



Original Research Article

Utility of Adilopa Arthasraya in Astanga Hrdaya A Textual Hermeneutic Tool for Interpreting Intentional Omission in Ayurvedic Classics

Article History:

Name of Author:

Santoshkumar B. Utlaskar^{1,2*}, Pradip Kumar Panda¹, Channabasavva D. Totad³, Anil Kumar K M⁴

Affiliation: ¹Department of Samhita & Siddhanta, Sri Sri College of Ayurvedic Science & Research Hospital, Godisahi, Odisha, India

Department of Samhita & Siddhanta, JSS Ayurveda Medical College and Hospital, Mysore, Karnataka, India

²Department of Kayachikitsa, Sri Sri College of Ayurvedic Science & Research Hospital, Godisahi, Odisha, India

³Department of Kriya Śharīra, Sri Sri College of Ayurvedic Science & Research Hospital, Godisahi, Odisha, India

Department of Kriya Śharīra, JSS Ayurveda Medical College and Hospital, Mysore, Karnataka, India

⁴Department of Environmental Science, School of Life Sciences, JSS Academy of Higher Education & Research, SS Nagar, Mysuru-570015, Karnataka, India

Corresponding Author:

Dr. Santoshkumar B. Utlaskar*-

Received: 12-10-2025

Revised: 05-11-2025

Accepted: 20-12-2025

Published: 04-01-2026

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-Noncommercial-Share Alike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

Abstract: Ayurveda is a comprehensive and classical science preserved through concise Sanskrit aphorisms. Ayurvedic texts employ brevity, ellipsis, and intentional omission, demanding interpretative competence from the reader. The meaning is often not stated explicitly and must be inferred through context, grammar, and traditional interpretative tools such as Tantrayukti, Kalpanā, Nyāya, Tacchīya, and Arthāśraya. Among these, Arthāśraya remains comparatively underexplored in contemporary research. The present study highlights the utility of Ādilopa Arthāśraya, a subtype of Lopabhede Arthāśraya, with special reference to Aṣṭāṅga Hṛdaya. Through systematic textual analysis, the study demonstrates how omission of the initial word does not compromise meaning but enhances literary economy.

Keywords: Arthāśraya; Ādilopa; Lopa; Tantrayukti; Aṣṭāṅga Hṛdaya

INTRODUCTION

Classical Ayurvedic literature is composed in Sanskrit with the objective of conveying profound concepts in

a concise, mnemonic, and systematic form. Many sutras present meanings that are not explicitly stated but are intended to be inferred by the learned reader.

Hence, a thorough knowledge of Sanskrit grammar and classical interpretative tools is essential for accurate understanding. Among the various interpretative tools described by ancient Ācāryas, Arthāśraya plays a crucial role in decoding implied meanings. Despite its importance, Arthāśraya—especially Ādilopa Arthāśraya—has not been studied in sufficient depth. This article attempts to bridge that gap.

Arunadatta, the commentator of *Aṣṭāṅga Hrdaya* has enumerated 20. Whereas Shankara Sharma, the author of *tantrayukti* added one more and total becomes 21.

1. आदिलोप अर्थाश्रय - Omission of the first word
2. मध्यलोप अर्थाश्रय - Omission of middle word
3. अन्तलोप अर्थाश्रय - Omission of last word
4. उभयपिलोप अर्थाश्रय - Omission of both words
5. आदिमध्यन्त लोप अर्थाश्रय- Omission in the beginning, middle & end
6. वर्णोपजनन अर्थाश्रय - Supply of word or letter or supply of ellipses
7. ऋदिक्लृष्ट अर्थाश्रय - Author's error
8. तन्त्र शील अर्थाश्रय - Method of particular author (Style)
9. तन्त्र संज्ञित अर्थाश्रय - Term of the text
10. प्रथकृत अर्थाश्रय - Contextual
11. समन्ततन्त्र प्रत्यय अर्थाश्रय - Reference from similar treatise
12. परतन्त्र प्रत्यय अर्थाश्रय - Reference from another treatise
13. हेतु हेतुक धमा अर्थाश्रय - Effect cause function
14. कथया कथरण धमा अर्थाश्रय - Cause and effect substitution
15. आध्यन्त दवपयाय अर्थाश्रय - Inversion of sequence
16. शब्दथन्यत्व अर्थाश्रय - Synonym
17. प्रत्यय धमा अर्थाश्रय - Attribution of cause
18. उपनय अर्थाश्रय - Correlation
19. सम्भव अर्थाश्रय - Extensive inclusion
20. दवभव - Richness

Classification:

