Importance of Sanskrit for understanding Ayurveda Treatises

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Abstract: Ayurveda, the science of life has its origin from Veda which is an ancient book of knowledge containing various subjects. All the original texts of Ayurveda are written in the form of Sloka or verses in Sanskrit, which is a divine language. To understand Ayurveda, knowledge of Sanskrit language is needed. Ashtanga Hridaya1, the essence of eight branches of Ayurveda was written by the great sage Vagbhata. Today, Ashtanga Hridaya continues to serve as a root source for providing clear guidelines in all aspects of health through Ayurveda. Many scholars of Ayurveda have been enriching the literature on Vagbhata and his works with brilliant research. The present study deals with highlighting the importance of Sanskrit language through Anvayarthaa, Sandhi Cheda and Bhavartha of Nasaroga Pratishedha Adhyaya in Ashtanga Hridaya, Uttarasthana.

Keywords: Sanskrit, Anvayarthaa, Sandhi Cheda and Bhavartha.

Introduction:
Ayurveda2, the ancient Indian medical system is based on the ancient writings that depend on a natural and holistic approach to physical and mental health. The study of Ayurveda is based on the references of three books of ancient India viz. Caraka Samhita, Sushruta Samhita and Ashtanga Hridaya, combination of these is called Brhad Traye4. Ashtanga Hridaya, as the name suggests is the collection of eight branches of Ayurveda, written by Acarya Vagbhata. It contains the collective information of both Caraka Samhita and Sushruta Samhita. It is written in Sanskrit in the form of simple and easily understood poetic verses4. The structure of Ayurvedic books, technical terms, grammar, tools to unlock and understand the texts, etc. are adopted from the other texts written in Sanskrit.

Sanskrit and Ayurveda:
Sanskrit is considered as the ancient language in Hinduism, where it was used as a means of communication and dialogue by the Hindu Celestial Gods. The term Sanskrit is derived from the conjoining of the prefix 'Sam' meaning 'Samyuk' which indicates 'entirely' and 'Krit' that indicate 'done'. Thus, the name indicates perfectly or entirely done in terms of communication, reading, hearing and the use of vocabulary to transcend and express an emotion. It is an extraordinarily complex language with a vast words and meanings. Sanskrit is considered as the ancient language in Hinduism, where it was used as a means of communication and dialogue by the Hindu Celestial Gods. The term Sanskrit is derived from the conjoining of the prefix 'Sam' meaning 'Samyuk' which indicates 'entirely' and 'Krit' that indicate 'done'. Thus, the name indicates perfectly or entirely done in terms of communication, reading, hearing and the use of vocabulary to transcend and express an emotion. It is an extraordinarily complex language with a vast vocabulary, it is still widely used today in the reading of sacred texts and hymns. Sanskrit also termed as ‘Devaavani’ (God’s language) as it was believed to have been generated by the god Brahma who passed it to the Rishis (sages) living in celestial abodes, who then communicated the same to their earthly disciples from where it spread on earth. The term ‘Ayurveda’5 is derived from the Sanskrit words ‘Ayu’ (life) and ‘Veda’ (science or knowledge) which means the ‘knowledge of life’. The knowledge of Sanskrit is important for proper understanding of Ayurveda. Ashtadhyayi6 is the Sanskrit treatise on grammar written by Panini, Sandhi7 in Sanskrit means the conjunction of two letters with closest proximity. It is used to simplify the sentences. For reading treatises in Ayurveda, the skill of dissociating Sandhi is necessary to take out the correct meaning of the word. Samasa8 means combination of two or more words together or conjoins according to the meaning and making it concise. Samasa makes the text concise, as it conveys more meaning in lesser words. Anvaya9 provides the rules to unfasten or decode the Slokas. It is the connection of words in a sentence, reflecting grammatical order or relation. Slokas are often written in scrambled in order to meet metrical or Chandas requirements. Anvaya process has the following steps viz. Padavibhaga (break up words), Sandhii Vicheda (break up unions), Vakya Visleshana (characterize words), Akankshakramena Anvaya (unzip in sequence) and Vyakaranansa (grammatical analysis). Bhavartha is the explanation of the Sloka after analysis Anvaya and Sandhi Cheda.

The present study deals with highlighting the importance of Sanskrit language through Anvayarthaa, Sandhi Cheda and Bhavartha of Nasaroga Pratishedha Adhyaya in Ashtanga Hridaya, Uttarasthana is explained.

Aims and Objectives:
To explain the meaning of Sloka with Anvaya, Sandhi Cheda and Bhavartha.

