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METHOD TO STUDY THE SAMHITAS

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ABSTRACT-

Veda is the source of knowledge for which language is the essential component and grammar alone can refine the language. Hence study of grammar is very essential to acquire the knowledge of any Sanskrit texts and for this purpose the ancient method of teaching is the easiest and best method. Taking up a word and analyzing it into the constituent parts as per Paninian Grammar was being used in ancient teaching methodology to understand the texts in a better way.

The ancient teaching Methods of the Ayurvedic texts which are the origin from Vedic wisdom have some remarkable and revealing features. The method of teaching the Ayurvedic texts are done through *Adhyayana* (reading again and again to deeply understand the meaning), *Adhyapana* (teaching) and *Tadvidya-sambhashanam* (proper dialogue/discussions with learned scholars). To learn, to understand and to practice the *Ayurveda* one should culture the habit of learning the textbooks thoroughly and repeatedly in the intended manner. So that their basic, overall theme would be comprehended completely. Thus the studies of the Ayurvedic texts are totally dependent on knowledge of the Sanskrit grammar by which analysis of Ayurvedic theorems and understanding are built

KEY WORDS: *word, interpretation, nominal steam, verbal steam, derived,.*

INTRODUCTION

Vedic knowledge is preserve in eighteen sacred texts.

Angani vedascatvaro mimamsa nyayavistarah Dharmashastram puranani vidyascaiscaturdasha

Upavedaiscaturbhistu sa evashtadasa smrutah

Ayurveda is an *Upaveda* of *Atharvaveda. Ayurveda* is a grouping of two words *Ayus* means longevity/life and *Veda* means knowledge/science. So *Ayurveda* is the Science of Life. The knowledge about life is *Ayurveda.* The science that explains the symptoms, happy and unhappy features, favorable and unfavorable factors, long and short span of life, and also qualities, actions and substances which favor and unfavor life is called *Ayurveda.*

Hitahitam sykham dukhamayustasya hitahitam Manam cha tatcha yatroktamayurvedah sa uchyate.

Brahma composed one lakh verses and thousand chapters before creating the subjects. Then having seen the less intelligent and less life span of people immediately composed on eight divisions. That is as *Shalya, Shalakya, Kayachikitsa, Bhutavidya, Koumarabhritya, Agadatantra, Rasayanatantra* and *Vajikaranatantra.*

Ihakhalvayurvedam prajah shlokashatasahasramdyasahasram ca krutavan svayambhuh. Tatolpayuh alpamedhastvam chalokya naranam bhuyoshtadha pranitavan. Tadyatha shalyam, shalakyam, kayacikitsa, bhutavidya, koumarabhrityam, agadatantram, rasayanatantramiti.

These eight branches have been compiled in systematically structured *Samhitas* or compilations. The oldest existing documents on *Ayurveda* are *Charaka Samhita, Sushruta Samhita* and *Ashtanga Samgraha* collectively called as *Brihattrayi* and *Sharngadhara Samhita, Bhavaprakasha* and *Madhava Nidana* is called *Laghutrayi.*

METHOD TO LEARN THE TEXTS:

Designs of huge literature are possible if followed some particular method and methodology. When there is something called methodology then there should be some methods in context of teaching. The traditional Methods of teaching Sanskrit have some interesting and revealing features. The method of teaching is completed through *Amarakosha, Ashtadhyayi* and *'Tantrayuktis.* Then only a method should precisely define its scope, purpose and outlines.

The object of the present study is to incorporate the Paninian Grammar *(Ashtadhayayi)* to understand the Ayurvedic textbooks in a practiced manner. This study is attempted to provide a lucid ancient teaching method for the clear distinction and in a way to establish usefulness of *panini's* grammar in the interpretation of Ayurvedic textbooks. Ancient Indian wisdom and its knowledge systems are not communicating properly to the students. They are not getting benefit from traditional educational environment, instead of that they are facing examination-oriented education from childhood onwards. Students are joining the course to learn *Ayurveda* without prior exposure of Sanskrit knowledge. And this study has focused that, learning Sanskrit grammar is not for Examination, but the device for proper understanding of Ayurvedic science.

Analysis is being restricted in the interpretations of its meaning and contextual discussion by which one understands the textbooks thoroughly. But not to discuss *Tantrayuktis* the linkages and interrelations between one term or sutra, and other related parts of the texts.

The *Samhitas* could not be understood without the interpretation of textual ideas and their contextual discussion.

