

ORA- Literary Study



A critical study of the manuscript *Yogasudhanidhi*

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ABSTRACT:

Background: The knowledge gained by ancient seers of *Ayurveda* was passed down from generation to generation through manuscripts. The scientific and structured study of manuscripts is called Manuscriptology. Understanding scripts, languages, writing tools, and the conservation, preservation, and maintenance of manuscripts is essential. The study of medical manuscripts, their constraints, and the strategies to validate the concepts, drugs, diseases, treatments, and applications in the field of medical science is highly valuable. The manuscript *Yogasudhanidhi*, which is available in the form of a paper script, with 64 folios, written in *Devanagari* script, authored by *Vandi Mishra*, MSS No. 1391, was collected from The Adyar Library and Research Centre, Chennai, for this study.

Objectives: The present study aims to transcribe, translate, and critically analyze the contents of the manuscript *Yogasudhanidhi* and compare them with relevant *prakaranas* (sections) of *Ashtanga Hridaya*. **Materials and methods:** An exploratory study of the manuscript was conducted, followed by transcription and translation into English. Then, critical analysis and comparison with *Ashtanga Hridaya* were performed. **Results:** The manuscript *Yogasudhanidhi* comprises four chapters, namely *Balaposhana* (care of children), *Balaroga cikitsa* (treatment of pediatric diseases), *Bala stri kumaradinam samanya cikitsa* (general treatment of childhood disorders) and *Balagrahabalidanadi* (management of infantile afflictions). Thus, it describes the management of newborns and different pediatric diseases briefly. It focuses exclusively on the most effective formulations from various classical sources in treatment. *Yogasudhanidhi* gives more importance to offerings and prayers. Many *mantras* (hymns) are advised for a child, to attain lifespan and strength and many *pujas* (ritual worship) like *narayana puja*, *karthikeya puja* etc. are explained for the well-being of the child. **Conclusion:** The detailed understanding of the manuscript *Yogasudhanidhi* enhances the theoretical and practical knowledge in the field of *Kaumarabhritya* (Ayurvedic pediatrics) and thus *Ayurveda*.

KEYWORDS: Critical study, *Kaumarabhritya*, *Yogasudhanidhi*.

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1. INTRODUCTION

The great Indian physicians transferred their knowledge from generation to generation through oral and written tradition in the early days. Thus, a manuscript is a handwritten composition on paper, bark, cloth, metal, palm leaf or any other material dating back at least seventy-five years that has significant scientific, historical or aesthetic value and is a valuable treasure of ancient wisdom. [1] Still, thousands of valuable unpublished *Ayurveda* manuscripts are available in Government agencies, which can immensely contribute to the development of the system. The Government of India gives great importance to procuring, preserving and publishing manuscripts. Scientific and structured study of manuscripts is called 'Manuscriptology' and it imparts training in reading and understanding of ancient manuscripts and also specializes in procurement, preservation and documentation of various kinds of manuscripts. Knowledge of script, language, writing tools, conservation, preservation and maintenance of manuscripts is very much essential. The study of medical manuscripts, their constraints and the strategies to validate the concepts, drugs, diseases, treatment and application in the field of medical science is very useful.

Yogasudhanidhi, authored by *Vandi Mishra*, son of *Jagadisa*, revealed that it consists of four chapters and mainly deals with the topic of Ayurvedic pediatrics. The chapters are mentioned as 'kalas'. The names of the four chapters are *Balaposhana*, *Balaroga cikitsa*, *Bala stri kumaradinam samanya cikitsa* and *Balagrahabalidanadi*. Thus, it describes the management of newborns and different pediatric

diseases briefly. Though the language of the manuscript is Sanskrit, it is documented in *Devanagari* script. It is a complete manuscript and available in the form of a paper script, with 64 folios. To date, no study has been carried out on this manuscript. Translation of *Yogasudhanidhi* into English and critical analysis of the contents of the manuscript will make it more accessible and apprehensible. Comparison of the contents of the manuscript with the concerned sections of *Ashtanga Hridaya* may reveal the uniqueness of the manuscript. This study may add to the existing knowledge of Ayurveda.

Aim and Objectives

- To transcribe and translate the manuscript *Yogasudhanidhi*.
- To critically analyze the contents of the manuscript *Yogasudhanidhi*.
- To compare the contents of the manuscript with the concerned sections of the *Ashtanga Hridaya*.

