



## 1. INTRODUCTION

Title of Text: *Siddhasara Samhita*

Author: Acharya Ravigupta

Time Period: 7-8<sup>th</sup> Century; According to some 650AD

About the Text Book & Style: It is a book on Ashtanga-Ayurveda written in Devanagari Script having *Shloka sangraha* (verses - collection) in *Anushtup Chandas* (verses in rhythmic form). Sanskrit language used in this text is in easily understandable; verses are narrated in simplified poetry forms. It is assumed that the author compiled the work after referring to the other Samhitas texts available in his time and with his experienced learning as a concise work.

Translation Available: (Recent-)

1. Acharya Balakrishna (Divya Prakashan; Patanjali; 2014) Hindi
2. R Vidyanath (Chaukhambha Prakashak; Varanasi; 2019) English
3. Yogesh Sharma (Chaukhambha Publications; New Delhi; 2022) Hindi

(As records-) R E Emmerick's Roman translation editorial (published by Franz Steiner Verlag GMBH Wiesbaden, Germany, 1980 and 1982). Tibetan (9<sup>th</sup> century), Khotanese (10<sup>th</sup> century) translation were also there. Sanskrit Manuscript (4-6 MS) are available at Shri Rastriya Abhilekhaghar Nepal Bharat Library, Kathmandu. One MS is from Patan (Gujarat) written is 1114AD. MS in Kannada *lipi* font, said to be available in Madras University.

### Background

*Siddhasara Samhita* said to be originally written by Acharya Ravigupta, who is considered Buddhist scholar

(as since he paid benedictions to Baudha in the beginning of his book). It consists of in total 31 chapters + 1 Nighantu part, which is appended and also referred as *Sarottara-nighantu*. [1] It is one such work of the medieval period where the Ayurvedic therapeutic information have been presented in brevity to help the mediocre physician. [2] An important but forgotten text where different concepts are explored. New concepts which were not in the previous *granths* (texts) are mentioned old are also further explored, it is of both conceptual and clinical importance even in today's era. The whole text divided into *adhyayas* (chapters) according to different topic and diseases i.e. the subject content in 31 chapters with 1300 shlokas covering every limb of Ayurveda. Appendix chapter is of Nighantu (Materia Medica). Acharya Priyavrat Sharma in his book 'Ayurved ka Vaijnanik Itihas' has quoted Siddhasara Nighantu. [3] He mentions, that several verses have been borrowed of by Vrinda in his Siddhayoga (900 A.D.), and it is often quoted by Chandrata (early 10th century A.D.). Editor Emmerick places Ravigupta after the 7th century A.D., immediately after Vagbhata, to be followed by Madhava. To establish the Sanskrit text of the *Siddhasara*, Emmerick has used the Tibetan and Khotanese versions, and six Sanskrit palm leaf MSS. [4] Ravigupta's *Siddhasara* came to the notice of the European scholars early in the 20th century. In 1902 the French medical practitioner and scholar, Palmyr Cordier, have given a brief description of this treatise in a paper which he read at the Congress of Orientalists in Hanoi on Sanskrit medical MSS newly discovered in India (1898-1902). [5] In 1903, in an article on the

Sanskrit medical texts included in the Tanjur, he gave an analysis of the contents of the Tibetan version of the *Siddhasara*.<sup>[6]</sup> Prior to that, as far back as 1899, Cordier referred to the *Siddhasara* in a pamphlet.<sup>[7]</sup> *Siddhasara* text seems to have had widespread influence on Central Asian, Persian and Arabic medical knowledge. Editor Emmerick informs of the Persian and Arabic scholars held *Siddhasara* in high esteem.<sup>[8]</sup> Early 21<sup>st</sup> century sees coming of three new editions by experts on this forgotten essential text. Surely hopefully many more works are to come with regard to its importance.

