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 ***Indian Standard***

**Doc. No. : AYD 05 (23534)**

**सिद्ध — पारिभाषिक शब्दावली**

 **भाग 2 स्वास्थ्य निवारक के लिए**

**मानकीकृत शब्दावली**

**Siddha — Glossary of Terms**

**Part 2 Standardized Terminology for Preventive Health**

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भारतीय मानक ब्यूरो

BUREAU OF INDIAN STANDARDS

मानक भवन, 9 बहादुर शाह ज़फर मार्ग, नई दिल्ली -110002

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NEW DELHI - 110002

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Siddha Sectional Committee,AYD 05

FOREWORD

This Indian Standard (Part 2) was adopted by Bureau of Indian Standards, after the draft finalized by Siddha Sectional Committee had been approved by the Ayush Division Council.

Siddha medicine is an ancient Indian medical system that uses herbs, minerals, metals, and organic materials to treat patients based on their unique physiology, environment, and lifestyle factors, including age, gender, race, habits, and disease. For the purpose developing Siddha related guidelines, classifications, and regulations, and further integration into mainstream health systems, Standards on Siddha terminology is an essential tool.

This standard is published in four parts. The other parts in the series are:

Part 1 Standardized terminology for core concepts

Part 3 Standardized terminology for materials

Part 4 Standardized terminology for food

The series of standards will benefit Siddha medicine professionals, policymakers, health workers, service providers, researchers, Siddha medicine manufacturers and the public to use the harmonized concepts, and definitions in communications, health care services, and medical records. Scope of areas that can be covered under standards cover Structure and function, Morbidity and Diagnosis, Processes and Medicine, etc. facilitating comprehensive usage.

The inputs have been derived from the information available in the public domain in the print and electronic media *inter-alia* theWHOInternational Standard Terminologies on Siddha Medicine available in theNational AYUSH Morbidity and Standardized Terminologies Electronic (NAMASTE) Portal, Development of Standard Siddha Terminologies, Siddha Pharmacopoeia, Siddha Formulary of India, and authoritative books of Siddha Medicine.

The composition of the Committee responsible for the formulation of this standard is given in Annex A.

*Indian Standard*

SIDDHA — GLOSSARY OF TERMS

**PART 2 STANDARDIZED TERMINOLOGY FOR PREVENTIVE HEALTH**

**1 SCOPE**

This standard (Part 2) covers the description/ definition of terminologies related to preventive health concepts in Siddha.

NOTE **—** The original terms appearing in the text have been transliterated into English and defined for the purpose of a clear understanding of the concept by any person who is not an expert in Siddha. These terms may be used by manufacturers, researchers, academicians, regulators, clinical practitioners, and other enthusiasts interested in the science of the Siddha system of Medicine.

**2 TRANSLITERATION AND DIACRITICAL MARKS USED FOR WRITING TAMIL WORDS IN THE GLOSSARY OF SIDDHA TERMINOLOGY**

The following Tamil letters have been transliterated with diacritical marks as mentioned against each expression:

|  |  |
| --- | --- |
| க் | k |
| ங் | ṅ |
| ச் | c |
| ஞ் | ñ |
| ட் | ṭ |
| ண் | ṇ |
| த் | t |
| ந் | n |
| ப் | p |
| ம் | m |
| ய் | y |
| ர் | r |
| ல் | l |
| வ் | v |
| ழ் | ḻa |
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**3 GLOSSARY OF TERMINOLOGY OF SIDDHA**

The terminologies pertaining to preventive health in Siddha is given in Table 1.

**Table 1 Standardized Terminology for Preventive Health in Siddha**

(*Clause* 3)

