

## THE CONCEPTUAL STUDY AND APPLICABILITY OF *GUNA* AND *LESHA KALPANA* IN *SUTRASTHAN* OF *BRIHATTRAYI*

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### ABSTRACT

Ayurveda is an ancient science which describes the life (*Aayu*). The knowledge of ancient Ayurveda is described in form of *Samhitas*, in which *Brihatrayi* is Most Important. To understand the text of *Samhitas* properly *Acharya's* gives some tools like *kalpana*, *tantrayukti*, *taachhilaya*, *tantraguna*, *arthashraya*, etc. These tools play an important role to understand the proper knowledge of *Samhitas*. *Kalpana* is one of them, which is described by *Acharya Arundatta* (Commentator of *Ashtaang Hridaya*). In 7 *kalpanas*, *Guna* and *Lesh* *kalpanas* are most important to finding all possible information and hidden linkage about *Shaastra*. Research topic The conceptual Study and Applicability of *Guna* and *Lesh* *Kalpana* in

*Sutrasthan* of *Brihatrayi* is a Literary Research. This is conceptual type of study. All sorts of references related to *Guna* & *Lesh* *Kalpanas* have been collected from various *Ayurvedic* texts. The primary objective of this study is to know the *Shabd* *dartha* and *Abhipretartha* (agreeable or desired meaning) of *Brihatrayi's* *Sutrasthan* by *Guna* & *Lesh* *Kalpanas* in order to find out the important and hidden linkage. *Kalpanas* are useful for interpreting and understanding the slokas of *Samhita* and other *tantras*. They act as the tool for *Adhyayana* of many literary works. Even though *Tantrayukti* will help for understanding and interpreting the meaning of verses *Kalpana* are also needed for the studying of *tantra* by their specific way of explanation and description.

**KEYWORDS:** *kalpana*, *Brihatrayi*, *Guna*, *Lesh*, *Shabd* *dartha*, *Abhipretartha*.

## INTRODUCTION

Ayurveda is an ancient science which describes the life (*Aayu*).<sup>[1]</sup> Ayurveda is *Upaang* of *Atharvved*.<sup>[2]</sup> It is timeless and infinite science which derived from Lord Brahma. It comes in *Trisutratmak* form from *Devloka* to *Bhuloka* for human beneficiary.<sup>[3]</sup>

To achieve the purpose of life i.e., *Dharma*, *Artha*, *Sukha* & *Sadhana*, one should concentrate on having a long life. To learn the science of Ayurveda, which explains how to achieve this purpose, 'obedience' (*Parmaadar*) is the most important quality.<sup>[4]</sup>

Ayurveda is the science of life that deals with *Hitayu* (advantageous life), *Ahita Ayu* (disadvantageous life), *Sukhayu* (happy life), *Dukhayu* (unhappy life). It also explains what is good and bad for life and yardsticks to measure that for all for these.<sup>[5]</sup>

The knowledge of ancient Ayurveda is described in form of *Samhitas*, in which *Brihatrayi* is Most Important. The writing style of these *Samhitas* is *Sutratmak* and *Padyatmak*. To understand the text of *Samhitas* properly *Acharya's* gives some tools like *kalpana*, *tantrayukti*, *taachhilaya*, *tantraguna*, *arthashraya*, etc. These tools play an important role to understand the proper knowledge of *Samhitas*. *Kalpana* is one of them, which is described by *Acharya Arundatta* (Commentator of *Ashtaang Hridaya*).<sup>[6]</sup>

These *kalpanas* are useful in *Paath* and *avbodh* of *Sutras* which gave us a hidden, undescribed and summerised knowledge of Basic principles of Ayurveda. *Acharya Charaka* has explained the Merits of proper understanding and Demerits of improper understanding of *samhitas*. He said that the individual who reads *samhitas* correctly and understand the *vishayartha*, gets the *Dhriti*, *Smriti*, *Buddhi*, *Dharm*.<sup>[7]</sup>