## 2. SUBJECT MATTER:

In the first two chapters, the basic principles of Ayurveda are described in brief. Briefly mentioned *Granth prayojana* (need of text), *Panch Mahabhuts-Tridosha* and other basic concepts of Ayurveda. In the second chapter *Dravyaganas* are described basing on Ayurvedic classics – the plant classification. This chapter ends mentioning *Taila-ghrit Sneha shiddh* and the *paak* (preparation transformation). In the third chapter *Annapanavidhi* is given different *ahara-kalpanas* (type of food preparation) along with the use and indication of *Anupana* (adjuvant) its qualities (*guna-dosha*) are mentioned in it. To comprehend off it mentions *dhanya* (cereals-pulses), *saak* (vegetables), *phala* (fruits), *upskar* (spices), *lavana* (salt), *kshara* (alkali), *jala* (water), *doodh* (milk), *ghrita*, (ghee), *navanita* (butter), *Tailaa* (oil), *madhu* (honey), *ikshurasa* (sugarcane juice), *guda* (jaggery), etc. Writer emphasised *Annapana* (adjuvant) knowledge importance for healthy and diseased in treatment. In the fourth chapter, *Arishta lakshanas* are described and the author lucidly described that life

expectancy examination *ayu-pareeksha* should be done using *arishta-lakshanas*. Thus, giving importance to *Arishta* – prodromal symptoms in beginning chapters only. To note, not like prime Samhitas which begins with regimen chapters on *Swasthavritta* – *Dinacharya-Ritucharya*, this text starts only concisely briefing and moving directly into Clinical or Subject specific part.

As noted, the following chapters (5-30) are allocated to *Kayachikitsa*, *Shalya-chikitsa*, *Shalakyatantra*, *Agadatantra*, *Rasayana Vajikarana*, *Balachikitsa* and *Panchakarma* are mentioned in the remaining chapters. These disease specific chapters (other than first four and last) are orderly arranged mentioning origin-*nidana*, types, *swarupa lakshana*, *chikitsa*, general line treatment, specific *yoga* formulation and combination, *kriya - yantra*, *sadhyasadhyata* (prognosis), *pathyaapathya* (dos-don'ts diet regimen) *upadrava* (disease outcome), if any. (The Special features of these chapters are mentioned in during Discussion part.)

Last Ch.31 *Kalpa adhyaya* mentions special *kalpas* – formulation – many of these although used in *Ahara* (food) yet special ways with guidelines are mentioned of as *kalpa* and ends with concluding remarks of text.

In the appendix chapter *Nighantu* it is quoted by author that it is not easy to identify the exact drug as the nomenclature of the drugs differs from one place to other. In his words, still with a great difficulty, I (Ravigupta, the author of *Siddhasara Samhita*) have tried to present the same for the guidance of physicians. Thus ends the *Nighantu* part of *Siddhasara Samhita* with around 95 shlokas. Briefly saying, the *Nighantu* part is intended to reveal the concealed meaning and to

know the exact name of the drug employed in various chapters by the author. This compendium, one of first of its type, is light concise and informative. Synonyms of nearly 225 drugs have been incorporated. On further review, we find this annexure describes of 197 plants, salts, alkalis, metals and certain animal products. It is enlisted briefly in Acharya Balakrishna Hindi edition. And R.Vidyanath in English edition further enumerates of 328 plant list of whole Samhita (including Nighantu). The creator of *Siddhasara Samhita* included many single and simple recipes useful in particular disease conditions. In total 151 single drug recipes are included in *Siddhasara Samhita*. After a thorough analysis of the *Charaka Samhita*, *Susrutha Samhita* and works of *Vagbhata* 16 recipes were noted, which may be considered as the original contributions of Ravigupta to the Ayurvedic materia medica. It appears that medieval ayurvedic compendia have religiously followed *Siddhasara Samhita* in formulating various therapeutic recipes.[9] Many a number formulae have been taken by the later authors' viz. *Vrinda*, *Chakradatta* and *Vangasena* etc. Interestingly *Siddhasara Samhita* arrangement was adopted by *Madhava*, whose order became more or less standard in forthcoming Ayurveda texts.

