



# ROLE OF LESHA KALPANA AS A TEXTUAL TOOL IN UNDERSTANDING VIMANASTHANA OF CHARAKASAMHITA

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## ABSTRACT

### Introduction

Lasha Kalpana is the textual tool one among the Saptavidha Kalpana used for better understanding and proper interpretation of Shastra. To put knowledge in a summarized and precise manner, Acharya used peculiar methodologies while composing Shastra in the form of Sutras. By applying Lasha Kalpana to Ayurvedic Classics, guides the author and reader, brings the awareness of subject. Though Tantrayukti serves this purpose, Lasha Kalpana can be helpful to get Shastra's unambiguous meaning and interpretation.

### Objectives

1. To study the concept of Lasha Kalpana.
2. To apply the Lasha Kalpana to Vimanasthana of Charakasamhita.

### Methodology

Literary sources of Lasha Kalpana collected and reviewed from the available sources. Lasha Kalpana employed in the verses of Vimanasthana was identified as per definition mentioned by Arunadatta and analyzed. Results tabulated and detailed interpretation of identified verse of Vimanasthana under the purview of Lasha Kalpana was carried out and conclusion drawn.

### Result and Discussion

The Lasha Kalpana observed manifold applicability to enlighten the Vimanasthana in term of understanding the literary construction, Leshokta, Anukarthartha and Sandigdhartha of sutras and to interpret the concepts for its practical utility. Vimanasthana is a very unique section which plays the role mainly for diagnosis of disease and treatment purpose. Application of Lasha Kalpana to this Sthana aid comprehension of subject specified understanding.

### Conclusion

Present study effectively emphasizes the very need of the compositional tool Lasha Kalpana to systematically study a Shastra, to understand literary construction, analysis and interpretation and also serves its utility for practical application of analyzed concepts.

**KEY WORDS:** Tantrayukti; Lasha Kalpana; Vimanasthana.



## INTRODUCTION

*Ayurveda* science, the knowledge of longevity is the traditional healing modality of the Vedic culture in India. In ancient time this science was in the form of *Shruti* (what is heard) and *Smruti* (memorization) heritage; as there were not availabilities of technologies. This *Vangamaya* tradition of learning science<sup>1</sup>, in course of time created to literary tradition known as *Samhita*. That time period verses were abided by the rules of Sanskrit language as the knowledge of Sanskrit language was the prime education. This leads to formation of *leshokta* (partly explained), *Anukta* (not mentioned) verses; so meaning of some verses remained hidden. Hence for the better understanding, *Aacharya* has used various methodologies to make *Samhita* study easier<sup>2</sup>. The textual tool *Lesha Kalpana* aids to fulfil above.

The *Vimanasthana* of *Charaka Samhita* is the conglomeration of basic principles of *Ayurveda* deals with specific knowledge of *dosha*, *bheshaja* etc. and many concepts which play role in diagnosis of disease and treatment<sup>3</sup> and hence it can be considered as the most important Section. By knowing it knowledge of them needed for physician can be met with. So for that *Vimanasthana* is considered for present study.

## REVIEW OF LITERATURE

*Aacharya Arunadatta* in the '*Sarvangasundara*' commentary of *Ashtanga Hridaya* has mentioned various methodologies under *Tantraguna* like *Tantrayukti*, *Tatchhilya*, *Arthashraya* and *Kalpana*<sup>4</sup>. *Kalpana* is a device which helps to understand the structural construction and specific style of writing adopted by author. These are *Pradhanasya*, *Pradhanena*, *Guna*, *Lesha*, *Vidya*, *Ajna* and *Bhaskhya Kalpana* known as *Saptavidha Kalpana*<sup>5</sup>. The *Lesha Kalpana* is a methodology one among *Saptavidha Kalpana* adopted by the author for the better understanding of the Science.

By the application of this *Kalpana* to verse hidden, unexplained matter can be identified and interpretation will help for the conceptual and clinical applications.

### Lesha Kalpana –

The word meaning of *Lesha* is a small part, bit or portion, a particle, an atom, a very small quantity<sup>6</sup>. *Aacharya Arunadatta* has mentioned it as, when the *Sutra* is described partially or not described in detail; some topics are not elaborated due to their vastness or any other reasons, such topics can be understood based on described fact which is depending on aphorism. If brief note is given but have to think elaborately by references and experience is the *Lesha Kalpana*<sup>5</sup>.

