A STUDY ON

ATHISARAPITHAM

(DISsertation Subject)

For the partial fulfillment of the requirements to the Degree of

DOCTOR OF MEDICINE (SIDDHA)

BRANCH V – NOI NAADAL DEPARTMENT

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INTRODUCTION
INTRODUCTION

"ÄÚðàòò Ñø $¿ì 6$66 4$É 6ì Ÿò
ÁÚðàòò Ñø $¿ì 6$66 4$É °ì 6ò
ÁÚðàòò $¿ì 6$66 4$É 4$Ñò
ÁÚðàòò °ì "Ä 6$É 6ì $SÁ!"

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

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

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

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

Siddha science is a well defined science which was originated in the erstwhile Lemurian continent and followed to Dravidians, Thousands and Thousands of years before the advent of any other system of Medicine in the
world. This system consists of four main branches, viz. Vatham, Maruthuvam, Yogam and Gnanam.

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

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

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

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

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

---

"தேனியை முன்னிலை விளம்புக்கைக்கும்

கொண்டாட்டம் குருகில் மறிகிறே"

---

"தொன்காண்டு முதல் கலன் முன்பாகம்

தொன்காண்டு தின்கால் திண்மையுடன் தின்கால்

தொன்காண்டு வேலைப்படை அடர்த்தித்து மிகுத்து

தொன்காண்டு வேலைமுனை கொடுப்பு கிருஷ்ணே."

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

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

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

**Bootham – 5 (Elements)**

1. Aagayam - Space
2. Vaayu - Air
3. Thee - Fire
4. Neer - Water
5. Mann - Earth
Pori – 5 (Sense organs)

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

Pulan – 5 (Functions of sense organs)

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

Kanmenthiriyam – 5 (Motor organs)

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

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

**Karanam – 4 (Intellectual faculties)**

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

**Arivu – 1 (Wisdom of self realization)**

To analyze good and bad

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

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

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

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

1. **Uyir kaal (Praanan)**

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

2. **Keel nokku kaal (Abaanan)**

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

3. **Paravu kaal (viyanan)**

   This is responsible for the motor and sensory function of the entire body and the distribution of nutrient to the various tissues.
4. Mael nokku kaal (*Uthanan*):

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

5. Samaanan (*nadu kaal*)

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

6. Naagan

It is responsible for the movements of the eyes

7. Koorman

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

8. Kirukaran

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

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

10. Dhanancheyan

Expelled three days after the death by bursting out the cranium

**Asayam – 5 (Visceral Cavities)**

1. Amarvasayam (digestive organ) - Stomach.

   It lodges the ingested food.

2. Pakirvasayam (absorption site) - Small intestine.

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

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

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

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

   Site of formation of urine and its excretion.
5. Sukkilavasyam (Genital organs)

Site of formation and development of semen and ovum.

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

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

**Aatharam – 6 (Stations of Soul)**

1. Moolatharam

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

2. Swathitanam

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

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

4. Anakatham

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

5. Visuthi

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

6. Aakinai

Situated between the two eye brows. Letter ﷸ is inherently present here. Element is Space
**Mandalam – 3 (Regions)**

1. Thee Mandalam (*Agni Mandalam*)
   Fire Zone, found 2 fingerwidths above the Moolaathaaram

2. Gnayiru Mandalam (*Soorya Mandalam*)
   Solar zone, located 4 fingerwidths above the umbilicus.

3. Thingal Mandalam (*Chandra Mandalam*)
   Lunar zone, located at the center of two eye brows

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

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

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

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

**Thodam- 3 (Three Humours)**

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

**Eadanai -3 (Physical Bindings)**

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

**Gunam – 3 (Three Cosmic qualities)**

1. **Sathuvam** (Characters of Renunciations or Ascetic Virtues)
   
   Graces, control of senses, wisdom, penance, generosity, Excellence, silence, truthfulness are the 8 traits
2. **Raso (Characters of Ruler)**

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

3. **Thamo (Immoral Characters)**

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

**Vinai – 2 (Act)**

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

**Ragam – 8 (The Eight Passions)**

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

1. **Ninaivu**

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

2. **Kanavu**

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

3. **Urakkam**

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

4. **Perurakkam**

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

5. **Uyirpadakkam**

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

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

“கார்மனியின் உருவாக்குவிகள் பெருந்தொழில் கரண்டயாக்கம்

கார்மனிய ஓர் குழுத்தப்பட்டு உருவாக்கம்

பார்த்த உருவாக்கங்கள் பெருந்தொழில் பிறுகிறது”

“பரந்த கார்மனியப் பரிசுக்கு ரூபவேறேற்றம்

பரந்த உருவாக்கத்துக்கு கரண்டயாக்க வேறுபாடும்

கரண்டயாக்க நூற்றேற்று அரணியில் பொருள்கள்

சிற்றீர் விளக்கம் செய்யும் மாற்றப் பிரிவு”.

- புராணித்த விளக்க வருவ நூற்றேற்றம்
The formation of Uyir Thathukkal

The vali naadi is formed by the Abanan and Idagalai.

The Azhal nadi is formed by Piranan and Pinkalai.

The Iyya naadi is formed by samanan and Suzhumunai.
1. Vali (Vatham)

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

*The sites of vatha*

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

“உணர்கியில் காய்ப்பார்வையுடை பற்றி

சிகையுடையதைக் குறிக்கும் கிளை சிற்று

காய்கியில் மாறும் நூற்றாண்டு காற்று

சிகையுடைய பாதுக்கையமான காய்கள்

சிகையுடைய காய்ப்பார்வையுடை வந்து

சிகையுடைய பாதுக்கையைத் தந்து இட்டு

- கொய்யு கோவை

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

“அகிரியில் காய்ப்பார்வையான மூலமாக இடும்

- சதுரங்க

“ராசாலை மாற்றலாறு கையிலிலை காய்கள்

மாகாணத் கையிலாறு நூற்றாண்டு காற்று

- பல்லு கோவை

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

"தமிழில் வாண் தசியம் விளையாக்கி திரும்புகிறது

நார்க்கின் வஸ்தியாகிய நீதி இடையில்

எது படாக்கிக் கொள்ளிய நோக்கம்

வாணின் மாற்றமாக் உயர்கின்ற"

- சிவந்த பாடல்சாமிக் காப்பாம்

The following are the natural properties of vatham

1) To stimulate the respiration

2) To activate the body, mind and the intellect.

3) To execute the fourteen different types of natural reflexes.

4) To activate the seven physical constituents in functional co-ordination.

5) To strengthen the five sense organs.

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

2. Azhal (Pitham)

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

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

**The character of Azhal**

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

**The functions of Azhal**

1) Maintenance of body temperature

2) Produces reddish or yellowish colour of the body.

3) Produces heat energy on digestion of food.

4) Produces sweating

5) Induces giddiness.

6) Produces blood and the excess blood is let out.

7) Gives yellow colouration to the skin, eyes, faeces and urine

8) Produces anger, heat, burning sensation, inaction and determination.

9) Gives bitter or sour taste in the tongue.
The types of Azhal

1. Aakkanal – Anala pitham or Pasaka pitham – The fire of digestion.
   
   It lies between the stomach and the intestine and causes digestion and dries up the moist ingested substance.

2. Vanna eri – Ranjaga pitham – Blood promoting fire

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

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

   It gives energy to do the work.


   It gives colour, complexion and brightness to the skin.


   It lies within the eyes and causes the faculty of vision. It helps to visualize things.
3. Iyyam (Kabam):

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

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

- **The natural quality of Iyyam**
  Stability, greasiness, formation of joints, the ability to withstand hunger, thirst, sorrow and distress are the qualities. It also helps to withstand sufferings.

- **Functions of Iyyam**
  Greasiness, strength, roughness, knowledge, cool, growth, heaviness of bone, restriction of joint movements, pallor, indigestion, deep sleep and to have a sweet taste in tongue are the function of Iyyam. The skin, eyes, faeces and urine are white in colour due to the influence of Iyyam.
- **Five types of Iyyam:**

  1. **Ali Iyyam** - **Avalambagam**

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

  2. **Neerpi iyyam** - **Kilethagam:**

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

  3. **Suvai kaan iyyam** – **pothagam:**

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

  4. **Niraivur iyyam** – **Tharpagam**

      It gives coolness to the vision.

  5. **Ondri iyyam** – **Santhigam**

      It lubricates the bones particularly the joints.
1.1.3. THE UDAL THATHUKKAL

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

**Seven physical constituents of the body:**

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

These are the seven basic constituents that form the Physical Body. The bones are predominantly formed by the earth component, but other elements are also present in it. All the three humors Vali, Azhal and Iyyam are present in these 7 constituents. The food is converted to udal thaadukal in which the intake food is converted to saaram in the first day, and then is converted to 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 delay in digestive process.

3. Deeshaakkini

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

4. Manthaakkini

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

There are five thinai (the land)

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

Features of the five regions:

1. Kurunji:-

“அறிகுறி அரியத்திக்கு காலந்தோணை மேல்லியல்
நிலையில் பல்குறிப் பொருள் - அறிகுறி நூற்றணவாக
நீரும் நீரான நீரால் உண்டாய்க்காலா
சுருக்கம் குறுக்கு அறிப்பட்டு.”

- பாராற்று கோடா குறித்தாது

Fever leading to anemia, any abnormal enlargement in the abdominal organ (vaitrul Aamai Kati). And also causes Iyya disease

2. Mullai

“அருகே விளையாடும் விதையான விளையாடும்
சூரியை விளையாடும் விளையாடும் - சூரியை விளையாடும்

- பாராற்று கோடா குறித்தாது
This mullai, the pastoral land is the birth place of the Azhal disease, liver disease and other Vali disease.

3. Marudham

"This coastal area induces Vali diseases and affects liver and intestines."
5. Paalai

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

1.1.6. KAALAM

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

Perumpozhudhu:

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

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

A day is divided into six yamams. They are,

Maalai (evening),
Idaiyamman (Midnight),
Vaikarai (Dawn),
kaalai (Morning),
Nannapakal (Noon),
Erpaddu (Afternoon).

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

1.1.7 FOURTEEN REFLEXES:

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

1. Vatham
2. Thummal
3. Siruneer
4. Malam
5. Kottavi
6. Pasi
7. Neer vetkai
8. Erumal
9. Ellaipu
10. Thookam
11. Vaanthi
12. Kaneer
13. Sukilam
14. Suvasam

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

1. **Flatus:**

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

2. **Sneezing:**

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

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

4. Defecation

Abaana vayu (downward air) is responsible for act of defecation.

