



International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519

IJSR 2019; 5(6): 27-31

© 2019 IJSR

www.anantaajournal.com

Received: 19-09-2019

Accepted: 23-10-2019

Dr. Madhumalathi BV

PG scholar, Dept. of Ayurveda
samhita & siddhanta, GAMC,
Mysuru, Karnataka, India

Dr. VA Chate

Associate professor, Dept. of
Ayurveda samhita & siddhanta,
GAMC, Mysuru, Karnataka,
India

Dr. Shreevatsa

Professor & HOD of PG Studies,
Dept. of Ayurveda samhita &
siddhanta, GAMC, Mysuru,
Karnataka, India

Applicability of samskrta vyakarana in reading ayurveda samhita

Dr. Madhumalathi BV, Dr. VA Chate and Dr. Shreevatsa

Abstract

Reading the classical literatures in their original form is always better than going through their translations. Translations of classical literatures to other languages may not effectively convey the original meaning to the reader. Since most of the classical *Ayurveda* literatures are written in *devanagari* script and Sanskrit language, the basic knowledge about *Samskrta* grammar is an essential requisite to understand the *samhitha* better. In recent times, *samskrta* is neglected as a language of communication completely and is given least importance as a learning language at schools. Most of the students enter without prior knowledge of *samskrta* to learn *Ayurveda*; often students choose translations of the *ayurveda* treatises for their studies. These works may not convey the complete hidden meaning of the *grantha*; many a times they could also mislead the students by misinterpretation. *Samskrta* is therefore taught as an introductory language to *ayurveda* students in their curriculum. Basic knowledge of *samskrta* grammar is mandatory to understand the *ayurveda* verses without incomprehension. This is an attempt of practical application of *samskrta* grammatical knowledge on the first chapter of *ashtanga hridaya samhita*, *sootrasthana* taken as an illustration.

Keywords: samhitha, vyakarana, vedanga, ashtanga hridaya

Introduction

The only language of wide vocabulary so far is *Samskrta* which is strongly based on the *vyakarana*, *chandas* and *niruktha*. Almost all the *ayurveda* treatises are written in this highly convenient language of documentation.

Ayurveda is documented in verse and prose pattern in the classical texts written by acharya *charaka*, *sushruta*, *vagbhata* etc. Most important matters to be remembered are written as verses, to acquire the absolute knowledge of these verses, tool of *samskrta* grammar is essentially required. Nevertheless, apart from the grammar, other techniques such as *tantrayukti*, *vyakhya*, *kalpana*, *arthashraya*, *tatchilya*, *shabdhartha bodhaka vritti*, *upamana* etc are also used by the authors for easy and proper understanding of the *ayurveda shastra*. Among the *ayurveda brihatrayees*, *ashtanga hridaya samhita* is the simplest and more student friendly treatise which is very popular among readers. In the large ocean of *samskrta* grammar, some of the important grammatical points that are useful for understanding *ayurveda* are discussed here. *Ayushkameeyadhyaya*, the first adhyaya from *sootrasthana* of *ashtanga hridaya samhitha* is taken as a model to unveil the importance of *samskrta* grammar in understanding the *ayurveda samhitha*.

Materials and Methods

As told by *charakacharya*, *ayurveda tantra* has to be explained through 3 main methods, ie, *Vakyashaha* (by explaining the sentence), *Vakyarthashaha* (by implied meaning of the sentence), & *Arthavayavashaha* (by meaning of the each word in the sentence).

In this article, *charaka*'s guidelines are followed. Since grammatical points are considered, *Arthavayavashaha* is given much importance.

Ashtanga hridaya is written for the students of all *trividha buddhi* (*Manda*, *Madhya* & *Utkrishtha shishya*). In this article, *madhyama dharma* is followed in picking up the examples from first chapter of *ashtanga hridaya*.

Corresponding Author:

Dr. Madhumalathi BV

PG scholar, Dept. of Ayurveda
samhita & siddhanta, GAMC,
Mysuru, Karnataka, India

Some of the essential and basic grammatical points imperative in reading the samhitha are being discussed in this article, i.e, they are

- I. Padasya artha, Paryaya Pada And Nirukthi ;
- II. Padavibhaga;
- III. Anvayakrama;
- IV. Pramukha Vyakarana Which Includes Linga, Vachana, Vibhakthi, Sandhi & Samasa

i. Padasya artha

Meaning of the word

Absolute meaning of the word contributes much towards understanding the verses.

