



“A comparative study on the Textual Tools”

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Abstract:

Ayurveda is a science well written which stands on par with the current scientific writing methods. There must be a high standard in scientific writing as it has to be understood by learned people and scholars. The Shastra which is well written has characteristics which are known as *Tantraguna*. Acharyas of the Samhita followed specific writing methodology. Textual tools like *Tantrayukti* (techniques for writing /decoding treatise), *Tachhilya* (inclinations), *Kalpana* (compositions), *Arthashraya* (substrates of meaning),

Vyakhya etc., were described in the samhitas to maintain the standards of literature. In Ayurvedic Samhita, grammar and textual tools are used in a specific methodology and by using them we can understand the desired meaning of the sutra and its clinical implication. Here we are trying to analyse the tools with special reference to Tantrayukti. This study may help to know the importance of tools mentioned by Acharyas in scientific writing

Keywords: *Textual tools, Tantraguna, Tantrayukti, Arthashraya*

Introduction:

In ancient era, literatures of various fields have been written in Samskrit language. The most important part of science is its writing methodology. Further, similarity in writing methods of texts of each field suggested that uniform writing methodology was adopted by the ancient scientists to prepare standard and highly-scientific manuscripts¹. Selection of a good text is the first and foremost point for knowledge seekers. There are a number of texts available, hence Acharyas have mentioned the characteristics of a good text on the basis of which it can be selected². The scholar should be able to interpret the whole text on the basis of *Vyasa, Samasa, Pratijna, Hetu, Udhaharana, Upanaya & Nigamana*.

There are a number of tools mentioned by different *acharyas* to understand and interpret the classical texts. *Tantrayukti* stands first of all of them. *Aruna datta* the commentator of *Ashtanga Hrudayam* has dealt with- in detail a large number of devices other than the *Tantrayukti*. They include 15 *Vyakhya*, 7 *Kalpna*, 20 *Ashraya* and 17 *Tachhilyas*³

Tantrayukti: ^{3,4,5}

Tantra-yukti is a scientific tool to be employed while composing a treatise and while interpreting it. The Sanskrit compound '*tantrayukti*' consists of two words –

'*Tantra*' and '*yukti*'

'*tan*' (to spread) is the verbal root in '*tantra*', which means '*śāstram*'.

'*yukti*' is a derivative of the verbal root '*yuj*' (to unite/to concentrate). '*yukti*' unites the sentential meanings

- 1) Acharya Sushrut & Acharya Kautilya – 32
- 2) Acharya Charak & Acharya Vagbhat - 36
- 3) Bhattar Harichand - 40
- 4) Bhav Mishra - 42

As per Acharya Sushruta there are two ways in which *Tantrayukti* can be interpreted

1) *Vakya yojana*

2) *Artha yojana*

Vakya Yojana: - Means meaningful arrangement of sentences which are spread. Yoga, *Uddesh* and *Nirdesh Tantrayukti* etc are useful for *Vakya yojana*

Artha yojana:-

Appropriation Of hidden and apparently inappropriate meaning is *Artha yojana*. *Adhikarana* and *Padarthas* etc. are useful for *Artha yojana*.

The *tantrayuktis* are अधिकरण (Subject matter /aim), योगः (conjoiner/deemed arrangement of words), हेत्वर्थ –(Implication/extension of an argument), पदार्थ –(Context), प्रदेश – (context, Direction- brief statement/Assertion of present hypothesis), उद्देश – (Concise Statement/enunciation), निर्देश- (detailed statement/ Amplification), वाक्यशेष –(understood meaning/filling of ellipses/supply of omission) , प्रयोजन – (purpose), उपदेश – Advice / authoritative injunction, अतिदेशः , अपदेश – assignment of reasoning/adducing a cause, अर्थापत्ति – (implied meaning/ presumption), निर्णय – (decision), प्रसङ्ग- (contextual re statement /repetition), एकान्त – (certainly/declaration or absolute statement), अनेकान्त – (compromising, uncertainty), अपवर्ग – (Exception/excluding), विपर्यय – opposite statement/ exception to exception, पूर्वपक्षो – anticipation/objection, विधान – (sequential order/right order/proper arrangement), अनुमत – (Assent or concession/concurrence or acceptance), व्याख्यान – (Commentary /explanation), संशय - Doubt, अतीतावेक्षण –(Retrospective reference), अनागतावेक्षण –(Prospective reference), स्वसञ्ज्ञा – (Technical Terminology), ऊह्यं –(Deduction or guess), समुच्चय – (combination), निदर्शन – (Analogy-example), निर्वचनं –(etymological explanation, definition), नियोग – order- authoritative instructions, विकल्प – (Alternative statement), प्रत्युत्सार-(Rational rejection/ contradict), उद्धार – (confirmation/ re affirmation), सम्भव- (source of origin – intimacy relationship), परिप्रश्न is included under उद्देशे, व्याकरणं under व्याख्याने, व्युत्क्रान्ताभिधानं under निर्देशप्रभेदः, and हेतु under the hetu included in प्रमाणा

