



A REVIEW ARTICLE: APPLICATION OF SABDARTHA BODHAKA VRITTI IN SCIENTIFIC TEACHING AND LEARNING METHODOLOGY IN AYURVEDA

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ABSTRACT

Understanding Ayurveda and its fundamentals has been a challenge to the students of BAMS immediately after taking admission to the course. The transition is very drastic that they could not relate to the technical terms and their application in the science. *Tridosha*, *Sapta Dhatus*, *Panchamahabhuta*, *Pramana*, etc are some of the new terms that they have to learn and comprehend. While reading *PadarthaVigyana*, *SabdaVritti* under *Sabdapramana*, is one such term that the students found difficulty in its application to Ayurvedic Science. Hence, an attempt is made to understand the applied aspect of *Shabda Artha bodhaka vritti* in Ayurveda. This will trigger the interest of the students to study the fundamentals of Ayurveda and enable them to understand the applied aspects of Ayurveda.

Keywords: *Shabdarta bodhaka vritti, Sabdavritti, Ayurveda.*

INTRODUCTION

In Ayurvedic science, there are so many fundamentals or basic principles which are new, especially to

the 1st professional BAMS students who had just taken admission to the course. With the introduction

of the terms like 'Tridosha', 'Panchamahabhuta', 'Dhatus', 'Purusa', 'Dravya', 'Guna', 'Pramana' etc. it is very difficult for the students to understand these terms. Also, there are terms that are difficult to apply in Ayurvedic Science. Hence, exploration of such words is important to make the students understand their applicability in Ayurvedic Literature. While explaining *Aptopadesa Pramana* and *SabdaPramana*, according to various *Darsana* (Indian philosophies), they have stressed the importance of the words. But the words spoken or written in a sentence can either have many meanings or specific meanings. Also, the words that are used in a sentence sometimes convey the proper meaning of the sentence and sometimes it is tough to understand the proper meaning. This depends upon the context of the words used. *Shabdartha Bodhakavritti* is the technical terminology that conveys the proper meaning of the words in a sentence¹.

AIMS AND OBJECTIVES:

To understand the meaning of *Sabdarthavritti* and its application in Ayurveda.

MATERIALS AND METHODS:

Ayurvedic samhitas, Ayurvedic texts, Indian Philosophical text, Past articles, and internet sources were reviewed critically.

REVIEW LITERATURE:

'*Shabda*' means word, '*Vritti*' is the word which is generally used to denote the power of the word². Hence, *Shabdartha Bodhakavritti* is the technical terminology that conveys the proper meaning of the words in a sentence.

Shabdartha Bodhakavritti is four-fold:

1. *Abhidha Vritti*
2. *Lakshana Vritti*
3. *Vyanjana Vritti*
4. *Tatparyakhya Vritti*

1) **AbhidhaVritti:** *Abhidha* is defined as- "the expressed meaning that is conveyed by the word's power of direct signification"³. It is the power of the word to express its own literal meaning in a sentence. Whatever is said is taken and understood in the same, direct, and clear method⁴. The meaning of the sentences is easily understood.

Examples in Ayurvedic classics/ Literature:

a. *Vatanulomya diptoagnirvarchah snigdhamasamhatam*⁵

Vagbhata while explaining *Snehana karma* mentioned the *Samyak snigdha lakshanas* to be downward movement of Vata, sharp digestive fire, faeces become oily and unformed. This is the direct and clear statement of the *Samyak lakshana of Snehana Karma*.

b. *Samanya lakshanam teshamprabhoota avilamootrata*⁶:

Vagbhata mentioned that the *Samanya lakshana* of *Prameha* is *Prabhuta* and *Avilamutrata*. This is also a direct statement, wherein its meaning is clear and is taken exactly the same, as is being stated. Any statement for that matter which portrays the exact and direct meaning of a sentence, with no hidden meaning in it, can be taken as an example of *Abhidha vritti*.

