



INTRODUCTION TO VEDANGAS AND THEIR INTERPRETATION IN AYURVEDA

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ABSTRACT

Ancient Indian literature has a large body of religious texts composed in various languages; among them, some of the *Vedic* literature is written in *Sanskrit*, '*Devanagari Lipi*'. An introduction to '*Vedangas*' has been made to help readers understand and correct the interpretation of *Vedic* literature. *Vedangas* are composed of two words: *Veda* means 'Knowledge', and *Angas* means 'Limbs', collectively known as 'The Limbs of Knowledge'. Among the four *Vedas*, '*Ayurveda*' is *Upaveda* of '*Atharvaveda*'. *Ayurveda* not only deals with *Pranirogaharam* but also helps to attain *Purushartha*. *Samhita* of *Ayurveda* is also composed in verse format, describing the vastness of *Sanskrit* literature. For *Arthaprapati* of these verses effortlessly and trace out the exact meaning of verses, these six fields of studies mentioned by *Maharshis*, known as '*Vedangas*', i.e., *Shiksha*, *Vyarkarana*, *Chhandas*, *Nirukti*, *Kalpa*, *Jyotisha* have been used. For a deeper understanding of these *Vedangas*, they are co-related with six parts of the human body, i.e., nose, face, legs, ear, hand and eyes, respectively, termed as '*Veda Purusha*', have been explained by '*Paniniya Shiksha*'. *Shiksha*, *Vyarkarana*, *Chhandas*, and *Nirukti* in *Ayurveda* give clarity on *Swara Uccharana*, *Patha* or *Akshara Suddhi*, grammatical analysis of verses, clarity in understanding *Pada*, *Paada*, etc., their origin and meaning and lastly memorizing it effortlessly. The importance of *Kalpa* and *Jyotisha* can be appreciated throughout the *Shastras* of *Ayurveda*. Hence, an effort has been put forth to determine the applicability of these *Vedangas* in *Ayurveda*.

Keywords: *Vedangas*, *Ayurveda*.

INTRODUCTION

Vedas are the significant religious texts of ancient India composed in various ancient languages. Among them is *Vedic Sanskrit* literature, one of *Hinduism's* oldest scriptures. These *Vedic* literatures have been divided into two forms based on their origin. They are termed “*Shruti*” (which is heard and written down – revealed literature) and “*Smriti*” (which is obtained from one’s memory by *Tapas* and *Dhayana* – memorized literature). Under *Shruti* we have *Rigveda*, *Samaveda*, *Yajurveda*, *Atharvaveda* and under *Smriti* we have *Vedangas* and *Upavedas*.

The six auxiliary disciplines of *Vedangas* have been connected with the study of the *Vedas*: *Shiksha*, *Vyakarana*, *Chandas*, *Nirukti*, *Kalpa*, and *Jyotisha*. These *Vedangas* provide insight into the *Vedas* and their correct interpretation to preserve the purest form of *Vedas*.

The ancient Indian system of medicine *Ayurveda* originated thousands of years ago. Corroboration on *Ayurveda* has been given in *Atharvaveda* as it also talks about *Daana*, *Bali*, *Mangala*, *Homa*, *Niyama*, *Paarashachita*, *Upavaasa*, *Mantra*, etc., which were used for *Hita Ayu* [1]. *Ayurveda* not only talks about *Chikitsa Siddhanta* of *Deha* and *Manas* but also helps attain the *Purushartha*, making it a complete system of health, both preventive and curative.

Vedangas are not directly quoted in *Ayurveda* but have been applied in various places. Hence, this work is an effort to find the interpretation of *Vedangas* in *Ayurveda*.

AIMS: -

To understand the *Vedangas* and their applicability in learning *Ayurveda Shastras*.

Objective: -

- 1) To outline the basic understanding of the *Vedangas*.
- 2) Applicability of the *Vedangas* in learning *Ayurveda Shastras*.

Material and methods: A literature search was carried out on various texts relevant to *Vedangas*, including *Sanskrit* dictionaries like *Shabdhakalpadruma*, *Vachaspathya* and text of *Ayurveda* available commentaries. Relevant databases

have been collected from search engines like Google Scholar, PubMed, Ayush portal, peer-reviewed Articles, etc.

Review of literature: -

Ayurveda

The term *Ayurveda* consists of two words: *Ayur* and *Veda*, where *Ayu* means ‘Life’ and *Veda* means ‘Knowledge’; it is the knowledge of life.

