G.R. MEDICAL UNIVERSITY, CHENNAI - 600 032

A STUDY ON

ATTASOOLAI

(DISSERTATION SUBJECT)



*For the partial fulfillment of the
requirements to the Degree of*

DOCTOR OF MEDICINE (SIDDHA)

BRANCH V – NOI NAADAL DEPARTMENT

SEPTEMBER – 2008

ACKNOWLEDGEMENT

I express my sincere thanks to our **Vice-chancellor, The Tamil Nadu Dr. M. G.R. Medical University, Chennai.**

I take this opportunity to express my gratitude and acknowledgement to **Dr. S. Boopathi Raj, M.D. (S).**, The Director, National Institute of Siddha, Chennai – 47 for giving permission to utilize the facilities available in the college to complete my dissertation work.

I express my sincere thanks to **Prof. Dr. Manickavasagam, M.D. (S).** Dean, National Institute of Siddha, Chennai.

I would like to express my profound sense of gratitude to our **Prof. Dr. M. Logamanian, M.D(S), Ph.D. Head of the Department,** Noi Naadal and Hospital Superintendent , National Institute of Siddha, Chennai for the guidance to complete my project.

I take this opportunity express my deep sense of gratitude, dignity and diligent salutations to our **Dr. S. K. Sasi M.D. (S). Former Head of the department,** Noi Naadal, National Institute of Siddha, Chennai - 47, for her ceaseless encouragement and most valuable guidance to undertake this dissertation study. The moral strength which she provided me at odd times helped me reaching the stars.

I express my whole hearted thanks to **Dr. R. Neelavathy M.D. (S).**, **Former Lecturer,** Department of Noi Nadal, National Institute of Siddha, Chennai - 47, for her valuable guidance.

I express my sincere gratitude to **Dr. A. Vasuki devi, M.D. (S), Former Lecturer,** Department of Noi Naadal, National Institute of Siddha, Chennai -47, for her valuable guidance.

I express my grateful thanks to **Dr. S. Elansekaran M.D. (S), Lecturer** Department of Noi Naadal, National Institute of Siddha, for his moral support and encouragement.

My deep sense of gratitude to **Dr. G. J. Christian M.D. (S). Lecturer,** Department of Noi Naadal, National Institute of Siddha, for his memorable support, valuable suggestions and as well as encouragement carrying out this work

I express my sincere gratitude to **Mr. P. Jayapal M.Sc.,** Asst. Professor, Statistics, National Institute of Siddha, for his guidance in statistical analyses.

I express my sincere thanks to **Dr. Vijaya sathish kumar, M. D., and Dr.Rajavelu Indra, M.D.,** Department of pathology, Govt. Medical College, Chengalpet for his valuable support during this work

I express my sincere thanks to **Dr. Kalavathi Kamalakar Rao, M.B.B.S., D.C.P.,** CCRI, Arumbakkam, for her guidance in this work.

I wish to thank **Mrs. Maragatham M.Sc., Bio-chemistry, Lecturer** in National Institute of Siddha, for her valuable support during this work.

I express my sincere thanks to **Dr. Velayutham,M.D. (S),** Deputy hospital Superintendent, **Dr. Saravana koodam, M.D. (S),** Medical officer, National institute of Siddha, for his valuable support during this work.

I express my sincere thanks to Librarian of library, National Institute of Siddha, Connemara library, Roja muthiah library and CCRI library.

I express my sincere gratitude to laboratory assistants, library staffs, and staff nurses of this institution for their kindly help through out the project work.

I wish to thank to my beloved family members and friends for whose selfless help for this work.

CHAPTER-1

INTRODUCTION

Siddha system of Medicine is an integral part of Indian culture over a span of 5000 yrs. Of all the systems of Medicine practiced all over the world, it is undoubtedly the oldest transcending centuries and millenniums.

The word 'Siddha' means 'SIDDHI' which means 'Perfection', 'Heavenly bliss' or 'An object to be achieved'.

Siddha system has its origin from Saivism, (ie) Lord Shiva who disclosed the secret to Parvathi, then to Nandhi Devar, which was later passed on to the 18 siddhars.

The Siddhars were the great spiritual scientists in ancient times with high intellectual spiritual and supernatural faculties. The Siddhars dominated in their contribution to the Siddha system in all fields of science, ie., Astrology, Astronomy, Medicine, Alchemy, Philosophy, Chemistry, Rejuvenation, Immortality, Magic and Metaphysics. Relating to Medicine, the Siddhars have utilized Herbs, Metals, Minerals and Animal Products.

Siddha Medicine, the Traditional Tamil Medicine is the first system to emphasize health as the perfect state of physical, psychological, social and spiritual component of a human body.

“உடம்பார் அழியில் உயிரார் அழிவர்
 திடம்பட மெய்ஞானம் சேரவும் மாட்டார்
 உடம்பை வளர்க்கும் உபாயம் அறிந்தே
 உடம்பை வளர்த்தேன் உயிர்வளர்த் தேனே”

- திருமூலர்

Thirumoolar stresses the importance of maintaining a healthy body. He says that when one's body deteriorates, the soul also deteriorates, and prevents the person from attaining meignanam. He says that by knowing the methods of protecting the body from deterioration can obtain longevity of the soul.

Siddhars have mentioned the functions and constituents of the body in a beautiful way. All the things in this universe including man are made up of five basic elements namely 'Pancha Boothams'. They are Mann, Neer, Thee, Vaayu and Aagayam.

And thus 'Uyir Thathukal' namely Vali, Azhal and Iyyam are also formed by the combination of Pancha Bootham's

Food habits and daily activity of an individual play a major role in causing disease.

Regarding food , it consists of 6 tastes, Enippu, Pulipu, Kaipu, Thuvarpu, Kaarpu, Uvarpu. They are made up of Pancha Bootham's. When taking food in an abnormal proportion the five elements alter the Uyir Thathus and ends up in disease.

Prevention and cure of illnesses are the basic aims of any system of medicine. But our system has in addition, transcultural motivation, a concern for what might be called the immortality of the body, as the soul also is immortal.

1.1 SIDDHA PHYSIOLOGY

All the existing things in this world and universe around it are made up by the five basic elements, namely Aagayam (Space), Vaayu (Air), Thee (Fire), Neer (Water), and Mann (Earth). They are called the Fundamental Boothams (Elements).

These elements constituting the human body and other worldly substances are explained as Panchheekaranam (Mutual Intra Inclusion). Anyone of these elements cannot act independently by itself . They can act only in co-ordination with the other four elements. The living creatures and the non-living things are made up of these five elements.

உலகம் பஞ்ச பூதம்

“நிலம் நீர்தீவளி விசும்போடைந்தும்

கலந்தமயக் கமுலகம் ஆதலின்”

- தொல்காப்பியம் - பொருளதிகாரம்

தேக பஞ்ச பூதம்

“தலங்காட்டி இந்தச் சடமான ஐம்பூதம்

நிலங்காட்டி நீர் காட்டி நின்றிடுந் தீ காட்டி

வலங்காட்டி வாயுவால் வளர்ந்தே இருந்த

குலங்காட்டி வானில் குடியாய் இருந்ததே.

- பதினெண் சித்தர் நாடி சாஸ்திரம்

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

1.1.1 THE 96 BASIC PRINCIPLES (96 Thathuvam)

Siddhars described 96 principles as the constituents of Human being. They include Physical, Physiological, Psychological and Intellectual components of a person. They are nothing but the manifestations of the five basic Elements.

Bootham - 5 (Elements)

- Aakaayam – Space
- Vaayu – Air
- Thee – Fire
- Neer – Water
- Mann – Earth

Pori - 5 (Sense organs)

- Sevi (Ear) – It is a component of Aagayam bootham
- Mei (Skin) – It is a component of Vaayu bootham
- Kan (Eye) – It is a component of Thee bootham
- Naakku (Tongue) – It is a component of Neer bootham
- Mookku (Nose) – It is a component of Mann bootham

Pulan - 5 (Functions of sense organs)

- Kaetal – Hearing, It is a component of Aagayam bootham
- Thoduthal – Touch, It is a component of Vaayu bootham
- Paarthal – Vision, It is a component of Thee bootham
- Suvaithal – Taste, It is a component of Neer bootham
- Nugarthal – Smell, It is a component of Mann bootham

Kanmenthiriyam - 5 (Motor organs)

- Vaai (Mouth) – The speech occur in relation with Space element
- Kaal (Leg) – The walking take place in relation with Air element
- Kai (Hands) – Giving and taking are carried out with the Fire element.
- Eruvaai (Rectum) – The excreta is removed in association with water element
- Karuvaai (Sex Organs) – The sexual acts are carried out in association with the earth element

Kanmavidayam -5 (Functions of Motor organs)

- Vaarthaiyadal - Speech
- Nadathal - Walking
- Kodukal, Vaangal - Giving and taking
- Malam Kazhithal - Defecation
- Magizhthal - Sexual act

Antha Karanam - 4 (Intellectual faculties)

- Manam – Thinking of a thing
- Bhuddhi – Deep thinking or analyzing of the same thought
- Agankaaram – Determination to accomplish
- Siddham – The deciding faculty to finishing it.

Arivu - 1 (Wisdom of self realization)**Naadi - 10 (Channels of life force responsible for the dynamics of Pranan)**

- Idakalai – Starts from the right big toe and ends at the left nostril.
- Pinkalai – Starts from the left big toe and ends at the right nostril.
- Suzhumunai – Starts from moolaathaaram and extends upto centre of head.
- Siguvai – Located at the root of tongue and helps in swallowing.
- Purudan – Located in right eye.
- Kanthari – Located in left eye.
- Atthi – Located in right ear.
- Allampudai – Located in left ear.
- Sanguni – Located in genital organ.
- Gugu – Located in anorectal region.

Vayu - 10 (*Vital nerve force which is responsible for all kinds of movements*)

- Uyir kaal (Praanan):

This is responsible for the respiration of the tissues and digestion of the food taken in.
- Keel nokku kaal (abaanan):

It lies below the umbilicus. It is responsible for the downward/onward expulsions of stools and urine.
- Paravu kaal(viyaanan):

This is responsible for the motor and sensory function of the entire body and the distribution of nutrient to the various tissues
- Mael nokku kaal (Uthaanan):

It originates from utharakini. It is responsible for digestion, absorption, and distribution of food
- Nadu kaal (Samaanan):

This is responsible for the physical activities of the Vali, i.e. Praanan, abaanan, viyaanan.and uthaanan etc. Moreover it is responsible for the nutrient and water balance of the body.
- Naagan:

It is responsible for the movements of the eye.
- Koorman:

It is responsible for the opening and closing of the eyes and vision. Responsible for yawning.

- Kirukaran:
It is responsible for the moisture of the tongue and nose. Responsible for cough and sneezing and induce hunger.
- 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.
- Dhanancheyan: Responsible for the plethora of the body
Expelled from the head three days after the death.

Asayam - 5 (Visceral Cavities)

- Amarvasayam – Stomach (digestive organ). It lodges the ingested food.
- Pakirvasayam – Small Intestine. The digestion of food, separation and absorption of saaram from the digested food are done by this asayam.
- Malavasayam – Large Intestine, especially rectum.

Responsible for the expulsion of undigested food parts and flatus.
- Chalavasayam – Urinary Bladder, kidney.
Responsible for the formation and excretion of urine.
- Suckilavasayam – Genital organs. Place for the formation and growth of the sperm and ovum

Kosam - 5 (*Five States of the Human Body or Sheath*)

- Annamaya Kosam - Physical Sheath (Gastro intestinal system)
- Pranamaya Kosam - Respiratory Sheath (Respiratory system)
- Manomaya Kosam - Mental Sheath (Cardio vascular system)
- Vignanamaya Kosam - Intellectual Sheath (Nervous system)
- Ananthamaya Kosam - Blissful Sheath (Reproductive system)

Aatharam - 6 (*Stations of Soul*)

- Moolatharam:
Situating at the base of spinal column between genital organ and anal orifice. Letter “ॐ” is inscribed
- Swathitanam:
Located 2 finger above the Mooladharam, (i.e) between genital and navel region. Letter “८” is inscribed. Earth element attributed to this region.
- Manipooragam:
Located 8 finger above the Swathitanam, (i.e) at the naval center. Letter “ॐ” is inscribed. Element is water.
- Anaakatham:
Located 10 finger above Manipooragam, (i.e) location of heart. Letter “ॐ” is inscribed. Element is Fire.
- Visuthi:
Located 10 fingers above the Anaakatham (i.e) located in throat. Letter “ॐ” is inscribed. Element is Air.
- Aakinai:
Located between two eye brows. Element is Space. Letter “ॐ” is inscribed.

Mandalam - 3 (Regions)

- Thee Mandalam(Agni Mandalam):
Fire Region, found 2 fingers width above the Moolathaaram
- Gnayiru Mandalam(Soorya Mandalam):
Solar Region, located at 4 fingers width above the umbilicus.
- Thingal Mandalam(Chandra Mandalam):
Lunar Region, located at the center of two eye brows

Malam - 3 (Three Impurities of the Soul)

- Aanavam:
This act makes clarity of thought, knowing power of the soul, yielding to the egocentric consciousness like 'I' and 'Mine' considering everything is to his own.
- Kanmam:
Goes in collusion with the other two responsible for incurring Paavam (the Sin) and Punniyam (virtuous deed).
- Mayai:
Claiming ownership of the property of some one else and inviting troubles.

Thodam - 3 (Three Humors)

- Vali (Vatham) - It is creative force. Formed by Vaayu and Aakaya bootham
- Azhal (Pitham) - It is protective force. Formed by Thee bootham
- Iyyam (Kapham) - It is destructive force. Formed by Mann and Neer bootham

Eadanai - 3 (Physical Bindings)

- Porul Patru - Material bindings
- Puthalvar Patru - Offspring bindings
- Ulaga Patru - Worldly bindings

Gunam - 3 (*Three Cosmic qualities*)

- Sathuvam (*Characters of Renunciation or Ascetic Virtues*)
The grace, control of sense, wisdom, penance, generosity, excellence, silence, truthfulness are the 8 traits
- Raso (*Characters of Ruler*)
Enthusiasm, wisdom, valour, virtue, offering gift, art of learning, listening are the 8 traits
- Thamo (*Immoral Characters*)
Immortality, lust, killing, laziness, violation of justice, gluttonousness, false hood, forgetfulness, fraud.

Vinai - 2 (*Acts*)

- Nalvinai - Good Acts
- Theevinai - Bad Acts

Ragam - 8 (*The Eight Passions*)

- Kamam - Desire
- Kurotham - Hatred
- Ulobam - Stingy
- Moham - Infatuation (Intense or Sexual desire)
- Matham - Pride (The feeling of respect towards yourself)
- Macharyam - Internal Conflict
- Idumbai - Mockery
- Ahankaram - Ego

Avathai - 5 (*Five States of Consciousness*)

- Ninaivu - Wakefulness with the 14 karuvikaranathigal (5 pulan, 5 kanmaenthiriyam and 4 karanam) and feels the good and sad things.

- Kanavu - Dreams. In these 10 karuvikaranathigal (5 pulan, 5 kanmaenthiriyam) except karanam present in the neck.
- Urakkam - Sleep. The state in which hearing and seeing can't explained to others. The respiration present in the heart.
- Perurakkam - Repose (Tranquil or Peaceful State). The seevaanma stands in the naabi, producing the respiration.
- Uyirpadakkam - Insensibility to Surroundings. The seevaanma goes to moolathaaram and produce insensibility.

1.1.2 THE UYIR THATHUKKAL

Our Siddha system is based on the humoral theory. The three humors described in the Siddha medicine is a golden line continuous in physiology, and treatment or management. The 3 humors are called by different terminologies, Thosham, Uyirthatu, Kutram.

They are the physiological units of the Human body. They are Vali (Vatham), Azhal (Pitham) and Iyyam (Kapham). They are formed by the combination of the five elements. Accordingly Vali formed by the combination of Vali (Air) and Aagayam (Space). This is the Creative force. Azhal formed by Thee (Fire). This is the Force of Preservation. Iyyam formed by Mann (Earth) and Neer (Water). This is the Destructive Force. These three humours are in the ratio 4:2:1 in equilibrium or Normal condition, they are called as the Life Forces.

“பொங்கிய தைந்துக்குள் பொல்லாதது இம் மூன்றுதான்
தங்கிய வாயு சமத்தன் 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

“வந்தகலை மூன்றில் வாயுவாமபானனுடன்
தந்த பிராணன் சமானமும் - சந்தமுறக்
கூட்டுறவு ரேசித்தல் கூறும் வாதம் பித்தம்
நாட்டுங்கபமேயாம் நாடு”

- கண்ணுசாமியம்

மூவகை நாடியும் உயிர் தாதுவும்

“தாது முறையெ தனிஇடை வாதமாம்
போதுறு பின்கலை புகன்றது பித்தமாம்
மாது சுழிமுனை வழங்கிடும் ஐயமாம்
ஓது 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 கபத்தொடு
இணைந்திவை மூன்றுக்கு எடுத்தகுறி ஒன்றே”.

- பதினெண் சித்தர் நாடி சாஸ்திரம்

The vali naadi is formed by the Abaanan and Idagalai. The Azhal nadi is formed by Praanan and Pinkalai . The Iyya naadi is formed by Samaanan 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 vaithya sathakam, vali dwells in the following places:

“நெளிந்திட்டவாதம பானத்தை பற்றி
நிறைந்திடையைச் சேர்ந்துநதிக்குக் கீழே நின்று
குளிர்ந்திட்ட மூலத்தூடெழுந்து காம
கொடியிடையைப் பற்றியெழுங் குணத்தைப் பாரே”
“குணமான வெலும்பு மேற்றொக்கை நாடி
குழாமாகு மெழுபத்தீராயிரத்தைச் சேர்ந்து
நிணமான பொருந்திடமும் ரோமக்காலும்
நிறைவாங்கி வாங்கிசமெல்லாம் பறந்து
மணமானவிந்து விழமலநீர் பெய்ய
வழிகாட்டிக்கால் நாட்டி
வாதமெங்குங்கலந்து தானே”

- வைத்திய சதகம்

Umbilicus, rectum, faecal matters, abdomen, anus, bones, hip joint navel plexus, joints, hair follicle and muscles.

“அறிந்திடும் வாத மடங்கு மலத்தினில்”

- திருமுலர்

“நாமென்ற வாதத்துக் கிருப்பிடமே கேளாய்
நாபிக்குக் கீழென்று நவில லாகும்”

- யுகி முனிவர்

According to Saint Thirumoolar and Yuki muni, the places of vatham are the anus and below the naval region.

