

# MODULE: 1: UDAL THATHUVAM

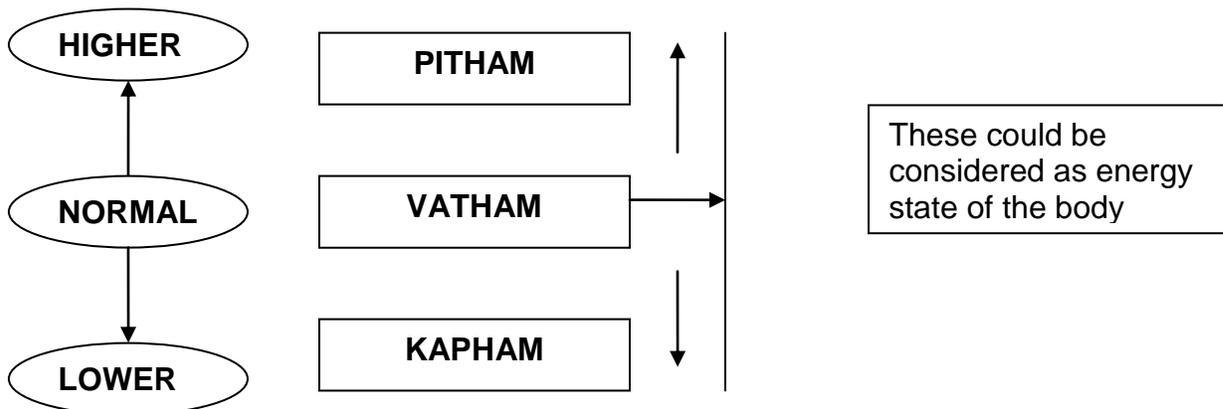
## 1. Fundamental principles:

### Five Elements

Five elements can be explained and equated in its physical nature, in relation to our body activities.

E.x : Theyu bootham – can be related to the HEAT AND LIGHT ENERGY OR ENERGY ITSELF in any form. Energy is liberated during catabolism going on in the cellular machinery. We can support our Siddha principle on the basis of Modern Physical chemical nano technological and physiological concepts.

## 2. Three thathus



## 3) Physical properties of altered thathus

### (a) Vali:

Living place – Mostly dwelling in the places where there is more of a production and transaction of gases in our body i.e. intestine, lungs etc., all inflammatory pathology could be altered vali, and also neurological deficits could be considered as Vali alteration.

### Udal Kattukal

### Saram:

Chyme, lymph, intestinal fluid, intracellular fluid etc.

### Senneer:

Composition of blood. Special mention about glucose, lipids, minerals, vitamins etc which serve to nourish the seven body elements.

**Oon:**

All soft tissues including muscle, glands, etc. are supplied by sennear. The nutrients primarily stored here is glycogen. Ex. Muscle, Liver.

**Kozhuppu:**

This is also fed from saram serially after nourishing the oon with glucose and fatty acids, which are converted and stored as Neutral fat.

**Enbu:**

Physiology, composition–microstructure, mineralization, demineralization, metabolism etc. Minerals like calcium, phosphate, carbonate, magnesium etc are transported to the bones through blood circulation in the 5<sup>th</sup> stage.

**Moolai:**

In the order of priority after the nourishment of bones, bone marrow is supplied with iron folic acid, vitamin B12, Vitamin C, proteins, cobalt, manganese etc which will enable the marrows to perform haemopoiesis.

**Supkilam / suraonitham**

This represents spermatogenesis / oogenesis at microscopic level. The formation of seminal fluid and vaginal secretion are dealt at macroscopic level. The nourishment comes to these processes after the priority of haemopoiesis Here also folic acid, vitamin B12 and aminoacids are the essential nutrients which are transported to here from saram.

We have proposed some interpretations of our basic Siddha principles to be taken to the students which would be through provoking, interest awakening to the students.

This will also help the students to esteem and understand our basic principles in a comprehensive way.

**UYIR THATHUKAL**

**(BIO- ENERGETIC PRINCIPLE – THE LIFE FORCES)**

Uyir thathus (Vali, Azhal and Iyam) are the Life constituents of the human body. There is predominant Vali, below the umbilicus, predominant Azhal in the abdomen and thorax region and predominant.

