

Paraphrasing of *Siddha Varmam* Text “*Odivu Murivu Kattu Soothiram – 60*” - A literature review

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Abstract

India's distinctive Siddha medical system is widely used in the country's southern regions. The system's primary goals are disease prevention and achieving a healthy lifestyle. It is seen as the siddhars' intuitions reflected scientifically. The Siddha literature claims that Siddhars who resided in various sections of the nation recorded their own herbal remedies for a variety of ailments. These remedies are typically given in the form of poems in palm manuscripts. These days, they are frequently difficult to comprehend and difficult to apply in therapeutic management. It is therefore required to paraphrase the old siddha writings in order to investigate the hidden information for different formulations. For the treatment of severe injuries, traditional bone settings are becoming more and more common in urban areas. These procedures are also highly well-liked in India. The majority of the conventional bone setting techniques and formulations used for ligament injuries and fracture healing are made clear by Siddhars and are recorded in the form of poetry. According to the literature “*ODIVU MURIVU KATTU SOOTHIRAM -60*” from *VARMA NAAL THOGUTHI*, various fracture types are classified using basic formulations like *Thailam* (External Medicated Oil), *Kasayam* (Decotion) and *Pasai* (Medicated Cream) that aid in ligament damage and fracture healing. There's no proof that this literature has been completely paraphrased. This study

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reveals that paraphrasing literature may help us learn new terms synonyms, traditional bone-setting techniques, and a variety of medicinal formulations, through which may explore the further clinical practice in bone settings globally.

Key words : *Siddha, Varmam, Odivu Murivu Kattu Soothiram, Paraphrasing.*

The Siddha medical system is one of the native Indian medicinal systems that originated in the Dravidian culture. Five elements, three humours, and seven physical constituents are among the 96 thathuvams (basic principles) that form the foundation of the Siddha system. “Anda pinda thathuvam” is the interaction between the universe and the human body¹².

Varmam is a distinct branch of medicine that includes internal and external medications, varma points, and siddhars’ significant role. Varma spots are bioenergetic locations where the body’s physiological processes are aided and subtle vital energy flows through. These locations are found where muscles, tendons, ligaments, joints, nerves, and bones converge⁹.

Rewriting a passage of text in our own words without changing its meaning is called paraphrasing. Usually, it is around the same length as the original text. A paraphrase is a rewording of an author’s text, explanation, argument, or story; it is also known as an indirect quotation¹.

One of the earliest writing systems in India is the palm leaf manuscript, particularly in Southern India. These manuscripts are considered important sources of knowledge for reconstructing a nation’s history and culture since they retain our ancient cultural legacy¹⁸.

In India, traditional bone setting methods are widely used for treating traumatic injuries and are gradually becoming more and more popular in metropolitan areas^[5]. The majority of the conventional techniques for setting bones and the medications they use, as described in detail by siddhars, are expressed in poetry. One such work of literature, “*Odivu Murivu Kattu Soothiram – 60*”⁶, was penned by siddhars years ago. The text above is taken from *Varma Nool Thoguthi – I*⁶, a compilation of classic Siddha texts from many palm leaf manuscripts authored by Siddhars. It provides information on both conventional bone setting techniques and useful treatment compositions. For the preparation of the manuscript relevant literature¹⁻¹⁸ has been consulted.

Book Details :

The *Varma* literature *Odivu Murivu Kattu Soothiram - 60* were originated from palm manuscript remains unspecified from the text book *Varma Nool Thoguthi – I*. It contains 14 number of siddha literature. One among them was *Odivu Murivu Kattu Soothiram - 60*. It describes many fracture kinds and traditional bone-setting techniques using medicinal formulations that aid in ligament damage and fracture healing. They discuss about fracture care, both curable and incurable.

Content of the book :

Odivu murivu kattu soothiram -60" is an extensive and painstakingly compiled work. Its richness and excellent caliber of content suggest a careful examination of Varma therapy in Siddha medicine. Two sections, one on vocabulary and the other on descriptions, indicate a methodical approach to providing the information. The section on terminology in Tamil probably serves as a starting point for comprehending the particular vocabulary and ideas that are particular to Varma therapy. Sorting the material into many sections could entail classifying it according to various parameters, like fracture types, dislocations / subluxation, conventional bone setting techniques, and therapeutic formulations (Figure 1).

Based on location, they are classified into 32 types as skull (8), neck to the anus (8), upper limb (8), and lower limb (8) and also discussed about 7 types of dislocations and subluxation (Table-1), (Table-2) This book enriches the traditional bone setting methods and therapeutic management for fracture.

"Odivu murivu kattu soothiram -60"

appears to be a text that focuses on Varma medicinal formulations and its management within the larger context of Siddha medicine.

