



SPECIAL MEDICINES IN SIDDHA



**Department of Indian Medicine & Homoeopathy
Chennai - 600 106**



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FOREWORD

Tamilnadu has a rich tradition of many Arts and Sciences, of which Siddha System of Medicine, unique to Tamilnadu, has, for several centuries, been a part of Tamil's lives and of the folk and traditional healing practices of rural Tamilnadu. It relies substantially on plant, herbal based medicines. Siddha System of Medicine has a distinctive approach to care specific ailments and also to build up immunity power of the person being treated against all diseases.

The widespread use of home remedies based on medicinal plants almost in all houses in rural Tamilnadu, reflects the importance of this System of Medicine and Treatment.

There has been an increasing important place for modern Allopathic System of Medicine in both the public and in the private segments of the Health System in Tamilnadu, over the last several decades.

Now the situation has changed and the whole world is now leaping towards the use of Traditional Indian Systems of Medicine after knowing the benefits of the treatment based on plant origin.

The Central and State Governments also now encourage the overall development of the Siddha System of Medicine and the esoteric literatures of Siddha Medicine in Tamil are being

translated and published in English so as to popularize the Siddha system outside Tamilnadu.

The Translation wing headed by **Dr. Anaivaari Anandan**, Ph.D. Special Officer (Translation) is engaged in Translating and Publishing the Siddha works in English and this work *Special Medicines in Siddha* which is published now, elaborates Kapam, Psychiatric diseases, Varman, Skin diseases and preparation of some special oils etc.

I appreciate all the work of those who have engaged in this task and acknowledge the contributions made by the Translators and Scrutinizers in preparing and publishing this work, in English.

I hope the work being the text book for M.D. (Siddha) course will be more useful to all in the field of Siddha medicine.

Date : 07.05.2009

G.A. Rajkumar

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SPECIAL MEDICINES IN SIDDHA

CHAPTER - I

1. KARPA MEDICINES

Karpa medicines play a vital role in the Tamil (Siddha) system of medicine. The *Karpa* medicines are those which prevent greying, wrinkling of skin, ageing, senile changes and other diseases for promoting longevity with complete freedom from illness. In short '*Karpa*' is a rejuvenating medicine and also a gift given by our great "Siddhars".

Siddhars knew the importance of a healthy body. They were ever young and healthy. They analysed the important drugs for a strong physique and had wonderful medicines with them to keep the body imperishable. Thus they attained the eight Siddhis. Practically these Karpa medicines could be used to prevent diseases and to retain the body with longevity. Both an ascetic and a common man are used to take care of his health, as said by the Siddhar Thirumoolar :

“உடம்பார் அழியின் உயிராற் அழிவர்
திடம்பட மெய்க்கூனாம் சேரவும் மாட்டார்
உடம்பை வளர்க்கும் உபாயம் அறிந்தே
உடம்பை வளர்த்தேன் உயிர்வளர்த் தேனே” - Tirumantiram

One should nourish his body well so that his soul should survive long. Saint Avvaiyar also reiterates this as follows :

“உடம்பினா லன்றி யுணர்வதா னில்லை
உடம்பினா லுன்னியதே யாம்”

“உயிர்க்குறுதி யெல்லா முடம்பின் பயனே
அயிர்ப்பின்றி யாதியை நாடு”

- Avvai Kural

Karpa medicines make a body as strong as stone and make it imperishable, as evidenced by the following verse of Siddhar Thirumoolar.

“கற்பத்தை யுண்டால் காயம் அழியாது
கற்பத்தி னாலே காணலாம் கைலையை
கற்பத்தி னாலே காணலாம் கோதியை
கற்பத்தி னாலே காலையுங் கட்டிடே”

- Tirumantiram

Karpam may be classified as general karpa and special karpas. General Karpa medicines are the ones which are utilized to maintain good health, nourish the body as a whole and prevent ageing and death and thus make a person immortal.

Special Karpa medicines are the ones, which neutralize the damage of a specific organ or cure the disease in the body by restoring the deranged dhoshas.

The general Karpa medicines and the Special Karpa medicines may be further grouped into three categories based on their origin such as

1. Medicines of Herbal Origin.
2. Medicines of Mineral and Metal Origin
3. Medicines of Animal Origin.

The term Kaya Karpa includes Karpa medicines, Asanas, Pranayamam (the breathing exercises), Yoga and the Muppu, (Universal solvent) a combination of three salts which represent water, wind (vayu) and fire elements.

Muppu (Universal solvent)

This may be classified as,

Vaidhya Muppu,
Vatha Muppu and
Yoga Muppu.

1. Vaidhya Muppu

‘Vaidhya Muppu’ means the medicines used for treating diseases and restoring health.

If Vaidhyamuppu is added in a very very small dose with the intaking medicine, it will stimulate and increase the efficacy of medicines in multi dimensions.

2. Vatha Muppu

Vatha Muppu Medicines make a soul immortal. These medicines are obtained by the conversion of base metals into higher one. For certain Kalpa medicines prescribed above, specific adjuvant, period of consumption and dietary regimens are clearly described.

3. Yoga Muppu

It is a nutrient which is secreted in the body like Sivakudilai water. This Muppu secreted as a result of performing Yoga. Apart from these

1. Urine therapy (Amuri Dharanai)
2. Mantric philosophy (Dasa Deetchai)
3. Stages of yoga (Ashtanga Yoga)

are also included as *karpam*.

Karpa Avizhtham

Internal medicines prepared from herbs when taken in a specific form for a given period of time, in a prescribed dose or by gradually increasing the dose or tapering the dose with a correct regimen of life is called *kalpa avizhtham*. The Kalpa medicines could either be prepared daily or the prepared medicines could be stored daily.

Medicines of herbal origin are known from the literatures Theran Yamaga Venba and Karuvloorar Vatha Kaviyam. Medicines of mineral origin are known from the literature to Agathiyar chenduram - 300.

While taking Karpa medicines certain restrictions and regulations should be followed strictly to get good results.

The patient consuming the Karpa medicines is compared to a devoted wife and the doctor is compared to a husband.

“கற்பமுறை பெண்போற் கணவனெனும் பண்டிதன் சொல்
கற்பமுறை”

- Theran Yamaga Venba

A devoted wife sincerely devotes herself to her husband and similarly a patient should strictly adhere to the doctor's prescription and advice. A patient who sincerely follows the regimen attains the full effects of the kalpa medicines he has consumed.

A patient should have purity in his thoughts and actions. He should not indulge in theft, crime and deceit. Above all, his inner thoughts should be pure and service oriented. His activities should not be bad.

The karpa medicines should be started on an auspicious day with a small dose, increasing or decreasing gradually and taken without a break for a prescribed period of forty eight days (1 mandalam). Majority of the Karpa drugs contain pepper and salt. During the period sour taste should be restricted. It is also advised to avoid sexual contacts while consuming the medicines.

For certain *Karpa* drugs, specific dose, adjuvant, duration and restrictions are mentioned.

Kaya Siddhi

“அஞ்ச யுகத்தி லழியாமற் காயந்தான்
 மிஞ்சிய கற்பம் விளம்பினோம் நூற்றெட்டுத்
 தஞ்ச முறவேதான் தின்ன வல்லோர்க்குப்
 பஞ்ச நுரைபோய்ப் பதிந்தோங்கி வாழ்வரே”

- Thirumoolar Vaithiyam - 67

If one consumes all the 108 karpa medicines, he will certainly get rid of oldage, greying and death and his body will never perish.

Karuvoorar says in his text entitled ‘Vadhakaviyam’ that there are a total of 108 karpa medicinal plants.

For example:

- | | |
|---------------------|----------------------------|
| 1. Kadukkai | - Terminalia chebula |
| 2. Orilai thamarai | - Nervilia aragoana |
| 3. Porcheendill | - Tinospora malabarica |
| 4. Karu vembu | - Murraya koenigii |
| 5. Ven thoothuvalai | - Solanum trilobatum |
| 6. Sivanar Vembu | - Indigofera aspalathoides |
| 7. Keezha nelli | - Phyllanthus amarus |
| 8. Potralai Kaiyan | - Eclipta prostrata |
| 9. Senkodi Veli | - Plumbago indica |
| 10. Karunelli | - Phyllanthus emblica |
| 11. Venkaranthai | - Sphaeranthus indicus |
| 12. Maruthondri | - Lawsonia inermis |
| 13. Vennermulli | - Hygrophila spinosa |
| 14. Sennayuruvi | - Achyranthes bidentata |
| 15. Vellai erukku | - Calotropis gigantea |
| 16. Senkalli | - Euphorbia ligularia |
| 17. Karun thulasi | - Ocimum sanctum |
| 18. Senkaranthai | - Ocimum basilicum |

According to *Theran Yamaga Venba*, General Karpa Medicines (Herbals) are as follows:

1. Fresh Ginger with honey

Soak pieces of fresh ginger in honey and consume it sincerely according to the prescribed regimen. It prevents ageing and other geriatric disorders.

2. Rice flour with ghee

Rice flour mixed with cow's ghee, if consumed according to the prescribed regimen, it acts as a Karpa medicine.

3. *Alternanthera sessilis* (பொன்னாங்கண்ணி)

Take fresh leaves of *Alternanthera sessilis* and fry it with ghee. Add pepper and salt and consume it strictly adhering the prescribed regimens (Avoid tamarind). It improves Spermatogenesis luster and strength to the body.

4. *Azadirachta indica* (வேம்பு)

The tender and mature leaves of neem are powdered. To this add half the quantity of *Carum copticum* and salt, grind it well and preserve it. This taken on an auspicious day in the star of Rohini brings good health.

5. *Aloe vera* (கற்றாழை)

Pickles of Aloe or its dry part if taken according to the prescribed regimen gives sound health compared to that of medicines prepared by minerals and fruits.

6. *Solanum nigrum* (மணத்தக்காளி)

While taking *Solanum nigrum* in the form of berry, fruit, leaves and roots by making pickles, dry, parch and decoction and strictly adhering to the prescribed regimens gives peace of mind with happiness and strength.

7. *Limonia acidissima* (விளா)

Take berry, leaves, fruits and roots of *Feronia*, make a decoction or parch and consume it. If it is taken according to the prescribed regimen, it will prevent death.

8. Tuber of nut grass (வாட்கோரை கிழங்கு)

Tuber of nut grass should be consumed, according to the prescribed method. This prevents grey hairs, wrinkles of skin, ageing and promotes youthfulness.

9. *Withania somnifera* (அழகிரி கிழங்கு)

Take tuber of the *Withania somnifera* and make it as powder or ghee and consume according to the prescribed regimens. It improves spermatogenesis and gives longevity.

10. *Basella rubra* (கொடி வசளை)

Parched of *Basella rubra* taken with food for 48 days gives strength to the body.

11. *Anisomeles malabarica* (பெருங்காளான்)

If the parched *Anisomeles malabarica* is taken as food for 48 days, it will give sharp mind and strength to the body.

12. *Solanum tuberosum* (உருளைக்கிழங்கு)

Take tuber of *Solanum tuberosum*, boil it, cut and add ghee, onion, pepper and salt mix and parched, consume it along with the food for 48 days. It gives strength and increases the sexual potency. *Solanum tuberosum* is more valuable when compared with meat. Hence it is known as '*Abishitha moolam*'.

13. *Cucurbita pepo* (வெண் பூசணி)

Taking the 'curry' preparation of white pumpkin and also the daily application of its juice all over the body will give strength and vigor. It reduces the temperature of the body. It is called as "*Akkini kattu*".

14. *Eclipta alba* (கரிசாலை)

If the choornum preparation of the *Eclipta alba* plant is taken for 2 months with tender coconut water and honey as adjuvants for one month each, it will change the grey hair and wrinkling of skin.

15. *Kalipparattai* (A kind of greens)

Preparation of *Kaliparattai* with black gram powder (*Phaseolus roxburghii*), pepper, salt, ghee and *asafoetida* (*Ferula asafoetida*) is given for 48 days to strengthen the weak and emaciated body.

Diet restriction should also be followed.

2. SPECIAL KARPAS (HERBAL)

1. *Calotropis gigantea* (எருக்கு)

Take matured bark, root or whole plant and add equal quantity of dried ginger. Each should be taken in paddy size (65 mg) with pure water according to the prescribed regimen by which all vatha diseases will be cured.

And in the same manner if taken with *Piper longum* and *Piper nigrum*, *pitha* diseases and *kapa* diseases (Respiratory diseases) will be cured.

2. *Alangium salvifolium* (அழிஞ்சில்)

To consume an *Alangium* with *zingiber officinalis*, *Piper longum* and *Piper nigrum* be taken in the same manner for vatha, *pitha* and *kapa* diseases.

3. *Nymphaea alba* (சீதேவியார் செங்கழுநீர்)

If it is consumed for 24 days, it will give good results.

4. *Phyllanthus niruri* (கீழா நெல்லி)

Grind the whole plant of *Phyllanthus* with cow's curd. Consume it daily according to the prescribed regimen. It cures venereal diseases.

5. *Lagenaria vulgaris* (சுரை)

Take bottle gourd leaves with garlic and cook it. Consume this for 48 days or drink the decoction of bottle gourd climber for the same duration which cures dropsy.

6. *Seeds of Cannabis sativa* (கஞ்சா)

Consume the seeds of *Cannabis* with one seed of *Piper nigrum* daily and increase the number of cannabis seeds up to 48 days. This will normalize violent and rigid form of spasm of the muscles of certain parts of the body (Dhanur vayu)

7. *Phoenix dactilifera* (பேரீச்சு)

Soak the pulp of phoenix in honey and consume it regularly according to the prescribed regimen. It will cure chest pain besides relieving the *vayu*.

8. *Terminalia chebula* (கடுக்காய்)

Consuming the powder of chebula with pure water, in every evening, prevents jaundice and ascites. This Karpa medicine is also useful in all pitha diseases (Pramai). It should be strictly taken only in the evening.

“காலமே யிஞ்சியுண்ணக் காட்டினார் துத்திரத்தில்
மாலையதி லேகடுக்காய் மத்தியானஞ் சுக்கருந்த
தூலமே தேகமடா சுக்கிலத்தைக் கட்டிவிடும்
ஞாலமே லுனதுவிந்து நற்றேங்காய்ப் போலாமே”

- *Thiruvalluva nayanar karpam* – 800.

9. *Saccharum spontaneum* (நாணல்)

Consuming the decoction of thatch/grass cures pitha.

10. *Cuminum cyminum*: (சீரகம்)

Consuming the powder of cumin seeds with equal quantity of sugar, cures the swelling of lips.

11. Milk latex preparation of *Ficus bengalensis* (Banyan tree) (ஆலம்பால்)

Milk latex preparation of *Ficus bengalensis* given with the choornum of *Cynodon dactylon* (Bermuda grass) for 48 days, as per the Karpa method, cures 'Paandu'.

Diet restriction should be followed strictly. (Anaemia).

12. *Oxalis corniculata* (புளியாரை)

The ground matter of *Oxalis corniculata* with pepper (*Piper nigrum*), cumin seeds, and salt in required quantity is given for *virai vadham* (orchitis) and *mega vettai* (Syphilis).

13. *Vitex negundo* (Five – Leaved chaste tree) (நொச்சி)

Take the tender leaves of *Vitex negundo* and equal amount of dried ginger powder. Heat them and mix well. Add sugar and ghee in required quantity and mix them well. It is given for tenesmus in bacillary dysentery (Seetha kazhichal) caused by the "Kapa Veppu" (derangement of kapa and Azhal).

"Karpa" treatment should be continued for 48 days, which improves body strength.

14. *Convolvulus repens* (வள்ளைக்கொடி)

Take the whole plant of *convolvulus repens* and cook them well. It is given alone or with other foods for polyuria in diabetes. Diet restriction should be followed.

15. *Boerhaavia diffusa* (Spreading hog – weed) (மூக்கிரட்டை)

The 'kuzhambu' preparation or the 'sauce' preparation of *Boerhaavia diffusa* (Whole plant) is given for 'Vatha prashtam'

which causes nasal congestion and disturbances in breathing. This treatment should be given for 48 days.

16. *Acalypha indica* (Indian Acalypha) (குப்பைமேனி)

The cooked and fried preparation of *Acalypha indica* with castor oil is given for “Vatha Kapa” disease.

Treatment should be continued as per the ‘Karpa method’ for 48 days.

17. *Solanum trilobatum* (தூதுவளை)

Dried or pickle preparation or the cooked preparation of *Solanum trilobatum* with ghee is given for ‘pitha neer’, and diseases of the eye, for 48 days.

18. *Semecarpus anacardium* (marking nut tree)

(சேராங்கொட்டை)

The ‘Elagam’ or ‘Nei’ or ‘Chooranum’ preparation of *Semecarpus* is given for ‘*Vadha pitha thondha noi*’, paraplegia and for chest pain in some diseases. It prevents early death and also strengthens our body. Treatment is given for 48 days.

The karpa method of *semecarpus* in ‘Theraiyar Karisal’ is defined as follows.

“வேறுடலப் பிணிக் னெல்லாம்
சேராவழகு வடிவிறுக்குச்
சேரு மதிகப் பசியுண்டாம்
சேங்கன் றென்ன உரமுண்டாம்
சேகண்டி யைப்போல் தொனியுண்டாம்
சேட னெனவே யின்பமெல்லாம்
சேரத் துணையா மென்மேலும்
சேயின் முகம்போல் களையுண்டாம்
சேல்கே கனன்போ லெழிலுறுமே”

19. *Borassus flabellifer* (Root of the Palmyra tree) (பனைவீர்)

Take Palmyra tree root and cut into pieces. Add 2 measures of water to the weight of the palmyra root. Keep the mixture under the sunlight for a while (Surya pudam). Then boil them and prepare the decoction as per procedure. It is given three times for pterygium, jaundice, alopecia and UTI (*Pitha Veppam*).

20. *Strychnos potatorum* – *Phyllanthus emblica*

(தேற்றான் , நெல்லி)

Take *Strychnos potatorum* root, nut, bark, leaves, unripe fruit and ripen fruit. Also take the *phyllanthus emblica* root, seeds, bark, rib (leaves), unripe fruit, ripen fruit and dried fruit. Prepare pickle or ground dish or decoction and or juice, with the above ingredients as per the Karpa method.

This is advised for ascites in liver diseases, dysmenorrhoea, syphilis (mega veppu), anaemia (Pandu), haemorrhoids, menorrhagia, oedema, paleness of the body and syncope. It is also used for prophylaxis of the above diseases. It also strengthens the body.

21. *Ionidium suffruticosum* (ஒரிதழ் தாமரை)

The ground whole plant paste of *Ionidium suffruticosum* is applied externally with Borneo camphor, ox bile (korosani) and ghee for the diseases of head, face, and neck and all over the body due to syphilitic diseases with suppuration.

22. *Elettaria cardamomum* (cardamom) (ஏலம்)

Take cardamom seeds, pepper (*Piper nigrum*) and cumin seeds (*Cuminum cyminum*) each 1 gm, $\frac{3}{4}$ gm and $\frac{1}{2}$ gm respectively. Add 3 measures of the fresh uretuous secretion of civet cat and 2 measures of the cow's ghee, to the total weight of the above ingredients. Mix them well. Drench a cotton piece with this mixture and use it as snuff for sinusitis (peenisam) with epistaxis.

23. *Ocimum sanctum* (Holy Basil) (தூளசி)

Take *Ocimum sanctum* leaves or roots and or juice extract. Boil it with gingelly oil. Use this oil for head – bath, as per the “Karpa method”. This will cure Kapa noi, Kapa Sanni Noi and Vatha Noi allied with pitha.

24. *Aegle marmelos* (Bael fruit tree) (வில்வம்)

Prepare food dish, pickle, decoction and oil preparation of the unripe fruits, leaves and root of *Aegle marmelos*. These are given for incoherent speech (due to fainting). These also give good complexion and beauty.

25. *Acalypha fruticosa* (கிட்டிக்கிழங்கு)

Collect the tubers of *Acalypha fruticosa* and prepare ‘curry’ and ‘dried dish’ preparations as per procedure for leucoderma.

26. *Cyperus rotundus* (Nut grass) (கோரைக்கிழங்கு)

Take *Cyperus rotundus* alias ‘*Varaga patchani*’ and pound them to flour. Add adequate amount of sugar and mix them well. This mixture is given for ‘*Kasa Noi*’ (tuberculosis) as per the “Karpa method”.

27. *Amaranthus gangeticus* (சிறுசீரை)

Take the whole plant of *Amaranthus* and fry it with pepper powder, salt and ghee. It is given with food for 48 days. It enhances body strength and general intelligence.

28. *Hemidesmus indicus* (Indian Sarsaparilla) (நன்னாரி)

Take the whole plant of *Hemidesmus indicus* (Indian sarsaparilla) and fry it with ghee and prepare “*Thuvaiyal*” or “*Vadagam*” preparations. Add amarind, pepper and salt. Avoid mustard seeds. It is given for 48 days. It is indicated for the fetid

body odour especially in axillary region caused by “pitha mega veppu”. Diet restrictions should be followed.

29. *Pergularia daemia* (உத்தாமணி)

Take *Pergularia daemia* plant and prepare decoction or fried preparation of calcium carbonate stones with *Pergularia daemia* milk. It is given for ‘delirium’ caused by intoxication in ‘Salathodam’ and also head diseases. Treatment should be given for 48 days.

It has been indicated by the following “Theran” verse.

“தாளியாத கற்கண்ணத்தின் மீதிலுத்
தாமணிச்சுதை தன்னைய முத்தினால்
ஆளிபோல வெதிர்த்துப் புகைந்து நீ
றானசேதி யறியுமுன் சன்னியா
மீளியோசனை தூரம கலும்பொன்
வேந்தனுக்கும் பயஞ்சிறி தாமையா
கேளிகைத்தின முண்ணடைக் காயொடு
கேதம் போய்விடு மோது மளவிலே”

30. *Ficus bengalensis* (Banyan tree - ஆல்)

Take the aerial root, root branches and milky latex of *Ficus bengalensis*.

Use any one of the above for teeth cleaning purpose or drink the milky latex in prescribed doses, and or take banyan leaf as food every day.

It strengthens teeth and improves our physique and seminal secretions, which is indicated by the common Tamil proverb :

“ஆலும் வேலும் பல்லுக் குறுதி”

31. *Chukrasia tabularis* -Chittagong wood (ஆயில்பட்டை)

Take *Karimalai Vembu* alias *Ayilpattai* (35 gm) and put them in a new pot. Add 1.4 litre of water and keep them under

sunlight for a day (Surya pudam). Add dried ginger powder, pepper powder and long pepper powder each of 1/8 palam (4.5 gm).

Boil them with “*Kamalakkini*” (moderate fire) until it reduces into 125 ml. (3/4 aalakku).

This decoction is taken at dawn every day which corrects the derangement of three humours. It also relieves fever and strengthens the body, which is evidenced by the following “Therar Karisal” verse :

“ஆயில் அடுபுனல் அனலை அடு நெறி”

32. Citrus limon - Lemon (எலுமிச்சம் பழம்)

The juice and pickle preparations of Citrus limon are taken as per the ‘Karpa method’ for weakness of the body, greying of hair, tremor, bewilderment, ascites, pleurisy (pakka soolai), ankylosis of the joints (Mudakku) and some kinds of manic disorders.

It is known by the following verse of ‘Theraiyar Yamaha venba’.

“கோணத் துளையுங் குறியுளையுங் கொக்காகிக்
கோணத் துளையுங் குருளைபோற் - கோணச்
சடமதியுண் மாறாமற் சம்பிரக் கற்பஞ்
சடமதியுண் மாறாமற் சண்”

33. Nelumbium nucifera – pollens (தாமரை மகரந்தப் பொடி)

The pollens of *Nelumbium nucifera* are mixed with sugar and honey and taken at dawn, every day for deafness and infertility.

34. Argemone mexicana – pollens (பிரம்ம தண்டு மகரந்தப் பொடி)

Take the pollens of *Argemone mexicana* in the dose of ¼ varagan (1 Varagan – 4.2 gm.) and mix them with *Moringa oleifera* gum powder (Horse radish gum) and ghee, each of 1 varagan. This mixture is given for infertility. Diet restriction should be followed.

35. Karpam for Infertility

Take *Bambusa arundinacea* (Bamboo tree) root, *Acacia arabica* root and *Syzygium cumini* root each of $\frac{1}{2}$ palam (1 palam – 35 gm.). Add $\frac{3}{4}$ padi of (1 padi – 1.4 Litre) water. Prepare decoction in a new pot as per procedure (by boiling until it reduces into $\frac{1}{4}$ part). Add palm jaggery and ghee, each of $\frac{1}{2}$ palam.

This preparation is taken internally without touching the palate and tongue for 48 days, which is indicated for infertility.

36. Sukkila thambanam

Take wild variety of *Mangifera indica* kernel, drumstick kernel (*Moringa Oleifera*), wheat (*Triticum aestivum*) and cashew nut (*Anacardium occidentale*) each of one palam (35 gm). Grind them with *Ficus racemosa* milky juice for 6 days. Then make the ground matter into pills and allow them to dry in a shady place. Add equal amount of ghee and sugar. Grind them once again. It is given for “Sukkila thambanam” (oligospermia) for 48 days in divided doses.

Avoid tamarind and sexual contact. Milk substances are allowed after the initial 48 days of treatment . The restrictions should be continued for another 48 days (“*Maru Pathiyam*”).

After then no restriction for sexual contact, tamarind, gingelly oil, lemon juice, pickle, curd, butter milk, black berry (*Eugenia jambalona*), mango, *Citrus acida* (narathai fruit), *Zizyphus jujuba* (jujuba fruit), banana, grapes, potato, and sweet yam. It will give strength and rejuvenation.

It also enhances the seminal secretions and so it is called as “*Kameswara Kalpavizhtham*”.

37. Pancha karpam

Take *Curcuma zedoaria* (Round Zeodoary), pepper, neem seeds, outer skin of *Terminalia chebula* (Chebulic myrobalan) and

kernel of *Emblica officinalis* (Indian gooseberry). Grind these ingredients with cow's milk (Kaarampasu). Boil them well.

It is applied externally on the head prior to head bath. It prevents most of the diseases. This procedure of preventing diseases is called as "Principles of Pancha karpam". It has been said in 'Pathartha Guna Cindhamani' as follows :

“மிகுமத(ம்) பித்தமணி வேம்புகடு நெல்லி
கருகுரத்துப் பாலரைத்துக் காய்ச்சி - யொருமிட
விங்கற்ப நோய்க்கு மிடமின்றா மெஞ்ஞான்று
மைங்கற்ப மீதே யறி”

Karpam – from Mineral Kingdom

1. Ayasambeera Karpam

Aya Sambeera karpam which has the ingredients of lemon and ferrous iron, will cure anaemia and dropsy splendidly.

“ஆட்டுத் துகள்கறி திர்தொடி
பப்பத் தரையை யெண்ணருணக்
காட்டுக் கனியுள்ளவை யையம்பூ
தத்தொரு கலமுள்ளிடு திலநெய்
கூட்டுத் தொகைமுற் கூறிடு
சில்லிடு குழையிடு மண்டலமே
ஒட்டுப் பிளவொன் றிருபோ
துணுபாண் டொடுசோ பையு மறுமே”

2. Aya Bringharaja Karpam

Take Ferrous Iron powder, mandoorum (Ferroso ferric oxide). Prepare Aya Bringharaja Karpam as per the procedure. It is given in prescribed doses in morning and evening for 40 days with the adjuvants like honey, ghee, lemon juice or curd. It is indicated for blood loss (anaemia), grey hair, and fatigue.

Avoid sour taste substances.

3. Poorna chanthirodhayam

Poorna chanthirodhayam which has the metallic ingredients of gold, mercury and sulphur etc. is given in the dose of 65 mg. to 130 mg. with karpoorathi chooranam. Usually it is given, kept within the betel leaves.

It is indicated for *kaya noi* (TB), *kirani* (Dysentery), *soolai* (colic), *gunmam* (Acid peptic disorders), *mega noi* (STD), *kamalai* (jaundice) and *kadi nanju* (poisonous bite), which are evidenced by the following verses :

“பொடியா நோய்போகப் புகன்றிட்டா ரெந்நந்தி
மடிவான தூதம் மகத்தான தங்கம்
பிடிவான கெந்தி பேரான சத்து
குடியாய்ச்சிந் தூரித்துக் கூட்டியே தின்றே”

“வியாதிகள் போகவெகு நூட்கள் சுடமுற
பயாதித் திரைநரை பாங்காய் தவிர்த்திட
கயாதித் கவனங்க லந்தெங்குஞ் சுற்றிட
அயாதி யஞான மஞ்சாகும் சித்தியே”

-Thirumoolar Vaidhyam.

“பாரும் வியாதி பறந்தே யொழிந்திடும்
கற்பம் தாகக் காணிகை அருந்த
கற்பாந்த மாகக் காய மழியாது
விரிய விருத்தியா மெல்லிய ராசையுள்
பாரிசை யோகம் பண்ணவெகு விருத்தி
காயஞ் சிவக்குங் கண்கள் சிவப்பேறும்
ஆயுளும் பெருகு மருள்விந்து கட்டிடும்
ஆல மிதுசித் தடையுமுன் றாம்பிறை
போலச் சந்திரோதயம் புகன்றனன் முனியே”

- Theraiyar Karisal – 300.

Some ‘Karpams’ which have the ingredients of ‘Muppu’ (Salt substances) are described under “Muppu” chapter.

Karpam from 'Animal Kingdom'

1. Fresh cow milk (unboiled)

If freshly drawn cow's milk is taken daily in morning (Dharosana Sikitchai) it will cure all diseases. It also cures chronic fever.

2. Boiled Cow's milk

If the boiled cow's milk is taken every day in night it will cure 'Pitha kankai' (Pitha fever.)

3. Indhira Koba poochi (Mutilla occidentalis)

“கருமேகந் தாதுநட்டங் கக்கும் கபம்போக்குந்
தருமேநற் காயசித்தி தன்னை வருமேக
சாலமுறை வாரளக தையலே நன்மாரிக்
காலமுறை யியலது காண்”

(Pathartha Guna Cinthamani).

It cures venereal diseases and oligospermia.

3. PRANAYAMAM

The air that inhale or breathe by the living beings contains oxygen, which is the most important life-force. While breathing air, we automatically absorb pure oxygen. Respiration has three stages (viz) 1. Inspiration, 2. Expiration 3. Retention.

Generally, what we inhale, our body absorbs or consumes only a part of the oxygen and the remaining unused pure oxygen goes out. Therefore, Pranayamam or Breathing exercise becomes necessary to overcome this drawback and hence doing this exercise help to consume oxygen completely into our body. Thereby, while we inhale, the retention of inspired air for a short while will provide complete consumption of air into our body. This is called Pranayamam or Breathing exercise or Vaasai or Vayu dharanai.

By doing this exercise it strengthens our nervous system; Brain and nerve cells get more amount of oxygen. The following lines prove that Pranayamam is also a karpa medicine. While doing Pranayama blood receives more flow of oxygen through lungs. Also, oxygen is passed into all tissues and the brain and nervous system receives adequate amount of oxygen.

1. ஏற்றி இறக்கி இருகாலும் பூரிக்கும்
காற்றைப் பிடிக்கும் கணக்கறி வாரில்லை
காற்றைப் பிடிக்கும் கணக்கறி வாளர்க்குக்
கூற்றை உதைக்கும் குறியது வாமே - Tirumantiram
2. வளியினை வாங்கி வயத்தில் அடக்கில்
பளிங்கொத்துக் காயம் பருக்கினும் பிஞ்சாம் - Tirumantiram
3. வாயுவழக்கறிந்து செறித் தடங்கில்
ஆயுட் பெருக்க முண்டாம் - Avvai Kural
4. உருத்தரித்த நாடியில் ஒடுங்குகின்ற வாயுவைக்
கருத்தினால் இருத்தியே கபாலமேற்ற வல்லிரேல்
வீருத்தரும் பாலராவர் மேனியும் சிவந்திடும்
அருள்தரித்த நாதர்பாதம் அம்மைபாதம் உண்மையே - Siva Vakkiyar
5. நிலைப்பா கண்டங்கி விண்ணொன் றூண்
நிலையறிந்து பிராணாயாமஞ் செய்தால் மைந்தா
கல்லப்பா தேகமது காலன் ஏது
காலனெனும் வியாதியெலாம் காணா தோடும் - Subramanியar Gnanam
6. எத்தியே திரியாமற் பிடறி மார்க்கம்
ஏறுகின்ற வாசியுந்தான் கற்பந் தானே - Kaga Pusundar
7. கலைநாலு போகிறதை எட்டிற் செரு
கபடமற்ற தேகமடா கண்டு பாரே - Kaga Pusundar

Method of Pranayamam

When one opts to practice Pranayamam exercise (or) breathing movement, he can get complete control of mind.

In Pranayamam, the term “Pooragam” is mentioned as inspiration; and “Kumbhagam” as retention; and “Resagam” as expiration.

The period or duration of these is as follows :

inspiration (Pooragam) – 16 seconds.

Retention (Kumbhagam) – 64 seconds

Expiration (Resagam) – 32 seconds.

This fact is known from the following lines :

“ஏறுதல் பூரகம் ஈரெட்டு வாமத்தால்
ஆறுதல் கும்பகம் அறுபத்து நாலதில்
ஊறுதல் முப்பத் திரண்டதில் ரேசகம்
மாறுதல் ஒன்றின் கண்வஞ் சகமாமே” - *Thirumantiram*

The ratio of time is 1:4:2 respectively for the above and the fact is known from the following verse :

“கூடம் எடுத்துக் குடிபுக்க மங்கையர்
ஒடுவர் மீளுவர் பன்னிரண் டங்குலம்
நீடுவர் எண்விரல் கண்டிப்பர் நால்விரல்
கூடிக் கொளிர்கோல அஞ்செழுத் தாமே”

It is understood that we inhale only 8 units (finger scale) out of 12 units, balance units being wasted and hence the life period is being minimized. So, the balance 4 units if used properly, the body tends to live for a long time i.e. ‘Karpam stage’, which is evidenced by

“கலைநூலு போகிறதை எட்டிற் சேரு
கபடமற்ற தேகமடா கண்டு பாரே” - *Kaga Phusundar Gnanam*

There are ten vayu units and ten naadi units . But only 3 vayu units enter the right nostrils (*Pinkalai*) and left nostrils (*Idakalai*) and one vayu enters both the nostrils (*Suzhumunai*).

“பார்க்கிலிடை யிடமதுவே திங்களாகும்
பகலவனாம் பிங்கலையே வலம் தாகும்
ஏற்கவுரை சுழமுனைதா னடுவாம் அங்கி
இடையான சந்திரனே அமுத மாகும்”

“பாரு மிடைகலை பிங்கலை மாறியே
தாகும் பெருவிறற் காலொடு தானேறி
காருங் கழுத்திற் கபாலவரை நின்று
வாரு மிடமாய் வலக்கரஞ் சாருமே”

“வலக்கரந் தன்னில் வளமான பிங்கலை
நிலைக்க இடக்கர நின்றது இடைகலை
துலக்க நடுமையஞ் சுழமுனை யோடிடும்
பிலக்க இவைமுன்றாற் பிறந்தது தாதுவே”

-Thirumoola Nayanar Nadi

The breathing – cycle for the above occurs in the following days.

Monday, Wednesday, Friday : Left nostril,

Sunday Tuesday Saturday : Right nostril

On Thursday it is through left nostril during waxing moon, and through right nostril during waning moon.

It is better to do pranayamam during suzhumunai period if there is any change in the cycle it may prone to diseases. This can be maintained by way of pranayama exercises.

Uses of Pranayamam

1. Body is rejuvenated. By doing this exercise we stimulate the power of ‘Kundalini’ thereby gaining intellectual nectar according to the following verse.

“அண்ட முடிமீதி லங்கிர விமதியைக்

கண்டு தரிசித்தல் கதி”

(Kaga Pusundar Kural)

2. Mind is controlled
3. Strength, energy and vigour increases
4. Prevents all diseases
5. Gives exercises to our internal organs
6. Increases digestive power
7. Activates and stimulates the nervous system
8. Gives peace of mind, concentration of mind, happiness, perfect constitution of body, soft voice, vigourness, expels out body odour, and increases healthy life span.

Rules to be followed, while practicing Pranayamam

1. Patient should have ‘sathvic’ character.
2. To be practised only after understanding all the three ‘Vayus’ and ‘Nadis’.
3. Good ventilated environment is required.
4. Dry floor is required.
5. Can be done outside (i.e.) River bed, lakes, gardens, mountains etc., provided the climate is moderate.
6. To be practiced with integrated mind and disciplined life.
7. May eat rice, wheat, ghee, milk and curd (or) butter milk.
8. Half – stomach food, quarter stomach water and the remaining quarter portion should be empty.

9. Sour, sweet, salt, hot foods, liquor and meat must be avoided.
10. 72 minutes (3 Naligai) before sunrise, 92 minutes before and after sun dawn and in midnight, we can practice breathing exercise.
11. Inhale in one nostril and exhale in the other, otherwise perspiration and tremor may occur.
12. Inhaling and exhaling should be done gradually.
13. Hasty expiration weakens the body.
14. We should inhale in the same nostril by which we exhale.
15. First inhale in left nostril gradually, then retain for a short period and exhale in right nostril very gradually and vice – versa. By practising this daily, the Nadis will become purified within a period of 3 months.

Vayu Exercise (Sitting posture)

1. Padmasanam or Siddhasanam is good to practice pranayamam.
2. Padmasanam for family persons and Siddhaasanam for yogis or sanyasis (saints) are suitable.
3. Hold the right nostrils with the right thumb finger and inhale from the left nostril gradually.
4. Then, again close the left nostril with left ring finger and little finger and retain for a short period as much as possible.
5. Then leave the right thumb finger from the right nostril exhaling gradually. Repeat the same process in opposite nostril.

This is known as one pranayamam. The duration ratio is 1:4:2
viz:

(Inspiration) *Pooragam* : 1

(Retention) *Kumbagam* : 4

(Expiration) *Resagam* : 2

should be maintained. Initially practice for minimal times. Then it can be increased gradually.

6. Exhale the air with a 'Hum" sound and inhale air with a 'Sum' sound. This should be watched carefully. These are detailed in the following books.

1. Thirumoolar Thirumantiram.
2. Thirumoolar Gnanam.
3. Gnana saranool.
4. Poornanandhar Sivayoga saram.
5. Avvai kural.
6. Thiruvalluvar Gnanam
7. Kaga Bhusundar Gnana kural
8. Siva Vaakiyar Gnanam.

4. YOGA

Yoga helps to integrate all our five sense organs to react the ecstasy of life following a disciplined manner. There are 8 types.

1. Iyamam.
2. Niyamam.
3. Aadhanam.
4. Pranayamam
5. Prathiyakaram
6. Dharanai.

7. Dhiyanam

8. Samadhi

These we call as “Attanga yogam” (or) sub conscious meditation, which is given in Tirumantiram.

“இயம நியமமே எண்ணிலா ஆதனம்
நயமுறு பிராணா யமம்பிரத தியாகாரஞ்
சயமிகு தாரணை தியானமுஞ் சமாதி
அயமுறும் அட்டாங்க மாவது மாமே”

is known from “Tamil Moovayiram” verses. Siddhars in order to reach their goal of attaining siddhi, practised this yoga and strengthened their mind and physique, attaining ecstasy in life. Pranayamam and Aasanas, stimulates the kundalini power, to reach ecstasy, all these have inter relationship with each other. Ecstasy is like “Theertham” and “Siva kudilai neer” in yoga muppu and this is also a karpam. Asanam and pranayamam provides ecstasy and strengthens the body.

Yoga Aasanam: (Aadhanam)

Ashtanga yoga literature advocates, Siddhasanam for saint and padmaasanam for all others (common man).

Generally, Asanas are like physical exercises. Perhaps this will differ in action and postures. However, general physical exercises will only act on superficial muscles of the body. But yoga will strengthen our internal organs of the body.

Siddhars tried with certain postures and succeeded in reaching ecstasy to stimulate the *Kundalini* power, by which their body also becomes immortal.

Asanas are countless. This is mentioned by Thirumoolar as “பல் ஆதனம்”, “எண்ணிலா ஆதனம்”.

However only his few quotes have been practised. Thirumoolar Tamil Moovairam says.

1. Padmasanam.
2. Padhrasanam,
3. Cookudasanam.
4. Singhasanam
5. Chothira asanam
6. Veerasanam
7. Khomugasanam

are the few available names of Asanas. Out of these, the following five,

1. Padhiram
2. Veeram
3. Padhumam
4. Cookudam
5. Khomugam

help to attain 'Yoga siddhi'.

Advantages of Yoga

1. helps to strengthen the internal organs.
2. reduces excessive fat in muscles.
3. body structure is framed with charm and strength.
4. increases blood circulation all over the body.
5. increases activeness, alertness, memory power.
6. should be practised under the guidance of a teacher. Otherwise; without proper guidance or knowledge it may, harm the body.

Do's & Don'ts

Asanas should not be done with full stomach. It should be done only after few hours of eating. Similarly, bowels and urine should be evacuated before doing yoga.

The atmosphere should be airy and peaceful. During practice inhaling and exhaling air through mouth is not advisable and it should be done only through the nostrils. If one practices yoga, it prevents diseases and increases longevity and they are also curative and recuperative in action.

Yogasanas can be performed on deer's skin, tiger's skin, mat, white cloth or sacred kusa grass mat.

It should be done in an even surface with no ups and downs. One should sit in erect or straight position without bending or in slanting posture.

It should be done slowly and peacefully.

Materials used during Pranayamas

The deer's skin, tiger's skin, decorated woollen sheet, clean white cloth (*Ven thugil*) and sacred grass (*Tharppai*) are considered as good to sit and comfortable to practice yoga.

The place for practising yoga should be flat with regular surface. Yoga should be practised only as instructed in the text book or by the 'Guru'. The practitioner should avoid unnecessary forward bending and other unnecessary movements. Now let us see some of the 'Asanas' which are very common and practised currently.

1. Padmasana (Padmam – Lotus) :

Sit in 'Sukhasana'. Hold the right foot. Lift it and place it on top of the left thigh with the outer edge of the foot pressing the left

groin. Bring the left foot forward, in front of the right shin; then lift it over into the right groin. Move the foot further up into the groin and bring the knees closer together. Sit straight, extending the trunk up. Open the chest and take the shoulders back. Make the posture stable. Rest the hands on the thighs with palms facing up.

This posture resembles the appearance of a lotus. So it is called '*Padmasana*'. This had been said in our Tamil Moovayiram (verse) as follows :

“ஓரணை யப்பத முருவின் மேலேறிட்
டார வலித்ததன் மேல்வைத் தழகுறச்
சீர்திகழ் கைகள் அதனைத்தன் மேல்வைக்கப்
பார்திகழ் பத்மா சனமென லாகுமே”

- Tamil Moovayiram

Padmasana improves digestion and gives good mental and physical health. It cures *keel vayu* (arthritis) and corrects the derangement of the three humours.

It also helps in strengthening up the nerves.

2. Siddhasanam

It is just like *padmasana*, but it varies slightly.

Bend the legs and cross the right shin over the left. Draw the knees close together. Now keep the feet underneath the buttocks. Place the hands beside the hips, cupping the fingers. Keep the seat firm. Now keep the foot underneath the thigh to press the '*Mooladharam*'. Rest the hands on the knees. This '*asanam*' may reduce the sexual desire since it presses the genital organs. So it is considered best for the Saints.

3. Patthirasanam

Bend the legs and cross the right shin over the left. Draw the knees closer together. Now keep the feet underneath the buttocks. Place the hands on the right knee.

This Asanam is called as *patthirasanam*.

It is said in 'Thirumantiram' as follows :

“துரிசில் வலக்காலைத் தோன்றவே மேல்வைத்து
அரிய முழந்தாளி லங்கையை நீட்டி
உருசி யொடுமுடல் செவ்வே யிருத்திப்
பரிசு பெறுமது பத்திரா சனமே”

- Thirumantiram

4. Kukkudasanam

Kukkudam means 'cock'. It may be called *kukkudasanam* since the Asana posture resembles 'cock'. Sit in 'padmasana'. Place the arms in the floor through both sides of the body. Lift the body, by holding the total weight of the body by both the arms.

It had been said in Thirumantiram as follows.

“ஒக்க அடியினை யூருவில் ஏறிட்டு
முத்தி யுடலை முழங்கை தனிலேற்றி
தொக்க அறிந்து துளங்கா திருந்திடிற்
குக்குட ஆசனங் கொள்ளலு மாமே”

- Thirumantiram

5. Mayurasanam

Mayuram means peacock. Balancing the body by hands like a peacock is called *Mayurasanam*. This asanam increases blood supply to gastro-intestinal tract and cures stomach diseases.

6. Singasanam ('Lion like Posture')

Kneel down. Sit on your heels. Place your arms on the legs with elbows in extension. Converge your gaze (on the tip of the nose). It has been said in 'Thirumantiram' as follows :

“பாத முழந்தாளிற் பாணிகளை நீட்டி
ஆதர வோடும்வாய் அங்காந் தழகுறக்
கோதில் நயனங் கொடிமுக்கி லேயுறச்
சிந்திகழ் சிங்கா தனமெனச் செப்புமே”

- Thirumantiram

7. Bhujangasanam (Bhujanga – a snake cobra) (Snake like posture)

Lie face down with the feet together and the toes pointing back. Bend the elbows and place the hands on the floor in front of the hips, fingers apart. Draw the shoulders back and lift the head.

Keeping the legs on the floor and the knees straight, inhale and raise the head, chest and abdomen and straighten the arms. Press the sacrum and pubis down. Extend the front of the body towards the chin, and coil the spine backwards. Take the head further back and look back, without constricting the neck. Stay for 20-30 seconds. Breathe evenly. Exhale and come down. It strengthens the vertebral column.

8. Salabhasanam (Salabha - Locust like posture)

Lie on the front with the feet together and straighten the knees. Toes are stretched back and arms beside the trunk.

With the palms up, raise the arms parallel to the floor and stretch them back. Contract the buttock muscles and press the sacrum down with chin lying on the floor. Inhale and raise the head and chest.

Stretch the legs back. Contract buttock muscles and press the sacrum down. Balance on the lower abdomen. Look forward. Stay for 20-30 seconds, breath evenly.

