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REVIEW ARTICLE

A Drug Review of Siddha Drug Saptha Rasa Chenduram

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ABSTRACT
The Siddha system of medicine, one of the oldest traditional practices in South India, utilizes herbal, mineral, and animal sources. Among its internal medicines, Chendooram is significant for its stability and long shelf life. Saptha Rasa Chenduram is a classical mineral formulation traditionally indicated for anemia, fever, paralysis, and peptic ulcer disease. Despite its therapeutic importance, limited scientific validation exists. To review the composition, purification, preparation, and pharmacological properties of Saptha Rasa Chenduram with reference to both Siddha literature and modern evidence. A literature search was conducted using PubMed, Google Scholar, ScienceDirect, SpringerLink, and Embase for articles published between 2019 and 2025. Studies on pharmacological activities and clinical relevance of the ingredients were included. The formulation contains mercury, mercury perchloride, mercury subchloride, red sulphide of mercury, arsenic trisulphide, sulphur, and iron, processed with Jatropha curcas latex. Siddha purification ensures safety and therapeutic efficacy. Reported pharmacological actions include anti-inflammatory, antimicrobial, antipyretic, analgesic, antioxidant, wound healing, and tonic properties, aligning with traditional claims. Pharmacological evidence supports the traditional uses of Saptha Rasa Chenduram, though further preclinical and clinical validation is necessary to confirm safety and standardize its therapeutic applications.
Keywords: *Chenduram, Paralysis, Saptha Rasa Chenduram, Siddha medicine.*

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INTRODUCTION

The Siddha system of medicine, a traditional practice followed mainly in South India, makes use of drugs derived from herbal, mineral, metal, and animal sources. Siddha medicines are broadly classified into internal and external forms**.** The Siddha texts describe 32 internal medicinal preparations**,** of which Chendooram is an important type having a shelf life of 75 years [1]. It is formulated from metallic substances, including arsenical compounds, that are converted into red-colored powders through techniques such as calcination, roasting, insulation, or grinding with herbal juices, decoctions, or ceyaneer**,** making them suitable for therapeutic use [2]. One among them is Saptha Rasa Chendooram, traditionally, it is indicated for conditions such as Pandu (anemia), Soolai (abdominal disorders), Suram (fever), Janni (postpartum complications), Parisa Vaivu (piles), Paksha Vatham (paralysis), and Gunmam (peptic ulcer disease) [3]**.** However, despite its therapeutic applications, there is still no established scientific evidence regarding the safety profile of Saptha Rasa Chendooram**.**

MATERIAL AND METHODS

DATA COLLECTION

The information was gathered through a comprehensive search across multiple electronic databases, such as Google Scholar, PubMed, Wiley, ScienceDirect, ACS Publications, SpringerLink, Semantic Scholar, and Embase, using keywords such as "Hydragyrum Perchloride" "Hydragyrum Subchloride" "Hydragyrum" "Red Sulphide of Mercury" "Arisenit trisulphidium" "Sulphur" "Iron" "*Jatropha*

gossypiifolia" along with their combinations. Special emphasis was placed on keywords related to pharmacological actions, ethnopharmacology, traditional medicine, Siddha, and herbal medicine. The data collected primarily covered the period from 2019 to 2025, and the analysis took about six months (Figure 1). Articles were selected based on their direct relevance to the composition of *Saptha Rasa Chenduram* and its therapeutic uses, along with the availability of full-text access and study types, including clinical trials, mechanistic investigations, and review papers. Exclusion criteria included duplicate publications, studies lacking methodological rigor, or those unrelated to the research focus. Works that did not address treatment aspects or were not directly applicable to the topic were also left out. The process involved a stepwise approach: initial screening of titles and abstracts, followed by detailed review of full texts, and the application of inclusion and exclusion standards. This ensured that only well-designed and relevant studies were incorporated, contributing valuable evidence on the effectiveness of *Saptha Rasa Chenduram* in treating aneamia, Vatha diseases and ulcer.

Ingredients:

All the ingredients are listed in table 1 [3].

