



Research Article

AN OPEN-LABEL NON-RANDOMIZED CLINICAL TRIAL ON SIDDHA PURGATION THERAPY (BHEDHI) FOR PACIFYING VATHA DISEASE USING DIAGNOSTIC TOOL NEIKURI

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ABSTRACT

Siddha system granting preventive, curative and rejuvenating healthcare. According to Siddha system three humours- *Vatham*, *Pitham* and *Kapham*- mediate the body's physiological function. Derangements of trihumour lead to diseases. *Vatha* diseases are the most common diseases presenting in Siddha hospitals nowadays. In Siddha system the primary goal of the treatment is to restore the balance of trihumours. The first and foremost treatment for *Vatha* disease is *Bhedhi* (purgation). The quote '*Bhedhiyaal Vatham Thaalum*' indicates purgation therapy will reduce *Vatham*. For this study the purgative drug *Agasthiyarkuzhambu* is used. **Aim and Objective:** To make a validation of purgation therapy to alleviate *Vatha* imbalance. To describe purgation therapy in alleviate *Vatha* imbalance by giving *Agasthiyarkuzhambu* to outpatient and inpatient Department, Govt. Siddha Medical College, Palayamkottai. To observe the increased *Vatha* symptoms and *Neikuri* changes before and after treatment. **Materials and methods:** A Non randomized clinical trial was done with 40 patients, data were collected by interviewing with structured questionnaire about increased *Vatha* symptoms and samples of urine were collected to the analysis. The data will be analysed using SPSS. **Results:** Out of 40 patients, based on relief of *Vatha* symptoms 45% of cases reported good relief and 13% of cases reported better relief from their symptoms. In *Neikuri* before treatment 40% of cases had typical *Vatha Neikuri* (fast, irregular, *Aravu pol*) and after treatment the *Neikuri* pattern changed to *Pithavatham*, *Pitham* and *Kapham* and only 10% of cases had *Vatha Neikuri*. *Neikuri* and *Vatha* symptoms are better parameter for assessing alleviated *Vatha* imbalance in this study.

INTRODUCTION

The Siddha system is an immense and multi-dimensional science of medicine in the world. It has great potential for medicinal resource repositories going back to B.C 10000 - B.C 4000. The traditional system of medicine has received significant popularity all over the world because the medicine is not only used for curative purpose but also for the prevention of diseases too. Our human body is made up of Five elements (*Panchabootha*), *Tridhosa* (*Muthodam*, *Uyir Thathukkal*), and seven body constitutions (*Udal Thathukkal*) respectively. The *Tridosha* comprises *Vatham* (*Vali*), *Pitham* (*Azhal*), and *Kapham* (*Aiyam*)^[1].

These three vital life forces govern the physical, physiological and psychological components of an individual Body constitution (*Udaliyal/ Yakkai Ilakkanam*). The three humors maintain the human body. In our body *Vatham* predominates in bone, *Pitham* predominates in blood, *Kapham* predominates in all other tissues^[1]. When the derangements of this proportion in trihumours lead to diseases which are mentioned by the great sage Thiruvalluvar in Thirukkural (sacred couplets),

'*Miginum kuraiyum noiseiyum noolor
Valimudhalaa enniya moondru*'.

When disarray these humors, they bring about diseases peculiar to their influence; when it is in equilibrium freedom from disease; and when one or other of the humors combine in such a way to get deranged by aggravation or diminution etc. So when any imbalance in the *Vatham* humor causes bone related disorder. *Vatham* formed by the elements