- **Properties of Vali:**

“ஓழுங்குடனே 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 expel 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 crystalies and jaggery melts because of heat. The heat of Azhal is responsible for many actions and their reactions.

- **The seat of Azhal**

“தானான பித்தம் பிங்கலையைப்பற்றிச்
சாய்வான பிராணவாயு தன்னைச் சேர்ந்து
ஊனான நீர்ப்பையில் அணுகி மூலத்
துதித்தெழந்தவக்கினியை உறவுசெய்து
மானேகேனிருதயத்திலிருப்பு மாகி
மயலாகி நினைவாகி மயக்கமாகி
கானான சிரந்தனிலே இரக்கமாகிக்
கொண்டு நின்ற பித்தநிலை கூறினோமே”

- வைத்திய சதகம்

“பிரிந்திடும்பித்தம் பேராஞ்சலத்தினில்”

- திருமுலர்

“ போமென்ற பித்தத்துக்கிருப்பிடமே கேளாய்
பேரான கண்டத்தின் கீழதாகும்”

- யுகிமுனிவர்

According to vaithiya sathagam, the pingalai, urinary bladder, stomach, stomach and heart are the places where Azhal sustains. In addition to the above places, the umbilicus, epigastric region, stomach, sweat, saliva, blood, essence of food, eyes and skin are also the places where Azhal sustains. Yugi muni says that the Azhal sustains in urine and the places below the neck.

- ***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. Produce heat energy on digestion of food.
4. Produces sweating
5. Induces giddiness.
6. Produces blood and the excess blood is let out.
7. Gives yellowish colouration to the skin,eyes, faeces and urine
8. Produce anger, heat, burning sensation, inaction and determination.
9. Gives bitter or sour taste.

- **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**

The 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. **Ulloli thee – Prasaka pitham – The fire of brightness.**

It gives colour, complexion and brightness to the skin.

5. **Nokku Azhal – Alosaga pitham – The fire of vision.**

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

3. Iyyam (Kapam):

- **The nature of Iyyam**

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

- **Seats of Iyyam**

“கூறினோம் சிலேற்பனமது சமானவாயு

கொழுகியடா சுழிமுனையைப் பற்றி விந்தில்

சீறியே சிரசிலாக்கினையைச் சேர்ந்து

சிங்குவை யண்ணாக்கு நிணமச்சை ரத்தம்

மீறியே நிறங்கோணம் நரம்பெலும்பில்

மேவியதோர் மூளை பெருங்குடலிற் கண்ணில்

தேறியதோர் பொருந்திடங்களெல்லாஞ்

சேர்ந்து சிலேட்டுமமது வீற்றிருக்குந்திடங்கண்டாயே”

- வைத்தியசதகம்

Head, tongue, eyes, nose, throat, thorax, bone, bone marrow, joints, blood, fat, sperm and colon are the seats of Iyyam. It also lies in the 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 types of Iyyam

2. **Neerpi iyyam - Kilethagam:**

Its location is stomach. It gives 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. **Niraivu iyyam - Tharpagam**

It gives coolness to the vision.

5. **Ondri iyyam - Santhigam**

It gives lubrication to the bones particularly in the joints.

1.1.3 THE UDAL THATHUKKAL

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

Seven physical constituents of the body:

- 1. Saaram** - This gives mental and physical perseverance.
- 2. Chenneer** - Imparts colour to the body and nourishes the body
- 3. Oon** - It gives shape to the body according to the physical activity and covers the bones.
- 4. Kozhuppu** - It lubricates the joints and other parts of the body to function smoothly.
- 5. Enbu** - Supports the frame and responsible for the postures and movements of the body.
- 6. Moolai** - It occupies the medulla of the bones and gives strength and softness to them.
- 7. Sukkilam** - 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 humuors Vali, Azhal and Iyyam present in this 7 constituents. The intake food converted to udal thaadus in which the intake food is converted to saaram in the first day, and then it converted to chenneer 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 slow digestion.

3. Deeshaakkini

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

4. Manthaakkini

The samana vayu rounds up the Iyyam, which leads to increased kilethaga Kapham. There fore food is poorly digested for a very longer period and leads to abdominal pain, distention heaviness of the body etc.

1.1.5 THINAI

- *There are five thinai (the land)*

- | | | | |
|----|----------|---|-------------------|
| 1. | Kurinchi | - | Mountain |
| 2. | Mullai | - | Forest |
| 3. | Marudham | - | Agricultural land |
| 4. | Neidhal | - | The coastal area |
| 5. | Paalai | - | Desert |

- *Features of the five regions*

1. Kurinchi

“குறிஞ்சி வரநிலத்திற் கொற்றமுண்டி ரத்தம்
உறிஞ்சி வருசுரமு முண்டாம் - அறிஞரைக்
கையமே தங்குதரத் தாமைவல்லை யுங்கதிக்கும்
ஐயமே தங்கும் அறி.”

- பதார்த்த குண சிந்தாமணி

Fever causing anemia, any abnormal enlargement in the abdominal organ (Vayitril aamai katti). Also leads to Iyya disease

2. Mullai

“முல்லை நிலத்தமைய முந்நிரை மேவினுமவ்
வெல்லை நிலைத்தபித்த மெய்துறுங்காண் - அல்லவெனின்
வாதமொழி யாததனுண் மன்னு மவைவழிநோய்ப்
பேதமொழி யாதறையப் பின்பு”.

- பதார்த்த குண சிந்தாமணி

This mullai land leads to the Azhal disease, and Vali disease.

3. Marudham

“மருதநில நன்னீர் வளமொன்றைக் கொண்டே
பொருதனில மாதியநோய் போக்கும் - கருதநிலத்
தாறிரதஞ் சூழ அருந்துவரென் றாற்பிணியெல்
லேறிரதஞ் சூழ்புவிக்கு மில்”.

- பதார்த்த குண சிந்தாமணி

All the Vali, Azhal and Iyyam disease will be cured in this land.

4. Neidhal

“நெய்தனில மேலுப்பை நீங்கா துறியுமது
வெய்தனில மேதங்கு வீடாகும் - நொய்தீன்
மருங்குடலை மிக்காக்கும் வல்லுறுப்பைவீக்கும்
கருங்குடலைக் கீழிறக்குங் காண்.”

- பதார்த்த குண சிந்தாமணி

This place induces Vali diseases and affects liver and intestines.

5. Paalai

“பாலை நிலம்போற் படரைப் பிறப்பிக்க
மேலைநில மீயாது விரித்தற்கு – வேலைநில
முப்பிணிக்கும் இல்லாம் முறையே யவற்றாகலாம்.
எப்பிணிக்கு மில்லாம. தெண்.”

பதார்த்த குண சிந்தாமணி

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

1.1.6 KAALAM

Ancient Tamilians had divisions over the year into different seasons known as Perumpozhudhu and likewise in the day, it is known as Sirupozhudhu

Perumpozhudhu:

The year is divided into six seasons. They are,

1. Kaarkalam
2. Koothir
3. Munpani
4. Pin pani
5. Ilavenil
6. Mudhuvenil

Sirupozhudhu

The day has been divided into six yamams of four hours each. They are Maalai (evening), Idaiyammam (Midnight), Vaikarai (Dawn), Kaalai (Morning), Nannpakal (Noon), Erpaddu (Afternoon). The each Perumpozhudhu and sirupozhudhu are associated with the three humours naturally.

1.1.7 SIDDHA ANATOMY

As per the literature Pathinen Siddhar nadi sasthanam the Siddha anatomy were found.

“அங்குலந்தொண்ணூற்றறமவரவர்கையால் மெய்தா
மிங்கதிர்குறைவதாகுமிறைச்சிநூற்றிருபத்தைந்து
பங்குகள் பலமாமென் பாற்பார்வை சேரிரண்டுகண்ணுங்
கங்குல் போலமுகுமா தேகழஞ்சிரண்டாகுங்கண்டாய்
கண்ணுறுநாசி மூன்றுகழஞ்சுகாரங்கள்நாக்கு
நண்ணுகன்னஞ்சேரநாற்கழஞ்சாகுமெய்யில்
நுண்ணியவெலும் பெலாநூற்றொருபத்துபலமாமென்பா
ரெண்ணுறுமீறலான தென்பலமெண்ணலாமே,
என்னுமுப்பலமேமுளையினிச் சிறுகுடலினீள
முன்னுமுப்பத்திரண்டு முழமெனச்சொல்லலாகும்
பன்னுமுந்தாமரைக்காய்பலமைந்து மெண்ணலாகும்
பன்னுநாற்கழஞ்சுபத்துவைப்புரம்பார்வைகண்டாய்,
பாய்ந்தெழுசயமுன்னாழிபத்துமுவுழக்குச் சோரி
ஆய்ந்தனநாழியூறுமறிவினோடுயிராம்நாடி
ஏய்ந்ததோடுரெழு பத்திராயிரமவை யெலும்பைப் பின்னித்
ஏய்ந்தனைவியாதியாகத்திறமுடனியங்குந்தானே”

- பரிபூரண நாடி

The Height of once individual is 96 finger of his own finger.the total muscle weight is 125 palam, Each Eye - 2 Kalanchi weight, Nose - 3 Kalanchi Edai, Tongue -4 Kalanchi edai, total bones weight - 120 palm, Liver - 8 palm, the total gastro intestinal tract length is 32 Muzham, Moolai is 8 palm. Blood - 30 uzhakku and 72000 Nadikal.

1.1.8.THE ASTROLOGY

Macrocosm and microcosm

Man is said to be microcosm, and the world is macrocosm; because what exist in the world exist in man. Man is an integral part of universal nature. The forces in the microcosm (man) are identical with the forces of the macrocosm (world).The natural forces acting in and through the various organs of the body are intimately related to

the similar or corresponding forces acting in and through the organism of the world.

This closely follows the Siddhars doctrine

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

- சட்டமுனி ஞானம்

Astral influences:

All the influences that come from the sun, planets and stars act on human bodies.

Moon exercises a very bad influence over the disease in general, especially during the period of new moon. Examples are paralysis, brain affections, dropsy, and stimulation of sexual passions. Mars causes women's suffering from 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 8th place from the laghanam deals about ones age, chronic disease, death etc.

“சூரணாம் காலமிருத்தியோடு எட்டாம்
துறைலக்கினாதியும் கூடிடல்
பாரமாம் கல்லாகினும் இடியேனும்
பட்டு இறந்திடுவான் மற்றின்னம்
சேரவே அட்டமாதி நீசத்தில்
செறிந்து பன்னிரண்டு ஆறு எட்டில்
வீரமாம் கருங்கோள் நோக்கவே குன்ம
வியாதியாட் வியமடைந்திடுவன்”

- சோதிட அலங்காரம்

In the organisms of man, these forces may act in an abnormal manner and cause disease. Similarly in the great organism of the cosmos they may act abnormally likewise and bring about disease on earth and its atmospheric condition like earthquake, storms etc. The mar invisibly influences human's blood constituents. The Venus makes love between two persons of the opposite sex.

The following are the instance in which every sign of the zodiac has effects 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 intestine, 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	- Testis
9. Thanusu	- Thigh (thudai)
10. Magaram	- Knee
11. Kumbam	- Calcaneum
12. Minam	- Foot

The different planets influence the human organ.

1. According to literature Siddha maruthuvanga surukkam:

Like the signs of the zodiac, each of the planets has jurisdiction over some parts of the body. The seven planets exercise special power over some parts of the body to cause disease or diseases according to their influences on the three humors in the system:

1. Saturn

It presides over bones, teeth, 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 has jurisdiction over the blood, liver, pulmonary veins, diaphragm, muscles of the trunk and sense of touch and smell.

3. Mars

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

4. Venus

It presides over the pituitous blood and semen, throat, breast, abdomen, uterus, genitalia, taste, smell, pleasurable sensation, gonorrhoea, barrenness, abscesses or even death from sexual or poison.

5. Mercury

It has jurisdiction over the animal, spirit, 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 influenced
1. Solar force	Heart
2. Lunar force	Brain
3. Mars	Gall Bladder
4. Mercury	Kidney
5. Venus	Lungs
6. Jupiter	Liver
7. Saturn	Spleen

2. According to literature Thiruvalluvar periya sunthara sekaram.

1. Soorivan	–	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

The related Rasi and the organs, like wise the related Kiragam and organs are more prone to disease in their corresponding organ itself. Therefore, the human body is impregnated with the vital forces to be affected by the astronomical bodies in the sky. With the augmented spiritual force, a sage is able to control the above said planets. The others are activated by the force of these asteroids.

So by the literature Sithamaruthuvanga surukkam, T.V.S dictionary, Thiruvalluvar periya sunthara sekaram, the genitalia is closely related to **scorpio (virutchigam), Venus (sukiran)**.

1.2 Siddha pathology

This is the first medical system to emphasis health as the perfect state of Physical, Psychological, Social and Spiritual component of human being.

The condition of the human body in which the dietary habits, daily activities and the environmental influence keep the three humours in equilibrium is considered as Healthy Living.

DISEASE

Disease is also known by other names via malady, sickness, distemper, suffering, and ailment, distress of mind, chronic disease and dreadful illness.

THE CHARACTERISTICS OF DISEASE:

Disease is of two kinds:

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

Cause for Disease:

Excepting the disease caused by our previous birth, the disease caused by our present birth is due to our food habits and actions.

This has been right by quoted in the following verse by saint 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 a humor viz. Vali (vatham), Azhal (pitham), Iyyam (kapham) leads to the derangement of the three humors. The acceptance of food means the taste and quality of the food eaten and a person's ability to digest. Actions mean his good words, deeds or bad actions. According to Thiruvalluvar the disease is caused due to the increase or decrease in the equilibrium of three humors.

So disease is a condition in which there is derangement in the Five Elements, which alters the three humours, which is also reflected in the Seven Physical Constituents. The change could be an increase or decrease in the equilibrium. They show their following signs as per the vitiation of individual humour.

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, rigidity, 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 and the skin, eyes, faces and the urine are darkes in colour.

Features of increased Vali

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

Features of decreased Vali

Body pain, feeble voice, decreased activity, dull mental power, syncope, disease caused by increase of Iyyam.

Features of increased Azhal

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

Features of decreased Azhal

Poor digestion, coolness and demulcent, pallor, Iyya disease.

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, increased sleepiness.

Features of decreased Iyyam

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

The variation of the seven thathukkal.**1. Saaram**

In the condition of increased Saaram leads to disease of increased Iyyam like indigestion. etc are found. Decreased Saaram leads to loss of weight, tiredness, and lassitude, dryness of the skin and diminished activity of the sense organs

2. Chenneer

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

Decreased chenneer leads to anemia, tiredness, neuritis and lassitude, pallor of body.

3. Oon

Oon in excess causes cervical lymphadenitis, venereal granulomas, lumps over cheeks, abdomen, thighs, genitalia,etc, Hypertrophy in the cervical region are the signs.

Decreased oon leads to impairment of sense organs, Joints diseases and Shortening of jaw, thigh and genitalia

4. Kozhuppu

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 disease of spleen.

5. Enbu

Excess of enbu causes growth in bones and teeth.

Decreased enbu causes pain in joints, teeth disease, breaking of nails and hair.

6. Moolai

Excess causes obesity, heaviness of eyes, decreased urine, delayed wound healing.

Decreased moolai causes pores in the bones, diminished vision.

7. Suronitham

Excess suronitham causes calculus, increased sexual attitude.

Decreased venneer causes pricking pain in vagina, black coloration of genitalia.

1.3 DIAGNOSTIC METHODS OF SIDDHA SYSTEM

The diagnostic methodology in Siddha treatment is unique in which the Physician examines the tongue, complexion, speech, eyes, and palpatory findings in a patient and also examines the urine and stools. The diagnosis is then confirmed by the ‘Pulse Diagnosis’. The examination for the above is called as the “Envagai thervugal” (Eight Tools of Diagnosis).

These diagnostic tools not only help for diagnosis but also to learn the prognosis and restoration of health. Apart from the envagai thervu other parameters in Siddha system to diagnose the disease, are the Manikadai nool and the Sothidam.

Envagai thervugal

The diagnostic tools of envagai thervu slightly differs from Siddhar to Siddhar. The most common is

“நாடி ஸ்பரிசம் நாநிறம் மொழிவிழி
மலம் மூத்திரம் மருத்துவராயுதம்”

- நோய் நாடல் முதல் பாகம்

தேரையர்

“மெய்குறி நிறந்தொனி விழிநாவிருமலம் கைக்குறி”

- தேரையர்

As per Saint Therayar, the eight methods of diagnosis are nadi (pulse), Naa(tongue), Niram (color), 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 நேகம் வயதிளமை
தேரேயறியுமுகநாடி நெறிங்குறியுஞ் செறியுஞ் சொல்வோமே”

- பதினெண் சித்தர் நாடி சாஸ்திரம்

As per sait Agathiyar Nadi, Malam, Salam, Niram, Gunam, Muga kuri, Thegam, Vayadhu, Elamai are the diagnostic tools.

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 paramparai vaithiyam Naadi, varthai, Naa, Thegam, Thodu unarvu, Niram, Malam, Salam, Vizhi are the diagnostic tools.

அகத்தியர் வைத்திய ரத்தின சுருக்கம்

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

- **அகத்தியர் வைத்திய ரத்தின சுருக்கம்**

According to literature Agathiyar vaithiya surukkam the diagnostic tools are Nadi, Vizhi, Kurigunam, Nalkurippu, Maeni, Malam, Neer.

பரிபூரண நாடி

“அட்டமாங்கிரிகடன்னை யறிந்து நீயுணரவேண்டில்
 வட்டமா முகங்கள்பல்லும் வாயதில்நாக்குங்காயங்
 கட்டருமலங்கள் கைதனில்நாடிதானுந்
 திட்டமாயறிந்துசெய்யுந் திறமுள்ளவயித்தியராமே”

- **பரிபூரண நாடி**

According to above literature the diagnostic tools are Mugam, Pal, Vai, Naakku, kaayam, Irumalam, Nadi.

அகத்தியர் வைத்திய சிந்தாமணி வெண்பா 4000:

“ அகத்ததுறு நோயைக் கரத்தாம லகம்போல்
 பபுகுத்தறிவீர் நாடிப் பரிசம் - தொகுத்தநிறம்
 கட்டுவகைச் சொல்மொழி கண்கண்டமல மூத்திரம்நா
 எட்டுவகை யாலுமறி வீர்”

According to literature Agathiyar vaithiya sinthamani Venpa 4000, the diagnostic tools are Naadi, sparism, Niram, Mozhi, Vizhi, Malam, Moothiram, and Naa.