Obstruction of this may cause head ache, pain in the thighs, constipation, discomfort, and inability

4. Act of yawning

If prevented leads to poor digestion, tiredness and wilt of face.

And also leads to metabolic diseases, infection and abdominal pain.

6. & 7. Sensation of hunger and thirst

If hunger and thirst are not quenched properly, they lead to impairment in the function of vital organs. Also causes mental disorders, tiredness, and joint pains.
Fasting may lead to deterioration of all the seven physical constituents and loss of weight. Infectious disease like tuberculosis may result.

8. & 9. Coughing and fatigue

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

10. Sleep

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

11. Vomiting

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

12. Tears

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

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

14. Breathing

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

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

"According to the literature Pathinen siddhar nadi sasthiram the Siddha anatomy is explained as,


The Height of one individual measures about 96 finger widths of his own; the total muscle weighs about 125 palam; Each eyes weigh about 2 Kalanchu,
Nose weighs about 3 Kazhanchu, Tongue weighs 4 Kazhanchu, total bones weights about 120 palam, Liver weighs 8 palam, the length of the total gastro intestinal tract is 32 Muzham, Moolai weighs 8 Palam. Blood measures about 3 uzhakku and total Nadikal in the body is 72,000 in number.

1.1.9. THE ASTROLOGY

Macrocsm and microcosm

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

This closely follows the Siddhars doctrine

“
  ஆனந்தரிக் குருவிகள் பிள்ளை
  பிள்ளைகள் புகுத்து அம்மக்கள்
  அம்மக்கள் பிள்ளையை நையாத்திக
  அருங்கு தோன்று பார்த்து எண்ணு
”

- தகவோலி குருவன்
**Astral influences:**

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

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

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

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

1) Aries - To the neck
2) Taurus - neck and shoulder
3) Gemini - Arms and hands
4) Cancer - Chest and adjacent parts.
5) Leo - The heart and stomach
6) Virgo - **The intestines**, base of stomach and umbilicus
7) Libra - Kidney
8) Scorpio - Genitals
9) Sagittarius - Lips
10) Capricorns - Knees
11) Aquarius - Legs
12) Pisces - Feet

2. According to literature Thiruvalluvar periya sunthara sekaram.

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

1. According to literature Siddha maruthuvanga surukkam:

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

1. **Saturn**

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

2. **Jupiter**

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

3. **Mars**

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

4. **Venus**

It exercise its impact on the pituitous blood and semen, throat, breast, abdomen, uterus, genetalia, taste, smell, pleasurable sensation,
gonorrhea, barrenness abscesses or even death from sexual passions or from poison.

5. Mercury

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

<table>
<thead>
<tr>
<th>Planets</th>
<th>Organ of impact</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Solar force</td>
<td>- Heart</td>
</tr>
<tr>
<td>2. Lunar force</td>
<td>- Brain</td>
</tr>
<tr>
<td>3. Mars</td>
<td>- Gall Bladder</td>
</tr>
<tr>
<td>4. Mercury</td>
<td>- Kidney</td>
</tr>
<tr>
<td>5. Venus</td>
<td>- Lungs</td>
</tr>
<tr>
<td>6. Jupiter</td>
<td>- Liver</td>
</tr>
<tr>
<td>7. Saturn</td>
<td>- Spleen</td>
</tr>
</tbody>
</table>
5. According to literature Thiruvalluvar periya sunthara sekaram:

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

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

So by the literature Sithamaruthuvanga surukkam, T.V.S. dictionary, Thiruvalluvar periya sunthara sekaram, the Intestine is closely related to Simmam and Kanni.
SIDDHA PATHOLOGY
1.2 KUGARANA NILLAI IN SIDDHA MEDICINE

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

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

DISEASE

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

THE CHARACTERISTICS FEATURE OF DISEASE:

Disease is of two kinds:

1. Pertaining to the body

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

Causes of Disease

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

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

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

**Functions of deranged Vali (Vatham)**

Body ache and pain, pricking pain, the pain is as though the body is tightly bound by cords, nervous debility, tremor, rigidness, dryness, remorseless, emaciation, throbbing pain, trauma, displacement of joint, weakness of the functional organ and loss of function, loss of sensation, perception of astringent taste only, constipation, concentrated urine, thirst,
sensation of fragility in the foreleg and thigh, numbness and pricking pain in the bone, goose skin, stiffness of upper and lower limbs and back, the skin, the eyes, the faeces and urine appears dark.

**Features of increased Vali**

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

**Features of decreased Vali**

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

**Function of deranged Azhal:**

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

**Features of increased Azhal**

- Yellow colouration of the skin, eyes, urine, faeces, increased appetite, increased thirst, irritation all over the body, insomnia.
**Features of decreased Azhal**

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

**Features of increased Iyyam**

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

**Features of decreased Iyyam**

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

**The variation of the seven thathukkal:**

1. **Saaram (Chyme)**

   Increased amount of saaram leads to diseases like that of increased Iyyam such as indigestion etc.
   Decreased Saaram leads to loss of weight, tiredness, and lassitude, dryness of the skin and diminished activity of the sense organs

2. **Chenneeer (Blood)**

   An increase in chenneer causes boils in different parts of the body, throbbing pain, anorexia, mental disorder, spleenomegaly, colicky pain, increased blood pressure, reddish eyes and skin, jaundice, haematuria etc.
A decrease in chenneer leads to anemia, tiredness, neuritis and lassitude, pallor of body.

3. Oon (Muscle)
Oon in excess produces Cervical Lymph adenitis, syphilitic ulcer, tumor in face, abdomen, thighs, genitalia, etc, hyper muscularity in the cervical region
Decreased oon leads to impairment of sense organs. Joints diseases and jaw, thighs and genitalia shrunked in their structure (atrophied)

4. Kozhuppu (Fat)
The increased kozhuppu leads to that of increased oon associated with dyspnoea and loss of activity.
Decreased kozhuppu leads to pain in the hip region and spleenic disorder

5. Enbu (Bone)
Excess of enbu results in abnormal growth of bones and teeth.
Decreased enbu causes pain in joints, Dental disorders, brittle nails and hair.
6. **Moolai (Marrow)**

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

   Decreased moolai causes osteoporosis in the bones, diminished vision.

7. **Venneer (Genital discharge)**

   An Excess in veneer causes calculus, increased sexual attitude.

   Decreased venneer causes pricking pain in testis, dark colouration of genitalia.
DIAGNOSTIC METHODOLOGY
1.3. DIAGNOSTIC METHODS OF SIDDHA SYSTEM

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

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

Envagai thervugal

Various aspects of Siddhars regarding ‘Envagai Thervugal’

“

- மனிக்கடை நூல் (மணிக்கடை)

- சோத்தியம் (சோத்தியம்)

- 342x136
As per Saint Therayar, the eight methods of diagnosis are Naadi (pulse); Naa (tongue); Niram (colour); Mozhi (voice); vizhi (eyes); Malam (faeces) and Neer (Urine); Sparisam (touch).

As per sait Agathiyar Nadi, Malam, Salam, Niram, Gunam, Muga Kuri, Thegam, Vayadhu, Elamai are the diagnostic stools.
According to literature Kannu saami parampari vaithiayam Naadi, varthai, naa, Thegam, Thodu unarvu, Niram, Malam, Salam, Vizhi are the diagnostic stools.

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

Mugam, pal, Vai, Naakku, Kaayam, Irumalam, Nadi.

According to Literature *Thanvantri vaithiyam* the diagnostic stools are

Nadi, Mugam, Malam, Neer, Udal, Vizhi, Naa, and Pal.

