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**COMPARATIVE STUDY OF *SAMHITA* WITH ENGLISH TRANSLATION  
AND AUDIO SOFTWARE APPLICATION WITH *SUTRA* EXPLANATION IN  
B.A.M.S. STUDENTS W.S.R. TO *ASHTANGA HRIDAYA UTTARASTHANA***

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**ABSTRACT**

**Introduction:** In digitization era, students more adapted to the digital world and routinely use digital playback devices in their lives for entertainment and communication. Faculties too seeing students gazing at their various media devices than reading text books. The reason might be that traditional textbooks did not meet the needs of the digital generation. *Ashtanga Hridaya*, an authentic *Ayurveda* treatise also called as essence of eight branches of *Ayurveda*. It consists of six sections and 120 chapters. *Sloka* is the poetic form used in the *Ayurvedic* texts. Teaching and learning of *Ayurveda* should be integrative in nature involving ancient as well as modern technologies without affecting the fundamental learning principles, which helps in the propagation of knowledge of *Ayurveda*. So, it is necessary to think about innovative ways to encourage students to access reading efficiently. **Methodology:** The present study, aims to utilize audio *Sloka* of *Ashtanga Hridaya*, *Uttarasthana* with *Sutra* explanation including *Anvaya*, *Sandhi*, *Samasa* and *Tantrayukti* for easy memorizing and utilization of the knowledge in *Ayurveda*, which will be beneficial to the *Ayurveda* community. A survey study was

conducted to assess the comparison between *Samhita* based learning and audio software application. **Results:** The students who listen to the audio *Sloka* and studied explanation from the APP perform better than those who read *Sloka* from the *Samhita*. **Conclusion:** Students opine that hearing of *Slokas* help a lot than reading alone. This study proves that reading *Samhita* alone is somewhat difficult to understand and memorize *Sloka*. But the audio software application helps the student to recollect the *Sloka* quickly along with correct pronunciation of words, understanding Anvaya, Sandhi Cheda, Samasa and application of Tantrayukti.

**Keywords:** *Ashtanga Hridaya, Uttarasthana, Sandhi, Samasa, Tantrayukti*

## INTRODUCTION:

*Ashtanga Hridaya*, the popular authoritative treatise on ancient Indian medicine encompasses the essence of all eight branches of *Ayurveda*. The textbook *Ashtanga Hridaya* has gained popularity due to its poetical style of composition, sequential arrangement of topics and clear description of precepts and practices of medical science. *Ashtanga Hridaya* contains the cream of knowledge scattered in different *Samhita* and has been prepared in a way that which is neither too brief nor too elaborate. *Ashtanga Hridaya* [1] consists of 6 *Sthana* and 120 chapters. *Uttarasthana* is the sixth and last *Sthana*

comprises of 40 chapters. It deals with all the other 7 branches except *Kaya Chikitsa*. They are

*Bala Chikitsa* -3 chapters

*Graha Chikitsa* – 4 chapters

*Urdhwanaga Chikitsa* – 17 chapters

*Shalya Chikitsa* – 10 chapters

*Damshttra/Visha Chikitsa*–4 chapters

*Jara/ Rasayana Chikitsa* – 1 chapter

*Vrusha/ Vajikarana Chikitsa* - 1chapter.

*Ashtanga Hridaya, Uttarasthana* [2] contains 40 chapters and total 2237 *Slokas*. The total number of *Slokas* in each *Adhyaya* of *Uttarasthana* are:-

