

BUREAU OF INDIAN STANDARDS**DRAFT FOR COMMENTS ONLY**

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ड्राफ्ट भारतीय मानक

सिद्ध शब्दावली की शब्दावली

भाग 1-मुख्य अवधारणाओं के लिए मानकीकृत शब्दावली

Draft Indian Standard

Glossary of Siddha Terminology

Part 1 –Standardized Terminology for Core Concepts

ICS 01.040.11, 11.020.99

Siddha Sectional Committee, AYD 05

Last Date of Comments: 27.01.2024

FOREWORD

There is a worldwide resurgence of interest in holistic systems of health care, particularly with respect to the prevention and management of lifestyle-related disorders, and chronic, non-communicable, and systemic diseases. It is increasingly understood that no single healthcare system can provide satisfactory answers to all the health needs of modern society. Evidently, there is a need for a new inclusive and integrated healthcare regime that should guide health policies and programmes in the future.

Siddha medicine is an ancient medical system in India and involves a system of regional therapy with geographical significance for the convenience of treatment and comfort of patients. The Siddha system uses herbs, minerals, metals, and organic materials to treat patients based on their unique physiology, environment, and lifestyle factors, including age, gender, race, habits, psychology, habitat, diet, appetite, physical condition, and disease.

In the current scenario of Siddha medicine recognized as one of the comprehensive indigenous health systems, the Standard terminology relating to Siddha medicine will be an essential tool for working on other standards, guidelines, classifications, and regulations, as well as integrating Siddha medicine into mainstream health systems.

This document will facilitate Siddha medicine professionals, policymakers, health workers, service providers, researchers, Siddha medicine manufacturers and the public to use the same concepts, understanding, and definitions in communications, health care services, and medical records. It will support international cooperation in research, information exchange, standards, and classifications in Siddha medicine.

There are several Siddha-specific technical terms that are required to be documented in Standards covering the scopes of Structure and function, Preventive Health, Morbidity, and Diagnosis, Materials, Processes, Medicine, Food, etc. facilitating comprehensive usage. The inputs have been derived from the information available in the public domain in the print and electronic media *inter-alia* the WHO International Standard Terminologies on Siddha Medicine available in the National AYUSH Morbidity and Standardized Terminologies Electronic (NAMASTE) Portal, Development of Standard Siddha Terminologies, Siddha Pharmacopoeia, Siddha Formulary of India, and authoritative books of Siddha Medicine.

1 SCOPE

This standard (Part 1) covers the description/ definition of terminologies related to Fundamental Principles/Core concepts in Siddha. The original terms appearing in the text have been transliterated into English and defined for the purpose of a clear understanding of the concept by any person who is not an expert in Siddha. These terms may be used by manufacturers, researchers, academicians, regulators, clinical practitioners, and other enthusiasts interested in the science of the Siddha system of Medicine.

2 Transliteration and Diacritical marks used for writing Tamil words in the glossary of Siddha Terminology

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3 STANDARDIZED TERMINOLOGIES FOR CORE CONCEPTS

| S. No. | Siddha Term | Hindi Translation | English Transliteration | English Term | Description |
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| 1. | அகக்காரணம் | आंतरिक कारण | Akakkāraṇam | Intrinsic Cause | Intrinsic causes of disease |
| 2. | அகங்காரம் | अहंकार | Akaṅkāram | Assertiveness | One among the four intellectual faculties that execute the decision of <i>Siddham</i> (determination). |
| 3. | அட்டாங்கம் / அஷ்டனாகம் / அஷ்டாங்க யோகம் / அட்டாங்க யோகம் | अष्टांग /अष्टनाग /अष्टांग योग/ अष्टाङ्ग योग | Aṭṭāṅkam / Aṣṭaṅākam / Aṣṭāṅka Yōkam / Aṭṭāṅka Yōkam | Ashtanga Yoga /Eight Stages Of Yoga | The eight stages of yoga practice that can lead to enlightenment, namely. 1. Iyamam (Purity of thoughts), 2. Niyamam (Purity of action), 3. Ācaṇam (Yogic posture), 4. Pirāṇāyāmam (Yogic breathing), 5. Pirattiyākāram (Withdrawal of senses), 6. Tāraṇai (Focused thoughts), 7. Tiyāṇam (Meditation), and 8. Camāti (Eternal bliss). |
| 4. | அண்டம் | अंडा / ब्रह्माण्ड | Aṇṭam | Universe /Sac | Aṇṭam means Space or Everything in it (Universe / Sac). 1) The universe which includes everything in it. 2) Universe of the single living unit which also means the sac including ovum /testicle /seed /sperm in it. |
| 5. | அத்தி | अत्ति | Atti | Right Ear Energy Channel | One of the 10 energy channels (Nāṭi/tacanaṭi), is located in the right ear. |
| 6. | அத்தியாரோபம் | अत्यारोप | Attiyārōpam | Misinterpretation | A kind of misinterpretation. |
| 7. | அந்தக்கரணம் | अन्तःकरण | Antakkaraṇam | Intellectual (Powers) Faculties | It embodies intellectual faculties including volition which means the power to choose something freely or make your own decisions. The four components of Antakkaranam are, 1. Mind (Manam), 2. Intellect (Buththi), 3. Determination (Cittam), 4. Assertiveness (Aghanthai). |
| 8. | அபவாதம் | गलत उक्ति | Apavātam | Damaging Remark | The belief in the philosophical truth is based on knowledge. It is an instance that does not conform to a rule or generalization |
| 9. | அபாவம் | अभाव | Apāvam | Absence Of Evidence | Non-existence of evidence that leads to the negation of a statement in scientific discourse; non-existence is of five types: the mutual negation of identity of two things, relative negation, non-existence caused by destruction, absolute non-existence, and previous non-existence. |
| 10. | அப்பு / சலம் / அப்பு பூதம்/ நீர் | अप्पु /जल/ पञ्च भूत में एक जल | Appu / Calam /Appu Pūtam/ Nīr | Water | One of the five primordial elements (Pūtam/pañcapūtam). It is a colourless element formed from a fire element, with qualities such as coldness, greasiness, lightning, soddening, spreading with ease, wetting, |