Knowledge about *samskrta* 'word' is the foremost requirement, i.e, Padasya Artha, Under this, *Paryaya Pada* (synonyms) and *Nirukthi* (definition) of the words play very important role in reading *ayurveda samhitha*.

According to the context, words should be recognized.

Hrasva, deergha, alpaprana, mahaprana should be kept in mind.

Ex . 1 : वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः (1/6)

Vayu, pitta & kapha are the only three *doshas* which are grouped as *tridoshas*. Here, the word '*trayo*' refers to the limitation of the *doshas* to only 3 in number; there is no 4th *dosha*. The word '*samasataha*' refers to briefing. *Aacharya Vagbhata*, has just begun explanation of *ayurveda*. He's just introducing the term *dosha* & not explaining them, that's why uses the term *samasataha*.

Ex. 2 : तैश्च तिस्रः प्रकृतयो हीनमध्योत्तमाः पृथक् (1/10)

From these 3 *doshas* 3 types of *prakruthi* s result individually, individuality is denoted by the word '*pruthak*' which implies *vata* predominant *prakruthi* is inferior; *pitta* predominant *prakruthi* is mediocre; and *kapha* predominant *prakruthi* is superior.

Ex. 3: पित्तं सस्नेहतीक्ष्णोष्णं लघु विस्रं सरं द्रवम् (1/11)

In the description of *pitta*, the word '*sasneha*' denotes that the *pitta* is slightly unctuous.

Sa = taken in the meaning of slight.

Ex. 4: तत्र रूक्षो लघुः शीतः खरः सूक्ष्मधलोऽनिलः (1/11)

The word *tatra* says, among the *tri-doshas*...further, individual *dosha gunas* are being explained.

Ex. 5: वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः| (1/14)

Sarvesham = of all *dosha, dhatu & malas*. Their increase is caused by the similar *dravya, guna & karma* and their decrease is caused by dissimilar *dravya, guna & karma* (*vipareeta*)

Viparyayaha = decrease [opposite of increase] {the word *viparyaya* actually means counterpart}

Ex 6: तत्राद्या मारुतं घ्नन्ति त्रयस्तिक्तादयः कफम् (1/15)

Tatradya = The first 3 *rasas* among 6 *rasas* in order, ie, *madhura, amla &lavana rasas* control *vata* and the next 3 *rasas* ie, *katu, tiktha & kashaya* control *kapha dosha*.

Ex. 7: गुरुमन्दहिमस्निग्धक्षक्षणसान्द्रमृदुस्थिराः

गुणाः ससूक्ष्मविशदा विंशतिः सविपर्ययाः (1/18)

Here author enumerates only 10 *gunas* and precisely tells that the other 10 *gunas* are opposite (*saviparyayaha*) to these. Reader must observe the word *viparyaya* & know the meaning of opposite quality of particular *guna*. '*Sa*' denotes including these 10 *gunas*, it becomes 20 *gunas*.

ii. Paryayapada

Synonym of the word.

Synonyms are widely used in *ayurveda tantra* at appropriate places judiciously so that, it conveys the complete meaning of the sentence or the verse.

Author's intention has to be grasped by knowing the meaning of *paryaya pada*.

Ex: *gada* = *roga* = *vyadhi*

Gada : शस्त्रादिसाधनः कृच्छ्रः सङ्करे च ततो गदः (1/32)

Gada = '*vyaktayam vachi*' which means 'that which is expressed'.

This is the context of *sukhasadhya vyadhi*.

Vyadhi can be considered as *sukhasadhya* by its expression in a particular person with respect to his *prakruti, vaya, satwa*; place of its manifestation in the body, its intensity; its relationship with *desha, kala, ruthu* & planetary positions.

Roga: निजागन्तुविभागेन तत्र रोगा द्विधा स्मृताः (1/20)

Roga= *rujo (bhange) ghai*= that which pains.

