

Review of Inter-Relation of Pancha Bootham (5 primordial elements), Suvai (taste) and Uyir Thathu (Vatham, Azhal and Kabam), the basic fundamentals in Siddha system of Medicine

P.Thenmozhi¹, A. Lavanya², M.Kannan³, P.Sathiyarajeswaran⁴

1 Research Officer, Siddha Central Research Institute, Arumbakkam, Chennai – 600106

2 Research Associate, Siddha Central Research Institute, Arumbakkam, Chennai - 600106

3 Research Officer, Siddha Central Research Institute, Arumbakkam, Chennai – 600106

4 Assistant director I/C, Siddha Central Research Institute, Arumbakkam, Chennai – 600106

ABSTRACT

Prevention, cure, and perfection are the three components of medical science which are the means for a healthy and happy living. Basically Siddha system relies on the 96 basic fundamental components. Human body is made up of this 96 basic principle components. Of these 96 components pancha bhootham (five primordial elements), arusuvaai (six tastes) and uyir thathu (Vatham, Azhal and Kabam) plays a major role. Nilam - Earth, Neer -Water, Thee- Fire, Kaatru - Air and Vinn - Space. These five primordial elements are created one from the other. There are six tastes. Each taste is derived as a result of the combination of two elements. *Uyir thathukkal* literally means 'life force'. In Siddha, *Vali*, *Azhal* and *Iyam* which are the three humours, are responsible for the creation, preservation and destruction of human body and health. These three humors have a direct relation with the five primordial elements and six tastes. Any derangement in these three humors result in the formation of disease. Each disease corresponds to a specific alteration of this Vatha, Pittha and Kabam. Derangement of this is the humoral pathology. This is the very basic phenomenon of Siddha system.

Keywords: Siddha, Five Primordial Elements, Uyir Thathu, Arusuvaai, Vatha, Pittha and Kabam.

Introduction

Prevention, cure, and perfection are the three components of medical science which are the means for a healthy

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focuses on the healthy pattern of life and elaborates briefly about the quality, disease free healthy lifestyle.

Basically Siddha system relies on the 96 basic fundamental components. Human body is made up of this 96 basic principle components. The 96 factors include physical, physiological, psychological, intellectual aspects of every human. The five primordial elements manifest themselves as a human through these 96 basic factors.

96 THATHUVANGAL [2]

<i>Panchabootham</i>	Five elements	5
<i>Pori</i>	Sense organs	5
<i>Pulan</i>	Five senses	5
<i>Kanmenthiriyam</i>	Motor organs	5
<i>Gnanendiriya</i>	Functions of motor organs	5
<i>Karanam</i>	Intellect	4
<i>Arivu</i>	Self-realization	1
<i>Naadi</i>	Channels of life force	10
<i>Vaayu</i>	Vital nerve force	10
<i>Aasayam</i>	Metabolic sheaths	5
<i>Kosam</i>	Five sheaths	5
<i>Aathaaram</i>	Nerve plexus	5
<i>Mandalam</i>	Sheaths of humours	6
<i>Malam</i>	Impurities related to soul	3
<i>Thodam</i>	Humours	3
<i>Edanai</i>	Attachments, desires related to the soul	3
<i>Gunam</i>	Qualities of mind	3
<i>Vinai</i>	Physical and mental acts	2
<i>Raagam</i>	Emotional status of mind	8
<i>Avasthai</i>	Status of consciousness	5
TOTAL BASIC FACTORS		96

Basic principles

There are 96 basic principles (Thathuas) are:

Bootham - 5 (Elements): Mannu-Earth, Neer-Water, Thee-Fire, Vaayu-Air, Aakaayam-Space

Pori - 5 (Sense organs): Eye, Ear, Nose, Tongue, Skin

Pulan - 5 (Functions of sense organs): Vision, Hearing, Smell, Taste, Touch

Kanmenthiriyam - 5 (Motor organs): Hands, Legs, Mouth, Rectum, Sex Organs

Gnanenthriyam - 5 (Perception of senses with the help of five sense organs)

