



COMMENTARY (VYAKHYA) - THE ESSENTIAL ATTRIBUTE OF A SCIENTIFIC TREATISE (TANTRAGUNA)

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ABSTRACT

Ayurveda is an Upaveda of Atharvaveda. The knowledge contained in Vedas has accumulated in a systematically structuring Samhitas or compilations. Charaka Samhita (Treatise on Medicine), Sushruta Samhita (Treatise on Surgery) and Ashtanga Samgraha (Treatise on the basic principles) and Ashatnga Hridaya considered to be the oldest surviving documents on Ayurveda. The method to study the shastra has narrated in Sushruta Samhita as, the teacher should instruct them every word, part of a verse, or a full verse according to their ability (of grasping) and make them repeat every word, part of a verse, and the complete verse many times, each student made to act similarly, himself (teacher) repeating these later. Even after the science has been studied, if it is not properly interpreted in its meaning (implications) then it will only be causing exertion just like the donkey carrying a load of a sandal wood. Hence the shastra to be understand properly with their proper meaning. Hence Vykhya the Tantraguna has an important role to better understanding the shastra.

Keyword- Tantraguna, Vyakhyā

Introduction

Composition is a skill that necessitates as much care and some thought which

carried out scientific research. The ancient scientific compositions have a unique method and a specific structure.

That features of decent scientific compositions are called tantraguna makes the shastra strength and standard. These ancient scientific compositions have written clearly and concisely so that it can memorize easily. The oldest compositions are found in that concise form called sutra form or karika form.

In the context of literature, Sūtra means a distilled collection of syllables and words, any form or manual of "aphorism, rule, direction" hanging together like threads with which the teachings of any field of knowledge can be woven.

Bhashya, means "exposition" or "explanation" or "commentary". Bhashya explains all the aspects of the Sootra in detail. Thus, Bhashya may cover the introduction, methods and results with discussion parts of the study.

Objectives of the research

Here in this research paper is focusing on Vyakhya – is a Tantraguna means the essential attribute of a scientific treatise and given the special reference to Ashtangahridaya.

Methods of the research

Information about the Vyakhya is collected from many Ayurvedic treatises

and followed their commentaries for specific resources.

Derivation of the word Vyakhya it is formed by the affix vi and A supplementary after the verb khya in the sense of to explain, or to comment.

Discussion

Explanation is also the essential attribute of a scientific treatise. "vyākhyā api tantrasya gunah"

Division of Vyakhya (commentary)

The scientific treatise is getting redecorated by these also. These are 15 in numbers, Such as 1. Pinda = concise or synoptic explanation (brief, summarized), 2. Pada = word 3. Padartha = explaining every word, 4. Adhikarana= explanation of particular topic, 5. Prakarana = explanation of context, 6. Artha = explanation of meaning, 7. Kruchhra = explanation of cryptic/concise 8. Phala = explanation of result 9. Ucchitaka = explanation of pointing the appropriate meaning 10. Nyasa = placement, 11. Prayojana = purpose 12. Anuloma = according to the order, 13. Pratiloma = violating the order 14. Atisutra = formula 15. Samasta = entire compendium

"tābhīrapi tantramalaṅkriyatē| tāśca pañcadaśaprakārāḥ| tadyathā,-piṇḍapadapadārthādhikaraṇapratikaraṇā

rthakṛcchraphalōccitakanyāsaprayōjan
ānulōmapratilōmātisūtrasamastavyākh
yāḥ”

Definition of Pindavyakhyā (concise, brief, summarized or synoptic explanation)

Here, explaining briefly of the chapters in a form of aphorisms is known as pinda vyakhyā. “tatra piṇḍavyākhyā nāma,-saṅksēpatayā sūtrarūpēñādhyāyādināṁ vyākhyā”

Application of Pindavyakhyā (concise, brief, summarized or synoptic explanation)

