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the tantra of the yogis is also called the science of liberation, and the tantra is a science which must be practised by those who wish to become liberated. this science is a science which can be practised only by the psychic powers of man. it must be practised by those who have made a superhuman effort, and who realize that they are incapable of attainment by other means. the science does not depend on any spiritual tendency or communion with god; neither does it depend on the proximity of god. the tantra is a science of the non-religious and of the profane. this study deals with the basic tenets of the t&amil school of medicine of the siddhas. the abhidhana padavali along with the comments of thirumalai aiyar on it is analysed, particularly the concept of 'siddhi' which incorporates the learned sciences of the time in one harmonious and all-inclusive unit. the siddha treatise on 'avvaiyogam' is studied in its various aspects in order to understand the inner meaning of each term involved. throughout the analysis, it is clear that the t&amil system of siddha medicine is an unique system of yoga which rejects all the fabricated materialistic and supernatural medicines. the book consists of three chapters. the first chapter contains a detailed study of the history of the t&amil school of medicine and the birth of the siddha tradition in history. the second chapter presents a comparative study of the various medical systems that existed during the early stages of the evolution of medicine. it attempts to understand the historical role played by the siddhas in the evolution of medicine. the third chapter deals with the concept of 'siddhi' and examines its philosophical and medico-practical aspects in depth.

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in chapter 12 on avvai i have only incorporated those sections of her work which are relevant to my theme of treating the siddhas as philosophers in my book. dr. shanmugam as my colleague has so generously shared his expertise on the details of avvai's life in this chapter. he has also included references for me to various classics and siddha works of reference including sthiramangai's paadal petra sthalam and yogaratnamala. these texts have been referred to in the introduction. in september 2009, yogarajah bogar, the newly elected monk of thiruvachur matha announced that he plans to donate a few of his books to public at one time. this event was scheduled for june 2010. the recent release of the aranyaka upanishads the siva upanishads and the yoga sutra prompted this announcement. this source of knowledge is said to be over 9,000 years old and was passed down from the heretic period of the dravida dynasty. bogar is considered to be one of the eighteen siddhars who contributed to this philosophy. according to this, bogar sankar (724 a.d) and bogar sriram, (729 a.d) were the first two. and these eight were found to be common ancestors among the other twelve. the remaining four were ciruman sankar, kaki-devanam sankar, vaidyasankar and parameshvara sankar. bogar was also a teacher to the great periyavar (10th century ad) who wrote the great commentary of siddha medicine called abhidhimai pothanam. bogar was a poet and writer of the tamil language. during the reign of the prince of chola, rajadhiraja chola, in the beginning of the eleventh century, the temple of kasi at chithramalai was established by the pandyan king pandya v at that time the temple is called as kasi tamil nadu (kasi asura math). rajaraja chola's control of kasi implies that the pandyan king pandya v had performed a religious sacrifice. this temple exists till date and is named as kasi tamil nadu. bogar is said to have been a good teacher who had mentored to many. he is considered to be the only proper guidance in all scriptures. 5ec8ef588b

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