

"A Review article on *Siddhasāra Samhitā* : A Comprehensive Guide to Ancient Āyurvedic Practices"

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Abstract

The *Siddhasāra Samhitā*, authored by the Buddhist scholar *Ravigupta* in the mid-7th century, stands as a significant text in Āyurvedic literature. Despite its historical importance, this treatise was largely unavailable to Indian practitioners for centuries, likely due to foreign invasions that disrupted the preservation of indigenous medical knowledge. Thousands of Indian medical manuscripts remain underutilized in libraries worldwide, highlighting the urgent need for literary research to uncover and disseminate these works.

Ravigupta's Siddhasāra was translated into Tibetan in the 9th century and Khotanese in the 10th century, indicating its broader influence. R.E. Emmerick extensively studied the manuscript, revealing its impact on Central Asian, Persian, and Arabic medicine, where it was held in high regard. This treatise is notable for its concise format, comprising 31 chapters and 1,300 verses that cover essential aspects of all eight branches of Āyurveda. The first four chapters focus on foundational concepts, while subsequent chapters address individual diseases and therapeutic practices, ultimately providing a comprehensive overview of Āyurvedic principles.

The *Siddhasāra Samhitā* not only contains numerous herbal formulations that influenced later works, but it also serves as a vital resource for contemporary scholars and practitioners. The current study aims to revive interest in this invaluable text and encourage further research into its applications in modern medicine, ultimately reaffirming its status as a cornerstone of Āyurvedic knowledge.

KEYWORDS: *Siddhasāra Samhitā*, Ravigupta, Āyurveda, Manuscripts, *Cakrapāṇidatta*, Formulations.

Introduction:

Siddhasāra Samhitā can be considered as one of the best works in the literature of *Āyurveda* and was written by a Buddhist scholar Ravigupta, son of Durgagupta in the middle of 7th century (650 A.D) [1]. Unfortunately, this treatise was not available to doctors in India for a long time. Most probably the reason for the non-availability of the great works of *Āyurveda* to the Indians may be the foreign invasions and taken over the treasure of medical knowledge by them.

It is a known fact that thousands of Indian Medical Manuscripts are lying ideally in the National and International libraries. Therefore, it is the need of the hour that such medical manuscripts are supposed to be revealed and make them available to the present generation by conducting literary research. Keeping this in view the present study has been taken up. *Siddhasāra Samhitā* is one of such unrevealed text books in the literature of *Āyurveda*.

It is also found that Ravigupta's *Siddhasāra* was translated into Tibetan language early in the 9th century and into Khotanese language in the 10th century. R.E. Emmerick has studied *Siddhasāra* manuscripts most extensively and published it in two volumes in 1980 and 1982 in Germany. *Siddhasāra* text had widespread influence on Central Asian, Persian, and Arabic medical knowledge. Emmerick informs that Persian and Arabic scholars held *Siddhasāra* in high esteem [2].

Material-

- Chief Source Material:
 1. *Siddhasāra Samhitā* - Hindi translation by Acharya Balakrishna
 2. *Siddhasāra Samhitā* - English translation by R. Vidyanath
 3. *Siddhasāra Samhitā* - Hindi translation by Yogesh Chandra Mishra
- Secondary Source Material:
 1. Cakradatta - R. Vidyanath & K. Nishteswar
 2. Vañgasena - Ranjit Kumar Rai

Review of Literature:

As it is not possible for an ordinary student to study the voluminous works, *Ācārya Ravigupta* composed *Siddhasāra Saṃhitā* in a concise format having only 31 chapters and 1300 verses [3] which covers the essentials of all the eight branches of Āyurveda.

First four chapters are dealt on *Tantra*, *Dravyaguṇa*, *Annapānavidhi* and *Ariṣṭa*, 5 to 24 deals with individual diseases, Further chapters are related *Varṇa*, *Śālākya*, *Viṣa*, *Rasāyana*-*Vājīkarana*, *Kumāra Tantra*, *Pañcakarma* and *Kalpa*.

Serial No.	Name of the Chapters
1.	<i>Tantra Adhyāya</i>
2.	<i>Dravyaguṇa Adhyāya</i>
3.	<i>Annapānavidhi Adhyāya</i>
4.	<i>Ariṣṭa Adhyāya</i>
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Serial No.	Name of the Chapters based on diseases
5.	<i>Jwara Adhyāya</i>
6.	<i>Atisāra, Grahani, Krimi Adhyāya</i>
7.	<i>Raktapitta Adhyāya</i>
8.	<i>Yakshmā Adhyāya</i>
9.	<i>Gulma Adhyāya</i>
10.	<i>Udararoga</i>
11.	<i>Prameha Adhyāya</i>
12.	<i>Kuṣṭa Adhyāya</i>
13.	<i>Arshas Bhagandara Adhyāya</i>
14	<i>Pāndu Kāmlā Adhyāya</i>
15.	<i>Hiccā Shvāsa Adhyāya</i>