## **VALI**

Vali is soft and fine and the temperature (coolness and hotness) could be felt by touch. Spreading, dryness, changing its place quickly and subtle are the qualities of Vali.

### **SOME IMPORTANT NATURAL PROPERTIES OF VALI:**

1. To motivate
2. To respire
3. To activate the Body, Mind and the Intellect.
4. To expel the fourteen different kinds of natural reflexes
5. To activate and coordinate the seven Udal Kattugal (physical constituents / Fundamental binding forces).
6. To strengthen the five sense organs.

In the above processes Vali plays a vital role to assist the body functions.

### **SOME ABNORMAL FUNCTIONS OF DERANGED VALI**

1. Body ache and pain
2. Pricking pain
3. The pain as though the body is tightly bounded by cords
4. Nervous debility
5. Tremor
6. Rigidity
7. Dryness
8. Debility (Emaciation)
9. Throbbing pain
10. Traumatic pain
11. Dislocation of joint

12. Weakness of functional organs and loss of functions
13. Loss of sensation or perception of Astringent taste only
14. Constipation, concentrated urination
15. Thirst
16. Sensation of fragility in the foreleg and thigh,
17. Numbness and poring pain in the bones
18. Goose skin,
19. Stiffness/ restricted movement of upper and lower limbs
20. The skin, eyes, feces and the urine are black in colour.

Even though the Vali seems to be the same, it has got ten different forms and actions.

### **1. Uyirvali (Air of Life):**

This is the first of the ten vital Airs. According to scriptures of Siddha system of medicine, Uyirvali starts from Moolatharam and comes through the nostril and does inspiration and expiration. The inspiration and expiration is not uniform as the ratio is 8:12 thereby the process of respiration is not complete. The Uyirvali helps in the digestion of ingested food.

This is blue in colour and the Moon is its deity. For one nazhigai i.e 24 minutes, there will be 360 inspirations. So there will be 21,600 inhalations for a day. Out of this, 14, 400 inspirations go inside the body and become useful and the rest go waste.

Uyirvali rests in the head, thorax and the neck. It coordinates the five senses, mind and the intellect. Rancorous spitting, coughing, sneezing, belching and digestion of food are the important functions of Uyirvali.

### **2. Keelnokkukal (Air with downward motion)**

It is the downward air and responsible for excretion of urine, faeces, semen, ovum and foetus. It helps to take the essence of the digested food to the different parts of the body.

### **3. Paravukal (Spreads all over the body):**

Paravukal arises from the shoulders and goes through all the nerves and thus activates voluntary and involuntary movements of the body and thus makes them to extend or contract. This appreciates the sense of touch; helps to take the essence of the food to the strategic points of the body and guards the body. This air is a component of the space element. As the space pervades the entire universe this also pervades each and every elements of the body.

### **4. Melnokkukal (Air with upward motion):**

Melnokkukal starts from the umbilical region (Udarakkini) and takes the essence of food and station it at appropriate places. It helps in digestion and assimilation of food. It is primarily responsible for eloquence, physical and mental strength and complexion, alacrity and reasoning.

### **5. Nadukkal (Balancing Force):**

Nadukkal starts from the umbilical cord and spread out up to the lower limb. This is responsible for the balance of the other four Valis. It equalizes the six tastes, water, food etc., and helps in assimilation. It separates the essence of food to be observed and assimilated and waste to be removed by its action.

### **6. NAGAN:**

Nagan is responsible for higher intellectual functions, hearing, thinking etc. It causes closing and opening of the eyelids.

### **7. KOORAMAN:**

Koorman starts from the mind and causes winking of the eyelids, yawning and closure of mouth. It gives strength and helps to visualize things and causes lacriminal secretion.

#### **8. KIRUKARAN:**

Kirukaran lies in the tongue and causes nasal and salivary secretions. It induces hunger; it makes to concentrate on one thing. Sneezing and cough are attributed to Kirukaran.

#### **9. DEVADATHTHAN:**

Laziness is attributed to Devadaththan. Ocular movements and human passions are attributed to this Vali. It stays either at the anus or at urinary orifice.

#### **10. DHANANJAYAN:**

Dhananjayan functions from the nose and it is responsible for the bloating of the body after death and also for the foul smell.

