

Literary Study Of Aadilopa Aarthashraya And Madhyalopa Aarthashraya**Farhana Nirgude¹, Dr.Smita Dhurde²,Dr.Pritam Rathi³**P.G.Scholar student , Dept of Samhita Siddhant CSMSS Ayurved Mahavidyala College Aurangabad¹ .H.O.D and professor of Dept of Samhita Siddhant CSMSS Ayurved college Aurangabad².Assistant Professor at Dept of Samhita Siddhant CSMSS Ayurved College Aurangabad³.**Introduction –**

Ancient Ayurveda classical text are in Sanskrit for the better reading and understanding of fundamental principles, sutras from these texts . some tools / tantra gunas are described by ancient Acharyas and commentators. Tantrayukti, vyakhya , Aarthashraya , Tacchilya, kalpana are tantra gunas.

Aarthashraya is made up with two words ,
i.e

Aarth - means Subject

Ashraya- means Relevance to any Subject

In arrangement of shastra some subjects are related to adhisthan or sthan are called as Aashrita to that Adhisthan or sthan.

Key words - Aarthashraya ,Lopa ,Aadilopa ,Madhyalopa.

Aim-

To study Aarthashraya .

Objective –

To study Aadilopa and Madhyalopa Aarthashraya

Material –

1. Aashtanghruday and Sarvangsunder commentary of Acharya Arundatta.
2. Charak Samhita : ‘Ayurveda Deepika’ ,commentaries of Chakrapani and ‘Jalpalkapatara’ commentary of Acharya Gangadhar Rai.
3. Text book of Maulik sidhanta and Ashtang hriday
4. Topic related articles .

Methodology-

Selection of topic



Review of literature



Critical reading of sutras from samhita



Analysis of sutras



Discussion



Conclusion

Acharya Arundatta has described 20 Aarthashraya and Bhattarharishchandra mentioned 21 Aarthashrayas. Among these Aadilopa and Madhyalopa are selected for the study.

Lopa –

While arranging sutra ,from the group of words if any word is unstated or unwritten is called as Lopa.

Aadilopa-

While arranging sutras if there is lopa of first word, from the group of words (unsated word) then it is called Aadilopa.

Examples -

- i. धारणोदीरण

अ . ह . नि . १ १४

धारणोदीरण वातवेगादीनाम्

अरुणदत्त टीका

Acharya Arundatta stated that dharanodeeran means vata vegadi dharan deeran in th above sutra ,before dharanodeeran “vega” word is unstated so it is the example of Adilopa Arthashraya .

- ii. A) वृहणः प्रीणनो वृष्यश्चक्षुष्यो वृषहा रसः
अ.ह.सू.६.३२
रस इति मांसरसः अरुणदत्त टीका

- B) स्निग्धद्रवोष्णधन्वोत्थरसभुक् स्वेदमाचरेत्
अ.ह.सू.१६.३६
धन्वोत्थरसो जांगलदेशमांससमुद्भुतो रसः
अरुणदत्त टीका

- C) वृहणो रसमाद्याद्यैः सभक्तोऽल्पः हितः स च
अ.ह.सू.१६.१९
रस इत्यविशेषोक्तौ ज्ञेयो मांसभवो रसः
इति तन्त्रान्तत्रोक्त्या रसशब्देन मांसरसो बोधव्यः
अरुणदत्त टीका

- D) पिवेद्रसं नातिघ्नं रसालां रागखाण्डवौ
अ.ह.सू.३.३०

रसशब्देनादिलोपाख्याया तन्त्रयुक्त्या मांसरसः उच्यते

- E) रसान् स्निग्धान् पलं पुष्टं गौडमच्छंसुरां सुराम्
अ.ह.सू.३.१२
रसान् मांसरसान् अरुणदत्त टीका

In above examples rasa means manrasa as mentioned by Acharya Arundatta .here” mansa word” is unstated so these are the examples of Aadilopa Arthashraya .

