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**भारतीय मानक मसौदा**

**नेइकुरी विश्लेषण - रीती संहिता**

**Draft Indian Standard**

***Neykkuri* (Oleo-Uromacroscopy) Analysis - Code of Practice**

**ICS 11.120.10**

**Siddha Sectional Committee, AYD 05**

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**FOREWORD**

*(Formal Clauses would be added later)*

There is a rising global interest in traditional medicine systems, particularly in health care interventions dealing with chronic diseases associated with lifestyle. To effectively address the diverse requirements of modern society, a holistic approach to healthcare is needed. Siddha medicine, an ancient Indian system, utilizes customized treatments involving herbs, minerals, and dietary modifications based on individual characteristics such as constitution and environment.

In Siddha Medicine, *Neykkuri* provides diagnostic and prognostic information through the analysis of patterns that emerge on the surface of test urine upon the addition of a drop of Gingelly oil. This method is detailed in Siddha texts like *Tēraiyyar*, *Kaucikar*, and *Yamaka Venpā* among others. The analysis involves placing the test urine in a glass container and dropping oil onto its surface. The changes in the oil's pattern are carefully assessed, allowing for the prediction of various health issues. These patterns reflect existing ailments and the individual's overall health status. Standardizing this traditional Siddha practice will enhance its application in clinical settings and aid physicians in making accurate diagnostic assessments.

This standard outlines the general requirements, key characteristics, and insights related to Siddha diagnostic method, *Neykkuri*. It aims to guide Siddha physicians, researchers, academics, and Siddha students in effectively practicing the *Neykkuri* technique. The purpose is to establish *Neykkuri* as a traditional diagnostic tool that can be effectively used for preventive, personalized, and prophylactic treatments in Siddha system of Medicine.

For the purpose of deciding whether a particular requirement of this standard is complied with the final value, observed or calculated, expressed as the result of a test or analysis, shall be rounded off in accordance with IS 2:2022 'Rules for rounding off numerical values (Second Revision). The number of significant places retained in the rounded-off value should be the same as that of the specified value in this standard.

*Draft Indian Standard*

## 1 SCOPE

This standard specifies general requirements and code of practice details for *Neykkuri* (Oleo-Uromacroscopy) Analysis.

## 2 NORMATIVE REFERENCES

The standards listed below contain provisions which, through reference in this text, constitute the provision of this standard. All standards are subject to revision, and parties to agreement based on this standard are encouraged to investigate the possibility of applying the most recent editions of the standards.

IS 2619: 2018	Specification for Glass beakers (Third Revision)
IS 2626: 2015	Laboratory Glassware - Petri dishes (Second Revision)
ISO 13132: 2011	
IS 547:2018	Sesame oil – Specification (Third Revision)
IS 7374:1974	Specification for glass rods and tubing for laboratory glassware

## 3 TERMS AND DEFINITIONS

For this standard, the following terms and definitions shall apply.

**3.1 *Neykkuri*** – It is one of the Siddha diagnostic tools in which the various patterns formed by the oil drop over the surface of the urine is observed by visual inspection. Observation is used in the diagnosis and prognosis of various diseases. It may be called Oleo-Uromacroscopy.

**3.2 *Ney*** - The term “*Ney*” denotes Oil (Gingelly oil in this context).

**3.3 *Kuri*** – The term “*Kuri*” means Sign.

**3.4 *Nālikai*** – “*Nālikai*” is an ancient term used to calculate time with reference to sunrise and sunset. One *Nālikai* is equal to 24 minutes.

**3.5  $3\frac{3}{4}$  *Nālikai*** –  $3\frac{3}{4}$  *Nālikai* is equal to 90 minutes.

## 4 REQUIREMENTS

### 4.1 DESCRIPTION

**4.1.1 Beaker** - The provisions of clause 7 of IS 2619: 2018 shall apply. The ideal capacity of the beaker for *Neykkuri* analysis shall be 250ml.

**4.1.2 Petri dish** - The provisions of clause 7 of IS 2626: 2015 ISO 13132:2011. The ideal size of petri dish used for *Neykkuri* analysis shall be 100mm, 120mm, or 150mm. These nominal sizes refer to the external diameter of the bottom dish.

**4.1.3 Sesame oil** - The provisions of clause 5 of IS 547:2018 shall apply.

**4.1.4 Glass rod** - The provisions of clause 4 of IS 7374:1974 shall apply. The ideal diameter of glass rod for *Neykkuri* analysis shall be 3mm diameter.

## 5 CODE OF PRACTICE FOR *NEYKKURI* (OIL DROP URINE TEST)

The following guidelines shall apply to the principles and practice of the Siddha diagnostic method *Neykkuri* (Oleo-Uromacroscopy).

### 5.1 The Classical Approach to Urine Sampling in *Neykkuri*

- a. *Tēraiyaar*'s principles of *Nīrkuri* and *Neykkuri* recommend specific pre-testing conditions for patients to achieve better results. The diet should consist of all six tastes, within recommended limits, and be consumed according to appetite at appropriate times.
- b. Urine samples for analysis should be collected early in the morning, ideally before sunrise, however, in cases of emergency and depending upon patient's condition, it may be collected at any time.
- c. The urine shall be voided in the glass beaker and then transferred to a Petri dish. This dish must be placed in a still environment, away from wind, for 90 minutes ( $3 \frac{3}{4}$  *nālikai*) to prevent distortion of the urine surface.

### 5.2 PROCEDURE FOR *NEYKKURI* TESTING

**5.2.1** One drop of gingelly oil should be placed in the center of the Petri dish using a glass rod held 5 to 6 centimeters above the surface of the urine. (Figure 1).

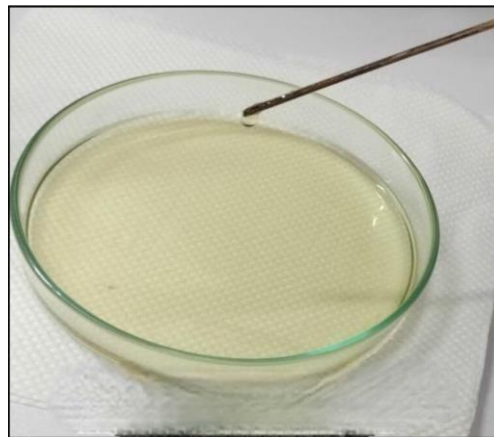


Figure 1 *Neykkuri* Oil drop

### 5.3 OBSERVATION OF CHANGES

Observing changes in pattern on the surface of test urine is crucial for diagnosing and assessing the prognosis of various ailments. Notably, specific pattern changes will be observed when oil starts to spread on the surface of the test urine. The patterns are observed are Floating, Spreading, Drowning, Splitting, Mingling, Shaping, Bubbling, Dips and Hikening, Whirling, Disappearing, Boiling, Immersion, Dispersion, Movement and Stability.

