

FOOD CONCEPTUALIZATION IN SIDDHA

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ABSTRACT

Indian food cuisines greatly depends on traditional cultures, habits, climate, and seasonal variations, individual's profession, faith and cultivated food stuffs. The art of Indian intellectual customs of nutriment solely rely on Nature which is much advanced and distinguished similar to India's unique Siddha Medicine as man is the minuscule of the sphere. Siddha Medicine notably italicizes on the dietary patterns derived from the creation. According to them, the three fold combination of the humours (*uyir thathukkal*) and the object of five senses (*Panchabootham*) in food, influence the body constituents (*udal & uyir thathukkal*) and things assimilated in *panchabootha* human. Through the rules of comestibles, the people can be healthy and defend against illness and deterioration. By visualizing them, a food framework design through Siddha can be created for a perfect eating based on *thegi* (body type). This article is an effort to bring the Siddha's concepts of diet, their flavors, properties and its related principles into limelight.

KEY WORDS

Food, Siddha, elements, *Thathukkal*, *Arusuvai*, *Gunam*.

1. INTRODUCTION

Man is the Universe unto himself ^[1]. What exists in the universe exists in man. Man is nothing but the universe in miniature containing the five elements and the various principles (humours, basic tissues etc), which constitute the mineral, vegetable and animal kingdoms ^[2]. The five basic elements are Earth, Water, Fire, Air and Space. As like human, Food has been a basic part of existence. Today health professionals use food products as a healing or disease correction tool. But from time immemorial the Indian system of Medicines, claims that "Food

is Medicine”^[3]. Food is any substance consumed to provide nutritional support for an organism. It is usually of plant or animal origin, and contains essential nutrients, such as carbohydrates, fats, proteins, vitamins, or minerals.^[4] In order to furnish the body with nourishment on assimilation six types of tastes (*Aarusuvai*) is much essential in diet. Those foodstuffs are explored and identified by our progenitors^[5]. Unlike food, each taste is a combination of two basic elements^[6] and is influenced by the specific humour (*Uyir thathukkal*) to enrich the basic tissues of the body. Thus, the human anatomy and physiology, the causative factor of disease, the materials for the treatment and cure of diseases, the food for sustenance all fall within the five elemental categories^[2]. Similarly the humours also exist in every unit of Nature that includes Universe, Man, Food etc which is also integrated with basic elements proportionately. If its harmony gets altered, affects both macrocosm and microcosm. Therefore man, both *uyir* and *udal thathukkal* (humors & tissues) and six tastes of food are interlinked with each other along with five basic elements. This paper deals with the Siddha conceptual of food, related to its taste, characteristic qualities and other distinguished haecceity kindred within them.

2. METHODOLOGY

The literature for this paper including original research papers, reviews, book chapters were downloaded. They were accessed from various data bases. Further Siddha Medicine classical books were read out. And relevant scripts to the topic were selected in writing this paper.

3. FIVE BASIC ELEMENTS (*PANCHA BOOTHAM*)

The five elements *Prithivi* (Earth), *Appu* (Water), *Theyu* (Fire), *Vayu* (Air) and *Aagayam* (Space) are the soul of Nature (i.e. found in every matter or substance) with its own fundamental qualities and properties. The properties of these elements exist in all substances but at varying proportions. Each substance is the component of individual element alone or combination of an element of larger proportion along with another element in smaller proportion with its properties. But at its dominancy lies the concept of element's superiority. It could be understood better from the example of the substances formed from elemental combination in man. Bone is formed from *Prithivi* (earth) element alone while flesh is formed with larger proportion of *Prithivi* (earth) and smaller proportion of *Appu* (water) element^[6].

Table: 1 -The basic elements (*Pancha bootham*) with its properties and predominant relationship between human and food (plants & animals) with examples.