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| | | | | | oozing, collecting scattered things, and enriching the mind. |
| 11. | அமுரி | अमुरी | Amuri | Rejuvenating Liquid | Amuri in Siddha refers to bodily fluids used for rejuvenation. 1) A rejuvenating elixir that is secreted within the body during perseverant yōgic practice. 2) Amuri also refers to urine. |
| 12. | அருஞ்சித்தம் | हार्द्रिकता | Aruñcittam | Goodwill | The act of showing compassion to others. |
| 13. | அருவப்பொருள் / அருவம் | अरूप वस्तु/अरूप | Aruvapporuḷ / Aruvam | Ethereal Matter | Something abstract cannot be seen and is only felt or experienced. |
| 14. | அலம்புடை | अलंपुडई | Alamputai | Left Ear Energy Channel | One of the 10 energy channels (Nāṭi/tacanāṭi), is located in the left ear. |
| 15. | அவத்தை | अवस्था | Avattai | State Of Consciousness | Avattai has five states of consciousness: 1. Wakeful or conscious state (Naṇavu) 2. Dreamy state (Kaṇavu) 3. Sleepy state (Uṛakkam). 4. Meditative state (Pēruṛakkam). 5. Deep meditative state (Uyirpaṭakkam) |
| 16. | அழல் /பித்தம் | अलल/ पित्त | Azal/Pittam | Azal /Pittam | Azal is one of the three humours / mukkuram / principles of the constitution of the body, condensed from the elements of fire; it is responsible for normal metabolism and controls digestion, movement of limbs, the function of eyes to enhance vision, the complexion of skin, sharpness of mind, etc. |
| 17. | அளவை | मापन | Aḷavai | Logic/ Epistemology | Aḷavai is the process of arriving at an inference through evidence and reasoning; a methodology for understanding and deciphering changes in the body/status of health. |
| 18. | அளி ஐயம் / அவலம்பகம் | अलि अय्यम/ अवलंबकम | Aḷi Aiyam / Avalampakam | Strengthening Aiyam | Avalampakam is one of the five types of aiyam. It exists in the thoracic cavity, including the heart; its innate potential and essence of food strengthen the body. |
| 19. | அறிவு | बुद्धि | Aṛivu | Knowledge | Knowledge or intellect, knowing one's self or the soul. |
| 20. | அறுசுவை | षट् रुचि | Aṛucuvai | Six-Tastes | The sensation of taste is perceived in the mouth and throat on contact with food; six types of tastes are sweet, sour, salt, bitter, pungent and astringent formed by the assortment of five elements in specific two-by-two combinations; These tastes are found in various substances are responsible for the formation of three humours, viz. vaḷi, azal, aiyam; impacting the health of an individual. |
| 21. | அனாகதம் | अनागत | Aṇākatam | Aṇākatam | Aṇākatam is one of the six Ātāram. Located 10 fingerbreadths above maṇipūrakam, a constituent of the fire element. |
| 22. | அனாதித்துவம் | अनादित्व | Aṇātittuvam | Eternal | Aṇātittuvam means eternal. Anything whose origin or end is not defined. |

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| 23. | ஆகாய பூதம் / ஆகாயம் / விசம்பு | आकाश तत्व/ आकाश /विसूम्बू | Ākāya Pūtam / Ākāyam / Vicumpu | Ether | One of the five primordial elements (Pūtam/pañcapūtam). The element is whitish in colour, and has qualities like subtleness, clarity, appeasing nature, occupying empty space, and governing the activities of desire, vengeance, lust, etc. |
| 24. | ஆக்கனல் / அனற்பித்தம் | अग्नि / पचाव के लिए आवश्यक पित्त | Ākkaṇal / Aṇarpittam | Azal /Pittam For Digestion | Aṇarpittam is one of the five types of azal, which exists in the stomach and intestines; the quality of increased fire dries up water contents of foodstuffs and digests all ingested food. |
| 25. | ஆக்கினை | आज्ञा (चक्र) | Akkinai | Akkinai | Ākkinai is one of the six Ātāram. Located 12 fingerbreadths above vicutti between the eyebrows, a constituent of space element. |
| 26. | ஆசயம் | आसयम | Ācayam | Abdominal And Pelvic Organ Systems | Systems in the abdominal and pelvic regions of the body that aid in digestion, excretion, and reproduction; five divisions. They are, 1. Amarvācayam -Site where ingested foodstuffs stay in the stomach. 2. Pakirvācayam -Site where foodstuffs, after digestion, divide into nutritive essence and waste substances. 3. Calavācayam - Site where urine is formed (kidney, ureter, and bladder) 4. Malavācayam- Site where faecal matter accumulates (rectum) 5. Cukkilavācayam- The site where semen/ova formed (testis/ovary). |
| 27. | ஆதனம் / ஆசனம் | आसन | Ātaṇam / Ācaṇam | Yogic Posture | Ātaṇam is the third phase of aṭṭāṅka yōkam: keeping the body or part of it steady and motionless in a particular posture for a specific time. |
| 28. | ஆதாரம் | चक्र | Ātāram | Chakras | Ātāram has Six levels through which the kuṇṭaliṇi can be raised to reach the centre of perfection, where the soul can realize an immortal state; represented by the six chakras, the organs of the subtle body namely, 1. Mūlātāram, 2. Cuvāṭiṭṭāṇam, 3. Maṇipūrakam, 4. Aṇākatam, 5. Vicutti, 6. Akkinai |
| 29. | ஆற்றலங்கி / சாதக பித்தம் | आट्टलंगी/ सादक पित्त | Āṭṭalanki/ Cātaka Pittam | Azal /Pittam For Performing Desired Acts | Cātaka pittam is one of the five types of azal, exists in the heart, and performs desired acts with the help of knowledge, intellect, and affinity. |
| 30. | இடகலை /சந்திரகலை | इडा/चन्द्रकला | Iṭakalai / Cantirakalai | Life Force Flowing Through Left Nostril | Iṭakalai is one of the three major energy channels, also, one of the 10 energy channels (Nāṭi/tacanāṭi), (of 10) in the body originating from the right toe and passing through the left of the spinal column, finally entering the left nostril. |