If *Shastra* (weapon) is used improperly, it may cause harm to the person using it; similarly, improperly understood *Shaashtra* (Text) maylead to *apayasha* (bad reputation).<sup>[8]</sup>

*Brihatrayi* are ancient & most important *Shaashtras* of Ayurveda knowledge, in which *Charaka Samhita*, *Sushruta Samhita* and *Ashtaang Hridaya* comes.<sup>[9]</sup> Each *Samhita* is divided under *Sthana* in which *Sutrasthan* (*Sangraha Sthan*) is important essance of whole *Samhita*. *Acharya Charaka* says that *Shlokasthan* (*Sutrasthan*) is Head of *Tantra*<sup>[10]</sup> and to understand easily the *Sutratmak* form of *Sutrasthan*, we need *kalpanas*.

According to *Acharya Sushruta*, the derivation of *Sutrasthana* is stated as - *Suchnat*

(indicating briefly the ideas), *Sutranat* (arranging the topics in respective order), *Savanatarthasantateh* (originating the flow of ideas). *Acharya Dalhan* says that *Suchnat* means indicating the ideas in brief.<sup>[11]</sup>

*Acharya Charaka* describes three types of *Shishya buddhi* (*Utkrishta, Madhya, Sama*).<sup>[12]</sup> Every student is not capable to grasp the Sanskrit *Vyakarnatmak bodh sutras*. *Acharya Vagbhatta* told *Sutrasthana* as *Rahasya Sthan* and Commentator *Acharya Arundatt* describes that only *Teekshnatarmati* people are capable to understand this.<sup>[13]</sup>

*Kalpanas* are very beneficial to explain *Sutrasthan* for every student and in these 7 *kalpanas*, *Guna* and *Lesha kalpanas* are most important to finding all possible information and hidden linkage about *Shaastra*. *Shaaashtra* are like light for illumination and own intellect is like eye; endowed properly with both these factors, the physician while treating (a patient) does not commit mistakes.<sup>[14]</sup>

## NEED OF STUDY

In Ayurveda text *Trividh gyaan upaay* is described - *Adhyayan, Adhyapan, Tadvidsambhasha*.<sup>[15]</sup> *Adhyaapan* and *Sambhasha* are totally dependent on Proper *Adhyayan*. *Kalpana* gives direction in which *adhyayan* should be done. *Kalpanas* are the different style of description which reflects the vision of *granthakaar*. While describing the *Chatushpaad*, Physician comes first. In the Qualities of Good Physician, *Acharya Charaka* Ranks Firstly the Thoroughness in theoretical knowledge.<sup>[16]</sup>

According to *Acharya Sushruta*, Many people who have studied the Scriptures don't realise their true meaning and simply carry the weight of the knowledge like the donkey carries the load of sandalwood on its back without knowing the value of it.<sup>[17]</sup>

Since knowledge of single *Shaastra adhyayan* is not enough for Physician knowledge, we should not come to conclusion or decision by studying just one discipline.<sup>[18]</sup> So we need to research the *kalpanas* for proper understanding the precious knowledge of highly systemised *Sutratmak* form of *shaashtra gyaan*. Hence research topic "The conceptual Study and Applicability of *Guna* and *Lesha Kalpana* in *Sutrasthan* of *Brihatrayi*" is a Literary Research.

Literary research is the backbone of various research branches as it involves the finding of all possible information and hidden linkage about a particular text present in literature.<sup>[19]</sup>

All types of research depend on literary research and literary research depends upon proper understanding and correct interpretation of *tantra* that is possible by *kalpanas*. Detailed researchwork related to *kalpanas* utility in Study of *Brihatrayi's Sutrasthan* is not done yet.

*Kalpana* gives very logical & highly practical thinking about the principles of Ayurveda which is necessary for present era study. Curiosity and desire to expand the knowledge of literature are two things leading to this selection of topic.

