



Review Article

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## DIFFERENCES IN OPINIONS OF ARUNADATTA AND HEMADRI ON FIRST FIFTEEN CHAPTERS OF ASHTANG HRIDAY SUTRASTHAN

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### ABSTRACT

Among the classical texts of Ayurveda, Ashtanga hridaya holds unique importance. The commentators Arunadatta and Hemadri play a key role in conveying the sense of meaning expressed by the author. However, the differences in their opinions create an ambiguity in understanding the verse. The current article aims at deriving the most appropriate meaning from the contradicting opinions of these two commentators on the first fifteen chapters of Ashtanga hridaya Sutrasthana. The data is collected from the classical text with commentaries and is analyzed with the help of reviewing other ayurveda classical texts with the respective commentaries, dictionaries, and research articles. The principal conclusions drawn indicate that out of a total of nine contradicting opinions, five opinions of Hemadri were found to be more appropriate, one opinion of Arunadatta was found to be more appropriate and three opinions were found to be interrelated and supporting each other.

**Key words:** Commentators, Contradicting Opinions, Sutrasthana, Arunadatta, Hemadri.

## INTRODUCTION

The *Ashtang Hriday*, though a compilatory work holds a unique importance in today's era, as the author claims that the work is designed according to *Yuganurupa sandarbha* (according to changing times). It also attracts the special attention of scholars due to its poetic form. The *Sutrasthan* of this text is like a summery/essence of the whole *tantra* (1). The concept mentioned here in the concise form is elaborated in the rest of the text. (2) Among the whole *sutrasthan*, the initial fifteen chapters are of great importance as they give the basic concept of *Ayurveda*; useful for the prevention and treatment of diseases. They present a complete yet concise picture of *hetu* (causative factors), *linga* (*signs and symptoms*), and *aushadha* (medication) *skandha*, which are said to be three pillars of *Ayurveda*.

The role of commentators holds great importance in today's era for the understanding of texts. They stand as a bridge between the readers and the author as they are comparatively closer to the time span of the author and have gone through authentic learning of *Ayurveda*, they can interpret and convey the sense of meaning expressed by the author. However, when the opinion

of two commenters differs on a verse from the text, it needs to be interpreted by brainstorming and logical thinking.

The current article focuses on finding out differences in opinions of the commentators *Arundatta* and *Hemadri* on the first fifteen chapters of *Ashtang Hriday* and analyzing them with the help of various references from other texts and other reference to reduce ambiguity in deriving the meaning of the verse.

**TYPE OF STUDY** - Literary review.

**MATERIALS AND METHOD**- Textual materials and article references have been consulted for the present study. The data is collected from *Ashtang Hriday sutrasthan*, first fifteen chapters along with *Sarvangsundara* commentary of *Arunadatta* and *Ayurveda rasayan* commentary of *Hemadri*. The dictionary by Sir Monier Williams, and other *Ayurveda* literature along with commentaries are used to analyze the obtained data.

**OBSERVATIONS AND RESULTS** -

The collected data is presented in tabular form as follows -

**Table 01:** Contradicting opinions of Arunadatta & Hemadri

Sr.no.	Name of chapter	Prakaran	Opinion of Arunadatta	Opinion of Hemadri
1.	Ayushkamiya	Shaman, Kopan, swasthahit dravya (3)	The dravya is classified into three types – s, k, s.h.	These are types of prabhava and not dravya. (Gives 2 reasons)
2.	Rutucharya	Prabala agni hetu in Hemanta rutu (4)	Kaal (time) is the cause for prabala agni.	Increased bala of the body is the cause of prabala agni
3.	Roganutpadaniya	Shukra veg dharanjanya vikara (5)	Shandhata means inability to perform coitus. (Stree gaman ashaktitwa)	Shandhata means inability to reproduce. (Apatyajanana asamarthyam)
4.	Dravadravaya vidnyaneeyam	Nadi jala guna (Properties of river water) (6)	Rivers from Prachya – gauda Avantya – malawa Aparantottha –konkana Regions produce arsha.	Prachya avantya – regions towards the east of Ujjain, Aparavantya – region towards west of Ujjain. Rivers from mountain ranges in these regions.
5.	Annaswaroopa vidnyaneeya	Shimbi dhanya guna(properties) (7)	Vibandha means srotas avarodha	Vibandha means vata(vayu) avarodha.
6.	Annarakshadhay	Satmyeekaran (8)	Antara indicates anna kala	Antara indicates diwasa(days)
7.	Matrashiteeya	Visuchika vyadhi chikitsa (9)	The word ‘tadaha – the day which visuchika originated’	‘Tadaha – the day on which ama dosha is relived.
8.	Matrashiteeya	Rasa-sheshajirna (10)	Rasa – rudhiradi hetu bhoota (rasa dhatu)	Rasa – rasa hetu bhoota ahara rashi.
9.	Doshabhedeeya	Function of avalambak kapha (11)	Hruday avalambana mainly by anna veerya.	By chiefly swaveerya.

