

**AN INSIGHTFUL EXPOSITION ON SIDDHAMANTRA WITH
PRAKĀŚĀ VYĀKHYĀ: A LESS FAMILIAR COMPENDIUM
ON ĀYURVEDIC MATERIA MEDICA**

Bandi Venkateshwarlu* & Ala Narayaya**

ABSTRACT

The ancient Indian sages have gifted rich source for the traditional knowledge on various sciences including Ayurveda. Even in the medieval period, the Materia Medica of Ayurveda has been tremendously enhanced; drugs were systematically categorized and their morphological and pharmacological properties have been documented in an organized manner. Ancient and medieval knowledge on Ayurvedic Materia Medica is systematically documented in various *Nighaṇṭu*. However, some of these works are not explored so far and *Siddhamantra* is one among them. *Siddhamantra* of Keśava (13th A.D.) is almost forgotten work in Indian Materia Medica, since no translation works are available so far. Systematic scientific exploration of *Siddhamantra* along with its *Prakāśa* commentary helps as a bridging tool in understanding the ancient and modern scholars' works on Ayurvedic Materia Medica. Further, has add-on advantage that, the son has written commentary on father's work. Accurate interpretations and clarifications (in case of ambiguity) can be found in *Prakāśa* commentary since, no time gap between the author and commentator. The diverse opinions in different classics on doṣa pacifying effects of drugs were rightly substantiated in *Siddhamantra* through a new approach known as 'Udāsīna'. As no publication is available with Hindi/ English translation of *Siddhamantra* so far, there is a need to translate this valuable text for the dissemination of some peculiar and important views of author as well as commentator.

Key words: *Siddhamantra*, *Prakāśa vyākhyā*, *Keśava*, *Bopadeva*, *Nighaṇṭu*, Indian Materia Medica

*Research Officer (Ayurveda), **Director, National Institute of Indian Medical Heritage (CCRAS), Gaddiannaram, Hyderabad-500036, Email:drcvenkat@rediffmail.com.

Background:

India is the rich source for the traditional knowledge on various sciences including Ayurveda. In the medieval period the Materia Medica of Ayurveda has been tremendously enhanced; drugs were systematically categorized and their morphological and pharmacological properties have been documented in an organized way. Ancient and medieval knowledge on Ayurvedic Materia Medica is systematically documented in various *Nighanṭu*. Some of these are not explored so far and *Siddhamantra* is one among them. *Siddhamantra* of *Keśava* is almost forgotten work in Indian Materia Medica, since no translation is available so far.

Historical Account:

Author and period: The present text, *Siddhamantra* was written by *Vaidyācārya Keśava* (13th A.D.), son of *Mahādeva*. He was the disciple of *Bhāskara*; and *Simharāja* was his patron. He was a resident of *Vedapāda* town, situated on the bank of *Vārada* river^{1,2}.

Commentator and period: Bopadeva (13th A.D.), son of *Vaidyācārya Keśava*, disciple of *Dhaneśa* has written *Prakāśa* commentary on *Siddhamantra*^{3,4}. He was an eminent scholar not only in Ayurveda but also in literature, astrology and sacred texts.

Methodology, Presentation & Core contents:

The text starts with the felicitations to Lord *Dhanvantari*. *Keśava* has adopted a reverse method of describing the drugs in this *Nighanṭu*. The common practice by the authors of Ayurvedic *Nighanṭu* was to describe the *Rasa*, *Guṇa*, *Vīrya*, *Vipāka* and *Prabhāva* of drugs and decide its action on *Doṣa* and *Dhātu* by the inference. But, in *Siddhamantra*, drugs have been arranged based on their effect on *Doṣas* and *Rasa*, *Guṇa*, *Vīrya*, *Vipāka* have to be inferred on this basis, a unique feature of this work. Further, he has described the drugs in to eight groups (*Varga*) viz., *Vātaghnava*, *Pittaghnava*, *Kaphaghnava*, *Vātapittaghnava*, *Kaphavātaghnava*, *Kaphapittaghnava*, *Doṣaghnava*, and *Doṣalava*⁵.

