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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

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FOREWORD

(Formal Clauses would be added later)

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 involves the use of herbs, minerals, metals, and any organic material available, and emphasizes patients' physiology, environment, 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, 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, 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

அ	a
ஆ	ā
இ	i
ஈ	ī
உ	u
ஊ	ū
எ	e
ஏ	ē
ஐ	ai
ஔ	o
ஓ	ō
ஔள	au
ஃ	ḥ

க்	k
ங்	ṅ
ச்	c
ஞ்	ñ
ட்	ṭ
ண்	ṇ
த்	t
ந்	n
ப்	p
ம்	m
ய்	y
ர்	r
ல்	l
வ்	v
ழ்	ḷa
ள்	ḷ
ற்	ṛ
ண்	ṇ

3 STANDARDIZED TERMINOLOGIES FOR CORE CONCEPTS

S. No.	Siddha Term	Hindi Transliteration	English Transliteration	English term	Description
1.	அகக்காரணம்		Akakkāraṇam	Intrinsic cause	Intrinsic causes of disease
2.	அகங்காரம்		Akaṅkāram	Arrogance	One among the four intellectual faculties (Antakkaraṇam) - an unpleasant display of self-importance; overbearing pride of one's self.
3.	அட்டாங்கம் / அஷ்டனாகம் / அஷ்டாங்க யோகம் / அட்டாங்க யோகம்		Aṭṭāṅkam / aṣṭāṅkam / 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. ācaṅgam (Yogic posture), 4. pirāṇāyāmam (Yogic breathing), 5. pirattiyākāram (Withdrawal of senses), 6. tāraṇai (Focused thoughts), 7. tiyāṅgam (Meditation), and 8. camāti (Eternal bliss).
4.	அண்டம்		Aṅgam	Universe /sac	Aṅgam 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		Atti	Right ear energy channel	One of the 10 energy channels (Nāṭi/tacanāṭi), is located in the right ear.
6.	அத்தியாரோபம்		Attiyārōpam	Misinterpretation	A kind of misinterpretation.
7.	அந்தக்கரணம்		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 Antakkaraṇam are 1. thought (manam), 2. enquiry (buththi), 3. intellect (siththam), and 4. will (aganthai).
8.	அபவாதம்		Apavātam	Damaging remark	The belief in the philosophical truth is based on knowledge. – (An instance that does not conform to a rule or generalization)
9.	அபாவம்		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		Appu / calam /appu pūtam/ nīr	Water	One of the five primordial elements (Pūtam/paṅcapūtam). It is a colourless element formed from a fire element, with qualities such as coldness, greasiness, lightning, soddening, spreading with ease, wetting, oozing, collecting scattered things, and enriching the mind.
11.	அமுரி		Amuri	Rejuvenating liquid	A rejuvenating elixir that is secreted within the body during perseverant yōgic practice

12.	அருஞ்சித்தம்	Aruñcittam	Goodwill	The act of showing compassion to others.
13.	அருவப்பொருள் / அருவம்	Aruvapporuḷ / aruvam	Ethereal matter	Something abstract cannot be seen and is only felt or experienced.
14.	அலம்புடை	Alamputai	Left ear energy channel	One of the 10 energy channels (Nāṭi/tacanāṭi), is located in the left ear.
15.	அவத்தை	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	Azal/pittam	Azal /pittam	Azal is one of the three humours / mukkuram / principles of the constitution of the body, condensed from the elements of water and earth; 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	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	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	Aṛivu	Knowledge	Knowledge or intellect, knowing one's self or the soul.
20.	அறுசுவை	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 found in various substances are responsible for the formation of three humours, viz. vaḷi, azal, aiyam; impacting the health of an individual.
21.	அனாகதம்	aṇākatam	Aṇākatam	Aṇākatam is one of the six Ātārams. Located 10 fingerbreadths above maṇipūrakam, a constituent of the fire element.
22.	அனாதித்துவம்	Aṇātittuvam	Eternal	Aṇātittuvam means eternal. Anything whose origin or end is not defined.
23.	ஆகாய பூதம் / ஆகாயம் / விசம்பு	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	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	akkiṇai	Akkiṇai	Ākkiṇai is one of the six Ātāram. Located 12 fingerbreadths above vicutti between the eyebrows, a constituent of space element.

