



# "Siddhar Science: Nurturing Intellectual Properties for A Meaningful Life"

Chithra Shanmugam<sup>\*1</sup>, Ramani Mani<sup>2</sup>, Selvakumar S<sup>3</sup>

<sup>1</sup>Professor, Department of Noi Anugavidhi Ozhukkam Including Research Methodology and Medical Statistics, Sri Sairam Siddha Medical College and Research Centre, West Tambaram, Chennai – 44, Tamilnadu, India

<sup>2</sup>Medical Officer, National Institute of Siddha, Tambaram Sanatorium, Chennai – 47, Tamilnadu, India

<sup>3</sup>Assistant Professor, Department of Physiology, Dhanalakshmi Srinivasan Medical College & Hospital, Perambalur, Tamilnadu, India

\*Corresponding Author:-Chithra Shanmugam

Professor, Department of Noi Anugavidhi Ozhukkam Including Research Methodology and Medical Statistics, Sri Sairam Siddha Medical College and Research Centre, West Tambaram, Chennai – 44, Tamilnadu, India Mobile: 8438692921 Email id: chithra@sairamsiddha.edu.in

**Citation:**-Chithra Shanmugam et al. (2024), "Siddhar Science: Nurturing Intellectual Properties for A Meaningful Life" *Educational Administration: Theory And Practice*, 30(4), 1928-1932  
Doi:10.53555/kuey.v30i4.1789

## ARTICLE INFO

## ABSTRACT

The Siddha system of medicine stands as one of the most ancient and profound medical traditions in India. Rooted in the rich tapestry of Siddhar science and interwoven with Tamil literature, this holistic approach to healing has been passed down through generations. *Auvaiyar*, a distinguished Tamil poetess from the *Sangam* period, encapsulated the essence of Siddha wisdom with the verse, "*Unbathunaazhi, Udauppathunaangumuzham, Enbathukodininainthennuvana*," underscoring the boundless nature of human thoughts amid the limitations of food and attire. At its core, Siddha is synonymous with the extroverts, and those adept at managing and channeling their thoughts are revered as Siddhars. The fundamental principles of Siddha medicine are encapsulated in the concept of 96 Thathuvas. These include the *Aimpootham* (5 Elements), *Aimpori* (5 organs of sense), *Aimpulan* (5 object senses), and the four intellectual faculties known as Anthakaranam (Mind, Intellect, Volition, Egotism), along with *Arivu* (Wisdom) and *Atta Ragam* (8 predominant passions). The 8 *Ragams*, namely *Kamam* (Lust), *Kurotham* (Anger or Hostility), *Lobam* (Miserliness), *Mogam* (Infatuation), *Matham* (Haughtiness), *Marchariyam* (Jealousy), *Idumbai* (Mockery), and *Agangaram* (Egotism), are activated within the *Anthakaranam* (Intellectual properties). Life, according to Siddha philosophy, is a journey rather than a destination. The 18 Siddhars assert that by mastering the control of these 8 *Ragams* and *Anthakaranam*, individuals can attain a life that is not only worthwhile but also peaceful. In essence, Siddha medicine offers a profound pathway to holistic well-being, emphasizing the importance of understanding and harmonizing the internal elements of the mind. By navigating the complexities of human thoughts and emotions, individuals can embark on a fulfilling and meaningful journey, transcending the limitations imposed by external circumstances.

**Keywords:** Siddhar science, 96 Thathuvas, Atta Ragam (predominant passions), Anthakaranam (Intellectual properties) Meaningful life

## INTRODUCTION:

The Siddha system of medicine holds a unique and ancient status as one of the foundational healing traditions in India. Often regarded as the "mother medicine" of the country, Siddha medicine has roots that run deep into the fabric of India's cultural and medical heritage.

*Auvaiyar*, a prominent Tamil poetess from the Sangam period, beautifully encapsulated the boundless nature of human thoughts in the verse: "*Unbathunaazhi, Udauppathunaangumuzham, Enbathukodininainthennuvana*."<sup>1</sup> This verse underscores the idea that while there are limitations to physical needs such as food and dress, human thoughts are limitless and expansive. The analogy of wearing two dresses

simultaneously, one on top and the other on the bottom, illustrates the finite nature of material requirements. However, in stark contrast, human thoughts possess an infinite and uncontrollable quality. This infinite nature of thoughts is exemplified by the ability to traverse vast distances, such as traveling between America and Germany, within a fraction of a minute through the power of thoughts.