Table 1: Drug Profile of *Saptha Rasa Chenduram*

S.no	Tamil name	Chemical name	Quantity
1.	*Rasam*	Hydragyrum	1 balam – 35g
2.	*Veeram*	Hydragyrum Perchloride	1 balam – 35g
3.	*Pooram*	Hydragyrum Subchloride	1 balam – 35g
4.	*Lingam*	Red Sulphide of Mercury	1 balam – 35g
5.	*Thalagam*	Arisenit trisulphidium	1 balam – 35g
6.	*Gandhagam*	Sulphur	1 balam – 35g
7.	*Aya Podi*	Iron	1 balam – 35g
8.	*Kaatamanakku Paal*	*Jatropha curcas* Linn latex	1 balam – 35g

Purification:

RASAM

1. Grind the *Rasam* with brick powder, turmeric powder (*Curcuma longa* Linn), jaggery, spider web and *Arugam pul* (*Cynodon dactylon* Linn) separately for one day and rinse it off to get the purified form [4].
2. Grind 35 grams of *Rasam* with brick powder and turmeric (*Curcuma longa* Linn) separately for 1 hour and rinse it with water. Afterwards, add 1.3 litres of *Kuppaimeni* juice (*Acalypha indica* Linn) to *Rasam* and burn it until all the moisture content of the juice evaporates [4].
3. Squeeze the required amount of *Rasam* through a clean cloth for thousand times, put it in an earthen pot, add pure water which should be in an inch measure above the *Rasam* and heat it. Care should be taken that the water content should not be reduced. Once the water turns black, discard the water and rinse the *Rasam* with vinegar (*Kaadi*) for 4 - 5 times to attain complete purification [1].
4. To 35 grams (1 *balam*) of Rasam, add 166 ml of *Tumbai Samoola* juice (*Leucas aspera* Linn) and insolate. Perform this process for 10 days with fresh juice on each day. Then dry it under sunlight until all the juice evaporates. Repeat this procedure for one more time. Then transfer this Rasam to an earthen pot, add 2.6 litres of *Tumbai* juice (*Leucas aspera* Linn) and lute it. Burry this for 20 days and then rinse the Rasam with water to get the purified form [1].
5. Pour the *Rasam* into the deseeded chilli and daub the paste of *Kovai* leaf (*Coccinia grandis* Linn) of 4 finger breadth over this chilli. Lute it with 7 layers of cloth and incinerate it with 10 cow dung cakes (*Kukkuda pudam*) to get the purified form [1].
6. Grind the *Rasam* with spider web, jaggery, *Thirikadugu*, turmeric, mustard, brick powder and salt separately and rinse it. Finally rinse it with *Oomathai* (*Datura metal* Linn) juice, curd and limestone water separately for 3 hours to get the purified form [5].
7. Soak the *Rasam* in the latex of *Erukku* (*Calotropis gigantea* (Linn.) R.Br) for a day and grind it with brick powder, Spider web powder (*Pugaiyeeral*), turmeric powder (*Curcuma longa* Linn) and sugar to get the purified form. Then grind this Rasam with garlic to attain superior purification [6].
8. Grind the *Rasam* with *Sengazhuneer* juice (*Nymphaea alba* Linn) to get the purified form [7].

VEERAM

1. Take one *balam* (35 grams) of *Veerakatti*, add pepper-infused water, and boil it for six hours. Then place it inside pepper paste (*Piper nigrum* Linn). In another pot, mix 650ml of buttermilk with one *balam* (35 grams) of sulfur and bury the previously processed *Veerakatti* in it. Heat the mixture on a mild fire for a few hours before taking it out [1].

2. Mix a small amount of sulfur in tender coconut water, place it in a pot, and expose the *Veeram* to the fumes without letting it touch the liquid. Heat it gently for half an hour and then remove it. This is another method of purification [1].
3. Take one *balam* (35 grams) of Alum (*Padikaram*) and one *balam* (35 grams) of Sulfur (*Gandhagam*), powder both and keep ready. Gradually add kerosene to the *Veerakatti* and extract it. While adding kerosene, ensure that the Veeram is seen as vapor [1].
4. Place the *Veeram* in a clay vessel, pour breast milk over it until fully submerged, and keep it under sunlight until all the milk evaporates. Then collect the residue. Cow's milk may be used as an alternative to breast milk [1].
5. Split a bitter gourd (*Momordica charantia* Linn), place the *Veeram* piece inside it, tie it securely with a string, and hang it over a vessel without touching the liquid below. Heat it for one hour using either tender coconut water or fruit juice underneath [1].

