

A PROLOGUE ON “VASTUGUṆA DĪPIKA” THE ANDHRA ĀYURVEDA NIGHANṬU OF 1883 A.D.

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ABSTRACT

Vastuguna Dipika is a Nighantu Grantha written in Telugu language on *Āyurvēda* drugs, diets and deeds in an alphabetical order in Telugu language and it is a much popular book for more than a century. Yerra Venkata Swamy (retired district Munsif) has authored and published it on 23rd June, 1883 A.D. It is a period of printing facility introduced in India. It is edited and reprinted eight times by the successors of same “Yerra” family during a period of century. The subject content of the book has been slowly updated from edition to edition. *Vastuguna Dipika* comprising of 1148 pages in written. Drug like Coffee, Cabbage have been elaborately dealt with *Āyurvēda* viewpoint. Certain drugs like Lasuna, Haridra also have been dealt very elaborately. In this book several drugs are grouped according to action and indications. Mineral drugs and mercurial preparations are also dealt in detail. Along with the properties of drugs and diet the properties and uses of certain routine deeds like bathing, sleeping exercise etc; are explained in the book. An alphabetical index of diseases in English in found along with the alphabetical indices of drugs in English, Telugu and Sanskrit languages.

Introduction

The time has arrived to review all the available ancient information of herbs and *Āyurvēda* and conserve them. Documenting and creating evidence base for all *Āyurvēda* herbs in the backdrop growing of global awareness on herbs has become the need of the hour. The patenting of *Haridra* and *Bhūmyāmlaki* by foreigners at international level should alert us to document the indigenous *Āyurvēda* herb information available in

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all Indian languages. Prof. K. C. Chuneekarji, former Reader, Dept. of *Dravyaguna*, I.M.S., B.H.U., Varanasi has edited a list of 2000 *Āyurvēda* herbs and published it with the auspice of National Academy of *Āyurvēda*, New Delhi. In the preface of the book and also in a personal interaction he has expressed the urgent need of translating or reviewing the books in local languages on *Āyurvēda* herbs. ¹ He says it is needed in the present times to enlarge the documentation base to combat the challenges to be thrown over by economic liberalization and international patenting of medicinal plants.

Vastuguna Dīpika is a *Nighaṇṭu Grantha* written in Telugu language on *Āyurvēda* drugs, diets and deeds in an alphabetical order of Telugu language. Yerra Venkata Swamy (retired district muncif) has authored and published it as early as in 23rd June, 1883 A. D. It is a period of printing facility introduced in India.² It is edited and reprinted eight times (Table -1) by the successors of same 'Yerra' family during a period of century. The subject content of the book has been slowly updated from edition to edition.

Table-1: Chronological Details of different editions of *Vastuguna Dīpika*

Sl. Edition No.	Editor Number	Year	Relation	Station with Author
1. First	Yerra Venkatswamy	23 rd June, 1883	Author himself	Rajamundry, Andhra Pradesh
2. Second	Yerra Subbarayudu	24 th March, 1900	Son	Rajamundry, Andhra Pradesh
3. Third	Yerra Jagga Rao Yerra Narsimha Rao Yerra Seeetharamaiah Yerra Kristna Murthy	3 rd December, 1908	Grand Sons of Erra Venkata swamy	Rajamundry, Andhra Pradesh
4. Fourth	Erra Jagga Rao Erra Narsimha Rao Erra Seeetharamaiah Erra Kristna Murthy	15 th May, 1919	-do-	-do-

5. Fifth	-do-	1st January, 1925	-do-	-do-
6. Sixth	Yerra Jagga Rao Yerra Narsimha Rao Yerra Secetharamaiah	26 th November, 1933	-do-	-do-
7. Seventh	Yerra Venogopal Rayidu	14 th January, 1961	Son of Erra Narisimha Rao	-do- -do-
8. Eighth	Yerra Muralidhara Row	3 rd April, 1984 (100 th year of publication)	Not known (one of grand grand sons)	
9. 9 th Reprint	A.B.S. Publishers	-	-	-do-
10. 10 th Reprint	-do-	-	-	-do-
11. 11 th Reprint	-do-	-	-	-do-

Vastuḡaṇa Dīpika - Different editions and Evolution of the academic content of the book.