Table 1: The total number of *Slokas* in each *Adhyaya* of *Uttarasthana*

| S. No. | <i>Adhyaya</i>                              | Number of <i>Sloka</i> |
|--------|---|------------------------|
| 1.     | <i>Balopacharaneeyadhyaya</i>               | 49½                    |
| 2.     | <i>Balamaya Pratishedhadhyaya</i>           | 77                     |
| 3.     | <i>Balagraha Pratishedhadhyaya</i>          | 60½                    |
| 4.     | <i>Bhoota Vijnaneeyadhyaya</i>              | 44                     |
| 5.     | <i>Bhoota Pratishedhadhyaya</i>             | 53                     |
| 6.     | <i>Unmada Pratishedhadhyaya</i>             | 60                     |
| 7.     | <i>Apasmara Pratishedhadhyaya</i>           | 37                     |
| 8.     | <i>Vartmaroga Vijnaneeyadhyaya</i>          | 27½                    |
| 9.     | <i>Vartmaroga Pratishedhadhyaya</i>         | 41                     |
| 10.    | <i>Sandhisitasitaroga Vijnaneeyadhyaya</i>  | 31½                    |
| 11.    | <i>Sandhisitasitaroga Pratishedhadhyaya</i> | 58½                    |
| 12.    | <i>Drishitiroga Vijnaneeyadhyaya</i>        | 33½                    |
| 13.    | <i>Timira Pratishedhadhyaya</i>             | 100                    |
| 14.    | <i>Linganasa Pratishedhadhyaya</i>          | 32                     |

|     |   |             |
|-----|---|-------------|
| 15. | <i>Sarvakshiroga Vijnaneeyadhyaya</i>                     | 24          |
| 16. | <i>Sarvakshiroga Pratishedhadhyaya</i>                    | 67          |
| 17. | <i>Karnaroga Vijnaneeyadhyaya</i>                         | 26          |
| 18. | <i>Karnaroga Pratishedhadhyaya</i>                        | 66          |
| 19. | <i>Nasaroga Vijnaneeyadhyaya</i>                          | 27          |
| 20. | <i>Nasaroga Pratishedhadhyaya</i>                         | 25          |
| 21. | <i>Mukharoga Vijnaneeyadhyaya</i>                         | 69          |
| 22. | <i>Mukharoga Pratishedhadhyaya</i>                        | 111         |
| 23. | <i>Shiroroga Vijnaneeyadhyaya</i>                         | 32          |
| 24. | <i>Shiroroga Pratishedhadhyaya</i>                        | 59          |
| 25. | <i>Vrana Pratishedhadhyaya</i>                            | 67          |
| 26. | <i>Sadyovrana Pratishedhadhyaya</i>                       | 57½         |
| 27. | <i>Bhagna Pratishedhadhyaya</i>                           | 41          |
| 28. | <i>Bhagandhara Pratishedhadhyaya</i>                      | 44          |
| 29. | <i>Granthyarbudashleepadaapachinadi Vijnaneeyadhyaya</i>  | 31          |
| 30. | <i>Granthyarbudashleepadaapachinadi Pratishedhadhyaya</i> | 40          |
| 31. | <i>Kshudraroga Vijnaneeyadhyaya</i>                       | 33          |
| 32. | <i>Kshudraroga Pratishedhadhyaya</i>                      | 33½         |
| 33. | <i>Guhyaroga Vijnaneeyadhyaya</i>                         | 52½         |
| 34. | <i>Guhyaroga Pratishedhadhyaya</i>                        | 67          |
| 35. | <i>Visha Pratishedhadhyaya</i>                            | 70½         |
| 36. | <i>Sarpavisha Pratishedhadhyaya</i>                       | 93          |
| 37. | <i>Kidalutadivisha Pratishedhadhyaya</i>                  | 86          |
| 38. | <i>Mushikalarkavisha Pratishedhadhyaya</i>                | 40          |
| 39. | <i>Rasayanavidhiradhyaya</i>                              | 181         |
| 40. | <i>Vajikaranavidhiradhyaya</i>                            | 89          |
|     | <b>Total</b>  | <b>2237</b> |

**Aim:**

To compare *Samhita* based learning and audio software application with *Sutra* explanation in B.A.M.S. students.

