

THIRUMŪLAR – PIONEER OF THE IMMUNOLOGY CONCEPT

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ABSTRACT

Extraordinary longevity of life, made possible by repeated reading and following of the text *Thirumandiram 3000* – written by great Siddhar *Thirumūlar*. He the *Prince of Mystics* is one of the 18 luminous Siddhars and the first and foremost #1 *Śiva śiddhāndi*. Historians and scholars predicted his life period between 5th to 8th centuries AD. In his teachings, he explained the kinds of 'Thavam' (*Yoga*) and he insisted the #2 '*Kāya śiddhi*'. Thousands of years ago, he wrote in detail about Anatomy of microcosm, Siddha physiology, Humoural pathology, Science of pulse, Microcosmic Atom theory, Immunology concept and Immortalization of our body. His marvelous text *Thirumandiram* deals with Medical science, Life science, Natural science and Divine. In this article authors, discuss about the biography of *Thirumūlar* and his medical works.

Introduction

Ancient sciences invest man with the power to control the destiny of the world and teach that man has existed and will never cease to exist if only he desires to live. Ancient Siddha Medical Science has its root deeply into the *Śiva śiddhāndm*. In

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#1. Shiva Siddhanta means " Benevolent and relating to the God Siva with Philosophical doctrine"

#2. Rejuvenation, Prolonging life with healthy body and form a part of Immortality

Śiva Siddhānta, the soul is also called life. *Thirumūlar's* Siddhāntic dictum that body is sacred instrument to contain the soul and therefore must be fostered well to safe guard the life.

According to *Siddhār's* aim *Kuṇḍalini* (Serpent power) must be evoked and brought up through the *Brahmarandra* in the skull and there in the vast expanse, the spa of life's elixir must be made to gush forth. If done this, life will be made to merge there with Almighty who is present in the form of ineffable light. This salvation should be attained in the lifetime of one's own living period with consciousness in himself, and not after death, this is known as stage of #3 '*ānanda mayam*'. This stage will be achieved only by practicing meditation and remorseless 'Thavam' (*Yōga*).

The shortest and swiftest way to complete the cycle of evaluation in man is by *Yōga*. When practicing *Yōga* 'Pure Mind' itself plays the part of a Guru (Spiritual guide), because when the spiritual practice is increased, the power of comprehension is also increased and this, enables the higher mind to act as a guide.

Without the energy or nerve force stored up in *Kuṇḍalini* the heart cannot beat, the lungs cannot breath, the blood cannot circulate and the various other organs cannot perform their normal functions. Man cannot attain '*ānanda mayam*' stage, if he has a defective and deformed body & mind. *Thirumūlar* repeatedly insisted to get long life with healthy body. This is achievable only by a body immune to ailments.

Life History

'Thiru - mūlar' - Name reason



(Courtesy: Govindan and Chellammal)

One of the disciples of ^{#4}*Nandhiyemperunn*, a *Vēdās* learnt saint ^{#5}*Sangukannar*, who attained the '*Aṣṭamā Siddhi*' (eight supra-natural powers) beginning from *Aṇima*, he wanted to visit and stay with sage *Agasthyar* at the *Podhikai* mountains in Tamil land. He started on his journey southwards, praying at holy temples - *Kedar*, *Śrīśailam*, *Thirukalalathi*, Lord's dancing field *Alavaṇam*, *Kānchi* taking holy bath in sacred river *Ganga*. He arrived in the Master of Dance's *Thillai* (*Chidambaram*). Staying and saluting the Lord there for some time, he came to the banks of river *Kaviri*.

Bathing in the chill refreshing water of river *Kāviri* he went into the Lord's abode in *Āvaduthurai*, then continuing his journey southwards to *Podhikai hills*. But in a short distance he saw cows crying on the bank of river *Kāviri*. *Mulan* a herdsman who used to take care of the cows of the village *Cāthanūr* in *Cho(zh)lanaḍu* kingdom,

#4. Divine Vehicle of Lord Sivaperuman

#5. Some scholars say the name as Sundarananthar

died when he brought the cowherds for grazing on the banks of the river. The cows out of their affection for their herdsman went around his body smelling him, licking him and crying. The *Yōgi* realizing that only if Mulan came alive the cows would get consoled.