| **SI No.**(1) | **Siddha Term**(2) | **Hindi Translation**(3) | **English Transliteration**(4) | **English Term**(5) | **Description**(6) |
| --- | --- | --- | --- | --- | --- |
|  | அசுசிதோடம் | असुसिदोषम | *Acucitōṭam* | Flaw of theFilthy rice | Cooking rice along with stone, soil, germs, hair, and husks will cause diseases like *Arōcakam* (disorders related to taste), *Kuṉmam* (acid peptic disorders), and *Pēti* (diarrhoea).  |
|  | அரைப்பு வகை (குளியல்) | पीसने के प्रकार (स्नान) | *Araippu Vakai (Kuḷiyal)* | Types of bath powders | Different varieties of astringent-flavoured bath powders are used to remove oiliness during an oil bath. |
|  | அன்னமுலர்ந்ததோடம் | सूखे अन्न दोष | *Aṉṉamularnta tōṭam* | Flaw of dried cooked rice | Eating dry cooked rice can cause indigestion. |
|  | ஆகாத பண்டங்கள் | निरोध भक्षण | *Ākāta Paṇṭaṅkaḷ* | Unfavourable/Inappropriate Foods | Foods and beverages to be avoided in dietary regimens |
|  | ஆகும் பண்டங்கள் | सही भक्षण | *Ākum Paṇṭaṅkaḷ* | Favourable/ appropriate foods | Recommended foods and beverages to be taken as part of the dietary regimen |
|  | ஆதாந காலம் | उत्तरी अयनांत | *Ātāna Kālam* | Northern solstice | Is that part of the year when there is the ascent of Sun ie., northward movement. Extends between Tamil calendar months- *Maasi* to *Aadi* (Mid-February toMid-August). - This is the season of attenuated strength in human beings. syn. *Uttarayanam*  |
|  | இடதுகையிற் படுப்போம் | बाएँ निद्रा | *Iṭatukaiyiṟ Paṭuppōm* | Left side sleeping | Sleeping on the left side while keeping the left hand under the head, with the left leg folded at the knee, on it extended right leg is placed on which the right hand is rested. This is the recommended sleep posture. |
|  | இரண்டடக்கல் | द्वि इच्छा नियंत्रण | *Iraṇṭaṭakkal* | Restraint of twin urges | Suppressing the urge to urinate and defecate. |
|  | இளவேனிற்காலம் | वसंत काल | *Iḷavēṉiṟkālam* | Early summer season | One of the six seasons, comprising The Tamil Calendar months - *Chittirai* to *Vaikasi* (Mid-April toMid-June) is the early part of the summer.  |
|  | உடற்பயிற்சி / அப்பியாசம் | देहाभ्यास/अभ्यासम | *Uṭaṟpayiṟci / Appiyācam* | Exercise | An activity either physical or mental, is recommended for routine practice to stay healthy |
|  | உண்டபின்பு குறு நடை கொள்வோம் | खाने के उपरांत धीमी सैर करेंगे। | *Uṇṭapiṉpu Kuṟu Naṭai Koḷvōm* | Stroll after meal | A short walk after meals is highly recommended. |
|  | உத்திராயணம் | उत्तरायण | *Uttirāyaṇam* | Proximity of sun rays shifts to northern hemisphere | It is the six-month period during which the proximity of sun rays shifts to the northern hemisphere, corresponding to the second half of early winter to the first half of late summer. |
|  | ஐங்கற்பம் / பஞ்ச கற்பம் | ऐंकर्पम/पंचकर्पम | *Aiṅkaṟpam / Pañca Kaṟpam* | Five – ingredient topical rejuvenator | A bath powder made of five herbal ingredients to be ground with milk, heated and then applied over the scalp, before bathing. |
|  | ஒருபொழுது | मात्र एक बार आहार | *Orupoḻutu* | One meal | A method of fasting, in which onlylunch is taken, thereby skippingbreakfast and dinner. The one-meal-a-day dietary regimen |
|  | ஒழுக்கங்கள் | नैतिकता | *Oẕukkaṅkaḷ* | Righteous living | *Nithya* *Oẕukkam*, *Kaala* *Oẕukkam*; Good personality traits like silence, sincerity, charity, humanity, humility, honesty, politeness, justice, love and care for others are encouraged |
|  | கஞ்சி தோடம் | कांजी दोष | *Kañci* *Tōṭam* | Fault of rice porridge | Overcooked rice with excessive water that cannot be separated, can cause indigestion |
|  | கண்டஸ்நானம் | कंठ स्नान | *Kaṇṭasnāṉam* | Bath up to the neck | Bathing partially up to the neck without -dampening the head. |