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| 31. | இயமம் | इयमम | Iyamam | Purity Of Thoughts/ Temperance | Iyamam is the first phase of aṭṭānka yōkam: - the practice of cleansing or purifying the mind by staying away from violence, falsehood, and stealthy habits; a state of non-violence and avoiding harm to other living beings, one of the 10 iyamam mentioned in Siddha literature. |
| 32. | இயல்பு | स्वाभाव | Iyalpu | Natural State | Normality. |
| 33. | இரசவாதம்/ வாதசித்தி / வேதை/ ஏபம்/ ஏமவித்தை / வாதவித்தை / ரசவித்தை | रसवाद/ वातसिद्धि / वेदई /एमविदई | Iracavātam / Vātacitti /Vētai/ Ēpam/ Ēmavittai / Vātavittai / Racavittai | Alchemy | Iracavātam is the process of converting the lower elements to higher elements like gold; |
| 34. | இராகம் | राग | Irākam | Evil Passions | Irākam means bad qualities, leading to diseases of mind and body; the main eight types of these qualities are: 1. Excessive desire or Lust (Kāmam) 2. Dispute (Kurōtam) 3. Greed (Ulōpam) 4. Sensuality or Infatuation (Mōkam) 5. Arrogance (Matam) 6. Jealousy (Mārcariyam) 7. Pride (Iṭumpai) 8. Egotism (Akaṅkāram) |
| 35. | இரேசகம் | रेचक | Irēcakam | Exhalation | Irēcakam is the expiratory phase of breathing; during the practice of yogic breathing, this phase follows the retention of breath. |
| 36. | இலயம் | एकाग्र | Ilayam | Union | The human soul becomes one with the universal soul. |
| 37. | இனிப்பு | मीठापन | Ṇippu | Sweet | Ṇippu is the taste formed by the union of earth and water elements, which gives pleasure to the mind, enriches sense organs, and nourishes the seven physical constituents; increases aiyam and balances aḷal and vaḷi, i.e., the taste of honey. |
| 38. | உண்மை | तथ्य /सच्चाई | Uṇmai | Fact | Uṇmai means fact. This is one of the 10 logics (Aḷvai), that will help to understand inference (Aṇumāṇam). |
| 39. | உபாயம் | उपाय | Upāyam | Technique | It is a Method or Process. |
| 40. | உயிர் | जीवन | Uyir | Life | A state of Living. |
| 41. | உயிர்க்கால் / பிராணன் | जीवाधार/ प्राण | Uyirkkāl / Pirāṇaṇ | Vāyu For Respiration And Digestion | It is one of the 10 vāyu which is responsible for respiratory functions and controls its organs; originates from the centre of the skull and nourishes the life force. |
| 42. | உருவப்பொருள் | आकृति | Uruvapporuḷ | Perceptible Matter | Matter which has a definite shape and can be felt through the senses. |
| 43. | உரை | पाठ | Urai | Textual Reference | A text or piece of text is used to examine, interpret, or reconstruct an object. |
| 44. | உவர்ப்பு / உப்பு | नमकीन/ नमक | Uvarppu/ Uppu | Salt | Uvarppu is the taste formed by the union of fire and water elements, increases secretion of saliva and irritates the throat and lower |

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| | | | | | jaw; increases aiyam/kapam and azal/pittam and balances vaḷi/ vātam, i.e., the taste of common salt. |
| 45. | ஏடணை | इच्छा | Ēṭṭṇai | Desire | Affinity or desire for the world and worldly things. It has three main divisions: <ol style="list-style-type: none"> 1. Desire for material things (Poruṭparru) 2. Affinity or affection for one's own children (Putalvarparru). 3. Affinity or desire for worldly experiences (Ulakapparru). |
| 46. | ஐதீகம் | परंपरा | Aitīkam | Traditional Beliefs | Aitīkam is the traditional beliefs, customs, and stories of a community, passed between generations by word of mouth. |
| 47. | ஐந்து தொழில் | पंचकार्य | Aintuṭoḷil | Five Major Functions Of Creator | It is the five major functions of the creator, they are. <ol style="list-style-type: none"> 1. Creation, 2. Preservation, 3. Destruction, 4. Blessing, and 5. Making things subtle. |
| 48. | ஐயம் / கபம் | शंका/कप | Aiyam / Kapam | Aiyam/ Kapam | Aiyam is one of the three humours of the body according to the humoral principles; is watery or frothy in general; a key influencer in all respiratory diseases. |
| 49. | ஒப்பு | तुलना | Oppu | Comparison | It is the Comparison between one thing and another, typically for the purpose of explanation or clarification. |
| 50. | ஒழிப்பு | हटाना | Oḷipu | Inference By Reduction Or Elimination | Oḷipu is arriving at a conclusion by way of eliminating possibilities. It's a deductive deciphering. |
| 51. | ஒள்ளொளிதீ / பிராசகம் | अंतर्निहित अग्नि/ प्रकाश | Oḷḷoḷi Tī / Pirācakam | Azal /Pittam For Complexion | Pirācakam is one of the five types of azal, exists in the skin, and gives it lustre. |
| 52. | ஒன்றியையம் / சந்திகம் | स्नेहन/ संधि कारक | Oṅṅriyaiyam / Cantikam | Aiyam/ Kapam For Lubrication | Cantikam is one of the five types of aiyam, which exists in joints and lubricates them. |
| 53. | ஒங்காரகம்பம் | ओंकार स्तम्भ | Ōṅkārakampam | Energy Pathway Connecting Chakras | The longitudinal energy pathway of the body extends from the coccygeal region to the centre of the eyebrows. |
| 54. | கருதல் / அனுமானம் | सोचना/ अनुमान करना | Karutal / Aṅumāṅam | Inference | It is an inference, or a hypothesis is an assumption that is made based on some evidence. |
| 55. | கருப்பொருள் | मूल तत्व | Karupporuḷ | The Basic Unit Of Matter | The fundamental unit of which all visible and invisible forms of matter are constituted. |
| 56. | கர்ம யோகம் | कर्म योग | Karma Yōkam | Karma Yoga | A form of spiritual conduct used to attain the bliss of enlightenment by means of meditation and raising the serpent power or life force residing in the coccygeal region of the body through various chakras up to the crown over the forehead; this results in the secretion of an elixir of life. |
| 57. | கலப்பு உடலினர் | मिश्रित शरीर | Kalappu Uḷaiṅnar | Mixed Humoral Somatotype | Person having body constitution with a combination of vaḷi azal, vaḷi aiyam, azal vaḷi, azal aiyam, aiyam vaḷi or aiyam azal. |

