

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

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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 *Nighaṅṭus*. 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 prakāśa* 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, Nighaṅṭu*, Indian Materia Medica

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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 *Nighaṅtus*. 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 *Śimharāja* 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 *Dhanēśa* 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 *Nighaṅtu*. The common practice by the authors of Ayurvedic *Nighaṅtu* was to describe the *Rasa*, *Guṇa*, *Vīrya*, *Vipāka* and *Prabhāva* of drugs and decide its action on *Doṣas* and *Dhātus* 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., *Vātaghna varga*, *Pittaghna varga*, *Kaphaghna varga*, *Vātapittaghna varga*, *Kaphavātaghna varga*, *Kaphapittaghna varga*, *Doṣaghna varga*, and *Doṣala varga*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>Vātaghna varga</i>	Group of drugs which pacify <i>Vāta</i>	10 to 30
	<i>Pittaghna varga</i>	Group of drugs which pacify <i>Pitta</i>	31 to 39 ¹ / ₂
	<i>Kaphaghna varga</i>	Group of drugs which pacify <i>Kapha</i>	39 ¹ / ₂ to 54
	<i>Vātapittaghna varga</i>	Group of drugs which pacify <i>Vāta</i> & <i>Pitta</i>	55 to 78 ¹ / ₂

<i>Kaphavātaghnavaṅga</i>	Group of drugs which pacify <i>Kapha</i> and <i>Vāta</i>	78 ¹ / ₂ to 100 ¹ / ₂
<i>Kaphapittaghnavaṅga</i>	Group of drugs which pacify <i>Pitta</i> and <i>Kapha</i>	100 ¹ / ₂ to 129 ¹ / ₂
<i>Doṣaghna varga</i>	Group of drugs which pacify all <i>tridoṣa</i>	129 ¹ / ₂ to 151
<i>Doṣala varga</i>	Group of drugs which vitiate <i>tridoṣa</i>	152 to 167
Concluding part	Concluding notes	168 to 169

Unlike other *Nighaṅṭu*, 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 *Nighaṅṭu* 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 any time gap.

In his work of *Prakāśa* commentary, commentator has mainly quoted only three compendia namely *Caraka*, *Suśrura*, and *Vāgbhaṭa*. 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 Dravyaguna is also known as '*Navaśloka*'^{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 *Vāta doṣa*. 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	Aṣṭāṅganighanṭu	Dhanvantarinighanṭu	Prakāśa commentary on Siddhamantra	Bhāvaprakāśanighanṭu
1.	<i>Akṣoṭa</i>	<i>akṣodaḥ parvatīyaśca phalasneho guḍā(hā) śrayaḥ (Syāmādigāṇa/241)</i>	<i>akṣodaḥ parvatīyaśca phalasneho guḍāśayaḥ (Āmrādi varga/53)</i>	<i>akṣoṭam madanaphalābham (Vātaghnavaṛga/16) akṣoṭaḥ karparālaḥ (Vātapittaghnavaṛga/67)</i>	<i>akṣoṭaḥ karparālaśca (Āmrādīphalavaṛga/129)</i>
2.	<i>Vṛkṣāmla</i>	<i>tintiḍīkastu vṛkṣāmla (Syāmādigāṇa/221)</i>	<i>tintiḍīkaṁ (Śatapuspādi varga/92)</i>	<i>tintiḍīkaṁ (Vātaghnavaṛga/17)</i>	<i>tintiḍīkañca (Āmrādīphalavaṛga/147)</i>
3.	<i>Āluka</i>	-	-	<i>ālukaṁ piṇḍāluka-madhvāluka-hastayāluka-kāṣṭhāluka-śāṅkhāluka-raktālukaḍīni (Pittaghnavaṛga/37)</i>	<i>kāṣṭhālukaśāṅkhāluka-hastayālukaṁ kathyante piṇḍālukamadhvāluka-raktālukaṁ cōktāni (Śāka varga - Kandaśākāni.95)</i>
4.	<i>Ārukam</i>	-	<i>ārukam vīrasenaṁ tu vīraṁ vīrārukam tathā vidyājītvīṣeṣeṇa taccaturvidhamārukam (Āmrādi varga/32)</i>	<i>ārukam kārṭikeyapure prasiddham, taccaturdhāe ārūkam vīrasenaṁ ca vīraṁ vīrārukam tathā vidyājītvīṣeṇa taccaturvidhamārukam (Vātaghnavaṛga/17)</i>	<i>vīrasenañca vīraṁ vīrārukam tathā ārukamapyālukaṁ tatkathitaṁ vīrasenakam (Śāka varga - Kandaśākāni.94)</i>
5.	<i>Carmaraṅga</i>	<i>āvartakī carmaraṅgā (Syāmādigāṇa/247)</i>	<i>āvartakī tīndukī vibhāṇḍī pītākīlakā carmaraṅgā.. (Guḍūcyādi varga/198)</i>	<i>carmaraṅgā ārvatakī (Kaphapittaghnavaṛga/107)</i>	-