In the context of Siddha philosophy, the term "*Siddham*" refers to the extraverts that emerge from the mind. These extraverts represent the expansive and limitless nature of human thoughts. Those who possess the ability to control and manage these thoughts are known as Siddhars, reflecting their mastery over the vast and uncontrollable realm of the mind. Siddha medicine, deeply rooted in ancient traditions and offering profound insights into the nature of human thoughts, acknowledges the boundless potential within the mind. The term "*Siddham*" serves as a reminder of the extraverted nature of thoughts, and the Siddhars are revered for their skill in managing and harnessing this infinite aspect of the human mind.

The Siddha system of medicine is grounded in profound principles, notably the 96 *Thathuvas*<sup>2</sup>, which encompass *Aimpootham* (5 elements), *Aimpori* (5 organs of sense), *Aimpulan* (5 object senses), 4 types of *Anthakaranam* (4 intellectual faculties, namely mind, intellect, egotism, volition), *Arivu* (wisdom), and *Atta Ragam* (8 predominant passions), among others. These principles offer a comprehensive framework for understanding the human experience and, according to Siddhar philosophy, pave the way to a meaningful life. To attain a meaningful life, individuals are encouraged to navigate and harmonize these *Thathuvas*.

## MATERIALS AND METHODS:

### 01. Role of *Aimpootham*, *Aimpori* & *Aimpulan*:

- ❖ *Aimpootham* – *Mann* (Earth), *Neer* (Water), *Thee* (Fire), *Vali* (Air) & *Visumbu* (space) is basic of all living and non-living things.
- ❖ *Aimpori* otherwise known as *GnanaIndhiriyams* (sense organs) i.e., Skin, Tongue, Eye, Nose, Ear.

*Aimpulan*, signifying the senses received through *Aimpori*, includes taste, light, touch, sound, and smell. In the pursuit of a meaningful life, individuals are encouraged to not only be aware of these senses but also to judiciously control and manage them. This concept is epitomized by the famous depiction of three monkeys associated with Mahatma Gandhi, originating from Japan, symbolizing the principle: "Don't look at bad; Don't hear about bad; Don't talk about bad." Thiruvalluvar, in his profound wisdom, echoes the significance of mastering these senses in *Thirukkural*<sup>3</sup>

"Taste, light, touch, sound, and smell: who knows the way of all the five, -the world submissive owns his sway"  
– *Thirukkural*-2

This verse implies that the one who possesses mastery over the senses—taste, sight, touch, hearing, and smell—exert a commanding influence over the world. It emphasizes the idea that true knowledge lies in understanding and controlling the sensory experiences, leading to a life of significance and positive impact.

In essence, by wisely managing the input received through the senses, individuals can navigate the complexities of life and contribute positively to the world. *Thiruvalluvar's* timeless wisdom, coupled with the symbolism of Gandhi's three monkeys, serves as a timeless reminder of the profound impact that conscious control over our sensory experiences can have on leading a purposeful and meaningful life.

### 02. Role of *Anthakaranam* (4 intellectual faculties): (Yugimuni, 1976)<sup>4</sup>

*Manam*, *Budhi*, *Siddham* and *Agankaram* collectively form the *Anthakaranam* in Siddha philosophy.

2.1) Described as the bio-magnetic waves of extroverts emerging from *Aimpulan* (*Vethathiri*, 2010)<sup>5</sup>, the mind holds a significant place in Siddha teachings. According to the ancient Siddhar *Agathiyar*:

"*ManamathuSemmaiyanalManthiramJebikkaVendam*  
*ManamathuSemmiayanalVayuvaiVurthaVendam*  
*ManamathuSemmiayanalVasiyaiNiruthaVendam*  
*ManamathuSemmiayanalManthiramSemmaiyaemae*"

This verse underscores the challenge of controlling the mind independently. *Agathiyar* suggests that reciting divine names or *manthiram* can be instrumental in gaining control over the mind. The profound impact of *manthiram* lies in diminishing unwanted thoughts and facilitating conscious control over the mind's workings. Once the mind is under control through the practice of *manthiram*, the need for external aids like prayers, monitoring breathing, or engaging in *Vasiyogam* (Meditation) diminishes. A mature mind, having attained control, transforms into a source of wisdom. Such individuals often referred to as yogi's, don't seek external validation or assistance. Their spoken words become akin to *manthiram*, reflecting the depth of their inner peace and wisdom.