Aayuranena Vindati Vettivetyayurveda |
(*Shabdhakalpadruma*)

आयुरनेन विन्दति वेत्तिवेत्यायुर्वेदः ।

Ayurveda - that one finds and knows by means of life.

Vedanga

The *Veda* is derived from the words *Vida* + *Ghaña*, which means *Bhagwan Vishnu*, which shows “the Light, the Knowledge.”

Vedo Vedavidavyango Vedango Vedavit Kavi |
(*Shabdhakalpadruma*) [2]

वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः ।

Veda is the expression of the *Vedic* scholar.

The word *Vedanga* comprises of two words *Vedasya* + *Ango* meaning ‘Limbs of Knowledge’.

“*Chanda: Paadau Tu vedasya Hastau Kalpoatha Pathayante Jyotoshamayanam Chakshurniruktam Shrotramuchyate |*

“छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते ज्योतिषामयनं चक्षुर्निरुक्तं श्रोत्रमुच्यते ।

Shikshaa ghraanam tu Vedasya Mukham Vyaakaranam Smrutam Tasmatsadkamdhityaiva Bhramloko mahiyate” ||

शिक्षा घ्राणं तु वेदस्य मुखं व्याकरणं स्मृतम् तस्मात्साङ्कमधीत्यैव ब्रह्मलोके महीयते”

|| (*Shabdhakalpadruma*) [3]

These six *Vedangas* were compared with six limbs of the body termed as “*Veda Purusha*”.

Six Limbs of *Vedangas* Enumeration

Shikshaa (nose) word means proper pronunciation or *Uccharana* for *Akshara Shuddhi* (how pure the syllables) and *Swara Shuddhi* (tone or pitch), *Matra* (A, Aa), *Bala* (force of articulation), *Samam* (evenness), *Santata* (continuity). *Chanda* (leg) word means meter of rhythm. *Vyakarana* (mouth) word means grammar. *Nirukti* (ear) is the origin of words in the *Vedic* dictionary. *Kalpa* (hand) doing rituals.

Jyotisha (eye) contains astronomy and astrology. It has been said that only by studying the *Vedas* with *Vedangas* help will one be happy in *Bhrama Loka*.

“*Tatraaparaa – Rigvedo Yajurvedah Saamavedo atharvaveda: Shikshaa Kalpo Vyakaranam Niruktam Chando Jyotishimiti | Atha Paraa Yayaa Tadakasharamadhigamyate || (Manduka Upanishad १/५)* [4]

“तत्रापरा— ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषिमिति । अथ परा यया तदक्षरमधिगम्यते ॥ (मण्डुक उपनिषद् -१/५) [4]

1) *Shiksha* –

Shiksha + “*Guroshcha Halah*” | शिक्ष + “गुरोश्च हलः” ।
(*Shabdakalpadruma*)

Meaning is ‘*Abhyaso*’ ‘अभ्यासो’ (*Vachaspathya*)

Here, *Shiksha* means to learn, to get knowledge, by the higher knowledge person.

“*Svaravarnadi Ucchaarana Prakasho Yatropadishyate Sa Shikshaa*” | (*Sayanacharya*)

“स्वरवर्णादि उच्चारण प्रकाशो यत्रोपदिश्यते सा शिक्षा |

The teaching in which the manner of pronunciation of the *Varnasvara* and others are taught. *Shiksha* means ‘Instruction in Reciting’, i.e., correct pronunciation, accentuation etc., of the *Vedic* texts. *Shiksha* is represented as ‘Nose’ in *Veda Purusha*, as the nose enables us to breathe and sustains life forces; hence, *Shiksha* is the life breath of the *Vedic Mantras*. *Shiksha* in *Vedangas* enlists the rules of phonetics (sound of syllables, pronunciation). Phonetics is most important in the case of the *Vedic* language because any changes in sound lead to changes in results and effects. *Panini Shiksha* widely accepted as the base of it is in *Sanskritam*, and its application can be made in the current era.

Atha ShikshaVyakhyasyamah - Varna: Matra: Balam, Saama, Santana Ityukta: Shikshadhyaaya:| (Taitriya Upanishad:)

अथ शिक्षा व्याख्यास्यामः - वर्णः स्वरः मात्राः बलम्, साम, सन्तान इत्युक्तः शिक्षाध्यायः ।

In *Shikshavalli* - *Varna Shuddhi* (syllable purity), *Swara Shuddhi* (tonal purity), *Matra Shuddhi* (durational purity), *Balam* (force of articulation), *Saama* (evenness), *Santaana* (continuity) are the

chapters mentioned for understanding of *Shiksha Vedanga*.