#### 5.4 TIME DURATION OF TEST ANALYSIS

- a. The time taken for spread is noted for *Neykkuri* analysis. In the majority of the tested samples, the spread takes 60 to 90 seconds. The start of the split or completion of the pattern shall be the end point of observation.
- b. If split or a breakdown of pattern occurs then it may be concluded the pattern almost reached its final shape.
- c. If the split is seen in the first second of observation it is significant for severe *Azhal* diseases.
- d. If a pattern has many linear shapes the *Vali* is highly dominant, many hives in the *Azhal* is dominant and many holes or dot-like structures *Aiyam* is dominant.

#### 5.5 SIDDHA PHILOSOPHY BEHIND THE OBSERVATION

The spread of oil on the urine surface may be correlated with five primordial elements and three vital humours and their imbalance functions in the body.

#### 5.6 INTERPRETATION BASED ON *IYMBHUTHAM* (FIVE PRIMORDIAL ELEMENTS)

In the study of patterns and their elemental associations, various characteristics define the connection between specific patterns and the five classical elements.

- a) Any linear pattern corresponds to Earth, symbolizing stability
- b) When observing flexible patterns that exhibit hole formations due to the transmission of molecules, they align with Water, representing adaptability and flow.
- c) Circular and steady patterns are linked to Fire, embodying energy and transformation.
- d) Patterns that demonstrate a steady and stable split are associated with Air, highlighting clarity and movement.
- e) Lastly, patterns revealing immersion and dispersion are connected to Ether, suggesting a sense of unity and the merging of different states.

#### 5.7 APPLICATION AND INTERPRETATION OF *IYMBHUTHAM* AND *MUKKURRAM* THEORY: UNDERSTANDING THE THREE VITAL HUMOURS

- a) In Siddha medicine, the health and balance of an individual are intricately linked to the three vital humours: *Vali* (*Vātam*), *Azhal* (*Pittam*), and *Aiyam* (*Kapam*), along with the five essential elements.
- b) Any excess, deficiency, or combination of these humours can lead to a range of diseases, each characterized by specific patterns of spread.
- c) For instance, if a disease spreads rapidly in a linear manner, it is indicative of *Vali Kurram* vitiation, whereas a fast and circular spread suggests *Azhal Kurram* vitiation.
- d) In contrast, a slow or stable spread aligns with *Aiyam Kurram* vitiation, evidencing a more chronic condition.
- e) Additionally, if the spread is slow and maintains a linear trajectory, it reflects *Aiyavali* vitiation, while a slow circular spread points to *Aiya Azhal* vitiation.
- f) Understanding these patterns is crucial for diagnosing and treating ailments within the framework of Siddha principles, highlighting the importance of the balance among the three humours.

## 5.8 TOTAL NUMBER OF PATTERNS MENTIONED IN SIDDHA LITERATURES

A comprehensive collection of about 136 different patterns and their descriptions from ancient Siddha texts have been given in Annexure A.

## 6 EXPRESSIONS OF RESULTS

The findings are to be correlated with the presenting complaints of the patients; and recorded. Leading questions are to be asked and logical derivations used to interpret the diagnosis; and The results are analyzed based on the affected *Mukkuṛram* and the impacted *capta tātu*, expressed as the subjective signs, and findings as per suitable format (Annex B)

### 6.1 REPEATABILITY

The accuracy of the repeatability is obtained by at least two consecutive readings of the same urine sample at the same time.

## 7 DATA COLLECTION PROFORMA REQUIREMENTS

### 7.1 Basic demographic description of subjects


Fresh data of the patients should be collected either through case record forms (CRF) or questionnaire/case reports. CRF could be generated according to the expected specific outcome of the studies or in general. Information such as demographic details, clinical history relatable to *Nīrkuṛi* and vital data on current clinical status are to be presented in the data collection proforma. A model CRF for Diagnostic and Validation studies of *Neykkuri* is given in Annex B for reference. A model observation sheet is given in Annex C for reference.



## 8 OTHER CONSIDERATIONS


The *Neykkuri* test can be used to analyze the state of the *Mukkuṛram* and *capta tātu*. The analysis can be more productive when the body constitution (*Uṭal tātu/ Yākkai ilakkaṇam*) as per Siddha science is also taken into consideration along with other details. This analysis is to be used as an effective diagnostic tool to improve the accuracy of the disease prediction and its correlation with the appropriate treatment regime.

ANNEX A



NEYKKURI ANUMANAM (OLEO UROMACROSCOPY – INFERENCE)



S.No	NEYKKURI PATTERN	SIDDHAR THERAYAR THEORY	SIDDHA MARUTHUVA SUDAR THEORY	OTHER'S THEORY	GENERAL INFERENCE	VECTOR IMAGE
1	<b>SNAKE ELONGATING PATTERN or WHEAT PATTERN (Pāmpu nīl vaṭivam or kōtumai vaṭivam)</b>	The patient may have the symptoms of <i>Vali (Vātam)</i> diseases.	The patient may show <i>Vali (Vayu or Vātam)</i> ailments.		Individual also may have corpulence or plumpness due to abundant food like adipose, the face, eyes and stools become dark, teeth seem to be white, hanging eyebrows, feels sourness in the mouth, body becomes chill, boring pain of the limbs as experienced in rheumatism or other nervous affections with the griping sensation of the bowels, constipation, fever, perspiration, chronic diarrhoea, ascites, purulent boils, acute but more correctly, excruciating pain experienced commonly in the sides of abdominal region, back and waist, worms or	



					parasites, scrotal hydrocele and piles disorders.	
2	<b>RING PATTERN</b> <i>(Mōtira vaṭivam)</i>	The patient may have the symptoms of <i>Azhal (Pittam)</i> diseases.	The patient may show <i>Azhal</i> ailments ( <i>Pittam</i> ) ailments.		Individual also may have flatulency arising from the excessive heat in the body marked by loss of appetite, rumbling noise in the stomach and aversion to food, fever, mental illness, dropsy with anaemia, burning sensation in the body, confusion of mind, wavering, thirst, an immoderate secretion of the menstrual discharge, bloody urine due to the rupture of small blood vessels and reeling sensation in the head.	
3	<b>PEARL PATTERN</b> <i>(Muttu vaṭivam)</i>	The patient may have the symptoms of <i>Aiyam (Kapam)</i> diseases.	The patient may have the symptoms of <i>Aiyam (Kapam)</i> diseases.		The patient may have fever, pulmonary tuberculosis, asthma marked by persistent cough and spitting of copious phlegm and expectoration with hard breathing, wheezing, allergic cough, seasonal cough, an apoplexy characterized by	




