



***Yoga Samuccaya* – A Historical Context Of The Manuscript, And Its Significance In Ayurveda Literature**

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Abstract:

Background:

Manuscripts are the intellectual wealth of mankind, and are a major source of medical knowledge. The hitherto unpublished work *Yoga Samuccaya*, a compilation of the gist of *Ayurveda* by Navanidhirama, was found at the BORI, Pune, in manuscript form. This study is based on the technical method of critical edition, and aims to present to the scientific community, and thus preserve, the knowledge present in *Yoga Samuccaya*.

Objectives of the study:

1. To collect and decipher the manuscript *Yoga Samuccaya*.
2. To collate and critically edit the manuscript *Yoga Samuccaya* to know its contribution to *Ayurveda*.

Methodology:

The study is based on two copies of the Sanskrit manuscript *Yoga Samuccaya*.

- The manuscripts were obtained from the Bhandarkar Oriental Research Institute (BORI), Pune. The manuscript with accession number B.O.R.I. Acc. No. 940/ 1891-95 was assigned a special identification mark (sigla) as Dn1, and that with B.O.R.I. Acc. No. 461/ 1895-98 was marked as Dn2.
- Digitilization of the manuscripts was followed by deciphering, analysis of their mutual relationship, and collation.
- The text was then critically edited, transliterated and translated.

Conclusion:

The text *Yoga Samuccaya* was authored by Nidhi, also known as Navanidhirama, most likely in the mid-18th century CE. The text deals with the salient points (*sara*) of *Ashtanga Ayurveda* and some *rasashastra* and *jyothisha*. It is a compilation from various texts such as *Sharngdhara*, *Yogashatam*, *Yoga Chintamani*, *Vaidyagasara*, *Rasamanjari*, *Sannipatakalya*, *Lakshmanotsava*, *Vaidyavallabha*, *Vaidyavinoda* and *Vaidyajeavana*.

The *trisuva* form of *hetu*, *linga* and *oushadha* has been followed in general, with only brief descriptions of *chikitsa sutra* and more detailed descriptions of medicinal formulations.

Keywords:

Yoga Samuccaya, *Ayurveda sara*, *Ashtanga Ayurveda*, *jyothisha*, critical edition

Introduction:

The term manuscript is a 16th century word derived from the medieval Latin *manuscriptus*, from *manu* 'by hand' + *scriptus* 'written' (past participle of *scribere*)¹.

The Oxford English Dictionary defines a manuscript as 'A book, document, etc., written by hand, esp. one written before the general adoption of printing in a country; a handwritten copy of an ancient text'².

Ancient manuscripts are a link between the past and the present³. The loss of a manuscript can be considered as the loss of a part of our past, present and consciousness⁴. Manuscriptology provides authentic records for tracing the cultural, social, political, and economic history of the people of a region or a country. Written records are the best source for linguists to study the history of a language. The changes in sounds and grammatical structure, the addition, loss or change of form of lexical items at different periods of development of a language are reflected in manuscripts⁵. Manuscript studies add to literary richness, the addition of new knowledge, and pave the way for comparative and clinical research. Without such studies, the addition of knowledge and changes in research strategies cannot be gained⁶.

The manuscript *Yoga Samuccaya* by Navanidhirama was found in the catalogue of the Bhandarkar Oriental Institute, Pune⁷ as well as the New Catalogus Catalogorum⁸. The manuscript is catalogued as having been composed/written in 1775. A manuscript is that which clearly has a thought process behind the writing⁹. The author Navanidhirama has stated that the text has been composed for the good of the *vaidya*¹⁰.

The author, in the introductory part of the work states that it is a collection of the essence of *Ayurveda*, and names ten texts – *Sharngdhara*, *Yogashatam*, *Yoga Chintamani*, *Vaidyagasara*, *Rasamanjari*, *Sannipatakalya*, *Lakshmanotsava*, *Vaidyavallabha*, *Vaidyavinoda* and *Vaidyajeavana* – that were studied in the composition of *Yoga Samuccaya*¹¹.