POORAM:

1. A total of 8.75 grams of *Piper nigrum* Linn (black pepper) and *Piper betel* Linn (betel leaf) are ground into a fine paste and mixed with 1.3 litres of water. Separately, one *balam* of *Pooram* is securely wrapped in a cloth to prepare a *tholaindiram*. This bag is then immersed in the prepared mixture and the entire contents are subjected to boiling until the volume is reduced to $3/4^{th}$ of its original quantity [1].
2. One *balam* of *Pooram* is subjected to a two-step purification process. Initially, it is soaked in breast milk for a duration of three hours, followed by immersion in garlic (*Allium sativum* Linn) juice for nine hours [1].
3. For using in leghiyam *Pooram* should be treated with *Musumusukkai* juice (*Mukina Madraspatna* (Linn.) M. Roemer) [1].

LINGAM:

1. Cut and crush one-ounce (1,400 gms) of *Alangium salvifolium* (L.f.) Wang bark, put in 5.2 liters of fermented rice water, and keep it in the moonlight overnight. Next morning, knead it well and mix it. Take 35 grams of cinnabar and make a pouch. Add this pouch to the above mixture and boil for 24 hours on low flame, take it and wipe it, and as before, the cinnabar pouch is boiled with the water mixed with tamarind mercy mixture and the fermented rice water mixed with nannari root (*Hemidesmes indica* Linn) separately [1].
2. *Lingam* should be treated with the mixture of equal quantity of lemon juice, milk and kuppaimeni juice (*Acalypha indica* Linn) [1].
3. *Lingam* should be soaked in breast milk and lemon juice (*Citrus limon* Linn) respectively for 1 day and dried [1].

THALAGAM:

1. Cut the *Thalagam* into pieces like coins, wrap it in a cloth, and soak it separately in each of the following: cow dung, toddy, lime water, ash gourd juice (*Benincasa hispida* Thunb.), Aavin milk, and decoction of *Arasam pattai* (*Ficus religiosa* Linn bark). In each liquid, it should be soaked individually. Then boil it until three-quarters of the liquid evaporates and only the thick extract remains. This process should be done to purify it. For every unit (*balam*) of *Thalagam*, take an equal quantity of each of the liquids [1].
2. Take one *balam* (35 grams) of *Thalagam* stone, place it between two lime stones, and repeatedly heat it with palm leaves not less than 10 times. After this process, wash it thoroughly and dry it [1].
3. Cut the *Thalagam* into thin slices, tie it in a double-folded cloth, and soak it in either cow's urine, rice-washed water, or fermented toddy for three days. Then, heat it over a gentle fire (*Kamalaagni*) until it is thoroughly processed [1].
4. Take one-part (1.3 liters) of *Amuri* (urine), add 325 ml of *kuppaimeni* (*Acalypha indica* Linn) juice and 325 ml of slaked lime water. Boil this mixture and immerse the *Thalagam* into it, heating it until the liquid thickens and the substance is processed. This is also considered a purification method [1].
5. *Thalagam* can also be purified by placing it in a mud pot and heating it with donkey's urine [1].

GANDHAGAM

1. Melt the *Kandhagam* with cow's butter in an iron ladle and pour it into cow's milk. Perform this process for 30 times to get the purified form. Use fresh milk for each time [4].
2. Mix leaf paste of *Maruthondri* (*Lawsonia inermis* Linn) in cow's curd and put it in an earthen pot. Cover the vessel's mouth with a cloth, place the *Kandhagam* on that cloth and close it with a lid. Lute it, burry it in a pit with its upper surface being visible and incinerate it by piling cow dung cakes over it. Melted *Kandhagam* drains down. Collect and dry it. Repeat this process for 6 times to get the purified *Kandhagam* [4].