After preserving his own corporal frame in a tree-hole, he entered his soul into Mulan's body by the unique process of metempsychosis - known differently in Tamil as Parakaya Pravesam or *Kuduvittu-Kudupaidal* (Kudu stands for a shell in Tamil, the entire phrase meaning leave one shell and enter another shell). He rose as *Thirumūlar* (Thiru being a pre-fix of respect) and after that, the Avaduthurai called as Thiruavaduthurai.

The merciful Thirumoola nayanar safeguarded the cows till they grazed enough and returned after drinking water from the river. In the evening, the cows started walking back towards the village. The sage who showed a supreme path to the world calmly followed them to *Catanuūr*.

Thirumūlar waited till all the cows entered their respective houses. Herdsman *Mūlan*'s wife saw him going to a mutt (a place where devotees live) instead of their house. To her laments, the learned elderly people of the town told the girl that *Mūlar* has entered the *Śivayōga*. The sage *Thirumūl nayanār* in such a wonderful state got up and returned the way he came following the cowherd. The sage could not find the body he had kept it safe. He realized through his vision of spiritual wisdom that it was God's grace that way in order to teach in Tamil verses through his words. After discontinuing of the bonds between the relatives who followed him, he went with great enthusiasm to salute the Supreme at *Thiruvaḍuthurai* and sitting under the shade of *Arasu* (*Crataeva nurvala*. *Buch.Ham*) tree in ultimate *Śivayōgam*.

Date

Thirumūlar's time period traditionally allotted a date of 3000 BC and said to have lived for 3000 years, but his life period has been assigned to the period between the 5th and 8th centuries AD by historians and scholars. He attained his *Samādhi* at *Thillai* (*Chidambaram*).

Other Opinion about *Thirumoolar's* date

While referring to the period of *Thirumūlar*, other group of scholars specified it between 6000 B.C. and 100 B.C., which corresponds to the period of Lord *Daśaradha Rāman*. *Thirumūlar* might have lived for a mind-boggling span of 5900 years, as cited in verse no 704 of *Thirumandiram*.

Scholars convincing assertion and learnt that *Thirumūlar* lived for a period of 5900 years under a sacred *Bōdhi* tree in *Thiruvaḍuthurai*. Moreover, scholarly work to arrive at certain additional proofs with regard to *Thirumūlar's* period, has extensively done research with the pictorial, stroke (line), circular and square letters of the Tamil language. He categorically states that it was during the era of pictorial letters the Tamil language gave birth to languages like Chinese, *Kaḍāram*, Sumerium, and Egyptian; during the stroke (line) letters era it branched off into languages like Marathi, Bengali, Kosalam, *Baluciyam* and *Āriyam*; and during the circular letters era it gave rise to Telugu, Kannadam, Tulu and Malayalam languages. Presently it is the era of square letters for the Tamil language.

During the era of stroke (line) letters, there were 16 vowels and 35 consonants in the Tamil language, and also during the circular era it had all the above 51 letters. *Thirumūlar* refers to the 16 vowels and 35 consonants of the circular era in verse numbers 942, 943 and 944 in *Thirumandiram*.

However, during the current era of square letters, scholars have pruned it to have 12 vowels and 18 consonants. At the beginning of this period, great Siddhar *Agasthiar*, who came from the holy city of *Dvāraka*, wrote two remarkable treatise on Tamil grammar entitled '*Pēragathiyam*' and '*Siṭragathiyam*'. *Peragathiam* means the detailed work of *Agasthiar* and *Siṭragathiyam*, the compendious one. In it, he has segregated the ancient forms of the Tamil alphabet and baptized its present form as '*Sendamizl*' (Chaste Tamil). He included the '*Āyutha*' letter (namely the Tamil 'o°o') and made the total number of letters as 31. Thus, clearly explaining that *Thirumūlar* lived during the age of 'The *Rāmāyaṇa*', the author contends that *Thirumūlar* belonged to the circular era of Tamil letters. Also, in order to substantiate that statement, he cites certain parallels

between Tamil and the then official army command-language of protagonist *Rāvaṇa* namely, Telegu. Already we have seen that the Telugu language was off-shoot of the circular Tamil letters era. Had *Thirumūlar* belonged to the square letters era, he would not have referred to its alphabet with 51 letters. Hence, one can conclude that *Thirumūlar* belonged to era of circular letters.