2) *Vyakarana*: -

Vyaakriyante Arthaa Yeneti | व्याक्रियन्ते अर्था येनेति ।
(*Shabdakalpadruma*)

The means by which meanings are interpreted and related to ‘Mouth’ in ‘*Veda Purusha*’ is because *Swara Utpatti* takes place in *Mukha*. It deals with the ‘Grammar’ in the *Shloka*. *Vyakarana Sutra* has been mentioned in ‘*Asta Adhyayi*’ by ‘*Panini*’ in the form of *Sutras* or ‘Aphorism’, which is the most celebrated textbook of grammar. The fourteen *Sutras* are referred to here as ‘*Maheshwara Sutra*, which originated from *Nataraja*’s *Damuru* sound. They are considered the foundation of the grammar of *Vedas*.

3) *Chandas*: -

Chandayati Ahladayati Iti Chanda / छन्दयती आह्लादयति इति छन्द । (*Vachaspathya*)

It is derived from the word *Chad* means to ‘cover’. Here, ‘*Ahladane*’ means delight; that which brings delightfulness while listening is *Chandas*. It is correlated with ‘Leg’ in *Veda Purusha* because a person can stand independently only when they have a leg. similarly, in *Shastras*, it is related to ‘Meter of Rhythm’ or away from which *Vedic Mantras* are constructed. *Chandas* gives *Gati* or pace to *Shloka*. A verse consists of 4 parts known as *Paada*. The governing rules and regulations of meter are concerned with each *Paada*. [5] *Chandas* has the power to generate a special force during its recitation. The *Chandas* have a self-correcting mechanism; if the rhythm in the *Shloka* is lost during *Uccharana*, it indicates that some mistake has happened. This rhythmic recitation helps in developing good memory.

4) *Nirukta*: -

Derived from the word *Nir* + *Vach* – *Bhave* | निर् + वच – Bhave । where *Nir* means ‘Without’; and *Vach* means ‘Words’; The collective meaning, i.e., the possible meanings of the components are uttered with absolute certainty. *Nirukta* means ‘Etymology’ – ‘The Study of Origin’ and ‘History of Word’, explaining the origin (*Dhatu*) of the word and its meaning. It is represented as ‘Ear’ in *Veda Purusha* as the origin of words, and

its understanding takes place by ears. ‘Yakshacharya’ was the first writer to write on etymology and the first to treat it as a science by itself. *Yakshacharya Nirukta* was a commentary on ‘*Nighantus*’. According to *Yakshacharya*, every word can be traced back to its original roots. One has to go beyond the rules of grammar to derive the etymology of words.

4) *Kalpa*: -

Kalpyate Vidhiyate Asau / कल्प्यते विधीयते असौ ।

Krip + Karmmani Ghanj | *Vidhi*:/ कृप् + कर्मणि घञ् । विधि: ।
(*Shabdhakalpadruma*)

To be able to do *Karma* by following methods is *Kalpa*.

It is related to ‘Hands’ in *Veda Purusha*, as it indicates the rights and rituals like *Yajna* and *Homa*. It is primarily intended for procedures of performing rituals or ceremonies with *Vedic* rules and regulations. There are types of *Kalpa Sutra* named *Shrotra Sutra* - the description of the procedures of *Yajna*. *Gruhiya Sutra* - the laws and regulations about the social and domestic activities and customs of a *Grihastha*. *Shulba Sutra* - the measurements and construction of the *Yajna Vedi* to conduct *Shrotra Yajna*. *Dharma Sutra* - connected closely with *Gruhiya Sutra* and is elaborate with the laws of the people's social, religious, political and economic life. *Aachaara* - behavior and customs. *Vyavahara* - judicial procedures, practices, conduct. *Prayashchitta* – penance.

5) *Jyotisha*: -

Jyoti: Suryadinam Grahaanam Gatya – Dikam Pratipadyataya Astyasyeti Ach |

ज्योतिः सूर्यादीनां ग्रहाणां गत्या – दिक् प्रतिपाद्यतया अस्त्यस्येति अच् ।
(*Shabdhakalpadruma*)

A light that represents the motion of the sun and the other planets. It is a particular scripture of the *Vedas*. This is the science of calculation, as in eclipses. Its purpose is to describe living entities' auspicious and inauspicious activities. *Jotishamaayanam* is related to ‘Eyes’ where *Ayana* means ‘Movement’ and *Jyotisham* means five sources of light (sun, moon, stars, fire and *Vidyut* (lightning)). It has been related to ‘Eyes’ in *Veda Purusha* as it's the eyes which see *Graha* and *Nakshatra* and give us the knowledge of *Kaala*.