Roga is divided in to two types based on the root of sufferings.

Vyaadhi : क्षणादिव्याध्यवस्था च कालो भेषजयोगकृत् (1/24)

Vyadhi = *vividha aadhayo asmat* = which gives different types of sufferings.

Different Stages of the disease gives different types of sufferings. administration of the medicine depends on the stage of the *vyadhi*.

In the above three verses, it is evident that the author uses three different synonyms of the word 'disease', judicially at the appropriate places.

iii. Nirukthi

Definition of the word.

Definition of the word gives the determined description of the word. By knowing the definition, word could be understood accurately and can be used at the right place.

Ex: दोषः - दूष्यति इति ।

That which vitiates is called as *dosha*. The three entities *vata, pitta & kapha* when deranged afflict the *dhatu*s; hence are called by the term '*dosha*'.

रोगः - रुज्यते अनेन इति ।

That which is responsible for the pain is termed as '*roga*'.

चिकित्सा - केतुं इच्छा चिकित्सा । ('कित्' व्याधि प्रतीकारे)

That which defeats and removes the disease in the body is known as '*chikitsaa*'.

i. Pada Vibhaga Splitting the word.

Words are combined and concised much in *sanskrita* language and written in a single word / single sentence. Reader should know the right way of splitting the complex word / sentence into simpler one, i.e, *PADAVIBHAGA*.

Complex words should be split at the right places knowing their meaning. Knowledge of *kartr*, *karma*, *kriya pada*, *sandhi*, *samasa* are essential.

Ex 1. तैर्भवेद्विषमस्तीक्ष्णो मन्दश्चाग्निः समैः समः (1/8)
pada vibhaga:

तैः भवेत् विषमः तीक्ष्णः मन्दः च अग्निः समैः समः

By these predominant 3 *doshas*, are formed *vishama*, *teekshna* & *manda agni* s. By the equality of 3 *doshas* is formed *samagni*.

Ex 2 : कालार्थकर्मणां योगो हीनमिथ्यातिमात्रकः
सम्यग्योगश्च विज्ञेयो रोगारोग्यैकारणम् (1/19)

Pada vibhaga

कालार्थकर्मणां योगः हीन मिथ्य अति मात्रकः सम्यक् योगः च
विज्ञेयः रोगारोग्य एक कारणम्

Heena yoga (poor), *mithya yoga* (improper) & *ati yoga* (excess) of *kala* (season), *artha* (objects of sense) and *karma* (activities) are the sole causes for *roga* (disease) where as their *samyak yoga* (proper usage) is the sole cause for *arogya*(health).

Note: कालार्थकर्मणां and रोगारोग्य are not further split in to fragments, because they are samasta pada.

Anvayakrama

Proper arrangement of the words in a sentence.

A standard sentence of *sanskrita* will have *kartr*, *karma* and *kriya padas*. They ought to be recognized & arranged in proper sequence. The sentence is rewritten for meaningful understanding.

Words are scattered in a verse to suit the *chandaa*. One must have the knowledge of *subanta* (noun), *tinanta* (verb), *visheshana* (adjectives), *kriya visheshana* (adverbs), *avyaya* (indivisible) etc for proper arrangement of the words to form a meaningful sentence. This is known as *ANVAYAKRAMA*.

Easiest way of understanding the sentence is through *anvaya karma*.

Ex 1. ते व्यापिनोपि हृन्नाभ्योरधोमध्योर्ध्वसंश्रयाः ।
वयोऽहोरात्रिभुक्तानां ते अन्तमध्यादिगाः क्रमात् ॥ (1/7)

Kartr pada - ते

Karma pada – हृन्नाभ्योरधोमध्योर्ध्व; वयोऽहोरात्रिभुक्तानां

Kriya pada – संश्रयाः अन्तमध्यादिगाः

Anvaya karma:

ते (दोषाः) व्यापिनः (सर्व शरीरे) अपि हृन्नाभ्योः अधः,
हृन्नाभ्योः मध्ये, हृन्नाभ्योः ऊर्ध्व संश्रयाः । ते (दोषाः) क्रमात्
वयसः, अहः, रात्रेः, भुक्तानां अन्त,मध्य,आदि गाः ॥

Even though the three *doshas* are spread all over the body, they are predominantly seated at the positions below, in-between & above the *hrit* and *nabhi*. The three *doshas* in order *vata*, *pitta* & *kapha* are predominant in the beginning, middle and at the end of one's lifespan, day, night & during intake of food, successively.

