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Tantrayukti: Principle of Documentation

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Abstract

Tantrayukti is expressly mentioned in Nyaya. However many terms under this heading as seen in Ayurveda are covered in Nigrahasthana and Padarthas of Nyaya philosophy. The definition of Tantrayukti with example conveniently compares with definition and example of Anvikshiki, a major topic of Hetu Sastra of Nyaya philosophy.

Keywords: Ayurveda, Nyaya Darshan, Tantrayukti, Anvikshiki, Vadamargapadas.

Introduction

This conceptual piece of information is found in 12th Chapter in *Siddhithana* of *Caraka Samhita* and 65th chapter of *Uttar Tantra* of *Susruta Samhita*. Historically it may be an interpolation at a much later period. However the validity of this conceptual addition to the original texts cannot be undermined for the technical terms with their applicable meaning given in the context cited serve as key to enhance the clarity of understanding of many difficult words, phrases, sentences with reference to a context. In fact these terms are intended to the formation of meaningful, sense full sentences and to choose such words as are impregnated with vast meaning. All authentic literature of a serious nature dealing with science, arts or philosophy were expected to follow certain code of documentation, prevalent contemporarily. Hoping that future generation may not mistake the mode of presentation of a certain document and may not fail in understanding the contents in their proper perspective, a separate topic like '*Tantra Yukti*' appears to have been handed down to us. Its importance is very much appreciated only when all the terminologies used in this context are properly gone through. The quotation under reference speaks volumes on the utilitarian value of '*Tantra Yukati*'.¹

“Vyakta noktastu ye hyartha lina ye capyanirmalah!
Lesokta ye ca kecit syustesancapi prasadhanam!! (Su. U. 65/6)

Objectives of Tantrayukti

1. *Prabodhana* (enlightening): Enlarging the horizon of understanding
2. *Prakasana*: Unmasking the hidden meaning

Meaning of Tantrayukti

This is a composite term consisting of two terms viz *tantra* + *yukti*. *Tantra* means *Sastra* or a text related to a particular *Sastra* (authentic knowledge like Ayurveda). *Yukti* means such technique adopted in writing or preparing a text and also in understanding the text properly and easily without any room for confusion.

Tantrayukti And Vadamargapadas:

Narration of *Tantrayukti* is not a repetition of *Vadamargapadas* described earlier. The intended objectives of both are different. *Vadamargapadas* are meant to make oneself perfect in the art of debate or discussion, to improve oratory power needed to educate others by oral means or to communicate with the patient or community regarding health care system. While *Tantrayukti* are the

keys to understand the authentic literature in its true perspective on the one hand and are principles to be followed while writing a text, on the other. *Tantrayukti* were canons of recording experiences, principles of documentation and then keys to read them in proper perspective. While *Vadamargapadas* target the perfectness of mastery over power of speech- A oral expression of real experiences; the *Tantrayuktis* target the perfectness and mastery over written expression of the experiences worth recording.

These are accepted norms of documentation during bygone days in Ancient India. This was the approved methodology of authentic documentation and understanding them.

Enumeration of Tantrayukti:

- | | | |
|---------------------|------------------------|----------------------------------|
| 1. <i>Adhikaran</i> | 13. <i>Arthapatti</i> | 25. <i>Atitaveksna</i> |
| 2. <i>Yoga</i> | 14. <i>Nirnaya</i> | 26. <i>Anagataveksana</i> |
| 3. <i>Hetvartha</i> | 15. <i>Prasanga</i> | 27. <i>Svasamjna</i> |
| 4. <i>Padartha</i> | 16. <i>Ekanta</i> | 28. <i>Uhya</i> |
| 5. <i>Pradesa</i> | 17. <i>Anekanta</i> | 29. <i>Samuccaya</i> |
| 6. <i>Uddesa</i> | 18. <i>Apavarga</i> | 30. <i>Nidarsana</i> |
| 7. <i>Nirdesa</i> | 19. <i>Viparyaya</i> | 31. <i>Nirvacana</i> |
| 8. <i>Vakyasesa</i> | 20. <i>Purvapaksha</i> | 32. <i>Sanniyoga</i> |
| 9. <i>Prayojana</i> | 21. <i>Vidhana</i> | 33. <i>Vikalpa</i> |
| 10. <i>Upadesa</i> | 22. <i>Anumata</i> | 34. <i>Pratyutsara</i> |
| 11. <i>Apadesa</i> | 23. <i>Vyakhyana</i> | 35. <i>Uddhara</i> |
| 12. <i>Atidesa</i> | 24. <i>Samsaya</i> | 36. <i>Sambhava</i> ² |