The presentation and core contents of *Siddhamantra* are as follows:

Sl.No.	Category	Core contents	Śloka
	Basic principles	Basic principles	1 to 9
	<i>Vātaghnava</i>	Group of drugs which pacify <i>Vāta</i>	10 to 30
	<i>Pittaghnava</i>	Group of drugs which pacify <i>Pitta</i>	31 to 39 ¹ / ₂
	<i>Kaphaghnava</i>	Group of drugs which pacify <i>Kapha</i>	39 ¹ / ₂ to 54
	<i>Vātapittaghnava</i>	Group of drugs which pacify <i>Vāta</i> and <i>Pitta</i>	55 to 78 ¹ / ₂

<i>Kaphavātaghnavarga</i>	Group of drugs which pacify <i>Kapha</i> and <i>Vāta</i>	78 ¹ / ₂ to 100 ¹ / ₂
<i>Kaphapittaghnavarga</i>	Group of drugs which pacify <i>Pitta</i> and <i>Kapha</i>	100 ¹ / ₂ to 129 ¹ / ₂
<i>Doṣaghnavarga</i>	Group of drugs which pacify all <i>tridoṣa</i>	129 ¹ / ₂ to 151
<i>Doṣalavarga</i>	Group of drugs which vitiate <i>tridoṣa</i>	152 to 167
Concluding part	Concluding notes	168 to 169

Unlike other *Nighaṇṭu*, synonyms and detailed morphological descriptions are not found in the main text of *Siddhamantra*. Drugs were described into abovesaid eight categories based on their action on *doṣa*.

The intuitive feeling on *Siddhamantra* as a *Nighaṇṭu* is due to the ameliorative work of *Bopadeva* by his *Prakāśa* commentary with detailed descriptions and clarifications on various technical terms, drugs, etc.

***Prakāśa* commentary on *Siddhamantra* and its significance**

Usually, it is observed that there is a significant time gap between the original text and the commentary. Hence, there is much chance of flawed or partial interpretations on the original text. But in case of *Prakāśa* commentary, it is distinct that son (*Bopadeva*) has written commentary on his father's work of *Siddhamantra*. There is a possibility for accurate interpretations by the commentator on the opinions of original author, since there was no time gap.

In his work of *Prakāśa* commentary, commentator has mainly quoted only three compendia namely *Carakasamhitā*, *Suśrutasamhitā*, and *Vāgbhaṭasamhitā*. Dr. P.V. Sharma (1977) has attributed the reasons for this as '*these are intact, traditionally unbroken and commented on by the scholars*'.

While explain the basic principles of Ayurvedic pharmacology, *Bopadeva* has accepted three types of *Vipāka* and he has not accepted *Prabhāva* as a property of drug. Commentary on first 9 *śloka* deals with basic principles of *Dravyagūṇa* is also known as '*Navaśloki*'^{6,7}.

In attributing the pharmacological actions to the drugs, the commentator has adopted a peculiar method to arrive at conclusion on the points where scholars differed from each other. For example, *Madhu* is described as *Vātala* by *Caraka*, whereas *Suśruta* has mentioned as *Vātaghna*. In this case, he has made a separate group of *Vātodāsīna*, which according to other factors such as *anupāna*, place, age, season, etc. may increase or decrease the *Vātadoṣa*. The aim of this work is to make the *Ayurvedic* scholars understand the effects of drugs easily and in a short time.

By observing the following descriptions in *Prakāśa* commentary on *Siddhamantra*, it is evident that the commentator has consulted *Aṣṭāṅganighanṭu* and *Dhanvantarinighanṭu*. This text can serve as the bridge to understand the views of ancient and modern scholars on Materia Medica of Ayurveda.