First Edition (23rd June, 1883)

- Drugs (Herbs & Minerals) have been arranged in Telugu alphabetical order
- Morphological description is avoided for the want of place
- *Guṇa* and *Karma* of the drugs are explained.
- Side effects of the certain drugs indicated along with with due indications
- Certain deeds like sleep, exercise, oil massage tec., are also explained for *Guṇa karma* point of view
- Food items - All food substances and prepared foods, adverse effects caused by excess and improper ingestion are dealt with suitable antidotes are explained
- Poisons, their effects and antidotes explained
- Few popular Compound preparations are given

Books extensively referred in the first edition:

- *Dhanvanthari Nighaṅṭu*
- *Sri Kṛṣṇīyamu*
- *Dravya Ratna Māla*
- *Dravyaguṇa Ratnāvali*
- *Vastuguṇa Ratna Kōśamu*
- Few Unani books and other *Āyurvēda books*

Resource persons acknowledged by the author

D. Venakateshwara Sharma (Sanskrit & Andhra Pundit)

P. Gopaala Sastry (Sanskrit Pundit)

Second Edition (24th March, 1900)

Yerra Subbarayudu - he is son of Yerra Venkataswamy. Subba Rayudu has extensively edited this book. He has redacted the original text. He identified that the herbs and drugs used in India are not documented. And he envisaged that it is necessary to document them at the earliest. He has passed on 28th July 1907. This edition has been developed extensively and the Subbarayudu has been considered as the author of the book. (An analogy may be found with *Agnivēśa Samhita* being popularized as Caraka *Samhita*).

Salient features of the Second Edition

- 250 new drugs are added
- English and Latin names are added to all the drugs as suggested by Maha Raja Gode Narayana Ganapathi Rai of Vishakapatnam.
- English and Latin names are attached to all the diseases.
- Methods (*Kalpa*) of using drugs and dose are included
- All the drugs are classified in to 450 Pharmaco-therapeutic groups. The list of diseases is included for ready reference to use as main drugs or as Anupaana to compound medicines.

- Diet to be used (*Pathya*) & not to be used (*Apathya*) are explained for every disease.
- Few newer popular compound medicines are added, few are removed.
- Antidotes are given for many unsuitable foods.
- Two indices in English are included, one is drug index and another is disease index.
- English / Latin names for few drugs are not mentioned as they are not known to English people and do not possess English / Latin names by that time.
- Book is swollen to from 400 to 1000 pages of 1/8 demy size.

Third edition: (3rd December, 1908)

It is edited by a team namely, Yerra Jagga Rao, Yerra Narsimha Rao, Yerra Seeetha Ramaiah and Yerra Kristna Murthy has edited and published.

Salient features of the Third Edition

- English and Latin names are incorporated for all drugs unlike the previous edition where either English or Latin names were mentioned. It has been done in tune with the popularization of Latin names in *Āyurvēda* books written by north Indians and other sciences like botany and medicine.
- Sanskrit names have been added to all the drugs.
- Index of Sanskrit names is added along with local names in Telugu.
- Many new drugs are included in this edition.
- A dictionary of Technical terms of diseases is attached.

Resource persons acknowledged: Sri Rao Bahadur Kandhukuri Viresalingam Panthulu.

Fourth Edition: (15th May, 1919)

The same team namely, Yerra Jagga Rao, Yerra Narsimha Rao, Yerra Seeetha Ramaiah and Yerra Kristna Murthy has edited second time and published. Few more Sanskrit English and Latin names are incorporated for missing drugs in earlier edition. Few new uses for the drugs are added here and there. Sri Koti Raghavaiah has been acknowledged for miscellaneous work.