					exhaustion, headache, insensibility, restlessness by getting out of bed frequently and trying to run away, blood shot eyes, disorder of mental faculties, children disease caused by unhygienic touch, hiccup, rheumatism with atrophy of the limbs as from paralysis, eczema, ulcerated scar, excruciating pain commonly in the sides of abdominal region, back and waist, jaundice, dropsy with anaemia and fever.	
4	<b>RING IN SNAKE or RING IN WHEAT PATTERN</b> <i>(Pāmpil mōtīram or kōtumaiyil mōtira vaṭivam)</i>	The patient may have the symptoms of <i>Vali azhal (Vātapittam)</i> diseases.	The patient may show <i>Azhal</i> in <i>Vali (Pittam in Vātam)</i> ailments.		Individual may have distension of the stomach, flatulence, excess desire, stammering, loss of sense, body becomes chill and cold and simple swelling in the limbs.	







5	<b>SNAKE IN RING or WHEAT IN RING PATTERN</b> ( <i>Mōtirattil pāmpu or mōtirattil kōtumai vaṭivam</i> )	The patient may have the symptoms of <i>Pithavali</i> ( <i>PittaVātam</i> ) diseases.	The patient may show <i>Vali</i> in <i>Azhal</i> ( <i>Vātam</i> in <i>Pittam</i> ) ailments.		Individual may have a fever, lack of intelligence, anger and short temperedness, tiredness, and restlessness. Individual may benefit from <i>Cittāti eṇṇey</i> to be given for 3 days continuously.	
6	<b>PEARL IN SNAKE or PEARL IN WHEAT PATTERN</b> ( <i>Pāmpil muttu ḍr kōtumaiyil muttu vaṭivam</i> )	The patient may have the symptoms of <i>ValiAiyam</i> ( <i>Vātakapam</i> ) diseases.	The patient may show <i>Aiyam</i> in <i>Vali</i> ( <i>Kapam</i> in <i>Vātam</i> ) ailments		Individual may have swelling of the body, cranial diseases and change of temperament of mind or disposition, body becomes pale, aversion to taking food and blabbering as a result of delirium. Individual may benefit from <i>Vīra centūram</i> to be given for 3 days when <i>Iṭca pattiyam</i> is maintained.	



7	<b>SNAKE IN SNAKE or MARQUISE PATTERN</b> ( <i>Pāmpil pāmpu or īraṭukku vaira vaṭivam</i> )		The patient may show fatigue, restlessness, sleeplessness, anorexia, limbs getting affected with too much strain.			
8	<b>PEARL IN RING PATTERN</b> ( <i>Mōtirattil muttu vaṭivam</i> )	The patient may have the symptoms of <i>AzhalAiyam (PittamKapam)</i> diseases.	The patient may show <i>Aiyam in Azhal (Kapam in Pittam)</i> ailments.		Individual may have blabbering as in delirium, speech incoherency, phlegm, excessive salivation, vomiting, and an affection of the nerves of the neck due to exposure to chillness or cold or through other causes. Individual may be benefitted by <i>Raca Centūram, Taṅka liṅka centūram</i> with appropriate dose and adjuvants.	



9	<p><b>RING IN PEARL PATTERN</b> (<i>Muttīl mōtīra vaṭivam</i>)</p>		<p>The patient may show <i>Azhal</i> in <i>Aiyam</i> (<i>Pittam</i> in <i>Kapam</i>) ailments.</p>		<p>Individual may have bitterness of taste owing to bilious disorders follows various tastes, loss of stamina, aggravated angry, eyes become inflamed and discharging tears and change of voice from the throat due to the affection of the larynx. Individual may be benefitted with <i>Liṅka centūram</i> inappropriate dose with adjuvant medicine to be given for 5 to 6 days.</p>	
10	<p><b>RING IN RING PATTERN</b> (<i>Mōtirattīl mōtīra vaṭivam</i>)</p>		<p>The patient may show <i>Azhal</i> in <i>Azhal</i> (<i>Pittam</i> in <i>Pittam</i>) ailments.</p>		<p>Individual may have mental illness, reeling sensation in the head, excessive salivation, fatigue, delirium and swelling. Individual may benefit by <i>Ayavīra centūram</i>, <i>vīra centūram</i>, <i>caṅṭamāruta centūram</i> with appropriate dose according to their body status for 4 or 5 days.</p>	
11	<p><b>WHEAT IN PEARL</b></p>		<p>The patient may show <i>Vali</i> in</p>		<p>Individual may have fever, neuralgia in limbs,</p>	

	<b>PATTERN</b> <i>(Muttil kōtumai vaṭivam)</i>		Aiyam ( <i>Vātam in Kapam</i> ) ailments.		wakening of eyes up and down, and incoherency of speech. Individual may be benefitted by <i>Caṇṭamāruta centūram, vīra centūram, raca centūram</i> with appropriate dose and adjuvants.	
12	<b>PEARL IN PEARL PATTERN</b> <i>(Muttil muttu vaṭivam)</i>		The patient may show Aiyam in Aiyam ( <i>Kapam in Kapam</i> ) ailments.		Individual may have whirling of both the eyes and being restless. Individual may be benefitted by <i>Vīrakkaṭṭu, tālakakaṭṭu and liṅkakaṭṭu</i> in a combine dose for 3 days.	
13	<b>SNAKE, RING and PEARL MIXING PATTERN</b> <i>(Pāmpu, mōtiram and muttu kalanta vaṭivam)</i>	The patient may have the symptoms of <i>Valiazhal</i> Aiyam or <i>Mukkurram (Vāta pitta kapam)</i> diseases.				




