

## CRITICAL STUDY OF ARTHASHRAYA W.S.R. TO CONCEPT OF SAMANATANTRAPRATYAYA & PARATANTRAPRATYAYA.

<sup>1</sup>Saraf Abhijit, <sup>2</sup>Tharewal Bhavana

<sup>1</sup>Reader, dept of samhita, SSAM&H, Nashik; <sup>2</sup> Post graduate student, dept of samhita, SSAM & H, nashik

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### Introduction

There are some fundamental tools created for reading and understanding of ancient ayurved sanskrit classical texts. These tools are named as " tantra guna". In this fundamental tools, tantrayukti, vyakhya, arthashraya, tatchhilya etc. Are included. The understanding and critical study of these tantraguna are very important to understand desired meaning of the sutra and its implentation in clinical practice. As ayurved is a clinical science, transformation of fundamental studies into clinical study are very very important.

Here in this article, emphasis is given importance of arthashraya.

The word "arthashraya" is derived from two words artha & aashraya

Artha - here meaning of word "artha" is subject or lesson.

Ashraya - it mean relevance of any subject.

Then the term arthashraya can be defined as -

" the fundamental tools which helps to derived desired meaning of the subject or sutra are arthashraya"

Aim - to study arthashraya critically

Objective -

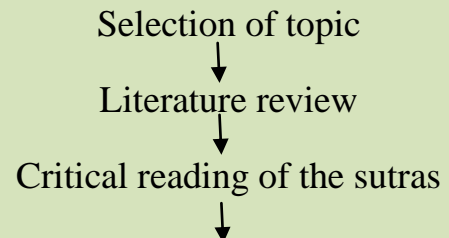
To study the arthashraya type " samantantrapratyaya" & " paratantrapratyaya" critically

Material

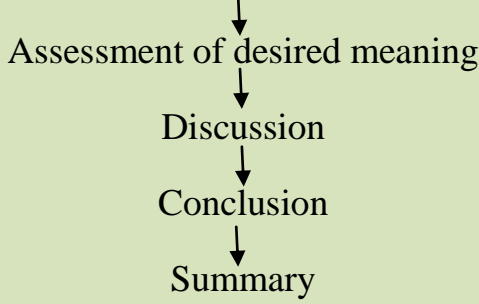
Ashtanga hrudaya with commentary of arundutta (sarvangasundara)

Methodology

This is fundamental study.



Interpretation of arthashraya in texts



#### Discussion -

- there are 20 types of arthashraya.
- here only samantantrapratyaya & parantantrapratyaya are selected for study.

#### Samantantrapratyaya -

When describing one subject or one adhikaran, the references from texts of the same science are coted for more understanding. It is called as samantantrapratyaya arthashraya

Ex.

- 1) In ashtanga hrudaya sutrasthana 2/31 it is described that we should cut hair and nails regularly, but didnt tell the exact time. So to described this reference from charak samhita sutrasthana 8/18 is given that hair and nails should be cut after every 15 days.
- 2) in the description of srotas, chakrapani has coted references of

sushruta samhita sharirasthana for more understnading of the concept.

- 3) hemadri correlate the references of ashtanga hrudaya with ashtanga sangraha everywhere.

#### Parantantrapratyaya -

References of texts of another sciences is coted while describing any subject is called as parantantrapratyaya arthashraya.

Ex

- 1) in ashtanga hrudaya sutrasthana 1/19 common causes of all diseases are described. Here to define yoga, reference of yogashastra is given.
- 2) gangadhar roy correlate references of ayurveda and nyaya-vaisheshik shastra in the description of vaadmargapada. ( charak samhita viman sthana 8)
- 3) chakrapani has coted references of upanishadas in the description of janapadoddhvance.

#### Importance of these arthashraya

- 1) for fundamental & literary research
- 2) to understand the style or method of the author or commentator.

- 3) to understand the desired meaning
- 4) to elaborate the unsaid or unwrite words.
- 5) to understand anukta, avyakta & leshokta properly.
- 6) to correlate one subject through different sciences.
- 7) to descibed the subject thoroughly.
- 8) to confirm the information
- 9) to to understand the subject in depth.
- 10) to assess the clinical importance of basic fundamental principles.
- 11) to explaine the meaning properly.
- 12) to focus the principles.
- 13) to fill the knowladge gaps.

### Conclusion

Study of arthashraya are very much important for understanding the desired meaning of the subject or sutras.

Here an small attempt is done with the help of samantantrapratyaya & paratantrapratyaya.

### References

- 1) ashtanga hrudaya with arundutta commentary.
- 2) charak samhita with chakrapani commentary
- 3) charak samhita with gangadhara commentary
- 4) sushruta samhita with dalhana commentary.