

A Shot Note on Siddha Traditional System of Medicine

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Editorial

Siddha medication, conventional means of recuperating that began in South India and is viewed as probably India's most established medication. The Siddha framework depends on a mix of antiquated restorative practices and otherworldly teaches as well as speculative chemistry and mystery. It is remembered to have created during the Indus human advancement, which thrived somewhere in the range of 2500 and 1700 BCE. As per this hypothesis, it came to South India when the Dravidian public (speakers of Dravidian dialects), who might have been the first occupants of the Indus valley, relocated toward the south.

Siddha medication shows up as a feature of Tamil culture in the earliest Tamil writings. For instance, there are references to it in Tamil shangam writing (first fourth century CE), remembering notice for the *Tolkappiyam* ("Ancient Literature"), a composition on sentence structure and poetics, and in *Tirukkural* ("Sacred Couplets"), a work credited to the Tamil artist holy person *Tiruvalluvar*.

Specialists of Siddha medication are known as siddhars (or siddhas) [1]. As indicated by Tamil practice, there at first were 18 siddhars; these people frequently are depicted as having accepted their insight into the Siddha framework in a roundabout way from the god Shiva. Siddhars held that the object of their review was to save and draw out life. To do as such, they accepted, expected people to live as indicated by the laws of nature. They had basic existences themselves and were indifferent with standing, ideology, variety, or identity. They contributed not exclusively to an arrangement of medication yet in addition to the information on endlessness, speculative chemistry, and Yogic living. Some accept that the siddhars went generally to different nations to spread their arrangement of medication and advance technical studies [2].

Siddhars had ashtama siddhi, the eight extraordinary heavenly powers. These powers might have been accomplished upon entering the world (due to one's past karma), by substance implies, by the force of words, or through focus. Contemplation on the components, starting with the "net" and finishing with the "unobtrusive," empowered the siddhars to acquire dominance over the components. A large number of the antiquated philosophical principles of the Siddha framework keep on being pertinent to current professionals [3].

The five components

As per the Siddha framework, there are five components that exist in nature: earth, water, fire, air, and ether, all of which structure the first premise of every physical thing. It is accepted that there is a private association between the universe of the outside world and the microcosm of the mortal being. In the human body the component of earth is available in the bone, tissue, nerves, skin, and hair; the component of water is available in bile, blood, semen, glandular discharges, and sweat; the component of fire is available in hunger, thirst, rest, excellence, and sluggishness; the component of air is available in compression, extension, and movement; and the component of ether is available in the interstices of the stomach, heart, neck, and head.

Humoral pathology

Three of the components air, fire, and water are stressed in Siddha medication since they are accepted to frame the three essential parts that make up the human constitution. These three parts *vata*, *pitta*, and *kapha* (addressing air, fire, and water, individually) are known as humors, and their dissonant association produces different neurotic states.

As per the speculations of humoral pathology, all illnesses are brought about by the grating combination of *vata*, *pitta*, and *kapha*. Their extents in the body oversee an individual's physical and mental attitude. The components structure the interfacing join between the microcosm (the human) and the cosmos (the world). Accordingly, the outside air relates to the inside *vata*, the outer hotness compares to the inward *pitta*, and the outside water compares to the interior *kapha*. Under ordinary conditions, as indicated by Siddha hypothesis, *vata* involves districts connected with the pelvis and the rectum, *pitta* possesses locales connected with the stomach and the viscera, and *kapha* involves areas connected with breath, the throat, and the head [4].

Pranayama

Prana (Sanskrit *prāṇā*) alludes to "breath." In Siddha medication, breathing is viewed as the most significant of all capacities, giving essentialness and independence from infection. Controlled breathing is the strategy for accusing oneself of imperativeness and individual attraction; in Yogic terms this is known as pranayama.

Varmam

Varma is an area of training in Siddha medication that is worried about *varmam*. The *varmam* are points of convergence of bone, muscle, ligaments, nerves, and veins. The antiquated siddhars accepted that infection arose when these focuses were antagonistically impacted by an outside force. A manipulative method utilized in Siddha medication to reestablish wellbeing at the *varmam* is known as *ilakku murai*. There are accepted to be 108 varmam, as indicated by Siddha custom [5].

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Conflict of Interest

None

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