- | | | | | | |
|-----|-------------------|---|---|--|--|
| 6. | <i>Phalguḥ</i> | <i>kākodumbarikā phalguḥ (Śyāmādigāṇa/217)</i> | <i>kākodumbarikā phalgū (Āmrādi varga/81)</i> | <i>phalgu kākodumbarikā-phalam (Pittaghnavarga/39)</i> | <i>phalgu kākodumbarikāphalam (Vaṭādi varga/10)</i> |
| 7. | <i>Nīvāra</i> | - | <i>nīvāra.... aranyadhānyanāmā (Savarṇādi varga - Dhānyāni/76)</i> | <i>nīvārāḥ vanavṛīḥayaḥ (Pittaghnavarga/39)</i> | <i>nīvārastrṇānamiti (Dhānyavarga/86)</i> |
| 8. | <i>Prapunnāta</i> | <i>prapunnāta-veḍagajo... (śyāmādigāṇa/253)</i> | <i>cakramardastvedgajo meṣākṣikusuma-stathā prapunnāta.... (Karavīrādi varga/4)</i> | <i>prapunnāta eḍagajaḥ (Kaphaghnavarga/47)</i> | <i>cakramardaḥ prapunnāto dadrugṇo meṣalocanaḥ padmāṭaḥ syādedagajaścakrī.. (Haritakyādivarga/210)</i> |
| 9. | <i>Dhātrī</i> | <i>dhātrī cāmalakī (Paruṣakādigāṇa/51)</i> | <i>vayaḥsthāmalakam vṛṣyam jātiphalarasam śivam dhātrīphalam... (Guḍūcyādi varga/215)</i> | <i>dhātrī āmalakam (Vātapittaghna varga/58)</i> | <i>vayasyāmalakī vṛṣyā jātiphalarasam śivam dhātrīphalam (Haritakyādivarga/38)</i> |
| 10. | <i>Mocarasa</i> | <i>niryāso yastu śālmalyāḥ sa mocarasasaṃj-ñakāḥ (Priyaṅvādi-gaṇa/160)</i> | <i>śālmalīveṣṭakāḥ picchā niryāsaḥ sa ca śālmalaḥ mocasrāvo mocaraso mocaniryāsakastathā (Āmrādi varga/117)</i> | <i>śālmalīveṣṭo mocarasaḥ (Doṣala varga/154)</i> | <i>niryāsaḥ śālmaleḥ picchā śālmalīveṣṭako: 'pi ca mocāsrāvomocaraso... (Vaṭādivarga/56)</i> |
| 11. | <i>Kapikacchu</i> | <i>markaṭī cātmaguptā ca kaṇḍūkrī kapikacchurā (vidāryādi-gaṇa/13)</i> | <i>kapikacchūrātmaguptā (Guḍūcyādi varga/151)</i> | <i>kapikacchūrātmaguptā (Vātaghnavarga/16)</i> | <i>kapikacchūrātmaguptā (Guḍūcyādivarga/129)</i> |
| 12. | <i>Kaṭhillaka</i> | <i>punarnavā vaṣaketuḥ vṛścīvaḥ śvetamūlakāḥ varṣābhūḥ dīrghapatrā ca vīkasastu kaṭhillakāḥ ...</i> | <i>punarnavā viśākhaśca kaṭhillakāḥ kathillaśca śivātikā vṛścīraḥ kṣudravarṣābhūr- dīrghapatraḥ kaṭhillakāḥ (Guḍūcyādi varga/264)</i> | <i>kaṭhillakāḥ punarnavābhedaḥ (Kaphapittaghna- varga/115)</i> | <i>punarnavā: 'parā raktā raktapūṣpa śilātikā śoṭhaghñī kṣudra- varṣābhūrvarṣaketuḥ kaṭhillakāḥ (Guḍūcyādivarga/232)</i> |

