

## **Keynote Address**

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Global organization for people of Indian origin which is fondly called as GOPIO and University of Malaysia has organized a two day conference to give an exposure to Siddha and Ayurveda to the members of GOPIO, public at large, bioscientists, academicians and enthusiasts in and around Malaysia. I am delighted very much to share some views about Siddha and Ayurveda the medical twins of India.

Traditional systems of medicine have their strong roots in India. Under the ascendancy of department of AYUSH, Siddha, Ayurveda, Yoga & Naturopathy, Unani, and Homoeopathy are officially recognized as they are practiced long in India. Government of India, as a policy, includes these systems in public health care delivery. Indigenous systems of medicine have a great impact over the Indian population since ages.

One among the oldest medical systems Siddha which is acclaimed a holistic science of health took its origin in Tamil, Ayurveda which is called as Science of Life took its origin in Vedas and developed with Sanskrit.

A large number of people in subcontinent seek Siddha and other traditional systems for their Primary health care needs. Scientific evidences substantiate the safety of this system by its time tested use. Synergistic action and constitution based individual health care with holistic approach accounts for the paradigm shift. Though products of plant, mineral and animal origins are used in drug manufacturing specific guidelines are adopted in the usage of mineral drugs, poisonous drugs, if any, and suitable adjuvant are employed to enhance better absorption and ensure safety.

Indigenous systems of medicine have a great impact over the Indian population since ages. One among the oldest medical systems, Siddha, an ancient medical system propounded by a line of 18 Siddhars, is one of the official medical systems of India and is having a strong base in south India especially in TamilNadu, Puducherry and Kerala. The Tamil speaking population in India and abroad seek this as their preferred medical system. The areas of strength of this system lie in treating lifestyle disorders, non-communicable diseases and metabolic disorders. In this holistic system emphasis is given much to prevention and promotion of Health.

### **Global scenario**

Siddha Medicine is also practiced in Sri Lanka, Malaysia and Singapore where there is a considerable number of Tamil population. Malaysian Government regulates Siddha practice by the Department of Traditional and Complementary Medicine (TCM). In Sri Lanka a Siddha Medical College affiliated to Jaffna University is imparting Siddha education (undergraduate course).

## **Antiquity of Siddha**

Siddha is known for its antiquity and divine instigation from Lord Siva, (The foremost scientist of Siddha system Sivan was personified as Lord Siva). Goddess Parvathi and there on to other Siddhars of Tamil land .The system, which was once catering the ailing humanity at large by its own traditional means, suffered losing significance due to various invasions and cultural alterations by several means, reasons well known to the medieval scholars and historians. However the knowledge dissemination was still continuing through Guru – Sishya mode of education, again a privileged system practiced in India. This kept the system alive despite the obstacles and suppressions and now evolved in a more systematic manner. The intelligent portion of the Siddha system is the inscription of its literatures in the Palm leaves and Cudjanleaves manuscripts, which ran through generations and even protected within the Hindu temple structures. This is evidenced from the fact that Tamilnadu is the hub of good old Lord Siva temples, which remain steadfast beyond centuries. Thus having a long history as old as the Tamil language, Siddha is serving the society at its level best. Dept. of AYUSH has taken good initiatives to uphold the spirit of Siddha system by improving both the research aspect through the establishment of CCRS [Central Council for Research in Siddha] and medical service to the public through NRHM [National Rural Health Mission] by posting many Siddha Physicians in the rural parts of Tamilnadu and Puducherry.

Health is defined by Saint Thirumoolar as the well being of an individual in physical, mental and aspects. In Siddha science man is viewed as a microcosm and the universe as a macrocosm. In other words, man is a miniature universe in himself. The whole universe is believed to be constituted of five primordial elements viz. Earth, Water, Fire, Air and Space and so is man Siddha is a holistic medical system in India. Intuitions and empirical experiences nurtured the primary development of this system. Evidence based approaches and scientific explorations equate this ancient medical system to its contemporaries even in this present century.

The oldest Tamil book 'Tolkappiyam' is considered to have been written in 1400 BC. 'Tolkappiyam' contains a lot of medical information. It describes the five element theory, theory of five senses and also the 6th sense, the sense of reasoning in human being. Siddha system of medicine plays a viable role in the national health delivery system of India. Siddha institutions for education and research and Siddha hospitals and dispensaries for public health care have been established in different parts of the country. The government has initiated measures to regulate this system. In 1971, Central Council of Indian Medicine (CCIM) was set up as a statutory body to regulate education and practice. For undertaking integrated and coordinated research, Composite Drug Research Scheme (CDRS) was initiated in 1964.



## **Food-The best medicine**

There is no need for medicine for our body if we take food only after the food already taken gets digested. Imbalances in the state of the three humours i.e. increase or decrease will lead to diseases. Only a balanced diet can keep the three humours in a balanced state.

