describing the Tamilis from the lowest
and the greatest, which is the earth.
Both Vedantists and Siddhantists accept
the number 96 on the ground that the
Vedantists 96, when still more analysed,
give rise to 96. The Philosophy underly-
thing these Tamilis is briefly enumerated
in the table given in the Introduction of
this work Vol I.

Siddhara, the most ancient and to
the present day supreme authority
among the religious teachers of the
South, is considered to have been
an incarnation of the God Vishnu.

Siddhars, Siddhas, or Seers of the
South, were priest-kings of great
power and wealth, whose chief
activity was the propagation of
the Tamil religion. They are in
close relation to the Cholas and
the Pallavas. In the Chola period
the power of these Siddhars was
considerable and they were
equally worshipped by the Chola
and Pallava kings. .

Siddhars are the medio-religious
teachers of the South to the
present day. They are the teachers
of the South, which is called
Siddha Mallai, the world of
Siddhars. Their teachings
are contained in the Siddha
Sangamam, or Tamil Sangam
literature. .

Siddhars like Parangudi, the
founder of the Sangam
school, .

Siddhars for whom temples were
built by king Chole over their Samadhis
(edi
ces) viz:—

1. Siddhar, Tirumoolar — Chidambaram.
2. Siddhara, Keganavag — Tirupathur.
3. Siddhara, Logar — Puthu hills.
4. Siddhara, Sattumunni — Shiyali.
5. Siddhara, Machanunni — Tiruparangundram.
7. Siddhara, Rama Devan — Ayaob — Alagar Hills.
10. Siddhara, Pambattu — Tirukkuzhur.
15. Siddhara, Kudaiyed — Mayavaram.
17. Siddhara, Nandi Devar — Ilamparai.
20. Siddhara, Pudumari — Nagapattinam.
with equal care its after-effects and its by-effects in the (1) digestive, (2) respiratory and (3) the reproductive systems.

Moreover, he does not take first into consideration about the manifestation of a particular disease, but only the root cause of it. It consists of two classes—physical and mental, which refer to deviation from the normal physiological and psychological condition respectively; and these two have a common constitutional background and so, neither is known to exist without the other. Moreover, the Siddha treatment answers not merely what is wrong with a man, but also the inner man or soul. It is based more on spiritual basis than on materialistic one. Though simple, the treatment is comprehensive, and has stood the test of thousands of years.

It should be known that Siddhas have found out such aids to diagnosis as auscultation and feeling of the pulse. This pulse is being studied with great minutiae; and the secrets involved therein are handed down in strict confidence from father to son or sometimes from Guru to his disciple. Pulse is the most essential preliminary factor in the treatment of diseases, and some physicians are so very skilled in detecting the symptoms that he can often accurately foretell even the death of a person whether he be sick or safe and healthy, week or so before it actually happens.

So, one of the most interesting phases of Siddha medicine is its diagnosis by way pulse and the treatment of diseases. In the treatment of diseases, the physician does not confuse his attention to the immediate effect of his medicine on the disease, but notes
some poets must have been in existence and flourished during the time of Siddhara. It is not to be forgotten here that it was only after the advent of the so-called Agasty into the South India, that the older Tamil literature and language devoid of Sanskrit terms, have become mixed up and had lost its marks.

NOTE.—Tamil poetry like everything else in the universe was the result of slow growth during many centuries, and has had from its birth till to-day an uninterrupted course of evolution. The artificial poetry of Sanskrit subjugated the Tamil mind, and for all time became the beautiful realistic poetry of the early Tamil—only the one thing, though the Aryan culture was imported into the Tamil country, still the bulk of the people, especially in the rural country, still continue to live, as if Aryan culture did not exist.

The popular notion of printing that there were all written in obscure enigmatic language and fashion is simply incorrect, because people have to remember that their language is too colloquial, and the sense and import of their significantly pregnant word, have been the same and there is no study of words written then or now. A special and an exhaustive study will make it more intelligible. Some ancient scholars Siddhara have written their works in the best literary and high style also; and this is a proof to show that

The Divine method or path based upon the power of Karma, is usually employed in Karmic diseases. In such cases, the horoscope should be consulted, and the Karma chart may explain how this disease can be cured. Such predictions will be found in these Nadis compiled by Gowthama, Ayyanar etc.