2. MATERIALS AND METHODS

The study was based on the source manuscript *Yogasudhanidhi*, authored by *Vandi Mishra* (MSS No. 1391), which was collected from The Adyar Library and Research Centre, Chennai.

The primary literary appraisal of the manuscript was conducted first. After that, transcription and English translation were carried out. The transcription of the manuscript involved copying the slokas, which are in prose form, onto another sheet of paper. The complete text was then translated into English. Next, the contents of the manuscript were critically analyzed. These contents were then compared with the concerned sections of *Ashtanga Hridaya*.

3. RESULTS

Outcomes and observations

Table No. 1- Manuscript details

Manuscript name	<i>Yogasudhanidhi</i>
Mss version	1391
Language	Sanskrit
Script	<i>Devanagari</i>
Total no. of folios	64
Type of manuscript	Paper manuscript
Scheme	Verse and prose
Author	<i>Vandi Mishra</i>
Condition	Little bad, complete
Date	Not mentioned
Lines/folio	8
Scribe	Not mentioned
Style of writing	The manuscript is a transcript copy written on yellow paper with black ink. Writing is full, from top to bottom,

	leaving some blank space at the top and bottom. Eight lines were found on a single page. The handwriting of the manuscript is maintained well. The manuscript starts with a salutation to <i>Lord Ganesha</i> . The mistakes are highlighted with a light-yellow color.
Present condition of the MSS	The copy of the manuscript is complete with four chapters, with a few errors. It is available in good condition and legible, except for a few omissions due to physical damage and smudged ink in some pages.
Marginalia	The Folio number is mentioned on the left side top of the folios. Individual pages are not numbered. The name of the chapter is mentioned at the end of each chapter.

Table No. 2 – Manuscript listed in other places

Manuscript listed in the NCC (New Catalogues Catalogorum) for <i>Yogasudhanidhi</i> [2]						
SI No	Name of text	Source	Place	Source No		
1	<i>Yogasudhanidhi</i>	The Adyar Library and Research Centre	Chennai	1391		
2	<i>Yogasudhanidhi</i>	Rajasthan Oriental Research Institute	Jodhpur	3023		
3	<i>Yogasudhanidhi</i>	The Bhandarkar Oriental Research Institute	Pune	105/1881-82		
4	<i>Yogasudhanidhi</i>	Shri Ranbir Singh Library	Jammu	108480		
5	<i>Yogasudhanidhi</i>	Ganganath Jha Rashtriya Sanskrit Pratisthan, Chandra Sekhar Azad Park, Allahabad	Uttar pradesh	122/31		
Details of manuscripts listed in Indira Gandhi National Centre for the Arts (IGNCA) online catalogue for <i>Yogasudhanidhi</i> [3]						
SI No	Title	Author	Language	Script	Roll No.	MSS. No
1	<i>Balaroga cikitsa</i>	<i>Sri Vandi Mishra</i>	Sanskrit	<i>Devanagari</i>	72753	834
2	<i>Yogasudhanidhi</i>	<i>Vandi Mishra</i>	Sanskrit	<i>Devanagari</i>	524623	37217
Details of manuscripts as per information from <i>Vishvarananad Vishva Bandhu</i> Institute of Sanskrit and Indological Studies, Hoshiarpur						
SI No	Name of work	MSS. No	Subject matter	Language	Script	Extent

1	<i>Yogasudhanidhi</i>	1442	<i>Ayurveda</i>	Sanskrit	<i>Devanagari</i>	Incomplete
2	<i>Yogasudhanidhi</i>	1683	<i>Ayurveda</i>	Sanskrit	<i>Devanagari</i>	Complete
3	<i>Yogasudhanidhi</i>	2027	<i>Ayurveda</i>	Sanskrit	<i>Devanagari</i>	Incomplete
Details of manuscripts as per information from <i>Rashtreeya Sanskrit Sansthan, Allahabad</i>						
SI No	Name of work	MSS. No	Subject matter	Language	Script	Extent
1	<i>Yogasudhanidhi</i>	38687	<i>Ayurveda</i>	Sanskrit	<i>Devanagari</i>	Incomplete
2	<i>Yogasudhanidhi</i>	34360	<i>Ayurveda</i>	Sanskrit	<i>Devanagari</i>	Incomplete
Details of manuscripts as per the catalogue of Internet Archive (Outside India)						
SI No	Title	Author	Language	Script	MSS. No	
1	<i>Yogasudhanidhi</i>	<i>Vandi Mishra</i>	Sanskrit	<i>Jaina Nagari</i>	725(5a)	
2	<i>Yogasudhanidhi</i>	<i>Vandi Mishra</i>	Sanskrit	<i>Devanagari</i>	725(5b)	