Ayurveda comprises various types of *Sutras*; few are in *Gadya Roopa*, and few are in *Padya Roopa*. These can be best understood through various grammatical tools and other aids. *Vedanga* can also aid in better understanding and reminiscing of *Ayurveda*. Below the discussion taken up for the same.

DISCUSSION

Shikshaa in *Ayurveda*

Ayurveda has been narrated in the form of dialogues between the *Guru* and *Shishya*. As the texts have been written down in ‘*Devanagari Lipi*’ (*Sanskritam*) in the *Gadya* and *Padya* form, their correct *Uchharana* of the *Akshara* were done. With in *Shiksha Shastram* there are ‘*Pratishakhyas*’ are specific to the branch of particular *Veda*, (some sounds are particular to the branch of particular *Vedas*), as *Ayurveda* being part of *Atharva Veda* – *Shaunaka Pratishakhya* is one such example. To understand and get the knowledge of *Ayurveda*; understanding the phonetic of the words, their correct pronunciation is essential which can be the done with help of *Shiksha*. *Shiksha* also helps in memorizing and recollection of *Shloka*. *Acharya Sushruta* teaches about the importance of *Paarayana* and how it is done for *Akshara Shuddhi* and *Paatha Shuddhi* [6].

For example,

1) *Rasaasrukmaamsamedosthimajjasukraani dhaatava*: | if we pronounce ‘*Meda*’ that means its ‘*Mamsaprabhava Dhatuvishesa*:’ and if we pronounced it as ‘*Medha*’ can be taken as ‘*Havi*’; ‘*Yajna*:’; similarly, ‘*Asthi*’ means ‘*Shareerastha Sapta Dhatava Antaragata Dhatu Vishesa*:’ whereas if we pronounce it as ‘*Asti*’ means ‘*Stitho*’ (*Kriyapada*). [7]

2) *Satatam Vividhapradaanaparaspaa*...In context of *Hitayu* and *Ahitayu*; here ‘*Pradaana*’ indicate continues indulge in types of charity, if we read it as ‘*Pradhaana*’ it will illustrate as which is most important; which led to change the entire meaning of *Shloka*. [8]

3) In *Vadamarga*- ‘*Arthaprapti*’ means when exact meaning of something is clearly state, some other things which is not stated will also be understood. But

if we pronounce it as ‘Ardhaprapti’ – something which we got half.^[9]

Without correct pronunciation of words, entire meaning of the *Shloka* changes.

Chandas in Ayurveda –

Ayurveda texts were constructed in *Sutra* form; with the acknowledgment of *Chandas* its recitation, memorization and retention become easier. *Shloka* shouldn’t be read very slowly, very fast, with fear, with nasal voice. It should be recited properly, without difficulty. While reciting eyes, eyebrow and hand shouldn’t form any gesture, it should be done in refined language and not too high, not too low voice. It should be in proper sequence of *Pada*, *Paada*, *Shloka*^[10]. *Chandas* help us to attain oral fluency. There are different types of *Chandas* used, namely- *Anustup*, *Arya*, *Indravajra*, *Indravamsha*,

Kusumitalatabellita, *Pushpitagra*, *Rathoddhata*, *Ruchira*, *Svagata*, *Upajati*, *Upendravajra*, *Vamshastha*, *Viyogini* etc.^[11] For example-

● **Anuhstup Chandas**

There are total of 32 *Pada*, 4 *Paada* each consist of 8 Letters (1/2 words are not counted)

Hrasva, *Deergha*, *Laghu*, *Guru* words are present with certain rules.

In each *Paada* – 5th letter will be *Laghu*; 6th letter will be *Guru*.

