



Review Study On Significance Of Sanskrit Sahitya In Ayurveda

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ABSTRACT

Bhasha or language is the most important media of communication for the human race since ages, Various languages as per their specific region adapts a unique style of grammaticalization. Sanskrit, known as the language of Gods is the oldest language with the most scientific grammaticalization. Ayurveda, the science of life has been narrated and pass down since ages by virtue of Sanskrit. The Ayurvedic Tantras are composed in Sanskrit Shlokas, these verse are studied and analysed for acquiring the proper knowledge of Ayurveda. Without the Sanskrit language, it is unthinkable of obtaining the knowledge of Ayurvedic healing. The newfangled ventures in the field of literature has re-highlighted the old languages and their learning techniques, Sanskrit is studied in many educational institute for its scientific ethnicity and diversity. Similarly, Sanskrit in Ayurvedic literature needs to be upgraded and highlighted efficiently. Profuse concepts applied in the system of Ayurveda, are kindred with Sanskrit literature. These, concept when studied culminated in highlighting the importance of Sanskrit

Sahitya in Ayurveda.

Keyword- Sanskrit, Ayurved, Darshana

INTRODUCTION

Sanskrit Devabhasha (language of the Gods) is considered to be the backbone of Ayurvedic literature, Ayurveda composes of Sanskrit poetic verses dating about 5000 year ago. These Sanskrit verses known as Sutras, acts as codes for the Ayurvedic scholars, the entire sciences of Ayurveda has been propagated and pass down via thorough study of these Sanskrit verses. Therefore, it is near to impossible to study the science of Ayurveda without knowing Sanskrit language.

Ayurveda is a sacred precept of rule or commandments which guides us about the all aspects of life. It is not only a system of treatment, In recent years a renewed interest, has been shown by many people throughout the world, to know more about the contribution that have been made or that can be made in future, by the Indian system of medicine (Ayurveda) towards the treatment of the psychosomatic disease as a whole

वाग्वृद्धिविषयावे मनाः समुवस्थिताः । चिकित्सानक्षणाध्यात्मनाम्नेषां विशुद्ध्यः ॥ (वाक्यपदीयम्/ब्रह्मकाण्ड 137)

According to Acharya Bhartrihari, the defects that arise in the body, language and intellect are purified through medical science, grammar, science and spirituality. All the ancient knowledge related to life contains in Ayurveda, whose language is Sanskrit, hence Sanskrit knowledge is absolutely necessary for attaining the complete science of Ayurveda.

MATERIAL AND METHOD

All the detailed review of concepts available in the texts of Ayurveda and Darshana was carried out to highlight and interpret the importance of Sanskrit Sahitya and Darshan in Ayurveda.

Ayurvedic literature consists of concepts and theories embedded deeply in Sanskrit language, consisting of various Ayurvedic treatises, Ayurveda Darshana and other related texts. It is observed that these concepts are interrelated and interlinked with Sanskrit Literature. Therefore, Ayurveda forms an integral part of Sanskrit Sahitya.

1. **Nirukti of Ayurveda:** The word Ayurveda consist of two Sanskrit word. 'Ayu' meaning life and "Veda" meaning knowledge. According to Sushruta Acharya he defines Ayurveda as means through which life can be attained.^[1]

According to Charaka Acharya, Ayurveda is the science where Hitayu (advantageous life), Ahitayu (harmful life), Sukhayu (life full of happiness) and Dukhayu (life full of sorrows) along with what is good and bad life, is measured and life itself are described^[2]

2. **Aim of Ayurveda:** Ayurveda aims at attaining health by focussing importance on preventive health first, followed by curative health.
3. **Astanga Ayurveda:** There are 8 branches of Ayurveda namely, Kayachikitsa (internal medicine), Salya Tantra (surgery), Shalakya Tantra [oto-rhino-laryngology including ophthalmology). Agada Tantra (toxicology). Bhuta Vidya (psychosomatic disorders). Kaumarbhritya (pediatrics), Rasayana Tantra (rejuvenation therapy) and Vajikarana Tantra (science of aphrodisiacs).