Period

The exact date of origin of the work *Yogasudhanidhi* is not available. According to 'A History of Indian Medical Literature, the period of the manuscript may be approximately calculated to be between the 18th and 19th century, because of the following reasons: *Siddhabheshaja manimala* is a useful Sanskrit commentary written by *Lakshmirama* (1873-1939), one of *Krishnarama's* pupils. *Yogasudhanidhi* is cited as a source in *Siddhabheshaja manimala*, which was completed in 1896-97; therefore, the manuscript must have been composed earlier than the 19th century. [4] It also mentioned that 'A work by Bandi or *Vandi Mishra*' under the heading 19th century authors and works. [5] *Kanhaiyalala vaidyaraja* quoted a disease named *utphullika* from *Yogasudhanidhi*. It includes 20th century authors and works. As per the information from the IGNCA catalogue, there are three manuscripts of *Yogasudhanidhi* authored by *Vandi Mishra*, which were preserved at *Vishveshvarnand Vishva Bandhu* Institute of Sanskrit and Indological Studies, Hoshiarpur. In one of the manuscripts, it is mentioned that the date of the

manuscript is *Shaka Samvat* (era), referred to as the century in 1951. Also, it is mentioned as per the Christian era, which is the 20th century. [6] The last page of this manuscript says that it was written on the tenth Sunday of *asitapaksha* (dark fortnight) of *Sravana* (July–August).

Vrittas (Sanskrit meters) used in *Yogasudhanidhi*

The manuscript *Yogasudhanidhi* is presented in the form of prose. In the four chapters, eleven meters were used. The most frequently used meter is *Anushtup*, followed by *Arya*. The author has used many different meters from the Sanskrit to derive such beautiful verses. By analyzing the verses, ten meters were identified. Among these, *Anushtup* is used abundantly (233 times). It is one of the most ancient and widely used meters. Along with this, the author has also used *arya* (11 times), *indravajra* (4 times), *giti* (2 times), *upajati* (2 times), *shalini* (2 times), etc.

Subject matter dealt in *Yogasudhanidhi*

The manuscript *Yogasudhanidhi* is a work in prose mainly dealing with the topic of Ayurvedic pediatrics. It consists of four chapters. The names of four chapters

are *Balaposhana*, *Balaroga cikitsa*, *Bala stri kumaradinam samanya cikitsa* and *Balagrahabalidanadi*. Thus, it briefly describes the management of newborns and different childhood diseases. The first chapter, *Balaposhana*, mainly deals with the care of newborn baby and the second chapter, *Balaroga cikitsa*, refers to the main diseases affecting children. The third chapter, *Bala stri kumaradinam samanya cikitsa*, focuses on the treatment of various childhood diseases and the fourth chapter *Balagrahabalidanadi*, deals with the *grahas* (demon) afflicted in the children.

Chapter summary

The first chapter, *Balaposhana*, begins with the salutations to *Sri Ganesha*, followed by a quotation given by the author, *Vandi Mishra*, about the purpose of the manuscript. Then Neonatal care procedures are explained. Care of the neonate is described in detail in this chapter. These are the basic steps that should be followed by medical professionals after the birth of the newborn from the mother's vaginal canal. The steps include *pranapratyagamana* (neonatal resuscitation), *mukha vishodhana* (cleaning of the oral cavity), *ulva parimarjana* (cleaning of the perineal area), *nabhinadi chedana* (cutting of the umbilical cord), *picu dharana* (application of cotton), *snana* (bathing), *suvarna prashana* (oral administration of medicated gold for immunity and intellect), and *rakshakarma* (protective rituals or preventive measures). After that, *sanyakala* (timing of breastfeeding), *sanyapana vidhi* (methods of breastfeeding), *shuddha kseera lakshana* (features of pure breastmilk), *bala paricarya vidhi* (methods of child care), *vayobheda* (age-wise classification), *bheshaja*