|  | கற்ப சாங்கம் | कर्प्सांगम | *Kaṟpa Cāṅkam* | Rejuvenation procedures | Practices involving diets, physical exercises, yogic practices, and mudras, for reinvigorating the body |
|  | கனிகளில் வாழை பிஞ்சு உண்போம் | फलों में कच्चा केला सेवन करेंगे। | *Kaṉikaḷil Vāḻai Piñcu Uṇpōm* | Consume unripe banana | Among the fruits, it is recommended to consume unripe bananas. |
|  | காந்தல்தோடம் | जले हुए चावल दोष | *Kāntaltōṭam* | Flaw of charred rice | When rice is overcooked without a sufficient amount of water, it turns charred. consumption which can lead to digestive disorders. |
|  | கார்காலம் | बरसात का मौसम | *Kārkālam* | Rainy season | One of the six seasons, comprising The Tamil Calendar months - *Aavani* to *Purattasi* (Mid-August to Mid-October) |
|  | காலை எழுதல் | भोर में जागना | *Kālai Eẕutal* | Rising at dawn | Early rising is one of the recommended daily routines. It is suggested to wake up between 4 am and 6 am in the morning to achieve a healthy body and clearer mind |
|  | குழைந்ததோடம் | अधिक उबला चावल दोष | *Kuḻaintatōṭam* | Flaw of over-boiled rice | Overcooked rice can reduce the body's digestive fire and cause indigestion. |
|  | குளியல் | स्नान | *Kuḷiyal* | Bath | Cleansing the entire body is one of the daily routines. |
|  | குறிஞ்சி | कुरिंजी | *Kuṟiñci* | Hilly terrain | Mountains and adjoining areas |
|  | கூதிர்காலம் | हेमंत ऋतु | *Kūtirkālam* | Autumn season/late rainy season | One of the six seasons, comprising The Tamil Calendar months – *Iyppasi* to *Karthigai*, (Mid-October to Mid-December), the later rainy season. |
|  | கொதிதோடம் | कम उबले दोष | *Kotitōṭam* | Flaw of uncooked rice | This is due to the rice not being cooked properly causing a type of indigestion called *Alaca rōkam*. |
|  | கொழியலரிசிதோடம் | अशुद्ध चावल दोष | *Koḻiyalaricitōṭam* | Flaw of poorly cleaned rice | Cooking and eating rice that has not been cleaned properly can reduce lifespan |
|  | கொள்ளை நோய் | महामारी रोग | *Koḷḷai* *Nōy* | Epidemic disease | A disease that appears suddenly, spreads intensively, making innumerable people to suffer, destroys many villages and then disappears may be termed asepidemic disease for example, Fevers and diseases due to an imbalance of *Azhal*/*Pitham* and *Iyyam*/*kapham*, eruptive fever, cholera, plague, etc |
|  | சிறுபொழுது | सिरु पोलुदु (समय खंड) | *Ciṟu Poḻutu* | Time segments of the Day | Six equal time segments/divisions (*ciṟu poḻutu*) of the day (24 hours): 1. Dawn (*Vaikaṟai*) – 02 : 00 h to 06 : 00 h
2. Morning (*Kālai*) – 06 : 00 h to 10 : 00 h
3. Noon (*Naṭuppakal*) – 10 : 00-14 : 00 h
4. Afternoon (*Eṟpāṭu*) – 14 : 00-18 : 00 h
5. Evening (*Mālai*) – 18 : 00 h to 22 : 00 h
6. Midnight(*Naṭuiravu*) – 22 : 00 h to 02 : 00 h
 |
|  | சீலம் | शील | *Cīlam* | Good Conduct | It signifies good behaviour, discipline, and well-being. |
|  | தட்சிணாயனம் | दक्षिणायण | *Taṭciṇāyaṉam* | Proximity of sun rays shifts to southern hemisphere | It is the six-month period during which the proximity of sun rays shifts to the southern hemisphere, corresponding to the second half of late summer to the first half of early winter. |
|  | தலைமுழுக்கு/ எண்ணெய்க் குளியல் | सिर स्नान/तैल स्नान | *Talaimuẕukku*/ *Eṇṇeyk* *Kuḷiyal* | Oil bath | Applying/massaging (medicated) oil over the body from head to toe, followed by a hot water bath |
|  | திணை / ஐந்திணை / ஐவகை நிலம் | तिणई/पाँच तिणई/पाँच प्रकार की भूमि | *Tiṇai* / *Aintiṇai* / *Aivakai* *Nilam* | Ecological terrain | The five types of ecological zones are hilly terrain and adjoining areas, forest ranges, arable/riverine land, coastal belts and adjoining regions, and arid zones/deserts; According to the Siddha concept, the individual's constitution, diseases, treatment, and prognosis vary with the landscape. |