Element ^[6]	Basic Properties ^[6]	In humans / animals (predominant) ^{[7][8]}	In plant (predominant) ^{[9]*}
Earth (<i>Prithivi</i>)	<i>Parumai</i> (Gross), <i>Nilaithal</i> (Static), <i>Tinmai</i> (Heavy), responsible for <i>naatram</i> (Smell)	Hair, bone, skin, flesh & nerve / excretory & skeletal system.	Roots (also rhizome, tuber) e.g. Beet, carrot, ginger, turmeric.
Water (<i>Appu</i>)	<i>Tinmai</i> (Heavy), <i>Negilchi</i> (Flexible; liquidity), <i>Tanmai</i> (Cold), <i>Neippu</i> (Semisolid), <i>Mantam</i> (Dull; slow), <i>Irukai</i> (solid or dense), responsible for taste.	Lymph, blood, marrow, saliva, sweat, urine, semen / circulatory & urinary system.	Stem and its branches (tubers, bulb) E.g. Potatoes, Asparagus, onion, Rhubarb, cow milk.
Fire (<i>Theyu</i>)	<i>Varatchi</i> (Dry), <i>Koormai</i> (Sharp), <i>Vemmai</i> (Hot), <i>Tuymai</i> (Clear), <i>Nunmai</i> (Subtle), responsible for <i>ooli</i> (Light, vision)	Food, hunger, sleep, fear, laziness sexuality / digestive & reproductive system.	Flowers (anther, ovary, petals)e.g. Cauliflower, rose petals, saffron, broccoli tops
Air (<i>Vayu</i>)	<i>Noymai</i> (Flimsy), <i>Lagu</i> (Lightness), <i>Tuymai</i> (Clear), <i>Varatchi</i> (Dry), responsible for <i>uru</i> (Touch sensation)	Fat, mobility and locomotion (run, walk, sit, jump) / respiratory system.	Leaves e.g. Cabbage, Mint, Spinach, Parsley, Lettuce, Celery
Space (<i>Aagayam</i>)	<i>Nunmai</i> (Subtle), <i>Tuymai</i> (Clear), <i>Noymai</i> (Flimsy), responsible for <i>oosai</i> (Sound, hearing)	Evil, passion, lust, anger, infatuation, envy, greedy and brain / nervous system.	Fruits e.g. Tomato, apple, banana, pumpkin, brinjal
*Seeds may contain all the five basic elements e.g. Rice, maize, wheat			

4. THREE HUMOURS (*UYIR THATHUKKAL*)

The three doshas may be compared to three pillars that support a structure. They are *Vatham*, *Pitham* and *Kapham* which are, the Life – forces found in all substances and each are made up of two basic elemental combinations with their own qualities. The physiological function in the body is mediated by three substances (*dravayas*), which are made up of the five elements and are involved in all functions of the body, physical, emotional and mental ^[10]. They are found as two forms viz: gross (*thegi* - individual constitution) and subtle (*nunmai* - life forces) forms. Every living being has both forms but the *thegi* or body type may be a solitary or combination of any two *thegi*. Life – force which is different from material energy derived from food, pervades the gross physical through the subtle physical. They circulate in the system with right proportions ^[11].

Table: 2 – Subtle and gross features of *Uyir thathukkal* (Humours), their functions in living beings & qualities of humours in all substances.

Contents	<i>Vatham</i> (Air + Space)	<i>Pitham</i> (Fire)	<i>Kapham</i> (Earth + Water)
Subtle features (including physical & mental) of the body	<u>Functions</u> : Controls respiration, circulation, excretory acts, speech, taste, appetite, reflexes, body movements, digestion, absorption and assimilation. Responsible for knowledge, skills and emotions like anxiety, fear ^[12] .	Controls the metabolic activity of the body, digestion, hunger, thirst, cheerfulness, intellect, courage, vision, luster, warmth and assimilation of the body ^[13] .	Controls the stability, thermostatic and mucilaginous secretions of the body and is anabolic in function. Gives strength, potency, smoothen the joints on mobility ^[13] .
Gross features/ <i>thegi</i>	Asthenic – Ectomorphic body constitution (<i>Vatha thegi</i>) ^[14] .	Athletic – Mesomorphic body constitution (<i>Pitha thegi</i>) ^[14] .	Pyknic – Endomorphic body constitution (<i>Kapha thegi</i>) ^[14] .
Basic qualities of all substances	Dry, cold, subtle, rough, unstable, light ^[11] .	Hot, acidity, mobile, liquid, acute (sharp), pungent ^[11] .	Cold, heavy, immobile, sweet, soft, unctuous, viscid ^[11] .