**Table 1: Chapter Name - Shlokas**

Ch. No.	Chapter Name	No. of Shlokas
1	Tantra Adhyaya	60

**Table 2: Some Special Formulations mentioned**

Chapter No. (Name)	Brief of Formulation Name
Ch. 5 (Jwar)	<i>Shadanga Paneeya, Pachana yoga, Drakshadi Ghrita, Brihadvasa Ghrita, Kalyanaka and Mahakalyanaka Ghrita,</i>

2	<i>Dravya Gana Adhyaya</i>	52
3	<i>Annapanavidhi Adhyaya</i>	80
4	<i>Arishta Adhyaya</i>	36
5	<i>Jwara Adhyaya</i>	142
6	<i>Atisara, Grahani, Krimi Adhyaya</i>	79
7	<i>Raktapitta Adhyaya</i>	36
8	<i>Yakshma Adhyaya</i>	36
9	<i>Gulma Roga Adhyaya</i>	44
10	<i>Udarroga Adhyaya</i>	40
11	<i>Prameha Adhyaya</i>	24
12	<i>Kushta Adhyaya</i>	46
13	<i>Arshas-Bhagandara Adhyaya</i>	52
14	<i>Pandu-Kamala Adhyaya</i>	23
15	<i>Hicca-Swasa Adhyaya</i>	24
16	<i>Kasa Adhyaya</i>	19
17	<i>Chardi Adhyaya</i>	20
18	<i>Mutrakricchra, Upadamsa, Vriddhi Adhyaya</i>	33
19	<i>Udavarta, Soola, Hridroga Adhyaya</i>	23
20	<i>Unmada, Apasmara Adhyaya</i>	20
21	<i>Vatavyadhi, Vatarakta Adhyaya</i>	33
22	<i>Madatyaya Adhyaya</i>	16
23	<i>Visarpa Adhyaya</i>	17
24	<i>Sopha, Slipada, Galaganda, Gandamala, Grandhi, Arbuda Adhyaya</i>	24
25	<i>Vrana Adhyaya</i>	24
26	<i>Shalaky Tantra Adhyaya</i>	107
27	<i>Agada Tantra Adhyaya</i>	49
28	<i>Rasayana, Vajikarana Adhyaya</i>	24
29	<i>Kumara Tantra Adhyaya</i>	52
30	<i>Panchakarma Adhyaya</i>	51
31	<i>Kalpa Adhyaya</i>	32
*	<i>Siddhasara Niganthu</i>	95

Content analysis of chapter revealed many interesting outcomes. As shown in Tables.