As appearance, sense organ, speech, complexion, image, functions, and the abnormality in other natural factors without any cause in all together are the symptoms of fatal. In this sentence (author) has narrated the complete information (adhyaya) of all symptoms of fatal. yathā (hṛ.sā. a. 5/4)- “rūpēndriyasvaracchayāpraticchāyākriy
ādiṣu| anyēśvapi ca bhāvēṣu
prākṛtēśvanimittataḥ|| vikṛtiryā
samāsēna riṣṭam tadi tī lakṣayēt|”
ityanēna sūtrēṇa
sakalarīṣṭādhyāyasamāsa uktah|

Definition of Padavyakhyā (separation of word)

Articulating (the word), having splitting each word is known as “padavyakhyā.

padavyākhyā nāma,-yatpadānāṁ
chēdaṁ kṛtvōccāraṇam”

Application of padavyakhyā (separation of word)

As “then therefore we should explain the chapter related to desire of long life” previously explained the seven-word formula. “yathā (hṛ.sū. a. 1)-“atha atah āyuṣkāmīyāṁ adhyāyāṁ vi ā khyāsyāmāḥ|” iti saptapadāṁ sūtram pūrvam vyākhyātām”

Definition of Padartha vyakhyā (explaining every word)

Explanation of these each word is called padarthavyakhyā. padāRthavyākhyā nāma,-tēśāmēva padānāṁ vivaraṇam|

Application of padartha vyakhyā (explaining every word)

As the word ‘then’ is either immediate succession or commencement, the word ‘therefore’ is in the sense of reason. yathā-athaśabda ānantaryē adhikārē vā, atahśabdō hētā vityādi|

Definition of Adhikarana Vyakhyā (explanation of particular topic)

Commencing of the explanation along with the illustration, in which the subject matter is commenced. adhikaraṇavyākhyā nāma,- yadvastuprakṛtamārabhyatadanuṣāṅgē ḥa vyākhyānamārabhyatē|

Application of Adhikarana Vyakhyā (explanation of particular topic)

"Then therefore we should explain the chapter of daily regimen". Having declared like this (and telling that), "one should wake up at brahma muhurta for the purpose to maintain the life span". By this, describing in details in the initiation of that daily regimen only. yathā (hr.sū. a.2)- "athātō dinacaryādhyāyām vyākhyāsyāmaḥ|" iti prastutya "brāhmē muhūrta uttiṣṭhētsvasthō rakṣārthamāyuṣah|" ityādinā saiva dinacaryā vivṛtya vyākhyāyatē savistarā

Definition of Prakarana vyakhyā (explanation of context)

In which meaning or formula, achieving the irrelevant (incidental, occasional) by the present subject matter is called context. "prakaraṇavyākhyā nāma,- yasminnarthē sūtrē vā prakṛtēnāprakṛtam sādhyatē"

Application of Prakarana vyakhyā (explanation of context)

As "having narrated the utility in the trilavanadi churna and telling in the action (context) of abhaya as "having similar attributes (utility) before". Here explained the equal attributes. yathā- trilavaṇādyē cūrṇē guṇānuktvā'bhayākhyē ēvamāha

'samānaṁ pūrvēṇa'iti| tatra samānaguṇatā vyākhyātā".

Definition of Arthavyakhyā (explanation of meaning)

In which context or in sutra, doing the description of natural is called artha vyakhyā. "arthavyākhyā nāma,-yatra prakaraṇē sūtrē vā svabhāvasyōpavarṇanāṁ kriyatē".

Application of Arthavyakhyā (explanation of meaning)

That is like this origin (constituent) is called natural. That again, the natural combination of food and drugs having the attributes guru etc. that is as masa and mudga, deer and boar. "tadyathā,- prakṛtirucyatē svabhāvah| sa punarāhārauṣadhadravyāñām svābhāvikō gurvādiguṇayōgah| tadyathā,-māṣamudgayōḥ sūkaraiṇayōśca".