The edition is delayed for the crunch of resources due to "Great war of Europe" in those days.

Fifth Edition: (1st January, 1925)

The same team namely, Yerra Jagga Rao, Yerra Narsimha Rao, Yerra Seeetha Ramaiah and Yerra Kristna Murthy has edited third time and published. Hindi names to all the drugs and foods are incorporated. An index of Hindi names and their Telugu equivalents is attached in this edition. Several English and Unani medical books have been referred and acknowledged as per the editors. However, they did not mention the names of the books.

Sixth Edition: (26th November, 1933)

Yerra Jagga Rao, Yerra Narsimha Rao and Yerra Seeetha Ramaiah have edited this sixth edition and published on the demand of readers. During this period the Government School of Indian Medicine is established in Chennai (Chennapuri). Few new drugs are incorporated along with names in English and Latin. For this and certain corrections suggested, they have acknowledged Vaidya Bhushana Ponnada Gopala Swamy.

Seventh Edition: (14th January, 1961)

Yerra Venugopal Rayidu the son of Yerra Narsimha Rao has edited this book after 25 yrs of gap. He has ventured this job after retiring from a government service. The technical content was pooled by Yerra Sitharamaiah (uncle) and Yerra Narsimha Rao (Father) and Yerra Venkatswamy (brother) (Probably named after his grand father and original author of the book). Few new drugs have been added.

Eighth Edition: (3rd April, 1984)

Yerra Muralidhara Row has revived the publication after a gap of 25 years on 100th year of publication in honor of the original writer and the successors contributed subsequent editions. He has acknowledged the services of Bolisetty Appa Rao in proof reading and corrections made.

9th, 10th and 11th reprints have been undertaken by A.B.S. Publishers of Rajamundry of India in subsequent years without modifying the technical content of the book. The book is even now popular in many families of Andhra Pradesh. The government need to conduct extensive studies on the herbs and drugs cited in the book. It is a national treasure.

A pilot enquiry on *Vastuguna Dipika*

It is a much popular book for more than a century among the rural and earlier *Āyurvēda* practitioners in Andhra Pradesh. Every time it has been edited and published due to demand from the practitioners and people. It shows that the book is time tested and filled with real content. According to the writer the *Āyurvēda*, is more functional/practical for human beings than remaining Vedas for the man living in this Yuga, who considered to be short lived, possess lower mental capacity and intellect and who is physically weak.³

A peep in to the book *Vastuguna Dipika* has revealed certain valuable information useful for the furtherance of *Āyurvēda* in general and *Dravyaguna* in particular. Few newer drugs hitherto unknown in other parts of India are found mentioned and explained from *Āyurvēda* view point. The study of this book seems also helpful to understand the underlying mechanism in the development of *Dravyaguna Vigyāna*.

Vastuguna Dipika comprising of 1148 pages is written in Telugu language. The author Y. Venkata Swamy has mentioned in the introduction that he has referred following books:⁴

1. *Dhanvantari Nighantū*

2. *Śadrasa Nighaṅṭu*
3. *Sri Kṛṣṇēyam*
4. *Dravya Ratna Māla*
5. *Dravyaguṇa Ratnāvalī*
6. *Vastuguṇa Ratna Kōśam*

In later years (1900 A. D.) his son, Yerra Subba Rayudu has redacted the *Vastuguṇa Dīpika*. Being a district magistrate by profession he has ventured to incorporate the English, Latin and Hindi names for the drugs. To achieve this he has extensively used the following books: ⁵

1. Materia medica (H.B. Montgomery) – Homeopathy book,
2. Bazaar Medicines (E.J. Waring),
3. The Useful Plants of India (Dr. H. Drury) and
4. Economic Products of India (Dr. Watts).

He added two indices one drug index another disease index in the book to access the information easier and faster.

