



APPLICATION OF SHABDAPRAMANA (VERBAL TESTIMONY) IN SCIENTIFIC TEACHING AND LEARNING METHODOLOGY IN AYURVEDA

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Abstract

Introduction: Now a day's teaching the Ayurved is great challenges to teach students who have passed subject like Physics, chemistry, Biology. These subjects are totally different from the subjects of Ayurved. Therefore, Ayurveda teacher plays important role in to convey the concepts of Ayurved with the help of Shabdapramana. Material and Methods- All the Ayurvedic text along with google search engine and available e resource contents was used. **Discussion:** Apta, Pada, Shabda and Agama Pramana is the Common factor to know the concepts of Ayurveda. It is observed that the shastra is depend on Sahabda and Apta and with the help of this theoretical knowledge of text the reader can apply its utility in Understanding the Ayurved Samhita and its application in therapeutics. **Conclusion:** To know the Ayurveda Shastra teachers and students. The different tools of Shabdapramana are essential to know Ayurved Shastra for teachers and students easily.

Keywords: Shabda, Apta, Verbal Testimony, Agama.

Introduction

Aptopadesha is the base for all theoretical knowledge in all respects of anything knowable in this universe. Aptopadesha is considered as the primary one as it forms the first source of information about Ayurveda or any other science. For attaining knowledge, facts of science should be acquired by Aptopadesha & afterwards examinations to be carried out by Pratyaksha & Anumana. Thus, Aptopadesha should be considered the first measure to acquire knowledge. Apta means the one who is learned and is free from defects of rajas & tamas, the instruction of learned is known as 'Aptopadesha' which is regarded as Pramana. Authoritative statement is the precept of the apta person. Apta are those who possess knowledge devoid of doubt, indirect & partial acquisition, attachment & aversion. Apta always cite truth & so undoubtedly can be considered as the source of valid knowledge. Text of great personalities in their respective fields, are cited for authoritative knowledge. First, aptopadesha comes from the conjunction of Apta and Upadesha (advice), or the advice of the Aptas. Apta is a difficult word to translate – it broadly refers to those who have achieved clarity through dedicated inquiry with a still mind. Aptas were considered to be beyond the grip of both indifference and passion, so their goodwill and objectivity could be trusted.

Material Methods: Ayurvedic epistemology is known through the words of ancient Rishis, or sages, as documented in Ayurvedic texts. The historicity of the sages is irrelevant to a critical examination of their ideas, which is the focus of this paper. different google search engine and different lexicon.

Discussion

Shabda are the main tools through which the thoughts of Apta reflected in Shastra. The shabdautpatti is the process in which involvement of Atma, Buddhi, Manas, Kayagniget stimulated propagation of Vayu in UrahPradesha and produces vocal sound with the help of following Parts (Urah, Kantha, Shira, Jivhamula, Danta, Nasika, Oshtha and Talu). When apta desires to speak their thoughts translated into speech which includes the selection of words, the organisation of relevant grammatical forms and then articulation of the resulting sounds by the motor system using the vocal apparatus. Speech relies on the activation of multiple areas of the brain working together cooperating Broca's area and Wernicke's area are considered the major components of the brain involved in speech but other parts of the brain also plays an important role in coordinating muscles of the mouth to create spoken words. So the sentences of Apta are considered as real and truth. Upadesha needs shabda and Vakya to convey the meaning of his(Aptas) statement.

Aptopadesha means Aptavachana.(Teachings, guidance, suggestions, advices)¹. Aitihya is a separate valid reason of experience by the Pauranikas. The Vedas are transferred by Lord Brahma so it can be included in Aptopadesha. Aptopadesha is of 2 types²:

- Vaidika(Divine)-uttered by God
- Laukika(Human)-uttered by trustworthy human being

The knowledge of the meaning of a sentence is verbal knowledge (Shabda Bodha). Its special cause is knowledge of word. Padadvanya, Shabdardhvanya and Vakyarthadvanya is essential. To understand any concept we take the help of vakya means a sentence which is a collection of significant sounds or padas.



- **Vakya:** Vakya is a collection of significant padas(words).The Combination of Pada is called as Vakya. A significant pada has the power to convey certain meaning.

The observation of objects may be understood as Apti and the person who obtains it, is called Apta. Apta whospeaks truth. The **words** of Apta are always true and real. They are wise learned, virtuous and respectable, self disciplined and eminent or distinguished persons. So there words are honoured as real and true. Apta is also called shishta which comes from word shisthi means to rule, to govern, to order, to command and to punish and those who has the power to do these actions with there special power attained by penance (and devotion to society)are known as shishta. So, Shishta considered as aptaone who directs the whole world as to the performance as virtuous act and abstinence from the sinful ones is known as Shishta. Synonym of Apta is Vibudha which means awaken person,a learned or a sage. The person possessing the high level speciality can be considered in this group.