S. No.	Name of the plant	<i>Aṣṭāṅganighanṭu</i>	<i>Dhanvantarinighanṭu</i>	<i>Prakāśa</i> commentary on <i>Siddhamantra</i>	<i>Bhāvaprakāśanighanṭu</i>
1.	<i>Akṣoṭa</i>	<i>akṣoṭaḥ parvatīyaśca phalasneho guḍā(hā) śrayaḥ (Śyāmādigana/241)</i>	<i>akṣoṭaḥ parvatīyaśca phalasneho guḍāśayaḥ (Āmrādi varga/53)</i>	<i>akṣoṭam madanaphalābham madhyonnatarekham (Vātaghnavarga/16)</i> <i>akṣoṭaḥ karparālaḥ (Vātapittaghnavarga/67)</i>	<i>akṣoṭaḥ karparālaśca (Āmrādiphalaavarga/129)</i>
2.	<i>Vṛkṣāmla</i>	<i>tintiḍikastu vṛkṣāmla (Śyāmādigana/221)</i>	<i>vṛkṣāmlam tittiḍikam (Śatapuspādi varga/92)</i>	<i>vṛkṣāmlam tittiḍikam (Vātaghnavarga/17)</i>	<i>vṛkṣāmlam tintiḍikañca (Āmrādiphalaavarga/147)</i>
3.	<i>Āluka</i>	-	-	<i>ālukāni piṇḍāluka-madhvāluka-hastayāluka-kāṣṭhāluka-śāñkhāluka-raktālukādīni (Pittaghnavarga/37)</i>	<i>kāṣṭhālukaśāñkhāluka-hastyālukāni kathyante piṇḍālukamadhvāluka-raktālukāni caktāni (Śākavarga - Kandaśākāni.95)</i>
4.	<i>Ārukam</i>	-	<i>ārukam vīrasenam tu vīram vīrārukam tathā vidyājītivīṣeṣeṇa taccaturvidha-mārukam (Āmrādivarga/32)</i>	<i>ārukam kārtikeyapure prasiddham, taccaturdhāc ārukam vīrasenam ca vīram vīrārukam tathā vidyājītivīṣeṇa taccaturvidhamārukam (Vātaghnavarga/17)</i>	<i>ārukam vīrasenañca vīram vīrārukam tathā ārukamapyālukam tatkaṭhitam vīrasenakam (Śāka varga - Kandaśākāni.94)</i>
5.	<i>Carmaraṅga</i>	<i>āvartakī carmaraṅgā (Śyāmādigana/247)</i>	<i>āvartakī tindukinī vibhāṇḍī pītakilakā carmaraṅgā.. (Guḍūcyādi varga/198)</i>	<i>carmaraṅgā ārvatakī (Kaphapittaghnavarga/107)</i>	-