Nearly, Siddha philosophy teaches that a meaningful life is achieved through the mastery of the mind. The journey involves harnessing the power of *manthiram* to bring about a state of internal tranquility, rendering external practices unnecessary for those who have attained this advanced level of mind control. The human mind possesses an astonishing power, allowing it to entertain two contemplations simultaneously. Achieving

control over the mind requires more than just the recitation of *manthiram*; it necessitates enhancing the vital force of *vayu*, or breathing. By observing our breath, we tap into the transformative potential of this double-mindedness, converting it into a source of power.

This process serves a dual purpose. Firstly, it mitigates the fluctuations of the mind, neutralizing negative energies. As the mind merges with *Vasi*, or oxygen, it not only sheds detrimental influences but also absorbs the sustaining power of positive energies. This integration contributes to the refinement of the mind and the enhancement of wisdom. In the pursuit of a meaningful life, the elimination of unwanted desires is crucial. Those who successfully eradicate such desires can cultivate a life rich in purpose and fulfillment. Therefore, adopting practices to watch and regulate breathing becomes an indispensable tool for personal transformation. Deciding to improve one's lifestyle is an inspirational choice that sets the stage for reaching life goals. This commitment to self-improvement becomes a driving force, propelling individuals towards a more meaningful existence. Managing intellectual faculties in a thoughtful and efficient manner further promotes a life imbued with purpose and significance. Basically, the synergy of controlling the mind through breath awareness, eliminating undesirable desires, and managing intellectual faculties paves the way for a profoundly meaningful and purposeful life. This holistic approach aligns the individual with their goals and aspirations, fostering a sense of fulfillment and contentment in the journey of self-improvement.

**2.2) Budhi (Intellect):** Endowed with analyzing capabilities, the intellect scrutinizes the thoughts generated by the mind. It serves as a discerning faculty, questioning the validity of ideas and determining their feasibility. This evaluative process involves assessing whether a thought is correct and whether it should be acted upon, providing a critical layer to the decision-making process (*Shanmugavelu*, 2014).

**2.3) Agangaram (Egotism):** Egotism, or *Agangaram*, manifests as the elevation of one's thoughts beyond those predetermined by the mind and intellect. When an individual commits to enhancing their lifestyle, egotism becomes a powerful source of inspiration. It propels them to surpass predetermined limits, fostering a mindset that continually seeks improvement and growth (*Shanmugavelu*, 2014).

**2.4) Siddham (Volition):** *Siddham* represents the volitional aspect, providing the power to translate thoughts into action. Effective management of intellectual faculties contributes significantly for promoting a meaningful life. By cultivating a disciplined approach to decision-making and action, individuals harness the power of volition to accomplish their aspirations. This intentional and purpose-driven use of *Siddham* becomes a catalyst for a life rich in meaning and fulfillment (*Shanmugavelu*, 2014).

Hence Siddha system, interplay of intellect, egotism, and volition within the framework of philosophy underscores the importance of thoughtful analysis, inspired self-improvement, and purposeful action. This holistic approach to managing intellectual faculties empowers individuals to lead lives of substance and significance.