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| 58. | கலை | श्वास | Kalai | Breath | It is a breathing process. |
| 59. | கன்மவிடயம் / கன்மேந்திரியம் | इन्द्रिय | Kaṇmaviṭayam/ Kaṇmēntiriyam | Motor Functions | Functions of the five motor organs (mouth, hand, leg, rectum, and genital organs): speech, movements, excretion, and ejaculation. |
| 60. | கஷ்ட சாத்தியம் | कष्ट साध्य | Kaṣṭa Cāttiyam | Intractable | The poor prognosis of the patient's condition. |
| 61. | காட்சி / காண்டல் / பிரத்தியட்சம் | दृश्य /देखना/ प्रत्यक्ष हो जाना | Kāṭci / Kāṇṭal / Pirattiyācam | Perception | Recognizing a scene or appearance with the help of intuition, and reasoning. It includes Apāvam, Iyalpu, and Oppu which the logics help to recognize a scene. |
| 62. | காந்தாரி | कान्तारी (इडा नाड़ी) | Kāntāri | Left Eye Energy Channel | One of the 10 energy channels (Nāṭi/tacanāṭi), is located in the left eye. |
| 63. | காயகற்பம் | कायकल्प | Kāyakarpam | Rejuvenation/Elixir | Drugs or techniques (like Yōkam) help to prevent signs of ageing such as greying of hair, wrinkling of skin, disease and death (Prolong the Life span). Mainly classified as Kaṛpa avīṭtam (Medicines) and Kaṛpa yōkam (Yoga techniques like ācaṇam, pirāṇāyāmam). |
| 64. | காரணவுடல் | मूल शरीर | Kāraṇavuṭal | Causal Body | Generally, it refers to the highest and innermost subtle body that veils the true soul; constituted by the detached nature of the gross and subtle body |
| 65. | கார்ப்பு | तीखापन | Kārp̄pu | Pungent/ Hot Taste | Taste formed by the union of air and fire elements produces a burning sensation at the tip of the tongue and jaws, increases secretions of eyes, nose, and tongue; increases vaḷi/vātam and aḷal/pittam; balances aiyam/kapam, i.e., the taste of black pepper. |
| 66. | காலம் | समय | Kālam | Period | It is a division of time in an event of fixed length. |
| 67. | கிரமம் | क्रम | Kiramam | Correct/ Prescribed Order | An order or sequence is a set of instructions that are carried out in a specific manner. |
| 68. | கிருகரன் | कृकर | Kirukaraṇ | Vāyu For Secretion /Secretory Air | It is one of the 10 vāyu (Components of Vali) which is responsible for oral and nasal secretion; causes thinking of one entity and produces much hunger, cough, sneeze, etc. |
| 69. | கீழ்நோக்கு கால் / அபானவாயு / அபானன் | अधोमुख चलन/ अपान वायु/ अपानन | Kīlṇōkku Kāl/Apāṇavāyu / Apāṇaṇ | Vāyu For Downward Biological Movements | It is one of the 10 vāyu which is responsible for absorption and assimilation of the essence, excretion of urine and faeces, ejection of semen and expulsion of contents of the uterus, contracting and relaxing the sphincters; originates from coccygeal region mūlātāram. |
| 70. | குகு | गुगु | Kuku | Rectal Energy Channel | One of the 10 energy channels (Nāṭi/tacanāṭi), is located in the anorectal region. |
| 71. | குணம் | गुण | Kuṇam | Characters Of Individual | Innate characteristics of an individual are of three types: 1. Cattuvam- Possessing benevolent qualities like humility, patience, truth, |

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| | | | | | mercy, wisdom, love, self-control, and austerity; exercising control over five sense organs. |
| | | | | | 2. Irācatam- Possessing ruler-like qualities of wisdom, education, courage, justice, honesty, generosity, perseverance, and austerity. |
| | | | | | 3. Tāmacam- Possessing bad qualities like anger, laziness, lust, lying, overeating, excessive sleep, injustice, immorality, murder, and stealing. |
| 72. | குண்டலி சத்தி / குண்டலி / குண்டலினி | कुंडलिनी शक्ति / कुंडली / कुंडलिनी | Kuṇṭali Catti / Kuṇṭali / Kuṇṭalini | Kuṇṭalini | A dormant form of energy located in the mūlātāram, it can be raised in serpentine form by doing specific yogic spiritual energy. |
| 73. | கும்பகம் | कुंभकम | Kumpakam | Retention Of Breath | The retention phase - of breath during the practice of yogic breathing; while practicing, breath has to be retained for a duration that is four times longer than the inspiration time. |
| 74. | குரு | गुरु | Kuru | Guru | A person who gives true knowledge and skills to his students and provides guidance for enlightenment. |
| 75. | குரு முறை | गुरु परंपरा | Kuru Muṛai | Teacher-Disciple Connect | Legacy of guru. |
| 76. | குற்றம் | अपराध | Kurram | Derangement Of Uyirtātu - Three Humours | An impairment or vitiation of uyirtātu, i.e., vaḷi, azaḷ, or aiyam. |
| 77. | கூர்மன் | कूर्मन | Kūrmaṇ | Vāyu For Ophthalmic Function | It is one of the 10 vāyus that - acts on the eyes, responsible for blinking, visual interpretation, and lacrimation; responsible for the acts of yawning and closing of the mouth. |
| 78. | கைப்பு / கசப்பு | कडुवापन | Kaippu / Kacappu | Bitter | Taste formed by the union of air and space elements; cleanses the mouth and diminishes appreciation of taste sensation; increases vaḷi/vātam and balances aiyam/kapam and azaḷ / pittam, i.e., the taste of bitter gourd. |
| 79. | கோசம் | कोसम | Kōcam | Five Vestures/ Sheaths Of Body | Different levels of consciousness range from gross physical body to subtle levels of mind, including emotional and spiritual aspects; five divisions are: <ol style="list-style-type: none"> 1. Paruvuṭampu (The gross material body is constituted by seven physical constituents) 2. Vaḷiyuṭampu (Respiration and motor organs) 3. Maṇavuṭampu (Mind and five organs of perception) 4. Aṛivuṭampu (Intellect and five organs of perception) 5. Inṇavuṭampu (Life force). |
| 80. | சக்தி | शक्ति | Cakti | Power Of All Creation | The power of all creation and action of the microcosm and macrocosm |

