

A REVIEW ON CONCEPT OF SYNONYM IN SAMHITA

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ABSTRACT

The dictation and style of *Ayurvedic Samhitas* is in *Vedic language*, that is *Sanskrit*. *Ayurvedic* literature is expressed in form of *Sutras*. So the *Ayurveda Shastra* renders the term *Sutra* as the synonym term of itself. Ancient treatise used various technical tools like *Tantrayukti*, *Arthashraya*, *Kalpna* and *Tacchilya* etc to make writing good and powerful. One such tool is concept of synonyms used by our *Acharyas* in order to express their ideas. Concept of *Prayaya*(Synonym) in *Ayurvedic* compendia is a characteristic feature in *Charaka Samhita*. The description and application of synonyms are given at various places. Term *Ayurveda* itself described with synonyms *Vidhya*, *Shakha*, *Sutra* etc. The knowledge mentioned in *Samhita* should be studied according to *Vakyasah*, *Vakyarthasah* and *Arthavayavasah*. So

to understand all treatise of *Ayurveda* attention is focused mainly on the root of the words. In *Ayurvedic* text various terms for synonyms are used like *Prayaya* (synonym), *Namairbhi*(same name), *Anarthantarm*(there is no difference in meaning).

KEYWORDS: Sutra, Prayaya, Synonym, Arthasraya, etc.

INTRODUCTION

Among the ancient text of *Ayurveda* the *Charaka Samitha* is considered to be most authoritative as much as it represents an authentic thesaurus of various aspect of this science, with special reference to the fundamental principal of medicine. The '*Sutra*' is that power of words endowed to mankind to express his thoughts in short and apt form. These *Sutras* are the conclusions of exhaustive survey of several years corroborating the experience of ages. The aim of sages is to comprise of minimum letters but maximum matter which is in the form of confirmed pure knowledge and also possessing the power of self elaboration is defined as

Sutra. The *Ayurveda Shastra* as science renders the term *Sutra* as the synonymous term to itself. The synonym seems to describe a specific characteristic. Even though each of these synonymous word have different other meaning, still all of them indicative of the same subject in various aspect. Searching more field in *Ayurveda*, some of the branches are based upon these synonyms like in *Dravya guna shastra Dhanvantri nighantu* is perhaps the most popular text where the properties of different group of drugs are described along with their synonyms. In *Dravyaguna* branch pharmacognosy – *Pippali* (*Piper longum*) is called as *Magdhi* indicating its habitat. *Guduci* (*Tinospora cardifolia*) is known as *Chakarlaksika* on the basis of appearance on a cross section and *Chinruha* due to its property of regeneration.

Some of *Prayaya* described on the basis of action and uses, *Arjuna* (*Terminalia Arjuna*) is known as *Hriday* indicating its action on heart, *Chakarmard* (*Cassia tora*) useful in ringworm, *Citrak* (*Plumbago zeylanica*) is called as *Aagney* showing it *Aagney* properties.

In *Rasa Shastra*, *Rasa*, *Maharasa* and *Uprasa* are described with synonyms. For example *Parad- Rsender*, *Abharak- Abhram*, *Antarikam*. *Maksiska-Tapy*, *Tapij*, *Tapi* these all give information about quality, root of origin of word or place of origin of the minerals.

PRAYAYA AS A SPECIAL CONTRIBUTION

The *Sanskrit* word for synonym is *Prayayavachana* or simply *Prayaya* which is a shorter form of the earlier expression. The synonym are called *Prayayvachan* for they denotes the same meaning in ‘rotation’. *Prayayenartham bruvata iti prayayayah*.