14	<b>PEARL IN RING and BOTH ARE IN WHEAT PATTERN</b> ( <i>Mōtirattil muttu iṅaintu kōtumaiyil kāṇum vaṇivam</i> )		The patient may show <i>Mukkurrām</i> ( <i>Three Doshams</i> ) ailments.	Individual may have fever, coldness, and mental delusion, an apoplexy characterized by exhaustion, headache, insensibility, and restlessness by getting out of bed frequently and trying to run away, blood shot eyes, disorder of mental faculties and body pain. Individual may be benefitted by <i>Cittāti eṇṇey</i> with appropriate adjuvant medicine.	
15	<b>WHEAT IN PEARL and BOTH ARE IN RING PATTERN</b> ( <i>Muttīl kōtumai iṅaintu mōtirattil kāṇum vaṇivam</i> )		The patient may shows <i>Vali</i> in <i>Azhal Aiyam</i> ailments.	Individual may have fever, coldness, an apoplexy characterized by exhaustion, headache, insensibility, restlessness by getting out of bed frequently and trying to run away, blood shot eyes, disorder of mental faculties. Individual may be benefitted by <i>Caṇṭamāruta centūram</i> with appropriate adjuvant and	

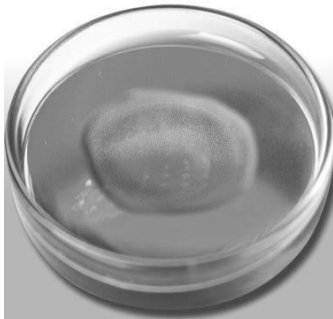


					dose.	
16	<b>PEARL IN WHEAT and BOTH ARE IN PEARL PATTERN</b> ( <i>Kōtumaiyil muttu iṅaintu muttil kāṇum vaṭivam</i> )		The patient may shows <i>Aiyam</i> in <i>Aiya Vali</i> ailments.		Individual may have fever, sweating and unconscious. Individual may be benefitted by <i>Pūrṇacantirōtaya centūram</i> with appropriate adjuvant medicine for 5 days.	
17	<b>WHEAT IN RING and BOTH ARE IN RING PATTERN</b> ( <i>Mōtirattil kōtumai iṅaintu mōtirattil kāṇum vaṭivam</i> )		The patient may show <i>Azhal</i> in <i>Azhal Vali</i> ailments.		Individual may have a fever, chronic wound, and aggravated anger, apoplexy characterized by exhaustion, headache, insensibility, and restlessness by getting out of bed frequently and trying to run away, blood shot eyes, disorder of mental faculties. Individual may be benefitted by <i>Cittāti eṇṇey</i> continuously for 3 days.	




18	<p><b>PEARL IN RING and BOTH ARE IN PEARL PATTERN</b> <i>(Mōtirattil muttu iṅaintu muttil kāṇum vaṭivam)</i></p>		<p>The patient may show <i>Aiyam</i> in <i>AiyaAzhal</i> ailments.</p>		<p>Individual may have fever, body becomes stout and heavy, feeling of tightness of the limbs of the body due to rheumatism, convulsions, an apoplexy characterized by exhaustion, headache, insensibility, restlessness by getting out of bed frequently and trying to run away, blood shot eyes, disorder of mental faculties. Individual may be benefitted by <i>Viṣṇuccakkara māttirai</i> for 7 days.</p>	
19	<p><b>WHEAT AND PEARL IN RING and a PEARL ALL ARE IN WHEAT PATTERN</b> <i>(Mōtirattil kōtumai, muttu iṅaintu attuṭaṅ muttu kōtumaiyuṭa ṅ kāṇum vaṭivam)</i></p>		<p>The patient may have incurable ailments and the treatments will be failed.</p>			

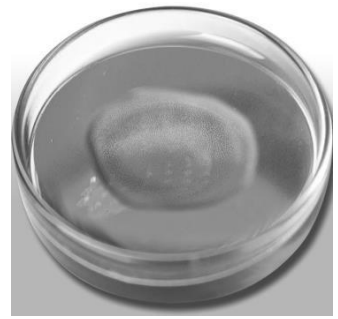


20	<b>RING IN PEARL and a PEARL ALL ARE IN WHEAT PATTERN</b> <i>(Muttīl mōtirām iṅaintu attuṅaṅ muttu kōtumaiyil kāṅum vaṅivam)</i>		The patient may have incurable ailments and the treatments will be failed.			
21	<b>WHEAT IN RING and BOTH ARE IN RING PATTERN</b> <i>(Mōtirattil kōtumai iṅaintu mōtirattil kāṅum vaṅivam)</i>		The patient may have incurable ailments and the treatments will be failed.			









22	<b>RING IN WHEAT and BOTH ARE IN RING PATTERN</b> ( <i>Kōtumaiyil mōtiram iṇaintu mōtirattil kāṇum vaṭivam</i> )		The patient may show <i>Azhal Vali Azhal</i> ailments.		Individual may be benefitted by <i>Cittāti eṇṇey</i> for first3 days and <i>Rasa Centūram</i> for 10 days.	
23	<b>RING IN WHEAT and BOTH ARE IN PEARL PATTERN</b> ( <i>Kōtumaiyil mōtiram iṇaintu muttil kāṇum vaṭivam</i> )		The patient may show <i>Aiya Vali Azhal</i> ailments.		Individual may be benefitted by <i>Cittāti eṇṇey</i> for first3 days and <i>Rasa Centūram</i> for 10 days.	
24	<b>STABLE DROP PATTERN</b> ( <i>Nilaittu niṅṅa vaṭivam</i> )	The patient may have excess <i>Aiyam (Kapam)</i> ailments.				




25	<p><b>DENSE SPREADLESS PATTERN</b> (<i>Paravātu niṅra vaṭivam</i>)</p>	<p>The patient may have bad prognosis and the diseases may be incurable.</p>				
26	<p><b>NON SPREAD PATTERN</b> (<i>Paravāta vaṭivam</i>)</p>	<p>The patient may have incurable ailments and the prognosis will be bad.</p>		<p>The patient may have a bad prognosis.</p>		
27	<p><b>NON SPREAD and SINK PATTERN</b> (<i>Paravāmal mūlkiya vaṭivam</i>)</p>	<p>The patient may have the symptoms of <i>Valiazhal Aiyam</i> or <i>Mukkurrām (Vāta pittam kapam)</i> diseases.</p>	<p>The patient may have incurable ailments and the treatment the prognosis will be doubtful.</p>	<p>According to <i>Mātava karppam</i> text, the patient may have serious incurable illness.</p> <p>The patient may have incurable ailments.</p> <p>The patient may have incurable illness if the urine is collected and</p>		




				tested in clay vessel.		
28	<b>DISPERSING and DISAPPEARING PATTERN</b> <i>(Paravi&amp; maraiyum vaṭivam)</i>		The patient may have incurable ailments and the treatment will show the worst prognosis.			
29	<b>SLOW SPREAD and CIRCLE PATTERN</b> <i>(Metu vaṭṭa paraval vaṭivam)</i>	The patient may show good prognosis from various diseases or shows good response to treatment.				
30	<b>FAST SPREAD and CIRCLE PATTERN</b> <i>(Vēka vaṭṭa paraval vaṭivam)</i>	The patient may have excess heat in the blood.				

