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A REVIEW ON THE UNPUBLISHED MANUSCRIPT “VIVEKAMAARTANDA KAALAJNANA”

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Abstract:

Ayurveda is an ancient Indian health-care system with roots extending back to the Vedic era. In the traditional *Gurukula* style of schooling, the *Shaashtras* were taught through verbal communication from their *Gurus* to their *shishyas*. With the passage of time, the *shishyas* understanding of verbal communication began to evolve as written documents into their own individualistic compositions. In the present era, there is a need of deciphering and analyzing the contribution of the manuscripts in all domains which can be broadly used to understand relatively new concepts and preserve knowledge. "*Vivekamaartanda Kalajnana*", an unpublished manuscript was discovered as a text preserved in Bengaluru's IGNC and Chennai's Government Oriental Manuscript Library in Sanskrit and Devanagari script. "*Vivekamaartanda Kalajnana*" is an unpublished manuscript that addresses *Ayurveda*, *Yoga* and *Jyotisha*, significant disciplines of Indology. The content of the manuscript is elaborated in six *prabodhas* (chapters). Each *prabodha* intends to brief about the purpose and importance of the chapter, need of having knowledge regarding different subjects and methods to attain *Moksha*. Among six *prabodha*, "*Kaalajnana*" fourth *prabodha* hold content dealing with the "*Kaala*" the knowledge regarding the time which is related to *Ayurveda* and *Jyotisha*. The content of the manuscript presents to be a significant exposition which deals with the subject matter in relation to *Ayurveda*, *Yoga* and *Jyotisha* will be highly contributory to the existing Ayurvedic literature.

Keywords: *Manuscript, Vivekamaartanda, Kaalajnana, Yoga.*

Introduction:

Manuscripts contain a wealth of wisdom and knowledge, as well as a long history of traditional, scientific heritage, as evidenced by extant classics. The *Shashtras* were taught through verbal communications from their Gurus to their *shishyas* in the ancient *Gurukula* style of education. Different scholars transcribed the enormous amount of information into treatises using their own distinct scribing methods. Small books or handbooks containing teachings from many schools of thought on diverse topics such as *Dharshana shastra*, *Jyotisha shastra*, *Bhoogola shastra*, *Ayurveda*, *Krusha shastra*, and so on were widely thought and practiced back in olden days. With the art of writing in numerous domains, the educational system significantly advanced. *Ayurveda* widened the scope of knowledge in all aspects of life to lead a healthy and long life. "*Vivekamaartanda Kaalajnana*", an unpublished manuscript was discovered as a text preserved in Bengaluru's IGNCA, Chennai's Government Oriental Manuscript Library and Trivandrum Sanskrit series, Trivandrum Government Oriental Manuscript Library; where in all the copies were found in Sanskrit language and Devanagari script. "*Vivekamaartanda Kaalajnana*" is an unpublished manuscript that addresses *Ayurveda*, *Yoga* and *Jyotisha*, significant disciplines of Indology. The content of the manuscript is elaborated in six *prabodhas* (chapters). Each *prabodha* describes about the various concepts which are explained in *Ayurveda* and *Yoga shastra* by intending to brief about the purpose and importance of the chapter, need of having knowledge regarding different subjects and methods to attain *Dharma*, *Artha*, *Kaama* and *Moksha*. "*Kaalajnana*", Fourth *prabodha* mainly deals with the knowledge of Time. Author Quotes the essentiality to understand the complexity of Time in both *Para lokha* and *Iha lokha* with respect to the Movements of Sun, Moon, Planets and *Nakshatras*. It is important for a *viveki* (Intelligent person) to understand various changes that occur due to the influence of movement of Sun, Moon, etc. Author has explained various *Shubha* and *Ashubha phala* and *lakshana* based on *nakshatras*, at the time of *Prashna marga* (Branch of *Jyotisha*; through questions or interrogation), based on *Naadi's I, e Ida, Pingala and Sushumna Naadi* (Based on movement of *Praana*) and *Arishta lakshanas* (Based on the various *lakshanas* seen in the *shareera*). Author has also explained the various methods to overcome death by doing *Japa*, *Tapas*, *Daana*, *Homa*, *teertha snaana*, *dhyaana* and *yoga*.

