



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

Dr. Debabrata Panda

Assistant Professor in Sanskrit, Dept. of Samhita and Siddhanta,
Rajiv Gandhi Ayurveda Medical College, Mahe, Chalakkara, Puducherry

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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, Vyakhya

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 guṇaḥ"

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

"tābhirapi tantramalaṅkriyatē| tāśca pañcadaśaparakārah| tadyathā,- piṇḍapadapadārthādhikaraṇaparakaraṇā

rthakṛcchrāphalōccitakanyāsaprayōjan
ānulōmapratilōmātisūtrasamastavyākhyāḥ”

**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,-saṅkṣēpatayā sūtrarūpēṇādhyāyādinām 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 (hr̥.śā. a. 5/4)- “rūpēndriyasvaracchayāpraticchāyākriyādiṣu| anyēṣvapi ca bhāvēṣu prākṛtēṣvanimittataḥ|| vikṛtiryā samāsēna riṣṭam taditi lakṣayēt|” ityanēna sūtrēṇa sakalariṣṭādhyāyasamāsa uktaḥ|

**Definition of Padavyakhyā
(separation of word)**

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

padavyākhyā nāma,-yatpadānām chēdam 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 (hr̥.sū. a. 1)-“atha ataḥ āyusḥkāmīyaṁ adhyāyaṁ vi ākhyāsyāmaḥ|” iti saptapadam sūtram pūrvaṁ vyākhyātam”

**Definition of Padārtha vyakhyā
(explaining every word)**

Explanation of these each word is called padārthavyakhyā. padārthavyākhyā nāma,-tēṣāmēva padānām vivaraṇam|

**Application of padārtha 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, ataḥśabdō 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,-yadvastuprakṛtamārabhyatadanuṣaṅgē ṇa vyākhyānamārabhyatē|

Application of Adhikarana Vyakhya (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 (hṛ.sū. a.2)-

Definition of of Prakarana vyakhya (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 prakṛtēnāprakṛtaṁ sādhyatē”

Application of Prakarana vyakhya (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 Arthavyakhya (explanation of meaning)

In which context or in sutra, doing the description of natural is called artha vyakhya. “arthavyākhyā nāma,-yatra prakaraṇē sūtrē vā svabhāvasyōpavarṇanaṁ kriyatē”.

Application of Arthavyakhya (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 svabhāvaḥ| sa punarāhārauśadhadravyāṇāṁ svābhāvikō gurvādiguṇayōgaḥ| tadyathā,-māṣamudgayōḥ sūkaraiṇayōśca”.

Definition of Kricchra vyakhya (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 “kricchavyakhya. kṛcchavyākhyā nāma,-yatra lēśata uktānānaviṣṭāṇāṁ prakaraṇē sūtrē

vā arthānām yatnata udbhāvanam kriyatē|”.

Application of Krucchara vyakhya (explanation of cryptic/concise)

That is as, “in all the conditions (sarvadharmā - sarveshu aachāreshu) 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 (hṛ.sū. a. 2/30)- “anuyāyātpratipadam sarvadharmēṣu madhyamām|” iti lēśatō bruvāṇaḥ śāstrakāraḥ sarveṣu hētulingauśadhādiṣu madhyamā pratipadāśrayaṇīyēti 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 bahuṣvaniścitārthēṣvēkiyamātēṣu prastutēṣu vastusārabhūtam svamatam svamarthamupanikṣipyaikīyamātāni

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- nirūhamātrāpuṭakādiṣviyattāyām sādhyāyām ca niścitāni maharṣirbhirbahūni matāni praśastāni| yathā-“dvādaśaprasṭō nirūhaḥ kāryaḥ” ityēkē| “mātrām tripalikām kuryāt snēhamākṣikayōḥ pṛthak|” (hṛ.sū. a.19/44) ityādyanyē| tadētāni matāni dōṣauśadhabalāpēkṣayā svamatāntarbhāvitāni pramāṇāni ca| yathōktam(hṛ.sū.a.19/62)- “dōṣauśadhādibalataḥ sarvamētatpramāṇayēt|” anyōnyaviruddhamapi

"samyānirūḍhaliṅgaṁ tu
nāsambhāvya nivartayēt||"

Definition of Ucchitavhakhya (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 nidarśanabhūtānyudāharaṇāni tantrāntaḥ samakṛṣyārthaḥ śasyatē".

Application of Ucchitavhakhya (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 dhatu) 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 dhatu? "yathā-prthivyādiṣu ca mahābhūtasamjñā sthāpitā, rasādiṣu ca dhātusamjñā nivēsitā| "rasāṣṛṅmāṁsamēdōsthimajjaśukrāṇi dhātavaḥ|" (ḥṛ.sū. a. 1/13) iti| punarucyatē (ḥṛ.śā. a.3/65)-

"parasparōpasamstambhāddhātusnēha paramparā|" iti| atra kiṁ 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,- yasminnadhikārē vartamānē tēnādhikāraṇārthēna sahitaṁ sambandhamabhivikṣyānyasyārthō 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 rōgiṇaḥ|" iti hitāhitavibhāgasya phalaṁ prati saṁśayamabhivīkṣya "na cikitsā'cikitsā tulyā bhavitumarhati|" (hṛ.u. a.40/63) ityādinā uttaraṁ dattvā tēnaiva prasāṅgēnānyō'rthō nikṣipyatē| yathā (hṛ.u. a. 40/75)-"ētattadamṛtaṁ sākṣājjagadāyāsavarjitam| yāti hālāhalatvaṁ tu sadyō durbhājanasthitam||" iti| ēvamanyēṣāmapyarthānām 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,-yatsūtramabhidhīyamānaṁ svārthatya niṣpattau 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 venescion and non venescion. Explanation of veins has initiated for this purpose. According to some physician should know the division of venescion and non venescion of veins. "yathā-uktō'ṅgavibhāgē'nēkadhāsirāvistaraha| na ca tēna sirāvistarēṇōktēna kiñcidihōpakārō dṛśyatē| yadi prakaraṇāvasarē prayōjanamidam brūyāt "ityavēdhya vibhāgārtham pratyaṅgam varṇitāḥ sirāḥ|" (hṛ.śā. a. 3/33) ētadārtham sirāvivaraṇam pravṛttam| kaścidayam vaidyō vēdhya vēdhya vibhāgam sirāṇām jānīyāditi"

Arunadatta has not told in the commentary of Ashtangahridaya 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 Vyakhya supports to draw the conclusions. Vyakhya 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 Vyakhya but explanation is accessible for eleven only in his commentary called Sarvangasundari.

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Corresponding author:

Dr. Debabrata Panda

Assistant Professor in Sanskrit,
Dept. of Samhita and Siddhanta,
Rajiv Gandhi Ayurveda Medical College, Mahe,
Chalakkara, Puducherry-673311,
Email-panda.debabrata@gmail.com

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