31	<b>IMMEDIATE SPREAD PATTERN</b> ( <i>Uṭaṇaṭi paraval vaṭivam</i> )	The patient may have good prognosis.				
32	<b>SLUGGISH SPREAD PATTERN</b> ( <i>Metu paraval vaṭivam</i> )	The patient may have good prognosis but the progress will be slow.		The patient may have good prognosis.		
33	<b>SCATTERING PATTERN</b> ( <i>Citaṛal vaṭivam</i> )	The patient may have <i>Azhal Aiyam</i> ( <i>Pittam Kapam</i> ) ailments. The urine may also be froth like.				




34	<p><b>SCATTERING and SPREADING PATTERN</b> (<i>Citari cēṛā vaṭivam</i>)</p>		<p>The patient may have incurable ailments and the treatment the prognosis will be doubtful.</p>			
35	<p><b>FULLY SUBMERGED PATTERN (In Red Urine) -</b> (<i>Uḷ mūḷkiya vaṭivam</i>)</p>	<p>It indicates <i>Caṇṇi Vātam</i> and it indicates the good prognosis.</p>				
36	<p><b>PARTLY SUBMERGED PATTERN</b> (<i>Kīḷ pāti mūḷkiya vaṭivam</i>)</p>	<p>It indicates the combination of <i>Pittam</i> and <i>Kapam</i>.</p>		<p>According to <i>Siddhar Akattiyar</i>, the patient may have <i>Caṇṇi Vātam</i> ailments.</p>		




37	<b>MERGE PATTERN</b> ( <i>Oṅṅru cēr vaṭivam</i> )			According to <i>Kautamar Siddhar</i> , the patient may have a serious illness and a fatal condition may occur shortly.		
38	<b>BUBBLING PATTERN</b> ( <i>Koppuḷikkum vaṭivam</i> )	The patient may have incurable ailments.				
39	<b>GURGLE PATTERN</b> ( <i>Poṅkum vaṭivam</i> )	The patient has serious illness which is not responding to medicines and the prognosis will be bad.				




40	<p><b>BOILING and DISAPPEARING PATTERN</b> (<i>Kotittu&amp; maraiyum vaṭivam</i>)</p>		<p>The patient may have leucorrhoea or gleet and it may be curable.</p>		<p>If individual do not have leucorrhoea, he/she may have incurable ailments and the treatment will show worst prognosis.</p>	
41	<p><b>MUSTARD SEEDS PATTERN</b> (<i>Kaṭuku citāral vaṭivam</i>)</p>	<p>The patient may have serious illness and better to leave him without prescribing any treatment.</p>				
42	<p><b>SEIVE FILTER HOLES PATTERN</b> (<i>Callaṭai kaṇ vaṭivam</i>)</p>	<p>The patient may have <i>Aiyam</i> humor (<i>Kapam</i>) and show good prognosis on treatment.</p>	<p>The patient may have incurable ailments and the treatments will be failed.</p>	<p>According to <i>Kautamar</i>, the patient condition is bad and treatment will be failed.</p> <p>According to <i>Siddhar Kautamar</i>, the patient may have bad prognosis.</p>		




43	<b>CONCH SHELL PATTERN</b> ( <i>Caṅku vaṭivam</i> )	The patient may have good prognosis.		The patient may have curable ailments and a good prognosis.		
44	<b>TIRUMAL CONCH SHELL PATTERN</b> ( <i>Tirumāl iṭatu tōḷ caṅku vaṭivam</i> )	The patient may not have significant illness and there is no harm to life.				
45	<b>SEA SHELL PATTERN</b> ( <i>Āḷi vaṭivam</i> )	The patient may have serious incurable illness.				









46	<b>PEARL SHELL PATTERN</b> <i>(Muttuccippi vaṭivam)</i>		The patient may have incurable ailments and the treatments will be failed.			
47	<b>CHAIR with LION SIGN PATTERN</b> <i>(Cīṅkācaṇam vaṭivam)</i>	The patient may not have significant illness and there is no harm to life.		The patient may have curable ailments and a good prognosis.		
48	<b>UMBRELLA PATTERN</b> <i>(Kuṭai vaṭivam)</i>	The patient may be restored from severe illness even though his condition is difficulty in living		The patient may have curable ailments and a good prognosis.		




49	<b>BETEL LEAF PATTERN</b> <i>(Verrilai vaṭivam)</i>	The patient may have a serious incurable illness.		The patient may have curable ailments and a good prognosis.  The patient may have curable ailments.		
50	<b>BANYAN LEAF PATTERN</b> <i>(Ālilai vaṭivam)</i>		The patient may have incurable ailments and the treatment will show the worst prognosis.			
51	<b>LOTUS LEAF PATTERN</b> <i>(Tāmarai ilai vaṭivam)</i>		The patient may have incurable ailments and the treatment will show the worst prognosis.			




52	<b>BITTER GOURD LEAF PATTERN</b> <i>(Pākal ilai vaṭivam)</i>	The patient may have curable ailments and good prognosis.				
53	<b>BETEL CREEPER PATTERN</b> <i>(Verrilai koṭi vaṭivam)</i>	The patient may have incurable ailments.				
54	<b>ARABIC JASMINE BUD PATTERN</b> <i>(Mullai moṭṭu vaṭivam)</i>	The patient may not have any serious illness.				

55	<b>LOTUS BUD PATTERN</b> ( <i>Tāmarai moṭṭu vaṭivam</i> )	The patient may have curable ailments and a good prognosis.				
56	<b>MOONBEAM BUD PATTERN</b> ( <i>Nantiyāvattai moṭṭu vaṭivam</i> )		The patient may have curable ailments and the treatments will show a good prognosis.			
57	<b>LOTUS FLOWER PATTERN</b> ( <i>Tāmarai malar vaṭivam</i> )	The patient may not have any serious illness.		The patient may have curable ailments and a good prognosis.  The patient may have curable ailments and good prognosis.		