Materials and methods:

The manuscripts related to the title "*Vivekamaartanda Kaalajnana*" and Author "*Vishwarupa deva*" were scrutinized among all the available catalogues and three sources were procured. They were verified with New Catalogus Catalogorum¹ and details as mentioned in Table:1 were obtained.

Mss Name	<i>Vivekamaartanda</i>	<i>Vivekamaartanda</i>	<i>Vivekamaartanda</i>
Mss Version	6646	SR 2620	TSS 119
Available At	IGNCASRC, BENGALURU ²	GOML, CHENNAI ³	GOML, TSS, TRIVANDRUM ⁴
Language	Sanskrit	Sanskrit	Sanskrit
Script	Devanagari	Devanagari	Devanagari
Total leaves/folio	7	75	75
Missing Leaves	0	0	0
Manuscript Type	Palm Leaf	Paper	Paper
Scheme	Verses	Verses	Verses
Author	Vishwarupa deva	Vishwarupa deva	Vishwarupa deva
Date	unknown	1925-1926	14-04-1110, 1935 (printed)
Condition	Fair, legible	Fair, legible	Fair, legible
Size	-	32.8 x 3.6cm	-
Lines	13	20	22
Scribe	unknown	unknown	K.Sambashiva Sastri (edited)

Table – 1 (Available sources of the intended manuscript)

All the available sources of the intended manuscript, all were in Devanagiri Script and Sanskrit language. Among the three, the writing material in one manuscript was found as the palm leaf manuscript while other two are paper manuscripts. All the available manuscripts were acquired in fair condition.

Significance of Review in a manuscript study:

A manuscript review involves a lot of scrutinizing, critical editing, and interpreting the content to see if it leads to a novel scope which is distinct from the existing available and published literature. The actual study in a manuscript study is largely composed of data and evidences. A review could simply be created to provide a summary of the sources that were used during the research to show how it relates to a broader topic of research the first step in examining the topic is to identify the problem. The title of the text is unveiled, as well as an outline of the content. In literary studies, critical edition is defined as the process of studying and reviewing literary, artistic, and other works for publication making an in-depth critical analysis of the contents of original works

Review on the manuscript:

The title aids in the comprehension of the manuscript. "*parasparavyaavruttayaa vastusvaroopa nishchayah*" is a *pullinga shabda*.⁵ *Viveka* refers to the ability to differentiate things based on their properties; it also refers to the truthful or factual distinction between things. The phrase "*Maartanda*" is derived from "*mrutashcaasou andashcaiti*" and is a "*pullinga shabda*" alluding to "Lord Surya" who is "born out of a dead egg."⁶ "*Vivekamaartanda*" aids in the separation of truths and the attainment of *moksha*. The manuscript's contents are referred to as "*prabodhas*." The details are given below in table - 2;

<i>Prabodha</i>	Name of the <i>prabodha</i>
<i>Prathama prabodha</i>	-
<i>Dvitiya prabodha</i>	<i>Moha nigraha</i>
<i>Trtiya prabodha</i>	<i>Sankalpa vikalpacchedana</i>
<i>Caturtha prabodha</i>	<i>Kaala vijnana</i>
<i>Pañcama prabodha</i>	-
<i>Shaṣṭa prabodha</i>	<i>Yoga saadana</i>

Table – 2 (Chapter names of the intended manuscript)

The author begins *Prathama prabodha* with a salutation to Lord Vishnu, his *guru* and father *Shathagunaacharya*. The *prathama prabodha's* name is unknown; however it contains roughly 51 *shlokas* which discusses about the significance of achieving *moksha*. A *viveki* (intelligent person) seeking *moksha* should follow *sadvrutta*, do appropriate *vihaaras*, consume proper *aahara* and have *sadguna*. A *viveki* (person) seeking *moksha* should pursue *dharma*, *kaama*, *artha*, and *moksha*. He has given the *uddesha* and *prayojana* for composing this text in *prathama prabodha*. "*Moha nigraha*" is the term given to *Dviteeya prabodha*. In this *prabodha*, author discusses the causes of *dukkha* in people, such as *moha*, *krodha*, and *dveshaa*, which obstruct in attainment of real knowledge to achieve *moksha*. The *maanasa* dosha *nidaanas* are explained, as well as their impact on the *shareera* and *parihaara's* are explained. The *triteeya prabodha* is known as "*Sankalpa vikalpacchedana*," it has a full discussion of several *indriya nigraha* procedures, which help oneself to restrain from all the worldly pleasures which brings *dukkha* and cause hindrances in life. The "*Kaalajnana*", *Chaturtha prabodha* is primarily concerned with the explication of "*kaala*" knowledge of time. The author provides a detailed discussion on classification of *kaala*, which is based on subtle forms of calculations such as *praana*, *ghatika*, etc and till *samvatsara* (year). There is a description of *Raashis*, its *nakshatras*, and its *shubha* and *ashubha lakshanas* and its effects on the *shareera*. "*Kaalajnana*" contains descriptions of the *ida*, *pingala*, and *sushumna nadis* their *lakshanas* based on the movement of *praana*. *Svara prakarana*: The author has presented *arishta lakshana's*(signs and symptoms that occur in body, mind, dreams referring to the probability of death) under *Chaturtha prabodha* –"*svara prakarana*" based on the description of *kaala* described earlier. *Panchama prabodha* explains *srushti's utpatti*(creation of the universe), *panchamahabhutas* (Five