According to Siddha, the amount of food consumed should suit a person's appetite. Food shall be avoided during excessive hunger, anger or grief. Food shall never be taken to full stomach - half of the stomach shall occupy food, a quarter of it with water and the remaining quarter of the stomach be left empty to enhance proper digestion. "Food itself is medicine and medicine itself is food" is the basic concept of Siddha and it is repeatedly emphasized by all the Siddhars.

To diagnose a disease, Siddhars investigate the cause of the disease, the signs and symptoms, complications, if any, and pathological tissue changes. They examine both the body and the disease together to arrive at a conclusion regarding the condition of the patient.

## **Unique therapeutic approaches**

Siddha medicine plays a significant role in the management of noncommunicable diseases and lifestyle disorders. Siddha treatment is sought usually for chronic ailments like arthritis, skin diseases, respiratory diseases, and neurological/neuro-muscular disorders such as hemiplegia, paraplegia and Parkinsonism, peptic ulcer and other digestive disorders. Obesity, hyperlipidaemia, diabetes and gynaecological disorders are also successfully managed in Siddha system.

Some of the unique features of Siddha differentiating it from other AYUSH systems are: (i) In addition to herbs, preparations involving metals and minerals such as mercury, gold, silver, lead, arsenic and sulphur and marine products such as pearl, coral, common salt, oyster shell and conch, and substances of animal origin such as feathers, bones, flesh, horns, bile and excreta (ii) The unique therapies such as Varmam, Thokkanam and Kayakalpam and (iii) unique diagnostic procedures such as, neerkuri, neikuri and Astrology External therapy techniques Varmam and Tokkanam are unique areas of Siddha as they play a significant role in pain management. Result oriented and cost effective traditional bone setting is also the strength of this system. Kayakalpam is an area where rejuvenation is ensured by cost effective drugs and simple procedures. Vector-borne diseases like Chikungunya and Dengue are areas where Siddha has gained acceptance. Certain unique pharmaceutical forms like, Kalangu, kattu in Siddha system help to manage dreadful diseases like HIV, Cancer and Auto immune diseases.

## **Art of preparing medicines in Siddha way**

More than 3000 species of medicinal plants are described in Siddha. The effect of the whole drug may be different from that of its constituents. Gunapadam deals with properties of raw drugs/formulations used in therapeutics.



Siddha system classifies all medications and methods into 64 categories - 32 internal medications and 32 external medications and methods. Siddha medicine is becoming industrialized and sophisticated instruments are being used in production. Drugs of varied range are of two types classical and proprietary medicines which are available in the market. 1. The drugs prepared as per the Siddha classics specified in Drugs and Cosmetics Act, are classical. 2. Proprietary and patent medicines are new combination. The end product may be of a single plant or a compound formulation of 3 or more ingredients. There are nearly 338 manufacturers of Siddha medicine in India and for all of them compliance with GMP is mandatory. Siddha medicine caters to the health needs of every section of population - rural, semi urban and urban. Kitchen is the main pharmacy which supplies food items containing spices and condiments of medicinal value. Nutritious and hygienic foods prevent diseases and promote health.

### **Infra-structure**

A well-developed infrastructure of AYUSH systems exists in India which includes educational institutes, research organizations, public and private hospitals, dispensaries and registered private practitioners providing health care. At administrative level there is a Department of AYUSH under Ministry of Health & Family Welfare, Government of India and there are separate Directorates of AYUSH in 23 states. Through culturally and socially interwoven network with the community, As on 2011, the health care services are being extended to the masses through a huge network of 7195 registered Siddha Practitioners, 275 Hospitals (District Hospitals, Taluk Hospitals, ESI dispensaries and PHCs), 541 Dispensaries, CGHS hospitals, NRHM dispensaries, 7 Undergraduate (UG) and 3 Postgraduate (PG) Colleges (includes NIS, an institute exclusively for PG course alone and 2 colleges run by Govt. of Tamil Nadu having both PG and UG courses). One UG college is run by Govt. of Kerala in Trivandrum.

Central Council for Research in Indian Medicine & Homoeopathy (CCRIMH) was established for giving more focused attention on research. A separate Department of Indian Systems of Medicine and Homoeopathy (ISM&H) under the Ministry of Health & Family Welfare, Government of India was created in 1995 for developing Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homoeopathy systems. This department was renamed as Department of Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homoeopathy (AYUSH) in 2003. Research activities in Siddha and Ayurveda increased manifold with establishment of a separate and autonomous research council viz. Central Council for Research in Ayurveda and Siddha (CCRAS) in 1978.

### **Traditional Knowledge Digital Library**

India's vast traditional medicine knowledge exists in languages like Sanskrit, Hindi, Arabic, Persian, Urdu, and Tamil and this made it inaccessible for patent examiners at the international patent offices to verify claims. This experience prompted the Department of AYUSH to create a task force of experts i.e. patent examiners, IT experts, scientists and technical officers for the creation of Traditional Knowledge Digital Library.