## OBJECTIVES

1. To elaborate the concept of *kalpana*.
2. To know the *Shabdārtha* and *Abhipretārtha* (agreeable or desired meaning) of *Brihatrayi's Sutrasthan* by *Guna & Lesh Kalpanas* in order to find out the important and hidden linkage.
3. To gain the knowledge of fundamental principles of Ayurved in relation to *Guna & Lesh Kalpanas* in view of *Swasthasya swaasthyarakshnam* and *Aaturasya vikaar prashmanam*.

## MATERIALS AND METHODS

This is conceptual type of study. All sorts of references related to *Guna & Lesh Kalpanas* have been collected from various *Ayurvedic* texts. Online literature was also searched from various databases such as PubMed, Scopus, Ayush Research Portal, Dhara, Google Scholar, etc.

All matter is analysed and attempt has been made to draw some fruitful and clear conclusion about it.

## REVIEW OF LITERATURE

**Etymology of *kalpana*** - From *kripu dhatu* adding *yak + an + aap pratyay* *Kripu dhatu* means *Saamarthyata*<sup>[20]</sup>(capability).

So *kalpana* means A composition, Formation, Fashioning,<sup>[21]</sup> Varieties of description or specific literary styles of explanation while writing a *Shaastra* or *Tantra*.<sup>[22]</sup>

These *kalpanas* have been explained by commentator of *Ashtaang Hriday* - *Acharya Arundatta* in his commentry *Sarvaang Sundara* at chapter no. 40 of *Uttarsthaan* (*Vaajikaran Vidhim Adhyaay*).<sup>[23]</sup>

These are 7 in numbers.

1. **Pradhaanasya** 2. **Pradhaanen** 3. **Guna** 4. **Lasha** 5. **Vidya** 6. **Bhakshya** 7. **Aagya**

These all *kalpanas* have been explained by *Arundatta* which have specific definition and are essential in understanding the *Samhita*. *Kalpna* is useful in *Shabdārtha bodh* and *Vakyārtha bodh*, in which specially *Guna kalpana* is useful to *Shabdārtha bodh* and *Lesh kalpana* is helpful in understanding the hidden meaning of *Vakyārthabodh*.

### Necessity & Utility of *Kalpna* in *Samhita Adhyayana*

*Kalpanas* are absolutely necessary for the study of Texts. These are the ways of getting the pin point knowledge. As many tools as possible can be used to interpret and study the *Samhita*. Even though *Tantrayukti* do serve the purpose of applying proper meaning and interpretation, these *Tantraguna* are also needed for the studying of *Samhita* by their specific explanations and description.

*Guna Kalpana* helps in understanding the other *Guna* or attributes other than the *Gurvadi Guna*. *Lasha Kalpana* helps to get the knowledge of hidden meanings and to understand the untold things in the *Samhita*.

**1. *Guna Kalpana*** - It explains those attributes which are capable of doing some *karma* even though they are not included under *Guna* (41 *Guna*) defined in Ayurveda Text.<sup>[24]</sup> Having a particular quality to perform any work is called *Guna Kalpana*. Sometimes we find that even if some elements do not come under the category of Properties, still they are considered Properties only.

### Examples

- (1) ***Charaka Samhita*** - In *shadguna* of *vaidayas* ; *vidya*, *vitark* etc are *Chikitsak Dharmroop* which is helpful for *chikitsa* in Curable diseases but these *Dharmroopas* are nominated as *Shad Gunas* of *Chikitsak*.<sup>[25]</sup>
- (2) ***Sushruta Samhita*** - In *Vran Guna*; *Aayat*, *vishaal* etc are proper size and shape of *vran* which is done by surgeon. But these size & shapes are counted as *vran Guna*.<sup>[26]</sup>
- (3) ***Ashtaang Hriday*** - In *Chatuspaad* description each *paad* have 4 *gunas*. But these *gunas* are not mentioned in *Ayurvedokt 41 Gunas*. These *dharma vishesh* are really necessary for treatment, so they are admired as *Gunas*.<sup>[27]</sup>

