

CONCEPTUAL REVIEW OF KALPANĀ IN AYURVEDA

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Dept. NIA, Jaipur.**ABSTRACT**

Ayurveda is a holy science which cures the diseases and also prevents the disease from different disease producing factor. It was based on different fundamental principles to prevent and cure the diseases. To understand those principles we have some tools like *Tantrayukti*, *Tācchilya*, *Tanradoṣa*, *Kalpanā*, *Arthāpatti*, etc. These tools are specially described by *Aruṇadatta Tikākāra* in the text of *Aṣṭāṅga hṛdaya*. Though these tools are not described in *Carak saṃhitā* and *Suśruta Saṃhitā* but those minor tools are indirectly included under

tantrayukti. This brief study has some example of *Carak Saṃhitā* and also the other two *Bṛhatrayī* to understand these *grantha* through this tool like *kalpanā*.

KEYWORDS: *kalpanā*, use of this tool through example.**INTRODUCTION**

Ayurveda is a holy science which helps human being to cure and prevents the disease from several physical and mental factors. It is based on the fundamentals principles that to prevent and treat illness. To understand these principles we should need some tools. The fundamental principles are written in the form of *sūtra* which needs some tools like *tantrayukti*, *tanradoṣa*, *kalpanā*, *tācchilya*, *arthāpatti* to understand the *grantha* of *ayurveda* in better way and can apply the knowledge of these *sūtra* in right direction here is a conceptual study of *kalpanā* which was specially described by commentator *aruṇadatta* of *astāṅga hṛdaya saṃhitā*. Here is a brief study of *kalpanā* with some examples of different *saṃhitā*. After enumerating *tantrayukti* seven types of concoctions or devices are described. These devices are called as *kalpanā*. Varieties of description, various specific literary styles of description while writing a text or *śāstras* or *tantra* or treatise is called *kalpanā*.^[1]

AIM OF THESE TOOLS DESCRIPTION

Though these are different from tantrayukti but *kalpanā* comes under them. So there two important aim of tantrayukti *vākya yojanā* and *artha yojanā*.^[2]

Vākya yojanā^[3]

Proper arrangement of words and sentences.

Artha yojanā^[4]

Getting proper meanings of terms and statements.

Hence in *Aṣṭāṅga Saṃgraha* these are called as *Artha Durgas* or forts of expressions.

REVIEW OF LITERATURE

The word *kalpanā* is derived from *kṛp dhātu* with combination of *tāp pratyaya* and *ṇic pratyaya*.^[5] Meaning of this word a/c to *Amarakośa* is “To prepare for something like great decoration of the elephant before preparation of battle field/ before riding of the king”.^[6] A/c to Monier Williams *kalpanā* have other meaning like.^[7]

- Manufacturing
- Making
- Preparing
- Practice
- Fixing
- Settling
- Arranging
- Creating in mind
- Hypothesis
- Form/shape
- Image
- A deed/work

Above is the different type of meaning of word *kalpanā*. Here we can take the meaning “arranging / decorate the book in a proper order”.

It is described in *Aṣṭāṅgā Hṛidaya Sarvāṅgasundari Vyākhyā* in *Uttaratantra* as *tantraguṇa*.^[8] After reading thoroughly the full text we should apply the *guṇa*, *doṣa*, and other minor devices in *tantra* to understand the deep meaning and imagining the sense of

writer why, how, and in what method the “*grantha*” should be express the practicability of life and treatment of disease. Also we can imagine the writing methodology of the “*saṃhitākāra*”. It can be compared with “a new vehicle have all parts attached when we recheck the vehicle for any fault then we should use the devices to check the vehicle properly”.^[9]

GENERAL GUIDELINES FOR UNDERSTANDING THE CONCEPT OF *KALPANĀ*

There are 7 *kalpanā* described by *aruṇḍatta* commentary^[10]

- *Pradhāna kalpanā*
- *Guṇa kalpanā*
- *Leśa kalpanā*
- *Vidyā kalpanā*
- *Bhakṣa kalpanā*

A/c to *śankara*^[11]

- *Pradhāna kalpanā*
- *Guṇa kalpanā*
- *Ingita kalpanā*
- *Leśa kalpanā*
- *Bivhaba kalpanā*
- *Bhakti kalpanā*
- *Ajnā kalpanā*

PRADHĀNA KALPANĀ :- (IMPORTANCE OF THE MAIN FEATURE)

Pradhāna:- *pra+dhā+lyut—pradhatte sarvaātmānīti*^[12]

It is of 2 types:- *pradhānasya kalpanā*

Pradhānena kalpanā

Pradhānasya kalpanā

It is also called as *para kalpanā*, which means best one. Importance has been given to a particular thing and if described that particular things is the best one among other similar things it is called as *pradhānasya kalpanā*.^[13]

E.g.

- In all *sneha dravyas ghrta* is the best one^[14]
- Milk is the best one among all the *jīvanīya dravya*^[15]
- *Jwara* is the king of all other diseases so it is described as first chapter^[16]

***Pradhānena kalpanā*: - (importance to the subject)**

While describing the importance if given to the main subject it is called *pradhānena kalpanā*.^[17]

E.g.

- Among 3 *doṣa vāta* has importance so diseases related to *vāta* are described first in *susruta saṃhitā*.^[18]
- *Śira* is the main organ in our body so *śirovirecana* was described first among the *pancakarma*.^[19]
- In *kalpa sthāna Madana Phala* was described as the best *vāmaka dravya* though other *vāmaka dravyas* like *dhārmārgava, jimūta* also comes under this category.^[20]
- While describing *dugdha varga* importance is given to *kṣira*, even though *navanīta, dadhi* and other milk derivatives come under this category.^[21]

***Guṇa kalpanā*:- (importance to the general meaning, not to the technical meaning)**

If one thing is described basing on its quality or property even though it is not a quality or property it is called *Guṇa kalpanā*.^[22]

E.g.