1148 pages of *Vastuguṇa Dīpika* consists the description of many newer drugs. Drugs like Coffee, Cabbage have been elaborately dealt with *Āyurvēda* view point. Certain drugs like Lasuna, Haridra have been dealt very elaborately. The descriptions often included with *Amayikaprayōga* unlike other *Nighaṅṭu* texts. It consists of several newer therapeutic applications. The experiences of practicing *Vaidyas* might have been included in this book. All together it stands as a testimony of *Āyurvēda* clinical practice in Andhra Pradesh during 1900 –2000 A. D.

The author further adds that thus the indigenous medical science is reached a state of downfall. Therefore, he suggested then the government or the king of Vijayanagara (Common emperor of combined Andhra and Karnataka of today) or the local kings / Jamindars should endeavor to bring back the glory of indigenous medicine and make it available to elite and common. (Otherwise it was reasonable to fright at the total demise of *Āyurvēda*).

State of *Āyurvēda* during 19th century

The author has enumerated the real picture of *Āyurvēda* practice existing in his period. He says, the elder saying “a Vaidya with insufficient knowledge of Shaasthra is equivalent to the messenger of death”. It was a truth. Learning few Slokas and holding few medicines in their bags many Vaidyas were wondering from place to place and announcing themselves as great physicians. They were devoid of the knowledge related to physiology, pathology, human constitution, properties of the drugs, their purification and antidotes. They misdiagnose the disease for the want of proper knowledge and apply dreadful hot potency medicines like poisons, *Rasakarpūra*, *Hīngula* and the bile of animals, fish and tortoise etc. Such medicines either kill the patients or create complications worsen than death. Above all their commercial adultery to attract the money was countless. All together the state of *Āyurvēda* was caused by insufficient support from the state and unconcern for the health and development of the people here. Being in administration he has tried to suggest a legal set for the practice *Āyurvēda* practice.

The lawyers who deal with property issues were appearing certain examinations and acquiring certificates to practice law. Similarly such tests and certification should be implemented in the field of indigenous medicine. Unqualified and uncertified personal should be prohibited from practice of medicine by legislation. It was a point of dismay that the English government, local fund and municipality did not get the idea to frame legislation.

The advantages of *Āyurvēda* over Allopathic medicine

The author has highlighted certain aspects of *Āyurvēda* having an edge over the allopathic medicine to convince the rulers of that day. Few of them are very interesting. Such effort is seldom seen exerted by *Āyurvēda* doctors in recent years.

- The medicines prescribed in indigenous medical science can be preserved for a longer time; they do not expire faster unlike allopath medicines.
- Each medicine in *Āyurvēda* can be given in many diseases with different vehicles. Such flexibility is not seen for English medicines.

- An English medicine indicated in one disease is not useful for other disease.
- *Āyurvēda* medicines being natural are safer.

Reasons for the publication of *Vastuḡuṇa Dīpika* as explained by the author:

The author explains the reasons for compiling such book in his times. However, the reasons explained are also applicable to the current times too.

- Many *Āyurvēda* medical treatises are written in Sanskrit language.
- Many of them faced extinction for the following reasons.
- India (The Hindu *Deśa*) is under foreign rule since last 100 years approximately. The foreign rulers do not support or encourage the indigenous medical science in this country.
- The local rulers like kings and Jamindars did not take any active steps to develop *Āyurvēda* for the want of printing facilities and other equipment in this country.
- Selfishness of indigenous Vaidyas who concealed the information of science from spreading.
- Whatever the books escaped extinction are associated with mistakes of writing / copying.
- The *Āyurvēda* books are written in complicated vocabulary of Sanskrit language in poetic form.
- Moreover they are filled with inherited mistakes of writing/copying.