Definition of Krucchara vyakhyā (explanation of cryptic/concise)

Where the explanations are less and not clear in the context or in the formula and making carefully manifestation (making carefully visible) of the meaning is called "krucchavyakhyā. kṛcchravyākhyā nāma,-yatra lēśata uktānāmavispaṣṭanāṁ prakaraṇē sūtrē

vā arthānām yatnata udbhāvanām kriyatē|".

Application of Krucchara vyakhyā (explanation of cryptic/concise)

That is as, "in all the conditions (sarvadharma - sarveshu aachaareshu) one has to follow the middle path in every step". Having mentioning less, composer is indicating in all the cases of cause, symptom and therapy has to follow the middle path in every step. "tadyathā (hr.sū. a. 2/30)- "anuyāyātpratipadām sarvadharmēṣu madhyamām|" iti lēśatō bruvāṇah śāstrakārah sarvēṣu hētuliṅgauṣadhbādiṣu madhyamā pratipadāśrayaṇyēti sūcayati"

Definition of Phalavyakhya (explanation of result)

In establishing one's own opinion when many (different) uncertain (unconcluded) meaning (available) in that topic, being deposit other's opinions and (establishing) own opinion or own meaning which is most excellent in topic and getting including (incorporate) in that same own opinion itself. "phalavyākhyā nāma,-yatra vastuni

bahuṣvaniścitārthēsvēkīyamatēṣu prastutēṣu vastusārabhūtarām svamataṁ svamarthamupanikṣipyaiκīyamatāni

tasminnēva svamatē'ntarbhāvam nayati".

Application of Phalavyakhya (explanation of result)

There are many ascertain viewpoints are available by the acharyas in the accomplishment of the limited number on cavity and disputation on quantity. Some are telling that "one should proceed (flow forth) twelve enemas" other is telling that "Quantity of oil and honey should be three pala individually" these opinions are with regards of strength of dosa and drugs which are included in own opinion and valid. Contrasted to each other also "And one should not detach without completing the symptoms of proper enema.

"yathā-

nirūhamātrāpuṭakādiśiyattāyām
sādhyāyām ca niścītāni
maharśirbhīrbhānu matāni praśastāni|
yathā-"dvādaśaprasṛtō nirūhaḥ kāryaḥ"
ityēkē| "mātrām tripalikām kuryāt
snēhamākṣikayōḥ pṛthak|" (hr.sū.
a.19/44) ityādyanyē| tadētāni matāni
dōṣauṣadhabalāpēkṣayā
svamatāntarbhāvitāni pramāṇāni ca|
yathōktam(hr.sū.a.19/62)-
"dōṣauṣadhbādibalataḥ
sarvamētatpramāṇayēt|"
anyōnyaviruddhamapi

"samyañirūḍhaliṅgām tu
nāsambhāvya nivartayēt||"

Definition of Ucchitavakhya (correlative explanation)

In which formula, being extracted (draw out) the meaning which is inside the science (topic) is pointing through the examples based on evidence is called correlative explanation.
"uccitakavyākhyā nāma,-yasmin sūtrē
nidarśanabhūtānyudāharanāni
tantrāntah samakṛṣyārthah śasyatē".

Application of Ucchitavakhya (correlative explanation)

As directed (noticed, placed) the name gross elements are in earth etc. and placed the name tissues are in rasa etc., "plasma, blood, muscles, fat, bone, bone marrow and semen are the seven tissues". Again, telling that, "uninterrupted transformation (of dhatus) is because the combination with each other". Here, are the gross elements also considered as compound term tissues by mentioning (choosing, seizing, holding) the word dhatus?
"yathā-pṛthivyādiṣu ca
mahābhūtasamjñā sthāpitā, rasādiṣu ca
dhātusamjñā nivēśitā|
"rasāśrīmāṁsamēdōsthimajjaśukrāṇi
dhātavahī|" (hr.sū. a. 1/13) iti|
punarucyatē (hr.śā. a.3/65)-

"parasparōpasarīstambhāddhātusnēha
paramparā|" iti| atra kim
dhātōrgrahaṇēna bhūtānyapi
dhātuśabdavānyāni bhavanti ? iti".