NOTE.—It is said that Daruvu Nadis (astrology) seem to be the least, as it has a definite and unchangeable data for unfolding predictions. It is raised from a cultural point of view, to dissimulate the Nadis works as the part of his mastery, and its ritualistic style must be the instrumentality of Yogi intuitive. The authors of those Nadis must have had a complete and exhaustive study, and had evidently mastered the entire line of the way before the natural to reduce their predictions to writing in Tamil in a fixed style. The manuscripts left by them there are very luminous and voluminous. These Nadis were kept in the ‘Bhramavathi’ Mahal Library in Tanjore, and have been looted and scattered to its voluminous, having been considered, now worthwhile seeking them.
entirely in the dark as to the exact nature of the disease inside the body, which alone is really beneficial from a therapeutic point of view. Diagnosis by the disease by means of the pulse is not so easy, and it requires great skill and experience before it can be of any real value to the physician. Nadi (pulsation) itself is a separate science. It is mostly taught by the specialists on the subject, and privately by a Guru to his disciple. Men of great experience alone can explain the various factors in regard to the pulse and this is the reason why this subject of pulse is not as all included in the books of the subsequent writers explicitly but quietly omitted.

Its use and practice are so very difficult, that it cannot be learned by men of average intellect or common experience. With careful tuition from a Guru, as we have mentioned, the trained finger can undoubtedly become a most sensitive instrument.

The various character and conditions of the pulse best communicate to the fingers of the experienced physician, the sign of health and disease, just in the same way as the wires of a violin does to a musician, the different notes when pressed by his fingers. The difficulty of the method in this art is acknowledged even by the foreign authorities. The three divisions of the pulse are indicated by the three fingers—fore, middle and the ring fingers showing respectively the Vatha, Pitta and Eka. This may be roughly compared to the three parts of a normal Sphymograph: the upstroke, the notch or the tidal wave and the downstroke.

So, the object of the palpation or the feeling of pulse for prognosis and diagnosis is to find out the state of the three Doshas and their variations in their natural character. Therefore, some knowledge of pulse is always essential and useful to the physicians, for adopting prophylactic and preventive steps in time. Although physicians learn more about the non-essential or accessory factors or signs of the disease, yet they are

Note—One of the most interesting phases of Hindu Medicine is its diagnosis and treatment of diseases. It is noteworthy in this connection that long before similar so-called 'discoveries' had been made in Europe, the Hindu physician had found out methods to diagnosis as well as medication and the feeling of pulse, and the latter being studied with great minuteness. Probably, if Europe were better acquainted with the extent of Hindu medical knowledge, the credit for being the first physicians to teach the value of pulse, as an honour assigned in the West to Pythagoras of Cos, might be given to a Hindu physician of some earlier date.
NOTE—Charaka and Susruta are silent on the pulse. It is only later, physicians who borrowed their ideas and knowledge from the Sushra works, came to regard the pulse as a determining factor of great importance; but there can be no doubt that the works on the pulse are all very ancient to Ayurveda. So, Ayurvedic physicians who set great importance on the pulse, are not true to Charaka and Susruta. It is a mere practice and nothing more. Let a Kshatri to examine the pulse repeatedly and oversee the friends of the patient that his declaration about the pulse it's condition are all based upon his observations of the pulse, and not at all upon dictation or authority of their science.

It would seem that about the time of Charaka, the pulse was not at all regarded as an indication of health or disease for, nothing is said about the pulse in their books.
further minute enumerations of kshēras and kshetras.

It is a characteristic peculiarity of the Tamil medical works that Medicine alone was not dealt with, but were mixed up with the principles of Meta-
physiology, Chemistry, Alchemy, Philosophy etc. In this respect, this
system entirely differs from other systems of medicine including Ayurveda.

The Siddhāras were a class of popular writers in Tamil in all its branches.
Some works on Astrology and Astronomy, especially what are called Nadi
compiled in pure Tamil verses such as, Bujandar, Kowtikar etc. are examples
extracts of Siddhāras. Bogar and Pallipadu, authors of Chulam who joined Siddhāra's school, were also authors of sev-
eral works in Tamil. Whether Agastya (Aryan) is really a Siddhāra is very doubt-
ful for, in the Sanskrit legend, he is said to be an Aryan; and all his works on Medici,
Alchemy, Magic etc. are con-
considered to be literary forgeries written by his followers and fathered on him.