4. **Ayurveda and Veda:** Through different aspects of knowledge which are described in all the Vedas, Dhanurveda (the science of Archery). Gandharvaveda (the science of fine arts), Sthapatya Veda (the science of architecture) and Ayurveda (the science of life and medicine) are considered to be Upvedas or subsidiary subjects of Rk, Yajur, Sama and Atharva veda respectively. According to Sushruta and Kashyapa, Ayurveda is the Upaveda of Atharva Veda. Some ancient scholars consider Ayurveda as the fifth and independent of the four Vedas^[3]
5. **Ayurveda Siddhant:** Few of the Basic principle of Ayurveda, constitute an integral part of Ayurvedic literature.

Panchamahabhuta Theory: According to Ayurveda, body of an individual is composed of five elements. Everything in this world is composed of these five basic elements known as Panchamahabhuta, namely Prithwi, Aap, Teja, Vayu and Akasha equivalent to Earth, water, fire, air and space.

Tridosha Siddhant: The doctrine of Tridosha Theory' is available since the vedik literature. In Atharva Veda, the terminology like Vataja, Sushma and Abhraj which refers to the Vata, Pitta and Kapha theory of Ayurveda. In Rigveda, the terminologies like 'Tridhatu' which refers to Vata, Pitta and Kapha system of the body. Maharshi Sushruta called it as 'Tristhuna' by citing the illustration that, like the house is based on pillars (Sthuna), so also the body is based on this Tristhuna (Vata, Pitta and Kapha). These Tridoshas are the three basic humours governing the body, their equilibrium leads to Health and disequilibrium results in disease state. The Tridosha are of two types, Shareerika (somatic) and Mansika (psychic). Again Shareerika dasha is of 3 types, viz, Vata, Pitta and Kapha, Mansiku dosha means which is psychic in nature is of 2 type, viz.. Rajas and Tamas^[4]

Theory of Samanya and Vissha: Theory of generic concomitance and variant categories. where it states that similarity leads to increase and dissimilar results in decrease.

Theory of Swabhavoparama (Vada): Theory of Automatic normalcy or Natural Destruction. disturbance in the equilibrium of the causative factors cause imbalance of Dhatus (tissue elements) of the body. Conversely, the maintenance of the former equilibrium maintains the latter's balance. However, the Dhatus (tissue elements) come to normalcy automatically irrespective of any external causative factor.

6. **Ayurveda darshana^[5]:** Ayurveda is influenced by the Darshana shastra to provide knowledge about certain facts of life. Darshana is the systematic developed philosophy, it is the media through which the reality of the world can be viewed. Darshana has been classified into three groups of philosophy, Astika (believe in God and authenticity of Veda), Nastika (do not believe in God and authenticity of Veda) and Astika-Nastika (Intermediate group who believe in God and Moksha but not on authenticity of Veda). Ayurveda comes under Astika Darshana, there are many concept adopted from Darshana.

Importance of knowing Sanskrit in Ayurveda

Ayurveda is one of the ancient sciences of the world, so Sanskrit is the most ancient language of world. All most all the texts of Ayurveda written by ancient philosophers and risk like Sushruta, Charka of vagbhata are Sanskrit language Sanskrit is the key to Ayurveda, One wants to excel in Ayurveda inevitably to learn Sanskrit. The traditional stream of knowledge has come down from generation through Sanskrit medium itself. Without knowing Sanskrit, it is difficult to gain the knowledge of Ayurveda. Ayurveda is (Rishi pra-neetha Shastram) the literacy working of Ayurveda Brihat Trayam a Laghu

Trayam is written in Sanskrit. Ayurveda is aupveda of Arthveda^[6]

All Vedas are explained in Sanskrit. The concept of sutras given by Acharya Panini is better used in Ayurveda. All the concepts of Ayurveda are explained in sutrarooporslokroop

For example^[7]

"सर्वरोगेपमिदं श्रौ

This shlok means mandagni is the main causative factor for all the diseases.

