



CRITICAL STUDY OF ARTHASHRAY WITH SPECIAL REFERENCE TO THE CONCEPT OF HETUHETUKDHARMA, TANTRASHEEL, TANTRASADNYA, AND SHABDAANYATVAM.

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ABSTRACT

In Ayurveda, Ayurvedic knowledge is in the form of *Sutra*; some tools were used to understand the hidden meaning or implied meaning. *Arthashraya* is a crucial tool among *Tantra Guna* for understanding critical review of *Tantra Guna*. It is essential to understand the desired meaning of the *Sutra* and its implementation in clinical practice. *Ayurved* is a clinical science transformation of fundamental studies into clinical studies, so *Arthashraya* is very important. This article emphasises the importance of *Arthasharaya* and is one attempt to highlight the references of *Shlokas*, statements mentioned in *Samhitas*.

Keywords: *Arthashraya, Hetuhetukdharma, Tantrasheel, Tantrasadnya, Shabdaanyatvam.*

INTRODUCTION

Artha – here, the Word “*Artha*” means subject or *Kalpana*. *Ashraya* – it means the relevance of any subject. Then, the term *Arthashraya* can be defined as “The fundamental tool that helps to derive the desired meaning of the subject or *Sutra* is *Arthashraya*. “*Arthashraya* is also an *Ashraya* of a *Kalpana*, explained by *Arundatta* in *Ashtanghridaya Uttartantra* chapter 40. ⁽¹⁾ It is not explained by *Charakacharya*, but some references were seen in *Charak Samhita*. There is no separate topic in *Arun Datta* for *Arthashraya* as it is considered *Ashraya* of *Kalpana*, so, explained after that *Kalpana* and it is 20 in number. In contrast, *Pa-*

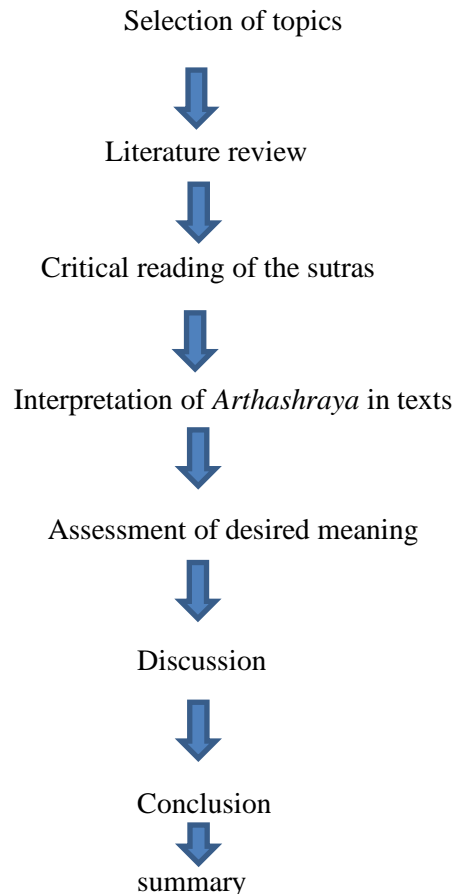
darth Vidnyan has mentioned 21 *Arthashraya* by adding *Upadhalop*. It is used for the classification of *Kalpana*, which is the meaning of *Shlok*, or a place where reference and sequence of *Shlok* and where words are not explained. We considered it by using *Arthashraya*.

AIM – to study *Arthashraya* critically.

OBJECTIVES: To study the *arthashraya* type “*Hetuhetukdharma, Tantrasheel, Tantrasadnya, Shabdaanyatvam*” critically

MATERIALS - *Ashtanga Hrudaya* with commentary of *Arundutta (Sarvangasundara)*

METHODOLOGY – This is a fundamental study.



HETUHETUKDHARMA –

The principle of cause and effect (*Hetu-Hetukadharma*) is that the cause and its impact are known through each other. For example,

1. In the case of one suffering from bile-related diarrhoea, it is inferred that due to excessive consumption of bile-increasing substances, bile has become aggravated, and soon this will lead to

blood-related diarrhoea⁽²⁾ This inference is based on the fact that a capable cause does not deviate from producing its specific effect.” In essence, it explains the law of cause and effect, illustrating that from a particular cause, a corresponding effect can be logically predicted.