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

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

**Voice**

```
“பாடலில் நாள் வாக்கங்களில் பின்னக்கல் பாடல்

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

The Eyes (காற்று பெரியன்)

“இணைப்புமுறையில் காண்டாக்குவது பல்குறிகள் முதலாக

இறைவின் காற்றுப் பெரியன் நிறுவி செய்யவும்

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

**Faeces (மூர்சு)**

Invaluable in diarrhea. It prevents constipation.

Costume where the body is healthy and energetic. The food is digested in the stomach. The stomach is on the left side and the intestines on the right side. The food moves from right to left. The fluid moves from left to right. The body is healthy. The constipation is relieved.

-vali disease
- azhal disease
- iyya disease
- thontha disease
In provoked Vali – faeces is hard, dry and black in colour. In Azhal vitiation, it is yellow. In Iyyam disturbance it is pale.

**Urine (நீர் பால்)**

“நீரில் வருந்துவிவான்கு திற்கின்ற கூட்டங்கள் சேர்க்கின்ற
பெருக்கு தவறுகின்ற திற்கின்ற பாலால் இல்லை
பாலால் பிடித்துகின்றதற்கு பல்பு திற்கின்ற குடும்ப
நீர்வை சதுரக்கக் குருத்தால் குறிக்கின்ற இல்லை ”

“சிற்றெல் கிளையாளிக்கு திற்கின்ற கூட்டங்கள் சேர்க்கின்ற
பெருக்கு தவறுகின்ற திற்கின்ற பாலால் இல்லை
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நீர்வை சதுரக்கக் குருத்தால் குறிக்கின்ற இல்லை ”.

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

**Colour of urine**

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

**Nei Kuri**

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

1. Aravu (Snake pattern of spread) indicates Vali disease

2. Mothiram (Ring pattern of spread) indicates Azhal disease

3. Muthu (Pearl pattern of spread) indicates Iyya disease

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

Touch (துட்பரிசோதனை)

"" வித்யாலா நூற்றின் தவறானால்

நூற்றாண்டை அறிய விரும்பால்

மருத்துவ ஆய்வுகளும் நூற்றாண்டு

மாணவர்களும் பிறந்துள்ள வாழும்

சிறுமியர் வளமையான பிரித்து வந்து

வழக்கப்படுத்தும் மாணவு கருத்துருக்கள்"
பாதிக்கு வசதியும் பாடசொறுகளைப் பற்றியவை

பார்ப்பை சிட்டிச் சிட்டிகளின் பார்ப்பை பற்றி

- காண்டுருவம் பாடபடுவது காண்கிறீர்கள்

“ என்று பல்வேறு இலக்கிப்புக்கள் பார்க்கிறீர்கள்

என்று பல்வேறு இலக்கிப்புக்கள் காண்கிறீர்கள்

அந்தவேல் அல்லது கான்று என்று விளக்கம் செய்யவும்

அது பல்வேறு இலக்கிப்புக்கள் விளக்கம்

நாடுக்கு தன்னாற்றல்களுக்கும் விளக்கம் காண்கிறீர்கள்

- கல்லாவுருவி (புதியசால் சிங்குது வேலு காண்கிறீர்கள்)

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

Naadi (படுது)

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

Naadi is nothing but, the vital energy that sustains the life with in our body. Naadi plays an most important role in Envagai thervu and it has been considered
as foremost thing in assessing the prognosis and diagnosis of various diseases. Any variation that occurs in the three humors is reflected in the naadi. These three humors organize, regularize and integrate basic functions of the human body. So, naadi serves as a good indicator of all ailments.

Naadi is felt as,

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

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

The Gait of the Naadi:

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

Vali  -  Movement of Swan and Peacock
Azhal  -  Movement of Tortoise and Leech
Iyyam  -  Movement of Frog and Serpent.
MANIKADAINOOL (Agathiya soodamanikayaru soothiram)

“அமைத்த மூயநிகைத்தக்குளில் கடுரை கூரியம்

நீதியில் புராநமில்மை வழங்குவதற்கு

நீதியில் புராநமில்மை வழங்குவதற்கு

அமைத்த மூயநிகைத்தக்குளில் கடுரைம்

- பஞ்சாட்சிய குலநசன் தேசு நாலூர்

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

AND

OBJECTIVES
AIM AND OBJECTIVES

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

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

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

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

‘Athisarapitham’ may be dreadful if unnoticed or else ignorance of the treatment. In order to alleviate these difficulties and to get rid of this stigma, thorough knowledge of this disease and keen observation is required for precise
diagnosis in the clinical practice while dealing with the disease. This throws a big challenge in the medical practice. Hence the author has selected the disease, “Athisarapitham” from Yugi Vaithiya Chinthamani.

**Primary Aim:**

- The main aim of this study is to evaluate the diagnostic methodology for Athisarapitham through the parameters as follows:
  - Envagai thervu (Eight Fundamentals)
  - Manikaddai Nool (Measurement of wrist circumference)
  - Nilam (Land)
  - Kalam (Season)
  - Sothidam (Astrology)

and arrives at a diagnosis.

- To study the origin and course of disease throughout various seasons and its progress.

- Surveying of the Siddha Literary works with reference to Athisarapitham

- Aetiology

- Pathogenesis (Naadi Nadai) Pathology (Noi Naadal)

- Clinical features on the basis of our Siddha system.

- To bring out the statistical data of the patients with reference to incidence, age, sex, dietary habits.
REVIEW

OF

LITERATURE

(SIDDHA)
REVIEW OF LITERATURE

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

As per Siddhar Yugi Muni, ‘Athisarpitham’ can be defined as gastrogenic diarrhoea which is one of the Gastro-intestinal disorders.

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

The review of the literature ‘Yugi Vaithiya Chinthamani’ as well as survey of other Siddha literary works greatly helps in description of the disease and its classification as per the diagnostic methodology prevailing in Siddha. Added to this is its prevention and treatment.
3.1. DESCRIPTIVE VERSION IN THE LINE OF YUGI’S POEM:

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

"<Ã¢¾¡É ÀÁ£È¾ È¢Ã¢∫"ÀÌ "ÀÁ; ÒÍ Ñì·ÅÀÇÚ À€ÎÌ, ÌÓÌÀ ¢À¾¢ ¡Ìõ Àí;Åí Ð¥ÀÁÃ¡ìÀì¬ ÐÇ¢ Àì¸ò¾¢ø ÅÄ¢ÔÁ¡Ìõ ±Ã¢Å¡É ®Ã¦ÄøÄ¡í ÌÓÈø ¸¡Ïõ ºãÈÁ¡ö ¾¡¸¦Á¡Î ÁÂì¸Á¡Ìõ ºÃ¢¾¡É ŧẢ¸Á¡ ºò¾¢Â¡Ìõ "

(À¡¼ø 372)

- á, ç "Àð×¢Â ø¢ò›ºîÁîº¢

‘Athisarapitham’ as per Yugi’s verses, shows the following symptoms:

- Abdominal bloating – ÀÁ£È¾ “ÀÍºø
- Diarrhoea – §À¾¢
- Abdominal distension – ÀÁ£Ú ¯òÀººø
- Pain in the loin – ÀçÄÀíÀÎ; ÀÅÁ£
- Sensation of thirst – ¢À¾, ÀÅÁ£
Fatigue – ÊÂì¸õ
Tastelessness – ¤§Ã¡º¸õ
Nausea or vomiting – ¸ò¾¢
Emaciation – ºÄ¢ôÒ

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

3.2. SURVEY OF OTHER SIDDHA LITERARIES:

(1) As per TV SAMBHASHIVAM PILLAI dictionary:

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

(2) As per Literature AathmarathchamirthamVaidyasara sangiragam (Uyir kakkum Siddha Maruthuvam)

In ‘Aathmarathchamirtham’, the specific character of ‘Athisaram’ is explained clearly as,
As per the above verses, ‘Athisaram’ can be defined as gastrogenic diarrhea which is classified into 3 types.

**Signs and Symptoms:**

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

(3) As per Yugi Vaithya Kaviyam:

According to this literature, the Athisaram is characterized by

- Loose stools,
- Pain in the loin;
- Muscle cramps,
Dryness of skin,
Excessive sensation of thirst,
Emaciation

(4) As per Pathinen siddhar nadi sastiram

\[\text{"ë¢î°œ ,čãì¢î ,ë¢òø ě¢¾îš Ÿ} \]
\[\text{ë¢î°çÂ ě¢¾îš «ÉøÂî%ö ³Á³î°} \]
\[\text{öÖî°ê Æ³î° Ÿ+ö¾¢ "Á øÝÊiø} \]
\[\text{ÁÆ³î | Êê ŠÀ¾¢ïî Æ³î° | Æ³î° ŠÀíŠÂ"} \]

- Áî%ø 60

\[|Àîòü"À: Áî%ø, À¢ò¾ø, ,Äö - 3 Â",ÁîÉ s¾í"í,Üö Áî° ÙíA×¾ø ŞÄ¾¢ïî Ìø. -¾Ä¢ø -uç ÀÀíïúø.} \]

\[|ÀÄÀÉ ŠÄ,ö¾¢ø À¢È³ø|¾ö Á¹¾¢ \]
\[ÌÄÀÉ øÄø³µø |, ³ÉêD ð§ ŞÀ¾¢ \]
\[°ÀÀÉ Àîòàîø °í,¢¾ø ð° ŞÀ¾¢ \]
\[×ÀÀÉ -Úø Á¹ø³ ð°"ÉÀíŠÂ"} \]

- Áî%ø 61

\[Áî%ø + Àî° = 1 Â", \]
\[À¢ø¾ø + Àî° = 1 Â", \]
\[³Äö + Àî° = 1 Â", \]
\[6 Â", ŞÀ¾¢,Ü \]
\[sÃ,ö + Àî° = 1 Â", \]
\[ÀÄö + Àî° = 1 Â", \]
\[°Äö + Àî° = 1 Â", \]

A VIEW ON PITHAM

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

A VIEW ON PITHAM

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

முற்போது உள்ளந்தை தொடுப்பற்று

சுிரிக்கப்பட்டுத்தறியோம் தங்கள் வாழ்க்கையில்

செங்கயமா குறுநிகி கணித

சாத்குறுப்பு செங்கலை பொறுவு தைவு

புராணத்தில் சிங்கலைப்பறும் பெரிதுடன் - பருவம்

சல்லும் காற்றாகவுண்டுவரும் துள்ளியினியுடன்

பாதுகாப்பு மற்றும் புராணப்பறும்

சீனோசர்சன காற்றுத்தொண்டுகள், தொண்டுகள்

காற்றுப் புராணத்தில் குறுநிகி கணித

சல்லும் சிங்கலைப்பறும் பருவம் பருவம்

பாதுகாப்பு மற்றும் புராணப்பறும்

The sites of Pitham

"காற்றாட்ட பிள்ளாம்பாளர் பெரிதுடன் பட்டு

சாத்குறும் புராணப்பறும் தொண்டுகள் பருவம்

சல்லும் சிங்கலைப்பறும் தொண்டுகள்

சல்லும் சிங்கலைப்பறும் பருவம் பருவம்

பாதுகாப்பு மற்றும் புராணப்பறும் பருவம்

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

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

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

According to 4448 Viyathigal

1. வெப்பிய
2. வெற்றுண்
3. வெற்றுண்
4. வெற்றுண்
5. வெற்றுண்
6. வெற்றுண்
7. வெற்றுண்

The characteristic features of Pitham:

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

2. According to Pathinen Siddhargal Naadi Sasthiram

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

3. According to 4448 Viyathigal

1. கேழை
2. சமேசியு
3. சேறி
4. மூலம்
5. வருமானம்
6. அதிகமான் வருலைம்
7. சுற்றுச்சூழலாக்கக்

- 4448 கிலோgregator

பிற்கூறுகள்

“பார்வா பெருக்கப்பட்ட சிறந்த விளக்கமான

பொழிவுகள் மகளாரான் பெரும் விளக்கமான

புராந் பெருக்கப்பட்ட நம்பிகள் வெளியம்

நயங்கள்களின் பெருக்கற்றது இழுக்கலை

செழ்வறிக்கொள்ள வருமானம் பெருக்கற்றது

சொற்றொடர்கள் பெருக்கம் சிறியமையலை

பொழிவுகள் பெருக்கப்படும் கூறுகள்

பொழிவுகள் பெருக்கப்படும் கூறுகள்

பொழிவுகள் பெருக்கப்படும் கூறுகள்

பொழிவுகள் பெருக்கப்படும் கூறுகள்

பொழிவுகள் பெருக்கப்படும் கூறுகள்

பொழிவுகள் பெருக்கப்படும் கூறுகள்

பொழிவுகள் பெருக்கப்படும் கூறுகள்

பொழிவுகள் பெருக்கப்படும் கூறுகள்

பொழிவுகள் பெருக்கப்படும் கூறுகள்

பொழிவுகள் பெருக்கப்படும் கூறுகள்

பொழிவுகள் பெருக்கப்படும் கூறுகள்

பொழிவுகள் பெருக்கப்படும் கூறுகள்

- அதிகமான வலம் கொண்டால் - 300
According to Agasthiyar Kanma Kaandam, due to the above factors the pitha humour may get deranged.

**The functions of Pitham:**

1. Maintains body temperature
2. Produces reddish or yellowish colour of the body.
3. Produces heat energy on digestion of food.
4. Produces sweating.
5. Induces giddiness.
6. Produces blood and the excess blood are let out.
7. Gives yellowish colouration to Skin, Eyes, Faces and Urine.
8. Produces Anger, Haughtiness, Burning sensation, Inaction and Determination.
9. Gives bitter or sour taste.