26.	ஆசயம்	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 swallowed 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	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	Ātāram	Chakras	Ātāram has Six levels through which the kuṇṭalīni 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. cuvātittānam, 3. maṇipūrakam, 4. aṇākātam, 5. vicutti, 6. akkiṇai
29.	ஆற்றலங்கி / சாதக பித்தம்	Ārralaṅki/ 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	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.
31.	இயமம்	Iyamam	Purity of thoughts / temperance	Iyamam is the first phase of aṭṭāṅka 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	Iyalpu	Natural state	Normality.
33.	இரசவாதம்/ வாதசித்தி / வேதை/ ஏபம்/ ஏமவித்தை / வாதவித்தை / ரசவித்தை	Iracavātam / vātacitti /vētai/ ēpam/ ēmavittai / Vātavittai / racavittai	Alchemy	Iracavātam is the process of converting the lower elements to higher elements like gold;
34.	இராகம்	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, lust (Kāmam) 2. Dispute (Kurōtam) 3. Greed (Ulōpam) 4. Sensuality, infatuation (Mōkam) 5. Arrogance (Matam)

				6. Jealousy (Mārcariyam) 7. Pride (Iṭumpai) 8. Egotism (Akañkāram)
35.	இரேசகம்	Irēcakam	Exhalation	Irēcakam is the expiratory phase of breathing; during the practice of yogic breathing, this phase follows the retention of breath.
36.	இலயம்	Ilayam	Union	The human soul becomes one with the universal soul.
37.	இனிப்பு	Iṇippu	Sweet	Iṇippu 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 aḻal and vaḻi, i.e., the taste of honey.
38.	உண்மை	Uṇmai	Fact	Uṇmai means fact. This is one of the 10 logics (Aḻavai), that will help to understand inference (Aṇumāṇam).
39.	உபாயம்	Upāyam	Technique	It is a Method or Process.
40.	உயிர்	Uyir	Life	A state of Living.
41.	உயிர்க்கால் / பிராணன்	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	Uruvapporuḻ	Perceptible matter	Matter which has a definite shape and can be felt through the senses.
43.	உரை	Urai	Textual reference	A text or piece of text is used to examine, interpret, or reconstruct an object.
44.	உவர்ப்பு / உப்பு	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 jaw; increases aiyam/kapam and aḻal/pittam and balances vaḻi/vātam, i.e., the taste of common salt.
45.	ஏடணை	Ēṭṇai	Desire	Affinity or desire for the world and worldly things. It has three main divisions: 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	Aitīkam	Traditional beliefs	Aitīkam is the traditional beliefs, customs, and stories of a community, passed between generations by word of mouth.
47.	ஐந்து தொழில்	Aintuṭōḻil	Five major functions of creator	It is the five major functions of the creator, they are. 1. Creation, 2. Preservation, 3. Destruction, 4. Blessing, and 5. Making things subtle.
48.	ஐயம் / கபம்	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	Oppu	Comparison	It is the Comparison between one thing and another, typically for the purpose of explanation or clarification.
50.	ஒழிப்பு	Oḻipu	Inference by reduction or elimination	Oḻipu is arriving at a conclusion by way of eliminating possibilities. It's a deductive deciphering.
51.	ஒள்ளொளி தீ / பிராசகம்	Oḻḻoḻi 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	Oṇṇiyaiyam / cantikam	Aiyam/ kapam for lubrication	Cantikam is one of the five types of aiyam, which exists in joints and lubricates them.
53.	ஒங்காரகம்பம்	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	Karutal / Anumānam	Inference	It is an inference, or a hypothesis is an assumption that is made based on some evidence.
55.	கருப்பொருள்	Karupporuḷ	The basic unit of matter	The fundamental unit of which all visible and invisible forms of matter are constituted.
56.	கர்ம யோகம்	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	Kalappu uḷalinar	Mixed humoral somatotype	Person having body constitution with a combination of vaḷi azal, vaḷi aiyam, azal vaḷi, azal aiyam, aiyam vaḷi or aiyam azal.
58.	கலை	Kalai	Breath	It is a breathing process.
59.	கன்மவிடயம் / கன்மேந்திரியம்	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	Kaṣṭa cāttiyam	Intractable	The poor prognosis of the patient's condition.
61.	காட்சி / காண்டல் / பிரத்தியட்சம்	Kāṭci / Kāṇṭal / Pirattiyaccam	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	Kāntāri	Left eye energy channel	One of the 10 energy channels (Nāṭi/tacanāṭi), is located in the left eye.
63.	காயகற்பம்	Kāyakarṇam	Rejuvenation	It is a method of keeping the body alive for a long time
64.	காரணவுடல்	Kāraṇavuḷal	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	Kārppu	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 azal/pittam; balances aiyam/kapam, i.e., the taste of black pepper.
66.	காலம்	Kālam	Period	It is a division of time in an event of fixed length.
67.	கிரமம்	Kiramam	correct/ prescribed order	An order or sequence is a set of instructions that are carried out in a specific manner.