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| | | | | And Action Of The Microcosm And Macrocosm | 1. Concealing power 2. Revealing power 3. Intellectual power 4. Supreme power 5. Primeval power 6. Willpower 7. Creative power. |
| 81. | சங்கினி | मूत्र-जनन स्थान | Caṅkiṇi | Urogenital Energy Channel | One of the 10 energy channels (Nāṭi/tacanāṭi) is located in the urogenital organs. |
| 82. | சந்தி | सन्ति | Canti | Disequilibrium Of Humours In Their Place | With respect to the time of onset or seasonal variation in disequilibrium of vaḷi, aḷal, or aiyam at its own site in the body. |
| 83. | சமட்டி | स्वमष्टि | Camatṭi | Generalization | Collective inference. |
| 84. | சமனம் | समानता | Camanaṃ | Equilibrium Of Humours | With respect to the time of onset or seasonal variation in the restoration of vaḷi, aḷal or aiyam to a balanced state to own site in the body after treatment. |
| 85. | சமாதி | समाधि | Camāti | Eternal Bliss | Last phase of aṭṭāṅka yōkam: a state of oneness with the universal soul, which is spiritual ecstasy. |
| 86. | சரம் / வாசி | चर/ वाच | Caram / Vāci | Energy Channels | Vital life energy that passes through the nostrils; if it passes through the right nostril the pattern of breath is called piṅkalai; if it passes through the left nostril, it is called iṭakalai. |
| 87. | சன்மார்க்கம் | सन्मार्ग | Caṅmārkkam | Path Of Virtue | 1. A path of virtue to attain spiritual knowledge, 2. A moral quality or character of one's life conforming to the conduct of moral and ethical principles; uprightness; rectitude. |
| 88. | சாத்தியம் | साध्य | Cāttiyam | Amenable | Good prognosis of the patient's condition. |
| 89. | சிகுவை | सिकुवई | Cikuvai | Tongue Energy Channel | One of the 10 energy channels (Nāṭi/tacanāṭi) is located at the root of the tongue, for swallowing food and water. |
| 90. | சித்தி | सिद्धि | Citti | Perfection | Attainment of perfection, enlightenment, and excellence in one's life. |
| 91. | சிந்தை | चिन्तन | Cintai | Thought | One among the four intellectual faculty (Antakkaṇam) that take decisions after analysis of whether to act or not. - Determination. |
| 92. | சீவான்மா / சீவன் / விசுவன் / ஆத்மா / ஆவி | जीवन / विश्वान/आत्मा/ मूल आत्मा | Cīvāṅmā / Cīvaṅ / Vicuvaṅ / Ātmā / Āvi | Soul | Something ethereal that exists apart from the physical body, having its own independent existence; refers to the soul called cīvātmā which is the miniature representation of the universal soul |
| 93. | சுவாதிட்டானம் | स्वादिष्ठानम | Cuvātiṭṭāṅam | Cuvātiṭṭāṅam | Cuvātiṭṭāṅam is one of the six Ātāram. Situated two fingerbreadths above mūlātāram, a constituent of earth element. |
| 94. | சுவைகாண் ஐயம் / போதகம் | स्वाद पहचाननेवाले ऐय्यम/ बोधक | Cuvaikāṅ Aiyam / Pōtakam | Aiyam/ Kapam For Taste | One of the five types of aiyam, which exists in the tongue, and helps to experience a taste of food. |

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| 95. | சுழுமுனை / அனுக்கிரக சூழி | सुलुमुनई/ अनुग्रह चक्र | Cuḷumuṇai / Aṇukkiraka Cuḷi | Life Force Flowing Through Median Channel | One of the three major energy channels (of 10) in the body originating from the nerve centre in the sacral region and proceeding to the cerebral region |
| 96. | செவி வழியறிதல் | कर्ण परंपरा | Cevivaziyarital | Auscultation | Physicians can hear the sounds of the heart and lungs through auscultation; also sounds of articulation joints |
| 97. | சைவ சித்தாந்தம் / சித்தாந்தம் | सैव सिद्धान्त / सिद्धान्त | Caiva Cittāntam / Cittāntam | Saiva Siddhanta Philosophy | 1. A philosophy accepting both the pathways of wisdom and ethical causation/deeds to attain eternal bliss. 2. The philosophy and concepts explored by Saivites on Soul, Mind, and Cosmos. – Saiva Siddhantha philosophy. |
| 98. | சோடச கலை | षोडश कलाएं | Cōṭaca Kalai | Art Of Breathing | Cōṭacam means sixteen or strange, and kalai means a kind of breathing process. Cōṭaca kalai denotes various or different kinds of breathing processes. |
| 99. | ஞானமார்க்கம் / அனந்தமார்க்கம் | ज्ञान मार्ग / आनंद मार्ग | Ñānamārkkam/ Aṇantamārkkam | Path Of Wisdom | Path and principle leading to enlightenment. |
| 100. | ஞானம் | ज्ञान | Ñānam | Wisdom | A full comprehension of a situation, i.e. spiritual revelation or Deep insight into the meaning and purpose of all things. – Spiritual enlightenment/Wisdom. |
| 101. | தத்துவம் | सिद्धान्त | Tattuvam | Philosophy | It is the principle considered immutable; the Siddha system follows 96 basic principles. |
| 102. | தனஞ்செயன் | धनंजय | Taṇaṇceyaṇ | Vāyu For Death | It is one of the 10 vāyu. During death, causes generalized swelling of the body and tinnitus; leaves the body through the head on the third day of death. |
| 103. | தாரணை | धारणा | Tāraṇai | Focused Thoughts | The sixth phase of aṭṭānka yōkam: fixing the mind constantly on a particular object, thought or activity in order to prevent the thoughts from wandering. |
| 104. | திதி | तिथि | Titi | Lunar Days | Fifteen crater dates are mentioned in the Siddha system of medicine |
| 105. | தியானம் | ध्यान | Tiyāṇam | Meditation | Seventh phase of aṭṭānka yōkam: profound and abstract contemplation of a deity or of an image formed in the mind. |
| 106. | தின ஒழுக்கம் / நாள் ஒழுக்கம் | दैनिक चर्या / दिन की चर्या | Tiṇa Oḷukkam / Nāḷ Oḷukkam | Daily Regimen | Performance of daily routine in a structured way. |
| 107. | துவர்ப்பு | स्तम्भक | Tuvarppu | Astringent | Taste formed by the union of earth and air elements, numbs the tongue, shrinks the small pores of the tongue, increases its stickiness and thereby inhibits taste sensation; increases vaḷi/vātam and balances aiyam/kapam and azaḷ/pittam, i.e., the taste of myrobalans. |
| 108. | தூது லட்சணம் / தூது இலக்கணம் | दूत लक्षण/ दूत व्याकरण | Tūtu Laṭṭaṇam / Tūtu Ilakkaṇam | Attributes Of Patient's Attendant | Observations made by the physician on the attitudes/body language of the patient's attender/messenger indicating the patient's prognosis. |