- | | | | | |
|-----|--|---|---|--|
| 6. | <i>Phalguḥ</i>
<i>phalguḥ</i>
(<i>Śyāmādigāṇa/</i>
<i>217</i>) | <i>kākodumbarikā</i>
<i>phalgū (Āmrādi</i>
<i>varga/81)</i> | <i>phalgu</i>
<i>kākodumbarikā-</i>
<i>phalam</i>
(<i>Pittaghnavarga/39</i>) | <i>phalgu</i>
<i>kākodumbarikāphalam</i>
(<i>Vaṭādi varga/10</i>) |
| 7. | <i>Nīvāra</i> - | <i>nīvāra....</i>
<i>aranyadhānyanāmā</i>
(<i>Suvarṇādi varga -</i>
<i>Dhānyāni/76</i>) | <i>nīvārāḥ vanavṛihayaḥ</i>
(<i>Pittaghnavarga/39</i>) | <i>nīvārastrṇānamiti</i>
(<i>Dhānyavarga/86</i>) |
| 8. | <i>Prapunnāṭa</i>
<i>prapunnāṭast-</i>
<i>veḍagajo...</i>
(<i>śyāmādigāṇa/</i>
<i>253</i>) | <i>cakramardastveḍgajo</i>
<i>meśākṣikusuma-</i>
<i>stathā</i>
<i>prapunnāṭa.....</i>
(<i>Karavīrādi varga/4</i>) | <i>prapunnāṭa eḍagajaḥ</i>
(<i>Kaphaghnavarga/47</i>) | <i>cakramardaḥ</i>
<i>prapunnāṭo dadrugṇo</i>
<i>meśalocanaḥ</i>
<i>padmāṭaḥ</i>
<i>syādeḍagajaścakrī..</i>
(<i>Harītakyaḍivarga/210</i>) |
| 9. | <i>Dhātrī</i>
<i>dhātrī cāmalakī</i>
(<i>Paruṣākādigāṇa/</i>
<i>51</i>) | <i>vayaḥsthāmalakam</i>
<i>vṛṣyam jātiphalarasam</i>
<i>śivam</i>
<i>dhātrīphalaṁ...</i>
(<i>Guḍūcyādi</i>
<i>varga/215</i>) | <i>dhātrī āmalakam</i>
(<i>Vātapittagṇa</i>
<i>varga/58</i>) | <i>vayasyāmalakī vṛṣyā</i>
<i>jātiphalarasam śivam</i>
<i>dhātrīphalaṁ</i>
(<i>Harītakyaḍivarga/38</i>) |
| 10. | <i>Mocarasa</i>
<i>niryāso yastu</i>
<i>śālmalyāḥ sa</i>
<i>mocarasasaṁj-</i>
<i>ñakaḥ</i>
(<i>Priyaṅvādi-</i>
<i>gāṇa/160</i>) | <i>śālmalīveṣṭakaḥ</i>
<i>picchā niryāsaḥ</i>
<i>sa ca śālmalaḥ</i>
<i>mocāsrāvo mocaraso</i>
<i>mocaniryāsakastathā</i>
(<i>Āmrādi varga/117</i>) | <i>śālmalīveṣṭo</i>
<i>mocarasaḥ (Doṣala</i>
<i>varga/154)</i> | <i>niryāsaḥ śālmaleḥ picchā</i>
<i>śālmalīveṣṭako:pi ca</i>
<i>mocāsrāvomocaraso...</i>
(<i>Vaṭādivarga/56</i>) |
| 11. | <i>Kapikacchu</i>
<i>markaṭī</i>
<i>cātmaguptā ca</i>
<i>kaṇḍūkr̥t</i>
<i>kapikacchurā</i>
(<i>vidāryādi-</i>
<i>gāṇa/13</i>) | <i>kapikacchūrātmaguptā</i>
(<i>Guḍūcyādi</i>
<i>varga/151</i>) | <i>kapikacchūrātmaguptā</i>
(<i>Vātaghnavarga/16</i>) | <i>kapikacchūrātmaguptā</i>
(<i>Guḍūcyādivarga/129</i>) |
| 12. | <i>Kaṭhillaka</i>
<i>punarnavā</i>
<i>vaṣaketuḥ</i>
<i>vṛṣcīvaḥ</i>
<i>śvetamūlakaḥ</i>
<i>varṣābhūḥ</i>
<i>dirghapatrā ca</i>
<i>vikasastu</i>
<i>kaṭhillakaḥ ...</i> | <i>punarnavā viśākhaśca</i>
<i>kaṭhillaśca śivātikā</i>
<i>vṛṣcīraḥ</i>
<i>kṣudravarsābhūr-</i>
<i>dirghapatraḥ</i>
<i>kaṭhillakaḥ</i>
(<i>Guḍūcyādi</i>
<i>varga/264</i>) | <i>kaṭhillakaḥ</i>
<i>punarnavābhedaḥ</i>
(<i>Kaphapittagṇa-</i>
<i>varga/115</i>) | <i>punarnavā:parā raktā</i>
<i>raktapuṣpa śilāṭikā</i>
<i>śoṭhaghñī kṣudra-</i>
<i>varsābhūrvarsaketuḥ</i>
<i>kaṭhillakaḥ</i>
(<i>Guḍūcyādivarga/232</i>) |

