

AYURVEDASĀRA OR VIRABHATTIYA OF REVANASIDDHA

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ABSTRACT

Ayurvedasara or Virabhattiya is a work on salient features of Ayurveda and is written by Revanasiddha. Copies are available in Madras, Mysore, Hyderabad and Delhi. No details of the author are available. Revanasiddha was one of the Pranacharyas of Virashaiva cult and was known to be an expert in mantra, yantra and rasayana. Revanasiddha kalpa, Rasadarpana and Rasarajalakshmi are also attributed to Revanasiddha. There are no evidences to establish the identity.

The work is in five chapters and the copy in Adyar Library, Madras has one more chapter. The work deals with desha (region) dosha (humour) rasa (taste) classification of diseases, karmavipaka, desavayunirnaya, effects of vitiated humours, and signs and symptoms of certain ailments. The work mentions the names of some authoritative texts and authors. They include Rasarnava, Bahata, Nagarjuna, Yamala, Rasadarpana etc.

Since the copies in Mysore are on palmleaf, it may not be later than 17-18 c. Though the work mentions some tantra works, it does not contain any tantric material except nadivijnana. The author may belong to 16-17 c.

The manuscript under description is with Vaidya Vedāntam Anantāchārya of Nujividu in Krishna district of Andhra Pradesh. The work is in a small bound note book of ruled pages and written on both sides. The size of the note book is 10.2 × 16 cms. Each page contains 18 lines excluding the page title and each line has about 12 letters. The hand-writing is good

and legible. The work is in 44 pages and the remaining several pages are blank.

Name of the book and author :

The Colophons at the end of the chapters mention that the work is Virabhattiya (hereafter VB) or Ayurvedasāra (AS) by Revanasiddha (RS). The colophon runs as below :

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"Iti Revanasiddha Viracitāyām Ayurvedasāra Virabhaṭṭiya nāma..." This also suggests that Virabhaṭṭiya may be a part of a bigger work called Ayurvedasāra.

Other Manuscripts :

The Aufrecht's Catalogus Catalogorum does not have any entry of the two titles or of the author. The new Catalogus Catalogorum of University of Madras does not mention AS or RS. Ayurvedasāra by Acyuta, is entered, as mentioned by Nīścalakara. AS is also mentioned as another name of Vaidyakapaddhati by Kāśinātha. The volumes of letters 'ra' and 'va' are not yet published for referring RS and VB. But on approaching personally the Editor and Staff** were kind enough to furnish information from the material of New Catalogus Catalogorum. VB and RS have only one entry of the copy in Adyar Library. The Adyar Library, Madras has one manuscript with the title Virabhaṭṭiya. The Oriental Institute, Mysore has two works of Revanasiddha but they could not be perused. The information available in the Descriptive Catalogue of manuscripts of that Institute suggests that one copy with the title Virabhaṭṭiya may be identical to the copy under study. Another work, though by Revanasiddha, is listed with the title Sarvalokahita. The colophon runs "Iti Revanasiddhaviracitāyām Virabhaṭṭiyanāmāṅkitam

Sarvalokahitam." The colophon and the beginning and ending verses suggest that the work may be different. This manuscript in Devanāgarī script is incomplete and contains only one chapter, that too incomplete. Another copy of the manuscript is said to be preserved in the Documentation and Publication Division of CCRAS, New Delhi.

The manuscript in Adyar Library, Madras has been perused. The manuscript which was traced and given for study was not the original manuscript listed in the catalogue. It is a copy of the original manuscript. This was copied by N. Ramachandra Bhatt in 1940 in Devanāgarī script from the original manuscript bearing No. 8 J 57. The last few pages contain Telugu and Tamil notes on the preparation of certain medicines. This material is also copied in Devanāgarī script. The original manuscript was not made available for comparison which would have helped checking certain words and clarifying some doubts. This copy has one additional chapter - chapter 6 - which is absent in the Nujividu copy. The contents of other chapters in both these copies are same, except few variations here and there and some additional verses. The Nujividu manuscript was copied by Vedāntam Kuṭumbārāmāchāryulu of Balliparru (Village) Post : Pamarru, Gudivada Taluk, and Krishna district

**Grateful acknowledgements are due to the Editor and staff of New Cat. Cat. University of Madras for their cooperation.

(Camp at Tadikonda of Guntur taluk). The copying was completed on 17.9.41. The dates of completion of the copying of Chapter I and Chapter IV are given as 31.8.41 & 3.9.41 respectively. This shows that the scribe had very leisurely copied this, since the whole manuscript could have been copied in a single day.