- (Vidāryādi
gaṇa/8-9)
13. *Phañijaka* *phañijako**phañijakaḥ* *phañijako* *marubakaḥ-*
mañjarīkastīkṣṇa *maruttako* *marubako* *maruvakaḥ* *phañijakaḥ,*
gandhaḥ *marumarubakastathā* (*Kaphavātaghna-* *piṇḍitakaśca,*
sugandhikaḥ (*Karavīrādi* *varga/91)* (*Anekārthanāmavarga,*
(*Surasādi* *varga/47)* *dvyarthāni nāmāni)*
gaṇa/132)
14. *Bāhlikam* *kāśmīram* *kūnkumam* *rudhīram* *kūnkumam* *bāhlikam* *bāhlikam-kūnkumam,*
kūnkumam *raktamasṛgasram ca* (*Doṣaghnavaṛga/135)* *hiṅgu ca* (*Anekārtha-*
raktam *bāhlikam* *pītakam* *kāśmīram* *nāmavarga, dvyarthāni*
ghuṣṇam *varam* *cāru* *bāhlikam ...* *nāmāni)*
(*Elādigaṇa/188)* (*candanādi* *varga/11)*
hiṅgu *rāmathamatyu-*
gram *jantughnam*
bhūtanāśanam.
agūḍhagandham
bāhlikam ... (*Śata-*
puṣpādi *varga/36)*
15. *Mocā* *mocam* *tu* *kadalī**mocā* *mocakam* *mocā- kadalī, śālmaliśca*
kadalīphalam (*Karavīrādiścaturtho* *kadalīphalam*(*Doṣala* (*Anekārthanāmavarga,*
(*Syāmādigāṇa/* *varga/ 68)* *varga/ 152)* *dvyarthāni nāmāni)*
269)
16. *Śaṭī* - - *śaṭī* *karcūrah* *śaṭī- karcūrah,*
śaṭī *gandhapalāśī* *ca*
(*Doṣaghna* *varga/134)* (*Anekārthanāmavarga,*
dvyarthāni nāmāni)
17. *Jambīra* *jambīro ..* *jambīro* *jambīro* *dantaśaṭhaḥ* *dantaśaṭhaḥ-jambīrah,*
dantaśaṭhaḥ *dantaśaṭhastathā* *tābhyām* *jātam* *kapitthaśca*
(*Śyāmādigāṇa/* *272)* (*Āmrādi* *varga/11)* (*Vātaghnavarga/12)* (*Anekārthanāmavarga*
dvyarthāni nāmāni)
18. *Muśalī* *tāḍapatrī* *muśalyapi* *muśalī* *tālapatrikā* *tālaparṇī- muśalī, murā*
(*Syāmādigāṇa/* *236)* *ca* (*Anekārthanāma-*
varga, dvyarthāni
nāmāni)
19. *Vacā* *vacājaladadevāh-* *vacogragamdhā* *vacā* *ugragandhā* *ugragandhā-vacā,*
vanāgarātī (*Śatapuspādi* *varga/6)* (*Kaphavātaghna* *varga/84)* *yavānī* *ca*
viśāmayā: *vacā* *varga/6)* (*Kaphavātaghna* *varga/84)* (*Anekārthanāmavarga,*
haridrādvaya- *dvyarthāni nāmāni)*