## Conclusion:

There cannot be two opinions in the view that modern medicine is the main stream in the international health care system. Its role is remarkable in treating communicable diseases. Its role is unequivocal in the management of medical emergencies. Still a large number of world populations is looking for traditional system of medicine like Siddha & Ayurvedha for the treatment of chronic diseases like Rheumatoid arthritis, Osteo arthritis, Spondylosis, Psoriasis,

Exfoliative dermatitis, Lichen planus, Eczema, Sinusitis, chronic bronchitis, Asthma, Urticaria, Muscular dystrophy and other neuro muscular disorders for satisfactory recovery.

Modern bioscientists and doctors must come forward with open mind to initiate collaborative research and thereby give a boost to the healthcare system of international community.

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\* Prof. Dr, P. Jeyaprakash Narayanan comes from a family of traditional Siddha physicians who have been practicing Siddha Medicine for six generations. He belonged to the first batch of M.D. Siddha from Government Siddha Medical College, Palayankottai. As a senior academician in Siddha field he has a rich experience in the teaching faculty for more than thirty years. He had been a member of Board of studies of Tamilnadu Dr. M.G.R. Medical University. In appreciation of his continuous service to Siddha system of medicine, in the year 2011 Tamilnadu Dr. M.G.R. Medical University Awarded him Lifetime Achievement Award.

He has created an endowment in Tamilnadu Dr.M.G.R Medical University.Chennai to award every year a Gold medal to the best student of M.D(Siddha)Medicine branch.He has been awarded the title Maruthuva Gnayiru (Sun of Siddha Medicine) by His Holiness Santhalinga Adigalar.

When IMPCOPS was struggling in financial crisis Tamilnadu Government deputed him to IMPCOPS as its secretary from 1991 to 1996 which is attributed as a golden period of IMPCOPS (The Indian Medical Practitioners Co-operative Pharmacy and Stores Ltd.,) He was accountable for production of about seven hundred Siddha, Ayurveda and Unani System of medicine and answerable to about twelve thousand Member Doctors of IMPCOPS.He served as the Superintendent of IMPCOPS hospital

Now he has organized Jaya Indian Medicine Pharmaceutical Private Ltd a GMP certified pharmacy at Chennai which is very much devoted to prepare official metallic preparations like Rasagandhi Mezhu, Thanga parpam, Poorna Chandrodhayam which are popular for their KAYA KALPA and CYTOTOXIC effect.

For his enthusiasm for the development of Tamil and experience in Siddha System of Medicine he was nominated by Government of India as the Chairman ,scientific Advisory committee-Siddha under central council for research in Ayurveda and Siddha. It is under his initiative and efforts the Siddha Research Council was separated from C.C.R.A.S.

In appreciation of his continuous service for Indian System of Medicine and contribution to the projection of metallic preparations the AYUSH Department of Government of India has honored him with a citation.

He has adorned various positions as member scientific Advisory committee National Institute of Siddha Medicine, Chennai, Governing Body Member, Central Council for Research in Ayurveda and Siddha. Government of India, Member high level committee of IMPCOPS.Member etc.

He has functioned as the coordinator state level task force for child survival and safe motherhood program under UNICEF from 1993 to 2003. During this period he has conducted more than twenty camps across Tamilnadu. He has brought out a training manual also.Right now he has been the Chairman, Institutional ethical committee, Government Siddha Medical College, Chennai, Editor – Journal of Indian Medicine and Homeopathy, Member – Scientific Body – Pharmacopeia commission of Indian Medicine, member Siddha pharmacopeia committee and member – Ayurveda Siddha Unani Drug Technical Advisory Board, Government of India.



## Siddha Medicine- A short Introduction

M.G.L Velayutham<sup>1</sup>.

Siddha is a traditional medical system of India. It is of Dravidian origin and has its entire literature in Tamil language. The basic concepts of the Siddha medicine are the same as those of Ayurveda. The difference is mostly in detail, Siddha being influenced by the local tradition with roots in the ancient Dravidian culture.

Its origin is also traced to mythological sources belonging to the Shaiva tradition. According to the tradition, Lord Shiva conveyed the knowledge of medicine to his wife Parvati. The knowledge was passed from her to Nandi and finally it was given to the Siddhas. The word Siddha denotes one who has achieved some extraordinary powers (*siddhi*). This achievement was related to the discipline of mind and its superiority over body, and was accomplished through both yoga and medicine. Thus *siddhars* (practitioners of Siddha) became the symbols of psychosomatic perfection and so the Siddha medicine became a combination of medicine and yoga.

The tantrik *siddhi* was thought of in different forms such as *janmaja* (due to birth), *osadhija* (due to some medical elixirs), *mantraja* (due to magical incantations), *tapoja* (due to penance) and *samadhija* (due to meditation). The tantriks endeavoured to attain the *siddhis* by several means, one of them was through the use of certain compositions of compounds of mercury, sulphur, mica and several other metallic substances.