## DISCUSSION

It is said that even though the direct guidelines about a particular prakarana are provided in classics, one should do logical thinking with own intellect. The success achieved without Tarka (logical reasoning) is just a fluke. (12) Hence, logical thinking with the help of referring to related literature plays a key role in deriving the appropriate meaning when the opinions of commentators contradict each other. While collecting and analyzing the data, it was observed that the differences in opinion of both the commentators Arunadatta and Hemadri are helpful in understanding the original text comprehensively. The most appropriate opinion can be derived by referring to other Ayurveda literature and also contemporary sciences. While studying shamans, Kopan, and swasthachita dravyas; a similar reference from the charak samhita was referred to. (13) While commenting on that, chakrapani states that these are the types of dravya that are classified based on prabhava. Hence, it is found that this is the midway opinions of Arunadatta and Hemadri. While learning about the causes of prabala in Hemanta rutu, it was

derived that the opinion of both the commentators, visarga kaal is the cause for improved bala of the body, which in turn leads to improved agni bala. Hence Kalabala of visarga kala and sharir bala are interrelated and both have an effect on the state of agni. While moving towards the meaning of the word ‘Shandhata’, it was observed that its dictionary meaning is given as impotence. (14) While going through an article based on male sexual dysfunction in infertile couples, it was found that ED has been repeated in 9% to 62% of male partners of the infertile couple. Worse semen parameters have been associated with greater ED severity. (15) Hence, it can be stated that Shandhata can be correlated with impotence, as said by Arunadatta which in turn leads to infertility. (As the Hemadri opines). While studying Nadi Jala guna (properties of river water), it was found that acharya sushruta gives the same opinion as Hemadri, that the rivers lying on the east of Avanti (Ujjain) are known as Prachyavantya and those lying on the west of Ujjain are known as Aparavantya and their water causes hemorrhoids. (16). While moving towards the meaning of the term Vibandha, it can be stated that the meaning given by Arunadatta, which causes srotas

avarodha does not hold true in the case of all the srotas. The Kulattha, inspite of being shimbi dhanya, causes Bhedana of Ashmari in Mootravaha srotas. Hence, the meaning given by Hemadri; vata(vayu) avarodha seems more appropriate, as it is also noted by Acharya Charak that shimbi dhanya causes Vata(vayu) prakop (vitiation) in koshtha. (17). While studying Satmyeekaran krama, it was found that the commentator chakrapani, Yogendranath sen and Gangadhara consider the meaning of 'Antara' as day, as opined by Hemadri and the Padanshika Krama is given for 7,15(chakra) and 10 days (by Gangadhara and Yogindranath sen) (18), whereas the opinion of Arunadatta seems incorrect as the Padanshika Krama is given for 5 days only. (As Antara is considered as Annakala). The Hemadri adds here that the physician has the liberty to choose the krama according to 5,6,7 parts also, according to awastha. While moving forward about upawasa in Visuchika, it was found that Hemadri gives a different perspective for Amadosha Chikitsa. He states that both Alasaka and Visuchika should be treated with Vamana at the onset and when the symptoms are relieved, Langhana should be advocated and when they are manda pravrutta (obstructed while going out), vamana should be advocated, which seems to be the midway of both the opinions. While studying Rasasheshajeerna, it was found that Acharya Sushruta mentions Rasasheshajeerna, whereas Dalhana comments that the residuals of the Rasa produced from pakwa ahara are known as Rasashesha (19). In Madhukosha Teeka in a similar verse, Shrikantha Datta states that the portion of Ahara rasa which is not completely converted into rasa is known as Rasashesha; and the main factor involved here is Ahara rasa. (20). Hence from all these references it can be stated that Rasasheshajeerna is the incomplete transformation at the jatharagni level itself, and not rasa-dhatwagni. Hence the opinion of Hemadri is appropriate. While learning about the functions of Avalambaka kapha, the opinion of Hemadri matches the opinion of Acharya Sushruta, which states that it does avalambana of Hriday by Atma veerya, with the help of annaveerya (21). This opinion seems more appropriate as the

functioning of the heart is seen to be continued even if the person does Upawas.

## CONCLUSION

From the present study, it was concluded that a total of nine prakarana were found where the opinions of Arunadatta and Hemadri contradicted each other.

Out of them, three opinions seemed to be contradicting each other, but were interrelated, supporting each other or the midway could be found by referring to other literatures. They are as follows –

1. Shamanadi dravya bheda,
2. Cause for prabala agni in Hemanta rutu,
3. Upawas in Visuchika Chikitsa.

The opinion of Arunadatta was found to be correct in one prakarana i.e meaning of shandhata.

The opinion of Hemadri was found to be correct in almost five Prakarana's i.e.

1. Nadi jala guna (properties of river water).
2. Shimbi dhanya guna.
3. Meaning of Antara in satmyeekaran.
4. Meaning of Rasasheshajeerna.
5. Function of Avalambak kapha.

Hence, it can be concluded that the ambiguity in deriving the meaning of verse given by commentators can be reduced with the help of brainstorming along with referring to the related literature.

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