It cures constipation and ensures good exercise to the abdomen muscles and internal organs.

9. Dhanurasanam (Dhanur - a bow like posture)

In this posture, the body arches like a strong bow.

Lie prone, with the arms beside the trunk. Keep both sides of the body even. Stretch the legs and toes back. Move the thighs

away from the trunk. Bend the legs back. Press the coccyx and sacrum down. Hold the ankles or shins and raise the head. Inhale, pull firmly on the chins and raise the chest, waist and thighs. Take the shoulders back and the shoulder blades in. Keep the arms straight. Extend the front of the body up. Contract the buttocks and lift the legs and trunk higher, without straining. Move the body weight towards to the abdomen.

Take the head back and look without constricting the back of the neck or straining the throat. Stay for 15-20 seconds; breath evenly. Exhale, release the legs and come down.

It cures the disease of joints and improves appetite.

10. Sirasasanam (Stand on the head)

Siram means head. Standing on the head in this asana explains itself the name.

Kneel down. Sit back between your heels. Place your elbows, forearms and hands on the floor and make a convenient angle. Place the hind part of the crown of your head on the floor and bring it with the fingers locking together. Pull the legs backwards and upwards so that the trunk is in line with the head.

Lift your feet off the floor. Keep the thighs upright, and the legs horizontal and the trunk perpendicular. Fold the legs and raise your thighs and legs parallel to the floor.

Straighten the thighs in line with the trunk. Stretch out your legs into a vertical position.

Slide the palms higher on the hip. Push the hip up and bring trunk and legs to a vertical buttock position, so that they are in the support of the hip.

Retune to the reverse order to arrive the normal position.

Merits

Flushes the blood towards the head and stimulates the CNS by nourishing the brain cells.

Women should not practice this asana during pregnancy and menstruation.

11. Sarvangasanam (All limbs – posture)

Since this asana strengthens all parts of the body it derives its name.

‘Sarva’ means “all” and “Anga” means “Organs”.

1. Lie on your back with the arms beside the trunk with the palms facing down.
2. With the palms beneath the hip, raise both the legs perpendicular to the floor. The knee should be straight.
3. Slide the palms higher on the hip. Push the buttock and hip up. Bring the trunk and legs to a vertical position. So that they are in the support of the hip.
4. Sliding the palms higher, raise the hips and legs till the trunk and legs are in a straight line with the head. Push the chest forward towards the chin and form a chin lock. Fix your gaze on the big toes. Return slowly in the reverse order.

Merits

It lessens the ageing process like *Narai* (greying of the hair), *Thirai* (wrinkling of skin) and *Mooppu* (senility). It strengthens all the organs and stimulates “Veedhana kolam” (Thyroid gland secretions). This asana also cures ‘*Peru noi*’ (Hansen’s disease).

12. Savasanam (The dead body posture)

'Sava' means 'dead body'. To practice the Asana, the person should be in supine position, without any activity (at rest) with a view to secure complete relaxation.

It relieves tiredness and ensures briskness to the body.

Apart from these, so many other types of 'Asanas are in practice. We can refer the concerned Asana text books for details.

Asanas and their uses

Pachimotthasanam

It strengthens the hamstring muscles, abdominal muscles and spinal cord. The abdominal organs are also strengthened as we bend forward while doing this 'Asanam'. It also cures anorexia and constipation.

Chakkarasanam

It strengthens the neck muscles and vertebral column. It expands the chest and strengthens the abdominal muscles. It also strengthens the Nadis (arteries) and cures constipation.

Sarvangasanam

It postpones the ageing process and improves blood circulation. It also cures thyroid diseases and uterine problems in females. It also relieves constipation, feeble pulsation, head ache and infertility.

Halasanam

It relaxes the thorax (Kangalum) and strengthens the vertebral column. It postpones ageing process and cures the abdominal diseases.

Yoha Nitthirai - Karppandasanam

It gives more strength to the back, abdominal muscles, and vertebral column. It makes us brisk. It prevents abdominal diseases and gives total relaxation to the body.

Padmasanam, Sugasanam and Patha Padmasanam.

These cure the Vatha diseases and improve blood circulation especially to the lower abdomen or hypo gastric region besides controlling power in Saints (*Pulanadakkam*).

Yoga Mutthirai

It gives more strength to the vertebral column and all joints. It prevents the abdominal diseases. It relieves constipation, general weakness and spermatorrhoea.

Macchasanam

It strengthens the neck and vertebral joints. It improves the secretory functions of the glands and digestion. It helps to expand the thorax and allows the lungs to inhale more air (increases the *tial* volume).

Pujangasanam

It improves the blood supply to the abdominal organs. It also strengthens the lungs and vertebral joints. It cures constipation, improves digestion and immune power.

Salabhasanam

It strengthens the abdominal muscles and abdominal organs and relieves constipation.

Contra indications : Puppusa (lung) diseases, Thamaraga (Heart) diseases.

Patients with the above diseases should not practice this asana.

Machchasanam

It corrects the intestinal function and improves digestion. It gives briskness and expels the sputum. It facilitates the excretion of urine and faeces.

Mayurasanam

It corrects the derangement of the three humours. It improves the digestion and strengthens the forearm, chest and abdomen.

Padhahasthasanam

It strengthens back and hip muscles. It is an exercise for pelvic region.

Garudasanam

It helps to lead an ascetic life. It also strengthens the thigh muscles and ankle joints. It prevents *Anda Vadham* (hydrocele) and *Vadhasthambam* (sciatica).

Thirigonasanam

It strengthens the muscles of the rib (inter costal muscles) and rejuvenates the lungs, lower abdomen and back muscles.

Sirasasanam

It increases blood circulation to the head and face and improves the functions of the pineal and pituitary glands.

Arai macchenthiri asanam

It cures abdominal diseases, rejuvenates the vertebral bones, strengthens the liver and relieves constipation.

Savasanam

It strengthens the circulatory system and increases the will power. It relaxes the muscles and rejuvenates them.

Pranayamam

It increases the life span. It also enhances the cellular respiration besides strengthening the lungs and chest.

RAJA YOGA (Practising Yoham)

Siddhars attain Sivapathi, the motcha or the Supreme Bliss by practising Raja yoga. Raja yoga makes the body “Karpam”

“மகிமைபென்று யோகசா தனையினாலே
மகாகாச திருவகற்ப வாழ்க்கை யாச்சே”

By the accomplishment of yoga, one can attain the life without any derangement of three humours i.e., without greyness of hair, shrinking of body skin, ageing and diseases.

Chakras

Our body has six Adharam or Chakras (Energy Centers of transformation). They are,

1. Muladhara chakra (pelvic plexus – region between anus and genitals),
2. Suvadhithana chakra (hypogastric plexus, genitals),
3. Manipuragam chakra (Epigastric plexus-navel),
4. Anahatha chakra (Cardiac plexus, the heart),
5. Vishuddhi chakra (Carotid plexus, the heart),
6. Akkinai chakra (Medulla plexus, pineal plexus, points between the eye brows).

Chakra, as previously mentioned, is not materially real nor can they be described from a purely materialistic physiological stand point.

Kundalini Force

Kundalini comes from the Sanskrit word 'Kundal' which means coil. It is compared with a serpent that while resting and sleeping lies coiled.

Kundalini is a vital force which is in the mooladhara chakra located in between the anus and the genitals. (Pelvic plexus and the base of the spine).

Kundalini is the aspect of the eternal supreme consciousness which is both with and without attributes.

By awakening the kundalini force or dormant energy. One can able to activate the latent energy, and purification of body and mind that works with autonomic nervous system.

For the practice of yoga, vasi or pranayama is more helpful.

At this time for total change the static energy, which is lying dormant, become kinetic and adopts a course that is contrary to the law of gravitation and passes through all the psychic centers located in the spine. The force that channels energy through the central canal comes from the fusion of the negative ions of *Prana* with the positive ions of *Apana*. By following 'Hatha yoga' and performing 'haya karma' and asanas, or postures accompanied by meditation, manthira chanting, and visualization techniques, one is able to activate this latent energy that works with the autonomic nervous system. The yogi who has attained the consciousness of seventh – chakra can realize the Supreme bliss. (*Perinbam*).

It is called as Amudhu, mathiamudhu, pooranam, Sivapathi and Veedu. It is mentioned been said in 'Sivavakkiam' Yoga Nilai padal as follows.

“மூலநாடி தன்னிலே முளைத்தெழுந்த சோதியை
நாலுநாழி உம்முள்ளே நாடியே யிருந்தபின்
பாலனாகி வாழலாம் பரம்பிரம்ம மாகலாம்
ஆலுமுண்ட கண்டராணை அம்மையானை உண்மையே”

So ‘Yoga’ also comes under the ‘Karpa’. For the yoga practice, ‘Vaasi’ alias ‘Pranayamam’ is more helpful. We can awaken the sleeping energy kundalini by Vaasi or yoga practice, other than these, purification of the body, purification of mind; yogic mudhras are also very useful.

Yoga Mudhras in Siddhasana with full concentration of the mind and practising Pranayamam correctly awake the serpent power and may help to attain the Supreme bliss.

One who knows, the ‘Kundalini’ force, may be called as ‘Yoga Vidhvan’. Yogis who awake the kundalini alias serpent power themselves become divine Saints. They empower all aliments in their purest form or essence. All external and internal changes cease to pose a problem. The mind reaches a state of undifferentiated cosmic awareness. All duality ceases.

It has been indicated by *Pathiragiriya* as follows :

“மூல நெருப்பை விட்டு முட்டிலா மண்டபத்தில்
பாலை இறக்கி உண்டு பசி ஒழிவது எக்காலம்
ஆறு ஆதாரம் கடந்த ஆனந்தப் பேரொளியை
பேறுகக் கண்டுநான் பெற்றிருப்ப தெக்காலம்”

- *Pathiragiriya*

Amirdha nilai is one of the minor chakras within the seventh chakra, (Soma Chakra). It is located above the ‘third eye’ in the center of the fore head. It is a chakra with a lotus of twelve petals in the center of which rests the crescent moon, source of nectar.

The nectar comes to the moon from kamadhenu, the wish fulfilling cow. The nectar is constantly seeping out of the Nirjhara gupha' the hollow space between the twin hemispheres. In its natural course the nectar flows downward and when it reaches Manipura chakra it is burnt by the solar energy of the solar plexus.

The nectar is also called as Chandira amudhu or madhiyaamudhu.

Eyamam Niyamam (Purification of mind and actions)

Tholkappiyam says, that animals have five senses and only men have six of them. So, the human beings are the most superior living beings. But the men evaluate when he doing good things, by avoiding the evil things and lives in a high and moral standard.

The morality is considered, superior than the soul. It had been enunciated by Thiruvalluvar as,

“ஒழுக்கம் விழுப்பந் தரலான் ஒழுக்கம்
உயிரினும் ஒம்பப் படும்”

This morality is determined only by good attitude or mentality and good behavior. Those had been said in our Siddhars text books in palm scripts as Eyamam and Niyamam.

Eyamam is nothing but the purification of the mind. Niyamam is purification of the activities. The purification of the mind and activities never allows sorrow and depression to come. So, one can live without attaining milestones of ageing viz: greying of the hair, shrinking of the skin, elderliness and the diseases affecting by following the Eyamam and Niyamam.

Thinking is the work of the mind. The thoughts which are being done or implementation of action.

The thinking and the actions are closely related to each other.

The Eyamam and Niyamam have been well defined by Thirumoolanayanar in his Tamil Moovayiram as follows:

“கொல்லான் பொய்கூறான் களவிலான் எண்குணன்
நல்லான் அடக்க முடையான் நடுச்செய்ய
வல்லான் பகுத்துண்பான் மாசிலான் கட்காமம்
இல்லான் இயமத் திடையில் தின்றானே

தூய்மை அருளுண் சுருக்கம் பொறை செவ்வை
வாய்மை நிலைமை வளர்த்தலே மற்றியவை
காமங் களவு கொலையெனக் காண்பவை
நேமி யிரைந்து நியமத்த னாமே”

1. Eyamam

The ten eyamams are non violence, truth, honesty, sexual continence, for bearance, attitude, kindness, straight forwardness, moderation in diet and purity (Bodily cleansing). Making a habit of constantly practising Eyamas purifies words, thoughts and deeds.

2. Niyamam

The ten niyamas are austerity, contentment, belief in God, charity, worship of God, listening to explanation of doctrines, scriptures, modesty, having a discerning mind, repetition of prayers and sacrifice.

Doing good things and moral thinking are karpam. Person who is doing evil things will deteriorate himself by his immoral mentality or attitude and his mental fatigue. Mind never forgets the evil doing. It has been said in our proverb as,

‘தன் நெஞ்சே தன்னைச் சுடும்’

(One's heart will burn himself)

It is also indicated in ‘Kalithogai’ as follows:

“நெஞ்சறிந்த கொடியவை மறைப்பவும் மறையாவாம்
நெஞ்சத்திற் குறுகிய கரியில்லை யாதலின்”

Evil doings give mental agony, confusion and mental distress or grief. It will give mental depression. Mental distress due to the depression leads to hair greyness, and advanced oldage which result in diseased affections.

At last the end will be death or fatal. Doing good things helps oneself to live for a long time without attaining or facing the ageing milestones. It can also prevent one's death.

It had been said in Thirukkural by Thiruvalluvar as follows :

“விழ்நாள் படா அமை நன்றாற்றின் அஃதொருவன்
வாழ்நாள் வழியடைக்குங் கல்”

“நோயெல்லாம் நோய்செய்தார் மேலவாம் நோய்செய்யார்
நோயின்மை வேண்டு பவர்”

The evil doings by not following the ‘Niyamam’ results in two kinds of sufferings. One is the bodily or physical suffering and the another is mental sufferings.

The mental suffering comes under ‘Eyamam’. Now let us know the physical sufferings. Austerity in diet and daily activities gives the physical sufferings (diseases). Lesser diet, more diet and irregular diet are called as *Marupadilla unavu* (unaltered diet).

The altered diet always results in diseases. If we do not follow the daily habits of purification of the body like brushing the teeth, taking bath may also leads to physical sufferings. Consuming liquor also gives bodily sufferings. Sexual incontinence also cause diseases. Quarrel and confrontation causes physical afflictions like injuries.

These kinds of activities shorten the life time through physical sufferings.

These may affect both mind and body. Hence the morality in thinking and actions are considered as one of the ‘karpam’ by our ancestors.

Moral thinking and actions will never give any problem to oneself. He can live for a long time. Now we see about *Eyamam* which says about 'Mind'.

Manam (mind) is also known as *Ullam*, *Aham* and *Nenjam*.

In 96 Thathuvas (Philosophy) 'Karanam' is said as four (Anthakaranam). Those are, *manam*, *putthi*, *sittham* and *agankaram*. These are activated by *Arivu* (Knowledge), *Pori* (sensory organs), *Pulungal* (Perceptions) and *Thozhil Karuvigal* (limbs). These are the basis for thoughts and actions. The process of thinking is initiated by *manam*. *Putthi* is analyzing the thoughts. *Siddham* takes decision. *Agangaram* stabilizes that decision or establishes. Though the function is said separately they work within a co-ordinate manner. The mind is generally compared with a monkey. The mind is always having an oscillating or fluctuating tendency. This tendency is compared with the leaping attitude of the monkey from one branch of the tree to another.

We should not allow the mind to fluctuate. It should be controlled by concentration. It has been said by Socrates that, the mind is 'a good servant but a bad master'. Our religious devotion, worship and meditation or religious austerities, all are closely related to *manam*, and depend upon the nervous stimulation of the organs of our body.

This is the reason for the change of eye colour to red and rise of temperature of the body, while we are getting angry or tension. Changes in mind also involve the physiological changes in the body. Likewise, physiological changes of the body will also affect the mind. Mental weakness causes physical weakness. By these we can understand the close relationship between the mind and body or purification of the mind never gives physical sufferings or problems (Strength (or) comfort). So to maintain the physical health,

the purification of mind is very important. The importance of *eyamam* as said by Thiruvalluvar, by “neglecting of ill-minded things like *kamam* (Lust), *veguli* (Innocence), *mayakkam* (Charming), *Avaa* (Desire) and *thunbam* (Sufferings), prevents the body from being affected by illness :

“காமம் வெகுளி மயக்கம் இவைமுன்றன்
நாமங் கெடக்கெடும் நோய்”

“ஆரா இயற்கை அவாநீப்பின் அந்நிலையே
பேரா இயற்கை தரும்”

Agathiar also reiterates this in his Gnana padal. “Purification of mind alone is enough, than the other things.”

“மனமது செம்மை யானால் மந்திரஞ் செபிக்க வேண்டா

If our mind is purified, there is no need to chant mantras.

மனமது செம்மை யானால் வாயுவை உயர்த்த வேண்டா

Purified mind does not necessitate raising of kundalini sakthi.

மனமது செம்மை யானால் வாசியை நிறுத்த வேண்டா

Purified mind does not necessitate the Praanayama practice.

மனமது செம்மை யானால் மந்திரஞ் செம்மை யாமே”

Purified mind makes the mantras fulfilled.

Once impure mind is useless.

Once when a man is devoid of impure mind he becomes blemish at the cost of any circumstance and is able to win over the milestones of ageing like greying, shrinking, elderliness and ill health.

It is said by Sivavakkiyar, as follows :

“மனத்தகத்து அழுக்கறாத மவுனஞான யோகிகள்
வனத்தகத்து இருக்கினும் மனத்தகத்து அழுக்கறார்

மனத்தகத்து அழுக்கறுத்த மவுனஞான யோகிகள்
முலைத்தடத்து இருக்கினும் பிறப்பறுத்து இருப்பரே”

To purify our mind, the related sensory organs and their functions and perceptions have to be controlled. They are controlled by ‘Sutthi’. ‘Veettnbam’ will be attained by one if he controls the Agangaram (Proudness) which is the last state of mind.

It had been said by ‘Patthira kiriyar’ as,

“ஆங்காரம் உள்ளடக்கி ஐம்புலனைச் சுட்டறுத்து
தூங்காமல் தூங்கி சுகம் பெறுவ தெக்காலம்”

Besides these, Siddhars text books and our literatures also have many references about mind. Sivananda quoted, “A man who has attained ethical perfection by the continued practice of right conduct or *eyama* and *niyama* have got a magnetic personality.” (Ref. : - Lord Siva & his worship.)

5. MUPPU

Muppu is one of a revolutionary field in our Siddha medicine, which is known as the combination of three elements – Water, Wind and Fire. It is also known as the combination of three Salts; and as the *Pooneeru* after it had been purified by ‘*Dheetchai*’.

Most of the persons claim that, the preparations of others are false and that their preparations alone are *Muppu*.

If we contemplate and analyse our Siddha manuscripts and text books, the Muppu concerned poems implies only the indirect meaning for the muppu or divulging the muppu indirectly. So many methods are revealed in Siddha texts concerning the preparation of muppu.

Muppu is one among the ‘Karpam’. It is useful in ‘Rasavadha’. It is used to prepare ‘Gold’ by adding it in very least amount with the lower metals like plumbum and copper. It is

very powerful and potential medicine. By using the ‘muppu’ we can prepare any mineral parpam or chenthooram easily. The diseases are cured very quickly, when the drugs are mixed with *muppu*.

‘*Muppu*’ also is useful in prophylaxis of the infections or diseases.

It delays the ageing milestones viz. greying of hair, shrinking of skin, senile changes and disease affections and ill-health.

It keeps us always young.

The *muppu* is well described by our Siddhars as follows.

“வளமுடனே முப்புவைக் கண்ட போது
வாகுடனே யேமத்துக் குறுதி யாச்சு
பளமையுடன் வயித்தியமும் வாத யோகம்
பலிக்குமடா முப்புவின் மார்க்கத்தாலே
இளமையுடன் முப்பகலு முப்பு வாலே
எழிலுடனே நியுமொரு சித்த னாவாய்
நளபதியும் முப்புவை யுண்ட போது
நரைதிரையு மாற்றாமல்லோ இராச னாமே” - Bohar Ezhayiram

“தியச்சலுடன் உப்புக்குத் தீட்சை செய்து
திறமுடனே காயத்துக் குறுதி பண்ணு
பாயச்சலுடன் முப்புவந் தின்றா யானால்
பாங்குடனே தேகமது இறுகுந் தானே” - Bohar Ezhayiram

“ஆச்சுடா உடம்பிலுள்ள வியாதி யெல்லாம்
அனுப்போல உண்டிடவே பறந்து போகும்
வாச்சுடா தேகசித்தி அதிக மாச்சு
வத்துடனே கூடியுந்தான் வாழ லாச்சு” - Kaga Pusundar

“முப்பொருளைச் சுட்டு முழுதழுது நீறாக்கித்
தப்பா லுண்டுநிலை சார்” - Kaga Pusundar

“கூறு மலிர்த்ததை யுண்டியுறப் பார்க்கில்
கூறும் பிறப்பறுக்க லாம்” - Avvai Kural

“நேரப்பா அணுப்போல சரக்குக் கெல்லாம்
நீச்சயமாய்ப் பூசியந்தான் புடத்திற் போடு
விரப்பா தீறுமடா நவலோகந்தான்
வேதையென்ற வித்தையெல்லாக் கைக்குள் ளாச்சே”

- Kaga Pusundar

Generally ‘muppu’ is classified into (i) *Vadha muppu* (ii) *Vaithya muppu*, (iii) *Yoga muppu* or *Gnana muppu*.

Vadha muppu is a way to make gold from the lower metals like copper. Those practitioners who use this method, are called as ‘Vadhikal’. *Vadha muppu* also builds good health, removing the evil natures of our body by the way, it improves the mineral nature, removing its impurities. *Vaidhya muppu* is useful in the preparation of chendooram, parpam and chunnam. It is also given with the medicines to increase their potency. It is also useful in the preparation of *kattu*, *kazhangu*, *urukku* and *kuligai* to be finished well.

Some important ingredients of Vadha and Vaidhya muppus are, karasaram like, pooneeru, (Salt from the fuller’s earth), Amuri (Ammonium Chloride), Kalluppu and Vedyuppu (Salt petre), Chunnam (Calcined Matter), amniotic fluid and some other ingredients.

Siddhars denote various types of muppus in their manuscripts. Bogar says that, the pooneeru was got after deetchai. Thiruvalluvar described it as, the preparation from the distilled oil using faecal matter mixed with minerals like *veeram* (Perchloride of mercury).

According to Siddhars, muppu is the amniotic fluid which is collected during the first child birth.

Some other Siddhars say that, muppu is a medicine, which is completed by kalluppu and vedyuppu like salts.

Muppu, what sort it may be, constitutes three Boothas (Elements) – water, wind and fire. The five elements are the basic things not only for the ‘muppu’ but also for all the things.

“வாதத்தில் வெடியுப்பும் பஞ்ச பூதம்
வண்மையாஞ் சவுக்காரம் பஞ்ச பூதம்
தீதற்ற செயநீரும் பஞ்ச பூதம்
செயமான குருவுக்கும் பஞ்ச பூதம்
கோதற்ற சடத்துக்குப் பஞ்ச பூதம்
குறியாகப் பழுப்பதற்கும் பஞ்ச பூதம்
குறியாகப் பழுப்பதற்கும் பஞ்ச பூதம்
காரியமாம் வாதமெல்லாம் பஞ்ச பூதம்”

- Bohar Mudhalayiram

Though the five basic elements, wind, water, fire, ether and earth are important, the muppu consists of only three : wind, water and fire, leaving the galaxy and earth. It is because the earth bears all the things and the galaxy allows all the things. Besides these, the three elements are the essentials for the three principal humours.

“மிகினுங் குறையினும் நோய்செய்யும் நூலோர்
வளிமுதலா எண்ணிய முன்று”

-Tirukkural

As per the above (couplet) the treatment for a disease should be given by the drug which contains the appropriate elements, according to the humour derangements. We can correct the derangement of the humour by the medicines which consists of wind (vayu), water (neer) and fire (Thee) elements. We can cure any kind of humour derangements by the muppu since it consists of all the three elements. Muppu can counteract all kinds of humour derangements. This is the basic philosophy of muppu.

Our body has some natural muppu like vadha and vaidhya muppus. These are secreted by practising yoga. These may also be said as the extract of the secretions. ‘Madhiamudhu’ is

important among them. It is also called as, *pooranam*, *paal*, *sakthi amuthu*, *amirdham*, *theerttham*, *kudilai neer* and *sudar*.

Practising yoga and Asana with prolonged pranayamam could secrete the 'Yoga muppu'. This is also a karpam. It has been said in Avvai Kural as follows :

“ஊறு மமிந்தத்தை யுண்டியுறப் பார்க்கில்
கூறும் பிறப்பறுக்க லாம்”

The yoga muppu is also said in Thirumantiram as follows:

“ஆறே அருவி அகங்குளம் ஒன்றுண்டு
நூறே சிகதி நுண்ணிது வண்ணமுங்
கூறே குவிமுலைக் கொம்பனை யாளொடும்
வேறே இருக்கும் விழுப்பொருள் தானே”

“ஊறு மருவி உயர்வதை உச்சிமேல்
ஆறின்றிப் பாயும் அருங்குளம் ஒன்றுண்டு” - Thirumantiram

Practising pranayama for want of 'madhiamuthu' is called as *vayudharanai*. Awakening of kundalini force by doing Asanas, called as 'Agnidharanai'.

These are inducing the secretion of the yoga muppu. This is called 'Perinbam'. Madhiamudhu is secreted in the forehead, in between the eye brows, that is, in the Suzhimunai. The secretion is called as somaneer (nectar). The secretion has pungent and salty tastes. It has been thought to have the resemblance of milk, honey and ghee. The secretion will give the attainment of *Siddhi*. It makes life free from infections and diseases.

“உண்டநீர் உனக்குள் பாய்ந்திடில்
சுண்டனில்லை சாக்காடெய்வ தில்லைகாண்” - Gnanavettiyan

Further, the person who tastes madhiamuthu, will have the soft slender body as that of “The stem of the Lotus”. He will live forever and will also attain the 'Perinbam' alias “Siva pathavi”.

It has been said in Thirumantiram, as,

“மாறு மதியும் மதித்திடு மாறின்றித்
தாறு படாமல் தண்டோடே தலைப்படில்
ஊறு படாதுடல் வேண்டும் உபாயமும்
பாறு படா இன்பம் பார்மிசைப் பொங்குமே”

Avvai also says,

“தூரியங் கடந்த சுடரொளியைக் கண்டால்
மரணம் பிறப்பில்லை வீடு”

Some of the muppus other than madhiamuthu which are secreted in our body are, Amuri (Urine), malam (free faeces) and amniotic fluid (Pani Kudaneer). Amuri (Urine) has been said as muppu by many Siddhars. It has also been called as Sivaneer by Thirumoolar as follows :

“உடலிற் கிடந்த உறுதிக் குடிநீர்
கடலிற் சிறுகிணற் றேற்றமிட் டாலொக்கும்
உடலில் ஒருவழி ஒன்றுக் கிறைக்கில்
நடலைப் படாதுயிர் நாடாலு மாமே”

“தெளிதரு மிந்தச் சிவநீர் பருகில்
வளியுறு மெட்டின் மணமும் ஒடுங்கும்
களிதருங் காயங் கனகம தாமே”

“கரையரு கேதின்று கானல் உவரி
வரைவரை என்பர் மதியிலா மாந்தர்கள்
நரைதிரை நீக்கி நுகரவல்லார்க்கு
நரைதிரை மாறு நமனுமங் கில்லையே”

- Thirumantiram

Using of ‘Amuri’ as ‘Karpam’ is known as “Amuri tharanai.”

Thirumoolar calls the karpa avizhtham, vayu tharanai, amuri tharanai and muppu which have been said under ‘Karpam’ as ‘Sodhi medicine. It has been known by the following stanza:

“வீர மருத்தென்றும் விண்ணோர் மருத்தென்றும்
நாரி மருத்தென்றும் நந்தி அருள் செய்தான்
ஆதி மருத்தென் றறிவார் அகலிடஞ்
சோதி மருத்திது சொல்லவொண் ணாதே”

- Thirumantiram

CHAPTER - II

PSYCHIATRIC DISORDERS (VERI NOI)

In Tamil Medicine, Veri noi is classified into two. These are the disorders of subnormal changes of mind, disturbance and deviation of it. *KIRUKKU* (Lunacy), *KIRIGAI – BIRAMAI* (Bewilderment), (Unmatham-frenzy state), *MATHA AZHIVU* (Strutting), *MOORCHAI* (syncope), *MAYAKKAM* (Fainting), *ABASMARAM*, *KUDIVERI* – (intoxication of opium,. Indian hemp, toddy, liquor), *SOOTHIGA VATHAM* (Convulsive disorder, eclampsia) and convulsive disorders are the diseases coming under this group. The literature evidences of these diseases are seen in so many books. This part describes the collective study of those literature notes.

Our Tamil Siddhars thought, these diseases can be cured. But the non-medical men, thought, these diseases were caused by, Bootham (monster), Ganam (evil force), paei (demon) and God. They treat the patient, by taking them to various temples and chanting “Mantras” and arresting them using chains. Even these kinds of practises are seen in Sankaran koil, Thiruvidadaimaruthur, and Solinger in Tamil Nadu. When the patient is taken to sacred places, he feels a different and a new environment and it is possible to forget the past incidents and experiences. By this way, the diseases seem to be curable.

Apart from these, Siddha literatures also say the internal and external medicines for the treatment of *veri noi*.

1. KIRIGAI

In Siddha literatures, the symptoms and classification of the “Kirigai” diseases are described.

General causes for kirigai are :

1. Contagious diseases like thatammai (measles), kapavadha suram and theevira (Severe) Sali suram,
2. Diseases of brain like kirandi (Neuro syphilis) and Maha vadha rogam
3. Inflammation of meninges (Pallani, salavam, kinjugi)
4. Intoxication (cannabis, opium and alcohol).
5. Toxicity of lead and mercury
6. Contaminated object injury (tetanus), vascular disorders, cardiac diseases, blood disorders, hypertension and loss of vascular elasticity (Atherosclerosis and Arteriosclerosis).
7. Senility, severe afflictions such as (diseases due to sorrow, famine and poverty), convulsive disorders and neuropathies.

These are considered as the causes for the kirigai.

FRENZY STATE (KIRIGAI)

Common man may say as the kirigai disease is caused by evil force, monster and demon. But, we can see the nature of the kirigai disease in Agasthiyar’s Manidara kirukku nool, and Kirukku nool vasanam, which consists of 64 verses. Now let us see the nature of the Kirigai noi and its treatment. The *kirigai noi* is classified into 18 types.

1. Nature of Anal kirigai

Makes obeisance to the unknown men and roam in low hills and barren land. Picks the wasted foods (spittle-existing on

leavings), nodding the head frequently, closes the mouth (with fingers, & palm), disobedience, eats any things which is given, scratches the floor with nail, wets the cloth by urination (Incontinence of the urine) and insomnia.

Treatment

Take country senna, (Cassia senna), shaggy button weed (Spermacoce hispidah) and fire fly (Glittering insect). Mix them well and rub over the patients head to feet and allow it to dry. Clean it using tepid water in the evening.

Donkey's milk is mixed with one teaspoonful of Datura metal juice. The preparation is to be taken in early mornings (sun rising time). This should be continued for 6 days. It gives good mental health and perspiration. It relieves tiredness and cools the body. Body will get its own complexion.

2. Nature of Pitha kirigai

Pitha freezes and grows like antril. It shows the severity of pitha (like seven kinds of pitha). The symptoms of exhibitionism, soiling the dress and the body with faecal matter, rolling himself on the floor, spitting on the other persons and also on himself.

Treatment

Scratch the crown of the patient head with a paddy and close the lesion with cow dung. Apply the mixture of neem oil with burnt ash of earth worm all over the body as "thuvalai".

Mix yellow orpiment and copper sulphate with lemon juice.

This preparation is given for pitha kirigai patients for 3 days.

3. Nature of Etchil kirigai

Eating faecal matter, knocking the floor, spraying the water on his head with rejoice, eating ash, getting drenched under the rain, barking like a dog, blabbering and lamenting, making obeisance

to the dog, eating the bitter and spittle things, drawing out his tongue and biting.

Treatment

Take mature neem bark – 140 gm and soak it with salt water. Then boil it until it reduces into ½ padi (700 ml). Add 35 gm of *Acacia concinna* (Seekaikai) pods and grind them with lemon juice. The grown matter is applied externally as “Thuvalai”. Mix peranda parpam with castor oil. This preparation is to be given for 3 days for *etcchil kirigai*.

4. Nature of Vatha kirigai

Patient will not open his mouth like a dumb, closing his eyes, stand straight and lie down suddenly, body is felt very chill due to hyperhydrosis, grinding the teeth, does not care about the dust, slush or mud and lies in it, frequently changing his sitting place, and closing his eyes.

Treatment

Mix equal amount of *Solanum trilobatum* (Veli) juice with breast milk and add powdered tail pepper. This will be smeared (Kalikkam) under the eyes, also applied in the ear and close the ear with cotton. Patient will speak within 3 nazhigai. (1 nazhigai – 24 minutes).

When he opens his mouth we should give the preparation of burnt garlic pills (3) with neem oil.

This will cure the 3 types of vadha kirigai within 6 days.

5. Nature of Siletma kirigai

Paleness of the conjunctiva, yawning, frequent lacrimation from the eyes, tapping the floor with hand, blabbering, lamenting, doing antics, sleeping, hiding himself. When he sees some one,

gets panic, when any one moves nearer to him he will immediately urinate in the clothes, body and seems to be very obese.

Medicine

Take castor oil with Aloe vera juice and fuller's earth and mix them. Apply this mixture all over the body.

Then take bath with tepid water. Give Cinnabar (Red sulphide of mercury) with honey for six days.

6. Nature of Natha vindhu kirigai

Wandering in the streets, hug the females and embracing them showing aggressiveness on both sex. Bump on some one's head, spitting on their face, smiling on seeing his relatives and shows hostile on unknown person. Being cheeky on audacious dressing and eating excessively.

Treatment

Take *Moringa oleifera*, (Drumstick tree's flowers) and soak it with lemon juice, betel leaves juice (*Piper betle*), and powdered chebulic myrobalan (*Terminalia chebula*). Then pound them and get the "Thee neer" by distillation method.

This medicine should be given for six days for Natha vindhu kirigai.

7. Nature of Bootha kirigai

Getting confusion, biting others, wallowing on the ash, spray the slush over its head, frothy excretory mouth, singing, dancing and beating one who comes close to him, making cut injuries, making obeisance to the degraded persons and beating the honoured and noble persons. Making obeisance when they retaliate.

Treatment

Take brain of black ass and its gall bladder, and hen's egg shell powder (first egg.). Ground them with urine. This preparation is to be taken for three days.

Apply alcohol all over the body, and clean with more water. This is the treatment for "Bootha kirigai".

8. Nature of Jala kirigai

Getting away with panic when approaching water (hydrophobia). Somersaulting frequently, always strolling in and out, tasting the picca, smiling and making obeisance on seeing the persons wearing ornaments and follow behind them and insomnia.

Treatment

Take *Aristolochia bracteolata*, *Cannabis sativa* leaves. *Plumbago zeylanica* and *Alternanthera sessilis*. Then pound them, collect the juices from the plants individually by crushing and mix them. Apply this preparation all over the body. Take *Nilavagai choornam* with honey for six days.

9. Nature of Mohini kirigai

Scolding others, increased seminal and ovarion secretions, smiling when seeing females, blessing, get annoyance and aversion on food. Eating betel leaves interestingly, speaks with himself, pale discolouration of the body, speaks to persons with sympathy as if a known person and tearing the clothes.

Treatment

Collect the dung of buffalo which is yet to bear, and add *Achyranthes aspera* seeds. Then grind them and apply this preparation all over the body. Also take this drug internally in the dose of 12 gms for 6 days followed by tepid water bath. Patient

should avoid sexual contact. If patient does not adhere to this 'pathiyam' the disease will relapse which is incurable.

10. Nature of kalleri kirigai

Moaning with closed eyes, crying with throwing stones, gets submerged in water, not covering himself with clothes, running frequently, always telling lies, biting the babies, hugging everybody appealing to them, appearing always naked, dribbling of saliva, blinking and tolling of the eye ball, throwing stones, running after children on seeing them with keeping the mouth opened.

Treatment

Take the juices of *Daemia extensa*, *Ocimum sanctum*, a variety of jasmine flower, *Sesbania grandiflora*, honey (from tamarind trees) and clove. Mix them well and this mixture should be given in the dose of 1/8 padi (175 ml) internally for 3 days.

Take juices of *Allium sativum* (garlic) and ginger. Mix them and apply this preparation all over the body and take water bath.

After taking this treatment, the patient will get cured from the kirigai and also gets good mental health.

11. Nature of kumbidu kirigai

Showing modesty on the fellow beings even on the creatures and serpents. Taking more food, doing any work commanded by others expeditiously, beating the children and females and growling, saying all things as spittle, walking unevenly and making obeisance to anyone else. Always brushes the teeth.

Treatment

Add first born baby's skull and *Thurisu* (Copper sulphate) with castor oil burn them and scorch. Then powder them. It is given with ginger juice in the dose of *Solanum torvum* fruits size for 3 days.

Take juice of *Luffa acutangula* and betel leaves. Mix them and apply this mixture all over the body from head to toe.

This is another treatment for *kumpidu kirigai*.

12. Nature of Munangal kirigai

Folding the fingers, and never stretch them out crying with tears for every 24 minutes, non – staying in one place, and never lie down, lighting fire on the house, sometimes laughing and moaning.

Treatment

Take *Indigofera aspalathoides*, *Enicostemma axillare*, and castor seeds. Grind them in ass's urine. This preparation is given for 3 days and take bath in the last day with cold water till the eyes get redness.

13. Nature of Anal kirigai

Closing his eyes and keeping his extremities unmoved crying as “Vaa” (come) and “Po” (go). Patient gets improvement if he takes the food voluntarily. Pinching himself tearing and damaging his cloths, repeating the words what once said, rarely takes the food but eating the turmeric are the characteristic features.

Treatment

Take *Moringa oleifera* leaves juice (drumstick leaves juice), *Solanum xanthocarpum* juice and *Thespesia populnea* seeds juice, mix them and apply this preparation all over the body. This cures the disease in one time use.

14. Nature of Maruttu kirigai

Threatening by starring gaze, singing as “Come” “Come” when he sees the persons, doing mockery and casting the attire, appears

naked, drinking the water and beating the persons nearby, eating anything what he get, unnecessary laughing and screaming.

Treatment

Take *Cyperus rotundus* (nut grass), *Cassia ahoresens* seeds, and Black variety of *Datura alba* seeds. These are soaked in the castor oil then it is heated. Burn this preparation and then allow it to cool.

This preparation is divided into three parts and given for 3 days. And also apply it on the crown of the head (vertex).

15. Nature of Moodu kirigai

The patients body seems to be suffering from delirium (Janni - High fever with convulsions) and appears chilled with hyperhydrosis. Lying down unconscious without speech.

Treatment

Take neem oil 1 padi (1.4litre) and add *Trianthema decandra*, *Withania somnifera* roots and Pooneeru (Fuller's earth powder form), then burn this preparation by heating.

This burnt preparation should be applied all over the body, followed by taking water bath. Plantain fruit in which the camphor is kept is given internally for 2 days.

16. Nature of Valippu kirigai

Lamentation, Spasmodic tremor, engorgement of the veins. Clearly seen when the patient is screaming, involuntary movements of the head, always crying, reddish discolouration of eyes, scratching himself and dribbling of the saliva.

Treatment

Cut and slice the parts of *Solanum xanthocarpum* plant are taken, and these are soaked with water. This water should be used for bathing purpose for three days.

17. Nature of Neerkudi kirigai

Drinking more water and vomiting it, sunken eyes, takes less food only, sing and dance with whirling himself, complaining vertigo, drawing lines in the floor, aversion on foods, wallow and rolling himself all the time.

Treatment

Take 5 hen eggs and 5 crow eggs. Break the shell and apply the yolk all over the body.

Give pepper mixed with 175 ml. castor oil for 3 days internally. (padi – 1.4 litres). This medicine gives good mental and physical health.

18. Nature of Paeipidi kirigai

He screams and runaway to the crematorium and beating himself, dancing and screaming by calling the demons names, tear the cloth, bite others and hectic for blood, run away with meaningless cry, swallow on the crematorium ash and cry lonely.

Treatment

Ash is given with sheep milk for one time in a day followed by cold-water bath. This cures this Kirigai.

Treatment for all Eighteen types of Kirigai

METHOD I

Thuvalai

Take Gossipium herbaceum leaves, black variety of Vitex negundo leaves, a variety of solanum torvum leaves (Siru Sundai) and wild variety of a type of jasmine flower in equal amount and grind them with buttermilk. This is mixed with honey and applied all over the body.

Fumigation

Take the leaves of *Acalypha indica*, *Crotalaria verrucosa* and *Leucas aspera*, in equal quantity and fumigate these things by using the fire from coconut shell. The fumigation lasts till the patient gets the perspiration.

Internal Medicines

Take *Acalypha indica* leaves, *Crotalaria verrucosa* leaves, *Leucas aspera* leaves, and long pepper each 0.384 gm. and powder them. This should be taken with water.

Nasiyam (Nasal drops)

Take Black variety of *Vitex negundo* leaves, *Leucas aspera* leaves and garlic (*Allium sativum*) each 0.384 grams and grind them with gingelly oil. This preparation should be applied into the right nostrils drop by drop.(Nasiyam)

Kalikkam

Take *Acorus calamus*, *Santalum album*, *Piper nigrum*, *Curcuma longa*, garlic and seeds of *Mimusops elengi* each 0.384 grams (1kasu edai) and grind them with cow's milk. Then make the preparation in the form of pills in –pepper size (130mg) and allow them to dry. A pill is taken once and is ground with breast milk applied over the eye lashes, followed by water bath (100 Kudam).

Mantiram (Sacred Words).

“Sathiyavayu Vayiravinama”

This mantiram should be chanted for 51 times by the patient and recited butter and banana to be given to him. Patient is advised to apply sacred ash on his forehead.

METHOD II

Internal Medicine – (Second type)

Castor seeds, *Terminalia chebula* are to be taken in equal quantity and fried them well, then powder it. This powder should be given in the dose of one teaspoonful with castor oil. This medicine causes purgation. After four times of purgation, patient is offered conjee and no need of diet restriction.

Thuvalai

Take tender leaves of *Pavetta indica*, *Eclipta prostrata* leaves, *Justica adhatoda* leaves and *Vitex negundo* root in equal amount and grind them with cow's milk. Apply this medicine all over the body.

Fumigation

Take Peacock feathers, black coloured wool, *Acalypha indica*, garlic, betel leaves, male goat's horn and bran of rice (unboiled) in equal amount. Then keep them in a pot. Add some water in the pot and heat them by *Euphorbia* fire wood. Then fumigate the vapour over the forehead until it seems to be intolerable.

Nasiyam

Take *Lucas aspera* leaves juice, ginger juice and lemon juice in equal amount and mix them. Take 0.384gm of the preparation with gingelly oil and apply into the right nostril.

Kalikkam

Take equal amount of *Allium cepa*, and dried ginger (*Chukku*). Grind them and apply over the eye lashes followed by (100 Kudam of) water bath.

Mantiram

“Omkali Godunkali Mahabairavi Sobitha Kaliya Suvaha”.

Give the sacred butter with chanting the above mantiram and apply sacred ash over the fore head.

METHOD III

Treatment

Take *Curcuma longa*, seeds of *Wrightia tinctoria*, *Psoralea corylifolia* seeds, Cardamom seeds, *Emblia ribes* and *Coriandrum* seeds in equal amount and cook them with gingelly oil until it gets “mezhu” state. This should be given internally.

Thuvalai

Take *Curcuma angustifolia* tuber, *Daemia extensa* leaves, Country Senna, Turmeric (*Curcuma longa*) in equal quantity and grind them with water then apply it all over the body.

Fumigation

Take Earth worm and turmeric, dry them under the sunlight and powder them. It should be mixed with ghee.

This mixture is burnt by tamarind fire wood and fumigate the vapour.

Nasiyam (Nasal drops)

Take garlic juice, tamarind juice and a variety of *Ocimum sanctum* (Nai Thulasi) juice in equal amount and apply the mixture drop by drop into the right nostril.

Kalikkam

Take pepper, garlic, egg yolk and *Myremelon farmicaricus* – resembles dragon – Fly and grind them with milk. Then apply it over the eye lashes.

Mantiram

“Om Kali, Bhairavi, Attamahakali, Samundi, Ratha Samundi, Sarva lohaya Suvaha.”

This mantiram should be chanted 51 times and apply sacred ash over the fore head.

Santhi manthiram for 18 Kirigais

“Om Kali, Sakthi Samundi, Pathirakali, Pakthi Sandi, suvaha”.

This should be chanted 51 times, sacrificing by offering the cock, making incense smoke and offer 5 types of food. The offered cock's head should be thrown after it around the patient's head. This treatment is for all the 18 kirigai.

General treatment appropriate to the situations for Kirigai.

Thuvalai

Take Latex extracted from *Achyranthes aspera*, *Daemia extensa* juice, *Citrullus colocynthis* (Colocynth) leave juice and a *Adathoda* leave juice in each of 1/8 padi, (1padi-1.4litres) and crush them. This crushed matter should be applied head to toe.

Take dried ginger, pepper, long pepper, garlic, *Cedrus deodara*, *Santalum album*, *Rubia cordifolia*, liquorice, *Vettiveria zizanioides* root (Khus Khus root), *Cinnomomum verum* bark (White silk cotton tree), *Evolvulus alsinodies*, *Enicostemma axillare* and *Acorus calamus* root in each of equal amount, and grind them with cow's milk and apply the mixture all over the body.

Take *Acorus calamus*, *asafoetida* (*Ferula asafoetida*), and pepper in equal amount and powder them. Give the powder mixed with curd.

Take latex extracted from *Achyranthes aspera*, leave juice and *Tinospora cordifolia* juice in each 1/8 padi, then mix with 0.525 gms, of Korosani (secretion found in the intestines of a cow and an ox) known as Bezoar – Bezoar orientale (Biliary calculus).

This preparation is given internally and also applied all over the body. This will cure 18 kirigai.