**Methodology:**

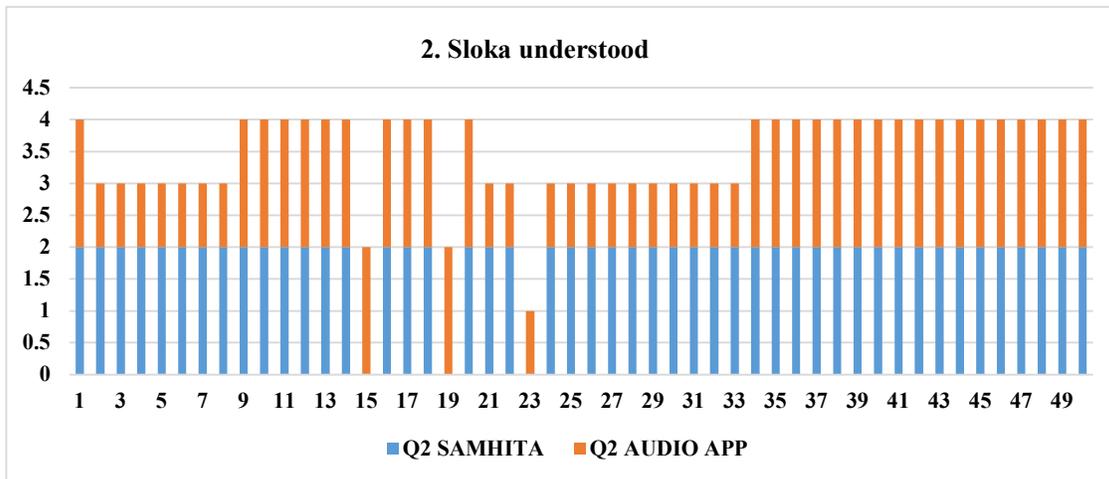
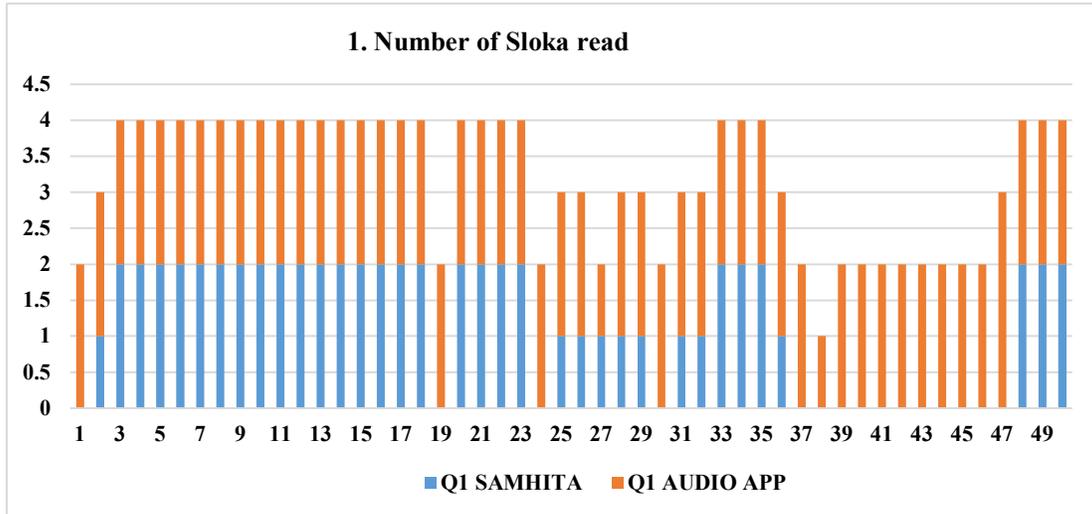
- A survey study was conducted to assess the comparison between *Samhita* based learning and audio software application.
- In this study the *Samhita* taken is *Ashtanga Hridayam* english translation of Prof. K. K. Sreekantha Murthy and the audio software application with *Sutra* explanation contains audio of *Sutra* with english translation including *Anvaya* [3], *Sandhi* [4], *Samasa* [5] and *Tantrayukti* [6].

