

A CLINICIAN'S COMPENDIUM: UNIQUE FORMULATIONS, INTEGRATED THERAPIES, AND NOVEL CONCEPTS IN YOGASAMUCCAYA BY GANAPATIVYASA**Dr. Ruchita Shrinivas Kadgi^{*1}, Dr. Shrinath M. Vaidya²**¹Final Year PG Scholar, Department of Ayurveda Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan.²Professor, Department of Ayurveda Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan.***Corresponding Author: Dr. Ruchita Shrinivas Kadgi**

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ABSTRACT

Background: The critically edited *Yogasamuccaya* by Gaṇapativyāsa is a major *Sangraha Grantha* from the late 14th/early 15th CE. This text, contains numerous therapeutic principles and formulations that deviate from, or are entirely absent in, the *Bṛhatṭrayī* and established medieval canons. **Objective:** This article aims to systematically document and analyse the specific, unlisted therapeutic and conceptual contributions of the *Yogasamuccaya*. We focus on four key areas: (1) Innovative *Rasaśāstra* and conceptual models, (2) Practical Ekamoolika Prayogas, (3) Unique treatments for *Strīroga* (Gynecological formulations) and Vajīkaraṇa, and (4) Integrated mechanical and ritualistic interventions. **Methodology:** This research is based on the comparative content analysis of the *Yogasamuccaya*'s critical text. Novelty was established by cross-referencing formulations and concepts against the known corpus of classical and medieval Ayurvedic texts. **KeyContributions:** *Yogasamuccaya* offers substantial novelty. Conceptually, it presents a revised list of *Saptakanchukī Doṣhas* for *Pārada* and mandates *Vāma Kuṣṭi Sevana* as a key lifestyle practice. Therapeutically, it documents novel, single-drug applications (e.g., *Ballūra Patra Kalka* for *Atisāra*), unique herbo-mineral formulations (e.g., *Kumudeśvara Rasa* for *Kṣaya*), and specialized treatments like a unique contraceptive *Lepa* and a mechanical intervention of horse hair for *Mūtrakṛcchra*. The descriptions of diseases like *Galat Kuṣṭha* are also uniquely detailed. **Conclusion:** The contributions of the *Yogasamuccaya* are significant for clinical Ayurveda, representing an authenticated source of integrated, novel, and pragmatic therapeutic knowledge. Its unique formulations and conceptual frameworks serve as critical leads for modern pharmacological and clinical validation.

KEYWORDS: Therapeutic Novelty, *Rasa Yogas*, *Ekamoolika Prayoga*, *Strīroga*, *Daivavyapāśraya*, *Vāma Kuṣṭi Sevana*.

1. INTRODUCTION

As a student of medicine, the goal is always to find the most effective and practical path to healing. Gaṇapativyāsa, the author of *Yogasamuccaya* (c. 14th/15th CE), understood this centuries ago. He explicitly positioned his text as a solution to the problem of specialized knowledge, advocating for a comprehensive, integrated approach—*Mishrā Cikitsā*. This text, authenticated through critical edition, reveals a wealth of therapeutic information that is either unlisted or significantly modified from the classical texts.

This article showcases the following parts of the research: The unique therapeutic and conceptual contributions that the *Yogasamuccaya* offers to modern clinical practice. These discoveries prove that Gaṇapativyāsa was not just a compiler but an innovator and astute clinician of his time.

2. METHODOLOGY

This analysis relies on the text of *Yogasamuccaya* authenticated through critical edition.^[1] This article's methodology focuses solely on the comparative technique used to prove the novelty of the text's contents.

Novelty Validation: Every formulation and concept suspected of being unique was subjected to comparison against the following authoritative sources:

1. **Classical Texts:** *Caraka Samhita, Sushruta Samhita, Ashtangahrudaya.*
2. **Materia Medica:** *Sodhala Nighantu, Bhavaprakasha Nighantu.*
3. **Specialized Texts:** *Rasaratnasamuccaya, Gadanigraha.*

Only those elements with significant structural deviation, a completely new drug combination, or an unlisted principle were designated as a Unique Contribution.

3. RESULTS: DOCUMENTED NOVELTIES

The contributions of the *Yogasamuccaya* fall into two primary categories: Profound conceptual shifts and Pragmatic therapeutic innovations.