- **As per Tarka Sangraha³:**

- Shabdai.e. sound
- It is a distinguishing quality of the Akasha.

- **Types-2**

- **Dwanytamaka-**

- Sound produced with the help of a stroke with a stick or by hand or finger on a kettle drum or on tabour.

- **Varnatmaka** –Alphabetical sounds

- It is produced by the union and disunion of the vocal cords of human being.

SHASTRAPRAMANA (AGAMA PRAMANA): Shabda Pramana(Testimony) & Shastra Pramana are the 2 sides of one coin. Shastra is incomplete without Shabda and vakya. Every concept of Ayurveda needs shabda to convey its meaning.

Pada -Artha -Dnyana⁴:

Every word possesses inherent energy(Shakti/power)or specific meaning. Meaning of words are known by 3 types:

YogikaPada- known by vyutpatti |पाचक-पचतिइतिपाचक :| ‘Pacha’dhatu + kritpratyaya= who cooks (तच्चान्नंपचति) ,आयुर्वद - आयुर्वदयतीत्यायुर्वदः| Ayu+ Veda =knowledge of Science about Ayu.

RoodhaPada- not known by vytpatti,it is known by general use

- Hasta-Hand,Paada- leg(Noun)
- Kaphaghna- substance which alleviates Kapha(verb)
- Vatakrut – substance which aggravates Vata(verb)
- **Yogaroodha**-known by both vyutpatti and usage
- Panchakarma- five types of karma (Shodhana Therapies)

Vakya-Artha -Dnyana⁵:

As per TarkaSangraha:

The ideal (Pramanika) vakya possesses Akanksha (Expectancy),Yogyata (Capability) and Sannidhi (Continuity) which are the cause of knowledge of a sentence (for proper Shabdabodha or Arthabodha).

As per Bhasha Pariccheda:

Tatparya (Intention) is which is equally important for the cause of knowledge of a sentence.(Asatti-Sannidhi)

- Vaidika- Divine/uttered by God
- Laukika-Statements of trustworthy human being.

1.Akanksha- (Relation between Noun and Verb)

Ghrut,Taila,Vasa ,Majja- Group of words

Ghrut ,Taila ,Vasa and Majja are 4 types of Sneha.

कायबालग्रहोर्ध्वाङ्गशल्यदंष्ट्राजरावृषान्॥५॥

अष्टावङ्गानितस्याहुश्चिकित्सायेषुसंश्रिता।

2.Yogyata-(Connection between one word with another word)

शोकदैन्येन, Grief from the sorrowful disposition

हर्षमामोदेन, Joy from happiness

प्रीतिंतोषेण,Priti(Pleasure)from satisfaction



भयंविषादेन,Fear from apprehension

3.Sannidhi- (Word uttered in a sentence without long pause between each word)

रात्रौजागरणंरुक्षं,

Long pause between words and letters are not valid sentence.

4.Tatparya- (Intention of the speaker)

'Kshira' meanssnuhyadikshira in the context of plant's parts not milk.

Rasa-

Kashaya

Shabda-Artha-Dnyana⁶:

The knowledge of the meaning of a sentence is a shabdagyana (verbal knowledge). **Cause of verbal knowledge is knowledge of word.** The spoken words express their object through its vrutti(power). Vrutti- Communicative force habitating in word.Vruttis are of 3 types:

1.Abhida-

2.Lakshanaa

3.Vyanjanaa

4.Tatparyakhyaa

As per Sahitya Darpana

Vruttis are of 3 types:

1.Abhidhaa: Clear meaning expressed by a word. Eg. Synonyms of dravya like Jvarari-Guduchi(Jvara at the time of birth and ari means enemy)

2.Lakshanaa: Capacity of word to signify a particular thing ignoring enormous others. Intention of the speaker is not directly compatible.

It creates Badha(obstruction) to main artha

It can be divided in to 2 types:-

i.Rudha, ii.Pryojanavati⁷

i.Rudha Lakshana- Proverbs, similar examples

यथाऽण्डंतरुणंपूर्णंतैलपात्रंयैव [१] च।

गोपालङ्घवदण्डीगःसर्वस्मादपचारतः॥७॥सिद्धिस्थानम् - १२. उत्तरबस्तिसिद्धिः

In support of the causativity of purusha, author has given few practical examples of world where existence of karta (doer) becomes mandatory.

Without a potter, can a pitcher be constructed with materials like earth, rod, and wheel alone? Can a house be constructed with earth, straw, and beams, if there is no mason? If the answer is "no" in both these cases, how can we expect the body to be created just by virtue of the combination of different sense organs, without a conscious agent? It is only an ignorant person devoid of rational outlook and scriptural knowledge who can assume otherwise.

ii.Pryojanavati Lakshana⁸-Objective of the sentences is essential.