But there are also some real follo-
wers of the Siddhāra school who are credit-
ed with a knowledge of medicine and Alchemy etc., whereas their works bear
resemblance to the Siddhāra system of medicine; and as such, command a wide circulation and widespread
study amongst the Tamilis. They are apparently, the supposed compositions of the Siddhāra school, although they are thoroughly modern and colloquial.
It should be known that during their period, Ayurveda was unknown.

It should be remembered here that the early writings in Tamil medicine are
quite independent of Sanskrit even as its language and literature arc. Some
of them are in highly grammatical
term, simultaneously incoherent. Some of the secret works such as Al-
chey etc. are written in code words, or enigmatic language, so that others
may not easily understand them; and it is only persons who made an extensive
study of their works will have suffi-

cient experience and knowledge to grasp the meaning easily. Some of the
principals Siddhāra works are in the hands of every physician practising in
S. India. Tamilians know nothing of Charaka and Susruta of Ayurveda;
practice written in Sanskrit. It is only now that they are being translated
in other languages.

The plan followed by Tamil medical writers is excellent—not to speak of
the literary forgeries mingled with the ideas of Ayurveda translation.
They profuse the work with a
topographical memoir, descriptive of the
climate and soil of some locality, and
follow this with Materia Medica, noticing the seasons for gathering vege-
tables, drugs and minerals, and the modes of preparing from them, medicine and their doses. Some of the books in the Tamil Siddhāra system have a parallel to Greek and Latin medical works which is an evidence: to say that the latter were adapted from the selections of the original works of Siddhāras.

Some of the works of the Siddhāras are dubbed with fancy or fantastical
names to draw the attention of the
public. There are only a few works the real character with
real merit. In the Sanskrit work of Udaya Tantrum, a separate introduc-
tion is said to have been compiled from the
works of Siddhāras in the divisions of
rejuvenation (ksanās) and treatment of diseases in
general.

The Arabs who were avowed bor-
rowers of science, translated into their
own language, some of the Medico-
theological compositions of the Siddhāra
physicians. Prof. Wilson is of opinion
that the Arabs followed the Siddhāra
works on Medicine more closely rather than the early Greeks.

NOTE 1.—It is only after Boga's visit
to Arabia, Persia and Turkey, that the
Arabs made great improvements in the
department of Pharmacy and conducted
research into vegetable and mineral
kingdoms, which in later ages, proved so
beneficial to mankind.

NOTE 2.—The language and style of the Siddhāra literature in general is easy,
fluent and colloquial, but rhetorically
not difficult though in long metres. Some
absurdities in the Siddhāra have written
books in the best literary and high style also.
The popular notion of imputing
the words, all written in ancient Sanskrit
language (śāstra) and love, is simply incorrect, because
the sense import and connotation of their
vernacularly pregnant words, have
become changed in meaning in our

modern language.

Moreover, we have neither their train-
ing nor depth of knowledge, as understood
by the learned men of this particular branch, nor
have we the patience to work indefatiga-
bly to fathom the deep imbedded
words, which some noviculists among
them have remarked the heartless lan-
guage of the Siddhāras. So, we cannot
accuse them uncharitably through our
ignorance of their environments, and
comparing this, with the present common
knowledge of worldly materialistic na-
tural world, they can be excused
from some seemingly selfish nature which
is unusually presumed by us.

NOTE 3.—Agastya, in Tamil has to be
mentioned as the most prolific writer on
several subjects, as Alchemy, Medicine,
Yoga of Siddhāras. The language of this
arranged collection may not be considered
as or called by the dignified name of
literature, but only the common place
language of the pugil and the
narrow-minded men absolutely devoid
of culture, learning and moral
elevation. They are only the back-alley
alums and slums of the Tamil literature.
All probability, these are the collections
of works of different persons at different periods.

Tamil language, only too palette throughout,
so that every one may be seen that the
Agastya's mint was opened and kept
on going for such a long time, to bring
down the authority of the other 18 Siddhāras
and belittle their importance.

NOTE 4.—There are also some stray
views composed by the latest scholars in their
admission of Sanskrit, imported whole-
sale the conceptions and the borrowed
ideas, with a view to gathering their
views on the supposed Agastya in order to secure
an academic more ancient. They are said
unsurprisingly to be written that one could hardly be

believe, whether the author of such miscellaneous trash, could have written the views on the
subjects dealt with and the scope of grammar which are
hopelessly mixed up. Next, the style and
phrasology have an unholy mixture of
ancients about them.