- (Vidāryādi gaṇa/8-9)
13. *Phañijjaka* *phañijjako**phañijjakaḥ* *phañijjako* *marubakaḥ-*
mañjarīkastikṣṇa *maruttako* *marubako* *maruvakaḥ* *phañijjakaḥ,*
gandhaḥ *marurmarubakastathā* (*Kaphavātaghna-* *piṇḍitakaśca,*
sugandhikaḥ (*Karavīrādi* *varga/91*) (*Anekārthanāmavarga,*
(Surasādi *varga/47*) *dvyarthāni nāmāni*)
gaṇa/132)
14. *Bāhlika* *kāśmīraṃ* *kuṅkumaṃ rudhiraṃ* *kuṅkumaṃ bāhlikaṃ* *bāhlikam-kuṅkumaṃ,*
kuṅkumaṃ *raktamasrgasraṃ ca* (*Doṣaghnavarga/135*) *hiṅgu ca* (*Anekārtha-*
raktaṃ bāhlikaṃ *pītakam kāśmīraṃ* *nāmavarga, dvyarthāni*
ghuṣṛṇaṃ varam *cāru bāhlikaṃ ...* *nāmāni*)
(Elādigaṇa/188) (*candanādi varga/11*)
hiṅgu rāmaṭhamatyu-
graṃ jantughnaṃ
bhūtanāśanam.
agūdhagandhaṃ
bāhlikaṃ ... (Śata-
puṣpādi varga/36)
15. *Mocā* *mocaṃ tu* *kadalīmocaḥ* *mocakaṃ* *mocā- kadalī, śālmaliśca*
kadalīphalam (*Karavīrādiścaturtho* *kadalīphalaṃ(Doṣala* (*Anekārthanāmavarga,*
(Śyāmādigāṇa/ *varga/ 68)* *varga/ 152)* *dvyarthāni nāmāni*)
269)
16. *Śaṭī* - - *śaṭī karcūraḥ* *śaṭī- karcūraḥ,*
(Doṣaghna *gandhapalāśī ca*
varga/134) (*Anekārthanāmavarga,*
dvyarthāni nāmāni)
17. *Jambīra* *jambīro ..* *jambīro* *jambīro dantaśaṭhaḥ* *dantaśaṭhaḥ-jambīraḥ,*
dantaśaṭhaḥ *dantaśaṭhastathā* *tābhyāṃ jātaṃ* *kapitthaśca*
(Śyāmādigāṇa/ *(Āmrādi* *phalam* (*Anekārthanāmavarga*
272) *varga/11)* (*Vātaghnavarga/12)* *dvyarthāni nāmāni*)
18. *Muśalī* *tāḍapatrī* *muśalyapi* *muśalī tālapatrikā* *tālaparṇī-muśalī, murā*
(Śyāmādigāṇa/ *236)* *(vātaghnavarga/10)* *ca* (*Anekārthanāma-*
varga, dvyarthāni
nāmāni)
19. *Vacā* *vacājadaladevāh-* *vacogragamdhā* *vacā ugragandhā* *ugragandhā-vacā,*
vanāgarātī (*Śatapūspādi* *(Kaphavātaghna* *yavāni ca*
viśāmayā: *varga/6)* *varga/84)* (*Anekārthanāmavarga,*
haridrādvaya- *dvyarthāni nāmāni*)

