Literary Study Of Aadilopa Aarthashraya And Madhyalopa Aarthashraya

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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 adhisthstan or sthan are called as Aashrita to that Adhisthan or sthan.

Key words - Aarthashraya ,Lopa ,Aadilopa ,Madhyalopa.

Aim-

To study Aarthashraya.

Objective -

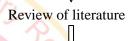
To study Aadilopa and Madhyalopa Aarthashraya

Material -

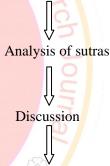
- 1. Aashtanghruday and Sarvangsunder commentary of Acharya Arundatta.
- 2. Charak Samhita : 'Ayurveda Deepika', commentaries of Chakrapani and 'Jalpakalpataru' commentary of Acharya Gangadhar Rai.
- 3. Text book of Maulik sidhanta and Ashtang hriday
- 4. Topic related articles.

Methodology-

Selection of topic



Critical reading of sutras from samhita



Conclusion

Aacharya Arundatta has described 20 Aarthashraya and Bhattarharishchandra mentioned 21 Aarthashrayas. Among these Aadilopa and Madhyamlopa 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 (unsatted word) then it is called Aadilopa.

Examples -

i. धारणोदीरण

अ.ह.नि.११४

धारणोदीरण वातवेगादीनाम्

अरूणदत्त टीका

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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) बृहणः प्रीणनो वृष्यश्चक्षुष्यो वृषहा रसः

अ.इ.स ६ ३२

रस इति मांसरसः

अरूणदत्त टीका

B) रिनम्धद्रवोष्णधन्वोत्त्थरसभुक् स्वेदमाचरेत्

अ.ह.स.१६ ३६

धन्वोत्थरसो जांगलदेशमांससमुद्भुतो रसः

अरूणदत्त टीका

C) बृहणो रसमाद्याद्यैः सभक्तोऽल्पः हितः स च

अ.इ.सू.१६ १९

रस इत्यविशेषोक्ती ज्ञेयो मांसभवो रसः इति तन्त्रान्तत्ररोक्त्या रसशब्देन मांसरसो बोधव्यः अरूणदत्त टीका

D) पिबेद्रसं नातिघनं रसालां रागखाण्डवौ

अ.इ.सू.३३०

रसशब्देनादिलो<mark>पाख्याया तन्त्रयुक्त्या मांसरसः उच्यते</mark>

E) रसान स्निग्धान पत्नं पुष्ट<mark>ं गौडमच्छंसुरां सुराम्</mark>

अ.इ.सू.३१२

्रसान् मांसरसान्

अरूणदत्त 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 वस्तिव्यापत्सिध्दीं व्याख्यास्यामः इति स्माह भगवानात्रेयः

च .सि . ७ ११

अत्र बस्ति शब्दो निरूह एव वर्तते

चकपाणि

गंगाधर

अथाध्यायोद्देशकमाद बस्तिव्यापत्सिध्दिमार्हअथात इत्त्यादि बस्तिव्दिधा तस्य स्नेहबस्तेः षड्व्यापदो व्याख्याताः शेषत्त्वादिही निरूहबस्तिः

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 बस्तिच्यापत्सिर्ध्दों च्याख्यास्यामः 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.इ.सू.३१२

तस्मादाहारद्रव्यस्वरूपमतः परं प्रतन्यते तत्रापि पन्चवर्ग स्वभावत्त्वे नाल्पवक्तव्यत्त्वात् प्राग्द्रवद्रव्यविज्ञानीयस्वरूपं निर्देष्टु युक्तम् अन्नस्य सप्तवर्गस्वभावत्त्वेन भयस्त्वादित्त्याह

अरूणदत्त टीका

As properties (swaroopa) of dravadravya are mentioned in the aadhyay so the desirable meaning of aadhyay is dravadravya swaroop Vidnyayniya. Sixth adhyay of aashtang hruday Sutrasthan in Annaswaroop Vidnyayniya in which properties of aahar are explained taking concern to this as properties of dravdravyas are explained in fifth adhayay. The aadhyay name should be द्वद्व्यस्वरूपविज्ञानीयमध्यायं here, swaroop word is unstated so it is the example of Madhyalopa Arthashraya.

2 अथात स्नेहव्यापदिकीं सिध्दिं व्याख्यास्यामः इति स्माह भगवानात्रेयः

च .सि.४१

गंगाधर

<mark>अथाध्यायोद्देशकमाद स्ने</mark>हव्यापिच्चिकित्सासिध्दीमाह अथात

इत्यादि

रनेहवस्तिव्यापदिकसिध्दयस्ताः सन्त्यस्मिन्निति स्नेहत्त्यादि स्नेहानामानुवासिकानां स्नेहवस्तिव्यापदिसिध्दीः

चकपाणि

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

चकपाणि

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 impotant to understand proper meaning of
- 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

अर्हरम् अष्टांग हृदय सूत्र<mark>स्थान स्थान</mark>

चरक सिध्दि स्थान च •िस

च र्म चरक सूत्र स्थान

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