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Literature Review of Siravatham (Cerebral palsy) in Siddha Medicine.

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Abstract

Siddha is the first medical system to emphasis health as the perfect state of physical, psychological, social and spiritual component of human being. The condition of the human body in which various factors influence keep the three humors in equilibrium is considered as healthy living. In Siddha system of medicine the diseases are classified into 4448 types according to our ancient siddha literatures, based on vatha, pitha, kaba theory. Vatha diseases get a major role among that. By such classification there are 80 types of vatha diseases. Among Siravatham is one of them. In Siddha literature Siravatham is an ancient tamil term mentioned in Mathalai noi maruthuvam. Though these literature were written by T.Mohanaraj of South India, it is quite interesting to know that parallel analysis of these age old poems have revealed its correlation with modern Paediatrics texts and terminologies. Therefore, this literature analysis was undertaken to concurrent of Siravatham which is mentioned in Siddha literature with that of the signs and symptoms of Cerebral palsy (CP). The health status of the children, their growth and development at different stages of life, the expected health issues during their childhood and its management, prevention of those obstacles, the way of living are all clearly described in Siddha system in a scientific approach. Many formulations are indicated for Vatha disease in siddha literature. In Siravatham 'Vali' humor is predominantly vitiatis a type of Vatha disease. He talks about the typical clinical features resemblance with Cerebral palsy.

Keywords: Siravatham, Cerebral palsy, Mathalai noi maruthuvam, Siddha

Introduction

The Text book dealing with Paediatrics in Siddha system is called as “Balavagadam”. Though the Siddha Paediatric literatures classified the diseases of the children as mentioned above, clinically some important diseases. “Balavagadam” is the branch of medicine dealing with the diseases of the children and their management & treatment through Siddha System of Medicine or Care of infants and children through Siddha way⁽¹⁾. Diseases are of two kinds such as pertaining to the body, pertaining to the mind according to the variation of the three humors. Vatham not only implies wind but also comprehends all the phenomenon, which come under the function of the central and sympathetic nervous system. In Siddha system of medicine, the Growth & Development and diseases of the children⁽²⁾. This are explained in consonance with different stages (Paruvangal). The scientific approach in those days with respect to Paruvangal is so common that these stages are mentioned in linguistic literatures like Meenakshi Pillai Tamil etc⁽³⁾. The terminologies coined for each stages are so scientific that each one these are correlated exactly with the developmental milestones of the growing infants and children. Also the probable health issues that a child can encounter at each stage are also described. The different stages for male children up to the age of five are 1. Kappu, 2. Senke erai, 3. Thaalaattu, 4. Sappani, 5. Muththam, 6. Varugai, 7. Ambuli, 8. Sirtril, 9. Siruparai, 10. Siruthaer. For female children, the first seven stages as explained for male children are common and the last three stages are 8.

Kalangu,9.Oonjal and 10.Ammanai. In our siddha classical pediatric book, the definition for Siravatham has been described as Siravatham enbathu thalai nadukkam, Kaium kaalum asaithidathu, Nadakka siramam, Mulai unnathu⁽⁴⁾. The symptoms of Siravatham are nearly correlated with Cerebral palsy. Cerebral palsy is a persistent but not unchanging disorder of movement and posture due to a defect or lesion of the developing brain. It is accepted that children, who acquire permanent motor impairment due to non-progressive neurological insults, have Cerebral palsy⁽⁵⁾. There are many causes, a wide range of manifestations of the motor disorder and various associated problems. Signs and symptoms of cerebral palsy vary between people. Often, symptoms include poor coordination, stiff muscles, weak muscles, and tremors. There may be problems with sensation, vision, hearing, swallowing, and speaking disorder. Often babies with cerebral palsy do not roll over, sit, crawl or walk as early as other children of their age. Difficulty with the ability to think or reason and seizures each occurs in about one third of people with Cerebral palsy. Therefore, this literature analysis was undertaken to concurrent of Siravatham which is mentioned in Siddha literature with that of the signs and symptoms of Cerebral Palsy. Hence the review is aimed at analysing and summarizing all the available references with respect to the causes, classification method and pathology of Siravatham which helps academicians, clinicians and researchers in understanding the concept⁽⁶⁾.

Table 1 Analogy between Siddha texts and Quoting from modern text

Thalai nadukkam	Loss of head control
Kaium kaalum asaithidathu,	Spastic changes in the both limbs
Nadakka siramam,	Difficulty in walking
Mulai unnathu	Feeding Difficulties

Siddha physiology of Siravatham

Vatham or vaayu is not mere a wind, but also causes motion, energy and sensation of every cell in the body. Hence vatham is one of the three humours (vatham, pitham, kabam) which is responsible for construction nature of works in the human body. In physiological conditions, the existence of three thadhus is in ratio of 1, 1/2, 1/4 respectively. This ratio is altered when there is disturbance of normally existing, thadhus by the environmental factors, diet, habits etc., and vathadhosam may be increased or decreased. The three basic factors vatham, pitham and kabam working in physiological condition are called three thadhus and uyirtheadhus. These factors are working through an internal instrument called andhakaram, which is composed of manam, puthi, siddham and agankaram. So, mind is the receptor of all sorts of impulses produced within the body. Kundalini sakthi, an enormous power is kept in the mooladharam like a sleeping snake. It can be revitalized and fully utilized by yoga and meditation. When this aanma sakthi is stimulated by the external factors, the kundalini goes upwards like an angered snake and produces motor (seiunarvu) and sensory (meiunarvu) functions. This is otherwise called as kanmaindhiriyam and gnanaindhiriyam respectively. These are closely associated with nervous system of the body and this is discussed in vingnanamaya kosam in detail. In human body, the locomotor activity functions through voluntary muscles and it is controlled by nervous system called kanmaindhiriyam. Likewise, the sensation and its activities are known as gnanaindhiriyam. These types of activities are governed by the vatha humour among the three thadhus.