		<i>yaṣṭyāhvakalaśī- kuṭajodbhavāḥ (Vacādigāṇa/149)</i>			
20.	<i>Bimbī</i>	<i>bimbītuṇḍikerī bimbī tuṇḍikera- (Śyāmādigāṇa/ 253)</i>	<i>phalā (Guḍūcyādi varga/202)</i>	<i>bimbī tuṇḍikerī (Kaphapittaghna varga/118)</i>	<i>tuṇḍikerī- kārṇpāsī, bimbī ca (Anekārthanāma- varga, dvyyarthāni nāmāni)</i>
21.	<i>Kūṣmāṇḍa</i>	-	-	<i>kūṣmāṇḍam puṣpaphalam (Vātapittaghna varga/68)</i>	<i>puṣpaphalaḥ-kapitthaḥ, kūṣmāṇḍaśca (Anekārthanāmavarga, dvyyarthāni nāmāni)</i>
22.	<i>Kataka</i>	<i>katakasya phalam kātyam jāneyam vāriprasādanam (paruṣakādigāṇa /53)</i>	<i>katakam ambuprasādana- phalam (Candanādi varga/152)</i>	<i>katako: mbuprasādanaphalaḥ (Kaphapittaghna varga/104)</i>	<i>katakam- viḍalavaṇam, nirmalīphalam ca (Anekārthanāmavarga, dvyyarthāni nāmāni)</i>
23.	<i>Pūga</i>	-	-	<i>pūgaḥ kramukaḥ (Kaphapittaghna varga/104)</i>	<i>kramukaḥ-pūgaḥ (Anekārthanāmavarga, tryarthāni nāmāni)</i>
24.	<i>Kaṭphala</i>	-	-	<i>kaṭphalaḥ somavalkaḥ (Kaphavātaghna varga/79)</i>	<i>somavalkaḥ-kaṭphalaḥ, śvetakhadiraḥ, ghṛtapūrṇakaraṇjaśca (Anekārthanāmavarga, tryarthāni nāmāni)</i>
25.	<i>Bākucī</i>	-	<i>bākucī somarājī tu somavallī ... (Guḍūcyādi varga/165)</i>	<i>bākucī somavallī (Doṣaghna varga/133)</i>	<i>somavallī-vākucī, guḍūcī, brāhmī ca (Anekārthanāmavarga tryarthāni nāmāni)</i>
26.	<i>Lāṅgalī</i>	-	<i>kalikārī lāṅgalyagnimukhī (Karavīrādivarga/8)</i>	<i>lāṅgalī kalihārī (Kaphapittaghna varga/116)</i>	<i>lāṅgalī-kalihārī, jalapippalī, nārikelaśca (Anekārthanāmavarga, tryarthāni nāmāni)</i>
27.	<i>Saktu</i>	-	-	<i>saktuḥ bhr̥ṣṭayavādicūrṇam (Kaphapittaghna varga/121)</i>	<i>dhānyāni bhr̥ṣṭrabhr̥ṣṭāni yantrapīṣṭāni saktavaḥ (165 śloka, Kṛtānavarga)</i>

28.	<i>Śvetamarica śigrubījam śvetāṅgam maricāhvayam (Varuṇādi-gaṇa/96)</i>	<i>śigru madhuśigrukaḥ śvetamarico (Karavīrādi varga/37)</i>	<i>śigruphalam śvetamaricam (Kaphavātaghna varga/100)</i>	<i>śobhāñjanaḥ tadbījam śvetamaricam (Guḍūcyādivarga/105)</i>
29.	<i>Prapunnāta prapunnāstaveḍagajo... (Śyāmādigāṇa /253 śloka)</i>	-	<i>punnāta eḍagajaḥ bījam (Vātaghnavarga/92)</i>	<i>cakramardaḥ prapunnāto dadrugghno meṣalocanaḥ padmātaḥ syādeḍagaja.. (Harītakvādivarga/210)</i>

Source: *Aṣṭāṅganighaṇṭu & Siddhamantra* in e-NIGHANTU (Collection of Ayurvedic Lexicons), developed by NIIMH, CCRAS, Hyderabad, 2012; Dr. Jharkhandev Ojha & Dr. Umaoathi Mishra, *Dhanvantarinighaṇṭu* (1985), published by Adarsh Niketan, Varanasi & Dr. K. C. Chunekar, *Bhāvaprākāśanighaṇṭu of Bhāvamiśra*, edited by G. S. Pandey, The Chowkhamba Vidyabhawan, Varanasi (1969).