தன்வந்திரி பகவான்:

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

- தன்வந்திரி (ப. சி. நாடி

சாஸ்திரம்)

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

பதினெண் சித்தர் நாடி சாஸ்திரம்:

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

- பதினெண் சித்தர் நாடி சாஸ்திரம்

According to the above literature the diagnostic tools are Nadi, Kan,

Sattham, Thegam, Parisam, Naa, Irumalam.

Tongue (நாப்பரீட்சை)

“பலமான ருசியறியும் 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

“சேத்துமமெழுந்தபோதுதித்திப்பாநாவிற்றோன்றும்
நேத்தியேகசப்புமீறிலிசைந்தது பித்தமாகும்
ஏத்தியபுளிப்புமீறிலெழுந்த துவாத மென்ன
பார்த்துநீயிதனையெல்லாம் பாங்காகவறிந்துசெய்யே”
- அகத்தியர் வைத்திய ரத்தின சுருக்கம்

“முள்ளாய் வெடித்துக் கறுத்தான்முன் பின்வெளுத்து
தள்ளாநீ ருண்டோசேர்ந் தால் பசாந்தால் - எல்லாம்
நடுவாம் பலபலவாம் நற்சன்னி முன்னோய்
ஒடுநீரில் நாவென் றோது”
- அகத்தியர் வைத்திய சிந்தாமணி வெண்பா 4000

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

Colour (தேக நிறப் பரீட்சை)

“முன்றாகும் வாதபித்த சிலேத்து மத்தால்
மிகுந்தமுறத் தொந்தித்த ரோகி தேகம்
தோன்றாத சீதய வுஷ்ணங் காலமுன்றுந்

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
 தொந்தேகம் இந்நால் விதமாய்நிற்கும்”
தன்வந்திரி (பதினெண் சித்தர் நாடி சாஸ்திரம்)

உரைத்தகறுப் பான்வாத ரோகிபித்த ரோகி
 அரைத்தமஞ்சளைக்குளித்தோன் ஆவான் - இரத்தம்
 குளித்தவனு மாவான் கொடும்சிலேத்தாம ரோகி
 வெளுத்திடுவான் தொந்தரோகி யே”

- அகத்தியர் வைத்திய சிந்தாமணி - வெண்பா 4000

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

Voice (வார்த்தைப் பரீட்சை)

“பார்ப்பது தான் வாதரோகி யின்றன் வார்த்தை
 பக்குவமாய்ச் சமசத்த மாயிருக்கும்
 சேர்ப்பதுதான் பித்தரோகியின்றன் வார்த்தை
 செப்பக்கேள் பெலத்துமே யறத்திருக்கும்
 ஏற்பதுதான் ஐயரோகி யின்றன் வார்த்தை
 யெளிதாகச் சிறுத்திருக்குமியல்பிதாகும்
 கேசற்கவே யிம்முன்றுந் தொந்தமாகில்
 கூசாமற் பலவிதமாய் பேசுவாரே”

கண்ணுசாமி பரம்பரை வைத்தியம்

“மாமயிலே சத்தமது அறியவேண்டில்
 வாதரோகிசம தொனியாய் வார்த்தை பேசும்

ஈமமுள்ள பித்தந்தான் இறைந்து கூறும்

இயம்பிடும் சிலேட்டும ரோகிக்கீனசத்தம்

நாமுரைத்தோம் தொந்த ரோகிக்குத் தானிந்த

நால்விதமாய் மொழிந்த சத்தம் நயந்து காணே”.

- பதினெண் சித்தர் நாடி சாஸ்திரம்

“பலரோகி வார்த்தை பலவிதமாம் வாதத்

தலைரோகி வார்த்தைச் சமமாகும் - நிலைகடந்த

பித்தரோ கிக்குஉயர்ந்த பேச்சுண்டாம் சிலேட்டுமந்தான்

சத்தம்ஈ னச்சுரமாம் தான்”

- அகத்தியர் வைத்திய சிந்தாமணி வெண்பா 4000

In vitation of vali, Azhal and Iyyam the voice will be Medium, heavy and lower respectively. By the 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

வண்மையிலா 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

கண்கறுத்து நீரோடில் காலாம் நடுவாகில்

கண்பசக்கும் செகக்கும் கடையாகில் - கண்பீளை

சாடி வெளுக்குமே சன்னி வாதம் பித்தமுமென்
நோடியகா மாலை பசக்கும்”

- அகத்தியர் வைத்திய சிந்தாமணி வெண்பா 4000

In vali disease the venvizhi are blackish colour, in Azhal disease they are yellow, in Iyya disease they are whitish in colour and in thontha disease they are multi colour. In vali disease the tearing will be increasingly present. In disturbance of all three humuor, eyes will be inflamed and red.

Faeces (மலப் பரீட்சை)

“ஒக்குமே வாதநோய் மலத்தைப் பார்க்கில்

உகந்தமலம் கறுகியே கறுத்தி ருக்கும்

மிக்கபித்த நோய்மலத்தை யுற்றுப் பார்க்கில்

மிகுந்தசிவப் புடன்பசுமை தானுந் தோற்றும்

மைக்குவளை மானேகே னைய ரோகம்

மலமதுதான் வெண்மைநிற மாயிருக்கும்

பக்குவமா யிம்முன்றுந் தொந்திப் பாகில்

பகருமின் னிறங்கள்வகை பரிந்து காணும்”

கண்ணுசாமி பரம்பரை வைத்தியம்

“மேவும் வாத முடையவர் மெய்மலஞ்

சீவிதாகக் கருகிடுஞ் செம்மியே

பாவையே பித்தத் தோர்மலம் பார்த்திடி

லாவியே யெழு மன்னிற மஞ்சளே”

தன்வந்திரி (பதினெண் சித்தர் நாடி சாஸ்திரம்)

“கறுத்தமல பந்தமலங் காலாகும் பித்தம்

சிறுத்தமுட் டிணம்செம்மை சேரும் - பொறுத்தொருக்கால்

சீதமலந் தில்லையுமாம் சேர்ந்தபல ரோகியாம்

மீதமலம் எண்ணிறமு மே”

- அகத்தியர் வைத்திய சிந்தாமணி வெண்பா 4000

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)

“வாதரோ கம்தெளிந்தான் மஞ்சளித்தான் மற்றையாது
சீதனுரைத் தார்பலவாம் சேர்ந்தநோய் - கோதகலா
முத்திரத்தின் உண்மை மொழிந்தோம் இனிச்சொல்வாம்
நாத்திரத்தின் உள்ளவகை நாம்”

- அகத்தியர் வைத்திய சிந்தாமணி வெண்பா 4000

“ஓங்கிய வாதத்தோர்க்கு நீர்விழுங் குணந்தா னுரைக்கிற்
பூங்கொடி கறுத்துநொந்து சிறுத்துடன் பொருமி வீழும்
பாங்குடன் பித்தத்தோர்க்கும் பசியநீர் சிவந்து காட்டி
ஏங்கவே கறுக்கதாக எரித்துடன் கடுத்து வீழும்.
வீழுமே சிலேற்பனத்தோர் நீர்க்குணம் விளம்பக் கேளாய்
நாளாமே வெளுத்துறைந்து நலம்பெற வீழுங் கண்டாய்
வாள்விழி மானேதொந்த ரோகமா னிடர்க்குத் தானே
தாளநீர் பலநிறத்தா னென்னவே சாற்றி னோமே”.

கண்ணுசாமி பரம்பரை வைத்தியம்

In vali disease, urine is reduced in quantity and blackish in colour. In Azhal disease, urine is reddish and burning sensation while urination is present. In Iyya disease, urine is whitish in colour.

“அருந்து மாறிரதமும் அவிரோதமதாய்
அஃகல் அலர்தல் அகாலவூண் தவிராந்தழற்
குற்றளவருந்தி உறங்கி வைகறை
ஆடிக்கலசத் தாவியே காது பெய்
தொருமுகூர்த்தக் கலைக்குட்படு நீரின்
நிறக்குறி நெய்க்குறி நிருமித்தல் கடனே”

- தேரையர் நீர்க்குறி நெய்க்குறி

Theraiyar, one of the authors siddha Medicine wrote on urine examination and stages of health in his Neerkuri & Neikuri Neer is urine and kuri is signs and symptoms. He explains the colour and consistency of the urine in different humor and disease. In Neikuri,he describes the spreading of a single deep of oil on the surface of the urine Which indicates imbalance of specific dosha and prognosis of disease. The time of the day and Meals eaten will affect the colour and other qualities of the urine. Qualities of urine to be seen are (1) colour (2) weight (3) odor(4) Foam (5) Quantity .Normal urine is thin straw colour and odorless.

Nei Kuri

அரவென நீண்டின. தே வாதம்

ஆழிபோல் பரவின் அ. தே பித்தம்

முத்தொத்து நிற்கின் மொழிவதன் கபமே”

- அகத்தியர் வைத்திய ரத்தின சுருக்கம்

- The oil spreading nature indicates the Vali, Azhal and Iyya disease e.g
 1. Aravu (Snake Patern of spread) indicates Vali disease
 2. Mothiram (Ring Patern of spread) indicates Azhal disease
 3. Muthu (Pearl Patern of spread) indicates Iyya disease
- In Nei kuri, the fastly spread, muthu and salladai kan type of spreading nature shows the Asaathiyam(incurable) state of the disease. So the prognosis can be assessed by the Nei Kuri.

Touch (தேகபரிசு பரீட்சை)

“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

“வெம்மை குறைந்தாலு மிகுந்தாலு வாதபித்தம்

தம்மை நிரைநிரையாய்ச் சாற்றுவார் - வெம்மையன்றி

சீதமும்அவ் வாறாகில் சிலேட்டும மொன்றுதொந்த

மீதமும்அவ் வாறாகு மேல்”

- அகத்தியர் வைத்திய சிந்தாமணி வெண்பா 4000

“முனைகின்ற தேகபரிசுத்தை பார்க்கில்
 முன்வாதத் தேகிக்குச் சக்ரஞ்சற்றே
 அனைகின்ற உட்சணமாம் பைத்திய தேகிக்
 கதிகமுண்டாம் அப்பால் சீதளமாய் நிற்கும்
 சுனைகின்ற லேட்டு மந்தான் சூழ்தேகிக்கு
 தொந்த குணம்நால்விதமாம் நிறந்தான் கூறில்”
 - தன்வந்திரி (பதினெண் சித்தர் நாடி சாஸ்திரம்)

In Vali disease some of the body areas are chill and in some areas they are hot. In Azhal disease heatness can be felt. In Iyya disease chillness can be felt. In Thontham disease different sense will be felt.

Naadi (நாடி)

The ‘Pulse Diagnosis’ is very unique in Siddha Medicine, which was introduced to other Indian Systems of Medicine at a later period. The pulse is examined in the Right hand for males and the left hand for females. The pulse is recorded at the Radial-artery. Diagnosis and Prognosis are done by reading of the pulse.

Naadi is nothing but, the vital energy that sustains the life in our body. Naadi plays the most important role in envagai thervu and it has been considered to be the most important for assessing the prognosis and diagnosis of the disease. Any variation that occurs in the three humours is reflected in the naadi. These three humours organize, regularize and integrate the functions of the human body. So, naadi serves as a good indicator of all ill health.

நாடி பார்க்கும் வகை

“பார்க்கில்யாக் கைவிகாரம் பார்த்தா லாடவர்க்கு
 ஏற்கும் வலக்கை இடக்கை – மடவார்க்காம்
 அங்குட்ட மூலம் அவைக்கப்பால் வெவ்வேறாய்
 பங்கிட்டு மூவிரலால் பார்”

- அகத்தியர் வைத்திய சிந்தாமணி வெண்பா 4000

“இடுமென்ற நாடிகள்பார்க்கும் வகையைக் கேளு
 என்னவென்றால் நடுவிரல் நீவிப்பின்னே
 அடுமென்ற அடுத்தவிரல் மோதிரமாம் விரலை
 அப்பனே இளுத்தபின்பு சுண்டுவிரலிளுத்து
 உடுமென்ற தூண்டுவிர லிளுத்து அப்பால்
 உத்ததொரு அங்குட்ட விரலைநீ விக்கரத்தில்
 படுமென்ற சீயோதி அங்குலமோ தள்ளி
 பார்தடவி மூன்றுதரம் சுரம்பார்க்கும் வையையே
 வகை என்ன வாதமது ஒண்ணரையாம் பித்தம்
 வளமையொன்று அய்யங்கால் வளமாய்நிற்கில்
 பகையிலலை நாடிகளுந் தொந்த மில்லை
 பண்பான சுகசொருபுக் கூறுசொன்னேன்”

- அகத்தியர் கனக மணி 100

Naadi is felt as,

- Vali - Tip of index finger
- Azhal - Tip of middle finger
- Iyyam - Tip of ring finger

முவகையும் 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 :

Compared to the 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*)

“கமலக்கைமணிக்கையில் கயறு சூத்திரம்
விமலனே நோக்கியே வேடமாமுனி
திமிலாம் பிணியது சேரச் செப்பியே
அமலனாமுனிக்கு முன்னருளிச் செய்ததே”
“மணிக்கடை நால்விரல் தள்ளி வன்மையாய்
தணிக்கிடைக்கயறு போட்டளந்து பார்க்கையில்
கணித்திடும் விரல்தனைக் கண்டு சொல்லவே
பிணித்திடும் நோய்களைப் பிரித்துரைக்குமே”

- பதினெண் சித்தர் நாடி நூல்

According to the Pathinen siddhar naadinool, Manikadainool is also used for diagnosis. This manikkadai nool is a parameter to diagnose the disease through measuring the circumference of the wrist by the thread and then measuring the thread with the patient's finger. By this measurement the disease can be diagnosed.

CHAPTER 2

AIM AND OBJECTIVE

Our Siddha system is based on humoral theory. The homeostasis of the three humors is responsible for good health. The homeostasis of the three humors is influenced by food habits, day to day activities and environmental factors. Disease is the manifestation of imbalanced state of the three humors.

Yugi Muni, the author of Yugi Vaithya Sinthamani, classifies AttaSoolai under vali diseases. By classification itself, it is established that AttaSoolai is due to alteration of predominantly vali humor.

AttaSoolai comprises of the following symptoms, viz., constipation with pain around the anus, fear, fatigue pain in the groin region, oliguria with pain, perspiration and intolerable pain due to the above symptoms. By the symptom descent of vagina, this disease comes under gynaec disorders.

Women in the reproductive age group constitute about 25% of the Indian population. Prolapse of genital organs are becoming common nowadays among Gynaec disorders, particularly affecting the multiparaous women. It is one of the genital tract diseases that cause severe embarrassment both physically and mentally.

The role of women in framing the society is obviously greater. So, concentrating on her health becomes more important. As vaginal prolapse is now becoming common among Gynaecological diseases, I selected AttaSoolai as my dissertation topic.

A. Primary Aim:

To diagnose AttaSoolai through Envagai Thervu, Manikadai Nool, Nilam, Kaalam and Sothidam along with clinical symptoms.

B. Secondary Aim:

- To analyse the 'Mukutra verupaadu' (Siddha Pathogenesis) of AttaSoolai.
- To establish that how the vitiated vali kutram causes this disease.
- To ascertain the etiology of this disease.
- To study the clinical course of AttaSoolai on the basis of Siddha principles.
- To establish the preventive measures of this disease.
- To evaluate the fate of this disease with Siddha treatment.

CHAPTER 2

AIM AND OBJECTIVE

Our Siddha system is based on humoral theory. The homeostasis of the three humors is responsible for good health. The homeostasis of the three humors is influenced by food habits, day to day activities and environmental factors. Disease is the manifestation of imbalanced state of the three humors.

Yugi Muni, the author of Yugi Vaithya Sinthamani, classifies AttaSoolai under vali diseases. By classification itself, it is established that AttaSoolai is due to alteration of predominantly vali humor.

AttaSoolai comprises of the following symptoms, viz., constipation with pain around the anus, fear, fatigue pain in the groin region, oliguria with pain, perspiration and intolerable pain due to the above symptoms. By the symptom descent of vagina, this disease comes under gynaec disorders.

Women in the reproductive age group constitute about 25% of the Indian population. Prolapse of genital organs are becoming common nowadays among Gynaec disorders, particularly affecting the multiparaous women. It is one of the genital tract diseases that cause severe embarrassment both physically and mentally.

The role of women in framing the society is obviously greater. So, concentrating on her health becomes more important. As vaginal prolapse is now becoming common among Gynaecological diseases, I selected AttaSoolai as my dissertation topic.

A. Primary Aim:

To diagnose AttaSoolai through Envagai Thervu, Manikadai Nool, Nilam, Kaalam and Sothidam along with clinical symptoms.

B. Secondary Aim:

- To analyse the ‘Mukutra verupaadu’ (Siddha Pathogenesis) of AttaSoolai.
- To establish that how the vitiated vali kutram causes this disease.
- To ascertain the etiology of this disease.
- To study the clinical course of AttaSoolai on the basis of Siddha principles.
- To establish the preventive measures of this disease.
- To evaluate the fate of this disease with Siddha treatment.

CHAPTER-4**SIDDHA ASPECT OF ATTASOOLAI**

Attasoolai is one of the vali diseases affecting the female genital tract causing descent of vagina associated with constipation with pain around the anus, oliguria with pain, pain in the groin region. Pain is of pricking and darting nature.

4.1 Affected 96 Thathuvam in Attasoolai

Table showing the affected 96 thathuvam, in the case of Attasoolai

Affected 96 thathuvam	Symptoms
Bootham	The vaayu, Akaaya bootham mainly deranged due to vali vitiation, leads to derangement of other boothams.
Pori	Mei is affected due to Tenderness.
Pulan	Thoduthal is affected due to Tenderness.
Kanmenthiriyam	Eruvaai is affected due to constipation. Karuvaai is affected due to descent of vagina. Kaal is affected due to pain in the groin region.
Anthakaranam	The Anger and depression are one of the etiological factors and fear is one of the symptoms of Attasoolai. These characters make the four anthakaranam to get affected.
Asayam	Reduced food intake, general tiredness, constipation, oliguria, descent of vagina. These symptoms make the 5 Asayam to get affected.
Kosam	Reduced food intake due to severe pain. So, Annamayakosam is affected.