Descriptions of several medicinal concoctions, including *Pasai* (medicinal cream), *Kasayam* (Decotion) and *Thailam* (External Medicated Oil) (Table-3). These remedies are probably designed to target particular ailments or wounds connected to Varma points.

*The book's strengths :**Comprehensiveness :*

A wide range of issues, including various types of fractures, traditional bone setting methods, therapeutic formulations and managements linked with Varma injuries, are covered in this comprehensive investigation of Varma therapy within Siddha medicine.

Establishment :

Two sections, one on vocabulary and the other on descriptions, indicate a methodical approach to providing the information. This

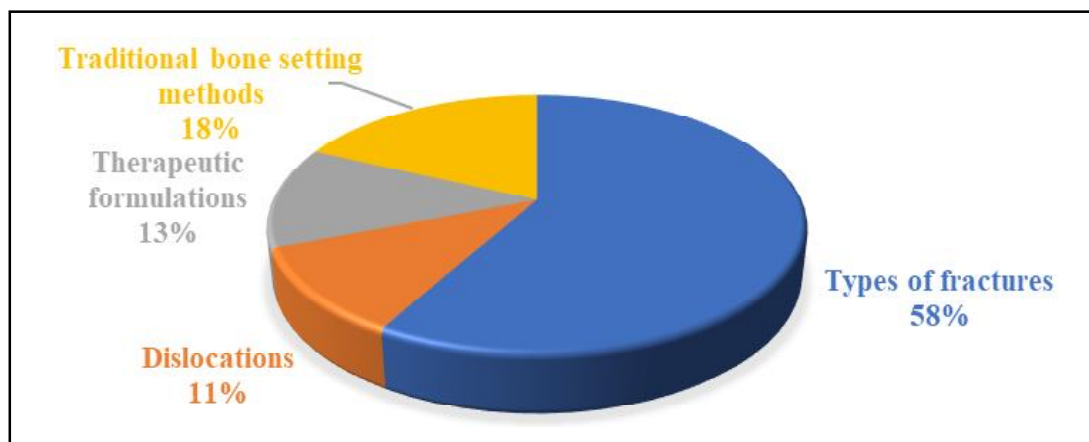


Figure 1. Classification of fractures

Table-1. Identified fractures and dislocations described in the text of
Odivu murivu kattu soothiram –60^{11,4,3,2}

S.No	Fractures	Modern aspects	
1.	கிரசிலுள்ள படுமுறிவு (Siraselumbu padu murivu)	Fractures of skull	
		நெற்றி எலும்பு முறிவு (Nettri elumbu murivu)	Frontal bone fracture
		மண்டை உச்சி எலும்பு முறிவு (Mandai ucchi elumbu murivu)	Parietal bone fracture
		பிடரி எலும்பு முறிவு (Pidari elumbu murivu)	Occipital bone fractures
		பொட்டெலும்பு முறிவு (Pottelembu murivu)	Fractures of temporal bone
		ஆம்பெலும்பு முறிவு (Aambelembu murivu)	Sphenoid bone fracture
		சல்லடை எலும்பு முறிவு (Salladai elumbu murivu)	Ethmoid bone fracture
2.	கண்டம் முதல் மூலம் வரை படுமுறிவு (Kandam muthal moolam varai padumurivu)	Fractures—from Neck to Anus	
		சங்கெலும்பு நெறிதல் (sangelumbu nerithal)	Fractures of hyoid bone
		விலா எலும்பு ஒடிதல் (vila elumbu odithal)	Fractures of ribs
		காரை எலும்பு முறிவு (karai elumbu murivu)	Fracture of clavicle
		நெஞ்செலும்பு முறிவு (Nenjelumbu Murivu)	Fracture of sternum
		நட்டெல்லு முறிவுகள் (Natellu Murivugal)	Fracture of spine (cervical, thoracic and lumbar)
		மூணார எலும்பு முறிவு (Moonara elumbu murivu)	Fracture of sacrum
3.	கரத்திலுள்ள படுமுறிவு (Karathil ulla padumurivu)	Fractures - Upper Limb	
		கை வெள்ளை ஒடிவு (Kai vellai odivu)	Fracture of Metacarpophalangeal joint
		மணிபந்த முறிவு (Manibantham murivu)	Fracture of Wrist Joint
		கை மண்ணை முறிவு (Kai mannai murivu)	Fracture of Radius and Ulna