According to tradition, there were 18 Siddhars (the person who has achieved some extra-ordinary powers): Nandi, Agasthiyar, Thirumular, Punnakkeesar, Pulasthiyar, Poonaikannar, Idaikkadar, Bogar, Pulikai isar, Karuvurar, Konkanavar, Kalangi, Sattainathar, Azhuganni, Agappai, Pumbatti, Theraiyar and Kudhambai, but the Agasthiyar (Agastya) was the topmost. He is regarded as the originator of the Siddha medicine and also of the Tamil language. He occupies the same position as Hippocrates in modern western medicine. In the period of Ramayana he seems to have settled in the South. Thus origin of every tradition in the South, including language and culture, is traced back to Agastya.

In the Siddha medicine system use of metals, minerals and chemical products is predominant. The use of metals started from the period of Vagbhata (6th Centaury AD). Alchemy actually has its origin in the Siddha system which was connected with the Tantrik culture, aimed at perfection of man not only at the spiritual level but also at the physical level. The use of human urine in medicine also started with the Tantrik culture and became popular in the medieval period.

The dates of most of alchemy texts are generally uncertain, but they belong possibly to a period between the 9th and the 18th Centuries AD, the period between the 10th and the 14th Centuries being perhaps the most flourishing one. Generally these texts

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come under the category of the *rasasastra*, signifying systematic treatments of the new knowledge and practices relating to the use of mercurial compounds and a host of other substance as medicine. The following are among the important *rasasastra* texts in Sanskrit: *Rasahrdaya* by Govinda Bhagavat, *Rasaratnakara* by Siddha Nagarjuna, *Rasarnava* (author unknown), *Rasaratnasamuccya* by Vagbhata, *Rasaratnakara* by Nityanatha Siddha, etc.

There are also some tantrik texts, which deal with alchemical ideas as part of their psycho-experimental-symbolic treatment for the tantrik goals and related practice. These texts are not only in Sanskrit language but also in other languages like Tamil, Telugu, Kannada, etc. About two hundred works in Tamil on the Siddha medicine having alchemical ideas. Of special importance are *Amudakalajnanam*, *Muppu*, *Muppuvaippu*, *Muppu-cunnam*, *Carakku*, *Guruseynir*, *Paccaivettusutram* and *Pannir-kandam* by Agastya; *Kadaikandam*, *Valalai-sutram* and *Nadukandam* by Konganavar; *Karagappa*, *Purva*, *Muppu-sutram* and *Dravakam* by Nandisvar; *Karpam* and *Valai-sutram* by Bogar etc.

The name of Agastya and Bogar have been mentioned as the authors of alchemy works in Tamil language. The writings of Bogar contain a number of references to his contacts with China. Whether he was a Chinese who imparted alchemical knowledge to the Tamilians is a moot point.

The alchemical literature in Sanskrit is presented as a dialogue between Siva and Parvati in their different forms, of which perhaps the most significant are the forms of Bhairava and Bhairavi. Siva is also worshipped in the form known as *linga*. In Tamil language *lingam* also means cinnabar (mercuric sulphide) also, and that cinnabar forms one of the constituents of a composition (*astabandha*) used during the installation of divine idols. Traditionally cinnabar is the source of divine energy and possesses the creative principles.

One of the Siddhars of Tamilnadu, Ramadevar, says in his work on alchemy (*Cunnakandam*) that he went to Mecca, assumed the name of Yakub and taught the Arabs the alchemical arts. It is significant that some of the purification processes and substances of alchemical significance are common to both Islamic and Indian alchemy.

### **Basics of Siddha Medicine**

Generally the basic concepts of the Siddha medicine are almost similar to Ayurveda. The only difference appears to be that the Siddha medicine recognizes predominance of *vatham*, *pitham* and *kapam* in childhood, adulthood and old age respectively, whereas in Ayurveda it is totally reversed: *kapam* is dominant in childhood, *vatham* in old age and *pitham* in adults.

According to the Siddha medicine various psychological and physiological functions of the body are attributed to the combination of seven elements: first is *saram* (plasma) responsible for growth, development and nourishment; second is *cheneer* (blood) responsible for nourishing muscles, imparting colour and improving intellect;



the third is *ooun* (muscle) responsible for shape of the body; fourth is *kollzuppu* (fatty tissue) responsible for oil balance and lubricating joints; fifth is *enbu* (bone) responsible for body structure and posture and movement; sixth is *moolai* (nerve) responsible for strength; and the last is *sukila* (semen) responsible for reproduction. Like in Ayurveda, in Siddha medicine also the physiological components of the human beings are classified as *Vatha* (air), *Pitha* (fire) and *Kapha* (earth and water).

### Concept of Disease and Cause

When the normal equilibrium of three humors (*vatha*, *pitha* and *kapha*) is disturbed, disease is caused. The factors, which affect this equilibrium are environment, climatic conditions, diet, physical activities, and stress. Under normal conditions, the ratio between these three humors (*vatha*, *pitha* and *kapha*) is 4:2:1 respectively.