#### **AZHAL**

The natural shape of Azhal is Atomic. It is sharp and hot. The ghee becomes watery, salt crystallizes and jaggery melts because of heat. The heat of Azhal is responsible for many actions and their reactions. Azhal protects the body by its heat and the qualities are warmness, subtlety, fluidity, swiftness and changing its place of origin quickly.

#### **THE CHARACTERISTICS OF AZHAL:**

Azhal is responsible for digestion, Vision, Maintenance of body temperature, Hunger, Thirst, Taste etc. Its other functions include thought, Knowledge, Strength and Softness.

#### **THE FUNCTIONS OF AZHAL:**

1. Maintains body temperature.
2. Produces reddish or yellowish colour of the body.

3. Produces heat energy on digestion of food.
4. Produces sweating.
5. Induces giddiness.
6. Produces blood.
7. Gives yellowish colouration to Skin, Eyes, Faeces and Urine.
8. Produces Anger, Haughtiness, Burning sensation, Inaction and Determination.
9. Gives Bitter or Sour taste.

The Azhal is of five types depending upon the locations and the functions as follows:

**1. AAKKANAL (The Fire of digestion).**

It lies between the Stomach and the intestine and causes digestion and dries up moist ingested substances.

**2. VANNA ERI (Blood promoting fire):**

This fire lies in the Stomach and gives Red colour to the chyme and produces Blood. It improves Blood.

**3. AARRALANKI - THE FIRE OF ENERGY:**

This fire is responsible for higher intellectual functions. It activates the Body, Mind and the Intellect

**4. OLLOLI THEE - THE FIRE OF BRIGHTNESS:**

It gives colour and complexion and brightness to the Skin.

**5. NOKKAZHAL– THE FIRE OF VISION:**

It lies in the eyes and causes the faculty of vision. It helps to visualize things.

**AIYAM**

Greasy, Cool, Dull, Viscous, Soft and Compact are the nature of IYAM. It also lies in the Stomach, Spleen, the Pancreas, Chyle, Lymph, head and neck region. The qualities of Iyam are coolness, solidity, tenacity, nature of non-changeability, viscous, nature of immobility, softness, tender and pulpy.

Stability, Greasiness, formation of joints, the ability to withstand Hunger, Thirst, Sorrow, Distress and Temperature are the qualities of IYAM. It helps to withstand sufferings.

#### **FUNCTIONS OF AIYAM:**

Greasiness, Strength, Roughness, Knowledge, Cool, Growth, Heaviness of Bones, Restriction of joint movements, Pallor, indigestion, Deep Sleep and to have a Sweet taste in Tongue are the functions of AIYAM.

The Skin, Eyes, Faeces and Urine are White in colour due to the influence of AIYAM.

#### **FIVE TYPES OF AIYAM:**

##### **1. Ali Aiyam (Aiyam of Respiration):**

It lies in the Lungs and helps in respiration. It causes firmness of the Limbs. This is vital among all types of Iyam for it controls the other four Iyam and maintains equilibrium.

##### **2. Neerpi Aiyam (Aiyam of Digestion)**

It lies in the Stomach; it mixes the consumed food and water and promotes the digestive process.

##### **3. Suvaikaan Aiyam (Aiyam of Taste)**

It lies in the Tongue and helps to realize the taste of the consuming food.

##### **4. Niraivu Aiyam (Aiyam of vision)**

Sustaining in the Head, this gives refrigerent effect to cool the eyes and other sense organs.

##### **5. Onri Aiyam (Aiyam of joints)**

Sustaining in the joints this makes them move freely and easily.

### **SEVEN UDAL THATHUS PHYSICAL CONSTITUENTS**

**(FUNDAMENTAL TISSUES OF THE BODY)**

**The human body is made of seven basic physical constituents. These constituents should be in harmony and normality. Any variation in them will lead to their functional deviations.**

The natural Characters of the Seven Physical Constituents

- 1) **Caram (Chyle):** This gives mental and physical perseverance.
- 2) **Cenneer (Blood):** Imparts colour to the body nourished the body and is responsible for the ability and intellect of an individual.
- 3) **Oon (Muscle):** It gives shape to the body according to the physical activity and covers the bones.
- 4) **Kozhuppu (Adipose tissue):** It lubricates the joints and other parts of the body to function smoothly.
- 5) **Enbu (Bone):** Supports the frame and responsible for the posture and movements of the body.
- 6) **Moolai (Bone Marrow):** It occupies the Medulla of the bones and gives strength and softness to them.
- 7) **Sukkilam/Suronitham:** It is responsible for reproduction.