2) **Lakshana Vritti:** *Lakshana vritti* means implication or indication. The primary meaning of a word is incompatible with the rest of the sentence⁷. It denotes the secondary or subordinate meaning of a sentence. The secondary or subordinate meaning is in relation to the original strength of the word but is different from it. *Lakshana vritti* is of 3 types:

- i. *Ajahadlakshana or Upadanalakshana*
- ii. *Jahadlakshana or Lakshana*
- iii. *Jahadajahadlakshana or BhagaLakshana*

i. **Ajahad lakshana:** In this type of sentence, both the primary and secondary meanings of the sentence are taken⁸. In other words when the primary meaning hints at something else which is required in addition to the establishment of a logical connection among the things that is *Upadanalakshana* (Inclusive indication). It is called so because the primary meaning is also taken or included⁹.

Examples in Ayurvedic Classics.

a) *Tasmatpurishamsamrakshyam viseshatrajayakshma*¹⁰

Charaka in *Rajyakshma chikitsadhyaya* mentioned that care should be taken specially to guard the *Purisha* (stool). Here, the primary meaning of the word '*purishasamrakshyam*' or guarding of the stool is

not enough to make the statement clear with its meaning. Therefore, the secondary meaning of it can be understood that *Virecana Karma* should not be administered in *Rajayakshma*.

b) *Bhavisyato mehagadasya rupammutreabhidhavanti pipilikascha*¹¹

While mentioning the *Purvarupa* of *Madhumeha*, *Charaka* explained one among them to be the swarming of ants around the area of voided urine by the *Madhumehi* patient. This is the primary meaning. The secondary meaning of this statement is that it indicates the Sweetness of the urine of a *Madhumehi* patient.

c) *Prapya Panchatvamupayati: Sushrutawhile* mentioning the complications of *Sthoulya*, mentioned *Prapyapanchatvamupayati* which means attaining of *Panchatva* form. The word *Panchatva* signifies that the *Purusha* has attained the form of *Panchamahabhuta*¹² without *Atma*. The implied or secondary meaning of this statement is that the person has died.

ii) **Jahad lakshana:** The abandonment of the primary sense, with a view to establishing the logical connection of something with the other things in the sentence is called *Laksana lakshana* or *Jahadlakshana*¹³. In this type of sentence, the word leaves its main meaning and accepts the other meaning¹⁴

Examples in Ayurvedic Classics.

a) *Nayanaplava*¹⁵

In the chapter of *Jwarachikitsa*, *Sushruta* mentions *nayanaplava* as one of the *Purvarupa* of *Jwara*. Here, the literal word meaning of '*Nayanaplava*' is floating or swimming of eyes. This meaning is difficult to understand practically, but in the commentary, *Gangadhar* explained it to be *Nayanayorashrupurnata*, which means lacrimation. Hence, the main meaning of the statement has been obliterated and the other meaning has been taken.

b) *Jangama Padminyo* in relation to the regimes indicated in *Grishma ritu*¹⁶.

While explaining about *Grishma Ritu* in *Ritucharya adhyaya*, *Vagbhata* mentioned '*Jangama Padminyo*' which means ambulant or moving lotus. In this context, the one which moves does not refer to

the lotus. *Aruna Datta* specified that it refers to the ladies wearing garlands and bangles of lotus flowers moving in a group so that it seems like the lotus flowers are moving in the forest. Hence, the other meaning of the statement is taken.

c) *Alpapranata*¹⁷

In *Jwaranidanaadhyaya*, while explaining the *purvarupa*, *Charaka* mentions '*Alpapranata*' which means less lifespan, as one among the *Purvarupa*. However, *Chakrapani* explained its implied meaning to be '*Manasabalahani*' which means less mental strength. Hence, the secondary meaning is taken.

