"SHADA-AGRYA: PRE-EMINENT FACTORS FOR PROTECTION OF THE HEART"

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ABSTRACT

In Ayurveda Agryas are the superior factors serving that special purpose. Though 152 agryas are described in Charakasamhita, six agryas are described separately. When reference changes relation of that subject differs in each and every context. These shada(six)-agryas are related with Heart and are manasika factors as – Ahimsa (Peace), Virya (enthusiasm or passion), Vidya (Knowledge), Indriyajaya (conquest on organs of sense and functions), Tatwavabodha (Philosophy) and Bramhacharya (comtnence) pre-eminent for vitality, potency, for nourishment of health, prosperity, to achieve feeling of extreme satisfaction and an itinerary respectively and ultimately important factors in protection of heart as one of the sthana(seat) of mana(mind) is heart. Various subjects are specified for healthy mental life like Achara rasayana (behavioural medicine), Sadvritta (code of conduct). In same manner, these shada-agryas have very important role to lead the life.

KEYWORDS: Shada-agrya, Ahimsa, Virya, Vidya, Indriyajaya, Tatwavabodha, Bramhacharya.

INTRODUCTION

According to WHO, human health in its broader sense defined in its 1948 constitution as “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity”. Here the importance of mental and social health is very well explained. In Ayurveda Vyadhis (Diseases) are of two types- sharirika(physical) and manasika(psychological). In both forms of vyadhis, mental health possesses prime position.
In Charakasamhita 152 agryas are mentioned which are described in accordance with their performs and for specific motive. The other shada-agryas are described in connection with Heart and mentions manasika factors. So, it is important to see how these factors affects positively with heart and commentators serve this spotlight through their commentaries.

AIM: To study concept of Shada-agrya as pre-eminent factors for protection of the Heart.

OBJECTIVES
1) To find out proper meaning of Shada-agrya.
2) To find out importance of Shada-agrya which is separated from other Agrya.
3) To study intention of explanation of Shada-agrya in Arthedashamahamooliya adhyaya with the help of Adhikarana Tantrayukti.

MATERIAL AND METHODS

MATERIAL
1. Charakasamhita with commentaries
2. Sanskrit dictionaries.

METHODS
Ayurveda has given guideline to study text as well as meaning in Aphorism in following steps with its application
- Tantra Samhita for research with its Chikitsa principles
- Tantrartha (Charakasamhita)

- Sthana
In every classical text entire subject is classified in various sections named as Sthanas to explain the subject. Shada-agrya is explained in Sutrasthana.

- Adhyaya, Adhikarana, Adhyarartha
Sthana is subdivided into ‘Adhyaya’(chapters). Shada-agrya (Adhikarana) mentioned in Arthedashamahamooliya Adhyaya.

- Vakya, Vakyartha, Shabda, Shabdartha
‘Sootra’ or ‘Vakyas’ (sentences) and ‘Shabdas’ give insight view of that particular subject.
Aim of literature research is to find out actual meaning, hidden linked sutra in current practice.
Tools
- Tantrayuktis mentioned above.
- Commentaries on Charakasamhita.
- Literature in Charakasamhita.
- Use of Sanskrit dictionaries.

Study design: Literature study

REVIEW OF LITERATURE

Nirukti

Agrya- nirukti (meaning) of the word Agrya is Agrima i.e. superior or prior most.[1]

The concept of Shada-agrya is mentioned in Arthedashamamooliya adhyaya[2] where six factors are well explained which are supreme one in their purpose as follows.

Ahimsa (peace) is pre-eminent factor for life given in Arthedashamamooliya adhyaya. It is further justified by commentator Acharya Chakrapani- though it is said that anna (food) is more important for life but peace is much more important than that, because it promotes virtue or faith and equability.[4] So, ahimsa (Peace) is one of the most important pre-eminent factor for vitality.

(2) Virya – balavardhananam[5] (Enthusiasm – eminent for vigour)
Virya (enthusiasm or passion) is a pre-eminent factor for vigour or potency given in Arthedashamamooliya adhyaya. It is explained that virya means utsaha[6] i.e. passion or enthusiasm and it is most important factor for potency.

(3) Vidya – brimhananam[7] (Knowledge – eminent for nourishment)
Vidya (Knowledge) is important factor for nourishment. Though it is very well known fact that mamsa (muscles) is brimhanatmaka (nourishing factor), commentators justifies that knowledge nourishes health not only by physique(what muscle does) but also nourishes mind.[8]

(4) Indriyajaya – nandanannam[9] (Conquest on Indriyas – eminent in prosperity)
Indriyas are organs of sense and functions and by conquering them i.e. by Indriyajaya it will give prosperity. Conquest on Indriyas serve most important factor for opulence.
(5) Tatwabodha – harshananam[10] (Philosophical essence – eminent in extreme pleasure)

Tatwabodha is essence of philosophy. Philosophy is an eminent thing to achieve feeling of extreme pleasure.


Acharya Chakrapani explains Ayana means Marga(itinerary).[12] Bramhacharya is Atmasanyam i.e. continence. So, continence is best way to lead life and to repel manasika vyadhis (psychological disorders).

DISCUSSION

Discussion on Agrya

According to nirukti ‘Agrya’ is an eminent thing which means best of all for that purpose. With change in each subject the motive of description of the topic changes, likewise six agryas in Arthedashamahamooliya adhyaya came in relation with Heart (Hridaya). In Charakasamhita 152 agryas are described, then also shada-agryas(six pre-eminent factors) are mentioned in different Adhyaya, why so? Answer to this question is given clearly, that 152 agryas are mentioned in view of Karma-pradhanata (performance-based) and prayojanatmakata (for specific motive). However, six agrya came in relation with Heart. Basically, these six factors serve their best for given specific purpose, which cannot be completed with any other thing.

Discussion on purpose of Agrya

The purpose of Charakasamhita is to help in maintaining the health of healthy individual and cure the disease of the person.[13] According to first purpose it is necessary to maintain the health. Diseases are of two types- sharirika (physical) and manasika (psychological). These six-agryas are mentioned in context with Heart and it is a seat of mana.[14] Ahimsa (Peace), Virya (enthusiasm), Vidya (Knowledge), Indriyajaya (conquest on Indriya), Tattwavabodha (philosophy), Bramhacharya (continence) are manasika factor improving mental health.

CONCLUSION

Ahimsa (Peace) is eminent for vitality and it also leads to mental peace.

Virya (enthusiasm or passion) is most important factor for potency.

Vidya (Knowledge) is important factor for nourishment of health.

Indriyajaya (conquest on organs of sense and functions) will give prosperity.
Tatwavabodha (Philosophy) is an eminent thing to achieve feeling of extreme satisfaction. 
Bramhacharya (continence) is best way to lead life and to repel manasika vyadhis.

As Heart is a seat of Mana, these factors protect heart. Various factors are mentioned like Achara rasayana (behavioral medicine), Sadvritta (code of conduct) and all these six-agryas are ultimately manasika bhava (related with Mind and behaviour), by following these as golden rules of our life one can lead healthy and prosperous life which is ultimate aim of Ayurveda. Therefore, Shada-agrya are Pre-eminent factors for protection of the Heart.

REFERENCES