Karanam - 4 (Intellectual faculties): Manam, Bhuddhi, Siddham, Aḥankaram

Arivu - 1 (Wisdom of self-realization)

Naadi - 10 (Channels of life force responsible for the dynamics of prana): Idakalai, Pinkalai, Sulumunai, Siguvai, Purudan, Kanthari, Atthi, Allampudai, Sanguni, Gugu

Vayu - 10 (Vital nerve force which is responsible for all kinds of movements): Pranam, Abanam, Uthanan, Samanan, Vyanan, Nagan, Koorman, Kirukaran, Devadhathan, Dhanenjeyan

Asayam - 5 (Visceral Cavities): Amarvasayam-Stomach, Pakirvasayam-Small Intestine, Malavasa-Large Intestine

Especially Rectum, Chalavasayam-Urinary Bladder, Suckilavasayam-Seminal Vesicle

Kosam - 5 (Five states of the human body or sheath): Annamaya Kosam-digestive Sheath, Manomaya Kosam-Mental Sheath, Pranamaya Kosam-Respiratory Sheath, Vignanamaya Kosam- Intellectual Sheath, Ananthamaya Kosam-Blissful Sheath

Aatharam - 6 (Stations of soul): Moolatharam, Swathistanam, Manipooragam, Anakatham, Visuthi, Aakinai

Mandalam - 3 (Regions): Thee Mandalam (Agni Mandalam)-Fire Region, Gnayiru Mandalam (Soorya Mandalam)-Solar Region, Thingal Mandalam (Chandra Mandalam)-Lunar Region

Malam - 3 (Three impurities of the soul): Aanavam, Kanmam, Mayai,

Thodam - 3 (Three humours): Vatham, Azhal, Kapham

Eadanai - 3 (Physical Bindings): Porul Patru-Material Bindings, Puthalvar Patru-Offspring Bindings, Ulaga Patru-Worldly Bindings

Gunam - 3 (Three cosmic qualities): Sathuvam (Characters of Renunciation or Ascetic Virtues), Rajas (Characters of Ruler), Thamas (Immoral Characters)

Vinai - 2 (Acts): Nalvinai (Good Acts), Theevinai (Bad Acts)

Ragam - 8 (The eight passions): Kamam-Desire, Kurotham-Hatred, Ulobam-Stingy, Moham-Lust (Intense or Strong Desire), Matham- Pride (The Feeling of Respect towards Yourself), Marcharyam-Internal Conflict, Idumbai-Mockery, Ahankaram-Ego

Avathai - 5 (Five states of consciousness): Ninaivu-Wakefulness, Kanavu-Dreams, Urakkam-Sleep, Perurakkam-Repose (Tranquil or Peaceful State), Uyirpadakkam-Insensibility to surroundings.

Of these 96 components pancha bhoodam (five primordial elements), arusuvai (six tastes) and uyir thathu (Vatham, Azhal and Kabam) plays a major role. The interrelation between these components are discussed here.

Pancha bhoodam (five basic primordial elements), Arusuvai (6 tastes), Uyir Thathukkal (Three Humours)

Pancha bhoodam : The five basic primordial elements are

1. Nilam - Earth
2. Neer - Water
3. Thee - Fire
4. Kaatru - Air
5. Vinn - Space

These five primordial elements are created one from the other. When they integrate, they lose their invisible state

Especially Rectum, Chalavasayam-Urinary Bladder, Suckilavasayam-Seminal Vesicle

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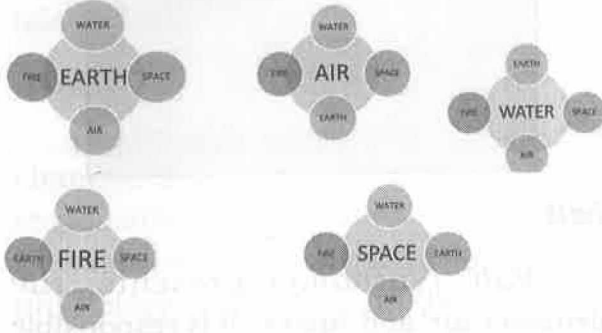
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attaining visible concrete state cognizable to us. When they combine some may be excess and some other may be less. This proportionate integration results in the formation of these elements. [1]



