



Review Article

ANALYTICAL STUDY OF AJNA KALPANA FROM CHARAKA SAMHITA W.S.R TO SWASTHYA CHATUSKA

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ABSTRACT

Ayurveda *Acharyas* has come after a specific strategy in writing a treatise with respect to grammar and composition. *Tantrayuktis, Nyayas, Arthashraya, Tachilya* and *Kalpanas* are the tools that help to realize the complicated *Sutras* which have been explained in *Samhita*. *Saptakalpanas* expounded by *Acharya Arunadatta* in his *Sarvanga Sundara* commentary of *Astangahrudayam*. *Saptakalpanas* are having specific definitions and roles in understanding and analysing the different situations. The *Saptakalpanas* elucidate by *Acharya Arunadatta* are *Pradhanasya Kalpana, Pradanena Kalpana, Guna Kalpana, Leshakalpana, Vidyakalpana, Bakshyakalpana* and *Ajna Kalpana*. *Ajna Kalpana* is nothing but is the command or recommendation of a learned person regarding the code of conduct to which with or without specific reasoning is required. Not only *Sadvrutta* but in other instances also *Acharyas* recommended or advised the principles to be followed. In this article the role of *Ajna Kalpana* in understanding and analyzing the principles is noticed. Likewise many more references to find out in other *Samhitas* for further research to justify the *Ajna kalpana*.

INTRODUCTION

Procreation of Ayurveda begins in the form of oral perception and later it transfigures into written scripts. These scripts stick to a specific strategy and adhere to grammar and composition. *Saptakalpanas* has expounded by *Acharya Arunadatta* in his *Sarvanga Sundara* commentary of *Astanga hrudayam*.

In addition, *Shankarasharma* has described seven types of *Kalpanas* in the text book of *Padarthavignaneeyam*. Even though there is homogeneity in the views of both scholars they differ in naming.

The word *Kalpana* has derived from '*Klapusamarthyee*'^[1] i.e., the *Kalpana* word is formed by *Klapudhatu* which signifies the meaning of *Samarthyee* combined with *Yak + Aan + Aap Prathyaya*.^[2] The word *Kalpana* is having many meanings, i.e., fixing, invention, imagination, composition etc how the *Oushada Dravya* administered in the form of

Panchavidha Kashaya Kalpana bring a better result, in the same way application of *Saptavidhakalpanas* helps to understand the hidden and deep seated meaning of *sutras* mentioned in *Tantra*. And they serve as *Adhyayana* of any *Shastra* for their correct understanding.

Review of Literature

Ajna Kalpana

The *Ajna* means to direct, this includes special instructions provided by various *Acharyas*, here it is explained that some rules of *Acharya* should be obeyed without questioning.^[3] These *Aptavachana* given by great sages called *Ajna Kalpana* which may or may not have particular reason behind them. This type of instructions can be considered as *Sadvrutta*.

OBSERVATIONS

The list of references quoted by using this *Ajna Kalpana* in *Swasthyachatuska* of *Charaka Samhita* as follows;

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1. Matrasitiya Adhayaya [4-9]

Concept	References
<i>Matraahara</i>	<i>Cha.su</i> 5/3
<i>Svabhavika Laghu</i> and <i>Guru Gunadravya</i>	<i>Cha.su</i> 5/5
Food substances to be avoided	<i>Cha.su</i> 5/10
Food substances to be taken	<i>Cha.su</i> 5/12
Suitable time for applying the <i>Tiksnanjana</i>	<i>Cha.su</i> 5/17
Post operative care of <i>Nasya</i>	<i>Cha.su</i> 5/69

2. Tasyasitiya Adhyaya [10-14]

Concept	References
In <i>Hemantartucarya</i> recommended diet, therapeutic and other measures	<i>Cha.su</i> 6/9-18
In <i>Sisirartucarya</i> the <i>Vihara</i> to be avoided	<i>Cha.su</i> 6/20
In <i>Vasantartucarya</i> the <i>Aharavihara</i> to be avoided	<i>Cha.su</i> 6/23
In <i>Grismartucarya</i> the things to be avoided and in other measures	<i>Cha.su</i> 6/29-32
In <i>Varsartucarya</i> recommended diet	<i>Cha.su</i> 6/37-38