Materials and Methods:
This is literary research and all the references has been collected from Ashtanga Hridaya. Meaning was written by searching the Subdakalpadruma and Amarakosa. Translation of each Sloka has been done in English along with Anvayarthaa and Sandhi Cheda. Commentaries were used to get the exact meaning for proper understanding.

Nasaroga Pratishedha11:
Nasaroga Samanya Chikitsa:

सरस्नग्धमुष्णं भोजनमद्रर्वम्
लघ्र्वम्ललर्वणं

© 2022 IJRTI | Volume 7, Issue 6 | ISSN: 2456-3315
In all the types of Pinas, the patient should reside in a room devoid of breeze, take oleation, sudation, emesis, inhalation of smoke and gargling, covered with heavy warm band of cloth round his head, indulge in taking light food articles, sour, salty warm mixed with fats and no liquid.

The patient should avoid bath, purification with cold water, anger, sleeping for long hours and cold water for drinking.

Meat of animals in desert, jaggery, milk, Canaka, Trikatu in large quantity, Yava, Godhuma, processed with curds and juice of Daudima should be used as food.

Yusaha Prayoga:

 Bálamukkam: कुःकुः त्वपिः पुजितः।
Yusa of tender Mulaka and Kulattha are ideal.

Dasamooladi jala pana:

कोणेयां दशमुलाम् जीवं वा जीवं निपित्।
Warm decoction of Dasamula or old Varuni Madya should be used for drinking.

Inhalation drugs for Pinas:

कोणेयां योसद्वीपालकादिकारवाशायुपकुन्चिक्काः: निपित्।

Corka, Tarkari, Vaca, Ajaji and Upakuncika made into powder should be inhaled.

Vyoshadi Vakam:

योग्यसार्तीलेकादिकादिकाकलाम्।

Warmth of old Guda, or old Varuni should be used for drinking.

Vyosh, Talisa, Cavika, Tintidika, Amlavetas, Agni, Ajaji each two Pala, Twak, Eala and Patra each one fourth Pala are powdered and cooked in half Tula of old Guda and rolled into pills cure nasal catarrh, dyspnoea and cough and gives good taste and voice.

Sathavadi Dhamma:

शास्त्रान्तर्यमण्यां योग्यसार्तीलेकाकलाम्।

Sathavadi, Twak, root of Syonaka, Eranda and Bilva, along with Aragwadha made into course powder added with muscle fat, ghee or bees wax should be used for inhalation using a vessel with two halves (a cup and cover) or Saktu added with ghee may be used. Contraindications for Pinasas/Pratisyaya patients:

तुल्यमन्यां योग्यसार्तीलेकाकलाम्।

The patient should avoid bath, purification with cold water, anger, sleeping for long hours and cold water for drinking.

Vataja Pratisyaya Chikitsa:

कुःकुः निपितव: निपितव निपितव निपितव।

In Vataja Pratisyaya, patient should consume medicated ghee prepared with drugs mitigating Vata or with Patupanchaka or drugs of Vidaryagi gana.

Swedadi Prayoga:

कुःकुः निपितवः निपितवः निपितवः।
Also adopt sudation and nasal medication described in the treatment of Ardita.

**Pitta Rakta Pinasa Chikitsa:**

- पितानकोपो: येः सरिपर्णके: चन्द्र।
- परीक्षणः प्रेषणां शोषः: कुर्वात शोषितां।

Medicined oil prepared with the decoction and paste of bark of Dhava, Triphala, Syama, Sriparni, Yashti, Tilvaka and Nisa, added with ten parts of milk should be used as nasal drops.

**Kaphaja Pratisyaya Chikitsa:**

- काफ्यो ठहुँनां लें: हिरूसो पीलसे।
- साकारा वा पूंछ पीला वेमेहू, ………

In Kaphaja type, the patient should fast and the paste of Gaura Sarshapa should be applied on the head, consume ghee mixed with Yavakhara and then induce vomit by consuming emetic drugs.

**Dushta Pinasa/Pratisyaya Chikitsa:**

- दुष्टतीति पूनां: कुर्वणन्: तु, बस्तामुना।
- निरसो: नार्वनम्।

The drugs like Patu, Vyosa, Vella, Vatsaka and Jiraka should be macerated in goat’s urine and drops of this paste put into the nose.

**Sannipataja Pratisyaya Chikitsa:**

- कुर्वणन्ति, पुतकाः: काफ्यो: सर्वं जस्तो।
- कुर्वणन्ति, पुतकाः: = कुर्वणन्ति: + पुज्यो: + नयेः: (सिसार सधक)।

Pratisyaya caused by all the Dosha should be treated with consuming of ghee, nasal medication and gargles prepared with drugs of pungent taste and penetrating effect.