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| 109. | தூய உடலினர் | स्वच्छा शरीरवाले | Tūya Uṭaliṇar | Single Humoral Somatotype | A person with either isolated Vaḷi or Azal or Aiyam type of body constitution. |
| 110. | தேவதத்தன் | देवदत्त | Tēvatattan | Vāyu For Fatigue | It is one of the 10 vāyu which is responsible for laziness and tiredness on waking, causes movement of the eyeball, and causes one to be engaged in coaxing, fighting, verbal dispute, and bouts of intense anger. |
| 111. | தோடம் / முத்தோடம் | दोष/ त्रिदोष | Tōṭam/ Muttōṭam | Imbalanced State Of Humours | Disease or imbalanced condition of the uyirttātu vaḷi/vātam, azal/pittam and aiyam/kapam. |
| 112. | தோற்றக்கிரமம் | उद्भव क्रम | Tōṛrakkiramam | Order Of Genesis | The theory explaining the formation of the universe in chronological terms: theory of creation/evolution theory. |
| 113. | நடுக்கால் / சமானன் / சமானவாயு | मध्य/ समान/ समान वायु | Naṭukkāl/ Camāṇan / Camāṇavāyu | Vāyu For Homeostasis | It is one of the 10 vāyu. Balances the other components of vāyu and is responsible for assimilation; balances the six tastes, water, and foodstuffs during the process of digestion and gets them to their sites of action; originates from the navel region. |
| 114. | நாகன் | नागन | Nākan | Vāyu For Intellectual Functions | It is one of the 10 vāyu which is responsible for higher intellectual functions, hearing, thinking, singing, etc.; causes blinking of the eyes, the opening of eyelids, and goosebumps. |
| 115. | நாடி/தச நாடி | नाड़ी/ दस नाड़ी | Nāṭi/Tacanāṭi | Humoral Energy Channels | Ten humoral energy channels which aid the flow of vital force/energy in the body: 1. Iṭakalai (Life force flowing through left nostril) 2. Piṅkalai (Life force flowing through right nostril) 3. Cuḷumuṇai (Life force flowing through median channel) 4. Cikuvai (Tongue energy channel) 5. Puruṭaṇ (Right eye energy channel) 6. Kāntāri (Left eye energy channel) 7. Atti (Right ear energy channel) 8. Alampuṭai (Left ear energy channel) 9. Caṅkiṇi (Urogenital energy channel) 10. Kuku (Rectal energy channel). |
| 116. | நாதாந்த யோகம் | नादांत योग | Nātānta Yōkam | Deep Meditation | It is a Deep meditation, which is the state of yoga in which external stimuli have practically no effect on the individual who has mastered it. |
| 117. | நால்வகை பிறப்பு | चार प्रकार के जन्म | Nālvakai Pirappu | Four Types Of Birth | It means four types of birth. 1. Birth from the egg 2. Birth from sweat. 3. Birth from the womb 4. Birth from the earth. |
| 118. | நாழிகை/ கடிகை | नालिंगई / कडिगाइ | Nāḷikai / Kaṭikai | 24 Minutes | The time period equivalent to 24 minutes |
| 119. | நிட்டை | निष्ठा | Niṭṭai | Transfixed Meditation | A kind of meditation practice where an individual uses a technique for training to achieve a serene and stable state. |

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| 120. | நியமம் | नियम | Niyamam | Purity Of Action | The second phase of aṭṭānka yōkam: the observation of purity or truthfulness in one's activities. |
| 121. | நிர்மலம் | निर्मलम | Nirmalam | Free From Impurity | Immaculate. |
| 122. | நிறைவையம் / தற்பகம் | निरई वैयम / तरपगम | Niṛaivaiyam / Tarpakam | Aiyam/ Kapam For Strengthening Sense Organs | One of the five types of Aiyam exists in the head, strengthens sense organs, keeps the eyes cool |
| 123. | நீர்க்குறி | जलसूचक | Nīrkkuri | Urine Diagnosis | Inference about the physical characteristics of colour, density, odour, froth, and deposits/amount of urine |
| 124. | நீர்ப்பி ஐயம் / கிலேதகம் | नीपि ऐयम/ क्लेदगम | Nīrppi Aiyam / Kilētakam | Aiyam/ Kapam For Digestive Functions | One of the five types of Aiyam exists in the stomach, breaks down ingested foodstuffs, and promotes digestion |
| 125. | நெய்க்குறி | नीसूचक | Neyk Kuri | Oil Drop Urine Test | It is one of the disease diagnostic methods, namely the oil drop urine test. Urine should be collected properly according to the norms; it should be kept in a place where there is no wind, which could cause the urine to stir; one drop of gingelly oil should be dropped on the surface of the urine; spreading pattern of the oil on the urine should be observed carefully to diagnose and prognosis ailments. |
| 126. | நோக்கழல் / ஆலோசகம் | दृष्टि पिट / आलोचकम | Nōkkazal/ Ālōcakam | Azal Pittam For Vision | One of the five types of aḥhal exists in the eye and is responsible for vision. |
| 127. | நோய் / பிணி/ ரோகம் / வியாதி / உடல் நோய் / குகரண நிலை | रोग/ रोगम/ व्याधि/ शरीर व्याधि / कुकर्ण स्थिति | Nōy/ Piṇi/ Rōkam/ Viyāti/ Uṭal Nōy/ Kukaraṇa Nilai | Disease / Pathological State | The disease is defined as deviation from a healthy state of body, soul, and mind due to derangement of uyirtātu and uṭartātu; this is triggered by dietary factors, seasonal and geographical variations and compromised body vigour; leading to pathological state. |
| 128. | பட்சம் | पक्ष / पखवाडा | Paṭcam | Lunar Fortnight | A lunar fortnight is half a lunar synodic month, which is equivalent to the mean period between a full moon and a new moon (and vice versa). This is nearly 14 days. <ol style="list-style-type: none"> 1. Cukkila paṭcam - fourteen days from new moon day to full moon day. 2. Kuruṣṇa paṭcam - fourteen days from full moon day to new moon day. |
| 129. | பதினான்கு வேகங்கள் | चौदह प्राकृतिक प्रबल वेग | Patinaṅku Vēkaṅkaḷ | Fourteen Natural Urges | Fourteen natural urges or reflexes of the body that should not be restrained: flatulence, sneezing, urination, defecation, yawning, hunger, thirst, cough, breath, sleep, semen, tears, vomiting, breathing. |
| 130. | பரஞானம் | पर ज्ञान | Paraṅāṇam | Supreme Knowledge | Knowledge pertaining to the supreme. |
| 131. | பரவுகால்/ வியானன் | व्याप्त होनेवाले / व्यणन | Paravukāl/ Viyāṇan | Vāyu For Circulation | It is one of the 10 vāyu which is disseminated throughout the body via 72 000 vessels and nerves causing voluntary and involuntary functions; takes the essence |