According to Angathipatham, the deranged pitham produces anger, increased thirst, tiredness, confusion, increased intake of pulippu taste in diet, yellowish coloration of eye, urine and faeces, delusion and finally results in fatty diarrhea.

According to Angathipatham, increased intake of uppu, pulippu, uraippu in diet, alcohol, and prolonged exposure to sun will cause derangement in the pitha humour.
According to Thanvandhari Vaithiyam, prolonged standing, sleeplessness and impurified medicines will derange the pitha humour.

4. According to Sathaga Naadi

According to Sathaga Naadi, prolonged standing, sleeplessness and impurified medicines will derange the pitha humour.
According to sathaga naadi, the nadi naadai in which Athisaram will occur are:

Pitha naadi

Sethumapitha naadi

TYPES OF PITHAM

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

1. Aakkanal (Anal – Pasaka –pitham) – The fire of digestion
It lies between the Stomach and the intestine and enhances digestion and dries up moist ingested substances.

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

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

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

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

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

It gives colour and complexion and brightness to the skin.

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

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

**TYPES OF PITHA DISEASES**

1. According to *Theraiyar Vagadam and Bogar Vaithiyam – 700*, Pitha diseases are classified into forty types.

2. According to *Agasthiyar Rathina Churukkam*, 48 types of Pitha diseases are classified.

3. As per *Agathiyar Gurunaadi – 235*, Pitha diseases are classified into 44 types.

4. According to *Jeevarakshamirtham*, Pitha diseases are classified into forty types.
SIDDHA ASPECTS

SIDDHA ASPECT OF ‘ATHISARAPITHAM’

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

4.1. Aatharams:

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

"\begin{align*}
\text{"À¡í¸¡É Ìñ¼Ä¢ìÌû ãĦÁ¡ýÚ} & \text{À¡ÃôÀ¡ ¸ñ¼ò¾¢ø ãĦÁ¡ýÚ} \\
\text{§À¡í¸¡É ÒÕŨÁ ãĦÁ¡ýÚ} & \text{Å¢óÐÅ¢§Ä ãĦÁ¡ýÚ} \\
\text{Å¡í¸¡É ºò¾¢Â¢§Ä ãĦÁ¡ýÚ} & \text{ÁÕÅ¢ ¿¢ýÈ ÀáÀÃò¾¢ø ãĦÁ¡ýÚ} \\
\text{§¾í¸¡É Å¢¨¾Â¡Úí ðñ¼»¡É¢} & \text{§º÷óÐ ¿¢ýÈ ÓõãÄ §Â¡¸¢Â¡§Á"} \\
\end{align*}"

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

Moolatharam is said to be situated in the Akkini mandalam (Fire zone) and comes under the area of ‘Vatham’ that is below the navel. The kanmenthirium corresponding to this area is “Eruvai’. Vatha area is said to be more Kinetic (this
is because of ‘Vayu’) in action and is having thermal energies (this is because of ‘Theyu’) in order to facilitate the normal functioning such as micturition, defecation, parturition. The bootham involving here is ‘Neer’ bootham.

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

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

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

4.2. Udal koorugal Aspect:

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

The total length of gastrointestinal tract is Thirty two muzham.

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

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

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

All these are clearly described in the following verse,
4.3. Athisarapitham

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

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

As per **Yugi Vaithiya Chinthamani**, there are forty two types of pitha diseases. Pitha diseases can occur anywhere in the body. Pitha disease that occurs within the gastro intestinal tract is described as ‘*Athisarapitham*’.
‘Athisaram’ is defined as a form of diarrhea due to irritability of large intestine. It is marked by frequent stools and associated with gripping pain in the bowels.

‘Pitha’ diseases possess the symptoms of burning sensation all over the body especially in the abdomen, bitterness in tongue, nausea and /or vomiting; sense of excessive thirst. In Athisarapitham, Pitha humor is predominantly deranged. Hence it is classified under the pitha diseases.

Yugi Vaithiya Chinthamani describes forty two types of Pitha diseases, of which ‘Athisarapitham’ is one among them. The verses which explains this is,

\[
\text{Verse: }
\begin{align*}
\text{\textl{}`'Athisaram' is defined as a form of diarrhea due to irritability of large intestine. It is marked by frequent stools and associated with gripping pain in the bowels.}
\text{\textl{}`'Pitha' diseases possess the symptoms of burning sensation all over the body especially in the abdomen, bitterness in tongue, nausea and /or vomiting; sense of excessive thirst. In Athisarapitham, Pitha humor is predominantly deranged. Hence it is classified under the pitha diseases.
\text{\textl{}}
Yugi Vaithiya Chinthamani describes forty two types of Pitha diseases, of which ‘Athisarapitham’ is one among them. The verses which explains this is,}
\end{align*}
\]
42 types of 'Pitham are as follows:

1. Aavuru pitham
2. Ambal pitham
3. Unmatha pitham
4. Thamandha pitham
5. Vatha pitham
6. Vanni pitham
7. Silaetma pitham
8. Suronitha pitham
9. Vikara pitham
10. Virana pitham
11. Uraththa pitham
12. Raktha pitham
13. Kasa pitham
14. Swasa pitham
15. Saepta pitham
16. Karum pitham
17. Karrappan pitham
18. Aseerana pitham
19. Uroosi ptham
20. Eri pitham
21. Azhal pitham
22. Thudi pitham
23. visha pitham
24. Athisara pitham
25. Moola pitham
26. Uthir pitham
27. Kanda pitham
28. Odu pitham
29. Moodu pitham
30. Nadukku pitham
31. Kabala pitham  
32. Saththi pitham  
33. Dhaaga Pitham  
34. Vikkal pitham  
35. Saya pitham  
36. Thimir pitham  
37. Vali pitham  
38. Seetha pitham  
39. Kirumi pitham  
40. Asaya pitham  
41. Maarga pitham  
42. Maruntheedu Pitham

4.4. PATHOLOGICAL VIEW

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

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

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

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

(1) Deranged 96 thathuvams in ‘Athisarapitham’

The derangement in the 96 thathuvams are as follows;

Water    -    Tastelessness
Fire       -     Nausea and /or vomiting
Air        -     Emaciation; loose stools, abdominal distension
Space     -     Fatigue

Impoorigal / Impulangal:
Mei - Emaciation

Vai - Tastelessness

**Kannaintheriyum / Kanmavaidiyam:**

Eruvai - Loose stools

**Anthakaranam:**

Manam - Delusion

Puththi - Difficulty to analysis

Ahankaaram - Indecisiveness

Siddham - Reduction in achieving abilities

**Naadi:**

Guhu - Increased frequency of stools

**Aasayam:**

Amarvasayam - Abdominal distension; Abdominal bloating

Pakirvasayam - Reduction in absorption

Malavaasayam - Loose stools

**Kosam:**

Annamaya kosam - Seven physical constituents get deranged

Pranamaya kosam - Loose stools

**Aathaaram:**

Moolatharam - Loose stools
Manipooragam - abdominal pain

**Gunam:**

Thamagunam - Emaciation; Fatigue

**(2) Humoral (or) Thiridosa Pathology;**

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

Vatham

Pitham and

Kabam

**(I) Vatham (or) Vayu:**

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

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

In Athisarapitham, those Vaayus affected primarily are as follows:
1) Abaan

2) Piranan

3) Viyanan

4) Samaanan

5) Kirukaran

6) Dhevathathan

These deranged Vayukkal affects thathukkal as well as malam.

This can be best illustrated in the table below:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Types of Vatham</th>
<th>Derangements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Pranan</td>
<td>Reduced appetite</td>
</tr>
<tr>
<td>2.</td>
<td>Abanan</td>
<td>Loose stools</td>
</tr>
<tr>
<td>3.</td>
<td>Viyanan</td>
<td>Nausea, Vomiting</td>
</tr>
<tr>
<td>4.</td>
<td>Samanan</td>
<td>Emaciation, Abdominal bloating</td>
</tr>
<tr>
<td>5.</td>
<td>Kiruharan</td>
<td>Emaciation, Thirst</td>
</tr>
<tr>
<td>6.</td>
<td>Devathathan</td>
<td>Sluggishness</td>
</tr>
</tbody>
</table>

(II) PITHAM

The ‘Pitham’ is the life manifestation of ‘thee’ bootham in the body. It can be described as the metabolic thermal life force of the body. It
carries out function such as digestion, absorption, metabolism, imparting normal colour to the blood, etc.

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

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

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

This can be best illustrated in the table below:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Types of Pitham</th>
<th>Derangements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Anar pitham</td>
<td>Reduced appetite</td>
</tr>
<tr>
<td>2</td>
<td>Ranjagapittham</td>
<td>Pallor ness</td>
</tr>
<tr>
<td>3</td>
<td>Piraasagam</td>
<td>moisture around anus</td>
</tr>
<tr>
<td>4</td>
<td>Aalosagam</td>
<td>Dullness in Vision</td>
</tr>
<tr>
<td>5</td>
<td>Saa thagam</td>
<td>Difficult to resist</td>
</tr>
</tbody>
</table>

(III) KABAM

Kabam has Appu and Prithivi in its structure. Kabam is responsible for co-ordination and defense mechanism of the body.
Kabam is located in Samaana Vaayu, Semen, Suzhumunai, blood, phlegm, bone marrow, nose, chest, nerves, bone, brain, eyes and joints.

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

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

(3) Deranged Udal Thathukkal:

<table>
<thead>
<tr>
<th>Saarum</th>
<th>Fatigue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seneer</td>
<td>palloriness of tongue, thirst</td>
</tr>
<tr>
<td>Oon</td>
<td>Emaciation</td>
</tr>
<tr>
<td>Kozhupu</td>
<td>pain in the loin</td>
</tr>
<tr>
<td>Moolai</td>
<td>Abdominal pain</td>
</tr>
</tbody>
</table>

(4) Deranged Vegangal:

Abanan - Loose stools
Malam - Loose stools

(5) Astrological view

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

4.5. Etiology for ‘Athisaram’

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

Noi Varum Vazhi:

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

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

1. Irregularity in diet and activities

2. Karmas and psychological causes

4.5.1. Etiology for Athisaram
Seiyal marupadugal (Personal habits)