16.	<i>Kāsa Adhyāya</i>
17.	<i>Chardi Adhyāya</i>
18.	<i>Mutrakricchra Upadaṁsha Vriddhi Adhyāya</i>
19.	<i>Udāvrata Shula Hridroga Adhyāya</i>
20.	<i>Unmāda Apasmāra Adhyāya</i>
21.	<i>Vātvyādhi Vātrakata Adhyāya</i>
22.	<i>Mdātyaya Adhyāya</i>
23.	<i>Visarpa Adhyāya</i>
24.	<i>Shopha Shlipada Galaganda Gandamālā Grāndhi Arbuda Adhyāya</i>

Serial No.	Name of the Chapters
25.	<i>Varṇa Adhyāya</i>
26.	<i>Śālākya Adhyāya</i>
27.	<i>Viṣa Adhyāya</i>
28.	<i>Rasāyana-Vājikaraṇa Adhyāya</i>
29.	<i>Kumāra Tantra Adhyāya</i>
30.	<i>Pañcakarma Adhyāya</i>
31.	<i>Kalpa Adhyāya</i>

It seems that this kind of arrangement of Chapters was adopted by *Mādhavakara*, whose order became standard to later scholars. *Siddhasāra Saṁhitā* is also supplemented with *Nighaṇṭu* portion as an annexure in which description of 197 plants, salts, alkalis, metals, and certain animal products are available.

It is identified that many a number formulae have been taken from *Siddhasāra* by the later authors like *Vṛnda*, *Cakradatta* and *Vaṅgasena* etc [4]. Therefore, *Siddhasāra Saṁhitā* should be considered as one of the excellent works in the literature of *Āyurveda*.

Discussion:

A thorough study of this treatise reveals that it contains several mono-herbal as well as simple recipes useful in different disease conditions.

It is astonished to know that many a number of formulations documented in *Siddhasāra Saṁhitā* are also available in the later works like *Mādhavacikitsā*, *Vṛndamādhava*, *Cakradatta*, *Vaṅgasena*, *Gadanigraha* etc.

Some Single Herbal Formulations:

For Example:

Si. Sā. Saṁ	C.D.	Vaṅgasena	Translation
1. काथः पित्तज्वरं काथः पित्तज्वरं हन्यादथवापर्पटोद्धवः । [5]	हन्यादथवापर्पटोद्धवः । [6]	एकः पर्यटकः श्रेष्ठः पित्तज्वरविनाशनः । [7]	<i>Parpāṭaka</i> alone added with sugar relieves <i>Pittaja Jvara</i> .
2. नस्यं दाडिम- पुष्पोत्थो रसोदूर्वाभवोऽथवा। आम्रास्थिजः पलाण्डोव्व नासिकास्तुतरक्तजित्। [8]	नस्यं दाडिम- पुष्पोत्थो रसोदूर्वाभवोऽथवा। आम्रास्थिजः पलाण्डोव्व नासिकास्तुतरक्तजित्। [9]	रसों दाडिम- पुष्पोत्थो रसोदूर्वाभवोऽथवा। आम्रास्थिजः पलाण्डोव्व नासिकास्तुतरक्तजित्। [10]	<i>DāḍimaPuṣpa rasa/Dūrvā Svarasa/ Āmrāsthī rasa/Palāṇḍū rasa</i> in nasal bleeding.
3. गुडूच्या: स्वरसः मधुना पेयोमधुना सर्वमेहजित्। [11]	मरास्वरस सर्वनीहान्त्रिवारयति। [12]	इव गुडूच्या: स्वरसः पेयो मधुना सहमेहजित्। [13]	<i>Guḍūcī Svarasa</i> with honey relieves all types of <i>Prameha</i> .
4. प्रलेपोद्वर्तन- स्नानपानभोजनकर्मणा शीलितं खादिरं वारि सर्वत्वग्दोषनाशनम्॥ [14]	प्रलेपोद्वर्तन- स्नानपानभोजनकर्मणा। शीलितं खादिरं वारि सर्वत्वग्दोषनाशनम्॥ [15]	प्रलेपोद्वर्तन- स्नानपानभोजनकर्मणा। शीलितं खादिरं वारि सर्वत्वग्दोषनाशनम्॥ [16]	Regular use of the decoction of <i>Khadira</i> as <i>Pralepa</i> , <i>Udvartana</i> , <i>Snāna</i> , <i>Pāna</i> and <i>Bhojana</i> alleviates all types of skin disorders.