3. Make liquid concoction with 6 *balam* (210 g) each of Tamarind fruit pod's extract, vinegar (*Kaadi*), sour butter milk and mushroom juice (*Agaricus campestris* Linn) and take it in a vessel. Cover the vessel's mouth with a cloth, place 1 *balam* (35 g) of *Kandhagam* on it and cover it with a lid. Burn this for 6 hours (2 *Saamam*) in *Deepaakini* (Flame of a lamp). Purified *Kandhagam* settles down and impurities float over the surface of liquid [1].
4. Make liquid concoction with 6 balam (210 g) each of Tamarind fruit pod's extract, vinegar (*Kaadi*), sour butter milk and mushroom juice (*Agaricus campestris* Linn) and take it in a vessel. Cover the vessel's mouth with a cloth, place 1 *balam* (35 g) of *Kandhagam* on it and cover it with a lid. Burn this for 6 hours (2 *Saamam*) in *Deepaakini* (Flame of a lamp). Purified *Kandhagam* settles down and impurities float over the surface of liquid [1].
5. Burn the *Kandhagam* by hanging it as *Tholayandhiram* for 3 hours (1 *Saamam*) separately in decoction of *Chandanam* (*Santalum album*), leaf juice of *Kovai* (*Coccinia grandis* Linn), Aloe vera juice, Juice of *Puliyaarai* (*Oxalis corniculate* Linn) to get the purified form [3].
6. Cover the mouth of a vessel containing cow's milk with a cloth, place the *Kandhagam* on that cloth and close it with a lid. Heat to melt the *Kandhagam* so that it drains into the milk. Do this process for 7 times to get the purified form [6].
7. Boil the *Kandhagam* in goat's milk and rinse it off to get the purified form [7].
8. Boil the *Kandhagam* in 2.6 liters of latex of *Kaattamanakku* (*Jatropha curcas* Linn) thrice to get the purified form [7].
9. Melt the *Kandhagam* and pour it into Castor oil to get the purified form [7].
10. Melt the *Kandhagam* with cow's ghee and pour it into milk to get the purified form [7].
11. Put the *Kandhagam* powder in Castor oil and heat it to get dissolved. Pour this into the cow's milk to get the purified form [7].
12. Take the *Kandhagam* powder and Castor oil in an iron pan, burn it with two firewoods for 45 minutes and then pour it into raw cow's milk to get the purified form (Or) Boil the *Kandhagam* in goat's milk to get the purified form [7].
13. elt the *Kandhagam* with cow's butter in an iron ladle and pour it into Plantain juice (*Vaazhai Kattai Neer - Musa paradisiaca* Linn). Perform this process for 10 times to get the purified form [7].
14. Fill a pot with cow's milk or sour butter milk or cow's urine and cover its mouth with a cloth. Burry this pot with cloth alone being visible, place the *Kandhagam* on the cloth and close it with a lid. Lute it and incinerate it with cow dung cakes piled for about 1 or 2 digit unit. Take it after the heat subsides [7].
15. Take the mixture of Plantain rhizome juice (*Musa paradisiaca* Linn) and cow's milk in a wide mouthed pot, cover its mouth with a cloth and place the *Kandhagam* on that cloth. Close it with a lid, lute it and burry it with its upper surface being visible. Incinerate it by piling cow dung cakes over it. Repeat this process for 6 times to get the purified form [8].

AYAPODI

1. Iron powder is soaked in *Naaval* fruit juice (*Syzygium cumini* Linn). Insolate it till the juice gets reduced. The process is done for 6 times to get the purified form [1].
2. To 35 g of Iron powder, 210 ml of Mahua flower juice or extract (*Madhuca longifolia* Linn) is added and keep it in sunlight for 6 days with fresh juice on each day. On 7th, 8th day dry this in sunlight without adding juice. Again, repeat this procedure twice. Then insolate the Iron powder with Mahua flower juice for 10 days and then dry it without adding juice for 2 days. Finally rinse it off with water to get the purified form [4].
3. Soak the red-hot iron in six-month Vinegar (Six-month *Kaadi*), sesame oil, cow's urine and horse gram's decoction (*Macrotyloma uniflorum* Linn) separately for 3 times. Then it is rinsed off thoroughly [4].
4. Iron powder is soaked in lemon juice, vinegar (*Kaadi*) and latex of *Naatu Kaataamanukku* (*Jatropha curcas* Linn) respectively for 3 days each. Then rinse it off with water effectively to get the purified form [4].
5. Pestle 280 g (8 *balam*) of roots of *Alli* (*Nymphaea nouchali* Burm.f) and *Punnai* (*Calophyllum inophyllum* Linn), and mix it with 560 g (16 *balam*) of vinegar (*Kaadi*). Add 35 g (1 *balam*) of Iron to this mixture and burn it by *Dheepakini* (Flame of a lamp) day and night to get the purified iron. Add the required amount of *Kaadi* if the quantity of *Kaadi* gets reduced [1].
6. Soak the Iron powder in lemon juice for 3 days, grind it, and rinse it off to get the purified form [3].
7. Soak the Iron powder in lemon juice and sesame oil separately for 3 days. Roast this in an iron pan and rinse it off with vinegar (*Kaadi*). Boil this in decoction of *Velampattai* (*Acacia nilotica* (Linn.) Willd. ex. Del) to get the purified form [6].