matra (therapeutic dose) are described. *Samskaras* (rites) like *namakarana* (naming ceremony), *nikashana suryavalokana vidhi* (early morning sun exposure) and *annaprashana* (introduction of solid food) are also mentioned. Finally, different methods of administration of medicine to children and methods of understanding internal diseases are explained. Many hymns and so many prayers like *shashti puja*, *kartikeya puja*, *manthana puja* etc. are described. The second chapter, *Bala roga cikitsitam*, explains the treatment of childhood diseases. All diseases, such as fever etc., occurring in grown-up people are also inflicted in children. An expert physician should diagnose those with their specific features. So, symptoms and treatment of diseases like *talukantaka* (tonsillitis), *kukunaka* (conjunctivitis), *ahiputana* (diaper rash) etc. are described in this chapter. The third chapter, *Bala stri kumaradinam samanya cikitsa*, deals with the treatment of diseases like *jwara* (fever), *atisara* (diarrhea), *arshas* (piles), *ajirna* (indigestion) etc. So many formulations for internal and external applications are mentioned in this chapter. The fourth chapter, *Balagraha balidanam* explains *balagrahas* (infantile afflictions due to invisible entities or spirits). It includes causes for *balagraha*, its types, general symptoms and treatment. *Balagraha stava mantra* to get rid of *balagrahas* is explained here. Then the explanation of *yantras* (sacred talisman etc.) and chants is described. At last, by ending the chapter author mentions his writing style.

Drug review

A total of 397 drugs are mentioned in the manuscript. Among which 295 are herbal drugs, 35 are mineral and

67 are animal origin drugs. 45 unidentified drugs are mentioned here.

Correlation of *Yogasudhanidhi* with other texts

The structure and formulations of most of the formulations found in the manuscript *Yogasudhanidhi* are similar to those found in the text *Yogaratanakara Samhita*, written by *Yogaratanakara*. However, many *slokas* that are dealt with in this text on the treatment of adult ailments are also included in the manuscript for the treatment of children. Some of the formulations in the manuscript are found similar to the verses of *Ashtanga Hridaya Uttarasthana*, *Susruta Samhita Uttarasthana*, *Vrindha madhava* or *Siddha yoga*, *Cakradatta*, *Yogatarangini*, *Vangasena Samhita* etc. However, there are some minor differences in terms and drugs used. The order of diseases seems to be similar to *Yogaratanakara*. The same type of arrangement is seen in many works, such as *Vrindha madhava* and *Vangasena Samhita*.

Salient features of the manuscript

The manuscript begins with a salutation to Lord *Ganesha* and reveals that he presents *Yogasudhanidhi* for the well-being of children in distress, as well as for the physicians.

Each chapter is named as *kala*. At the end of each chapter, the author's name, the chapter name, and the number of chapters are mentioned. At the end of the manuscript, the author describes the day when the work was completed (on the tenth Sunday of *asitapaksha* in the month of *Sravana*). The time period of the author is assumed in between the 18th and 19th centuries based on evidence obtained from the manuscript. The chapters of the manuscript focused on

jatamatra paricharya (newborn care), *balaroga chikitsa* (treatment of childhood diseases), and *balagrahas*. *Navajata shishu paricarya* (care of the neonate) is explained in a sequential order with well-defined meaning. The author has emphasized the importance of *prashanam* (herbal administration to infants for immunity and intellect). Most of the verses are taken from other texts, but mostly it is similar to *Yogaratanakara*. The author copied the formulations from the texts with minor mistakes or changes and added the terms 'shishu' or 'bala' to clarify that the treatments are intended for children. Many chants are advised for a child to attain lifespan and strength and many rituals like *narayana puja*, *karthikeya puja* etc. are explained for the well-being of the child. Treatment for individual diseases from *jwara* to *rasayana* (rejuvenation therapy) is given. The order of diseases is similar to *Yogaratanakara*. Each disease starts with the term 'adha' and the name of the disease is highlighted in yellow color. Formulations start with the terms 'kincha' or 'punah'. Most of the formulations are simple, which contain minimal drugs. *Ekadravya prayoga* (Single drug therapy) is mentioned in several diseases. Similes are used in some formulations. Unidentified drugs like *dosha*, *dvipedrakarna* etc are mentioned. 'Tuchaphala' is another name for 'ela' (*Elettaria cardamomum* (Linn.) Maton); the term 'shipha' is used for the root. The treatments for diseases like *utphullika*, *nirnamika*, *kuranda*, *shitala*, *snayuka*, *daryam*, *galasu* (*drishadavara*) etc. are explained. A new disease, *ukonteki*, is mentioned in the third chapter. *Arumshika* (seborrheic dermatitis) is termed as *eca* and *cue* and *alasa* as *aralaska*. Hymns for many diseases like

arshas, *chardi* (vomiting), *shula* (colic), *vrana* (wound) etc. are mentioned. The manuscript gives more importance to offerings, prayers and hymns. *Balagraha stava mantra* is explained to get rid of infantile afflictions.