However these books were not available to all. They were intelligible to only the persons who learned *Sanskrit* through a teacher. Few unqualified vaidyas who can not even read Telugu properly adopted and practiced the medical profession. There are no schools to get training of medicine in Telugu language. The learned do not teach others for lack of time. Self studying and assimilation of books is difficult. Besides, few *Sanskrit* scholars are adopting medical profession. Due to lack of direct training from a teacher, as the books are filled with writing mistakes and as the *Sanskrit* words possess several meanings they were learning distorted information. They used to avoid touching and

checking the patients and examine the excreta as scared of touching. Hence, they were incapable to diagnose a disease properly.

A brief explanation by the author Yerra Venkata Swamy

For any physician knowing the properties of drugs is essential. The properties of food are to be known by one and all. Dhanvantari *Nighaṅṭu*, *śaḍraśa Nighaṅṭu*, *Sri Kṛṣṇīyam*, and *Dravya Ratnāvali* etc., have explained the drugs and foods. But they are written in Sanskrit language and posses copying errors and certain portions of the books are in the state of decay. Due to the neglect of physicians the information explained in decaying portions seems to be missing for ever.

So, he felt to write a book about the properties of drugs and foods in Telugu alphabetical order for all. Dhanvanthari *Nighaṅṭu*, *śaḍraśa Nighaṅṭu*, *Sri Kṛṣṇīyam*, *Dravya Ratnamāla*, *Dravya Guṇa Ratnāvali*, *Vastuguṇa Ratna Kōśam* and few other sections from unani books and indigenious medical books are referred extensively and collected the information and combined with self experiences. Properties of drugs, and foods, bad effects of indigestion, poisonous substances and anti dote are incorporated in the book.

The morphological description of the plants is not included. Those who did not see the plant may lodge in confusion. According to the author the descriptions of the plants though available are not included for the want of space. Certain descriptions could only be made by the direct observation of the plant. It was not an easy task. Certain herbs are available either in another area (*Maṅḍala*) or country. Traveling, direct observation and the peoples experience in those areas about these plants should be conducted before writing such information the book. Therefore, such job being a Herculean task was skipped.

Along with the properties of drugs and diet, the properties and uses of certain routine deeds like bathing, sleeping, exercise etc., are explained in the book. The properties of betle Leaf, Milk, curd and honey and the contraindication of such things are also mentioned.

He has expressed thanks to Dhenduluuri Venkateshwara Shaasthri, the Sanskrit and Andhra scholar, Shrimaan Santhaluuri Narsimhaachaari, the Sanskrit scholar *Pūḍipeddi Gopāla Śāstri* for their help in writing the book.

A Page from *Vastugūṇa Dīpika* as it is in English. (Page No. 22& 23)

Aḍḍasāramu : *Adhatoda Vasica & Justacia adatoda*; Eng.- Malabar Nut; Sanskrit - *Vāsaka, Vaidyamatha, Aṭaruṣa*; Hindi: Adusa, Vishonta.

The leaves and root are bitter in taste, their decoction / juice / powder is *Tridōṣa Hara*. It relieves *śīta Pitta, Slēṣma, Pitta, Kāsa, Śvāsa, Mēha Vikāra, Aruci, Rakta Pitta, Kṣaya, Kuṣṭha, Jvara, Dāha, Tāpa and Cardī*. It causes lightness in the body. All types of *Kāsa* and *Kṣaya* are controlled with leaf & root. It is also useful in children.

Leaf / root juice 2 drams (120 drops) mixed with 1 dram Zinger juice cuts and expels *Slēṣma* in few days.

Leaf / root bark powder (Dose: 10 to 20 Wheat grains) with honey is used in Asthma, Periodical fevers and cough.

Leaf juice / decoction mixed with small quantity of *Marīca* powder is also used in Asthma, Periodical fevers and cough.

The dose of strong decoction – ½ to 1 ounce, light decoction – 1-2 ounces, *Lehya* prepared with leaves – ½ Tola in cough

Leaf, flower and root control spasms/attacks in Asthma, Cough, *Āhika Jvara*, cough without fever and other coughs and *Kṣaya*.

Leaf juice is given internally to control pains due to *Vāta* and *Mēha Vāta*

It is also useful in animal diseases.