|  | திரிதோட சமபொருட்கள் | त्रितोड़ समपदार्थ | *Tiritōṭa* *Camaporuṭkaḷ* | Tri-humoral neutralizingspices/substances | The following eight spices cardamom, turmeric, cumin seeds, dry ginger, asafoetida, fenugreek,garlic and pepper are used to maintain the equilibrium of the three humors in the body and correct any imbalance if present. They are part of the regular Indian cuisine.  |
|  | தேகசித்தி / காயசித்தி | देह सिद्धि/काय सिद्धि | *Tēkacitti* / *Kāyacitti* | The accomplishment of good health | Attainment of absolute health, fitness, and happy body condition, facilitating longevity. |
|  | தொற்று நோய் | संक्रामक रोग | *Toṟṟu* *Nōy* | Infectious/contagious diseases | Diseases that are transmitted from one person to another by contacting either directly or indirectly. |
|  | நசியம் முறை | नासी पद्धति | *Naciyam* *Muṟai* | Nasal instillation | A process by which the drug is administered through the nostrils. |
|  | நாறு கந்தம் புட்பம் | सुगंधित पुष्प | *Nāṟu* *Kantam* *Puṭpam* | Flower fragrance | Flower fragrance |
|  | நீர்கருக்குதல் / நீர் சுருக்கல் | जल संक्षेपन | *Nīrkarukkutal*/ *Nīr* *Curukkal* | Boiled water | Reducing the volume of water by boiling. |
|  | நெய்தல் | समुद्र तट प्रदेश | *Neytal* | Coastal belts | Coastal tracts and adjoining areas; salty terrain. |
|  | நெய்யுருக்கி | पिघला घी | *Neyyurukki* | Melted ghee (clarified butter) | Ghee is to be consumed only after melting. |
|  | நொந்ததோடம் | खराब चावल दोष | *Nontatōṭam* | Fault of spoilt rice | If cooked rice is left for too long, it becomes watery and spoilt. -consumption of which leads to *Ati* *nittirai* (hypersomnia) and *Cītāti* *rōkaṅkaḷ*. |
|  | பகற்புணரோம் | दिन में यौन निषेध | *Pakaṟpuṇarōm* | Abstinence of diurnal sexual intercourse | Avoid daytime sexual intercourse. |
|  | பகற்றுயிலோம் | दिन में निद्रा निषेध | *Pakaṟṟuyilōm* | Abstinence of diurnal sleep | Daytime sleep is to be avoided for the prevention of diseases |
|  | பசித்துண்ணல் | भूख लाग्ने पर खाना | *Pacittuṇṇal* | Eat only when hungry | Eat food only after having a good appetite. |
|  | பட்டினி / லகு அன்னம் / லங்கணம் | उपवास/लघु आहार/लंघनम | *Paṭṭiṉi*/*Laku* *Aṉṉam*/ *Laṅkaṇam* | Light food | It means light food (*Laku* *aṉṉam*). Fasting is the most common treatment for *Cura* *Nōykaḷ* (Fever disease). It is recommended as no-foods/Light-foods based on the Siddha humoral pathology. |
|  | பாத்திராபிகாரம் | पात्राभिकारम | *Pāttirāpikāram* | Preparation of plantain leaf before serving food. | It is a Pre-food serving procedure. The tip of the leaf should be placed on the person's left side. The leaf is gently wiped with water following which a drop of ghee is smeared on the leaf. Food items are then to be served.  |
|  | பல் துலக்கல் | दांत मंजन | *Pal* *Tulakkal* | Cleaning of teeth | Cleaning of teeth is one of the daily routines. Brushing the teeth using bitter, spicy, and astringent-tasting powders consisting of herbal leaf, stem, or root. |
|  | பாகம் தவறுதல் | अन्न पकान में दोष | *Pākam* *Tavaṟutal* | Flaws incooking rice | Properly cooked rice is good for health, but overcooked, uncooked, or rice that is kept for a long time will cause diseases. The flaws in cooking methods are eight in number. *Kañci* *tōṭam*, *Kuḻainta tōṭam*, *Koti tōṭam*, *Kāntal tōṭam*, *Koḻiyalarici tōṭam*, *Acuci tōṭam*, *Aṉṉamularnta tōṭam* and *Nonta tōṭam* |
|  | பாலுண் | दुग्ध सेवन | *Pāluṇ* | Consumption of milk | Only cow's milk is recommended at night, avoid other heavy-digesting milk varieties. |
|  | பாலை | सूखा प्रदेश | *Pālai* | Arid tracts | Desert and its adjoining area.  |