Comparison with *Ashtanga Hridaya*

Ashtanga Hridaya, one of the *Brihatrayi*, created by *Vagbhata*, gives a detailed description of *Ashtanga Ayurveda* and places *Kaumarabhritya* in the second position in it. Many of the important topics of this branch are dealt with in *Uttarasthana*, but the rest are scattered throughout the whole *Samhita*.

Comparison of the first chapter – *Baloposhana*

Navajata shishu paricarya (Newborn care)

Both the manuscript and *Ashtanga Hridaya* provide a full description of the care of newborns from birth to full stability of the newborn, with a few differences in the sequence of those procedures. The procedures are described in detail in *Ashtanga Hridaya Uttarasthana*, fifth chapter *Balopacaraniya adhyaya* (care of a newborn baby). [7]

The order of procedures in the manuscript is *pranapratyagamana*, *mukha vishodhana*, *ulva*

Stanyapana vidhi

Table No. 4- Comparison of *stanyapana vidhi* with *Ashtanga Hridaya* [9]

Manuscript	<i>Ashtanga Hridaya</i>
Breastfeeding is started three or four days after. <i>Stanyapana vidhi</i> is explained. The features of <i>dhatri</i> (nurse) are explained. features of pure breastmilk are described. In the absence of breast milk, goat's milk/cow's milk is advised.	A woman begins to produce breast milk on the third or fourth day. <i>Stanyapana vidhi</i> is explained. Causes for <i>stanyakṣaya</i> and its treatments are explained. In the absence of breast milk, goat's milk/cow's milk / boiled with the drugs of <i>hrisva panchamula</i> (<i>Shalaparni-Desmodium gangeticum</i> (Linn.) DC., <i>Prishnaparni-Uraria picta</i> Desv., <i>Brihati-Solanum indicum</i> Linn., <i>Kantakari- Solanum surattense</i> Burm.f., <i>Gokshura-Tribulus terrestris</i> Linn.) or with two <i>sthiras</i> (<i>Shalaparni-Desmodium gangeticum</i> (Linn.) DC., <i>Prishnaparni-Uraria picta</i> Desv.).

parimarjana, *picu dharana*, *nabhinadi chedana*, *suvarna prashana*, *snana*, *jatakarma* and *rakshakarma*. The order in *Ashtanga Hridaya* is *Ulva parimarjana*, *pranapratyagamana*, *nabhinadi chedana*, *mukha vishodhana*, *snana*, *picu dharana*, *suvarna prashana*, *jata karma* and *raksha karma*.

Bala Samskaras

Samskaras are rituals performed to impart positive qualities in a person. Childhood *samskara* aims at preparing the baby for extra-uterine life successfully. *Vagbhata* prescribes '*prajapatya vidhi*' in *Jata karma samskara*, as mentioned in *Dharmashastra* literature. The manuscript also mentions some *samskaras*. [8]

Table No. 3- Comparison of *balasamskaras* with *Ashtanga Hridaya*

<i>Samskaras</i>	Manuscript	<i>Ashtanga Hridaya</i>
<i>Namakarana</i>	10 th day	10 th or 12 th day
<i>Nikashana suryavalokana vidhi</i>	12 th day	Not mentioned
<i>Annaprashana</i>	6 th month / 8 th month	6 th month
<i>Karnavedhana</i>	Not mentioned	6, 7 or 8 months
<i>Upavishtana</i>	Not mentioned	5 th month

Vayobheda

Both in the manuscript and the *Ashtanga Hridaya*, age is classified into three stages. But difference in the terms.

