BRIEF INFORMATION ABOUT
SIDDHASĀRA NIGHAṬU OF RAVIGUPTA

Rashmi Srivastava* S.D.Dubey* A.L.Srivastava**

ABSTRACT

Siddhasāra nighaṭu, is authored by ‘Baudhācārya Ravigupta’. On the basis of various evidences, its period is considered as 7th Century A.D. Actually Ravigupta has written ‘Siddhasāra Samhitā’, the last part of which is known as ‘Siddhasāra Nighaṭu’. The second chapter of Siddhasāra Samhitā is ‘Dravvasamgrahaniya’, where 33 Gaṇas out of 37 Gaṇas of Susrutā Sanhitā of ‘Dravvasamgrahaniya’, chapter have been mentioned. The Dravyas have been described in Paryāya-ṣālī and with 96 Ślokas.

According to Emmerick, Siddhasāra nighaṭu may be considered as one of the oldest Nighaṭu in the series of Nighaṭus, which was authored by “Baudhācārya Ravigupta” edited and published in 1980 by E. R. Emmerick in Roman from German.

Ravigupta in the beginning pays his homage to ‘Bhagavāna Buddha’. In the end of Siddhasāra Samhitā 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”2-3.

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

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

* Reader, Dept. of Dravyaguna, B.H.U, Varanasi (U.P)
** Professor, Dept. of Sociology, B.H.U, Varanasi (U.P)
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* (10th 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* and in his book *Yogaratna samuccaya* he has mentioned the compound formulations of *Siddhasāra*.

   *Srikanṭa Datta* (13th 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.

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

   *Niscala kara* in his commentary ‘*Ratnaprabha*’ on *Cakradatta* analyzed the places, where *Cakrapāṇi* borrowed the name of *Ravigupta* or the book named *Siddhasāra* e.g. in *Jwara-prakarana*, 16 Ṣlokas are mentioned as the originals of *Ravigupta* and in
Atisāra chapter one reference is available from *Siddhasāra Samhita*. Besides these references, on various places, *Niscala kara* has pointed out the contents of *Cakrapāṇi* as of *Ravigupta* or his book named *Siddhasāra samhita*.

In the beginning of *Jwara cikitsa*, first *Śloka* of *Jwara* is common in both *Mādhava nidāna* and *Siddhasāra Samhita*. Not only this but also some other references are also available which are similar in *Mādhava nidāna* and *Siddhasāra Samhita*. The *Śloka* of general sign and symptoms of *Krimi roga* is similar in both *Mādhava nidāna* 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 7th century A.D.

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

*Siddhasāra Samhita* 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 *Dravyaguna* 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 *Katu*. He also mentioned the rationale administration of drugs.

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

In *Laghu paṇcamoola*, he included *Eranda* in the place of *Gokṣura*, which is also accepted by *Cakrapāṇidatta* in his commentary *Bhāṣumati on Suśruta Samhita*. This tradition is also available in *Kaśyapa Samhita*. In *Trṇa paṇcamoola* he has taken *Kāsadvayā*. 
He starts Nighañṭu portion by saying that: Dravyas which are described in Siddhasāra have hidden meaning and they will be explained by name in short

In Nighañṭu portion, he mentioned the individual Dravyas, which were already mentioned in Gaṇas. Dravyas described in Nighañṭu are in Paryāya śaṅily. 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 'Dirghavrînta' 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 Nighañṭu, it may be said that this is the first Nighañṭu. Hence this Nighañṭu is very much important from historical point of view and its contribution in the field of Dravyaguna.

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

Saṁdhasāra nighañṭu 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 nighañṭu, the description of Dravyas in Paryāya śaṅily have been started, which is followed by later authors of Nighañṭus. This tradition became helpful to them to know the Dravyas that were described in Saṁhita granthas.

This new attempt will enrich the field of Dravyaguna and pave the way for research workers.
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सारांश

रविगुप्त से विरचित सिद्धसार निघण्डु पर संक्षिप्त समाचार
- रश्मि श्रीवास्तव, एस.डी.दूबे,
  ए.एल. श्रीवास्तव

सिद्धसार निघण्डु ब्रह्मचार्य रविगुप्त के द्वारा विरचित है। अनेक प्रमाणों के साथ इस का काल सातवें शताब्दी माना जाता है। यथार्थ में रविगुप्त के द्वारा सिद्धसार संहिता का रचना हुई। इस संहिता का अंतिम भाग सिद्धसार निघण्डु कहलाता है। और दूसरा अध्याय द्रव्यसंग्रहणीय है। इस में ३३ गण जो सुमारे 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।