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Space (*Aakasam*) and Air (*Vaayu*)^[1]. It is responsible for all movements of mind and body. Motor, sensory activities are governed by *Vatham*. Even though *Vatham* is present all over the body, it predominates in the region below navel. It is classified into the following ten types depends on its function: *Piranan*- Controls respiration and circulation, *Abanan*- Controls excretory acts, *Viyanan*- Spread all over the body and controls body movements, *Samanan*- Controls digestion, absorption and assimilation, *Udhanan*- Controls speech, *Naagan*- Responsible for knowledge and skills, *Koorman*- Provides strength, vision, *Kirugaran*- Responsible for taste, appetite, reflexes, *Devathathan*- Responsible for emotions like anger, *Thananjeyan*- Gets expelled out from the body on 3rd day after death. *Vatham* formed by combination of *Idakkalai* and *Abanan*. The natural quality of *Vatham* are to create spirit, to keep respiration, dyspnoea, to tone up the activities of mind, speech, and the body, the regulation of fourteen reflexes like movement of the bowels, to regulate the function of the seven fundamental principles of the organisms in the body (*Saaram*) and give strength to the five sense organs. The characteristic of *Vatham* are mind, dryness, lightness, pain, flatulence, sensitiveness, coldness, motility and also air. The qualities manifested *Vatham* are hardness (*Kadinam*), dryness (*Varatchi*), subtlety (*Lesu*), coldness (*Kulirchi*), mobility (*Asaithal*), minuteness (*Anuthuvam*). The qualities opponent to the *Vatham* softness (*Mirudhu*), moistness (*Pasumai*), heaviness (*Palu*), hotness (*Akkini*), stability (*Sthiram*), lump/mass (*Katti*).

The increased *Vatha* symptoms are pain in the body, pricking and excruciating pain, weakness of the nerve, tremors, stiffness of muscles, dryness, weariness, boring pain, pain felt as that of traumatic cause, dislocation of joints, weariness of the organs, inactiveness of the organs, retention of urine and feces, thirst, unbearable pain in the calf muscles and muscles of thigh, a feeling that something is boring into the bones, erectile hairs, difficulty in flexion and extension of the extremities, secretion of saliva with astringent taste, blackening of eyes, motion and urine. The primary goal of treatment in Siddha system is to restore the balance of the three humours. Treatment options for *Vatha* diseases are numerous. But the versus '*Bhedhiyaal Vatham Thaalum*'^[1] indicates purgation therapy will reduce *Vatham*. Purgation therapy is medically induced drug to eliminate stools to pacify the vitiated *Dhosas*. Many purgative drugs are available in the traditional system of medicine. *Agasthiyar kuzhambu* is one of the familiar and commonly used purgative drugs in Siddha system of medicine. Based on this concept study gave validation to the verses.

AIM

To make a validation of purgation therapy to alleviate *Vatha* imbalance (*Kuttram*).

OBJECTIVES

Primary Objective

To describe purgation therapy in alleviating *Vatha* imbalance (*Kuttram*) by giving *Agasthiyar kuzhambu* in Outpatient and Inpatient Department, Government Siddha Medical College, Palayamkottai, Tamil Nadu, India.

Secondary Objective

1. To observe the changes of *Neikuri* (Urine Examination) changes before and after intake of *Agasthiyar kuzhambu*.
2. To describe the correlation between purgation (*Bhedhi*) and increased *Vatha* symptoms.
3. To describe the effectiveness of purgation in various diseases.

MATERIALS AND METHODS

Study Period: 24 months

Sample size: 40

Selection of Sample

The sample was selected from OPD and IPD at the Govt. Siddha Medical College, Palayamkottai, Tamil Nadu depends upon the criteria of Inclusion and Exclusion. The patients were investigated according to Siddha diagnostic methods *Neikuri* (Urine Examination) and increased *Vatha* symptoms. The data were collected by interviewing with structured questionnaires about increased *Vatha* symptoms. *Neikuri* were noted. Further the patients were directed to take the *Agasthiyar kuzhambu* (130mg) for a day with diet restriction (rice with buttermilk). After the commencement of treatment, the patients were subjected for investigation next day. The collected data were analysed using SPSS. The connection between the *Agasthiyar kuzhambu* with signs and symptoms of *Vatham* and Siddha diagnostic methods were discussed. In addition, the link between the prognosis of *Vatham* and *Neikuri* were analysed.

Criteria for Inclusion

1. Age between 18 to 64 years.
2. Both sexes
3. Symptoms of increased *Vatham* in the body^[1]
 - a) Pain in the body
 - b) Weakness of the nerve
 - c) Tremors
 - d) Stiffness of the muscles
 - e) Dryness
 - f) Weariness, boring pain
 - g) Weariness of the organs
 - h) Inactiveness of the organs

- i) Retention and reduced excretion of urine and feces.
- j) Unbearable pain in the calf muscles and muscles of the thigh.
- k) A feeling that something is boring into the bones.
- l) Erectile hairs
- m) Difficulty in flexion and extension of the extremities
- n) Blackening of feces and urine.