Table No. 5- Comparison of *vayobheda* with *Ashtanga Hridaya* [10]

Manuscript	<i>Ashtanga Hridaya</i>
<i>Dugdhashi</i> – It means one who fed only milk, age up to one year.	<i>Bala</i> – the period up to sixteen years, in which there occurs an increase in <i>dhatu</i> (body tissue), <i>indriya</i> (sense organs) and <i>ojas</i> (immunity). <i>Bala</i> is further separated into three stages. <i>Ksheeravartan</i> , <i>ubhayavartan</i> and <i>annavartan</i> refer to children who primarily consume milk, milk and solid food and solid food, respectively.
<i>Dugdhanashi</i> – it means those who fed both milk and food, who are up to two years old.	
<i>Annabhuk</i> – After two years, the child is known as <i>annabhuk</i> , who eats solid foods.	<i>Madhya</i> – the period up to seventy years, in which there is no increase of tissues. <i>Kshaya</i> – after seventy years, there is depletion of tissues.

Examination of the baby

Both the manuscript and the *Ashtanga Hridaya* explain that the pain in children should be understood by

sudden and repeated crying. The part of the body that the child touches often and doesn't allow to be touched by others.

Table No. 6- Comparison of examination of baby with *Ashtanga Hridaya* [11]

	Manuscript	<i>Ashtanga Hridaya</i>
Pain in the head	Closing the eyelids, unable to hold the head.	Closing the eyelids.
Pain in the urinary bladder	Obstruction to the elimination of urine.	Obstruction to the elimination of the feces and urine and a frightened look.
Pain in the abdomen	Constipation, vomiting, intestinal gurgling, flatulence	Constipation, vomiting, biting of the breast, intestinal gurgling sound, flatulence, bending the back and elevating the abdomen.

Bheshaja matra

Bheshaja matra of a child is explained according to *Vishvamitra*. But in the *Ashtanga Hridaya*, it is not mentioned.

At the time of birth – *vidangaphala* (fruit of *Embelia ribes* Burm.f.) *matra* for *curna* (powder) and *kalka* (paste)

The dose increased by every year

At 16 years – one *masha* (unit of measurement)

Comparison of the second chapter – *Bala roga cikitsitam* with *Ashtanga Hridaya*

This chapter describes the symptoms and treatment of childhood diseases. The diseases like *talukantaka*, *kukunaka*, *ahiputana*, *kshiralasaka* etc. are detailed in both the manuscript and *Ashtanga Hridaya*. The diseases are described in *Ashtanga Hridaya Uttarasthana*, second chapter, *Balamaya pratishedha* (treatment of diseases of children). [12]

Comparison of the third chapter – *Bala stri kumaradinam samanya cikitsa* with *Ashtanga Hridaya*

This chapter describes the treatment for individual diseases like *jwara*, *atisara*, *ajirna*, *arshas* etc. The simple formulations for each disease are explained. But

in the *Ashtanga Hridaya*, there are not so many similar descriptions. [13] [14]

Comparison of the fourth chapter – *Balagraha balidanam* with *Ashtanga Hridaya*

This chapter describes *balagrahas*. Types, general features, treatment etc. are mentioned here. *Ashtanga Hridaya* explained the details of *balagrahas* in the third chapter, *balagraha pratishedha* (treatment of diseases due to demons) of the *Uttarasthana* section. [15] The symptoms and treatment for each *graha* are not described in the manuscript. *Vagbhata* describes the clinical features of individual *grahas*, etiology and treatment in detail. *General treatment* for all spirits is mentioned in the manuscript. It is not mentioned in the *Ashtanga Hridaya*. The yoga *Ashtamangala ghrita* in the manuscript is mentioned in *Ashtanga Hridaya Uttarasthana*, *shloka 1/42*. *Balagraha stava mantra* and *mantras* to ward off *balagrahas* are mentioned in the manuscript. But they are not mentioned in the *Ashtanga Hridaya*.

4. DISCUSSION

Subject matter

The manuscript *Yogasudhanidhi* deals with *Kaumarabhritya*, one of the *ashtangas* of Ayurveda. The manuscript starts with the *jatamatra paricarya* of children, followed by childhood diseases, it's treatment and *balagrahas*. *Yogasudhanidhi* can be considered as a compilation based on the works of *Susruta*, *Vrnda*, *Yogaratanakara* etc. Many hymns and prayers are explained in the manuscript. The order of the diseases is similar to *Yogaratanakara*, a work of the seventeenth century. The formulations in *Yogasudhanidhi* were correlated with other available classics, namely *Vrnda*

madhava, *Vangasena Samhita*, *Cakradatta*, *Bhavaprakasha*, *Yogatarangini* etc.