d) *Na cha Glani- Amaja jwara*¹⁸

While explaining *AmajaJwara* in *Jwarachikitsa adhyaya*, *Charaka* mentions '*na cha glani*' as one of the *Lakshana*. The literal meaning is the absence of physical exhaustion. However, this meaning could be a contradiction, as an association of *Ama* produces *Guruta*. In addition, in the previous line of the same reference, he had mentioned *Tandra*, *Alasya* as the *Lakshana*. Henceforth, the absence of physical exhaustion could not be the meaning. *Chakrapani* explained its meaning to be '*Naksheena mamsata*' which means the absence of emaciation of the muscle tissue. Hence, the primary meaning of the original word is abandoned, and the secondary meaning is taken.

iii) **Jahadajahad lakshana:** When a part of the primary meaning in a sentence is retained and a part is left out, it is known as *Jahadajahad lakshana*¹⁹

Examples in Ayurvedic Classics:

a) *Ayurveda Amritanam*²⁰

Ayurveda or *Chikitsa Sastra* is compared to *Amrita* (nectar) as it can cure many diseases and improve the quality of life of a person just like nectar. Hence, the quality of the *Shastra* is taken to describe the statement.

b) *Jwara Sarvarogadhipatihaah*²¹

Charaka in *Jwaranidana adhyaya* mentioned that *Jwara* is the king of all diseases. While explaining this term, *Chakrapani* clarified that the disease *Jwara* is powerful among all the diseases just like the King and therefore it is considered the King of all diseases. Here, the nature of the disease *Jwara* re-

sembles that of a King with regard to its powerful nature. Hence, the quality of the disease is taken to describe the statement.

c) *Haridra netrahsabhrasham haridratvangnakhananah*²²

In this context, the primary meaning of the statement is that the eyes, skin, nails, and face of the person are like *Haridra*. The implied meaning of the statement is that the eyes, skin, nails, and face of the patient exceedingly attained yellowish discolouration, like that of *Haridra*. Here, the quality in the form of the colour of these parts of the body resembles that of *Haridra*. and henceforth, the words mentioned above have been derived.

3) **Vyanjana vritti:** Understanding the *Abhidha* type of sentence followed *lakshana* in the opposite sense. When denotation and other powers cease after discharging their function, that function of a word or its sense, etc., by which further meaning is conveyed, is what is called *Vyanjanavritti* or suggestion.²³

Examples in Ayurvedic Classics:

a) Curd should not be consumed at night. This also indicates that Curd can be taken during the daytime. Hence, the direct meaning (*Abhidha*) and the opposite meaning (*lakshana*) of the sentence are taken.²⁴

b) *Sthambhana Chikitsa* is contraindicated in *Amaja Atisara*. This can be understood that initially *Amapachana* should be done and on attaining the *Nirama* stage *Sthambhana Chikitsa* is to be done.²⁵

c) Indication of *Kasaya* on the 6th day of *Jwara*. This indicates that *Kasaya* should not be taken before the 6th day of *Jwara*.²⁶

4) **Tatparyakhya vritti:** Here the meaning of the sentence is clear, but the same word possesses different or multiple meanings.²⁷

Examples in Ayurvedic Classics:

a) *Sandhana*

The word *Sandhana* is used in many contexts in Ayurveda. In the context of *Bhesaja Kalpana*, *Sandhana* means a process of preparation of *Asava* and *Aristas*. While in the context of *Shalya Tantra*, *Sandhana* means uniting the fractured bones.

b) *Saindhava*

The word *Saindhava* has two meanings, namely, Salt and Horse.

c) *Rasa*

The word *Rasa* has multiple meanings. Eg. Taste, Mercury, *Rasa dhatu*, Juice, etc.

CONCLUSION

In this way, *Sabdavritti* can be analysed in various classical texts of Ayurveda. This will enhance the applicability of the fundamental principles of Ayurveda and will not limit the subject only to theoretical study. Similarly, the other fundamentals can also be examined keenly by Ayurvedic scholars and analysed in order to understand the meaning and their application. By doing so, we can generate interest in young minds regarding the relativity and application of the fundamentals in Ayurvedic science.

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