Treatment of 18 Kirigais

Take salt petre, Pottasium nitrate, fuller's earth, Ammonium chloride, mercury, *Tinospora cordifolia* stem, *Justica adhatoda* root, liquorice, clove and skull bones in each of 4.2 gms.

Dry them under the sunlight. Then powder them. Take colocynth first and remove the seeds. Keep the powder prepared above within the colocynth fruit and again allow them to dry under the sunlight till they get melt and attain the liniment form. After that, stir them and get them in dried form. Then collect the dried matter and powder them. Then mix with latex extracted from *Achyranthes aspera*. This preparation should be given with milk every morning. Dose 5.6 gms. (size of an emblica fruit).

Take earth worm and cumin seeds (*Cuminum cyminum*). Grind them with lemon juice. This preparation should be given for 7 days.

Mantiram (sacred words):

“Om Pathirakali, Sarva Vinayakamuni suvaha” This Mantiram should be chanted for 51 times. The recited lemon and butter should be taken.

Kalikkam

Take *Mimusops elengi* seeds (Kernal), garlic juice and *Hibiscus cannabinus* and grind them well. Apply this medicine over the eye lashes (Kalikkam).

Nasiyam

Take juice of the variety of wild lime and *Mimosops elengi* seeds, pepper and honey in equal amount and grind them. Then apply drop by drop in the right nostril.

Smouldering – Fumigation

Take egg shell, faecal matter of dog, outer skin of the garlic, *Jatropha curcas*, *Ocimum sanctum* and *Cedrus deodara* in equal amount and pound them, make it to powder form. This powder is to be smoldered and fumigated by the patients. This will cure 18 types of Kirigai.

Kuzhambu (for 18 Kirigai)

Take *Amaranthus tricolor* root, *Eclipta alba* plant, *Withania somnifera* root, *Desmodium triflorum* root, *Hemidesmus indicus* root, *Aegle marmelos* root and *Solanum xanthocarpum* root. Grind them with water and prepare karkam. Then take the *Bacopa monnieri*, *Mukia scabrella*, *Evolvulus alsinoides*, young leaves of *Cassia auriculata*, *Ficus glommarata* (country fig bark), *Ficus gibbosa* bark, *Ficus religiosa* bark, *Ficus bengalensis* (The banyan tree) bark, *Chebula myrobalan*, *Terminalia bellerica* (Beleric myrobalan) and turmeric (green immature, fresh, moistured) and pound them. Add 12 Padi (padi – 1.4litre) water with the powdered matter and heat them until it reduces up to $\frac{1}{4}$ parts (4padi). Add earth worm $\frac{1}{4}$ padi and again heat them until it reduces into 2padi, then remove the earthworms.

Take Chebulic myrobalan, dried ginger, long pepper, *Terminalia bellerica* (Beleric myrobalan), pepper, turmeric, kernel of the *Phyllanthus emblica*, cumin seeds, *Psoralea corylifolia*, Batchi seeds *Peucedanum*, *graveolens* (The dill) and *Acorus calamus* in each of 2 Varagan (1 Varagan – 4.2 gms.) pound them and make

them to choornam form. This should be filtered by a cloth. This choornam should be added with the above herbal preparation and make as “Kuzhambu” form.

This ‘Kuzhambu’ to be applied on the scalp and also taken internally, in the dose of 1 teaspoonful for 2 days.

Patient should take head bath with 100 kudam water (head should be drenched) at a pond followed by inhalation of the euphorbia fire wood fumigation with buffalo’s dung.

Muzhukku thailam for Kirigai.

Oil bath for Kirigai.

1. Vilvathi Thailam – described in Mooligai division.
2. Elagu Santhanathi Thailam – described in Thailavarukka surukkam.
3. Arai keerai vidhai thailam – described in Mooligai division.
4. Siru Santhanathi thailam – described in Mooligai division application on the head.
5. Centella asiatica, Mukia scrabella in “Karpam” form.

Application on the eye lashes

Hydrocarpus laurifolia seeds, Centella asiatica, Mukia medraspantana and Sesbania grandiflora to be mixed with honey and to be applied over the eye lashes.

Special instructions

The total 18 Kirigais are cured by the defection of the principle humours Vatha, Pitha, Kapha.

The total Kirigais are 18, which comprises the Vatha Kirigai-6, Pitha Kirigai-6, and kapa Kirigai-6. We have to give the drugs

only after confirming about the disease whether it is caused by Vatha, or Pitha, or Kapha.

2. BIRAMAI (Bewilderment)

Biramai – a kind of psychic disorder is classified into three types. 1. Vatha Biramai, 2. Pitha Biramai, 3. Kapa Biramai. The prognosis of these diseases is said as curable, incurable, and ending in death.

1. Vatha Biramai

Vatha humour increases from its normal level and gives fever warm “Wind” and severe afflictions. In this disease, the patient does not get panic or fear and having the symptoms of anorexia, hypersomnia, Sauntering and wandering attitude, lassitude, defective articulation, loss of interest in edible things, obese body and dark in colour and impaired hearing.

Treatment

Take *Syzygium aromaticum* juice, ginger juice, and honey in each of ¼ - (8.5 gms) palam (1 palam – 35 grams) and this mixture should be used as adjuvant for the sulphur parpam. This preparation should be applied in the upper forehead and be warmed. This should be continued for 9 days followed by itcha pathiyam. The patient should take the tepid water bath with mimosa leaves on head for head bath in all days of taking medicines.

2. Pitha Biramai

It causes the symptoms as in poisonings. Bilious vomiting in green, white, red and golden colour. Belching, hiccough, excessive appetite and thirsty even after more food and water are taken, anger with disrespect, anger without reason, blushing of the face,

eye, mouth and all over the body due to anger, looking differently and cruelly, continuous talking, wandering like demon, sialorrhoea and sometimes showing the ominous symptoms like dryness of mouth. This biramai can be curable with much more efforts.

Treatment

Take thulasi (*Ocimum sanctum*) juice, cumin seeds, toddy (tapped from Palmyra) and mix them well.

Give this mixture as an adjuvant with Ganthaga parpam for 18 days. Apply also on the vertex (Crown of the head) followed by itchapathiyam and take head bath after applying *Phaseolus mungo* powder (Green gram) by the end of the treatment.

3. Kapha Biramai

Blackish discolouration of the body, dryness of mouth, tongue and teeth, loss of appetite and thirst and drawing of the penis (retraction of penis). This shows the ominous signs and results in death.

Treatment

Take the greater galangal juice, long pepper juices and alcohol (spirit) and mix them. This mixture should be used as an adjuvant with Ganthaga parpam (calyx of sulphur) and be given internally and applied all over the body for 27 days. Patient should take water bath after the application of *Bassia longifolia* (*Pinnakku* – waste dry fatty matter extracted from Kernel of the *Bassia longifolia*) at the end of the treatment. Patient should avoid milk sugar, ghee, red pepper (*Capsicum annum*), toddy and sexual contacts.

3. UNMATHAM

(Defected normal mental state)

Vatha unmatham

It is a psychic disorder, develops as changed normal mental state due to the defection of three humours viz vatha, pitha and kapha. Changed mental state, loss of intelligence, defective articulation, dancing, singing, continuous working mania and quarreling and beating are the general symptoms of Vatha unmatham.

Pitha (Azhah) unmatham

Frightening others, getting up and run away, interested in cold matters.

Kapha unmatham

Insomnia, frightening others, interested in females, highly selfish and possessiveness.

Mukkuttra unmatham

The mixed signs and symptoms of vatha, pitha and kapa unmatham is called mukkuttra unmatham.

Viyakoola unmatham

Anxiety and depression due to bereavement, sorrow and grief, paleness, loss of wealth and crying with tears (weeping) are the symptoms of this disease.

Nanju unmatham

Toxicity of metals and others, which affects the brain, pronounced evil drugs, tiredness of the extremities (upper and lower limbs), sensory organs, blackish discolouration of the body, general debility, weakness of the body and perplexity, are the symptoms of this disease.

In Unmatham, if any type of the above shows the symptoms of protrusion out of the eyeballs, dribbling of saliva, abnormal gait with quick walking and running, tremor in upper and lower limbs, it seems to be incurable. In unmatha noi, the Azhal humour is defected and increases its state causing the weakness of the body. It leads to the change of mental state when the disease aggravates.

Wrong practice of Yoga also leads to unmatham. Some kinds of unmatha noi may also be inherited.

Treatment

The internal medicines given for unmatham should be clear to correct the defected principal humour. Head to toe water bath, and breast milk may be given for 5 to 7 days.

Red variety of sugarcane juice (*Saccharum officinarum*) may also be given as above for unmatham.

Take *Anacardium occidentale* fruit (cashew fruit), *Cyperus rotundus*, *Glycyrrhiza glabra* (liquorice), *Asparagus racemosus* and *Santalum album*. Powder them well and add enough water. Heat them well until it reduces to $\frac{1}{4}$ or $\frac{1}{8}$, and get it as decoction and give to the patient.

Give a variety of sugar candy with ghee preparation of *Cucurbita pepo* (white Pumpkin). Appiraga parpam may be given with this preparation.

Other than the above, peranda parpam (calyx of skull bones), eghu chendooram (chendooram of ferric oxide), kantha chendooram (chendooram of magnetite) and Vallarai nei (ghee preparation of *Centella asiatica*) are also prescribed.

External medicines

Oil prepared from anyone of the plants of *Centella asiatica*, *Sesbania grandiflora*, *Andropogon muticatus* and *Vetiveria zizanoides* (*Cuscuta* grass), gives good result.

Take head bath with lemon juice. The nasal drops prepared from Red ant egg (*Formica smaragdina*) will also give good results.

Lemon juice is also used for the head application followed by head to toe water bath

Application of the milky preparation from the *Formica saranagtram* egg (red egg) into the nostrils drop by drops.

Besides this, the patient should be given the treatment for keeping his heart clean and honest. For this purpose our ancestors had taken the psychiatric patients to the sacred holy places like temples and advised the patients to take bath in the holy water pond attached to the temple.

4. MATHAAZHIVU (Mathathiyam)

This disease affects the sperm, ovum, secretions of the para sexual organs (Prostate, bartholin secretion and vaginal secretion) and fit like body materials and deteriorates them. It is classified as vali, azhal, kapa, mukkutram, Thummisagam (damage of the body caused by matha azhivu -Viccheyam).

Early Symptoms

Weakness, incontinence of urine and stools, severe dryness of the tongue, pyrexia, rigor, loss of interest in food stuffs, pain and tenderness in the chest, vertex, skin, (crown of the head), shoulder, chest and other organs. Feeling of blocked air in chest, blindness, hoarseness of the voice, cough, dyspnoea disturbed sleep, perspiration and constipation are the symptoms.

Vali Matha Azhivu

Disturbed sleep, dyspnoea, tremor, headache, bad dreams, perplexity, shivering, feeling of demons and dead persons (talk with them). These are the symptoms seen in vali matha azhivu.

Azhal matha Azhivu

Discolouration of body colour (greenish yellow or colour of leaf juice), reddish discolouration of the chest and eyes, burning sensation, pyrexia, perspiration, lassitude, diarrhoea, thirsty and perplexity are the symptoms seen in Azhal matha azhivu.

Kapha matha azhivu

Vomiting, vibratory feeling of chest, hypersomnia, oedma with swollen eruptions.

Mukkutra matha azhivu

This type shows all the symptoms of vatha, pitha and kapa matha azhivu diseases.

Thummissagam and Vitchayam

(Structural and functional damages of the body).

These types of *matha azhivu* are caused by hyper consumption of liquor like things and non-veg. Other than these they also arise from the above matha azhivu diseases. The early symptoms seen in the other matha azhivu also appears in these types too.

Structural damage

Symptoms like vomiting, dryness feeling of chest, hypersomnia and sluggishness. The “Thummisam” deteriorates the body structures.

Functional damage :

Severe pain in vertex (Crown of the head), chest and all over the body, lassitude, cough, thirst, vomiting and fever symptoms are seen. It is called Vitchayam, because it concerns on body function and power.

Signs which show fatal

In matha azhivu disease, which one cause more phlegm, more strain and giving appearance of the oily face by deteriorating the body is definitely incurable and fatal.

Treatment

Medicines should be given internally, which improves the function and the structure of the body.

Poorna Santhirothayam, Thirikadukathi manduram, Ayam(Ferrous), Ehhgu (steel-Feoroxides), Kantham (Magnetite), Velli (Silver) and Ponn (Gold) preparation, Muthu parpam (Calyx of Pearl), Pavala parpam (Calyx of Coral) and tuber of Amukkara (*Withania somnifera*) are all better medicines for matha Azhivu.

Other than this, medicine which strengthens the nerves, brain and improves the normal mental state should also be given. The 'Thuvalai' treatment should also be given if there is any abnormal mental state.

5. MATHA NOI

A disease causing a strong sexual desire, haughtiness and conceit is called *Matha noi*. This disease not only affects the humans but also affects the animals like elephant, horse and some other animals also. Matha noi is classified as 7 types Vali, Azhal, Kapa, Mukkuttram, Kurudhi matham (Matham concerned with the blood) and Nanju matham (Matham due to toxicity).

In matha azhivu diseases we can see the deterioration of the basic structural elements of the body.

But here, we see the excessive and surplus growth of basic structural elements. Matha noi also called as Cerukku, conceit, haughtiness or matha perukku.

Early symptoms

Haughtiness, proudness, over confidence, enchanting without any reasons (meaningless), anger, intelligence becoming less (from the previous norms and standard as before), powerlessness, loss of taste perception, thirsty and palpitation are the symptoms seen early in matha noi.

Vali matha noi

Hoarsness of voice, continuously talking, misbehaviour, discolouration of the body to black or red.

Azhal Matham

Anger, interested in quarrels or rebellion and discolouration of the body to yellow or red are the symptoms seen in azhal matham.

Kapha matham

Laziness, sluggishness, speaking inappropriately or paradoxically and paleness of the body are the symptoms seen in kapha matham.

Mukkuutra matham

This also shows all the symptoms of the above.

Kuruthi matham (Matham concerned with blood).

This type shows the symptoms of azhal matham, besides showing the symptoms of numbness and disturbed sensation in eyes and all over the body.

Nacchu matham (Matham due to toxicity)

Tremor, hypersomnia and the symptoms of other types are the symptoms seen in Nanju matham or Nacchu matham.

Matha Udal Kedu

(Defection of the body caused by Matham)

Loss of the normal facial brightness, deterioration of the body, defected normal voice and not showing any interest on others.

In all the *matha noi*, the symptoms of *kuruthi*, *Azhal* and diseases (bilious blood) are mostly seen also with their own individual symptoms.

Treatment:

In *matha noi*, first the purgatives should be given to eliminate the waste and unwanted matters. Then it is followed by the medicines which give sound sleep and boldness to our body. These medicines also reduce the *Azhal*.

Cotton seeds chooranam (*Gossypium herbaceum*), *Vilvathi* *Legyem* (*Legyem* preparation from *Aegle marmecolos* (Bael fruit) and other drugs.

Thailam preparation of *Santalum album* and *Plectranthus vettiveraides* (*Cuscuta* grass) is useful for external use.

These above medicines will be given. If there is excessive defection of mind, we have to give the drugs which soothes peacefulness, the nervous system and brain (tranquillizer).

This psychiatric medicine should be practised if there is any abnormal mental state.

6. VALIPPU **(Convulsions)**

In *Valippu noi*, first the mind is depressed and it gets deviated from its normal state followed by the symptoms of sudden violent and uncontrollable body movements, frothy salivary excretion, deviation of the mouth and upward movements of the eyeballs are seen.

This is called as isivu, iluppu or Vali.

Valippu noi is caused by abnormality of physical and mental status. This disease resembles *moorchai noi* (Syncope).

In *Valippu Noi*, the phlegm accumulates in the chest and respiratory tract and causes the deterioration of the perceptions of five senses, thirst, vision, touch, hear and smell.

It also causes the defective motor and sensory functions.

Aetiology

Sexual transmitted diseases, walking long distance, anger, misbehavior and worst character, including more sexual intercourse act, inappropriate to the climate and taking more chilled items.

Classification

Convulsive disorders, is generally classified as (i) Amara kandavali (ii) Kumarakandavali (iii) Kakkaivalli, (iv) Muyal Vali (v) Biramakanda Vali.

Other than these Thimir Vali, Konu Vali, Sandala Vali, Marana Vali, Nanju Vali, Sanni vali, Kaba Vali, Thanoor Vali, Suravali, Vikkal Vali, Thalai Vali, Kozhai Vali, Oduvali, Marbu Vali and Thamaraga Vali are also coming under convulsive disorder.

Mantha Vali, Kakkai Vali, Alluvali, Pura isivu are mostly seen in paediatrics. Mantha vali is classified as 18, other than these, some other types of vali (Convulsions) are also described in Balavakadam texts.

Early Symptoms

Giddiness before convulsion starts, flaccidity of the extremities, fainting, tingling sensation in the distal part of the fingers or twitching of the fingers, affective mental state, visual disturbance, movement less, twitching of eye lids, loss of speech, tenderness

all over the body, thirsty, over perspiration, dribbling of the saliva, insomnia, these symptoms will occur before and usually followed by convulsions.

Amara kanda valippu

Syncope follows the disease of the body, loss of movement, gnawing pain, grining of teeth, perspiration in head and neck, and purpura or ecchymosis.

This type is also called as kuthirai valippu.

Kumarakanda valippu

It arises due to the defection of Vatha and kapha principal humours. Spastic and constrictive sensation in the neck and face, twisting of face to the shoulder side, deviation of the mandible, lips and ear disturbance.

Disturbed menstrual flow.

Kumarakanda valippu is also called as mukkuttra valippu.

Birama Kanda vali

Twitching sensation in the upper and lower limbs. Starring the sky without blinking, severe pain all over the body are seen in Birama Kanda vali. It arises due to the defection of Kapha humour. This is also called as kurangu vali which is very difficult to cure.

Kakkai vali

Starring with eyes widely opened, incontinence of urine and faeces in that time, spasticity of the extremities, dryness in throat and tongue, expectoration of the sputum due to increased kapha (Phlegmatic). This disease is caused by vatha kapha.

Muyal vali : (Reflex Epilepsy)

Abdominal pain, frothy excretion of saliva and spasticity of the extremities are all seen. These symptoms start when the patient sees the water or when the water is sprinkled at him and when he sees the fire and when the fire burns the patient or scold him. This is caused by vayu.

Some other vali disease (convulsion) are also described other than above types. They are,

Mano vali (Reactive depression) – It is a kind of depression caused due to bereavement.

Nanju vali (toxic psychosis) – It is a kind of psychiatric disease caused by inebriants (intoxication).

Vill vali – In this disease body curves itself like a bow.

Suravali – This convulsive disorder is seen in suram (fever).

Thamaraga vali – Accumulation of phlegm in the lungs and wind increases and comes out. Kapam stays or stagnates in the nervous system.

General symptoms

Mostly the convulsive disorder starts from childhood to late adult age (i.e. up to 40 years). Sometimes the onset may be sudden. In some cases, fainting, weakness and frightening will occur prior to the convulsion starts. Besides these, sneezing, yawning, twitching of muscles, fainting and disturbed mind are also present. Incontinence of urine is also present. Convulsion last for few minutes, which may be followed by syncope.

Convulsion may occur several times in a day, or infrequent days. If convulsions occur when patient goes nearer to fire or water, sometime it leads to fatal by accident. Mostly dyspnoea, in

drawing of the eye balls and frothy excretion of the mouth are seen. Sometimes stained with blood are also seen. In other cases the incontinence of urine and faeces may present. While the person is in fits, he may grind his teeth and his tongue supposed to be bit. Dark colouration of the body may also be seen due to intensity of the pain.

The patient feels very tiredness, head ache, lassitude or fatigue after onset of the post convulsive syncope. Sometimes the patient may have fractures, vomiting, and injury due to when he has fallen down while he is having convulsions. In some cases, convulsions may come as febrile fits.

In some cases, patient may have hemiplegia or disturbed vision after his convulsions. If the convulsion persists, the mind will be disturbed and it will lead to psychiatric disorder (Veri noi). In females, the convulsions mostly occur during their gestational period. (Eclampsia)

A kind of convulsive disorder (Tetanus) is caused by the contaminated (rust iron) wound. Convulsions are also seen in febrile (Febrile fits) and in eclampsia.

Kuttra verupadugal (Humour defects)

Convulsions arise due to the nature of foods taken, abnormality and allergic reasons, which increases the 'Vali' humour. The 'Vali' increased and defects the pitha and kapha humours and make them to accompany it. 'Abana vayu' and other vayus also get defected from their own state and cause convulsions.

Conditions and states of the pulse (Nadi Nilai)

Vatha, kapha, vayu in kapha and vayu in vatha these are the state and conditions of the pulse.

Treatment (General)

Purgative should be given to correct the abnormal status of 'Vatha' humour and defected vayus. Other principal humours also be corrected if they defect in their normal state.

Nasiyam (application of the medicine in the nostrils drop by drop), Aakkiranam (snuff), kalikkam (application on the eye lash) and application of medicated oil may give good results.

Fumigate the smoke which is smoldered by burning the cloth with cumin seeds. This smoke should be fumigated in to the nostrils of the patient while he is in fits.

'Agathiyar kulambu' may be used in the dose of 3-5 paddy weight, for the fumigation instead of cumin seeds.

Nasiyam, Aakkiranum, Kalikkam all the medicaments should be followed. Besides these, Mezhu thailam, muttai (egg) thailam, Sadamanjil thailam, Alakala vida thailam, Vidamutti thailam, arkkasheerathi thailam and linhoottu thailam (five combinations) should be used externally while the patient is in convulsions.

When the body gets chill after the convulsion or fainting and or in syncope, the karpoorathi thailam may be applied externally all over the body to regain its normal temperature.

Kazharchi nei (ghee preparation of Bonduc nut), Merugulli nei, sitthadhi nei, agathiyar kuzhambu, kummatti mezhugu, these 'Vali' controlling drugs may be given for purgation. Fuller's earth with honey and rock salt mixture may be used as enema. Parpam of (a Calyx of) sootham (Mercury) thurusu (copper sulphate), velli (silver), nagam (Zinc) and vangam (Plumbum), Sandarasa parpam, Sandamarutha chendooram, ayaveera chendooram, Van mezhugu, nanthimai, sandamarutha kuzhambu, Rasa ganthimezhugu, Gandhaga (Sulphur) sudar nei, pacchonthei nei and Veppam Nei are given for 'Vali' noi. (Convulsive disorders)

7. MOORCHAI **(Syncope)**

A state of sudden loss of vision, loss of function and loss of consciousness is called as Moorchai or Moocchadaippu.

Eating the indigestible food stuffs, anaemia, immoral sexual contact, neurological disorders and stagnation of the excretions are the causes for the syncope. In some persons this occurs when they happen to witness and horrible scenes and on hearing any shocking matters.

Early symptoms

Giddiness, nausea, sialorrhoea, yawning, weakness of the upper and lower limbs and palpitation followed by loss of consciousness.

These are the early symptoms of moorchai 'syncope'.

The moorchai noi or syncope is classified as Vatha, Pitha, Kapha and Mukkuttram. Kuruthi (moorchai concerned with blood) and Nacchu are also under the Moorchai noi.

Vali moorchai

Fainting, giddiness, all the visual objects are seen as red, black or blue colour only, blackness of vision, diarrhoea, nausea, frothy salivary excretion, tremors, twitching of upper and lower limb muscles and palpitation are the symptoms followed by blackish discolouration of the body is also seen. The patient will come out from the state of syncope very soon (within few minutes).

Pitha Moorchai

In this disease the visual objects are seen as red or yellow in colour, and this will be followed by fainting and perspiration seen all over the body. Frothy excretion of saliva is also seen. After the

patient has come out from the syncope state, he feels very thirsty, weakness, blackish and yellowish discolouration of the body is also seen.

Kapha Moorchai

Empty feeling of abdomen, blackness of the vision, fainting, frothy salivary excretion, deviation of the mouth, grining of the teeth, perspiration, and loss of consciousness are the symptoms seen in kapha moorchai. Patient will be relieved from the state of syncope only after few hours and having the feelings of tenderness and swollen body.

Mukkuttra moorchai

This disease shows all the symptoms of vatha, pitha and kapha moorchai except the frothy sialorrhoea. This disease is difficult to cure.

Kurudhi Moorchai (Moorchai concerned with blood)

Olfaction of blood, on seeing a surgery and the blood oozing, these cause nausea, vertigo, visual blindness and fainting. In fainting state, hyper perspiration, functionless of extremities and upward movements of the eyeballs are seen.

Nanju Moorchai

Moorchai noi is caused due to inhaling and smelling the toxic gases, taking of toxic substances and the things which give unconsciousness in very congested room or area, tremors in extremities, faltering, blackness of the vision, these symptoms are seen in Nanju moorchai noi. This is due to the intoxication of materials inhaled or taken orally. Body is seen as emaciated. Other than these, poisonous animal bites, intoxication of opium, cannabis, nuxvomica, datura and alcohol also cause moorchai. Ingestion of some synthetic preparation also gives syncope.

The Sometimes syncope followed by dancing with whirling around himself and the patient is fastly thrown to bed is incurable by treatment is called “*sanniyasi Noi*. ”

Mostly the *moorcchai* is seen in children. But it disappears in adult. Sometimes it may continue throughout their lifetime.

Kapha moorchai, mukkuttra moorchai, Intractable moorchai noi, severe Nanju moorchai and moorchai not responded to the medical treatment are difficult to cure. Blood deteriorates first and any one of the “mukkutram” then arousing the “Uthana” and “Abana” Vayu, then it affects the mind causing the disease.

In *moorcchai noi*, pittham, pithavatham, pulse status are seen.

Treatment

In *moorcchai noi*, we have to give treatment for stimulating the mind to get clear from the fainting state, spray cold water on the patient’s face and wipe the face by dampen towel.

Fumigates the smoke from the smoldering of a (black) cloth into the nostrils of the patient.

Apply the musuru muttai thailam (oil preparation from egg of fornica smaragdina (red ant egg) into the nostril of the patient drop by drop. (Nasiyam)

Navacchara Aakkiranam

Add lime stone (calcium carbonate) with Navacharam (Ammonium chloride salt). Grind well and powder them. It may be used as ‘snuff’ (akkiranam).

Kalikka medicines and “Kudori” medicine are used externally. Maha vida musti thailam and Vamana Viresanam also may be helpful.

We can give hot drinks like coffee to the patient after he had relieved from syncope.

For the prophylactic treatment we can give the general alternative medicines and nerve tonics.

8. ABASMARAM (Mayakka noi)

Mind gets troubled by over thinking of sorrows and fear, mind will lose its sharpness and acumen. This disease is also called as *arivukkedu* (deterioration of mind), *puthi mayakkam* (sluggish mentality), *thadumattram* (mental confusion or faltering of mind) and abasmaram. It does not cause complete functionlessness of the body like in moorchai noi. It causes early disturbances to the mind. The aetiology of this abasmara noi is the same as of moorchai noi.

Increasing pitta, hypertension, renal diseases, dyspnoea, cardiac diseases, and some kinds of diseases causing oedema, anaemia and poisonous bite, consumption of toxic and stuporous matters, on seeing bleeding, hearing blast sound, injury to very sensitive organs and contaminated wound are also the causes for this disease.

Early symptoms

Loss of clear mind, bewilderment, blurring and scotopic vision, hearing loss, unable to speak, indigestion, dislikeness towards food stuffs, weakness and disturbed sleep are the symptoms of '*Mayakka Noi*'.

If is classified as "Vatha, Pitha, Kapha and 'Mukkuutra mayakka noi'

Vatha mayakkam

Loss of intelligence, memory loss, tremor, grinding of teeth, blackish or sometimes reddish discolouration of body, fluttering and loss of normal brightness of the body are the symptoms of 'Vatha' mayakkam.

Pitha mayakkam

Yellowish discolouration of eye, and skin, sometimes appears as pale or reddish. Slapping the floor by his hand, staring blankly and loss of memory, these symptoms appears first and disappears suddenly.

Kapha Mayakkam

Loss of memory, dribbling of saliva, paleness of eye, face, nail and whole body, wild and mad behavior are the symptoms of this disease. These disappear very late.

Mukkuutra mayakkam

It consists of all the symptoms of 'Vatha', 'Pitha' and 'Kapha' mayakka noi.

Treatment

In mayakka noi, we have to clear the faint, and then the mental illness should be corrected. Purgative may be given followed by vomiting.

Take dried ginger, pepper (*Piper nigrum*), long pepper (*Piper longum*), Chebulic myroblan (*Terminalia chebula*), Embelic myroblan (*Phyllanthus emblica*), Belleric myrobalan (*Terminalia bellerica*), Garlic (*Allium sativum*), seeds of *Pongamia pinnata* and *nux vomica* fruit flesh and soak them in Indian marjoram leaf juice.

This juice may be used as 'Nasiyam' later. 'Snuff' or 'Nasiyam' prepared from animal's bile. Smoke from smoldering

of larger, barn owl and available of vulture feathers are used to clear the faint. *Aalahala visha thilam* is also used for the same purpose, then it is followed by some hot and stimulant drinks.

Take flower of wild variety of butterfly pea (*Clitoria ternatea*, Thyme – Leaved *gratiola* (*Bacopa monneri* - Indian *Sarasaparilla* (*Hemidesmus indicus*), Quadrangular sponge root (*Euphorbia antiquorum*) and *Sesbania grandiflora* leaves, pound them well and add adequate water, heat them and get as decoction. This decoction, *vilvadhil legyam*, *vallarai nei* (a ghee preparation of *Centella asiatica*) and the medicines used for *unmatham*, *moorchai* are all used in *MAYAKKA NOI*, also.

If 'Mayakka noi' coincides with other diseases, we have to treat the other diseases also. We also treat the bleeding if there is *sivakatri* medicine, camphor (*Camphora officinarum* and saffron (*Crocus sativus*) are used respectively if it coincides with dyspnoea and dysfunction of heart.

If the mayakka noi is caused by intoxication, the faintness will be treated first, followed by the treatment for intoxication.

The same procedure is also followed for poisonous bites.

9. SOOTHIGA VATHAM (Hysteria)

It is a new psychiatric disorder, which affects the motor function and sensory functions like loss of consciousness and mental illness. In this disease, abnormal states of both mental and nervous systems occur.

This disease has been called as 'Soothigavadam'. Since olden days, the ancient people thought that diseases having close relationship with 'Uterus' so they believed that this disease affects

only females. These thoughts were given up only after this disease was found in war inflicted soldiers.

Soothigavatha noi (Hysterical disorder)

The basic reasons and aetiology of this disease are anxiety, to escape from life problems and psychological depression. These are not preplanned, but spontaneous one. The Soothica vatham may affect physical and mental state, sometimes both. The 'Soothiga Vatham' is seen in two stages as (i) Acute stage and (ii) chronic stage.

In '*Soothigavatham*' there is false body pain are seen. But these may affect sensory and motor functions. In sensory functions, touching, vision, hearing, taste, olfaction and the perception may be defected. In motor functions, movements of the upper, lower limbs, speech and excretory functions of the body are affected. But these disorders are not due to the involvement of nerves. The nature of the soothiga vatham has been classified into four steps.

1. Hysteric fits.
2. Hysteric neurosis (Neuro psychosis)
3. Physical disorders in hysteria.
4. behavioral changes in hysteria.

Hysteric fits

This is related with the environment and it affects the mental state with external stimulants or with old incidents (flash back). This fits do not appear suddenly in hysteric fits as in epilepsy. Hysteric fit is not caused by trauma or injury by falling down. In hysteric fits, the patient does not lose his full consciousness. The patient's pupil responds well to the light. Some changes in the signs and symptoms may be seen depending upon the circumstances and environment.

Hysteric fits last for few minutes to few hours. Fits may be prolonging if the patient is not alone. This hysteric fits mostly occurs in day time.

Hysteric neurosis (Neuro pssychosis)

The patients mental state is disturbed to some extent, but, he never lose his consciousness.

Patient would not know real actual environment, and he acts by his old incidental experiences and doing the things without restraint. The patient behaves as a child or folk play artist (actor). The patient's answer to the questions seems to be inappropriate and foolish. This stage may continue for few months.

Physical disorders in hysteria

The hysteric physical disorders, seems to be several types. It depends upon the patient's thought.

Mostly sensory function loss and loss of motor functions (like hemiplegic), tremors are seen. But the disorders are not concerned with muscles (muscular dystrophy and atrophy, hypertrophy, spasticity are not seen. Tremors like involuntary movements are also seen. Muscles and bones jerks will be normal. There will not be any muscular atrophy. In physical examination of the patient, one can see the normal state of the limbs, with normal movements. The tremor sometimes confined with upper limb only or lower limb only or in the whole body.

In sensory functions, touch perception is mostly seems to be affected. Touch, pain, and temperature these different perceptions seem to be lost. But this perception loss is due to the involvement of nervous system.

Other than these, speech disorders (dysarthria, Stammering, anarthria), hearing disturbance (deafness), visual disturbances

(blurring of the vision), scotoma, blindness, dazzling vision, and gastro intestinal disturbances. Hiccup, vomiting, colic, diarrhea, anorexia loss of appetite and aversion on food may also occur.

Behavioral changes

Anxiety, hallucination, fantasy, strange and queering thoughts. The 'Soothiga Vatham' patient mostly like glamorous colours and like to wear the dress in attractive colours.

Pathology in 'Soothiga Vatham'

In hysteric patients, it is found, there is a cerebral cortex dysfunction. The inability of the cortex control the impulses arising from the neurons are also seen in hysteric patients. The dysfunction may be the reason for the sensory and motor functional disturbances of the patient.

The cortical lesion can cause the functional loss, deafness, and blindness, sensory and motor functional disturbances.

We can see the hysteric patient has the childish behavior mostly. In children immature and underdeveloped cerebral cortex is the cause for children behavior. This kind of appearances are also seen in hysteric patient. Uncontrollable thinking and anxiety are not alleviated by analytical intelligence (*Pagutharivu*).

The persistent thinking and thoughts are not disturbed by environment.

Hysteria generally affects both males and females. It easily affects the nerves and weakens the person. Psychogenic shock is also one of the reason for hysteria.

Treatment

The hysteric patients should be treated carefully and sympathetically. Any matter which give shock and unwanted environment which exacerbates the illness should not be allowed. It is better if the patient is given good treatment in new environment.

Psychiatric treatment should be given to concentrate the patient's mental state. Nervine tonics (Brain tonics), anxiolytic, anti-depressants and hypnotic drugs may be given, according to the disease condition.

Vallarai nei (Ghee preparation of *Centella asiatica*), seeds of *Celastrus paniculatus*, *Withania somnifera* preparations and opium derivatives (*Papaver somniferum*) are generally prescribed. Other than these, "thuvalai" (external application) and internal medicines of 'Kirigai noi' are also indicated for hysteria too.

10. KAKKAI VALIPPU (Epilepsy)

"Kakkai Valippu" comes without manifesting any early symptoms. The onset is sudden and the symptoms are upward movements of the eyeballs (in drawing of the eye balls), muscle twitching, myoclonic spasm, throat blocking, tongue dryness and frothy excretion of the saliva and incontinence of urine and faeces the symptoms appears mentally disturbed, speechlessness and perspiration (more) are also seen in that time.

On set of kakkai valippu

'Kakkai Valippu' is classified into two types.

- (i) Appear as a symptom of any other diseases like neuro syphilis, thickening of the cerebral arteries, cerebral tumour and head injury.
- (ii) Classified as a individual disease idiopathic epilepsy. This kakkai valippu noi is caused by digestive disturbances.

Symptoms

The symptoms of 'Kakkai Valippu' (epilepsy) differ from individual to individual. These symptoms occur in 4 stages.

- (i) Convulsive stage
- (ii) Mental disturbances.
- (iii) Behavioral Changes
- (iv) Personality changes

(i) Convulsive stage

Convulsions appear suddenly without any reasons. First the patient loses his conscious and falls down. Then the spasticity of the muscles will appear. The spasticity will not occur uniformly; so it causes the patient to fall in front side or laterally. Sometimes the convulsions follow a huge cry or screaming (Epileptic aura). First the upper and lower limbs are extended and get the spasticity. Within 20 to 40 seconds, the spasticity disappears and it is followed by contraction and spasms.

Face looks pale and cyanotic. Eyes are starring without blinking and the eye balls will not respond to the light (reflex). The muscle reflexes are also absent. Frothy excretion of saliva, due to the biting of tongue by teeth and cheek the saliva may be seen as 'blood stain'. More often incontinence of urine and faeces are seen. The myoclonic convulsion is followed by the flaccidity of the muscles and the semi consciousness. This convulsion will last not more than 45 minutes. The patient feels drowsiness and sleepy feeling after the act of fits.

The convulsions in 'kakkai valipu' appear in daytime or night that too vary from person to person. The frequencies of the convulsions may vary in persons. In some persons convulsions come every day, or it come once in few days.

In some cases, the convulsions last for few hours. The patient will not get his normal mental state if the time between the first declines. This is called as 'Status epilepticus'. The persons should

be treated immediately. If not treated immediately the status epilepticus results in death. Some patients can predict the attack of convulsion even before three days. They may feel some unusual sensations before the fits. These sensations last only for few seconds.

These are,

- (i) Body feeling – perspiration, blushing and paleness of the skin, dryness of mouth
- (ii) Sensory feeling (Perceptive feelings) – dazzling and scintillating sensation of eyes.
- (iii) Functional feelings – swinging the arms, running a various movements of body parts.
- (iv) Psychogenic feelings – Fearing and getting panic, feeling of emptiness so many times patient feels amnesia (loss of memory). Even after the convulsions are over, the patient could not remember the objects he known for few minutes. The flexor muscles of the forearm (medial side of the elbow, and lateral canthus of eye are seen in black and blue colour due to little bit oozing of the blood and increased number of leucocytes are seen in blood investigation. Proteinuria is also seen. These may confirm the convulsions happened. If the convulsions come suddenly, it will cause very danger, especially when, it occurs nearby water or fire.

Some patients have ‘Siruvallipu’ (Petitmal epilepsy) which is less severe when compared with grandmal epilepsy. In petitmal epilepsy, persons will not fall and there will be no convulsions. There will be some spasmodic twitching also. Sometimes patients will be staggering.

(ii) Mental disturbances

In *Kakkai Vallipu Noi* there will be mental disturbance which lasts for few seconds. Patients have that disturbance of cessation while they are talking or working. They will continue their works after the mental disturbance or cessation.

This disturbance is very rarely known by others because of the short duration of the attack (few minutes to few hours). During the time of disturbance, patient may have visual hallucinations or auditory hallucination. Patients may even do crimes during this time. These patients should be examined and analysed by psychiatrist.

Patients could be able to recollect the happenings what they have done in that disturbed time.

In some persons the mental disturbance seen in semiconscious and stuporous stages. This disturbance appears also suddenly and prolong for few days or a week. This time there are no changes seen in the patient. Patient may go somewhere without his own knowledge and after the disturbance is over he will return to his own place. He could not able to recollect happenings during the time of disturbance. This time mostly patients won't speak and with 'Thamo' Gunam. Some changes are seen in the light reflex of the pupil, Tendon relaxes are seen. The disturbance appears while the patients is doing his work, the disturbance will prolong till he finishes his work. But the work which was not to be disturbed or recollected even after the patient comes to normal state of health. But the patient could not remember the work done.

(iii) Behavioral changes

Depression, anger and anxiety are the behavioral changes seen generally. These changes appear suddenly and also disappear instantly. Sometimes, these changes last for few minutes to few

days. Patients have the peculiar attitude and frequently lose temper. Loudly speaking, complaining frequently and or scolding with anger are the behavior changes seen. Sometimes, patient may get panic to unknown things.

(iv) Personality changes

In *kaikal vallippu*, the personality changes appear gradually. Personality changes expeditiously appear if the frequencies of the fits are increased. But it varies in individuals. In patients whose personality changed completely, could not able to elucidate and analyze his feelings and thoughts. He finds difficult to discriminate the necessary or essential matters. It is difficult to understand the patients talks and make him to deviate from one matter to another. Patients treat themselves as respectable ones. Delightful speaking, very much obliged and frequently begging for apology. Though these persons think themselves as supreme. 'These paradoxical nature' is the important personality changes in '*Kakkai Vallippu*'. These patients generally doing normal work sometimes. But they will get angry if any one disturbs them. Jealousy and vindictiveness are mostly seen in these persons.

Generally, in '*Kaikal Valipu*' patients memory has been affected. They find some difficulties to learn new things. It is well shown, by their watchfulness and keenness when they are getting their medicines. They have the attitudes as they honestly point out others mistakes. Their gait is slow and staggering .

Only some patients will have all the symptoms described above. Some will only very few of them. In some patients, only convulsions or mental disturbances or behavioral changes and are only personality changes present.

In some other persons either behavioural changes or personality changes are present very severely

Convulsions may occur in neurosyphilis, thickening of the cerebral arteries, head injury and in cerebral tumour. “Kakkai Valippu” (idiopathic) epilepsy should be distinguished from the convulsions occur in above diseases.

Convulsions seen mostly in children. Sometimes it may occur in severe stage (acute) of the diseases, alcoholic intoxication and also in helminthic infestations.

If we treat the causes, the convulsions will disappear. Some “Kakkai Valippu” patients are also be the somnambulists.

There are some differences in between hysteric fits, and Kakkai Valippu noi (Epileptic fits).

Hysteric fits
(Soothiga Vatham)

Epileptic fits
(Kaakai Valippu)

- | | |
|-------------------------------------------------------------------------|------------------------------------------|
| 1. Fits even last for few hours. | Fits mostly last for few minutes. |
| 2. Pupil reflex to the light is present. | Does not respond to light (light reflex) |
| 3. Do not have injuries.
(They have not usually fallen down in fits) | Frequently have injuries. |

Patho physiology

The exact causes for the ‘kakkai valipu’ not known clearly. Nevertheless, some digestive disorder can cause kakkai valipu. The stagnated toxic materials due to the digestive disturbances may affect the brain by their intoxication. Nervous system shows the convulsions reciprocally. First toxicity is initiated from anywhere in the brain and it gradually spreads to other parts of the brain and it gradually spreads to other parts of the brain. When the toxicity involves and affects the motor area that causes

convulsions, spasms, and fits. Hallucinations, premonitory symptoms and alerting symptoms present depending upon the intoxication of brain.

Pathological anatomy

In *Kakkai noi*, constriction of areas of brain occur. Some changes also seen in cerebellum. Cerebral oedema, purpura and ecchymosis seen in flexor muscular and aponeurotic area. These changes will be elucidated in autopsy.

Treatment

First give the treatment for the epileptic syncope. Then enema and purgative are given to eliminate the stagnated toxic substances. If the patient has more excitation, and mental disturbances (Mania like), the hypnotic, sedative drugs should be given. Brain and nervine tonics should also be given.

Heart rate, respiratory rate and pulse rate are noted and the treatment should be given according to their changes. If the heart seems to be affected, *Bornea campor* and *Cedrus deodara* and deer horn powder may be given with other medicines. The epileptic patients should be advised to take milk, milky products and green vegetables. Salt and water substances should be taken with restriction. Things give stupor should be avoided.

‘Kakkai Valippu’ patients should not be allowed to stay in higher places like upstairs, places nearby water and fire and to work with machines.

While the patient is in fits, we should take care to avoid any injury to him. Keep the pillow under his head. It is good to hold the patient’s arms and legs to certain height. But we should not balance him on any side with much pressure. Do loosening of dress and belt. Keep the mouth gauge between the teeth to avoid the tongue bite. Keep the head side by side to avoid the suffocation

by frothy salivary excretion. Take much care of the semiconscious and semistuporous patients. More excited patients may be taken care with the help of others.

Keep vigil on the 'kakkai Valippu' patients, and make avoid them to quarrel or confront with others. We can give the same medicines which were discussed in '*Valippu noi*'.

Psychological changes and behavioural changes

Sometimes the psychological changes are seen in acute infectious diseases also. Theses resemble the symptoms of psychiatric diseases. Intoxications of the stuporous agents like alcohol, toddy, vinegar, opium and cannabis also cause the psychiatric problems. In cardiac patients, the psychiatric changes like depression, uncheerfulness, anxiety and fearfulness are seen. In severe cases, hallucination of the vision and deterioration of the mind are also seen. If the condition of the body and the blood circulation come to normal, these psychiatric changes will disappear. These petulant nature, loss of temper, loss of patience, screaming at nights and insomnia are the symptoms common in rheumatic arthritis patients and in cardiac patients.

Sometimes they have hallucinations of the vision especially in the evening time. In very few vatha patients, excitation of the psycho-motor functions, visual hallucination and mental disturbances are present.

The cancer patients will have the symptoms of less talks, blabbering and loss of understanding and discrimination. These symptoms are seen mostly in very severe diseased conditions and in emaciated body. This is due to the severity of the disease. Generally these symptoms mostly appear in the evenings. It does not last for long time.

In some kinds of stomach and intestinal diseases, which cause the emaciation of the body (intestinal tuberculosis), sluggishness, weakness, laziness, lethargic hypersomnia and petulant behaviour may appear.

In peadiatrics, 'Kakkai Valipu' like convulsive disorder and mental disturbance may come due to "helminthiasis".

Psychiatric problems also seen in pneumonia, pyrexia due to lung infections, "mukkuttra surum" and in kulir suram. Nonsense talks or meaningless talks, mostly seen in these diseases. Mental disturbances, stereognosis may occur. But there is no personality changes. Hallucination of vision, auditory, gustatory hallucination are all very important in psychiatric changes. If we closely observe the patients, we will find the patients in panic and get fear of others. Mostly this fear or getting panic against some animals and some demons as they try to attack and driving out them. Patients try to escape from these thoughts and seek a place to hide.

But these psychiatric changes are not permanent. These changes arise only at the time of hyper pyrexia and disappear when the pyrexia falls down.

In some patients it may persist even after the fever is over. The patient takes some time to get relief or the normal state from the psychiatric changes. Later a little bit of the mental changes and weakness of the body may exist. But these will disappear later.

In acute infections, if the psychiatric changes are seen, there may be confusions, bewilderment and difficulties in understanding and discriminating the things. Hallucination of the vision, auditory hallucination also appear. Patient could not able to recognize the environment or surroundings. Even he cannot say his name.

It is difficult to discriminate the patients, what kind of mental disturbance they are having, whether '*Pithatral*' or '*madamai*'.