		முண்டாக்கை கீழ் முறிவு (Mundakkai keezh murivu)	Fracture at Shaft of Humerus
		கைகுண்டுநொறுங்கல் (kai kundu norungal)	Fracture at shoulder joint
		முழங்கை முறிவு (Muzhangai murivu)	Fracture of elbow joint
		பெருவிரல் முறிவு (Peruviral murivu)	Bennett fracture
4.	காலிலுள்ள படுமுறிவு (Kaalil ulla padu murivu)	Fractures – Lower Limb	
		பெருவிரல் முறிவு (Peru viral murivu)	Hallus Fracture
		நடு படங்கால் முறிவு (Nadu padangal murivu)	Fractures of Metatarsal of foot
		முழங்கால் மத்தியில் எலும்பு முறிவு (Muzhankal murivu)	Fractures of Mid-shaft of Tibia and Fibula
		துடை நடு எலும்பு முறிவு (Thudai nadu elumbu murivu)	Fractures of Mid-shaft of femur
		காலுருளை துண்டாதல் (kaalurulai thundaathal)	Fracture of Hip joint
		கால் மூட்டில் முறிவு (Kaal mootu murivu)	Fracture of Patella
		குதிகால் முறிவு (Kuthikaal Murivu)	Fracture of Calcaneus

Note: In this text, about 32 types of fracture and 6 numbers of dislocations are identified and discussed. The most common type of fracture is clavicle bone fracture in children and distal end of radius fracture in adults.

Table-2. Identified fractures and dislocations described in the text of
Odivu murivu kattu soothiram –60

S.No	Fractures	Modern aspects
1.	சீப்புருளை விலகல் (Seepurulai vilagal)	Dislocation of shoulder joint
2.	மணிபந்தம் விலகல் (Manibantham vilagal)	Dislocation of wrist joint
3.	காலுருளை விட்டுப்போனால் (Kaalurulai vittupponal)	Dislocation of Hip Joint
4.	முழங்கை முட்டு நழுவல் (Muzhangai mootu nazhuval)	Dislocation of elbow joint
5.	முட்டு நழுவல் (Mootu nazhuval)	Dislocation of patella
6.	கரண்டை நழுவல் (Karandai nazhuval)	Dislocation of ankle joint

Table-3. Therapeutic formulations indicated for various fractures and dislocations.

S.No	Therapeutic formulations	Indications
1.	ஊறெண்ணெய் (Urennai)	கை மண்ணை முறிவு [Fracture of Radius And Ulna] முண்டாக்கை கீழ் முறிவு [Fracture at Shaft of Humerus] சீப்புருளை விலகல் [Dislocation of shoulder joint] மணிபந்தம் விலகல் [Dislocation of wrist joint] நடு படங்கால் முறிவு [Fractures of Metatarsal of foot] பெருவிரல் முறிவு [Hallus Fracture] கரண்டை நழுவல் [Dislocation of ankle joint] காலுருளை விட்டுப்போனால் [Dislocation of Hip Joint]
2.	அசுவெண்ணெய் (Asavennai)	முழங்கை முட்டு நழுவல் [Dislocation of elbow joint] பெருவிரல் முறிவு [Hallus Fracture]
3.	நாலப்பாமர ஊறெண்ணெய் (Naalpaamara urennai)	முட்டு நழுவல் [Dislocation of patella] முழங்கால் முறிவு [Fractures of Mid-shaft of Tibia and Fibula]
4.	பசை (Pasai)	துடை எலும்பு முறிவு [Fractures of Mid-shaft of femur]
5.	ஒடிவு முறிவு சுர கசாயம் (odivu murivu sura kasayam)	A medicine in the form of Decotion indicated for all fractures

Note : Urennai is a mostly traditional medicine used for the management of fractures and dislocations in this literature.

Table-4. Identified verses in stanza with tamil meaning and medical aspects^{10,11,14,5,15}.

S.No	Identified new terminology	Synonyms	Anatomical parts
1.	நெட்டி – Netti	உடல் பொருத்து	Joints
2.	உடல் பொருத்து -Mundaa	காரை எலும்பும் கை புஜ என்பும் சேரும் இடம்	Acromio- Claviclar Joint
3.	சென்னி – Senni	தலை	Head
4.	படம் – Padam	பாதத்தின் முற்பகுதி	Dorsum of Foot
5.	வாரி – Vaari	விலா எலும்பு	Ribs
6.	மூணார – Moonara	பீடிகை	Sacru
7.	சங்கெலும்பு -Sangelumbu	தனூர் எலும்பு	Hyoid bone
8.	கை கவளி-Kai kavali	கட்டை விரலுக்கும் ஆள்காட்டி விரலுக்கும் இடையில் உள்ள தசைப்பகுதி	Purlicue
9.	கறண்டை – Karandai	கணுக்கால்	Ankle

Note: Some of the new verses with their synonyms are discussed in this text are listed above.

Table-5. Herbs used in therapeutic formulations are listed below^{13,17,16}.