By knowing the composition, qualities and features of the humours, one can understand that in all living and non living substances including man and food, these three humours synchronize and function out harmoniously. For instance all the qualities of *vatham* are present in air (*vayu*); *pitham* in gastric juice and *kapham* in saliva of our body. These three humours namely air (*Vatham*), gastric juice (*Pitham*) and saliva (*kapham*) circulate in the system in different proportions and help in the digestion of food and general make up of the body. Each of them has different functions. Yet it is harmony, the right proportion of each, the combination of the three humours which are responsible for maintaining good health and good digestion^[11]. Likewise food stuffs are classified depending on the dominant proportion of the humour found rationally along with their properties and qualities. Hence each food substance differs from other due to heterogeneous ratio of individual humours. Below we listed few examples of various foods based on the properties exhibited by them.

Vatham predominant foods: ^{[8] [24]}

- Dry - Dried fruits, nuts
- Cold – Bottle Gourd, short grain boiled rice
- Subtle – Oil (measured in density)
- Rough – Millets, fresh yam tubers
- Unstable – Alcohol, toddy
- Light – *Amaranthus tricolor* (*Siru keerai*), *Pulingal aarisi* rice

Pitham predominant foods: ^{[8] [24]}

- Hot – Black and white mustard
- Acidity - Lemon
- Mobile - Sprouted beans
- Liquid – Coffee drink, Milk protein.
- Acute (Sharp) – Asafoetida, ajowan
- Pungent – Chilies

Kapham predominant foods: ^{[8] [24]}

- Cold – Coconut water, *Sambha* types of rice.
- Heavy- Banana, Ginger
- Immobile – Cow ghee, Whole wheat
- Sweet – Wheat, Gingelly oil, Guava fruit
- Soft – Puffed rice, Tapioca
- Unctuous – Black lentil, Cow ghee, Sesame oil.
- Viscid – Cow's curd.

5. SEVEN BASIC TISSUES (*UDAL THATHUKKAL*)

Every living man has seven basic tissues (or *Udal thathukkal* – *Saaram*, *Senneer*, *Oon*, *Kozhuppu*, *Enbu*, *Moolai* and *Sukkilam/ Suronitham*) which is formed from the integration of the basic elements. These basic tissues form the structural fragments of the body which is derived from the intake food blocks. In the same manner, plants and animals i.e. our edible food also has their own basic tissues for its survival. It is known that the three humours *vatham*, *pitham* and *kapham* governs and agglomerates with the basic tissues to carry out their functions disrupted.

Table: 3 - Basic tissues (*Udal thathukkal*) in human & food (plant origin), its function & relationship with the basic elements (*Pancha bootham*) and humours (*Uyir thathukkal*).

Basic tissue ^[12]	In Human ^[12]	In plants	Elemental composition ^[12]	Functions ^[12]
<i>Saaram</i>	Plasma	Plant sap ^[15]	Water	Growth & development, nourishment.
<i>Senneer</i>	Blood	Leghemoglobin ^[16] , chlorophyll ^[17]	Fire + Water	Nourishes the <i>oon</i> , imparts color and improve intellect.
<i>Oon</i>	Muscle	Sap wood, cambium ^[18]	Earth + Water	Responsible for shape.
<i>Kozhuppu</i>	Adipose tissue	Plant secretory tissues (Gum), heart wood ^[18]	Water + Earth	Lubricates joints/ junction, maintains balance.

<i>Enbu</i>	Bone	Wood, outer & inner bark ^[18]	Earth + Air	Supports (body) structure & responsible for posture and movement.
<i>Moolai</i>	Bone marrow	Phloem, xylem ^[19]	Water + Air	Imparts strength, endurance and shine.
<i>Sukkilam/ Suronitham</i>	Male or female hormones, reproductive tissue.	Flowers, male or female reproductive tissues, hormones like auxin, gibberellins, cytokinins etc ^[20] .	Fire + Air	Responsible for reproduction.

6. GUNAM

In human *gunam* are the cosmic qualities that exist in an individual. They are determined based on the body constitution which are three in number namely a) *Sathuvam gunam* people (character of renunciation or ascetic virtues) has eight noble features - grace, self restraint, intelligence, penance, patience, ascendant, peace and sincerity which denotes *vatha* body. b) *Rasadham gunam* people (Characters of ruler) have morale, wisdom, valor, and virtue, majestic, charity, intellectual, interrogation qualities which denote *pitha* body. c) *Thamasam guna* people (Immoral characters) has promiscuity, lust, nettlesome, killer, lazy, injustice, somnolent, gluttony, liar, oblivion and crafty features denoting *kapham* body ^{[21][22]}.