Criteria for Exclusion

1. Age below 18 and above 64 years.
2. Pregnant mothers and lactating mothers.
3. Patients who are unable to do their routine work.
4. Patients undergoing regular treatment of any severe illness (CVS, CNS, and Malignant disorders)
5. Diarrhea and hypotension

Diagnostic Tools

The increased *Vatha* symptoms are also chosen as a diagnostic tool. There are eight diagnostics tools in Siddha system said by Saint *Theraiyar*, they are *Naa* (tongue), *Niram* (complexion of body), *Mozhi* (vocal

sounds), *Vizhi* (eyes), *Malam* (stool), *Moothiram* (urine), *Naadi* (pulse), *Sparisam* (temperature and texture). Among this eight the *Neikuri* were discussed below.

Neikuri: This is cost effective and non-invasive method which is used as a diagnostic tool to assess disease. *Neikuri* denotes the urine examination by dropping the oil on urine and observe the pattern of oil spread. *Neikuri* can be used to diagnose the spreading of *Vatha* pattern before and after taking of *Agasthiyarkuzhambu*. Collect the urine sample in a sterile glass/porcelain bowl and examine the macroscopic characters of urine such as colour, froth and deposits. Under sunlight the pattern of oil spread was keenly observed. Then observe the shape of the oil and record diagrammatically and inferences are to be noted. When oil drop takes the shape of a snake indicates *Vatham*, when it spreads like ring indicates *Pitham*, when oil drop stands like a pearl, indicates *Kapham*. Combined pattern indicated by combined derangement of humors. There is a combined shape like a ring in a snake or snake in the ring, snake and a pearl or a pearl in the ring. [1]

RESULTS

Table 1: Increased *Vatha* symptoms

S. No	OP. No	Pain in the body	Weakness of the Nerve	Tremors	Stiffness of Muscles	Dryness	Weariness and Boring pain	Reduced urine & feces	Pain in thigh & calf Muscles	Feeling of Boring Pain in bones	Difficulties in Flexion & Extension of Extremities	Blackening of urine & feces
1	66976	*					*			*	*	
2	101234	*			*		*	*	*	*	*	
3	101304	*			*		*	*	*	*	*	
4	103243	*			*			*	*	*		
5	106886	*			*				*	*		
6	8898	*	*		*		*			*	*	
7	9349	*					*	*	*			
8	10391	*	*				*	*		*		
9	10203	*	*				*	*	*		*	
10	10137	*					*			*		
11	10596	*	*			*	*	*		*	*	
12	9626	*					*		*	*	*	
13	11218	*						*				
14	11361	*			*		*	*		*	*	
15	11362	*				*		*				
16	11572	*	*				*		*	*		
17	13064	*			*		*		*			
18	13463	*	*			*	*		*	*		
19	44551	*	*		*		*		*	*	*	
20	14853	*	*		*		*		*		*	
21	17508	*			*		*		*		*	
22	18872	*			*		*		*	*	*	
23	19612	*					*			*	*	
24	20926	*	*		*		*			*	*	

25	22404	*					*				*	
26	22403	*					*	*				
27	23793	*	*				*	*				
28	24061	*					*	*				
29	24667	*					*					
30	24915	*	*		*		*	*				
31	24738	*	*		*		*					
32	24730	*					*	*		*	*	
33	30493	*					*					
34	30796	*						*				
35	31024	*			*	*	*		*	*	*	
36	31626	*			*		*		*	*	*	
37	33766	*			*		*			*	*	
38	34010	*			*	*	*	*		*	*	
39	28602	*			*		*				*	
40	265	*					*			*		

***Indicates the presence of the symptoms**

Table 1 indicates presence of *Vatha* symptoms. Out of 40 patients highest incidence of patients having Osteo Arthritis (*Sandhu vatham*), rheumatoid arthritis (*Udhara Vatha Suronidham*), cervical spondylosis (*Saganavatham*), lumbar spondylosis (*Thandagavatham*), Trigeminal Neuralgia. The Mentioned diseases come under the classification of *Vatha* disease.