2. A disease (*Roga*) is known by its symptoms (*Nidana*), and its presence is inferred through its manifestation. Fever (*Jvara*) triggers the aggravation of *Rakta* and *Pitta*, *Rakta* and *Pitta*, when aggravated, lead to fever and cause consumption (*Shosha*). Enlargement of the spleen (*Pliha*) affects the stomach, leading to inflammation (*sosha*). Haemorrhoids (*Arsha*) cause stomach discomfort, and abdominal lumps (*Gulma*) arise. Excessive phlegm (*Pratishyaya*) leads to coughing (*Kasa*), which, if untreated, results in consumption (*Kshaya*). Consumption, a causal factor for disease, also indicates emaciation (*Shosha*).⁽³⁾
3. “A person suffering from anaemia (*Pandu Rogi*) who excessively consumes *Pitta*-increasing substances their *Pitta* will burn and vitiate the blood and flesh, leading to disease. *Pandu Rogi* refers to a person with anaemia or pallor. *Pittalani Nishévate* means consuming substances that increase *pitta* (bile). *Pittam asking-mam Sam dagdhva* means *pitta* vitiates (corrupts) the blood (*drug*) and flesh (*Mamsa Rogyā Kalpate*) means leading to disease⁽⁴⁾

TANTRASHEEL-

“*Transheel* refers to the inherent nature or characteristic of the authors of *Tantras*. It signifies the expansion or contraction of a subject for the benefit of disciples. For example, in *Ashtanga Hridayam*, it is stated:”⁽⁵⁾ “There are 210 *Strotas* (channels) along with the teeth and nails. Here, the number of *Strotas* is not elaborated in detail, such as distinguishing between the different sections of the fingers and toes. In contrast, in the same *Angavibhaga* (limb section), the *Siras* (blood vessels) are elaborated upon⁽⁶⁾. The *siras* are described in each limb for the purpose of understanding their non-perforated sections.

TANTRASADNYA-

1. “*Tantrasadnya* refers to an independent illustration or example that clarifies a specific concept or principle, providing authoritative evidence. Example: In the context of *Navajwara* (new fever), the states:“ Initially, in the stage of *Dosha* accumulation (*Apakka*), certain substances are contraindicated. However, during the stage of *Dosha* pacification (*Pakva*), *Langhana* (fasting) and other methods are recommended. Specifically, *Kapaya* (digestive fermentation) is indicated for *Dosha* pacification and alleviation, through an independent illustration (*Svatantra-Sadnya*), a specific prohibition is stated⁽⁷⁾ “*Tikta* (bitter) is particularly recommended for *Pitta*, while *Katu* (pungent) is recommended for *Kapha*.” Thus, through this independent illustration, *Tikta* and *Katu Kashayas* are prohibited in the five forms of *Swarasa* (extracts), demonstrating the importance of specific contraindications.
2. In the initial stages of fever (*Navajwara*), one should avoid: Daytime sleep (*Divasvapna*) Bathing (*Snana*) Massage or oil application (*Abhyanga*) Sexual intercourse (*Maithuna*) avoid: Anger (*Krodha*) Exposure to wind (*Pravata*) Strenuous exercise (*Vayama*) decoction (*Kashaya*)”⁽⁸⁾

SHABDANYATVAM –

Shabdanyatva refers to the use of synonymous words to describe a particular concept or idea, as given by author.

1. *Roga*, *Papma*, *Jvara*, *Vyadhi*, *Vikara*, *Duhkha*, *Amaya*, *Yakshma*, *Atanka*, *Gada*, *Avadha* – these words are synonymous.”⁽⁹⁾ It provides clarity and understanding about the topic.
2. *Jvara* (fever) is said to be a manifestation of *Papma* (impurity) and *Mrityu* (death), are the synonyms of *Jvara*⁽¹⁰⁾
3. The union of body, senses, mind, and soul, Sustains life. This performing and incredible connection is known as *Ayu* (life) or lifespan.”⁽¹¹⁾

DISCUSSION

There are 20 types of *Arthashray* out of which only *Hetuhetukdharma* *Tantrasheel*, *Tantrasadnya*,

Shabdaanyatvam explained for understanding meaning of Shlokas, texts, statements. It is an Ashraya of Kalpana mainly used for literary study to describe overall subject and correction inside them.

CONCLUSION

Study of Arthashraya is very important for understanding desired meaning of Shloks, it is a small attempt done with help of Hetuhetukdharma, Tantrasheel, Tantrasadnya, Shabdaanyatvam which fills the knowledge gap in between generations and mainly used for Clinical practice or convert literature study in clinical way.

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