	Manomayakosam is affected due to fear. Affected Annamayakosam leads to other kosams to get affected, since it is the building block of the other kosams.
Aatharam	Reduced food intake, constipation, oliguria, descent vagina. So Moolatharam, Swathittanam and Manipooragam are affected.
Gunam	The Thamo Guna character is one of the etiology of Attasoolai.

4.2 Affected Uyir Thaathukkal

Table showing affected uyir thaathukkal, in the case of Attasoolai

Affected uyir thathukkal		Symptoms
Vali	Praanan	Increased appetite, but reduced food intake due to pain.
	Abaanan	Constipation, oliguria, descent of vagina.
	Uthaanan	Increased appetite. But, reduced food intake due to pain.
	Viyaanan	Severe pain in the groin region, general tiredness.
	Samaanan	Other vali types, are affected.
	Kirugaran	Increased appetite. But reduced food intake due to pain.
	Devathathan	General tiredness and increased anger.
Azhai	Anarpitham	Increased appetite. But reduced food intake due to pain.
	Ranjaga pitham	Palorness
	Saathagam	Difficulty to do work due to severe pain.
Iyyam	Avalambagam	Other types of Iyyam affected.
	Kilethagam	Increased appetite. But reduced food intake due to pain in the groin region.

4.3 Affected Udal Thaathukkal

Table showing affected Udal thaathukkal, in the case of Attasoolai.

Affected Udal Thaathukkal	Symptoms
Saaram	General tiredness, reduced food intake.
Chenneer	General tiredness, palor
Oon	General tiredness, pain in the groin region.
Kozhuppu	Low back pain.
Enbu	Pain in the groin region
Moolai	Fatigue
Suronitham	Pain in genitalia.

4.4 Astrological view of Attasoolai

According to literature Sothida alangaaram, Sitha maruthuvanga surukkam, T.V.S dictionary, Thiruvalluvar periya sunthara sekaram, the genitalia is closely related to Sukiran and Viruchigam. So in the case of Attasoolai, these raasi's are more prone to get affected.

4.5 Etiology for Attasoolai

Attasoolai comes under the classification of Vali diseases. Yoni is affected in Attasoolai. So, along with causes of vali diseases, the causes of Yoni rogam also described below.

The etiology of Attasoolai is seen under the following topics.

1. Etiology of Vali diseases.
2. Etiology of Yoni Rogam.

4.5.1 Etiology of Vali disease.

1. *Yugi vaithiya chinthamani*

பின்னவே பொந்தனைய ரோசஞ் செய்து

பெரியோர்கள் பிராணமரை தூச ணித்தும்

வன்னதே வற்சொத்தி சோரஞ் செய்து
 மாதாபிதா குருவை மறந்த பேர்க்கும்
 கன்னவே வேதத்தை நிந்தை செய்தால்
 காயத்திற் கலந்திடுமே வாதந்தானே

தானென்ற கசப்போடு துவர்ப்பு றைப்பு
 சாதகமாய் நெஞ்சுகினுஞ் சமைத்த வன்னம்
 ஆன்னென்ற வாறினது பொசித்த லாலும்
 ஆகாயத் தேறலது குடித்த தாலும்
 பானென்ற பகலூக்க மிராவி ழிப்பு
 பட்டினியே மிகடவறுத்தல் பார மெய்தல்
 தேனென்ற மொழியார்றே சிந்தை யாதல்
 சீக்கிரமாய் வாதமது செனிக்குந் தானே

- யுகி வைத்திய சிந்தாமணி

According to Yugi the causes of Vatha disease are as follows

- ***Seiyal maarupadukal***

Increased intake of Kaipu taste, Increased intake of Thuvarpu taste, Increased intake of Kaarpu taste, Increased intake of Pulipu, Increased intake of Palaya saatham, Increased intake of Kail varagu, Increased intake of Varagu, Increased intake of Thinai, Increased intake of Naei[ghee], Miguntha kaatru padum padi iruthal, Altered diet timings and Increased intake of water, these all leads to vali disease.

- ***Manam maarupadukal***

Increased Anger, Fear, Sadness [Thukkam], Fast running

- ***Manam matrum Seiyal maarupadukal***

Prolonged constipation, Pagalil thungi iravil Kanvizhithal, Increased Starvation and Increased sexual desire leads to vali disease.

2. According to pararasa sekaram

தொழில்பேறு கைப்புக்கார்த்தல் துவர்த்தல் விஞ்சுஞ் சோறும்
 பழயதாம் வரகு மற்றைப் பைந்தினை யருந்தினாலும்
 எழில்பெற பகலுறங்கி இரவினிலறங்காத தாலும்
 மானநிகழ் குழவினாலே வாதங் கோபிக்கும் தானே
 காணவே மிகவுண்டாலும் கருபேட்டினிவிட்டாலும்
 மானனையார் கண்மோக மிறக்கினு மிகுந்திட்டாலும்
 ஆணம் மலங்கடம்மை யங்கனே விடாததாலும்
 காலங்கள் மாறியுண்ணும் காரியத்தாலுந் தண்ணீர்
 காலவே மருந்தினாலும் சந்தியலுட் கார்ந்தாலும்
 கோலமாம் புளிப்பு நெய்யை குறைவற வருந்தினாலம்
 வாலவார் மூலை நல்லாளே வாதமுற்பவிக்கும் கானே
 - பரராச சேகரம்

Excessive intake of spicy, pungent, astringent unhealthy food habits, day sleeping, loss of sleep in the night. Excessive food or starvation, Excessive indulgence of sex and ego. Irregular time of diet, excessive intake of water, excessive intake of sour, and ghee.

3. Agathiyar kanaga mani 100

ஆகாத வாதபித்த சிலேற் பனங்கள்
 அணுகும்வகை சொல்லுவோம் புலத்தியாகேள்
 வாகான மலச்சிக்கல் பெருந்தீனியாலும்
 வாழைரசம் பிலாப்பழங்கள் மற்றுமுள்ள
 பாகான மலைவாழை மொந்தம்வாழை
 பகருகின்ற கல்வாழை வத்தக்காயும்
 சாகாத நந்திக்காய் பரங்கிக்காயும்
 தண்டுடனே வாழைத்தண்டது வுமாமே.
 தண்டாலுமெருமைமோர் தயிரும்வெண்ணெய்
 தத்தியுண்ட வகையாலு முடனேபோகம்
 கொண்டாலும் புளிமிகுதி கொண்டிடாலும்
 கொள்ளுடனே பெரும்பயறு உளுந்துகூட்டித்
 தின்றாலு மழைதனிலே நனைந்ததாலும்
 சிறந்தபனை தென்னங்கள் சேரச்சேர
 உண்டாலுங் கொழியருசி உமியினாலும்

உண்டபின்பு பச்சைவெள்ள முண்டதாலும்
 வெள்ளமதில் வெண்ணீர்விட்டுக் கொண்டதாலும்
 மீறுதயிர் புளிக்குமுன்னே உண்கையாலும்
 கள்ள்பூங் குழல்மடவார் போகஞ்செய்யில்
 கணிபூக்கள் பால்பழங்கள் கருதினாலும்
 முள்ளங்கி கடலைமொச்சை அவரைமுத்தல்
 முருங்கைமுத்தல் முப்பழம்பால் சோறுபொங்கல்
 வெள்ளரிக்காய் செம்மறியும் உடும்புசேர்த்துண்ட
 வீதத்தி னால்வாதம் வருகு மெண்ணே.

- அகத்தியர் கனக மணி – 100

Constipation, over intake of food items like palaa, malai vaazhai, monthan vaazhai, kal vaazhai, vathakkaai, nathikkaai, parangikkaai, vaazhai thandu, arumai more, thayir, vennai. Having Sexual contact, immediately after food. Standing in the rain, increased sexual habit, all these cause the Vali diseases

Increased intake of puli, kollu, perum payaru, ulundu, panai and thennam kal, kozhi yarisi, umi, mullangi, kadalai, mochai, aavarai muthal, murungai muthal, muppazham, paalsooru, pongal, vellarikkaai, semmari, udumbu. Increased intake of panai vellam after food and intake of curd before fermenting, all these cause the Vali diseases.

4. நோய் நாடல் முதல் பாகம்

புளிதுவர் விஞ்சிற் பூரிக்கும் வாதம்

- நோய் நாடல் முதல் பாகம்

Increased intake of pulipu and thuvarpvu leads to Vali diseases.

5. வைத்திய ரத்தின சுருக்கம்

தான் மிகக் குளிர்ச்சி கொள்ளி றங்கிய நாடி வாதம்
 மீன் முகில் குழலாய் நெய்பாலிறைச்சிகளுண்டால் வாதம்
 தீன்மிக வருமே கோழி தின்னவர் நாடி பித்தம்
 வான நற்கனிக டன்னை வாங்கினால் வாதமாமே

வாத்திலிள நீர்தன்னை வாங்கினா னாடிவாதம்
 போதவே கோபமுள்ளே பொருமினானாடி பித்தம்
 கோதை சேர்குழலாள் தன்னை கூடினானாடி பித்தம்
 தீதிலா முனிவர் சொன்னார் திறமுடனறிந்து தானே
 வைத்திய ரத்தின சுருக்கம்

Chilled items, ghee, milk, meat, fish, tender coconut and fruits leads to Vali vitation.

6. வைத்திய பெருங்குறள்

“அண்டிடவிளநீரங்கிரைச்சி நெய்கனிபா
 லுண்டிட வதிவாதமாம்”

- வைத்தியப் பெருங்குறள்

Over intake of Tender coconut, meat, ghee, milk, fruits lead to Vali vitiations.

4.5.2 Etiology for Yoni Rogam:

1. According to T.V. Sambasivam pillai dictionary

- Prostitution
- Venereal Disorders
- Improper dietary habits
- Interoperate habits
- Conceptional defects

2. According to ‘Sidhar Aruvai Maruthuvam’ Text:

- Menstrual disorder
- Having more than one sexual partner
- Having sex with a man with abnormally developed penis.
- Resting on bed with uneven surface
- Sexual transmission from the male partner.

3. According to 'Magalir Maruthuvam' Text:

- Due to any injury during delivery or abortion.
- Due to application of forceps during delivery.
- Insertion of chemical [Padana marunthugal]
- Douches
- Long lasting usage of intra-uterine devices
- Due to pathogenic organisms

4.6 The Classification of Attasoolai

Attasoolai is classified under the Vali diseases in Yugi Vaithiya Sinthamani.

Pavanavatham, which resembles Attasoolai is also classified under Vali diseases in Agathiyar Vaithiya Sinthamani Venpa - 4000.

1. Yugi Vaithiya Sinthamani

என்னவே வாதமது எண்ப தாகும்
 ஏற்றமாம் பேருடைய வெழிலைக் கேளாய்
 வன்னவே தஸ்தம்பம் வாத கர்ஷணம்
 வகையான கரஸ்தம்பந் தலஸ்தம் பந்தான்
 பென்னவே பூசிரவா தத்தி னோடு
 பெரியகா ளாஞ்சக மூறாஸ் தம்பம்
 குன்னவே லாகர்ணங் கிரிஷகு ரிஷ்கம்
 கூறான நரித்தலையின் வாத மாமே.

தலைக்கும்ப வாதமொடு மலைத்த கம்பம்
 தருக்கான பாணிகம்பங் கூனி வாதம்
 அலையஆ குனிவாதம் அஷேவ கந்தான்
 அதிவாதம் உபகதம்பம் நெற்றிசூலை
 கலைகன்னாச் சூலைசெவி படுவா யாகும்
 கடுபக்க வாதமொடு பட்ச வாதம்
 திலையபெய் வாதமொடு பிராணா லையம்தான்
 செலஸ்தம்ப மொடுசந்து வாத மாமே.

சந்துவாதத் தோடு சகன வாதந்
 தரித்தஅத் புதவாத முரகன் வாதம்
 உந்துமுர காரியொடு வஸ்வ தம்பம்
 உறுதிபசத் தம்பம்சேத் திரப ஷத்ரம்
 அந்துதெண்ட வாயுவொடு வஷ்ட தந்திரம்
 அதிசவணா வாயுவொடு மகாவா தந்தான்
 முந்துமிருந்து வாதமோ டுதர வாதம்
 முகிழ்முத்ர வுதரவா தமுமா மெனவே

என்றசுக் கிலவாதஞ் சவரங்க வாதம்
 எழில்ஊர்த்த வாதமொடுமஞ் ஞானஸ்தம்பந்
 தென்றசிரக் கம்பவாத மும்சத் தம்பம்
 செயவச்சிர ரூபமோடு கண்டக் கிராம்
 நன்றதாம் நகாரியொடு பதித வாதம்
 நலியோனி சூலையொடு கொப்ப சூலை
 குன்றவஷ்ட சூலையொடு குடல்வா தந்தான்
 குறியசுவ வாதமெச்சு வாதந் தானே.

தான்முடு வாதமாம் வசுவா தந்தான்
 தனுபீசத் தம்பமொடு தந்திரவெட்டு
 வான்வாத சுரோணிதஞ்சி தவாதசு ரோணிதம்
 மகத்தான வயகிதவா தச்சு ரோணிதம்
 ஊனுதிர வாதசுரோ ணிதந்தன் னோடு
 உறுபயித்ய வாதச்சுரோ ணிதமு மாகும்.
 தேன்சேட்ப வாதசுரோ ணிதந்தான் மிக்க
 சினத்துதாத வாதசுரோ ணிதமுங் கானே.

காணவே குணவவதா கைமாம் வாதம்
 கண்டகவ தானகமாம் வாத மாகும்
 தோணவே சிரக்கம்ப வதான கந்தன்
 சீறியதோர் வாதத்தின் றலைநோக் காடு
 பூணவே பித்தத்தின் றலைநோக் காடு
 புகழான சேட்டுமத்தின் றலைநோக் காடு
 சாணகன்னி வாதத்தின் றலைநோக் காடு

தருத்த பித்தத்தின் றலைநோக் காடே

நோக்கான கிருமிகுந் தலைநோக் காடு
 நுதற்குரிய வாதமொடு தந்திர வாதம்
 ஊக்கான கர்ணாவா தந்தன் னோடு
 ஒருகலையி வைகாத வாதமுமே யாகும்
 வாக்கான வாதகன்ன சூலை யோடு
 மருவியதோர் பித்தகன்ன சூலை யாகுந்
 தேக்கான சேட்பகன்ம சூலை யோடு
 செயமாத்த ருமிககன்ன சூலை தானே.

தானான தந்தவாயு வின்றன் னோடு
 தாக்கான வாதந்தா னெண்ப தாகும்.

-யுகி வைத்திய சிந்தாமணி

Saint Yugimuni classified vali diseases into 80 types. He mentioned 80 types of vatham. But he explained 85 types of vatham.

1. Vasthambam
2. Vatha karsanam
3. Karathamba vatham
4. Thalathamba vatham
5. Poosu vatham
6. Kalanjaga vatham
7. Ooruthamba vatham
8. Vatha karnagam
9. Kurisa kirisa vatham
10. Narithalai vatham
11. Kumba vatham
12. Malaithakamba vatham
13. Ponikamba vatham
14. Kooni vatham
15. Aakooni vatham
16. Aatsebaga vatham
17. Vatha upakatham

18. Netri Soolai vatham
19. Sevi Soolai vatham
20. Sevi padu vatham
21. Pakka vatham
22. Patsha vatham
23. Pei vatham
24. Praanalaya vatham
25. Salasthamba vatham
26. Santhu vatham
27. Sagana vatham
28. Aruputha vatham
29. Uragadha vatham
30. Uragaari vatham
31. Aasuvathamba vatham
32. Paasathamba vatham
33. Nethra pavuthra vatham
34. Thandaga vatham
35. Atta thanthira vayu
36. Vasana vatham
37. Maga vatham
38. Miruthu vatham
39. Uthara vatham
40. Moothira vatham
41. Sukila vatham
42. Saviranga vatham
43. Oorthuva vatham
44. Angana thambam
45. Sirakamba vatham
46. Sathasthamba vatham
47. Vachira roobam
48. Kanda kiraagam
49. Nagari vatham
50. Pathitha vatham

51. Yoni soolai
52. Karba soolai
- 53. Atta soolai**
54. Kudal vatham
55. Asuva vatham
56. Mechu vatham
57. Moodu vatham
58. Vasu vatham
59. Peejasthambam
60. Thanthira vetti
61. Vatha suronitham
62. Sithuvatha suronitham
63. Vagitha vatham
64. Uthiravatha suronitham
65. Paithiya vatha suronitham
66. Siletuma vatha suronitham
67. Uthara vatha suronitham
68. Guna avathanagam
69. Kandaga avathanagam
70. Sirakamba avathanagam
71. Vatha thalainokadu
72. Pitha thalainokadu
73. Setuma thalainokadu
74. Sannivatha thalainokadu
75. Rathapitha thalainokadu
76. Kirumikantha thalainokadu
77. Suriya vartham
78. santhira vartham
79. Karnavartham
80. Oruthalai vagaathapetham
81. Vatha karna soolai
82. Pitha karna soolai
83. Sethuma karna soolai

84. Kirumi karna soolai

85. Thaantha vaiyu

2. Agathiyar Vaithiya Sinthamani Venpa 4000:

In Agathiyar Vaithiya Sinthamanni Venpa 4000, 75 types of Vali diseases are mentioned. They are,

1. Oorthuva vatham
2. Siro vatham
3. Parisa soolai vatham
4. Kamba vatham
5. Oorthakamba vatham
6. Kikisa vatham
7. Sona vatham
8. Aamila vatham
9. Rasu vatham
10. Santhiya vatham
11. Thanur vatham
12. Thimir vatham
13. Anthi vatham
14. Kaga vatham
15. Uthara vatham
16. Nasiga vatham
17. Avaiyanga vatham
18. Simmanga vatham
19. Nara vatham
20. Karna vatham
21. Sarpa vatham
22. Viruchiga vatham
23. Mutaku vatham
24. Sanni vatham
25. Anguli vatham

26. Bramma vatham
27. Mala bandha vatham
28. Moothira vatham
29. Kunma vatham
30. Pagu vatham
31. Parisa pagu vatham
32. Patha vatham
33. Visoogai vatham
34. Thooma vatham
35. Vithooma vatham
36. Vichuvatta vatham
37. Rasaseda vatham
38. Sura vatham
39. Soba vatham
40. Sala vatham
41. Ajeeranavatham
42. Saya vatham
43. Sutka vatham
44. Thava vatham
45. Sala vatham
46. Adhitha vatham
47. Akini vatham
48. Thati vatham
49. Mathu vatham
50. Snana vatham
51. Unmatha vatham
52. Kadi vatham
53. Vayuvatham
54. Sukila vatham
55. Samboga vatham
56. Kandha vatham
57. Keera vatham
58. Thamboda vatham