### Need of Lesha concept in Tantra:

*Ayurveda* texts are composed in a typical *Samhita* form where *Samhita* refers to rule based combination of verse and prose<sup>7</sup>, targeted for the recitation and memorization of verse easily. The composition of verse has some guidelines.

*Aacharya* in *Mugdhabodha* commentary of *Vayupurana* has defined the verse as, verse form follows some obvious reservations of expression i.e. elaboration. Thus in *Samhita* didn't find discussion of each and every detail of subject. The text discusses about some representative samples and expects the reader to derive more on the basis of explained<sup>8</sup>. *Aacharya Vagbhata* has also mentioned that, wise Physician should use his own intellect to understand the remaining things based on the explained one<sup>9</sup>.

In *Charakasamhita* it is quoted that, It is the *Tantrashailli* (style of writing) adopted by author where the thing mentioned in *sankshepa* (brief) is the *leshokta* are elaborated and those which are in *vistara* (elaborated) are made in brief in the text everywhere according to the need of *Samhita*<sup>10</sup>.

### Reasons for the Lesha sutra in Tantra:

The reasons can be categorized under Personal reasons and Technical reasons<sup>11</sup>.

#### a) Personal reasons :

Sometimes author may not feel the need of elaboration of some specific topic as then the disciple can easily pick up the unsaid because of the proximity with teacher and other context.

#### b) Technical reasons :

##### Writing style of texts-

All ancient texts are composed in the *Samhita* form. As the definition of *Samhita* is '*parah sannikarshah samhita*'. This *Samhita* form expects and enjoys being 'in brief' and this comes with its style of representation.

*Aacharya Charaka* has mentioned that, there is no limit for *vistara* (elaboration) hence wise Physician can elaborate the topic where it is *leshokta* or *anukta* and it is sufficient for less intellectual person to practice. *Aacharya Vagbhata* has also accepted this form for '*geyata*' (easy to recite). Thus, it has also brought about the *Lesha* form.

### Limits of Tantra-

The ancient text discusses *Ayurveda* in general, but they have focused perspective of domain.

E.g. *Charaka Samhita* is explained with consideration of *Adhikarana* (main heading) as *Kayachikitsa*. *Sushruta Samhita* is explained with consideration of *Adhikarana* (main heading) as *Shalya tantra*. Hence they have limited themselves to their *Adhikarana* only and have left apart the things which are out of main heading. Such left out topic become '*leshokta*' for that particular text. Here, the verse '*paradhikareshu na vistarokti*'<sup>12</sup> where *Aacharya*



mentioned that it is not my *adhikarana* so it is not elaborated.

#### Identification of Leshokta:

Very general guidelines to identify the *Leshokta sutras* are 'aadi, aadayah, sankshepatah, iti, evam, aadibhihi, lakshanaodaharanartham, yathoktam, uktani bhagashah, purvavat, vividhaihi, idrusham',<sup>13</sup>. These words which come in *sutras* specifically suggest 'Leshokta'.

#### General methods of decoding<sup>14</sup>:

The general methods which can be considered as methods of elaboration of any *Sutras* are mentioned by *Aacharya Charaka* are, *Vakyashah*, *Vakyavayavashaha* and *Arthavayavashah* understanding of *sutras*. This guideline is not exactly refers the elaboration of *Lesha sutra* but can be considered as how to elaborates it.

#### General Steps of elaboration of Lesha Sutra<sup>15</sup>:

By applying these methods *Lesha sutras* can be elaborated.

1. Literary meaning
2. Discussion
3. Leshokta Sutra
4. Elaboration
  - a) To fix the position of sutras as a base for further elaboration
  - b) Swa-Tantravalokana- compilation of references from *leshokta sutra Grantha*
  - c) Para-Tantravalokana- compilation of references from other *Grantha*
  - d) Elaboration based on the above.