It shows a single shlok can help to treat all the diseases, few letters free from any doubts, essence, applicable to entire world, free from confusion are the sutra lakshnas. Ayurveda is also written in slokarupa and there is a definite meaning in slokas.

The line of treatment or chikitsa in Ayurveda is explained in sutra form

For example^[8]

पातोत्तरेषु सर्पमिदं श्लेष्मोत्तरेषु कुष्ठेषु । पतितोत्तरेषु मोक्षोरक्तस्य यरिधनं चाग्र ॥

The whole treatment of kushtharoga given in one shlok Without getting the Sanskrit we can't get any knowledge about Ayurveda and to know the line of treatment Sanskrit is required because the line of treatment or chikitsa in Ayur-veda is explained in sutra form.

So, we should learn Sanskrit properly. If we understand the shlok properly we can treat the patient easily. Ayurveda is not only a medical science but also a life science and it is a part of literature also. Here, the chikitsasutra explained in slokarooपा and if it's not in slokarooपा no one can remember this, if the textbooks of Ayurveda are going to be expressed

in the phrase. It becomes difficult to recollect. So it is written in Sutra Roopa or sloka

Roopa and is very convenient for all. This is why Ayurveda was placed in the first position in the ancient medical system Sanskrit and Ayurveda are co-related because without Sanskrit Ayurveda is difficult to learn the same way the beauty of Sanskrit is doubled by Ayurveda. So if we want to learn Ayurveda authentically, we should learn Sanskrit

The uniqueness of the language Sanskrit

"Sanskrit is available here and which is not available here will not be available anywhere."

This implies the Sanskrit language is a separate entity and has a separate identification

All Ancient textbooks are written in Sanskrit.

The grammar is the basic thing to learn Sanskrit which helps to learn Ayurveda like varna, uccharansthan.

For example-^[9]

The sounds emitted 'अ' and कवर्ग (क्खङ्घङ्ग), वसिर्ग are pronounced from कण्ठ, then 'इ' and 'च'वर्ग (छज्झ) यश् from the तालु, then 'ऋ' and 'ट' वर्ग (ट्ण) from the मूर्धा, and लृत्वर्ग (ण) ल्स from दन्त etc.

Importance of Sandhi

The word "sandhi," means "junction" or "combination" It refers to the "combination" of two sounds that sit next to each other

For example:^[10]

आयुर्वेद + उपदेशेषु = आयुर्वेदोपदेशेषु (गुणस्वरसंधी)

It shows that two words can easily combine with each other by using sandhi egunasandhi as per the above given example

So we can use the sandhi to make any word which has a combination of two words which helps to learn Sanskrit and Ayurveda.

Importance of Samasa-

The Samasa literally means the Sanskrit compound.

For example:-^[11]

कृष्ण + श्रुति = कृष्णाश्रुति... (व्याधकिरणतत्पुरुषसमास)

Krushna and shrit are two words combine with each other to make a single word which means one who is ashrit of Krishna with the help of samasa by this way we can use samasa in Sanskrit.

In Sanskrit, a word generally has a lot of synonyms.

For example, -Amalaki has number of Synonyms like dhari-ka, shiva. One word can give so many meanings according to prefix and suffix. A number of related articles are available ^[12-14]

CONCLUSION

Therefore, the Ayurveda scholars should always remain engaged in the study of Sanskrit grammar, so that he can acquire the best knowledge of Sanskrit grammar. The core of Ayurveda is Samhita, to understand the core and deep meanings of Samhita, the student must have knowledge of Sanskrit grammar. Although currently Hindi and English versions of the Samhitas are available, but when we look very deeply, the meanings are not clear at many places, in such a situation the Ayurvedic concept remains doubtful. There are various concept of Sanskrit embedded deeply in the Ayurvedic literature when study thoroughly it aids at better understanding of the Ayurvedic science. Hence, as Ayurveda the science of life has been passed down via the chain of Sanskrit Shlokas and sutras, its authenticity can be maintained only when its medium of Language i.e Sanskrit is given importance by the scholars.

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