

## BRIEF INFORMATION ABOUT SIDDHASĀRA NIGHAṆṬU OF RAVIGUPTA

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### ABSTRACT

*Siddhasāra nighaṇṭu*, is authored by 'Bauddhācārya Ravigupta'. On the basis of various evidences, its period is considered as 7<sup>th</sup> Century A.D. Actually *Ravigupta* has written '*Siddhasāra Saṁhita*', the last part of which is known as '*Siddhasāra Nighaṇṭu*'. The second chapter of *Siddhasāra Saṁhita* is '*Dravyasamgrahaniya*', where 33 *Gaṇas* out of 37 *Gaṇas* of *Sūsruta Saṁhita* of '*Dravyasamgrahaniya*', chapter have been mentioned. The *Dravyas* have been described in *Paryāya śaily* and with 96 *Ślokas*.

According to Emmerick, *Siddhasāra nighaṇṭu* may be considered as one of the oldest *Nighaṇṭu* in the series of *Nighaṇṭus*, which was authored by "Bauddhācārya *Ravigupta*" edited and published in 1980 by E. R. Emmerick in Roman from German.

*Ravigupta* in the beginning pays his homage to 'Bhagavana Buddha'. In the end of *Siddhasāra Saṁhita* he had given some information about him i.e.: "Having examined the tradition of *Dhanvantari* and the son of *Atri* (*Ātreya Punarvasu*) composed in this way a guide to medical doctrines in 31 chapters, containing 1300 *Ślokas* in unbroken metre. On the insistence of his elder brother *Devagupta* and having regard to his (brother's) yellow disease, *Ravigupta* made this text"<sup>2-3</sup>.

The continuous work has been done for two decades on its manuscripts.

According to the editor of this *Nighaṇṭu*, he had referred to the following nine manuscripts:

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1. The *Khotanese* version –at India Office Library.
2. The Sanskrit MSS (Palm Leaf) – A to E.

The editor says that five out of six Mss. on which the present edition is based were microfilmed as a part of the Nepal- German Manuscript Preservation Project.

The Nepalese Mss. is written in *Newari* script.

The manuscript M is a palm leaf Mss. and is in *Malayālam* script, which is fragmentary and worm-eaten.

3. Tibetan version of *Ravigupta's Siddhasāra* – obtained from Tanjor.
4. The *Peris Siddhasāra* – in Telugu script.

*Candraṭa* (10<sup>th</sup> century A.D.) in the commentary of *Cikitsa Kalika* has quoted numerous sources from the *Siddhasāra* which include e.g. – during the description of *Svedana*, he has quoted the reference of *Siddhasāra*<sup>4</sup> and in his book *Yogaratna samuccaya* he has mentioned the compound formulations of *Siddhasāra*.

*Srikanṭha Datta* (13<sup>th</sup> century A.D.), in the commentary of *Mādhava nidāna* gave the references of *Ravigupta*, e.g. in *Netra roga* on the verse 67 in relation to *Arjuna* disease<sup>5</sup>.

*Arunādatta* (13<sup>th</sup> century A.D.) in the description of milk of buffalo, mentioned a verse of *Ravigupta*<sup>6</sup> and also in *Sutra* 6 verse 41 he has quoted the verse of *Siddhasāra*<sup>7</sup>.

*Niscala kara* in his commentary '*Ratnaprabha*' on *Cakradatta* analyzed the places, where *Cakrapāni* borrowed the name of *Ravigupta* or the book named *Siddhasāra* e.g. in *Jwara-prakarana*, 16 *Ślokas* are mentioned as the originals of *Ravigupta* and in

*Atisāra* chapter one reference is available from *Siddhasāra Saṁhita*. Besides these references, on various places, *Niscala kara* has pointed out the contents of *Cakrapāṇi* as of *Ravigupta* or his book named *Siddhasāra saṁhita*.

In the beginning of *Jwara cikitsa*, first *Śloka* of *Jwara* is common in both *Mādhava nidāna* and *Siddhasāra Saṁhita*<sup>8</sup>. Not only this but also some other references are also available which are similar in *Mādhava nidāna* and *Siddhasāra Saṁhita*. The *Śloka* of general sign and symptoms of *Krimi roga* is similar in both *Mādhava nidāna*<sup>9</sup> and *Siddhasāra* but *Niscala kara* in his commentary on *Cakradatta* mentioned the name of *Ravigupta*. It proves that *Ravigupta* was prior to *Mādhava*. Hence the period of *Ravigupta* is considered to be the middle of 7<sup>th</sup> century A.D.

In the light of above facts, it can be said that *Siddhasāra Saṁhita* is earlier than *Mādhava nidāna* and flourished just after *Vāgbhaṭa* because various references of *Vāgbhaṭa* are available in this book.