- iii. अथातो वस्तिव्यापत्सिद्धीं व्याख्यास्यामः

इति स्माह भगवानात्रेयः

च.सि.७.११

अत्र वस्ति शब्दो निरूह एव वर्तते

चक्रपाणि

गंगाधर

अथाध्यायोद्देशकमाद् वस्तिव्यापत्सिद्धिमाह अथात् इत्यादि

वस्तिव्दिधा तस्य स्नेहवस्तेः षड्व्यापदो व्याख्याताः

शेषत्वादिही निरूहवस्तिः

According to acharya Gangadhar Rai sneha and niruha are mainly the two types of basti. Shadvypada of sneh basti are already mentioned in fourth Adhyay of charak Samhita Siddhi stan. So in the अथातो वस्तिव्यापत्सिद्धीं व्याख्यास्यामः इति स्माह

भगवानात्रेयः Sutra niruh word is unstated before basti vyapad so it is the example of Aadilopa Aarthashraya.

Madhyalopa –

While arranging sutras if there is a lopa of middle word from the group of words then it is called Madhyalopa Aarthashraya.

Examples

- 1) अथातो द्रवद्रव्यविज्ञानीयमध्यायं व्याख्यास्यामः

अ.ह.सू.३.१२

तस्मादाहारद्रव्यस्वरूपमतः परं प्रतन्यते

तत्रापि पञ्चवर्गं स्वभावत्वे नाल्पवक्तव्यत्वात्

प्राग्द्रवद्रव्यविज्ञानीयस्वरूपं निर्देष्टुं युक्तम् अन्नस्य

सप्तवर्गस्वभावत्वेन भूयस्त्वादित्याह

अरुणदत्त टीका

As properties (swarooma) of dravadravya are mentioned in the aadhyay so the desirable meaning of aadhyay is dravadravya swaroom Vidnyayniya. Sixth adhyay of aashtang hruday Sutrasthan in Annaswaroom Vidnyayniya in which properties of aahar are explained taking concern to this as properties of dravadravyas are explained in fifth adhyay. The aadhyay name should be द्रवद्रव्यस्वरूपविज्ञानीयमध्यायं, here, swaroom word is unstated so it is the example of Madhyalopa Arthashraya.

- 2 अथात् स्नेहव्यापदिकीं सिद्धिं व्याख्यास्यामः

इति स्माह भगवानात्रेयः

च.सि.४.१

गंगाधर

अथाध्यायोद्देशकमाद् स्नेहव्यापच्चिकित्सासिद्धीमाह अथात्

इत्यादि

स्नेहवस्तिव्यापदिकसिद्धयस्ताः सन्त्यस्मिन्निति

स्नेहेत्यादि स्नेहानामानुवासिकानां स्नेहवस्तिव्यापदिसिद्धीः

चक्रपाणि

According to Acharya Gangadhar Rai and Chakrapani sneha vyapad means Sneha Basti Vyapad. Here ‘basti’ word is unstated. So it is the example of Madyalopa Aarthashraya.

- 3 a) इक्षु वर्ग

इक्षु विकार वर्ग

माधुर्य सामान्यादिक्षुविकृति प्रायो वर्ग उच्यते

चक्रपाणि

After mentioning the properties of Ikshu ikshu vikruti such as Guda ,sharkara ,pindika ,khanda are mentioned under ikshuvarga. According to chakrapani desirable meaning of ikshu varga is ikshuvikrutivarga .Hence vikruti word is unstated so it is the example of Madhyalopa Arthashraya.

Discussion –

1. Aadilopa and Madhyalopa Arthashraya are important to understand proper meaning of sutra .
2. Appropriate understanding of shastra is useful for human being .
3. At many more places of samhita Aadilopa and Madhyalopa are used.

Conclusion

For the correct interpretation and proper understanding of Shastra Aarthshraya are important.

Abreviations

- अ .ह .नि अष्टांग हृदय निदान स्थान
अ .ह .सू अष्टांग हृदय सूत्रस्थान स्थान
च .सि चरक सिद्धि स्थान
च .सू चरक सूत्र स्थान

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