यर्थ आदिलोपः, मध्यलोपः, अन्तलोपः, उभयपिलोपः, आदिमध्यन्तलोपः, वर्णोपजननम्,

Lopabhede Arthāśraya is one of the important divisions of Arthāśraya, in which the meaning of a statement is understood on the basis of **omission (lopa)**. In this method, the author deliberately omits a part of a word, sentence, or condition, yet the intended meaning has

to be comprehended through context, logic, and subject matter. Depending upon the type of omission, various forms of lopa are described. . **Ādilopa** refers to the omission of the initial part of a word or sentence, **Madhyalopa** denotes omission of the middle portion, and **Antalopa** indicates omission of the ending part. When both the beginning and the end are omitted, it is known as **Ubhayapakṣalopa**, and when the beginning, middle, and end are all omitted due to extreme brevity, it is termed **Ādi-Madhyā-Antalopa**. In addition to these, **Upadhālopa** signifies the omission of a qualifying or limiting condition, which must be inferred from the context; this type was later added to the Arthāśraya classification. Further, **Varṇopajanana** refers to the addition or generation of a letter or sound to facilitate proper derivation and understanding of meaning. Thus, Lopabhede Arthāśraya plays a crucial role in interpreting the concise and aphoristic nature of Ayurvedic classical texts by enabling the

आदिलोप अर्थाश्रय (Omission of the first word)

Lop a means not visible or hidden. Absence of a word in the beginning of a sentence is called as Ādilopa.

Example:

Lakṣaṇa:

आदिपदलोपो नाम - यथा " बृम्हणः प्रीणनो वृष्यशक्षयो व्रणहा रसः । इत्यत्र माम्सशब्दलोपेन (अ.ह.सु.अ. 6/32) । तथा च " धारणोदीरणनिशा " इत्यादौ धारणं - वेगाधारणम्, उदीरणम् - वेगोदीरणमिति (अ.ह. नि.अ.1/14) (Kunte & Sastri, 2007)

Eg.,

rasa cause Br̥mhaṇa, vṛiṣya, prīṇana, cakṣuṣya - rasa refers to māmsa rasa, māmsa word is omitted.

In A.H.Ni 1/14 it is mentioned udhīraṇa dhāraṇa – meaning vega udhīraṇa and vega dhāraṇa where the first word vega is omitted.

Discussion on लोप भेद अर्थाश्रय

आयुःकामायमानेन धर्मार्थसुखसाधनम्।

आयुर्वेदोपदेशेषु विधेयः परमादरः //(A.H.Su.1/1)

Ādilopa Arthāśraya (Initial Omission) is a subtype of Lopabhede Arthāśraya in which the **initial part of a word or statement is omitted**, yet the intended meaning is clearly understood from context. A classical example of Ādilopa is seen in the opening verse of **Aṣṭāṅga Hrdaya**, *Sūtrasthāna* 1/1:

“आयुः कामार्थमोक्षाणां धर्मार्थसुखसाधनम् ।

आयुर्वेदोपदेशेषु विधेयः परमादरः ॥”

In this verse, the phrase “कामार्थमोक्षाणाम्” appears without explicitly stating “सथधनम्” after each goal.

The initial qualifying expression that clarifies the full construction is **implicitly omitted (Ādilopa)**. The intended meaning, inferred from context, is that **Āyus (life)** is the **means (sādhana)** for attaining **Dharma, Artha, Kāma, and Mokṣa**, and therefore **the teachings of Ayurveda deserve the highest reverence**. Thus, despite the omission at the beginning, the complete meaning is understood through contextual inference, illustrating **Ādilopa Arthāśraya** effectively.

सर्वौषधक्षमे देहे यूनः पुंसो जितात्मनः।
अममागो अल्पहेत्रग्र रूपरूपो अनुपद्रवः॥
अतुल्यदूष्यदेशतुप्रकृततः पथदसम्पदद/
ग्रहेष्वनुगुणेऽप्येकदोषमार्गो नवः सुखः
(A.H.Su.1/30,31)

In these verses, the word **‘रोगः’ (disease)** is **not explicitly mentioned at the beginning**, though the entire description clearly refers to the **ideal or easily curable disease**. The characteristics such as occurrence in a body tolerant to medicines, youthfulness, self-control, absence of vital organ involvement, mild causative factors, recent onset, absence of complications, favourable doṣya-deśa-kāla-prakṛti, proper dietetic compliance, favourable grahas (factors), and involvement of a single doṣa all describe a **disease that is sukha-sādhya (easily curable)**.

Here, the **initial subject “रोगः” is omitted**, but its presence is naturally inferred from the context and continuity of discussion on disease prognosis. This deliberate omission of the initial element exemplifies **Ādilopa Arthāśraya**, where the meaning becomes clear despite the absence of an explicitly stated beginning.

RESULTS

Total 27 No of आदि लोप अर्थाश्रय Identified in Astāṅga Hrdaya Sūtra Sthāna

S. No	Arthāśraya	Reference
1.	आदि लोप अर्थाश्रय	आयुः कामायमानेन धर्मार्थ सुखसाधनम् । आयुर्वेदोपदेशेषु विधेयः परमादरः // 1/2
		अतुल्यदूष्यदेशतुप्रकृतिः पादसम्पदि / ग्रहेष्वनुगुणेऽप्येकदोषमार्गो नवः सुखः//1/31
		निदानं सार्वरोगिकम्। ज्वरासृक्श्वासयक्ष्मादिमदाद्यशोतिसारिणां //1/40
		चिकित्सितं ज्वरे रक्ते श्वासे कासे च यक्ष्मणि / वमौ मदात्यये ऽर्शःसु, विशि द्वौ, द्वौ च मूत्रिते// 1/42
		विद्रधौ गुल्मजठरपाण्डुशोफविसर्पिषु / कुष्ठश्चित्रानिलव्याधिवातास्रेषु चिकित्सितम् // 1/43
		द्वाविंशतिरिमे अध्यायाः रसान् स्निग्धं पलं पुष्टं गौडमच्छसुरां सुराम्/ गोधूमपिष्टमाषेक्षुक्षीरोत्यविकृतीः शुभाः//3/12