8. Boil the iron powder in sesame oil and betel leaf extract (*Piper betle* Linn) separately for 30 minutes to get the purified form [7].
9. Iron is soaked in cow's milk for 12 hours. Then soak it separately in honey and ghee for 8 days to get the purified form [7].
10. Soak the iron powder in lemon juice for 3 days and rinse it off. Immerse this in sesame oil for one day and roast it in iron pan. Dip this in horse gram decoction (*Macrotyloma uniflorum* Linn) or *Velampattai* decoction (*Acacia nilotica* (Linn.) Willd. ex. Del) for several times to get the purified form [7].
11. Roast the iron powder with sesame oil in an iron bowl and soak this in sour vinegar (*Kaadi*) for 3 hours. Rinse it off well to get the purified form [7].
12. Boil the iron powder in juice of *Karuvelampattai* (*Acacia nilotica* (Linn.) Willd. ex. Del) for 6 hours and rinse it off with vinegar (*Kaadi*) thoroughly to get the purified form [7].

Preparation:

Dosage: ½ -1 *Kunri alavu* (130mg) [9]. 2 times/day.

Adjuvant: Honey/Ghee

Indications: *Paandu* (Anaemia), *Paarisa Vaivu, Paksha Vatham*, *Soolai*, *Suram* (Fever), *Janni* (Delirium), *Gunmam* (Ulcer) [10].

Traditional test for Chenduram:

In Siddha medicine, a properly prepared Chendooram is identified by its lustreless appearance, fine texture that fills finger crevices, and its ability to float on water. It should be smokeless, tasteless, and show no trace of raw materials. The powder must allow free movement of grains, display the characteristic colour mentioned in texts, and be finalized at the correct stage of preparation to ensure safety and efficacy [11].

RESULTS

Figure 1 represents the process of literature collection for this article.