S.No	Identified medicinal plants	Synonyms	Botanical name
1.	கைதை	தாழை	<i>Pandanus tectorius</i>
2.	கிரியாத்து	நிலவேம்பு	<i>Andrographis paniculata</i>
3.	முதிரை	கொள்ளு	<i>Dolichos biflorus</i>
4.	காஞ்சிரம்	எட்டி	<i>Strychnos nux -vomica</i>
5.	புத்திரி	கீழாநெல்லி	<i>Phyllanthus niruri</i>
6.	முருக்கு	பலாசு	<i>Butea monosperma</i>
7.	வேர்கொம்பு	சுக்கு	<i>Zingiber officinale</i>
8.	கிழவி	முருங்கை	<i>Moringa oleifera</i>
9.	தாளி	திருகுதாளி	<i>Ipomoea obscura</i>
10.	குமரி	கற்றாழை	<i>Aloe barbadensis</i>
11.	கையான்	கரிசாலை	<i>Eclipta alba</i>
12.	கொடுப்பை	பொன்னாங்காணி	<i>Alternanthera sessilis</i>

Note: Above identified plants, the mostly used herbs in the formulations are *Pandanus tectorius*

arrangement improves comprehension and readability, facilitating readers' navigation of the content.

Richness of content :

“Odivu Murivu Kattu Soothiram – 60” reflects the writers’ or compilers’ in-depth knowledge and proficiency in the field by providing a plethora of material and knowledge on traditional bone setting methods. Readers are guaranteed to obtain a thorough understanding of traditional methods for fracture healing and ligament injuries on Varma therapy and its applications through the inclusion of comprehensive explanations and descriptions.

Practical Advice :

With regard to treatment procedures, dose and administration of formulations, and managing Varma injuries, the book probably provides practitioners of Varma therapy with

some useful advice. This pragmatic approach improves the book’s usefulness as a clinical practitioner’s reference manual. I read the entire content.

The poems “Odivu Murivu Kattu Soothiram – 60” from the ancient *Siddha Varmam* literature are examined by siddhars and published by Dr. T. Mohanraj in 2010. There are roughly sixty-eight-line verses. The text’s passages are interpreted and assembled into manuscripts on paper. It discusses joint injuries, dislocation, subluxation, conventional bone setting techniques, location-based fracture classification, and several treatment formulas recommended for fracture healing. The fractures described in the verses are divided into 32 categories according to where they occur: eight for the skull, eight from the neck to the anus, eight for the upper limb, and eight for the lower limb.

Additionally, it illustrates roughly six different kinds of dislocations and subluxations, including those of the shoulder, hip, elbow, ankle, patella, and wrist joints. The subsequent verses discuss the customary methods of setting bones, such as bandaging, strapping, and splinting. For every type of bone injury or fracture, there are particular treatment formulas that are recommended. The formulation included information on both external and internal medications, including *Thailam* (an external medicinal oil), *Pasai* (a medicated cream), and *Kasayam* (Decotion). The verses list a few unrecovered/inoperable forms of fractures, including those at the mid-shafts of the femur, tibia, and fibula, as well as the mid-shafts of the radius and ulna.

We referred to several Tamil dictionaries to find synonyms for verses in this literature. Through our search, we acquired knowledge of peculiar words about the new anatomical terms and medicinal herbs in literature (Table-4 and Table-5).

This study demonstrates how paraphrasing literature can aid in the acquisition of new vocabulary, synonyms, bone-setting methods, and formulations, all of which can enhance our comprehension for use in clinical settings and international research projects in the future. Word decoding in the literature has allowed for a fuller understanding of Varma therapy and associated practices. This understanding has enhanced the therapeutic knowledge of practitioners and created new opportunities for clinical research and investigation on the effectiveness of Varma therapy in treating different ailments.

The contents of the *Siddha Varmam*

literature are examined in this examination of the literature in order to provide academicians, medical professionals, and researchers with a better understanding of the Siddha system of medicine. This research, “Paraphrasing of Siddha Varmam Text “*Odivu Murivu Kattu Soothiram – 60*” –A Review,” uncovers sixty Tamil poems discussing thirty-two different kinds of fractures, six types of dislocations and subluxation, ten numbers of bone-setting methods, and seven *Varma*-based treatment formulae.

Practitioners may be able to effectively treat a variety of illnesses and health disorders linked to Varma points and energy channels by using these formulations into clinical practice. Moreover, investigating these therapeutic formulations is a major advancement in comprehending the comprehensive methodology of *Varma* therapy. Through the use and integration of these undiscovered medications, healthcare professionals can enhance their capacity to deliver all-encompassing and efficient patient care globally.

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