7.1. Six Tastes (*Aarusuvai*) of Food

The taste is the sensation of flavor perceived in the mouth and throat on contact with a substance. Siddha Medicine postulates that, the foremost taste realized by the tongue is called as initial taste (*Mudhal suvai*) and auxiliary taste or post absorptive taste (*Thunai suvai*) is that one which is hidden and recognized at the end. Food is the one which should primarily stimulate the growth of soul bearing body, provide energy to function. In order to repair the impairment made in seven constituent elements of body, six types of tastes (*Aarusuvai*) in food is mandatory. The flavor / taste in the food are nothing but the nourishment fractions of Nature's integrity. Knowing all this speculation, the ancient Tamils rightly added and consumed all the six tastes in their food. The six tastes are *Inippu* (Sweet), *Pulippu* (Sour), *Uvarppu* (Salt), *Kaippu* (Bitter), *Karppu* (Pungent) and *Thuvarppu* (Astringent) ^[6].

The birth of each taste is made by union of two basic elements from which the effect of humours on tastes can be depicted. Also these tastes / flavors have their own specialized functions on the human body ^[6].

Table: 4 – Six tastes (*Arusuvai*) their composition & functions, effect of humours (*Uyir thathukkal*) with suitable examples of food based on taste ^[6]

Taste	Composition	Effect of humours	Functions	Examples of predominant tastes
Sweet (<i>Inippu</i>)	Earth + Water (<i>Prithivi</i>) (<i>Appu</i>)	Provokes <i>kapham</i> ; normalize <i>vatham</i> and <i>pitham</i>	Gives vigor to seven basic tissues, brightness and nourishment to body, strengthen motor organs, increases life expectancy, improves hair growth, comforts young and old people with debility, removes the toxins in throat and a galactagogue	Wheat, rice, milk & milk products like butter, ghee & cream, bananas, mangos
Sour (<i>Pulippu</i>)	Earth + Fire (<i>Prithivi</i>) (<i>Theyu</i>)	Provokes <i>kapham</i> and <i>pitham</i> ; normalize <i>vatham</i>	Improves digestion (<i>Sadara agni</i>), oily natured, gives wellbeing of eyes and strengthen blood vessels, removes hastiness for taste, prevent constipation and expel flatus.	Citrus fruits like lemon, yogurt, cheese, pickles, plum, tamarind.
Salt (<i>Uvarppu</i>)	Water + Fire (<i>Appu</i>) (<i>Theyu</i>)	Provokes <i>kapham</i> and <i>pitham</i> ; normalize <i>vatham</i> .	Prevent dryness, constipation and organomegaly. Give oily texture, sharpness, increase perspiration and taste.	Common Salt, rock salt, some nuts, pickles.
Bitter (<i>Kaippu</i>)	Air + Space (<i>Vayu</i>) (<i>Aagayam</i>)	Provokes <i>vatham</i> ; normalize <i>kapham</i> and <i>pitham</i> .	Prevents hastiness for taste, kill worms, removes toxins, subsides skin disease (<i>kuttam</i>) and hyper salivation, gives intelligence; lightness and wellbeing of the body, cleanse throat and breast milk.	Bitter gourd, turmeric, fenugreek, coffee.
Pungent (<i>Kaarppu</i>)	Air + Fire (<i>Vayu</i>) (<i>Theyu</i>)	Provokes <i>vatham</i> and <i>pitham</i> ; normalize <i>kapham</i> .	Prevents diseases of throat, dermatitis, indigestion, dyspepsia, and edema; wound healing; dries the excessive fat and fluids; prevent constipation.	Chilies, pepper, garlic, onions, mustard, cardamom.

Astringent (<i>Thuvvarppu</i>)	Earth + Air (<i>Prithivi</i>) (<i>Vayu</i>)	Provokes <i>vatham</i> ; normalize <i>kapham</i> and <i>pitham</i> .	Provides body heat, blood purifier, cures wound, reduce excess fat, contracts the organs, makes the feces dry and hard, and protects the skin.	Pomegranate, beans, unripe bananas, bay leaf, nut meg.
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However, the ratio of fusion of two basic elements varies from each other with respect to different food substances. Those variable food substances are many in number. Some food which doesn't bear flavor is difficult for absorption. In human based on the aggravation of variegated humours in food / tastes leads to multitudinous diseases [6].