Tamil was the one common language during the ^{#6} 'Rāmāyaṇa period'. Furthermore, we learn that Tamil was wide-spread in all the five continents. *Thirumūlar* compendiously refers to this fact in a verse emphasizing that it was then spread world-wide and that Tamil scholars were respected everywhere. In this context he has used the word 'Maṇḍalam' which is to be split into 'Man+Ḍalam', to derive its meaning as *Thirumūlar* thus refers to the continents.

Medical Works

Thirumūlar was the first *Siddhar* who mentioned the fundamental philosophical *tathuvams* of *Siddha* Medicine, like ten *Vāyus*, ten *nāḍis* in his treatise. This philosophical ideas started to have its inroads in the field of medicine by him and formed the basis of medicine. Since he has described the *Yōga* philosophy with its implications attain the *Siddhi*, it is that he knew the fundamentals of anatomy of nervous system and physiology of respiration. He believed that the body is not only the abode of truth but also the best medium for realizing the truth and he disclosed that the human form is a manifestation in infinite space and eternal time which is revealed through the yantra *tathuvam*.

He also laid a foundation for Embryology in *Siddha* medicine, which on later date has been developed by others. Some fundamental *Siddha* Medical works contributed by *Thirumūlar* are described briefly as below:

1. Anatomy of Microcosm

Microcosmic anatomy takes in all parts of a man's constitution. Man is said to be the Microcosm, and the world the Macrocosm, because what exists in the world exists

#6. Mr. Narayana Iyyangar has explained in his Tamil write-up entitled 'Valmiki and Tamil', Published in 'Senthamizh' (Chaste Tamil), 1939.

in Man. Man is not merely a composite of muscles, bones, tissues and nerves. There are two kinds of Anatomy of Microcosm – one teaching the constitution of the external form of man and the other, that of the internal living man. The former is the Physical body with its bones, muscles, blood vessels, nerves, tendons, etc., which later is the Spiritual body.

The human body is composed of five elements (Earth, Water, Fire, Air and Sky). The following instances show the microcosmic formation of human body from macrocosm:

1. Earth : Bones, Muscles, Nerves, Skin and Hair
2. Water : Bile, Blood, Semen, Secretions and Sweat
3. Fire : Hunger, Thirst, Sleep, Beauty and Indolence
4. Air : Contraction, Expansion and Motion
5. Sky : Interspaces of the Stomach, Heart and the Head.

2. Siddha Physiology

The Siddha physiology is purely associated with Religion and Psychology. In our body there are several supporters to the soul for the existence and sustenance of life. These are known as 96 Tatwas and these natural constituent principles including Five elements, the Six stations of soul, the Three humours, The Ten Vital airs, etc., are composed the human body.

Thirumūlar contributed more in fundamental of Siddha physiology and he explained about the function and formation of Ten Nerves and Ten Vital airs in detail. For example, of these ten Vital airs, five play important roles in the physiological functions and necessary for the preservation of the physiological body, they are

1. *Prāṇa* : Regulation of Respiratory system
2. *Abāna* : Excretion, evacuation and reproduction
3. *Vyāṇa* : Principle of circulation of energy throughout the entire system
4. *Udāna* : Regulate the function of higher organs of the brain
5. *Śamāna* : Principle of digestion of assimilation

3. Humoural pathology

The three Humours *Vāda*, *Pitha*, *Kapha* are the supporters of the human body and should be considered as essential factors in the constitution of human body. In Siddha Medicine, they are called the supporting *Dhātus*, because they support the human frame just like the pillars in a building. They all together contribute all the nutritive fluids derived from the solid, liquid and gaseous food materials ingested by the human organism.