1. Intake of heavy food even after having fullness of stomach

2. Excessive intake of sweets

3. Excessive intake of Non-vegetarian diet

4. Increased sexual perversion

5. Excessive intake of uncooked food

Mana Marupadugal (Mental set up)

1. Committing sins

2. Forsaken of worshipping Gods and religious rituals

3. Habit of intake of food without showing hospitality to the starved relatives

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

4.6. Manikadai Nool

"<\YESAD-UKY \AS+OD ,I0 ,\NH10
\YESA AAWA \UCHFAPDO ,\CA1\CHA10
\YESA D\CA\CHA\OF\O0 \AI1 \ECI"\Ai0
\YEOD S\B\IA10 \AAB"EAC"ESA"

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

4.7. Naadi Nadai

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

According to Sathaga Naadi:

According to Sathaga Naadi:

According to Sathaga Naadi:

According to Sathaga Naadi:
As per sathagam nadi, the following nadi nadai will occur in Athisaram:

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

4.8. Preventive aspect of Athisarapitham

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

Diet and Kanma nivarthi for Athisara pitham:

Diet advisable:
1. ,ĩĩ (À¡÷Ä¢Â⺢)
2. þÕÓ¨È ÅÊò¾ §º¡Úõ, ¿£Õõ
3. §Á¡÷

Best drug for Athisara Pitham, as per literature Noigalluku Sitha parigaram, includes Athividayam, Koraikizhangu, Vilampalam, Sukku, Nannaai, Devatharu, parpadagam, Manjal, Maramanjal

Restricted Diet:

1. As per Saint Yugi,

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

2. As per literature Noigallukku Siddha parigaram

\[\text{\textcopyright noting the content}\]
Kanma nivarthi for Athisara pitham

"ÅÄ¼; Àíøè½½èÜ Àí, ç
Åí, í, çÀúde Åè£¼, í|òÅ
|ÀďÄ¼; Çìòď Á;Àďçõ $À½çÅ½íí
|Àñ| ËòÄ¼; Åí, çX, òâÄç Å;Å, íí
|òĐÄ¼; ÀčôâëÀ |ò¾ìÀí, çø
ÇèÖÄ¼; Òý |òÝÄ½çÜ |ò¾ Ä;Åô
|Åí;ÔÄ¼; |ÅY |Éñç; ÀčÈÅ:Åí, çø
óòçÄçêÀ åò çìô $Àí, íçÅsÈ

- Åíçø 140
In order to get rid off *Athisara pitham*, the kanma vinai should be resolved first.

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

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

1. Introduction:

Functional gastrointestinal disorders are extremely common. FBD can be defined as disorders of gut function in the absence of structural pathology.
Irritable Bowel Syndrome (IBS) is a functional bowel disorder in which abdominal pain is associated with defecation or a change in bowel habit with features of disordered defecation and distension.

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

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

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

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

IBS can affect people of all ages, but it is more likely to occur in people in their teens through their 40s. About 15% to 20% of people in that age range have IBS, according to a study from the Southern California Permanente Medical
Group in San Diego. The prevalence rate drops down to 10% to 12% in people older than 50.

3. Etiology:

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

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

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

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

- **Altered Gastro intestinal motility:**

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

- **Abnormal Visceral perception :**

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

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

- **Food Sensitivities:**

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

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

- **Luminal factors**

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

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

Some factors that can trigger onset of irritable bowel symptoms

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

4. Clinical Features:

The most common presentation is that of recurrent abdominal pain. This is usually colicky or ‘cramping’ is felt in the lower abdomen and is relieved by defecation. Abdominal bloating worsens throughout the day; the cause is unknown but it is not due to excessive intestinal gas. The bowel habit is variable.
Most patients alternate between episodes of diarrhea and/or constipation. Those with diarrhea have frequent defecation but produce low-volume stools and rarely have nocturnal symptoms. Passage of mucus or rectal bleeding does not occur.

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

(i). Abdominal pain:

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

(2). Gas and Flatulence:

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

(3). Upper Gastro intestinal symptoms

Between 25 and 50% of patients with IBS complain of dyspepsia, heart burn, nausea and vomiting. This suggests that other areas of the gut apart from the colon may be involved. Prolonged ambulant recordings of small-bowel motility in patients with IBS show a high incidence of abnormalities in the small bowel during the diurnal (waking) period; nocturnal motor patterns are no different from those of healthy controls. A great deal of overlap is seen between dyspepsia and IBS. The prevalence of IBS is higher among individuals with dyspepsia (31.7%)
than among those who report no symptoms of dyspepsia (7.9%). Conversely, among those with IBS, 55.6% report symptoms of dyspepsia. In addition, the functional abdominal symptoms can change over time.

Pathophysiology:

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

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

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

Stress can be defined as troubled, angry, mental or emotional feelings. Stress can inspire the colon spasms in the peoples suffering from IBS. Colon has a nerve that connects to the brain. Like the heart and the lungs this colon is also
controlled by the nervous system, which in turn responds to the stress. These nerves control the normal contractions of the colon and cause abdominal discomfort at stressful times. Peoples will often experience the cramps in their stomach when they are upset. In peoples with IBS the colon will respond even to a slight stress. Stress makes the mind more aware of the sensations in the colon making the person unpleasant.

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

This includes the following

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

- To make a change in your lifestyle.

- To sleep well

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

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

These include

• Alcohol

• artificial sweeteners

• Carbonated drinks

• Coffee

• Dairy products

• Fried foods

• Oils

• Poultry skin and dark meat

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

These include

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

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

Things to Remember

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

Intake of fiber in the diet: It is important to increase the fiber in the diet it helps in reducing the constipation and tries to minimize the diarrhea, gas and the cramping in the stomach. Foods such as grains, fruits, vegetables and the beans are rich in fiber. Try to take these foods as much as possible. Or we can also take the fiber
supplements but before taking this, the consultation of doctor is needed. While taking the fiber supplements, it is must to drink plenty of water every day. So it is advised to gradually increase the fiber in the diet. This has been proven the best remedy for IBS.

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

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

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

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

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

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

• Maintaining the food diary to find out what foods causes the symptoms of IBS so
that we can avoid them.

• Trying to sleep well.

• To relieve the pain in the abdominal area, taking a hot bath or applying a heating pad to the lower abdomen is suggestive.

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

• Counseling: In some cases, a health care professional such as a psychologist or psychiatrist can help to learn to reduce stress by looking at how we respond to events in our life and then working with us to modify or change that response.

• Biofeedback This stress-reduction technique helps in reducing muscle tension and slows the heart rate with the feedback help of a machine and then it is taught how to produce these changes ourselves. The goal is to help enter a relaxed state.
so that we can cope more easily with stress. Biofeedback is usually taught in hospitals and medical centers.

- Regular exercise, yoga, massage or meditation: These can all be effective ways to relieve stress.

- Progressive relaxation exercises: These help to relax muscles in the body, one by one. Started by tightening the muscles in our feet, then to concentrate on slowly letting all of the tension go. Next, tightening and relaxing our calves is important. This should be continued until the muscles in our body, including those in our eyes and scalp, are completely relaxed.

- Deep breathing. Most adults breathe from their chests: We become calmer when we breathe from our diaphragm, the muscle that separates our chest from our abdomen. While inhaling, we have to allow our belly to expand with air; while exhaling, our belly naturally contracts. Deep breathing can also help relax our abdominal muscles, which may lead to more-normal bowel activity.

- Other techniques: Set aside at least 20 minutes a day for any activity for relaxing — listening to music, reading, playing computer games or just soaking in a warm bath.
Foods, Drinks and Lifestyle: The foods that are most commonly reported to cause IBS symptoms are: wheat (in bread and cereals), rye, barley, dairy products, coffee (and other caffeine-rich drinks such as tea and cola), and onions. Some people report an improvement in symptoms when they cut down from drinking a lot of alcohol, or stop smoking if they smoke. Regular exercise may also help to ease symptoms.
MATERIALS AND METHODS

EVALUATION OF DISSERTATION TOPIC

6.1. MATERIALS AND METHODS

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