A REVIEW ON THE WORD PRAYAYA: by different Koshkar^[1]

TABLE-1

AMARKOSHA	VACHASPATYAM	SHABD-KALPDRUM
1.Aanupurvi 2.Aavrit 3.Paripati 4.Anukarmah	1.Anukarme 2.Parkare 3.Awsare 4.Nirmane 5.Darvay Dharm Bhede 6.Sman Arth Bodhke Shabde 7.Kramen Shayne	1.Aanupurvam 2.Aanupurvakam 3.Paripati 4.Parkar(types) 5.Awsar(opportunity) 6.Darvaydharma 7.Kram(sequence) 8.Ekarthvachak Shabda(the word having same meaning) 9.Artha Alankar Vishesh 10.Sampark Vishesh

There can be two different presentations-

1. Single word for different meaning (*Anekarthi*)
2. Many word for a single meaning (*Ekarthi*).

Shastryavyaharath and *Shisyabodharta* these words are used at many places in texts.

1. *Anekarthi* -Single word for different meaning E.g- In *Astanga Hridaya* name of 6th chapter is *Darvya Kalpa* and in *Astanga Sangrha* this chapter is named as *Bheshja Kalpa*. But both commentator uses the term *Bhesaja* in their commentary. This verify that *Darvya* word itself showing various meaning that it is *Anekarthvachi*.

2. *Ekarthi*- Many word for a single meaning or *Prayaya*. E.g- *Roga*, *Atanka*, *Yakshman*, *Dosha parkriti* and *Vikara*. these terms carry same meaning or synonymous with both *Dosha* and *Vyadhi*.

Ayurveda stands for knowledge of *Ayu*(life).

Ayurveda=*Ayu*+ *Veda*

The term *Ayu* stands for the combination of the body, sense organs, mind and soul and this *Ayu* is explained with the help of synonyms.^[2]

- *Dhari*- the one that prevents the body from decay
- *Jivita*- which keeps alive.
- *Nityag*- which serve as a permanent substratum.
- *Anubandh*- which transmigrates from one body to another

The synonym seems to describe a specific characteristic. Even though each of these synonymous word have different other meaning, still all of them indicative of the same subject in various aspect. Out of these *Nityaga* and *Aanubandha* appear to be unusual in the sense that nowhere else these term are found to designate life. Both of these explain the two important aspect of life. Being knowledge of this *Ayu* is direct object of life author tries to explain it with the help of multiple synonyms.

Ayurveda itself described with *Sakha*, *Vidya*, *Sutra*, *Jnana*, *Shastra*, *Laksana* and *Tantra* are synonymous with the *Ayurveda* or the science of life.^[3]

- *Shakha*-it is a branch of *Atharveda*
- *Tantra*-means an entity, ability to get expansion as per the necessity and it is useful to maintain and hold different aspect concerned with subject

- **Jnana**-this word is very broad in context of *Ayurveda*. *Jnana* means knowing, becoming acquainted with knowledge especially the higher knowledge derived from meditation on the universal spirit.
- **Sutra**-*Ayurveda* is in form of *Tisutra* means where vast knowledge is explained in form of *Sutra*.

1. SYNONYM IN THE FIELD OF *ROG NIDANA*

A). Synonym Of *Nidana*

The *Nidana* has two meanings-

- *Vyadhibodhak*
- *Vyadhijnak*

1. *Vyadhibodhak*- It is applied to diagnosis of disease and also to the section of the text which furnishes definite information about disease(*Nidana Sthana*).

2. *Vyadhijnak*-the cause of anything. In the context of disease it refers to the cause of the disease. It is this second usage which is more common.

Nidana- it is indicated by synonym^[4] such as *Nimmita*, *Hetu*, *Ayatana*, *Pratyaya*, *Samutthana* And *Karana*. A few more synonyms which are used rather rarely are *Mula*, *Mukha*, *Prakriti*, *Ayatana* and *Yoni*. Various synonym of *Nidana* are enumerated here so as to facilitate the comprehension of the salient feature of the diseases caused. *Chakarpani* says that these are to be considered as synonyms in present context only. These terms have different meaning in other context.

- **Nimitt**- showing external causes, *Bahya hetu*, it shows that *Aahar Vihar* described in *Nidanna Sthana* are not the *Samwayi Karan* of *Vyadhi*. These vitiated the *Dosha* that are the direct cause of disease.
- **Hetu** and **Karana** cause of anything.
- **Samutthan**-a thing which is responsible for development.
- **Ayatana**-place

All the things required for occurrence of disease are brought under this shelter.