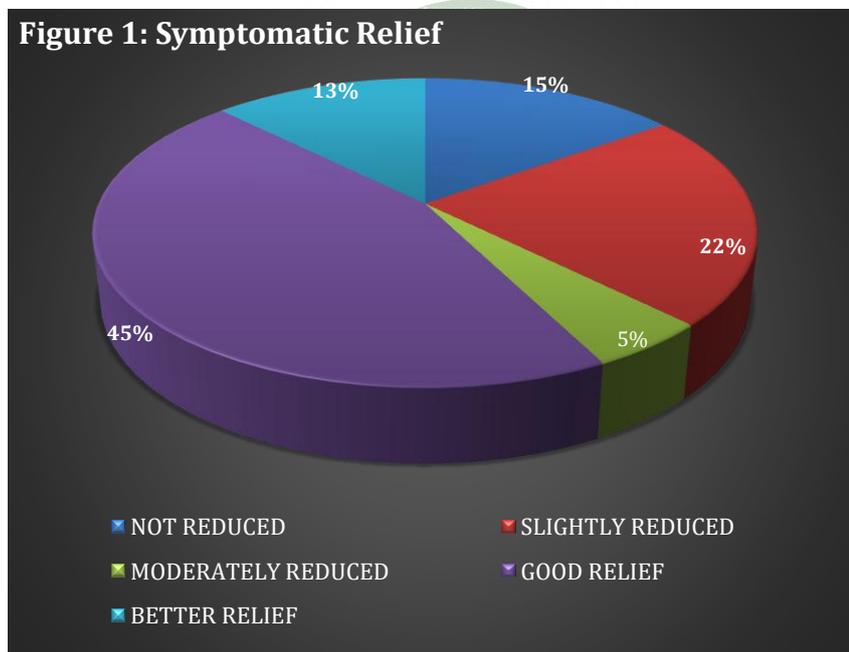


Figure 1 describes symptomatic relief, out of 40 patients, based on increased *Vatha* symptoms, the following results depends upon patients satisfactory rate, 5 patients (13%) reported better relief from their symptoms. 18 patients (45%) reported good relief, 9 patients (22%) reported slightly reduced symptoms, 2 patients (5%) reported moderately reduced symptoms, 6 patients (15%) reported no changes from their symptoms. Table 2 shows the *Neikuri* before and after purgation therapy.

Table 2: *Neikuri* (Urine Examination) before and after purgation therapy

S.No	OPD No.	Age	Sex	<i>Neikuri</i> (Urine Examination)												
				Before Purgation Therapy						After Purgation Therapy						
				Immedi ate	2 Min	4 Min	6 Min	8 Min	10 Min	Imme diate	2 Min	4 Min	6 Min	8 Min	10 Min	15 Min
1	66976	58	M	K	K	KP	KP	SS	SS	K	K	KP	KP	KP	SS	SS
2	101234	60	M	K	K	K	KP	SS	SS	K	KP	KP	KP	KP	KP	KP
3	101304	50	M	V	V	V	V	V	V	V	V	V	V	V	V	VP