Figure -1 Literature Review of Saptha Rasa Chenduram

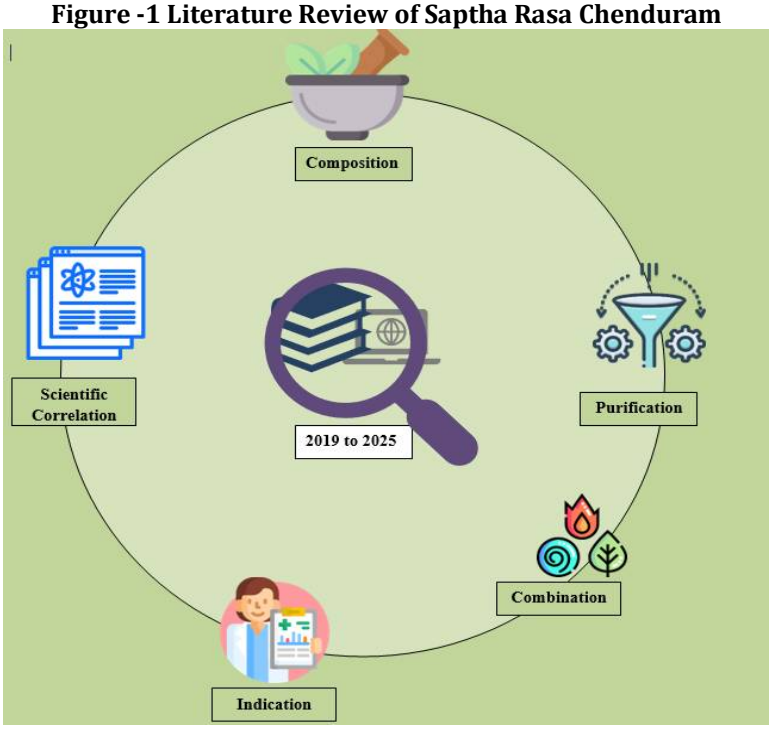

Table 2: Characteristics of Drugs used in *Saptha Rasa Chenduram*

S.n	Drug	Taste	Potency	Division	Action
1.	Rasam	Sweet Sour Salty Bitter Pungent Astringent	Cold/Hot	Depends upon Adjuvant	Alterative, Tonic, Laxative, Diuretic, Cholagogue, Deobstruent, Sailogogue, Antisyphilitic [1]
2.	Veeram	Pungent, Salty	Hot	Pungent	Alterative, Antiseptic, Vermifuge, Caustic [1]
3.	Pooram	Salty, Pungent	Hot	Pungent	Cholagogue, Tonic, Antiseptic, Sailogogue [1]
4.	Lingam	Tasteless	Hot	-	Tonic [1]
5.	Thalagam	-	-	-	Alterative, Antipyretic [1]
6.	Gandhagam	Bitter Astringent	-	-	Cholagogue, Laxative, Alterative, Antiseptic, Diaphoretic [1]
7.	Aya Podi	Astringent, Little Sour and Bitter	Hot		Styptic, Tonic, Stimulant, Alterative [1]
8.	Kaatamanakku Paal	Astringent	Hot	Pungent	Galactagogue, vermifuge, Hemostatic [12]

Table 3: Pharmacological Action of Ingredients of *Saptha Rasa Chenduram*

Drug	Compatible Drugs	Inimicable Drugs	Activity	Method
Mercury	Arsenic Trisulphidium Sulphur	Iron Mercury Subchloride	Anti-inflammatory, Antibacterial, Anti-apoptosis [13]	Mercury and its compounds have been utilized for more than 3,000 years due to their diverse therapeutic properties. They have been applied as antiparasitic, anti-syphilis, antipruritic, preservative, anti-inflammatory, diuretic, and antibacterial agents. Additionally, mercury has been employed in dental amalgams as a restorative material, reflecting its longstanding medicinal and practical applications [13].
Mercury Chloride	-	-	Antibacterial effect [14]	-
Mercury Subchloride	-	-	Antipyretic activity [14] Anti-inflammatory activity [14]	-
Red sulphide of Mercury	-	-	Antioxidant [13]	In vitro studies involved HK-2 cells under serum-nutrient starvation, while ROS generation was examined under hypoxia in both cell and zebrafish models [13].
			Anti-inflammatory [13]	In vivo, anti-inflammatory activity was evaluated in mice against LPS and MPTP-induced neurotoxicity and gut microbiota disturbances [13].
Arsenic trisulphidium	-	-	-	Arsenicals have been traditionally used in the Indian

				system of medicine for centuries to manage a wide range of conditions, including gonorrhea, epilepsy, syphilis, asthma, psoriasis, chronic fevers, cancer, tuberculosis, and other respiratory disorders [15].
Sulphur	Mercury	-	Antimicrobial activity [14]	In- Vitro – Antimicrobial activity against E. Coli, P. Vulgaris, K. Pneumoniae, S. Aureus, S. Mutans [14]
Iron	Mercuric Subchloride	Sulphur, Mercuric Chloride	Hematemic	The administration of iron supplements represents a standard therapeutic approach for iron deficiency anemia, particularly in the context of chronic illnesses, including kidney disease, heart failure, and inflammatory bowel disease. Since hemoglobin synthesis depends on an adequate iron supply, deficiency disrupts erythrocyte formation and compromises the maintenance of normal red blood cell counts [17].
Jatropha curcas			Anti-pyretic Activity [16]	*Jatropha curcas* Linn extracts were evaluated in Brewer's yeast-induced pyrexia. The extracts demonstrated significant antipyretic activity by inhibiting prostaglandin biosynthesis [16].
			Antioxidant Activity [16]	The antioxidant activity of *Jatropha curcas* Linn was evaluated using methods such as DPPH, hydrogen peroxide, and superoxide dismutase assays, with absorbance measured by UV-visible spectrophotometry. Results showed significant free radical scavenging and reducing activity across different plant parts, primarily attributed to the presence of phenolic compounds [16].
			Analgesic Activity [16]	*Jatropha curcas* Linn extracts showed significant analgesic activity in albino Wistar rats, reducing writhing in the peripheral test (comparable to aspirin) and demonstrating central effects in tail clip and tail flick methods (with morphine as standard), likely due to flavonoids [16].
			Antibacterial activity [16]	*Jatropha curcas* Linn was evaluated for its antibacterial potential and showed significant activity, largely attributed to its phenolic compounds, against pathogens

