“Application and Utility of *Tantra śīla Arthāśraya in Astāṅga Ṣrdayam, SūtraṢṭhāna*”

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**Abstract:**

*Amṛtam* is the essence obtained by churning of the milky ocean with great effort. Knowledge is also called *Amṛtam* as it is the final destination/ essence of the human intelligence in its ability of thinking, analytical ability and arriving at a conclusion. The treasure of Indian literature is found in innumerable languages but the ancient wisdom was predominately expressed in Sanskrit language. *Vedās, Upavedās, anīga of vedās* are more comprehensive and categorical and hence nothing cognizable is there beyond that but accepted the need for texts, methods etc. to de-codify and decipher the real intention of the Vedic literature. This language has its unique feature of being lucid along with *arthagambhiratvam* because of its rich vocabulary with high connotations due to various factors. Thus it is evident from the above the knowledge of *Tantrayuktis, tantra guṇa, tantra doṣās, Tāchhīlya, Kalpanas, Arthāśrayas* plays a pivotal role and inevitable in understanding the concepts of Ayurveda treatises. *Arthāśrayas* are one among the contributions of Arunadatta. In Arunadattas commentary he has mentioned in-detail the *tantra guṇa and tantradoshas and tantrayuktis, Vyākhya, Kalpana, Arthāśraya, Tāchhīlya.* Many research studies have taken place on *Tantra Guṇā* etc., with only a birds eye view on *Arthāśrayas.* Hence, an earnest attempt is being made through this article to find out the real utility and application of *Tantra śīla Arthāśraya in Astāṅga Ṣrdayam, SūtraṢṭhāna* because the work of AchāryaVagbhatta is said to be best in *SūtraṢṭhāna.*

**Introduction:**

Knowledge has always been the continuous search for Indians from ancient times. The richness in the Indian literature is a memorable embodiment of the manifold expression covering innumerable domains placed in the same high altar along with divergent views. Not only that, the evolution of the intelligence, the impact and the influence of the time/date, environment in which they live were either depicted in explicit or implicit manner. Even though the treasure of Indian literature is found in innumerable languages but the ancient wisdom was predominately expressed in Sanskrit language. It may be because majority of the intellectuals having visual thinking were āstikās and had their knowledge embedded in the Vedas. They had a firm belief that *vedās, Upavedās, anīga of vedās* are more comprehensive and categorical and hence nothing cognizable is there beyond that but accepted the need for texts, methods etc. to de-codify and decipher the real intention of the vedic literature. The language *Samskr̥tam* is one of the most ancient languages used by mankind and other heavenly people from time immemorial. This language has its unique feature of being lucid along with *arthagambhiratvam* because of its rich vocabulary with high connotations due to various factors. From this, we understand that the ancient authors have used every methodology in the language like pratyayas, verb root, etc. to express in an implied manner rather more explicitly. As mentioned earlier the domain of the Sanskrit literature is very vast that the parameters are beyond one’s imagination. One of the areas of the knowledge system was medicine which is an integral part of human living. *Ayurvedā* is said to be the *Upaveda of Atharvaveda.* - Ayurveda is also termed as *Amṛtam* by AchāryaCaraka as it is by which the svāstya of an individual is maintained to attain the *purusārthās.* The influence of the *Vedic* literature is clearly evident in the formulation of the concepts and doctrines in this medical science. It is thereby found that we need special tools to understand these concepts with the knowledge of other *Nyāya, vaiśēṣka, mīmāṃsa, vedānta Śāstra* etc. The science of Ayurvedic medicine was transmitted in the ancient age orally from the teacher /Guru to the disciple in a comprehensive manner in whole and it descended from the heaven to earth. The science of Ayurveda was classified into eight branches for easy understanding and practice and then the emergence of classical texts began. In that context only the texts were classified as *Brhatrayi* and *Laghutrayī.* AchāryaCaraka was the first person to expound the methodology of transmission of Ayurvedic medical knowledge. Achārya Caraka explains that any person who is keen to adopt a medical profession should first be able to select a text which is suitable for him. There are a number of texts available hence he also gives the characteristics of a good text on
the basis of which it can be selected. Once a book is selected, a person has to select a preceptor who will help him to understand the text which he has selected. Achārya Caraka has guided on how to select a preceptor also.

Once a suitable book and preceptor are selected then the person has to understand the procedure to gain knowledge. There are three methods to attain knowledge, as mentioned by Achārya Caraka - Adhyayana (to study), Adhyāpyana (to teach) &Tadvidya Sambhāṣā(participation in discussion and debates).