4	103243	39	F	P	V	V	V	V	V	P	V	VP	VP	VP	VP	VP
5	106886	32	F	P	PV	SS	SS	SS	SS	P	P	P	P	P	SS	SS
6	8898	55	F	V	V	V	SS	SS	SS	P	P	P	P	SS	SS	SS
7	9349	36	M	V	V	SS	SS	SS	SS	P	PV	PV	PV	PV	PV	SS
8	10391	35	F	P	PV	PV	PV	PV	SS	P	P	P	P	PV	PV	PV
9	10203	49	F	P	PV	PV	PV	PV	PV	P	PV	PV	PV	PV	PV	PV
10	10137	55	F	V	V	V	V	V	SS	P	P	PV	PV	PV	PV	SS
11	10596	56	F	P	P	PV	SS	SS	SS	P	P	P	P	PV	SS	SS
12	9626	56	F	V	SS	SS	SS	SS	SS	P	P	PV	PV	SS	SS	SS
13	11218	26	F	P	P	P	PV	PV	SS	P	P	P	P	P	P	P
14	11361	57	M	V	V	SS	SS	SS	SS	V	V	V	V	V	V	SS
15	11362	19	F	P	P	P	P	P	PV	P	P	P	P	P	P	P
16	11572	49	F	P	V	V	V	V	V	P	V	V	V	V	V	V
17	13064	44	F	P	V	V	V	SS	SS	P	V	V	V	V	V	SS
18	13463	47	F	V	V	V	V	V	SS	V	V	V	VP	VP	VP	VP
19	44551	55	F	P	P	PV	PV	PV	PV	P	P	P	PV	PV	PV	PV
20	14853	53	F	V	V	SS	SS	SS	SS	P	V	V	V	V	V	SS
21	17508	45	F	P	P	PV	PV	SS	SS	P	P	P	PV	PV	PV	SS
22	18872	54	F	P	PV	V	V	V	V	P	PV	SS	SS	SS	SS	SS
23	19612	51	F	P	V	V	VP	SS	SS	P	P	V	PV	PV	SS	SS
24	20926	57	F	K	K	K	KP	SS	SS	K	K	K	K	K	K	K
25	22404	63	M	P	P	P	PV	PV	PV	P	P	P	P	P	P	P
26	22403	55	F	P	P	P	PV	PV	SS	P	P	P	P	P	P	PV
27	23793	56	F	P	PV	PV	PV	PV	PV	P	P	P	P	P	P	P
28	24061	23	F	P	V	V	V	V	V	P	P	P	P	P	P	P
29	24667	39	M	V	V	V	V	V	V	P	PV	V	V	V	V	V
30	24915	42	F	P	PV	V	V	SS	SS	P	P	P	P	PV	SS	SS
31	24738	45	F	V	V	V	SS	SS	SS	P	P	P	P	P	P	SS
32	24730	61	M	V	V	SS	SS	SS	SS	P	VP	VP	VP	SS	SS	SS
33	30493	36	M	V	V	V	V	V	V	P	P	P	P	PV	PV	PV
34	30796	24	M	K	K	KP	SS	SS	SS	K	K	K	KP	KP	SS	SS
35	31024	60	F	K	K	K	KP	KP	SS	K	K	KV	KV	KV	KP	SS
36	31626	58	M	P	PV	V	V	V	V	P	PV	PV	PV	PV	PV	PV
37	33766	43	M	P	V	V	V	V	V	P	V	V	V	V	V	V
38	34010	63	M	V	V	SS	SS	SS	SS	V	V	V	V	V	SS	SS
39	28602	53	M	P	P	P	PV	SS	SS	P	P	PV	PV	PV	SS	SS
40	265	56	F	P	P	P	P	P	SS	P	P	P	P	PV	PV	SS

V- Vatham, P-Pitham, K-Kapham, VP-Vatha Pitham, PV-Pitha Vatham, KV-Kapha Vatham, KP-Kapha Pitham, SS-Same spread

Figure 2 represents, among 40 patients, before giving *Agasthiyar kuzhambu* 17 patients (43%) had *Pitham Vatham Neikuri*, 16 patients (40%) had typical *Vatham Neikuri*, 5 patients (12%) had *Kapha Pitham Neikuri*, 2 patients (5%) had *Vatha Pitham neikuri* respectively. Figure 3 shows, out of 40 patients after giving *Agasthiyar kuzhambu* 20 patients (50%) had *Pitham Vatham Neikuri*, 6 patients (15%) had *Pitham Neikuri*, 5 patients (12%) had *Vatha Pitham neikuri*, 4 patients (10%) had *Vatham neikuri*, 3 patients (8%) had *Kapha Pitham* and only 1 patient (3%) had *Kapham Neikuri* and *Kapha Vatham Neikuri*. Figure 4a and 4b represents *Neikuri* before medication and after medication spread after 5 minutes. Figure 5a and 5b denotes *Neikuri* before medication and after medication spread after 10 minutes. Figure 6a and 6b shows *Neikuri* before medication and after medication spread after 7 minutes.