elements), their *gunas*, and functions. "*Yogasaadhana*" is the name given to *Shashta prabodha*. Detail knowledge on understanding of *aasanas*, various methods of *praanasamrodha*, *pratyahaara*, *dhaarana*, *dhyaana*, and *samaadhi* is explained as the "*Shadanga of yoga*". The author has given brief outline regarding the *shad chakras*, *sthaanas*, and their functions. The importance of *praanasamrodha* is discussed, as well as the procedure for performing it. He also mentioned various *aasanas* like as *padmasana*, *siddhaasana*, and many others. The importance of practising *dhaarana*, *dhyaana*, and achieving *samaadhi* is mentioned in *Shashta prabodha*. Thus, this manuscript serves as a guide to attain *moksha*.

Observations and results:

"*Vivekamaartanda*" is authored by "*Vishwarupa Deva*". Based on the internal evidence we can conclude, as he has mentioned his father's name as "*Shathagunaacharya*" and in the end colophon of each *prabodha*. Based on the internal evidences, we can conclude that he belonged to "*paraashara kula/gotra*" and he was residing in *Rajanthipura*, presently in Maharashtra. "*Vishwarupadeva*", has given names for individual chapters as "*prabodha*". Based on a few quotations from the manuscript, it appears that the author was aware of chapter names. The author has stated that the chapters were named "*prabodha*" because their content is intended to enlighten the reader toward the *yogamaarga* or *Sadmaarga* in order to achieve *moksha*. Based on the internal evidences, it is noted that; famous poet "*Bhartruhari*" has quoted lines from the text of "*Vishwarupadeva*" and is indebted to the author. According to other reference from the manuscript, "*Adhyaatmaraamayana*" mentions a few lines from the current manuscript, but the timeframe of "*Adhyaatmaraamayana*" is still to be ascertained. It was found that few quotes related to *aasana*, *praanasamrodha*, *pratyahaara*, *dhaarana*, *dhyaana*, and *samaadhi* which are similar to the "*Vivekamartanda*" of *Gorakanath*. The time period of *Gorakanath* is also ascertained around 7th – 8th century AD. As the time period Of "*Vivekamaartanda*" of "*Vishwarupadeva*" seems to have influence from text of *Gorakanath*'s "*Vivekamaartanda*", taking these entire facts author cannot be placed later than 7th – 8th century A.D.

Salient features of the manuscript:

- Manuscript gives insight to the readers to have the quest of getting knowledge regarding the truth about oneself and attain *moksha*.
- The author appears to be knowledgeable in a variety of fields, including *samskruta vyaakarana*, *Dharshanas*, *Puranas*, *Yoga shaastra*, *Ayurveda shaastra*, and *Jyotisha shaashtra*, giving us the impression of *Gurukula*-style education. "*Shatagunacharya*" must be a pioneer in all disciplines, as he stated that his father was his *Guru*.
- The order in which various *prabodhas* discuss the subject is integrated and comprehensible.