The first method Adhyayana means, learning. Modern Science also says the same, Learn, Teach and Discuss. A scholar who has studied and is well versed in Ayurveda should be able to explain the whole text with its different Sthāna (Section), Adhyāya (Chapter) he should be able explain content of each chapter, and its meaning should be able to summarise them. The scholar should be able to interpret the whole text on the basis of Vyāsa, Samāsa, Pratijñā, Hetu, Udhāharana, Upamaya&Nigamama.

Lord Dhanvantri, quotes" The subject studied without having been enlightened about the depth of meaning is simply fatiguing, as is the weight of sandalwood for an ass."

The real intention of the Achārya in their writings is so deep and hence without certain specific tools it is difficult to understand their vision in the concepts they have encrypted. AchāryaAgniiveśa - Caraka is said to be the first among the authors of Ayurvedic Classical texts to explain in detail the laksanās of a good Ayurvedic Treatise and tools of learning. In that context he has envisaged (enumerated) the Tantrayuktis, Tantra guna & Tantra Doṣā etc. According to Achārya Caraka the purpose of Tantrayuktis is to serve the purpose of amplification and enlightening. In order to understand the Śāstram the tantrayuktis help in the above said manner. AchāryaSuṣruta further elaborates by classifying the purpose of Tantrayuktis as

1) vākya yōjana
2) Artha yōjana

Vākya Yojana: - Means meaningful arrangement of sentences which are spread. Yoga, Uddeśa and Nirdeśatantrayuktisetc are useful for vākya yōjana

Artha yōjana: -

Appropriation of hidden the sharira is called as tantra. Here the word tantra means Śāstra which is being referred as śāraṇe the main structure of the texts. Apart from tantrayuktis the qualities of such tantra is mentioned as TantraGunā. And to beautify the tantras tools like tantrayuktis are being used. When they are written in that manner it shines like the original gem stones. According to Arunadatta the commentator of Aśṭāṅga Hṛdayam the tantragunā are Tantrayuktis – 36, Vyākhyā – 15, Kalpana -7, Arthāśraya – 20, Tāchhīlya – 17

The tantragunā as per Caraka samhitā are as follows:

Followed by great, famous, self-restrained people, containing all pertinent subjects, recommended by authentic persons, suitable to be followed by all great, three types of students, without unwanted repetition, written by author of very high order( his own discoveries in the field), well written, strong supporting proofs for the claims in the books, not contain any slang language, without any hard spelt words, self-explanatory with sufficient description, logical sequence of the subjects dealt with, principles and meanings of the book should be well established without confusion and uncertainty, should not be self-contradictory, each context should be distinct and there should not be any mixing up of contexts, enable easy understanding and mastery of subject detail, definitions of the terms used by it, examples to establish points. Thus it is evident from the above the knowledge of Tantrayuktis, tantra gunā, tantra doṣās, Tāchhīlya, Kalpanas, Arthāśrayas plays a pivotal role and inevitable in understanding the concepts of Ayurveda treatises. Chakrapani said in his commentary on Caraka Samhitā that in addition to the above mentioned 36 Tantrayuktis, there are 15 types of Vyākhyā (explanations), 7 types of Kalpana (arrangements), 21 types of Arthāśrayas (implications) and 14 types of Tantra- doṣās. It was mentioned that it will be explained in Uttara Tantra

Arthāśrayas are one among the contributions of Arunadatta. In Arunadattas commentary he has mentioned in-detail the tantra gunā and tantradoshas and tantrayuktis – 36, Vyākhyā– 15, Kalpana -7, Arthāśraya – 20, Tāchhīlya – 17

Another authority name ShreeShankara Sharma his work onTantrayuktis listed the number of Arthāśraya as twenty-one by adding UpadhāLopa to the existing list of Arthāśraya. The definitions of Shree ShankaraSharma are different from that of Arunadatta

न्तव शीतलअर्थश्रय - Method of particular author (Style)

Vyākhyā:

तन्त्रः।कल्लक्षेत्रमयेक्षणां(तत्रिकुटप्रविनः)।ग्राम्य-सिद्धान्तः।आश्रयः।प्रमाणम|तन्त्रवायः।परिप्रेक्षः।श्रुतिशास्त्रविशेषः।हेतुः।उद्ध-यथायथप्रयजकम|शैतलकर्कम|शैतलकर्कम|ब्रह्म-शैतलकर्कम|प्राणमयानुभावगृहितां।
The essence from the Ayurvedic text books, which are written very elaborately has been taken and presented in a very precise form in *Aṣṭāṅga Hṛdayam*. *Aṣṭāṅga Hṛdayam* is neither too short nor too elaborate. When books are written very elaborately it is very difficult to understand. Hence it is the method of exposition followed by the author is called as *śīla*.