Definition of Nyasavyakhyaya (placement)

In which present topic having seen the relation along with him (conjointly) by the meaning of that topic, other meaning is getting isolating (placing) is called explanation of placement.

"nyāsavyākhyā nāma,-
yasminnadhiκārē vartamānē
tēnādhikāraṇārthēna sahitam
sambandhamabhiविक्षयान्यास्यार्थो
vinikṣipyatē|"

Application of Nyasavyakhyaya (placement)

As "oh God, It is seen that some self-controlled persons are also diseased", having seen the doubt towards the result of the division of favorable and unfavorable, there is not possible of equality on treatment and non-treatment". After giving the answer by this way and placing another meaning in that context itself. As this is that nectar for the universe which directly removes the disease, it goes to the rigorous poison immediately (if) placed in an unsuitable vessel. And having holding the relation of other meaning

also considers the meaning of explanation. "yathā dṛśyantē bhagavan kēcidātmavantō'pi rōgiṇah|" iti hitāhitavibhāgasya phalam prati samśayamabhivīkṣya "na cikitsā'cikitsā tulyā bhavitumarhati|" (ḥr.u. a.40/63) ityādinā uttaram dattvā tēnaiva prasaṅgēnānyō'rthō nikṣipyatē| yathā (ḥr.u. a. 40/75)-"ētattadamṛtam sākṣājjagadāyāsavarjitam| yāti hālāhalatvam tu sadyō durbhājanasthitam||" iti| ēvamanyēśāmapyarthānāṁ sambandhamavadhārya vyākhyārthārhā kalpanīyā"

Definition of Prayojana Vyakhya (purpose)

The formula which is going to explain (express) is getting the motive (reason, specific purpose) in manifestation (reveal) of own meaning is called purpose. "prayōjanavyākhyā nāma,- yatsūtramabhidhīyamānam svārthatya niśpattau nimittabhāvamupaiti|"

Application of Prayojana Vyakhya (purpose)

In the chapter called description of body parts assemblage many types of vain has stated, narrating the assemblage of vain by that not seen any useful here. If this purpose should narrate in the context, thus explained

the veins with each part for the purpose of division of venesction and non venection. Explanation of veins has initiated for this purpose. According to some physician should know the division of venesction and non venection of veins. "yathā- uktō'ngavibhāgē'nēkadadhāsirāvistaraḥ| na ca tēna sirāvistarēnōktēna kiñcidihōpakārō dṛśyatē| yadi prakaraṇāvasarē prayōjanamidam brūyāt "ityavēdhya vibhāgartham pratyāṅgam varṇitāḥ sirāḥ|" (ḥr.śā. a. 3/33) ētadartham sirāvivaranam pravṛttam| kaścidayaṁ vaidyō vēdhyāvēdhyavibhāgam sirānām jānīyāditi"

Arunadatta has not told in the commentary of Ashtangahrdaya about these four vyakhya namely Anuloma (according to the order), Pratiloma (violating the order) Atisutra (Over explanation) and Samasta (entire compendium).

Conclusion

Vyakshya (commentary) is observed as essential attribute of a scientific treatise (tantraguna). It benefits to the researcher for better understanding of any themes. Through the Vyakshya obtaining the accurate meaning of the words or sentences which has used in

the treatises. It explains the controversial words or sentences which helps to understand the treatise in an appropriate manner. Tricks of the theories are also discussing in the commentary. Where ever there is any confusion in the treatise Vyakhyā supports to draw the conclusions. Vyakhyā supports to give the suggestion to rethink on that particular theorem. It provides the collective comparable thoughts of others and sometimes discard or authenticate such interpretation. Possessing the potentials, commentaries are of numerous. But Arunadatta has stated fifteen types of Vyakhyā but explanation is accessible for eleven only in his commentary called Sarvargasundari.

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