**Dushta Pinasa/Pratisyaya Chikitsa:**

- संपा कृतां क्रिमिकां कुर्वणन्ति, पुतकाः।

Dushta Pinasa should be treated with the therapies indicated for Yaksha and Krimi.

**Vyoshadi Dhumavarti:**

- योगेश्वरकृत्वसम्बन्धायोपशायुः।
- वाष्ठकीलोकं: क्रिया सिद्धार्थोः: पृथिविमथ्याः।
- अनित्वकर्म पुष्पाणि पूनांसूक्ष्मसन्यासवानच।

Kripanavath and Putaka Chikitsa:

- कक्षिका पुष्पाणि तोषकण्ठी: प्राणसन्नयाः।
- प्राणसन्नयाः: काक्षी पुष्पाणि तोषकण्ठी: प्राणसन्नयाः।

Medicated wick should be prepared with Vyosha, Urubaka, Krimijit, Daru, Madri, Gada, Inguda, seeds of Vartaka, Trivrit, Siddhartha, bad smelling fish, flowers of Agaminthu, fruits of Plita and Sigru, macerated with any one of the following liquids, juice of horse dung, horse urine, elephant urine, covered with fiber of jute. Its smoke should be inhaled through the nose and mouth.

**Kshavathu and Putaka Chikitsa:**

- कक्षिका पुष्पाणि तोषकण्ठिः: प्राणसन्नयाः।
- प्राणसन्नयाः: कक्षिका पुष्पाणि तोषकण्ठी: प्राणसन्नयाः।

Pradhamanana Nasya is beneficial in Kshavathu and Putaka.

Sunthyadi Nasya:
It should be done with Tikshna drugs, medicated ghee or oil prepared with the paste and decoction of Sunthi, Kastha, Kana, Vella and Draksha used for nasal medication cures Kshavathu and Putaka.

Nasasosha Chikitsa:

Nasasosha, Bala Taila

Nasapaka and Dipiti Chikitsa:

In Nasasosha, Bala Taila should be used for drinking, etc. food should be consumed along with juice of meat, Snigdha Dhuma and Sweda should be done.

Nasenaha Chikitsa:

For Nasanaha also, the same treatment is applicable.

Putina Chikitsa:

The treatment of Putina is the same as the treatment of Kaphaja Pinasas.

Lakshadi Nasya:

Lakshas, Karanja, Marica, Vella, Hinga, Kana and Guda are macerated with sheep urine and drops of it put into nose after the patient has been given emesis therapy.

Sigrupadi Nasya:

Medicated oil prepared with seeds of Sigru, Simhi and Nikumbha, Vyosha, Saindhava, Vella and Surasa are highly beneficial when used as nasal drops.

Puyarakta Chikitsa:

In Puyarakta of acute origin, the treatment is similar to that of Pinasa caused by blood. When it is highly advanced, the treatment is similar to that of Nadivrana.

Arasas – Arbuda Chikitsa:
Arsas and Arbuda should be first cauterized and after that a cotton wick smeared with the paste of Nikumbha, Kumbha, Sindhuṭṭha, Manohva, Alā, Kana and Agni, added with ghee and honey should be introduced into the nose.

निग्रु = चन्दनसूत्र + चन्दनसूत्र
पूनतनासा + चन्दनसूत्र

Nasal drops with Sigra and other drugs mentioned in the treatment of Putinasa should be resorted to.

Discussion:
The knowledge of Sanskrit is crucial for proper understanding of Ayurvedic treatises. Though the explanation of Ashtanga Hridaya is in simple form, the students fail to express it properly during examination. It is mainly due to lack of knowledge of Sanskrit.

Visargasya Lopa, Visargasya Ukaradesa, Visargasya Sakaradesa

Sanskrit


Anvaya means logical connection of words which relate with each other to convey a significant meaning or idea. In this study, Sandhi Cheda with Anvayarthā has been done to explain each Sloka in Nasaroga Pratishedha of Ashtanga Hridaya.

Conclusion:
Ayurveda is codified using Sanskrit. Learning Sanskrit language and Ayurveda together offers the deepest possible access to Ayurveda wisdom. Acharya Charaka says that the result depends on the one who is able to handle the Sastra⁴. If we learn Ayurveda without having the knowledge of its Prayojana, it is like Kakadanta Pareeksha⁵ (examining the teeth of crow). In present era, Ayurveda Sastra advancement is based on analysis of its context and with correct interpretation. Acharya Vaṣṭuṭha mention that by studying, understanding and making use of the text daily, the person is sure to acquire long life, health, virtuousness, wealth, happiness and reputation⁶. So, for understanding the Sastra, Sanskrit is essential.

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