Discussion:

“Pragyaparaada”, “Asaatmedriyaartha samyoga” and “Kaala” stated as “Trividha roga kaarana’s” according to Ayurveda.⁷ Author has explained various factors like the *maanasika vikaara’s* like *Raaga, Dwesha, Lobha, Moha, Eershya* etc being an important factors affecting the *Shareera*. Author has given much importance to “Pragyaparaada” and “Asaatmedriyaartha samyoga” to emphasize the importance of balance of mind so as to achieve good health and mind. In *Ayurveda*, All the *acharyas* have accepted the fact the *maanasika vikaara’s* affect mind and the body and visversa.⁸ Author “Vishwarupadeva” has given importance to Sadvrutta and various ways which could aid in leading to good health and in attaining Moksha. “Kaala” described as “Bhagawan”, “swayambhu”, “Anaadi” in *Ayurveda*.⁹ Author has given importance to “Kaala” and has explained it in detail. Classification of the “Time” has been given elaborately in under various domains. Classification of “Bahya kaala” which includes the calculations from “praana to varsha”, “Abhyantara kaala” includes calculations from “Ghatika to Varsha”. Based on the analysis, *Abhyantara kaala* is being considered in *Ayurveda* by *Acharya sushrutha*. In *rutucharyaadhyaya*, *Acharya* has explained that; the continuous change of seasons and their features should be observed during *ahoraatra* or every day. Based on these changes a *vaidya* should observe and administer the medicines to mitigate the *doshas*. Thus, the classification of *kaala* in *Ayurveda* is according to the *abhyantara kaala* explained in this text. Based on the analysis from *Rig veda*, calculations of *bahya kaala*, we find that the calculations are explained for the *kaala* of “Brahma, Vishnu and Shiva”. Author has given *Arishta lakshana’s* based on the movement of “*vaata*” in *Naadi’s*, based on the planetary movement of *Raashi’s* and *Nakshatra’s* in one’s own *Kundali* which is explained is similar as various classical texts of *Jyotisha* like *Bruhat Samhita, Prashna marga, sarvatovadrachakra* etc, based on the *arishta lakshana’s* through *shaareerika lakshanas, swapna, dhootaadi vishayaas*, based on the pulsation of *Marma’s* in the *shareera* which is similar as explained by various *acharyas* of *Ayurveda*. Author has given importance to do treatment at appropriate time to overcome the *Arishta lakshana’s*. Even though it is impossible to deceive or overcome death, the author has quoted *chikitsa* such *theertha snaana, dhaana, tapas, sukrutha, japa, dhyaana, and yoga* comparable to *Dashavidha Daivavyapaashraya chikitsa*¹⁰ mentioned in *Ayurveda* to triumph over ailments or death. Although we all know, it is impossible to overcome death or win over death. This can be taken in two ways: one could overcome the prevailing diseases by doing the above mentioned *parihaaras*; and even though immortality is impossible, death can be extended so as to attain *hitaayu* and *sukhaayu*. Author has given various *aasana’s* and *praanayaama* methods to increase the *aayu*. Based on the content of the manuscript we find that; *vaidya* who has the knowledge of the *Kaarana’s for the roga; either shaareerika or manasika* mentioned in *Ayurveda shaastra* can be achieved through *Daivavyapashraya chikitsa, Satwavajaya chikitsa and Yuktivyaapashraya chikitsa*¹¹. Based on the review it is observed that text seems to be the collection of various schools of thoughts including *Ayurveda, Yoga and Jyotisha Shaastra* into a handbook for attaining *moksha*. The manuscript emphasizes on the importance of attaining *moksha* by having knowledge of means of attaining *moksha*. Having this knowledge, a

combined approach can be adopted from *Jyotisha shastra*, *Yoga* and *Ayurveda shastra* to improve the quality and quantity of lifespan of an individual.

Conclusion:

The Manuscript “*Vivekamaartanda*” was authored by “*Vishwarupadeva*” and text was composed around 7th – 8th century AD. “*Kaala*” being an eternal factor, author has explained in detail. Manuscript shows significant emphasis on identifying the hindrances of life like *Moha*, *dwesha*, *Eershya* etc, various methods to be adopted like *Sadvrutta*, *theertha snaana*, *sukrutha*, *japa*, *dhyaana* and *yoga*, to acquire appropriate knowledge in understanding various events of life to achieve *Dharma*, *Artha*, *Kaama* and *Moksha* are interpreted clearly. Thus, helps in improving the quality and quantity of lifespan of an individual aiding in attaining *Moksha*. Based on the content and extant of the manuscript it holds as handbook for attaining *Moksha*.

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