Content analysis

The first chapter, *Balaposhana*, begins with salutations to *Sri Ganesha* followed by a quotation given by the author *Vandi Mishra*, about the purpose of the manuscript. Then *balaposhana vidhi* is explained. Neonatal care is described in detail in this chapter. It includes *pranapratyagamana*, *mukha vishodhana*, *ulva parimarjana*, *nabhinadi chedana*, *picu dharana*, *snana*, *suvarna prashana* and *rakshakarma*. After that, *stanyakala*, *stanyapana vidhi*, *shuddha kseera lakshana*, *bala paricarya vidhi*, *vayobheda*, *bheshaja matra* are explained. *Samskaras* like *namakarana*, *nikashana suryavalokana vidhi* and *annaprashana* are also mentioned. Finally, different methods of administration of medicine to children and methods of understanding internal diseases are explained. Many hymns and so many prayers like *shashti puja*, *karthikeya puja*, *manthana puja* etc. are described. Formulations used for internal application are not mentioned in this chapter. Formulations for external application mentioned are four in number. E.g., *Maheshwara dhupa*, *Rakshoghna dhupa* etc.

The second chapter, *Bala roga cikitsitam*, explains the treatment of childhood diseases. It is mentioned that all diseases, such as fever etc., occurring in grown-up people are also inflicted in children. An expert physician should diagnose those with their specific features. So, symptoms and treatment of diseases like *talukantaka*, *kukunaka*, *ahiputana* etc. are described in this chapter. Formulations used for internal application are 8 in number. E.g., *Haritakivacadi yoga (kalka)* with *makshika*

for *talukantaka*, *Rukugradi yoga* (powder) with honey and ghee for *varnadijananam* (complexion) etc. Formulations for external application are 23 in number. E.g., *Yavakshara* with honey used for *pratisarana* (rubbing) in *talukantaka*, *Triphaladi yoga* (decoction) used as *kshalana* (washing) for *ahiputana* etc.

The third chapter, *Bala stri kumaradinam samanya cikitsa*, deals with the treatment of diseases like *jwara*, *atisara*, *arshas*, *ajirna* etc. So many formulations for internal and external applications are mentioned in this chapter. Totally treatment for 74 diseases are explained here. 382 formulations for internal and external application are mentioned in this chapter. For e.g., for *bhrnga visa*, *nagaradi yoga* with rock salt is used as *lepana* (paste application), *bhadramustadi kvatha* is used for drinking in *jwara*, etc.

The fourth chapter, *Balagraha balidanam* explains *balagrahas*. It includes causes for *balagraha*, its types, general symptoms and treatment. *Balagraha stava mantra* to get rid of *balagraha* is explained here. Then the explanation of *yantras* and *mantras* is described. At last, by ending the chapter author mentioned his writing style. Formulations for internal application mentioned are *Ashtamangala ghrta* and formulations for external application are four in number. E.g., *Sahamundatikadi yoga* (decoction) is used for bath. The formulations mentioned in these four chapters are in the form of paste, powder, decoction or electuary. Mostly, *anupana* (adjuvant) for the formulations is found to be honey and ghee. Palatability is one of the main reasons for the refusal to take medicine by children. Administration of medicine with honey and ghee may help to improve palatability.

Vrittas

Sanskrit meter refers to the rhythmic structure of classical Sanskrit poetry. It is defined by the arrangement of syllables into specific patterns of long and short durations. Each meter consists of a fixed number of syllables arranged in a particular sequence of *guru* (long) and *laghu* (short) syllables. The author has used many different meters from Sanskrit to derive such beautiful verses. By analyzing the verses, ten meters were identified. Among them, *Anushtup* is used abundantly (233 times). It is one of the most ancient and widely used meters. The simplicity and regularity of the *Anushtup* meter make it easier to compose and memorize than other meters.

Correlation of the subject dealt with other classics

Most of the verses are taken from other texts, but mostly it is similar to *Yogaratanakara*. The author copied the formulations from the texts with minor changes and he added the term '*shishu*' or '*bala*' in order to clarify that the treatments are given for children. On correlation of the formulations mentioned in the manuscript with other classical texts, some minor changes were found in drug selection and indications.