68.	கிருகரன்	Kirukaran	Vāyu for secretion	It is one of the 10 vāyu 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	Kīḷnōkku kāl/apāṇavāyu / apāṇan	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.	குரு	Kuku	Rectal energy channel	One of the 10 energy channels (Nāṭi/tacanāṭi), is located in the anorectal region.
71.	குணம்	Kuṇam	Characters of individual	Innate characteristics of an individual are of three types: <ol style="list-style-type: none"> 1. Cattuvam- Possessing benevolent qualities like humility, patience, truth, 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	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	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	Kuru	Guru	A person who gives true knowledge and skills to his students and provides guidance for enlightenment.
75.	குரு முறை	Kuru murai	Teacher-disciple connect	Legacy of guru.
76.	குற்றம்	Kurram	Derangement of uyirtātu - three humours	An impairment or vitiation of uyirtātu, i.e., vaḷi, azal, or aiyam.
77.	கூர்மன்	Kūrman	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	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 azal / pittam, i.e., the taste of bitter gourd.
79.	கோசம்	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. Iṅpavuṭampu (Life force).
80.	சக்தி	Cakti	Power of all creation and action of the microcosm and macrocosm	The power of all creation 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	Caṅkiṇi	Urogenital energy channel	One of the 10 energy channels (Nāṭi/tacanāṭi) is located in the urogenital organs.
82.	சந்தி	Canti	Disequilibrium of humours in their place	With respect to the time of onset or seasonal variation in disequilibrium of vaḷi, azal, or aiyam at its own site in the body.
83.	சமட்டி	Camatti	Generalization	Collective inference.
84.	சமனம்	Camaṇam	Equilibrium of humours	With respect to the time of onset or seasonal variation in the restoration of vaḷi, azal or aiyam to a balanced state to own site in the body after treatment.
85.	சமாதி	Camāti	Eternal bliss	Last phase of aṭṭāṅka yōkam: a state of oneness with the universal soul, which is spiritual ecstasy.
86.	சரம் / வாசி	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	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	Cāttiyam	Amenable	Good prognosis of the patient's condition.
89.	சிகுவை	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	Citti	Perfection	Attainment of perfection, enlightenment, and excellence in one's life.
91.	சிந்தை	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	Cīvāṇmā / cīvaṇ / Vicuvaṇ / 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	cuvātiṭṭāṇam	Cuvātiṭṭāṇam	Cuvātiṭṭāṇam is one of the six Ātāram. Situated two fingerbreadths above mūlātāram, a constituent of earth element.
94.	சுவைகாண் ஐயம் / போதகம்	Cuvaikāṇ 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.