Actually they are in mixed state. In both states the psycho-motor functions are induced in patients having the misbehaviour and they always try to escape from the hospital while under going treatment. In Madamai state, the patient had lost all his past memories (Amnesia). This Amnesia will last for more weeks, patients feel weakness after the acute onset or after the disturbed mental state caused by the acute infections.

Sluggishness, lethargy, petulant attitude, loss of temper and head ache will appear. Patient feels lassitude or fatigue even after they have done little works. They could not concentrate their mind. Body is emaciated much, screaming, panic and getting tired to loud noise and to bright light. These will disappear spontaneously when their body condition improves.

Treatment

The aetiology should be treated first though the appearance of the mental disturbances viz. “Pitthatral” or “madamai”. These patients should not be sent to the mental hospital immediately. Enema or purgatives may be given to eliminate the stagnated toxins in our body. Anxiolytic and hypnotic drugs should be given latter. Heart rate and pulse rate are noted carefully and the treatment should be given according to the changes in them. 24 hours personal care should be maintained. The Brahmi Nei (*Baccopa monnieri* nei) could be given in the dose of 8-15 ml. for the Soothaga janni, loss of memory and pithathikam (Hyper biliousness), and for the lunatic disorders.

Caution

‘Vallarai’ preparation (*Centella asiatica* preparation) should not be given for Epileptic patients and for the pregnant women. If these have been given, this medicine will exacerbate the convulsion and cause abortion.

CHAPTER - III

1. VARMAM

Prologue

In living beings, wherever the muscles, blood vessels, nerves, bones, joints and ligaments intertwined they contain 'Prahnan', which are called as 'Amirtha Nilai' or 'Marma Nilai'. If the 'Amirtha Nilaikal' are affected by stroke, injury, cut, knock, hit and kick, they will cause pain, inflammation, oedema, bleeding, paraesthesia and loss of function which will be followed by death. This is called as injury or Varma. The treatment which relieves this afflictions is called 'Varma Parikaram' or 'Varmani'. 'Varma' – this word is derived from 'Marmam' which means secret. This varma art contains of 'Marma kalai terms' nomenclature. This art resembles the art of Japanese 'Judos'. The Judo art is being used for self-defence and for attacking others too. Varma art also used to treat the patients who have been afflicted by major injury. It should be treated only by the skilled and experienced persons. Varma art is very familiar in the locality of Kanyakumari. There are so many reasons for why it is not familiar in other places. The known and experienced varmanis (Who are practicing Varma) are not ready to reveal the Varma methods and concealing the secrecy of the Varma tactics. They do not ready to print or allow to print the palm manuscripts what they have. But most of the Varmanis are very much compassion to the living beings and obliged to the Guru. They are theists, altruists and having the good characters like modesty and quietness. Such Varmanis are quietly treating the patients who are afflicted by the injuries. The obstinate Varmanis who are proud – minded unnecessarily troubling the elder respectable persons and poor good persons by using the Varma technique. Such Varmanis are giving disgrace to this holy system and also to other Varma practitioners.

And also this system i.e. Varma technique is being possessed by inheritance by transmission from the past.

Some original text books related to 'Varmani kalai'

Some good Varma text books are still in manuscript form, not yet printed and being deteriorated.

For example, Dr.M. Ramanan has given the list of books which are possessed by Mr. J. Mariya Michael Aasan, Parasakthi Vaidhya Salai, 53, South Ratha Street, Tirunelveli.

The books list is as follows:

1. Varma Kurunool Soothiram	— 101
2. Varma Cintamani Soothiram	— 101
3. Varma Oosi Soothiram	— 140
4. Varma Alavu Soothiram	
5. Varma Virarkadai Soothiram	
6. Varma Sootcham	— 170
7. Varma Kandi	— 60
8. Varma Amutha Nilai Soothiram	— 8
9. Varma Kalasa Soothiram	— 1
10. Varm Beerangi Soothiram	— 101
11. Varma Eani Soothiram	— 12
12. Varma Kannadi Soothiram	— 500
13. Varma Kannadi Churukkam	— 70
14. Amutha Varma Soothiram	—
15. Varma Aani Soothiram	— 101
16. Varma Aani Adi Churukkam	— 12

17. Varma Karuppini Elakku	—	6
18. Varma Aram	—	6
19. Pathala Varmani	—	102
20. Varma Viral Alavu	—	101
21. Varma Sarvanga Alavu	—	101
22. Varma Urai Nool	—	101
23. Varma Kaivalliyam	—	51
24. Varma Nidhanam	—	32
25. Kumbamuni Nallu Mathirai		
26. Bogar Nalu Mathirai		
27. Kalaangi Nalu Mathirai		
28. Anuboga Naalu Mathirai		
29. Varma Ner Nool	—	51
30. Varma Vaidhiyam	—	50
31. Varma Vaidhyam	—	40
32. Varma Thadavu	—	16
33. Varma Thattu	—	8
34. Varma Thiravukol	—	32
35. Varma Thiravukol	—	16
36. Varma Thiravukol	—	12
37. Varma Adangal	—	56
38. Varma Adangal	—	51
39. Varma ponoosi Thiravukol	—	16
40. Varma Vilvisai	—	108

41. Varma Soothira Nigandagarathi		
42. Varma Anupiramanam		
43. Odivu Murivu Gnana Nool		
44. Padu Varma Nool	—	12
45. Padu Varma Nool	—	16
46. Padu Varma Nool	—	18
47. U1 varma Soothiram	—	6
48. U1 Varma Kuri Soothiram	—	12
49. Varma Guru Naadi Soothiram	—	32
50. Varma Guru Naadi Soothiram	—	20
51. Varma Sothanai Soothiram	—	12
52. Varma Vidai Soothiram	—	12
53. Varma Saathiya Soothiram	—	1
54. Varma Asaathiya Soothiram	—	1
55. Varma Vaidhiya pala Thirattu Urainadai Nool	—	100
56. Varma Suvadu Nool	—	12
57. Varma Kaibaga Soothiram	—	6
58. Varma Seibaga Soothiram	—	9
59. Varma Thaila Soothiram	—	100
60. Varma oon Mathirai	—	8
61. Varma Sarvanga Nool	—	1
62. Varma Saachai Sevudu Nool	—	1

63. Varma Thattu Sevudu Nool	—	1
64. Varma Kurunthadi Saathiram	—	12
65. Varma Neduthadimurai Nool	—	32
66. Varma Pidimurai Nool	—	21
67. Varma Naadi Ragasiyam	—	1
68. Varma Savuttu Murai	—	5
69. Varma Vazhaimara Sothanai		
70. Varma Adangal Ragasiyam	—	1
71. Varma Otru Murai		
72. Varma Anchezhuthu Oothal		

Siddha Maguda Publisher (Prasurakartha) Mr. S. Chidambarathanu Pillai has published the following books.

1. Varma Nootcham
2. Varmani Thiravukol
3. Padu Varma Thirattu
4. Thodu Varma Thiravukol
5. Varma Theerppu
6. Varma Kaimurai Edu

He also possesses the following Varma books

1. Elumbu Murivu Sari
2. Citrinba Varmum (Kuderi Varma Nool)
3. Paduvarma Nidhanam (Sandapathi Nool)
4. Uyirupaathi

5. Udalupaathi
6. Uyirudalupaathi Nilayangal
7. Varma Vimanam
8. Ettu Nidhanam
9. Elakku Nool
10. Varma Saathira Mathirai Nool
11. Beerangil (Medicines preparation methods)
12. Adangal
13. Varma Rathinam

These are all describing well about the Varma Treatment.

These books had been collected from Srilanka (Yalpanam - jaffna) 50 years ago. Though the Varma descriptions are seen in Sanskrit books like Charakam and Susrutham, these are not well illustrated and elucidated.

(Bogar Varma Soothiram – 131 and Varma Vidhi are published by the author of this text.)

The values and the reputations of Varma Art

To know the values of Varmani art, we have annexed three descriptive articles of Varmani specialists.

1. The first article had been written by Varma vaidhyar Kattukkadaai Devsasagayam Asan, which was published in Special Souvenir on the occasion of Second World Tamil Conference in Chennai.
2. The second article had been written and published by Dr. M. Mariya Lawrence, BIM., College of Indian Medicine.

3. The third article had been written and published by Vaidhya Rathinam Dr. P. Kesava Pillai, RIMP., Tirunelveli in a Siddha Medicine symposium sponsored by World Tamil Research Foundation.

1. Varma Treatment in Siddha Medicine

– written by *Varma Vaidhyar Thiru. Devasagayam*
Asan, Kattukkadai.

Siddha medicine is nothing but Tamil Medicine. The Varma treatment is a unique and exclusive for our country, which have been known since our ancient times. Our ancient Siddhars have evolved the principles of the varma treatment in our languages. It was known and realized by our Siddhars' superpower or third eye who were living in high religious austerities. Their utterance were not assumption or a guess, but were realized and experienced. These are static, not transitional and these are not to be confined within limits and times.

This medical science had been established in accordance with our Tamil soil and eliminate by so many kinds of natural things. So we all can get the benefits of the varma treatment easily and it could be carried to all over the world. This varma treatment is also useful for the diseases due to heat, syphilis, depression, fantasy, starvation and psychological depression. Naturally occurring plants like grass, bulbous plants, trees, herbs, climbers, roots, barks, leaves, flowers, tender unripe fruits, gum, unripe fruits and Fruits seeds, Navarasa, Nine gems (Navarathina), Mercury (Rasam), Sulphur Magnet, Camphor, Yellow orpiment. Iron, Ferrous, Coral, Ferrous Sulphate (Annabedhi), Zinc oxide (Thurusu) and Dried Ginger, Pepper and Long Pepper – Trikadugu, (Flacouttria cataphraecta) – Talisathi, (Chebulic myrobalan, Beleric myrobalan, Emblic myrobalan) – Tripalai, 6 kinds of paddy seeds, parpam, chenduram, pills, kattu, powder, bath oil (Kulithailam) and decoction (Kashayam) like preparation drugs, soft water (drinking

water), sea water, vinegar (Kadi water), Kaduku water, Andropogan juice (Kadambai juice), milk, honey, sugar, ghee and vegetable oils of coconut, Pongamia glabra, Calophyllum inophyllum, neem and sesamum indicum are all used in the treatment of varma.

Siddhars have known perfectly about the etiology of the diseases and they classified them into many types.

They have also said about the appropriate treatment clearly. 'Varma treatment' is one amongst them. It is one of the major divisions in Siddha medicine and it is very familiar in Kanyakumari District.

'Asan' 'Varmani' terms are not new ones to the persons familiar with Kanyakumari.

The spelt of 'Asan' generally brings the meaning of 'Teacher' to one's mind. 'Varmani' may be known as 'a kind of nail'. It will be known that both mean the physician who gives varma treatment only after little acquaintance, with them.

It is quite nature if we get the desire to know the meaning of varma treatment and its history 'Murivusari' reveals these matters as follows.

'Kaalam' is the Varmam. i.e. loss of consciousness due to nervous stroke. But, all the nervous strokes will not cause the same. One particular nerve would get the varmam if it is stroked in all of its path way. Any kinds of stroke would not be varmam. To say briefly, a person may be known to be suffered from Varmam or injury, if his consciousness is restored only after the stroke or the particular parts of the particular nerves in particular extent. As per the general thought 'Varmam' is derived from the Tamil term '*Marmam*'.

‘Marmam’ means, hidden or concealed thing. The varmanis have been keeping this secrecy since they had known.

A Varma Nool divulges the reason.

“முடுகுவது சண்டாள கோபத்தாலே
முன் பாரான் பின்பாரான் முறைகள் பாரான்
கடுகுவது ஆங்காரம் மனத்தில் கொண்டு
கற்ற வித்தை மனத்தினால் காலம் எண்ணி
நடுகுவது நல்லோரைப் பெரியோர் தம்மை
நானிலத்தில் ஏழைகளை நடுங்கச் செய்து
கொடுகவே ஈடு செய்து கொல்வானப்பா
கொடும்பாவம் அவனை வந்து குறுகுந்தானே”

Here the term ‘Eedu’ word actually meant as how dangerous one, the Varma or varma nool – skills to be practiced.

An arrogant and proud minded varmani or Asan may kill others by using his varma tactics, if he is angry, so it should be kept as secret. That is why the varma tactics are being kept secretly.

Now we see the history of the Varma. Varma Beerangi, varma Aani, varma soothiram and varma Kannadi are the books describing the varma history. It is believed that these books were written by Agathiyar and Bogar. But words like ‘Beerangi’ were not used in the tenure of Agathiyar. So it could have not been written by Agathiyar or Bogar. Our siddhars and ascetics might have known the varma by their super natural power or their third eye vision and this varma knowledge was taught inheritedly. Then it might have been written as manuscripts. This may be the reason for why the Tamil Medicine is called as Siddha Medicine. The ancestors of the varmanis or Asans, should have been the Siddhars who were practicing ‘varma’ in olden times and who needed the treatment. If so, why this varma is familiar only in Kanyakumari

locality. That is still a mystery. The Podhigai hill caves may give the answer.

Varmam is generally said as Padu varmam, Thodu varmam and Thattu Varmam. But it is said it has some other types too. Padu varmam is described as the severe injury on some places which results in death or the less severe injury on some places which results in loss of consciousness. (or) the injury causing fracture in some places which results in death or the injury causing fracture in some places which result in loss of consciousness. Thilartha varmam may be taken as an example. If the injury on thilartha varmam causing fracture, that will be incurable. It may be curable, if the injury causes loss of consciousness without fracture.

Generally the possible or treatable varma are thodu varmam, manipanthagam varmam is coming under the thodu varmam, the signs of the manipanthagam as are:

Fatigue, fever, rigor, allergy, pruritis, oedema (angio neurotic oedema) but not causing any sinister signs.

It is treatable; cure is definite.

Thattu varmam is always non treatable or incurable. 'Fracture below the lumbar vertebra results in death'. It is an example for Thattu varmam.

General signs and arterial pulsation do help to diagnose the types of the varmam. We can feel some sort of changes in arterial pulsation corresponding to the particular varma signs. Now let us see the treatment aspects. Every kind of Varma needs different types of Adengal (suppression) treatment and rubbing or massage treatment. Allow the patient to sit in squatting erect posture. Do stroke three times nicely on the Vertex of the patient's head and turn his head passively forwards and backwards. Then rub the nerves and hold the patient to lift him up. This is a general treatment.

Second line to treatment is giving medicines, oil, ghee, thailam, powder, tablets, nasal drops preparations etc.

Sometimes water is also given as medicine.

The physician should be lucky hand, otherwise there is no use, even though he learnt so many things and skilful.

But what the 'Lucky hand' actually means? It is nothing but the god's grace. It is indicated by our ancestors that of knowledge, intellects and its benefits are all acquired by god's grace.

This varma treatment system will have to be firmly supported by the government, Intellectuals and by the people. Then only the varma system may have the bright future.

It is our duty to keep the ancient system, left by our ancestors, from the disuse- deterioration. Let us hope the Tamil people will get awareness on varma treatment and our medicine will get its deserving place very soon.

2. VARMA IN SIDDHA SYSTEM

Dr. M. Mariya Lawrence, BIM

(Government college of Indian Medicine, Palayamkottai)

The changes appeared in our body, due to the derangement of hidden or concealed respiratory centres in our body generally called as 'varmam'.

The function of the deranged respiratory centres and causes for the derangement also known as varmam. It is likely known by all. Particularly in kanyakumari locality the doctors who are practicing varma after well knowing about the varma factors and the persons who are practicing varma art are generally as varmani or asan.

Is it not essential to know at least something about Epilepsy. Varmam is the loss of consciousness due to lesion in the nerves system but the loss of consciousness of a person occurs only, if a particular part of his particular nerve is stroked in particular extent. Then only we can see that person is suffering from varmam, after the varmam sufferings, immediately, the pattern of the respiration is changed. It is followed by perspiration, warmly feelings, excess Kapha which result in loss of consciousness, with or without dementias .

So many text books give the answer for the question of “What is Varma or kalam?” “Murivu Sari” book gives the answer how Varmam is caused in our body as follows: offensive stroke by stick, a powerful blow, stroke by blunt end weapons, affliction by others hands, self inflictions, fall down from higher places.

“கேளப்பா தடியடிகள் படுதலாலும்
கெடியான எறிவிசைகள் கொள்ளலாலும்
வாளப்பா கட்டை குற்றி தட்டலாலும்
மாற்றானின் கைப்பிடிகள் படுதலாலும்,
மேலப்பா ஆகாசமதிலே நின்று
மெய் மறந்து கைமறந்து விழுதலாலும்
தாளப்பா பற்பலவாம் விதத்திலே
சங்கை யில்லாக் காலமது சாருந்தானே”

“Odivu Murivu Sara Soothiram” describes the reasons as follows – injury, fracture, heavy blow, fall down from higher places, head injury, bed ridden diseases with intolerable pain.

“அண்ணலே உலகத்தில் வாழும் மாந்தர்க் கடி
காயம் முறிவிழுதல் தல்லலாலும்
விண்ணடியில் பிணையற்று விழுகையாலும்
விழுந்தங்கம் சிதறுண்டு மற்றவையினாலும்
மண்ணிலே வெகுநாளாய் துக்கமுற்று மாளவே
வதைகாயம் கொள்கையாலும்
நிண்ணமுடனிலைவகளிலே பலதுக்காக
நிகழ்த்துகிறேன்.....”

‘Varmam’ - this word is derived from the word of ‘Marmum’, which is meant by hidden or concealed. The persons who are skilful in varma tactics keeping it very secretly. The reason for their concealment may be not in the intention.

Because, accomplisners or the persons who are practicing rare tactics should be very patientful and humble. Unless they are patientful and humble but having proudness may cause disgrace to the Varma art and it may be used for personal vengence.

This concept is indicated by a Varma Nool as follows.

A Varma practitioner who is proud minded and ineptitate for the Varma kalai (Art) may lose his temper easily and tries to vindict his hostiles.

He may cause panic among the people of good characters, the respectable and poor persons. But at last the inaptitude fellow will get severe punishment for his misdemeanor.

This may be the reason, why the Varma art is not widely taught and being kept secretly.

But some manuscripts describe about the person to whom it has to be taught and to whom it should not.

“சுவதுதான் யாருக்கு சிவயோகிக்கு
இகத்திலுள்ள வன்பருக்கு எய்ந்தா யானால்
சாவதுபோல் கடநுகில் வீழ்வாய் சொன்னேன்
சண்டாளர்க்கியாதே தரணியிதில்....”

It may be taught to the altruist, Saints and real philanthropists. But it should not be taught to the amagant, irascible, heinous and cruel persons.

If anyone teaches the Varma art to the inaptitude persons, he will fall in ‘hell’ definitely.

Varmam may be classified into 80 many types as padu Varmam, Thodu Varmam, Thattu Varmam, U1 Varmam, Nokku Varmam or Meitheenda kalam, Sarvanga kalam.

About the total varmas 108 Varmam of Padu Varmam – 12, Thodu Varmam – 96 are considered as essentials.

‘Odivu Murivu Sara Soothiram’ describes about the ‘Varma thogai’ as follows:

The Padu Varmam comprises of eight kinds of art (kalai) – Respiration (Brahnan) – 4; Vazhi – 8.

The number of the Thodu Varmam – 96. So the total Varmam is 108.

“எட்டான கலையுடனே பிராணன் நூலு
ஏகினதால் ஈராறு கலையாமென்ன
கட்டான ஈராறும் வழியெட்டாகி
கருதினதால் தொடுவரம்ம் தொண்ணூற்றாறு
நெட்டுறவே இதுகளெல்லாம் நூற்றெட்டாகி
நிறைந்ததினால் நூற்றெட்டு வர்மமாச்ச.....”

But the total numbers differ in between both sexes. In female, the total numbers are 107 (excluding the Testis kalam-peejakalam).

“வந்தவகை விபரம் இப்படியே கண்டாய்
மங்கையர்க்கு குறைந்த வர்மம் பிச்சகாலம்
சொந்தமென்ற யிந்த வர்மமொன்று நீக்கி
தொகைபாரு ஒருநூற்றியேழாமென்ன...”

If paduvarnum causing injury beyond certain mathirai in some particular places in will lead to murivu (fracture) and death. Unless the ‘murivu’ happens it will result in loss of consciousness. This is treatable (curable) and intreatable (incurable) Varmam. For example, the Varmam happens in middle of nose may be taken.

The Padu Varmam injures the middle of the nose, if it cause the 'murivu' it will lead to fainting, perspiration and then return to the normal state.

After this occasion, the person will get internal fever, perspiration, cough, vomiting and dementia followed by death.

“குருவருளால் இன்னுமொன்று நாசி தன்னில்
குணக்கேடாய் நடுவதிலே முறியுமாகில்
பெருகவே மயக்கம் வரும் வியர்வை தோன்றும்
பிறகெழுந்து முன்போல போவான் கண்டாய்
மருகவே மச்சையிலே சினுங்கல் தோன்றும்
வன்குரங்கள் அஞ்சில்வரும் வியர்வை காணும்
இருமலொடு சன்னிவரும் வாந்தியுண்டாம்
இவை ஏழில் மரணமென்று அறியலாமே”

So it reveals, the result of the injury in middle of the nose which caused fracture (murivu). But if doesn't cause fracture (murivu), it will result in loss of consciousness which is easily treated by Varma suppression (Varma elakku parikaram).

Thodu Varmam, is caused by others touch (Thodu) i.e. It is caused by the secret and tactical attacks of the hostiles. It is treatable (curable) Varmam. But some non-treatable (incurable) Varmam also in Thodu Varmam.

To discriminate the Padu Varmam from Thodu Varmam, we can say the Padu Varmam is caused by unexpected accidental injury and the Thodu Varmam is caused by hostiles unknown attacks. But the Varmam is not only caused by the ways above described, but it also caused by the injuries (murivu) on any organs external or visceral, of any part of the body and the displacement of the organs. For example, the injuries in thorax, and in visceral organs like lungs and heart also cause Varma. The result of the Varma caused by external and internal organal injuries is described as follows.

“பஞ்சவர்ண குகைநெருங்கி ஈரலென்று
 குகையற்று இசங்கிப் போனால்
 நன்றெனவே எழுந்திருப்பான் தஞ்சாரத்தால்
 நடுநடுங்கி பித்தம் போல் பெருமை பேசும்
 கண்டிடவே வர்மமில்லை என்றும்
 சொல்வார் காசினியிலுள்ளோர்கள்
 கருத்தாகப் பதினெட்டு நாழிகைக்குள்
 மரணமென்று பிரித்துச் சொல்லே”

This Varmam is invisible and the prognosis of this Varmam could not be said until the diagnosis arrived by analyzing the symptoms, signs and arterial pulsation. But if the Varmam has been exceeded the ‘mathirai’ limit, it will result in fatal within 18 Nazhigai (1 Nazhigai – 24 minutes).

Like this, Varma Nool also describes about the complication of the external organs injuries, fractures, joint dislocation and subluxation and congestions and its treatment.

The treatment should be given immediately for the break (Odivu) fracture (murivu) and loss of consciousness which are the immediate consequences of Varma injury.

For the fracture, we have to do reduction and fixation as per our text book procedure. If the person lost his consciousness, the affected part should be detected by analyzing the signs and arterial pulsations. So the affliction of Varma has to be suppressed (Elakku murai or Adangal murai) to restore the patients consciousness. These are general principles.

The second line of treatment consists of oil, ghee, thailam, chooranam, tablets and nasal drops.

Suppression techniques have been classified into so many types. The nature of the injury on the nerves should be repeated but now it is to stimulate the nerves to restore the consciousness. So it is said as an injury on certain nerves causes fainting but if the

same injury is repeated again on the particular nerves it cause the return of conscious.

“உள்ளபடி நூற்றெட்டு தலம் சாவாகும்
உணர்வாகி அத்தலங்கள் உயிருமாகும்
கள்ளமுற்ற அத்தலங்கள் பிணியுமாகும்
கலங்கமற்றால் அத்தலங்கள்ககமே காணும்
உள்ளுணர்வாய் அத்தலங்கள் வாசியேற
உற்றதனால் அத்தலங்கள் உறுதிசேரும்...”

The suppression (elakku techniques) techniques differ according to the patient's conditions and age. The treatment (elakku murai) should be done only according to the conditions of the body in paediatrics and in pregnant women.

The suppression should be done with most skilful application, preceeded by ‘Guru Vanakkam’.

“போக்கான கைகாலால் செய்யும் போக்கும்
பெட்டி முறிவின் பிசகைத்தீர்க்கும் போக்கும்
வாக்குடன் கைகொடுத்திளக்கி விடுக்கும் போக்கும்
மைந்தர்களை கைதொடாமலிளக்கும் போக்கும்
ஆக்கைமற்ற கெற்பிணியை சரத்தினாலே அடுத்தாதி
யிளக்குகின்ற தலத்தின் போக்கும்.....”

The treatment for the unconscious persons affected by Varma, should be given within the stipulated time to restore conscious. Unless it is done it will result in death due to passing of time.

“பாகுகாத் தாரி வர்மம் பாரினில் மானிடர்க்கு
சீகுடன் கொண்டாலத்தி சிக்கியே நீர்முளைக்கும்
பேகுடன் முக்கில் வாயில் பேதமாம் கறுத்தசோரை
போகுடன் முன்றேமுக்கால் போகுமுன் அடங்கல் செய்யே”

For example, if a person is affected from “Kanthani Varmam” he has to be treated within 3 ¾ Nazhigai (1 Nazhigai – 24 minutes).

Some Varmam which affect the persons in beyond the limited 'mathirai' will causes some complications later in affliction. It may affect the eye and ear like sensory organs.

“கேளேநீ வர்மமது கொண்டு தானே
கெடிதப்பி காலமது சென்று போனால்
ஆனதுவே நிறமாறி கறுத்துப் போகும்
அன்னமது சிறுத்துவிடும் குன்னிக் கொள்ளும்
நாளதிலே நீர்மலமும் பிடித்துக் கொள்ளும்
நாயகமே தாதுகெடும் தீர்க்க மாக
பாழானச யம்இளகிக் கொல்லும் கொல்லும்
பண்டிதத்தை அறிந்துநீ செய்யில் மீளும்”

Severe Varmam which is not treated within the stipulated time, will cause anorexia nervosa, kyphotic changes, deterioration of the seven body humours, tuberculosis, sinusitis, miliary tuberculosis, asthma, blurring of vision, deafness, fever due to bone diseases, and emaciation. It is known by some Varma text books and manuscripts.

Odivu murivu Sara soothiram, Varma soothiram, Lada soothiram, Ul soothiram, Varma beerangi, Varma ani, Varma kannadi, Murivu sari, Nalu matthirai, Beerangi thiravukol, Soodamani thiravukol and Vilvisai are the very famous books concerning varma. These books describe about the symptoms of each varma diseases, prognosis, its treatment and suppression techniques (Elakku murai). It also clearly says about the cases to be given up, which are having the ominous prognosis and not responding to the treatment.

“ஆகவே இதுமுதலாம் குறிஞ்சுணங்கள்
அறிந்துநீ கூடியது மட்டும் பாரு
பாகமுடன் செய்தாலும் பலிக்காதென்றால்
பண்பாக விலகிநீ அகல நில்லு
தோகையரே நீவதைகள் செய்தாயென்று
சொல்லுவாரென்று கண்டால் அகன்று நில்லு
வேகமறிந்தென்னாலே செயிக்காதென்று
விரும்பி வேறாள் பார்க்க அறிந்துசொல்லே.”

Padu Varmam

If the injury caused by stroke, beat or punch in order, it will lead to syncope, showing separate signs and symptoms. Severe injury leads to death.

For example, our head is very important in our 4 feet height body. There is a Varmam in the center of the head which is called as 'Kondai Kolli Varmam'. If there is a big blow or stroke or fracture in this Varma point, it causes instable head, weakness of all nerves, spontaneous emission of semen, chillness of upper and lower limbs, dementia and finally death. But if this Varmam is practiced correctly in correct time, death will be avoidable. It is said in detail in the Varma kannadi' Nool (Stanza 172).

Seerunkolli

Seerunkolli Varmam lies 15 cm (½ feet approximately) below the vertex of our posterior part of the head. An injury in this Varmam causes blindness, frothy excretion of saliva, kyphotic changes of vertex (Opisthotonus) and in drawing of the tongue.

Severe injury in this Varmam or the fracture leads to death.

Pidari Varmam

It lies 4 inches below the seerunkolli varmam. Severe stroke, big blow and fracture in this varma part is dangerous one. Slight injury causes eye inflammation, drawing out of tongue. We have to do the Varma suppression technique within 25 Nazhigai for this varma afflicted patients. It will restore the consciousness and the in drawing of the tongue. If the time is passed or if not we do the suppression technique (Elakkumurai), it will result in death.

Adangal murai

'Adangal murai' or Elakkumurai means, it is a technique to normalize body function which has been seem to be contained or paralysed. This technique is applied on some specific parts of the

body. Though it has been grown that 16 specific parts concerning 'Varma adangal' in our body, there are some more parts also exist in our body which are not described in our books, but hearsay.

Generally, different symptoms and signs are seen in the persons who are suffering from 'Varma' depending upon the parts in which they have been affected. So first we have to look for the dangerous signs whether they present or not. (dangerous signs means, the signs of sinusitis, ominous (fatal signs). If we see the Varma injured unconsciousness persons, we can note the eyes, spontaneous emission of the semen and spontaneous defecation. Pulse may be feeble and tachy and in some times less pulse. There are all sinister signs and this (not to be treated) patient should be given up. Some serious patients may have hoarseness in voice, tearing the clothes, crying with panic, glistening of the face or the blackening of the face. These are all the versomnious signs which result in death.

Eventhough the patient is not having the ominous symptoms and signs, it will have to be said as sinisters to the neighbours and companions. Varma physician has to say as that the patient is instable and he is trying his best for the patient's health but the result is left in the hands of God. Then only the doctor should do some massage or stroking (Varma techniques, to avoid the slander or censure accusatrais).

General Varma treatment for unconsciousness persons

Allow the patient to lie down in supine position with the legs extended. Clinch the patient's two great toes and lift the legs for an extent. Stroke the patient's sole by our (doctor's) heel (Kalpadam) in three times. Then allow the patient to sit, but still the legs extended and make the patient's back (Vertebral column) to rest on our knee. Keep our left hand on the vertex of the patient's head. Do stroke heavily three times by our right hand on the vertex. Then rub smoothly by our both hands, as one in each side (right and left) from vertex, through right and left ears, back of the spine,

neck, thorax in front and back. Keep the hands on the thorax and hold the costo-phrenic depression. Lift the patient up to little extent with keeping our hold in costo-phrenic depression. This method mostly corrects the Varma injury.

Reasons

- | | |
|-----------------------------------------------------------------------------------------------------------------------------|--------------------------------|
| (i) Stroking the sole by our heel | – Vellai adangal |
| (ii) Stroking on the heal | – amatthadangal |
| (iii) Gentle rub through the sideways of the body and lift up the patient with keeping and hold in costo-phrenic depression | } Koriyadangal or Vila adangal |

This principle of rubbing techniques, need ‘gentle touch’ in most of the adangal methods. Besides this, some other dangerous matter is also there. In drawing and coming out of the penis, ascending of the penis, in drawing of the tongue, hanging out of the tongue, dilated or constricted pupils, these are the signs and symptoms that have to be treated approximately in correct ‘mathirai’ extent. Some patients may have the syncope after the Varmam injury. After the patient get consciousness, all his functions like vision are intact except phonation. The tongue also loses its movement.

This can be treated easily. Give pressure in the corresponding ‘Amirtha adangal’ in the correct ‘mathirai’ extent, immediately restore the phonation and the tongue movements. It may be seem to be an art of conjucing. The defective micturition (Anuria) due to the Varma injury is also treated by the correct varma techniques in the ‘Moothira kala Varmam”.

Note: Nasal drops (Nasiyam) also used to restore the consciousness of syncope patients.

The juice of the triturate matter of betel leaves, pepper (*Piper nigrum*), Common Salt may be used as nasal drops. It is known by the following manuscripts.

“மண்ணிலே வெகுவென் தானும்
மலையிலே முனியன் தானும்
உண்ணும் சோற்றுக் கினியானும்
உகந்துநீ முன்று பேரை
நண்ணியே கசக்கிச் சாற்றை
நலமுடன் நசியம் செய்தால்
உன்னிய வர்ம சன்னி
உடலைவிட் டகன்றே ஓடும்”

Next we see the techniques how to make one's conscious lose by the varma stroke.

Thilartha kalam

It lies in the forehead, in between the eyebrows. Stroke this place with the great finger in the extent (or range) of 12 fingers width. It causes unconsciousness.

Specific character

Patient will fall and his position is in supine. Patient should be treated within 3¼ Nazhigai (1 Nazhigai – 24 minutes). If the patient is not treated within this time, death is imminent.

Suppression technique (Elakku murai)

Rub violently in the place direct opposite to the Thilartha kalam by our palm. Stroke in the vertex of the head and in the sole of the patient foot (Vellai adangal). Blow the dried ginger powder in the nose and ear of the patient. If the dried ginger is not available, blow the air just after chewing the dried ginger. Spray the water on the patient's face with chanting the manthra: “Om Sakthi jeevan palappaduga Suvaga”. Prepare the decoction with liquorice (*Glycyrrhiza glabra*), Cumin seeds,

Pavonia zeylanica root. Add the rice with the decoction and prepare gruel (Kanji). This is given for the Varma patients.

If the Varma stroke – mathirai (or the stroke in Varma place) exceeds its limit (extent) it will lead to death.

Natchatira Kalam

It lies lateral and interior to the orbital area. To cause unconsciousness, stroke this Varma place in the extent of ½ feet width with the great finger which causes the reddish colouration of the eye and facial paralysis. This Varma (affliction) should be treated within 18 Nazhigai (1 Nazhigai – 24 minutes) duration.

Suppression techniques (Elakku murai)

Hit the place direct opposite to the Varma (Natchatira Kalam). Strike on the vertex by our hand with keeping our another hand on the vertex. Hold the pulse and turn it to right and left sides. Blow the dried ginger powder in the nose. Chanting the manthra of “Om Sakthi jeevan palappaduga Suvaga” and spray water on the patient’s face.

Prepare the gruel (Kanji) with the decoction of Cumin seeds (Cuminum cyminum), Cardamom seeds and the Nut grass (Cyperus rotundus) mixture.

(or)

Take the powder of Cumin seeds, Cardamom seeds and nut grass. Tie them in a cloth and prepare the gruel by hanging down the tied cloth in the gruel (as kizhi). Squeeze the tried cloth and get the extract within the gruel. This gruel is given for the Varma patients. Then the patient is advised to take head bath with warm water followed by the gruel food.

Kannadi kalam

It lies in the center of nose. Stroke in this place, in the extent of ½ feet width, by outstretched hand hit. It causes unconsciousness. The unconscious patient may have the blushing of face, epistaxis and giddiness.

Elakku murai (Suppression technique)

One stroke on the vertex of the patient's head by one hand with keeping our another hand on his head. Feel and palpate the pulsation and do gentle massage from right to left. Apply nasal drops (Nasiyam).

For nasal drops 'Udhiramadakki' leaves juice may be used to stop bleeding.

Note

To make one's consciousness by stroking or using all Varma parts in head (Sirasu) outstretched hand stroke in the extent of 1 feet width or punch by the extended great toe with folded other fingers. It causes injury on all the 'face' Varmam. But a strong stroke (beyond the limit) is a dangerous one. It should be reminded.

Pidari kalam

It lies in the back of head at the level of the atlas vertebra. A stroke with the outstretched hand in the extent of 1 ½ feet causes unconsciousness.

Signs and Symptoms

Tilting of head, persistent opening of mouth, twitching of eye, muscle fasciculation etc.

Suppression techniques or Elakku murai

Hold the lower jaw or neck and do gentle massage downwards. Give a stroke on the head thrice, and do gentle chest

massage. Allow the patient to sit down with legs and arms flexed. Hold and lift the patient with our elbow by letting our arms to go in the gap between the patient's arms. Then twist the patient's body to right and left.

Note

Stroke should not be done when the tongue is protruding out. It is done only when the tongue is indrawn.

Urakka kalam

Strike at the inner aspect of the lower surface of the mandible by the extended great finger of the fists. It causes unconsciousness.

Signs : Sleep with snoring.

Suppression technique (Elakkumurai)

Make the patient to sit and strike him on the head. Do gentle massage on the neck and turn the face right and left side by holding the lower jaw. Pull and shake off the two legs.

Human body normally has the length of 8 feet. Head is the very important part of our body. So, the Varmam is begun from the head onwards.

1. Varmam in the head (above neck) ...	25	(in numbers)
2. Varmam from neck to umbilicus ...	5	(in numbers)
3. Varmam from umbilicus to anus ...	9	(in numbers)
4. Varmam in arms (upper limbs) ...	14	(in numbers)
5. Varmam in legs (lower limbs) ...	15	(in numbers)
	<u>108</u>	(in numbers)

Kalam is a synonym for Varmam. Now see the Varmam in the head.

1. Kondai kolli Varmam	...	1
2. Seerunkolli Varmam	...	1
3. Pidari Varmam	...	1
4. Saruthi Varmam	...	2
5. Porsai kalam	...	2
6. Kuttri kalam	...	2
7. Sevi Kuttri Kalam	...	2
8. Poikai Kalam	...	2
9. Natchatira Kalam	...	2
10. Kamboori Kalam	...	2
11. Moorthi Kalam	...	2
12. Thilartha Kalam	...	1
13. Minvetti Kalam	...	2
14. Manthira Kalam	...	2
15. Pakshi Varmam	...	2
16. Kannadi Kalam	...	1
17. Bala Varmam	...	1
18. Kundigai kalam	...	1
19. Konda Varmam	...	1
20. Uthira Kalam	...	2
21. Ottu Varmam	...	1
22. Urakka Kalam	...	1

23. Sanguthiri Kalam	...	1
24. Kombu Kutri Kalam	...	1
25. Thalaippa Kalam	...	1

In 'Varma Kannadi Nool' only 23 Varma are described, the 2 parts, that left are included in the above column.

Like the Varmam in head, all the location of the 108 Varmam parts, its features and its Elakku murai are also described in Varma Nool.

Medicines

To alleviate the symptoms and signs of the Varmam (the effects of the Varma) some decoctions, tablets, choornam, parpam, chendooram, nei, legyiam and thailam like preparations are given.

Some particular Varma texts are listed below:

1. Varma Beerangi Nool
2. Beerangi Thiravu Kol
3. Varma Ani Nool
4. Varma Kannadi Nool
5. Varma Soothiram (2 Volumes)
6. Padu Varma Thirattu Nool
7. Thodu Varma Thiravu Kol
8. Varmani Thiravu Kol
9. Varma Theerppu
10. Varmani Kaimurai Edu
11. Varma Muthirai

12. Varma Neetu Nidhanam
13. Varma Sootcham
14. Varma Sari
15. Varma Odivu Murivu Sari
16. Nalu Mathirai Thiravu Kol
17. Villu Visai Nool and
18. Varmathi Nool etc.

The importance of Varma in Surgery

The 'Varma' term is frequently used in our Indian Medicine. Varma has some importance in medicine and surgery fields. It is not easy to do surgery without having adequate Varma knowledge which concerning the 'Amutha Nilai' of the body. It is dangerous too. Though the Varma has been described by so many authors in different ways, finally it is defined as follows (Though the Varmanikal (Varma practitioners) are differing in defining of Varma, all their thoughts finally say only one thing.

1. Injury in Varma part will lead to death – one school of thought.
2. Since he is afflicted by the intolerable pain due to the injury in Varma parts, he appears like dead.
3. The person injured in varma parts, will die immediately in his late tenure – Another school of thought.

Varma Points or Varma parts

'Varma Points' is defined on the places where the muscles, vessels, nerves, bones, joints and ligaments are intertwined.

Some varmani says that the Varma place is nothing but in which the pranai lives and be retained.

Injury in Varma parts gives more and intolerable pain.

Varmam is totally of 108 types. It is subdivided into padu Varmam and Thodu Varmam which are further classified into 12 and 96 respectively. Thattu Varmam which is divided into 8 types also include in Thodu Varmam. According to some texts, the Varma is classified in regional wise as follows.

Varma Parts

Upper extremity	... 22
Lower extremity	... 22
Abdomen & Thorax	... 12
Back of truch	... 14
Head and neck	... 37

Prognostic classification

Period of fatality after trauma to a 'marma' area varies from point to point. This can be studied easily with the help of the following table:

Sl. No.	Type of Marma	Period of fatality
(1)	(2)	(3)
1.	Sadyah pranahara Varma	One week
2.	Kalantara pranahara Varma	15 to 30 days
3.	Visalyagna Marma	May kill after removal of foreign body.
4.	Vaikalyakara marma	May kill due to severe trauma and disability.
5.	Rujakara Marma	No fatality but acute pain.

The Varma trauma in head, neck, trunk and abdomen are more dangerous than the trauma in upper and lower extremities.

In 108 Varma, 3 Varmas are specifically said as very important. They are :

- (i) Heart
- (ii) Urinary bladder and
- (iii) Brain (Cerebrum)

- (i) In case the heart is injured there will be cough, cardiac asthma, loss of strength, dryness of throat, pain in trachea as if it is being drawn, protrusion of the tongue, dryness of mouth and of the palate, epilepsy (convulsions due to injury), insanity, delirium, loss of consciousness and death.
- (ii) In case the head i.e. Cerebrum is injured there is wry neck, paralysis of the muscles on one side of the face and the neck. Swinging of eyes, swooning and bending, loss of motor effort, cough or asthma, lockjaw, clumsiness, slowness of speech, closer of the eyes, tremor of the cheek, yawning, discharge of the saliva, loss of voice, distortion of the face.
- (iii) In case of bladder being injured there is suppression of wind (Vayu), Urine and stools, pain in the public and iliac regions, in the genital organs and in the bladder itself.

The Padu Varma centers are 19. These are :

Thilarththa Varmam	—	1
Natchathira kalam	—	2
Urakka Kalam	—	2
Pidari Varmam	—	1

Thivalai Varmam	— 1
Sevikkuthi Varmam	— 2
Adappa kalam	— 2
Siriya atthi surukku kalam	— 2
Valai atthi surukki	— 2
Urumi Kalam	— 1
Moothira kalam	— 1
Kallidai kalam	— 2

These are lying in the anterior, posterior, right and left sides of the body.

3. PADU VARMAM - 12

1. Thillartha Varmam

It lies in the forehead, between eye brows above a grain below. Nasal arch of the frontal veins situated between the two eye brows, extraction of any pointed foreign body lodged in this marma, results in the death or the patient who on the contrary lives as long as the foreign body is allowed to remain, inside or of the foreign body comes out itself after purification. It is called as 'Sthabhani varmam'.

Signs and symptoms

Mouth opened, eyes protruded in upward direction. Patient may alive if he is treated within 1½ hours.

Treatment

Strike on the nape of the head (direct opposite to the Varma place). Gentle massage on ears and the neck. Lift the patient and

shake him. Hold mandible and to strike in appropriate extent (Mathirai). Blow the dried ginger powder in nose and ear. If the blood clot in the extent of 1 inch with fracture it seems to be incurable. Deep fracture without external bleeding causing death within three to seven days. If it happens suddenly, death result within 3¾ nazhigai. (1 nazhigai – 24 minutes)

2. Natchathira kalam

They are two in numbers situated in the outer border of the each eye and below the end of the eyebrow.

Signs and symptoms

Yellowish appearance of the eyes and face, epistaxis, perspiration, loss of hearing, chill feeling on the back of the trunk and both sides of the flank. Dead line – 27 nazhigai.

It has to be treated within 27 nazhigai.

Injury causes impairment or defective vision or blindness due to injury to the intra orbital artery.

Elakku murai (Suppression technique) :

Strike on the opposite place of the varma and do gentle massage. Strike on the head. Rub gently on the chest and on the vertebral lines. Have warm water bath, followed by rice gruel food, generally, for the varma injured persons, annapala with *Tinospora cordifolia* is given as food.

3. Sevikutthu kalam

Location

It lies in the soft part of the earlobe. A hurt to any of the marmas attached to the lower end of the ear (posterior extrinsic ligament) results in loss of hearing.

Signs and symptoms

Protrusion of the eye and the deviation of the mouth, froth saliva and haemorrhage of the mouth and nose.

Dead Line

It should be treated within 23 Nazhigai.

Elakku murai (Suppression technique) :

Press with finger on opposite side. The hands are folded and do massage on vertex, nape, strike at head with both hands. If the 'Mathirai' exceeds, patient may have giddiness.

Food

Give annapal. (Boiled rice water).

4. Pidari Kalam**Location**

It lies in the backside of the head of the level of atlas vertebra. An injury to any of the two marmas lying in the junction of the head and neck. (Krivam – transverse process of the arch of the atlas results in tremor of the head).

Signs and symptoms

Protruding of tongue, twitching of eye, dyspnoea and tremor. Fracture in this area causes death.

Dead line

24 Nazhigai (1 Nazhigai – 24 minutes). It should be treated within this time.

Elakku murai (Suppression technique) :

Hold the mandible and lift the patient for an extent. Give a stroke on the head and then slight movement and both the sides of the neck.

Food

Give Annapal. Take warm water bath for 3 days.

5. Urakka kalam**Location**

Situated at the inner aspect of the lower surface of the mandible.

Signs and symptoms

Mouth opened, tongue protruded, weakness of body, loss of memory, unconsciousness and patient seems to be sleeping.

Dead line

90 Nazhigai (1 nazhigai – 24 minutes).

(In Ayurveda marma's are only 8 in number. These are sira marma's. In the neck 4 on each side).

Injury causes sudden death. These are probably external and internal jugular veins. Vagus nerve and phrenic nerve. Some say that hallucination, delirium, stupor, coma and death are the results of the injuries on these marma's.

Elakku murai (suppression technique) :

Strike at the head. Hold the neck and turn it to right and left sides. Blow the dried ginger powder in both ears and suppress the varma part by strike.

Food

Annapal. Briled (Rice Water)

6. Thummi kalam and Thivalai kalam**Location**

Below the larynx.

Signs and symptoms

Sudden shaking of the body, spasm in the eye muscles and nose muscles. Frothy excretion of saliva, nasal discharge, blackish discolouration of the face and perspiration.