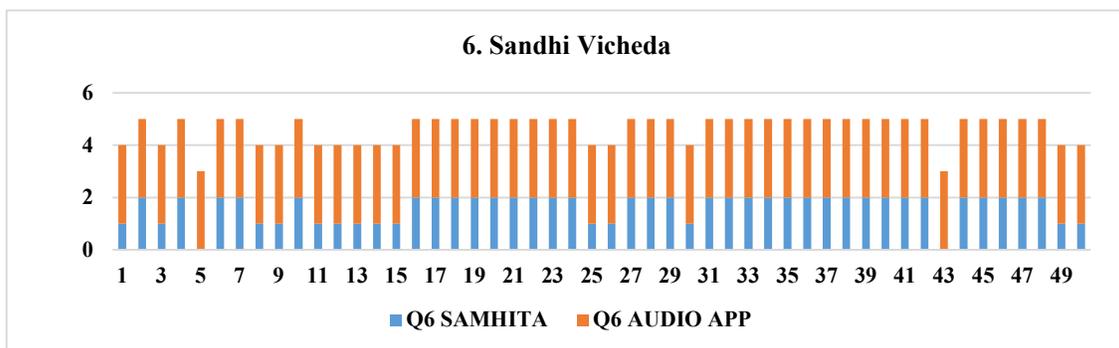
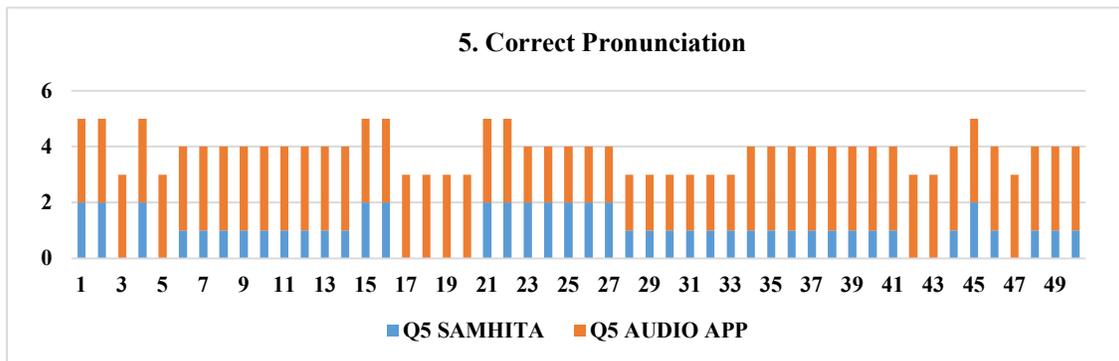
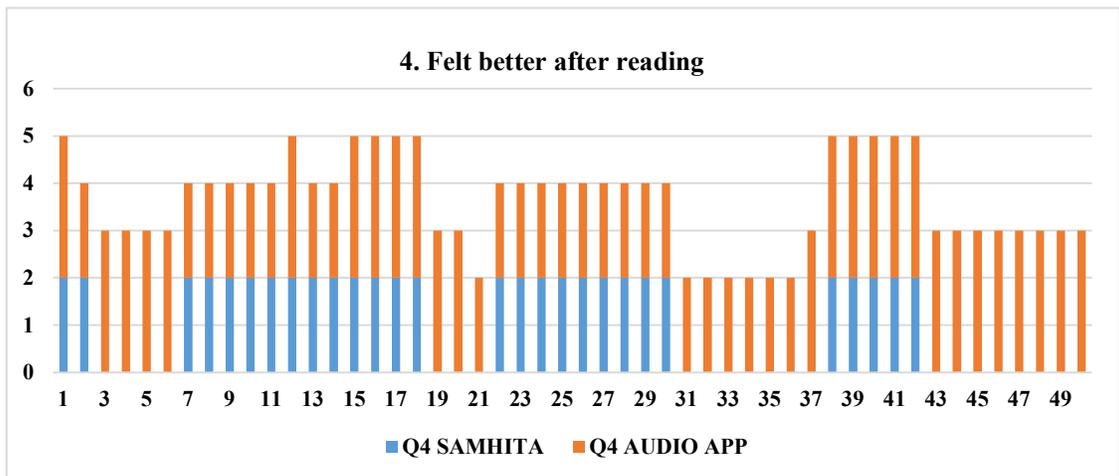
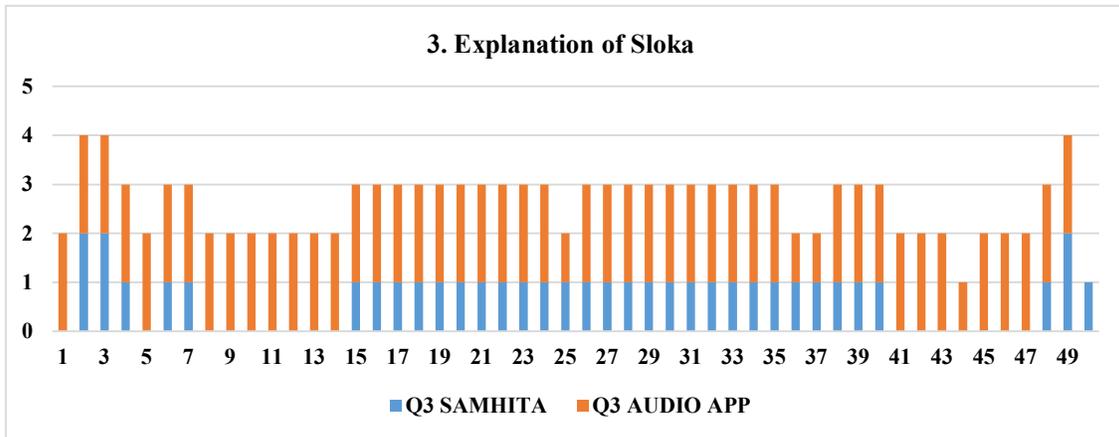
- A sample size of 100 B.A.M.S students were selected and divided into two groups with sample size of 50 students for each group. Students of group A was instructed to recite the *Sloka* from the book with explanation in English and Students of group B was instructed to hear audio from audio software and read *Sutra* explanation.
- Questionnaire was given to get the feedback from students of both group. The obtained result was analyzed statistically.
- For the purpose of the study text book of *Ashtanga Hridaya*, *Sabdakalpadruma*, *Amarakosa*, articles and internet sources were taken.