|  | பிணி அணுகாவிதி | रोग से बचकर रहना | *Piṇi* *Aṇukāviti* | Disease prevention regimen | Disease prevention regimen |
|  | பின்பனிக்காலம் | शिशिर | *Piṉpaṉik kālam* | Late winter season | One of the six seasons, comprising the Tamil calendar months – *Maasi* to *Panguni* (Mid-February to Mid-April) during which the dew falls during the late night. |
|  | பெரும் பொழுது / பருவ காலம் | ऋतुएँ | *Perum* *Poḻutu* / *Paruva* *Kālam* | Seasons of the year | There are six seasons in a year: 1. *Kār kālam* – early rainy season
2. *Kūtir kālam* – late rainy season,
3. *Muṉpaṉi kālam* – early winter season
4. *Piṉpaṉik kālam* – late winter season
5. *Iḷavēṉiṟ kālam* – early summer season
6. *Mutuvēṉiṟ kālam* – late summer season
 |
|  | பேதி முறை | रेचन प्रक्रिया॥ | *Pēti* *Muṟai* | Purgation procedure | One of the lines of treatment used to pacify the deranged *Vali*/*Vatham*. Once in four months, it isused as a prophylactic treatment/prophylaxis for general well-being. |
|  | மருதம் | मरुदम | *Marutam* | Arable/riverine lands | Fertile land and adjoining areas, agricultural tracts associated with fertile riverbeds |
|  | மலசலம் கழித்தல் | मलमूत्रादि निकास | *Malacalam* *Kaẕittal* | Excretion of stools and urine | Excretion of stools and urine is one of the daily regimens.  |
|  | மனையடி நூல் / சிற்பநூல் / மனையடிசாஸ்திரம் | वास्तु ग्रंथ/शिल्प कला ग्रंथ/ वास्तु शास्त्र | *Maṉaiyaṭi* *Nūl* / *Ciṟpanūl* / *Maṉaiyaṭi cāstiram* | Treatise on architecture | Manai means house; Traditional Knowledge that analyses the impact of different methods of land selection, design, layout, and construction of buildings on the prospect of healthy living. The ancient science of architecture  |
|  | முதனாள் சமைத்த கறி | पूर्व दिन पका हुआ खाना | *Mutaṉāḷ* *Camaitta* *Kaṟi* | Previous day's meal/stale food | Food cooked the day before. |
|  | முதுவேனிற் காலம் | मुदु वेनिर कालम (ज्येष्ठ और आषाढ़) | *Mutuvēṉiṟ* *Kālam* | Late summer season | One of the six seasons, comprising the Tamil Calendar months - *Aani* to *Aadi* (Mid-June to Mid-August),being the later part of summer.  |
|  | முல்லை | मुल्लई | *Mullai* | Forest ranges | Forests and adjoining areas, sylvan tract |
|  | முன்பனிகாலம் | मुन पनि कालम मार्ग शीर्ष और पूस | *Muṉpaṉi kālam* | Early winter season | One of the six seasons, comprising The Tamil Calendar months – *Margazhi* and *Thai* (Mid December to Mid-February) during which thedew falls during the early night. |
|  | மூத்த தயிர் | मूत्त ताईर | *Mūtta* *Tayir* | Well-set curd | A well-formed sour curd |
|  | மூலஞ்சேர்கறி | मूलञ्जेर करि | *Mūlañ cērkaṟi* | Food predisposing to anorectal diseases | Diet leading to anorectal diseases |
|  | மூன்றுபொழுது உண்ணோம் | तीन बार नहीं खाएँगे | *Mūṉṟu poḻutu* *Uṇṇōm* | Abstain three meals a day | Abstain from eating three meals a day. |
|  | மெய்சுத்தி/ தேகசுத்தி | शरीर शुद्धि/तन शुद्धि | *Meycutti*/ *Tēka* *Cutti* | Detoxification of body | Detoxification and cleansing of the body. |
|  | மையிடுதல் | काजल लगाना | *Maiyiṭutal* | Application of collyrium | A method of applying medicine to the eye, such as an eye ointment |
|  | மோர் பெருக்கி | छाछ को अधिक करके | *Mōr* *Perukki* | Diluted buttermilk | Diluted buttermilk |
|  | வமனம் முறை | वमनम पद्धति | *Vamaṉam* *Muṟai* | Emesis procedure | The process of inducing vomiting as a prophylactic treatment for pacifying deranged *Azhal*/*Pitham*. Generally advised once in six months for general well-being.  |
|  | விசர்க்க காலம் | विसर्ग कालम | *Vicarkka* *Kālam* | Southern solstice | Is that part of the year when there is the descent of sun that is, the Southward movement. Extends between Tamil Calendar months (*Aavani* to *Thai*) from mid-August to mid-February, this is the season of enhanced strength in human beings.  |