Ex 2: क्षणादिव्याध्यवस्था च कालो भेषजयोगकृत् (1/24)

Anvaya karma

भेषजयोगकृत् कालः क्षणादिः व्याध्यवस्था च॥

काल the time relevant for the administration of the medicine is of two kinds – one commencing with moment (*kshana*) and the other with stages of the disease (*vyadhyavastha*).

Ex 3: तन्त्रस्यास्य परं चापतो वक्ष्यतेऽध्यायसङ्ग्रहः (1/35)

Anvaya karma:

अस्य तन्त्रस्य अध्याय संग्रहःअतः परं वक्ष्यते ।

From here onwards shall be told the enumeration of the chapters of this treatise.

Ex 4: अनुपक्रम एव स्यात्स्थितोऽत्यन्तविपर्यये
औत्सुक्यमोहारतिकृद् दृष्टरिष्टोऽक्षनाशनः (1/33)

Anvaya karma:

अत्यन्त विपर्यये स्थितः, औत्सुक्यमोहारतिकृत्, दृष्टरिष्टः,
अक्षनाशनः (तस्य) अनुपक्रम एव स्यात्

Diseases which are stayed longer entirely opposite to *sukha sadhya vyadhis*, which create anxiety, delusion & restlessness, which destroy the sense organs are fit to be rejected.

iv. Pramukha Vyakarana

Important Grammatical points

VYAKARANA (grammar) is the strong weapon through which the word/sentence is understood in all possible aspects. It includes *Linga*, *Vachana*, *Vibhakthi*, *Sandhi*, *Samasa* etc. which are to be known compulsorily.

Basic knowledge of वचन, विभक्ति, लिंग, सन्धि, समास, अट्यय are necessary.

➤ वचन, विभक्ति, लिंगः

Ex 1: तैर्भवेत् विषमस्तीक्ष्णो मन्दश्चाग्निः समैः समः । (1/8)

तैः – तृतीया विभक्ति, बहु वचन (plural) = by the three *vata*, *pitta* and *kapha doshas*.

अग्निः – प्रथमा विभक्ति, एकवचन (singular)=विषमः अग्निः;
तीक्ष्णः अग्निः; मन्दः अग्निः - denoting individual agni.

समैः – तृतीया विभक्ति, बहु वचन (plural) = by the three *doshas* in their normalcy.

समः – प्रथमा विभक्ति, एकवचन (singular)= समाग्नि

Ex 2 : कोष्ठः क्रूरो मृदुर्मध्यो मध्यः स्यातैः समैरपि (1/9)

कोष्ठः

प्रथमा विभक्ति, एकवचन (Singular)= *koshta* is of 4 types individually.

क्रूरो

प्रथमा विभक्ति, एकवचन (Singular)=by *vata dosha*

मृदु

प्रथमा विभक्ति, एकवचन (Singular)=by *pitta dosha*

मध्यः

प्रथमा विभक्ति, एकवचन (Singular)=by *kapha dosha*

तैः समै

तृतीया विभक्ति, बहु वचन (Plural) = by the three *doshas* in their normalcy.

स्यात्- प्रथमा विभक्ति, एकवचन (Singular) denotes individual *koshta*.

Ex. 3 : रजस्तमश्च मनसो द्वौ च दोषावुदाहृतौ (1/21)

प्रथमा विभक्ति, एकवचन (Singular)

तमस् -

प्रथमा विभक्ति, एकवचन (Singular)

मनसो

षष्टि विभक्ति, एकवचन (Singular)= of the *manas*

द्वौ -

प्रथमा विभक्ति, द्विवचन (Dual Number)= as the two *doshas*

उदाहृतौ

प्रथमा विभक्ति, द्विवचन (Dual Number)= enumerated as

Ex 4 : उष्णशीतगुणोत्कर्षात्तत्र वीर्यं द्विधा स्मृतम् (1/17)

उष्णगुणोत्कर्षात् शीतगुणोत्कर्षात्

पंचमि विभक्ति, एकवचन = due to hot/cold quality predominance

वीर्यं -

प्रथमा विभक्ति, एकवचन = potency of the substance

स्मृतम् -

एकवचन (Singular), = it is known and recalled.