Derangement of equilibrium of humours leads to the 'Vitiation of Humours' that stage known as '*Muppini*' (*Tridōśās*), because they create conditions unsuitable to the healthy growth of tissues. This theory also explain the causation, the amelioration of diseases and their symptoms, and guides one to understand the laws of general therapeutics, as also dietary which hinges up on this theory.

4. The Science of Pulse

It is a science peculiar to the *Siddha* System of Medicine. The word pulse means the beating of an artery felt with the tips of the finger or fingers at the wrist. Its rate and character go to indicate person's condition of health. It is also understood as beating, throbbing or the rhythmical dilatation of the arteries as the blood is propelled along them by the contraction of the heart in the living body. The term pulse in medical practice is usually applied to the beat or throb felt in the radial artery at the wrist, though it may be felt over other nine arteries.

The science of pulse is based as the theory of *Tridōśa*. According to *Thirumoolar's* work on pulse, the following constituent parts forming the fundamental principles in the human body seem to play an important role in the variations of pulse on account of their inter-penetrating nature.

1. The Ten Vital airs
2. The Three nerve channels
3. The Six nerve-plexus
4. The Three regions of the body named the Sun, Moon and Fire.

The following table shows the origin, the nature of movements, form, force or energy etc., of the pulse-waves as exhibited by the radial artery, with regard to the three humours in the human body.

Humours	Vital airs	Origin	Region	Movement	Finger	Degree
<i>Vadam</i>	<i>Abanan</i>	Faeces	Umbilicus	Frowl	Fore-finger	1
<i>Pitham</i>	<i>Pranan</i>	Urine	Chest	Frog	Mid-finger	½
<i>Kabam</i>	<i>Śamānan</i>	Semen	Head	Snake	Ring-finger	¼

5. Immunology concept and Immortalization

^{#7}*Kāya Kalpa* and *Prāṇāyāma* are gifted by *Thirumūlar* to improve immune system and achieve immortalization of our body.

6. *Kāya Kalpa*

Some rare medicinal preparations or single herbal prescribed by *Siddhars* for rejuvenation and for prolonging life. These are also known as '*Kāya Kalpa*' treatment or the drugs called as 'Ambrosal' medicines. This treatment invigorates the system presenting death and decay of the body, there by saving from decrepitude, death, hunger, thirst, fatigue and sleep etc. It secures for the user perpetual youth and mastery over the body and enables one to live for thousands of years on earth. The texts *Thirumūlar* 66, *Thirumūla Nāyanār Karpam* 300 and *Thirumūlar* 800 contain procedures about the *Kāya Kalpa* medicines.

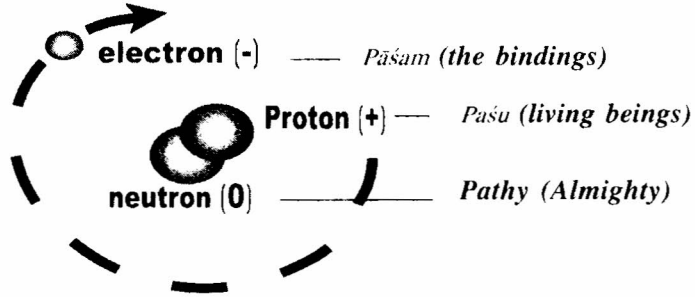
7. *Prāṇāyāma*

Prāṇāyāma is the practice of restraining and regulating the inhaling and exhaling of human breath. Rejuvenation of body was achieved through the art of Breathing exercise which has a direct bearing on the basal metabolic rate and the span of longevity. The science of *Prāṇāyāma*, the breathing exercise is in-fact an energy conservating process

#7. *Kāyam* - body, *Kalpam* - stone like

like the hibernation aestivation resorted to by the animals to tide over the long winters and summers. Based on *Thirumūlar*, the force or energy lost in every exhalation operating to a length of space extending to 12 inches is regain or recouped by inhalation only to a partial extent, because the operation in this case extends only to 8 inches, thus losing every time the force or energy required for supplying the difference of $(12 - 8 = 4)$ 4 inches and consequently as much force or energy that ought to enter the body is lost in every process of inhalation taking place.

