



Review Article

SIGNIFICANCE OF SANSKRIT SAHITYA AND DARSHANA IN AYURVEDIC LITERATURE

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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.

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 psycho-somatic disease as a whole.^[1]

कायवाग्बुद्धिविषया ये मलाः समुवस्थिताः ।
चिकित्सालक्षणाध्यात्मशास्त्रैस्तेषां 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*.

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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.^[2]

According to *Charaya 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^[3].

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), *Salakya 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.^[4]

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 *Pancha mahabhuta*, namely *Prithwi*, *Ap*, *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 *Abhraja* 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 dosha* is of 3 types, viz., *Vata*, *Pitta* and *Kapha*, *Mansika dosha* means which is psychic in nature is of 2 type, viz., *Rajas* and *Tamas*.^[5]

- **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 *Dhatu* (tissue elements) of the body. Conversely, the maintenance of the former equilibrium maintains the latter's balance. However, the *Dhatu* (tissue elements) come to normalcy automatically irrespective of any external causative factor.

6. Ayurveda darshana^[6]: 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*.

- **Vaisheshika Darshan:** Also known as *Aulukya Darshana* and *Kanada Darshana* propounded by *Maharishi Kanada*. The *Shad Padarth* concept of Ayurveda where *Samanya*, *Vishesha*, *Guna*, *Dravya*, *Karma* and *Vishesha* are the 6 *Padarth* is a contribution of *Vaisheshika Darshan*. Among the 41 *Guna* of Ayurveda, 22 are the *Guna* given as per *Vaisheshika Darshana*. It has also contributed other concept like *Nava Karana Dravya*, *Pilu paka*, *Parmanu Vada* which are one of the important theories of Ayurveda.

- **Nyaya Darshana:** Propounded by *Akshapada Gautam*, *Nyaya Darshana* has given Ayurveda important principles like 16 *Padarth*, 44 *Vada marg*, *Nava karana Dravya*, *Pithar paka*, *Pramanas*, *Arambha Vada*.

- **Sankhya Darshana:** *Sankhya Darshan* written by *Maharshi Kapila* has propagated concept like *Sristi*

Utpatti (25 Tattvas), Parinama Vada, Satkarya Vada which are adopted by Ayurveda.

- **Yoga Darshana:** Acharya Patanjali is thought to be the originator of Yoga Darshana. Yama- Niyama practices of Yoga constitute the *Sadvritta* said in Ayurveda. *Yoga asta Siddhi* are also accepted in Ayurveda. The *Pramanas- Pratyaksha* and *Aptopadesha* are accepted by both Ayurveda and Yoga Darshana.
- **Purva meemamsa:** Also known as *Karma meemamsa*, it has been explained by Maharshi Jaimini. Ayurveda follows the concept of *Karma* and *Karmaphala* as explained in *Purva meemamsa*. *Veda karma kand* of *Meemamsa* is accepted by Ayurveda, it consist of *Bala Graha Chikitsa, Rasayana Vidhi, Sukha Prasava, Sadachara* etc.
- **Uttara meemamsa:** It is also known as *Vedanta Darshana*. It is propounded by *Veda Vyasa Maharshi*. Concept of *Moksha, Tattva-Smriti-Vairagya* are similar as in Ayurveda. Importance to *Aatma* is said in many contexts.
- **Charvaka Darshana:** It is also known as *Lokayata Darshana*, it is the first and oldest *Nastika Darshana* and its references are also available in *Mahabharata* and *Bhagvata Geeta*. While, Ayurveda accepted only *Pratyaksha*. Ayurveda has said the importance of *Pratyaksha* for *Roga gyana*.
- **Bauddha Darshana:** *Astika-Nastika Darshana* propounded by *Gautham Buddha*, it has contributed *Kshana bhangur Vada/Santanvada* compared to the *Swabhavoparamaveda*.
- **Jaina Darshana:** *Swadhyaya* and *Ahimsa* are the principles explained in *Sadvritta* concept of Ayurveda. Both according to *Jaina- Guna* and *Karma* are the *Avastha* of *Dravya*.

7. Other learning methodology of Samhita

- **Panchaavayava Vakya:** Contribution of *Charak samhita*

स्थापना नाम तस्या एव प्रततज्ञाया हेतुद्रष्टान्तोपनयतनगमनैः
स्थापना। [च.]

These *Panchavayava Vakya* are *Pratigya* (proposition), *Hetu* (reasoning), *Dristanta* (example), *Upanayan* (application), *Gamana* (conclusion). These are the five steps adopted by the Ayurvedic *Acharyas* in literature to prove or establish any concept, correlated with examination and investigational steps involved in research process.^[7]

- **Trividha Gyan upaya:** The learning methodology triads explained in *Charaka Samhita, Vimana sthana* presents three steps for acquiring the best knowledge. *Adhyayana* (studying/learning),

Adhyaapana (teaching), *Sambhasha vidhi* (discussion or *Samvaada*).^[8]

- **Vadamarga:** As one of the learning methods is *Sambhasha Vidhi* (discussion), *Vada* are the methods for discussion. *Vadamarga* are the 44 terms used for establishing new insight during a discussion. These 44 steps when analysed, they collectively includes the various research steps utilised during research process.^[9]
- **Tantrayukti:** The *Shashtra* are composed with the help of *Tantrayukti* which are the rules laid down for literary work. Each of the *Tantrayukti* defines certain writing and scripting methodology correlated with research methodology.^[10]

वाक्सौष्टवेऽर्थविज्ञाने प्रागल्भ्ये कर्मनैपुणे। तदभ्यासे च सिद्धौ च
यतेताध्ययनान्तगः ॥ (सु.सू. 3/56)

Acharya Sushruta has given priority to the beauty of speech among the qualities of a physician. For sophisticated speech, a person's knowledge of Sanskrit grammar is absolutely essential.^[11]

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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