



Therapeutic Contributions of yoga Dipika: An Analytical Study

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Abstract—

Background-- Ayurvedic manuscripts constitute the primary source for reconstructing the historical and clinical evolution of Ayurveda.^{1,3} *Yoga Dīpikā*, an unpublished manuscript authored by Rāṇaka Keśarī and preserved at Gujarat Ayurveda University, Jamnagar, represents a concise compilatory treatise synthesizing classical Ayurvedic knowledge.^{5,6}

Objectives-- To collect, decipher, collate, and critically edit the manuscript *Yoga Dīpikā* and to assess its manuscriptological and textual significance.^{1,2}

Materials and Methods-- Two Devanāgarī manuscripts (Dn1 and Dn2) were examined using standard manuscriptological methods including heuristics, recension, and emendation.^{1,3} Variant readings were analyzed, accepted and rejected readings documented, and a critical recension was established.¹

Results-- A reliable critical edition of *Yoga Dīpikā* was produced. The study revealed systematic scribal peculiarities, variant readings, and interpolations.^{1,3} The text predominantly addresses *Kāyacikitsā* while incorporating all branches of *Aṣṭāṅga Ayurveda*.⁴

Conclusion-- The critical edition restores *Yoga Dīpikā* as a valuable Ayurvedic compendium and contributes significantly to manuscript studies and traditional medical scholarship.^{1,3}

I. INTRODUCTION

Manuscripts are the most authentic witnesses of India's intellectual and scientific traditions.^{7,8} In Ayurveda, manuscripts preserve not only theoretical doctrines but also regionally adapted therapeutic practices.^{1,3} Despite the existence of over twenty thousand Ayurvedic manuscripts, only a small fraction has been critically edited and published, leading to significant gaps in scholarly and clinical understanding.^{1,10}

Yoga Dīpikā, attributed to Rāṇaka Keśarī (circa 1895 CE based on internal and external evidence), is a concise Ayurvedic treatise claiming to present the *sāra* (essence) of Ayurveda.^{4,5} The work compiles material from classical authorities such as Suśruta, Vāgbhaṭa, Agniveśa, and Hārīta, focusing on disease-wise therapeutic formulations (*yoga*).⁴

The absence of a critical edition rendered this manuscript inaccessible for academic use. Hence, the present study undertakes a systematic critical edition to establish a reliable text and evaluate its manuscriptological importance.^{1,2}

II. MATERIALS AND METHODS

Source of Manuscripts

Two Devanāgarī manuscripts preserved at Gujarat Ayurveda University, Jamnagar were utilized:^{5,6}

Siglum	Accession No.	Folios	Lines/Page	Letters/Line
Dn1	276-GON	21	10	38
Dn2	277-GAS	30	8	38-42

Dn1 was selected as the base manuscript due to its relative consistency, while Dn2 served as the collateral witness.¹

III. METHOD OF CRITICAL EDITING

Collection and conservation of manuscripts:

Manuscripts of *Yoga Dīpikā* were collected from the manuscript repository of Gujarat Ayurveda University, Jamnagar. Care was taken to examine their physical condition, script, completeness, and legibility, following standard principles of manuscript conservation.^{1,3}

Digitization and decipherment:

The collected manuscripts were digitized to facilitate repeated examination without physical damage. The digitized folios were carefully deciphered, considering palaeographical features, scribal habits, orthographic variations, and regional script characteristics.^{1,8} Special attention was given to faded letters, marginalia, interlinear insertions, and damaged portions.¹

Collation of variant readings:

Both manuscripts were systematically collated line by line. One manuscript was selected as the base text, and all variant readings from the other manuscript were meticulously noted.



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Variations arising due to omissions, additions, substitutions, transpositions, and scribal errors were identified and documented for critical evaluation.^{1,3}

Recension and emendation:

Recension was carried out by selecting the most contextually appropriate and grammatically sound readings based on internal consistency, Ayurvedic conceptual clarity, metrical suitability, and comparison with classical references.^{1,4} Where none of the available readings were satisfactory, emendation was undertaken using intrinsic and extrinsic evidence, while clearly documenting such editorial interventions.^{1,2}

Publication and translation:

The finalized critical recension was prepared for publication with a critical apparatus documenting accepted and rejected readings. An English translation was provided to enhance accessibility and scholarly utility, ensuring fidelity to the original text while maintaining clarity of Ayurvedic technical terminology.¹

Critical editing operates at two levels: lower criticism and higher criticism. Lower criticism focuses on reconstructing the original text, while higher criticism situates the text within its historical, cultural, and intellectual milieu.^{1,7}

Lower Criticism: Heuristics, Recension, and Emendation

Heuristics refers to the systematic collection and comparison of all available manuscript witnesses.¹ Recension involves selecting the most authentic reading among variants by analyzing internal consistency, grammatical correctness, metrical conformity, and contextual relevance.^{1,3} Emendation is employed when none of the extant readings appear satisfactory. Conjectural emendations are justified based on intrinsic probability (authorial style, context, meter) and extrinsic probability (scribal habits).^{1,2}

IV. RESULTS

Scribal Peculiarities

Both manuscripts were copied by single scribes. Dn1 exhibited a higher frequency of errors such as omissions, additions, and phonetic substitutions, while Dn2 showed relatively better orthographic stability.^{1,3}

Table 1:
Examples of Scribal Errors

Manuscript	Erroneous Reading	Correct Reading
Dn1	कफोछा	कफोत्था
Dn2	विपथु	वेपथु
Dn2	कृघ्मा	कृष्णा

V. TEXTUAL STRUCTURE

The text is divided into *Pratikāras* (disease-wise sections), each concluding with a colophon. The opening invocatory verses and concluding authorial colophon confirm authorship and date.^{5,6} Approximately 75% of the content pertains to *Kāyacikitsā*, with the remainder addressing *Śalya*, *Śālākya*, *Strīroga*, *Bālaroga*, and *Nāḍī Vijñāna*.⁴

VI. DISCUSSION

The manuscript reflects a transitional phase of Ayurvedic literature characterized by compilatory works emphasizing therapeutic utility over theoretical elaboration.⁴ The author's reliance on classical authorities establishes textual legitimacy, while simplified formulations enhance clinical applicability.^{4,9}

Manuscriptological analysis indicates deliberate editorial interventions by scribes, underscoring the necessity of critical editing.^{1,3} The work's consistent colophonic structure and extensive disease coverage suggest its use as a practical handbook for physicians.⁴

VII. CONCLUSION

The critical edition of *Yoga Dīpikā* successfully restores an important Ayurvedic manuscript to scholarly circulation. The text enriches Ayurvedic literature by bridging classical doctrines and pragmatic therapeutics and highlights the continued relevance of manuscript studies in Ayurveda.^{1,3}

The heading of the References section must not be numbered. All reference items must be in 8 pt font. Please use Regular and Italic styles to distinguish different fields as shown in the References section. Number the reference items consecutively in square brackets (e.g. [1]).



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