### 03. Role of Atta Ragam (8 Predominant passions) (*Shanmugavelu*, 2014)

All individuals worldwide experience various passions throughout their lives, expressing a range of emotions and desires. However, certain types of passions can lead to an unsatisfactory and unpleasant life. These passions include:

#### 3.1) Kamam (Lust):

Lust refers to a powerful and intense desire, whether for material possessions or strong sexual urges. As articulated in *Thirukkural*

“From whatever, aye, whatever, man gets free

From what, aye, from that, no more of pain hath he” – *THIRUKKURAL*–341 (p.no. 377)

This verse conveys the wisdom of liberation from desires leads to freedom from suffering. *Valluvar*, in practical terms, suggests that, detachment as a means to achieve this freedom. By gradually distancing oneself from worldly attachments, the process becomes more manageable and less painful. The example of strong sexual desire serves to illustrate how such passions can contribute to tension, worries, and health issues. *Valluvar's* guidance encourages individuals to recognize and address these potentially detrimental passions, promoting a more balanced and fulfilling life.

**3.2) Kurotham (Anger or Hostility):** Hostility often leads to frequent conflicts, causing stress which results in releasing hormones like Cortisol. Individuals prone to anger may show traits like restlessness and impetuosity. *Thirukkural* explains the consequences of anger:

“When anger draws near, it's like a fire,

Burning the raft of kinship entire – *THIRUKKURAL* – 306

This verse vividly illustrates that anger not only harms the angry person but also damages the bonds of those who try to help. The metaphor of fire highlights how anger can destroy even the supportive raft of friendship. *Valluvar's* explanation emphasizes the widespread and harmful effects of anger, urging emotional control for personal well-being and maintaining healthy relationships.

**3.3) Lobam (Miserliness):** Miserliness is characterized by an excessive desire to save money without sharing or donating to others. In *Auvaiyur's Kondrai Vendhan*, the message is clear:

**'eyarthetaitheeyarkolvar'**

Explanation: "What misers have hoarded, the wicked will take."

This concise statement emphasizes the potential consequences of miserliness. *Auvaiyar* warns that what misers accumulate, the unscrupulous may eventually seize. The verse encourages a balanced approach to wealth, advocating for generosity and sharing as a safeguard against potential losses and the negative impact of excessive stinginess.

**3.4) Moham (Infatuation):**

Infatuation refers to an intense but short-lived passion or admiration for someone or something. It is a delusion of the mind that hinders one's ability to discern the truth. It can be characterized by a fleeting and intense emotional attachment, often clouding rational judgment. This delusive state of mind prevents individuals from seeing things objectively, making it challenging to distinguish reality from exaggerated perceptions. Overcoming infatuation involves cultivating a balanced and clear perspective, allowing for more rational decision-making and a healthier emotional well-being.

**3.5) Matham (Haughty):** Haughtiness is a mindset where an individual believes they are superior to others, often fueled by factors such as higher education, prestigious jobs, or a lavish lifestyle. This attitude of superiority can lead to a sense of arrogance and contempt for others. *Valluvar* provides valuable insights in *Thirukkural*

"Learning is the excellence of wealth that none destroy:

To man naught else affords the reality of joy" – *THIRUKKURAL* – 400 (P.No. 446)

This verse underscores the enduring value of learning as true and imperishable wealth. *Valluvar* emphasizes that education is the only asset that remains untouched by destruction.

Haughtiness rooted in education can have long-lasting consequences. While a job or a luxurious life may be temporary, the impact of higher education on one's demeanor tends to endure. *Valluvar's* message encourages individuals to recognize the true wealth of learning, which, when coupled with humility, leads to a more peaceful and fulfilling life. Haughtiness, particularly stemming from education, can create negative situations, fostering discomfort for both the individual and those affected. A peaceful life is better attained through the harmonious application of knowledge and humility.

**3.6) Marchariyam (Jealousy):**

Jealousy is expressed in the words of *Thiruvartuppa* 143<sup>6</sup>:

"*UllondruvaithupuramondrupesumaruravuKalavamaivendum*"

Explanation: "Avoid relationships with those who speak deceitfully, for *Marchariyam* brings restlessness. It stems from an inability to express oneself honestly, leading to inner tension."

This verse advises steering clear of individuals who speak insincerely or with hidden motives. Jealousy often arises when someone desires to convey or act in a way that contradicts their true feelings but is hindered by an inability to be forthright. This internal conflict results in a sense of restlessness and mental tension. *Thiruvartuppa* highlights the importance of maintaining genuine and transparent connections to avoid the detrimental effects of jealousy on both personal well-being and relationships.