		कुन्देन्दुधवलं शालीमश्रीयाज्जालैः पलैः पिबेद्रसं नातिघनं रसालां रागखाण्डवौ // 3/30
		आस्थापनं शुद्धतनुर्जीर्णं धान्यं रसान् कृतान्/ जाङ्गलं पिशितं यूषान् मध्वरिष्टं चिरन्तनम् // 3/45
		तुषारक्षारसौहित्यदधितैलवसातपान् // 3/ 54 तीक्ष्णमद्यदिवास्वप्नपुरोवातान् परित्यजेत्।
		अथातो रोगानुत्पादनीयाध्ययं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः / 4
		वेगान्न धारयेत्वातविण्मूत्रक्षवत्क्षुधाम् / निद्राकासश्रम श्वासजृम्भाश्रुच्छिरेतसाम् // 4/1
		अङ्गभङ्गाश्मरीबस्तिमेवंक्षणवेदनाः // 4/4 मूत्रस्य रोधात्पूर्वं च प्रायो रोगाः ।

		बृंहणः प्रीणनो वृष्यश्चक्षुष्यो व्रणहो रसः // 6/32
		नीला राजी रसे, ताम्रा क्षीरे, दधनि दृश्यते। शयावा, आपीतासिता तक्रे, घृते पानीयसन्निभा // 7 / 7
		स्नानानुलेपनहिमानिलखण्डखायशीताम्बुदुग्धरसयूषसुराप्रसन्नाः / सेवेत चानु शयनं विरतौ रतस्य तस्यैवमाशु वपुषः पुनरेति धाम // 7/76
		जीवनीयौषधक्षीररसाद्यास्तत्र भेषजम् / 11/41
		स्तम्भः कषायरसता वर्णः श्यावो अरुणो अपि वा। 12/51/2 कर्माणि वायोः
		लेष्मणः स्नेहकाठिन्यकण्डूशीतत्वगौरवम् / 12/53/2
		अतिस्थौल्यापचीमेहज्वरोदरभगन्दरान्/ काससन्त्रासकृच्छ्रामकुष्ठादीनतिदारुणान् // 14/20
		बृंहणो रसमयायैः सभक्तो अल्पः ? 16/20 ^{1/2}

	अवगाह्य आतुरस्तिष्ठेदर्शः कृच्छ्रादिरुक्ष च // 17/11
	पेयां विलेपीमकृतं कृतं च यूष रस त्रीनुभय तथैकम् । क्रमेण सेवेत नरो अन्नकालान् प्रधानमध्यावरशुद्धिशुद्धः // 18/29
	क्वाथयेद्विशतिपलं द्रव्यस्याष्टौ फलानि च // 19/38
	योगे तु भोजयेत् // 19/50 कोष्णेन वारिणा स्नातं तनुधन्वरसौदनम्/ कफपित्तानिलेष्वन्नं यूषक्षीररसैः क्रमात् / 19/56/2
	शुक्त मध्यं रसो मूत्रं धान्याम्लं च यथायथम्। कल्कैर्युक्त विपक्वं वा यथास्पर्श प्रयोजयेत् // 22/4
	पाषाणगर्भहस्तस्य जानुस्थे प्रसृते भुजे/कुक्षेरारभ्य मृदिते विध्येद्वद्वोर्ध्वपट्टके । 27/27
	शोफोऽल्पोऽल्पोष्मरुक् सामः सवर्णः कठिनः स्थिरः // 29/2

CONCLUSION

For correct interpretation and authentic understanding of classical Ayurvedic texts, Ādilopa Arthāśraya is indispensable. Its systematic application ensures preservation of meaning despite brevity and reinforces the scientific and philosophical rigor of Ayurveda.

REFERENCES –

1. Ashtang hruday and Sarvangsunder commentary of Acharya Arundatta.
2. A.K.Warder, Indian Buddhism, Motilal banarasidas, 1st edition, 1970.
3. Charak Samhita : Ayurveda Deepika, commentaries of Chakrapani and Jalpakalpataru commentary of Acharya Gangadhar Rai.
4. Apte VS. The student's Sanskrit English Dictionary, 2nd ed. Delhi: Motilal Banarsidass; 1970.
5. Srikanthamurthy .K.R (translation), Astanga Samgraha of Vagbhata, , Chowkhamba orientalia, Reprint edition. 2016, 2012.
6. Text book of Maulik sidhanta and Ashtang hriday
7. Relevant peer-reviewed articles on Arthāśraya.