One nila and manya are situated on either side that is anterior and posterior side of the larynx. An injury to any of them produce dumbness and the change of voice, hoarseness and also loss of sense of taste. These are probably due to injuries in the superior laryngeal and glossopharyngeal nerves.

Dead line

Some say 18 Nazhigai and some others say 25 nazhigai as dead line for treatment.

Elakku murai

Gentle pressing in the opposite side that is 0.4 feet (8 virar kadai) below the nape of the neck. In the extent of 1 mathirai strike on head. Massage on both sides.

Food

Give Annapal and canjee food prepared with Aegle marmelos root and honey. Blow the dried ginger powder in the nose and ear.

7. Ner Varmam or koombu varmam**Location**

Between two breast or mammary glands. 2 Virar kadai below the xiphoid process of the sternum.

Signs and symptoms

Body cools down. There is sweating after sometime and bleeding through nose. A hurt in the Hiruthaya varma, which is situated in the thorax, between the two breasts and above the

pit of the amasaya proves fatal within a day, Injury causes sudden death also.

Dead line

It is said as 18 Nazhigai or 20 Nazhigai.

Elakku marai (suppression techniques) :

Massage with sole of the foot at the back. Lift the patient back by your sole up to $\frac{1}{2}$ mulam. ($\frac{1}{2}$ feet) and strike at the back. Do stroke on the head of the patient, massage all over the body and give drinking water.

Treatment

Give the canjee food prepared with Aegle marmelos root and onion.

8. Adappa kalam**Location**

It is a soft part four fingers above the vertebral column.

Signs and symptoms

Extreme weakness, deafness and coldness of the whole body within $\frac{1}{2}$ nazhigai. (12 minutes)

Dead line

It should be treated within 25 nazhigai. (10 hours)

Elakku murai

Strike on the opposite side with the foot. Massage on the back and chest in the downward direction. Lift and shake the patient and do massage on vertex and nape area of the neck.

Food

Give the canjee food prepared by Trigonella foenumgraceum (fenugreek) and Tinospora cordifolia.

9. Surukki Kalam

Location

Two fingers below the last lumbar vertebra.

Signs and symptoms

The body will shorter after 40 days, weakness, chill and fever.

If lies on the back of the hip bones on each side of the sacral bone and forms a covering for Asayas. Injury causes emaciation, atrophy of the lower parts and ultimately death. Probably these marmas are greater sciatic and lesser sciatic notches.

Elakku murai

Gentle strike on the opposite side. Shake the body well holding the individual upwards (up to ½ feet) with the hands and massage.

If mathirai exceeds, fatality is imminent.

Though the patient is treated with the concerned elakku murai, the patient will be in short stature after 40 days about one foot. There may be tonic convulsions in one side of the body. Patients feel very thirsty.

Treatment

Give 'Inthennai' preparation. This Varmam should not be practiced even though it seems to be curable.

Give canjee food prepared by *Trigonella foenum graeceum* (fenu greek) and *Tinospora cordifolia*.

10. Urumi Kalam

Location

Four fingers above the umbilicus.

Signs and symptoms

Grunting like a pig, protrusion of eyes, deafness and dyspnoea. It causes the internal bleeding and finally death.

Dead line: It should be treated within 24 nazhigai.

Elakku murai :

Hug the patient and strike the head with both hands. Heavy stroke on the back with foot and massage.

Diet:

Give annapal, mixed with the root of *Spermacoce hispida* (shaggy button weed).

11. Atthi surukki kalam :**Location**

Four fingers below the umbilicus.

Signs and symptoms

Swollen abdomen, oliguria.

Dead line

It should be treated within 17 nazhigai.

Elakku murai

Kick on the direct opposite to the varma place with the sole of the foot and gently stamp the patients chest with our heel.

(Another method)

Strike on the direct opposite place of the varma with our heel and do stroke on the patient head (with keeping our another hand on his head)

Diet

Give the canjee food prepared with onion and the root of *Aegle marmelos*.

12. Kallidai Kalam

Location

It is situated in the scrotum.

Signs and symptoms

Testicles will move upwards, weakness, unable to speak, urinary obstruction and abdominal discomfort.

Treatment:

Give the canjee food prepared with rice and salt in each of 160ml immediately. It causes defecation and micturition. It should be treated within 3½ nazhigai. Treatment results the normal position of the testes and the free flowing of urine. Fomentation also be done with the use of tamarind leaves and castor oil.

Moothira kalam

Location

4 fingers below the umbilicus.

Signs and symptoms

Frequent and intermittent urination, and rigor.

Treatment

Give canjee food prepared with cumin seeds and onion.

Varmam in scrotum

It causes the testicles to move upwards.

Signs and symptoms

Chillness of body and swelling of abdomen.

Elakku murai

Give 'Dhara treatment' on testes, give blow to the head and then lift the patient. It causes normal positioning of the testes. Keep the left hand still on, and tear a cloth, in 3 fingers width, soak it in water. Apply and roll around it. Then give cold water internally. Give also the canjee prepared with cumin seeds and *Evolvulus alsinoides*.

Thodu Varmum – 96

- | | |
|----------------------------------------------------|----------------------------------------|
| 1. Hyponychrum of the nail | – Nagakan Varmam |
| 2. In the fore foot | – pada muritthan Varmam |
| 3. In between the little fingers | – Kadivizhi Varmam. |
| 4. In sole | – Vellai Varmam. |
| 5. Boomi Kalam | – Ullangal Varmam. |
| 6. Uppu kutthi kalil | – Uppu kutthi Varmam
(in the heel). |
| 7. In Achillis tendon | – Kuthikal Varmum. |
| 8. In the fore arm | – Karandai Varmam. |
| 9. In the capital fossa. | – Karandai kal varmum. |
| 10. In the knee. | – Kuthirai Varmum. |
| 11. In the Thavalaisthalam | – Thavala Varmam (Sarali) |
| 12. In the patella | – Sirattai Varmam |
| 13. In the middle thigh muscle
(rectus femoris) | – Amai kalam |
| 14. 4 fingers above rectus
femoris | – Thundu Varmam |
| 15. Four fingers below | – Atthi surukki kalam. |
| 16. In penis | – Linga Varmam. |

17. In the pole of the tests — Vitthu Varmam.
18. In scrotum — Kallidai Varmam.

Elakkumurai (Suppression technique) for the varma injured persons

Lift the patient and allow him to sit with extended legs which are very being closed to each other. Hold the patient's chest with our left hand and do massage from the nape of neck through the back, to the buttocks three times by our right hand. Rub the back of the patient from four fingers above the back to the sacro iliac joint by our knee. While doing the massage we have to hold the patient's shoulders. At last press gently on the sacro iliac joint by our great toe.

Another Elakku murai

Keep stand to the back of the patient and do massage three times on the back. Press down the place directly opposite to the chest by our great fingers. Keeping on both sides of the back. Then do gentle massage three times on the back. Then hold the place below the buttocks by our left hand and do one stroke. Do massage from the nape to the buttocks. Then do gentle rub by our great finger from nape to the knee four or five times. While doing, press down the mid thigh by our great fingers.

Then do the gentle massage once again from nape to knee by our palm two times. Do the same procedure again for the another thigh. Then allow the fingers turning through the knee to the hamstring muscles, two or three times. Rub the hamstring muscle and hold the foot. Shake the foot and pull the heel and the toes of foot. Strike three times on the sole with our palms. Then strike two times on the vertex and do gentle massage from the nape to the coccyx. Snake the hip gently and hold the shoulder and then shatter it.

Note

If the patient has the peri orbital haemorrhage, spontaneous emission of sperm and defecation of the faeces and loss of pupil reflex to the light, he should be given up. (The patient should not be treated).

Medicines for Varma

Take a black variety of hen and remove the omentum and the intestinal parts. Keep the ground powder mixture of *Adathoda vasica* root (malabar nut), *Solanum trilobatum* root, dried ginger and cardamom seeds (*Elettaria cardamomum*), in side of the hen and stitch the hen's skin. Cook the hen in the *Pervonia zeylanica* decoction until it reduces into $\frac{1}{4}$ part. Then remove the stitch and collect the mixture. It is given for the Varma injured patient. Which cures the Varma and cough.

Like this, take the chicken and bound it with coconut. Add equal amount of turmeric (*Curcuma longa*), tied it in a cloth and allow it to hang down in the neem oil (*kizhi*). Then boil the neem oil. Advise the patient to intake the hot vapour of the boiling neem oil. It cures the fracture caused by varma stroke and *sunni noi*. Take the chicken and bound it with coconut. Add equal amount of turmeric and mix them. Add *Costus speciosus* (costus root), Cardamom seeds, cumin seeds, *Coriandrum* seeds, *Glycyrrhiza glabra* (liquorice), *Allium sativum* (Garlic), seeds of *Gossypium herbaceum* (cloth) and coconut in equal amount. Bound them well. Then allow it to hang down in the rice canjee water and boil it. This rice canjee is given for the 'Varma' patients.

For the external application

Take purified cinnabar, yellow wax, thururu, copper sulphate, *Ventilago madraspatana*, black cumin seeds (*Nigella sativa*) and *Psoralea corylifolia* seeds each of 5.1 grams and powder them. Then add coconut oil, *Pongamia pinnata* milky juice in each of

325 ml. Boil them and get the oil preparation in manal (sand) patham (or) take gingelly oil and the *Punica granatum* leave juice and add aloe-vera pith and yellow wax. Boil them and get the oil preparation in mezhugu patham. These oil preparations are used for the external application. (or) Take the Eagle wood and the leaves of the bamboo. Grind them with Vinegar and use it as an external application. (or) Take Garlic (*Allium sativum*), mustard seeds, turmeric, dried ginger, dried sugarcane juice cake, *Hygrophila auriculata*, *Acorus calamus* each in equal amount. Grind them with the juice mixture of *Euphorbia ligularia* and the *Datura metel*. This ground juice is applied externally for the varma patients to relieve the Varma concerned pain, stroke injury, arthralgia, ankylosis and general fatigue.

Varma Pari Baashai

To cure the varma without touching the patient 'Mei theenda kalam' alias mei theenda mooligai, vetri – pachilai and Thirumeni mooligai are being used. These are known as *Tephrosia purpurea* – bearing white flowers. (Kuntri thangia mooligai – mei theenda mooligai), *Daemia extensa* and *Centella asiatica* respectively. Decoction and the oil preparations used in varma cases.

1. After doing 'Adakku murai' in Sirasu varnum, canjee food is given mixed with korosanai.
2. For next, 'Thilartha varnum' canjee food is given mixed with liquorice (*Glycyrrhiza glabra*).
3. For the Urakka kalam canjee food is given, mixed with clove (*Eugenia caryophyllata*) and *Pavonia zeylanica*.
4. For the Natcchathira kalam, canjee food is given mixed with cumin seeds.
5. The above food is also given for Suzhi adi varnum cases.
6. For varma injured persons in abdomen. Canjee food is given, mixed with honey, *Aegle marmelos* root.

7. For the Adappa varmum, canjee food is given mixed with *Trigonella foenumgraecum* and *Tinospora cordifolia*.
8. For the Atthi surukki varmum, the same above food is given.
9. For the Alari varma patients canjee food is given, mixed with onion and *Aegle marmelos*.
10. For the moothira kalam, the canjee food is given, mixed and cumin seeds, ginger and garlic juices.

Locations

1. Thilartha kalam
2. Natcchathira kalam - 6 fingers right and left to the thilartha kalam
3. Sevikuttha kalam - Side four fingers below right and left to the Natcchathira kalam
4. Pidari kalam
5. Thummi kalam - Right and left side 4 fingers below the sevi kutthu
6. Urakka kalam - 3 fingers below the thummix kalam.
7. Urumi kalam - 2 fingers below the umbilicus.
8. Ner Varmam - 6 fingers above the urumi kalam.
9. Nenjukuli - 4 Fingers above the ner varmum.
10. Periya atthisurukku - In chest, 4 fingers below the right and left side

4 fingers from the Adappa kalam.

11. Ciriya atthisurukki kalam - 2 fingers below to the periya atthi surukki kalam in left and right side.
12. Moothira kalam - 4 fingers below the umbilicus.

Vasavennei

1. Take Aloe vera juice and gingelly oil in equal amount, 1/40 part or 1/20 part of powdered *Boswellia serrata* equal to the weight of gingelly oil. Mix them well and keep the preparation under sunlight. Then stir and churn them with hand until it changes into butter like material. It is applied on the parts, which lost the free movement, even after the varma spasm and the fracture are cured.
2. Take Aloe vera juice ¼ padi, gingelly oil, coconut oil, castor oil and lemon juice in each ¼ padi. Take *Trigonella foenumgraecum* in the amount of ½ palam and grind it with Aloe vera juice. Mix the ground matter with gingelly oil, coconut oil, castor oil and lemon juice and boil them. Get them as an oil preparation. It is applied externally.

Take Aloe vera, Catechu nut, Egg white and grind them. Then heat the ground matter and add small amount of alcohol and mix. It is also used for external application.

Varma nei

Take *Costus speciosus* (costus root), Indian Sarsaparilla (*Hemidesmus indicus*), *Flacourtia catapracta*, *Alpinia galanga*, garlic (*Allium sativum*), 6 kinds of seeds, cardamom, seeds of *Psoralea corylifolia*, *Wrightia tinctoria*, *Piper longum*, *Celastrus*

paniculatus, bamboo stem, Pavonia zeylanica, Aegle mermeolus root in each 2 palam, ghee, honey in each $\frac{1}{4}$ padi. Collect the raw drugs in 4 padi water and boil them until it reduces into $\frac{1}{4}$ padi and then filter. Add the ghee and boil once again. Get the preparation in theli patham. Then add the honey and boil it in little flame until it loses the moisture (get the preparation in mezhugu patham). It is given for the chronic, severe and other Varma patients.

Severe diet restriction should be followed.

For the bone fracture

Take banyan milky juice $\frac{1}{4}$ padi, snail juice $\frac{1}{4}$ padi, Pavonia zeylanica 1 palam, Indian sarsaparilla (Hemidesmus indicus), Sivadhai (Shorea robusta) in each 1 palam. Pound them well and add the pounded matter with the 1 padi Gingelly oil. Boil them well and get the preparation in mezhugu patham.

Varmam not affects humans only; it also affects the hen, buffalo, goat, dog, elephant, and cat. Varmam in hen is classified into 4 types. The Elakku murai or suppression techniques for the varmam in animals also described in the text books.

Chinna Thirumeni ennai

Take dried ginger, pepper (Piper nigrum), Dioscorea purpurea (Red yam), Rubia cardifolia (Indian madder) in each $\frac{1}{2}$ palam, juices of Acalypha indica, Daemia extensa in each $\frac{1}{4}$. Padi gingelly oil – 325 ml. Prepare the thailam as per the procedure, for external application.

Adangal – Supression techniques

1. **Kootadangal** : Lift the patient by holding our hand at the patient's axilla.
2. **Kuvattadangal** : Lift the patient by holding our hand at the sub mandibular angle (keel thadai konam).

3. **Varadangal** : Lift the patient by holding him at his flank.
4. **Kora adangal** : Give pressure in the area below varadangal in lower abdomen (Hypogastric area) downwards.
5. **Sanni adangal** : Lift the patient by holding him at his intra – phalangeal space (between first and second fingers and toes).
6. **Sevi adangal** : Lift the patient by holding him at the occipito – mandibular joint, (soosago viga pallam) below the ear to back.
7. **Poruppadangal** : Lift the patient by holding him at the sciatic (perasana ann).
8. **Sarvanga adangal** : Stimulation of the male genital and the clitoris in female.
9. **UI Sarvangam** : Stimulate the (Sub) frenulam and lift the patient.

Patient may stand if we stimulate anyone of the area and lift him. (we can use any one of the adangal techniques).

Descriptions Notes of experienced persons and Reports on Inspection of the Patient

After the Varma injury, the patient's Vatha pulse hides itself. Patient seems to be dead. If he moves from side to side, he will not survive. Move our finger between the patient's eye. If the finger is seen in the patient's eye, the patient is alive, if not he is dead. If his penis is indrawn, he is dead. If he is alive, it is contained in Vermanoli, mei theenda kalam, sole and in the great toe and finger.

We can palpate the pulsation and feel the warm in the above areas and we have to stimulate the places, in which there are the pulsation and temperature. If the 'Ceevan' is contained in mei

theenda kalam, first lift the patient on the floor and stimulate the particular area as described before.

Sothanai kalam

Pressure on the hyponychium of the finger and toes may induce the consciousness, shaking of the “Veemanoli” by holding with our hand causes some sound. Eyes may be opened if the pressure is applied on ‘Vaalioli’ by our great finger. Patient may get consciousness. Restore the patient’s consciousness without making discomfort and do what the procedure describes.

Location of the ‘Vaali oli, ‘Veemanoli and mei thanda kalam

Vaali Oli

Located near stylo mastoid foramen and back of the ear.

Veeman Oli

It is located near to the end of axillary line.

Mei theenda kalam

It is located in the middle of the perineal line in between the testes and anus.

Signs and symptoms of varma injury in back of the neck, throat and the side of the chest.

Patient who is injured in ‘scrotum and the back of the neck, would lie in the prone position.

Patients who are injured inside of the thorax may lie on side of the injury.

Injury in epigastric region due to ‘Iya noi’ varma causes haemetemesis. Liver injury shows some ‘irreducible sannai’ signs. Injury above the umbilicus causes some disturbances in abdomen.

To restore consciousness, blow air by mouth to the patient's ear and nose after chewing the dried ginger, pepper and betel leaves. It is usually followed as a 'Varma adangal' technique.

Description on the Adangal methods of all the varmas

For any kind of Varma injury in a man, first the lift patient's head by holding his tuft of hair (head). Then punch three times in the patient's palms and fold his hands to the back. Hold the patient's great toes, flex it downwards and shake them silently. Strike the legs against each other and punch the soles three times. Then fold the legs to one cross – legged. Stand behind the patient. Hold the patient's ears and rub them strongly to downwards. Then hold the mandible and turn it to right and left. Rub the chest strongly to down wards in three times by keeping the hold of the mandible. Then do the same strong rub on the side of the chest three times to downwards. Hold the 'Vemanoli' and shake it violently and rub the back strongly in three times to down wards. Hold the knee with cross–legged, lift them up and beat them three times on the floor. Strike three times on the vertex and do the stroke three times on the vertebral column by our heel. Then lift the patient by holding him in his side of the thorax and shake him well. Give him the 'Chukku' (dried ginger) decoction immediately. Advise the patient to take warm water bath followed by the varma canjee food, for three days. Avoid – salty and tamarind foods.

It relieves all kinds of 'Varma pidi'. If it is not relieved even after the above method, give the 'vettri pachilai'. and Adakka pachilai' (*Daemia extensa* leaves).

'Elakku murai' (Suppression techniques) for some varmas which cause hyperalgesia

Puff of the air in the patient's ear and nose after chewing the 'minni pachilai' (*Tephrosia purpurea*) root, dried ginger, onion

(*Allium cepa*), followed by the specified 'Elakku murai' described in 'Adakka kalam'.

It restores the consciousness and the relief of the Varma.

Eye liniment (Kalikkam) for unconscious and locked jaw

Take *Daemia extensa* leaves, *Bambusa arundinacea* (Bamboo) leaves and pepper (*Piper nigrum*) and pound them well. Tie the pounded matter in a cloth, and apply the juice on the eye as 'Kalikkam' – 'Vettri pachilai' and 'Adakka pachilai' are also called as Eka mooli and Maya mooli and Mei theenda kalam.

Take vettri alias *Centella asiatica* and adakkam alias *Daemia extensa* leaves each one hand full amount. Pound them well and extract juice. Take the juice of 165 ml. and give it to the patient for three times. Avoid salt and tamarind foods for three days. All the "Varma pidi" will be softened.

Canjee food for the patient arisen from 'Varma injury'

Take dried ginger, pepper, long pepper, root of the long pepper (*Zingiber officinale*, *Piper nigrum* and *Piper longum*), skin of the *Aerva lanata* (woolly caper) – Uzhangai. Add *Pavonia zeylanica*. Tie them in a clear cloth. Prepare Canjee with (unboiled) rice and with the tied cloth hanging down in the vessel as 'kizhi'. This canjee food is given for 10 doses (times.).

Canjee food for 'Eiypilaippu

Take Trikadu (dried ginger, pepper and long pepper) liquorice (*Glycyrrhiza glabra*), long pepper root, cumin seeds (*Cuminum cyminum* seeds), onion (*Allium cepa*), root of the *Abrus precatorius* (Indian liquorice), *Cynodon dactylon* root (Bermuda grass), skin of the *Aerva lanata* and *Achyranthes aspera* (Indian Rough chaff tree). Pound them well and tie the pounded matter in a clean

cloth. Prepare canjee food with rice and the tied cloth which is hanging down in the cooking vessel as 'kizhi'.

This canjee food is given for the 'Eiypillaippu'. Avoid – Tamarind and salt food for 10 days.

Indications

Elai (Tuberculosis), *Erumal* (cough), *Thodam*, *Eiypillaippu* (Emaciation) and *Valippu* (Convulsions).

Varmani kuligai

Take dried ginger (*Zingiber officinale*), pepper, (*Piper nigrum*), long pepper (*Piper longum*), liquorice (*Glycyrrhiza glabra*), Cardamom seeds (*Elettaria cardamomum*), *Trigonella foenumgraeceum* (Fenu greek), camphor (*Camphora officinarum*), *Rhus succedanea* (The galls), *Costus speciosus* (*Costus* root), Unctuous odorous secretion of the Civet cat, coconut tree flower (*Cocos nucifera*), flower of *Clerodendrum inerme*, *Solanum trilobatum* flower, earth worm, milk juice of *Ficus racemosa* (country fig) and *Punica granatum* (pomegranate) flower each of 5.1 gram. *Crocus sativus* flower (Saffron flower), Ox's bite in each of 10-2 gram. Powder them well and grind them with 'Kombarakku' kudineer (decoction preparation of shell – lac), cow's milk, *Cassia occidentalis* juice for 3 hours. Then make them into pills form, in the size of pulse and allow them to dry. It is given with appropriate decoction preparation for the Varma cases. It is not only given for varma injury cases but also for *Elai* (pulmonary tuberculosis), *Manthara kasam*, *Atthi suram* (fever due to bone diseases), *Suvasa Kasam* (Bronchial asthma) and *Ul Varmam* (Internal varma injury).

Fomentation for injury

Take the cut lemon fruit and remove the skin. Tie the fruit in a clean cloth. Boil the gingelly oil with the tied lemon which is hanging

down in the oil, as 'kizhi'. This tied cloth (that is lemon) is used for fomentation. It cures 'Suzhiadi Varma sannni', Odivu murivu Rattham (Haematoma) and the painful afflictions.

'Thee Thailam' for 'Varma sannni'

Take garlic (*Allium sativum*), *Cedrus deodara* (Himalayan cedar), neem seeds (*Azadirachta indica* seeds) and margosa tree root, and each of 2 palam. Prepare the thailam and give 1 teaspoonful and also use externally in poultice form, for three days. Avoid tamarind and salt.

Indication : Varma sannni.

Fomentation for sannni

Take *Cedrus deodara* wood and powder it. Collect 2 palam of this powder and the kozhikaram. Fry them well and tie them in a cloth. Do fomentation with this cloth on the patient's chest.

It is indicated for sannni, kapham and vali (convulsions).

Kiri saththu (kiyalam) Decoction

Take *Andrographis paniculata* (Chiretta), *Pavonia zeylanica*, Trikadugu (Dried ginger, pepper, long pepper), *Cedrus deodara* (Himalayan cedar), cashew fruit (*Anacardium occidentale* fruit) in each of 2 kazhanju (1 kazhanju – 5.1 gm). Pound them well. Add 1 padi (1.3 litre) water. Also add each one handful amount of *Daemia extensa* and *Centella asiatica*. Boil them well until it reduces into ¼ padi (325 ml.). It is given two times a day for 3 days for 'Suzhiadi varmam'.

Medicines for 'Thodu varma pidi'

Take *Daemia extensa* leaves, garlic (*Allium sativum*) each of one handful amount. Pound them well and extract 165ml of juice.

It is given internally followed by warm water. It relieves ankylosis of the joints. All the 'Varma pidi' will be relieved above the hip. Avoid salt substance on that day only. Take 'Annapal'.

Eye liniment for Varma injury

Take *Leucas aspera* and Betel leaves, pound them well and extract juice. Rub the pepper seeds (*Piper nigrum*) and *Cajanus cajan* (dhal) in the juice and be applied in the eye as liniment. (Kalikkam).

Another preparation

Take *Daemia extensa* leaves and *Bambusa arundinacea* (Bamboo) leaves and pound them well. Tie them in a clean cloth. Squeeze the pounded matter and apply drops in eyes.

Fomentation for the injury, pain, haematoma and pins and needles (Narambu pidi)

Take Punzhungal (boiled) rice – $\frac{1}{4}$ padi (unboiled) rice- $\frac{1}{4}$ padi cook them. Take fine scrapes of the coconut kernel (*Cocos nucifera*) in the amount of $\frac{1}{4}$ palam with turmeric. Mix the kernel scrapes, turmeric, with the cooked rice. Tie the mixture rice, in a clean cloth and do fomentation on the injured spot, haematoma and in painful areas in tolerable warm heat. Do three times. It cures the above complications.

For Haemorrhage in fracture site of Varma injury

Take 'Uthira madakki' alias 'Santhana pulladi' leaves, and extract juice. Give the juice internally and apply externally at the haemorrhagic site. It stops bleeding.

'Canjee food' in constipative Varma patients

Take 1 padi of rice and 1 padi of salt (1 padi 1.3 litre) prepare canjee food as per the procedure. 1.3 litre of canjee food is given to clear the constipation.

‘Pachilai’ for constipation

Take *Lageneria vulgaris* leaves in one handful amount and ½ kasedai dried ginger. Ground them with water. It is given three times to clear the constipation. It is also softening of ‘Varma pidi’. The ground dried ginger is given with the juice. Avoid – Tamarind substances.

Chooranam of the diuresis and easy stools evacuation in flatulence cases

Nilavakai choornam (The choornam preparation of *Trinerveli senna* – *Cassia lanceolata*) is given. (Refer Agathiyar Vaidya Rathina Surukkam for the preparation).

Decoction for ‘Varma pidi’

Take Trikadugu (dried ginger, pepper, long pepper), Muducchu moolam, *Aerva lanata*, *Pavonia zeylanica* root, and winter cherry (*Cardiospermum helicacabum*) each of 1 kazhanju (5.1 gm). Pound well and boil them. Prepare decoction from them as per the procedure. It is given in the dose of 165 ml. in morning and evening for 5 days.

Avoid – Tamarind substances. Use fried salt.

Decoction for fever due to Varma injury

Take Dried ginger, *Glycyrrhiza glabra* (liquorice), *Clerodendrum serratum*, akkrakaram (*Anacyclus pyrethrum*), Lesser galangal (*Alpinia officinarum*), *Anethum graveolens* (dill seed) and coriander seeds, each of 6 kazhanju (1 kazhanju – 5.1 gm) pound them well and prepare decoction as per the procedure. It is given in morning, afternoon and in evening times in optimal doses. Patient will relieve from fever. Give canjee food without adding salt.

Details about the ‘pachilai’ given for softening ‘Varma pidi’

Prepare decoction from the dried ginger and add adequate amount of ‘Vettri pacchilai’ juice (*Daemia extensa* leaves juice) with the decoction. This mixture is given three times. The juice of ‘Adakka pachilai’ may also be used instead of ‘Vettri pachilai’ juice. It relieves Varma pidi – ‘Thuatthal pidi’.

‘Pachilai’ for softening varma pidi

The juice of ‘minni pachilai’ (*Clitoria ternatra*) is mixed with cow’s milk and the mixture is given for three times. Give canjee food without adding salt.

Thirumeni Thailam

Take *Sida rhombifolia*, *Aegle marmelos* (Bael root), ground nut (*Arachis hypogaea*), *Andropogon muricatus* (khus – khus root), aloes (*Aloe vera*) and *Clerodendrum inermis* in each of 10 palam. Pound them well. Then boil the pounded matter adequate amount of water until it reduces into 1 padi (1.3 litre). Add 1.3 litre gingelly oil with the decoction. Then add the juices of *Centella asiatica* (Indian acalypha) leaves, Neer thali elai, minni pachilai each of 325 ml. and the ground matter of Trikadugu, Root of the long pepper, *Glycyrrhiza glabra* (Indian liquorice), cardamom seeds (*Elettaria cardamomum*), *Trigonella foenum-graecum* (fenu greek), ajowan seeds (*Phychotis ajowan*), *Rhus succedanea* (Galls), *Costus speciosus* (costus root), *Terminalia bellerica* (Belleric myrobalan), *Emblica officinalis* (Indian gooseberry) seeds, *Terminalia chebula* (chebulic myrobalan), *Myristina officinalis* (nut meg), Oak galls or magic nuts (*Quercus infectoria*), Arillus of the *Myristica fragrans* seeds (maca), *Flacourtia catapracta* (mans spiked flacourtia), *Eugenia caryophyllath* (clove), *Anacyclus pyrethrum* (root of the *Anthemis pyrethrum*), Cumin seeds

(*Cuminum cyminum*) and *Crocus sativus* flower (saffron flower) each of 2 kazhanju (10.2 gm). Mix the oil well and heat them. When it is boiled add, camphor, dried purified ox gall (korosani) secretion of civet cat (punugu) and musk in each of 1 kazhanju (5.1 gm) add also 20 gm. of cow butter (coconut pramnam). Then boil the oil preparation again.

It is given in the dose of 1 teaspoonful in morning and evening for 10 days. Avoid – Tamarind substances. This oil also be used as external application followed by warm water bath. It relieves ‘pidippu’ and ‘Thuratthal’.

External medicine for ‘Varma pidippu’.

Take the *Daemia extensa* root and scrap the skin. Grind the scrapping with breast milk. Heat the ground matter for a little while and apply over the ‘Varma pidippu’ area in tolerable warm heat.

Apply this medicine for three days. Every time the application is followed by warm water bath, after a while it relieves the ‘Varma pidippu’.

‘Pachilai’ medicine for the injury due to fall down from the palm tree.

Take *Trichodesma indicum* leaves in one handful amount and grind them with 1 padi cow’s milk. Add 1.3 litre gingelly oil with this ground mortar. Then add 3 egg white and mix them well. This mixture is given three times a day for three days. Avoid – Tamarind substances.

Medicine for Cough

Take 1 palam (35 gm) cow’s butter and melt it by heat. Add powdered pepper and sugar candy each 1 palam. Mix them well and prepare this as legiyam. It is given for cough. Avoid – Tamarind substances.

External medicine for painful sites

Take Aloe vera pith and add some astringent agent. Grind them well and boil for a while. Apply it in a tolerable warm heat for three days. It relieves the pain.

Medicine for ‘Moola vayu’ and diarrhoea

Take 165 ml. of ajowan seeds and remove its outer coverings. Soak them in the water for a day. Collect and grind them with cow's milk. The ground matter is given mixed with 325 ml. Cow's milk and ¼ palam powdered unrefined jaggery (made from Palmyra or coconut sap).

It is given for the ‘moola vayu’ and diarrhoea.

Medicine for rectal haemorrhage

Take 165ml. ajowan seeds and fry them seven times, Remove the outer coverings and powder them nicely. Grind them with burnt Acorus calamus. Prepare as legyam like compound adding honey. It is given for the rectal haemorrhage. Avoid –tamarind substances in curry food.

Medicines for mega noi (syphilis) and for Varma afflicting pain

Take Aloe vera (aloe) and burn it in fire. Extract the juice. Take 325 ml. of the juice and add 1 palam of fried and powdered cumin seeds. This mixture is given in morning and evening for 3 days.

Diet

Add 1 palam (35 gm) of sugar with the above juice mixture.

Medicine for dysuria and haematuria

Take one handful of Pedalium murex leaves and grind them well in a mortar. This ground matter is given, mixed with 165 ml. of cow's milk 3 times a day for three days.

Diet

Give Canjee food without salt. It cures dysuria and haematuria.

Medicine for 'Thurattal'

Take dried ginger – ¼ palam, and ¼ palam of Solanum xanthocarpum root. Add some sugar candy and adequate amount of water and get the decoction in 165 ml. It is given in morning and evening for 3 days. Avoid – Tamarind substances.

Treatment for Epistaxis

Take Adathoda vasica leaves and extract juice. This juice is given mixed with honey to stop the nasal bleeds (epistaxis).

'Madhanthivam' 'Varma vidhi' – book which had been published by Arulmigu Pazhani Dhandayuthapani Swami Thirukovil siddha maruthuva nool', describes the 107 type of varmam. It was classified regionally as, 11 – in each limbs (upper and lower) – Total 44

In the abdomen	-	3
In the chest	-	9
In the posterior part of the thorax	-	14
In the neck	-	37
Total		<u>107</u>

According to the locations of the Varma parts in the various regions, it had been classified into 6 types as follows.

1. In muscles - 10
2. In bones - 8
3. In arteries - 21
4. In longer nerves. - 9

- 5. In nerves. - 36
- 6. In joints. - 20

According to the prognosis, these varmas had been classified as follows:

1. Varma which causes sudden death.
2. Varma which cause death within 15 days to one month.
3. Varma which cause necrosis of the tissues.
4. Persistent afflicting varmas.
5. Varma which give more grief and pain for long time.

In 1984 – September Mr. John Selvaraj published the ‘Varma soothiram’ book in International Institute of Tamil Studies, Taramani, Chennai. It reveals the Varma matters, Varma medicines and their description very clearly in 180 pages.

It could be useful for the students who are very much interested in ‘Varma’.

CHAPTER - IV

SKIN DISEASES

The skin diseases are classified as 18 in Siddha System of medicine. These diseases are commonly termed as Kuttam, 'Thorpini' and as '*Sarma Noi*'. Psoriasis, Vitiligo and Hansen's disease are also coming under this classification. Hansen's disease and also some other skin diseases generally called as '*Kutta Noi*'.

1. DEFINITION OF SKIN DISEASES

Clinical features - Definition

The colour changes of the skin, which is characterized by skin eruption, itching, tenderness, burning sensation, macular lesions, hyper hydrosis and anhydrosis in the lesioned areas. Non-healing ulcer and the chronicity, oozing of dark colour blood, loss of digits in fingers and toes and tropic ulcer, are the symptoms.

Aetiology

Contact with infectious persons including sexual contact, using clothes and their things belonging to infectious persons, eating more rotten or decomposed fish, snail, crab and other sea foods. Practicing Yoga immediately after eating, sins and deeds in previous birth are all the reasons for the skin diseases. Excessive heat, excessive cold, some inflammatory condition, indigestion, vomiting, sexual intercourse, sorrows, hypersomnia, eating contaminated food (with hair and soil) are also said as the causes for skin diseases in Yuhi-800. According to Thirumoolar, the skin diseases are caused by sexual transmitted diseases (STD) and taking contaminated food.

General Symptoms

Shiny appearance, rough skin, hyper perspirations in the skin of the nasal bone, ear, face, legs, thighs and in the chest. Body

seems to be swollen, and some blistering boils appear first. Later macular eruptions will appear in the skin. These patches are hyper aesthetic or anaesthetic. The wound in these areas will not heal easily or early.

Classification

According to *Yuhimuni* the skin diseases are classified as 18.

They are

1. Pundareegam
2. Virpodagam
3. Bamam
4. Kajasarmum
5. Karanum
6. Siguram
7. Kirukinum
8. Avudhambaram
9. Mandalam
10. Abarisam
11. Visarcchigam
12. Vibathingam
13. Kideebum
14. Sarmathalam
15. Thathuru
16. Sitthuma
17. Satharu
18. Suvetham

In Ayurvedic system the same classification stays, but kabalam, urusia simmaham, Kahasam are named instead of karanum, krittinum, Abarisam and suvetham respectively.

Classification according to the aetiology

According to Thirumoolar, six diseases are sexual transmitted diseases (Syphilis and gonorrhoea). Eight diseases are caused by bees or moth like insects which are living in water and soil. Four diseases are caused by worms and by other micro organisms. The skin diseases also caused by micro organisms. This evidence is widely seen in so many literatures. This reference is strengthened by the following “Stanza” of ‘Gurunadi’.

1. பயில் மொழியிர் திரேகத்தில் கிருமி தானே
பரந்துதீர் குட்டம்போல் புள்ளி காணும்
மயலதுவும் கிருமியுந்தா நடந்து பக்கில்
மேனியது சரசரென வெடித்துப் புண்ணாம் 92
2. புழுக்கடிப் போல் காணுமது கிருமி யாலே 93
3. திரேகமதில் சொரிக்குட்டம் கிருமி யாலே 93
4. குட்டமுடன் திரேகமெல்லாம் பறக்கும்போது
குழிசூழியாய் கிருமியினாற் கெள்ளும் புள்ளி 96

Differences in ‘Kuttram’ (Humours)

Though the seven tissue humours of the body get weakened or not, the ‘pitha’ (Bile) is increased due to taking ‘Pitha’ substances and reaches the ‘Samana’ pitha, i.e. pitha vatham, pitha kabham and mukkutram and these may act individually and combined affecting the blood and ‘Rasa’ tissue humour. The ‘Vatha’ is also increased and blocks the ‘pitha, kabhas’ to go in their ways. So the stagnated pitha and kabha, in combined state, affect the blood, kapha, excretion and secretions function and cause “Kutta rogam”. (Kuttam).

In Vatha, Pitha and Kapha skin diseases, the *Kutta Noi* caused by vatha features as black coloured or bright red coloured with more painful. The 'Pitha' skin disease features are pins and needles all over the body, tingling sensation, haematuria and pyuria (pus stained urine). If the skin disease is caused by 'Kapha' the skin will appear as thickened, shiny and soft nature. But these features are accompanied with itching and pruritis. Some skin diseases (*Kutta noi*) appear as mixed nature of any two of the vatha, pitha and kapha types. These are called as "Thontham".

Some diseases (*Kutta noi*) show all the features of vatha, pitha and kapha, since they are caused by three kutram (humours). Features in the skin and seven tissue humours of the body. If the (lesions) 'Kutram' present only in skin, the features will be colour changes, pins and needles, tingling sensation, numbness, skin thickening and hyper perspirations. Pus comes out with pruritis if the 'kuttam' extends up to 'blood' tissue humour. If the kuttam enters the (muscles) flesh tissue humour, dryness, throbbing pain and non-reducible tumours will be seen. If the '*Kuttam*' extends to the 'fat' tissue, upper and lower limbs paralysis, narrow and short stature, severe pain and skin ulcers will be appeared.

If the kuttam goes up to bone marrow, redness of eyes, ulcers and hoarseness of voice due to throat infections will appear.

If the 'Kuttam' goes in 'reproductive' tissue humour it will lead to the congenital skin disease (*Kutta noi*) of their children.

Increasing blood tissue humour (Thattic) causes kuttam, Hansen's disease, haematoma and redness of skin.

The Description of Skin diseases – 18 which have been said in Yuhi-800

1. Pundareegam

Skin lesions appear as lotus petals. Which will be pale or black colour; sometimes red in colour or in milk colour. Pruritis will be there. Scratching of skin causes oozing. The disease is actually caused by 'Kapha' which gives more pain and tenderness. These kind of skin lesions mostly seen in face and all over the body.

“கூடுமே தாமரையின் பூவி தழீப்போல்
 குவிந்துமே கறுப்போடு வெளுப்பு மாகும்
 தேடுமே சிவப்பு பலவண்ணமாகும்
 தினவுமிக வாராது சொனையிற் பன்னீர்
 வாடுமே அய்யினூற் பத்தி யாகி
 வருத்த மிகவுண்டாகி நோவு மாகும்
 போடுமே சரீரங்கள் முகங்கள் காது
 புண்ட ரிகக் குட்டத்தின் புதுமை தானே”

2. Virpodagam

Itching all over the body, hyper keratinisation of skin and tissues will appear. Burning sensation of skin will also be felt. The skin thickening resembles snakehood. First the skin appears pale and then the skin gets redness by hyper keratinisation. Drowsiness and restlessness are seen. Skin gets thickening.

“புதுமையாய்ச் சரீரமெங்குந் தினவுண் டாகும்
 பொருவெடியாய்த் திக்கெனத்தீக் கொழுந்து போல
 மெதுமையாய் விட்டெரியும் நல்லபாம்பின்
 விஷப்படம் போலே தடித்து வெளுப்பு மாகும்
 சதுமையாய்மிகச் சொரியுஞ்சிவப்புமாகும்
 தூக்கமொடு சஞ்சலமும் மிகவுண் டாகும்
 கதுமையாய் தோலெல்லாந் தடிப்புண் டாகும்
 கனத்தவிற் போடகமான குட்டந் தானே”

3. Bhamum

Itching, paleness, pus oozing, loss of sound, health and burning sensation all over the body, skin may appear as bracteole of the lotus; scaling of the skin follows the itching and scraping, sometimes skin lesion will be swollen. Then loss of digits in fingers and toes occurs.

“தானானதினவுண்டாய் வெளுத்திருக்கும்
தங்கியேசிப்பாயுந் தேகங்குன்றும்
கானான சரீரமெல்லா மெரி வுண்டாகும்
கனமான தாமரையின் குடைபோலுண்டாம்
பானான சொரியோடு தினவுண்டாகும்
பாம்பினிடத் தோல் போல வருஞ்சி விங்கும்
கானான கால்கையுங் குறைந்து காணும்
கனமான பாமகுட்ட மாகுந் தானே”

4. Kaja Sarumum

Blackness of body, scaly red, and dryness of the skin, pruritis and swelling of toes present. Pain will be felt all over the body.

“தானாகச் சடந்தானு மிகக் கறுப்பாம்
சடமெங்குந் தோலுரியுஞ் சிவப்பாயாகும்
வேனான வேறவெறனத் தானிலுக்கும்
வெடிக்குமே சொரிச்சலாய்த் தினவுண் டாகும்
கானாகச் சர்மகுட்ட மிதிலுண்டாகும்
கடினமாய்க்கால் விரல்கள் கனப்புண்டாகும்
கூனாகத் தேகமெங்கும் வலியெடுக்கும்
குறியான கச்சர்ம குட்டந் தானே”

5. Karanum

More freshness or cracks appear in the skin. Pain all over the body, nature of the ‘Mukkutram’ will appear. The body will be swollen and bulkier appearance with pruritis. Bluish discolouration of body will manifest. (colour of *Elitoria ternatea* – Butterfly pea).

“சர்மந்தான் மிகவெடிக்கும் போரிற் றானும்
 சடமெல்லாம் வேதனை பச்சென் றிருக்கும்
 தெர்மந்தான்றிரிதோஷ குணமுண்டாகும்
 தேகமெங்கும் பாரிக்குந் திமிருண் டாகும்
 கர்மந்தான் காக்கணம்பூ நிறம தாகும்
 கண்டிப்பு விக்கமாய்த் தானிருக்கும்
 வர்மந்தான் மனக்கிலேச மிகவுண் டாகும்
 மாகரணகுட்டத்தின் மார்க்கந் தானே”

6. Siguram

Skin eruptions in pale, greenish colour. They change to red, black colour with Pruritis. Pus collections in skin eruptions, severe itching will also be there. Burning sensation in muscle tissues and swollen abdomen may present.

“மார்க்கந்தான் பசுமையாய் வெளுப்புண் டாகும்
 மாசிவப்புக் கறுப்புமாய்த் தினவுண்டாகும்
 தார்க்கமாய்த்தடிப்புச் சிப்பாச்சலாகும்
 தசைவயிறுகடிகனாகத் தீட் சொரியு மாகும்
 தேர்க்கமாய்த் திமிரோடு தசையும்யாவும்
 தேக்கான எரிச்சலாய் உஷ்ண மாகும்
 சிந்தமாய் வயிறு தனிற் கண்டிப்பாகும்
 சிகுரகுட்டந் தன்னுடைய சேதி கேளே”

7. Kiruttirum

Black colouration all over the body and then it changes to red with pruritis. Bad odour comes from the skin. Warmth feeling in all tissues with tenderness with all over the body. It appears first in leg and inguinal areas then followed by the appearance in head but severely. This is caused by ‘Kapha’.

“சேதியாய்த்தேக மெங்குந் தான் கக்கும்
 சிவப்புடனே சேட்டு மத்திலுற்பவித்துச்
 காதியாய்த்தோல் திமிர்ததே கதித்துநாறும்
 கனமானதாது விலு முஷ்ணந் தாக்கும்
 நூதியா யுடம் பெங்கும் நோவுண்டாகும்
 நுட்பமாம் புறங்காலி லரையிற் காணும்

தாதியாய்த் தலைதன்னில் மிகுதியாகும்
சஞ்சரிக்குங் கிருட்டினகுட்டத் தாண்மை தானே”

8. Avuthambaram

The skin eruptions begin as *Ficus racemosa* (country fig) and grow “chain like”. These enlarge a little with dryness then spread all over the body. Skin seems to be loosen with wrinkles. Itching and numbness also seen. Oozing of blood also seen. Patient feels giddiness with dizziness.

“ஆண்மையாயத்திக் காய்ப் போலரும்பி
அடுக்கடுக்காய் முளைத்துமே பெருத்துமெத்தக்
காண்மையாய்க் காய்ந்துமே உடம் பெங்குந்தான்
கருகியே உடம்பு தோல் திரைந்து தொங்கும்
தோண்மையாய்த் தேகமெங்குந் திமிருண்டாகும்
கொறியுமே சரி ரத்திற் செந்நீர் பாயும்
வாண்மையாய் மயக்கந்தான் மிகவுண் டாகும்
வகுத்த தோ ரவுதும்பர குட்டந் தானே”

9. Mandalam

These skin lesion look as greenish red in colour. The lesion appears in all over the body and head. It is seen in pale colour in head. Body gets bulky and blackness. Numbness and itching will also be there. Oozing of reddish watery secretion all over the body (serum) will occur.