95.	சுழுமுனை / அனுக்கிரக சுழி	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	Cevivaziyarital	Auscultation	Physicians can hear the sounds of the heart and lungs through auscultation; also sounds of articulations joints
97.	சைவ சித்தாந்தம் / சித்தாந்தம்	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	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	Ñānamārkkam/ Aṇantamārkkam	Path of wisdom	Path and principle leading to enlightenment.
100.	ஞானம்	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	Tattuvam	Philosophy	It is the principle considered immutable; the Siddha system follows 96 basic principles.
102.	தனஞ்செயன்	Taññceyaṇ	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	Tāraṇai	Focused thoughts	The sixth phase of aṭṭāṅka yōkam: fixing the mind constantly on a particular object, thought or activity in order to prevent the thoughts from wandering.
104.	திதி	Titi	lunar days	Fifteen crater dates are mentioned in the Siddha system of medicine
105.	தியானம்	Tiyāṇam	Meditation	Seventh phase of aṭṭāṅka yōkam: profound and abstract contemplation of a deity or of an image formed in the mind.
106.	தின ஒழுக்கம் / நாள் ஒழுக்கம்	Tiṇa oḷukkam / Nāḷ oḷukkam	Daily regimen	Performance of daily routine in a structured way.
107.	துவர்ப்பு	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 azal/pittam, i.e., the taste of myrobalans.
108.	தூது லட்சணம் / தூது இலக்கணம்	Tūtu laṭcaṇam / 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 status of the patient.
109.	தூய உடலினர்	Tūya uḷaḷinar	Single humoral somatotype	A person with either vaḷi, azal, or aiyam type of body constitution.
110.	தேவதத்தன்	Tēvatattaṇ	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	Tōṭam/ muttōṭam	Imbalanced state of humours	Disease or imbalanced condition of the uyirttātu vaḷi/vātam, azal/pittam and aiyam/kapam.
112.	தோற்றக்கிரமம்	Tōrrakkiramam	Order of genesis	The theory explaining the formation of the universe in chronological terms: theory of creation/evolution theory.
113.	நடுக்கால் / சமானன் / சமானவாயு	Naṭukkāl/ camāṇaṇ / 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	Nākaṇ	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	Nāṭi/tacanāṭi	Humoral energy channels	Ten humoral energy channels which aid the flow of vital force/energy in the body: 1. Itakalai (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	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	Nālvakai piṇṇappu	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	Nāḷikai / kaṭikai	24 minutes	The time period equivalent to 24 minutes
119.	நிட்டை	Niṭṭai	Transfixed meditation	A kind of meditation practice where an individual uses a technique for training to achieve a serene and stable state.
120.	நியமம்	Niyamam	Purity of action	The second phase of aṭṭāṅka yōkam: the observation of purity or truthfulness in one's activities.
121.	நிர்மலம்	Nirmalam	Free from impurity	Immaculate.
122.	நிறைவையம் / தற்பகம்	Niṇṇivaiyam / tarpakam	Aiyam/ kapam for strengthening sense organs	One of the five types of aiyam, exists in head, strengthens sense organs, keeps the eyes cool
123.	நீர்க்குறி	Nīrkkuri	Urine diagnosis	Inference about the physical characteristics of colour, density, odour, froth, and deposits/amount of urine

124.	நீர்ப்பி ஐயம் / கிலேதகம்	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	Neyk kuṛi	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 placed on the center of the urine; spreading pattern of the oil on the urine should be observed carefully to diagnose and prognosis ailments.
126.	நோக்கழல் / ஆலோசகம்	Nōkkazal/ ālōcakam	Azal pittam for vision	One of the five types of azal, exists in the eye and is responsible for vision.
127.	நோய் / பிணி/ ரோகம் / வியாதி / உடல் நோய் / குகரண நிலை	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	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. 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	Paṭiṇāṅku 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	Parañāṇam	Supreme knowledge	Knowledge pertaining to the supreme.
131.	பரவுகால்/ வியானன்	Paravukāl/ viyāṇaṇ	Vāyu for circulation	It is one of the 10 vāyu which is disseminates throughout the body via 72 000 vessels and nerves causing voluntary and involuntary functions; takes the essence of food to all parts of the body; responsible for touch sensation.
132.	பருவுடல்	Paruvuṭal	Gross body	The physical mortal body that eats, breathes, and moves.
133.	பிங்கலை / சூரியகலை / ஆண்ரூபம்	Piṅkalai / cūriyakalai / āṇrūpam	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	Piṇṭam/ 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	Pirakōpam	Aggravation of humours	Expansion of the three humours (vaḷi/vātam, azal/pittam, and aiyam/kapam) at a different site or period from its own sites in the body.

