

“Application and Utility of *Tantra śīla Arthāśraya in Aśtāṅga Hṛdayam, SūtraSthāna*”

- **PronabHaldar**

Professor, Department of Rasashastra & BhaisajyaKalpana, Shubhdeep Ayurved Medical College & Hospital, Indore, Madhyapradesh.

- **B.Kothainayagi**

PhD Scholar, Mandsaur Institute of Ayurved Education & Research, Mandsaur University, Mandsaur, Madhyapradesh & Reader, Department of SamhitaSiddhanta, Sri Sairam Ayurveda Medical College & Research centre, Chennai - 44

- **Jaya Shankar Mund**

Principal, Shubhdeep Ayurved Medical College & Hospital, Indore, Madhyapradesh

- **Pankaj Pathak**

Professor, Department of Ayurved Samhita Sidhanta, JSS Ayurvedic medical college & Hospital, Mysore

Abstract:

Amṛtaṅgis the essence obtained by churning of the milky ocean with great effort. Knowledge is also called *Amṛtaṅg* 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, aṅga* 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 *arthagambhīratvaṃ* because of its rich vocabulary with high connotations due to various factors. 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. *Arthāśrayas* are one among the contributions of Arunadatta. In Arunadatta's commentary he has mentioned in-detail the *tantra gunā* and *tantradoshas* and *tantrayukti, Vyākhyā, Kalpana, Arthāśraya, Tāchhīlya*. Many research studies have taken place on *Tantra Gunā* 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 *Aśtāṅga Hṛdayam, SūtraSthāna* because the work of *AchāryaVaghbhatta* is said to be best in *SūtraSthāna*.

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 roots of knowledge embedded in the Vedas. They had a firm belief that *vedās, Upavedās, aṅga* 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 *arthagambhīratvaṃ* 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 *Amṛtaṅg* by *AchāryaCaraka* as it is by which the *svāstyam* of an individual is maintained to attain the *puruṣārthās*. 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, vaiśeṣka, 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 *Brhatrayī* 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 selected². 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), *Adhyāpana* (to teach) & *Tadvidya Sambhāṣā*³ (participation in discussion and debates).

The first method *Adhyayana* means, learning. Modern Science also says the same, Learn, Teach and Discuss⁴. 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, its meaning and 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, Upanaya & Nigamana*⁵.

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 ass⁶

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. *Achārya Agniveśa - Caraka* is said to be the first among the authors of Ayurvedic Classical texts to explain in detail the lakṣanās of a good Ayurvedic Treatise and tools of learning. In that context he has envisaged (& enumerated) the *Tantrayukti, Tantra guna & Tantra Doṣa* etc. According to *Achārya Caraka* the purpose of *Tantrayukti*⁷

As sun for lotus, lamp for a house similarly *tantrayukti* serves the purpose of amplification and enlightening. In order to understand the *Śāstram* the *tantrayuktis* help in the above said manner. *Achārya Suśruta* further elaborates by classifying⁸ the purpose of the *Tantrayukti* as

1) *vākya yōjana*

2) *Artha yōjana*

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

Artha yōjana⁹:-

Appropriation of hidden and apparently inappropriate meaning is *Artha yojana*. *Adhikarana* and *Padārthāset* are useful for *Artha yōjana*.

That which protects the sharira is called as *tantra*. Here the word *tantra* means *Śāstra* which is being referred as *śarīraie* the main structure of the texts. Apart from *tantrayukti* the qualities of such *tantra* is mentioned as *TantraGuna*¹⁰. And to beautify the *tantras* tools like *Tantrayuktiet* are being used. When they are written in that manner it shines like the original gem stones. According to Arunadatta the commentator of *Aṣṭāṅga Hṛdayam* the *tantragunā* are *Tantrayukti* – 36, *Vyākhyā* – 15, *Kalpāna* -7, *Arthāśraya* – 20, *Tāchhīlya* – 17

The tantragunā as per Caraka samhitā are as follows¹¹:

Followed by great, famous, self-restrained people, containing all pertinent subjects, recommended by authentic persons, suitable to be followed by all 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 dealt, 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 *Kalpāna* (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 Arunadatta's commentary he has mentioned in detail the *tantra gunā* and *tantradoshas* and *tantrayukti* – 36, *Vyākhyā* – 15, *Kalpāna* -7, *Arthāśraya* – 20, *Tāchhīlya* – 17.

Another author by name Shree Sankara Sharma in his work on *Tantrayukti* has listed the number of *Arthāśraya* as twenty-one by adding *UpadhāLopa* to the existing list of *Arthāśraya*. The definitions of Shree Shankara Sharma are different from that of Arunadatta

तन्त्र शील अर्थाश्रय - Method of particular author (Style)

Vyutpatti:

तन्त्र¹²

तन्त्रं, क्ली, तनोतितन्यतेइतिवा।

तन+ कर्त्तादौयथायथंष्टृन्। तत्रिकुटुम्बधारणे+ घञ्वा। सिद्धान्तः। ओषधिः। प्रधानम्। तन्त्रवायः। परिच्छदः। श्रुतिशाखाविशेषः। हेतुः। उभयार्थप्रयोजकम्। इतिकर्त्तव्यता। इतिमेदिनी॥ प्रबन्धः। इतिशब्दरत्नावली॥