58	<b>ONE PETAL LOTUS PATTERN</b> <i>(Patumai vaṭivam)</i>		The patient may have incurable ailments and the treatments will be failed.			
59	<b>WATER LILY PATTERN</b> <i>(Alli malar vaṭivam)</i>		The patient may have curable ailments and the treatment will show good prognosis.			
60	<b>BOTTLE GOURD PATTERN</b> <i>(Curaikkāy vaṭivam)</i>	The patient may have incurable ailments.				




61	<b>BILL HOOK PATTERN</b> ( <i>Arivāḷ vaṭivam</i> )	The patient may have incurable ailments.				
62	<b>ARROW PATTERN</b> ( <i>Ampu vaṭivam</i> )	The patient may have serious incurable illness.		The patient may have incurable ailments		
63	<b>BOW PATTERN</b> ( <i>Vil vaṭivam</i> )	The patient may have a good prognosis.		The patient may have incurable ailments.		




64	<b>SWORD PATTERN</b> <i>(Vāḷ vaṭivam)</i>	The patient may have serious incurable illness.				
65	<b>TWO SWORDS PATTERN</b> <i>(Iraṭṭai vāḷ vaṭivam)</i>	The patient may have serious incurable illness.				
66	<b>THREE SPEAR PATTERN</b> <i>(Tiri cūlam vaṭivam)</i>	The patient may have serious incurable illness.				



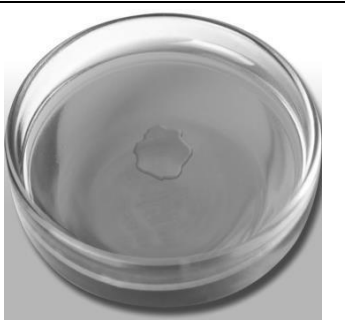
67	<b>EXCALIBUR PATTERN</b> ( <i>Aracaṇiṅ cūlam vaṭivam</i> )	The patient may have bad prognosis.				
68	<b>PESTLE PATTERN</b> ( <i>Ulakkai vaṭivam</i> )	The patient may have serious incurable illness.				
69	<b>SPINDLE POT PATTERN</b> ( <i>Kumpa vaṭivam</i> )	The patient may have serious incurable illness.				









70	<b>COOKING POT PATTERN</b> ( <i>Cōrru kumpam vaṭivam</i> )	The patient may have curable ailments.				
71	<b>POT PATTERN</b> ( <i>Pāṇai vaṭivam</i> )	The patient may have curable ailments and the progress will be slow.		The patient may have curable ailments.		
72	<b>INSECT PATTERN</b> ( <i>Vaṇṭu vaṭivam</i> )	The patient may have curable ailments and a good prognosis.				




73	<b>BIRD PATTERN</b> ( <i>Paravai vaṭivam</i> )	The patient may have a serious incurable illness.		The patient may have a bad prognosis.  The patient may have incurable ailments.		
74	<b>PARROT PATTERN</b> ( <i>Kiḷi vaṭivam</i> )		The patient may have incurable ailments and the treatments will be failed.			
75	<b>HEN PATTERN</b> ( <i>Kukkuṭam vaṭivam</i> )	The patient may have a bad prognosis.		The patient may have incurable ailments.		




76	<b>LINEAR PATTERN</b> ( <i>Nīḷ vaṭivam</i> )	The patient may have <i>Vali Aiyam</i> ( <i>Vātam Kapam</i> ) ailments.				
77	<b>SQUARE HOME PATTERN</b> ( <i>Catura vīṭu vaṭivam</i> )	The patient may have curable ailments and good prognosis.				
78	<b>SQUARE PATTERN</b> ( <i>Catura vaṭivam</i> )	The patient may have curable ailments and good prognosis.				

79	<b>CHARIOT WHEEL PATTERN</b> <i>(Tēr cakkara vaṭivam)</i>	The patient may have curable ailments and a good prognosis.				
80	<b>GLOBE PATTERN</b> <i>(Pūmi vaṭivam)</i>	The patient may have curable ailments and a good prognosis.				
81	<b>NONAGON PATTERN</b> <i>(Navakōṇa vaṭivam)</i>		The patient may have incurable ailments and the treatments will be failed.			




82	<b>TRIDENT MARK PATTERN</b> ( <i>Vaṭṭa nāma vaṭivam</i> )	The patient may have curable ailments and be alive.				
83	<b>NAMAM PATTERN</b> ( <i>Nīḷ nāma vaṭivam</i> )		The patient may have incurable ailments and the treatment will show worst prognosis.			
84	<b>MIRROR PATTERN</b> ( <i>Kaṇṇāṭi vaṭivam</i> )	The patient may have bad prognosis.		The patient may have curable ailments and a good prognosis.  The patient may have curable ailments and good prognosis.		

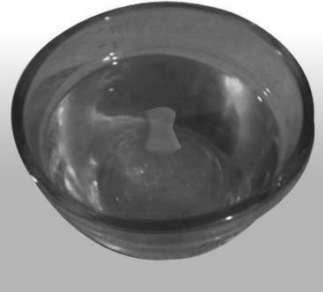


85	<b>POTTER STICK PATTERN</b> <i>(Kuyavar cakkara kucci vaṭivam)</i>	The patient may have curable ailments and the progress will be slow.				
86	<b>HOUSE PATTERN</b> <i>(Vṭṭu vaṭivam)</i>	The patient may have curable ailments.				
87	<b>MOUNTAIN PATTERN</b> <i>(Malai vaṭivam)</i>	The patient may have curable ailments and good prognosis.				




88	<b>TREE PATTERN</b> <i>(Maram vaṭivam)</i>	The patient may have curable ailments and good prognosis.				
89	<b>INCLINED TREE PATTERN</b> <i>(Cāynta mara vaṭivam)</i>	The patient may have curable ailments and good prognosis.				
90	<b>TEMPLE PATTERN</b> <i>(Kōvil vaṭivam)</i>	The patient may have curable ailments.				




91	<b>CIRCUMAMBULATORY PATH PATTERN</b> <i>(Pirakāra vaṭivam)</i>	The patient may have curable ailments.				
92	<b>WHITE CLOTH HAND FAN PATTERN</b> <i>(Veṅcāmarai vaṭivam)</i>	The patient may have curable ailments and a good prognosis.				
93	<b>FLAG PATTERN</b> <i>(Koṭi vaṭivam)</i>	The patient may have a good prognosis.		The patient may have curable ailments and the progress will be slow.		