	<i>Sarvajwara jara vishishta Dhupa, Aparajita Dhupa, Lakshadi Taila, Padmakadi Taila, Daha Tishnahara Shirolepa...</i>
Ch. 6 (Atisara, Grahani, Krimi)	<i>Amapachaka Yoga, Satahwadi Ghrita, Nagaradi Churna, Vatsakadi Churna, Krimi Yogas...</i>
Ch. 7 (Raktapitta)	<i>Kushmanda Rasayana, Raktapittanashaka Ghrita, Vidaryadi Ghrita...</i>
Ch. 8 (Yakshma)	<i>Kshayaroga Nashaka Yoga, Talishadi Churna, Sunthyadi Churna, Sitopaladi Churna, Satavaryadi Lehya, Pushtikara Yoga, Nirgundi siddha Ghrita, Pushkaradi Ghrita, Kharyoga nashaka Taila, Chyavanaprasa, Abhyarista...</i>
Ch. 9 (Gulma)	<i>Gulma Nasaka Ghrita (i-iv), Hapushyadi Ghrita, Gulma Nashaka Churna, Vachadi Churna, Rechana Ghrita, Bindu Ghrita...</i>
Ch. 10 (Udara)	<i>Vasti-Virechana Yoga, Peepali-Kshara Pana, Mutra yoga...</i>
Ch. 11 (Prameha)	<i>Sarva Pramehara Yoga, Madhavasava...</i>
Ch. 12 (Kushta)	<i>Vajraka Ghrita, Mahatikta Ghrita, Lepas, Pamahara Taila, Saptasama Yoga, Khadira Rasayana, Kwath...</i>
Ch. 13 (Arsa, Bhagandara)	<i>Arsha Lepa (I-III), Takra Prayoga, Dantyarista, Phalarishta, Arsohara Gutika, Karaviradi Taila...</i>
Ch. 14 (Pandu, Kamala)	<i>Pandurogahara ghrita, Gomutra Haritaki, Triphaladi Yoga, Kamalahara Ghrita, Kalyanaka Guda...</i>
Ch. 15 (Hicca Swas)	<i>Hicca nasaka lehya, Swasa hara Avalehya, Twagadi Churna, Mayurpicchadi yoga...</i>
Ch. 16 (Kasa)	<i>Aparajita Lehya, Pittaja/Kaphaja/Kshataja-Kshayaja Lehya, Sarvakasahara Yog-Ghrita, Haritaki Rasayana...</i>
Ch. 17 (Chardi)	<i>Chardi hara Yoga, Trishan hara Yoga...</i>
Ch. 18 (Mutrakrichhra, Upadamsa, Vriddhi)	<i>Various specific yogas named as per condition/type</i>
Ch. 19 (Udavarta, Soola, Hridroga)	<i>Specific yogas named as per condition</i>
Ch. 20 (Unmada, Apasmara)	<i>Saraswata Ghrita, Brahmi Ghrita...</i>
Ch. 21 (Vatavyadhi, Vatarakta)	<i>Vatanasaka Taila (I-IV)...</i>
Ch. 22 (Madatyaya)	<i>Satavaryadi Ghrita, Yashtyadi Ghrita...</i>
Ch. 23 (Visarpa)	<i>Sarvavisarpahara Kwath (I-II) ...</i>
Ch. 24 (Sopha, Slipada, Galaganda, Gandamala, Grandhi, Arbuda)	<i>Ghrita-Taila yogas, Sopha nashaka yoga, Agni-kshara prayogas...</i>
Ch. 25 (Vrana)	<i>Vrana darana yog, Vransodhana lepa, Ropana yoga, Tiladi lepa, Vranaropana lepa/ghrita/taila, Vranakrimihara yoga...</i>
Ch. 26 (Shalaky Tantra)	<i>Netrashoolahara yoga, Sougata anjana, Masi Anjana, Triphala yoga, Triphala Ghrita, Rasnadi Ghrita, Karnasoola hara Ras (I-III), Karnasrava hara Yoga (I-II), Toothpowder, Lepa, Nasya...</i>
Ch. 27 (Agada Tantra)	<i>Sarpa vishara yoga/agada, Mahagada (I-II), Chandrodaya Agada, Surodaya Agada, Visha yoga (specific)...</i>
Ch. 28 (Rasayana, Vajikarana)	<i>Dhatriphala Rasayana, Pathyadi Rasayana, Vidangadi Rasayana (I-II), Triphala Rasayana, Kashmarya Rasayana, Varahi moola Rasayana, Punarnava Rasayana, Satavaryadi Rasayana, Aswagandha Rasayana, Vidarikanda Yoga, Chaganda Yoga, Vrishyatama Saskhuli...</i>
Ch. 29 (Kumara Tantra)	<i>Yonishoola hara Yoga, Sairekadi Ghrita, Pumsavana Yoga, Medhya-Kanti Vardhaka Lehya, Sutikahara Yoga,</i>

	<i>Stanya shodhan Yoga, Gouryadi Ghrita...</i>
Ch. 30 (Panchakrama)	<i>Various preparations for therapies name as types</i>
Ch. 31 (Kalpa)	<i>Lasuna Kalpa, Palandu Kalpa, Eranda Taila Kalpa, Bhallataka Kalpa, Pippali Kalpa, Shilajatu Kalpa, Haritaki Kalpa, Dhatri rasa Kalpa...</i>

The formulary name mentioned here, many of which have identical name in other texts. It is a further research scope to see compare the ingredients in details with respect to efficiency.

### Table 3: Some more Remarkable Feats

- i. Concision of *Brihatrayi* and others
- ii. Nighantu compilation (one of first attempt)
- iii. Sequence of Chapters (followed of Madhava onwards)
- iv. Referred of followed in every region (in medieval time)
- v. Intuiting *Laghutrayi...*

### 3. DISCUSSION

On exploring, the literary derivative meaning of the term Siddhasara: Shidda + Sara. *Shidda* is accomplished or perfected or complete – whole i.e. a profound work. *Sara* also refers to extract or proven essence.[10] In meaningful line we can say it means an essential gist of earlier Samhitas-collections; a brief of vast ocean of Ayurveda as even author himself quotes.

For beginners and *alpa buddhi* (less intellect), this concise summary of ancient Ayurveda Samhita a gateway, a *prasada* auspicious procurement; Seems most probably as need with time with aim to create more proficient physician everywhere (villages and places), when diseases were increasing, it was penned and indeed it got popular throughout lands then. Although due to reasons not known, it got forgotten or

lost, maybe foreign invasion - damages, later text perfection through it, perhaps absorbed into later compilations, etc.