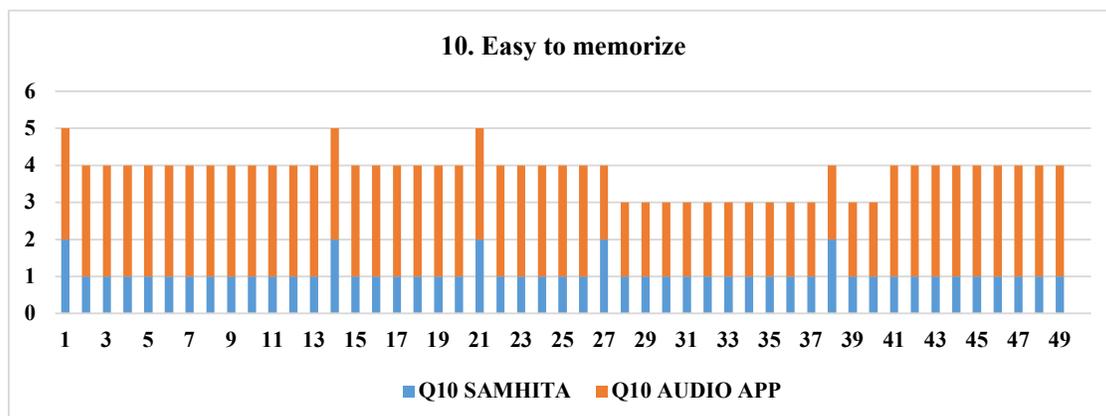
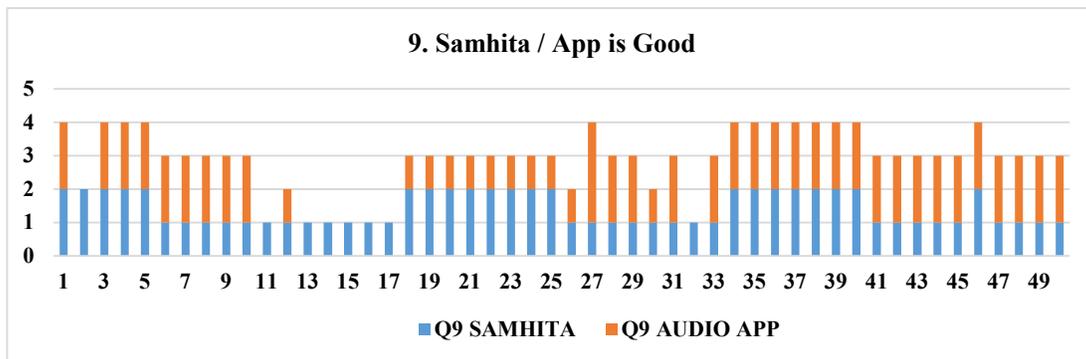
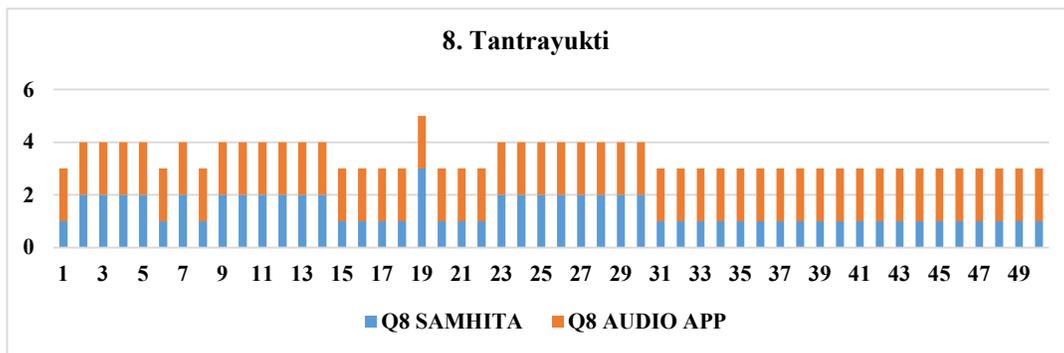
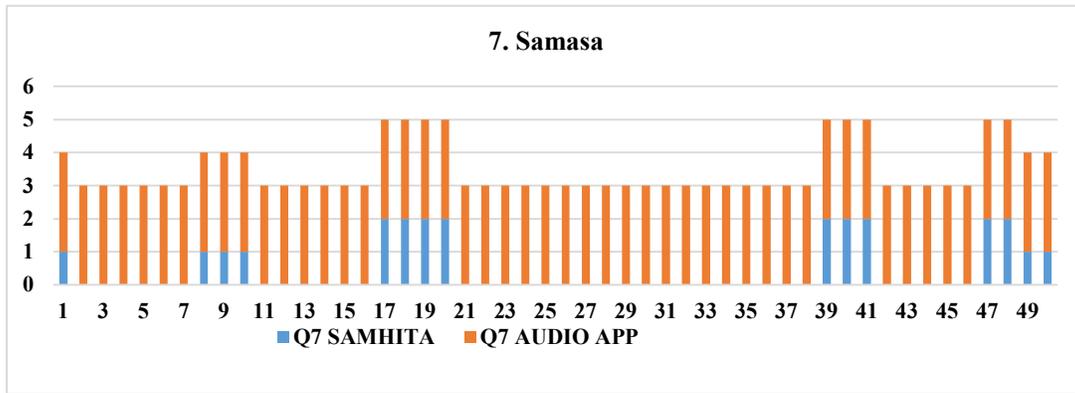
Table 2: Standard Operating Procedure For *Sutra* Explanation In Audio Software:

|              |  |
|--------------|--|
| सूत्र        | नाभिं च कुष्ठतैलेन सेचयेत्स्नापयेदनु ।<br>क्षीरीवृक्षकषायेण सर्वगन्धोदकेन वा ॥ 6 ॥<br>कोष्णेन तप्तजततपनीयनिमज्जनैः । Ref: AH/Uttarasthana/1st chapter/Sutra 6.   |
| अन्वयः       | नाभिम कुष्ठतैलेन सेचयेत् च अनुतप्तजत तपनीय निमज्जनैः कोष्णेन क्षीरीवृक्षकषायेण सर्वगन्धोदकेन वा स्नापयेत् ।  |
| सन्धिसमास    | सेचयेत्स्नापयेदनु = सेचयेत्स्नापयेत् + अनु (जश्त्व सन्धि)<br>कुष्ठ इति तैलम् तेन कुष्ठतैलेन (कर्मधारय)<br>सर्वे गन्धाः सर्वगन्धाः (कर्मधारय)<br>सर्व गन्धाश्च उदकं च सर्वगन्धोदकम् (द्वन्द्व समास)   |
| भावार्थः     | The umbilicus should be anointed with <i>Kushta Taila</i> . After that, the child should be given a bath either with the <i>Kashāya</i> of barks of <i>Ksheeri Vruksha</i> or with water boiled with all fragrant drugs. Bathing water should be made warm by immersing many times with heated sheets of silver or gold. |
| तन्त्रयुक्ति | <i>Tantrayukti</i> employed is <i>Vikalpa</i> [7], for stating the rules that when an alternate choice is available. Here the child should be given a bath either with the <i>Kashāya</i> of <i>Ksheeri Vruksha Twak</i> or water boiled with all fragrant drugs.  |