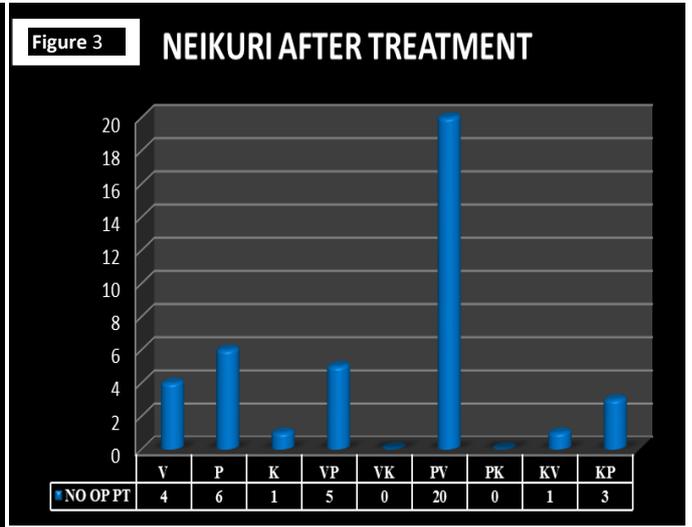
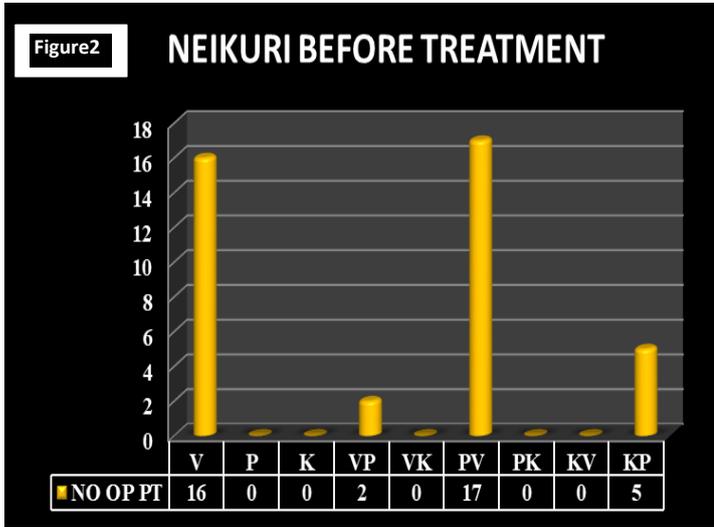


Figure 4 a -Before treatment

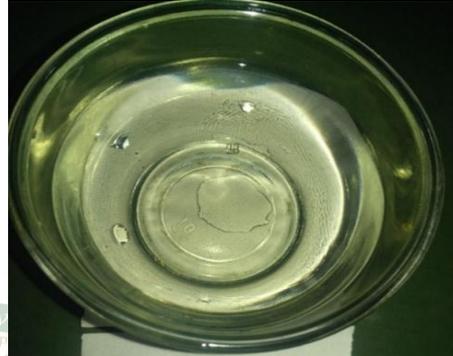


Figure 4 b -After treatment

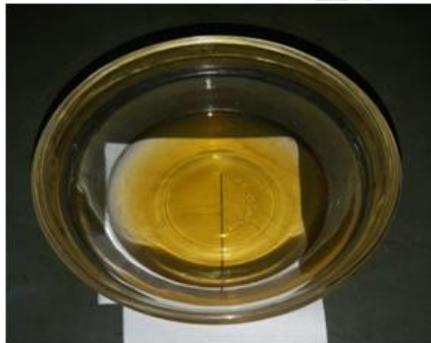


Figure 5 a- Before treatment



Figure 5 b- After treatment



Figure 6 a- Before treatment

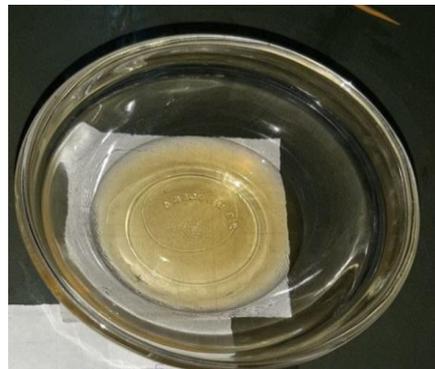


Figure 6 b- After treatment

DISCUSSION

Vatham dwells in the body anus, fecal matter, *Idakkalai*, below the umbilicus, *Kammakodi*, hip bones, skin, nervous system, joints, hair follicles and muscles. Any modification (or) disturbances in the *Vatham* results in *Vatha* diseases. The factors that play its role

in modification of *Vatham* are environmental factor, physical factors and, factors of *Kanmam*. Environmental factors (seasonal variation)- *Vatham Thannilaivalarchi - Mudhuvanirkaalam*, (15th June to 16th August), *Vetrunilaivalarchi: Kaarkaalam* (17th