- While proving *cikitsā catuspāda*, *cikitsā* is based on *Guṇa* or attributes of *cikitsā catuspāda* usually these 16 qualities does not come under *Guṇas*, but here these are described as *Guṇas*.^[23]
- *Ghrta* reduces *pitta* and *vāta doṣa, cākuṣya* but it did not comes under the *guṇa* but it was described as the quality of *ghrta*.^[24]
- *Aṇutwa, Ekatwa* are described as quality of *Mana* though they are not come under *Guṇa*.^[25]
- Strength, aphrodisiac, knowledge is described as the quality of *Nidrā* though they are not comes under *Guṇa*.^[26]

***Leśa kalpanā*:- (inference by the indirect reference)**

If a statement is inferred through indirect reference it is called *leśa kalpanā*. Though not mentioned in statement if the meaning is inferred through indirect reference from other scriptures it is known as *Leśa kalpanā*.^[27]

E.g.

- *Kālamṛtyu* and *Akālamṛtyu* are not specifically described in *Aṣṭāṅga. Hṛdaya*, but it can be understood by careful analysis of the *Ariṣṭa Lakṣaṇas, Rasāyana Kriyās, ṛtucharyā* etc.^[28]
- *Śalya karma* like *pātana, dāraṇa*, etc are not directly described in *caraka saṃhitā* but it can be understood by careful analysis of *udara cikistā, gulma cikitsā*.^[29]
- *Madya* in *griṣma ṛtucharya* described as either to not drink or if drink then in little quantity or with large amount of water. For *vāta kapha prakṛti* drink in a little quantity, *pittakapha prakṛti* drink with large amount of water. Though it is not described in the *śloka* but it can be understood by other analysis about *dośa* and *sātmya*.^[30]

***Vidyā kalpanā*:- (reference to the encyclopaedic knowledge)**

The statement described in other science if incorporate in that particular science when necessary arises it is called *vidyā kalpanā*.^[31]

Śankara accepted 6 types of source of knowledge^[32]

- Perception
- Inference
- Scriptural testimony
- Comparison
- Presumption
- Non-apprehension

E.g.:-

- In *Dinacharyā “Ādrasantānatū Tyāga”* we should adopt the knowledge from *adhyātma vidyā saṃgraha*.^[33]
- “*Ācaryed Govipra*” this knowledge was adopted from *dharmasāstra*.^[34]
- “*jagadviṣṇṇam taṃ dr̥ṣṭwā tenāsou viśasaṃjñitah*” this knowledge was adopted from *vyākaraṇa saṃgraha*.^[35]

- “*Athodgayane śukle tithinakṣatrapūjite.....praśaste kṛtavāpane*” this knowledge was adopted from *vyotiṣa śāstra samgraha*.^[36]

***Bhakṣya kalpanā*:-(importance given to eatables)**

This is otherwise called *Bhakti kalpanā*. If a thing is compared with *bhakṣya* or eatables, it is called *Bhakṣya kalpanā*.^[37]

e.g:- *Ayurvedoamṛtānām* Ayurveda is compared with *amṛta* or nectar.^[38]

Rasona is described as nectar of this world

Vidyā bṛmhañānām that means if we gain knowledge then it will helpful for us in wealth as well as health.^[39]

Ahiṃsā prānavardhanānām means if we follow the principle of *ahiṃsā* then it well helpful to increase our life span.^[40]

***Ājnā kalpanā*:-(command without giving any reasons)**

Basing on scriptures or *Āptopadeśa* if the author describes the does and don't does of a thing without assigning any reason is called *Ājnā Kalpanā*.^[41]

The entire statements described in the *Sadvṛtta* are all come under *Ājnā Kalpanā*. This should be followed without any reasoning.^[42]

Vibhava kalpanā

Though this is not described by *Arundatta* under *Saptavidha Kalpanā*. But it described in *Arthāśraya*.^[43]

The topic which is widespread in the entire treatise / *tantra* is called as *vibhava kalpanā* which was specially described by *śankara* under *kalpanā*.^[44]

e.g

- “*cikitsā viśayastu śaddhātuka puruṣah*” this *cikitsā puruṣa* also elaborately described in *cikitsā sthāna, sutra sthāna* and *vimāna sthāna*.^[45]
- In *Aṣṭāṅga Hṛdaya sūtra sthāna* described about *aṣṭāṅga* which was elaborately described indifferent *sthāna* of that *tantra*.^[46]

DISCUSSION

From the above description the conceptual study shows that we can use this tool with *tantrayukti* for better understanding of the *tantra* in a better way.

They give us the knowledge about other different and important topic of *tantra* and describing the writing skill of *tantra*.

It also gives us idea in the field of treatment by using *pradhāna kalpanā* and *guṇa* and also *leśa Kalpanā*.

Pradhāna kalpanā gives the idea about *śreṣṭha* drug and their importance and other related drug attached with this: - *Jwara* is the king of all disease so we can follow the treatment principle of *Jwara* in other diseases also.

Leśa, guṇa and *bhaksya kalpanā* shows the different angle of Ayurveda with its use.

Ājnā kalpanā shows the importance of *sadvṛtta*.

Vidyā kalpanā shows the importance of all other *śāstra* and their implementation in our *śāstra*.

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