8. Primordial Atomic Theory



In an Atom there are Neutron, Proton and Electron these three can be compared with the basic philosophy of *Siddha* system that is *Padi* (almighty), *Paśu* (living beings) and *Pāśam* (the bindings). *Paśu* can attained the feet of God only if *Pāśam* leaves it, but *Pasam* never allows leave the *Paśu* to reach the *Padi*, because *Pāśam* always attracts *Paśu* with 'Māyai'. Likewise neutron particle has no charge, proton a positive charge particle and electron revolving around with negative charge. If the electron removed when ultimately proton will united with the neutron as in the case *Paśu* which fastened by *Pāśam*. In that way *Thirumūlar's* primordial atomic aspects can be roughly compared with that of Modern atomic aspects.

9. Thirumandiram an outlook

The *Thirumandiram*, which consists of 3000 melodious verses, captures the essential teachings and shows a rare knowledge of the secrets of *Siddha Yōga* (*Yōga* of

the perfected adepts). He wrote about the Divine (in the form of the god *Śiva*), the power of love and devotion, the efficacy of *mantras*, the connection between breath and mind, higher visions, ultimate God-realization, and not least the serpent power (*Kuṇḍalini-śakti*) and the esoteric structures of the subtle body.

Thirumandiram is the first Tamil work to carry the phrase *Śaiva Siddhāntam* and it is reckoned as the tenth of the 12 *Tirumurai*s of *Śaivisam*. In *Thirumandiram* all *yōgas* - *Hāda Yōga*, *Rāja Yōga*, *Karma Yōga*, *Tantra Yōga*, *Mantra Yōga* and *Daya Yōga* are explained. The three thousand verses in *Thirumandiram* divided into nine chapters called as *Thandiram*s. *Thirumandiram* is said to be a summary in Tamil of the Nine *Āgamas* in Nine *Thandiram*s.

1. *Karanam* - The First *thandiram* called the *upathesam* part expresses *Śaiva* Philosophical views and divine experience. It also has verses speaking about impermanency of the physical body, love, education etc.
2. *Kaṇikam* - The Second *thandiram* contains verses relating to *Śiva*'s glory, His divine acts, classification of souls etc.
3. *Veeragam* - The Third *thandiram* has the details of *Yōga* practices and applications.
4. *Cindiyāgamam* - Details dealing with *mandiram*, *thandiram*, etc., are given in the Fourth *thandiram*.
5. *Vathulāgamam* - The Fifth *thandiram* deals with Various branches of *Śaiva* cult and the four paths of *cariyai* etc.,
6. *Vyamalāgamam* - The Sixth *thandiram* gives details such as *Śiva* coming as *Guru* and bestowing His grace, the required practices to receive His grace etc.
7. *Kalodrāgamam* - The Seventh *thandiram* expresses about Various images of *Śivaliṅgam*, *Śiva pūsai*, control of the five of senses etc.,
8. *Subrabhedāgamam* - The Eighth *thandiram* deals with the experience stages of soul.

9. *Magudāgamam* - The Ninth *thanthiram* gives details relating to *Pancadsara mandiram*, *Śiva's* dance, state of *samādhi*, etc.
10. ***Contribution for Medical Books***
 1. *Tirumandiram* 3000
 2. *Thirumandiram* 8000^{#8}
 3. *Thirumūlar Vadam* 21
 4. *Thirumūlar* 608
 5. *Thirumūlar Vaḷalai Chūthiram* 300
 6. *Thirumūlar Vaidyam*
 7. *Thirumūlar Gnyāṇam*
 8. *Thirumūlar Palathiraṭṭu*
 9. *Thirumūlar* 66
 10. *Thirumūlar Karpam* 300
 11. *Thirumūlar Karpam* 800^{#9}
 12. *Thirumūlar Karukiḍai Vaidiam*
 13. *Thirumūlar nādi*
 14. *Thirumūlar Vaidyam* 1000
 15. *Thirumūlar Karukkiḍai* 600
 16. *Thirumūlar Sūkkisha Māndrikam*

Conclusion

Even though, there is a controversy about *Thirumūlar's* period, he is considered to have lived around in the 5th century A.D. The archeological evidence proved the existence of hospitals and medical schools and also mentioned the various other materials