7.2. Properties of Food (*Gunam*)

Each five basic element has their own character or property fortified within them. As they are the base for any taste or food, the food also exhibits the property of basic elements involved with it. Thus it was said that there are twenty properties of food which are the mixture of the elements.

Table: 5 – Elemental composition (*Pancha bootham*) and effect of humours (*Uyir thathukkal*) on the properties (*Gunam*) & functions of food substances with suitable examples based on predominant property [6] [24]

Properties (<i>Gunam</i>)	Composition of elements	Effect of humours	Examples of predominant property	Predominant functions
<i>Tinmai</i> (Heavy)	Earth, Water	Provokes <i>kapham</i> ; decreases <i>vatham</i> , <i>pitham</i> .	Cheese, cream, beans, black gram, ghee, milk, raisins.	Building blocks of body, slower the digestion process, improves general debility, acts as a laxative, rejuvenator and gives lethargy and hugeness.
<i>Noymai</i> (Lightness)	Air, Space	Provokes <i>vatham</i> , <i>pitham</i> ; decreases <i>kapham</i>	Puffed rice, green gram	Easier to digest; appetizer, reduce heaviness <i>gunam</i> of sinusitis, obesity, fever, diabetes, bronchial asthma, constipation etc, gives alertness.
<i>Tanmai</i> (Cold)	Air, Water	Provokes <i>vatham</i> & <i>kapham</i> ; decreases <i>pitham</i>	Mint, cucumber, grapes, water melon, rice.	Cooling; may be styptic, causes constriction & fatigue, reduce acidity & excess perspiration and gives lack of concern, laziness & lassitude.

Vemmai (Hot)	Fire	Provokes <i>pitham</i> ; decreases <i>vatham</i> & <i>kapham</i>	Pepper, nutmeg, cardamom, ajowan, poppy seeds, mustard seeds.	Carminative and enhances metabolism & inflammation, increases body temperature, cause flushed skin, agony, vex & loathe.
Kozhumai (Oily or unctuous)	Water, Fire	Provokes <i>kapham</i> , <i>pitham</i> ; decreases <i>vatham</i>	Nuts, fats, oils, black lentil	May give a smooth digestion, moisten & soften the body, flavors the mouth, gives lubrication, stamina and prevents inflammation, stiffness & rigidity in joints, gives adoration & benevolent.
Varatchi (Dry)	Air, Fire	Provokes <i>vatham</i> ; decreases <i>kapham</i> , <i>pitham</i>	Millet, corn, barley, bitter gourd.	Removes moisture leading to dryness of hair, skin etc, cause constipation, lethargy, and anxiety.
Menmai (Soft)	Water, Space	Provokes <i>kapham</i> ; decreases <i>pitham</i> & <i>vatham</i>	Puffed grains, tapioca, and ghee.	Softness, relaxes the body, laxative, help in growth, give compassion, recreation & patience.
Koormai (Sharp)	Fire	Provokes <i>pitham</i> ; Decreases <i>Vatham</i> & <i>kapham</i> .	Onion, ginger, garlic, mustard	Gives quicker response, better understanding & knowledge, can be a memory booster and quick tempered.
Nilaital (Static)	Earth	Provokes <i>kapham</i> ; decreases <i>vatham</i> & <i>pitham</i>	Ghee, wheat	May cause constipation, vigor, strength, lack of mobility, obstruction in function; ethical, strong determination and stubborn.
Iyakkam (Mobile, unstable)	Water, Fire	Provokes <i>vatham</i> & <i>pitham</i> ; decreases <i>kapham</i>	Sprouted beans, alcohol	May have dyspepsia, nervousness, mental alertness with cognitive functions, palpitations; anxious, fortitude and has humanity.
Mantam (Dull, slow)	Earth, Water	Provokes <i>kapham</i> ; decreases <i>vatham</i> & <i>pitham</i> .	Yogurt, <i>Ven pongal</i> , condensed milk, pumpkin	May have delayed gastric emptying reduce blood sugar level, poor appetite, obesity and drowsiness, increases blood hemoglobin, causes constipation, tiredness and dullness.