**2. Lesh Kalpana** - The word *Lesha* indicates a small part of a portion or is briefly narrated. When some portion is not dealt with in detail, but just a very small portion of it is cited in the treatise, we should interpret the topic by other related topics mentioned in the text. So elaborating these concise topics is called *Lesha kalpana*.<sup>[28]</sup>

### Examples

- (1) **Charaka Samhita** - In *Annapanvidhim* Chapter *Acharya Charaka* says that *Rasa* Nourishing the body. But which *ras* is nourishing is not mentioned here. But commentator *chakrapani* describes in his commentary that *ras* means *Maams Rasa*. Here *Maams* is *Leshokt*.<sup>[29]</sup>
- (2) **Sushruta Samhita** - In *Sushruta Samhita, Sutrasthan*, Chapter 1 *Acharya sushruta* told chapter name only *Vedotpatti* but not clearly explained which *vedas utpatti*, but *acharya Dalhan* explained in his commentary that here *Aayu* word is *Lesh*. So it is *Ayurved utpatti*.<sup>[30]</sup>
- (3) **Ashtaang Hriday** - *Acharya vagbhatt* mentioned chapter name as *Ritucharya Adhyaay*, but it is not clearly mentioned in this title that it is *Shad ritu* or *Dwadash Nisha Ritu kaal*. But commentator *Arundatta* explained that it is *Shad ritu charya*. Here *Shad* word is *Leshokt*.<sup>[31]</sup>

### DISCUSSION

Ayurveda mentions three methods of learning - *Adhyayana*, *Adhyapana* and *Tadvida Sambhasha*. According to *acharya Charaka*, *Adhyayana* should be done in three steps.

01. *Vakyashah*: To read properly all the sutra one by one.
02. *Vakyarthasha*: To understand the meanings of each word in the sutra.
03. *Arthavayavasha*: To understand even the most difficult topics, reading them repeatedly with proper interpretation.

*Adhyayana* of *Tantra* is done by reading each verse repeatedly, understanding their meanings. First reading and then understanding the meaning of each terms indicates the method of *Paatha* and *Avabodha*. In this step, *Kalpanas* are applicable.

*Samhita Adhyayana* is not just a one-time job; it has to be done repeatedly to recognize and appreciate the true hidden meaning in the *sutra*. After every reading some new points might come to the mind which has been left behind in the previous reading. Thus, it's a cyclic



process with re reading of *Samhita* after understanding the *Tantraguna*. *Kalpana* gives the reader a direction in which the *Adhyayana* should be done.

*Acharya Arunadatta* found the necessity of compiling techniques and enumerated *Kalpana*, *Arthashraya*, *Vyakhya* and *Tacchilyadi*, apart from *Tantrayukti*.

Though some similarities have been observed, peculiarity of *Kalpana* is for *Shabdārtha bodha* and *Vakyārtha bodha* e.g *Lesha Kalpana* which is helpful in understanding the meaning of a *sutra* and other *Kalpana* like *Guna Kalpana* are useful for *Shabdārtha bodha*.

## CONCLUSIONS

*Kalpanas* are useful for interpreting and understanding the slokas of *Samhita* and other tantras. They act as the tool for *Adhyayana* of many literary works. Even though *Tantrayukti* will help for understanding and interpreting the meaning of verses *Kalpana* are also needed for the studying of tantra by their specific way of explanation and description. Only the difference that can make out is the *Tantrayukti* demands intellectual thinking in understanding the tantra and *kalpanas* are direct the application. As the *kalpanas* are not explained in original *Samhitas* and explained by *Acharya Arunadatta*, they can be considered under the umbrella of *Tantrayukti*.

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