Drugs

Nearly 295 herbal drugs are identified in the manuscript, where some drugs like *musta* (*Cyperus rotundus* Linn.), *ashwagandha* (*Withania somnifera* Linn.), *badari* (*Ziziphus mauritiana* Lam.), *bakuci* (*Psoralea corylifolia* Linn.), *candana* (*Santalum album* Linn.), *guduci* (*Tinospora cordifolia* (Willd.) Miers), *pippali* (*Piper longum* Linn.), *vaca* (*Acorus calamus* Linn.), *agaru* (*Aquilaria agallocha* Lam.) etc. are found used with their synonyms along with their original

name. The most repeated plant drugs mentioned in *Yogasudhanidhi* are *pippali* (*Piper longum* Linn.) (44 times), *nagara* (*Zingiber officinale* Roscoe) (39 times), *haritaki* (*Terminalia chebula* Retz.) (33 times), *candana* (*Santalum album* Linn.) (31 times), *yashtimadhu* (*Glycyrrhiza glabra* Linn.) (30 times), *nimba* (*Azadirachta indica* A. Juss.) (28 times), *vaca* (*Acorus calamus* Linn.) (26 times), *haridra* (*Curcuma longa* Linn.) (25 times), *musta* (*Cyperus rotundus* Linn.) (25 times) and *guduci* (*Tinospora cordifolia* (Willd.) Miers) (20 times) in different formulations. Mineral drugs found in the manuscript are 35 in number, where *saindhavam* (rock salt) (42 times) is used most frequently. Animal drugs used are 67 in number, including *bidalavida* (feces of cat), *nrikesha* (hair), etc., mostly for the fumigation. Totally 13 *ganas* (group of drugs) are mentioned in the manuscript.

Comparison with Ashtanga Hridaya

On comparison, the first, second and fourth chapter of *Yogasudhanidhi* is found to have similarity with *Ashtanga Hridaya*. But the third chapter of *Yogasudhanidhi* is different from *Ashtanga Hridaya*. *Bala stri kumaradinam samanya cikitsa* with *Ashtanga Hridaya* includes the treatment for individual diseases like *jwara*, *atisara*, *ajirna*, *arshas* etc. A simple formulation for each disease is explained in the manuscript. But in the *Ashtanga Hridaya*, there are not so many similar descriptions. The formulation for *vishama jwara* and *arshas* is only shown similarly. *Balagraha stava mantra* and *mantras* to ward off *balagrahas* are mentioned in the manuscript. But they are not mentioned in the *Ashtanga Hridaya*.

5. CONCLUSION

Yogasudhanidhi is a valuable and unique manuscript in the field of Ayurveda, written for the well-being of children in distress as well as for the physicians. *Kaumarabhritya*, one of the divisions of *ashtanga Ayurveda*, is only considered in this manuscript. The exact date of origin of the work *Yogasudhanidhi* is not available. By considering internal and external evidence, influence of the other texts etc. it is assumed that the time period is between the 18th and 19th centuries. The contents of the manuscript are very similar to the mid-seventeenth-century work *Yogaratnakara*. Influence of other classical texts like *Vangasena Samhita*, *Vrndhamadhava*, *Yogatarangini*, *Cakradatta* etc. is also seen. The chapters in the manuscript are mentioned as *kalas*. The first chapter, named *Balaposhana*, mainly deals with the care of newborn baby and the second chapter, *balaroga cikitsa*, refers to the main diseases affecting children. The third chapter, named *bala stri kumaradinam samanya cikitsa*, aims at the treatment of children for many diseases and the fourth chapter, *balagrahabalidanadi*, deals with the *grahas* afflicted in the children. The formulations mentioned in these four chapters are in the form of powder, paste, decoction or electuary form. Mostly, honey and ghee are used as the adjuvant for these formulations. One of the unique features of *Yogasudhanidhi* is that it gives more importance to offerings, hymns and prayers. Although the content of the manuscript resembles that of many other Ayurvedic texts, its unique aspect lies in its concise presentation. It focuses exclusively on the most effective formulations from various classical sources in treatment like *bhadramustadi kvatha*, *vyaghrikusumadyavalehika*, *tugavaleha*, *agastyadi*

nasya, ahimsradi lepa, shalmalipuhpa kvatha etc. Thus, it could be concluded that the detailed understanding of the manuscript *Yogasudhanidhi* enhances the theoretical and practical knowledge in the field of *Kaumarabhritya* and thus *Ayurveda*.

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