2nd and 4th *Paada* – there 7th word is *Hrisva* and in 1st and 3rd *Paada* – 7th word is *Deergha*

Paada 1 - nirvikaara: parastvaatmaa

Paada 2 - satvabhutagunendriyai: |

Paada 3 - chaitanye kaaranam nityau

Paada 4 - drshtaa pashyati hi kriyaa: ||^[12]

Further mention in below given table:

Paada	5 th letter (Laghu)	6 th letter (Guru)	7 th letter (Deergha)	7 th letter (Hrasva)
1 (Parastvaatmaa)	Pa	ra	stvaa	
2 (Bhutagunendriyai)	Ta	gu	-	ne
3 (Karanam Nityam)	Ra	nam	ni	
4(Pashyati HiKriyaa:)	Ti	hi	-	ki

● **Indravajra Chandas**

It is also called as *Varnavritta Chandas* because it originates from *Varna* and contain 11 – 11 letters in each *Paada*. Each *Paada* consists of initial 2 *Tarana*, 1 *Jagana* (one of the eight *Ganas* (groups) at the send 2 *Guru* letters are present with pause.

sampurnadeha: samaye sukham cha garbha: katham kena cha jaayate stree|| garbhe chiraadvindati samprajaa api bhootva athavaa nashyati kena garbha:||^[13]

Further mention in below given table:

S	S	l	S	S	l	l	S	l	S	S
Sam	pu	rna	de	ha:	sa	ma	ye	su	kham	cha
S	S	l	S	S	l	l	S	l	S	S
Gar	bha:	ka	tham	ke	na	cha	jaa	ya	te	stree
S	S	l	S	S	l	l	S	l	S	S
Gar	bhe	chi	raat	vi	nda	ti	sam	pra	jaa	api
S	S	l	S	S	l	l	S	l	S	S
Bhoo	tva	atha	vaa	na	shya	ti	ke	na	gar	bha:

Vyakarana in Ayurveda –

In Ayurveda grammar plays an important role as *Shlokas* are not written in self-explanatory form; they are not too elaborated and not too concise. Various different *Vibhakti* and *Padavibhaga*, *Krudanta*, *Pratyaya* etc. have been used. Hence, before learning about *Ayurveda*, one should understand the *Sanskrit* grammar in order to drive the exact meaning of *Shloka*.

For example-

- 1) *yabhi: kriyabhirjayante sharire dhatava: samaa: |
saa chikitsaa vikaaranam karma tadbhishajam smrutam* ||^[14]

<i>Pada Vibhaga</i>	<i>Yabhi: Kriyabhi: Jayante, Sharire, Dhatava: Samaa: Saa, Chikitsaa, Vikaaranam, Karma, Tat, Bhishajam, Smrutam</i>
<i>Pada Krutiya</i>	<i>Yabhi: and Kriyabhi: - Trutiya Bahuvachana - which state that by which Kriya Sharire – Saptami Bahuvachana - state in Shareera Dhatava: and Samaa: - Prathama Bahuvachana - state it as Kriya which is responsible for Dhatu equilibrium Sa, Chikitsaa, Karma, Tat – Prathama Ekavachana Vikaaranam, Bhishajam – Shashti Bahuvachana Smrutam– Dwitiya Ekavachana</i>
<i>Sandhi</i>	<i>Kriyabhirjaayante – Kriyabhi Jayante – Visarga Rephadesha Sandhi Tad Bhishajam – Tat + Bhishajam – Jashtva Sandhi</i>
<i>Kriya Pada</i>	<i>Jaayate</i>
<i>Meaning</i>	<i>That Kriya which makes Dhatu to Samaavastha is Chikitsa, which is to be remembered as the Bhishak Karma</i>

- 2) *dhaarayettu sadaa vegaan hitaishi pretya cheha cha |
lobhershya dvesha maatsaryaraagadinaam, jitendriya* ||^[15]

<i>Pada Vibhaga:</i>	<i>Dhaarayet, Tu, Sadaa, Vegaan, Hitaishi, Pretya, Cha, Iha, Cha, Lobhershyaadveshamaatsaryaraagadinaam, Jitendriya</i>
<i>Pada Krutiya</i>	<i>Dhaarayet - Prathama Vibhakti Ekavachana indicate do the one who is doing Dhaarana Vegan - Dwitiya Vibhakti Bahuvachana indicates of Vegas Hitaishi - Prathama Vibhakti Ekavachana indicates who wants Hita Raaga – Shashti Vibhakti Bahuvachana indicates which are of Raagaadi Vegas</i>
<i>Sandhi</i>	<i>Jitendriya, Cheha and Lobhershya: - Guna Sandhi Dhaarayettu: - Samyoga Raagaadinam – Savarna Visarga Sandhi</i>
<i>Samaasa</i>	<i>Jitendriya: - Bahuvrihi Samaasa Hitaishi: - Karmadhaaraya Samaasa Lobhershya dveshamaatsaryaraagaadinaam - Dwandwa Samaasa</i>
<i>Kriya Pada</i>	<i>Dhaaryet – this is Vidhi linga Lakara, Prathama Purusha Ekavachana, it states that one should be suppressed that Vega.</i>
<i>Meaning</i>	<i>A person who has control over his sense organs and in this Loka as well as in Paraloka the person who wants to benefit should always hold the Lobhaadi Vega.</i>