In *Satagatha* literature, there is a simile - *Siddhasara Samhita* is for beginners' basic level starters, further interested need to step further. Interprets, it gives confidence to new Vaidya to proceed deeper. No doubt, Si. Sa. (to abbreviate) is one of the best works in the literature of Ayurveda.

In a book overview on the comprehensive Hindi edition of Acharya Balakrishna, it sighted – “This is a 1400-year-old collection which is of ancient Indian Ayurvedic medications. It includes the detailed description of several diseases and the Ayurvedic treatment for the same. The precious ancient *granth* (text) consist of 1.3K shlokas which beautifully describes the method of Ayurvedic treatments. This manuscript was very popular during the medieval period but with time it lost its importance. With the efforts of Patanjali Yogpeeth, it has been published for the first time in Hindi translation.”

The published edition has around 1315 shloka, author has mentioned of 1300 shloka in original verse; so, near most the editions are without modifications. There are around 95 shloka as in *Siddhasara Nighantu*, in total making max 1412 in available translations in any all presently available.

K. Nishteswar in preface of English edition says vast literature of scientific manuscript lying unexplored. In checklist of 'Sanskrit Medical Manuscript in India', and *Siddhasara* being source of many compendia, being praiseworthy remained inaccessible to the scholars and research workers of Ayurveda he took up the work.

Similarly, Yogesh Sharma Hindi edition has many good inputs, ref. over verses and notes through a MS. He highlights advisory, the selected *yoga sangraha* (compilation) of and mentions it as Pocket-Guide.[11]

The aim and objective of any all *Samhita* and Ayurveda is prevention and cure and it is highly regarded in *Si.Sa*. This text book is not in conversation module like many other *Samhita*. It is enlisted, well arranged scientific compendia on various subjects as *Adhyaya*.

At time it seems *Kayachikitsa pradhan* at time *Shalya Pradhan*; with regard to seeing the chapter wise Shloka counts (ref. Table 1) and also branches enumeration *Shalaky tantra* high and first mentioned. Nevertheless, *Agada Tantra* is also very detailed and all other wings are mentioned importantly as wanted. Perhaps signifying one need not neglect the general basic knowledge of any *ashtanga*. Something like today NCISM committee thinks of BAMS curriculum including all aspects.

Further analysis we see concepts of earlier *Samhitas Charaka, Sushruta* and *Ashtanga* are basis. Although exact direct Shloka are scarce but essence of all of them is there. There are many verses in *Ravigupta's Siddhasara* that closely resembles *Charaka Samhita* and cannot be regarded as independent tradition. The striking eg. *Si.Sa.5.68* compared to *Ca.Ci.3.286-7*, found

in *As.Hr.Ci.1.148*. It is well-known *Vagbhata* has taken verses from both *Charaka* and *Sushruta*; and as since there are no verses identical with *Ravigupta's* may therefore indicate that *Ravigupta* is surely later to *Vagbhata*. [12]

There are references of *yogas* (formulations) taken from *Ashtanga Hridaya*. Vice versa *Arundutta* commentary *Sarvanga Sundara* on *Ashtanga Hridaya* refers of *Si.Sa*. Similarly, *Chakradutta Kusthachikitsa* has direct taking from *Si.Sa*. The later text *Chandrath Yogratna Samuchaya*, commentary *Ratnaprabha* by *Nischalkar* on *Chakrapani Chakradutta, Sodhal Gadanighra, Anantkumar Yogratnsamucchay* have many a references, concepts, *yoga* taken directly from *Si.Sa*. Inclusively we see till around 14<sup>th</sup> century, all subject experts, from Kashmir to Kerala (*Chandrata* to *Anantkumar*), Banga to Gurjarbhumi (*Chakrapanidutta* to *Shodhal*) all have referred of *Si.Sa*. Thus, it proves again it is one of the prominent works in the field of Ayurveda; A credibility to writer.