➤ सन्धिः

Conjoint letters

Letters, (both *swara & vyanjana*) are combined to form a *sandhi*, a conjoint word.

Awareness about *sandhi* is very much essential in reading the sentence. Otherwise, it may convey wrong meaning.

Ex 1 : अष्टावङ्गानि तस्याहुश्चिकित्सा येषु संश्रिता (1/6)

अष्टौ + अंगानि = अष्टावङ्गानि (वान्तादेश सन्धि)

तस्य + आहुः = तस्याहुः (सवर्ण दीर्घ सन्धि)

Ex 2 : ते व्यापिनोपि हृन्नाभ्योरधोमध्योर्ध्वसंश्रयाः । (1/7)

व्यापिनः + अपि = व्यापिनोपि (विसर्ग लोप सन्धि)

हृन्नाभ्योः + अधो = हृन्नाभ्योरधो (विसर्ग सन्धि)

मध्य + ऊर्ध्व = मध्योर्ध्व (गुण सन्धि)

Ex 3 : सम्यग्योगश्च विज्ञेयो रोगारोग्यैककारणम् (1/19)

सम्यक् + योगश्च = सम्यग्योगश्च (जस्त्व सन्धि)

रोग + आरोग्य + एक = रोगारोग्यैक (सवर्ण दीर्घ सन्धि ; वृद्धि सन्धि)

Ex 4 : भिषक् द्रव्याण्युपस्थाता रोगी पादचतुष्टयम्

चिकित्सितस्य निर्दिष्टं, प्रत्येकं तच्चतुर्गुणम् (1/27)

भिषक् द्रव्याणि + उपस्थाता = भिषक् द्रव्याण्युपस्थाता (यण् सन्धि)

तत् + चतुर्गुणम् = तच्चतुर्गुणम् (श्रुत्व सन्धि)

➤ समासः

Words are combined in a definite pattern to give special meaning

The combination of the words gives rise to more meaningful, concised, yet beautiful single word which suits *chandasa*. This is known as *samasa*.

Reader who recognizes and grasps *samasta pada* would never err in understanding the verses.

Ex 1: विकृताविकृता देहं घ्नन्ति ते वर्तयन्ति च । (1/7)

विकृताः च अविकृताः च - विकृताविकृता (द्वंद्व समास)

It is not *dwitwa* nor *sandhi* ('s' *avagraha* sign is not there in between विकृत and अविकृत). For proper knowledge of the sentence, awareness about *samasa* is essential.

विकृताः refers to घ्नन्ति and अविकृताः refers to वर्तयन्ति.

Ex 2 : अमर्मगोऽल्पहेत्वग्ररूपरूपोऽनुपद्रवः (1/30)

• अमर्मगो = न मर्मगः (नञ् तत्पुरुष समास) *vyadhi* which is not seated in *marma*.

• अल्पहेत्वग्ररूपरूपो = अल्पहेतुः, अग्ररूपः, रूपः च यस्य सः (बहुव्रीहि समास) *vyadhi* which has least *nidana*, which has less *poorvaroopa* and less *roopa*.

• अनुपद्रवः = न उपद्रवः (नञ् तत्पुरुष समास) *vyadhi* which has no *upadravas* at all.

Ex 3 : हीनोपकरणं व्यग्रमविधेयं गतायुषम् (1/34)

context : *vaidya* must avoid such patient, who is as follows

• हीनोपकरणं - हीनं उपकरणं यस्य सः हीनोपकरणः; तं हीनोपकरणं (बहुव्रीहि समास)

The one who possess no *upakarana* is '*heenopakarana*'; him. हीन is not adjective to उपकरण here; *upakarana* itself is not *heena*!

- अविधेयं – न विधेयः अविधेयः; तं अविधेयं (नञ् बहुव्रीहि समास)

The one who is not following intructions given by vaidya is 'avidheya' ; him.