A. Unique Conceptual and Methodological Models

1. The Modified Saptakanchukī Doṣhas of Pārada

- **Contribution:** *Gaṇapativyāsa* lists a set of seven-sheath faults of mercury (*Saptakanchukī Doṣhas* of *Pārada*) that includes *Naisargika* and *Yougika doṣhas*, while the other *Rasa Granthas* list the *Aupadhika doṣhas* as the *Saptakanchukī Doṣhas* of *Pārada*.^[2,3] This is the list mentioned in the *Yogasamuccaya*:

मलोविषगुरुत्वं च चञ्चल्य नाग वङ्गयोः ।

असह्याग्नि रसेन्द्रस्य दोषास्युः सप्तकञ्चुकीम् ॥७॥

Impurity (*Mala*), poison (*Visha*), heaviness (*Gurutva*), restlessness (*Chanchalya*), the presence of lead (*Naga*) and tin (*Vanga*), and the inability to withstand fire (*Asahyagni*) - these are the seven sheath-like faults (*Saptakanchuki Doṣhas*) of Mercury (*Rasendra*).^[4]

- **Significance:** This suggests a new or regional school of *Rasaśāstra* was prevalent in Gujarat during the 14th/15th CE, focusing on a different set of mercurial imperfections than the established canon.

2. The Principle of Vāma Kukṣi Sevana (Left Lateral Position)

- **Contribution:** The text uniquely mandates lying down on the left side for one *muhūrta* (approx. 48 minutes) after meals.

भुक्तोमुहूर्तं खलुवामशायी

नयातिरोगान् लभतेमनुष्यः ।

उत्तानशायी बलमेतितुन्दि

मासी न एवाशुगमीचमृत्युः ॥२४॥

A person who, after eating, lies on their left side for one *muhurta*, certainly does not acquire diseases. One who lies on their back becomes pot-bellied and loses strength. One who sits (stays inactive) invites a swift death.^[5]

- **Significance:** The author provides a detailed, common-sense physiological justification: this posture ensures correct alignment of the gastrointestinal organs for efficient digestion. This

prescription is a valuable piece of *Dinacaryā* (daily regimen) wisdom.^[6,7]

3. Detailed Description of Galat Kuṣṭha

- **Contribution:** The text provides a uniquely detailed description of *Galat Kuṣṭha* (a severe, degenerative form of leprosy), mentioning symptoms like the collapse of the nose bridge, necrosis of fingers and toes, and loss of voice.^[8]
- **Significance:** This precise clinical description, paired with a unique compound prescription - *Karanjādi Rasa Yoga*^[9], highlights the text's role as a clinical compendium dealing with complex, chronic pathology.

4. The Four Pillars of the Body (Catur-Upastambha)

- **Contribution:** *Gaṇapativyāsa* presents a unique list of four factors that constantly support and sustain the body, contrasting with the classical *Trayopastambha*^[10,11] (Three Pillars). They are as follows: *Nidrā* (Sleep), *Tṛṣṇā* (Thirst), *Kṣudhā* (Hunger), and *Kāma* (Desire).^[12]
- **Significance:** This conceptual shift represents a major authorial modification to the fundamental principles of *Svasthavṛtta*. By including *Tṛṣṇā* and *Kṣudhā* (the urges of the body) and keeping *Kāma* (desire) as an essential support, *Gaṇapativyāsa* re-emphasizes that conscious, balanced indulgence in the body's natural urges is a foundation of well-being, equal in importance to the classical three.

B. Therapeutic Innovations and Interventions

The text offers a plenty of new, testable formulations, classified across all eight *āṅgas* of Ayurveda:

1. Ekamoolika Prayogas (Single-Drug/Simple Therapies)

- *Babbula Patra Kalka* (Paste of Bamboo leaves) is prescribed for *Atisāra* (diarrhoea).^[13]
- *Amlavetasa* (Indian Garcinia) is indicated in case of *mūtragraha* (urinary retention) and for *Aśmarī* (urinary stones).^[14]
- *Tila Taila* (sesame oil) in a one-*pala* dose is specified for restoring virility and curing *Prameha*.^[15]

2. Unique Rasa Yogas

- **Composition:** The text details the formulation and specific *bhāvanā* (processing) of *Karanjadi Rasa Yoga* for *Galat Kushta*^[9] and *Kalambaradi Rasa Yoga* for *Shweta Kushta*.^[16] The precise combinations are unique to this text.