Vyakhya:

Arunadatta has explained 15 *vyakhyas*. *Adhikarana Vyakhya* – A detailed explanation of the subject/topic with examples, *Anuloma Vyakhya* – Explanations as in the same order as sutra, *Artha Vyakhya* – The description of the natural state in detail, *Ucchita Vyakhya*- To explain the meaning drawn from the example given and explain the concept in a sutra, *Krichra Vyakhya* – To try to explain at length the topic slightly referred to in the original sutra, *Dvaja Vyakhya* – Explanation of all the aspects of a topic, *Nyasa Vyakhya* – To raise a doubt about the meaning

of the sutra in the beginning and to remove it later and to discuss another meaning related to that of the sutra during the same process, *Padavyakhya* – To split every word used in a sutra, *Padartha Vyakhya* – Explanation of every word split in the padavyakhya, *Pinda Vyakhya* – concise or synoptic explanation of the chapters, *Prakarana Vyakhya* – To accomplish an incidental topic by means of the one already accomplished, *Pratiloma Vyakhya* – To violate the order of the topics mentioned in the sutra, *Prayojana Vyakhya* – to explain the purpose of the thought or concept expressed in the sutra, *Phala Vyakhya* – to record the indecisive or mutually contradictory views of other thinkers, to state emphatically one's own considered view about it and to show that the divergent views of others are includable in ones own view, *Sutra sama vyakhya* – to explain the scientific items in the same serial order in which they are mentioned in the sutra

Kalpana:

Aruna datta in his *sarvanga sundara* commentary has detailed 7 such kalpanas and Sree sankara sharma and other authors have mentioned but names differ

प्रधानस्य कल्पना - consideration of the important /Main feature, प्रधानेन कल्पना - consideration by the important/ importance to the main subject, गुण कल्पना - consideration as a property/ importance to the general meaning and not to the technical meaning, लेश कल्पना - consideration of a small portion, विद्या कल्पना - consideration of science, भक्ष्य कल्पना - consideration as food, आज्ञा कल्पना - consideration of injunction

Arthashraya:

Arunadatta, the commentator of *Astanga Hrudaya* has enumerated 20, whereas Shankara Sharma, the author of *tantrayukti* added one more and thus the total becomes 21.

आदिलोप - omission of the first word in a sentence, मध्यलोप – omission of a word in the middle of a sentence, अन्तलोप – Leaving out a word in the end of a sentence, उभयपदलोप – omission of

a word in the middle and at the end of a statement, आदिमध्यान्लोप – omission of a word at three places namely at the beginning, middle & end of a statement, उपधालोप – Omission of the word before last word. This *ashraya* was not described by Aruna datta but by Shankara Sharma & Bhattara Harishchandra , वर्नोपजननं – To infer, the letters or words thought out but not spoken by the author at the time of writing, ऋषिक्लिष्टं –the *rishi* in the state of inattention or physical inability mispronounces a word , तन्त्र शील - Mode of exposition followed by the author, तन्त्र संज्ञा – To accept a specific meaning from amongst several meanings of a technical term, taking the context into account, प्राकृत- Meaning of the terms are to be understood according to the context, समानतन्त्र प्रत्यय –To discover a scientific idea or concept from another scientific treatise on the same discipline, परतन्त्र प्रत्यय –taking reference or explanation from a different discipline, हेतु हेतुक धर्म - To infer the *dharma* after hearing or reading both the *hetu* and *hetuka* is called *hetuhetuka dharma*, कार्य कारण धर्म –To mention an effect as a cause and a cause as an effect in a secondary sense, आध्यन्त विपर्यय –inversion of sequence or to adopt an order of items contrary to previous one for a valid reason, शब्दान्यत्व - To suggest synonymous scientific terms, प्रत्यय धर्म – Importance being given to unreal cause and considered to be the real cause keeping the real cause hidden, उपनय - While discussing a topic, beginning to discuss an incidental topic due to its relationship to the major topic, सम्भव –To mention briefly all the major topics/ subjects an author wants to discuss in his work in detail, विभव – Unavailable due to mutilated manuscript, hence not able to formulate a precise idea.