Adhitashastrasya arthavijnanartham prabhashaniyobhidhiyate, prakrishta bhashanam prabhashanam.

Acharya Sushruta has introduced the method of interpretation

(grahanashakti) in his discipline as word by word, by quarter verse and by a full verse. And also states that throughout the time of instruction based on the student's capacity, the teacher should teach word by word, half of a verse, or a complete verse and make them repeat the same way again and again in a sequence.

Adhyayanakale shishya yathashakti gururupadishet padam padam shlokam va, te ca padapadashloka bhuyah kramenanusamdheyah.

After that made to combine them in a sequence, which occupies an important role to understand the textbooks clearly. But how it is possible? It is impossible to compress all the concepts and interpretation of its meaning into a single discipline. Because the meanings explained in *Samkhya, Nyaya, Vaiseshika* and *Vyakarana* etc. are having narrated in the Ayurvedic textbooks in a concise form. Thus the need of interdisciplinary learning is highlighted and advised to learn directly from the authorities of each discipline.

Anyashastopapannanam carthanamihopanitanamarthavashatte sham tadvidyebhya eva vyakhyanamanushrotavyam, kasmat na hyekasmin shastre shakyah sarvashastranamavarodhah kartum.

Ayurveda theorems (thought) expressed in Sanskrit language, takes the form of sentences and the Sanskrit sentences consist of one word or of a series of words which binds by rules of grammar. Hence, for understanding the nature of word and gain the deep and exact knowledge in science, word has to be analyzed into the constituent parts. The aim of the book is not targeted on grammarians on Ayurvedic scientists, enabling them to recognize and apply the grammatical structures which are found in the textbooks and lay the foundation to understand the text in the accurate way.

So *Acharya* told that every word *(pada)*, part of a verse *(paada)* and the complete verse *(shloka)* should

be explained well (by the teacher) and made to understand (by the students).

WHAT IS A WORD

The term *pada* is variously defined in *Vyaakarana, Nyaaya* and also in some Poetic treaties. The tradition of Sanskrit Grammar reads a constraint *"apadam na prayunjita"* which means that non-inflected form should not to be used (in a sentence). Positively it means only inflected forms are to be employed in a sentence. This notion has discussed in *Panini's Ashtadhyayi.* His way of describing the language is to take up the word and analyze it into the constituent parts. *Paanini* defines *pada* as *"suptingantam padam"* (*pada* is a form which is suffixed with *sup* and *ting*). The *sup* and *ting* are *pratyaharas*. The *sup pratyaharas* are supplementary affixes to nominal stems *(pratipadikam)* to form *namapada* and the *ting pratyaharas* are supplementary affixes to the verbal roots to form *kriyapada*. Thus *pada* is an inflected form either nominal or verbal.

NOMINAL STEM

Sup is twenty one in number compact with noun, adjective, pronoun and numeral. These *sup* are divided in seven case endings as *prathama vibhaktih, dvitiya vibhaktih, tritiya vibhaktih, chaturthi vibhaktih, panchami vibhaktih, shasthi vibhaktih, saptami vibhaktih, sambodhanam* is including in nominative *(prathama)*. Each case endings *(vibhakti)* stands for some specific *kaaraka*. The noun or pronoun that directly connected with verb is called case *"kriyanvayitvam karakatvam"*. There are six cases *(karaka)* such as nominative, accusative, instrumental, dative, ablative and locative.

Karta karma ca karanam sampradanam tathaiva ca.
Apadanadhikaranamityahuh karakani shat.

These case endings are differ according to gender *(lingah)* as Masculine *(pulingha)*, feminine *(strilinghah)* and neuter *(napumsakalinghah)*, and also differ according to number *(vachanam)* such as singular *(ekavacanam)*, dual

(dvivacanam) and plural *(bahuvacanam)*. The suffixes also vary according to the ending of the stem which may be a vowel or a consonant.