Many are attempts made and incidents
found in order to create a belief that the Siddhāras existed before all the
Ayar Vēras and not an independent
science. But in any case, the superior merit of Siddhāras cannot thus be slightly
guished. All these things start with the
Agastya's legend in S. India.

The Siddhāra system of medicine is
superiority of the science under the
Siddhāra system in all its branches, as
compared with the other sciences leading
to the following higher conclusions viz—

1. Agastya (a)

2. Sivasami (b)

3. Vaitheeswaran (c)
man is after all a biped animal, including him who presumes to be so.

2. Siddha School knew ancient science deals with internal living deified man, but modern science only external man as an ordinary being without spiritual elevation.

3. The ancient philosophers of Siddha School knew more about the powers that move the world and of communications of thought at a distance without the employment of any visible means which is Thought current. Modern Western medicine knows only the dead body of man and not the living things in him proximate by Nature. Their medical art is based upon scattered knowledge collected from several sources together with their fancies and speculations which they imagine to be a science proper; and so, modern science knows more about the superficiality of things, of steam engines, aeroplanes and other modern inventions.

4. Siddha School knew ancient science invests man with the power to control the destiny of the world; whereas the modern science invests him with power to left his own weight.

5. Siddha School knew the ancient science the facts well ascertained in our ancient books thousands of years ago, have never been disputed, and cannot lose their ground, being nothing short of truths, and nothing but absolute and universal truths. The Westerners are changing their theories every year and wish to stand on their new ground by refuting the old theories according to their whims and fancies and trade upon the lives of poor creatures. So, the real science is that which could be a store-house, incontrovertible universal knowledge which holds good for all times—the past, present and future. The modern science is no better than a mere compendium of ascertained and unascertained facts.

NOTE 1.—Some correspondences are discernible between Siddha's works and the American Indian Maya Scriptures of the Zunis called "Popol Vuh." They show that their six tubes the Six Sun's (Sundarim) and their two fold sit tube (the Auntes of India) and the six psycho centres (gandharva) are ascribed to the Indian gandharva.

We find similar notions regarding the six centres or Chakras borrowed from the common man and that mention of them is made in their work called "The Compass of Truth." They have apparently learnt this from the Indian Siddhars who are known to them as Sadbus.

NOTE 2.—Siddha literature is brilliant in its evolution of a vast cycle of original occult knowledge, dealing with the essentials of Religion and Science in consonance with the principles of theoretical and practical knowledge. So, it is calculated to confer benefits of the highest kind on humanity in the shape of Siddha and Muni.

These are said to have been written after they had attained their final beatitude stage, within their existence of the first 120 years.

NOTE 3.—Though the records of Hindu Medicine are traced no regards the Ayurveda, as far back as the time of Buddha (4th century), yet the history of Siddha's works and their tradition go to prove the several thousands of years. From a research of the ancient Tamas, it will be found just as truly and unmistakably as ancient Babylon and Assyrian. Many of the theories and principles traced to the Greeks and the Roman were known to Hindu long before; and the high degree of astronomical science of S. India, is a convincing proof of its originality.
Ayurveda of N. India which is considered a part of Veda is said to have originated from Brahmans, and it dates from at least 4000 B.C., whereas the Tamil Siddha works of S. India, which have their origin from the Great Divya and Parvati, introduce us to a well-developed civilization of several thousands of years.

We read in their works, the principles of Alchemy and all about chemistry, and of the principles of mercury, sulphur and poison salts (gas, etc., arsenic) and the chemical properties of medicines from gold, silver, copper, iron and precious stones, as well as Rejuvenation etc., which are only the results of the existence of guilds and numerous other arts and sciences.

The standard works on Tamil Medicine of the 15 Siddhars who were men of very high culture and intelligence, consist of several thousands of verses by each, on different subjects as Alchemy, Medicine, etc. Some of the methods of their preparing sulphur, saltpetre, ephedra, etc., are of a high degree of perfection and of which cannot be solved by even Modern Scientists, because they truly had a cyclopean mind and knowledge.

Of course, they had laid a very strong foundation of medicine and the allied sciences in all its branches, enlarged and established them on a broad basis, and then passed them on to the successive generations with a view to perpetuate and intensify it far and wide

(Antiquity of Hindu Medicine).