ताच्छील्य

तत् + शील – that habit (Usually observed behaviour)

ताच्छीलिका- name of an affix used to denote a particular inclination , tendency or habit

Tachhilya are Useful in the detailed knowledge of non-mentioned substances or principles & Usage of similar words, similar meanings of an object also stands for tachhilyas

The 17 tacchilyas are ताच्छील्य –Style, अवयव - organ /part, विकार - Effect / Change of form or nature, समीप्य - closeness or proximity, भूयस्त्वं - prominence / majority, प्रकार – variety, गुणि गुण विभाव - attributed and attribute relationship, संसक्तता - attachment /intimate relationship, तद्धर्मता - identical function, स्थानं - place or site, तादर्थ्य - purpose or object, साहचर्य – coexistence, कर्म – action, गुण निमित्तता - merit /praising, चेष्टा निमित्तता - action attribute, मूल संज्ञा - original term, तात्स्थं - Region

Discussion:

Tantrayukti being mentioned in the beginning and by almost all acharyas it might be considered as the most important tool. The other devices were mentioned by Acharya Arunadatta in his commentary on Ashtanga Hrudayam. It is chakrapani mentioned that Arthashraya, *kalpana* are mentioned in *uttara tantra*. But due to non-availability of the text presently the references are extant. Let's see the similarities between the other textual tools and *Tantrayukti*⁴

Vyakhya & Tantra yukti:

When we critically analyse the *vyakhya* and *tantrayukti*, it is found that *Adhikarana vyakhya*, *Krichra vyakhya*, *Dvaja vyakhya*, is similar to *Vyakhyana tantrayukti*, *Anuloma* to *nirdesha tantrayukti*, *Pinda Vyakhya* to *Uddhesha Tantra yukti*, *Prakarana Vyakhya* to *Prasanga Tantrayukti*, *Sutra samasa vyakhya* to *vidhana tantrayukti*.

Artha vyakhya, *Uchchita vyakhya*, *Nyasa Vyakhya*, *Pada Vyakhya*, *Pratiloma vyakhya*, *Prayojana Vyakhya*, *Phala Vyakhya* are unique textual tools which stand alone.

Kalpana & Tantrayukti:

When we critically analyse the *Kalpana* and *Tantrayukti*, it is found that *Angya Kalpana* is similar to *Upadesha Tantra Yukti*, *Pradhanasya Kalpana* to *Uhya tantrayukti*, *Lesha Kalpana* to *Uhya tantrayukti*. *Guna Kalpana* is to understand the meaning of the words in a generalised way. But scientific terms can't be used in a generalised way. Hence this creates a doubt to be considered

as separate textual tools. *Pradanena Kalpana, Bakshya Kalpana, Vidhyakalpana* have uniqueness and they stand alone as a separate textual tools

Ashraya & Tantra Yukti

When we critically analyse the Arthashraya in comparison with *tantrayukti*, *Antalopa*, *Adi lopa*, *Ubhayapadalopa*, *Madya Lopa* looks similar to *Pratyutsara tantryukti*, *Adyantaviparyaya* to *pratilomavyakhya*, *Tantra Sangya* to *uhya tantrayukti*, *Prakruta* to *Uhya*, *Padartha* and *yoga tantrayukti*, *Varnopajanana* to *Vakya sesha Tantra yukti*, *Sambhava* to *Adhikarana Tantra yukti*. In *Adimadyantalopa* there are ellipses at three places which will cause difficulty for a student for understanding a concept. Hence this tool creates a doubt of acceptance.

In *Rishiklishta* – rishi who has foresightedness and having vision beyond his sense organs cannot mispronounce a word. Hence this creates a doubt regarding this textual tool. In *Pratyaya Dharma* the main cause is left behind and unreal cause is given more importance. In science such tool may cause misinterpretation. *Vibhava Ashraya* – is not complete.

The *Arthashrayas* like *Karya karana dharma*, *Tantra shila*, *Paratantra Pratyaya*, *Shabdanyatva*, *Samanatantra pratyaya*, *Hetu hetuka Dharma* are unique and stand alone as separate textual tools.

Tachhilya & Tantra Yukti

When we do a comparative analysis between *Tachhilya* and *Tantrayukti* it is found that *Avayava taacchilya* is similar to *Arthapatti Tantra yukti*, *Taddharmata* to *Upamana Tantra yukti*, *Mula samgya* to *Padartha*, *Svasangya tantrayukti*, *Vikara* to *Uhya Tantrayukti*, *Samsaktata* to *Pradanena kalpana*, *Samipyta Tachhilya* is not completely available. The *Tachhilya* like *Karma*, *Gunagunivibhava*, *Guna Nimitta*, *Ceshta Nimitta*, *taacchilya*, *Tatstyam*, *Tadarthyam*, *Prakara*, *bhuyastvam*, *Sahacarya*, *sthana* are unique and alone as separate Textual Tools.

Conclusion:

Conceptual analysis on the textual tools described by acharyas reveals that the tools are of great importance in bringing out the hidden and unspoken meanings from the samhitas. Some of the Textual tools seem to be similar to one another. Even though they look similar the fact that the acharyas have mentioned them by different names cannot be kept aside. Hence each one of them is individualistic and we need further analysis to clarify their uniqueness.

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