59. Seerana vatham
60. Bootha vatham
61. Mogana vatham
62. Thukka vatham
- 63. Pavana vatham**
64. Kalaga vatham
65. Mega vatham
66. Rana vatham
67. Soolai vatham
68. Kadaga vatham
69. Saakira vatham
70. Aathmariya vatham
71. Kanma vatham
72. Thoombira vatham
73. Kabala vatham
74. Natiya vatham
75. Nithirai vatham

4.7 Naadi Nadai for Attasoolai

- வாதமெனும் நாடியது தோன்றில்
.....
திரள்வாய்வு குலை வலிகடுப்பு.....
..... நீக்கிரிச்சரங்கள்.....
..... மூலரோகம்
- சதக நாடி
- மேவியவாதஞ் செய்யுங்
குணந்தனை விரும்பிக்கேளு
.....
சிறுத்துடன் சிறுநீர் வீழும்
.....
மலமது கருகிக் காணும்
- இரத்தினச் சுருக்கம் நாடி

- காண்ப் பாவாத மீறில்
.....
மலஞ்சலம் பொருமிக்கட்டும்
- காவியத்தின் நாடி
- பொருளான வாதத்தில் பித்தஞ் சேர்ந்து
..... மலம் பிடித்தல்
- சதக நாடி

4.8 Diet for reducing vali humor:

❖ Advisable diets

“ செங்கழுநீர் கோட்டந்தேன் மிளகு நல்லெண்ணெய்
நங்கு பெருங்காயம் தழுதாழை - எங்கெங்கும்
கூட்டு சிறுமுத்து செய் கோதில் ஊமுநிது இவைகள்
வாட்டும் வாதத்தை மதி”

- 4448 வியாதிகள் ஒரு விளக்கம்

“ கொள்ளுவது பத்தியத்தின் வகைகேளு அய்யா
கூறுவோம் புலத்தியனே குறிப்பதாக
விள்ளுவது புடல் முதலி அரைக்கீரை அவரை
வெண்துவரை மிளகுமஞ்சள் வழுதலை வெள்ளுள்ளி
அள்ளவது வாதத்தார்க் காம்பித்தத்தோர்க்கு

- அகத்தியர் கனக மணி – 100

❖ Restricted diet

1. As per saint yugi

Thuvarpu taste (astringent), milagu vagai uraiippu (excessive intake of spicy diet), kilangu vagai(tuberous diet), kaippu taste, kaarpu taste, pulippu, palaya satham, kail varagu, varagu, increased intake of thinai, Naei(Ghee)

2. As per literature Noigalukku Siddha parikaram

Orulai kilangu, Sena kilangu, vaazhakkai, maamisam, machcham, thattai payaru, mochai payaru.

CHAPTER - 5

REVIEW OF LITERATURE – MODERN

Anatomy of the vagina

The Vagina is a fibromusculo – membranous sheath communicating the uterine cavity with the exterior at the vulva. It constitutes the excretory channel for the uterine secretion and menstrual blood. It is the organ of copulation and forms the birth canal of parturition.

The canal is directed upwards and backwards forming an angle of 45° with the horizontal in erect posture. The diameter of the canal is about 2.5cm, being widest in the upper part and narrowest at its introitus.

Walls

Vagina has got an anterior, a posterior and two lateral walls. The length of the anterior wall is about 7cm and that of posterior wall is about 9cm.

Fornices

The fornices are the clefts formed at the top of vagina due to the projection of the uterine cervix through the anterior vaginal wall. There are four fornices – one anterior, one posterior and two lateral; the posterior one being deeper and the anterior, most shallow one.

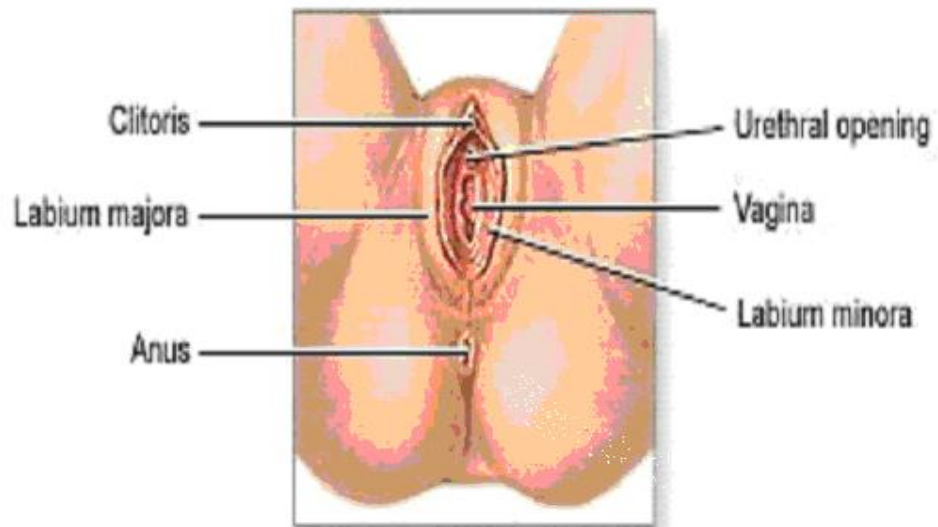
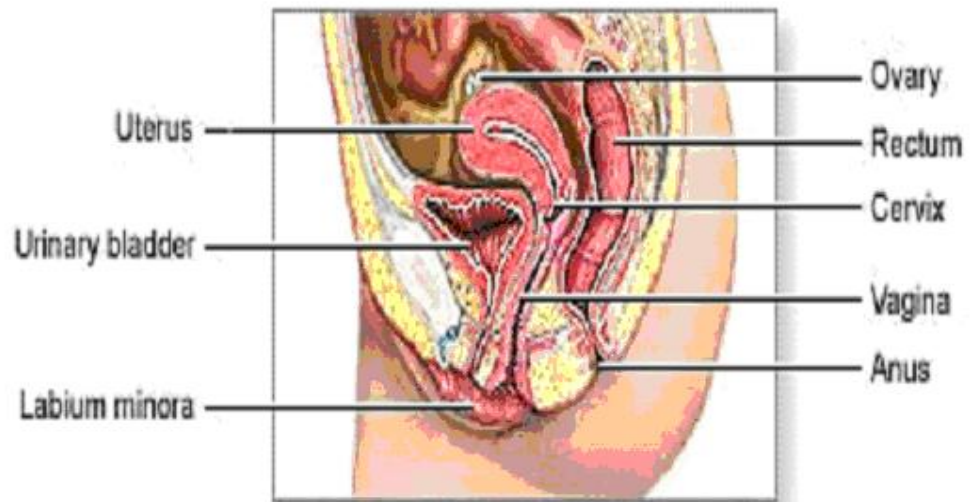
Relations

Anterior

The upper one third is related with base of the bladder and the lower two thirds are with the Urethra.

Posterior

The upper one third is related with the pouch of Douglas, the middle third with the anterior rectal wall separated by rectovaginal septum and the lower-third is separated from the anal canal by the perineal body.



Lateral walls

The upper one third is related with the pelvic cellular tissue at the base of broad ligament. The middle third is blended with the levator ani and the lower third is related with the bulbocavernosus muscles, vestibular bulbs and Bartholin's glands.

Histology

Layers from within outwards are

1. Mucous coat which is lined by stratified squamous epithelium without any secreting glands,
2. Submucous layer of loose areolas vascular tissues,
3. Muscular layer consisting of indistinct inner circular and outer longitudinal fibers, and
4. Fibrous coat derived from the endopelvic fascia which is tough and highly vascular.

Blood Supply**Arteries:**

The arteries involved are,

- Cervico vaginal branch of the uterine artery
- Vaginal artery – branch of internal iliac artery
- Middle rectal
- Internal pudendal.

These anastomose with one another and form two azygos arteries – anterior & Posterior.

Veins:

Veins drain into internal iliac and internal pudendal veins.

Nerve supply

The vagina is supplied by sympathetic and parasympathetic from the pelvic plexus. The lower part is supplied by the pudendal nerve.

Supports of uterus

The uterus is held in its position by supports conveniently grouped under three tier systems. The objective is to maintain the position and to prevent descent of the uterus through the natural hiatus in the pelvic floor.

Upper tier:

Maintains the uterus in anteverted position. The responsible structures are,

- Endopelvic fascia covering the uterus
- Round ligaments
- Broad ligaments with intervening pelvic cellular tissues.

Middle tier:

Constitutes the strongest support.

The structures are,

- Cervico – Vaginal junction
- Pelvic cellular tissues
- Endo pelvic fascia covering the cervico - vaginal junction.

The pelvic cellular tissues at places are condensed and reinforced by plain muscles to form ligaments

- Mackenrodt's
- Uterosacral
- Pubocervical

The arrangement of condensed pelvic cellular tissues is the cardinal support of the uterus.

Inferior tier

The Support is principally given by the musculofascial tone of the vagina which is supported by the fascial condensation of the vault and by the pelvic floor at the lower end.

Supports of vagina

- **Anterior vaginal wall**

- **Positional support**

In the erect posture the Vagina makes an angle of 45° to the horizontal. Any raised intra – abdominal pressure is transmitted to the anterior vaginal wall which is apposed to the posterior vaginal wall.

- **Pelvic cellular tissue:**

The vagina is ensheathed by strong condensation of pelvic cellular tissue called endopelvic fascia. Traced below, they form the posterior urethral ligament giving strong support to the urethra. Traced laterally, these form the pubo cervical fascia

- **Bladder**

It directly supports the anterior vaginal wall.

- **Posterior vaginal wall.**

It is supported by:

- Endopelvic fascial sheath
- Uterosacral ligament
- Levator ani muscles
- Urogenital diaphragm
- Perineal body.

VAGINAL PROLAPSE

It includes descent of anterior or posterior wall of vagina with or without descent of uterus.

Aetiology:

The vaginal prolapse occurs due to weakness of the structures supporting the organs in its position.

Predisposing factors:

Acquired:

Vaginal delivery with consequent injury to the supporting structures.

The injury is caused by:

1. Overstretching of the Mackenrodt's and uterosacral ligaments.
 - Application of forceps prior to full dilatation of the cervix.
 - Precipitate Labours.

2. Overstretching of the endopelvic fascial sheath of the Vagina:
 - Degree of distension of birth canal .
 - Duration of such distension.

3. Overstretching of the perineum:
 - Prolonged station of the head on the Perineum.
 - Avoidance or delay in episiotomy.

4. Sub involution of the supporting structures:
 - Repeated Childbirths at frequent intervals.
 - Persistent Overfilling of the bladder in the Puerperium.
 - Early resumption of activities which greatly increase intra abdominal pressure before the tissues regain their tone.

Congenital

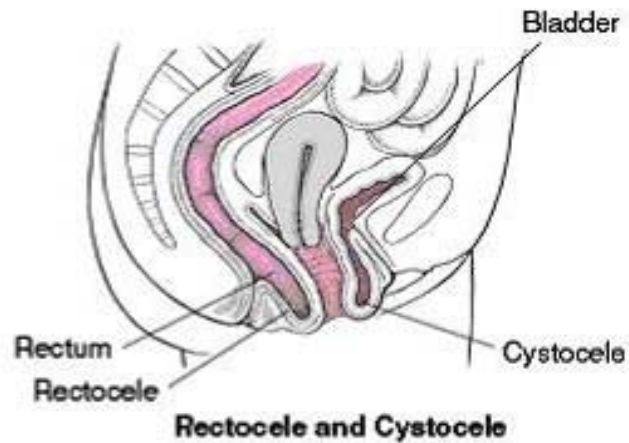
Congenital weakness of the supporting structures is responsible for nulliparous prolapse or prolapse following an easy vaginal delivery.

Aggravating Factors:

- Post menopausal atrophy.
- Increased intra – abdominal pressure as in chronic cough and constipation.
- Asthenia and malnutrition.
- Increased weight of the uterus as in fibroid or myohyperplasia.
- Traction by the anterior vaginal wall or cervical polyp.

Clinical Types:

While vaginal prolapse can occur independently without uterine descent, the uterine prolapse is usually associated with variable degrees of vaginal descent.



Vaginal Prolapse:**Anterior wall:**

- **Cystocele:**

The cystocele is formed by the laxity of the upper half of the anterior vaginal wall with adjacent injury of the pubocervical fascia. As the bladder base is closely related to the area, there is herniation of the bladder through the lax anterior wall.

- **Urethrocele:**

When there is laxity of the lower third of the anterior vaginal wall, the urethra herniates through it. This may appear independently or usually along with cystocele and is called cystourethrocele.

Posterior wall:

- **Relaxed Perineum:**

Torn perineal body produces gaping introitus with bulge of the lower part of the posterior vaginal wall.

- **Rectocele:**

There is laxity of the middle third of the posterior vaginal wall and the adjacent rectovaginal septum. As a result, there is herniation of the rectum through the lax area.

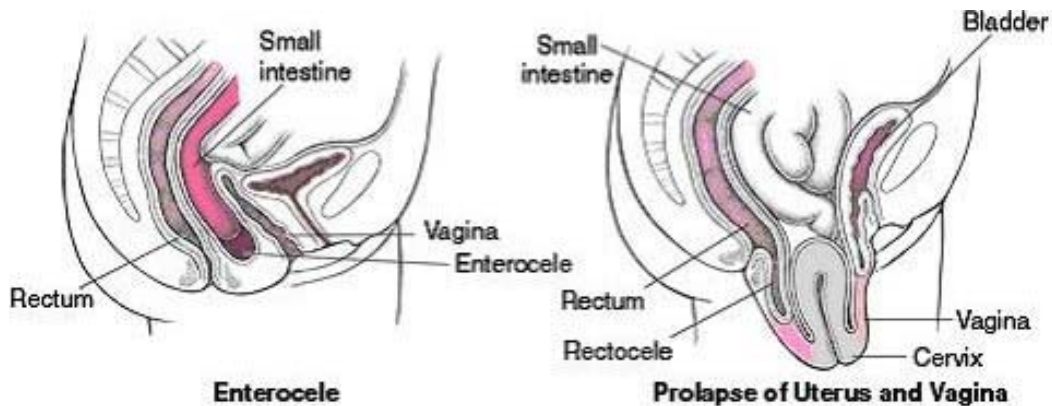
Vault Prolapse:

- **Enterocele:**

Laxity of the upper third of the posterior vaginal wall results in herniation of the pouch of Douglas. It may contain omentum or even gut.

- **Secondary Vault Prolapse:**

Cystocele occurs first following either vaginal or abdominal hysterectomy.



Uterine Prolapse:

- **Uterovaginal:**

Cystocele occurs first followed by traction effect on the cervix causing retroversion of the uterus.

Degrees of uterine prolapse:

- **First degree**

The uterus descends down from its normal position but the external os still remains inside the vagina.

- **Second degree**

The external os protrudes outside the vaginal introitus but the uterine body still remains inside the vagina.

- **Third degree**

Syn : Procidentia, Complete prolapse.

The uterine body descends to lie outside the introitus.

Clinical Features:

- **‘Something ‘Coming down’** when the patient is on her feet. The sensation is not there when she lies down.
- **Backache.** This is often due simply to the patient being over weight.
- **Increased frequency of micturition.**

This is at first due to incomplete emptying, but sooner or later is aggravated by cystitis.

- **A ‘bearing down’ sensation**, analogous to the parturient woman’s desire to push. This is probably, caused by Pelvic venous congestion, and pressure from the abdominal contents on an inadequate pelvic floor.

- **Stress Incontinence.**

This is by no means always present. Sometimes it is found that reduction of the prolapse causes stress incontinence.

- **Coital Problems.**

The patient may admit to difficulties with intercourse only on direct questioning.

- **Difficulty in voiding urine and defaecating.**

The patient may find that it is impossible to initiate micturition except by pushing up the cystocele with her finger. In the same way the rectocele must be pushed back to allow emptying of the rectum.

Fate:

Vaginal mucosa

The mucosa become stretched and if exposed to air, becomes thickened and dry with surface keratinisation. There may be pigmentation.

Decubitus ulcer

It is a trophic ulcer always found at the dependent part of the prolapsed mass lying outside the introitus.

Cervix

Vaginal Part

There is chronic congestion which may lead to hyperplasia and hypertrophy of the fibro-musculo-glandular components. Addition of infection leads to purulent or at times blood stained discharge from ulceration.

Supra Vaginal Part

The supravaginal part becomes elongated due to the strain imposed by the pull of the cardinal ligaments.

Urinary System**Bladder**

Due to incomplete emptying of the bladder, there is hypertrophy of the bladder wall and trabeculation. Incomplete evacuation also favours cystitis.

Ureters

Hydro ureteric changes occur due to mechanical obstruction of the ureters by the hiatus of the pelvic floor. Infection of the bladder ascend up to produce pyelitis or pyelonephritis.

On rare occasions, uraemia may occur specially in long standing cases of proidentia.

Incarceration

At times, infection of the paravaginal and cervical tissues makes the entire prolapsed mass oedematous and congested.

Peritonitis

The peritoneal infection may occur through the Posterior Vaginal Wall.

Carcinoma

Carcinoma rarely develops on decubitus ulcer.

Preventive measures:

- Treating and preventing constipation.
- Treating a chronic cough.
- Avoiding heavy lifting.
- Maintaining a healthy weight.
- Doing exercises called kegels that are designed to strengthen pelvic floor muscles.

CHAPTER 6

MATERIALS AND METHODS

The clinical study on topic 'AttaSoolai' was carried out in the outpatient department of Ayothidoss Pandithar Hospital of the National Institute of Siddha, Chennai-47.

Selection of cases

100 cases were seen and 30 cases were screened and selected from the outpatient department and were followed under the supervision of the Head of the department and faculties of Noi nadal department.

Population and sample

The population consists of AttaSoolai patients with constipation, pain in the groin region, fear, fatigue decent prolapse of vagina, oliguria, with pain, perspiration satisfying the inclusion and exclusion crireria mentioned below.

The sample consists of AttaSoolai patients attending the outpatient department of Ayothidoss pandithar Hospital of the National Institute of Siddha, Chennai – 47.