Siddha Pathophysiology of Siravatham

The basic constitution of the body is made up of 96 principles. Due to various causes 96 thathuvams get deranged and result in diseases, either pertaining to body or mind. If Vadham deranged in its level, it will be extensive and would affect the other two humors and the ratios

of three humors are altered. Vatham not only implies wind but also comprehends all the phenomenon, which come under the function of the central and sympathetic nervous system. Structurally it is the combination of Vaayu and Aagaya boothams. Normally it carries out of respiration, circulation of blood, locomotion, carrying sensory signals and motor signals to and from the brain, micturition, defecation, parturition, sensation of hearing, sight, taste etc. It is ten types. In Siravatham, primarily affected Vaayu are Abaanan, Viyaanan, Uthaanan, Samaanan, Kirukaran and Devathathan. Pitham is the life energy manifestation of thee bootham in the body. It is the metabolic thermal life force of the body. It carries out digestion, absorption, metabolism and colouration of the blood etc. As moolaatharam is in the Akkini mandalam (Fire zone) any pathological condition here can harm the Moolakini and eventually derange the pitha humor. Symptoms are produced when deranged pithams affect the seven thathuvas and malam. In Siravatham, primarily affected pitham components are Anilam, Ranjagapitham, Saadhagapitham and Prasagam. Kabam is constituted by Appu and Pirithivi boothams. It is responsible for co-ordination and defense mechanism of the body. In Siravatham, primarily affected kabam are Avalambagam and Santhigam. Udal thathukkal also suffered when uyir thathukkal, including Vadham, Pitham and Kabam are deranged, viz Saaram, Senneer, Oon, Kozhuppu, Enbu, and Moolai. They affect three malams and inturn produce various symptoms according to the severity and the site of ailment.

All five elements are disruded in Siravadham such as generalized body pain and diffulty in use limbs (Earth), excessive salivation (Water), lethargic (Fire), Impaired activeness (Air), Loss of Appetite (Space). In Kanmenthiriyangal (Motor organs) loss of phonation (Vaai), Difficulty in use upper and lower limbs (Kaal, Kai). In Anthakaranam (Intellectual Faculties) loss of Appetite and feeing (Manam), difficult to analyze (Bhuddhi), indecisiveness (Agankaaram), reduced ability to acheive (Siddham). In Naadi (Channels of Life Force) Eda kalai, Pinkalai and Suzhumunai are

affected since these basic three naadis are vital channel for the brain. In Asayam amarvaasayam, malavaasayam, salavaasayam are disturbed since Nausea and vomiting, defecation and micturation difficulties respectively. In Kosam, Seven physical constituents get deranged (annamaya kosam), Loss of appetite and tenderness in lower abdomen (manomaya kosam), nerves and neuromuscular junctions are suffered (Vingnanamaya kosam).

Discussion

According to Siddha philosophy, the human body consists three functional units and seven structural units they are collectively known as Muththathukkal (Vatha, Pitha and Kapha) and Udatkaddukkal respectively. Each three Doshas are classified into sub types and each type is responsible for the special functions of the body. T.Mohanaraj in his treatise Mathalai noi maruthuvam part III has described about a condition called 'Siravatham' which is closely analogous to the cerebral palsy. Siravatham is consider as a one of the separate disease in Siddha Medicine. Synonyms, causes, pathology and types of Siravatham have been mentioned in many Siddha literatures. However, all these details of Siravatham are not mentioned in all the literatures systematically, Causes, types and its clinical features have been mentioned in few literatures while missed in few. Classification of Siravatham also differs from literature to literature. Siravatham is characterized by since not attained head control, head gets shaking, in ability to use both upper limbs and lower limbs, Difficulty in walking, Feeding difficulties, Fear and Anxiety due to deranged Vatham. Siravatham can be correlated with that of Cerebral Palsy. The features of Cerebral Palsy as described in ancient Siddha texts are quoted below with interpretation. The Siddha literature also deals with the traditional management through Siddha System of Medicine through strong basic principles and cultural background⁽⁷⁾.

Hence this work on the literature analysis of ancient Siddha text has revealed the splendid wisdom of Siddhars in the field of medicine. All the signs and symptoms of Siravatham has been analysed in the light of modern medical terminologies and were found to have appreciable correlation between them. This work can provoke the researchers to explore further on Siddha literature for global acceptance of this antique system of medicine⁽⁸⁾.

Conclusion

Though the Siddha Paediatric literatures classified the diseases of the children as mentioned clinically some important diseases are also being registered in a Siddha hospital. Such classification there are 80 types of vatha diseases. Among Siravatham is one of them. symptoms of Siravatham are nearly correlated with Cerebral palsy.

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