

PSYCHIATRY IN SIDDHA SYSTEM OF MEDICINE: A REVIEW

S.Kumar,*K.Monisha,**K.Elavarasan,M.Menaka,****M.Karthikeyan**

* UG scholars, ** Lecturer, *** HOD, **** Principal, RVS siddha medical college and hospital, Coimbatore, Tamilnadu.

Corresponding author e-mail-pk5403494@gmail.com Phone number:9092729815

ABSTRACT

Siddha system of medicine which dates back to early BC, is an excellent scientific work rendered in poetic form. The disease entities are thoroughly classified and symptoms are minutely described. Remedy wherever possible is given and limitations of medicine accepted in terminal diseases. Psychiatry is a recognized branch of medicine in siddha system and is called as KIRIGAI MARUTHUVAM. Somato typing is done on the basis of the proportion of humours called VALI, AZHAL, IYAM and the temperament associated with each type is also minutely described. The in-depth study of the disease with siddhars are understood from the classification of epileptic disorders and symptoms of various psychiatric illness which are recognizable as chronic schizophrenia, catatonic withdrawal, catatonic excitement, mania, Reactive depression, hysteria, toxic psychosis, depressive psychosis etc. etiology and treatment of the same are given in the verses themselves. Treatments through various routes of application s such as oral, nasal, skin etc. are described. The use of metallic preparations and minerals shows the height of civilization achieved by siddhars. The efficacy of their preparations stands the test of time as is evidenced by the use of PERANDA PARPAM for certain psychotic conditions even today. There is evidence in the text to show that siddhars attempted psychotherapy and promoted the longevity through kayakarpams.

KEYWORDS

Psychiatry, kirigai nool-64, Herbal treatment, Siddha Medicine.

INTRODUCTION

Psychiatry is a recognized branch of medicine in siddha system and is called as KIRIGAI MARUTHUVAM. The significance of psychiatric thoughts in Tamil culture is brought forth with relevant historical and literary evidences. The etiology, clinical presentation, classification and treatment of mental illness according to this system are discussed. The siddhars were men who have attained 'ASHTAMA SIDDHIS' i.e. the eight supernatural powers. The siddhars belong to a school of great knowledge which originally consisted of 18 members known as NANDIVARGA SIDDHARS. Sage Agasthiyar who was the chief of the Siddha School was a celebrated philosopher, grammarian and physician. Some of his works are still standard text books of medicine in daily use for Indian medical practitioners. Siddha system of medicine is a science of positive health. It gives ways and means to attain perfection in body and mind and to attain immortality. The object of this system is to prevent disease by careful dieting, activities and relaxation. Siddhars formulated this system after a scientific study of nature and its elements, experimenting with human body and mind. The glory of Siddha system lies in the use of metals and minerals, whereas there is no mention about it in earliest Ayurvedic treatises.

HUMORAL THEORY

According to siddhars the basic physiological functions of the body such as movement, heat production and regulation and electrolyte balance are maintained and mediated by three humours called MUKKUTRAM. They are VALI, AZHAL, IYAM representing the creation, protection and destruction which can be correlated as anabolism and catabolism. **Vali** means gaseous substances of the body and represents the movement, activity, sensation of the body. **AZHAL** means temperature of the body and represents metabolic activities of the body like absorption, assimilation and thermogenesis. **IYAM** means fluid of the body and represents the control and stability of the organism. If these 3 humours function harmoniously in the proportion of 4:2:1 then there is positive health. Any alteration in these humours causes both physical and mental illness`

KIRIGAI MARUTHUVAM

Kirigai maruthuvam, the Psychiatry in siddha system of medicine is propounded by several siddhars off whom the most important ones are AGASTHIYAR, YOOGI, THERAIYAR. Their descriptions are phenomenological. The unifying factor in siddha psychiatry is the importance laid on the imbalance of three humour, especially the predominance of AZHAL humour over the other two. The siddhars approved of the possible predisposition mental illness due to dietetic habits, age and sex of individuals. They discarded the theory of demonology with which the west was plagued for several centuries. Siddhars approach was more scientific and could be seen from the etiology enumerated by them.

Agasthiyar in his work AGASTHIYAR IYANTHA SASTHIRANGAL narrates etiological descriptions of mental illness. A remarkable account of etiological factor of mental illness has been given in AGASTHIYAR KANAGAMANI NOORU.