Inclusion criteria

1. Age between 30 years to 70 years
2. Duration of the AttaSoolai less than 5 years.

Exclusion Criteria

1. Patients with any serious illness.

Evaluation of clinical parameters

During interrogation, the cases were subjected to careful examination which involved history taking and examination of clinical features. The signs and symptoms of AttaSoolai as per the literature Yugimuni Vaithiya Sinthamani, are

constipation, pain in the groin region, fear, fatigue, descent of vagina, oliguria with pain, perspiration. The detailed history of the past and present illness, dietary habits, Gynaecological and Obstetric history were also taken, before considering the case for selection in this study. The patients satisfying inclusion and exclusion criteria will be admitted to the study.

Study on Siddha Clinical Diagnosis

The Envagai Thervu, Mukkutram, Udai Thathukal, Manikadai Nool, Nilam, Kaalam and Sothidam of the patient were assessed.

Modern parameters

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

Blood

Total Count
Differential Count
Erythrocyte sedimentation rate
Haemoglobin estimation
Blood sugar.

Urine

Albumin
Sugar
Deposits.

CHAPTER 7

OBSERVATION AND RESULTS

In the present study comprising 30 patients, all were between the ages 30 to 70 years. No patients were below 30 and above 70 years. The incidence of Attasoolai during season of the year, month of the year, was also studied, among the 30 patients admitted in the O.P.D (28 cases) and I.P.D (2 cases) of Ayothidoss pandithar hospital, National institute of Siddha. The incidence in the three periods of human life namely Vali kaalam, Azhal kaalam and Iyya kaalam is noted.

7.1 AGE DISTRIBUTION

Table No. 1 Age Distribution

Age group	No.of cases	Percentage
30-40 yrs	5	17
40-50 yrs	15	50
50-60 yrs	8	26
60-70 yrs	2	7
Total	30	100

Among the 30 cases of this study, 50% of cases were in the age group 40-50 years . 26 % of cases were in the age group 50-60 yrs. 17% of cases were in the age group 30-40 yrs. 7% of cases were in the age group 60-70 yrs.

7.2 AGE DISTRIBUTION WITH CORRESPONDING KAALAM

Table No.2 Age distribution with corresponding Kaalam

Age group and Kaalam	No.of cases	Percentage
1-33 yrs – Iyya Kaalam	3	10
33-66 yrs – Azhal Kaalam	25	83
66 – 100 yrs – Vali Kaalam	2	7
Total	30	100

Among the 30 cases of this study 10% of cases were in the Iyya Kaalam i.e. age group between 1 – 33 yrs. 83% of cases were in the Azhal Kaalam i.e. age group between 33 to 66 yrs. 7% of case were in the Vali Kaalam i.e. age group between 66 to 100 yrs.

7.3 KAARANANGAL FOR ATTASOOLAI (ETIOLOGY)

Table No.3 Kaaranangal for Attasoolai (Etiology)

Kaaranangal for Attasoolai	No.of cases	Percentage
Increased intake of Kaippu taste	12	40
Increased intake of Thuvorppu taste	5	17
Increased intake of Kaarppu taste	23	77
Increased intake of Pulippu taste	23	77
Increased intake of Kizhangu vagaigal	27	90
Altered diet timings	30	100
Increased starvation	28	93
Migundha Kaatru padum padi iruthal.	18	60
Pagalil thoongi iravil kanvizhithal.	20	67
Restricting Micturition	23	77
Prolonged Constipation	30	100
Lifting heavy weight	28	93
Fear	28	93
Sadness (thukkam)	30	100
Increased sexual desire	11	33
Vaginal delivery with injury to the supporting strutures	27	90
Repeated child birth at frequent intervals	23	77

Among the 30 cases, 100% of cases were having altered diet timings, prolonged constipation and sadness (thukkam) 93% of cases were having increased starvation, lifting heavy weight, increased intake of kizhangu vagaigal, vaginal delivery with injury to the supporting structures 77% of cases were having increased

intake of kaarpu taste, Increased intake of Pulippu taste, restricting micturition, and repeated child birth at frequent intervals. 67% of cases were having pagalil thoongi iravil kanvizhithal. 60% of cases were having migundha kaatru padum padi iruthal.

7.4 FOOD HABIT AND OTHER HABITS

Table No: 4 Food Habit and other habits

Food habit	No. of cases (Out of 30)	Percentage
Vegetarian	7	23
Non – Vegetarian	23	77
Fast food	1	3
Betel nut	13	43
Tobacco	3	10

Among the 30 cases of this study, 77% of cases were Non – Vegetarian. 43% of cases were having Betel nut chewing habit. 10% of cases use Tobacco.

7.5 UDAL VANMAI

Table No: 5 Udal Vanmai

Udal Vanmai	No.of cases	Percentage
Iyalpu	2	7
Valivu	1	3
Melivu	27	90
Total	30	100

Among the 30 cases of this study, 90% of cases were having Melivu Udal Vanmai.

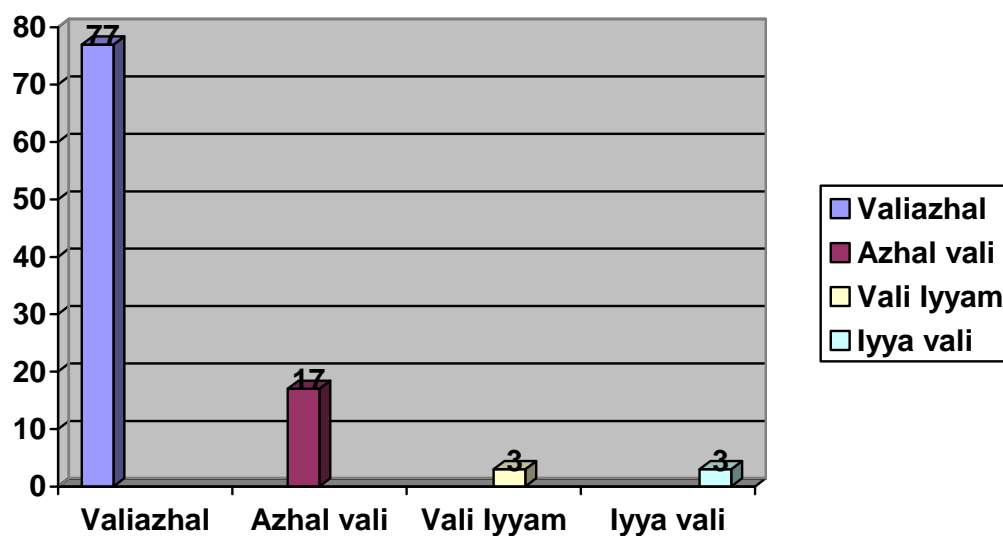
7.6 NAADI

Table No. 6 Naadi

Naadi		No.of cases (Out of 30)	Percentage
Naadi Nithanam	Vannmai	3	10
	Menmai	27	90
	Total	30	100
Naadi Panbhu	Pura nadai	30	100
	Azhunthal	2	7
	Kalathal	30	100
Naadi Nadai	Vali Azhal	23	77
	Azhal Vali	5	17
	Vali Iyyam	1	3
	Iyya vali	1	3
	Total	30	100

Among the 30 this study 90% of cases were having Naadi nithaanam as Menmai. 100% were having Kalathal and puranadai as Naadi panbu. In the Naadi nadai, 77% were having vali azhal, 17% were Azhal vali and 3% were vali Iyyam and Iyya vali.

Bar diagram showing Naadi nadai in percentage.



7.7 NAA

Table No.7

Naa

Naa		No.of cases (out of 30)	Percentage
Thanmai	Maa padithal	27	90
	Vedippu	23	77
Niram	Karuppu	17	57
	Manjal	0	0
	Velupu (Palorness)	30	100
Suvai	Pulippu	7	24
	Thuvarpu	21	70
	Kaippu	1	3
	Normal	1	3
Total		30	100
Vai neer ooral	Increased	3	10
	Normal	27	90
Total		30	100

Among the 30 cases of this study 90% of cases were having Maa padithal, 77% of cases were having vedippu. In tongue, 100% of cases were having veluppu (palorness) and 57% of cases were having Karuppu niram. In suvai among 30 cases 70% of cases were having Thuvarpu taste and 23% of cases were having pulippu taste. In vai neer oral, 10% of cases were having increased saliva secretion.

7.8 NIRAM, MOZHI AND VIZHI

Table No.8 Niram, Mozhi and Vizhi

Niram, Mozhi and vizai		No.of cases (Out of 30)	Percentage
Niram	Karuppu	25	83.3
	Manjal	1	3.3
	Veluppu	4	13.3
	Total	30	100
Mozhi	Sama oli	26	87
	Uratha oli	0	0
	Thazhntha oli	4	13
	Total	30	100
Vizhiyin niram venvizhi	Karuppu	0	0
	Manjal	10	33
	Sivappu	4	13
	Veluppu	30	100
Vizhiyin Thanmai	Kanneer	5	17
	Peelai seruthal	5	17
	Parvai kuraiivu	17	57

Among the 30 cases of this study, 83.3% of cases have dark complexion. 87% of cases were having sama oli. In vizhiyin niram, 100% were having veluppu, 33% were having manjal and 13% were having Sivappu. 57% of cases have affected vision. 17% of cases have kanneer and peelai sereethal.

7.9 MEIKURI

Table No.9 Meikuri

Meikuri		No. of cases (Out of 30)	Percentage
Veppam	Mitham	26	87
	Migu	0	0
	Thatpam	4	13
	Total	30	100
Viyarvai	Normal	26	87
	Reduced	4	13
	Total	30	100
Thanmai	Thodu vali	24	80
	Yoni Thaznthiruthal	30	100

Among the 30 cases of this study 87% of cases were having Mitha veppam. 87% of cases were having normal viyarvai. 100% of cases were having Yoni Thaznthiruthal and 80% of cases were having Thodu vali.

7.10 MALAM

Table No.10 Malam

Malam		No.of cases (Out of 30)	Percentage
Niram	Karuppu	24	80
	Manjal	6	20
	Total	30	100
Thanmai	Mala sikkal	30	100
	Siruthal	28	93

Among the 30 cases of this study 80% of cases were having Karutha malam. 100% of cases were having Malasikkal and 93% of cases were having siruthal.

7.11 NEER KURI

Table No. 11 Neerkuri

Neerkuri		No. of cases (Out of 30)	Percentage
Neer Thanmai	Neer Manam	16	53
	Neer Erichal	16	53
Neer Niram	Venmai	4	13
	Manjal	20	67
	Crystal clear	6	20
	Total	30	100
Nurai	Nil	24	80
	Reduced	6	20
	Total	30	100
Edai	Normal	30	100
	Total	30	100
Enjal	Normal	4	13
	Reduced	26	87
	Total	30	100
Neikuri	Aravam	26	87
	Muthu	1	3
	Mella paraviyathu	26	87
	Asathiyam	3	10

Among the 30 cases of this study, 53% of cases were having Neer manam. 53% of cases were having Neer erichal 67% of cases were having Manjal niram urine. 100% were normal edai. 87% were having reduced Enjal. 87% of cases were having Aravam pattern of spread in Neikuri.

7.12 IMPORIGAL AND KANMAENTHRIYANGAL

Table No.12 Imporigal and Kanmaenthriyangal

Imporigal and Kanmaenthriyangal		No.of cases (Out of 30)	Percentage
Imporigal	Mei	24	80
	Kan	17	57
Kanamachthriyangal	Kaal	26	87
	Eruvaai	30	100
	Karuvaai	30	100

Among the 30 cases of this study, in 80% of cases Mei is affected and in 97% of cases Vaai is affected. In 100% of cases Eruvaai and Karuvaai is affected and in 87% of cases Kaal is affected.

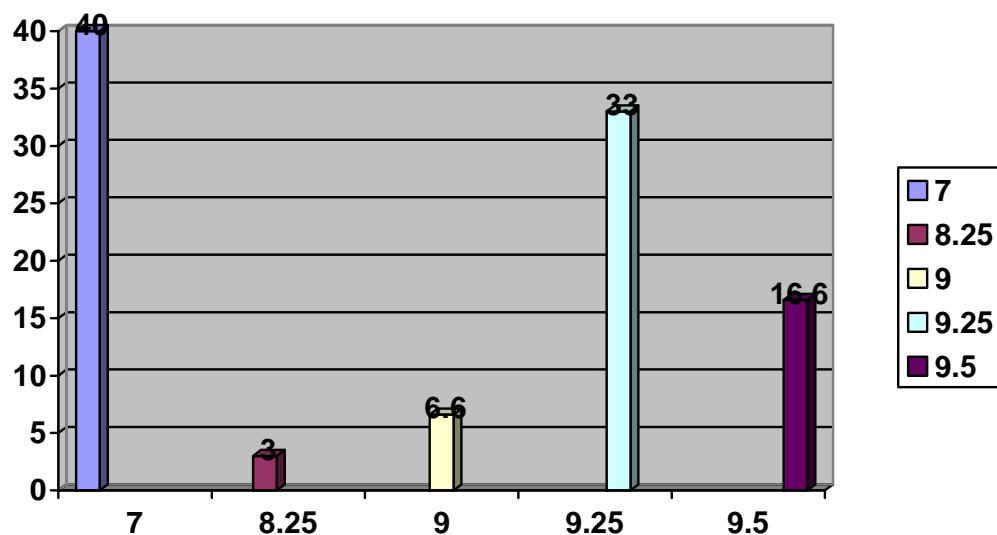
7.13 MANIKADAI NOOL

Table No. 13 Manikadai Nool

Manikadai nool (Viral Kadai)	No.of cases (Out of 30)	Percentage
7	12	40
8.25	1	3
9	2	6
9.25	10	33
9.50	5	16.6
Total	30	100

Out of 30 cases 40% of cases have 7 V.K, 3% of cases have 8.25 V.K, 6.6 % of cases have 9 V.K, 33% of cases 9.25 V.K, 16.6% of cases have 9.50 V.K.

Bar diagram showing Manikadai Nool for Attasoolai



7.14 UYIR THATHUKKAL

Table No. 14 Uyir Thathukkal

Uyir Thathukkal		No.of cases affected (Out of 30)	Percentage
Vali	Praanan (Uyirkkaal)	30	100
	Abaanan (Keezh nokku kaal)	30	100
	Samaanan (Nadu kaal)	30	100
	Uthaanan (Mel nokku kaal)	30	100
	Viyaanan (Paravu kaal)	27	90
	Naagan	0	0
	Koorman	17	57
	Kirugaran	30	100
	Devathathan	28	93
	Dhananjayan	-	-
Azhal	Analam (Aakku anal)	30	100
	Ranjagam (Vanna eri)	30	100
	Alosagam (Nokku anal)	17	57
	Prasagam (ul oli thee)	0	0
	Saathagam(Atralangi)	30	100

Iyyam	Avalambagam (Ali iyyam)	30	100
	Kilethagam (Neerpi iyyam)	30	100
	Pothagam (Suvai kaan iyyam)	29	97
	Tharpagam (Niraiivu iyyam)	0	0
	Santhigam (ondri iyyam)	27	90

In vali, out of 30 cases of this study, in 100% of cases Praanan, Abaanan, Samaanan, Uthaanan and kiruganan are affected. In 93% of cases Devathathan affected. In 57% of cases koorman affected.

In Azhal, out of 30 cases of this study, in 100% of cases Analam, Ranjagam and Saathaham are affected. In 57% of cases, Alosagam affected.

In Iyyam, out of 30 cases of this study, in 100% of cases, Avalambagam and kilethagam are affected. In 90% of cases Santhigam affected.

7.15 UDAL THATHUKKAL

Table No.15 Udal ththukkal

Udal Thathukkal	No. of cases affected (Out of 30)	Percentage
Saaram	30	100
Chenneer	30	100
Oon	30	100
Kozhuppu	28	93
Enbu	27	93
Moolai	25	83
Suronitham	20	67

In udal thathukkal, out of 30 cases 100% of cases have deranged saaram, Chenneer and Oon. 93% of cases have deranged Kozhuppu, Enbu and suronitham 67% of cases have deranged Moolai.

7.16 NOI UTRA KAALAM

Table No.16 Noi utra kaalam

Noi utra kaalam	No.of cases affected (Out of 30)	Percentage
Kaar kaalam	12	40
Koothir kaalam	4	13
Munpani kaalam	2	10
Pinpani kaalam	3	10
Elavenir kaalam	2	7
Mudu venire kaalam	7	23

In kaalam, out of 30 cases of the study, 40% of cases were affected in Kaar kaalam and 23% of cases were affected in Muduvenir kaalam.

7.17 NOI UTRA NILAM

Table No.17 Noi utra Nilam

Noi utra Nilam	No.of cases affected (Out of 30)	Percentage
Kurinji	3	10
Mullai	1	3
Marutham	6	20
Neithal	20	67
Palai	0	0

In Nilam, out of the 30 cases of this study, 67% of cases were affected in Neithal Nilam.

7.18 RAASI AND NATCHATHIRAM

Table No.18 Raasi and Natchathiram

Raasi and Natchathiram		No.of cases	Percentage
Raasi	Mesham	1	4
	Katakam	4	16
	Thulaam	6	24
	Viruchigam	10	40
	Meenam	3	12
	Kumbam	1	4
	Total	25	100
Natchathiram	Bharani	2	15.3
	Rohini	1	7.7
	Visakam	2	15.3
	Anusham	5	38.3
	Kettai	2	15.3
	Avittam	1	7.7
	Total	13	100

Out of 25 cases, 40% of cases documented under Viruchigam and 24% of cases under Thulam. In Natchiram out of 13 cases 38.3 % of cases were documented under Anusham.

7.19 CLINICAL FEATURES OF ATTASOOLAI

Table No. 19 Clinical features of Attasoolai

Clinical features of Attasoolai	No.of cases (Out of 30)	Percentage
Constipation with pain around the anus	30	100
Fear	28	93
Fatigue	25	83
Pain in the groin region	27	90
Descent of vagina	30	100
Oliguria associated with pain	28	93
Perspiration	24	80

In clinical features, out of the 30 cases, 100% of cases have constipation with pain around the anus and descent of vagina. 93% of cases have fear and oliguria associated with pain. 90% of cases have pain in the groin region. 83% of cases have Fatigue. 80% of cases have Perspiration.