When a manuscript is lost, the work is permanently lost for the future. The loss of a manuscript means that the knowledge contained in the manuscript is lost forever¹². A large part of the manuscripts traced have not been preserved, and only a negligible part of them have been published.

It is not enough that manuscripts are collected and preserved. The contents should be made available to researchers and interested others. This is done through critical edition.

The actual process of critical edition differs from text to text¹³ as each text is unique in terms of its history and construct.

Author

The author of the text *Yoga Samuccaya* is Nidhi, also known as Navanidhirama.

Time Period

The time period of the author was estimated by studying internal and external evidence.

Internal Evidence:

- There is direct mention of the date of composition at the end of the last *vrunda* as Samvat 1812 Shravana Shukla Trayodashi¹⁴.
- Author quotes the name of:
 - Caraka (3rd to 2nd cent BC)
 - Nagarjuna (8th cent CE)
 - Sharngadhara (13th century CE)
 - Hasti Muni (Author of Vaidya Vallabha, 1669 CE)
- The author has mentioned definitions, *chikitsa siddhanta* and *yoga* found in other texts like:
 - Atreya (1000 BC)
 - Charaka (3rd to 2nd century BC)
 - Sushruta (1st to 2nd century CE)
 - Vagbhata (6th century CE)
 - Sharngadhara(13th century CE)
 - Yogaratnakara(16th century CE)
- In Dn2, the scribe has mentioned that he has written the work in Samvat 1886¹⁵ (1829 CE)

External Evidence:

The catalogue of BORI mentions that the date of composition of the text is 1756 CE¹⁶.

Conclusion:

It is thus concluded that the author belonged to the period between the late 17th and early 18th century CE.

Description of the manuscripts:

Accession Number	BORI Acc. No. 940/1891-95 (Dn1)	BORI Acc. No. 461/1895-98 (Dn2)
Title	Yoga Samuccaya	Same
Language	Sanskrit	Same
Scheme	Sangraha of Ayurveda sara	Same
Script	Devanagari	Same
Author	Navanidhi Rama, also known as Nidhi	Same
Parentage	Father's name mentioned - Sahimalla	Name not mentioned
Period of composition	Samvat 1812 18 th cent CE (1756 CE)	Same as Dn1
Material	Country paper, paper appears old	Same
Condition	Good	Good
Number of folios	127	107
Missing folio/s	124B & 125A	None
Number of lines/folio	Six	Five
Number of letters/line	23 to 26	33 to 34
Interlinear editions	Jaipuri/ Hindi From 1st to 54th folio	Jaipuri/ Hindi From 3rd to last folio

Handwriting	Good & bold. Well-spaced words and lines	Good, smaller, not as neat as Dn1, but more legible
Beautification	Verse numbers and topic headings are tinged with red pigment ¹⁷	Same
	Margins of three lines each drawn on the right and left side of each folio	None
Pagination	Continuous, on bottom right of reverse folios	Same
Vrunda (sections)	Five	Same
Numbering of slokas	1 to 100, then from 1 again until end of the vrunda Begins from 1 in new vrunda	Same
Scribe¹⁸	Not mentioned	Raghunatha Gurjara Goda Brahmana
Date	-	Samvat 1886 Karthika 5 of Samvat 1886.
Purpose of writing	-	xuÉ AÉiqÉmÉPûlÉÉjÉïqÉç
Place	-	Jaipur
Ruler	-	Maharaja Sawai Jai Singh

Both Dn1 and Dn2 have illustrations in the *jyotisha prakarana*.

The scribe of Dn2 has made more errors than that of Dn1. Of the 732 rejected readings noted, 144 were emended, primarily for grammatical and contextual reasons.