		<i>yaṣṭyāhvakalaśī- kuṭajodbhavāḥ (Vacādigāṇa/149)</i>			
20.	<i>Bimbī</i>	<i>bimbītuṇḍikerī (Śyāmādigāṇa/ 253)</i>	<i>bimbī tuṇḍikera- phalā (Guḍūcyādi varga/202)</i>	<i>bimbī tuṇḍikerī (Kaphapittaghna varga/118)</i>	<i>tuṇḍikerī- kārpaśī, bimbī ca (Anekārthanāma- varga, dvyyarthāni nāmāni)</i>
21.	<i>Kūṣmāṇḍa</i>	-	-	<i>kūṣmāṇḍam puṣpaphalam (Vātipittaghna varga/68)</i>	<i>puṣpaphalaḥ-kaṭipthaḥ, kūṣmāṇḍaśca (Anekārthanāmavarga, dvyyarthāni nāmāni)</i>
22.	<i>Kataka</i>	<i>katakasya phalam kātyam jñeyam vāriprasādanam (paruṣakādigāṇa /53)</i>	<i>katakam ambuprasādana- phalam (Candanādi varga/152)</i>	<i>katako: mbuprasādanaphalaḥ (Kaphapittaghna varga/104)</i>	<i>katakam-vidalavaṇam, 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 somavalkalaḥ (Kaphavātaghna varga/79)</i>	<i>somavalkaḥ-kaṭphalaḥ, śvetakhadirāḥ, ghṛtapūrṇakaraṅjaśca (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 (Karavīrādi varga/8)</i>	<i>lāṅgalī kalihārī (Kaphapittaghna varga/116)</i>	<i>lāṅgalī-kalihārī, jalapippalī, nārikelaśca (Anekārthanāmavarga, tryarthāni nāmāni)</i>
27.	<i>Saktu</i>	-	-	<i>saktuḥ bhṛṣṭayavādicūrṇam (Kaphapittaghna varga/121)</i>	<i>dhānyāni bhṛṣṭrabhṛṣṭāni yantrapīṣṭāni saktavaḥ (165 śloka, Kṛtānavarga)</i>

28.	<i>Śvetamarica śigrubijam</i> <i>śvetāṅgam</i> <i>maricāhvayam</i> (<i>Varuṇādi- gaṇa/96</i>)	<i>śigru madhuśigrukaḥ</i> <i>śvetamarico</i> (<i>Karavīrādi varga/37</i>)	<i>śigruphalam</i> <i>śvetamaricam</i> (<i>Kaphavātaghna varga/100</i>)	<i>śobhāñjanaḥ</i> <i>tadbijam śvetamaricam</i> (<i>Guḍūcyādivarga/105</i>)
29.	<i>Prapunnāta prapunnāst- vedagajo...</i> (<i>Śyāmādigāṇa /253 śloka</i>)	-	<i>punnāta eḍagajaḥ</i> <i>bijam</i> (<i>Vātaghnavarga/92</i>)	<i>cakramardaḥ</i> <i>prapunnāto dadrughno</i> <i>meṣalocanaḥ</i> <i>padmātaḥ syādeḍagaja..</i> (<i>Harītakyaḍivarga/210</i>)

Source: Astānganighaṇṭu & 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, Bhāvaprakāśanighaṇṭu 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॥ (वातघ्न वर्ग/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 (वातघ्न वर्ग/१०)

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. (वातघ्न वर्ग/१६)

The following three publications are available on *Siddhamantra*.

a) *Siddhamantra Prakasha* edited by *Sankaradaji Shastri Pade* (1898)

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

- b) *Siddhamantra* of Keshava with *Prakāśa vyākhyā* of Bopadeva & Vātaghnatvādi Nirṇaya 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 bhīṣak known as ātaghnatvādi Nirṇaya (comprises 52 śloka) with his commentary in addition to *Siddhamantra* with *Prakāśa* commentary.

- c) *Vopadeva's Hṛdayadīpaka Nighaṇṭu* 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 - *Hṛdayadīpaka Nighaṇṭu* 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*, *vīpāka*, 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 '*Navaśloki*'.

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 *Siddhamantra Prakāśa* edited by *Yadav Sharma & Pandit Shree Jyeshtharama Mukundji Sharma* also contains the work of *Narayana Bhishak* known as '*Vātaghnatvādi nirṇaya*' 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 समृद्धरूप 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 औषध 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 गया है। अभी तक प्रकाश व्याख्या सहित 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।