EXPRESION OF FIVE PRIMORDIAL ELEMENTS IN THE BODY [3]

- ❖ Earth - bones, skin, muscles, hair, nerves and blood vessels
- ❖ Water- blood, fat, semen, urine, perspiration and bone marrow
- ❖ Fire - arrogance, laziness, copulation, fear and sleep.
- ❖ Air - running, sitting, walking, laying down and standing.
- ❖ Space- lust, avarice, miserliness, pride and envy.

THE PROPERTIES OF OBJECTS HAVING THE FIVE ELEMENTAL COMPONENTS: [3]

- ❖ Earth - Bulk, motionless, heavy and dense growth of objects.
- ❖ Water- Giving pleasure, coolness, soaking, viscid, soft, slimy and flowing.
- ❖ Fire - Hot, dry, sharp, burning, colour and light.

❖ Air - Denselessness, dryness, easiness, inhalation, feeling sad and fatigue.

❖ Space- Minute, clear and sharp.

The Siddha medicines meant for the human body are prepared, based on the theory of Panchabuthas (metals of gold, lead, copper, iron and zinc).

Suvai (6 tastes)

There are six tastes. Each taste is derived as a result of the combination of two elements. [4]

மண்ணுடனே புனல்தீக்கால் முறையாகச் சேர்ந்திட்டால் வருமா மினிப்புத்

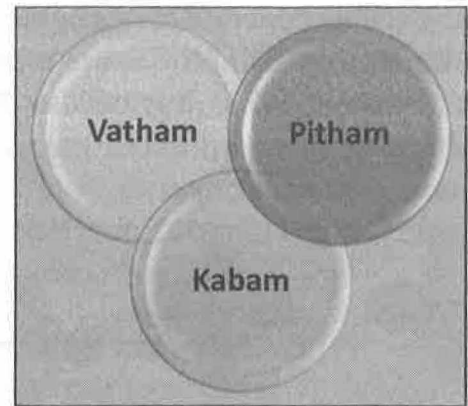
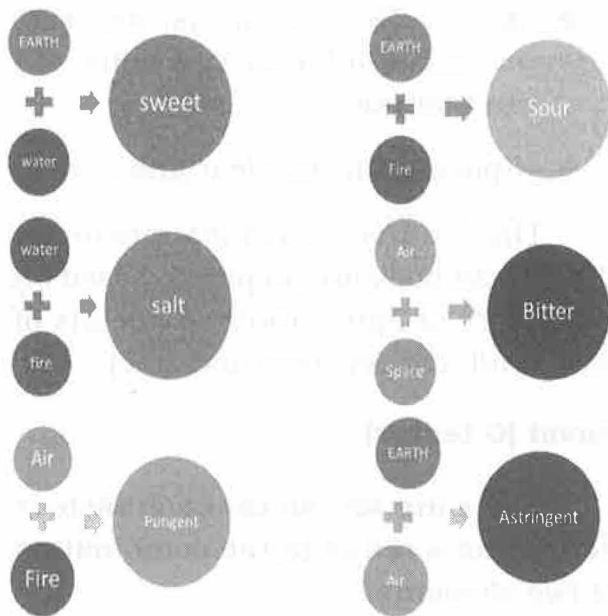
திண்ணமில்லம் துவர்ப்பிரசம் சதாகதியோ டார்தீவிண் திடமா முறைப்பும்

எண்ணரிய கசப்புமுண்டாம் தண்ணீரில் தணலிணைப்பால் எழுமா முவர்ப்பு

உண்ணரிய அறுகவையின் சிறப்பிடுதெனுங் குருசித்தர் உரைத்த மறையே

(மருத்துவத் தனிப்பாடல்)