				causing diseases such as typhoid, cholera, tetanus, and diphtheria [16]
			Wound healing activity [16]	*Jatropha curcas* Linn extract showed effective wound healing activity in albino Wistar rats, comparable to standard silver sulfadiazine. Using incision and excision models, the extract promoted wound contraction and enhanced collagen fiber and hydroxyproline secretion, facilitating faster healing [16].

DISCUSSION

The table 2 and 3 show the pharmacological profile of *Saptha Rasa Chenduram*. According to Siddha philosophy, the drugs are combined in accordance with compatible and inimicable drugs. According to the Siddha concepts of Oppurai (compatibility/synergism) and Ethirurai (incompatibility/antagonism), these ingredient relationships reflect a deliberate therapeutic rationale in formulation design. Oppurai denotes substances that mutually support, potentiate or balance each other's actions, as seen in compatible combinations such as mercury with sulphur and sulphur with mercury, which traditionally signify stabilization, detoxification and enhancement of therapeutic efficacy. Similarly, iron showing compatibility with mercuric subchloride suggests supportive interaction that may strengthen specific pharmacological actions. In contrast, Ethirurai refers to antagonistic or inimical combinations that may reduce efficacy, induce imbalance or potentiate adverse effects. The incompatibility of mercury with arsenic trisulphide, sulphur with iron, and iron with sulphur or mercuric chloride reflects Siddha caution regarding combinations that may disturb elemental balance or alter intended drug action. From this perspective, the presence of compatible interactions supports synergism, safety and potency of the formulation, while recognition of inimical relationships highlights the classical Siddha principle of avoiding antagonistic pairings to preserve therapeutic harmony and minimize undesirable effects. Thus, through Oppurai–Ethirurai principles, the formulation demonstrates rational compatibility, balancing and controlled integration of ingredients. This principle ensures the proper preparation of the drug [17]. Treatment of a patient in Siddha is based on the Siddha *Suvai* concept, the ingredients in this formulation exhibit a purposeful combination of tastes and potencies that contribute to its therapeutic rationale. The presence of sweet imparts nutritive and rejuvenative support, while sour and salty are associated with stimulation, penetration, and channel-clearing actions that facilitate drug assimilation. The predominance of pungent reflects catalytic, detoxifying and obstruction-resolving properties, whereas bitter contributes purificatory and anti-inflammatory effects. astringent supports absorbent, styptic and tissue-stabilizing actions. Further, the predominance of hot potency among the ingredients indicates transformative, digestive and bio-enhancing activity. Collectively, the dominance of pungent, salty, bitter and astringent tastes with hot potency suggests a formulation designed for Kapham–Vatham modulation, promoting detoxification, deobstruent action, enhanced therapeutic penetration and systemic balance, with sweet taste providing supportive rejuvenative moderation [18]. Mercury and its compounds, have long been used for their anti-inflammatory, antibacterial, and fever-reducing effects, and modern studies still confirm some of these benefits. Arsenic trisulphidium highlights the long history of arsenicals in managing stubborn and chronic illnesses, while sulphur is recognized for its ability to fight harmful microbes. Iron, although not detailed here, has always been valued for improving blood health. On the plant side, *Jatropha curcas* Linn stands out with a wide range of effects it can reduce fever, fight infections, ease pain, heal wounds, and protect against oxidative stress due to its natural compounds like phenolics and flavonoids. Altogether, the table brings out how traditional remedies, both mineral and plant-based, continue to align with modern scientific findings, showing their relevance in healthcare today.

CONCLUSION

This review indicates that the documented pharmacological properties are largely consistent with the traditional uses of the ingredients. Nevertheless, comprehensive pharmacological studies are required to substantiate and authenticate these traditional practices.

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AUTHOR CONTRIBUTION
Conceptualization: JB; Medicine Preparation: JB, KH, MP; Data collection and compilation: JB, KH ; Manuscript Writing: JB, MP; Proofreading and editing: JB, KH, MP, VM, RM.

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