

Yashavant Gadgil's *Bhishaj Siddha Mantra* – A Review

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ABSTRACT

Bhishaj Siddha mantra is a Manuscript of *Ayurveda* and preserved in Oriental Institute of Baroda, Gujarat. Author of *Bhishaj Siddha mantra* is *Yashavant Gadgil*. Manuscripts are coded literary texts used to transform and protect knowledge. For knowledge preservation Manuscript was the only way in the ancient time. Translation and transcription are essential part for the study of Manuscript. Writing the text exactly as it appears on paper is called Transcription. Reading manuscript directly is very difficult. So, it benefits the person to read in an improved way. Translation is the process of converting the words of one language to another. The need for translation in present day life is more emphasized in the country and one should keep in pace with time by keeping the developments in the world around.

“*Bhishaj Siddha Mantra*” is one such work which is written by *Yashavant Gadgil*. The subject matter of *Bhishaj Siddha Mantra* is described in thirteen *mantras*. The author incorporated many herbals and herbo mineral preparations along with ancient diagnostic methods, *roga pratikar* and *apathya prashamana* in this text.

Key Words *Bhisha, Siddha, Yashavant, Gadgil*

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INTRODUCTION

The term ‘Manuscript’ is derived from the Latin words ‘manu’ (hand) and ‘scriptus’ (to write) which means something which is written by hand². Antiquities and art treasures act – 1972 states that a “Manuscript is a handwritten document of Scientific, Historical, Literary or of Aesthetic value which is at least 75 years old”. Manuscripts are the treasures of wisdom and knowledge. It has a rich cultural and scientific heritage. The National Mission for Manuscripts

(NMM) was launched in February 2003 by the government of India with the mandate of documenting, preserving and distributing the knowledge preserved in the manuscripts. As per the survey, more than 5 million Manuscripts of the different fields are present in India³.

Manuscripts are coded literary texts used to transform and protect knowledge. For knowledge preservation Manuscript was the only way in the ancient time. The transcriber is a professional copyist who copies it for others. The transcriber's

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job is, mostly mechanical but accuracy of writing to original manuscript is essential. Sometimes transcriber creates errors or variations in the manuscript due to visual and psychological errors or his unusual habits. If this error or variation not corrected then it is continued in a further copy of the text.

MATERIALS AND METHODS

Table 1 Source of Data

Name of the text	Source	Accession No	Material	Language	Script	Folios/Pages
<i>Bhishaj Siddha Mantra</i>	Oriental Institute Baroda	30026	P	Sanskrit	Old Devnagari	130/260

About Manuscript

After visiting various libraries and reviewing catalogue from different libraries, this manuscript was found at Oriental Institute Baroda. They give the original manuscript to review at the library. Then, they give a scanned copy of the manuscript in PDF format.

Physical overview

There are total of 130 folios and 260 pages in this manuscript. It is a handmade paper manuscript.

Page Size: Size of each page is 22.5*12.5cm.

The colour of the pages was light brown or beige without any margins and the page number was given at the right upper side and left lower side of the page.

Text and Inscription: The text was predominantly written in black ink, likely carbon-based, and also features prominent use of red pigment for headings, name of chapter and end *shloka* of every *Mantra* (chapter) within the text. The writing style appears to be an old *Devanagari*. Each page contains 7 lines of text.

The study is based on one manuscript and it is in old *devanagari* scripts. The information about manuscript *Bhishaja Siddha Mantra* is obtained by searching Catalogue of Oriental Institute of Baroda.

The study will be based on the following manuscript.

The owner or the person who gave this manuscript to the library made corrections to some of the *shlokas* and also wrote the names of medicines in different formulations with red ink for proper identification of the drug.

The author wrote this manuscript with beginning with salutations to the revered leader of the *Ganas*, Lord *Ganesha*. Every chapter begins with salutations to the Lord *Ganesha* followed by the number of Mantras (Chapters).

At the end of every chapter, the author writes the name of the Mantra (Chapter) and the name of the author.

Methods

Study Design: Transcription, Transliteration, Translation, Critical analysis

OBSERVATION

About Author

The author of *Bhishaj siddha mantra* is *Yashavant Gadgil*. The author mentions his name at the end of every chapter (*Mantra*). *Shri Ram* is
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the father of *Yashavant Gadgil*. The author also gives his native and time period in the 12th chapter.

Time period: वेदाक्षि गिरिचंद्रे च तृतीयामास श्रावणे ||

भेषजः सिद्धमंत्रोयं दुंदुभीवत्सरे कृतः ||

Here in *shloka*, *Veda* indicates 4, *Akshi* indicates 2, *Giri* indicates 7 and *Chandra* indicates 1. The time period of this manuscript is 1724, the *Tritiya*, month of *Shravana* and *Dundubhi samvatsara*. According to the Gregorian calendar, the date is 1st August 1802.