S.No	TASTE		COMBINATION OF 5 PRIMORDIAL ELEMENTS
1.	Sweet	Inippu	Earth + water
2.	Sour	Pullippu	Earth + Fire
3.	Salt	Uppu	Water + Fire
4.	Bitter	Kaippu	Water + Fire
5.	Pungent	Kaarppu	Air + Fire
6.	Astringent	Thuvarppu	Earth + Air



Vali

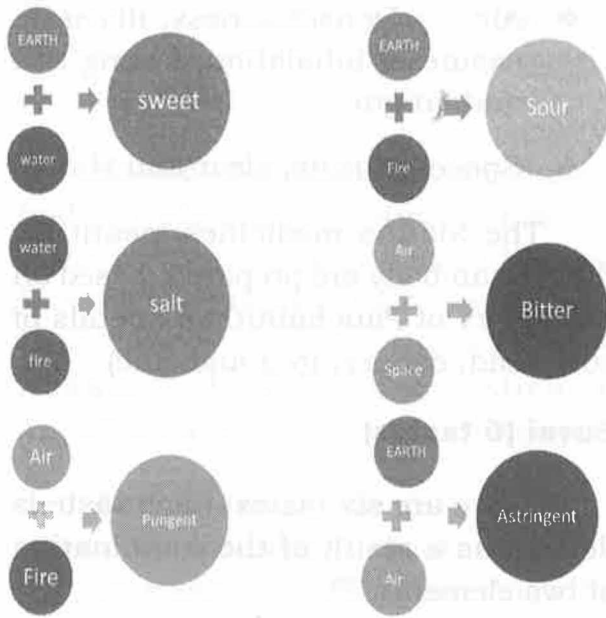
Vali (Vatham) represents the elements ‘air’ and ‘space’. It is responsible for all movements of mind and body. Motor, sensory activities are governed by *Vali*. Although *Vali* is present all over the body, it predominates in the region below navel and based on its function it is classified into the following ten types: [5]

Veeriyaam: The combination of the five primordial elements in a particular object is determined by these six tastes. Also each object exhibit two properties depending on the primordial elements. One is hot and the other is cool. If the fire element is predominant it exhibits hot property other objects without this fire element they exhibit cold property (veeriyaam) [2]

Uyir Thathukkal (Three Humours)[5]

Uyir thathukkal literally means ‘life force’. In Siddha, *Vali*, *Azhal* and *Iyam* which are the three humours, are responsible for the creation, preservation and destruction of human body and health. When they are in the state of equilibrium (4:2:1-the ratio in which they exist) our body remains in a healthy state while any disturbance in this ratio leads to diseased state or death.

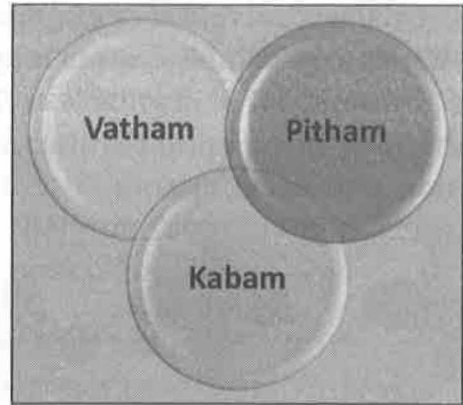
S. No	Type of Vali	Function
1	<i>Piranan</i>	Controls respiration and circulation
2	<i>Abanan</i>	Controls excretory acts
3	<i>Viyanan</i>	Spread all over the body and controls body movements
4	<i>Samanan</i>	Controls digestion, absorption and assimilation
5	<i>Udhanan</i>	Controls speech
6	<i>Naagan</i>	Responsible for knowledge and skills
7	<i>Koorman</i>	Provides strength, vision
8	<i>Kirugaran</i>	Responsible for taste, appetite, reflexes
9	<i>Devathathan</i>	Responsible for emotions like anger
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Roughness, dryness, lightness and mobility are certain attributes of *Vali*. It also strengthens the five sensory organs and regulates respiration, the functions of physical constituents (*Udal thathukkal*) and physiological reflexes (also called *Vegangal*).