August to 16th October), *Thannilaiadaidhal: Koothirkaalam* (17th October to 15th December). Physical factors- Sour and astringent food stuffs can increase the *Vatham*^[1]. *Vatham* will subside by purgatives, *Pitham* will subside by vomiting medicines, *Kapham* will subside by Nasal Medicine and Collyrium on eyelids. ^[2] When the impurities are mixed with the blood then the blood is impure. When the impure blood runs via the nerves it got weakness. It leads to nervous disorder. Because of this *Vatham* is increased. *Vatham (Vali)* spreads all over the body through the muscle. When the *Vatham (Vali)* spreads like this pain is produced. When the *Vatham* is grab with *Maamisam* and *Kozhuppu* it leads to dryness of body, pain like beating in the body, tiredness and giddiness present. When the *Vatham* is grab the bone and bone marrow there is pain in the thigh, joint, body pain and sleepiness are present. When the body is get suffered the naming is depends upon the parts of the body where the *Vatham* is highlighted.^[2] Breach of trust, abusing the pious, elderly people, priests and holy spirits, exploitation of charitable properties, ingratitude towards mother, father and teacher results in *Vatha* diseases. Excessive intake of bitter, astringent, and salty foods, intake of dry and old cooked rice, drinking polluted rainwater, irregular sleep patterns, under starving, excessive weight lifting, and sexual perversion can include *Vatha* diseases.^[3] Increased *Vatha* symptoms are abdominal distention, numbness in the limbs, drowsiness, dryness in the body, pallor of the skin, giddiness found when go upwards.^[4] Pain in the joints, headache, excessive yawning, burning sensation of the body, constipation, paralysis, excessive salivation, chillness and tremor, loss of appetite, back ache, fever, sleeplessness, shivering, tremor, headache, giddiness, pain in the eyes, dryness, pain in the body, food is not acceptable, paralysis of leg.^[5] Numbness in upper and lower extremities, reduced excretion of urine, swelling in the eyes, body weight.^[6] Purgation pacify *Vatha* imbalance the quotes are: “*Seerinirkum Vatham bhedhiyaal samanilaiyurum*”^[7], “*Bhedhiyal thaalum vatham*”.^[8] In Siddha system the treatment is mainly directed towards restoration of equilibrium of the three humours and for that purpose one or more of the following cleansing procedures are adopted. *Vatham* will subside by purgatives, *Pitham* will subside by vomiting medicines, *Kapham* will subside by nasal medicine and collyrium on eyelids. After the humors are treated with cleansing procedures, diseases are curable with herbal medicines, metals, and mineral preparations. Treatment is not for curative but also for preventive is the basic concept. Though they are various methods of treatment and the first line of treatment for *Vatha* disease is purgation. Purgation for prevention: Every four months once purgative medicine should be taken which is quoted in *Pini*