94	<b>GRASS TIP PATTERN</b> ( <i>Pulnuṇi vaṭivam</i> )	The patient may have combined diseases of <i>Vali (Vātam)</i> and <i>Azhal (Pittam)</i> .				 A circular petri dish containing a liquid medium with a thin, needle-like structure protruding from the center, resembling a grass tip.
95	<b>HAT PATTERN</b> ( <i>Toppi vaṭivam</i> )	The patient may have curable ailments and good prognosis.				 A circular petri dish containing a liquid medium with a small, flat, circular structure on the surface, resembling a hat.
96	<b>NAPE BACK PATTERN</b> ( <i>Kanturu vaṭivam</i> )	The patient may have <i>Aiyam (Kapam)</i> and <i>Vali (Vātam)</i> diseases.				 A circular petri dish containing a liquid medium with a small, rectangular structure on the surface, resembling a nape or back.




97	<b>DRUM PATTERN</b> ( <i>Mattaḷa vaṭivam</i> )	The patient may have curable ailments and the progress will be slow.				
98	<b>LUTE PATTERN</b> ( <i>Yāl vaṭivam</i> )	The patient may be restored from severe illness even though his condition is difficult to live.				
99	<b>VEENA PATTERN</b> ( <i>Vīṇai vaṭivam</i> )	The patient may have curable ailments and a good prognosis.				


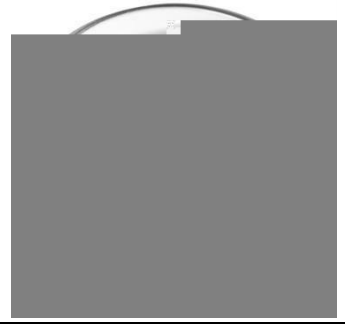
100	<b>VEENA HOLDING SARASWATHY PATTERN</b> ( <i>Vīṇaiyuṭaṅ carasvati vaṭivam</i> )	The patient may have a good prognosis.				
101	<b>FISH PATTERN</b> ( <i>Mīṇ vaṭivam</i> )	The patient may have curable ailments.				
102	<b>HANGING SEA GOATS PATTERN</b> ( <i>Makara tōraṇam vaṭivam</i> )	The patient may have curable ailments and a good prognosis.				

103	<b>WILD ANIMAL PATTERN</b> ( <i>Kāṭṭu vilaṅku vaṭivam</i> )	The patient may have curable ailments and the progress will be slow.				
104	<b>RED DOG PATTERN</b> ( <i>Cennāy vaṭivam</i> )	The patient may have a bad prognosis.				
105	<b>DOG PATTERN</b> ( <i>Nāy vaṭivam</i> )	The patient may have incurable ailments.				




106	<b>ANGRY LION PATTERN</b> ( <i>Ciṅkam kōpa vaṭivam</i> )	The patient may have incurable ailments.				
107	<b>HORSE PATTERN</b> ( <i>Kuthirai Vadivam</i> )	The patient may have incurable ailments.				
108	<b>OX PATTERN</b> ( <i>Erutu vaṭivam</i> )	The patient may have incurable ailments.		The patient may have curable ailments.		




109	<b>BEAR PATTERN</b> ( <i>Karaṭi vaṭivam</i> )	The patient may have incurable ailments.				
110	<b>LION PATTERN</b> ( <i>Ciṅka vaṭivam</i> )	The patient may have a serious incurable illness.		The patient may have bad prognosis.  The patient may have incurable ailments.		
111	<b>ELEPHANT PATTERN</b> ( <i>Yāṅai vaṭivam</i> )	The patient may have a serious incurable illness.				




112	<b>LARGE ELEPHANT PATTERN</b> ( <i>Periya yānai vaṭivam</i> )	The patient may have curable ailments.				
113	<b>ELEPHANT TUSK PATTERN</b> ( <i>Yānai tanta vaṭivam</i> )	The patient may have curable ailments and a good prognosis.				
114	<b>TIGER PATTERN</b> ( <i>Puli vaṭivam</i> )	The patient may have a serious incurable illness.		The patient may have incurable ailments.		




115	<b>GOAT PATTERN</b> ( <i>Āṭu vaṭivam</i> )	The patient may have serious incurable illness.				
116	<b>FOX PATTERN</b> ( <i>Nari vaṭivam</i> )	The patient may have a serious incurable illness.				
117	<b>MONKEY PATTERN</b> ( <i>Kuraṅku vaṭivam</i> )	The patient may have a serious incurable illness.		The patient may have a bad prognosis.  The patient may have incurable ailments.		









118	<b>DONKEY PATTERN</b> <i>(Kaḷutai vaṭivam)</i>	The patient may have a serious incurable illness.				
119	<b>PIG PATTERN</b> <i>(Panri vaṭivam)</i>	The patient may have a serious incurable illness.		The patient may have a bad prognosis.  The patient may have curable ailments and the progress will be slow.  The patient may have incurable ailments.		
120	<b>CAT PATTERN</b> <i>(Pūṇai vaṭivam)</i>	The patient may have a serious incurable illness.		The patient may have a bad prognosis.  The patient may have incurable ailments.		


121	<b>RAT PATTERN</b> <i>(Eli vaṭivam)</i>	The patient may have incurable ailments.				
122	<b>CRAB PATTERN</b> <i>(Naṅṭu vaṭivam)</i>	The patient may have incurable ailments.				
123	<b>TORTOISE PATTERN</b> <i>(Āmai vaṭivam)</i>	The patient may have serious incurable illness.		The patient may have bad prognosis.  The patient may have incurable ailments.		

124	<b>ENERGETIC SNAKE PATTERN</b> <i>(Kuṅṭaliṇi pāmpu vaṭivam)</i>	The patient may have curable ailments and a good prognosis.				
125	<b>SNAKE NOT-ELONGATING PATTERN</b> <i>(Pāmpu nīḷa vaṭivam)</i>	The patient may have a serious incurable illness.				
126	<b>SCORPION PATTERN</b> <i>(Tēḷ vaṭivam)</i>	The patient may have a serious incurable illness.		The patient may have a bad prognosis.  The patient may have incurable ailments.		

127	<b>HUMAN PATTERN</b> ( <i>Maṇitaṇ vaṭivam</i> )	The patient may have a serious incurable illness.				 A petri dish containing a clear liquid with a faint, embossed human figure in the center.
128	<b>DWARF MAN PATTERN</b> ( <i>Kuḷḷaṇ vaṭivam</i> )	The patient may have curable ailments.				 A petri dish containing a clear liquid with a faint, embossed figure of a dwarf man in the center.
129	<b>MONOPED MAN PATTERN</b> ( <i>Oṛṛai kāl maṇitaṇ vaṭivam</i> )	The patient may have incurable ailments.				 A petri dish containing a clear liquid with a faint, embossed figure of a man with one leg in the center.