According to the Siddha medicine system diet and life style play a major role not only in health but also in curing diseases. This concept of the Siddha medicine is termed as *pathya* and *apathya*, which is essentially a list of do's and dont's.

### Diagnosis

In diagnosis, examination of eight items is required which is commonly known as *astasthana-pariksa*. These are:

1. *na* (tongue): black in *vatha*, yellow or red in *pitha*, white in *kapha*, ulcerated in anaemia.
2. *varna* (colour): dark in *vatha*, yellow or red in *pitha*, pale in *kapha*;
3. *svara* (voice): normal in *vatha*, high pitched in *pitha*, low pitched in *kapha*, slurred in alcoholism.
4. *kan* (eyes): muddy conjunctiva, yellowish or red in *pitha*, pale in *kapha*.
5. *sparisam* (touch): dry in *vatha*, warm in *pitha*, chill in *kapha*, sweating in different parts of the body.
6. *mala* (stool): black stools indicate *vatha*, yellow *pitha*, pale in *kapha*, dark red in ulcer and shiny in terminal illness.
7. *neer* (urine): early morning urine is examined; straw colour indicates indigestion, reddish yellow excessive heat, rose in blood pressure, saffron colour in jaundice and looks like meat washed water in renal disease.
8. *nadi* (pulse): the confirmatory method recorded on the radial artery.



## Concepts of Drugs

In Siddha medicine the use of metals and minerals are more predominant in comparison to other Indian traditional medicine systems. In the usage of metals, minerals and other chemicals, this system was far more advanced than Ayurveda. Siddhar Nagarjuna introduced the use of mercury and its compounds to the Ayurvedic system in later periods. The use of more metals and chemicals was justified by the fact that to preserve the body from decomposing materials that do not decompose easily should be used. The other reason perhaps was that the south Indian rivers were not perennial and herbs were not available all through the year.

The drugs used by the Siddhars could be classified into three groups: *thavaram* (herbal product), *thathu* (inorganic substances) and *jangamam* (animal products). The *thathu* drugs are further classified as *uppu* (water soluble inorganic substances or drugs that give out vapour when put into fire), *pashanam* (drugs not dissolved in water but emit vapour when fired), *uparasam* (similar to pashanam but differ in action), *loham* (not dissolved in water but melt when fired), *rasam* (drugs which are soft) and *ghandhagam* (drugs which are insoluble in water, like Sulphur).

In herbal drugs, the Siddhars not only used herbs, which grow in the surrounding areas, but also herbs that grow in high altitudes of Himalayas. It is noteworthy that Siddhar Korakkar was the first to introduce Cannabis as a medicine; he used it as a powerful painkiller. They also used animal products as medicine, for example in mental diseases, *peranda bhasma* is used which is made of human skull bones and the skulls of dogs.

The drugs used in Siddha medicine were classified on the basis of five properties: *svvai* (taste), *guna* (character), *veerya* (potency), *pirivu* (class) and *mahimai* (action).

According to their mode of application the Siddha medicine could be categorized into two classes: (1) internal medicine and (2) external medicine.

- Internal medicine was used through the oral route and further classified in to 32 categories based on their form, methods of preparation, shelf life, etc.
- External medicine includes certain forms of drugs and also certain applications like nasal, eye and ear drops and also certain procedures like leech application.
- According to their pharmaceutical preparations, Siddha medicine could be categorized into:
  - *Kudineer churanam* (decoction powder): It is a fine powder of drugs.
  - *Chendooram*: It is a red colour powder generally made of metallic compounds.
  - *Chunnam*: It is alkaline in nature.
  - *Kalangu*: It is based on mercury.
  - *Karpams*: It could be herbal or non-herbal in nature, made on a daily basis.
  - *Karruppu*: Mercury and sulphur are essentially present and its colour is dark black.

- *Legiyams* and *rasayanams*: It contains ghee, honey and sugar, apart from herbal powder and juices.
- *Mathirai* and *vadagam*: It is pills prepared from fine powdered paste.
- *Maappagu*: It is flavoured medicinal syrup and contains generally aromatic herbs, honey and sugar.
- *Mezhugu*, *kuzhambu*, *kalimbu* and *mai*: All of these categories have a waxy feel.
- *Ney*: It is medicated ghee, which contains fat-soluble plant substances.
- *Pakkuvam* and *theenooral*: It is herbal medicine with honey.
- *Parpam*: It is prepared by the process of calcination.
- *Patangam*: It contains mercury, camphor, etc.
- *Thailam*: It is medicated oil; usually sesame seed oil, coconut oil, castor oil, etc. are used in its preparation.
- *Theeneer*: It is distilled essence, which contains volatile constituents of the drugs.

Mercury is used in five forms such as *rasam* (mercury), *lingam* (red sulphide of mercury), *veram* (mercury perchloride), *pooram* (mercury subchloride) and *rasachinduram* (red oxide of mercury). They are known as *panchasutha*.