B). Synonyms of Pathogenesis of Disease^[5]

Samprapti, *Jati*, *Agati* these word are synonymous with the pathogenesis of disease with the help of these words the subject which is completely explained that is the *Samprapti* of *Vyadhi*.

- *Samprapti-Samyak Prapti*, the factor which finally determines the manifestation of disease is *Samprapti*.
- *Jati- Janam* or genesis, the genesis of the disease by the specific action of vitiated *Doshas* responsible for its causation is called *Samprapti*.
- *Aagati*-it means the course of a disease right from the affliction by the causative factors up to its manifestation; it is justified with the help of words *Aagati*.

2. SYNONYM IN THE FIELD OF CHIKITSA**B). Synonym Of *Chikitsa*(management) are^[6]**

- *Prayascitta*-Atonment
- *Prasamnam*-Alleviation
- *Shantikarma*-Pacification

E). Synonyms Of *Vatarakta*^[7]

- *Khuda*
- *Vata-balasa*
- *Adhya-vata*.

The disease *Vata-Rakta* is described with several synonyms in other classical works. Because of their practical utility, these synonyms are also enumerated here. It is called *Khuda* because it is more prevalent in the country called *Khuda*. *Vata* gets excessively aggravated (*Bala*) because of its occlusion by blood for which it is called *Vata-balasa*. Since the disease is more prevalent among rich people (*Adhya*), it is also called *Adhya Vata*.

3. IN THE FIELD OF SHARIR- RACHANA**A). Synonym Of *Kostha*^[8]**

Kostha(central system) is known in scriptures as *Mahasrotas*(the great channel), *Sharira-madhya*(central portion of the body), *Mahanimna*(the deepest part of the body), *Amapakvasaya*(stomach and intestine). In *Susrut Samhita* the term *Kostha* includes the stomach, intestine, bladder, liver, spleen, heart, caecum and lungs.

B). Synonym Of Heart^[9]

The synonyms of heart are *Mahat*, *Artha* and *Hridaya*.

The two *Sanskrit* synonyms *Mahat* and *Artha* conveying the sense of heart are used only in the science of medicine, not elsewhere. Heart is known as *Mahat* because of its overall biological importance. It is *Artha* because it is the organ par excellence. The word *Hridaya* is consist of three characters *hryi+da+ya* as per *vridhya5-3-1*. *Hryi* is forms from root “*Hrin Hrne*” means *Abhiharan*-to bring and *da* root word *da-dane* means to give, third one *ya* root *en gato* means to went. In *Nirukta* it is explained that why Heart is called *Hridaya* because it performs three important work. *Hri-harti*, *Da- dadati*, *Ya-yati*, its take, give and itself functioning. Heart take deoxygenated blood from the whole body and give it to the lungs for it oxygenation and again take it from lungs and then distributed oxygenated blood to the whole body. Thus the meaning of Heart itself describes the circulation of blood. In Europe in 1578-1657 in 17th century Harvey predict the circulation of blood but in India the origin of its root word explained it wonderfully.

DISCUSSION AND CONCLUSION

Synonym is a word or phrase meaning the same as another in the same language. Whether two or more words can express one and the same meaning is very difficult to say. There is a school of thought that behind the apparent synonymy of words there lie some subtle shades of meaning which can be detected.

- ✚ By a critical study of the context in which they are used.
- ✚ By tracing the semantically history of the words.
- ✚ Through the comments offered by the commentators.
- ✚ Etymological interpretation that is accounts of a word origin and development

1. By a critical study of the context in which they are used

Roga, *Atanka*, *Yakshama*, *Jwara* and *Vikara* are synonymous with *Vyadhi*(disease) in *Nidana Parkarna*. Here *Jwara* and *Yakshama* are synonym of disease and on the other hand in *Chikitsa Sthana* they also specify the disease *Jwara*(fever) and *Rajyakshama*(tuberculosis) also.

2. By tracing the semantically history of the word

Krimija for *Laksha* that tells that its originated from insects, *Papma* is synonym of *Kustha* because its origin from sinful act. *Dhari* word for *Ayu* means the one that prevents the body from decay.