The symptoms of proper, less and excess - *dōṣa* of *Vāyu*, *Pitta* and *Kapha* are the three *śīla* which are applied here. *Artha śīla* has explained the rules of conduct in brief. The person who adopts it will attain long life, health, wealth, reputation and also the eternal world. Hence *Aṣṭāṅga Hṛdaya* – not elaborated on digits, foot and palm. Same time more description on veins so as to enable to avoid certain veins during blood letting.

1. *Aṣṭāṅga Hṛdayam*: *Lakṣana*: the symptom for appropriate administration of *āṣṭāṅga Hṛdaya* is neither too short nor too elaborate. Hence in this text only *āṣṭāṅga Hṛdaya* is applied. In that sense he himself mentions that his text this method is followed.

2. *Vāyu* and *kapha* are the three *dōṣa* of the body. They in their balanced state leads improvement and destruction of the body.

Ācārya mentions that in concise there are three *dōṣa* in the body. In this chapter only the names are mentioned and later in the 10th, 11,12 chapter their types, seats, *vridhi* lakṣana, *kṣaya* lakṣana and their *upakrama* are mentioned in detail. Hence it is *Tantra śīla Arthāśraya* which is applied here. In this text only *sāra* from the other text is taken and presented so that it can be easily understandable by *trividhaśīṣya*. In 10.5.17 chapter of the text it is mentioned *

3. *Tantra śīla Arthāśraya* is applied. Hence the ācārya has explained the rules of conduct in brief. The person who adopts it will attain long life, health, wealth, reputation and also the eternal world.

Ācārya himself claims that the sad ācārya will be explained in brief which is said to the śīla *Aṣṭāṅga Hṛdaya* in the *Tantra śīla Arthāśraya*. Hence the *Tantra śīla Arthāśraya* can be applied here.

4. The dimensions of the *mūlacidra* for one year - 1 āṅgula, for other age groups it should be increased by *ardhaāṅgula* and its maximum measurement can be 3 āṅgula. The *agra* should be thick the passage of *mudga*, *māṣa*, *kalāya*, *klinnakalāya*, *karkandu* respectively Ācārya Arunadatta has mentioned the measurement of the openings and then clarifies that it should be understood by oneself. The Tantrakarta did not mention separately due to the nature of the text - *Aṣṭāṅga Hṛdaya* is applied.

5. The symptoms for appropriate administration of *Kaṣāya* vasti are similar to those of *virēcana* Karma. He mentions that the *lakṣanas* are similar to the *lakṣanas* of *virēcana* which can be referred back from *Śūtra* 18/38 of *Aṣṭāṅga Hṛdaya*. Hence it is the *śīla* of the ācārya to be concise thus the *Tantra śīla Arthāśraya* is applied.

6. The symptoms of proper, less and excess- *anuvāsana* vasti are the same as those of Snehana Karma. Due to the conciseness in the methods of explanation the *samyak*, *āti* and *ayogalakṣanas* are referred from the *ŚīhaAdhyāya*, *Aṣṭāṅga Hṛdaya*, *ŚūtraSīthāna*, 16th chapter. Hence *Tantra śīla Arthāśraya* is applied.

DOI:10.9756/INTJECSE/V14I5.852 ISSN: 1308-6809 International Journal of Early Childhood Special Education (INT-JECSE) 5581 Vol 14, Issue 05 2022
Yantras for dhuma, basti are mentioned in their corresponding chapters.

Due to the consciousness the Ācārya mentions to refer his own treatise SūtraŚhāna, chapter 21 with regard to the pramana of dhumayantra. Hence the Tantra śīla Arthāśraya is applied.

Yantra for clearing the penis / urethra and applying anjanya has been described at relevant places

Due to the consciousness the ācārya mentions to refer, his treatise SūtraŚhāna, chapter 23 with regard to the pramana of Anjanaśālāka and chapter 19 with regard to the pramana of Bastīnētra. Hence the Tantra śīla Arthāśraya is applied.

Conclusion:
The author’s promise of being brief is found in all the chapters without compromising on the fundamentals to be given and explained. Hence it is the shila of the Ācārya to be concise thus the tantra shila Arthaśraya is applied. Thus by the understanding of the Arthāśraya the meaning of the Text and intent of the Ācārya can be well understood.

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