“வகுத்ததோர் பச்சைவண்ண மிரத்தவண்ண
மாயிருக்கும் முடம் பெல்லாஞ் சிரசெல் லாந்தான்
விகுத்ததோர் தலையிலே வெளுப்புமாகும்
மேனியெல்லா மிகத்தடித்துக் கறுப்புண் டாகும்
திருத்ததோர் நினைவாகுஞ் சொறியுமாகும்
சிகப்பான சலம் விழுஞ் சடமெங் குந்தான்
வகுத்ததோர் மண்டலகுட்டத்தின் செய்தி
மார்க்கமெல்லாம் பார்த்துணர்ந்து மருவு விரே”

10. Abarisam

Deterioration of body and blackening of blood, tenderness and pain all over the body are seen. Disease exacerbates due to excess 'Vayu'. Hyperalgesia, exudations of the fluid and oedema, followed by fissures (cracks) will also be there.

“மருவுமே தேகமெல்லா மிகவே நொந்து
மாசற்றரத்தமெல்லா மிக்க கறுக்கும்
செருவவே சிந்தையெல்லா நோவுண்டாகும்
தேகமெங்குந் துடி படா நோவுண்டாகும்
அருவவே வாய்வுமீஞ்சிய திக நோவாம்
அதிர்ந்து வேதனையாகுமிக நீர்கொட்டல்
பருவவே விங்கியே வெடிப்புண் டாகும்
பாந்தவ பரிச குட்டப் பண்பு மாமே.”

11. Visarcchigam

This type of skin disease is caused by “Vathapitham”. Skin lesions are greasy in touch, paleness of skin, numbness, burning sensation, painful over reddishness, thickening, dryness of skin, hyperalgie, weakness, feeling disgraced, colic, loss of temper and roughness of skin are seen in this.

“பரிசமாய் வாதபித்தத் துற்பவித்துப்
பரிந்து தொட்டர லெண்ணெய் தனை வெளுப்புமாகும்
விரிசமாய்த் தினவெரிப்பு வேதனையுமாகும்
மிகச் சிவப்புத் தண்டிப்புத் தோலுறப்பு
மரிசமாய் காலெரிப்புஞ் சலிப்பு மாகும்
மகத்தான வெட்கிப்பு வயிற்றிசிப்பு
துரிசமாய் கோபிப்புச் சுருகரப்பு
கறுகறுப்பு விசர்ச்சிகக் குட்ட மாமே”

12. Vibathigam

This is caused by kapha pitham – skin gets fissures and cracks first and ulceration begins in the flexor and wrinkled areas. Burning sensation and inflammation in the arms, legs, eyes, ears and in the

trunk. Body skin glitters like snake skin. Blackish discolouration spreads over the flexor areas of the body.

“கறுப்பாகச் சேட்டும பித்தந்தன் னிற்றான்
துனித்துடம்பிலே வெடித்தாங் காற்ற வெண்ணா
அறுப்பாக அண்ட வெண்ணாத் தணலாகி
அழன்றுகைகால் கண்காது கண்டந் தானும்
வெறுப்பாக வெடித்துமே விங்கிப் புண்ணாம்
மேனியெல்லா நற்பாம்பு மின்னலாகும்
கறுப்பாகச் சந்தெல்லாம் பரவிநிற்கும்
காரணமாம் விபாதிகா குஷ்ட மாமே”

13. Kideebum

Greenish discolouration of the body, skin thickness and the elevations of the skin lesions seem to be elephant skin, numbness and severe itching will be there. Polyuria (large amount of Urine). Bad odour in the body due to hyper perspirations.

“காரணமாஞ்சிரமெங்கும் பச்சை யாகும்
கனத்துயானைத் தோல் கதுப்பு மாகும்
மாரணமாய் மகாதினவு சொரியு மாகும்
மகத்தான முத்திரந்தானடிக் கடிக்கு
நாரணமாய் நன்னீர் தாகுமேனி
நலக்கமாய் நூற்றந்தான் மிகவுண் டாகும்
சிரணமாய்ச் சிவப்பட்சி வாத மாகும்
செடந்தானு முதுமே கிடிப குஷ்டம்”

14. Sarmathalam

The featured of the “Sarmathalam” kuttam resembles the “Kideebum”. Severe pain in the body, linear fissures seen first, and then the skin thickened with pain and changes to red in colour. These skin lesions are very tender. Throbbing pain may be there. Patient feels lethargic and giddiness, patient may have abdominal pain. These symptoms are seen in “Sarmathalam”.

“திடீபமாயுடம்பு வலி யதிகமாகும்
 கிற்றாகவெடித்து வேதனையுமாகும்
 தடிபமாய்த் தடிப்பாகிச் செம்மையாகுந்
 தனைத்தொட்டால் நோக்கமாய்த் தினவெழுப்பும்
 வடிபமாய் மயக்கோடு அசதிகாணும்
 மாறாத நோக்காடு மிகவேயுண்டாம்
 திடீபமாயுதரத்தில் வலியுமாகும்
 செபுக்கின்ற சர்மதல குஷ்ட மாமே”

15. Thethuru

Annular, reddish skin lesions appear first. Then these skin lesions change to pale in colour and the disease exacerbates with increasing tenderness in the skin lesions. There will be curling of hairs in lesion areas. ‘Pitta kapam’ increase in Thethuru. Patients feel numbness and paraesthesia. Body gets bulky.

“சர்மந்தான் சிவப்பாக வட்டதணிதுச்
 சலவைபோல் வெளுக்குமே தினவுண் டாகும்
 கூர்மந்தான் ரோகமது மிகவுண்டாகும்
 மயிரெல்லாஞ் சுருண்டுமே உண்டையாகும்
 கர்மந்தான் பித்த சே டுமலி குக்கும்
 காயந்தான் கதித்துமே திமிருண்டாகும்
 தர்மந்தான் சடமெல்லா முதலாகும்
 தாக்கான தேத்திருக் குஷ்டந் தானே”

16. Sitthuma

This disease is caused by Vatha pittam. The skin lesion first appears in Bottle gourd's flower colour (Legenaria siceraria) i.e. in white colour with the feeling of numbness. Then these skin lesion change into annular and greenish yellow in colour. Patient feels numbness and the deterioration of blood is also there. Patient could not able to move his body. Patient has memory loss mostly.

“தாக்கான வாதபித்த துற்பவித்துத்
 தளிரான சுரைப்பூவின் வண்ணமாகி

வாக்கான வடிவ மெல்லாந் திமிருண் டாகி
 வட்டணித்துப் பசுமஞ்சள் வர்ணமாகும்
 தேக்கான திமிரோடு செந்நீ ருண்டாய்
 தேகமெங்கு மசைக் கொணாச் செழுமை யாகும்
 நீக்கான நினைவோடு மறதி யாகும்
 நிலவரமாஞ்சித்துமா குஷ்டந் தானே”

17. Satharu

The skin lesions are thickened first and the colour changes to bloody red, green, and white and then red. Burning sensation, and the tenderness will be there. This disease is caused by ‘Kapa vatham’. Skin gets thickened and seems to be rough. Ulceration of the skin lesion starts. The exudation of the skin is like snake skin. Thickening of nose, ears and cheeks also present.

“சித்தானதண்டிப்பாய் ரத்தவர்ணம்
 செழும்பச்சை வெள்ளையாய்ச் சிவப்பு மாகும்
 எத்தான வெரிப்போடு தினவுமாகும்
 எளிதான சேட்டுமவா தத்துற் பத்தி
 பத்தான கரடுகட்டிப் புண்ணு மாகும்
 பாம்பு தோல் போற்றிரைந்து பருத்துக் காணும்
 வித்தான முக்கோடு காது கன்னம்
 மிகத்துடிப்பாஞ் சதாரு குஷ்டந் தானே”

18. Suretham

Skin thickened first and pale (white) discolouration of the body. If the hair loses its pigment (discoloured to white) the disease is incurable. Burning sensation in lips, palm and anus. If the ulcer looks like the appearance of scolds and it seems to be incurable. Fissures appear in the body skin and it will swell with pale discolouration.

“தடிப்பாகத் தவளநிறம் போல்வெளுத்துச்
 சர்வாங்கமும் வெளுத்தாற்றான் றிரும்பும்
 மடிப்பாக மயிர்வெளுத்தா லசாத்ய மாகும்
 வரிவுதடுவுள் ளங்கைக்குத ங்குய்யந்தான்

நெடிப்பாக நெருப்புப்பட்டது போற்புண்ணாய்
 திறமிருந்தா லசாத்தியமென்றே யுரைக்கலாகும்
 வெடிப்பாக மேனியெல்லாம் வெளுத்து விங்கில்
 வெண்கவேத சூட்டமென்றே விளம்ப லாமே”

Prognosis:

In all the above ‘*Kutta noi*’, Virpodagam, Pabam, Kajasarumum, Kiruttinum, Avuthumbaram, Thatthuru, Sitthuma, Kideebum, Satharu, and Sarumum are the ten diseases only curable. Remaining eight are incurable. These information were described in Yuhi – 800.

2. THOZHU NOI (Hansen’s disease)

Definition:

Hansen’s disease affects only the mankind. It affects all over the body and causes changes in skin, mucous membranes and in nerves. It is a chronic disease.

General Symptoms

Shining and glistening of the skin, colour changes. Thickening of the skin, anaesthetic and hyper patches, sometimes loss of perspiration in the patches burning sensation, nodular eruptions, non-healing ulcer, oozing of blood in black colour, dryness of throat and hypersomnia, are the symptoms appear first. Long time non – healing ulcers, loss of fingers and toes will petish with deformity.

The Hansen’s disease is prevalent approximately 70 countries in the world. Africa, India, China, Korea, Egypt, South America, Malaysia, Russia and Norway are the countries mostly affected by Hansen’s disease.

The leprosy is also called as ‘*Kurai Noi*’ (causing fingers and toes loss), *Peru noi*, and *Kutta noi*.

Aetiology

Hansen discovered the '*Mycobacterium leprae*' organism in 1874 and said that it causes leprosy. So it is called as Hansen's disease. This is not a hereditary one, it affects any class, any race and affects any age group. It affects mostly in child hood. It is transmitted easily to males rather than females. Mostly the person who has close contact with the patients will be affected. Nevertheless, only, 3% of the people be affected by contagious infections, according to medical statistics. This organism is mostly transmitted by the nasal, mucus, mucous membrane of the mouth, and by the pharynx. Then it is transmitted to the eyes, internal organs, lungs, and the skin through the lymphatic channels. The affected patients may have neuritis, thickening of nerves, deformity and loss of fingers and toes by non – healed ulcers. The dysfunction of the organs, paralysis and muscular atrophy are the symptoms sometimes seen. The visible symptoms may be seen even after five to ten years after the patient has been infected.

Classification

The Hansen's disease concerned with the skin, causing fever, tremors, hyper hydrosis, dryness of the nasal mucosa or over nasal secretions. Epistaxis but rarely. Red macular skin lesions may appear in face, gluteal region, arms and legs. The defined popular eruptions around the macular patches will disappear. Then the reappearance of the papules will occur after the fever had come. These disappearance and reappearances happen one or two times. And now the body gets the macular patches all over. But specifically these patches are seen in lateral areas of the legs and arms. Thickening of the nasal bone (vomer) and ear lobe, linking and thickening of cheek will appear. Now the patient's face looks as 'lion' and leonine face. Loss of hair in the lateral eye brows, enlargement of breast due to lymphatic obstruction and intercellular regions, corneal ulcer and retinitis may occur, and it is

followed by blindness, destruction of thyroid and laryngeal cartilages.

The Hansen's disease affects the nervous system and thereby it causes, depression, pain and tenderness in the ulna and tibia bones, hyperalgesia, burning sensation, pins and needles and numbness, but early. Loss of sensory and motor functions of ulnar nerve. Flatty skin eruptions defined margins or non-defined margin, red in colour or changed from its nature colour appear first and the hair in that area will loss. These symptoms stay for a time, then it is followed by the symptoms caused by the nervous involvement (neuritis).

If the ulnar nerve is affected, the thickening of this nerve and neuritis will follow. These will cause the paralysis of the muscles supplied by ulnar nerve, it later causes atrophy of the muscles. The deformity of the fingers especially, third and fourth fingers are also seen. Changes in the muscles, skin, nasal bones and appearance of tropic ulcer, and atrophy of the fingers are also seen. Destruction of small bones and loss of fingers and toes are also be noted. Sometimes, fifth, seventh cranial nerves (Trigeminal and facial) are all affected. The external bulging out of the lower lip, the ulceration of the frame may also occur.

In Hansen's disease, nerves and skin are affected lately in most of the persons. The symptom of the skin and nerve involvement may appear concurrently and rarely.

Prognosis

The chronic and lately diagnosed Hansen's disease seems to be curable but with much difficulty. If it is detected early, it is curable or at least we can prevent the chronicity of the disease like pettish deformity, atrophy of the fingers by giving the treatment promptly. The Hansen's disease when affects the skin it may cause tuberculosis, kidney diseases and pneumonia in later. The

disease which affects the other internal organs seems to be incurable.

Treatment

- i) Take the root barks of *Indigofera aspalathoides*, white variety of *Calotropis gigantea*, *Azima tetracantha*, *Aegle marmelos*, *Clerodendrum phlomidis*, *Pongamia pinnata*, *Glmelina arbora*, *Crataeva magna*, wild variety of *Ricinus communis* (Castor – oil – plant), *Caesalpinia crista*, *Feronia elephantum* (wood – apple – tree), *Catissa carandas*, *Cassia auriculata* and *Toddalia asiatica* in each of 4 palam (1 palam – 34 gms) and also take the seeds of *Ficus bengalensis* (banyan tree) *Calophyllum inophyllum* (Alexandrian laurel), *Azadirachta indica* (neem), *Alangium lamarchi* (Sage leaved Alangium) and *Strychnos nuxvomica* (nuxvomica) in each amount of 5 palam. These are all mixed well and prepare oil from these barks and seeds mixture by “Pit-oil” extraction method.
- ii) The nuxvomica nuts 10 palam, and make them to pieces. Soak the pieces in urine for 3 days and at the final day heat this preparation and make it to dry. Then take the pieces and pound them well, till it gets into powder form. (Chooranam).
- iii) Take ‘Kuriuni’ goat’s milk in a vessel, and close its mouth with a clean cloth. Put 5 palam *Aristolochia bracteolata* (worm killer, Indian Birth wort), nut powder (choornam) on the cloth. Close the vessel and heat the milk and boil the choornam by steam.
- iv) Take *Celastrus paniculatus* seeds, *Terminalia malabarica*, *Terminalia chebula*, *Nigella sativa* seeds, Dried ginger and *Psoralea corylifolia* seeds in each of 4 varagan

weight (1 Varagan – 4.2 gms). Take *Cassia lanceolata* (country senna), and *Indigofera tinctoria* (Indigo plant) roots in each of 5 palam (1 palam – 35 gms), and powder them with the above preparation, make them into powder form and filter with cloth (chooranam).

1. The Chooranam, should be mixed with the boiled choornam (by steam) and also with the choornam prepared from *nuxvomica* (soaked with urine). This mixture should be mixed in an amount of 1 Kazhanju (5.1 gm.) with the oil prepared above (pitha oil preparation). This should be applied all over the body for '*Kutta Noi*'. This is also given for vishaneer, vandu kadi, and ring worm.
2. Take *Cassia lanceolata* (country senna), *Indigofera aspalathoides*, *Andrographis paniculata*, *Enicostema axillare*, *Vitex negundo*, *Plumbago zeylanica* and *Thespesia populnea* bark in each amount of 10 palam, pound them well and prepare oil by 'pit-oil' extraction method. Take purified hydrargyrum (mercury), Red sulphide of mercury or cinnabar, Trisulphate of Arsenic, Sulphur and sodium biborate (Borex) in each amount of 2 Kazhangu (5.1 gm.) and pound them to powder. These powder should be mixed with the oil prepared above this mixture should be given in the dose of 'Kasedai' for (1 mandalam – 48 days). This cures Kuttam (leprosy), sori and sirangu (scabies). (Itcha Pattiyan restriction should be followed).
3. Take *Strychnos nuxvomica* (*nuxvomica* nuts). *Pongamia glabra* seeds in each of 4 padi and *Aegle marmelos* fruits 100 nos. Pound them well and prepare oil from the powder matter by 'pit-oil' extraction method. This oil should be given 1 Kasu edai (weight) dose, for the '*Kusta Noi*'. If it

is applied on the head, it cures Alopecia. It cures sori sirangu by external application.

“Itcha Pathiam – Restricted sexual habits should be followed.

4. Take Pongamia glabra seeds padi-8, Alangium lamarchi (Sage leaved alangium) seeds padi – 1 (1 .415 ltr) and a variety of Jasminum sambac root –2 Veesai (1 veesai 1400 gms.) and Aloe vera ¼ veesai. Powder them well and prepare oil by “Pit –oil” extraction method. This preparation should be given 1 Kasu edai (weight) and also be applied on the skin. It cures kuttam, sirangu and sori noi (scabies).
5. Take Alangium lamarchi (sange leaved alangium), Pongamia glabra seeds, Calophyllum apetalum seeds, Terminalia chebula (chebulic myroblan), Psoralea corylifolia and pepper. These should be soaked in urine for 20 days and dried. Prepare oil by pit-oil extraction method. This oil may be given 1 Kasu edai (488 mg) with Betel leaves for 1 mandalam (48 days.) This oil may be also applied on the skin for mega sori (syphilitic ulcer), putru (cancerous growth), ranam (wound or ulcer), Kandamalai (Adenoma), Valisoolai (Neuritis) and Kurai Noi (Hansen’s disease – lepromatous), Kuttam (skin disease), pulu vettai (Alopecia areata) and Visa kadi (poisonous bites). It also blackens the hair. Itccha – pathiam – restrictive sexual habits should be followed.
6. Take Smilax chinensis (china root) choornam palam – 5, Plumbago zeylanica, Gymnema sylvestre, Nigella sativa and purified sulphur and Hydrocarpus laurifolia. Powder them well and make into chooranam.

Take purified *Semecarpus anacardium* seeds – 100 nos, wild variety of *Sesamum indicum* 1 padi, pound them well and powder them. This powder should be mixed with the choornam prepared above. This mixture should be given in the dose of one pinch (3 finger units) – (1 gram approximately) with the adjuvant of warm water. This should be continued for one mandalam (48 days). It cures kustam and kiranthi.

Diet restriction: Avoid karappan things. (Things cause skin eruptions etc.). Itccha pathiam – restrictive sexual habits should be followed.

7. Take Kanthaga vadagam (a preparation of sulphur), and Cardamom seeds in each –2, seeds of *Michelia champaca* (Golden or yellow champa), Thiri kadugu (dried ginger, pepper and long pepper), *Embelia ribes*, *Semecarpus anacardium* seeds, *Cinnamomum verum* and *Plumbago zeylanica* in each of 2 palam. Pound them well and make them to choornam (powder) form. This choornam should be given in the plantain fruit or with the sugar adjuvant in the dose of “Thirikadu pramanum” (one pinch - three fingers units). It cures Hansen’s disease, *kutta noi*, Itccha pathiyam – Restrictive sexual habits should also be followed.
8. Take Turmeric juice – 1 Kuruni (1 marakkal - 2 padi) and add 50 palam sugar and prepare jaggery. Then add, dried emblica fruit (*Emblica officinalis*), *Jasminium sambac*, (Tree turmeric), *Coscinium fenestratum*, Borax powder, *Glycyrrhiza glabra* (Liquorice), *Costus speciosus*, *Eugenia caryophyllata*, *Elettaria cardamomum*, *Peucedenum graveolens*, *Cyprus rotundus*, *Terminalia bellerica*, cumin seeds, and black variety of cumin seeds, in each amount of 2 palam in the chooranam (powder) form.

This mixture should be put in a vessel and kept within paddy (Bran) for 1 mandalam (48 days). After that it should be given with the mixture and Gandhaga parpam (Sulphur parpam or calyx preparation of sulphur, (Dose of Gandhaga parpam – 150mg.) This should be continued for 20 days. It cures ‘Piramegam’.

9. Take purified mercury – 1 palam, Tri sulphate of Arsenic (yellow arsenic) 2 palam, Smilax chinensis bark – 1 palam, Bark of Plumbago zeylanica – 1 palam, Strychnos nuxvomica (nux vomica seeds) – 1 palam and purified fried Semecarpus anacardium seeds – 5 palam. Mix well and then pound them well, make them into powder form. This powder should be given with the ‘tailam’ (previous preparation – 1), in the dose of 1 kazhanju (5.1 gm.). For the *Kutta Noi* – Black variety, Red-Kutta noi, white – *kutta noi* (vitiligo), Neuritis, soolai, kiranthi (Std), Thandu pilavai (some tumourous growth), ulcers, buboes, Inguinal lymphadenopathy and Hemorrhoids. Avoid – mustard (Brassica juncea), Gingelly oil. Patient should be advised to take Tamarind in fried form.
10. Take Alangium Lamarchi, Abrus precatorius, wild liquorices, white variety of Calotropis gigantea, plumbago zeylanica, Hedysarum alhagi (camel’s thorn), Thespesia populinea, white variety of Vitex negundo, Aegle marmelos, black variety of Zizyphus jujuba, Pongamia glabra, Lawsonia inermis (Henna), Azima tetracantha, Azadiracta indica (neem), Euphorbia antiquorum (Triangular sputge), Strychnos potatorum (clearing – nut tree) roots and Indigofera aspalathoides all parts of the plant, Aquilaria agallocha (Aloe wood), Cedrus deodara, Santalum album and Acorus calamus are taken and the pit-oil prepared individually from the plants by “Pit-oil” extraction method.

Each plant's 'Pit-oil' is taken in the dose of $\frac{1}{2}$ padi and they will be mixed with them well. Take Calomel (Hydragyrum subchloride) in amount of 1 palam and powder it. This should be mixed with the pit-oil prepared above, and it will be dehydrated by heating. This preparation should be applied externally for the 'Kuttam', Vatham and *Valippu Noi*.

11. Take Semecarpus anacardium nut, Nuxvomica nut (Strychnos nuxvomica nut), Croton tiglium seeds, Jangli almond (Hydnocarpus laurifolia), Celastrus paniculatus seeds, Nigella sativa seeds, Turmeric (Curcuma longa), Pepper (Piper nigrum), Rood bark of Plumbago zeylanica in each amount of 1 padi, purified sulphur, Trisulphate of Arsenic (Yellow arsenic) are also taken next in each of $\frac{1}{4}$ palam (1 palam – 35 gms), Triturate all of the above with wild liquorice (Abrus precatorius) juice. Then dry them and prepare pit oil from this preparation by pit-oil extraction method. Add purified mercury, purified Trisulphate arsenic, purified Red sulphide of mercury (Cinnabar), Fuller's earth and Borax powder in each amount of 1 kazhanju (5.1 gm) in powder form. This preparation should be given in the dose of 1 Kasu edai – weight with honey internally. This may be applied externally also. It cures Kuttam, Kiranthi (Syphilis), Buboos, sori, poisonous bite and ringworm infections.
12. Take Nuxvomica nut (Strychnos nuxvomica nut) – 2 padi and soak them well and triturate it. Make it in powder form and filter it. Garlic (Allium sativum) should be added later and again it should be pounded. Then add milk hedge (Euphorbia tirucalli) juice and triturate them well. It is made into cake form and dried. Prepare pit oil from this preparation by pit-oil extraction method. Add

Calomel (Hydragyrum subchloride) in amount of 1 palam, pooneeru (mixture of three salts) Sunnam (lime) in each 1 varagan (4.2 gram) in powder form. Take Indigofera aspalathoides, Enicostemma axillare – whole plant, and Azima tetracantha root powder them well. Then make it into fine powder form (Chooranam).

This chooranam should be given in the dose of Thiri Kadugu pramanam (the amount of medicine taken by three fingers combinely) with the 'Kasu edai' dose of oil prepared above. This cures Vatha kiranthi, megam soolai (STD) Syphilitic chancre (mega kaduppu pilavai).

13. Take red variety of oleander (*Nerium odorum*) and dry them. Prepare the pit oil from the pit oil extraction method. This oil should be given in the dose of one drop with water for 3 days. Skin lesions will appear and the blood will be oozing out and will recede itself. Avoid salt and tamarind. After seven days, take oil bath from head to toe. Strict dietary regulation should be maintained.
14. Take *Azadirachta indica* (deep bark) and triturate them well make into powder form. This powder 140 gm (40 Palam) should be taken and be soaked in 16 padi Vinegar for 20 days. Take black coloured hen and remove its feather, and skin. Keep 70 gm (2 Palam) of *Withania somnifera* chooranam into stomach of the black coloured hen.

The container which contains the Vinegar with the soaked medicinal plants is taken and a cloth is covered on the mouth of the vessel. The black coloured hen is now kept on the cloth and the vessel be closed. This vessel should be heated by neem firewood till it is dehydrated. Then cooked hen and the dried matter in the vessel all are pounded now and powdered. This powder should be

mixed with the powders of *Smilax chinensis*, Mustard seeds (*Brassica juncea*), Dried Ginger, Black Cumin seeds (*Nigella sativa*), Long Pepper, *Carum copticum*, *Psoralea corylifolia* seeds and Pepper in each of 35 gm (1 Palam). Then this mixture is fried well. This is given in the dose of 'Thirikadugu pramanam' with the hailam prepared before.

Dose : 4.2 gm (1 Varagan) for 45 days (1 Mandalam).

Indications

It cures *Kuttam*, *Soolai*, *Kiranthi*, *Vatham*, *Andavatham* and *Kiruchana vayu*.

Avoid: Tamarind, Karappan items.

15. Take *Smilax chinensis*, Cumin seeds (*Cuminum cyminum*), Black Cumin seeds (*Nigella sativa*), Long pepper (*Piper nigrum*) and clove (*Eugenia caryophyllata*) each 5.1 gms (1 Kazhanju), Garlic (*Allium sativum*) – 175 gm (5 palam), *Puliamadar Kizhangu*, Black musale (*Curculigo orchiodes*), *Tricanthema decandra* tuber, Great leaved caladium (*Hamelomena aromatica* tuber), *Azima tetracantha* root, *Hemidesmus indicus* root, Telugu potato, Elephant's foot (*Amorphophallus paeoniifolius*), *Cannabis sativa*, *Enicostemma axillare*, *Withania somnifera* tuber, *zizuphyus rugasus* – Black variety bark and dried ginger in each 87.5 gm (2½ palam). Pound them well. Heat the pounded matter with castor oil. This oil should be given in the dose of 1 teaspoonful. It cures *Senkiranthi*, Red coloured and *kiranthi* causing pruritis (*Ari kiranthi*) and *Kiranthi* which causes crust formation (*Porikiranthi*).

16. Take purified Calomel – Rasa karpooram, purified sulphur, Black cumin seeds (*Nigella sativa*) and *Smilax chinensis* in equal amount and add *Eclipta alba* juice and triturate them. Make them into pills, in the size of *Terminalia belerica*. One pill is taken in a day with sugar for 10 days. It will cure *Kutta Noi*.

Avoid – Tamarind, Salt. Add Cow's ghee.

17. Take *Thespesia populnea* bark, Onion (*Allium cepa*) and *Mollugo lotoides* (small variety) juice in each (1 Nazhi). Castor oil ($\frac{3}{4}$ Nazhi). Mix them well and add purified mercury, Calomel (Purified mercury subchloride), mercuric perchloride, purified sulphur, *Terminalia chebula* and round zedoary (*Curcuma aromatica*) in each 4.2 gms (1 Varagan). Ammonium chloride salt and Copper sulphate (Thurusu) in each 4.2 gms (1 Varagan). Then triturate them all and heat. Get the matter in correct state and filter it. This should be given 1 teaspoonful per day for 10 days.

18. Take *Clerodendrum inerme* leave juice, *Morinda tinctoria* juice, *Sarcosemma brevistigma* juice (obtain juice by squeezing after burnt), Cow's milk and Gingelly oil in equal amount and mix them well. This should be given in the dose of ($\frac{1}{8}$ Varagan) – 1 Varagan – 422 gms with powdered Camphor for 7 days. Add Cow's milk, goat milk and warm water. The seventh day, take fried salt. This medicine cures *kiranthi* and *ranangal*. It also cures spastic diseases of the upper and lower limbs.

19. Take *Smilax chinensis* – 210 gm (6 Palam), Black Cumin seeds (*Nigella sativa*), Cumin seeds, *Abrum involucreatum*, *Carum copticum*, Henbene seeds,

(*Hyoscyamus nigrum*), Nutmeg (*Myristica fragrance*), Mace (Arillus of the nut meg), Clove (*Eugenia caryophyllata*), Indian atees (*Aconitum heterophyllum*), Tripala (combination of *Terminalia chebula*, *Embolica officinalis* and *Terminalia belerica*), *Anethum graveolens*, long pepper (*Piper longum*), Pepper (*Piper nigrum*) and Samuthera fruit in each 17.5 gm ($\frac{1}{2}$ palam). *Enicostema axillare*, *Withania somnifera*, Country senna (*Cassia auriculata*), *Calotropis gigantea* root and *Plumbago zeylanica* root in each 17.5 gm ($\frac{1}{2}$ palam). Pound them well and make into powder form. This should be given in the dose of three finger units for 48 days (1 mandalam)

20. Take a vessel with 1.4 litre (1 padi) water and cover the mouth vessel with a clean cloth. Keep the *Euphorbia antiquorum* plant (Young tender) on the cloth and close the vessel. Heat the vessel and cook *Euphorbia* by steam.

Squeeze the cooked plant and get teaspoonful of juice. Mixed with gingelly oil. This should be given for six days. It cures the skin eruptions in Senkiranthi (red) and Kraunkiranthi (black).

21. Take *Cucurbita maxima* juice – Pumpkin, Wagrant screwpine (*Pandanus odoratissimus*) juice, *Aloe vera* juice, *Embelica* fruit (*Embelica officinalis*) juice, *Eclipta alba* juice, *Centella asiatica* juice, *Aegle marmelous* juice, *Alternanthera sessilis*, *Capparis zeylanica* leaves, Appai tuber, *Azima tetraacantha*, *Phyllanthus reticulatus*, Tender leaves of Coconut palm (*Cocos nucifera*), Indian gooseberry (*Physalis minima*) leaves, a variety of *Tribulus terrestris*, branches of *Ficus bengalensis* and *Cynodon dactylon* root. These juices are taken in equal amount of 1.4 litre (1 padi). *Euphorbia antiquorum* juice (by squeezing after burnt), Tender Coconut water, Cow's

milk, Vinegar, and Urine of Cow and Elephant each 1.4 litre (1 padi) and preparation of Castor oil 7.0 litre (5 padi) (first the Castor seeds are soaked in vinegar, then dried and cooked by steam, added with cow's milk. Then it is cooked with Tender coconut water. After this process oil will be extracted. These are mixed well. Then take *Withania somnifera*, Black musale (*Curculigo orchoides*) tuber, *Gmelina asiatica*, *Plumbago zeylanica*, The sacred Lotus (*Nelumbo nucifera*), sugar, *Abutilon indicum* and *Ammania baccifera* each 35 gm (1 palam).

And add Nut meg (*Myristica fragrans*), Mace (*Arillus* of the nut meg), Fenugreek (*trigonella foeaum graecum*), *Eugenia caryophyllata*, Liquorice (*Glycyrrhiza glabra*), Valerian root (*Nardostachys jatamansi*), *Pimpinella anisum*, *Elettaria cardamomum*, Dried Ginger, Pepper and Long Pepper – *Trikadugu chebulic* – *Tripala*, cumin seeds, (*Curcuma aromatica*), purified ox gall or ox bile (*Fel Borinum*, *purificatum korosonam*, Calomel, Tail pepper (*Piper cubeba*) and White Poppy seeds (*White seeds of Papaver somniferum*) each 150 gms (30 Kalanju) (1 kalanju – 5.1 gms).

Triturate all the above and heat well till it gets suitable state (patham). This preparation should be given in the dose of 1 teaspoonful for 45 days (1 Mandalam). There is no diet restriction. It cures red variety of kiranthi, syphilitic ulcer (*Kiranthi pun*), snail track ulcer, sirangu, birami and STD (Megam).

22. Take Castor oil, (*Phyla nodiflora*) juice each of 2 Nali, *Eclipta alba*, *Clerodendron inerme*, Onion (*Allium cepa*) and Lemon juice in equal amount of 1 Nali, *Azima tetraacantha*, Camel's thorn (*Hedysarum alhagi*), *Plumbago zeylanica*, *Withania somnifera*, *Semmulli*, *Sengathari*,

Aloe vera, Saranai, Azadirachta indica, Trichosanthes tricuspidata, Tribulus terrestris, Country Senna (Cassia senna), Emblica officinalis, Wood apple (Feronia elephantum), worm – killer (Aristolochia bracteolata), Black variety of Zizyphus rugosus, Eugenia jambolana barks, Tripala, Curcuma aromatica, Black Cumin seeds (Nigella sativa), Elettaria cardamomum, Psoralea corylifolia, Croton tiglium, purified Sulphur, Cassia tora seeds, Country Fig, Long Pepper, Maroorpalli, Rhus succedanea, Mesua ferrea, Liquorice (Glycyrrhiza glabra), Rock Salt, Carum copticum, Black musale (Curculigo orchoides), seeds of Wrightia tinctoria, water lily (Pontederia vaginalis), Costus root (Costus speciosus), Bonduc nut (Caesalpinia crista nut), Trianthema decandra in each 35 gm, (1 palam) and pound them with Euphorbia tirucalli juice Pongamia glabra milk (Preparation of Pongamia glabra) and Goat's milk.

Then it will be heated and filtered. Add calomel – 5.1 gm (1 Kazhanju) and yellow Arsenic parpam (Calx preparation of yellow Arsenic). Then it should be kept in the paddy pudam (Thaniya pudam). After certain time, the preparation should be given in the dose of 1 teaspoonful for 3 days.

Avoid – salt, Tamarind for 9 days. Take head to toe water bath. It cures Syphilis (Megavettai), pruritis, *Kutta Noi*, Hansen's disease, Ring worm infections, Cancerous growth, Carbuncles, Eczema (Karappan). Generally Hansen's disease is difficult to be cured. Because it is known that it affects due to '*Kanma Noi*' – '*Kanma Vinai*'.

Purgatives

- 1. Rasa Thailam :** It is given in the dose of $\frac{1}{2}$ to 1 ounce in morning time only for 3 days. Avoid – Salt substances.

2. 'Karudan Kizhangennai' (a preparation of Corallo carpus and Epigaeus bryoms). It is also given in the same doses prescribed the above medicine.

Both these medicines are not only the purgatives but also the direct medicines for the '*Kutta noi*'.

Generally purgatives are given monthly once. But nothing wrong to give the purgatives whenever constipation present.

3. 'Kuruthi Vangal'

It may be useful in kuttam due to induced of azhal which will not spread but confined.

In the localized affected areas, the blood is (Kuruthi vangal) drained to clear the 'Kuttam'.

Even in case of spreading, the blood is drained in the sites of forehead, arms and legs.

Blood has to be drained once in six months.

Minerals which cure 'Kutta noi'

Ganthagam (Sulphur), Thamiram (copper), Vangam, plumbum (pb) mercury (Hg) – Patharasam, thurusu (zinc-Zn) and Ayam (ferrous – Fe) are useful for '*Kutta noi*'.

Medicinal plants for "Kutta noi"

1. Semecarpus anacardium (marking nut)
2. Hydnocarpus laurifolia (jangli almond)
3. Embelica ribes (Sans – Vaividangam).
4. Ficus hispid (Wild fig tree).
5. Acacia catechu (Black catechu).

6. *Erythrina variegata* (Indian coral tree)
7. *Costus speciosus* (Costus root)
8. *Cassia tora* (Foetid cassia).
9. *Cassia fistula* (purging cassia)
10. *Psoralea corylifolia* (Babchi seeds).
11. *Cassia alata* (Ring worm shrub).
12. *Azadirachta indica* (margosa tree)
13. *Andrographis paniculata* (Chiretta).
14. *Indigofera aspalathoides*.
15. *Thespesia populnea*.
16. *Corallocarpus epigaeus* (Bryom)
17. *Curcuma longa* (Turmeric).
18. *Wrightia tinctoria* (sweet indraja).
19. *Aristolochia Bracteolata* (worm – killer, birth wort).
20. *Aquilaria agallocha* (eagle – wood)
21. *Smilax chinensis* (China root).
22. *Lawsonia inermis* (Sage – leaved alangium)
23. *Dawsoni ainermis* (Henna, Samphire).
24. *Pongamia glabra* (Indian beech)
25. *Santalum album* (Sandal wood)
26. *Hemidesmus indicus* (Indian sarsaparilla).
27. Some medicinal plants (bitter taste.)

Some legium preparations which have the ingredients of *Semecarpus anacardium* and *Hydnocarpus laurifolia* are described in 'Agathiyar Vallathi – 600".

Oozhalattri thailam

Take the root barks of older Oozhalattri, *Thespesia populanea*, *Azadiracta indica* (margosa tree) in each of 1400 gm. And Tuber of *Calamus viminalis*, panartrandu in each of 1400 gm. Pound them well. Add 16 marakkal water (1 marakkal – 4 padi). Boil them well until the water reduces into 1 marakkal amount and then filter. Add equal amount of Castor oil, ass urine filtrate and the ass dung's extract. Keep this mixture in a vessel which is used for the routine thailam preparation. Prepare the thailam in 'pit-oil' method.

“முதிருமூலாற்றிமண்ணாசு மாலுக்கமென்னு முவதனும் விசை
முளரி முரணாந்தண்டு நந்தீசர் தோற்கந்த முந்திரந்திறமி வைத்துள்
சிதறாதிடித் தெண்ணிண்டு கடனீர் பெய்து தீயிலாந் தொகையி
லென்றாத்
தீர்த்தகுடி நீரிலிது மணிநெய்யிதுவே சரித்தெண்ணிரம்மல வழுது பாற்
புதிதாங் கடத்தட்டி மிகுகொடியருந்தி முப்போதாறு நட்பின் படும்
போட்டுண்டதற்பினோ மாப்பலினாடிடு புகன்ற பஞ்சாங்குல நெயை
மீதிலாய் கணற்கிரவிறுட் டிடையணம் முறையளெனெய்யட்டி
முன் பினாடுள்
ளிரணமேகப் புணமை குட்டுமறு மெம்மாணை யி:காமலாற்றி
நெய்யே.”

Dose

2 palam (70 gm.). It is taken only in the morning for three days. Salty substances should be avoided while taking medicines and also for next 3 days.

On seventh day, fried salt may be added. The eighth day the patient should apply 'Omamal' on his head followed by 'head bath'.

If this drug adversely causes pyrexia, 'pavana panchankula thailam' may be internally taken before retiring to bed, every night.

This thailam may also be used in 'Hair oil preparations' in the place of castor oil for 'head bath'.

It cures the ulcers in all over the body, such as syphilis, gonorrhoea, pruritis and skin diseases.

“அடவீவதி ஊழ லாற்றி எனுமுலி
படர்விரணம் புண்கொருக்கு பாமை - கடிதடத்தால்
வந்த அரை யாப்புவெள்ளை வாதப் பிடிப்பகுட்டம்
இந்தவகை நோயகலு மென்”

Sivanar Vembu Kuzhi thailam.

Take Indigofera aspalathoides plant and allow to dry in shady places, and then powder it to make choornam. Add equal amount of Celastrus paniculata (stuff) seeds. Grind them well with Bryonia epigaea juice. Then make them into pills. Prepare thailam by 'pit-oil' method. Add 4 palam (1 palam – 35 gm) of powdered camphor.

Apply externally in the dose of '1 kasedai' daily. It cures the skin diseases including leprosy, syphilis (megum), fissured ulcers (Vedisoolai), ring worm infection (Tinea), eczema, dermatitis (Karappan) and other poisonous bites – Ref – Brama muni – 700.

“வாயுவொடு சுருமநோ யெல்லாந் தீர
மைந்தனே சிவன்வேம்புத் தயிலங் கேளு
வாயுவொடு சிவன்வேம்பு சமுலங் கொண்டு
வளமாக நிழலுலர்த்திச் சூரணித்து
வாயுவென்ற சூரணத்தோ டின்ன மொன்று
வாலுழுவை யரிசிசமன் கொண்ட நீதான்
வாயுவென்ற கருடனுட கிழங்குச் சாற்றால்
வளமாக வாட்டியிக வில்லை கட்டே
கட்டியேழுபுடத்திற் றைலம் வாங்கு
கருப்பூரம் காற்பலந்தான் பொடித்துப் போட்டு
கெட்டியாய்க் காசெடைதான் மண்ட லங்கொன்
கெணித முடன் மேற்பூசத் தீரும் நோய்கேள்

குட்டமொடு குறைநோயும் பெருவி யாதி
கோளரிய மேக வெடி துலை புண்கள்
கட்டியுடன் வண்டுக்கடி யுளைச்சல் குத்து
கரப்பனொடு சிலவிஷங்கள் காணா தென்னே.”

- Bramamuni 700

Sivanar Vembu chooranam

Take the indigofera aspalathoidas plant in 10 palam, and allow them to dry in shady place. Add the roots of the Azima tetracantha, Trianthema decandra, Solanum trilobatum, Toddalia asiatica, Withania somnifera each 2 palam, Plumbago zeylanica (Ceylon lead wort), Vitex negundo (five leaved chaste tree), Niebuhria linearis (false peacock foot tree), Azadiracta indica (margosa), Trikadugu (dried ginger, pepper, long pepper), Tripala (chebulic myrobalan, beleric myrobalan, embolic myrobalan), Wrightia tinctoria, Psoralea corylifolia (Babahi seeds), Nigella sativa (Black cumin seeds), Pimpinella Anisum (Sweet pennel), Kadal nurai, Acorus calamus (Sweet flag), Rock salt (sodium chloride impure), Diospyros melanxylon (Black catechu) bark, root of the long pepper, Smilax chinensis (china root), Vitex quadrangularis, Black variety of Mimosa sirissa (sirissa tree) and tuber of Calamus viminalis each 2 palam.

Dry them in a shady place. Pound them well and make into choornam. Keep the chooranam in an earthen vessel and add Euphorbia tirucalli milky juice (milk – hedge, Indian tree sponge), goat’s urine and Trichosanthes cucumerina (wild snake gourd) juice and lemon juice each 1 padi (1.4 litre), mix them well. Close the vessel with a lid and bury it in the ground for three days. Then take it out and allow it to dry under the sunlight.

Keep the dried matter in a air tight container. This powder is given in the dose of 1 pinch, with one ‘Kasedai’ Sivanar vembu thailam, in morning and evening (10-20 drops).

காணாத சிவன்வேம்புச் சூரணங்கேள்கருதியே
 சிவன் வேம்பு சமுலங் கொண்டு
 கோணாத நீழலுலர்த்திப் பலம்தான் பத்துக்
 குறிப்பாகச் சங்கம் வேர் பலந்தானி ரண்டு
 தோணாத வெள்ளைச்சார ரணையின்வேரும்
 தூதுவனை மீளகரணை யழுக்க ராவேர்
 கோணாது வகைவகைக்கும் பலந்தா னிரண்டு
 கொடிவேலி நொச்சி கருஞ்சுரைவேம்பே
 வேம்புடனே திரகடுகு திரிபலாதி
 விதமான கார்போகி கரிய சீரம்
 சேம்பான கடனுரையும் வசம்பிந்துப்பு
 செப்பரிய கருங்காலிப் பட்டையோடு
 கோம்பான மூலமொடு பரங்கிப்பட்டை
 கோப்பிரண்டை கருவா கையூறற் பட்டை
 சோம்பாக வகைக்கிரண்டு பலமாய்ச் சொன்னோம்
 சொற் பெரிய சிவனார்தன் வேம்புகேளே
 கேளேநீ யிவையெல்லா மொன்றாய்ச் சேர்த்துத்
 திரமமுட னிழலு லர்த்திச் சூரணித்துத்
 தேளேநற் பாண்டத்திலிட்டு மைந்தா திருகு
 கள்ளிச் சாறும் வெள்ளாட்டு நீரும்
 வேளேநீ பேய்க்கும்மட்டிச் சாற்றி னோடும்
 விதமான தேசீச்சாறு வகை வகைக்கு
 கேளேதான் வகைக்கு ஒருபடிதான் வார்த்து
 குமுறவே விரவி நன்றாய் முடிப்போடே
 முடியே நூள் மூன்று புதைத்து வைத்து
 முசியாம லெடுத்திரவி யுலர்த்தி நன்றாய்
 நாடியே சட்டிதனி லிட்டுமுடி
 நணுகி யந்தி சந்திவெரு கடிதூளப்பா
 முடியே தூளதனை யெடுத்து நீயும்
 முன்சொன்ன சிவன்வேம்பு தயிலந் தன்னைப்
 பாடியே காசெடைதான் சேர்த்துக் கொள்ளப்பதி
 னெட்டு துலை, குட்டங் குறைநோய் போமே

Indications

18 types of *soolai*, *kuttam*, *kurai noi*, *gunmam*, *kirandhi*, *araiyuppu* (buboes), *vedisoolai* (fissured ulcer), *sirangu* (scabies), *sori* (pruritis skin disease), *karappan* (eczema), *nithamba soolai*, *kai mudakkam* (monoplegia upper arm), *Kalmudakkam* (paralysis of the lower limb), *soolai kuttam*, *thodai valai*, *vippuruthi*, *kandamalai*, *linga puttru* (penile cancer), *yoni puttru* (vaginal cancer), unhealed ulcer, cheek cancer (Rodent ulcer), *silanthi*, *Araiappu*, *punkal*, *vandukaddi*, *pudaiyan*, *pooram bite* (centipede bite), rat bite, some other poisonous bites, *Kannaputru*, *Navaranai*, *pal kuttru*, *pallaranai*, 60 types of *vayu* and 20 types of *mega noi*.

Some internal medicines

1. Sandarasa parpam,
2. Veera mezhugu,
3. Rasa mezhugu,
4. Rasa thailam,
5. Ganthaga rasayanam,
6. Palakarai parpam.

These are given in optimal doses with other accessory or sub medicines for the 'peru noi' (Hansen's disease). Ganthaga rasayanam has to be given for long period.

7. Ganthaga sudar thailam

It is given in the dose of 5-10 drops with sugar for 5 days. Severe diet restriction should be followed while taking the medicine, followed by 'maru patthiyam'. This has to be followed alternatively.

8. Ganthaga mezhugu

It is given in the dose of 260 mg. Two times in a day. It is very active in Sarmathala kuttam.

9. Thurusu Chendooram

It is given in the dose of 10-30 mg. in the morning and evening times with butter or ghee for one week. Avoid tamarind substances while taking the medicine followed by marupaththiyam.