#8, #9. Mentioned in *Heritage of Tamils Siddha Medicine*, (1973), S.V.Subramanian & V.R.Madhavan, Published by International Institute of Tamil Studies, Taramani, Chennai.

related to medicine. The hospitals and schools were maintained by the temples during the period of #10 *Vikrama Cola* and a medical school was maintained at *Thiruvāḍudurai*. During the *Cola* period, hospitals and medical schools were started, tax free lands were assigned to the physicians. We conclude that, the initial medical works in *Thiruvāḍudurai* had been developed by the great *Siddhar Thirumūlar*.

Our tradition said that he took up his residence in *Thiruvāḍudurai* and he spent his days and nights in mystic contemplation. At the end of each year he uttered a simple verse and again re-entered into *Samādhi*. Accordingly it appears that he flourished for 3000 years. In this part, to say that he wrote one song for one year and completed his work of three thousand songs in three thousand years implies that he brought the knowledge of three thousand years of Tamil culture, literature, divine, decorum and medicine as verses in his life time.

The qualities of good medicine were mentioned in *Thirumandiram* and this might have become the basis for the proper definition of medicine. The compendium of *Thirumūlar* showed a well-developed thesis and this shows that science of medicine and surgery must have been gradually developed for several centuries before his time.

As per *Thirumūlar's* teachings diseases are caused by lack of hygiene, lack of energy and lack of immunity. He prescribed *Kāya Kalpa* and *Prāṇayāma* to stimulate and improve our immune system. *Kāya Kalpa* treatment is not only for patients, it is also useful for healthy human being to prevent diseases. The scope of *Kāya Kalpa* treatment is in two types: one, to cure the diseases and other to prolong lifespan. This treatment is a weapon for diseases and armour for our body to prevent from diseases.

Thirumūlar again and again reverts to his favourite theme of the need for Man to control and discipline himself through *Yōga* to realize the god in him and thus attain the highest spiritual state. *Siddhars* always insisted Rejuvenation and Longevity through *Yōga* are only intended for men looking for good of the public and for his own salvation in life.

The outstanding text *Thirumandiram* is now available in a fine three-volume English edition translated by Dr. Natarajan. In the present edition, each of the more than 3,000 verses is numbered and given a caption that conveniently allows the reader to quickly take in their purpose.

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सारांश

थिरूमूलर-प्रतिरक्षण सिद्धान्त का पथप्रदर्शक

आर. राजशेखरन एवं अला नारायण

महान् सिद्धर थिरूमूलर द्वारा लिखित ग्रन्थ 'थिरुमन्दिरम् ३०००' का बार-बार पठन और तदनुसार अनुसरण करने से दीर्घ जीवन की प्राप्ति संभव है। वह रहस्यवादियों का राजकुमार १८ प्रतिभाशाली सिद्धरों में से एक तथा सर्वप्रथम और प्रधान शिव सिद्धान्दि है। इतिहासकारों और स्नातकों ने इनके जीवनकाल के विषय में ५ वीं और ८ वीं सदी के मध्य काल की भविष्यवाणी की है। अध्यापन के समय उन्होंने 'थावम्' (योग) के प्रकारों को स्पष्ट किया है एवं 'कायसिद्धि' पर बल दिया है। हजारों वर्ष पूर्व उन्होंने लघु ब्रह्माण्ड की रचना, सिद्ध शरीरक्रिया, त्रिदोष विषयक रोगविज्ञान, नाडी विज्ञान, लघु ब्रह्माण्ड के परमाणु सिद्धान्त, प्रतिरक्षा सिद्धान्त एवं हमारे शरीर का अमरत्व से सम्बन्धित विवरण लिखा था। उनके अद्भुत ग्रन्थ थिरुमन्दिरम् में चिकित्सा विज्ञान, जीवन विज्ञान, प्राकृतिक विज्ञान और भक्ति पर विचार किया गया है। इस लेख में लेखक थिरूमूलर की जीवनी और उसके चिकित्सा कार्यों के बारे में चर्चा की गई है।