The scribe of the copy in Adyar Library, Madras appears to be Vaiṣṇava, since at two places in this copy the word 'viṣṇu' is substituted in place of "deva".

Revanasiddha and his identity :

Prof. P.V. Sharma has mentioned the works on Rasaśāstra called Rasadarpaṇa and Rasarājaśiromaṇi attributed to Revanasiddha. This information is based on the list supplied by A. Siddhinandan Mishra of Varanasi.* There are no evidences to identify all these Revanas and fix their time. Prof. K.R. Srikanta Murthy has kindly passed on the following information on Revanasiddha. Revanasiddha or Revanācārya was one among the Prāñācāryas of Vīraśaiva sect. He is said to be of divine descent and to have lived about 1082-1167 AD. He was an erudite scholar and an adept in mantra, yantra, and rasāyana and is said to have written books on these subjects.

Revanasiddhakalpa is available in Oriental Research Institute, Mysore. This is incomplete and treats yantras, mantras and rasāyanas. Another manuscript with the same title by a Jain author is also available in the same Library. Another book ascribed to Revanasiddha is also said to be available in Sarangamāṭha at Kapadi Sangam. There are no evidences to establish that the RS, author of Ayurvedic work is same as the author of the other Ayurvedic and śaiva works.

Authors and works quoted :

After making obeisance to Lord Dhanvantari, the God of medicine, the book gives the 'form' of physician. The form of physician has three heads, three eyes, six arms, four faces and eight legs. These are described as follows :- Kalyāṇa (?) Bheṣajakalpa and Dravyasuddhi are the three heads. Sūtrasthāna, Nidāna and Śarira are the three eyes. Cuḍāmaṇi, Kāpāli, Candrāja, Kārmaka, Nāgārjuna, Kriśheya are the six arms. Caraka, Sākhara, Śakta, Yāmala are four faces. Rasārṇava, Bāhaṭa, Vaśiṣṭha, Virabhaṭṭaka, Rasaputra, Indrasāra, Sūtrāja, Yuṣma are eight legs. In the above some words are not clear and some appear to be works and some others to be authors.

After describing this, some more authorities are listed under the head-

*This however, appears to be not only based on his list; works from some other lists are also included in it. Rasapradīpikā of Mangalagirisurin finds place in it, while this was brought to the notice of Ayurvedic world by this author based on the manuscript available in APOM Library, Hyderabad.

ing matabhedas i. e. differing authentic views. The following are included. Rasārṇava, Bāhaṭa, Pārijāta, Kārmukhi, Nāgārjuna, Kāpāli, Dāmodara, Rasa-putra, Indrasata, Sūtarāja, Yuṣmini, Kalyāṇa, Bheṣajakalpa, Sūtrasthāna, Saṅgraha, Somaparita, Vibhra (?) Śārira, Virabhṭṭaka, Sadyadi (?) Śākṭeya, Śākhara, Somanātha, Mahā-asthra, Nandinātha, Rasendra, Āśvī-neya, Cūḍāmaṇi, Candrajnāna, Kṛṣṇe-yam Vaśiṣṭha, Kalyānakāraka, Caraka, Yamala and Rasadarpaṇa.

All these appear to be the names of either authors or works which were popular and authentic during the time of the author. The list appears to be one prepared at random. It is doubtful whether the author Revanasiddha had seen all the works listed above. It is also significant that Suśruta, Kāśyapa are not mentioned. The inclusion of Yāmala, Śākṭeya which are tantra works indicates the relationship of tantra branch to Ayurveda during medieval period.

Inclusion of Virabhṭṭaka is interesting. No other work with the name Virabhṭṭiya than the one under description is known. Why the author named his work as Virabhṭṭiya knowing that a work was already existing by the same name, is unexplainable. The name Ayurvedasāra can be justified with its meaning and suits the work; but the name Virabhṭṭiya, suggesting that it is composed by Virabhṭṭa is also difficult to explain.

Some names of the above list are common in South India and are referred to in many works, manuscripts and inscriptions. Sūtrasthāna, Śārira, Nāgārjuna, Bheṣajakalpa and Saṅgraha have been very popular.