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

**Population and Sample:**

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

**Inclusion Criteria:**

Age between 20 - 70 years

**Exclusion criteria**

Patients of any serious illness

**Evaluation of Siddha Clinical Parameters**

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

The detailed history of past and present illness, dietary habits, occuoational and life style history were also taken before considering a case for selection in this study.
Siddha diagnostic methods such as 96 Thathuvams, Mukkutram, Udal thathukkal, and Envagai thervugal, Nilam, Kalam, Sothidam and Manikaddai Nool were observed, recorded and is tabulated regularly..

**The Clinical Investigations:**

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

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

**Blood:**

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

**Urine:**

Albumin
Sugar
Deposit

**Motion:**

Ova
Cyst
Bacteria
6.2. OBSERVATION AND RESULTS

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

Table -1

**KAALAM DISTRIBUTION (Seasonal Occurrence)**

<table>
<thead>
<tr>
<th>Age</th>
<th>No of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-33yrs – Vaatha kalam</td>
<td>13</td>
<td>43.33%</td>
</tr>
<tr>
<td>34-66yrs – Azhal kalam</td>
<td>16</td>
<td>53.33%</td>
</tr>
<tr>
<td>67-100yrs – Iyya kalam</td>
<td>01</td>
<td>3.33%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

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

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

Table -3

**GENDER OF DISTRIBUTION**

<table>
<thead>
<tr>
<th>Gender</th>
<th>No of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>20</td>
<td>66.67%</td>
</tr>
<tr>
<td>Female</td>
<td>10</td>
<td>33.33%</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

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

![Pie diagram showing the sex distribution]

Table - 4

**DIETARY HABITS**

<table>
<thead>
<tr>
<th>Food habits</th>
<th>No of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vegetarian</td>
<td>8</td>
<td>26.67%</td>
</tr>
<tr>
<td>Non-vegetarian</td>
<td>10</td>
<td>33.33%</td>
</tr>
</tbody>
</table>
Out of 30 cases 40% cases have mixed diet, 26.67 % are vegetarian and 33.33 % cases are non-vegetarians.

<table>
<thead>
<tr>
<th></th>
<th>Mixed diet</th>
<th>30</th>
<th>100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>12</td>
<td></td>
<td>40%</td>
</tr>
</tbody>
</table>

Table – 5

**UDAL VANMAI**

<table>
<thead>
<tr>
<th>Udal Vanmai</th>
<th>No of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iyyalpu (Normal)</td>
<td>21</td>
<td>70%</td>
</tr>
<tr>
<td>Valivu (Strong)</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td>Melivu (Weak)</td>
<td>6</td>
<td>30%</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100%</td>
</tr>
</tbody>
</table>
Out of 30 cases, the physical nature of 70% of cases is normal; 30% are weak and 10% of cases are strong.

Table -6  
ETIOLOGY FOR ATHISARAPITHAM

<table>
<thead>
<tr>
<th>Etiology</th>
<th>No. Of Cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intake of Heavy food</td>
<td>23</td>
<td>76.67%</td>
</tr>
<tr>
<td>Excessive Non-Veg diet</td>
<td>22</td>
<td>73.33%</td>
</tr>
<tr>
<td>Increased sexual perversion</td>
<td>12</td>
<td>40%</td>
</tr>
<tr>
<td>Excessive intake of sweets</td>
<td>18</td>
<td>60%</td>
</tr>
<tr>
<td>Excessive intake of uncooked food</td>
<td>21</td>
<td>70%</td>
</tr>
</tbody>
</table>

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

GENERAL ETIOLOGY OF PITHA DISEASES

<table>
<thead>
<tr>
<th>Etiology</th>
<th>No. of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increased intake of Pulippu taste (Sour)</td>
<td>26</td>
<td>86.67%</td>
</tr>
<tr>
<td>Increased intake of Karppu taste</td>
<td>24</td>
<td>80%</td>
</tr>
<tr>
<td>Increased intake of Uppu taste (salty)</td>
<td>23</td>
<td>76.67%</td>
</tr>
<tr>
<td>Increased intake of Kizhangu vagaigal(Tubers)</td>
<td>22</td>
<td>73.37%</td>
</tr>
<tr>
<td>Intake uncooked food</td>
<td>17</td>
<td>56.67%</td>
</tr>
<tr>
<td>Resisting appetite</td>
<td>16</td>
<td>53.33%</td>
</tr>
<tr>
<td>Stress and strain</td>
<td>18</td>
<td>60%</td>
</tr>
<tr>
<td>Increased anger</td>
<td>13</td>
<td>43.33%</td>
</tr>
<tr>
<td>Insomnia</td>
<td>7</td>
<td>23.33%</td>
</tr>
<tr>
<td>Perverted sexual contact</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td>Over exposure of heat and sun</td>
<td>8</td>
<td>26.67%</td>
</tr>
<tr>
<td>Riding for prolonged period</td>
<td>6</td>
<td>20%</td>
</tr>
</tbody>
</table>

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

Table - 8

<table>
<thead>
<tr>
<th>Naadi</th>
<th>No. of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nithaanam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vanmai</td>
<td>06</td>
<td>20%</td>
</tr>
<tr>
<td>Menmai</td>
<td>24</td>
<td>80%</td>
</tr>
<tr>
<td>Panbu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Puranadai</td>
<td>28</td>
<td>96.67%</td>
</tr>
<tr>
<td>Condition</td>
<td>Count</td>
<td>Percentage</td>
</tr>
<tr>
<td>-----------------</td>
<td>-------</td>
<td>------------</td>
</tr>
<tr>
<td>Illaithathal</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Azhunthual</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Kathithal</td>
<td>02</td>
<td>6.67%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nadai</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azhal vali</td>
<td>11</td>
<td>36.67%</td>
</tr>
<tr>
<td>Azhal Iyyam</td>
<td>09</td>
<td>30%</td>
</tr>
<tr>
<td>Iyya Azhal</td>
<td>08</td>
<td>26.67%</td>
</tr>
<tr>
<td>Vali Azhal</td>
<td>02</td>
<td>6.67%</td>
</tr>
</tbody>
</table>

As far as Nadi is concerned, out of 30 cases, almost all the cases have the character of Illaithal and Azunthuthal; 96.67% of cases have puranadai; 6.67% have Kathithal character.
80% cases were of Menmai and 20% were of Vanmai.
Pulse play of 36.67% is Azhal Vali; 30% is Azhal Iyyam; 26.67% is Iyya Azhal.
Table- 9

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

Out of 30 cases, 53.33% have coated tongue; 13.33% of cases have fissure in their tongue.  73.33% of cases pale tongue; 16.67% have muddy tongue. 36.67% have loss their taste; 33.33% have sour taste; and 30% have normal taste. 60% have decreased salivation; 26.67% have normal salivation.
### NIRAM, MOZHI, VIZHI AND MEIKURI

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

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

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

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

As far as Sparism is concerned, out of 30 cases, 46.67% have chillness; 23.33% exhibit mild heat.
76.67% have normal perspiration; 13.33% have under perspiration.
Almost all cases have tenderness in their abdominal area; and 90% have dryness.

Table-11

**MALAM**

<table>
<thead>
<tr>
<th>Malam</th>
<th>No.of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thanmai</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sikkal</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Siruthal</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Kalichchal</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Seetham</td>
<td>27</td>
<td>90%</td>
</tr>
<tr>
<td>Venmai</td>
<td>17</td>
<td>56.67%</td>
</tr>
<tr>
<td>Kirumi</td>
<td>02</td>
<td>6.67%</td>
</tr>
<tr>
<td>Niram</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Karuppu</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Manjal</td>
<td>20</td>
<td>66.67%</td>
</tr>
<tr>
<td>Velluppu</td>
<td>10</td>
<td>33.33%</td>
</tr>
</tbody>
</table>

Out of 30 cases, all cases have painful diarrhoea; 90% of cases have mucus in stool. 66.67% have yellow colour stool; 33.33% have pale stool.
Table-12

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

Out of 30 cases, the colour of urine in 40% is yellow; 36.67% were of pale urine. 23.33% were of crystal clear. All cases i.e. 100% do not produce any odour. As far as foam is concerned, in 60%, nil and in 40%, it is present. Out of 30 cases, the enjal illakanam is normal in 93.33%. Neikuri of 60% is Mella paraval. (Slowly spread); 20% show Aravathil Mothiram; 13.33% is Mothirathil aravam; 6.67% show Muthil mothiram.

Table –13

<table>
<thead>
<tr>
<th>NOI UTTRA KALAM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalam</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
Kaarkalam (Aug-Oct)  1  3.33%
Koothirkalam (Oct-Dec) 2  6.67%
Munpanikalam (Dec-Feb) 1  3.33%
Pinpanikalam (Feb-Apr) 2  6.67%
Ilaveneerkalam (Apr-June) 13  43.33%
Muthuveneerkalam(June-Aug) 11  36.67%
Total 30 100

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

Table – 14

NILAM (THINAI)

<table>
<thead>
<tr>
<th>Name of the Thinai</th>
<th>No. of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kurunchi</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td>Mullai</td>
<td>4</td>
<td>13.33%</td>
</tr>
<tr>
<td>Marutham</td>
<td>6</td>
<td>20%</td>
</tr>
<tr>
<td>Neithal</td>
<td>13</td>
<td>43.33%</td>
</tr>
<tr>
<td>Palai</td>
<td>4</td>
<td>13.33%</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100</td>
</tr>
</tbody>
</table>

Out of 30 cases, 43.33% belong to Neithal nilam; 20% belong to Marutham; 13.33% belong to Palai and Mullai; 10% belong to kurunchi land
Table – 15  
**IMPORIGAL AND KANMENTHIYANAGAL**

<table>
<thead>
<tr>
<th>Imporigal and kanmenthiyangal</th>
<th>No. of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mei</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Vai</td>
<td>24</td>
<td>80%</td>
</tr>
<tr>
<td>Eruvai</td>
<td>30</td>
<td>100%</td>
</tr>
</tbody>
</table>

Out of 30 cases, the Mei is affected in all cases.  
In 80% of cases, vai (Dryness, Loss of taste) is affected  
Eruvai is affected in 100% of cases.

Table – 16  
**DERANGED VATHAM**

<table>
<thead>
<tr>
<th>Vatham</th>
<th>No. of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pranan</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Abanan</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Samanan</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Uthanan</td>
<td>07</td>
<td>23.33%</td>
</tr>
<tr>