Azhal

Azhal (Pittham) represents the element-‘fire’ (*thee*) in our body and is responsible for the preservation of health. It maintains the body heat for normal physiology and dominates the chest and abdominal area. It exhibits itself in five forms within our body. They are: [5]

S. No	Type of <i>Azhal</i>	Function
1	<i>Anala Azhal</i>	Involved in digestion
2	<i>Ranjaga Azhal</i>	Involved in blood cells production
3	<i>Saathaga Azhal</i>	Involved in intellectual acts
4	<i>Aalosaga Azhal</i>	Gives colour and shine to skin
5	<i>Pirasaga Azhal</i>	Involved in visualizing and analyzing process

Iyam

Iyam (*kabam*) is formed by the elements ‘earth and water’. It is responsible for strength, joint movements, body built and endurance. It dominates the head and neck region. There are five forms of *Iyam* as follows [5]

S. No	Type of <i>Iyam</i>	Function
1	<i>Avalambagam</i>	Located in the lungs and co-ordinates the other forms of <i>Iyam</i>
2	<i>Kilaetham</i>	Aids digestion
3	<i>Pothagam</i>	Helps in perception of taste
4	<i>Tharpagam</i>	Cools the eyes
5	<i>Santhigam</i>	Responsible for movements of joints

Inter-relation of these components

The body is balanced by the three humors namely *Vatham*, *Pittham*, *Kabam*, which has a direct relation with the five primordial elements and six tastes. Any derangement in these three humors result in the formation of disease. Each disease corresponds to a specific alteration of this *Vatha*, *Pittha* and *Kabam*. Derangement of this is the humoral pathology. This is the very basic phenomenon of *Siddha* system.



Therefore, change in food and other lifestyle activities has an impact over the

three humor which results in disease and to bring back to normalcy specific taste with inbuilt pancha bhootha are given in the form of food or drug.

The property of excess quantity of the specific tastes: [5]

புளிதுவார்விஞ் சுங்கறியாற் பு+லீஜீக்கும் வாதந் தெளியூவர்கைப் பேறில்பித்தஞ் சீறும் கிளிமொழியே

காப்பினிப்பு விஞ்சில் சுபம்விஞ்சுஞ் சட்டிரதச் சேர்ப்புணரி னோயணுகாதே.[6]

Vatha is increased by the food with sour and astringent taste while saline and bitter taste aggravate Pitha. Pungent and Sweet taste aggravate Kapha diseases. A combination of all the six tastes prevents the ailments.

Substances that cure vatha diseases:

செங்கழு நீர்க்கோடைத் தேன்மிளகு நல்லெண்ணெய் தங்குபெருங் காயத் தழுதாழை – எங்கெங்கும் கட்டுசிறு முத்துநெய் கோதில் உளுந்திவைகள் வாட்டுமணி லத்தை மதி.[6]

Honey collected during summer, pepper, gingelly oil, asafoetida, castor oil and black gram cure Vatha diseases.

Substances that cure pitha diseases:

கொம்மட்டி வாழைப் பன்னங் கொளுத்திய கரியி னோடே

விம்மிய தண்ணீர் விட்டான் வேரேனுங் கிழங்கு சாந்தஞ்

செம்மைசேர் நெல்லி முள்ளி சேருமிம் மருந்தெல் லாமே

கம்மிய பித்தத் திற்குக் காலனைன் றோது வாறே.[6]

Colocasia nodiflora, the ash of plantain leaves, Asparagus racemosus and dried Indian gooseberry cure Pitha diseases. Juice of Eugenia, jumbolana seeds, white Acacia, Cyperus rotandus, Hibiscus rosa sinensis, flower of coccus nucifera and white pumpkin cures Pitha diseases.

Substances that cure kapha diseases:

ஆவி னதுபால் அரத்தைமுள் ளங்கிமயில் தூவி நறுஞ்சாம்பல் தூதுளம்தேன் - மாவோமம் துய்ய சருக்கரை துழாய்விதை விளாம்பழம் ஐயமதை யோட்டும் அறி.[6]

Cow's milk, Alpinia officinarum, radish, ash of peacock's feather, Solanum trilobatum, honey, Carum copticum, sugarcane and seeds of Ocimum sanctum cures Kapha diseases.