10. Sembu parpam or Chendooram

It is very good medicine for 'Kutta Noi'. It is given in the dose of $\frac{1}{2}$ to 1 grain with butter and ghee in morning and evening times for a week. Then follow "maru pathiyam". Thus this drug is continued for 45 days.

Diet restriction : Avoid tamarind substances.

11. Kusta Kaja kesari

Take abraha parpam, Gantha chenthooram, ayachenthoorum and Rasa parpam. Grind them with *Trichosanthes palmata* fruit juice. Make the ground matter into pills form in the size of a payaru. These tablets are given with sugar or honey like adjuvant according to the severity of the diseases.

It cures the kuttam, megam like diseases. (Refer Siddha vaidya thirattu).

External application

Nerium oleander (The oleander), *Pongamia glabra* (Indian Beech), *Calotropis gigantea* (gigantic swallow wort) and *Brassica juncea* (Brown mustard) also used with other medicinal plants described as internal medicines above. Besides these, Annabedhi (ferrous sulphate), manosilai (Red orpiment), Thalagam (Yellow

orpiment), Palasuppu and Rock salt (Sodium chloride impure) are also used.

Before using the external medicines, the skin lesion sites should be cleaned by astringent and antiseptic decoctions.

The following medicines are also applicable externally

1. The ground mixture of Embelia ribes with dried ginger may be applied externally.
2. The ground mixture of Piper nigrum (pepper), Piper longum (long pepper), Tripala (chebulic myrobalan, emblica myrobalan and belleric myrobalan), Acorus calamus (sweet flag), Aconitum ferox (Indian aconite), Plumbago zeylanica (Ceylon head wort) and Cyperus rotundus (nut grass) is applied externally for the kapala kuttam.
3. The ground mixture of Turmeric (Curcuma longa), Tree turmeric (Berberis aristata), Brassica alba (white mustard), seeds of Raphanus sativus (Indian radish), Cassia tora seeds, Trikadugu (dried ginger, pepper, long pepper) Cedrus deodara (Himalayan cedar) and Embelia ribes also applied externally for the *kutta noi*.
4. Plumbago zeylanica root (Ceylon lead wort) is also ground with water applied externally for the mandala *kutta noi*.
5. The ground mixture of Cassia tora seeds, Cassia auriculata (The tanners – cassia) seeds, Psoralea corylifolia (Babchi seeds), Turmeric (Curcuma longa), and Rock salt (Sodium chloride impure with vinegar for visarcchinga *kutta noi*.
6. The ground mixture of Rasam (mercury), Psoralea corylifolia, Cassia tora seeds, Embelia ribes, Plumbago zeylanica (Ceylon lead wort), Abrus precatories seeds

(wild liquorice), *Calotropis gigantea* (Gigantic Swallow wort), *Cynodon dactylon* (Bermuda grass), turmeric (*Curcuma longa*), *Lippia nodiflora*, *Euphorbia ligularia* (Common milk hedge), *Aloe vera* (Aloe), *Cyperus rotundus* (nut grass), pepper (*Piper nigrum*), Rock salt (Sodium chloride impure and *Sangu parpam* with honey is applied in *saruma kutta noi*.

7. For Kideeba kutta noi

The ground mixture of *Cassia tora*, *Costus speciosus* (*Costus* root), *Raphanus sativus* seeds (*Indica* radish), Turmeric (*Curcuma longa*), *Brassica alba* (White mustard), shell lac, *Cedrus deodara* (Himalayan Cedrus) and *mukkadugu* is applied externally in *kideeba kutta noi*.

8. For Sadharu kuttam

The ground mixture of Rasam (mercury), Kanthi (Sulphur), Venkaram (Borax) with *Raphanus sativum* juice and ginger juice is applied externally.

Another preparation

Take 1 gm. of yellow orpiment (*Thalagam*), *Ganthagam* 2gm. (Sulphur). And *Psoralea corylifolia* seeds – 3gm. Grind them with cow's urine and apply externally in the *Sadharu Kuttam*.

9. For Thatthuru kuttam

The ground mixture of clove (*Eugenia caryophyllata*), *Ganthi* (Sulphur), Rasam (mercury), *Cassia fistula* (purging cassia), *Psoralea corylifolia* (*Bachi* seeds), *Aconitum ferox* (Indian aconite), Turmeric (*Curcuma longa*), *Embelica ribes*, *Picrorhiza kurroa*, *Cyperus rotundus* (nut grass), *Plumbago zeylanica* (Ceylon lead wort), *Mukkadugu* and *Cassia tora* with lemon juice is applied externally.

10. Sarmathala kuttam

The ground mixture of *Curcuma longa* (turmeric), Tender leaves of *Adathoda vasica* (malabar).

11. Pama kuttam

The same preparation said in *kapala kuttam* also useful for *pama kuttam*.

12. Sarmathala kuttam

The ground mixture of common mustard (*Brassica juncea*), Rock salt (Sodium chloride impure) and country jaggery is applied externally in *Sarmathalakuttam*.

13. Suvetha kuttam

The ground mixture of Rasam (mercury), Ganthi (sulphur), Rasa Chenthoorum (mercury sulphide), manosilai (Red orpiment), Turmeric (*Curcuma longa*), *Coscinium fenestratum* (Tree – turmeric), Black cumin seeds (*Nigella sativa*), cumin seeds (*Cuminum cyminum*), pepper (*Piper nigrum*) with ghee, is applied externally.

Another some preparations

1. Adu thinna palai thailam (The thailam preparation of *Aristolochia bracteolata*).
2. Karappan thailam (Theran thaila varkkam).
3. The mixture of Vanga Kalimbu, Amirtha Vennei may also applied for the '*Kutta noi*' (Red – siddha vaidhya thirattu).
4. Sirattai thailam

It is useful for the '*Pundareega kutta noi*'.

14. 'Smoke' or 'Smoldering' for the kutta noi

Refer the Agathiya Rana Vaidhyam, for the types of smokes. The main ingredients of this 'Smoke' are Hydrargyrum perchloride (corrosive sublimate), Red sulphate of mercury, Cinnabar and Vermilion, Yellow Orpiment (Arsenic trisulphate, seeds of the Achyranthus aspera (Rough chaff tree – seeds), and Shorea robusta (Resin of sal tree).

Take yellow orpiment (Arsenic trisulphate), mercury and sulphur in equal amount. First grind the yellow orpiment for one hour, take the sulphur and powder it. Mix mercury and grind them until the mixture gets the black colour. Now add the ground yellow orpiment with the mixture and grind them once again for ½ an hour. Then spread the mixture in a clear white cloth and make the cloth to a roll. Drench the cloth roll in neem oil and smolders it. The inhalation of this smoke cures sannī (delirium), Punn (ulcers), parankipunn (Syphilitic ulcers) and *kutta noi*.

“தாரமும் ரசமுங் கந்தி
சமன தாய்த்து ளேசெய்து
பாரமாய்ச் சிலை தன்னில்
பரப்பியே தானுருட்டி
விரமாய் விளக்கிற் போட்டு
வேப்பெண்ணெய் தன்னை வார்த்துக்
கோரமாய்த் தீபமேற்றி
கொடும்புகை முகத்திலேற்றே,
ஏற்றிடிற் சன்னி தோஷம்
எழும்பிய குஷ்ட ரோகம்
பாற்றிடிற் பரங்கிச் சூலை
பதகரி முதலா யுள்ள
பூற்றிடும் புண்கள் யாவும்
.....
சாற்றினார் முழுதுந் தேர்த்த
சாதுக்கள் காண்பாய் தீயே.”

Another Preparation

Take Hydrargyrum perchloride (corrosive sublimate), Red sulphate of the mercury (Natural – cinnabar), Shorea robusta (Resin of the Saul tree) and yellow orpiment (Arsenic Trisulphate) in each of ¼ varagan (1 varagan – 4.2 gm.).

Achyranthus aspera seeds (Rough chaff tree seeds) in 5 varagan. Grind them well in a mortar for one hour. Collect the ground matter in a clean cloth (pulianjira) and tie it. Suspend the tied cloth (Kizhi) cover the 'Kizhi' and put a holed coconut shell. Smoulder the clothe by heating. Inhale the smoke coming out from the 'hole' of the coconut shell through a pipe. Inhalation should be done for 7 times for 7 days.

Take the milk – rice or warm water with rice. Avoid – salt, tamarind substances. This may be added from the 8th day.

“வீரங் கழஞ்சி தானொன்று
விதமா மிலிங்கந் தானொன்று
வார மிகுந்த குங்கிலியம்
வனமாங் கழஞ்சு தானதுவும்
ஈரம் பெரிய தானகமும்
இசையுங் கழஞ்சு தானொன்று
நேரம் பெறவே சரிசமனாய்
நிறத்துப் பின்னும் நேர்சொல்லும்”

“சொல்லும் படியோ நாயுருவி
ககமாம் அரிசி நாற்கழஞ்சி
வெல்லும் படியே கல்வத்தில்
விதமாயரைத்துப் பொடி பண்ணி
தீல்லும் படியே சிலைதனில்
நீனைவாய் ஏழு கிழிகட்டிப்
புல்லும் புளியஞ் சிராய்கட்டுப்
பொருந்தக் கிழியைத் தான்வைத்தே”

“தானே கண்ணாஞ் சிரட்டைவைத்துத்
 தளரக் குழல்வைத் தேயருத்தில்
 மானே யெழு பொழுதருந்தி
 மறுபத் தியமு மானபின்பு
 தேனே வெந்திரதிலே தான்
 திறமாய் முன்று நாள்விடவே
 கோனே திரும் பிணிரோகம்
 குணமா மின்னம் சொல்வேனே”

“இன்னம் அவ்வா றேகும்
 இடர்செய் குட்டம் பதகரியும்
 மின்னுஞ் துலை முடக்கமது
 மெத்திக் கட்டும் புண்புரையும்
 வண்ணஞ் செய்யும் வகைகரப்பான்
 முதலா யுள்ள வலிகளொடு
 துன்னும் வந்த கரப்பானு
 தொலையு மென்றார் சித்தரரோ”

Indications

Kutta Viranam, *soolai* ‘*Kaikal mudakku*’ (ankylosis of the joints, immobility) and *purai odum pun* (Septic ulcers).

Diet for these diseases

Bitter tasted foods have good value in these diseases. Avoid salt, sour and pungent tasty foods. Cow’s urine, goat’s urine, sheep urine and ass urine are also good. But curd, jaggery, oil, substances, black gram (*Phaselous roxburghi*), aquatic food, meat and toddy should be avoided.

Cassia alata (Ringworm – killer), *Cassia fistula* (Purging cassia) and *Cassia senna* (Indian senna) are also useful.

Use the water boiled with bitter medicinal plant for bathing.

Acacia catechu (Black catechu) and neem (*Azadirachta indica*) are very much useful among the bitter taste medicinal plants.

Butea monosperma (Bastard teak) and salt may be added. Savuri palathailam may be useful in oil bath purpose.

Diet restrictions

Fish, crab, snail like aquatic livings should be avoided. Brinjal like 'Karappan' foods also be avoided.

'Mat' interwoven by the leaves of the Phoneix dactilifera (Date tree) may be used as bed to alleviate the diseases.

Patient should keep his body clean. Fuller's earth should not be used for cleaning the skin lesion. The flour of Vigna radiata (green gram) may be used for cleaning purpose and taking bath. Tripala decoction may also be used for cleaning purpose of skin lesions.

Prophylaxis

1. Isolate the patient
2. Avoid the proximity with the patient.
3. Don't use the things, used by the patients.

These may be helpful in preventing the skin diseases. Isolating the children from their parents who are suffering from contagious diseases can helpful in the prevention of the disease.

3. VENN KUTTAM (Leucoderma)

'Venn kuttam' is also called as 'Venn padai' and 'Suvetha kuttam'.

Definition

'Vennpadai Noi' is a skin disorder in which there is focal failure of pigmentation may be in defined areas or as dots in skin with or without the hair depigmentation (or) with or without involving hair.

General features

It is characterized by completely depigmented macules and patches of varying sizes and shapes with defined or ill-defined, in whole body or in some parts like face, arms, legs, lips, palms, anus and genitals. Early lesion may be pale white and ill-defined. Hair in the lesion areas may also be depigmented or sometimes fallen. Sometimes the lesion appears with itching or burning sensation.

Aetiology

Though it is said, the aetiology for the '*Kutta noi*' also caused the '*Vennkutta noi*' the actual aetiology is still unknown.

The friction of the cloth, rubbing on the skin, some secretory disturbances (Thoombattra surabi neer vigerbam), and nutrition deficiency may also be the causes. The defect in melanin production is the reason for the depigmentation.

Depigmentation also seen in '*Mega noi*' and in leprosy. (In secondary syphilis – the appearance of early widespread macular rash might have been said as vennpadai in syphilis.)

Classification of the diseases

According to the 'kutram' or humour derangements, it has been classified into vatha, pitha and kapha vennpadai. Mega venn padai may also be added in this classification. 'Mega vennpadai' and 'Perunoi vennpadai' are contagious. Other 'Vennpadai' are not contagious. But they may be acquired hereditarily.

1. Vatha Vennpadai

In vatha vennpadai, the skin is roughened and depigmented. It is reddish black in colour.

2. Pitha Vennpadai

In pitha vennpadai the skin lesion is depigmented like ret lotus flower petal with burning sensation and loss of hair.

3. Kapa Vennpadai

In kapa vennpadai, the skin lesion is depigmented like *Leucas aspera* (thumbai) flower with defined margins and spread over the body. Pruritis is also present.

If the 3 types of Vennpadai affects the blood, muscle and fat like tissue humours, it will cause disgusting and cruel coloured skin lesions. Besides these it will also cause oedema and fissure. These had been described in 'Yuhi'.

4. Mega Vennpadai

It appears in secondary syphilis i.e. 4-6 months after the person had been affected or suffered by syphilis. These are maximum seen in the lateral and back side of the neck. Sometimes it may be seen in back and in scapular region.

The affected regions are depigmented due to lack of melanin pigmentation. The border of these skin lesions may be in light yellow colour or in thick yellow colour.

They are annular, skin lesions in 2-3 mm diameter or more. The skin lesions appear like 'sieve' due to mixed hyper pigmented and hyper pigmented areas. It is seen maximum in females. It may be in dormant state for more months and more years. But it responds very good to the Antisyphilitic treatment.

Some persons have generalized hypo pigmentation (C.F. localized depigmentation in vitiligo) with white or slightly yellowish hair and very light blue or even pink eyes. Albino's are also subject to nystagmas, either horizontal or rotatory. In addition, they are photophobic and frequently have serious refractive errors. This type is called oculo cutaneous albinism. It is due to the lack of enzyme tyrosinase. These persons are extremely sensitive to the harmful effects of solar irradiation and sunny climates and develop skin cancers. It is recessively inherited disorder.

Prognosis

The types of *vennpadai* having the features of depigmented hair, skin lesions appear first in lips, palms, anus and genitals, burnt ulcer colour, spreading rapidly all over the body with smooth edged skin, scar formed after burns like lesions with depigmentation are curable.

Treatment

Nowadays so many skin preparations are available for the vitiligo.

In our medicine, we can follow the treatment said under the section of 'Kuttam' diseases.

In 'Mega Vennpadai' cases, we have to give Anti-syphilitic drugs in addition to the usual drugs for the *kutta noi*.

For the '*Vennpadai noi*', *Psoralea carylifolia*, Babchi seeds, Black cumin seeds (*Cuminum cyminum*), *Hydnocarpus laurifolia* (Jangli almond) and *Semicarpus anacardium* (marking nut) are good medicines.

1. 'Aya chenthooram' prepared with *Eugenia jambolona* fruit juice (Black berry) is given for 45 days (1 mandalam).
2. *Thamira chenthooram*, calcinated after it had been ground with 'Thuvarai ver kuzhi thailam' is given in the dose of ½ - 1 gram with ghee. Avoid – Tamarind substances.
3. Take purified sulphur – 1gm and *Silajit parpam* – 2gm. Grind them with 'Thuvaraiver kuzhithailam'. Then make them into pills (in the size of *Abrus precatorius* seeds) and give twice a day with milk.

Diet restriction : 'Icha' pathium.

4. Thanga Parpa Urundai

Take the purified Gold and soak it in *Raphanus sativus* (Indian radish) juice for 3 days. Then powder them well. Grind them with *Euphorbia pilulifera* juice (Australian asthma weed) then make them into pills form. Allow them to dry. Cover the pills with *Anthocephalus cadamba* (wild cinchona) bark and allow them to dry once again. Keep them in a crucible and cover the crucible with soiled cloths. Calcine them with 100 cow dung cakes as fuel.

Take 7 padi of *Trichosanthes palmara* leave juice (1 padi – 1.3 litre) and dry them until it loses the moisture (until it gets the *mezhu* patham) under the sunlight. Add equal amount of *Adathoda* leaves (Malabar nut) bark (ground matter with water) and 35 gm. of Dried unctuous secretion of civet cat. Then add 9 gm. of 'Thanga parpa' prepared above and grind them well. Make the ground matter into spherical shape in the size of Indian gooseberry. Then soak them in gingelly oil.

Take one 'Urundai' (Spherical) in morning and evening times. Take 'Oil bath' once in eight days using the gingelly oil in which the medicines are soaked.

Avoid – sexual contact.

It cures *Vennkuttam*, *Thaditha* (thickened) *vennkuttam*, *megakuttam* and *parangi kuttam*.

5. Gandhaga Rasayanam

It is given in the dose of 1300 mg. to 1950 mg.

6. *Rasa Ganthi mezhu* is given in optimal doses.
7. *Parankipattai padhangam* and *rasayanam* also cure the *Vennkutta noi*.

8. Serangkottai legyam (The legyam preparation of *Semecarpus anacardium*) is given in the dose of $\frac{1}{2}$ Varagan (2.1 gm) for Vennkutta Noi.
9. Take *Vernonia anthelmintica* seeds (Purple fleebane), dried *Fumaria parviflora* leaves in equal amount. Powder them and make into choornam form. Then grind them with goat bile for 4 days, make the ground matter into pills form in the size of clearing nut (*Strychnus potatorum*) and allow them to dry in shady place. It is given in the dose of 1 tablet in morning and evening for 3 months for the '*Vennkutta noi*'.

It can also be used for external application.

External application

1. Karbogi mezhugu

Take 100ml. of coconut oil and add 15 gm. of *Psoralea corylifolia* seeds (Babchi seeds). Boil them well and filter. Add black cumin seeds (purple fleebane) in each of 5gm. and boil once again and then filter.

Take 20 ml. neem oil and 10gm. of *Semecarpus anacardium* (marking nut), boil them well. Mix this oil preparation with the above preparation.

Add 20 ml. of *Hydnocarpus* oil 60ml, pig fat's oil and 240 gm. of (cera) wax – pieces. Boil the mixture. Then add 10 gm. of sulphur powder (Ganthagam) and mix them well.

This ointment preparation is useful for the '*Venn kutta noi*' to apply externally.

2. 'Thuvarai ver kuzhi thailam' is also used for the external application.

3. 'Karbogi nei' which is commercially available - *Psoralea corylifolia* (Bhavanch oil) also used externally.
4. The seeds of *Psoralea corylifolia* (Babchi seeds) are ground with Vinegar and it will be applied externally.
5. The ground mixture of copper sulphate (Mayil thuttam) with *Citrullus colocynthis* (Indian wild gourd) juice is applied externally.

4. SORI, SIRANGU

It occurs in all age groups (Children and adult) especially in hot climate. It may occur in other times also. The skin lesion first appears as papule followed by pruritis, then it changes to vesicles and pustules. These changes appear within some seconds. The skin lesion with vesicles are called as 'Sirangu'. Sometimes it may appear papulo vesicular or vesiculo pustular

Commonly it occurs in the extremities especially in inter digital area, flexor regions, wrist, axillary regions, genitals and in buttocks.

The lesions are appeared in the regions scratched by the finger nails. So we can see the lesions in all regions, may be except the back. It does not occur in face.

Aetiology

The cause of this disease is said to be the deterioration of the blood tissue humour, by some and the infective organisms (kirimi) by other school of thoughts.

'Guru naadi' says many thodams are caused by the 'Kirimi' (infective organism, parasite). These thodams are said as follows, flatulence or tymphanitis, urticaria, anal fissures and perianal diseases, *sori, kutta noi* (skin diseases) and the *suronitha noi*.

“கிருமியால் வந்ததோடும் பெருக வுண்டு

கேட்கிலதன் பிரிவுதனைக் கிரம மாகப்

பொருமீவரும் வாயு வெல்லா கிருமீ யாலே

புழுக்கடிப் போல் காணுமது கிருமீ யாலே

செருமீ வரும் பவுத்திரங்கள் கிருமீ யாலே

தேகமதில் சொரிக் குட்டம் கிருமீ யாலே

துருமீ வருஞ் சுரோணிதங் கிருமீ யாலே

தட்சுமுடன் கிரிசைப்பால் தொழிச்செய் விரே” - Gurunaadi

According to Thirumoolar, the *kutta noi* is classified into 18 types. In these, six types are caused by *mega noi* (Syphilis like STD), and the remaining 12 types are caused by *kiranthi* (gonorrhoea) and ‘*kirimi*, (poochie, parasite) in each of 6, respectively.

“வியாதிகள் முவாறுக்கும் விளங்கிய குட்டங் கேளாய்

சுயாதியா மேகத்தாலும் தழுகின்ற கிரந்தி யாலும்

பயாதியா மாறதாகும் பலவண்டினாலே யெட்டாம்

யயாதியாம் புழுவானாலும் ஐயமாம் பதினெட் டாமே”

But the descriptions of the ‘Kirumi’ now well divulged. In our olden manuscripts and texts, there were no such descriptions. So we have to see what the modern text books are saying about these.

The parasite *Sarcoptes Scabie* is a mite with four pairs of legs. The impregnated female acarus having burrowed her way into the horny layers of the epidermis, lives there for about two months. In these burrows, she lays her eggs which develop into larvae. The life cycle of the acarus from the ovum to adult stage is from 13 to 21 days.

Itching is caused due to the development of sensitization to some of the products (saliva – scabin) of the mite. By scratching and secondary infection the burrows are deformed with pus collection.

Over consumption of brinjal, bitter gourd, millet, corn, some kinds of fishes and dried and salted fishes increase the heat deteriorates the blood humour by adding impurities.

Tamil Nool says the Sirangu as 'Ottisirangu' as it is communicable by contact.

Using the beds, clothes of the patients and the physical contact with him cause the transmission or spreading of this disease.

One who maintains the personal hygiene, is not susceptible to this diseases. Even if he is infected unfortunately, he will get cure rapidly.

Lack of personal hygiene may prolong the disease. 'Ushna' thegi are very much susceptible to this disease.

It will not be cured easily, if it occurs in syphilis patients.

But it may respond to the Anti – syphilitic and anti-scabies treatments. The skin lesion which is congregated from the onset is called Adhar sirangu and the skin lesion transmitted by contact with affected persons is called of Ottusirangu.

The type in which has the skin lesions, initially one or two vesicles followed by the multiple congregated vesicles called as 'Kilantha sirangu'. Sirangu noi in syphilis patients is called as 'Thutta sirangu' as it is not easily respond to the treatment.

Besides this above classification, sirangu also said as siru sirangu and perum sirangu according to the sizes of the vesicles or pustules.

'Sori noi' in mega noi patients, is said as 'megasori'.

Treatment

1. Keep the personal hygiene. Madhuca longifolia oil cake (Indian cotton tree), Dried and powdered pods of the Acacia sinuata may be used for cleaning purposes while taking bath. Warm water bath is said to be effective. Then dry the body with towel. Apply the external medicines all over the body, wear clean clothes.

Brinjal, bitter gourd like foods which aggravate the diseases should not be given. Take more milk, butter milk, green vegetables. Internal medicines are needed in *Sirangu noi* except *Ottia sirangu noi*.

External medicines

Take purified 'Paruppu sulphur' in the amount of 1 varagan (4.2 gm). Keep the sulphur in the burrowed hole of a Datura alba unripe fruit (thorn apple). Then close the hole. Cover the thorn apple with buffalo dung and allow it to dry. Do calcine by burning the thorn apple with 2 cow dung cakes. Collect the burnt matter and add equal amount of Ocimum sanctum leaves and grind them. Then make them into pills forms in the size of Zizyphus seeds. Allow the pills to dry. The required numbers of pills are taken and ground with coconut oil, whenever it is needed. This mixture is applied on the lesions externally. It cures the itching and the *sirangu noi*.

2. Take Vernonia anthelmintica seeds (Purple fleebane), Psoralea corylifolia seeds (Babchi seeds), Curcuma zedoaria (Round zedoary), Ptychotis ajowan (Ajowan seeds). The skin of the Terminalia chebula (chebulic myrobalan), unripe fruits and seeds of the Hydnocarpus laurifolia (Jangli almond) in each of ½ varagan, powder them well. Add equal amount of powdered white pepper and grind them well.

Take the required number of thorn apples (*Datura alba* unripe fruits) keep the ground matter prepared above in the burrowed holes of the thorn apples. Keep them in a crucible and cover it with seelai man (soiled clothes). Calcine them by burning with using $1\frac{1}{2}$ cow dung cakes as fuel. Then collect the burnt matter, by removing the 'Seelai man'. Grind them well (with burnt thorn apple) adding the coconut oil gradually. Mix adequate amount of coconut oil and allow the mixture to dry under the sunlight for 3 days. Apply the mixture on the lesions. It is useful for the '*sori noi*'.

3. The ground matter of *Psoralea corylifolia* seeds with sour curd or with coconut oil is applied as poultice form on the skin lesions. Then take bath after 3 hours. It cures sori, adar sirangu, while taking bath, rub the skin lesions gently.
4. The ground matter of *Argemone mexicana* seeds, *Acorus calamus* and *Curcuma longa* with turmeric may be applied externally for '*Sori noi*'.
5. The ground matter of *Anamirta cocculus* seeds with coconut oil may be applied externally for the '*Sirangu noi*'.
6. Take the ground matter of *Aristolochia bracteolata* (Worm killer) in the amount of one coconut size and add neem oil in the amount of one Veesai. (1400 gm.) Boil them well and get the preparation in the form of (medicated oil). It is used before taking bath.
7. Take the seeds of *Hydnocarpus laurifolia*, in the amount of one veesai and the fine scrapping of the coconut in the amount of $\frac{1}{2}$ veesai. Pound them well. Boil the pounded matter in the hot water. Collect the white froth coming one, while boiling the seeds. Then boil the collected froth (oily) and get it as nei. This is applied externally for

the sori sirangu, perum pun (ulcer), padai pun and mega pun.

The oily froth may be boiled with powdered yellow orpiment (Thalagam), Zinc (thurusu) and sulphur in each of $\frac{1}{4}$ palam. This mixture preparation may also be used externally for the diseases said above.

8. Take purified sulphur and the seeds of *Abrus precatorius* in 16 numbers (wild liquorice seeds), powder them and mix them with coconut oil. This mixture is used externally.

Mirdhar Singi (Galena i.e. (A Sulphide, lead) may be used instead of sulphur in the above preparation.

Vanga kalimbu, Amirdha vennai are also useful external medicines.

Internal medicines

1. First, poora nei (vellai ennai) is given for 'Sori sirangu' patient in the dose of one ounce.
2. Poora nei or mega natha ennai is given in the dose of one ounce for the 'Thutta sirangu'. It should be continued for three days. Follow salt – free diet.
3. The mixture of Silajit parpam, kunkiliya parpam in each of 260 mg. and the parangi choornam in 650 mg is given internally with milk, in morning and evening times, for the 'Ushna' body patients.
4. Parangi pattai choornam is also given lonely.
5. For the '*mega noi*' (Syphilis) patients Gandhaga Rasayanam is given in the dose of 1.3 gm. with milk in morning and evening times.

Or parangi pathangam is given in the dose of 390 mg. in morning and evening times with milk.

Serang kottai legyam and Rasa ganthi mezhugu are also useful.

Diet Restriction

Oil Substances, mustard and the foods which exacerbate the '*Sirangu noi*' should be avoided. Add more milk, butter milk and green vegetables.

5. KARAPPAN

Definition

It is characterized by erthyema, papules, vesicles and crusting with lichenification followed by scaling of healthy skin without scars.

This skin disease called as '*Karappan*' sometimes occur without itching complaint.

In Yuhi muni book, it had not been described under the '*Kutta noi*'. The symptoms and signs of the '*Karappan*' are completely differing from other skin diseases. This may be the reason, why it had not been said under the '*Kutta noi*' by 'Yuhi muni'. Though it had not been included under '*Kutta*' skin diseases in Yuhi muni book, it is nevertheless said here under the skin diseases.

Aetiology

Though the exact causes for the '*Karappan noi*' are unknown, it has been said the '*kirumi*' (parasites) could not cause the '*karappan noi*'. But, the '*Kirumi*' may be seen in the surface of the '*karappan*' skin lesions.

The friction of the known allergic things or wool like foreign allergic materials and the psychosomatic disorders may cause

'*Karappan noi*'. Generally the 'Karappan' in children caused by some kinds of food allergy. These allergic food substances have been well defined by our ancestors as 'Karappan pandangal'. These substances cause the allergic reaction in the body which may be the reason for the 'Karappan'.

Most cases of eczema especially in infants are really food allergies, they are the reaction of the skin, at a particular time to particular foods. The treatment of such cases is prevention, discovery and avoidance of particular food. (Justice J. Schifferies, Ph.D., Family Medical encyclopedia.)

The allergic substances or the karappan substances are known by the following verse:

“பெருகுஞ் சோள மிறுங்கும் பெரும்கம்பு
வரகு காருடன் வாழையின் காயொடு
உரைகொள் பாகற் கெளிற்றுமீன் உண்டிடி
விரிவ தாய்க்கரப் பானுமிகுந்ததே”

Maize (pear millet), (*Pennisetum typhoideum*) Italian millet (*Setaria italica*), varagu (*Paspalum scrobiculatum* i.e. kodo millet), samai (little millet *Panicum sumatrense*), unripe fruit of *Musa sapientum* (Plantain fruit), Bitter gourd (*Momardica charantia*), 'Kelitru' variety of fish, are the 'Karappan' substances according to the above poem. But Yuhimuni says, eating of non-vegetarian foods, maize, millet, kodi millet, little millet (*Panicum sumatreme*), tubers, unhygienic foods and sexual contact with elder women are the reasons for the '*Karappan noi*'. Besides these, Guava (*Psidium guava* fruit), Egg, dried and salted fish (Karuvedu), Brinjal and white pumpkin (*Cucurbita pepo*) are also considered as karappan substances.

As karappan is caused by allergic substance it is also called as allergic diseases. The '*Karappan noi*' which are caused by

the substances said above, allergic diseases. But we could not say these allergic substances allergic to the all persons in always.

Some known allergic substances which are allergic to some persons was not allergic to other persons. Some other substances which have not been said above may be allergic to some other persons. And some substances which could allergic to some persons in sometime, may not allergic to the same persons in another time.

Classifications

Yuhi muni classified this *karappan noi* into seven types. These are 1. Vathakarappan, 2. Kanda karappan, 3. Varatchi karappan, 4. Thimir vadha karappan, 5. Kapala karappan, 6. pitta karappan, 7. Setthuma karappan. But in 'Pathinen siddhar palayagadam thirattu', the karappan classification had been said 18 types. These are

1. Vatha karappan
2. Pitta karappan
3. Kaphakarappan
4. Ari karappan
5. Oothu karappan
6. Soolai karappan
7. Veengu karappan
8. Vedi karappan
9. Mandai karappan
10. Pori karappan
11. Sattai karappan

12. Odu karappan
13. Karun karappan
14. Sen karappan
15. Kolli karappan
16. Thoda karappan
17. Valai karappan
18. Varal karappan

These types occur in children and is described in 'Bala vagada thirattu'. Now we see the Yuhi muni's classification.

General symptoms

Itching, scratching is followed by the 'Erythema, papules, vesicles, Oedema, weeping, crushing, scabbing and the healthy skin without scars. The colour of the skin occurs in between the stages of papules with oedema and scabbing.

In some karappan types, weeping may not occur. Oozing of blood occur in some types. The clotted blood forms the crust and gives fetid odour.

1. Vatha karappan

According to the yuhi muni, the symptoms of the Vadha karappan are; general malaise, popular lesions with Oedema, weeping and crusting, in the affected skin areas, ankylosis of the joints and immobility of fingers, enlargement of the vein and the dryness of the skin.

2. Kanda karappan

Burning sensation, thickening of the skin in the head and ears. Rigor, shivering are followed by the appearance of the 'sori' skin lesion (hyper keratosis), chillness of the body, tingling sensation,

dazzling of the eyes and thorns sensation in the skin are the symptoms of the “Kanda Karappan” disease.

3. Varatchi karappan

Dropsy, tingling sensation and itching, fatigue, drowsiness, dryness of the skin (emaciation), weight loss, unmeaningful talks, weeping in the oedematous areas and fetid odour the symptoms and signs of the varatchi karappan.

4. Thimir vadha karappan

Pain in the joints especially while standing up, ankylosis of the legs, arms, hip and knee joints. Oedema all over the body (dropsy), weeping and the crust formation in the fissures. Excessive urination (polyuria), burning sensation all over the body and tremor (rigor) are the symptoms of the Thimir vatha karappan.

Itching and oedematous swelling in the inter digital areas of the foot, weeping and ulcer formation, malaise, emaciation of the body. Crust formation and pruritis may also be the symptoms of the *Thimir vatha karappan*.

5. Kabala karappan

Burning sensation and itching in the ear lobes, eyes, hoarseness of the voice, gummy excretions from the eyes, lacrimal secretion, rhinorrhoea, itching in the head, sneezing, fluttering of the forehead, uvula inflammation (uvulitis) are the symptoms of the *Kapala karappan*.

6. Pitha karappan

Drooping of the eye lids, loosening of the hells, burning sensation and increased temperature, vertigo, weakness, yellowish discolouration, loss of appetite, anorexia and creeping sensation are the symptoms of the *pitha karappan*.

7. Sethuma karappan

Pallor, hoarseness of voice, low pitch tone, tackyphonea, cough and asthma are the symptoms seen in sethuma karappan. Patient expects the help from others in all the things.

Diseases which are accompanied by the 'Karappan Noi'

Karappan Noi some times accompany with *pitha noi* and *pramega noi*.

Karappan in pitha Rogam

Itching all over the body, and 'sorri' skin lesions, lumps formation, itching, burning sensations, pallor, diarrhoea, barborygoms, convulsions, weakness of the legs and painful hip joint are the symptoms seen in the pitha rogam accompanied with karappan.

Karappan in Pramega Rogam

Colic pain, barborycoms, pallor, defecation, dysuria (burning micturition) with colour urine micturition with ulceration of the urethra of UTI, pyrexia, weakness of the upper and lower limbs and larger skin lesions (sori) are seen.

Prognosis

Vatha karappan, pitha karappan, Varatchi karappan and kapala karappan are the four curable karappan types. Others are incurable.

General restrictions

Patient is advised to have sound sleep, rest, good ventilation and to do some mild exercises. He has to take nourished vegetable diet, milk and milky products. Cooked meat also be given. Spicy items, aromatics, chilly items (Pungent taste), karappan substances and narcotics should be avoided. For children limited food only be given.

If the 'kudal kirumi' (helminthiasis) is accompanied by 'Karappan noi' the disease can be cured, by treating the *kirumi noi* (helminthiasis) first followed by the treatment of karappan.

To clean the vesicles, 'Kaluvu neer' is used. For the inflammation, emolliated (skin lesions) are used.

In ulcerated skin lesions, ointment or cream is used. The varied potencies of external medicines are used, according to the nature of the skin. The crusted skin lesions are applied with emollients. Use warm water for bathing purposes.

Dried and powder of *Acacia cancinna* pods and (fuller's earth) soaps, should not be used.

The powdered *Phaseolus mungo* (green gram) or *Nalangu podi* (The mixture of neem leaves, turmeric, sandal and others) may be used to clean the body while taking bath.

Patient should avoid contact with the allergens which caused this disease. If the disease is occupationally related, he should change his job. Dye factory workers. Building workers are more prone to this disease.

Doctors and the nurse are also susceptible to this disease as they are practicing streptomycin which is one of the known allergen.

Internal medicines

1. 'Karung kozhi choornam' is given in the doses of 15 grams for 24 days. (1/2 mandalam). Avoid tamarind and 'Karappan pandam'.
2. Karung kungiliya choornam may also be given in the dose of 15 grams for 1/2 mandalam (24 days).
3. For constipation, the following medicine can be given.

Take Castor oil 250 ml. and add Onion (*Allium cepa*) and wild variety of the *Dolichos tetraspermum* tuber each 125 gm and 105 gm respectively. Now add the *Smilax chinensis* root (china root) powder in 25 gm. by spraying over the preparation.

Then boil the preparation until it gets the particular 'patham' and filter and is given in the dose of 5ml in the morning and evening times. It induces the purgation.

The sedimentation is also given internally in the dose of one banduc nut size.

Avoid bitter and tamarind substances.

4. Take *Withania somnifera* root, 140gm. long pepper (*Piper longum*), ajowan seeds (*Carum zoeiticum*), root of the long pepper, *Terminalia chebula* (*Chebulic myrobalan*), *Terminalia belerica* (*Beleric myrobalan*), *Embelica officinalis* (dried emblica fruit), *Smilax chinensis* bark (china root), *Hydnocarpus laurifolia* seeds, in each of 35gm. *Myristica officinalis* (nut meg), *Arillus myristica fragrans* and *Eugenia caryophyllata* (clove) in each of 3gm. Pound them well and make them as chooranam. It is given in the dose of 1gm. with honey.
5. Take the *Corallocarpus epigaeus* root (Bryoms root) and scroope the outer skin. Now take the purified root in the amount of 70gm, *Agearatum copyzoides* (appa grass) in the amount of 18gm. grind them well. Add 250ml. of Castor oil 125ml. of gingelly oil (*Sesamum indicum*) and 7gm. of powdered Galena of sulphide of lead. Boil them well. Add unpurified jaggery (karappan kattu) in the amount of 70gm. and mix well at the stage of 'Kara pagam'. Then this preparation is put off from the oven.

The mixture of the sedimentation and the oil in the doses of 18gm. and 5ml. respectively, is given in morning and evening times for 6 days. Patient will be advised to take oil bath in the 7th day.

Diet restriction

Avoid tamarind. It may be allowed to be added from the 7th day onwards.

6. Take fresh *Plumbago zeylanica* root bark (Ceylon lead root) 280gm and garlic (*Allium sativum* outer skin peeled) 280gm. Grind them well. Add 500ml. of gingelly oil and 500ml. of *Lippia nodiflora* juice with the ground matter. Boil this preparation until the garlic gets crispy and golden colour.

The mixture of the sedimentation and the oil each 1 teaspoonful, is given for the '*Karappan noi*'. Avoid – salt and tamarind substances.

7. Take the leave juices of *Plumbago zeylanica* (Ceylon lead wort), *Crataeva magna* (Three leaved caper), *Aristolochia indica* (Indian birth wort) and the gingelly oil each 250ml. Take the root barks of the above plants in each of 18gm. pepper (*Piper nigrum*), garlic (*Allium sativum*), *Terminalia chebula* (chebulic myrobalan), *Picrorrhiza kurroo*, *Curcuma zedoaria* (Round zedoary) and *Nigella sativa* (Black cumin seeds) each 14 gm.

Grind the above 1 & 2 materials. Then boil them and get the preparation in oil from.

It is given in optimal dosage, in morning and evening times for 3 days.

Avoid – Tamarind and salt substances.

Take head bath in the 7th day. It cures karappan, Araiappu and kandamalai.

8. Take the *Lippia nodiflora* plant and *Thespesia populnea* bark in each of 9gm. Grind them well. Then mix them with 65ml. of vinegar (kaadi neer).

It is given in morning time only for 3 days. Avoid Salt substances. Give salt-free canjee food. Follow the 'marupathiyam' after three days.

Take head bath in the 8th day. Add the fried salt from the 8th day onwards.

It cures karappan araiyappu, parangipun (syphilitic ulcer) and kiranthi (syphilis) noi.

Patient should avoid the 'Karappan pandam' for one week (at least).

Other than these parangi pattai chooranam, parangipattai padangam, sangu parpam, pavala parpam, kukkil parpam and silajit parpam are also given according to the disease condition.

External medicines

Take cinnabar or vermilion (lingam), Galena or sulphide of the lead (miruthara singi), Rasa karpoorum (calomel) or Hydragryum sub chloride), *Shorea robusta* (Resin of the sal tree), *Terminalia chebula* (chebulic myrobalan), *Quercus infectoria* (oak galls), Catechu and *Terminalia belerica* (Beleric myrobalan) in equal amount. Powder them well and grind them with butter (cow). Allow the ground matter to float in water for one day. Then use the preparation externally for the karappan skin lesions. Karappan thailam and kunkiliya vennai are also used externally.

If the skin lesions are ulcerated or for the ulcerated skin lesions, pungam ennei and Vanga kalimbu may be used.

Sivappu ennai

Take *Pongamia glabra* (Indian beech) root—4kg. Coconut oil—1kg. *Rubia cardifolia*-62gm. *Hemidesmus indicus* (Indian sarsaparilla)-72gm. 'thaen mezhugu' wax-62gm. *Shorea Robusta* (Resin of the sal tree)-52gm. *Aristolochia Indica* (Indian birthwort)-3gm. and *Dioscorea purpurea*-10gm.

Take milky extract from the outer skin scraped *Pongamia glabra* root and mix it with the coconut oil and boil them well. Take *Rubia cardifolia* and *Hemidesmus indicus* (Indian sarsaparilla) and bound them well. Use the half amount of powdered matter for the decoction preparation and also chooranam prepare with the remaining powder. Mix the decoction and the chooranam to prepare 'karkam'.

Mix the 'karkam' with the boiling oil and also keep the chooranam preparation of the *Dioscorea purpurea* and the *Aristolochia indica* in ready at the state of certain boiling patham. Then add the chooranam. Filter the preparation. Add the mezhugu (wax) and the resin of the *Shorea Robusta* (sal tree) with the oil. It is used for the external application.

6. SKIN TUMOURS

Skin tumour is an abnormal growth of the internal or external body tissues with the symptoms of pain and haemorrhage. It is generally classified as internal and external tumours.

Internal tumours are invisible which affect the internal parts. External tumours are only visible. It affects both male and female mostly who are aged beyond 35 years.

Internal tumours mostly seen in lungs, brain, nerves, pancreas, prostate gland and rectum.

External tumours only affect the skin. First they appear as small growth with itching. Some tumours erode, the dermis layer and some tumours may appear as flower.

Tumour appears in eyes and the face are seen as ulcerated tumours (Rodent ulcers). Basal cell carcinoma and Jacobi's ulcer.

Tumours seen in lips, tongue and in genitals are generally eroding the dermis layers. Carcinoma of tongue, penile carcinoma, (testis), Semonoma, Teratoma, combined semonoma and teratoma, Interstitial tumours, Lymphoma and Carcinoma of the lips.

Tumours appeared in the gall bladder, rectum, anus, uterus are seen as flower like appearance. (Carcinoma of the gall-bladder, bile duct carcinoma-Cholangio carcinoma, Rectal carcinoma, squamous-cell, Carcinoma of the Anus, Uterine neomyoma and sarcoma. Carcinomatous growth first start as small swellings or as skin thickening and may persist for some months. After that it grows very rapidly and becomes ulcerated.

In the beginning stage the carcinoma is not easily known. It may be noticed externally only after it had fully own. This kind of tumours grow step to step causing pain then it is getting in severity.

Chewing betel leaves, catechu nut and tobacco cause the tumourous growth in tongue, lips and cheek. Even it may penetrate the tongue.

Early diagnosis is given to prevent the severity of the disease (metastasis). Complete cure for Carcinoma is very difficult or may not be possible.

Serankottai nei, serankottai legym (nei and the legym preparations of the *Semicarpus anacardium* marking nut tree),

Nandhi mai, Rasa ganthi mezhugu, Rasa parpam and Vanga parpam (kinds of 'perumarunthugal' - High order medicines) are given internally.

Take the root barks of *Ficus religiosa* (Sacred fig), *Odina woder* (*Rhus odina*), *Bambusa arundinacea* (Bamboo), *Embllica officinalis* (emblica tree) and *Sembura* each 3 palam and *Pongamia glabra* root-2 palam. Pound them well and extract the juice. Add the juice of *Ocimum sanctum* – ½ padi (650ml), powdered Catechu nut, white catechu nut in each of 1 palam and the 700ml. of (pig fats matter) pandri nei (a fixed oil expressed from lard *Adepocium*). Mix them well.

Keep the preparation under the sunlight for 3 days. Boil the preparation in the fourth day and prepare thailam. It is applied on the cancerous skin lesion with drenched cotton.

7. BED SORE (OR) DECUBITUS ULCER

The bed sore or decubitus ulcer may form anywhere in prolonged bedridden conditions by chronic pressure. It becomes troublesome due to lack of personal hygiene. Keeping the patient in clean bed by changing the cloth frequently may prevent this. Application of alcohol on the pressure sites may prevent the decubitus ulcer by causing the local skin thickening.

Kukkil vennei, pungannei, sivappu kukkil thailam and Arugam thailam are used according to the disease condition.

8. TINEA PEDIS – Athlete's foot

Dermatophytosis of the soles

Persons who are mostly working in water, are likely to more prone to this disease. The fungi and contaminated water gives the

possibility of getting into the skin. For the dampness gives the optimal environment to the fungi. It mostly affects females.

Recurrences frequently seen in the patient who are having very narrow digital webs.

The primary lesion often consists of maceration, slight scaling, occasional vesiculation or fissures between and under the toes. The patient usually seeks relief because of itching of painful fissuring. If this condition is allowed to progress, there may be an over growth of gram negative organisms. This may eventuate in an ulcerative, exudative process involving the toe webs. In some person these are seen in inter toe web, and nearer to the nails. Nail may be sometimes infected and will appear as any chomycosis with paromuchia.

Medicines which are having ingredient as *Smilax chinensis* (china root) may be given. *Sangu parpam* is also being prescribed.

Externally, *eluppai nei* (The nei preparation of *Bassia longifolia*), *Kukkil vennei*, *Mirudhar singi kalimbu*, *Arugan coconut nei* - anyone of these drugs used lonely or sometimes combined.