CHAPTER 8

DISCUSSION

- Author has seen 100 cases of vaginal prolapse in the out patient department of Ayothidoss pandithar hospital, National institute of Siddha. In the 100 cases, 30 cases were selected with the clinical symptoms of AttaSoolai for the study.
- Attasoolai is a specific type of disease affecting the female genital tract with the symptoms of constipation, descent of vagina, pain in the groin region, oliguria associated with pain, fear, fatigue and perspiration.
- AttaSoolai is classified in the vali diseases according to Yugi Vaithiya Sinthamani.
- In the literature Agathiyar vaithiya sinthamani venpa- 4000, pavanavatham has the symptoms like that of AttaSoolai. The symptoms descent of vagina, constipation, vitiation of vali humor resemble AttaSoolai. Pavanavatham is classified under vali diseases.
- In the present study comprising 30 patients, all were between the ages of 30 to 70 years. All the patients were seen throughout all the seasons.
- The Attasoolai mostly occurs in the age group 40-50 years.
- The AttaSoolai mostly occurs in the Azhal kaalam i.e. age group between 33 to 66 yrs. It has naadi nithaanam as Menmai.
- In AttaSoolai, majority of cases were having coating and fissure in the tongue. The colour of the tongue is pallor and in most of the cases were of dark coloured. Most cases have medium pitched voice.
- In most of the cases vizhiyin niram was veluppu.
- Most cases have mild warmth and normal sweating. Most cases have tenderness. All the cases had descent of vagina.

- In AttaSoolai most cases have dark stools, constipation and reduced stool bulk.
- In half of the cases dysuria was present. Most cases had yellowish urine, normal density and reduced quantity and deposits.
- The Neikuri of AttaSoolai showed vali pattern of spread i.e. (serpentine fashion) and slowly spreading.
- The Manikadai nool (wrist metric sign) for AttaSoolai was mostly between 7 and 9 ¼ finger breadths (fbs).
- In AttaSoolai, mei, vaai, eruvaai, karuvaai, were affected.
- In subtypes of vali, praanan (uyirkaal), Abaanan, (keezh nokku kaal) Samaanan (Nadukaal), Uthaanan (Mel nokku kaal), Viyaanan (Paravu kaal) and Kiruهران, Devathathan were affected.
- In azhal sub types Analam (Aakku anal), Ranjagam (Vanna eri) and Saathaham (Aatral agri) were affected.
- In Iyyam sub sypes Avalambagam (Ali iyyam), Kilethajam (neerpi iyyam) Pothagam (savai kaan iyyam) and Santhigam (ondri Iyyam) were affected.
- In udal thathukal 100% of cases had deranged Saaram, Chenneer and Oon. 93% of cases had deranged Kozhuppu, Enbu and Moolai, 67% of cases had deranged Suronitham.
- Most of the cases had Vali migu gunam characters like constipation, weakness, giddiness, lack of interest, desire to take hot food, body colour-blackish and insomnia.
- Most of the AttaSoolai cases were affected in kaarkaalam (rainy season) and muduvenil kaalam (peak summer). Most of the cases were affected in neithal nilam (coastal regions).

- In the population zodiac sign scorio had more number of incidences of Attasoolai disease.
- In the 96 principles air and space elements are mainly deranged and leads to derangement of other elements.
- In pori and pulan, mei and vaai were affected. In kanmenthiriyam, kaal, Eruvaai and karuvaai were affected.
- In the Anthakaranam, the four anthakaranams, and in Aasayam the five aasayams were affected.
- In kosam, the Annamayakosam and the Manomayakosam were affected. The affected annamayakosam affected other kosams.
- In Aathaaram, the Moolatharam, Swathittaanam and manipooragam were affected.
- The Thamogunam character is one of the main etiological factors for AttaSoolai.
- As AttaSoolai is one of the vali diseases, the etiology for vali diseases cause this disease. AttaSoolai affects the female genital tract. So, conditions of yoni rogam cause this disease. By preventing these causative factors, AttaSoolai can be prevented.
- In the text of Siddha Research pharmacopoeia, Muthoda ennai is mentioned for prolapse. Muthoda ennai was administered to the 30 cases who were admitted in this study. The dosage is 5 ml with honey twice a day. They were followed up for 3 months. Most of the cases had good results. The symptoms, constipation with pain around the anus, oliguria and pain in the groin region were decreased in most of the cases by this drug. Cases with descent of vagina in the initial stage had improvements.

CHAPTER 9

SUMMARY AND CONCLUSION

1. The causes for Attasoolai which were mentioned under vali diseases and yoni rogam were correlated best in this study. So, by avoiding the causes we can prevent AttaSoolai.
2. In terms of astrology, scorio sign persons are more prone to this disease. These raasi patients should take care to prevent this disease.
3. Persons living in Neithal nilam (coastal regions) are more prone to this disease. These Neithal nilam patients should take care to prevent this disease.
4. Persons in Azhal kaalam i.e. age between 34 to 66 years are mostly affected. So this age group people should take care to prevent this disease.
5. In the three humors the vali humor is affected more in this disease which leads to derangement of other two humors.
6. The signs and symptoms of Attasoolai correlate more closely to vaginal prolapse in modern aspects. The vaginal proapse occurs due to weakness of the supporting structures of the pelvic organs. Repeated child birth with frequent intervals and vaginal delivery with injury to supporting structures causes weakness of the supporting structures. By preventing these causes, vaginal prolapse can be prevented.
7. Muthoda ennai which was administered to the cases in this study showed good results. This is a preliminary study. In the future, extensive study can be carried out.

By this study of Envagai thervu, Nilam, Kaalam, Sothidam, Manikadai nool and along with the clinical symptoms, the author concludes it as AttaSoolai and vali humor gets affected more prominently in this disease.

Table Showing the Envagai Thervu

SL.No	OP.No	Age	Naa	Niram	Mozhi	Vizhi	Sparisam	Malam	Moothiram	Naadi
1	IP788	37	Pal+, M.P,Bk,Fis	Bk	Reduced	M.Y, Peelai, Pal+, Tear+	T.N+,M.H	Yw Cons	White, F.N,S.S Aravu	A.V
2	IP923	55	Pal+, M.P,Fis, Thuvarppu	Bk	Medium	Pal+	T.N+, M.H	Bk Cons	Yw, F+,S.S Aravu	V.A
3	AE5232	31	Pal+, M.P, Fis, Thuvarppu	Bk	Reduced	Red, Tear+, Vis A, Peelai, Pal+	T.N+, M.H	Bk Cons	Yw,F.N, Muthu	V.I
4	AE2956	35	Pal+, M.P, Kaippu, Fis	Bk	Medium	Pal+, Vis A	T.N+, M.H	Bk Cons	Yw, F.N, Aravu, S.S	V.A
5	AE6286	45	Pal+,M.P, Fis, Pullipu	Bk	Medium	Pal+, Vis A	T.N+, M.H	Bk Cons	Yw,F.N,S.M Aravu, S.S	V.A
6	AE1286	42	Pal+, Bk, Pulipu, Fis	Bk	Medium	M.Y, Vis A, Peelai, Pal+, Tear+	T.N+, M.H	Bk Cons	Yw,F.N, Aravu, S.M	V.A
7	AG1712	47	Pal+, I.S, Fis, M.P, Thuvarpu	B.k	Reduced	Pal+, Tear+	T.N+, R.S, M.H	Yw Cons	White F.N, S.S	V.A
8	AG3351	58	Pal+, Fis, M.P, I.S, Thuvarpu	Bk	Medium	Red, Pal+, Peelai, Vis A	T.N+, M.H	Yw Cons	Yw, S.S,F.N, Aravu	V.A
9	AF8577	38	Fis, Pulipu, Pal+, Bk	Bk	Medium	Pal+, Vis A	Chill+	Bk Cons	C.C, S.S, F.N, Aravu	A.V
10	AG5668	45	Pal+, M.P, Thuvarpu, I.S	Yw	Medium	Pal+	T.N+, M.H	Bk Cons	Yw, F.N,S.S, Aravu	V.A
11	AH1657	45	Pal+, M.P, Thuvarppu, I.S	Yw	Medium	Pal+	T.N+, M.H	Bk Cons	Yw, F.N, S.S, Aravu	A.V
12	AH2190	39	Bk, Pal+, Fis, Thuvarpu, M.P	Bk	Reduced	Red, Pal+	M.H, T.N, R.S	Bk Cons	Yw, F.N, S.S, Aravu	V.A

Table Showing the Envagai Thervu

SL.No	OP.No	Age	Naa	Niram	Mozhi	Vizhi	Sparisam	Malam	Moothiram	Naadi
13	AH2401	60	Pal+, M.P, Bk, Fis, Thuvarpu	Velupu	Medium	Pal+	T.N+, M.H, R.S	Bk Cons	Yw, F.N, S.S Aravu	V.A
14	AH2476	68	Pal+, M.P, Fis, Thuvarppu	Velupu	Medium	Red, Pal+	T.N+, M.H	Bk Cons	C.C, B.S+, F.N, Aravu	V.A
15	AE6032	55	Pal+, M.P, Bk, Pulipu	Bk	Medium	Pal+	T.N+, Chill+	Bk Cons	C.C,F.N,S. S, Aravu	A.V
16	AH6388	45	Pal+, M.P, Pulipu, Fis	Bk	Medium	Pal+, Vis A	Chill+	Bk Cons	C.C, F.N, Sal, S.S	A.V
17	AG8550	47	Pal+, M.P, Fis, Thuvarpu	Bk	Medium	Pal+	T.N+, M.H	Bk Cons	C.C, F.N, B.S+, Aravu, S.S	V.A
18	AI4203	43	Pal+, Bk, M.P, Thuvarpu	Bk	Medium	Pal+	T.N+, M.H	Yw Cons	C.C, F.N, S.S, Sal	V.A
19	AI2343	70	Pal+, Fis, M.P, Thuvarpu	B.k	Medium	Pal+, Vis A	T.N+, M.H	Bk Cons	Yw, F+, Aruvu, S.S	V.A
20	AH1438	40	Pal+, BK, Thuvarpu	Bk	Medium	M.Y, Pal+	T.N+, M.H	Bk Cons	Yw, F.N, S.S, Sal	V.A
21	AH4283	40	MP, Fis, Pulipu, Pal+, Bk	Bk	Medium	M.Y, Pal+, Vis.A	M.H	Bk Cons	Yw, Aravu, F.N	V.A
22	AG2990	47	Pal+, Bk, M.P, Pulipu	Bk	Medium	M.Y, Vis.A, Peelai, Pal+, Tear+	T.N+, M.H	Bk Cons	Yw, F.N,S.S, Aravu	V.A
23	AJ3737	33	Pal+, M.P, Bk, Thuvarpu, Fis	Bk	Medium	Pal+	T.N+, M.H	Bk Cons	White, F.N, S.S, Aravu	A.V
24	AF387	35	Bk, Pal+, Fis, Thuvarpu, M.P	Bk	Medium	M.Y, M.A, Pal+, Vis A	M.H, T.N	Bk Cons	Yw, F.N, S.S, Sal	V.A

Table Showing the Envagai Thervu

SL.No	OP.No	Age	Naa	Niram	Mozhi	Vizhi	Sparisam	Malam	Moothiram	Naadi
25	AA2632	47	Pal+, M.P, Bk, Fis, Thuvarpu	Bk	Reduced	Pal+, Vis A	M.H, R.S	Bk Cons	White, F+, S.S, Aravu	V.A
26	AF6714	32	Pal+, M.P, Bk, Thuvarpu, Fis	Velupu	Medium	M.Y, Pal+, Vis A	T.N+, M.H	Bk Cons	Yw, FN,S.S Aravu	V.A
27	AH4336	52	Pal+, Bk, M.P, Fis, Thuvarppu	Bk	Medium	Vis A, Pal+	T.N+, M.H	Bk Cons	Yw, F+, Arau, S.S	V.A
28	AI8543	45	Pal+, Bk, Thuvarpu, Fis, M.P	Bk	Medium	M.Y, Pal+, Vis A	T.N+, M.H	Bk Cons	Yw, Sal, F+, S.S	V.A
29	X8094	44	Pal+, Bk, M.P, Fis, Thuvarpu	Velupu	Medium	Pal+	M.H	Bk Cons	Yw, F+, Aravu, S.S	V.A
30	AH5692	46	Pal+, Bk, M.P, Thuvarpu, Fis	Bk	Medium	M.Y, Vis A, Pal+	T.N+, M.H	Bk Cons	Yw,F.N, Aravu	I.V

Pal – Palorness

M.P.N – Maapadithal nil

Fis – Fissure

Vis.A – Vision affected

F – Foam

F.S – Fastly spread

M.H - Mild heat ness of body

V.A – Vali Azhal

C.C – Crystal clear

I.A – Iyya Azhal

M.Y – Muddy yellow

S.S – Slow spread

Bk- Black

F.N – Foam nil

M.P – Maapadithal

I.V – Iyya Vali

Cons - Constipation

Yw - Yellow

Sal – Salladaikan

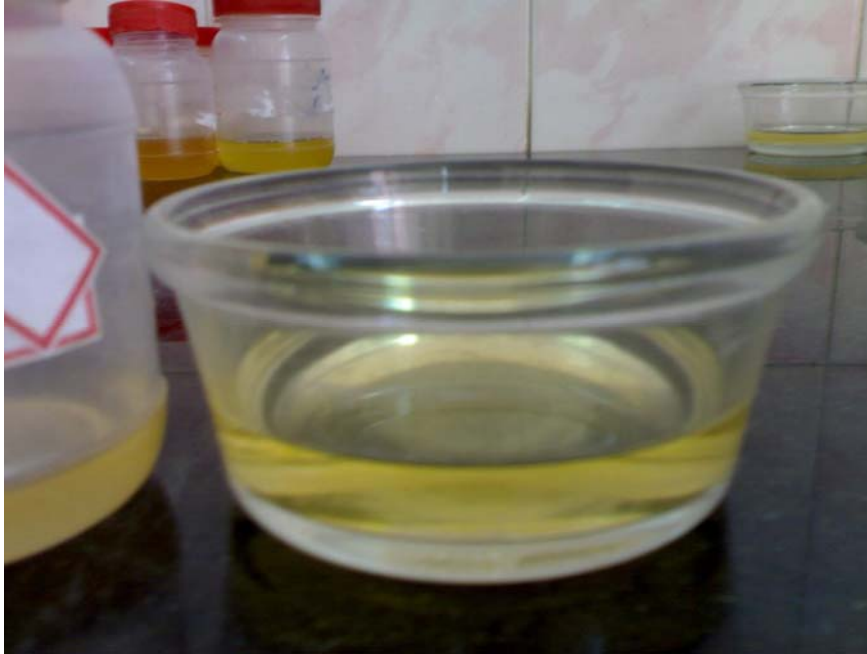
V.I – Vali Iyyam

T.N – Tenderness

R.S – Reduced sweating

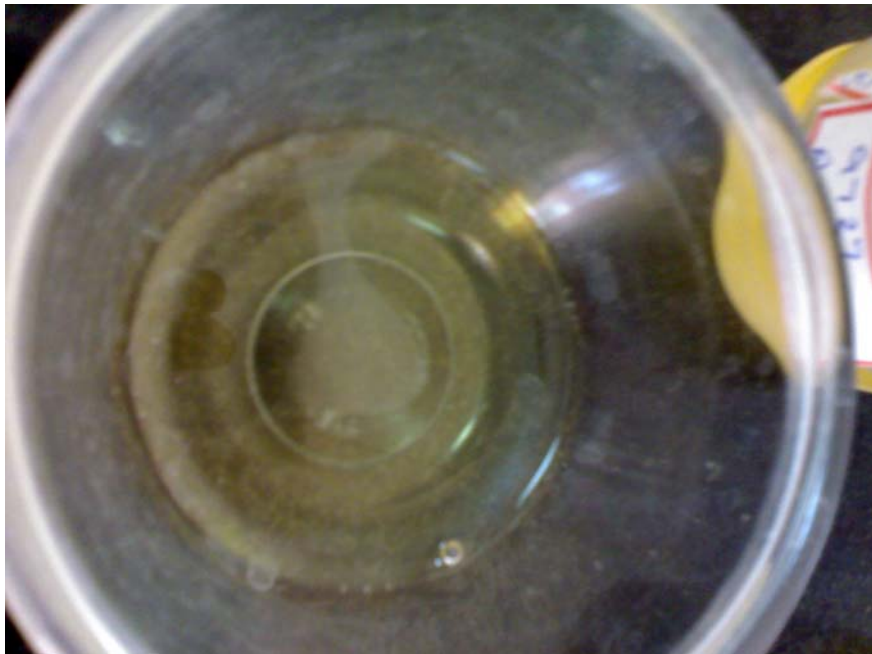
A.V – Azhal Vali

O.P No: AE5232 31/F



Urine Colour - Yellow

I.P No: 788 37/F



Neerkuri - Snake (Aravam) like spread

ANNEXURE

NATIONAL INSTITUTE OF SIDDHA, CHENNAI-47 A STUDY TO DIAGNOSE ATTA SOOLAI THROUGH SIDDHA DIAGNOSTIC METHODOLOGY DIAGNOSTIC PROFORMA FOR ATTA SOOLAI

1. O.P. No. _____ 2.I.P.No. _____ 3. Bed No. _____ 4.S.No.

--	--

5. Name _____ 6.Age (Yr) _____

7. Occupation _____ 8.Social status _____

9. Marital status _____ 10.Parity _____

11. Permanent Address _____

12. Complaints & Duration _____

13. History of Present Illness _____

14. Menstrual History _____

15. Obstetric History _____

16. past Medical History _____

17. Family History 1.No 2.Yes

18. Beverages 1.Tea 2.Coffee 3.Milk

19. Food habit 1.Veg 2.Non Veg 3.Fast food

20. Other Habits 1.Betel nut 2.Tobacco 3.Snuff

GENERAL & SYSTEMIC EXAMINATION:

21. Built & Nutrition _____

22. Stature _____

23. Palor _____

24. Jaundice _____

25. Neck _____

26. Cardio vascular System _____

27. Respiratory System _____

28. Pulse _____

29. Blood Pressure _____

30. Examination of Abdomen _____

PELVIC EXAMINATION

31. Inspection of External Genitals _____

32. Vaginal Examination

GENERAL ETIOLOGY FOR ATTASOOLAI

Alteration in food habits

	1. Yes	2.No
33. Increased intake of Kaipu taste	<input type="checkbox"/>	<input type="checkbox"/>
34. Increased intake of Thuvarpu taste	<input type="checkbox"/>	<input type="checkbox"/>
35. Increased intake of Kaarpu taste	<input type="checkbox"/>	<input type="checkbox"/>
36. Increased intake of pulipu taste	<input type="checkbox"/>	<input type="checkbox"/>
37. Increased intake of Kizhangu Vagaigal	<input type="checkbox"/>	<input type="checkbox"/>
38. Altered diet timings	<input type="checkbox"/>	<input type="checkbox"/>
39. Increased Starvation	<input type="checkbox"/>	<input type="checkbox"/>