#### Similarity of Lesha Kalpana with other Tantraguna

By the overlook, this *Kalpana* is having similarity with the other *Tantragunas* like *Vakyashesha*, *Uddesha* and *Pradesha Tantrayuktis*. Here, *Lesha Kalpana* differs from *Vakyashesha Tantrayukti*, where few words are omitted in a *sutra* and supply of missing words gives complete and clear knowledge of that *sutra*. In the *Lesha Kalpana* partial information is given, meaning of entire *sutra* has to be inferred from partial explanation. The *Uddesha Tantrayukti* is a concise statement which is elaborated in the form of *Nirdesha Tantrayukti* at some other place. In the *Pradesha Tantrayukti* only a part of topic is explained due to the vastness of it in the *Samhita*<sup>16</sup>. Hence description of *Lesha Kalpana* is overlapping with the *Pradesha Tantrayukti* in some way.

#### Aims and objectives:

1. To study the concept of *Lesha Kalpana*.
2. To apply the *Lesha Kalpana* to *Vimanasthana* of *Charakasamhita*.

#### METHODOLOGY

Literary sources of *Lesha Kalpana* collected and reviewed from the available sources. *Lesha Kalpana* employed in the *Sutras* of *Vimanasthana* was

identified as per definition mentioned by *Arunadatta* and analyzed. Results tabulated and detailed interpretation of identified *sutras* of *Vimanasthana* under the purview of *Lesha Kalpana* was carried out.

#### RESULT

Total thirteen *Lesha Kalpana* identified based on definition mentioned by *Arunadatta*. The result has been tabulated in terms of context, reference and the words by which it has been considered under *Lesha Kalpana*. The use of words like '*anyat, anyebhyo, aadibhihi, anyashcha, anyaani uktaani, katichit prakara, aad?*' etc. are observed in *Vimanasthana* mainly suggested that, *sutra* contain *Leshokta* matter.

A list of various *Lesha Kalpana* found throughout the *Vimanasthana* is mentioned in Table No.1

#### DISCUSSION

The *Samhita* type composition form of *Ayurveda* texts led down to form *Leshokta* or *Anukta Sutra*. *Lesha Kalpana* shows the avoidance of *Tantradosha* (faults) in the texts like *Atigrantha Vistara, Punarukta Dosha*. Explained matter is sufficient to practice for less intellectual person, *Anukta* or *Leshokta* can be understood by high intellectual persons<sup>17</sup> hence *Lesha Kalpana* is useful for all types of intellectual persons. As the *Lesha Kalpana* is the method adopted by author, shows its utility mainly for gaining the *Vakyartha* (to understand the entire sentence or Verse).

The literary study revealed that manifold applications of *Lesha Kalpana* are useful to enlighten the *Vimanasthana* while reading. It provides both conceptual understanding as well as practical applications. By understanding of this Physician can use these applications in *Vyadhi nidana* and *Chikitsa*.

E.g.1. In the '*Rasavimanam Adhyaya*', in the context of *Ashtavidha Aahara Vidhivishesha Aayatana* (directions for ingestion of food), *Aacharya* has explained about the *Karana aayatana*. Here, the *Samskara* (alteration in original quality) which will be done to change the qualities of natural drug is known as *Karana* and mentioned many procedures by which the alteration of qualities in a drug can be achieved<sup>18</sup>. Like - '*Jalasyoga, Agnisannikarsha, Shoucha, Manthana, Desha, Kala, Vasana, and Bhavana*'. In the verse the word '*aadibhihi*' suggests that, there is other many other procedures for the alteration of qualities in drugs. Due to fear of vastness these are not mentioned but wise Physician should understand these by the explained part. This is the *Leshokta sutra* where most commonly practiced procedures are mentioned and uncommon procedures have to be understood by the explained one.

These procedures can be included as '*Peshana, Abhimantrana*<sup>18</sup>, *samana guna prayoga, viparita guna prayoga, samana guna samyoga* of



*dravya, viparita guna samyoga of dravya*. Acharya Hemadri mentioned the procedures like *Vidalikarana, Nistushikarana* for the alteration of qualities in a drug<sup>19</sup>. Here Physician can use these procedures as per suitability, disease, constitution, place etc. and plan the food and medicine as a diet and treatment respectively.