### **THE VARIATIONS OF THE PHYSICAL CONSTITUENTS:**

#### **1. CARAM:**

Increased Charam leads to diseases of increased AIYAM like indigestion.

#### **2. CENNEER:**

Increased Cenneer causes boils in different parts of the body throbbing pain, anorexia, mental disorder, splenomegaly, a colic pain, increased blood pressure, reddish eye and skin, jaundice, hematuria etc.

Deficiency of Cenneer leads to anaemia, tiredness, neuritis and lassitude, pallor of body.

#### **3. OON:**

**Oon in excess causes cervical lymph adenitis, vernical ulcer tumor in face, abdomen, thigh, genitalia etc., Hyper muscular in the cervical region are the signs of increased Oon.**

Decreased Oon leads to impairment of sense organs; joints jaw thing and genitalia gets shortened.

#### **4.KOZHUPPU:**

**The signs of increased Kozhuppu are identical to that of increased Oon associated with dyspnoea and loss of activity.**

Decreased kozhuppu leads to pain in the hip region and diseases of the spleen.

#### **5.ENBU:**

Excess of Enbu causes growth in bones and teeth. Decreased Enbu causes the bones diseases, loosening of teeth and nails and splitting and falling of hair.

#### **6. MOOLAI:**

Increased Moolai causes heaviness, swollen eyes, swollen phalanges, oliguria and non-healing ulcers. Decreased Moolai causes osteoporosis and sunken eyes.

#### **7. SUKKILAM:**

Excess: Sukkilam causes love and lust towards women and also urinary calculi. Decreased Sukkilam causes failure in reproduction, pain in the genitalia etc.

### **THINAI (FIVE FOLD DIVISIONS OF THE LAND)**

<b>Thinai (Land)</b>	<b>Geographical description</b>
1. Kurinchi (Hilly tract)	Mountains and its related areas

2.Mullai (Sylvan tract)	Forest and its related areas
3.Marudham (Agricultural tract)	Fields and its related areas
4.Neidhal (Coastal Tract)	Ocean, Sea and its related areas
5.Paalai (Arid Tract)	Desert and its related areas

### **DIFFERENT SEASONS AND DIVISIONS OF THE DAY:**

Ancient Tamils had their own divisions of the year into different seasons (Perumpozhudhu) and of the day (Sirupozhudhu).

### **DIVISION OF THE YEAR (PERUMPOZHUDHU):**

The year is divided into Six Seasons consisting of two months each. The division of the year starts from the Tamil month of Margazhi (Mid December – Mid January) (i.e.) Starts in Early winter and ends with Karthigai (i.e.) latter Rainy Season.

The different seasons are early rainy season, latter rainy season, early winter, latter winter, early summer and latter summer.

- Ilavenil - early summer season - *Chithrai Vaikasi* (mid April-mid June)
- Mudhuvnil - late summer season- *Aani - Aadi* (mid June-mid August)
- Kaar - rainy season - *Aavani – Purattasi* (mid August-mid October)
- Koothir - late rainy season - *Iypasi – Karthigai* (Mid October-mid December)
- Munpani -early winter season -*Markazhi – Thai* (Mid December-mid February)
- Pinpani - latter winter season - *Masi – Panguni* (Mid February mid April)

### **DIVISIONS OF A DAY:**

According to the ancient Tamils the day is divided into six Yamams (parts) of four hours each and they are called as Sirupozhudhu and are:

Kaalai - Morning  
 Nannpakal - Noon  
 Erpaadu - Afternoon  
 Maalai - Evening.  
 Idai Yamam - Midnight  
 Vaikarai - Dawn

For each geographical region some seasons are considered to be seasons for active vocation.

<b>Region</b>	<b>Season</b>	<b>Part of the day</b>
Kurinchi	Latter rainy season early winter	Midnight
Mullai	Early rainy season	Evening
Marudham	All six seasons	Pre-Dawn, Dawn
Neidhal	All six seasons	Evening
Paalai	Early summer seasons Latter summer seasons Latter winter seasons	Mid-day

-----