5. ससैन्धवं	ससैन्धवं	ससैन्धवं	Intake of Saindhava Lavaṇa mixed with ghee relieves Vātaja Chardi.
पिबेत्सर्पिर्वातच्छर्दि निवारणम्॥ ^[17]	पिबेत्सर्पिर्वातच्छर्दि निवारणम् ^[18]	पिबेत्सर्पिर्वातच्छर्दि निवारणम् ^[19]	

6. धातव्यो युक्तितः क्षारः पातव्यो युक्तितः क्षारः पातव्यो युक्तितः क्षारः क्षीरिणोदधिशुक्तिजः। क्षीरिणोदधिशुक्तिजः। क्षीरिणोदधिशुक्तिजः। पयसा वा प्रयोक्तव्याः पयसा वा प्रयोक्तव्याः पयसा च प्रयोक्तव्याः पिप्पल्यः पिप्पल्यः प्लीहशान्तये॥^[20] पिप्पल्यः प्लीहशान्तये॥^[21] पिप्पल्यः प्लीहशान्तये॥^[22]

Proper administration of ŚuktiKṣāra with milk (or) Pippalī with milk alleviates Plīhodara.

Some Simple Formulations:

For Example:

Si. Sā. Sam	C.D.	Vañgasena	Translation
1. आखुपर्णीदलैः पिष्टैः पिष्टकेन च पूपिकाम्। अद्यात् सौवीरकं चानुपिबेत् क्रिमिविशुद्धये॥ ^[23]	आखुपर्णीदलैः पिष्टैः पिष्टकेन च पूपिकाम्। जग्धवा सौवीरकं चानुपिबेत् क्रिमिहरंपरम्॥ ^[24]	आखुपर्णीदलैः पिष्टैः पिष्टकेन च पूपिकाम्। जग्धवा सौवीरकं चानुपिबेत् क्रिमिहरंपरम्॥ ^[25]	By eating Pūpikā (sweet cakes) prepared with leaves of Ākhuparṇī and Piṣṭa followed by drinking of Sauvīraka destroys internal worms.
2. क्रिमिष्ठ्रं प्लवं शुण्ठीनामथवा श्लेष्मजां वमिम्। ^[26]	विडगं शुण्ठीनामथवाश्लेष्मजां वमिम्। ^[27]	विडङ्गं श्लक्षशुज्ज्ञानामथवाश्लेष्मजां वमिम्॥ ^[28]	Vidañga, Plava and Śuṇṭhī Cūrṇa mixed with honey also useful in Kaphaja Chardi.
3. रसांजनं शिरीषेण पथ्यया वा समन्वितम्। सक्षौद्रं लेपनं योज्यं सर्वलिङ्गगदापहम्॥ ^[30]	रसांजनं शिरीषेण पथ्यया वा समन्वितम्। सक्षौद्रं लेपनं योज्यं सर्वलिङ्गगदापहम्॥ ^[31]	रसांजनं शिरीषेण पथ्यया वा समन्वितम्। सक्षौद्रं लेपनं योज्यं सर्वलिङ्गगदापहम्॥ ^[31]	Application of the paste of Śirīṣa or Pathyā with Rasāñjana

सर्वलिङ्गगदापहम्॥

[29]

4. तीव्रशूलातुरे कर्णे
सशब्दे क्षिपेत्कोष्णं
वाहिनि। बस्तमूत्रं
सैन्धवेनसमन्वितम्
॥ [32]

तीव्रशूलातुरे कर्णे सशब्दे
क्षिपेत्कोष्णं
सैन्धवेनसमन्वितम्॥ [33]

तीव्रशूलातुरे कर्णे सशब्दे
क्षिपेत्कोष्णं
प्रशंसन्तिकोष्णं
सैन्धवसंयुतम्॥ [34]

छागमूत्रं

and *Kṣaudra* is useful for management of all types of diseases related to *Upadamśa*.

Karṇapūraṇa with mixture of lukewarm state of goat's urine and rock salt relieves severe case of *Karṇaśūla*, *Karṇanāda* and *Karṇasrāva*.

Conclusion:

- Since, limited research work has been carried out so far on the formulations of entire *Siddhasāra Saṃhitā*. This Article will be helpful for further research as well as made available to the practitioners.
- By going through the preface of *Cakradatta* written by P. V. Sharma, it is known that the author *Cakrapāṇidatta* has composed his work by consulting nearly 50 books and one among them is *Siddhasāra Saṃhitā*. [35] It is surprised to know that even though *Cakrapāṇidatta* referred about 50 books, a greater number of formulations are taken from *Siddhasāra Saṃhitā* only.
- Thus, there is a wide scope to study *Siddhasāra Saṃhitā* in various aspects to find out its importance for the present-day scholars and to conduct further research.

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