

CONCURRENT ASSAY OF MANTHA SANNI WITH AUTISM SPECTRUM DISORDER – A SIDDHA LITERATURE REVIEW**G. Dharshini Priya^{*1}, P. Arul Mozhi², M. Meenakshi Sundaram³ and V. Banumathi⁴**

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ABSTRACT

The greatness of Siddha is that it has survived through centuries, preserving and retaining its authenticity and is still a very viable form of medical practice in the modern world. The fundamental principles of Siddha is applicable to all situations related to the good health of people even to-day. Many a disease, especially in childhood, can be treated properly through Siddha medicines. Health of infant and toddlers, from conception to early childhood, depends on the health of the mother. Deficiency of nutritious elements in the mother's diet will definitely affect the intellect, the structural growth and the functioning of the neural tube in the foetus. Optimal nutrition and healthy

atmosphere for the mother is essential for the survival and development of a healthy child. In a moment there is an emerging boost in research and publications regarding the evaluation of traditional medicines primarily based on phytochemical, pharmacological, sophisticated instrumental analysis including various in vitro and in-vivo studies. Still there endures a void area in the assay of Siddha literature which is the backbone on which the Prehistoric system of medicine such as Siddha exclusively stands. In Siddha literature Mantha sanni is an ancient tamil term mentioned in Karuvil thondru noigal (Diseases due to intra uterine factors). Though these literature were written by ancient sages of South India thousands of years ago, 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 Mantha sanni which is mentioned in Siddha literature with that of the signs and symptoms of Autism spectrum Disorder (ASD).

KEYWORDS: Mantha sanni, Bala vagadam, Siddha, paediatrics, Autism spectrum disorder.

INTRODUCTION

Siddha system of medicine is most popular ancient and traditional medicine which is believed and followed many more peoples in India nowadays. It is teaching us to lead a perfect living in this world from the birth to till the end. Today's children are the future citizens of a nation. To have a better nation, healthy citizens can contribute a lot. 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. Specific Siddha drug formulations exclusive for Paediatric usage are given by Siddhars to combat common childhood diseases and disorders.^[1] The Text book dealing with Paediatrics in Siddha system is called as "Balavagadam". "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.

In this system, the probable health issues, that a child can encounter at each stage and consonance with paruvangal. It describes the stages of children from neonates to adolescence and also from early adulthood to later geriatric stages in linguistic literatures like meenakshi pillai Tamil, Muthukumara saami pillai Tamil etc. These stages are scientifically related with developmental milestones of the growing infants and children. The different stages for male children up to the age of five are Kappu, Senkeerai, Thaalaattu, Sappani, Muththam, Varugai, Ambuli, Sirtril, Siruparai and Siruthaer. For female children, the first seven stages as explained for male children are common and the last three stages are Kalangu, Oonjal and Ammanai.

Mantham is described as an agakaarana noi that has probable intrauterine cause varugai Paruva noi which occurs during 1-3 years. In siddha literature, mantham is classified as 21 types. There are 1.வளி, 2.அழல், 3.ஐயம், 4.விடம், 5.போர், 6.வாலை, 7.சுரம், 8.நீர், 9.செரியாமை, 10.கட்டு, 11.பால், 12.எரி, 13.துலை, 14.தலை, 15.கணம், 16.வலிப்பு, 17.சுழி, 18.முக்கு, 19.சுந்நி, 20.ஊதல், 21.வீக்கம்². While hallmark in these conditions represents Autism in children, Mantha Sanni poem symptomatically relates with Autism spectrum disorder(ASD). Hence Mantha Sanni is correlated with Autism spectrum disorder which may due to intrauterine factors.

Mantha Sanni (ASD) is one of the most common developmental disorders in children nowadays. The Word Autism comes from the Greek word "Autos" which means self. It describes condition in which a person removed from social interaction. In other words, he

becomes an “isolated self”. Eugen Bleuler, a swiss psychiatrist was the first person to use this term³. Autism spectrum disorder is a group of complex neurodevelopmental disorders characterized by repetitive and characteristics patterns of behaviour and difficulties with social communication and interaction.^[4]

The latest analysis from the centres for Disease control and prevention estimate that 1 in 68 has ASD. The Early signs of ASD can be seen by above 18 months after birth. The prevalence of autism is on the alarming rise, with some studies suggesting the increase of 10% to 17% annually in the last several years. Also, autism is far more likely to affect boys than girls, a fact that is still unexplained. In the all over the world, it is believed that 1 in 42 boys and 1 in 189 girls are suffering from it .This surveillance study identified 1 in 68 children.^[5] That represents a tenfold rise in the past 40 years. In India, more than 10 million children suffer from autism. We found about 1 to 1.5 % autistic children between ages 2-9 years says Dr. N.K. Arora, Executive director of the international clinical epidemiology network trust which led the study. That means the prevalence rate is 23 children of every 10,000 in India. In Tamil nadu, the prevalence rate is 1:116 and in Chennai, that is 1:100.^[6]

With the growing worldwide concern to learn and exploit traditional systems, and the need for evidence based medical practice, the evaluation of the rich heritage of ancient literature is brilliantly necessary. Upon perfect evaluation of these systems it is possible to effectively adopt the therapeutic approaches available in these original texts. Hence this paper involves an integrated review which is an explicit methodology of qualitative research that summarizes the past experimental or theoretical literature to contribute a comprehensive understanding of a particular healthcare problem.

Mantha sannu in Siddha: It is given as agakarana noi in Mantham which means a disease which begins in utero and occurs during 1year to 3 years. In Siddha the cause of the disease is given as imbalance in the three humours Vaatham, Pitham, Kabam which has occurred in utero due to imbalance of maternal diets and habits. Siddha system lays great emphasis on maternal nutrition during pregnancy and also provides herbal interventions that are specified for each month of conception.

