



A PEER REVIEW ON TRIVIDHA GYANOPAYA

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ABSTRACT Knowledge is a theoretical and practical understanding of subject. Knowledge is a context involves how, who, when, where and why. In Ayurveda especially in Charak Samhita how, when and where these context are described very beautifully in sutra sthan which sthan is justified the "Sutra" term. It really becoming acquainted us with different type of meaning and gaining deep knowledge about that word. If we go through there types described by Maharashi Charaka then we also understood the Anukta, meaning of superficial version of shloka those where write in sutra form. If we untangle the thread we will be able to go even deeper. In a broader sense, Sutra can represent the threads that connect readers and concepts regarding deeper knowledge. Sutras are often brief and open to interpretation. They provide a fame work for understanding the nature of reality of the shloka regarding method of acquiring knowledge. Let's dig deeper and further.

KEYWORDS : Ayurveda, Charak Samhita, Gyanopaya, Trividha, Sutra Sthan

INTRODUCTION:-

The more extensive a man's Knowledge of what has been done the greater will be his power of knowing what to do. All our knowledge begins with the senses, proceeds then to the understanding and ends with reason. There is nothing higher than reason. Knowledge is a theoretical and practical understanding of subject we can define knowledge as

- The fact of knowing
- Information are what is already known
- The whole of what can be learned or found out

Knowledge in any context involves the following aspects:

- Know-that: - Basic sense of knowing (cognitive knowledge)
- Know-how: - The knowledge of how to get things done (advanced skills)
- Know who: - knowing who can help (system understanding)
- Know when: - A sense of timing
- Know where: - knowing where things are best carried out
- Know why: - The wider context and vision (self-motivated creativity)

There are 7 types of knowledge:-

1. Explicit
2. Implicit
3. Tacit
4. Declarative
5. Procedure
6. A posteriori Knowledge
7. A priori knowledge

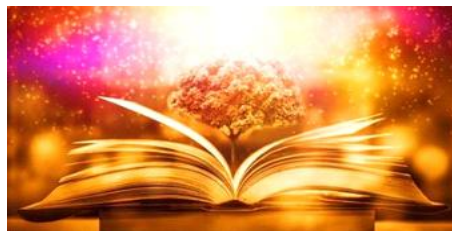


1. Explicit: - Instructions, Law data, diagrams
2. Implicit: - What new thing did I learn, would it be useful to others and how can I explain
3. Tacit: - How to read by a situation by Being prepared with possible conversation outcomes
4. Declarative Knowledge: - Focuses more on the who, what, where and when behind information and less on "how" why
5. Procedural Knowledge: - It is shown through action or documented through manuals

6. A posteriori Knowledge:-to know there strength and weaknesses that stem from there experiences
7. A priori knowledge: - Interpretation in practical situation

AIM AND OBJECTIVES:-

- *To study about *Tri Vidha Gyanoupanya* In a different way.
- *To understand the concept of *Gyanoupanya* according to *Brihatrayee*



MATERIAL AND METHOD:-

A literary Survey is done mainly on *Charaka Samhita Sutrasthana*, *Ashtanga Hrudaya Sutrasthana*, the data is collected from other sources like *Amarakosha*, contemporary texts. Mainly used books in the studies are *Charaka Samhita*, *Ashtanga Hrudaya* and its *Commentaries*

LITERATURE REVIEW:-

In *Charaka Samhita Sutrasthana* 30th chapter there is an another view of *Gyanoupanya* in *Shloka* no.16 *Charaka* mention that:-

- वाक्य
- वाक्यार्थ
- वाक्यार्थावयव
- *Vakya* (वाक्य):-

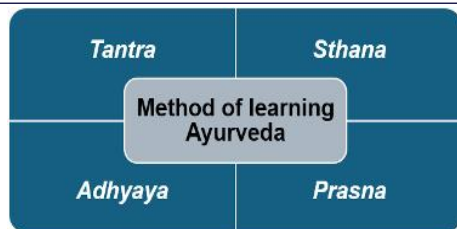
The texts are written by great's ages and hence they are called sacred works. Reciting the entire texts in an appropriate order is known as *Vakyaasah*

Vakyartha (वाक्यार्थ):-

After proper understanding the inner meaning should be known by means of *vyasa*(elaboration of details), *Samasa*(briefness), *Pratijna*(proposition), *Hetu*(reasoning), *Udharan*(examples), *Upanaya*(application) and *Nigamana*(conclusion) and should be understandable by all the three types of disciples like brilliant, mediocre and dull.

Vakirtavayava (वाक्यार्थावयव):-

The concepts hidden in the strong forets of words should be understood by repeated interpretation of the meaning through *Vibharana* (clear perception)



Sometimes it is difficult to understand its true meaning unless the text is clear. For example: – “*Sharirachesta ya chesta sthairtha balavardhinee*” शरीरचेष्टा या चेष्टा स्थैर्यार्थबलवर्धनी the physical action which is desirable and is capable of bringing about bodily stability and strength here the word '*Chesta*' appears twice, but as a matter of fact the second time mentioned '*Chesta*', if to be interpreted as *Cha+ista* and thus gives the correct meaning.

पद (*Pada*):- 'Ayu' is the *Pada* अथ अतः दीर्घ जीवित्व अय्यायं

In this *Shloka* there are 8 *pada* present here

पदार्थ (*Padartha*):- अथ (*Atha*) Meaning is मंगल (*Auspicious*)

अतः Meaning is हेतु (cause)

ह Meaning is/ अवधारणा (sure)

आयु Meaning is शरीर+ इन्द्रिय + सत्त्व + आत्म = आयु

प्रयोजन (*Prayojana*):- What is the utility of reading आयु "धर्मार्थसुखसाधनम्" When we have a good and healthy *Ayu* then we can achieve *Dharma*, *Artha*, *Sukha* (*Kamas -Moksha*) which is the main goal of a human being .

उदात्त (*Udata*):- How we achieve *Purusartha* from this body ?

We do our karma (work) then we achieve *Dharma*, *Artha*, *Kama* and *Moksha* (salvation). To keep this body disease free we can also take the meat of crow, buffalo etc. in *Rajyakshma* treatment. According to *Veda* and *Smrutimeat* of above animal are restricted and doing these are considered as *papa karma* is considered as *Dharma* and *Adharma*

परिहार (*Parihara*):- This is known as '*Parihara*' where we eradicate the above query? Like for any type of oblation/ sacrifice if we kill any animal then that is not considered as *Adharma*, here we take animal meat for cure our disease not for pleasure. If we take this, then our longevity increases *dharma* and other 3 *Purusarth*.

DISCUSSION:-

From above principles if both authors, we can discuss that for better understanding of every knowledge of Sanskrit grammar and the real meaning of every word and hidden meaning of each sentence . Then only we can relate these methods as “*Gyanavayava*” of our *Samhita*.

CONCLUSION:-

From these above discussions we can conclude that not only *Adhyayana* (अध्ययन)] *Adhyapana* (अध्यापन) and *Tadbidya Sambhasa* (तद्विद्या सम्भाषा) Have the quality of increasing knowledge but also above these factors are passively help us to gain a deep and routed knowledge of our **science**.

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