E.g.2. In the '*Trividhakusheeyam Vimanam Adhyaya*', Acharya explained the *aamapradoshaja vikara* (diseases due to undigested food) and their treatment. Here, after explaining the treatment, Acharya advised that, the person should always think about what is beneficial and harmful food to body. This is based on the *ashtavidha aaharavidhi vishesha aayatana*. These are causes for the benefits of *Aaharavidhi* like intake of warm, fresh food etc. Acharya advised that, if the person takes the food by the proper examination of these *aayatana, aama* (undigested food) will not be formed and thereby the diseases due to undigested food can be avoided.

In this verse '*anyashcha iha kashchit*' word refers to other beneficial methods which do the *aamakshaya* (digests the undigested food). This is the *Leshokta sutra* where the common beneficial factors are mentioned and specific have to be understood by explained one. These can be understood as a various diseases which are *aamashaya samuttha* (originated from *aamashaya*) like *Arsha, Grahani, Atisara, jwara, chhardi* etc<sup>20</sup>. These diseases are mainly caused by *Agni dushti* (deranged digestion power) and *aama dosha* and their treatment mainly concentrates to do the *Agni dipana* (increase the digestion power) and

digests the undigested food. Hence *aamakshayakar chikitsa* can be adopted to get the benefits of food<sup>20</sup>.

Acharya Vagbhata also mentioned that, the person should take the light, food containing all six *Rasas* without disrespect of food. The causes which increase the *aama* like *Samashana, Adhyashana* and *Vishamashana* should be avoided<sup>21</sup>.

Other partially explained verses observed in *Vimanasthana* also revealed its utility in conceptual understanding and the practical applications. As *Vimanasthana* is a very unique section, Physician can apply these applications in the diagnosis of disease and plan the treatment accordingly which will definitely aids comprehension of subject specified understanding.

## CONCLUSION

Conceptual review on *Lesha Kalpana* revealed avoidance of the *Tantradoshas* like *Grantha vistara* and *Punarukti dosha* by the form of *Lesha Sutras*. This *Kalpana* serves the *prayojana* of compositional tools like to gain the *Vakyartha*. Many concepts in *Vimanasthana* which are partially explained or not explained can be better understood by the application of this *Kalpana* and thereby are helpful in the clinical practice. Applications of *Lesha Kalpana* observed in *Vimanasthana* effectively emphasizes the very need of the this tool to systematically study a *Shastra*, to understand literary construction, analysis and interpretation and also serves its utility for practical application of analyzed concepts.

Table No.1 Lesha Kalpana observed in Vimanasthana of Charaka Samhita.

Sl No.	Reference	Context	Observed by words
1	Cha. Vi.1/14	<i>Dravya prabhava</i>	<i>Anyat api dravyam</i>
2	Cha. Vi.1/15	<i>Dravya prayoga nishedha</i>	<i>Anyebhyo dravyebhyah</i>
3	Cha. Vi.1/21(2)	<i>Karana</i>	<i>Aadibhihi</i>
4	Cha.Vi 2/14	<i>Aama pradoshaja chikitsa</i>	<i>Anyashcha iha kashchit</i>
5	Cha.Vi.3/22	<i>Janapadodhwamsa hetu by Rakshasa</i>	<i>Anyat apachara</i>
6	Cha. Vi. 4/7	<i>Pratyakshya gamya bhava</i>	<i>Anye api, anyaani uktaani</i>
7	Cha.Vi.5/7	<i>Stroto vijnana</i>	<i>Katichit prakara</i>
8	Cha. Vi. 5/10	<i>Pranavah strotas dushti hetu</i>	<i>Strotamsi anyashch darunaihi</i>
9	Cha. Vi. 6/3	<i>Vyadhi asankhyeyata</i>	<i>Bahutwam api sankhyeyam syat asankhyeyam va</i>
10	Cha. Vi. 7/20	<i>Shirogata krimihara dravya</i>	<i>Upapaadya apamargatandulina</i>
11	Cha. Vi. 8/40	<i>Anumana vadamarga</i>	<i>Ishtam cha kevala jnana</i>
12	Cha. Vi. 8/137	<i>Aasthapana basti dravya</i>	<i>Aadi</i>
13	Cha. Vi. 8/150	<i>Anuvasana upayogi dravya</i>	<i>Sarvatah tailam pradhanyat</i>

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