## OBSERVATION:







## RESULTS

• In the present study, students who listen to the audio *Sloka* and studied explanation from the APP perform better than those who read *Sloka* from the *Samhita*. This study proves that reading *Samhita* alone is somewhat difficult to understand and memorize *Sloka*. But the audio software application helps the student to recollect the *Sloka* quickly along with correct pronunciation of words, understanding *Sandhi Cheda*, *Samasa* and application of *Tantrayukti*.

## DISCUSSION

• *Ashtanga Hridaya* has gained popularity due to its poetical style of composition, sequential arrangement of topics and clear description of precepts and practices of medical science. It is also difficult to pronounce the *Sloka* without the knowledge of *Sanskrit*. This study is selected because the proper knowledge of treatise can be attained by three important steps [8] viz. *Adhyayana* (study), *Adhyapana* (teaching) and *Tatvidya Sambhasha* (participation in debate). *Adhyayana* (study) is not an easy one. Most of the *Ayurveda* treatises are in *Sutra* form or coded language. The meaning of *Sutra* can be found out with the help of *Sanskrit* grammar. In expert validation of literary work, 62.5% accepted *Anvaya*, 87.5% mentioned satisfactory for *Sandhi Cheda* and *Samasa*, 62.5% accepted *Tantrayukti*, 87.5% mentioned that *Sloka* has met the

expectation as good, 62.5% mentioned that this study is very beneficial for *Ayurveda* students and 50% mentioned that they suggest this work to their friends and colleagues. Hence from the validation of literary work, it is understood that it will be beneficial and recommended to *Ayurveda* students.

## CONCLUSION:

• Students opine that hearing of *Slokas* help a lot than reading alone. The translation of each *Sloka* in English language with *Anvayārtha*, *Sandhi*, *Samasa* and applied *Tantrayukti* will help to provide the needs of students. It is also difficult to pronounce the *Sloka* without the knowledge of *Sanskrit*. So, the present work will help them to get over these difficulties.

• In the present study, students who listen to the audio *Sloka* and studied explanation from the APP perform better than those who read *Sloka* from the *Samhita*. This study proves that reading *Samhita* alone is somewhat difficult to understand and memorize *Sloka*. But the audio software application helps the student to recollect the *Sloka* quickly along with correct pronunciation of words, understanding *Anvaya*, *Sandhi Cheda*, *Samasa* and application of *Tantrayukti*. This work will be helpful for UG & PG students, Ph.D scholars, *Ayurveda* faculties and general practitioners.

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