Mantha sanni

பத்தியத் தாழ்வால் மாந்தம்
 பகைசெயும் விதங்கள் மெத்த
 சுற்றிய மயக்க முண்டாய்ச்
 சோல்லொணாச் சந்நி யெய்தும்
 முற்றிய சுரமுந் தாக
 முதிர்ந்திடு நாவின் முள்ளு

புத்தியுங் கலங்கிக் கண்ணும்
 போதவே தாழுந் தானே

உருக்குஞ் சந்நி மாந்தகுணம்
 ஓயா தலறும் வாய்பிதற்றும்
 ஒருகண் திறந்து மொருகண்ணை
 யுருட்டி விழித்துப் பார்த்துமழும்
 துருக்கு மூசி போல்கழுத்து
 துவள நொந்தே யுடலமெலாம்
 பெருக்க நரம்புந் தான்தெறித்துப்
 பிழியும் பாசி போல்வழியே

அன்றியும்,

தொலைவில் தாகமு மயக்கமு மறிவுதொந் தித்தல்
 தலைபு ரட்டல்கால் குளிர்ந்திட னாவில்முள் தடித்தல்
 மலைவு செய்வெறும் வாந்தியு மேப்பமும் வலிப்பும்
 சிலைநு தற்கணை சந்நிமாந் தம்மெனச் செப்பே.

மாம்மமே கோபித் தக்கல்
 வயிறுபோ முப்பிக் கொள்ளும்
 மாந்தமே கோபித் தக்கால்
 வாய்தனை வெருவிச் சீறும்
 மாந்தமே கோபித் தக்கால்
 மயங்கியே குளிர்ந்து காணும்

மாந்தமே கோபித் தக்கால்

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காந்தல் போல் மேனி தானும்
 கருகியே வெருவிச் சேரும்
 சேர்ந்ததோர் பச்சை வெள்ளை
 சிவந்துமேல் மலமுந் தீயும்
 வாந்தியே பண்ணுங் கண்டாய்
 வலிப்புடன் சந்நி தானே.

Mantha sannu that are mentioned as mantham can be correlated with that of Autism spectrum disorder. The features of Mantha Sanni as described in ancient Siddha texts are quoted below with interpretation.

“Balavagadam” is the text book dealing with child care in Siddha system. It is the branch of medicine dealing with the paediatric diseases that are described symptomatically under common headings like Karuvil thondrum noigal (Diseases in utero), Mantham (Gastro intestinal disorder and psychological disorder), Kanam (Respiratory disorders), Karappaan (Skin disorders) and are categorized according to age of the infants. The Siddha literature also deals with the traditional management through Siddha System of Medicine through strong basic principles and cultural background.

Interpretation of features of Mantha sannu:

S.No	Lines from the Siddha texts	Interpretation
1.	பத்தியத் தாழ்வால் மாந்தம் பகைசெயும் விதங்கள் மெத்த சுற்றிய மயக்க முண்டாய்ச் சோல்லொணாச் சந்நி யெய்தும்	Improper diet present in Intrauterine periods has indigestion leads to Autism
2.	முற்றிய சுரமுந் தாக முதிர்ந்திடு நாவின் முள்ளு	May have severe fever, Mouth ulcer
3.	புத்தியுங் கலங்கிக் கண்ணும் போதவே தாமுந் தானே	Impairment of social behaviour, interaction and confused state.
4.	உருக்குஞ் சந்நி மாந்தகுணம் ஓயா தலறும் வாய்பிதற்றும்	Aggressive behaviour-outburst of crying, laughing or anger. Sustained unusual verbal skills, echoes words or phrases
5.	ஒருகண் திறந்து மொருகண்ணை யுருட்டி விழித்துப் பார்த்துமழும்	Poor eye contact or staring from unusual angle
6.	துருக்கு மூசி போல்கழுத்து துவள நொந்தே யுடலமெலாம்	Body pain and Neurological symptoms
7.	மலைவு செய்வெறும் வாந்தியு மேப்பமும் வலிப்பும் சிலைநு தற்கணை சந்நிமாந் தம்மெனச் செப்பே.	Seizure, Mouth ulcer, belching - ASD

DISCUSSION

Scientific analysis of Mantha sannu with Autism spectrum disorder

The lines of Siddha texts “பத்தியத் தாழ்வால் பகைசெயும் விதங்கள் மெத்த சுற்றிய மயக்க முண்டாய்ச் சோல்லொணாச் சந்நி யெய்தும் which means Improper diet present in Intrauterine periods has indigestion leads to Autism. முற்றிய சுரமுந் தாக முதிர்ந்திடு நாவின் முள்ளு which means May have severe fever, Mouth ulcer. புத்தியங் கலங்கிக் கண்ணும் போதவே தாழுந் தானே which means Impairment of social behaviour, interaction and confused state. உருக்குஞ் சந்நி மாந்தகுணம் ஓயா தலறும் வாய்பிதற்றும் which means Aggressive behaviour- outburst of crying, laughing or anger. Sustained unusual verbal skills, echoes words or phrases. ஒருகண் திறந்து மொருகண்ணை யுருட்டி விழித்துப் பார்த்துமழுமறு which means Poor eye contact or staring from unusual angle. துருக்கு முசி போல்கழுத்து துவள நொந்தே யுடலமெலாம் which means Body pain and Neurological symptoms. மலைவு செய்வெறும் வாந்தியு மேப்பமும் வலிப்பும் சிலைநு தற்கணை சந்நிமாந் தம்மெனச் செப்பே. which means Seizure, Mouth ulcer, belching – ASD

CONCLUSION

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 Mantha sannu 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.

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