<td>Viyanan</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Naahan</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Koorman</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Kiruharan</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Devathathan</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Dhanajeyan</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

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

Table-17  
**DERANGED PITHAM**

<table>
<thead>
<tr>
<th>Pitham</th>
<th>No.of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amalgam</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Ranjagam</td>
<td>08</td>
<td>26.67%</td>
</tr>
</tbody>
</table>
Out of 30 cases, all cases have derangement in Amalagam; and sathagam; 90% of cases have got derangement in Prasagam; 26.67% of cases have deranged Ranjagam.

<table>
<thead>
<tr>
<th>Kabam</th>
<th>No.of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avalambagam</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Kilathagam</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Pothagam</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Tharpagam</td>
<td>10</td>
<td>33.33%</td>
</tr>
<tr>
<td>Santhigam</td>
<td>08</td>
<td>26.67%</td>
</tr>
</tbody>
</table>
Out of 30 cases, 100% cases got derangement in Kilathagam; 33.33% have deranged Tharpagam; 30% got deranged Pothagam.

Table -18

UDAL THATHUKKAL

<table>
<thead>
<tr>
<th>Udal thathukkal</th>
<th>No. of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saaram</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Chenneer</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Oon</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Kozhuppu</td>
<td>12</td>
<td>40%</td>
</tr>
<tr>
<td>Enbu</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Moolai</td>
<td>14</td>
<td>46.67%</td>
</tr>
<tr>
<td>Sukkilam/suronitham</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

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

Table - 19

RAASI DISTRIBUTION

<table>
<thead>
<tr>
<th>Name of the raasi</th>
<th>No. of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mesham</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Rishabam</td>
<td>01</td>
<td>3.33%</td>
</tr>
<tr>
<td>Kadagam</td>
<td>01</td>
<td>3.33%</td>
</tr>
<tr>
<td>Simham</td>
<td>04</td>
<td>13.33%</td>
</tr>
</tbody>
</table>
Out of 30 cases, 40% do not know their zodiac sign; 26.67% belong to Kanni (Virgo); 13.33% belong to Simhmam; 6.67% belong to Thulam.

Table - 20

<table>
<thead>
<tr>
<th>Name of the stars</th>
<th>No. of. Cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aswini</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Magam</td>
<td>04</td>
<td>13.33%</td>
</tr>
<tr>
<td>Pooram</td>
<td>03</td>
<td>10%</td>
</tr>
<tr>
<td>Utthiram</td>
<td>05</td>
<td>16.67%</td>
</tr>
<tr>
<td>Hastham</td>
<td>04</td>
<td>13.33%</td>
</tr>
<tr>
<td>Chitirai</td>
<td>02</td>
<td>6.67%</td>
</tr>
<tr>
<td>Swathi</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Not known</td>
<td>12</td>
<td>40%</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100</td>
</tr>
</tbody>
</table>

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

Table - 21

<table>
<thead>
<tr>
<th>Clinical Features</th>
<th>No. of cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdominal Bloating</td>
<td>28</td>
<td>93.33%</td>
</tr>
<tr>
<td>Painful Diarrhoea</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Distention of abdomen</td>
<td>26</td>
<td>86.67%</td>
</tr>
<tr>
<td>Pain in the loin</td>
<td>17</td>
<td>56.67%</td>
</tr>
<tr>
<td>Sensation of Thirst</td>
<td>18</td>
<td>60%</td>
</tr>
</tbody>
</table>
Out of 30 cases, all cases have painful diarrhea, 93.33% of have abdominal bloating; 90% cases have Fatigue; 86.67% of cases abdominal distension; 83.33% of cases have emaciation; 56.67% of cases have pain in the loin; 60% of cases have excessive thirst; 40% of cases have Fatigue and 26.67% of cases have Nausea/Vomitting.

Table - 22

<table>
<thead>
<tr>
<th>Measurement</th>
<th>No. of. cases</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>1</td>
<td>3.33%</td>
</tr>
<tr>
<td>6 ¼</td>
<td>6</td>
<td>20%</td>
</tr>
<tr>
<td>6 ½</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td>7</td>
<td>4</td>
<td>13.33%</td>
</tr>
<tr>
<td>Measurement</td>
<td>Count</td>
<td>Percentage</td>
</tr>
<tr>
<td>-------------</td>
<td>-------</td>
<td>------------</td>
</tr>
<tr>
<td>7 ½</td>
<td>2</td>
<td>6.67%</td>
</tr>
<tr>
<td>8</td>
<td>4</td>
<td>13.33%</td>
</tr>
<tr>
<td>8 ¼</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td>8 ¾</td>
<td>2</td>
<td>6.67%</td>
</tr>
<tr>
<td>9</td>
<td>2</td>
<td>6.67%</td>
</tr>
<tr>
<td>11</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

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

**ALLIED PARAMETERS**
<table>
<thead>
<tr>
<th>SL NO.</th>
<th>OP. NO.</th>
<th>NAME</th>
<th>AGE/SEX</th>
<th>NAA</th>
<th>NIRAM</th>
<th>MOZHI</th>
<th>VIZHI</th>
<th>SPARI SAM</th>
<th>MALAM</th>
<th>NEER KURI</th>
<th>NEI KURI</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>AD3867</td>
<td>Hari</td>
<td>28/M</td>
<td>Fis+, Moist</td>
<td>Veluppu</td>
<td>Sama oli</td>
<td>Pal +</td>
<td>Ten+, M.H</td>
<td>Kazhichal (2-3 times)</td>
<td>C.Cl, F.N, 4-5 times</td>
<td>Mel. P</td>
</tr>
<tr>
<td>2</td>
<td>AE4117</td>
<td>Ganapathy</td>
<td>48/M</td>
<td>M.P, Dry, LOT</td>
<td>Manjal</td>
<td>Sama oli</td>
<td>M.C.</td>
<td>Ten+, Chill+</td>
<td>Kazhichal (2-3 times)</td>
<td>Yell++, F+ 3-4 times</td>
<td>Muthu</td>
</tr>
<tr>
<td>3</td>
<td>AF7198</td>
<td>Arun</td>
<td>26/M</td>
<td>Pal+</td>
<td>Manjal</td>
<td>Uratha oli</td>
<td>Pal +</td>
<td>Ten+, M.H</td>
<td>Kazhichal (3-4 times)</td>
<td>C.Cl, F.N, 4-5 times</td>
<td>Mel. P</td>
</tr>
<tr>
<td>4</td>
<td>AF9865</td>
<td>Arulmary</td>
<td>28/F</td>
<td>M.P., Dry</td>
<td>Karruppu</td>
<td>Thazntha oli</td>
<td>Pal +</td>
<td>Ten+, Chill+</td>
<td>Kazhichal (3-4 times)</td>
<td>Yell+, F.N 4-5 times</td>
<td>Mel. P</td>
</tr>
<tr>
<td>No.</td>
<td>Code</td>
<td>Name</td>
<td>Age</td>
<td>Gender</td>
<td>Origin</td>
<td>Fruit Type</td>
<td>Germination</td>
<td>Time</td>
<td>Duration</td>
<td>Maturity</td>
<td></td>
</tr>
<tr>
<td>------</td>
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<td>-------------</td>
<td>-------</td>
<td>----------</td>
<td>-----------</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>AG1818</td>
<td>Chowdry</td>
<td>34</td>
<td>M</td>
<td>Dry, Fis +</td>
<td>Karruppu</td>
<td>Sama oli</td>
<td>Karruppu Ten+, Chill+ Kazhichal (4-5 times)</td>
<td>Yell+, F.N 3-4 times</td>
<td>Muthu</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>AG5278</td>
<td>Aarthi</td>
<td>21</td>
<td>F</td>
<td>Moist Manjal</td>
<td>Thazntha oli Karruppu</td>
<td>Ten+, M.H. Kazhichal (2-3 times)</td>
<td>C.CI, F.N 3-4 times</td>
<td>Mel. P</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>AG7098</td>
<td>Murugan</td>
<td>30</td>
<td>M</td>
<td>Dry, M.P Karruppu</td>
<td>Uratha oli Normal Ten+, Chill+ Kazhichal (2-3 times)</td>
<td>Yell+, F.N 4-5 times</td>
<td>Mel.P</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>AG7933</td>
<td>Fathima Victoria</td>
<td>45</td>
<td>F</td>
<td>Dry, pal +, LOT</td>
<td>Karruppu Thazntha oli Pal + Ten+, Chill+ Kazhichal (3-4 times)</td>
<td>Yell++, F+ 2-3 times</td>
<td>A.M</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>AG9061</td>
<td>Rukmani</td>
<td>54</td>
<td>F</td>
<td>Moist Manjal</td>
<td>Thazntha oli Veluppu DM Ten+ Kazhichal (4-5 times)</td>
<td>Yell++, F+ 5-6 times</td>
<td>M.A</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>AG9447</td>
<td>Sarojini</td>
<td>70</td>
<td>F</td>
<td>Dry, M.P, LOT Manjal</td>
<td>Thazntha oli Veluppu Ten+ Kazhichal (5-6 times)</td>
<td>Yell++, F+ 4-5 times</td>
<td>Muthu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>AG9696</td>
<td>Devi</td>
<td>29</td>
<td>F</td>
<td>Pal+, M.P, Karruppu</td>
<td>Sama oli Veluppu Ten+, M.H Kazhichal (4-5 times)</td>
<td>S.C, F.N 4-5 times</td>
<td>Mel. P</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>AH994</td>
<td>Abdul</td>
<td>25</td>
<td>M</td>
<td>Flat, Dry</td>
<td>Karruppu Sama oli</td>
<td>Normal Ten+, Chill+ Kazhichal 4-5 times</td>
<td>C.CI, F.N 5-6 times</td>
<td>Mel. P</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>AH6963</td>
<td>Seetharaman</td>
<td>44</td>
<td>M</td>
<td>Flat Moist, LOT</td>
<td>Karruppu Thazntha oli M.C. D.V Ten+, chill+ Kazhichal (2-3 times)</td>
<td>Yell+, F.N 3-4 times</td>
<td>Muthu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>AH6988</td>
<td>Ramesh</td>
<td>26</td>
<td>M</td>
<td>Dry, M.P. Karruppu</td>
<td>Sama oli Normal Ten+, M.H Kazhichal (3-4 times)</td>
<td>C.CI, F.N 4-5 times</td>
<td>Mel. P</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>AH7183</td>
<td>Rajjammal</td>
<td>48</td>
<td>F</td>
<td>Dry, LOT</td>
<td>Karruppu Sama oli D.V Ten+, M.H Kazhichal (3-4 times)</td>
<td>Yell+, F+ 3-4 times</td>
<td>M.M</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>AH9097</td>
<td>Iyyappan</td>
<td>37</td>
<td>M</td>
<td>M.P., Moist</td>
<td>Karruppu Sama oli Normal Ten+, Chill+ Kazhichal (3-4 times)</td>
<td>Yell+, F.N 4-5 times</td>
<td>Mel. P</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>AI1228</td>
<td>Ramalingam</td>
<td>43</td>
<td>M</td>
<td>M.P, Moist</td>
<td>Karruppu Sama oli Normal Ten+, Chill+ Kazhichal (3-4 times)</td>
<td>Yell++, F+ 5-6 times</td>
<td>Muthu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>AI1672</td>
<td>Rajeshwari</td>
<td>43</td>
<td>F</td>
<td>M.P,LOT, Fis.N Manjal</td>
<td>Uratha oli Pal+ Ten+, M.H Kazhichal (2-4 times)</td>
<td>S.C, F.N 3-4 times</td>
<td>M.M</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>AI3678</td>
<td>Murugan</td>
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M.P. – Maa padithal
Fis + - Fissure present
Mella paraval
M.C. - Muddy conjunctiva
Vali
Ten+ - Tenderness
Azhallyyam
LOT – Loss of taste
Pal+ - Pallorness
Azhal
F+ - Faom present
Azhal
F.N. - Foam nil

Chill+ - Chillness+
Mel. P-

A.V.-Azhal
A.I.-
I.A.-Iyya
V.A. - Vali

Yel++ - dark yellow

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DISCUSSION
DISCUSSION

- Athisarapitham, a clinical entity described by Saint Yugi in his Yugi Vaithiya Chinthamani is selected for the detailed study.