anugaah vidhi ozhukkam, “*Adarnaangu madhikorukkar bhedhiyurai Nugarvom*”^[9]. The procedure of purgation is advised patient to take purgative medicine at early morning in empty stomach. Ask the patients to drink hot water if the purgation does not commence. For some patients nausea, vomiting, and sweating are occurs. The purgation should continue until the intake of water comes out in the form of watery diarrhea. This indicates purgation therapy is successfully completed. Then the patient is asked to take buttermilk and honey fried cumin seeds (*Cuminum cyminum*) *Kudineer*. If the patient may have symptoms of tiredness, lightness of the body is good sign after purgation. On that day dietary regimen is buttermilk rice, milk, hot water are advised. Avoid salt, deep fried foods, heavy meals and cold foods. If purgative drug is not working on that day means ask the patient to take food and continue the treatment on next day. *Agasthiyar kuzhambu* is commonly used purgative medicine in Siddha system. It is a herbo-mineral preparation its action is based on the adjuvant. The ingredients of *Agasthiyar kuzhambu* are *Ferula asafoetida* (*Perungayam*), *Trachyspermum ammi* (*Omam*), *Nigella sativa* (*Karunjseeragam*), *Croton tiglium* (*Nervaalam*), *Brassica nigra* (*Kaduggu*), *Aconitum ferox* (*Naabi*), mercury quick silver (*Rasam*), Arsenic disulphidumbisulphuret of arsenic realgar {(Red orpiment) *Manosilai*}, Sodium chloride impura (*Inthuppu*), Sodium baborate (*Venkkaram*), Trisulphate of arsenic {(yellow orpiment) *Aritharam*}. *Croton tiglium* is taken 10 *Kalanju* (1*Kalanju* =5.12gm) which means 51gm and other drugs are about 1 *Kalanju* which means 5.1gm. Except *Croton tiglium* all the above drugs were separately purified and finely powdered. Then all ingredients were grained. *Croton tiglium* was separated into two parts. One part was added directly and another part was fried with castor oil then both were grinded in grindstone. Finally all ingredients were grained and then it is used. **Dosage:** 130mg (*Kundrialavu*), Adjuvant: *Inji surasam*^[10,11,12]. *Croton tiglium* has gastrointestinal activity. Croton oil has dual action contracting and relaxing intestinal muscle contraction were induced by Croton oil, it implies the action on gastrointestinal motility is moderated by calcium channel results also suggested that croton oil possess spasmolytic and spasmogenic property. The extract affects chlorine movement were more direct than sodium movement in intestinal epithelial cells. *Croton tiglium* oil (CO) increase or decrease gastrointestinal motility by affecting contractile frequency and amplitude of intestinal smooth muscle depending on the dose of oil and also induce inflammation related to the immunological milieu and motor activity which may affect intestinal motility. Seeds of *Croton tiglium* have anti-nociceptive effect too^[13,14]. *Ferula asafoetida* (*Perungaayam*) for treating *Vatha* diseases and body pain. *Brassica nigra* (*Kadugu*) for treating pain, arthritis. *Croton tiglium*

(*Nervaalam*)- For treating *Vatha* diseases^[15]. Hydrargyrum (*Rasam*)- Curing pricking pain. Arsenic disulphidum (*Arithaaram /Thaalagam*)- For treating *Vatha* disease and pain. Sodium chloride impure (*Indhuppu*)- For treating pricking pain and *Vatha* disease^[16]. Adjuvant for *Agasthiyar kuzhambu Zingiber officinale* (ginger) has antibacterial, anti-diabetic, anti-emetic, hypolipidaemic, hepatoprotective^[17]. Gastro intestinal motility of *Zingiber officinale* (ginger) increased the number, frequency and amplitude of gastric contractions in fasting state and to lesser degree following a meal. It can help lower joint pain and enhance muscle strength, helping them an age of symptoms of excess *Vatham*. It may help restore the optimum *Vatha* levels in the body. So the ingredients of *Agasthiyar kuzhambu* have anti-*Vatha* activity. When the purgation drug is given it acts on the GIT and it reduces the *Vatham* by producing Purgation (*Bhedhi*). A patient with Trigeminal Neuralgia showed a better relief from their pain after getting purgation for 3 days.

CONCLUSION

Purgatives are used commonly in Siddha system of medicine to bring back the normalcy of the changed *Vathakuttram*. *Neikuri* shows better results after taking purgation (*Bhedhi*) the *Vatha Neikuri* pattern was decreased in many patients who showed *Vatham* predominant *Neikuri* pattern before treatment. *Neikuri* is the better parameter in assessing pacified *Vathakuttram* recorded by this study. Based on the study and results, we conclude that Purgation therapy is a better choice before treating *Vatha* diseases. Clinically giving purgation therapy before administering medicine for many diseases can give good prognosis. Hence the statement "*Bhedhiyaal Vatham Thaalum*" is validated. So it is evidently proofed that *Vatham* is reduced by *Bhedhi* (purgation).

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