3. Specialized Strīroga and Vājīkaraṇa Formulations

- **Contraception (Garbha Bandha)**
- i. **Taila-Saindhava Lepa:** A specific external application (*Lepa*) of *Tila Taila* mixed with Rock Salt inside the vagina is given as a formula to prevent conception during the fertile period.^[17]

○ Breast Enhancement

i. Trivrutadi Yamaka Sneha: A medicated *ghrita* is prepared with *Śyāmā*, *Niśā*, *Ikṣvāku*, *Vacā*, and *Amṛtā* and massaged for breast firming. A young women's breasts will shine like pitchers (*kalaśaḥ prakāśau*) when the same *ghrita* is used for drinking, nasal administration, and for massaging the breast.^[18]

4. Unique Formulations

- **Pashana-Vidravana Yoga for painful wounds:** Finely triturated *Manasvinī*, *Tankana* and *Navyasāra* with the latex of *Snuhī* plant. A plaster of this should be applied to relieve the pain of an ulcer. This is the 'Stone-Dissolving' (*Pashana-Vidravana*) formula.^[19]
- **Extraction and Care of the Worm in Vālaka Roga:** By tying a poultice of *Dhattūra* leaves over the lesion, the "*Vāla*" (the worm) will emerge from the wound. Once it has emerged, it must be protected with great care from breaking. If it breaks, it will cause extreme pain and may not be able to come out completely, leading to wasting (*śoṣa*).^[20]
- **Ushiradi Lepa for Bleeding from Skin Pores:** A *lepa* made from *Ushira*, *Padma*, *Agaru*, *Chandana*, *Hribera*, *Nimba*, and *Amalaki* and applied to the body will stop excessive bleeding from the hair follicles, as stated by the experts.^[21]

5. Integrated and Mechanical Interventions

- **Daivavyapāśraya Cikitsā (Ritual)**
- i.** The author prescribes the contemplation of the *Maheśvara Mantra* and wearing a *Rudrākṣa Mālā* for the treatment of *Apsmāra* (Epilepsy).^[22]
- ii.** The author prescribes worshipping Ghatotkacha for the treatment of Usharoga.^[23]
- iii.** The author has mentioned *Mantras* for protection against snakes from the text- *Virasimahāsana*.^[24] He has also compiled a modified version of - *Garuda Mantra* from *Garudopanishad*, *Mantras* from *Atharvaveda* and from *Rigveda* in the treatment of *Visha* (poison).^[25]
- iv.** Author suggestion that mental recitation of *Gāyatrī mantra* helps alleviate diseases accumulated through misdeeds of the past.^[26]
- **Mechanical Intervention:** For urinary retention (*Mūtrakṛcchra*), the text describes the manual insertion of a hair from a horse's tail (*Turaṅgapuccha Keśa*) into the urethra.^[27]

4. DISCUSSION

The documented unique contributions of *Yogasamuccaya* elevate it to a pivotal text for understanding the evolution of Ayurvedic science. *Gaṇapativyāsa's* work confirms a robust, evolving medical tradition that actively innovated over time.

Testing the Novelty: The uniqueness of the *Saptakanchukī Doṣhas* and the novel *Rasa Yogas* is not merely an academic footnote; it is a hypothesis. Through future pharmacological studies we may validate whether

Gaṇapativyāsa's specific purification and combination methods yield a safer or more potent result than their classical counterparts. This comparative investigation is the critical next step.

Clinical Pragmatism and Single-Drug Focus: The numerous *Ekamoolika Prayogas* demonstrate the author's clinician-centric focus. Simple, affordable, and readily available drugs (like *Babbula Patra* or *Amlavetasa*) would have been the mainstay of treatment in the late medieval period. These single-drug uses provide modern researchers with highly concentrated targets for pharmacological screening that can be rapidly validated.

A Holistic Approach to Health: The integration of concepts like the *Vāma Kuṣi Sevana* (a simple yet profound physiological prescription) with ritualistic therapies (*Mantra*) and even mechanical techniques underscores the true scope of *Mishrā Cikitsā*. *Gaṇapativyāsa's* text is a powerful argument that successful healing relies on an integration of body, mind, and environment, a principle highly relevant to modern integrative medicine.

5. CONCLUSION

The *Yogasamuccaya* by *Gaṇapativyāsa* is confirmed as a source of significant therapeutic and conceptual novelty, representing a dynamic period in Ayurvedic history. The text introduces innovative *Rasaśāstra* principles, pragmatic *Ekamoolika Prayogas*, and a holistic approach that includes specialized mechanical and ritualistic interventions. The unique data presented here is the authenticated source material for expanding clinical applications and historical understanding, fulfilling the potential of this rediscovered *Sangraha Grantha*.

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