Further, the commentator (*Bopadeva*) has a profound knowledge on fauna which is evident from his detailed descriptions of animals, birds and fishes. Some examples are..

A. Rohita matsya: *Rohita matsya* is having abdomen, eyes in reddish colour and its dorsal part is in black colour. It is known as best among all fishes.

रक्तोदरो रक्तमुखो रक्ताक्षो रक्तपक्षतिः।

कृष्णपृष्ठः सर्वमत्स्यश्रेष्ठो रोहितकः स्मृतः॥ (वातघ्नवर्ग/१९)

B. Vāgusa: *Vāgusa* is having large scales, blackish in colour with big head and having long/ big bones / prickles. It is known as *Mahāmatsya*.

वागुजारलो वागुसः, तल्लक्षणम् – महाशकलसंयुक्तः कृष्णवर्णो महाशिरः

महामत्स्यः प्रसिद्धोऽसौ वागुसः स्थूलकण्टकः (वातघ्नवर्ग/२०)

C. Godheraka: *Godheraka* is a kind of venomous snake. An individual cannot survive after its bite.

खण्डो गोधेरकः, तल्लक्षणम् – कृष्णसर्पेण गोधायां जातः सर्पश्चतुष्पदः

स वै गोधेरको नाम तेन दष्टो न जीवति. (वातघ्नवर्ग/२६)

The following three publications are available on *Siddhamantra*.

a) *Siddhamantraprakāśa* edited by *Sankaradāji Shastri Pade* (1898)

Though it is named as *Siddhamantraprakāśa*, *Prakāśa* commentary is not available in this publication.

- b) *Siddhamantra* of *Keśava* with *Prakāśa vyākhyā* of *Bopadeva & Vātaghnatvādinirṇaya* text with commentary by *Narayana Bhishak* (1965), edited by *Yadav Sharma & Pandit Shree Jyeshtharama Mukundji Sharma*, published at Mumbai⁸.

It also contains the work of *Nārāyana bhiṣak* known as *Vātaghnatvādinirṇaya* (comprises 52 *śloka*) with his commentary in addition to *Siddhamantra* with *Prakāśa* commentary.

- c) *Vopadeva's Hṛdayadīpanighaṇṭu* and *Siddhamantra* of *Vaidyācārya Keśava* with the *Prakāśa* Commentary of *Vopadeva* (text & commentary only in Sanskrit) edited by Prof. *Priyavrat Sharma* (1977).

As mentioned above, this book also contains the work of *Bopadeva - Hṛdayadīpanighaṇṭu* along with *Siddhamantra* with *Prakāśa* commentary.

All three texts are available in the library of National Institute of Indian Medical Heritage, CCRAS, Hyderabad. However, all these are in Sanskrit and no publication is available with English / Hindi translation of this valuable work.

Discussion & Conclusion:

Keśava's Siddhamantra is one among almost forgotten texts in the Ayurvedic Materia Medica. As this text belongs to 13th century, it can serve as a bridging tool in understanding the ancient and modern scholars' works on Ayurvedic Materia Medica.

The classification of drugs based on their actions on doṣa helps the Ayurvedic practitioners to use these drugs in the suitable clinical conditions without much focus on their *rasa*, *guṇa*, *vīrya*, *vipāka*, etc.

Unlike commentaries of other *Nighaṇṭu*, *Prakāśa* commentary has add-on advantage that, the son has written commentary on father's work. Hence, interpretations could be more accurate and can provide clarifications in case of ambiguity.