In addition to drugs, *pranayama* and other disciplines of yoga are necessary for good health and longevity.

### Concept of Treatment

The treatment in Siddha medicine is aimed at keeping the three humors in equilibrium and maintenance of seven elements. So proper diet, medicine and a disciplined regimen of life are advised for a healthy living and to restore equilibrium of humors in diseased condition. Saint Thiruvalluvar explains four requisites of successful treatment. These are the patient, the attendant, physician and medicine. When the physician is well qualified and the other agents possess the necessary qualities, even severe diseases can be cured easily. The treatment should be commenced as early as possible after assessing the course and cause of the disease. Treatment is classified into three categories: *deiva maruthuvum* (Divine method); *maanuda maruthuvum* (rational method); and *asura maruthuvum* (surgical method). In Divine method medicines like *parpam*, *chendooram*, *guru*, *kuligai* made of mercury, sulphur and *pashanams* are used. In the rational method, medicines made of herbs like *churanam*, *kudineer*, *vadagam* are used. In asura maruthuvam surgical method, incision, excision, heat application, blood letting, leech application are used.

According to therapies the treatments of Siddha medicines could be further categorized into following categories such as Purgative therapy, Emetic therapy, Fasting therapy, Steam therapy, Oleation therapy, Physical therapy, Solar therapy and Blood letting therapy, Yoga therapy, etc.



## Concept of Physician

In Siddha system of medicine a physician should be spiritual and have an in-depth knowledge about normal/abnormal functioning of the three humors, capable of curing ailments, intelligent, truthful, confident, associated with the elite, capable of preparing high quality drugs with mastery over medical classes. According to Theraiyar (a siddha) in his *Thylavarga churrukama*, the physician should have pure thought and action, love for all human beings, a detailed knowledge about geographical seasonal variations, correct physical and mental state and dietary habits. Agasthiyar Sillaraikkovai further adds generosity, patience, untiring hard work, capability of overcoming greed, anger, knowledge about astrology and numerology as the qualities of a physician. He says that a physician should protect his patient like an eyelid, which protects the eyes and care as a mother who cares for her sick child.

A physician should not wear colourful dress, nor use silk, leather rope, cosmetics and should always move around in white dress, using only sandal paste as cosmetics. Theraiyar in his *Thylavarka churukkam* insists that a physician should clean his hands many times and have bath after examining a patient.

## Varma branch of Siddha medical system

This branch of Siddha medicine that is being practiced in pockets of Tamilnadu and Kerala is called *Varma*. This branch of science deals more with traumatology and accidental injuries than the internal injuries where no immediate symptoms are visibly seen. There are about a hundred vital points, which are either junctions of bones, tendons or ligaments or blood vessels, and are called *varma* points.

## Conclusions

The concepts of Siddha medicine system are similar to Ayurveda, but in the Siddha medicine the use of metal and minerals is predominant. Pulse reading and urine testing are important features of the Siddha medicine. Pulse reading was considerably developed by the Siddhas and was used in diagnosis and prognosis of diseases. Putting oil drops on the surface of urine and observing their movement was used to conduct urine examination. Besides, smell, colour, deposits, etc are also observed. Thus the Siddha system is basically a regional variant of Ayurveda, conditioned by the local Tamil culture and tradition.

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## LIFE ETERNAL

*Righteous Path is Justice and Triumph of righteousness,*

*Righteous Path is Wisdom and Moral Education,*

*Righteous Path is Utterance lucid and Felicitous,*

*Righteous Path is Genetic thinking and Spiritual practice.*

by Guru dev MUMASE

Eternal happiness prevails throughout the Universe as "aham" It is one of the seats consciousness of thoughts. It is available in the "akasha" means Ether. It is down loaded as mind in all the sensible organisms. In man as soul. It is available in twenty four thatthivas according to siddha philosophy of life. Think righteousness and do spiritual practices. Life is to live and we want to live in bliss for ever. Mind is always thinking, it is its duty. Mind has to enter inside the knowledge and knowledge is power. Knowledge is lead to peace. That is abode in "Chitta". Righteous thoughts occur in "Chittam", the word denotes mind related one of the inner seats of thoughts, feeling and volition. There is a center for this in the brain. It is known as reticular formation of the brain. This part receives and consolidates messages obtained from the neuron cells through nerves via spinal cord and send to the brain cortex. Commands received in return are conveyed to the respective parts of the body. Breath and mind associate media of Communication.

Since, the mind is coming from elsewhere and it continuing process of thinking shoots up and brings lower or high per tensions to the human beings. Carving and destructive thoughts raise in the mind .They are worldly and destructive in nature.

Whereas "Chittam thoughts" brings siddha consciousness (chitta-mano sakthi) comes from within and it is inward in nature, calm and cool. Chittam if it is pure the thought waves are constructive, enthusiastic and vigor that bring success in the life.

Transcendental thoughts can be cultured through proper meditative techniques. That makes the Chittam pure. The purified Chittam induce in human beings the following qualities.