The following are the causes described: Excessive anger sexual perversion, impounding guilt, offensive smell and fumes of cremation sleeplessness, conflict, agitation, worry, sudden loss of wealth due to robbery, fear of enemy exhaustion, due to wandering, toxic substances, constant suffering ,drug abuse like kanja and abin, blame worthy activity, fear of higher authority.

CLINICAL VARIETIES

Siddha system of medicine as already described, classified the clinical variety of mental illness based on the symptomatology. A closer scrutiny reveals a very good scope of correlation modern clinical varieties of mental illnesses like schizophrenia ,mania ,depression ,convulsive disorders ,neurotic illness ,drug dependence ,toxic psychosis .In siddha system of medicine many treatises are available on clinical varieties among them AGASTHIYAR MANIDAR KIRIGAI NOOL – 64 and YOOGI CHINTHAMANI-800 are noteworthy.

KIRIGAI NOOL 64

This book was written by sage agasthiyar, the father of Tamil siddha medicine. It deals with about 18 varieties of FUNCTIONAL PSYCHOSIS. A close scrutiny this book reveals the description of schizophrenia and maniac excitement.

SCHIZOPHRENIA, CATATONIC WITHDRAWAL STATE

Among the 13 varieties mentioned, the fourth VADHA KIRIGAI, the 5th SLETPANA KIRIGAI, the 13th ALAR KIRIGAI and 15th MOODU KIRIGAI describe the clinical

symptoms of catatonic withdrawal state. The symptoms described are: Lying on the floor, mutism, chilliness of the body, wandering, grinding the teeth, beating of the floor, weeping and muttering, at times mannerism, sleeplessness, bewildered look, frequent removal of clothes and standing naked.

CATATONIC EXCITEMENT

12th variety MUNNANGAL KIRIGAI, the 16th variety VALIPU KIRIGAI and the 18th one PEIPIDI KIRIGAI describe the clinical symptoms like: Talking to oneself, shouting at others, mannerism, restlessness, running here and there, wandering, tearing of clothes, abusing and biting others, rolling on the floor etc.

CHRONIC SCHIZOPHRENIA

The following varieties 1} ANAL KIRIGAI 2} PITHA KIRIGA 3} ECHIL KIRIGAI 7} BOODHA KIRIGAI 8} JALA KIRIGAI 10} KALLERI KIRIGAI 11} KUMBIDU KIRIGAI describe the features of chronic schizophrenia like saluting other men and animals, collecting and eating rubbish, tearing the clothes and remaining naked, smearing motion and urine over the body, rolling on rubbish, banging on the wall, pouring water on the head, drenching in the rain, obeying the commands of others blindly, neglecting food and hygiene, biting others, pelting stones, weeping, abusing and assaulting others etc.

YOOGI CHINTHAMANI -800

The book YOOGI CHINTHAMANI -800 written by yogi siddhar elaborately deals with both physical and mental illness. It describes functional psychosis, neurosis, somatoform disorder, toxic psychosis etc.,

The catatonic withdrawal symptoms are described under the heading VERI AZHAL NOI and THAMANDHA AZHAL NOI. The symptoms of catatonic excitement are described in PERU IYA NOI. Chronic schizophrenia is described in MOODU PITHAM. Maniac excitement is described in stanzas under the heading AZHAL PITHAM, ODU PITHAM, MARKEYA PITHAM AND VERI IYAM. The symptoms of maniac excitement like dancing, jumping, making fun of others, grandiosity, excessive sexual play, wandering tendencies, aggression, abusing others, dryness of mouth, discoloration of skin, and exhaustion are described in those stanzas.

DEPRESSIVE PSYCHOSIS

The symptoms of psychotic depression are described vividly under the heading HARA PITHAM. The symptoms described are: sitting alone, not talking with anybody, dehydration, loss of energy, loss of courage, loss of appetite, wandering at times, sleeplessness, frequent loss of memory and hypochondriac symptoms.

TOXIC PSYCHOSIS

Under Nanju vali, toxic psychosis due to extraneous poison is described. Symptoms like perceptual disturbances, fear, restlessness, bewilderment and symptoms of other delusional features are described.

NEUROSIS

Neurotic conditions like Hysteria and depression are described under Thimirvali and Manovali.

HYSTERIA

Under Thimirvali, a lucid description of hysteria can be seen. Symptoms like standing with folded upper limbs, restlessness, belching, laughing, dancing and singing, frequent change of posture, embracing others, sleeplessness etc., are described.