Vanmai (Hard)	Earth	Provokes <i>Vatham</i> ; decreases <i>Pitham</i> , <i>kapham</i>	Nuts	Nutritive tonic, diet may give stamina, growth, obesity, ischemic diseases; gives egotism, hardness, self – love & with stand tough times.
Pisupisuppu (Viscous or cloudy)	Water	Provokes <i>kapham</i>	Lady’s finger.	May be fracture healing due to viscous nature, blocks mobility on excess or enhance mobility of body, laxative, lubricates the body; found to be opaque and complicated one.
Tuymai (Clear)	Fire, Air, Space.	Provokes <i>Vatham</i> , <i>pitham</i>	Butter milk, bitter gourd	May be laxative, good worm infestation, wound healing; has purity in soul and clarity in mind.
Irukai (solid or dense)	Water	Provokes <i>kapham</i> ; Decreases <i>vatham</i> & <i>pitham</i> .	Butter, yogurt.	May reduce acidity, nourishes the basic tissues, increases moisture, give strength and truthfulness.
Karakarappu (Rough)	Earth, Air	Provokes <i>vatham</i> ; decreases <i>kapham</i> .	Millets, fresh yam tubers.	May cause emaciation of body, constriction of vessels, constipation, hoarseness of throat, brittle hair, reduce the lubrication and are anxious.
Parumai (Gross)	Earth	Provokes <i>Kapham</i>	Root and tubers, dates	Nutritive, may cause metabolic disorders, respiratory illness due to obstruction and are dullard.
Nunmai (Subtle)	Fire, Space	Provokes <i>vatham</i> .	Spices, oil	Have deeper action like subsides pain, inflammations, improves digestibility, increase bowl movements and have intelligent thinking.
Negilchi (Flexible, liquidity)	Water	Provokes <i>kapham</i> & <i>pitham</i>	Soup, milk, coconut water, sugarcane juice.	Enhances digestion, urination, remove fatigues, toxins from body, much nutritive and shows flexibility and generosity.

<i>Neippu</i> (Semisolid)	Water	Provokes <i>kapham</i> .	Butter, banana, unripe long pepper	Increases muscle power, gives taste to food, provide sound sleep, may have aphrodisiac action with sympathy and calmness.
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7.3. Potency (*Veeriyam*)

It describes as active constituent of the food substance. This constituent is responsible for the pharmacological activity of the substances ^[23]. It may be of two types:

- *Vemmai* (Hot) - Normalize *Vatham*, neutralize *kapham*.
- *Thanmai* (Cold) – Normalize *pitham*.

The tastes (*Suvai*) *Pulippu* (sour), *Uvarppu* (salt) and *Kaarppu* (pungent) has *theyu* (fire) as their basic element are deemed to possess *Vemmai Veeriyam* (Hot potency) and increases *pitham*. They improve digestion & circulation, cause hotness, thirst diaphoresis and general debility. Deliberately the other flavors *Inippu* (sweet), *Kaippu* (bitter) and *Thuvarppu* (astringent) holds the *thanmai* (cold) *veeriyam* (potency) and thus decrease *pitham*. They give Coldness, exhilarant, vitalize and improve sexuality ^[6].

7.4. Bio Transformation (*Privu*)

Privu is said to be the post absorptive taste ^[23] or taste of the substance after absorption on bodily tissues (*Thunai suvai*). They are divided into three types of tastes as sweet, sour and pungent. Food possessing sweet post absorptive taste (*Inippu privu*) is present in sweet (*inippu*) and salt (*uvarppu*) flavors are deemed for growth and development. Food with sour post absorptive taste (*pulippu privu*) found in sour (*pulippu*) taste and may cause hyperacidity in the body due to poor water constituents. Foods with pungent post absorptive taste (*karppu privu*) were found in pungent (*karppu*), bitter (*kaippu*) and astringent (*thuvarppu*) taste and cause decrease in all functions ^[6].

7.5. *Prabhavam*

With the exception of the above discussed basic concepts on human system, food has a special haecceity called *prabhavam* ^[6]. They show mystical properties and specific potentiality in food stuffs despite of their tastes and biotransformation, which greatly influences the individuality and supremacy. This cannot be predicted easier.

For example: Bananas possess sweet taste which should provoke *kapham* and normalize *vatham* & *pitham*; hot potency which must cause acidity (sourness) and should neutralize *Vatham* & normalize *kapham*. It has sweet as post absorptive taste with *Tinmai* (Heavy), *kozhumai* (unctuous) and *mantam* (slow) *gunam* (property). But due to *prabhavam*, bananas also increases *Vatham* humour^[24].