These are 32 in *Susruta Samhita*, where *Prayojana*, *Pratyutsara*, *Uddhara* and *Sambhava* are missing while *Pariprassna*, *Vyakarana* (grammer), *Vyutkrantabhidhan* and *Hetvakhya* are the additions. 28 terminologies are common in both *Carak Samhita* and *Susruta Samhita*. 8 terminologies are found exclusively in *Caraka Samhita*. Only while 4 terminologies are found only in *Susruta Samhita*. The same is clarified below:

	Carak Samhita	Susruta Samhita	Total No. of terminologies
Exclusive	28	28	28
Common	08	04	12
			40

Another point to be noted here is that quite a few terms such as *Prayojana*, *Arthapatti*, *Samsaya*, *Sambhava*, etc. are similar in latter and spirit in *Vadamargapada* and *Tantrayukti* while other terms have different annotation pertaining to the sphere of expression respectively (oral-written expressions).

Tantradosas:

These are the defects of an authentic literature which fails to be recognized as an ‘*Aptopadesa*’. There is no direct mentioning of *Tantradosas* in the original texts. However, *Drdhabala* the redactor of *Caraka Samhita* while asserting that *Samhita* remains as much classical and authentic even after his redaction and claims to be free from.³

By foregoing one thing is evident that an authentic text, to be recognized as such, was expected to be free from any defects. These defects, though not mentioned directly can be deduced logically, based on characters of a good *Sastra* (authentic literature).

Character of Good Text (Literature):

1. *Arthabahulam* : Vast meaningfulness
2. *Aptajana-sevita* : Studied by elderly knowledgeable persons
3. *Apagata punarukti-dosam*: Devoid of unnecessary repletion of thoughts
4. *Arsam* : Transmitted by great seers
5. *Trividh-sisya-buddhi hitam* : Conductive to the intellectual growth of disciples of all the three categories (highly intelligent- moderately intelligent and less intelligent)
6. *Supraita-sutra-bhasya sangraha-kramam* : Consist well knit aphorisms, commentaries there on in proper order.
7. *Svadharam*: Consist elegant ideas to convey
8. *Anavapatita sabdam*: Free from vulgarity
9. *Akasta sabdam* : Free from difficult expressions
10. *Puskalabhidhanam*: Free from ambiguity
11. *Kramagatartham*: Ideas are expressed in an order
12. *Artha-tattva-viniscayapradhanam* : primarily deals with the determination of real objects
13. *Sangatartham* : Free from contradictions
14. *Asankula-prakaranam* : Free from confusion relating to the contexts
15. *Asu-prabodhakam* : Convey ideas quickly
16. *Laksanvat udaharanavat ca* : Full of definition and illustration.⁴

These are the characters of an authentic text. Opposite to the above features should amount to “Tantradosas”

Thus *Ayurveda* advises not only to be a practicing physician but also a friend- philosopher and guide to common man, by equipping oneself to speak well (debate-discussions by adopting *Vadamargapadas*) and by being proficient to document (by following *Tantrayuktis*) one’s experiences in order to propagate the health care system and to deliver the goods to the next generation.

Conclusion

In nutshell, the philosophic thoughts like *Pramana*, *Nigrahasthana* and *Padartha* and *Tantriyukti* which are considered primary topics in Nyaya find their parallel ‘*Pariksas*’ (investigation), *Vadamargapadas*’ and ‘*Tantrayuktis*’ in Ayurveda. These have been extensively applied in investigating almost everything pertaining to health science before handing over to us any concepts/theories related to drugs, diseases, foods, body structure and function etc. The ‘*Vadamargapadas*’ are meant to make the physician proficient in the art of oral communication of knowledge (regarding health science) to others while ‘*Tantrayuktis*’ are meant to guide the physician in understanding the documented literature and also for a systematic documentation of information’s regarding health science so that the valuable information’s could be handed down to succeeding generations.

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