**3.7. Idumbai(Mockery):** *Idumbai* refers to purposeful comments aimed at making someone appear ridiculous. These comments can take the form of insults, taunts, teasing through actions or words, and more. Individuals with such a characteristic often find it challenging to build meaningful connections, as others may be hesitant to form friendships due to the fear of being subjected to mockery.

Living a life filled with mockery and selfishness can be isolating, as genuine connections are hindered. Valuable and fulfilling lives are often characterized by positive interactions, empathy, and the ability to form meaningful relationships. Choosing kindness over mockery not only enriches one's own life but contributes positively to the interconnected fabric of social interactions. In essence, a life devoid of mockery and self-centeredness is more likely to foster genuine connections and lead to a more fulfilling existence.

**3.8) Agangaram (Egotism):** Egotism is characterized by an exclusive focus on selfishness, often manifesting as an inflated sense of pride and superiority over others. It involves constant self-praise, wherein individuals are conscious only of their own identity and wealth. This consciousness is driven by an inflated feeling of superiority.

Living with such egotistical thoughts can lead to social rejection within a community. Egotism fosters a self-centered mindset that disregards the value of others and their contributions. This exclusivity impedes genuine connections and collaborative efforts within the community. Choosing humility and acknowledging the worth of others, rather than fixating on one's own achievements, fosters a more inclusive and harmonious social environment. Ultimately, a life free from excessive egotism is more likely to be embraced and appreciated within a community setting.

**DISCUSSION AND CONCLUSION:**



As a Siddha physician, this narrative review serves as my humble expression of the insights, I've garnered into Siddhar's philosophy. Those who dedicate their lives on studying and understanding the profound teachings of our ancient Siddhars are poised to attain a meaningful life. The Siddha system, unique in its approach, addresses not only physical ailments but also mental health concerns.

To truly embrace a meaningful life, it is imperative to navigate and overcome mental illnesses. Following the principles of Siddhar science, becomes a transformative path toward achieving this goal. *Attaragam*, characterized by irrational and negative states of mind, can create detrimental situations. By diligently managing and controlling the senses of *Attaragam* and *Aimpulan* through the *Anthakaranam* (the inner faculties of mind, intellect, ego, and volition), individuals can pave the way for a purposeful and fulfilling existence.

Obviously, the Siddha philosophy offers a holistic approach to well-being, addressing both the physical and mental dimensions of health. By harmonizing the elements, senses, intellectual faculties, and emotions, individuals can transcend obstacles and attain a meaningful life. This journey involves not only the alleviation of physical ailments but also the cultivation of a balanced and resilient mental state, leading to a life imbued with purpose and significance. Siddha is a physical and philosophical system of Medical science.

#### ACKNOWLEDGEMENT:

The authors are grateful to the principal and the faculties of Sri Sairam Siddha Medical College and Research Centre, Chennai, for providing valuable guidance and support to carry out this review work successfully.

#### REFERENCES:

1. *Avaiyar*(Dr.K.Kalyanasundaram) (web version): *KondraiVendhan* –<http://www.projectmadurai.org/>
2. *Shanmugavelu*, (2014),*Noinaldal, noimudalnadalathirattu* – part – I. Directorate of Indian Medicine& Homoeopathy Publication pp. No. 66, 66, 66, 71, 80
3. *Thiruvalluvar*, *Thirukural* English Translation and Explanation Volume I Editor: Dr.S.M.Diaz, I.P.S., Ph.D. Published by: RamamamdaAdigalar Foundation, Kumaraguru college of Technology Campus, Coimbatore-641 006. '27( P.No. 83)web version pp. 341, 306, 400
4. *Yogimuni*, (1976) *YugivaithiyaSindhmani* – perunool 800, part I, II Edition, Directorate of Indian Medicine& Homeopathy, pp.no.45.
5. *Vethathiri* (2010), *Uyirvalamummanavalalum*,Vethathiri publications pp.no. 63.
6. *Vallalar*, (2008)*Thiruvartppa* 6<sup>th</sup>Thirumurai, 4<sup>th</sup>Edition,Chindhamani Printers, Thiruarutpirakasavallalartheivanilayam, kadalore, pp.187