**ANNEX A**

(*Foreword*)

**COMMITTEE COMPOSITION**

Siddha Sectional Committee, AYD 05

| *Organization* | *Representative(s)* |
| --- | --- |
| National Institute of Siddha, Chennai | Prof Dr R. Meenakumari **(*Chairperson*)** |
| Central Council for Research in Siddha, Chennai | Dr Shyamala Rajkumar Dr K. Samraj (*Alternate* I)Dr V. Aarthi (*Alternate* II) |
| Central Drugs Standard Control Organisation, New Delhi  | Shri Sushant SharmaDr Rachna Paliwal (*Alternate*) |
| CSIR-Central Institute of Medicinal and Aromatic Plants (CSIR-CIMAP), Lucknow  | Dr Karuna ShankerDr Debabrata Chanda (*Alternate* I)Dr Kapil Dev (*Alternate* II) |
| CSIR-Traditional Knowledge Digital Library Unit (CSIR-TKDL), New Delhi  | Dr Vijayalakshmi Asthana  |
| Department of Pharmacy, Siddha Central Research Institute (CCRS-SCRI), Chennai  | Dr Shree Devi Dr S. Vinayak (*Alternate*) |
| Drug Testing Laboratory for Testing of A&S, (CCRAS – CSMCARI), Chennai | Dr R. Ilavarasan Dr S. Chitra (*Alternate* I)Ms Monika. N (*Alternate* II) |
| Government Siddha Medical College, Chennai  | Dr D. SasikumarDr K. Nalina Saraswathi (*Alternate*) |
| Government Siddha Medical College, Palayamkottai | Dr T. Komalavalli Alias mehalaDr A. Balamurugan (*Alternate* I)Dr S. Sivanandan (*Alternate* II) |
| Kokila Siddha Hospital and Research Centre, Madurai | Dr J. JeyavenkateshDr P. Pavithra (*Alternate*) |
| National Commission for Indian System of Medicine, New Delhi  | Dr M. V. MahadevanDr N. J. Muthukumar (*Alternate* I)Dr V. Jasmine Ranjana (*Alternate* II) |
| National Institute of Siddha, Chennai  | Dr S. Sudha RevathyDr V. Suba (*Alternate* I) Dr B. Anbarasan (*Alternate* II) |
| National Medicinal Plants Board, New Delhi | Dr R. Murugeswaran |
| Pharmacopoeia Commission for Indian Medicine & Homoeopathy, (PCIM&H), Ghaziabad  | Dr V. Vijayakumar Dr Nikhil M. Jirankalgikar (*Alternate*) |
| State Drug Licensing Authority (Indian Medicine), Chennai | Dr Y. R. ManekshahDr G. Subash Chandran (*Alternate*) |
| Tamil Nadu Ayurveda, Siddha Unani Manufacturers Association (TASUDMA), Chennai  | Dr L. SivakumarDr S. Ilango (*Alternate* I)Dr J. Dinesh Kumar (*Alternate* II) |
| Tamil Nadu Medicinal Plant Farms and Herbal Medicine Corporation Limited (TAMPCOL), Chennai  | Dr A. Jaheer Hussain |
| The Indian Medical Practitioners' Co-operative Pharmacy & Stores (IMPCOPS), Chennai  | Dr R. KannanDr K. Kader Mohideen (*Alternate* I)Dr S. Sudarshan (*Alternate* II) |
| The Tamil Nadu Dr MGR Medical University, Chennai  | Dr N. KabilanDr E. M. Manikgantan (*Alternate*) |
| BIS Directorate General | Shrimati Rachna Sehgal, Scientist ‘G’ and Head (Ayush) [Representing Director General (*Ex-officio*)] |

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| *Member Secretary*Dr Kiruthiga G.Scientist ‘B’/Assistant Director(Ayush), BIS |

Panel for Siddha Terminology, AYD 05/Panel 03

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| --- | --- |
|  *Organization* |  *Representative(s)* |
| Central Council for Research in Siddha, Chennai | Dr K. Samraj **(*Convener*)** |
| Central Council for Research in Siddha, Chennai  | Dr R. Meena  |
| Central Council for Research in Siddha, Chennai | Dr S. Rajalakshmi  |