136.	பிரத்தியாகாரம்	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	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	Pirāṇāyāmam	Yogic breathing / pranayama	The fourth phase of aṭṭānka yōkam: breath regulation, a yogic practice whereby breathing is controlled
139.	பிருதிவி / பிருதிவி பூதம் / மண்	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	Putti	Intelligence	One among the four intellectual faculty (Antakkaraṇam) analyzing thought.
141.	புருடன்	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	Pulaṇ / aimpulaṇ	five senses	Five sensory modalities: tactile perception, taste, vision, smell and auditory perception
143.	புளிப்பு	Pulippu	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 azal and balances vaḷi, i.e., the taste of lemon.
144.	புறக்காரணம்	Purakkāraṇam	Extrinsic cause	Extrinsic causes of disease.
145.	பூதம்/ பஞ்சபூதம் / ஐம்பூதம் / அஞ்சபூதம்	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.
146.	பூரகம்	Pūrakam	Inhalation	Pūrakam is the Inspiratory phase of breathing, during the practice of yogic breathing.
147.	பொறி / ஐம்பொறி / ஞானேந்திரியம்	Poṟi / aimpoṟi/ 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	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	maṇipūrakam	Maṇipūrakam	Maṇipūrakam is one of the six Ātāram. Situated eight fingerbreadths above the cuvāṭiṭṭāṇam. Egg-shaped where 1008 vital channels emerge, a constituent of water element.
150.	மண்டலம்	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	Mantiram/ uccāṭaṇam	Chant	Chanting of spiritual syllables/mantra.
152.	மலக்குறி	Malakkuri	Stool examination/ signs	Examining the stools by analyzing there, colour, smell, consistency, and froth.
153.	மலம்	Malam	Impurities of mind	Attributes of the life force or the soul; there are three types: <ol style="list-style-type: none"> 1. Āṇavam - 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 produces lust for women, weakens the semen and destroys the body.
154.	மனம்	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	Mārutam / vāyu / kāṛru / vaḷi / kāḷ	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	Muppu	Supreme 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.
157.	மூப்பு	Mūppu	Senility	The condition of being senile.
158.	மூலப்பிரகிருதி / அவ்வியக்தம் / ஆதிகர்ப்பம் / ஆதிவஸ்து	Mūlappirakiruti/ avviyaktam/ ātikarppam/ ātivastu	Primordial matter	The primary material for the formation of the universe.
159.	மூலாதாரம்	mūlātāram	Mūlātāram	Situated in the inner part of the perineal region at the base of the spinal column.
160.	மெய் வழியறிதல்	Meyvaziyaṛital	Palpation	On palpation, the physician can elicit pulse (nāṭi), temperature of the skin, and state of internal organs.
161.	மெய்பொருள்கள் - பதி,பசு,பாசம்	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	Mēlnōkku kāḷ/ 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	Yōkam	Spiritual practices	Yōkam is an art that controls the mind by preventing it from getting distracted through sense and sense organs and by uniting with the divinity after realizing the truth of eternal bliss.
164.	ராச யோகம்	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	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.	வர்மம் / வற்றம்	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	Vaḷi/ vātam / aṇilam/ vāyu	Vaḷi/vātam/ vāyu	One of the three humours/ mukkurram / muttōtam 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	Vannicam / tēyu pūtam / tī	Fire	One of the five primordial elements (Pūtam/ pañcapūtam). A primordial, red-colored 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	Vākaṭam	Medical treatise	A compendium on diagnosis, treatment, formulations, and procedures.
170.	வாதி / ரசவாதி	Vāti / racavāti	Alchemists	Experts in transmuting base metals into noble ones.
171.	விசுத்தி	vicutti	Vicutti	Vicutti is one of the six Ātāram. It is located 10 fingerbreadths above aṇākatam, a constituent of the air element.
172.	வியட்டி	Viyatṭi	Specific inference	A concept of specificity with unit inference.
173.	வினை	Viṇai	Deed	Broadly of two types: good deeds and bad deeds.