*Siddhasāra Saṁhita* is completed in 31 chapters. In the first chapter, he mentioned the 8 parts of *Āyurveda* and the basic concepts of *Āyurveda* in which he had described the basic concepts of *Dravyagaṇa* such as number of *Rasas*, their actions and effect on *Doṣas*, definition of *Dravya*, *Virya* and its two types i.e. *Śeeta* and *Uṣṇa*, two types of *Vipāka* i.e. *Madhura* and *Kaṭu*. He also mentioned the rationale administration of drugs.

In the second chapter named as “*Dravyagaṇadhyaya*” 33 groups based on “*Dravyasangrahanīyādhyāya*” of *Suśruta Saṁhita* are included. Sequence of *Gaṇas* is also similar as in *Suśruta Saṁhita*. But he changed the name of some groups such as in place of ‘*Vidarigandhādi*’ he had mentioned ‘*Sthirādi*’, *Virāṭarvādi*’ as ‘*Viravṛkṣādi*’ and ‘*Sālsarādi*’ as *Sālādi*.

In *Laghu pañcamoola*, he included *Eranda* in the place of *Gokṣura*, which is also accepted by *Cakrapāṇidatta* in his commentary *Bhāṇumatī on Suśruta Saṁhita*. This tradition is also available in *Kaśyapa Saṁhita*<sup>10</sup>. In *Trṇa pañcamoola* he has taken *Kāsadvaya*.

He starts *Nighaṅṭu* portion by saying that: *Dravyas* which are described in *Siddhasāra* have hidden meaning and they will be explained by name in short<sup>11</sup>”.

In *Nighaṅṭu* portion, he mentioned the individual *Dravyas*, which were already mentioned in *Gaṇas*. *Dravyas* described in *Nighaṅṭu* are in *Paryāya śaily*. That is why, it is easy to identify a drug and their *Guṇa karmas*.

*Ravigupta* has given new synonyms for so many drugs which were not mentioned in *Saṁhita granthas* e.g. ‘*Aralu*’ and ‘*Dirghavrīta*’ are given new synonym for ‘*Kaṭvanga*’. Like wise he had given the synonym of ‘*Kapotavanka*’ as ‘*Suryabhakta*’. In the same manner a new synonym of ‘*Tamalaki*’ is given as ‘*Ajhata*’, *Murangi*’ is given for ‘*Taskarasnāyu*’ which is the *Corasnāyu* of *Dalhana* for *Murva* i.e. *Marsedenia tenacissima*. The editor confirms period of this book as 7th century A.D. However by seeing the period of this *Nighaṅṭu*, it may be said that this is the first *Nighaṅṭu*. Hence this *Nighaṅṭu* is very much important from historical point of view and its contribution in the field of *Dravyagūṇa*.

Though *Khemraj* in the introduction of *Kaśyapa Saṁhita*, mentioned about the manuscript of *Suśruta nighaṅṭu*. It is confirmed that *Suśruta nighaṅṭu* is available in Nepal still unpublished. Therefore it is not clear that, whether this *Nighaṅṭu* was written by *Suśruta* or written by any other person or was based on the *Dravyas* of *Suśruta Saṁhita*.

*Siddhasāra nighaṅṭu* contains 96 Ślokas. *Ravigupta* had also mentioned the *Viprakirna varga* after description of 65 Ślokas where 4 *Dravyas* viz., *Vanaspati dravya*, *Lavaṇa kṣāra*, *Khanija dravya*, *Jāntava dravya* have been mentioned.

In this way from this *nighaṅṭu*, the description of *Dravyas* in *Paryāya śaily* have been started, which is followed by later authors of *Nighaṅṭus*. This tradition became helpful to them to know the *Dravyas* that were described in *Saṁhita granthas*.

This new attempt will enrich the field of *Dravyagūṇa* and pave the way for research workers.

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## सारांश

### रविगुप्त से विरचित सिद्धसार निघण्टु पर संक्षिप्त समाचार

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सिद्धसार निघण्टु बौद्धाचार्य रविगुप्त के द्वारा विरचित है। अनेक प्रमाणों के साथ इस का काल सातवीं शताब्दी माना जाता है। यथार्थ में रविगुप्त के द्वारा सिद्धसार संहिता का रचना हुई। इस संहिता का अंतिम भाग सिद्धसार निघण्टु कहलाता है। और दूसरा अध्याय द्रव्यसंग्रहणीय है। इसमें ३३ गण जो सुश्रुत संहिता का द्रव्यसंग्रहणीय अध्याय में दिया हुआ ३७ गण में से लिया गया है। सभी द्रव्यों का वर्णन पर्याय शैली में ९६ श्लोकों में किया गया है।