VERBAL STEM

Ting is eighteen in number and deals the finite verbs. These verbs which are around 2000 in number have listed in *dhātupātha.* These verbs are either transitive *(sakarmaka)* or intransitive *(akarmakah)*. They are distributed in ten groups as *Bhvadi, Adadi, Juhotyadi, Divadi, Swadi, Tudadi, Rudhadi, Tanadi, Kryadi,* and *Churadi.* These ten groups of verbs are in ten tenses as Present *(lat)*, Past perfect *(lit)*, First future *(lut)*, Second future *(lrut)*, Imperative *(lot)*, Past imperfect *(long)*, Benedictive *(ashirling),* Potential *(vidhirling)*, Past *(lung)*, Conditional *(lrung)*, and *let* is used only in Vedas. These tenses are consisting of six tenses *(kalavacaka)* and four moods *(prakaravacaka)*. All these ten group of verbs in ten tenses are again with two different sets of termination as *parasmaipadi*, and *atmanepadi* among them some are in both called *ubhayapadi*. There are three voices as Active voice *(kartrivachya)*, Passive voice *(karmavacya)* and Impersonal *(bhavavacya)*. Generally *parasmaipadi* are in *kartrivacya* and *atmanepadis* are in *karmacacya* and *bhavavacya*. Each tenses and moods has three numbers as singular *(ekavacanam)*, dual *(dvivacanam)* and plural *(bahuvacanam)* and three persons 1st person *(uttamapurusha)*, 2nd person *(madhyamapurusha)* and third person *(prathamapurusha)*. There are 22 prepositions *(upasarga)* applied before to the verbs and perform the function as wreck or modify, clarity or intensify or simply retain the original sense of the verbs.

DERIVED WORD

There are five types of *vrittis* such as *sannadyanta-dhatuvrittih, kridvrittih, taddhitavrittih, ekaseshavrittih,* and *samasavrittih. sannadyanta-dhatuvritti*s are further divided as desiderative *(sannantadhatu)*, Causal *(nijantahdhatu)*, frequentatives *(yangantadhatu)* (the resultant verb will

have *atmanepadi*) frequentatives *(yanglugantadhatu)*, (the resultant verb will have *parasmaipadi)* denominatives *(namadhatu)*. *kridvrittih* such as *kta, ktavatu, tavyat, aniyar, ktva, lyap* etc. to be added in a verb and can get nouns, adjectives or indeclinable., *taddhitavrittih* such as *an, matup, nini, tal, tva* etc. to be added in noun pronoun and adjective and can make another word. When one is remaining with the modifications among the two noun or pronoun or adjectives is *ekasheshavrittih. Samasavrittih* is divided into four categories such as adverbial *(avyayibhava)*, determinative *(tatpurusha)*, copulative *(dvandvah)*, attributive *(bahuvrihih)*.

CONJOINT WORD

When two words (vowels and vowels, vowels and consonants, consonants and consonants, consonants and vowels, *visarga* and *vowel,* visarga and consonants) stands together the final letter of the previous word and the initial letter of the next word undergoes some changes because of joining. This changes is because of togetherness is *sandhi*. This *sandhi* is five types such as *Achsandhi, prakritibhavasandhi, halsandhi, visarghasandhi, swadisandhi.*

Hence, for understanding the nature of word and gain the deep and wide knowledge, word has to be analyzed into the constituent parts by which Ayurvedic science to be understood properly. Here are some steps that cover all the above discussions about the word.

METHOD TO STUDY

1. *Padavibhaga:* Separating the word

2. Anvayah: Arranging the word

3. Padarthah: Meaning of the word

4 sandhichhedah: Splitting of the conjoint word

5. Padavivechanam: Analysis of the word

5.1. Subantapadavivecanam:

Discussion about nominal stem

5.2. Tingantapadavivecanam:

Discussion about verbal stem

5.3. Vrttivivecanam:

Discussion about derived

5.3.1. Kridvrittivivecanam:

5.3.2. Taddhitavrittivivecanam: } Suffixes

5.3.3. Sannadyantadhatuvritti:

5.3.4.Samasadhatuvrittivivecanam:

Compound

6. Anuvadah:

Translation of the sentence

CONCLUSION

In Vedic period, study was appearance of verbal teaching, and this verbal recitation was necessary to preserve the transparency of textbook. Verbal recitation also assists to build up excellent remembrance, which is nothing but *Shbbda-parichaya.* And the very next step of ancient teaching was to take up the word and analyze it into the ingredient parts as per Paninian Grammar to understand the Sanskrit textbooks in a better method, is the *shabda-jnanam*. The whole Sanskrit literature is the origin from Vedic perception and was conveyed through the equal practice. After these only one can enter the third method called *vishaya-jnanam* and that is nothing but the deepest knowledge about the subject matter called tantrayuktis and these are the guidelines to understand the text purely. *Na hi jnanena sadrisham pavitramiha vidyate.*

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