CONVULSIVE DISORDER

A classical description of convulsive disorders is in Siddha medical literature. Different varieties of convulsive disorders have been described with a note of general etiological factors for them. Among them, certain important convulsive disorders are,

1. Grandmal Epilepsy
2. Partial Adversive Seizures
3. Reflex Epilepsy
4. Febrile Fits.

TREATMENT OF MENTAL ILLNESS

In *Manidhar Kirigai Nool- 64*, Agasthiyar describes 18 varieties of medicines for the 18 types of functional psychoses mentioned. In addition to this he also describes a general medicine for all the clinical varieties. According to the route of administration of the medicine, he divides them into 6 groups.

1. Thuvalai	Anointing, external applications
2. Vedhu	Fumigation
3. UllukkuKoduthal	Oral route
4. Nasiyam	Nasal Application
5. Kalikkam	Ocular Application
6. Mandhiram	Psychotherapy

1. THUVALAI

The medicinal plants such as Consipium herbaceum, Vitex nigundu, Solanum verbacifolium, and Kaatumullai are ground with butter milk into paste form and smeared all over the body.

2. VEDHU PIDITHAL

Using the charcoal of coconut shell, the medicinal leaves of Acalypha indica, Croton tiglium, Acanthus aspera are put on fire to produce fumes which are inhaled by the patients.

3. ULLUKKU KODUTHAL

The above said medicinal leaves with Piper longum are pulverized and administered orally after mixing the same with water.

4. NASIYAM

The drugs such as Vitex nigundu, Acanthus aspera, Allium sativum, are ground with gingili oil to a dry consistency and the same is sniffed through nose.

5. KALIKKAM

The drug are such as Acorus calamus, Santalum album, piper nigrum, Mimosa elangi, Allium sativum, Curcuma longa are ground, made into pills and dried in the sun, which are mixed with breast milk and applied on the eyelids.

6. MANDHIRAM

In addition to treating the mental illness with drug applied through the five sensory organs, Agasthiyar lays emphasis on treating the 'psycho' with Mandhiram i.e., psychotherapy. This is attempted by removing the unhealthy thoughts, behavior, postures etc., of the mentally ill and replacing them with good thoughts [iyamam], traits [Niyamam] postures [Asbam] etc.

On the Internal medicine form of treatment there exists a general medicine for functional psychoses and even convulsive disorders. It is called as 'PERANDA PARPAM' which is prepared by grinding human skull bones or of animals like dog with lime or ginger juice and then calcined. Asinine milk is said to be good substitute for lime or ginger juice. The dosage is 100 to 300 mg of parpam per day given along with milk or ginger juice.

CONVULSIVE DISORDERS

Regarding treatment of convulsive disorders, different medicines had been prescribed. Before starting any drug, the patient's gastrointestinal system is purified by purgatives. The medicines are administered through different routes. In oral route liquids, parpams, chenthurams, thailams and mezhugu{wax} are given. Among the thailams, Onan Sudar Thailamis prepared and used as an important modification in Clinical Research Unit {siddha}, under CCRAS for convulsive disorders. For external application also various thailams are used. Through nasal route, different types of fumigation, inhalation of drug in liquid form the employed. In addition to these, certain medications are used as eyetex or eye drops.

ACKNOWLEDGEMENT

Our sincere thanks to Principal, HOD, lecturer of RVS Siddha Medical College and Hospital.

CONCLUSION

The disease entities are thoroughly classified and symptoms are minutely described. The underlying philosophy of siddha system is not only curative but also preventive which clearly indicates the far advanced stage the siddha system had reached in early period.

REFERENCE

- Gupta, S.P. (1977): psychopathology in Indian medicine [Ayurveda] Ajaya publishers, Aligarh, India.
- Kuppusamy mudhaliar, C.M (1954): Siddha maruthuvam. Govt of Tamilnadu publication's, madras [in Tamil].
- Narayanasamy .V (1965): Introduction to the siddha system of medicine. S.S Anandan research institute, T, nagar, madras.
- Yogi munivar vaithiyasindhamani (1976): Arul mihupatani dhandapani book publication department.
- Siddha Marathuvangasurukkam, Dr. Ka. Su. Utthamarayan, H.P.I.M, Department of Indian Medicine and Homoeopathy, Chennai.
- Siddha Marathuvam (Sirappu) Dr. R.Thiyagarajan L.I.M. Department of Indian Medicine and Homoeopathy, Chennai.
- Tamil culture and psychiatry o.somasunadaram. dept of psychiatry