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“RELATIONSHIP BETWEEN SANSKRIT AND AYURVEDA”

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ABSTRACT:

The *Sanskrit* is the language in which *Ayurvedic* treatises were written by ancient authors of *Ayurveda*. Literature of *Ayurveda* can't be understood without learning the *Sanskrit* language. The *Granthas* of the *Ayurveda* were written by *Acharyas* of *Ayurveda* in Sanskrit.

While learning the *Granthas* it is found that the *Granthas* contain *Sutras*, *Adhyayas*, *Sthanas* etc. The literature written is nicely understood after having good knowledge of *Sanskrit* language.

The article attempts to discuss the relation between *Sanskrit* and *Ayurveda*.

Keywords: *Sanskrit*, *Ayurveda*, *Granthas*

AIMS AND OBJECTIVES:

1. To study the treatises of *Ayurveda* in the view of relation with *Sanskrit* language.
2. To understand the relation between *Sanskrit* and *Ayurveda*

INTRODUCTION:

Sanskrit is the language of ancient India. It is known as the mother language of universe. Looking at the history of Indian culture, all the literature, philosophy, epistemology, mythology, etc. are found in *Sanskrit* language. Most of the ancient texts focusing on the different periods, cultures, health care, narrations, etc. are written in *Sanskrit*. Therefore *Sanskrit* becomes the treasure of endless knowledge. *Sanskrit* shows the picture of ancient India and *Ayurveda* is not untouched to it.

Ayurveda is *Upveda* of *Atharvaveda*. *Ayurveda* is one of the oldest medicine systems originated as well as developed in ancient India. It is a natural system of medicines.

Dravyagunvidnyan,

Rasashastra,

Kayachikitsa,

balchikitsa etc are the branches of *Ayurveda*. *Ayurveda* is based on ancient Indian writings e.g. *CharakSamhita,* *SushrutaSamhita,* *Ashtanghrudya,* *Ashtangsangrah,* etc. All these *Ayurvedic* texts and other writings are in *Sanskrit* language.

LITERATURE REVIEW:

Ayurveda was scattered before the creation of *Samhitas*. *Charak,* *Sushruta* and others built *Ayurvedic* knowledge together and sorted it in well manner. The structure of the *Samhitas* is poetic. They presented the *purvapourya* (Some concepts having previous base) relationship in their texts. This can only be understood if you know *Sanskrit* language well.

If someone is willing to learn *Ayurveda* he/she must have the knowledge of *Sanskrit* language. *Shabdarupavali,*

Dhaturupavali, *Samaschakra* (In *Sanskrit* these are called *prasthantrayi*) these three are the ways to learn basic *Sanskrit*. *Ramayana,* *Mahabhaarat,* *Raghuvansha,* etc. texts and novels can help to learn

depth of *Sanskrit*. *Karaka*, *Panchsandhi*, *Samasa*, *Darshanshastra*, *Nyaymimansa*, *Paniniya Vyakaran* (Grammar) are the different parts of *Sanskrit* which help to learn *Ayurveda*. This was an ancient method of learning *Sanskrit*

Sanskrit deals with the most important thing of conceptual clarity to *Ayurveda* students. Most of the *Sanskrit* texts include the words which can help to understand the *Ayurvedic* concepts. A *Sanskrit* text *Panchatantra* by *Pandit Vishnusharma* includes some important words as well as concepts which relate to the *Ayurvedic* concepts e.g. Body parts of the animals, names of diseases, difference in the nature of animals and human beings, words like blood, bones, meat as well as how to deal with diseases using natural sources, some remedial concepts, etc.

The words that have appeared in *Ayurveda* are not considered as words but are considered more in the sense of concepts. To better understand these concepts, one has to consider the origin of those concepts

from *Sanskrit Dhatu* (The original form of the word). The meaning of any word can be better understood by breaking that word. *Sanskrit Samasa* and *Sandhi* help for the same. *Samasa* means the compound of word and *Sandhi* means the combination.

Here are some examples of *Samasa*–

1) *Neelkanthah – Neelah Kanthah Yasya Sah¹*.

It means ‘He, whose throat is blue.’

2) *Ayuhvettiiti Ayurvedah²*

Ayuh means life and *Vetti* is the form of a *dhatu*– (*vid-ved 2 p.p.*) meaning-to know.

‘Who knows the life’ is *Ayurveda*.

Hence it clears that the word *Ayurveda* means “Knowledge of Life.”

In the above examples, the meaning of the words ‘*Neelkanth*’ and ‘*Ayurveda*’ becomes easier to understand by using *Samasa*.

Example of *Sandhi*–

Puspaasav - pushpa + Aasav³

The word means honey.

This word is one of the basic concepts in *Rasashastra* (A branch of *Ayurveda*).

Here it proves that learning *Sanskrit* language makes students familiar with basic *Ayurveda* concepts/words. Also for *Uchharan* (pronunciation) of the words, it becomes necessary to learn *Sanskrit*.

Sanskrit language has importance as a historical as well as an ancient language. Entire *Ayurveda* texts are written in *Sanskrit* language. *Sanskrit* played an important role in the development of these writings with *Bhashya*, *Tika* i.e. commentary texts. *Ayurveda* is totally an empirical science. Demonstrations or experiences vary from person to person. Commentary or criticism texts seek to reconcile changing human life and nature so they become more useful in modern era. Later on some changes took place in *Sanskrit* language. There were advances in *Rasashastra*, *Dravyagunavidnyan*. Various branches of *Ayurveda* began to be translated into other languages. But there were limitations in translation. Therefore we can say “*Ayurvedasya bhasha Sanskruten pathyatam*” that means it is

appropriate to study *Sanskrit*-the original language of *Ayurveda*.

CONCLUSION:

The *Sanskrit* is the language used for literatures of ancient *Ayurveda*. The treatises of *Ayurveda* are full of *Sutras*, *Shlokas* in *Sanskrit* language. The old manuscripts are difficult to understand without a good knowledge of *Sanskrit*. So *Sanskrit* language should be understood for learning *Ayurveda* treatises.

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