Leaf decoction mitigates *Kṛmirōga*

Fruits are bitter and prevent spasms

Flowers are covered over the eyes in Eye diseases

Smoke of leaves and stem bark is useful in asthma

Strong decoction of leaves is used for *Svēdana* in Rheumatic pains, neuralgia, and swellings

Leaf juice is useful as a vehicle along with *Kapha Hara Yōga*

Leaf decoction causes free urination and helpful in controlling *Udara, Pāndu* and burning in *Jvara*. It is also used in *Atisāra, Grahaṇi, Raktātīsāra*

Leaf decoction relieves lassitude in patients suffering with fever.

Flowers are used in *Svāsa, Kāsa, Vamana, Slēṣma, Kṛmi* and *Rakta Pitta*

Newer actions of few known Drugs in *Vāstugūṇa Dīpika*

Bilva: (*Aegle marmelos*), Telugu name: *Mārēḍu*, Parts used - root, leaf and fruit

Newer uses

1. *Śvāsa* : Leaf decoction
2. *Cardi* : Leaf decoction
3. *Hṛdrōga* : Root decoction
4. *Sarpa Viṣa* : Flower distillate
5. *Viśūcika* : Flower distillate

Āragvadha : (*Cassia fistula*), Telugu name: *Rela*,

Newer uses

1. Young leaves: *Rēcaka*
2. Leaf & Bark juice: *Mūtrala & Rēcaka*
3. Flowers: *Rucya, Kapha & Pitta hara, Mūtrala* used in *Kuṣṭa* and restoration period of a patient

Aśōka : (*Saraca asoca*), Telugu name: *Aśōkamu*,

Newer uses

1. Bark: used as paste externally in rheumatic pains of joints
- Arjuna* : (*Terminalia arjuna*), Telugu name: *Maddi*

Newer uses

1. Leaf juice instilled in the ears: Ear ache, Rheumatic pain
2. Leaf ash: *Duṣṭa Vraṇa*

Bark ash as *Tāmbūla* : indicated in *Gulma*

Table-2: Few new drugs in *Vastuḡuṇa Dīpika*

TELUGU NAME	Latin Name
<i>Aḁaviḡaggera</i>	<i>Ocimum ballatum</i>
<i>Aḁavidrākṣa</i>	<i>Vitis indica</i>
<i>Aḁavinimma</i>	<i>Atlantia monophylla</i>
<i>Aḁavinīli</i>	<i>Indigofera paucifolia</i>
<i>Aḁavinuvvulu</i>	Wild Gingelly
<i>Aḁaviḡonna</i>	<i>Rhizophora microbata</i>

In this book several drugs are grouped according to action and indications. An alphabetical index of diseases in English is found along with the alphabetical indices of drugs in English, Telugu and Sanskrit languages. Several drugs grouped in pharmacological classification are found as advancement. The pharmacological classification of drugs is seen first time in this book after *Āyurvēda Bṛhatrāyī*. For example the drugs with *Vājīkaraṇa* effect are mentioned in table – 3.

Table-3: Newer Vājīkaraṇa drugs reported in Vastugūṇa Dīpika

Telugu name	SANSKRIT NAME	Latin/ English name	Part used
<i>Enugubīra</i>	Nil	Botanical identification is to be made	Total plant
<i>Kannekōmali</i>	Nil	Botanical identification is to be made	Root
<i>Calimīdi Ceṭṭu</i>	Nil	Botanical identification is to be made	Total Plant
<i>Callagaḍḍalu</i>	Nil	Asperagus larmentosus	Roots
<i>Ciñcalamu</i>	Nil	Turc's cap	Total Plant
<i>Pinnapāla Ceṭṭu</i>	Nil	Asclepias rosea	Total Plant
<i>Būśarkara</i>	Nil	Botanical Identification is to be made	Root
<i>Madana Būdātha Ceṭṭu</i>	Nil	Spermacole hispida	Seeds
<i>Mokkapu Ceṭṭu</i>	Nil	Schrebera swietenoides	Exudates
<i>Velama Sandhi</i>	<i>Kāka Jaṅgha?</i>	Leca hirta	Root
<i>Purugudu Ceṭṭu</i>	Nil	Fluggea leucopyrus	Stem used as dentifrices to prevent <i>Śukrakṣaya</i>
<i>Padma Madhu</i>	?	Honey collected near lotus flowers	