#### **Little more about the Author:**

He, *Ravigupta* as record seems to be from Paschim Bharat. Son of *Durgagupta*, an *Ashwa-Vaidya*. Younger brother to *Devgupta*, on whose advise he has written this text, he mentions '*Pandunaga*' a term to check of further. During early centuries, *Ashwa Vaidyas* (experts in treating Horses) were very famous, highly adored by King. Coming from skilled family, he was learned and experienced, an expert in *Kavya* (poetry) Sanskrit. He writes in 30<sup>th</sup> shloka of 31<sup>st</sup> chapter, adorning to both *parampara* (traditions) *Dhanvantari* and *Atreya Punarvasu – Sushruta and Charaka*; both detailed

*Adhyana-Adhyapana* (study-teaching) he must have done. He also referred *Vagbhata* in detail. His vast reference of Nimi's Shalaky Tantra and other treaties also says that all available *Samhitas* of his time he must have referred of and applied. Many of these are n.a. today, and his work is testimony in itself of the lineage. He refers to *Sarva* in initial line (*Nama Sarvajnaya*) as per *Amarkosh* its *Boudha* and with regard to his time must have been influenced by *Bouddha Darshana*. But as we see he has also regarded or adopted of other Darshana too, as we see he referred of measures like *Puja Mantra, Homa, Bali, Vrata* etc in text. *Daivyaprasraya Chikitsa* mentioned in *Jwara* to many a condition.

History has reference of another text *Lokasavyavahar pravriti* by Ravigupta. Most probably he is the same writer. As the Ayurveda quotations there seems similar to Si.Sa.

There is mention of a devotional *Devi Tara* cult in Kashmir founded by Ravigupta (probably same). According to the Tibetan Blue Annals the latter healed of skin diseases 'naga' which may be recollection of the healing of skin diseases of his elder brother by him. Curiously the term 'Pandunaga' not 'Panduroga' in Si.Sa.31.32 accords further relation to explore of.[13] To be noted 'Naga' here refers not to lead or serpent but namely a skin condition.

**His Marvels:** The author was surely and expert of time and ahead of his time. His pin point measures which were the stepping blocks for later text and subject wise text expanded of it. At times we find the specific guidelines given by him as SOP. The *Prameha*

*purvaroopta* pointed out here; even modern endocrinal expert would be surprised of clinical eye to pre-diagnose. Truly Ayurveda stands on shoulders of giants, although Google Scholar says this for Research search engine.

Use of *Bhallatak* (a poisonous plant) and other shows only experienced expert clinician can mention. Detailed *Hridroga chikitsa* even *Krimija* and many unique. Beautiful and practical explanation of many conditions perhaps first of his time. He was clinically marvelled to mention ineligibility of the *kalpas*, that means where not to use a particular drug. He was very practical to say which conditions *Anupana* is contraindicated. Bold to mention efforts for incurable dying condition even (Eg. *Abhinyasa Chikitsa*). He hinted in *Jhiwa roga*, treat dosa wise, further hinting the upcoming physician/readers to think of framework. In *Vajikarana* he mentions of goat meat related *yoga*, which is only on basis of *Samanya Vridhi* principle and doesn't promote, as per commentary multiple options with plant drugs preferred and *Vajikarana* meant for offspring (progeny-child) in infertility cases and not for *vasna* (sexual temptations). In *Agada Tantra* he gives a thought on how to plan design *pathya ahaar* for patient. For 'Yash' name-fame in treatment he guides of *Annapana* to include in prescription, to know do *Ayu Pariksha* as in *Arishta adhyaha*; He has also said of prognosis according to *Nakshatra* and *Tithi* at a stance in *Agada Tantra adyaya* which indicates one must be aware of Jyotish, Darshana and other allied sciences.