3. Through the comments offered by commentators

The *Prakrati* (body type) is decided during conception, based on qualities of *Shukra*(sperm) and *rtva*(ovum). While describing *Prakrati*, *Samdhatu* word is being used to depict best *Prakrati*. Here the commentator becomes helpful as he cleared, here the term *Dhatu* is synonymous to *Dosha*. On the other hand during the description of *Shadrasa*, commentators view helps the reader to know that that *Swadu* is *Prayaya* of *Madhur Rasa* and *Usna* is *Katu Rasa Prayaya*.

4. Etymological interpretation that is accounts of a word origin and development

Amay-Aa+mi+karne, *Aamen va ayye eti Amay* means the cause of all disease is *Aama* that is *Apakv Ann Rasa*. Thats why it is *Prayaya* of *Vyadhi*.

Prayaya as *Arthalnkar vishesh*

- *Khuda*
- *Vata-balasa*
- *Adhya-vata*.

Are synonym of *Vatrakta* described in *Samhita* though it seems that there is no similarity in the meaning of these words but as it occurs in small joints where space is narrow that is *Khuda* and it is disease of rich people so these word are synonym of *Vatrakta*.

PRAYAYA PUNRUKTA DOSHA OR NOT

In *Viman Sthana Acharya Charaka* enumerates speech defect. These syntactical defects are *Nyunam*, *Adhikam*, *Anarthakam* and *Aparthkam*. *Anarthkam* is that speech which is a mere conglomeration of a number of vocals it does not convey any meaning Another one is *Punrukta Dosha* as a part of *Adhikam* or superfluity which means when things are unnecessarily repeated. Repetitions are of two kinds-

1. *Arthapunrukta* or Semantic repetition i.e to give more than one synonym for expressing one and the same concept e.g *Bhesaja*, *Ausadha*, *Sadhana* etc.
2. *Shabdpunrukta* or verbal repetition i.e repeating the same word again and again e.g *Bhesaja*, *Bhesaja*

Here the question arises that whether *Prayayas* are *Punrukta*(repeated) *Dosha* or not. *Arthapunrukta* is *Vakya Dosha* in debate but description of various *Prayaya* of medication in *Chikitsa Sthana* is not a *Punrukta Dosha* In *Jwara Chikitsa Parkaran Chakrpani* clears

that regarding *Prayaya* of *Jwara* there is no query of *Agnivesha*, even than *Atreya* describe the synonym of *Jwara*. Any description which was found necessary in view of contextual propriety it is not *Punrukta Dosha*.

Shabdpunrukta is also not a *Dosha* in textual phrase for example In *Guhyaroga* that is disease of genital organs one of the disease *Mrdita* in its description in sutra its “*Mrditam Mrditam*”. It is contusion of the penis caused by *Mrdita*(rubbing) of penis with rough cloth etc. Here both word are used for different meaning it is caused by rubbing that's why it is named as *Mrdita*.

UTILITY OF PRAYAYA IN UNDERSTANDING THE TEXT

As it was said by *Acharya Charaka* a *Ayurvedghya*(scholar) conversent with *Ayurveda* should be in a position to explain the whole text. They should be able to recite faithfully the contents of the text, interpret them. So *Prayaya* is one of the textual device with the help of such device one can explain a difficult word. *Acharya* uses the concept of *Prayaya* in order to explain a subject in *Smas* pattern and to facilitate the comprehension of the salient feature of that word. When concepts difficult to grasp from the text *Prayaya* use by *Tikakar* may help to clarify again and again so that a clear picture of the text can be had.

Though knowledge of only *Prayaya* is not enough to understanding the text as there are so many synonyms which have different connotations in different context. Use of synonym was found necessary in view of contextual property. So for the proper understanding of text we have to refer the context that is use of *Prasang Tantra Yukti* should be necessary.

So for the proper understanding of the text knowledge of *Prayaya* is important but beside this we should have complete knowledge of *Vyakarna* also to depict that synonym is either an adjective or substantive or it is used as noun.

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