Content of the Manuscript:

This manuscript deals mainly with the eight *anga* of *Ayurveda*. It also has portions on *jyotisha* and *rasashastra*. The work is divided into five sections, a section being termed as *vrnda*.

Contents of each vrnda

Name of Chapter (Vrnda)	Content
<i>Dootacharyadi lakshana niroopana</i>	<i>Shakuna, vaidyadi bhava, jyothisha (lagneshu rogamam bodham), kashta avadhi, pramanam, sadhyasadhanirnaya, kalajnanam, swapnadyaya, nadi and other pariksha</i>
<i>Jvaranidanapratikara niroopana</i>	Definition, types, <i>nidana, samprapti, lakshanas</i> of <i>jvara, chikitsa bheda, desha, trividha bala, sattvam, bhesaja kala, yogas</i> for <i>jvara, jvaramuktasya lakshana</i>
<i>Atisaradiroga niroopana</i>	<i>Atisara, ajirna, visuchika, krimi, pandu, rajyakshma, kasa, svasa, hikka, arochaka, chardi, trshna, murccha, unmada, vatachikitsa, vatarakta, amavata, sula, gulma, mutrakricchra, prameha, udara, sotha, gandamala, upadamsa, visarpa, mukharoga, karnaroga, nasaroga, pratishyaya, netraroga, shiroroga, striroga, balachikitsa, vishanidana chikitsa, yogas</i>
<i>Panchakarmadi niroopana</i>	<i>Vamana, virechana, vasti, nasya, raktasrava, svedavidhi, mardana, tapana, dhupana</i>
<i>Sankeernayoga niroopana</i>	<i>Kayachikitsa, various yogas, rtu nirupana, prakrti, pathyavidhi, guna of various dravyas, mana paribhasha, rasashastra</i>

The manuscript is significant in the context of medical literature because it is a recent composition in Ayurveda, the distillate of many texts prevalent at the time and in geographical region of author. The diseases and formulations mentioned were likely used widely at the time. Many of the formulations are quite simple and could be used in practice even today. In addition, the fact that both copies of the text were complete, legible and in good condition were the reasons for taking up the work of critical edition.

The manuscript is now in a form ready to be published, complete with transliteration and translation. The current study has noted the contributions of the author in the field of *Ayurveda*. The knowledge contained in the text can enhance clinical practice, and the observations of the study can set the stage for further research.

REFERENCES:

¹ "manuscript ." The Oxford Pocket Dictionary of Current English. . *Encyclopedia.com*. (October 14, 2024). <https://www.encyclopedia.com/humanities/dictionaries-thesauruses-pictures-and-press-releases/manuscript-0>

(<https://www.oed.com/search/advanced/Meanings?textTermText0=manuscript&textTermOpt0=WordPhrase>)

³ (Murthy, 1996, p. 77)

⁴ (Dr Vaidya, 2018, p. 8)

⁵ (Dr Sooraj RS)

⁶ (Dr Vaidya, 2018)

⁷ (Bhandarkar Oriental Library, 1939)

⁸ (Dash, 2011)

⁹ (Dr Vaidya, 2018)

¹⁰ (Navanidhirama, Samvat 1812 (1775), p. 1B in both Dn1 & Dn2)

¹¹ (Navanidhirama, Samvat 1812 (1775), pp. Folio 2A in Dn1, 1B - 2A in Dn2)

¹² (Dr Vaidya, 2018, p. 3)

¹³ (Dr Vaidya, 2018, p. 133)

¹⁴ (Navanidhirama, Samvat 1812 (1775), pp. 127B in Dn1, 107A in Dn2)

¹⁵ (Navanidhirama, Samvat 1812 (1775), p. Folio 107B in Dn2)

¹⁶ (Bhandarkar Oriental Library, 1939, pp. 331-344)

¹⁷ (Bhandarkar Oriental Library, 1939)

¹⁸ (Navanidhirama, Samvat 1812 (1775), p. Folio 107B in Dn2)