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| | | | | | of food to all parts of the body; responsible for touch sensation. |
| 132. | பருவுடல் | स्थूल शरीर | Paruvuṭal | Gross Body | The physical mortal body that eats, breathes, and moves. |
| 133. | பிங்கலை / சூரியகலை / ஆண்ருபம் | पिङ्गला/ सूर्यकला/ पुरुष रूप | Piṅkalai / Cūriyakalai / Ānrūpam | Life Force Flowing Through Right Nostril | One of the three major energy channels of 10 energy channels (Nāṭi/tacanāṭi) in the body originates from left toe and passes through the right of the spinal column, finally entering the right nostril |
| 134. | பிண்டம் / சடம் / சேடம் | पिण्ड/ जड़/ चेत | Piṅṭam/ Caṭam/ Cēṭam | Physical Body | 1. The body of a human being in the foetal stage or inanimate state. 2. The term also denotes the individual cells or constituents of the body. |
| 135. | பிரகோபம் | प्रकोप | Pirakōpam | Aggravation Of Humours | Expansion of the three humours (vaḷi/vātam, aḷal/pittam, and aiyam/kapam) at a different site or period from its own sites in the body. |
| 136. | பிரத்தியாகாரம் | प्रत्याकारम | Pirattiyākāram | Withdrawal Of Senses | The fifth phase of aṭṭānka yōkam: withdrawal of senses from all external distractions and consolidation of the mind. |
| 137. | பிரமாணம்/ அளவு | प्रमाण मापन | Piramāṇam/ Aḷavu | Unit Of Measure | It means measure or a limit, it helps to understand the Scientific Medical literature. The ten types of logic (Aḷavai) are included in this measure. |
| 138. | பிராணாயாமம் | प्राणायामम | Pirāṇāyāmam | Yogic Breathing / Pranayama | The fourth phase of aṭṭānka yōkam: breath regulation, a yogic practice whereby breathing is controlled |
| 139. | பிருதிவி / பிருதிவி பூதம் / மண் | पृथ्वी / पृथ्वी भूतम/ मिट्टी | Pirutivi / Pirutivi Pūtam / Maṇ | Earth | A primordial golden-coloured element formed from water element, with qualities such as heaviness, solidity, conglomeration, growth, and development. |
| 140. | புத்தி | बुद्धि | Putti | Intelligence | One among the four intellectual faculty (Antakkaraṇam) analyzing thought. |
| 141. | புருடன் | पुरुष | Puruṭaṇ | Right Eye Energy Channel | One of the three major energy channels of 10 energy channels (Nāṭi/tacanāṭi) is located in the right eye. |
| 142. | புலன் / ஐம்புலன் | इन्द्रिय/ पंचेन्द्रिय | Pulaṇ / Aimpulaṇ | Five Senses | Five sensory modalities: tactile perception, taste, vision, smell and auditory perception |
| 143. | புளிப்பு | कड़ा | Puḷippu | Sour | Taste formed by the union of earth and fire elements, stimulates salivary secretion, produces goosebumps and shrinking of the eyebrows, and cleanses the mouth; increases aiyam and aḷal and balances vaḷi, i.e., the taste of lemon. |
| 144. | புறக்காரணம் | बाह्य कारण | Puṛakkāraṇam | Extrinsic Cause | Extrinsic causes of disease. |
| 145. | பூதம்/ பஞ்சபூதம் / ஐம்பூதம் / அஞ்சபூதம் | भूतम/ पंचभूतम/ आइम्भूतम/ अंजु भूतम | Pūtam/ Pañcapūtam / Aimpūtam / Añcupūtam | Five Primordial Elements | Earth, water, fire, air, and space are the primordial elements in the formation of every single material (living and non-living) in the world; the entire universe, including the creatures in it, is constituted, and influenced by these five elements. |

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| 146. | பூரகம் | पूरकम | Pūrakam | Inhalation | Pūrakam is the Inspiratory phase of breathing, during the practice of yogic breathing. |
| 147. | பொறி / ஐம்பொறி / ஞானேந்திரியம் | इन्द्रिय/पंचेन्द्रिय / ज्ञानेन्द्रिय | Porī / Aimporī/ Ñāṇēntiriyam | Five Sense Organs | Five organs that make the five senses operate (perceive); the ear, a structural component of space element, responsible for hearing; the skin, a structural component of the air element, responsible for touch sensation; the eye, a structural component of the fire element, responsible for the sense of sight; tongue, a structural component of the water element, responsible for taste; nose, the structural component of the earth element, responsible for smell. |
| 148. | மணிக்கடை நூல் | कलाई धागा | Maṇikkaṭai Nūl | Wrist Circumetric Signs | It is one of the Siddha anthropometry diagnostic procedures, which is based on the circumference of the wrist. |
| 149. | மணிபூரகம் | मणि पूरकम | Maṇipūrakam | Maṇipūrakam | Maṇipūrakam is one of the six Ātāram. Situated eight fingerbreadths above the cuvātiṭṭānam. Egg-shaped where 1008 vital channels emerge, a constituent of water element. |
| 150. | மண்டலம் | मण्डलम | Maṇṭalam | Cosmic Influence In Body | Three regions in the body are broadly classified as the <ol style="list-style-type: none"> 1. Akkiṇi - Heat zone (the region extending from the coccygeal region to the navel), 2. Nāyiru - Solar zone (the region extending from the chest to the throat region), and 3. Tiṅkaḷ - Lunar zone (located at the centre of the skull) aids in controlling the function of the organs/body parts. |
| 151. | மந்திரம்/ உச்சாடனம் | मदिराम/ उच्चाडनम | Mantiram/ Uccāṭaṇam | Chant | Chanting of spiritual syllables/mantra. |
| 152. | மலக்குறி | मल चिह्न | Malakkuri | Stool Examination/ Signs | Examining the stools by analyzing there, colour, smell, consistency, and froth. |
| 153. | மலம் | मलम | Malam | Impurities Of Mind | Attributes of the life force or the soul; there are three types: <ol style="list-style-type: none"> 1. Aṇavam - Egotism of the individual, associated with an affinity for worldly things; obscures the mind from realizing one's self, 2. Kaṇmam - Desire for everything; leads one to commit good or bad deeds, 3. Māyai - Illusion leads one to trouble by producing undue desires, ruins the person and |