Ground yellow variety of *Terminalia chebula* (Chebulic myrobalan) purely or with some other medicines applied on the nails in the night time.

The Henna leaves (*Lowsonia inermis*) smashed well can be applied.

The soaked white catechu nut, can be ground and applied externally.

For the ulcers in the nails (or for the paronychia) the ground seeds of *Bassia longifolia* (common cotton tree) with *Eclipta alba*. *Ocimum sanctum* leaves juices are applied externally.

9. BURNS AND SCALDS

The Injuries due to heat generally said as,

- (i) Burns – dry heat injury – caused by fire, heated metal and by the firewood.
- (ii) Scalds – moist heat injury – caused by hot water, boiled oil like liquid substances. Acids also cause burn injury.

Burning of the skin results in acute congestion of the superficial blood vessels, causing that may be followed by epidermal desquamation (peeling) first degree. In second degree burn there is a transudation of serum from the capillaries which causes oedema of the superficial tissue, vesicles and are formed by the serum gathering beneath the outer lesions of the epidermis.

Complete recovery without serum formation or other blemish is usual in burns of these two degrees. Actual loss of tissue of full thickening of the skin and even some of the subcutaneous tissue. There is no epithelium available for regeneration as all the skin appendages are destroyed. It heals by leaving a scar.

Fourth degree burn is the destruction of the entire skin and subcutaneous fat with any underlying tendons. Both third and fourth degree burns require grafting for closure.

Arugan coconut oil and Kukkil vennei are used externally for the burns.

The supernatant solution of the lime stone mixed with coconut oil can be applied on the burns. Application of honey on the burns prevents the blebs formation. (But it should not be rubbed hard).

The pith of the aloe may be applied externally on the burns. It also helps to prevent the blebs formations.

If the burns become ulcerated it may be treated by appropriate drugs.

To change the colour of the pigmented scar the foam collected from the *Azadirachta indica* bark decoction, (while it is being stirred violently) may be applied externally in three or four times a day.

10. PITHA VEDIPPU

– Sole fissures or cracks

Mostly the cracks are seen in the soles, especially in the heels. Sometimes it is also seen in the palms. They occur most commonly when the skin is thickened and in elastic form of inflammation and dryness, especially in the regions subjected to frequent movements.

When the skin is dry and sensitive, exposure to cold wind or the action of the soap and water may produce a stinging, burning sensation and fissures ‘chopping’ pain often accompanies, movement of the parts by opening or deepening the cracks or forming new ones.

The susceptible areas are the tips and flexural areas of the thumbs, fingers and palms; the edges of the heels, the clefts between the fingers and toes; of the edges of the mouth; and about the nerves, auricles and anus.

Sometimes, but rarely hemorrhages also seen in the cracked sites.

Parangi chakkai (*Smilax chinensis* – china root) choornam, decoction, rasayanam, pathangam - any one of these preparation and pavala parpam or chippi parpam are given according to the disease condition.

Oil and ghee substances should be added more.

11. KAALAANI – Clarus (Corn)

Corns are circumscribed conical thickenings with the base on the surface and the apex pointing inward and pressing upon adjacent structures.

It occurs mostly in barefoot persons due to more friction and persistent pressure. These are two varieties. The hard corns, which occurs on the dorsa of the toes, or on the soles and the soft corns, which are present between the toes and are softened by the macerating action of sweat. In the hard corn the surface is shining and polished and when the upper layers are shaved off, a cave is noted in the densest part of the lesion. It is this cave that causes the dull burning or sharp lancinating pain by pressing on the underlying sensory nerves in the papillary layer. Frequently, a bony spur or exostosis is present beneath both hard and soft corns of long duration, and unless this exostosis is removed, cure is unlikely.

Thorn pricks, injuries by pebbles and the pricks or the persistent pressure given by the nails in the footwear may cause the corn.

Treatment

The relief of pressure or friction by corrective foot wear is of first importance. After careful paring of the corn with emphasis on removing the central ceve, some healing agents are applied. (Salicylic acid – lactic acid in collodion duofilm).

Internally Rasa ganthi mezhugu like medicines are given. Application of the milky juice of the *Euphorbia pilulifera* (Australian asthma weed) is applied externally on the corns for 2 or 3 days. It macerates the corns and causes spontaneous fall.

Fumigation of the *Solanum xanthocarpum* fruit smoulder also helpful. 'Karam' medicines are also useful.

12. NAGACHUTRU (Whitlow, Paronychia)

Nagachutru, also called as viral chuttru and ughir chuttru is an inflammatory reaction involving the folds of the skin surrounding the finger nail. It is characterized by acute or chronic purulent, tender and painful swellings of the tissue around the nail caused by an abscess in the nail fold.

The pain is sometimes intolerable and throbbing as the distal part of the fingers are supplied by minute branches of the corresponding nerves.

The primary disorder is separation of the dirt from the nail plate. The separation is usually caused by trauma as a result of moisture induced maceration of the nail. Folds form frequent wetting of the hands.

The moist grooves of the nail and nailfold become secondarily invaded by pyogenic Cocci (staphylococcus pseudomonas, aeruginosa or streptococcus and sometimes yeast). Hanging down of the arms mostly causes the exacerbating pain so the patients are prone to lift their arms up. The site of the 'whitlow' is felt very warmy due to the inflammation.

Actually inflamed pyogenic abscesses are allowed to burst or drain itself by the application of 'Vellai Mezhu' or Amirdha vennai' or incision and drainage should be done followed by the application of 'pacchai ennei' or 'punga ennei'. The abscess may often be opened by pushing the nail fold away from the nail plate.

In the beginning stage or the non-suppurative stage, cheese may be applied, and it is covered and tied by a clean cloth.

The mixture of the cheese with castor oil or with the supernatant solution of the lime stone water can also be used externally.

Sivappu kukkil thailam may be used externally with drenched cotton. Covering the 'whitlow nail' within the hole of the lemon fruit can also be helpful.

For the paronychia ulcer – 'Kukkil vennei' may be applied externally.

If the paronychia is getting ulcerated the healing agents may be applied externally.

13. AKKARAM (Mouth Ulcers)

Mouth ulcers are in so many types. Ulcers in tongue and lips (cheilitis, glossitis) and mouth fissures or lip cracks are all coming under the mouth ulcers.

These ulcers are giving burning sensation and pain while taking the food and chewing.

These may be caused by the disorders of the GIT (Diseases of the stomach, intestines and rectum).

It also be caused by the toxicity of Caustic soda and the mercury like drugs.

In pregnant women some kinds of ulcers occur and in spontaneously disappear after parturition.

Apthous ulcers are seen in the females especially in the period of menstruation.

Coconut and Solanum nigrum leaves are given for chewing purposes in 'akkaram' patients or cooked solanum nigrum leaves also given. Demulcent drugs, Kukkil parpam, silajit parpam and butter are given for the 'Akkaram'. Powdered astringents like Borax powder, Alum, white catechu nut, and Oak galls (*Quercus infectoria*) applied externally mixed with honey.

Honey—Water mixture, coconut milk, *Solanum nigrum* leave juice and Tripala decoction any one of these used for the gargling purpose. Kukkil vennei is used for the mouth ulcers externally. White Catechu nuts are given for the chewing purposes for the caustic lemon stone causing ulcer especially to the betel leaves chewing habitants.

For the stomatitis caused by the mercury toxicity, the decoction preparation of the black acacia (*Acacia arabica*) is given for gargling purposes in addition the correct anti-dote for the mercury toxicity should be given. Constipation should also be treated.

14. PRICKLY HEAT (*Miliaria Rubra*)

It is mostly seen in the tropical countries.

In this condition, the retention of the sweat occurs in the epidermis with the production of pin-head-sized papulo-vesicles and vesicles with erythematous haloes. The lesions are discrete. When they involute, desquamation is produced. The common sites of affection are the trunk, neck, cubital and popliteal fossae and led so the face and limbs.

It occurs mostly in summer climate.

The common accompanying complaints are burning, tingling and itching. To begin with there is hyperhydrosis; later, the skin surface shows anhydrosis resulting from the retention of sweat. Scratching may result in excoriations, pyoderma and eczematization.

Sweat retention occurs in the dermis with the production of flesh coloured dermal papules localized around a sweat pore (not follicular), when these are punctured, sweat can be demonstrated.

These are called 'Miliaria profunda' (*Kodai koppalam*).

15. MILIARIA PUSTULOSA

It is pustular sweat retention in the epidermis and is characterized by non-follicular, superficial, discrete pustules with whitish purulent material. (Venil katti).

Nannari manappagu (*Hemidesmus indicus* – manappagu preparation), Tender coconut water, and the decoction preparations of the *Hemidesmus indicus* (Indian sarsaparilla), *Andropogon muricatus* (khus khus root), and *Vettiveria zizanoides* root, like demulcents could be given, silajit parpam and *Hydrophila auriculata* decoction like diuretics are also given.

‘Sandhana Kuzhambu’, Sandana karpooora poocchu, (ointment of the sandal wood with camphor) and Tender Palmyra fruit water are applied externally.

The ground mixture of cumin seeds (*Cuminum cyminum* seeds) with the coconut milk – is also applied externally. It cures *miliaria rubra*, *miliaria profunda* and also the *miliaria pustulosa*.

The mixture of coconut milk, cardamom seeds, *Psoralea corylifolia* (Babchi seeds), root barks of the *Ficus Bengalensis* or *Ficus religiosa* is also used externally for the *miliaria profunda* and *miliaria pustulosa*.

16. KATTI, PUNN (ABSCESS AND ULCER)

A localized area of liquefaction, necrosis within an organ or a tissue is called as abscess. The word is derived from the Latin for departure or going away.

But here, it is generally said as skin swellings. The swelling may be due to the collection of blood or pus.

If the focus of necrosis bouts on a surface and destroys the overlying epithelium, it is called an ulcer from the Greek for a wound or sore. Generally it is seen in children. Abscess occurring predominantly in summer season is called as 'Venir Katti'. Sometimes an abnormal passage joining an abnormal cavity to a surface is called a sinus from the Latin for a hollow. Often a sinus results from increasing pressure within an abscess. These are called as 'Silaipunn' and 'Puraipun'. These are also caused by injury, abrasion, scratching, and also by the incision.

To induce the bursting of the abscess itself, vellai mezhugu, Nandhi pasai are applied. Some antiseptics are also used to enhance the healing process.

Ulcers are generally cleaned by the warm water, pun kazhuvu neer, veera neer or anti septic solution. If the ulcer has the suppurative collection, it should be drained prior to the application of the antiseptic.

For the sinus or fistula medicines are applied by inserting the 'Thiru marunthugal'.

The beginning stages of the abscesses are treated by anti-inflammatory drugs and the deobstruent drugs.

Other swellings or abscesses are treated by external application of suppurative and liquefying agents.

The suppurative and liquefied abscesses are treated by the incision and drainage. (I&D)

17. MUGA PARU (ACNE VULGARIS)

It is a disease of the adolescents with some 90% of all teenagers being involved to some degree. It occurs in both male and females. Acne vulgaris occurs primarily in the oily

(seborrheic) areas of the skin. On the face, it occurs most frequently on the cheeks. On the neck, especially in the nuchal area, large cystic lesions may predominate. These may later become keloidal.

It is a chronic inflammatory disease of the pilosebaceous follicles, characterized by comedones, papules, pustules, cysts, nodules and often scars.

The comedo, commonly known as the black head, is the basic lesion in the acne.

Superficial small cysts, pustules of papules may form around the site of the comedones.

The excision of the sebum and the keratin contained in the cystic or comedones and cause more pain and inflammatory swellings.

In moderately severe cases, cystic lesions occur. In acne earglobata the suppurating cystic swelling is predominate and severe scarring results. Sometimes it may cause septicaemia.

Keeping the face always clean (by washing cold water) may help to prevent the acne.

Patient should take green vegetables in his diet and avoid constipation. Dried unctuous secretion of the civet cat may be applied on the acne lesions.

Conch shell may be rubbed with rose water and applied externally. Kukil vennai is also used externally. Take Black cumin seeds (*Nigella sativa*) and cumin seeds (*Cuminum cyminum*) and grind them with cow's milk. The ground mixture is applied on the face and kept for an hour. Then it will be cleaned by cold water. This method may be useful for the acne vulgaris.

18. DRYNESS OF SKIN

Skin dryness is an appearance of skin, dried with visible creases due to inadequate sebum oily secretion. Sometimes it causes itching. 'Mamoth Sirangu' also follows. Scratched areas may become rough and thickened. Taking oil bath will alleviate the symptoms. Later the skin will return to its old state. Fatty substances like milk, butter, meat should be added to prevent the skin dryness. Using of Arugan coconut oil, Tripala thylam, and Arakku thylam for bathing purpose may cure dryness of skin.

19. THADIPPU, KAAKAKADI (Urticaria)

Urticaria is a vascular reaction of the skin characterized to the appearance of wheals, which are elevated, whitish or reddish evanescent plaques associated with severe itching, stinging or pricking sensation. The exact reasons for the urticaria are unknown. It may be due to food allergy, drugs and infections. It is called as 'Kaanakadi', (unknown bite) since the exact etiology of this disease is unknown.

Drugs are probably the most frequent causes of Urticaria and angioedema. (Eg. Aspirin, penicillin).

The allergic drugs should be withdrawn and the correct antidotes should be given. It will alleviate the symptoms of urticaria.

Treatment

1. First purgation should be done. Then the diuretics and the calcined parpams are given.

2. **Vidathari choornam**

Take *Rubia cordifolia* (Indian madder) – 20gm, *Kukkil* (*Shorea Robusta*) – 30gm. the *Pterocarpus marsupium*

bark, *Acorus calamus* (Sweet flag), Bamboo salt, *Kommothira Silajit* in each of 10gm, and the *Berberis aristata* (*Ophthalmic berberis*) – 5gm. Powder them well by pounding and then filter. It is given in the dose of 5-10 grains with water, for urticaria.

3. Externally *Sivappu kukkil thailam* or *Arugan nei*, is applied.
4. For the Urticaria caused by the drugs, the decoction preparation of *Cynodon dactylon* (Bermuda grass) – 10gm, and *Pepper* (*Piper nigrum*)-1gm. is given.

20. SILVIDA THADIPPUKKAL, SIRUPAMBU KADI

Caterpillar hair, pollens of some plants like *Tragia involucrate* cause the contact – pruritis, and stinging sensation on the skin may be elevated with erythema.

The same treatment of 'Kaanakadi' also advised for the 'Silvida thadippu'.

'Sirupambu' venom or toxin also causes itching and stinging sensation. In the skin lesion of 'sirupambu' kadi, some kinds of secretion appear.

Treatment

The same above medicines are indicated here.

Specifically for the 'Sirupambu nanju': 5-10 grains of *Ferula asafoetida* (*Asafoetida*) kept within the plantain fruit, is given in morning times for 3 days.

Diet

‘Pal soru’ – milk – rice or the canjee food of Eleusina ceracana alias *Cynosurces ceracanus* (Dry ragi) is advised. Some kinds of skin eruptions, ‘Padai’ skin lesions and some kinds of scars are also caused by the toxicity of some poisons. These are healed by the appropriate and specific anti-dotes for the toxins.

21. PADAR THAMARAI, PADAI

Ringworm infections

The mycoses caused by dermatophytes are called dermatophytosis, Tinea or Ring worm. On certain parts of the body Tinea has certain distinctive features characteristic of the particular site. For this reason, the tineas are divided into (i) Tinea capitis (Ring worm of the scalp and cerion), (ii) Tinea barbae (Ring worm of the beard), (iii) Tinea facies, (iv) Tinea corporis, (V) Tinea manus; (vi) Tinea pedis, (Vii) Tinea cruris and (Viii) Enchomycosis.

Tinea cruris occur most frequently in men upon the upper and inner surface of the thigh especially during the hot summer months.

Heat and high humidity are the pre disposing factors for the development of the tinea cruris. Lack of personal hygiene also has a rule.

Tinea barbae – Barber’s itch, Tinea sycosis.

It occurs chiefly among those in agricultural pursuits especially those in contact with farm animals.

These two types are transmitted by direct contact. Tinea cruris is transmitted by using the clothing of infected persons.

Tinea barbae is transmitted by contaminated blade or Razor.

These lesions begin as small erythematous area scaling or vesicular and crusted patch that spreads peripherally and partly clears in the center. These lesions may be slightly elevated, particularly at the border usually with hyper pigmented.

These also coincide with pruritis.

Sometimes the skin lesions cause burning sensations, pruritis and they may be hyperkeratotic.

Parangi pattai decoction, (The decoction preparation of the *Smilax chinensis*) (China root), chooranam, pathangam, Rasayanam any one of these preparation and Gandhaga Rasayanam, like internal medicines are given.

Amirdha vennai, mirudhar singi kalimbu, Vanga kalimbu, Arugan coconut oil, Sirattai thailam and pungan thailam like external medicines are also used.

The mixture of Amirtha Vennai with sirattai thailam is used for the skin lesions externally. The juice of *Cassia alata* (Ring worm shrub) is also applied externally. The ground mixture of *Cassia tora* (*Foetia cassia*) leaves or root with lemon juice or vinegar, also used externally. So and *Cassia tora* seeds *Euphorbia ligularia* (common milk hedge) may be ground with cow's urine and applied externally.

If the skin lesions are inflammed with burning sensation, Kunkiliya Vennai or coconut oil may be applied externally.

Using antiseptics or Alum water topically after shaving, could prevent the Ringworm infections. Washing the clothes in warm water and drying them under the sun light also prevent the Ring worm infections.

22. THEMAL (*Tinea versicolor*)

It occurs on the upper trunk and extending on to the upper arms, finally scaling, guttate or nummular patches appear, particularly on young adults who perspire freely. The individual patches are yellowish or brownish macules in pale skin or hypopigmented macules in dark skin, with delicate scaling, mild itching and inflammation about the patches may be present. Rarely, the face is involved in which event the lesions resemble either cholasma or pityriasis alba. Pityriasis alba is called as (Azhagu Thernal).

The same treatment prescribed for 'Padai' is also given for Thernal (*Tinea Versicolor*).

23. PUZHU VETTU (*Alopecia*)

Alopecia areata

Alopecia areata is characterized by rapid and complete loss of hair in one or more often several, round or oval patches, usually on the scalp, the bearded area, the eyebrows, the eyelashes and rarely on other hairy areas of the body. The sharply circumscribed patch of alopecia with exclamation indicative of alopecia areata. The hair lost area is not scarring one, but is very smooth and shiny.

Treatment

The milky extract of the *Nerium odorum* (Sweet – Scented oleander) may be applied externally on the lesions.

The mixture of sirattai thailam and coconut oil with *Nerium odorum* milky juice is considered very good for the *Alopecia areata*. (External Application).

24. GREY HAIR, LOSS OF HAIR, BALDNESS

Grey hair

Greying of the scalp hair is genetically determined and may start at any age. Usually it begins at the temples, and progresses with time. The beard usually follows, with the body hair coming last. Early greying (before 20 years, in whites or before age – 30 in blacks) is usually familial. The familial reasons are not to be treated. So some kinds of hair dyes are used. In siddha medicine, so many karappan medicines are described to avoid the greying of hair.

These have been included under the topic ‘Karpa vidhikal’

Male pattern alopecia or male pattern baldness (common baldness) was called as rogenetic alopecia. It shows itself during the twenties or early thirties by gradual loss of hair chiefly from the vertex and fronto temporal regions.

Other than the ‘Karpa vidhikal’, Iron medicines (ferrous combinations), Karisalai elagam (*Eclipta alba elagam*) and some alternative drugs and tonics are given (If the body is under nourished).

Tripala thailam, *Indigofera tinctoria* (True indigo), added with Nellikkai thailam (oil preparation of *Embolica officinalis*), karisalai thailam, Asai thailam and santhanadhi thailam are used externally and also for head – bathing purposes.

Take the fine scrapings of the elephant tusk (Ivory with sawed by fill) and fry them well, until it gets burnt. The burnt ivory may be mixed with coconut oil and applied externally for Alopecia. Take sangan samoola thailam, punga mara thailam, Thumbai thailam,

Tulsi thaliyam and Thengai thailam in equal amounts. Add sangu parpam in the amount 1/32 part of the above oil mixture. It is applied on the hair followed by head-bath. It cures narai (Graying of hair, sembattai mayir (browning of the hair), splitting of hair and curling of hair.

25. PODUGU (Dandruff)

It is also called as 'Pottu' or 'Sundu'

Aetiology

The basic defect is the over production and change in composition of the sebaceous secretion, pityrosporen of malasse is only a secondary invader, or rather a saprophyte with pathogenic modification. The condition is seen as diffuse scaling of the scalp. There are two distinct varieties of pityriasis capitis.

The dry variety (Pityriasis sicca)

The scales are fine thin and furfuraceous. White or greyish and dry or only slightly greasing. There is mild to moderate itching. This type of dandruff is more common in winter than in summer. It usually affects the people with dry integument and scalp. Such people are rather reluctant to use oil on their scalp and when this defect is remedied the dandruff usually disappears.

The greasy variety (pityriasis steatoides) :

In this variety, both the scalp and the rest of the integument are oily. This malady may occur in well defined circumscribed patches, or diffusely all over the scalp. Later the condition may extend to the flexor and other hairy regions. It may extent typically to the eyebrows, eyelids, retro-auricular folds, beard, sternal region, axillae, groins and the genitalia. The skin lesions seem to be scaly, waxy, greasy, yellowish and crusty. There may be slight itching. If irritated, eczematization complicates the condition to

produce seborrhoeic dermatitis. Patients of the pityriasis steatoides usually develop thinning and later loss of hair called Alopecia pityroides.

Endocrine disorders, familial predisposition, unbalanced diet, constipation and sedentary occupations further promote pityriasis capitis. It is common at puberty.

Taking oil bath, Adding ghee, milk, butter and meat foods in the diet maintains the good function of the skin sebaceous secretion and prevent the pityriasis capitis.

Treatment

- (i) Head application of the ground white pepper or black pepper with milk followed by head bath could prevent the pityriasis capitis.
- (ii) Poduthalai thailam or (kideri thailam) may also be used for the head bath purpose.
- (iii) Take the Azaradirachta indica flower (margosa flower) in 5 gm and 8 gm of unpurified jaggery, powder them well and mix them with the 150ml of gingelly oil (Sesamum indicum oil). Boil them until it gets the required patham; then filter. It is used for the head application and also for the head – bath in pityriasis capitis cases.

Arugan thailam is also used for the head-bath. (Arugan coconut oil).

Dried and powdered outer skin of the lemon fruit is also used for the head application prior to the bath.

The boiled mixture of the Shorea robusta with or without sandal powder, Curcuma zedoaria (The round white zedoary)

and frankincense resin (of the *Boswellia glabra*), is also used externally for the dandruff.

For the scars produced by the pityriasis capitis, foam collected from the neem bark decoction may be applied.

26. PALUNNI (*Molluscum contagiosum*)

It is more common in summer than in winter. The lesions are usually multiple. They are seen as multiple pearly or flesh-coloured, smooth, shiny and globular papules. The size of the papule varies from that of a pin-head to a split pea. A molluscum contagiosum looks like a vesicle but is solid and firm.

The top may be flat but more commonly umbilicated. When squeezed, cheesy material is ejected. There is usually no pain except when secondary infection sets in. The trunk, arms, neck and face are the usual sites of the infection. It is contagious; school children are selectively affected.

Most of the lesions will fall spontaneously. Incision or excision of the lesions are not advised.

Treatment

Amirdha vennai, kukkil vennai, arugan thailam etc are applied externally. Internally, paranki chakkai (*Smilax chinensis* – china root) combination drugs are given.

27. MARUL – WARTS (*Verrucae*)

It is also called as 'Naimul'. Like molluscum, the trunk, arms, neck and face are the common sites.

In the beginning common warts are pin head sized, smooth, shiny, and translucent, usually discrete hyperkeratoses. They

gradually grow in the course of several weeks or months to pea-sized, rough, papillary, dirty brown, grey or black and grey horns excrescences. These lesion appear as 'bunch of honey-bees'.

On the surface of the eye lids, on the scalp, and occasionally about the mouth and chin a special variety called *verrucae filiformis*.

Verrucae vulgaris is the common wart. Some warts are smooth, slightly raised, flat surfaced lesions in 1.3mm diameter only. These are flat warts called as *verruca plana juvenitis* as it occur mostly in children.

Other varieties of the warts are, plantar warts (*verruca plantaris*) occur in plantar area (foot), *condyloma accuminatum* (sexually transmitted warts) – occur in the urogenital area.

Treatment

Horse's long tail hair is used to tie the lesion around. Tightening will be increased gradually day by day. It will cause the spontaneous fall of the warts.

Careful application of the acids (salicylic acid and lactic acid in flexible colloidal) also useful.

Burning (chuttigai) of the warts by the burning incense stick also useful.

Acid application requiring specialist handling to avoid unnecessary ulceration.

Mirudhar singi kalimbu, milky juice of the *Aregemone mexicana* also used externally.

The ground mixture of the *Withania somnifera*, *Glycyrrhiza glabra* (Indian liquorice) with lemon juice is also applied externally, added with coconut oil. Some times *Acorus calamus* (sweet flag) is also added with the above mixture.

The mixture of savukkaram (fuller's earth) with lime stone (burnt) may be applied externally. The mixture of the burnt ash of the *Hygrophila auriculata* (whole plant) or the *Amaranthus spinosus* with castor oil may also be applied externally. It actually bursts the warts. So it will be treated by some ulcer healing agents.

28. MACCHAM **(common mole, Cellular Nevi)**

A naevus is defined as a congenital, circumscribed hyperplasia or growth of abetment embryonic nests in the skin. These are in pale or in brown colour (hyperpigmented).

These may be due to the hyper pigmentation or hypopigmentation of the skin.

It does not cause any problem and the treatment may be indicated, if it is present on the face and is large enough to become a cosmetic blemish.

If small in size and few in number they are considered as beauty spots. These may be useful for the personal identifications. The management of nevi is a perplexing problem. Clearly, all the moles are removed, thousands of melanomas would be prevented.

Just as obviously, this would be impossibly impractical and too costly. Acquired nevi should be removed only if they are showing signs of malignant transformation.

29. MEGA THAZHUMBU

Discharges from the syphilis and gonorrhoea diseased persons, erode the skin epidermis and cause the ulcers heal itself by leaving the scars.

In gonorrhoea, the urethral, discharge initiated the medial parts of the thighs and causing itching. Scratching of the places result in peeling of the epidermis and at last ulcers. The ulcers are very painful. But these are not curable, unless the treatment is given for the gonorrhoea.

External medicines may be applied with *Rasam* (mercury), *Vangam* (Plumbum), and *Ganthi* (sulphur) like internal medicines.

Sengkottai ingredient medicines have also (Semecarpus anacardium, -marking nut) given good results.

30. AMMAI KOPPalam

– varicella –chicken pox

It is seen mostly in children. It is characterized by a vesicular eruption consisting of delicate ('tear drop') vesicles on an erythematous base. The lesions are in centripetal distribution.

To begin with, the lesions are maculo papules these develop into vesicles, pustules and scabies within 48 hours. The lesions are superficial compared to those of small pox. So the disease leaves hardly faint scars.

The reactions to vaccination have been divided into three categories. In primary response - a papule appears in the fifth day that becomes a vesicle on the ninth day. A maximal reaction appears usually as highly sensitive pustule with regional lymph node enlargement. Sometimes the vesicles may be bursted by scratching and become ulcerated.

The ground mixture of neem leaves (*Azadiracta indica*) and turmeric (*Curcuma longa*) may be applied externally.

Karpooora thailam is also used externally. The boiled mixture of 250ml. coconut oil with 15gm of chebulic myrobalan unripe

fruit skin (unripe fruits of *Terminalia chebula*) may also be applied externally for the Vesicular eruption.

The ground water mixture of the neem leaves with turmeric is kept under the sunlight for a while and be applied on the vesicular lesions

The ground Red ochre with milk is applied on the vesicular eruptions in the vaccinated sites. It is also applied on the other vesicular eruptions caused by the blistering fluid of the vaccinated areas.

In measles also like others diseases, the skin is affected by the vesicles formation.

31. AKKI NOI **(Herpes Zoster - Shingles)**

Herpes zoster is characterized by several groups of vesicles on erythematous and oedematous base situated unilaterally within the distribution of a cranial or spinal nerve coming from a posterior ganglion. The onset is rapid, with fever and neuralgic pain after an incubation period of 7 to 12 days. In patients under 30, the pain may be minimal. The early vesicles contain a clear serum, but after a few days, the contents generally become purulent, and rupture produces crusts.

Aetiology

The varicella zoster virus causes both herpes zoster and varicella. It is also said, that the herpes zoster is caused by the Tomaomia, caries tooth, tonsillitis, and other communicable diseases. Toxicity of *vellai padanum* (Arsenic oxide), rasam (mercury) and *thangam* (Gold) also may cause the herpes zoster. Sometimes herpes zoster also coincided by acute abdomen, and menorrhagic disorders. Some varieties of herpes zoster occur in

face and also in sacrum (herpes zoster ophthalmicus and sacral zoster).

Recurrences of the herpes zoster are also common.

Red ochre mixed with water may be applied externally.

Vennkara pasai may be used. Astringents are also given internally. Creams or ointments should not be used.

For the post herpetic neuralgia, amukkura choornam like medicines are given.

32. SCARS

It represents a healed destructive lesion of the dermis and deeper parts. Whenever any inflammatory or traumatic lesion destroys the basal layer of the epidermis and the underlying corium, a scar is formed. Superficial epidermal lesions heal without scarring.

Sometimes scars are following the skin lesions like itching, scabies, burns, injuries and many skin diseases. Healing skin lesions are seem to be hypo pigmented (red, whitish) and also shiny.

Chicken pox, measles and cutaneous vesicles are also healed but leaving the scars. These may persist in our body. Sometimes due to measles skin lesions in eye causing scar formation which result in blindness.

In some persons, scars tend to easily formed. These scars will be hypertrophic or keloidal, which may cause severe pruritis and pain.

In modern medicines, some kinds of scars are removed surgically. The excised parts may be compensated by grafting method.

Scars get hyperpigmentation in some course of time. These may be used for the personal identification.

Treatment

Take the tusk of the elephant and soak it, in the water. Grind the tusk in sandal wood with adding some water. Add equal amounts of Red ochre, Curcuma zedoaria (round zedoary) and little bit of honey. This mixture is applied externally on the scars caused by burns and others.

Foam collected from the neem tree-bark decoction, may also be applied externally.

Take the bark of Pterocarpus marsupium tree and add adequate amount of water. Prepare decoction as per the procedure. Collect the decoction in 500ml. and add 150gm. of Psoralea corylifolia seeds (Babchi seeds). Allow the mixture to dry under the sunlight. The dried mixture is now allowed to soak in the decoction of Diospyros melonoxylan (Acacia catechu). Then collect them and allow it to dry. Powder the mixture. (chooranam).

It is given in the dose of 5-10 grains in morning and evening times with milk.

Avoid : Tamarind and pungent foods. Add more milk and ghee.

33. THABITHAM (Inflammation)

Inflammation or thabitham is the local reaction of living tissue of an injury. The causes of inflammation are multi tendinous. Almost anything that injures living tissue can cause inflammation. But for the most frequent causes of inflammation are trauma, the minor injuries that escape our attention as well as those that attract our

notice, and infection by bacteria, viruses, fungi or parasites. Inflammation (acute) is characterised by the congestion, oedema and exudates composed predominantly of neutrophils and pain.

Inflammation can also occur in internal organs. In the inflamed area the reddening swelling and warmth could occur. These changes are due to the hyperaemia or the increased blood flow.

Usually the inflammation subsides gradually. Sometimes it may persist as tumour or lump.

Dampening of the inflamed area by cold water may help, if done immediately.

Raw *Withania somnifera* may grind with water and applied externally.

Lepidium sativum seeds, 'Purkkai', and Roasted *Mirabilis jalapa* leaves (four clock flower) are also used as anti-inflammatory drugs (externally).

The Roasted *Ricinus Communis* leaves with castor oil may also be applied externally.

Sandana kuzhambu and *sivappu kukkil thailam* are externally used for the inflammatory burning sensations.

34. KALANJAGA PADAI (Psoriasis) **(Ven paru sethil, Sethil Udhir noi)**

Incidence and prevalence

Psoriasis occurs with equal frequency in both sexes. It has been shown that 1-2% of the population having psoriasis. Reports have shown that the onset of psoriasis is at a mean age of

27 years. Hot weather improves psoriasis in 77%, cold weather in 12% and sun light in 78 percent of patients.

The relapse rate of the psoriasis is 10% within 5 years duration. Females are predominantly affected by this disease.

Aetiology

The cause of psoriasis is still unknown. It is apparent that heredity is of decisive significance. One in three persons acquiring this disease inheretantly. Suna thabitham, pulmonary diseases, allergy, stress, depression, anxiety and climate changes also have active roles. Before puberty and after menopause there are the tendencies for exacerbations of lesions. In pregnancy times it seems to be subsided. After that it recur.

Psoriasis may be induced by many drugs like beta blockers, lithium, anti-malarial and some non-steroidal, anti – inflammatory agents among others.

For example, if the thambira chenthooram is given for the vali gunnum patients who had already psoriasis, it will cause the recurrence of the psoriasis. Like these, polio vaccine and chloroquine may also cause the psoriatic skin lesion.

Signs and symptoms

Psoriasis is a common, chronic, recurrent, inflammatory disease of the skin characterized by round, circumscribed, erythematous, dry scaling patches covered by graying white or silvery white, scales, when the psoriatic scales are removed, it cause the pinpoint bleedings at the scales bases. (Auspitz signs)

Sometimes, the sites of the skin scaly lesion, the shape and the sizes may be varied. In children the lesions are seen as ‘Water drop like’ (Psoriasis guttata) in all over the body, sometimes in head and face. In chronic cases, the lesions are seen in knee and

elbows. The palms and soles are often sometimes exclusively affected, showing discrete erythematous, dry, scaling patches or circumscribed verrucous thickenings. Sometimes linear. When a rapid spreading and joining together of individual lesions takes place in psoriasis, it becomes generalized and may become an erythroderma. Like picture viz. Generalised erythema and scaling of the whole of integument. Sometimes coin – shaped lesions are also seen. These are called as ‘nummular psoriasis’.

Sometimes, though rarely psoriatic, patient develop generalized pustule formation which may complicated to arthritis. Pustules may coalesce to form lakes of pus. Some skin lesions are seen as linear and coin – shaded.

In females especially, psoriasis, may occur in flexures like the groins, axillae and infra-mammary regions. These lesions lose their dryness in these areas. Hence scaling is reduced. Some degree of itching is present in this variety which is called as Flexural psoriasis.

In a small percentage (7%) of psoriatic patients, there is involvement of joints resembling rheumatoid arthritis. The combination is termed as psoriasis arthropathica. The patients nails are pitted sometimes brittled with fungal infections. Psoriatic arthropathica also said as Kalaniga santhu valai soolai. It had been described in Yuhi Vaidhya Cinthamani, which is followed by ankylosis and arthralgia of the joints, deformity, stiffness and local thickening of the joints, paleness, anaemia and intolerable pain, itching at the skin lesions followed by scaling of the patches. Anorexia and fainting are the symptoms of the ‘Kalanjagam’ by Yuhi Vaidhya Cinthamani – 259.

“மாத மாங் கால்கையில் குரங்கி ரண்டும்

வருந்து சந்து முறுக்கியே குடைந்து நொந்து

நாதமா நடைதானுந் தான்கொடாமல்

நலிந்துமே முடமாகிக் கரடு கட்டிக்

சேதமாஞ் சடந்தானு மிகவெ னுத்துத்
 தினவோடு சிரங்குமாய்ச் சேப் மாகிக்
 காதமாய் ருசியொடு மயக்க மாகும்
 கருதிய காளாஞ் சகமாம் வாதமாமே”

Treatment

It is not fatal but chronic disease. Powerful medicines and very fast treatment should be avoided.

Medicines given, should be anxiolytic and also stimulant. The skin lesions are macerated by the warm water and the scales are removed by gentle rub. Then the lesions will be allowed to dry. Then only the external medicines will be used.

This disease is not to be cured, which has been caused by *vinai* but may be cured by the relieving of *karma*. (*karma* the unavoidable consequent of good or evil acts done in this or in the past existence). The symptoms, signs and the treatment for the psoriasis have been described in the Agathiyar paripoornum – 400.

Stanza - 214

“பழவினையால் விஷப்பூச்சி கடித்த தோஷம்
 பாதகர்க்கு ஒருநாளும் தீர்வதில்லை....

.....

அடையாளம் விரல் குறுகு மின்னங்களே”

The psoriasis caused by (‘pazha vinai’ and by the ‘thosham’ which is caused by the poisonous bites are not to be cured. The obvious sign is the gradual losing of the digits.

Stanza – 215

“விரல்குறுகுங் கால் திரும் விஷம் போலேறும்
 மெய்யழுந்துத் தலைகழுவும் வெளுக்குமேனி
 பரமான தேகமெல்லாந் தடித்துக் காணும்
 பாதமெல்லாம் வெடித்து மிகப் புண்ணாங்காணுங்

சரசமுடன் சொறிகரப்பான் பணம்போல் தோனும்
 சாந்தையமே விந்துகெடுந் தடித்து விங்கும்
 நரகுலகி லிந்நோய்க்கு மருந்தியாதே
 நல்லோரைப் பழித்த குஷ்டங்கன்மமாமே”

The gradual losing of the fingers (shortening), tingling sensation or hyper aesthesia or cramps in the legs, the gradually pain ascending of pain from legs to head, vertigo, paleness of the body, thickening of the skin, fissures seen in the legs (soles) with ulceration, the skin lesions appear as scaly, hyperkeratotic with severe itching and affection of the genito-urinary system. These symptoms and signs seen in the ‘Naran’ or evil persons who have been suffered from psoriasis. For them medicines should not be given.

If it is given, the physician will have the ‘*Kushta noi*’.

In the stanza – 216 – some instructions have been given, for the ‘Karma Vinai Theervu’.

35. NANGUNERI ENNEI

According to Agathiyar paripoornum 400, the oil accumulated in a well in the temple of Ananda sayana at Nanguneri in Tirunelveli district of Tamilnadu.

The oil collected from the well, is considered as an effective remedy for many skin diseases including leprosy.

The materials for the abhishegam (holy wash) contains sambirani (Benzoin), panneer (Rose water), santhanum (Sandal wood paste), illaneer (Tender coconut water), gingelly oil and other various holy things, which pass through a channel and accumulate in a protected well from the time of the construction of this temple. Patients who are suffering from chronic skin diseases are found to be benefited by this oil obtained from this temple.

The oil is applied externally in affected parts twice daily (morning and evening) after two hours wash with green gram powder. (Journal of Research, Indian medicine Vol.XIV.No. 3.4.1979).

In stanza – (Seyyul – poem – 216) some instructions have been given for the cure of ‘Karma vinai’.

“வாங்கியே பொதிகைக்குத் தென்கிழக்கு முலை
வரிசையுள்ள வானமா மலைக்குச் சென்றால்
தூங்கியே யாலிலைமேற் பள்ளிகொண்ட
கவாழியிட சந்தியில் தியானஞ் செய்து
தேங்கி யேயுதக மென்ற கிணரங்குண்டு
திரமாக ஒருசெம்பு நெய்யை வாரே”

Affected persons have to go there and do meditation in the temple of Anandhasayanm at Nanguneri District of Tamilnadu (in ‘Vanamamalai which is south eastern to the (Pothigai hills).

Collect the oil accumulated in a well in that temple in one vesselful.

Apply the oil externally in morning and evening times in the affected areas in the dose of ‘One kasedai’ within 3 months body will get its normal colour and complexion (Body will get golden colour). Patient will also get relief from his ‘Karma vinai’.

Stanza – 217

“வார்த்துமே மறுசெம்பு தயிலமொண்டு
மைந்தனே வேடுகட்டிக் கொண்டுபோய்தீ
ஆற்றுமே யந்திசந்தி காசெடையாய்க் கொள்ள
அப்பனே திங்களது முன்றுக்குள்ளே
தோற்றுமே தேகமது பொன்போலேதான்
துயரமான கன்மனோய் தூரவோடுங்
காத்துமோ யித்தயிலங் கொள்ளாவிட்டால்
கன்ம நோய் தீராத யின்னங்களே”

These instructions which had been once written in 'Agathiyar paripoornum' recently have been indicated by the article published by Journal of Research Indian Medicine vol-XIV. No. 3.4.1979.

36. VETPALAI THAILAM

The preparation of the 'Vetpalai thailam' for Psoriasis

Take the *Wrightia tinctoria* leaves (Sweet indrajoo) and the coconut oil in equal amount. Cut the 'Vetpalai' leaves into small pieces and put them in the coconut oil. Keep the vessel (coconut oil – vetpalai leaves mixture) under the sunlight. Until the oil gets extracted from the leaves. Then collect the oil by squeezing out the leaves. Thailam will be in very concentrated and in black – bluish red colour.

It is given internally in one teaspoonful dose, both in morning and evening times with milk.

It is also externally applied on the skin lesions. Allow the lesions to get drenched by the oil atleast for 2 hours. Then take bath, with using green gram powder.

This medicine has been undergone the research study in Central Research Institute for Siddha and Ayurveda. The Report says as follows.

14 cases of 'Kalanjagapadai' (Psoriasis) were selected from the outpatient department of Central Research Institute (Siddha), Arumbakkam and admitted in the inpatient department. To all these 14 cases vetpalai oil was administrated orally in 5ml. Doses thrice a day along with milk and the same oil was applied externally as local application. 50% of the cases responded well to the treatment. Four cases were followed up for six months without recurrences.

It is an apocynaceae tree growing throughout India. It's flowers are white and fragrant. The leaves are the source of blue dye called Mysore pala Indigo. An analysis of the leaves from Tamilnadu showed that the leaves possess proteolytic properties and contain indigo yielding glucocides.

The drug was found to be microbiologically active against gram positive organisms, staphylococcus aureus, staphylococcus albus and staphylococcus citreus.

Journal of Research in Ayurveda and siddha. Vol.II.No.1

March 81 – page 61.

37. PEDICULOSIS (Paenkal)

Three varieties of insects, flattened, wingless and six legged lice attack man. The three varieties of lice – classified according to the areas head, body and pubis affected. The lice has astylet, to bore the skin, two sensors excrescences and two compound eyes. These legs are curved easily be clung tightly. The male lice are slightly smaller. Each variety of lice has a pre direction for certain parts of the body and rarely migrates into other regions. They attach themselves to the skin and live upon the blood that they suck. Body lice is slightly longer than (about 3mm). the head lice 'Nits' or oral greyish – white egg capsules firmly (1mm long) cemented to the hairs.

Pediculosis capitis

It mostly occurs in children - *Pediculus capitis* (sub species)

In piercing the skin the parasites exude an antigenic salivary secretion. This, together with the mechanical puncture, produces the pruritis. There is usually intense pruritis of the scalp and the affected hairs become less and dry. Because of itching, secondary complications with impetigo and furunculosis or boils are common.

The pediculi may be seen but more often the nits only seen. Owing to the secondary infection, the cervical lymph nodes may become enlarged. The average life span is 17 days for the female and 22 days for the males. Every day the female lice lays 10 eggs. The life cycle to adult is 22 to 27 days. The incubation period for the egg is 7 to 8 days.

Race

More common in whites than blacks. Children, particularly girls are usually affected. The occipital regions are the sites of choice. Pediculosis, infection, as a rule, is an index of poor personal hygiene. Share hats, caps, brushes, combs and head to head contact are the transmission chances.

Pediculosis corporis

It is also known as Vegabond's disease. It is caused by body louse which is larger than head louse. The life cycle of the former is about the same as that of the latter. The lice variety is called as 'seelai paen'. The lice causing this condition live chiefly in the sites of clothing, especially, wherever there is pressure and therefore warmth, as beneath the belt or the collar or in bedding. The lice prefer to lay their over on the clothing rather than on the hair or the skin. In their search for food, the lice produce minute haemorrhages, crusted papule and scratch marks. In chronic cases, parasitic affection may be complicated by pyoderma, eczematization and pigmentation.

Young adults and old people are most commonly affected. It is seen in the over-crowding, over-wearing (in winter season), military men, and in mass migrating persons.

Signs and symptoms

The diagnosis is, as a rule, readily established by the generalized itching, by parallel scratch marks by hyper pigmentation and by erythematous macules.

Pediculosis pubis (crabs)

It is seen chiefly in adults as a result of sexual intercourse and not infrequently from bedding. It besides affecting the pubic regions, it may also affect the hypogastrium, axillae and eye lashes. Pediculosis pubis frequently coexists with other STD diseases particularly gonorrhoea and trichomoniasis.

Maculae eruleae – these are slate - grey or bluish grey macule seen on the buttocks, chiefly due to the break down product of heme affected by louse saliva.

Signs and symptoms

Pruritis in the pubic region, and itching causing scrotching and excoriations. The spots called macule cerulae may also help in diagnosis which are seen in buttocks, hypogastrium and in arms.

Treatment

1. For the pediculosis capitis, complete removal of hair or hair cut may be advised. Like this, for the pediculosis pubis, the pubic hair should be shaved completely.
2. Destruction of the lice is accomplished by laundering the clothing and bedding. Dry cleaning destroys lice on wool garments, especially the bed spreads at home. Family members and contacts should be treated. Combs and brushes should be washed. The patient should bathe thoroughly with soap and water.

External medicines

Powdered *Anamirta cocculus* dried fruits, taken and be ground with water. This mixture is applied on the spots in which pediculosis infest. *Anamirta cocculus* – Ointment, is used as insecticide and destroy pediculi and chronic skin diseases.

**இந்திய மருத்துவம் ஒமியோபதித் துறை நூல்கங்களில்
விற்பனையாகும் நூல்களின் விலை விவரப்பட்டியல்**

தமிழ் மருத்துவ நூல் வெளியீட்டு வரிசை			
வ. எண்.	நூல்களின் பெயர்	எடை (கிராமில்)	விலை ரூ. பை.
ஒலைச்சுவடிப் பதிப்புகள்			
1.	கைமுறை வைத்தியம்
2.	அகத்தியர் ஒடிவு முறிவு சாரி நிகண்டகராதி	400	80.00
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