Priorities for conducting a detailed study on *Vastu Guna Dīpika*

1. The information on several herbs available in Andhra is studied from *Āyurvēda* viewpoint and published in Telugu language as early as in 1883 A.D. The information found is worth to be studied and spread all over India.
2. The book is published first time in 1883 AD. The antiquity of the publication extend the need to study and propagate the book as no such book of that time (19th A.D.) on drugs is available in *Āyurvēda* literature.
3. This book may help us as a “bridge of the gap” in the development of thought process in *Āyurvēda* and drugs.
4. Several new drugs (hitherto not mentioned in *Āyurvēda* books) are mentioned with detailed *Āyurvēda* description.
5. Newer pharmacological actions for known *Āyurvēda* drugs are explained on the lines of *Āyurvēda*.
6. Special methods of drug applications (*āmaika* prayoga) are identified.
7. Descriptions of certain known drugs are done elaborately.
8. Among rural *Āyurvēda* practitioners of Andhra Pradesh, India few are still depended on *Vastugūṇa Dīpika* in their regular clinical practice. (The author has spent 15 long years with one such Vaidya by name Late Sri. Balaraj Maharshi and followed his clinical experiences)

Conclusion

There are several new approaches of dealing with foods and diets in this book. Mineral drugs and mercurial preparations are also dealt in detail. It is need of the time to explore *Vastugūṇa Dīpika* and many such other books of regional languages and enrich the science of *Āyurvēda*.

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सारांश

वस्तुगुण दीपिका, सन् १८८३ में लिखित एवं आन्ध्र में उपलब्ध निघण्टु पर एक प्रस्तावना

एम. परंकुश राव एवं नरेश खेमानी

वस्तुगुण दीपिका तेलुगु भाषा में लिखित एक निघण्टु है। इसमें आयुर्वेदिक द्रव्य, आहार एवं विहार के बारे में क्रमानुसार वर्णन है। यह निघण्टु एक शताब्दी से भी पहले से प्रचलित है। यह श्री येरा वेंकट स्वामी (रिटायर्ड जिला मुनिसिफ) के द्वारा लिखित एवं २३ जून सन् १९८३ से प्रचलित है। इसी समय से भारतवर्ष में मुद्रण का कार्य आरम्भ हुआ था। एक शताब्दी में यह निघण्टु येरा परिवार के द्वारा ८ बार संपादित एवं पुनर्मुद्रित किया गया। पुनर्मुद्रण के दौरान इसके विषय में भी वृद्धि की गई। यह ग्रन्थ ११४८ पृष्ठों में लिखित है। इसमें कॉफी, काबेज आदि द्रव्यों को आयुर्वेदिक दृष्टिकोण से वर्णन किया गया है। लशुन, हरिद्रा आदि द्रव्य भी विस्तृत रूप से वर्णित है। इसमें अनेक द्रव्यों एवं पारद द्वारा निर्मित औषधियों का वर्णन भी विस्तार से किया गया है। आहार द्रव्यों के गुणों एवं सामान्य विहार सम्बन्धित विषय जैसे स्नान, निद्रा, व्यायाम आदि के उपयोगों को भी इसमें स्पष्ट किया गया है। वर्णमाला के आधार पर दी गई व्याधियों की सूची अंग्रेजी भाषा में एवं द्रव्यों की सूची अंग्रेजी, तेलुगु और संस्कृत भाषाओं में उपलब्ध है।