शील¹³

शील, जिसमाधौ। इतिकविकल्पद्रुमः॥ म्वा०पर०-सक०-सेट।(

जि, शीलितोऽस्ति। समाधिः सेवानुभावनं प्रवृत्तिर्त्वा।

यःशीलतिसदाधर्ममितिहलायुधः।इतिदुर्गादासः॥शील, त्कअभ्यासे।अतिशायने।इतिकवि-कल्पद्रुमः॥) अदन्तचुरा०-पर०-सक०-सेट।(अतिशायनंअतिशयकरणम्।तालव्यादि।अशिशीलत्।उपधारणेइत्यन्ये।शीलयनीलनिचोलमितिजयदेवः।इतिदुर्गादासः॥ शील, क्ली, (शीलयतीति।शीलतकअति-शायन + अच्।यद्वाशोऽस्वप्ने+ “शीडोधुक्लकलज, वालनः।” उणा०४।३८।इतिलक्।अर्द्धर्च्चादित्वात्पुलिङ्गमपि। (स्वभावः।सद्वृत्तम्।इत्यमरमेदिन्यौ॥

Lakṣana:

तन्त्रशीलनाम - यातन्त्रकाराणांप्रकृतिःस्वभावइत्यर्थः I यथा - किञ्चिच्छिष्यानुग्रहार्थंमिस्तीर्णमस्ङ्घिपन्ति,यथा (ह.शा.अ.3/16) - "अस्थानांशतानिषष्टिश्चत्रीणिदन्तनखैःसहI " इतिनतान्यङ्गुलिहस्तपादमणिबन्धादिविभागेनविस्तारितानिI किञ्चिद्विस्तारयन्ति, यथातत्रैवाङ्गविभागेसिराविस्तारिताः (ह.शा.अ.3/33) - "इत्यवेध्यविभागार्थंप्रत्यङ्गवर्णितःसिराःI इतिवचनादिति¹⁴

Mode of exposition followed by the author is called as *tantraśīla*. Style in writing a *tantra* or *Śāstra* is *tantraśīla*. Authors elaborate certain facts while give only concise account for certain other things. Eg. The classification and numbering of Bones is concise in *Āstāṅga Hrdayam*– 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.तेभ्योअतिविप्रकीर्ण्यभ्यःप्रायःसारतरोच्चयः/ क्रियतेअष्टाङ्गहृदयं नातिसंक्षेपविस्तरम्¹⁵ //

The essence from the Ayurvedic text books, which are written very elaborately has been taken and presented in a very precise form in *Āstāṅga Hrdayam*. *Āstāṅga Hrdayam* is neither too short nor too elaborate.

Tantra śīla Arthaśraya can be applied here. When books are written very elaborately it is very difficult to understand. Hence in this text only *sāra* from the other text is taken and presented so that it can be easily understandable by *trividhaśīlya*. In that sense he himself mentions that his text this method is followed.

2.वायु :पित्तंकफश्चेतित्रयोदोषा :समासतः¹⁶//
विकृताऽविकृतादेहंघ्नन्तितेवर्तयन्तिच।

Vāyu, *Pitta* 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* lakshana, *kṣaya* lakshana and their *upakrama* are mentioned in detail. Hence it is *Tantra śīla Arthaśraya* which is applied here.

3. इत्याचारःसमासेन, यंप्राप्तोतिसमाचरन् /
आयुरारोग्यमैश्वर्ययशोलाकांश्चशाश्वतान्¹⁷//
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* have been explained in brief which is said to the *śīla Āstāṅga HrdayaTantrakāra*. Hence the *Tantra śīla Arthaśraya* can be applied here.

4. पूर्णेऽब्देऽङ्गुलमादायतदर्द्धप्रवर्द्धितम्¹⁸/
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*, *māsa*, *kalāya*, *klinnakalāya*, *karkandū* respectively
Ācārya Arunadatta has mentioned the measurement of the openings and then clarifies that it should be understood by one self. The *Tantrakarta* did not mention separately due to the nature of the text - स्थौल्यप्रमाणस्वधियैवनिरूपयेत् . तन्त्रकृतातुग्रन्थगौरवभयादुक्तप्रायत्वाच्चेहनोक्तम्. Hence the *Tantra śīla Arthaśraya* is applied.

5. विरिक्तवच्योगादीन्विद्यात्-----¹⁹
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 *Sūtra* 18/38 of *Āstāṅga Hrdaya*. Hence it is the *śīla* of the *ācārya* to be concise thus the *Tantra śīla Arthaśraya* is applied.

6. सम्यग्हीनातियोगाश्चतसस्युःस्नेहपीतवत्²⁰/
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*, *ati* and *ayogalakṣanas* are referred from the *SnēhaAdhyāya*, *ĀstāṅgaHrdaya*, *SūtraSthāna*, 16 th chapter. Hence *Tantra śīla Arthaśraya* is applied

7. Yantras for dhuma, basti are mentioned in their corresponding chapters.

धूमबस्त्यादियन्त्राणिनिर्दिष्टानियथायथम्^{21//}

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

8. Yantra for clearing the penis / urethra and applying *anjana* has been described at relevant places

स्वस्वमुक्तानियन्त्राणिमेद्रशुद्ध्यञ्जनादिषु^{22//}

Due to the conciseness the *ācārya* mentions to refer, his treatise *SūtraSthāna*, chapter 23 with regard to the *pramana* of *Anjanaśalāka* and chapter 19 with regard to the *pramana* of *Bastinētra*. 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 Arthāśraya* 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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