3. Navengandharaniya Adhyaya [15-21]

Concept	References
In the context of <i>Adharaniyavega</i>	<i>Cha.su</i> 7/3
In the context of suppressible urges related to <i>Manas</i>	<i>Cha.su</i> 7/27
In the context of suppressible urges related to <i>Vak</i>	<i>Cha.su</i> 7/28
In the context of while explaining avoiding excessive practice of certain acts like <i>Vyayama</i> etc.	<i>Cha.su</i> 7/34
While explaining the significance of following the <i>Hita</i> and <i>Ahitahara</i> in <i>Padamshikakrama</i>	<i>Cha.su</i> 7/38
While explaining the preventive measures for <i>Agantujarogas</i>	<i>Cha.su</i> 7/54
In the context of explaining the precautions in taking curd.	<i>Cha.su</i> 7/61

4. Indriyopakramaniyaadhyaya [22-30]

Concept	References
In the context of <i>Sadvrutta</i> activities to be done	<i>Cha.su</i> 8/18
In the context of <i>Sadvrutta</i> activities to be avoided	<i>Cha.su</i> 8/19
While explaining <i>Sadvrutta</i> in relation to <i>Ahara</i>	<i>Cha.su</i> 8/20
While explaining <i>Sadvrutta</i> related to natural urges	<i>Cha.su</i> 8/21
While explaining <i>Sadvrutta</i> related to women	<i>Cha.su</i> 8/22
In the context of <i>Sadvrutta</i> related to study	<i>Cha.su</i> 8/24
In the context of <i>Sadvrutta</i> related to general principles	<i>Cha.su</i> 8/25-26
While explaining <i>Sadvrutta</i> related to self control	<i>Cha.su</i> 8/27
While explaining <i>Sadvrutta</i> related to worshiping fire god	<i>Cha.su</i> 8/28
While explaining <i>Sadvrutta</i> related to social relations	<i>Cha.su</i> 8/29

DISCUSSION

Ajna Kalpana is described as command or recommendation by authentic person where no specific reason is required. But in some instances the principles told by learned persons will have specific reason to be followed and in this article there are some

examples to justify the reason behind following the instructions given by *Aptas/learned* persons is mentioned by *Acharya Chakrapanidatta* in his commentary as follows:

1. In *Matrasitiya adhyaya* in the context of food substances to be taken *Sastikadhanya, Salidhanya, Mudga, Saindhavalavana, Amalaka, Yava, Antariksajala, Paya, Sarpi, Jangalamamsa* and *Madhu* should be taken regularly and in this *Chakrapani* comments that *Saindhavalavana* is mentioned to use regularly for the sake of processing food substances only.^[7]

2. *Tiksnanjana* i.e., *Rasanjana* should not be applied during day time.

Because by applying in the day time the eyes become debilitated by the watery discharge and is further diminished due to the sight of sun.^[8]

3. In *Tasyasitiya adhyaya* in the context of *Sisiraritcharya* one should reside in a wind free and hot room.

For this he comments that as coldness associated with dryness is more in *Sisiraritu* it is advised to reside in much more warm chambers.^[10]

4. In *Navegandharaniya adhyaya* in the context of non-suppressible urges one should not suppress the urge of *Mutra, Purisa, Retas, Vata, Chardi, Ksavathu, Udgara, Jrmmbha, Ksut, Pippasa, Baspa, Nidra, Sramasvasa*.

By suppressing the above urges it leads to various types of disorders.^[17]

5. In the context of avoiding excessive practice of certain acts a wise person should avoid excessive practice of the following acts, though he is accustomed those are *Vyayama* etc for this he comments that this sort of over exertion leads to vitiation of *Vata* and results in death.^[18]

6. In the context of *Padamshikakrama* explained by *Charaka* one should not discard *Ahita* and adopt *Hita* abruptly. By doing so it leads to complications as explained by *Vagbhata*.^[14]

Likewise there are many more references to justify the importance of *Ajna Kalpana* i.e., for what reason we have to follow the instructions or principles told by learned persons. And these instructions are for the purpose of *Swasthya* only.

Most of the *Kalpanas* are having similarities with some *Tantrayuktis, Tachilya* and *Arthasrayas*. *Ajnakalpana* is similar to *Upadesha* and *Niyogatantrayukti*. Understanding the minute difference between these tools is mandatory for understanding the authentic comprehensions of the treatise.

CONCLUSION

Kalpanas are useful for interpreting and understanding the *Slokas* of *Samhita* and other *Tantras*. They act as 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 not explained in original *Samhitas* and explained by *Acharya Arunadatta*, they can be considered under the umbrella of *Tantrayukti*. Hence whenever we find *Ajna Kalpana* in *Samhitas* without any second thought we should follow the principles which were told by *Aptas* for the welfare of health of the individuals. In this article I have found 28 references related to analyze the *Ajna kalpana* in small portion of *Charaka Samhita* i.e., *Swasthya chatuska* still there are many more references to be find out in *Samhitas* to justify and analyze *Ajna kalpana* for further research.

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