- गतायुषम् – गतः आयुस् यस्मात् सःगतायुषः; तं गतायुषम् (बहुव्रीहि समास)

The one who is devoid of lifespan is 'gatayasha'; him.

➤ अव्यय

The un altered and indivisible word

Avyaya is a word which has a definite meaning, which can be added in a sentence without any change to it. It is inert towards *linga*, *vachana* and *vibhakti*. Therefore, Identifying the *avyaya* is also easier.

Ex 1: रसाः स्वादम्ललवणतिकोषणकषायकाः

षड् द्रव्यमाश्रितास्ते च यथापूर्वबलावहाः (1/14-15)

Tastes are enumerated here, the *avyaya* यथापूर्वं tells concisely that they are successively strong in the reverse direction.

Ex 2 : वयोहोरात्रिभुक्तानां तेऽन्तमध्यादिगाः क्रमात् (1/7)

क्रमात् -the *avyaya* tells that, *vata*, *pitta* & *kapha* are predominant orderly, at the beginning, middle & at the end of age, day, night & food intake.

Ex. 3 : शरीरजानां दोषाणां क्रमेण परमौषधम्

बस्तिर्विरेको वमनं तथा तैलं घृतं मधु (1/25-26)

क्रमेण the *avyaya* indicates the therapies & medicines for the *tridoshas* in order. बस्ति & तैल are the therapy & medicine for *vata dosha*. विरेचन & घृत are the best suited therapy & medicine for *pitta dosha* and वमन & मधु are the best therapy & medicine for *kapha dosha* respectively.

Another *avyaya* तथा meaning = just as the previous one; tells that, just as the therapies for the 3 doshas, so are the medicines for these 3 doshas.

Discussion

The present article is an illustration for method of reading *samhitha*. First of its kind which may help readers of *ayurveda samhitha* to realize the importance of Sanskrit grammar in understanding the *samhithas* comprehensively. Lots and lots examples would have been taken from the *samhitha*. But, in this article examples are taken from the single chapter, very simple examples easier for the beginners. Among the 6 *vedangas*, *vyakarana* is being used here as a tool to understand the *samhitha*. *Vyakarana* alone can be of great use to understand the *samhitha* clearly, nevertheless, other 5 *vedangas* also carry importance in complete understanding of the *vedic samhithas*.

Further, such attempts can be made in this regard of understanding *samhithas* through *vedangas*.

Conclusion

The six *vedangas* ie, *shiksha*, *vyakarana*, *chandasa*, *niruktha*, *gyotisha* and *kalpa* are the tools for understanding *Vedas*. Same holds good for understanding *ayurveda*, the *upaveda* of *atharvana veda*. As it is said in *Charaka Samhita*, the one who does not know the '*Shastra*' and '*Shastrartha*' cannot make a good *Vaidya*. With the technical support of *Sanskritavyakarana*, *ayurveda shastra* could be best understood.

.....वेदस्य मुखं व्याकरणं स्मृतम् । (*panineeya shiksha*)

Vyakarana is considered as the mouth of *veda*. It is believed that by knowing *vyakarana* and through its application, one can attain wishes at heaven. (एकः शब्दः सम्यक् ज्ञातरु सुष्टु प्रयुक्तः स्वर्गे लोके कामदुम्भवतिद्ध)

Wrong interpretation of the verses not only ruin the *vaidya* but also his profession.

To understand the *Moolatattwas* of *Ayurveda* completely, learning *Ayurveda* with the strong basement of *Sanskrita* grammar is very much essential.

References

1. Ashtanga hridayam of vagbhata with Sarvangasundara teeka of Arunadatta & Ayurveda rasayana teeka of Hemadri; choukamba surabharathi prakashana, 2017, 1-23.
2. Ashtanga hridaya samhitha, kannada bhashanuvada; shri. N.L. Bhattacharya; Hindustan press, 1956, 1-23
3. Ashtanga hridaya samhitha, English translation; shri. K.R. Srikanta moorty; krishnadas academy, choukamba press, Varanasi, 3-21.
4. Shabdharthakoustubhaha sanskrit-kannada dictionary; vidwan Chakravarti srinivasa gopalacharya.