Place: स्वानंदेन कवित्व श्री हरिहरः श्रीतुंगभद्रा तटे ||

रोगग्रासक येशवंतरचितः सर्पः समीरे यथा ||

With self-delight and poetic inspiration, *Shri Harihara* (at) the bank of the sacred *Tungabhadra* River (Karnataka), just like a serpent blown away in the wind, the disease is devoured – this was composed by *Yesavanta*.

Feature of manuscript

CHAPTERIZATION OF THE MANUSCRIPTS

After going through all the manuscripts, it was known that this manuscript has been categorically chaptered with specific names as *Mantra* and also it is observed that the author has divided the work in Thirteen *Mantras*.

Total **1233** *shlokas* given in whole manuscript.

The details are given below.

After going through all the manuscripts, it was known that this manuscript had been categorically chaptered with specific names as *Mantra*, and it is also observed that the author has divided the work into Thirteen *Mantras*.

A total of 1233 *shlokas* are given in the whole manuscript.

The details are given below.

1st Mantra (1st chapter)

The name of this *mantra* is *Vaidyalakshanadi Pariksha Nirupan*. This *mantra* describes the qualities of *Chatuspada*, the qualities of Messenger, the auspicious and inauspicious signs, examination of *Ashtasthana* (pulse, tongue, skin touch, complexion, stool, urine, voice, and behavior), auspicious and inauspicious dreams, causes of *dosha* vitiation and treatment of *dosha* vitiation. It contains 67 *shlokas*.

2nd Mantra (2nd chapter)

This *mantra* contains 97 *shlokas* and explains *Aushadha graham niyama*, explains the preparation procedures for *Swaras*, *Putapaka*, *Kwath*, *Phant*, *Hima*, *Kalk*, *Churna*, *Vatak*, *Gutika*, *Avaleh*, *Ghrita*, *Taila*, *Arishta*. It also explains medicine, like *Triphala*, *PanchaPanchamula*, *YakshaKardama*, *Mutrashataka*, *Pancha sairisha*.

3rd Mantra (3rd chapter)

This *mantra* explains about *Aharadravya* and its qualities like *Jalavrga*, *dadhi*, *Takra*, *Taila*, *Madhu*, *Guda*, *Sharkara*, *Tandula*, *Mudag*, *Masha*, *Phalavarga*, *Ausadha*. Also explains *pathyavarga* (suitable foods for body) and *Maanparibhasha* (Dose). It contains 105 *shlokas*. This *mantra* explains *Aharadravya* and its qualities like *Jalavrga*, *dadhi*, *Takra*, *Taila*, *Madhu*, *Guda*, *Sharkara*, *Tandula*, *Mudag*, *Masha*, *Phalavarga*, *Ausadha*. Also, it explains

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pathyavarga (suitable foods for the body) and *Maanparibhasha* (Dose). It contains 105 *shlokas*.

4th Mantra (4th chapter)

The name of this *mantra* is *Jvara pratikara*. In this chapter, author describe the diseases, which are *jvara*, *jvarātīsāraś*, *grahaṇī*, *arśa*, *ajīrṇa*, *viśūcī*, *krīmī*, *pāṇḍu*, *kāmalā*, *raktapitta*, *kṣayo urakṣataḥ*, *kāsa*, *hikkā*, *śvāsa*, *svara-bheda*, *ārocakam*, *chardi*, *trṣṇā*, *mūrchanam*, *dāha*, *pānātyaya*, *unmāda*, *apasmāra*, *vātaroga*, *vātarakta*, *uru-stambha*, *āmavāta*, *śūlān*, *sandhi śūlān samudbhūtān*, *pariṇāmaka śūlān*, *udāvarta*, *gulma*, *hrad-roga*, *mūtra-kṛcchakam*, *mūtrāghāta*, *aśmarī*, *prameho meda roga*, *udara roga*, *aṇḍa-vṛddhi*, *gala-gaṇḍa*, *gaṇḍamālā*, *ślīpada*, *vipādī vidradhiḥ*, *vraṇam*, *nāḍī-vraṇam*, *śopha*, *bhagandara*, *tvag-roga*, *śīta-pittam*, *kuṣṭha*, *amlapittaka*, *visarpa*, *upadamśa*, *galaroga*, *āsyaroga*, *karṇaroga*, *nāsāroga*, *akṣiroga*, *śīroroga*, *strī-roga*, *bālakāmāyā*, *viṣa*, *vānti* and *vājīkaraṇam*.

This *mantra* also deals with treatment of different types of *jvara* and describes drug formulations used in *Jvara*. Formulations like decoction of *Daśamūla*, *dārvyādi*, *bhārgyādi*, *granthikādi* and *Sudarśanam Cūrṇa*, *viśvādi Cūrṇa*, *pāṭhādi Cūrṇa* etc. explained. It contains 81 *shlokas*.