1. Chaste, 2.Love, 3.Virtue, 4.Right knowledge, 5.Power, 6.Bliss, 7.Great personality in men and women and 8.Goodness. These qualities bring the great power (Siddha Mano Sakthi) in man. If these qualities are vanished in life, then slowly the body will deteriorate and will lead to death.

Proper meditation alters these above said realities in stem cells and produces required enzymes like serotonin, histomine, kerotanin etc, in the body. And there by death can be altered. Human body can reach to its fullest Aura (Paranormal - luminous radiation surrounding a person) and become a golden one. Aura is only



from us and whatever is upon us. That is “Nyana Oliyudal” (The life Eternal- subtle luminous body). To realize this one is to dwell in eternity. It is a timeless experience, which brings Immortality.

Many millenniums ago our ancestors lead a great life of Immortality. Siddhas were thoughtful about the impermanence of human life. Hence they impart morals and penance (Meditation) to the people for permanent life.

All creatures have to perish at a period and accordingly human body has also to perish one day. Our forefathers analyzed causes for the destruction of bodies made of indestructible elements. They conclude their analyses with some basic facts. They found the rudiments of immortality and paved way for a renaissance (life renaissance). It is the Renaissance of transmutation of mortal body into an immortal subtle luminous one.

First they have mastered the medicine. Siddha system of medicine is unique and is of fundamental importance to human's well-being and survival. Siddhas have developed the art and science in many folds, medical, non medical and spiritual.

Siddhas were more interested in knowing the cause of diseases and to prevent them before it comes to the body, the word “noai mudal nadi” “Athu thanikum” “voai Nadi”, “vaaipaseyal” indicates the diagnosis of any case is an essential prerequisite and prevents treatment. They were interested in how the modern anatomists are interested in making a germ free colonial life, in the same way Siddhas wanted to have a disease free and worry free long life and to achieve immortality.

Siddha's chemistry is to transmute the body into light form. The word ponnudal or nyana oliyudal means to transmute the body as a light form, for this purpose, they were engaged in preparing a super salt called muppu. Because the improper salt equation brings end to the body. If the ordinary salt is replaced by a super salt then the death can be avoided.

“Muppu animated mercury pills with high potency possessing marvelous properties of transmuting metals and capable of rejuvenating the entire human system” According to Dr.Kannan, the Chairman of the Scientific Advisory, in his article-- Siddha a unique system.

The word uppita pandam indicates the body is full of salt. Our body requires salt in the form of sodium bi carbonate but the salt which is in our use, consists of sodium chloride, these two things are inseparable.

The kidney has to function a lot to remove chloride every day and kidney failure is the cause. Therefore Siddhas were preparing super salt named as muppu, for an elixir of life and this system of medicine is not found in other system.

In one stage Siddhas wanted to go for a method supernatural. We would have heard about the alchemy, the conversion of baser metal into precious gold. But this alchemy of kaya kalpa processes a different one. It changes our personality. It will have the aptitude to face and withstand physical duality such as hot and cold outward and pleasure and pain inward.

Along with the medicine and alchemy, kaya Kalpam they also included the yoga and philosophy in their system. In one stage siddhas wanted to go for a method supernatural to avoid death.

They say,

1. The nature evolves from within Men also one among the nature.
2. Spiritualism is derived out of nature.
3. The sprite, the mind, the body is derivation of nature so the true spiritualism governs three things they are body, mind and breathing.
4. They unite together in the cosmos with the help of yoga.
5. There is no yoga without concentrations
6. Without raising the kundalini there are no yogic powers.
7. Without stilling the mind there would not raise kundalini.
8. Wisdom and death is always by the side of us.
9. If the wisdom is nearer the death is away and vice versa.
10. There is no wisdom without mind.
11. Where mind is there life is.
12. There is no life without respiration.

Mind is closely associate with the respiration. Photosynthesis and respiration balancing the world life. It is the consciousness that bring the life. World consciousness brings death. All pervasiveness or all pervading god consciousness pave the way, no to disease, worry free life and deathlessness.