Substances used for neutralising the three humors:

Thiridhoda samaporutkal:

“ஒன்றிய வாத பித்த கபமிவை யுயரா வண்ணம் நன்றுறு கறிக ளெல்லாம் நாளுமே சமைப்ப ராய்ந்தோர்

தின்றிடு மிளகுமஞ்சள் சீரக முயர்ந்த காயம் வென்றிகொள் சுக்கோடேலம் வெந்தியம் உள்ளி சேர்த்தே”.[6]

Pepper, Turmeric, Cummin Seeds, Asafoetida, Dry Ginger, Cardamom, Fenugreek and Garlic. These are the eight drugs which has the property to neutralize the three humors that get altered. So by consuming these eight drugs in a customized way corresponding to the climatic and body condition we

three humor which results in disease and to bring back to normalcy specific taste with inbuilt pancha bhūdhā are given in the form of food or drug.

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Vatha is increased by the food with sour and astringent taste while saline and bitter taste aggravate Pitha. Pungent and Sweet taste aggravate Kapha diseases. A combination of all the six tastes prevents the ailments.

Substances that cure vatha diseases:

செங்கழு நீர்கோடைத் தேன்மிளகு நல்லெண்ணெய் தங்குபெருங் காயத் தழுதாழை – எங்கெங்கும் கட்டுசிறு முத்துநெய் கோதில் உளுந்திவைகள் வாட்டுமனி லத்தை மதி. [6]

Honey collected during summer, pepper, gingelly oil, asafoetida, castor oil and black gram cure Vatha diseases.

Substances that cure pitha diseases:

கொம்மட்டி வாழைப் பன்னங் கொளுத்திய கரியி னோடே

விம்மிய தண்ணீர் விட்டான் வேரேனுங் கிழங்கு சாந்தஞ்

செம்மைசேர் நெல்லி முள்ளி சேருமீம் மருந்தெல் லாமே

கம்மிய பித்தத் திற்குக் காலனேன் றோது வாறே. [6]

Colocasia nodiflora, the ash of plantain leaves, Asparagus racemosus and dried Indian gooseberry cure Pitha diseases. Juice of Eugenia, jumbolana seeds, white Acacia, Cyperus rotandus, Hibiscus rosa sinensis, flower of coccus nucifera and white pumpkin cures Pitha diseases.

Substances that cure kapha diseases:

ஆவி னதுபால் அரத்தைமுள் ளங்கிமயில் தூவி நறுஞ்சாம்பல் தூதுளம்தேன் - மாவோமம் துய்ய சருக்கரை துழாய்விதை விளாம்பழம் ஐயமதை யோட்டும் அறி. [6]

Cow's milk, Alpinia officinarum, radish, ash of peacock's feather, Solanum trilobatum, honey, Carum copticum, sugarcane and seeds of Ocimum sanctum cures Kapha diseases.

Substances used for neutralising the three humors:

Thiridhoda samaporutkal:

“ஒன்றிய வாத பித்த கபமிவை யுயரா வண்ணம் நன்றுறு கறிக ளெல்லாம் நாளுமே சமைப்ப ராய்ந்தோர்

தின்றிடு மிளகுமஞ்சள் சீரக முயர்ந்த காயம் வென்றிகொள் சுக்கோடேலம் வெந்தியம் உள்ளி சேர்த்தே”. [6]

Pepper, Turmeric, Cummin Seeds, Asafoetida, Dry Ginger, Cardamom, Fenugreek and Garlic. These are the eight drugs which has the property to neutralize the three humors that get altered. So by consuming these eight drugs in a customized way corresponding to the climatic and body condition we

can lead a disease free life [7]

Conclusion

Therefore these are the Inter relation between the Pancha Bootham (5 primordial elements), Suvai (taste) and Uyir Thathu (Vatham, Azhal and Kabam), the basic fundamentals in Siddha system of Medicine. Understanding this theory makes a better approach towards the disease condition and also helps in deriving a good treatment guideline.

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