5th Mantra (5th chapter)

The name of this chapter is *Jvaratisara pratikara*. This *mantra* deals with the treatment of *jvaratisara*, *Grahani* and *Arsha*. Formulations like *Gaṅgāghara-cūrṇa*, *Kāṅkāyanī guṭikā* are given in this chapter. It contains 26 *shlokas*.

6th Mantra (6th chapter)

It contains 107 *shlokas*. This *mantra* describes treatment of *Ajirna*, *Vishuchi*, *Krimi*, *Pandu*, *Kamala*, *Raktapitt*, *Kshaya*, *Urahkshat*, *Kasa*, *Hikka*, *Shvasa*, *Arochaka*, *Chhardi*, *Trishna*, *Murchha*, *Madatyaya*, *Daha*, *Unmada*, *Apasmara*, *Vataroga*, *Urustambha*, *Amavata*, *Sandhichyut diseases*.

Vaḍavānala cūrṇa, *Vaḍavāgni cūrṇa*, *Saidhavādyam cūrṇa*, *Vaiśvānara cūrṇa*, *Hingvāṣṭaka cūrṇa*, *Navāyasa*, *Maṇḍūra Pāka*, *Vyāghrīvāleha*, *Kṣaya-Kesarī*, *Siddhārtha Yoga*, *Rasāyana-Bhairava* formulations given in this chapter.

7th Mantra (7th chapter)

This *mantra* explains the treatment of *Gulma*, *Hridaroga*, *Mutrakrichha*, *Mutraghata*, *Ashmari*, *Prameha*, *Meha*, *Antravridhi*. *Bhāskara Cūrṇa*, *Śaṅkha-Drāva*, *Nārāyaṇa-Cūrṇa*, *Vajrabhedī Rasa* etc. formulations given in this *mantra*. It contains 53 *shlokas*.

8th Mantra (8th chapter)

This *mantra* explains the treatment of *Galaganda*, *Gandamala*, *Slipada*, *Vipadika*, *Vidradhi*, *Vrana*, *Shopha*, *Bhagandara*, *Tvagamaya*, *Shitapitta*, *Kushtha*, *Amlapitta*, *Visarpa*, *Upadansh*. It contains 43 *shlokas*.

9th Mantra (9th chapter)

This *mantra* explains the treatment of *Kantharoga*, *Mukhapaka*, *Dantaroga*, *Karnaroga*, *Nasamaya*, *Netraroga*, *Shiraroga*, *Pradara*, *Striroga*, *Balaroga*, *Vajikarana*, *Kaddipana prayoga*. It contains 90 *shlokas*.

10st Mantra (10st chapter)

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The name of this *mantra* is *Bhasma prakarana*. It explains *Dhatu Sodhana, Marana, Sarvaprayoga Dhatu Marana, Dhatuguna* and *Parada*. It contains 139 *shlokas*.

11th Mantra (11th chapter)

The name of this *mantra* is *Rasnaamguna Anupana Nirupan*. It explains *Matranama, Anupana, Rasaprayoga*. Also describes *Rasa* preparation like *Rogavighnaganasha rasa, Vasanta kusumakara, Laghu vata vidhwamsana, Vata vidhwamsana ras, Pratapalankeshwara rsa, Rogapanchanana rasa, Navajwaramurari rasa, Kanakasunadara ras, Pramadanana rasa, Guhyarogahara ras, Ananda bhairava ras, Vishwatapa hara rasa, Laghumalini ras, Brihadmalini ras, Balarka ras, Mahajvarankusha ras, SannipataBhairava ras, Tribhuvankirti ras* etc. in detail. 75 *Rasa* preparation described in detail. It contains 250 *shlokas*.

12th Mantra (12th chapter)

It contains 134 *shlokas*. This *mantra* describes symptoms of different diseases. It includes all types of diseases like *Balaroga*, female disorders, ENT diseases, etc.

13th Mantra (13th chapter)

This *mantra* explains the treatment of different *Apathyas (Ahara, Vihara, Ausadha)*. It contains 41 *shlokas*.

THE UNIQUENESS OF THE MANUSCRIPTS

There are many manuscripts available in different libraries, but complete manuscripts are rare to find. This manuscript is complete and easily readable.

This manuscript covers all the aspects of *Ayurveda*, like diagnosis, treatment, and formulation preparation. *Shlokas* are not copied from other scripts. *Shlokas* are created by the author himself.

The author has described several drugs with regional names and usage procedures that are not seen in classical books. Some of the preparations are not available in classical texts. For example, *Roga Vighna Ganesh Ras*.

Apathya shaman concepts are new and not described in any classical texts.

CONCLUSION

Knowledge of *Ayurveda* is vast, with thousands of manuscripts scattered all over India and other countries. This manuscript gives knowledge of *Ayurveda* in different centuries and the development of *Ayurveda*. The knowledge of India's traditional system of medicine is hidden in many treatises. It is also expected that if appropriate actions are taken for translation into English & *Devnagari*, it can pave the way for the researchers to find out some potential measures for a lot of ailments along with some precautionary procedures also.

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