Date :

There are no evidences available to decide the date. Even the manuscripts are also recently copied. The two manuscripts in Mysore are Palm-leaf manuscripts and hence may be considerably earlier than the two presented now. Even if the condition of the manuscripts is good, they may not be later than 17th and 18th Century and the author may not be later than 17th C. The identity of Revanasiddha, author of other works mentioned, can be made only after studying and comparing them. Though the work includes some tantric works under the authoritative texts mentioned, it does not contain any material of tantra nature except the nāḍivijñāna. A work attributed to a Siddha without much tāntric practices, suggests that the author or the compilation may belong to 16th, 17th centuries. The study of all the other manuscripts may throw further light on the identity and date of Revanasiddha.

Contents : The work is divided into five chapters and it contains a total number of 244 verses. The sixth chapter of Adyar manuscript contains 120 verses. The topics dealt with are given below :

Chapter I : Bhiṣaklakṣaṇam, Mata-bhedāḥ, persons who are not to be treated and are to be treated; three types of deśa (region) doṣas and rasas and their relationship, śārīra nirṇaya.

Chapter II : Classification of different diseases; Karmavidhi (Karmavipāka).

Chapter III : Daśavāyunirṇaya, effects of the vitiated vāyu and other humours.

Chapter IV : Nāḍisāstra.

Chapter V : Miscellaneous - Aṣṭā-

daśas. Piṇḍavardhanavidhi, puruṣa-strī, yugalajñānalakṣaṇam. The manuscript in Adyar Library has an additional chapter.

Chapter VI : This is comparatively a big chapter with 120 verses. This deals with the following :

Śonitavātalakṣaṇa; dhanurvātalakṣaṇa, aṣṭarasānām nāmāni, jvaropadravāḥ, śuddhalanḡhana guṇāḥ, atilanghitalakṣaṇa; langhanavarjalakṣaṇa, apathyāni, santatajvaralakṣaṇa, jvaralakṣaṇanirṇayakrama, agnipramāṇa, jīṛṇalakṣaṇa, prasūti-vātalakṣaṇa, dehalakṣaṇa, and nāḍi-nidānam.

रेवनासिद्ध केन आयुर्वेदसंग अथवा वीरभट्टीय

-बी. रामा राव

आयुर्वेदसंग अथवा वीरभट्टीय आयुर्वेद के प्रमुख पक्षों का प्रतिपादन करनेवाली रचना है तथा इसके रचयिता रेवनासिद्ध है। इसकी प्रतियाँ मद्रास, मुंबई, हैदराबाद तथा देहली में उपलब्ध हैं। इसके रचनाकार के विषय में कोई झोरा नहीं मिलता। रेवनासिद्ध वीरशैव संप्रदाय के प्रणालिकाओं में से एक थे तथा बड़े तन्त्र, यन्त्र व रसायन के विशेषज्ञ के रूप में जाने जाते थे। रेवनासिद्धकल्प, रसदण्ड व रसरत्नजलहंसी भी रेवनासिद्ध की रचनाएँ मानी जाती हैं। इसकी सिद्ध करने हेतु प्रमाण उपलब्ध नहीं है।

इस कृति में पाँच अध्याय हैं तथा इसकी जो प्रति अष्टादश पुस्तकालय मद्रास में है, उसमें एक अध्याय अछि है। इस कृति में देश, दोष, रस, रोगों का वर्गीकरण, कर्मविपाक, दशवर्णनिर्याय, प्रकीर्णन दोषों के प्रभाव तथा अनेक व्याधियों के लक्षण वर्णन हैं। इसमें कुछ प्रमाणिक ग्रन्थों व ग्रन्थकारों के नाम भी दिये गये हैं जिनमें रसाज्जन, बहेन, नागार्जुन, यमल, रसदण्ड अध्याय परिमलित हैं।

इसकी संशोधन स्थित प्रतियाँ ताल-पत्र पर होने के कारण यह 17 वीं-18 वीं शताब्दी के बाद की नहीं हो सकती। यद्यपि इस रचना में कुछ तन्त्र-रचनाओं का उल्लेख है तथापि गार्ही विज्ञान के अतिरिक्त कुछ भी वैज्ञानिक सामग्री इसमें नहीं मिलती। रचना के रचनाकार का काल 16 वीं-17 वीं शताब्दी हो सकता है।