- In Out Patient Department of Ayothidoss Pandithar Hospital, National Institute of Siddha, Chennai, approximately 50 cases of Athisarapitham were recorded, of which the author selected 30 cases for study.

- Athisarapitham is a specific type of disease with clinical symptoms such as painful diarrhoea, abdominal pain, abdominal bloating, pain in the loin; excessive sensation of thirst; fatigue; tastelessness; emaciation; Nausea and / or vomiting.

- Athisarapitham comes under the classifications of Pitha diseases. As per Yugi Vaithiya Chinthamani, the Pitham is classified into forty types. One among them is ‘Athisarapitham’.

- Other literatures also specify Athisarapitham in one among the types of Pitha diseases.

- The present study comprises 30 patients; all were between age group of 20-70 years. All the cases were studied in the Out Patient Department of AyothiDoss Pandithar Hospital, National Institute of Siddha, Chennai. The observation is recorded and is tabulated.
Among 30 cases, 53.33% of cases come under Pitha kaalam ie:34-66yrs, 43.33% cases under kaba kaalam i.e. 67-100yrs, 3.33% of cases come under vatha kaalam 1-33yrs. (Ref.Tab-1)

Out of 30 cases, 36.67% of cases belong to age group 21-30 yrs; 26.67% come under the age 41-50 yrs; 16.67% were under 31-40 yrs; 10% were between 51-60 and 61-70. (Ref. Tab-2)

Among 30 cases 66.67% are male, 33.33% cases are female. (Ref. Tab-3)

Out of 30 cases 40% cases have mixed diet, 26.67 % are vegetarian and 33.33 % cases are non -vegetarians.(Ref. Tab-4)

Out of 30 cases, the physical nature of 70% of cases is normal; 30% are weak and 10% of cases are strong. (Ref. Tab-5)

Out of 30 caes, 76.67% took heavy meals even after fullness of stomach; 73.33% took excessive Non-Veg diet; 70% have uncooked food and 60% of cases had excessive sweets, 40% of cases have too much sexual perversion. (Ref. Tab-6)

Out of 30 cases, 86.67% of cases were having excessive pungent taste in their diet; 80% were taking excessive karppu taste; 76.67% were taking excessive salt in diet; 73.37% were adding tubers in diet; 60% were under
stress and strain; 56.67% were taking uncooked food; 53.33% resisted their appetite; 43.33% have increased anger; 26.67% were under exposure of Sun and heat. (Ref. Tab-7)

- As far as Nadi is concerned, out of 30 cases, almost all the cases have the character of Illaithal and Azunthuthal; 96.67% of cases have puranadai; 6.67% have Kathithal character.
  80% cases were of Menmai and 20% were of Vanmai.
  Pulse play of 36.67% is Azhal Vali; 30% is Azhal Iyyam; 26.67% is Iyya Azhal. (Ref. Tab-8)

- Out of 30 cases, 53.33% have coated tongue; 13.33% of cases have fissure in their tongue.
  73.33% of cases pale tongue; 16.67% have muddy tongue.
  36.67% have loss their taste; 33.33% have sour taste; and 30% have normal taste.
  60% have decreased salivation; 26.67% have normal salivation.
  (Ref. Tab-9)

- Out of 30 cases, 66.67% of cases belong to dark complexion; 26.67% belong to wheatish complexion and 6.67% were pale complexion. (Ref. Tab-10)

- As far as modulation of speech is concerned, 46.67% have normal pitch; 33.33% have low pitched voice and 20% have high pitch voice. (Ref. Tab-10)
Out of 30 cases, 66.67% have muddy conjunctiva; 20% have pale conjunctiva and 13.33% have reddish eye. (Ref. Tab-10)

As far as Sparism is concerned, out of 30 cases, 46.67% have chillness; 23.33% exhibit mild heat; 76.67% have normal perspiration; 13.33% have under perspiration.

Almost all cases have tenderness in their abdominal area; and 90% have dryness. (Ref. Tab-10)

Out of 30 cases, all cases have painful diarrhoea; 90% of cases have mucus in stool; 66.67% have yellow colour stool; 33.33% have pale stool. (Ref. Tab-11)

Out of 30 cases, the colour of urine in 40% is yellow; 36.67% were of pale urine.23.33% were of crystal clear.
All cases i.e. 100% do not produce any odour.
As far as foam is concerned, in 60%, nil and in 40%, it is present.
Out of 30 cases, the enjal illakanam is normal in 93.33%.
Neikuri of 60% is Mella paraval. (Slowly spread);
20% show Aravathil Mothiram; 13.33% is Mothirathil aravam; 6.67% show Muthil mothiram. (Ref. Tab-12)

Out of 30 cases, 43.33% of cases come under Illaveneer Kalam;
36.67% of cases come under Muthuveneer Kalam;
6.67% come under Koothir and pinpani. (Ref. Tab-13)
- Out of 30 cases, the Mei is affected in all cases.
  In 80% of cases, vai (Dryness, Loss of taste) is affected.
  Eruvai is affected in 100% of cases. (Ref. Tab-14)

- Out of 30 cases, almost all cases have derangement in Vatham such as Pranan, Abanan, Samanan, Viyanan, Kiruharan, and Devathathan.
  (Ref. Tab-15)

- Out of 30 cases, all cases have derangement in Pitham such as Amalagam; and sathagam; 90% of cases have got derangement in Prasagam; 26.67% of cases have deranged Ranjagam. (Ref. Tab-16)

- Out of 30 cases, 100% cases got derangement in kabam such as Kilathagam; 33.33% have deranged Tharpagam; 30% got deranged Pothagam. (Ref. Tab-17)

- Out of 30 cases, all cases have got derangement in Saaram, Cheneer And Oon; 46.67% of cases have deranged Moolai; and 40% of cases have deranged Kozhuppu. (Ref. Tab-18)

- Out of 30 cases, 40% do not know their zodiac sign; 26.67% belong to Kanni (Virgo); 13.33% belong to Simhmam; 6.67% belong to Thulam. (Ref. Tab-19)

- Out of 30 cases, 40% do not know their birth star; 16.67% were of Utthiram; 13.33% were of Hastham and Magam; 10% were of Pooram. (Ref. Tab-20)
- Out of 30 cases, all cases have painful diarrhea, 93.33% of have abdominal bloating; 90% cases have Fatigue; 86.67% of cases abdominal distension; 83.33% of cases have emaciation; 56.67% of cases have pain in the loin; 60% of cases have excessive thirst; 40% of cases have Fatigue and 26.67% of cases have Nause/Vomiting. (Ref. Tab-21)

- Out of 30 cases, 20% of cases have measurement of 6 1/2; 13.33% have measurement of 7 and 8; 10% have 6 ¼ and 11 measurement; 6.67% have measurement of 7 ½, 8 ¾, and 9. (Ref. No-22)

**Deranged 96 thathuvams:**

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

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

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

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

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

In **Asayam**, the amarvasayam, pakirvasayam and malaasyam get affected as there is fatigue, loss of tase, emaciation.
In **kosam**, the anamayakosam and pranamayakosam get affected. This resulted in further derangement caused in seven Udal thathukkal which lead to abdominal pain; abdominal bloating; distension of the abdomen.

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

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

1. *Pithaathisaram:*
   
   Although there is diarrhoea; excessive thirst; vomiting and emaciation; there is no abdominal bloating; abdominal distension; pain in the loin; and tastelessness. Hence this is differentiated from ‘Athisarapitham’.

2. *Vathaathisaraam:*
   
   Although there is abdominal bloating and diarrhea; there is no distension of abdomen; pain in the loin; excessive thirst; and emaciation. Hence this is differentiated from ‘Athisarapitham’.

3. *Sethumaathisaram:*
   
   Although there is painful diarrhea and tastelessness but there is no abdominal bloating, abdominal distension. Thus it is differentiated from ‘Athisarapitham’.
SUMMARY

AND

CONCLUSION
SUMMARY AND CONCLUSION

“This precious line is depicted by Ramalinga swamigal regarding healthy state.

Every disease must be identified from the root itself. It is the prime duty of the clinician to evaluate the underlying cause of the disease and then its manifestation. The proper way of treating the disease basically requires the clarification of primary cause. Then only the treatment may attain fulfilled.

To begin with, the author prepared a protocol for this study work. Then the study was undertaken in 30 selected cases of both male and female in the Out Patient Department of Ayothisoss Pandithar Hospital, National Institute of Siddha, Chennai-47. The selection is based on the clinical features showing abdominal bloating; painful diarrhoea; distension of the abdomen; pain in the loin; fatigue; loss of taste; excessive thirst; emaciation; Nausea/vomiting.

The study is based on ‘Athisarpitham’ disease as described by Saint Yugi in his Yugi Vaithiya Chinthamani to explore the main etiology and to alleviate the problem thereby for its prevention. This was done by assessing the Envagai thervu, Nilam, Kalam, Sothidam, and Manikadai Nool.
By the outcome of the result of this study on “Athisarapitham”, the author tried to derive some conclusion regarding this disease.

- In “Athisarapitham”, the pitha humor is predominantly vitiated. Hence to avoid the incidence of the disease, it is important to devoid the causes mentioned in the text. This includes diet and life style.
- The major incidence of the disease is during Azhal Kalam i.e. at the age of 33-66 yrs. So the people of this age group have to be aware of the disease and its causes. This may help in preventing aspect.
- From this study, it is clear that people belonging to Neithal nilam mostly get affected. So they should be properly guided to get rid of this stigma.
- The seasonal incidence of the disease is mainly during Illaveneer and Muthuveneer Kalam. Hence during this season, people should be take care of the food taken and their activities which may vitiate the pitha humor and produce the disease.
- As far as Sothidam is concerned, the Kanni rasi and Simmha rasi were found to be more prone to this disease. So they have to be cautious about their diet and life style.
- After the incidence of the disease, it is important to take proper treatment. The treatment includes medicines of herbal origin. There are plenty of medicines
prescribed in Siddha texts such as Athmaratchamirtham, Agathiyar Gunavagadam, Noikallukku Siddha parikaram, and so on.

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

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

- Living with a mortal life is basic requirement.

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

- The kanmanivarthy is also mentioned for this disease. Hence the kanmam should be resolved primarily.

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