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| | | | | | produces lust for women, weakens the semen and destroys the body. |
| 154. | மனம் | मन | Maṇam | Mind | One among the four intellectual faculty (Antakkaṇam) responsible for thinking of an entity or simply a thought. |
| 155. | மாருதம் / வாயு / காற்று / வளி / கால் | मारुदम/ वायु/ हवा/ वाली/ काल | Mārutam / Vāyu / Kārru / Vaḷi / Kāl | Air | A primordial black-colored element formed from ether element, with qualities like dryness, weightlessness, and roughness, governing motor activities, inhalation, and exhalation. |
| 156. | முப்பு | लवणत्रय (मुप्पू) | Muppu | Supreme Salt / Three Salt | Muppu is a unique higher order Siddha preparation is the combination of three elements (Air, Fire, and Water) used as a catalytic agent in the Siddha system. – Supreme salt of Siddha Panacea. Three types of Muppu are available, <ol style="list-style-type: none"> 1. Vaṭṭiya Muppu- Therapeutic Panacea 2. Vāta Muppu – Alchemical Panacea 3. Yōka Muppu - Incretory Panacea |
| 157. | மூப்பு | वृद्धावस्था | Mūppu | Senility | The condition of being senile. |
| 158. | மூலப்பிரகிருதி / அவ்வியக்தம் / ஆதிகர்ப்பம் / ஆதிவஸ்து | मूल प्रकृति / अव्यक्तम/ आदिगर्भम/ आदिवस्तु | Mūlappirakiruti/ Avviyaktam/ Ātikarppam/ Ātivastu | Primordial Matter | The primary material for the formation of the universe. |
| 159. | மூலாதாரம் | मूलाधारम | Mūlātāram | Mūlātāram | Situated in the inner part of the perineal region at the base of the spinal column. |
| 160. | மெய் வழியறிதல் | परिस्पर्शन | Meyvaziyarītal | Palpation | On palpation, the physician can elicit pulse (nāṭi), temperature of the skin, and state of internal organs. |
| 161. | மெய்பொருள்கள் - பதி,பசு,பாசம் | उत्कृष्ट तत्व पति, पशु, पासम | Meyporuḷkaḷ: Pati, Pacu, Pācam | Quintessential Elements | Pati, pacu, and pācam are the three basic tenets of Saiva Siddhanta philosophy; pati corresponds to the supreme being, pacu to the soul, and pācam to bondage; both supreme being and soul are eternal entities but the capabilities of the pacu are limited due to the bondage or pācam; supreme being knows everything and soul is capable of knowing when taught; supreme being created bodies to enlighten souls with perfect philosophy and ultimate reality. |
| 162. | மேல்நோக்கு கால்/ உதானன் | ऊर्ध्व वायु/ उदागन | Mēlnōkku Kāl/ Utāṇaṇ | Vāyu For Upward Biological Movements | It is one of the 10 vāyu which is responsible for all upward movements; responsible for reflexes like cough, sneezing, hiccup, and vomiting; also responsible for speech, stations the essence of foods at the appropriate place (nutrition), thus helps in the digestion and assimilation of food; emanates from the fire of stomach, resides in navel, neck, throat, and nose. |
| 163. | யோகம் | योग | Yōkam | Spiritual Practices | Yōkam is an art that controls the mind by preventing it from getting distracted through sense and sense organs and by |

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| | | | | | uniting with the divinity after realizing the truth of eternal bliss. |
| 164. | ராச யோகம் | राज योग | Rāca Yōkam | Incessant Meditation | A form of spiritual conduct used to attain the bliss of enlightenment by means of meditation and raising the serpent power or life force residing at the coccygeal region of the body through various chakras up to the crown over the forehead; this results in the secretion of an elixir of life. |
| 165. | வண்ண எரி / இரஞ்சக பித்தம் | सवर्ण अग्नि/ रंजग पित्तम | Vaṇṇa Eri/ Irañcaka Pittam | Azal / Pittam For Nourishment Of Blood | One of the five types of azal exists in the stomach, responsible for the nourishment of blood through the conversion of chyle. |
| 166. | வரமம் / வற்றமம் | वरमम/वर्मम | Varmam | Varmam | Vital energy points in which life energy is concentrated; manipulation of these points with specific force and time regulates the flow of obstructed life energy and brings relief to affected individual |
| 167. | வளி/ வாதம் / அனிலம்/ வாயு | वायु/ वातम/ अनिलम/ वायु | Vaḷi/ Vātam / Aṇilam/ Vāyu | Vaḷi/Vātam/ Vāyu | One of the three humours/ mukkuṛam / muttōṭam or principles of the functional constitution of the body, condensed from the elements of air and space, vaḷi is responsible for all movements in the body and controls the functions of the nervous system, circulatory system, and elimination of wastes etc |
| 168. | வன்னிசம் / தேயு பூதம் / தீ | वन्नीसम/ क्षय भूतम/ आग | Vaṇṇicam / Tēyu Pūtam / Tī | Fire | One of the five primordial elements (Pūtam/ pañcapūtam). A primordial, red-coloured element formed from air element, with qualities like heat, sharpness, clarity, subtleness, burning, glowing, colouring, etc.; governs activities such as egoism, laziness, sexual intercourse, fear and sleep. |
| 169. | வாகடம் | चिकित्सा ग्रंथ | Vākaṭam | Medical Treatise | A compendium on raw materials, formulations, procedures, diagnosis, and treatment. |
| 170. | வாதி / ரசவாதி | वादी/ रसावादी | Vāti / Racavāti | Alchemists | Experts in transmuting base metals into noble ones. |
| 171. | விசுத்தி | विशुद्धि | Vicutti | Vicutti | Vicutti is one of the six Ātāram. It is located 10 fingerbreadths above aṇākatam, a constituent of the air element. |
| 172. | வியட்டி | व्यक्ति | Viyatṭi | Specific Inference | A concept of specificity with unit inference. |
| 173. | வினை | कर्म | Viṇai | Deed | Broadly of two types: good deeds and bad deeds. |