Nirukta in Ayurveda –

For understanding the text and its context, knowledge of etymology is essential as without proper

understanding of words one cannot understand the text completely. Many of the time meaning of the words changes while translating in different language, with

the help of *Nirukta*, these errors can be rectified. Various *Vedic* dictionaries are available for *Nirukta* for example - *Shabdakalpadruma*, *Vaachaspathya*, *Amarakosha* etc

- i. *pruthvi – pruthu: sthulatva gunayuktaa / (Shabdakalpadruma)*
- ii. *samhanana – sam + hana + lyut (Shabdakalpadruma)*
- iii. *nirukta – nirnishchayena uktam (Shabdakalpadruma)*
- iv. *ojas – asun balope guna: / (Vachaspatya)*

Kalpa in Ayurveda –

In *Ayurveda* various rituals have been mentioned in different context for eg: - *Shodasha Samskara* here *Samskara* states for *Doshopaharana* removing *Dosha* and *Gunaadhaanam* adding *Gunas*; other examples can be apricated like *Garbaadhaanam*, *Pumsavana*, *Jaatakarma*, *Shishyopanayana* etc. and can be appreciated throughout *Shastras* some examples are listed below-

- In *Charaka Samhita Shaareera Sthana Shaareerasankhya Shaareeram Adhyaaya* mentioning of *Putreshthi Yajna Vidhi*.
- In *Charaka Samhita Kalpasthana Madanakalpa Adhyaaya* mentioning what and all to be done on the day of *Vamana Karma*.
- In *Charaka Samhita Vimana Sthana Rogabhishagjitiyam Adhyaaya* mentioning of *Trividha jnanopaya*.
- In *Sushruta Samhita Sutra Sthana Shishyopanayaniyam Adhyaaya* mention of *Shishyopanayana Samskara*, etc. can be apricated throughout the *Shastras*.

Jyotisha in Ayurveda-

Jyotisha Shastra has been given very importance in *Ayurveda*, as before most of important events *Shubha Nakshatra*, *Shubha Titthi*, *Shubha Muhurta* etc. has been taken under consideration before giving any treatment. In *Sharad Ritu*, one of the *Charya* been mentioned; *Hamsodaka* where water collected from the previous season were exposed to sun in day light and in night with '*Agastya Nakshatra*' considered as *Amruta* and can be used for drinking, bathing purposes, some examples are listed below-

- In *Ashtanga Hrudaya Ayushakaameeyam Adhyaaya* while mentioning for *Sadhya vyadhi* one of the factors is to look for *Graha* has been mentioned. ^[16]
- In *Charaka Samhita MadanaKalpa Adhyaaya* while mentioning for collection of *Madanaphala* should be done take in *Ashwini* and *Mrigashirasaa Nakshatra*. ^[17]
- *Pushya Nakshatra* has been mentioned at various places under different context like in *Karnavedhana*, *Naamakarana Samskara*, *Kutipravesika* etc.
- In *Ashtanga Hrudaya RituCharya Adhyaaya* mentioning of *Hamsodaka* in the presence of *Agastya Nakshatra* been mentioned.

CONCLUSION

Vedangas been part of all the *Vedic* literature from the time immoral. To read and understand the ancient scriptures one should have the knowledge of *Vedangas*. Basic understanding of all the *Angas* will help an *Ayurveda* scholar to read there *Shastra* effortlessly. *Shiksha* teaches the importance of correct word pronunciation, where *Chandas* gives clarity of the context, and smoothening effects to us and one who hears it. Without the knowledge of *Vyakarana* and *Nirukta*, reading of *Ayurveda* text as similar as reading a book with no meaning. *Kalpa* (the rules and regulation for rituals) and *Jyotisha* goes hand in hand as it imparts the effect on treatment in *Ayurveda* and at various context their appreciation and importance has been mentioned by our *Acharyas*. Hence, one should learn the *Vedangas* before diving into the vast knowledge of *Ayurveda*.

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