The basic fundamental principles of *Dravyaguṇa* are explained in first 9 *śloka* of the text. Commentary on these 9 *śloka* has got importance and is also known as '*Navaśloka*'.

The diverse opinions in different classics on doṣa pacifying effects of drugs were rightly substantiated in *Siddhamantra* through a new approach known as '*Udāsīna*' (e.g. *Vatodāsīna*, *Pittodāsīna*, *Kaphodāsīna*, etc.). Sometimes, the drug may increase or decrease the doṣa based on other factors such as vehicle, place, age, season, etc. This explains why a particular drug e.g., *Madhu* (honey) is *vātahara* in one's opinion (*Suśruta*) and *vātala* in another's opinion (*Caraka*). Hence, honey has been categorized as *Vatodāsīna* drug⁹.

One publication on *Siddhamantraprakāśa* edited by *Yadav Sharma & Pandit Shree Jyestarama Mukundji Sharma* also contains the work of *Narayana Bhishak* known as '*Vātaghnatvādinirṇaya*' along with his own commentary. The presentation of this work is found similar to *Siddhamantra*. This work also needs further exploration on the contents.

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सारांश

आयुर्वेदिक द्रव्यगुणविज्ञान के प्रचलित ग्रन्थ 'सिद्धमन्त्र – प्रकाश व्याख्या सहित' का एक ज्ञानपूर्ण विवेचन

बंडि वेंकटेश्वर्लु एवं अला नारायण

प्राचीन भारतीय पण्डितों ने पारम्परिक एवं आयुर्वेद विषयक ज्ञान को समृद्ध रूप से प्रदान किया। मध्ययुग में भी आयुर्वेदीय औषधि ज्ञान विस्तृत रूप से बढ़ गया है। औषधियों के आकृति एवं रूप विषयक और गुण-कर्मों का शास्त्रसम्मत वर्गीकरण किया गया है। प्राचीन एवं मध्ययुग संबन्धित औषधि ज्ञान बहुत से निघण्टु-ग्रन्थों में भी उचित रूप से प्रस्तुत किया गया है। तथापि मध्ययुग में विरचित ग्रन्थ 'सिद्धमन्त्र' उनमें से एक है, जो महत्त्वपूर्ण होते हुए भी अब तक प्रचलित नहीं हुआ। अन्य आयुर्वेदिक द्रव्यगुण-ग्रन्थों की तुलना में केशव विरचित सिद्धमन्त्र (१३वीं शताब्दी) अप्रचलित ग्रन्थ है। इस ग्रन्थ की रचना के समय को ध्यान में रखते हुए प्राचीन एवं आधुनिक विद्वानों का कार्य समझने हेतु प्रकाश व्याख्या सहित सिद्धमन्त्र का विवेचनात्मक पर्यवेक्षण अत्यन्त लाभकारी होगी। पिता केशव द्वारा लिखित इस ग्रन्थ की व्याख्या उनके पुत्र बोपदेव द्वारा होना इस ग्रन्थ की एक विशिष्टता है। ग्रन्थकार और व्याख्याकार के बीच में समय का अन्तराल नहीं होने के कारण, ग्रन्थकार द्वारा वर्णित कतिपय सन्दिग्ध विषयों पर व्याख्या में सही स्पष्टीकरण मिलता है। द्रव्य के दोषशामक प्रभाव पर विविध ग्रन्थों में प्रस्तावित विभिन्न विचारों को व्याख्याकार ने एक नवीन 'उदासीन' प्रस्ताव से सही तरह प्रमाणित किया है। अभी तक सिद्धमन्त्र पर कोई हिन्दी या अंग्रेजी अनुवाद उपलब्ध नहीं है। इसलिए इस महत्त्वपूर्ण ग्रन्थ का अनुवाद करना ग्रन्थकार और व्याख्याकार का आयुर्वेदिक द्रव्यगुणविज्ञान संबंधी विशिष्ट योगदान समझने हेतु अत्यावश्यक है।