

**“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* (comtinance) 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
- Tantrarth (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, Adhyayarth

Sthana is subdivided into 'Adhyaya'(chapters). *Shada-agrya (Adhikarana)* mentioned in *Arthedashmahamooliya Adhyaya*.

- Vakya, Vakyarth, Shabda, Shabdarth

'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.<sup>[1]</sup>

The concept of *Shada-agrya* is mentioned in *Arthedashamahamooliya adhyaya*<sup>[2]</sup> where six factors are well explained which are supreme one in their purpose as follows.

(1) ***Ahimsa – praninam pranavardhananam***<sup>[3]</sup> (Peace-eminent for vitality)

*Ahimsa* (peace) is pre-eminent factor for life given in *Arthedashamahamooliya 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.<sup>[4]</sup> So, *ahimsa* (Peace) is one of the most important pre-eminent factor for vitality.

(2) ***Virya – balavardhananam***<sup>[5]</sup> (Enthusiasm – eminent for vigour)

*Virya*(enthusiasm or passion) is a pre-eminent factor for vigour or potency given in *Arthedashamahamooliya adhyaya*. It is explained that *virya* means *utsaha*<sup>[6]</sup> i.e. passion or enthusiasm and it is most important factor for potency.

(3) ***Vidya – brimhananam***<sup>[7]</sup> (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.<sup>[8]</sup>

(4) ***Indriyajaya – nandananam***<sup>[9]</sup> (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) *Tatwavabodha* – *harshananam*<sup>[10]</sup> (Philosophical essence – eminent in extreme pleasure)

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

(6) *Bramhacharya* – *Ayananam*<sup>[11]</sup> (comtinance – eminent for a win way)

*Acharya* Chakrapani explains *Ayana* means *Marga*(itinerary).<sup>[12]</sup> *Bramhacharya* is *Atmasanyam* i.e. comtinance. So, comtinance 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 *agryas* 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.<sup>[13]</sup> 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*.<sup>[14]</sup> *Ahimsa* (Peace), *Virya*(enthusiasm), *Vidya*(Knowledge), *Indriyajaya*(conquest on *Indriya*), *Tattwavabodha* (philosophy), *Bramhacharya* (comtinance) 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* (comtinenence) 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.

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