कार्यधातुसाम्यमिहोच्यते।

धातुसाम्यक्रियाचोक्तातन्त्रस्यास्यप्रयोजनम्॥४॥

Now the effect dhatusamya is discussed here because the objective of this compendium is achievement of dhatusamya (equilibrium of sustaining and nourishing factors i.e., body constituents).

प्रयोजनंचास्यस्वस्थस्यस्वास्थ्यरक्षणमातुरस्यविकारप्रशमनंच॥२६॥

The purpose of this science is to preserve the health of the healthy and cure the disease of the unhealthy.

3.Vyanjana: It is not Main artha and not final meaning also but it is explained by description.

It is the complete action- Gamana, Vamana, Shadhwidha Upakrama- Langhana etc.

4.Tatparyakhyaa: Meaning of a sentence is clear, eventhen, with regard to words having multiple meanings but what is the intention of speaker is important. It is depend upon the reference of the situation.Eg.Saindhavaanaya, Ksheera, Rasa, Kashaya.

Types of Shabda as per Charaka Samhita⁹

स चतुर्विधः- दृष्टार्थश्च, अदृष्टार्थश्च, सन्त्यश्च, अनृतश्चेति।

Shabda are of four types-

Drushtarha:

Based on observations- Doshas get aggravated by 3 factors. Pradnyaparadha.

They are alleviated by six therapies. Langhana etc.

Can be perceived only in the presence of auditory and other sense organs.

**Adrushtarha:**

Based on unobservable phenomena.eg. Life after death, Salvation

Satya:

True words-Ayurveda is the science of life. There are therapeutic measures meant for alleviation of curable diseases.

Anruta:

False words-Words contrast to facts are false.

Eg. There is no Ayurveda.

Qualities of Shastra:¹⁰

Shastra which is followed by great, illustrious and wise physicians. Shastra is complete with ideas and respected by reputed experts. Which is conclusive to the intellectual growth of disciples of all three types-i.e. Highly intelligent, moderate intelligent and less intelligent. Shastra is free from the defects of repetition, contradictions. Apta conveys ideas in an orderly manner and quickly. Which is equipped with definitions and illustrations. So Real Shastra Is One Of The Valid Source Of Truth.

UTILITY OF SHABDA PRAMANA:

For Diagnosis, Prognosis and Treatment it is used. A specific characteristic of the disease can be known only through ShabdaPramana. A disease can be diagnosed correctly only by a person who is well equipped with the knowledge of the signs and symptoms of that particular disease, described in scriptures. Examples-Causative factors i.e., Dry substances, Involvement of doshas, Mode of manifestation, Location of organs of the body and mind etc., Pain, Symptoms, Complications, Prognosis, Name, Prohibition in the treatment. This is the supreme source of valid knowledge.

Shastra guide the people to perform Shubha and Ashubha Karma. Shastra is the text which possesses the goodhatva (exact meaning) and Brahma tatva (knowledge about words). Shastra is a guide, tatva, pratipadaka and Shashaka for attaining samyakadnyana to achieve the purushartha, hence Ayurveda is called Shastra.

Conclusion

Shabda & Shastra are equally important words. Shabda is the basic factor of any science and the knowledge is carried over through word. Shastra can be expressed as an order, a command, a sacred precept or rule, a religious or sacred treatise or a department of scientific knowledge. Shastra is Aptavachana or ShabdaPramana for attaining true knowledge. Ashastra (treatise) can be the means of valid experience only if it is produced by the aptapersonalities. Anyunama (Free from symentic deficiency), Anadhidikam (free from superfluity), Arthavat (meaning full statement), Anparthakam free from sementicincognit), Aviruddha (free from contradictory statements). To know this (Agama Pramana) one should read it thoroughly with its proper/appropriate meaning for practical /clinical purpose considering vakyadosha and vakyaprashamsa and Tantryukti also. S hakha, Vidy, Sutra, Jnana, Shastra, Lakshana, and Tantra are synonyms of Ayurveda. The purpose of this science has been explained in its definition. Various topics discussed in this science are Anatomy-Physiology, Dietetics, Etiology, Disease, Treatment for attainment of health, Chronobiology, Physicians, Therapies, and Procedures. These are ten aspects that will be explained in this treatise. Thus, Ayurveda provides different commands for positive health so it is called Shastra. Shastra removes illiteracy, darkness and presents the bright true knowledge. So, Shastra is **Aptavachana or Shabda Pramana written by Apta** for Ayurveda is a science of medical field which includes Prevention and cure the diseases.

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