7.6 *Udal Thee*

Udal thee is a distinctive feature, as like bio transformation (*privu*) it is heat energy endowed in the body which helps in mechanical and chemical break down of food by imparting intrinsic enzymes, hormones needed for digestion. This *thee* is probably known as *Sama agni* seemly fit the appropriate region of the body during metabolism by the action of the *Vatham*. If aggravated from the site forms *Vesamagni* due to the intake of half cooked food leads to delayed gastric emptying, as it is captured by the *Pitham* resulting in hyperacidity due to sharp (*koormai*) property, higher burning of calories and disintegration of *Saaram* (one of the seven basic tissues) performing as endotoxins. Food craving, heavy food consumption may tremendously cause aggravated *Kapham* persuades as *Manthagani* and brings indigestion, gastro intestinal rumble, bulky and sluggish digestion^[22].

7.7. Action (*Cegai*)

This is the function of the drug (or food) which mentions the outcome effect or nutritional effect of the drug / food and, can have one or more action^[23]. Example: Rice – Nutritive, Ginger – Carminative.

8. DISCUSSION

Siddha system is holistic medicine which prioritizes the equipoise of the triad - body, mind and soul with its underlying key principles and postulates. Each living being is well established with the three vital humours and seven basic tissues variegated with five primordial elemental units (*Panchabootham*) of Nature expressing that all creatures of ecosystem is a facsimiles. Food derived from nature sources is the basic matter from which our body is made and is the primary part of our existent. “Healthy feasting” is much crucial and indispensable. In Table: 4 all the six tastes (*suvai*) *Inippu*, *Pulippu*, *Uvarppu*, *Kaippu*, *Kaarppu* and *Thuvarppu* were illustrated along with their own individual properties based on the elemental composition and humours. Each component along with *Udal thee* aids in absorption, distribution, metabolism and excretion of food justified through their functions. Thus food flavors, their properties and *Udal thee* may be associated with pharmacokinetics.

They also conjure with the *Veeriyam* (Potency). Many criticize that *Veeriyam* is the hotness or coldness, in accordance with the degree of latent heat of the body formed during the food intake. But they are indeed the effect due to the consequence of chemical processes and enzymatic reactions formed during food assimilation. Termination of these processes ends at the biotransformation (or post absorptive taste/ *Privu*). *Prabhavam* is the undetermined action which can either be inclusive along with the predicted ones or completely exclusive. *Cegai* (Action) is the desired action brought about from the food taken. All together *Veeriyam*, *Privu*, *Prabhavam*, *Cegai* can be related with pharmacodynamics. With this insight, we can unfold that to which *thegi* (body constituents) which *Suvai* (flavors), properties, *Veeriyam* (Potency) and *Privu* (Biotransformation) of food were grouped can be listed for all living man. *Thegi* can be uniquely either *Vatha*, *Pitha* or *Kapha* body type or a combination of any two body constituents of varying proportions like *Vatha Pitha thegi*, *Pitha Vatha thegi* and so on. It is an extravagant attribute which embodied all the cellular, physiological, anatomical and psychological integrity of a plenary body. *Thegi* might be correlated with gene polymorphism, which describes multiple forms of a single gene that exists in an individual or among a group of individuals ^[25]. Even though *arusuvai* (six tastes) food is necessary for every individual, *thegi* thus plays an important role in determining the dietary concept of the humans. Therefore characterizing people based on *thegi* and preparing a scheduled effectual food design which encloses the *Suvai* (tastes) (Table:4), *Veeriyam* (potency), *Udal thee*, *Privu* and *Prabhavam* would definitely construct the food conceptualization for respective beings. The desired action / healthiness could be obtained decisively due to the function of the three humours (Table: 2) and from the nourishment of the seven basic tissue constituents (Table: 3), being the structural essence of the body. And vice versa if defect arises in the function of basic tissues or humours of the body is the debilitating disease status. This unhealthy morbid criterion can be resolved by framing food regulation based on the disproportion of the particular unit. This layout of Siddha's architecture of food hence adds a feather to the famous saying of Hippocrates "Let food be thy medicine and medicine be thy food".

9. CONCLUSION

Food postulation brings out the vast insight of Siddha through this paper. There is a great scope for research on food and healthful *thegi* (body) in Siddha which is in need of the hour. This work is a little step in Siddha by us to promote a healthy life globally and to pave way for imminent prospective certainly.

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