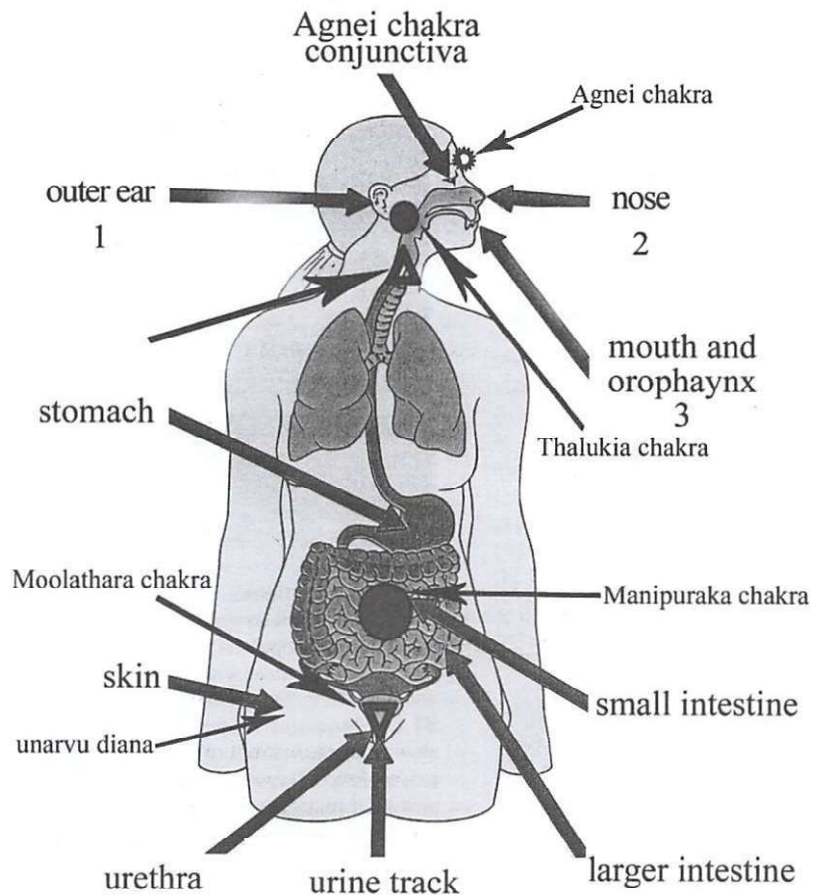
At present we are far away from the nature, almost we have forgotten the siddhas sayings and the legacy what they have left behind for us. Today everything has become artificial quicker, readymade, instant requirements, and totally we have attached to the world. We have forgotten that we are part and parcel of the nature and that we have to dwell in Eternity.

In yoga philosophy the siddha says "Andathil ullathue pindathil" means the body is constituted by the microcosm and the universe is macrocosm. They said whatever is available in the Universe is available in man. Through yoga omniscient is attained and the power of controlling mighty things are achieved. It is an applied science. A systemized law is applied as meditative techniques to control over our body. With the yoga, Sara code means law abide by breathing together with mantra - charged words, and thiyana - proper meditation, that keeps away all the ailments and gives spiritual enlightenment.

According to the modern science the normal micro biota of the human body, comes in contact with many microorganisms every day. Some of the microorganisms are pathogenic – that is, they cause disease. In general,, the normal micro biota use



space, resources, nutrients, helps to produce chemicals that repel invading pathogens. Normal micro biota prevents diseases because it uses space. Here come the siddhas tenets. By meditation a siddha remains in the space and body sites most of their concentrating places in the body are related to this normal micro biota encountered in various body sites. It is co-relating to the concentration sites. Siddha meditative techniques are helpful to the body to produce enzymes like serotonin etc. are main cause for long life.



Normal Microbiota encountered in various body sites

**By meditation a siddha remains in the space always that leads to eternity.**

Moreover, physicists have found out that “each and every particle in this world .have its Para atomic particle is available in the Infinity thousand light years away. Sub atomic particle dual and Para atomic particle are synchronizing each other. If one remains in the space for him the time goes slow, scientists call this as “warping of space time.” Siddhars have practiced the very same principle and they have used different techniques of thiyam in different sections of the body and keeping the vettaveli- space time as abode. They were dwelling always in eternity. They call it as thuriyam means the place where they remain with God consciousness.

According to our Siddhas, the structure of the immutable laws of the cosmos contained within our consciousness and experience directly. Life is not separate from nature. It is everywhere and permeated like sunlight. Siddhas found the human mind and breath are inter related. Mind follows the breath. By calming one, the other become composed and the path to God realization is made pleasant and natural.

Both mind and breath makes a man to live in higher consciousness. The breathing techniques imparted by me are simple. The postures are all easy to practice. We can call it as an Oxygen Management. Proper Quantities of Oxygen is taken in lesser simple efforts. I call the breathing technique as Oothu Murai (breath blowing) having curative effort for many ailments. It will season body to withstand and meet any eventuality.

The key to Happiness is only with you and most of you forget to use it. It is lying dormant in every person. You, yourself should make it up and to use the potential power lies within you. The key is third eye (Manakkan). The third eye whose radiant energy transforms an ordinary person into a wise person within a specified time.

Siddha have discovered the truth that there is a perennial reservoir from which the (perishable) objects originated. They also realized (WHOLESOME FORCE) reins the space. They found, one who always lives in the WHOLE SOME (Pooranam) will not meet death. They also found the way to prevent death and transmuted their bodies into a (subtle) luminous one. Such miracles doers are our siddhars.

Even today they live among as God in our thoughts. It is not an empty faith. But it is a great truth. We can also bring the life renaissance. This is the aim and object of this work of the life eternal artiputed siddhar Neri. Let us dwell in eternity and get establish in the truth and live forever.

*Chitparam*

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