130	<b>TRIPED MAN PATTERN</b> <i>(Mūṅṅru kāl maṅitaṅ vaṅivam)</i>	The patient may have incurable ailments.				
131	<b>QUADRUPED MAN PATTERN</b> <i>(Nāṅku kāl maṅitaṅ vaṅivam)</i>	The patient may have incurable ailments.				
132	<b>HEADLESS MAN PATTERN</b> <i>(Talaiyillā maṅitaṅ vaṅivam)</i>	The patient may have incurable ailments.		The patient may have bad prognosis and the condition is shortly fatal.		

133	<b>KNIFE HOLDING MAN PATTERN</b> ( <i>Katti tãñkiya mañitaṅ vaṭivam</i> )	The patient may have incurable ailments.				
134	<b>TRIDENT KNIFE HOLDING MAN PATTERN</b> ( <i>Tiricūlam ēñtiya mañitaṅ vaṭivam</i> )	The patient may have incurable ailments.				
135	<b>HUMAN CROWD PATTERN</b> ( <i>Makkaḷ kūṭiya vaṭivam</i> )	The patient may have curable ailments.				

136	<b>CELEBRITY PATTERN</b> <i>(Vaipavam vaṭivam)</i>	The patient may have curable ailments.				
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ANNEX B

**Model Case Sheet Proforma for Neykkuri Test – Case reports and Diagnostic accuracy studies**

UHID	Name of the patient					Occupation	Age	Sex	Diet		Nilam (Tick Appropriately)												
									Veg	Non Veg	Kuṛiñci	Mullai	Marutam	Neytal	Pālai								
Date	Nāṭi kālam		Nāṭi naṭai (Pulse Reading) Please Tick										Yākkai ilakkaṇam (Body Constitution) Please Tick										
	V	P	K	V	P	K	VP	VK	PV	PK	KV	KP	MK	V	P	K	VP	VK	PV	PK	KV	KP	MK
Time of Collection	General observation					Perum poḷutu (Tick Appropriately)		Kak		Kok		Mpk		Ppk		Ivk		Mvk					
	Floating Spreading Drowning Splitting Mingling Shaping Bubbling Dips and thickening Whirling Disappearing Boiling Immersion Dispersion Movement Stability					Pattern																	
<b>Time of testing</b>						Interpretation																	
<b>Duration of Observation</b>																							
Clinical Findings and Presenting complaints						Observations from Neykkuri test																	
1						1																	
2						2																	
3						3																	
4						4																	
5						5																	
Comorbidities	DM/HTN/CKD/Thyroid/Heart disease/Others (Specify):																						
Examination of Saptha			Cāram	Cennīr	Ūṇ	Koḷuppu	Eṇpu			Mūlai			Cukkilaṁ!										



<i>Tātukkaḷ</i> (7 primary constituents)																<i>Curōṇitam</i>		
	S	I	D	S	I	D	S	I	D	S	I	D	S	I	D	S	I	D
<b>Photo images of <i>Neykkuri</i> pattern</b>	Photo			Photo			Photo			Photo			Photo			Photo		
<b>Description</b>																		
<b>Subject</b>	<b>Description</b>															<b>Tick</b>		
<b>Category of Reading</b>	a. True Positive symptoms (TP) – Clinical presentations coinciding with <i>Neykkuri</i> Test															[ ]		
	b. Sequence of True Positive symptoms (SqTP) – Clinical presentations coinciding with multiple <i>Neykkuri</i> test readings showing a sequence of origin and progress															[ ]		
	c. False-positive symptoms (FP) – Subjects not presenting, expressing, or having the symptoms even though the features are shown in the particular reading															[ ]		
	d. False-negative symptoms (FN) – Subject is presenting the symptom or disease that has no description in the obtained results															[ ]		
<b>Attachments (If available)</b>	e. Investigations: Serological/Urine samples/others (Specify)															[ ]		
	f. Imaging: X-ray/Scan/others (Specify)															[ ]		
	g. Previous case/Medical record (Copy)															[ ]		
	h. Photographs/Images of Other <i>Envakai tērvu</i> and its reports															[ ]		

UHID: Unique Health Identification Number, V: *Vātam*, P: *Pittam*, K: *Kapam*, VP: *Vātapittam*, VK: *Vātakapam*, PV: *Pittavātam*, PK: *Pittakapam*, KV: *Kapavātam*, KP: *Kapapittam*, MK: *Mukkuram*, Kak: *Kārkālam*, Kok: *Kūtirkālam*, Mpk: *Muṇṇanikkālam*, Ppk: *Piṇṇanikkālam*, Ivk: *Iḷavēṇirkālam*, Mvk: *Mutuvēṇirkālam*, S: Sufficient, I: Increased, D: Decreased

**ANNEX C**

**RECORD SHEET FOR OBSERVATION**

	Observation	Yes/No	Observation	Yes/No	Observation	Yes/No	Observation	Yes/No
	<b>Observation of Changes</b>	Floating		Spreading		Drowning		Splitting
Impression		Impression		Impression		Impression		
Mingling			Shaping		Bubbling		Dips and thickening	
Impression		Impression		Impression		Impression		
Whirling			Disappearing		Boiling		Immersion	
Impression		Impression		Impression		Impression		
Dispersion			Movement		Stability		Others	
Impression		Impression		Impression		Impression		
<b>Observation of Speed</b>	Fast and linear		Fast and circle		Slow or no spread and stable		Slow and linear	
	Impression		Impression		Impression		Impression	
	<i>Vali Kurram</i> vitiation		<i>Azhal Kurram</i> vitiation				<i>Aiyavali</i> vitiation	
	Slow and circular		Others		<b>Concluding Remarks</b>			
	Impression		Impression					
<i>Aiaazhal</i> vitiation								

## **NOTES**

1. *Neykkuri* test results should not be interpreted alone; it must be correlated with clinical information and be interpreted by Registered Siddha Medical Practitioners to arrive at Clinical diagnosis.
2. *Neykkuri* test results may vary based on time, season, physiological condition of the patient, current medication, or nutritional and dietary changes.  
A Registered Siddha physician shall be consulted for further clarification.
3. *Neykkuri* test results cannot be used for Medico-legal purposes.