Alteration in Regular Activities

40. Migundha kaatru padum padi iruthal	<input type="checkbox"/>	<input type="checkbox"/>
41. Pagalil thungi iravil kanvizhithal	<input type="checkbox"/>	<input type="checkbox"/>
42. Restricting micturition	<input type="checkbox"/>	<input type="checkbox"/>
43. Prolonged constipation	<input type="checkbox"/>	<input type="checkbox"/>
44. Lifting heavy weight	<input type="checkbox"/>	<input type="checkbox"/>

Alteration in Mind

45. Increased Anger	<input type="checkbox"/>	<input type="checkbox"/>
46. Fear	<input type="checkbox"/>	<input type="checkbox"/>

47. Sadness (Thukkam)
48. Increased Sexual desire
- Others**
49. Vaginal delivery with injury to
The supporting structures
50. Repeated childbirth at frequent intervals

ENVAGAI THERVU

NAADI (KAI KURI)

1. Naadi Nithanam

51. Kalam

- | | | | | | |
|------------------|--------------------------|-------------------|--------------------------|--------------------|--------------------------|
| 1. Kaarkaalam | <input type="checkbox"/> | 2. Koothirkaalam | <input type="checkbox"/> | 3. Munpanikaalam | <input type="checkbox"/> |
| 4. Pinpanikaalam | <input type="checkbox"/> | 5. Ilavenirkaalam | <input type="checkbox"/> | 6. Muduvenirkaalam | <input type="checkbox"/> |

52. Desam 1. Kulir 2. Veppam

53. Vayadu 2. 1-33 yrs 2. 33-66 yrs 3. 66-100 yrs

54. Udal Vannmai 1. Iyyalpu 2. Valivu 3. Melivu

55. Vannmai (Naadi) 1. Vannmai 2. Menmai

2. Naadi Nadai

56. Nadai
- | | | | | | |
|---------------|--------------------------|----------------|--------------------------|---------------|--------------------------|
| 1. Vali | <input type="checkbox"/> | 2. Azhal | <input type="checkbox"/> | 3. Iyyam | <input type="checkbox"/> |
| 4. Vali azhal | <input type="checkbox"/> | 5. Azhal Vali | <input type="checkbox"/> | 6. Iyya Vali | <input type="checkbox"/> |
| 7. Vali iyyam | <input type="checkbox"/> | 8. Azhal Iyyam | <input type="checkbox"/> | 9. Iyya Azhal | <input type="checkbox"/> |

NAA

57. Maa padinthiruthal 1. Present 2. Absent

58. Niram	1.Karuppu	2.Manjal	3.Veluppu
59. Suvai	1.Pulippu <input type="checkbox"/>	2.Kaippu <input type="checkbox"/>	3.Thuvarppu <input type="checkbox"/>
60. Vedippu	1.Absent <input type="checkbox"/>	2.Present <input type="checkbox"/>	
61. Vai neer ooral	1.Normal <input type="checkbox"/>	2.Increased <input type="checkbox"/>	3.Reduced <input type="checkbox"/>
62. Niram	1.Karuppu <input type="checkbox"/>	2.Manjal <input type="checkbox"/>	3.Veluppu <input type="checkbox"/>
63. Mozhi	1.Samaoli <input type="checkbox"/>	2.Uratthaoli <input type="checkbox"/>	3.Thazhntaoli <input type="checkbox"/>

VIZHI

64. Niram(ven vizhi)	1.Karuppu <input type="checkbox"/>	2.Manjal <input type="checkbox"/>	
	3.Sivappu <input type="checkbox"/>	4.Velluppu <input type="checkbox"/>	
65. Kanneer	1.Present <input type="checkbox"/>	2.Absent <input type="checkbox"/>	
66. Erichchal	1.Present <input type="checkbox"/>	2.Absent <input type="checkbox"/>	
67. Peelai seruthal	1. Present <input type="checkbox"/>	2.Absent <input type="checkbox"/>	

MEI KURI (SPARISAM)

68. Veppam	1.Mitham <input type="checkbox"/>	2.Migu <input type="checkbox"/>	3.Thatpam <input type="checkbox"/>
69. Viyarvai	1. Normal <input type="checkbox"/>	2.Increased <input type="checkbox"/>	3.Reduced <input type="checkbox"/>
70. Thoduvali	1. Present <input type="checkbox"/>	2.Absent <input type="checkbox"/>	
71. Yoni thazhntiruthal	1. Present <input type="checkbox"/>	2.Absent <input type="checkbox"/>	

MALAM

72. Niram	1. Karuppu <input type="checkbox"/>	2.Manjal <input type="checkbox"/>	
-----------	-------------------------------------	-----------------------------------	--

	3. Sivappu	<input type="checkbox"/>	4.Velluppu	<input type="checkbox"/>
73.Sikkal	1. Present	<input type="checkbox"/>	2.Absent	<input type="checkbox"/>
74. Sirutthal	1. Present	<input type="checkbox"/>	2.Absent	<input type="checkbox"/>
75. Kalichchal	1. Present	<input type="checkbox"/>	2.Absent	<input type="checkbox"/>
76. Seetham	1. Present	<input type="checkbox"/>	2.Absent	<input type="checkbox"/>
77. Vemmai	1. Present	<input type="checkbox"/>	2.Absent	<input type="checkbox"/>

**MOOTHIRAM
NEER KURI**

78. Niram	1.venmai	<input type="checkbox"/>	2.Manjal	<input type="checkbox"/>	3.Crystal clear	<input type="checkbox"/>
79. Manam	1. Present	<input type="checkbox"/>	2.Absent	<input type="checkbox"/>		
80. Nurai	1.Nil	<input type="checkbox"/>	2.Reduced	<input type="checkbox"/>	3.Increased	<input type="checkbox"/>
81. Edai(Ganam)	1. Normal	<input type="checkbox"/>	2.Increased	<input type="checkbox"/>	3.Reduced	<input type="checkbox"/>
82.Enjal(Alavu&padivu)	1. Normal	<input type="checkbox"/>	2.Increased	<input type="checkbox"/>	3.Reduced	<input type="checkbox"/>

Nei Kuri

83.Vadivam

1. Aravam	<input type="checkbox"/>	2. Mothiram	<input type="checkbox"/>	3.Muthu	<input type="checkbox"/>	4.Aravul mothiram	<input type="checkbox"/>
5. Aravil muthu	<input type="checkbox"/>	6. Mothirathil muthu	<input type="checkbox"/>	7.Mothirathil aravam	<input type="checkbox"/>		
8. Muthil aravam	<input type="checkbox"/>	9. Muthil mothiram	<input type="checkbox"/>	10. Asathiyam	<input type="checkbox"/>		
11. Other shapes	<input type="checkbox"/>						

84. Paravum Thanmai	1.Slow	<input type="checkbox"/>	2.Fast	<input type="checkbox"/>
---------------------	--------	--------------------------	--------	--------------------------

85.MANIKADAI NOOL (Viral kadai alavu)

86.Gunam

1.Sathuvam 2.Rasatham 3.Thamatham

87.Udal Iyal

1.Vali 2.Azhal 3.Iyyam
4.Valiozhal 5.Azhal Vali 6.Iyya Vali
7.Vali Iyyam 8. Azhal Iyam 9.Iyya Azhal

IYMPORIGAL / IYMPULANGAL

1.Normal **2.Affected**

88. Mei _____
89. Vai _____
90. Kan _____
91. Mooku _____
92. Sevi _____

KANMAENTHIRIYANGAL / KANMAVIDAYANGAL

1. Normal **2.Affected**

93. Kai _____
94. Kaal _____
95. Vaai _____
96. Eruvai _____
97. Karuvai _____

UYIR THATHUKAL

1. VALI

1.Normal

2.Affected

98. Praanan (Uyirkkaal)

99. Abaanan(keezh nokku kaal)

100. Samaanan(Naduk kaal)

101. Uthaaanan(Mel nokku kaal)

102. Viyaanan(Paravu kaal)

103. Naahan

104. Koorman

105. Kiruharan

106. Devathathan

107. Dhananjeyan

2.AZHAL

1.Normal

2.Affected

108. Analam(Aakku anal)

109. Ranjagam(Vanna eri)

110. Alosagam (Nokku anal)

111. Prasangam (Ul oli thee)

112. Saathaham (Astral angi)

3. IYYAM

1.Normal

2.Affected

113. Avalambagam (Ali iyam)

114. Kilethangam(Neerpi iyyam)

115. Pothagam(Suvai kaan iyyam)

116. Tharpagam(Niraiivu iyyam)

117. Santhigam(Ondri iyyam)

UDAL THATHUKKAL

1.Normal

2.Affected

118. Saaram	<input type="checkbox"/>	<input type="checkbox"/>	_____
119. Senneer	<input type="checkbox"/>	<input type="checkbox"/>	_____
120. Oon	<input type="checkbox"/>	<input type="checkbox"/>	_____
121. Kozhuppu	<input type="checkbox"/>	<input type="checkbox"/>	_____
122. Enbu	<input type="checkbox"/>	<input type="checkbox"/>	_____
123. Moolai	<input type="checkbox"/>	<input type="checkbox"/>	_____
124. Suronitham	<input type="checkbox"/>	<input type="checkbox"/>	_____

MUKKUTRA MIGU GUNAM

1. Vali migu gunam

1. Present

2. Absent

125. Ematiation	<input type="checkbox"/>	<input type="checkbox"/>
126. Body color – Blackish	<input type="checkbox"/>	<input type="checkbox"/>
127. Desire to take hot food	<input type="checkbox"/>	<input type="checkbox"/>
128. Shivering of body	<input type="checkbox"/>	<input type="checkbox"/>
129. Abdominal distension	<input type="checkbox"/>	<input type="checkbox"/>
130. Constipation	<input type="checkbox"/>	<input type="checkbox"/>
131. Insomnia	<input type="checkbox"/>	<input type="checkbox"/>
132. Weakness	<input type="checkbox"/>	<input type="checkbox"/>
133. Weakness of five sense organs	<input type="checkbox"/>	<input type="checkbox"/>
134. Giddiness	<input type="checkbox"/>	<input type="checkbox"/>
135. Ookkaminmai	<input type="checkbox"/>	<input type="checkbox"/>

2. Azhal migu gunam

1. Present

2. Absent

136. Yellow colouration of skin	<input type="checkbox"/>	<input type="checkbox"/>
137. Yellow colouration of eye	<input type="checkbox"/>	<input type="checkbox"/>

- | | | |
|-----------------------------------|--------------------------|--------------------------|
| 138. Yellow colouration of urine | <input type="checkbox"/> | <input type="checkbox"/> |
| 139. Yellow colouration of faeces | <input type="checkbox"/> | <input type="checkbox"/> |
| 140. Increased Appetite | <input type="checkbox"/> | <input type="checkbox"/> |
| 141. Increased Thirst | <input type="checkbox"/> | <input type="checkbox"/> |
| 142. Irritation all over the body | <input type="checkbox"/> | <input type="checkbox"/> |
| 143. Reduced sleep | <input type="checkbox"/> | <input type="checkbox"/> |

3.Iyyam migu gunam

1. Present

2. Absent

- | | | |
|-----------------------------------|--------------------------|--------------------------|
| 144. Increased salivary secretion | <input type="checkbox"/> | <input type="checkbox"/> |
| 145. Reduced activeness | <input type="checkbox"/> | <input type="checkbox"/> |
| 146. Heaviness of body | <input type="checkbox"/> | <input type="checkbox"/> |
| 147. Body colour-Whitish | <input type="checkbox"/> | <input type="checkbox"/> |
| 148. Chillness of body | <input type="checkbox"/> | <input type="checkbox"/> |
| 149.Reduced appetite | <input type="checkbox"/> | <input type="checkbox"/> |
| 150. Cough | <input type="checkbox"/> | <input type="checkbox"/> |
| 151. Eraippu | <input type="checkbox"/> | <input type="checkbox"/> |
| 152. Increased Sleepiness | <input type="checkbox"/> | <input type="checkbox"/> |

153. Noi utra Kaalam

- | | | |
|---|--|--|
| 1. Kaarkaalam <input type="checkbox"/> | 2.Koothirkaalam <input type="checkbox"/> | 3. Munpanikaalam <input type="checkbox"/> |
| 4. Pinpanikaalam <input type="checkbox"/> | 5. Ilavenirkaalam <input type="checkbox"/> | 6.Muduvenirkaalam <input type="checkbox"/> |

154. Noi Utra Nilam

- | | | | | |
|-------------------------------------|------------------------------------|--------------------------------------|------------------------------------|-----------------------------------|
| 1. Kuringi <input type="checkbox"/> | 2. Mullai <input type="checkbox"/> | 3. Marutham <input type="checkbox"/> | 4.Neithal <input type="checkbox"/> | 5. Palai <input type="checkbox"/> |
|-------------------------------------|------------------------------------|--------------------------------------|------------------------------------|-----------------------------------|

155. Date Of Birth:

156. Time of Birth:

157. Place of Birth: _____

158. Raasi

1. Mesham 2. Rishabam 3. Midhunam 4. Katakam
5. Simmam 6. Kanni 7. Thulam 8. Viruchikam
9. Dhanush 10. Maharam 11. Kumbam 12. Meenam
13. Not known

159. Natchathiram

1. Aswini 2. Barani 3. Karthikai 4. Rohini
5. Mirugaseeridam 6. Thiruvathirai 7. Punarpusam
8. Poosam 9. Ayilam 10. Makam 11. Pooram
12. Utthiram 13. Astham 14. Chithirai 15. Swathi
16. Visakam 17. Anusam 18. Kettai 19. Moolam
20. Pooradam 21. Uthiradam 22. Thiruvonam 23. Avittam
24. Sadayam 25. Poorattathi 26. Uthirattathi 27. Revathi
28. Not known

Investigation

Blood

160. TC (cells / cu.mm) :

161. DC (%) : 1. P 2. L 3. E 4. B 5. M

162. Hb (gms%) :

163. ESR (mm/hr) : 1. 11/2 2. 1hr

164. Blood Sugar (R) (mg%) :

Urine:

165. Albumin : 1. Nil 2. Traco 3. + 4. ++ 5. +++

166.Sugar : 1.Nil 2.Traco 3.+ 4.++ 5.+++

Deposit:

	1.YES	2.NO	
167.Puscells	<input type="checkbox"/>	<input type="checkbox"/>	_____
168.Epithelial cells	<input type="checkbox"/>	<input type="checkbox"/>	_____
169.RBC	<input type="checkbox"/>	<input type="checkbox"/>	_____
170.Crystals	<input type="checkbox"/>	<input type="checkbox"/>	_____

CLINICAL SYMPTOMS OF ATTASOOLAI

	1.YES	2.NO
171.Constipation with pain around the anus	<input type="checkbox"/>	<input type="checkbox"/>
172.Pain in the groin region	<input type="checkbox"/>	<input type="checkbox"/>
173.Descent of vagina	<input type="checkbox"/>	<input type="checkbox"/>
174. Oliguria associated with pain	<input type="checkbox"/>	<input type="checkbox"/>
175.Intolerable Pain	<input type="checkbox"/>	<input type="checkbox"/>
176. Fear	<input type="checkbox"/>	<input type="checkbox"/>
177. Fatigue	<input type="checkbox"/>	<input type="checkbox"/>
178. Perspiration	<input type="checkbox"/>	<input type="checkbox"/>

BIBLIOGRAPHY

- ♣ Agathiar Kanma Kandam
- ♣ Agathiar Vaidhyam
- ♣ Agathiyar Gunavahadam
- ♣ Agathiyar kanaka mani 100
- ♣ Agathiyar paripooranam 400
- ♣ Agathiyar vaithiya rathina surukkam
- ♣ Agathiyar vaithiya sinthamani venpa-4000
- ♣ Anuboga vaithiya muraigal
- ♣ Athma Ratchamirtham yennum Vaidhya Sara Sangiragam – Kandaswamy
Mudaliar
- ♣ Davidson's Principles and Practice of Medicine
- ♣ Dhanvanthiri Vaidhyam
- ♣ Gray's Anatomy
- ♣ History of Siddha Medicine – N. Kandaswamy Pillai
- ♣ Introduction to siddha medicine by T.V.Sambasivam Pillai
- ♣ Manimanthira vaithiya rogham
- ♣ Mudaliar and Menon's Clinical Obstetrics
- ♣ 4448 viyathigal oru vilakkam
- ♣ Noi illa Neri – Dr. K. Durairajanm, H.P.I.M.,
- ♣ Noi Naadal Noi Mudal Naadal - Part I – Dr. M. Shanmuga Velu, H.P.I.M.,

- ♣ Noi Naadal Noi Mudal Naadal - Part 2
– Dr. M. Shanmuga Velu, H.P.I.M.,
- ♣ Noigallukku siddha parigaaram – Dr. M. Shanmuga Velu, H.P.I.M.,
- ♣ Oxford text book of Medicine 4th edition
- ♣ Pararasa Sekaram
- ♣ Pathaartha guna sinthaamani – C. Kannusamy Pillai
- ♣ Pathinen Siddhar Naadi Nool
- ♣ Pathinen siddhar Periya gnanakovai
- ♣ Sambasivan Pillai T.V. 1938, Tamil - English Medical Dictionary
- ♣ Siddha Maruthuvam Pothu - Kuppusamy Mudaliyar K.N. 1954
- ♣ Siddha maruthuvanga surukkam – Dr. K.S. Uthamarayan, H.P.I.M.,
- ♣ Soothida alangaaram
- ♣ Text Book of Pathology - Harsh Mohan
- ♣ Text Book of Gynecology – D.C. Dutta
- ♣ Thirukural - Thiruvalluvar
- ♣ Thirumoolar Karukkadai Vaidhyam - 600
- ♣ Thiruvalluvar periya sunthara sekaram
- ♣ Thotra kirama Araichiyum Siddha Maruthuva Varalarum
– Dr. K.S. Uthamarayan, H.P.I.M.,
- ♣ Udal Thathuvam – Dr. P.M. Venugopal, H.P.I.M.,
- ♣ Vaithiya perungural
- ♣ Vaithiya therattu
- ♣ www.en.wikipedia.org

- ♠ Yakoppu vaithiyam 300
- ♠ Yugi Vaidhya Chinthamani
- ♠ Yugi vaithiya kaaviyam by Thamarai Noolagam