**Some more special features:** In Ch. 5 *Jwara* concise description of etiological factors, *Ksheera prayoga*,

*Jalapana vidhi, Daha Nasaka lepa-recipes, jwaraghna nasya, dhoopan* and other *Dahasamak yog lep, Vasti in Jwara etc.*; Ch.6 *Asadhya Atisara Lakshana*; Ch.7 *Oushadhasiddha Jala-Kshira*; Ch.9 *Varti* insertion in *Anaha* and *Soola*; Ch.10 *Udarroga Specific Vasti*; Ch. 11 *Prameha Pathya – Yava*; Ch. 12 *Kushta prachhana*, multiple treatment modalities, Medicated water *Prayoga*; Ch.13 *Arsa guda yanta, Bhagandara Chikitsa* in detail; In Ch.20 *Unmada* cautions to treat; In Ch.21 *Vatavyadhi vishist virechan yog*; In Ch.22 *Madatyia Oja kshaya upachara, krishtahar*; In Ch.24 Protocol in *Arbuda-galaganda*; Ch. 26 *Shalakyia* from *rachna* to basic. Including every aspect *Netra, Nasa, Karna, Jhiwa, Danta, Mukha, Kantha, Shira roga*. Seems referred and comprehend of Acharya Nimi *Shalakyia* tantra (which is n.a. today); Ch.27 First aid in Snake bite, *Sarpa, Vrishchika, Mushika, Alarka, Kita vishara, luta vishara*; Ch.29 *Stri Roga - Garbhini Paricharya, Balaroga* along along with *bhootavidya, Medhya* and *Kantha Vardhak Lehya* (today's marketed *Suvarna Prashana* by many); Ch.30 *Panchakarma uttam-sodhan vasti* and practical guidelines. The author has given importance to single drug and many simple formulations covering almost all diseases and conditions.

Unique credits to author mastery. His comparison of how plant nourish roots, and how *vasti* therapy acts gives point to think -research and apply in practice many a thing. In main corpus, he has a good compilation rather summarization has brought referred to integrity and important verses and treatment codes. Honesty to mention that he is sharing only few drops of vast ocean as essence. Wherever detail description is needed the

writer have mentioned without unnecessary increasing the volume size. Conciseness with consciousness is the brilliant effort. Making *Si.Sa.* like a physician hand book. Surely, he had been a great clinician and wanted to create more clinical experts like him to heal the suffering world around. In wise words of Author: - A physician who reads practices this will get success in treatment as believed.

#### **Contribution of Si.Sa. In present scenario:**

Decoding the contents works of this medieval era text, with regard to time and practical implication this important advisory seems relevant even in present time. Emphasis on Dietetics simultaneously with Medicine, which we are realizing again today, is foresight. The work contains stipulated description regarding principles, various diseases, their cause, symptomatically and management with regard various modalities and simple but effective treatment formulations are mentioned credibility to salient features. The chapter has quoted several examples with concise ideas. The astonishing explanation, disease discussion, medicine drug formulation, single drug therapy, guidelines are helpful to present day practitioners. His message at time, like treat as situation *dosa* condition using intellect, points to advisory by Clinical teacher. What to do, what not...Yes, the module is a concise book for practice. On deeper probing the treasure one finds a light house and get *Sara* and be *Siddh*. Reading of other *samhitas* gets easy reading this straightforward work. It gives confidence to read further other works. Visionary Ravigupta needs to be acknowledged for it. Even in *Nighantu* part mentions of

as region location, availability of medicine, to treat. As *Si.Sa.* Was also source material-idea torchbearer for later text after the prime *Samhitas*. Today too it can give guidelines to new scholars to proceed further. Reading it feels like Diary of a busy physician - Ayurveda Clinician! Every practitioner clinician makes Doctor's Diary note and one can take idea from this genuine ideal work – a master piece.

#### 4. CONCLUSION

*Siddhasara Samhita* is the limelight book which explores the clinical fundamentals and disease condition. This paper is just a small attempt to understand, intro glance to text. Study of this text may enlighten scholars with concepts and formulations useful in practice. There is many a future research scope on treatment modality prescribed.

Considering the well explained, wide collection of disease, treatment the work truly is signature piece. In the final say this is good read by every present and upcoming Ayurveda scholar who wish to know about Ayurveda concisely treatment. Take hint essence and delve further in studies and practice. Uses of the medicines mentioned and see how it works. And heal the diseased. *Si. Sa.* and a glimpse into late *Samhita kala*. In order, after *Acharya Vagbhata* if any of calibre its *Acharya Ravigupta* followed by others. He was around 100yrs after *Acharya Vagbhata* and around 100yrs prior to *Madhava Acharya, Siddhasara Samhita* seems like connecting bridge between *Brihatrayi* and *Laghutrayi*! 1500-yrs to count and 21<sup>st</sup> century again to renew its essence is there! Honouring lines of *Acharya*

*Ravigupta* (as conclusion in *Si.Sa.Nighantu*) – “...tried to present same for guidance of physicians.”

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