



PADARTHA- TANTRAYUKTI - THE METHODOLOGY TO CONSTRUCT THE THEORETICAL TREATISE

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ABSTRACT

Veda means "knowledge" or "science" which is timeless and eternal. Vedic knowledge is enshrined in fourteen sacred texts. 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) collectively called as Brihatrayi and also 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. Tantrayukti has an important role to better understanding the shastra.

Key words- Tantrayukti, Padartha

Introduction

The word Shastra used as treatise, compendium, science, book in general. Shastra is a technical treatise that explains the specialized knowledge in a

defined range of practice. There are different types of shastras which are accessible from ancient time but in the framework of Shastra which are composed with an unique

methodology. That methodology is nothing but Tantrayukti.

What is Tantrayukti

Tantrayukti is a special word embraces a traditional of research tools for the composition of shastras. It is encompassed of two words such as tantra and yukti.

What is Tantra

Tantra is derivative from the root tanu vistare it means 'to stretch', to expand, to diffuse or spread. The word tantra is also defined in Medini kosha as Siddhanta, Oshadhi, Shruti shakha vishesha, Hetu, Ubhayartha prayojakam and Itikartavyata.

It is also expressed as Tantra is to be explained as that which holds the subtle elements or the expanse of a subject and where interwoven different thoughts and theories regarding a scientific subject.

Synonyms of the word tantra has given in Charaka samhita as Tantra is used with Ayurveda, a branch of Veda (sakha), vidya (vidya, education), sutra (aphorism), jnana (knowledge), shastra and lakshana (definition).

What is Yukti

The word Yukti is a derived from the root yuj it means 'to unite', 'join', or 'to employ' etc. It is an application, an

arrangement, a usage, a means, a device etc.

The description of Yukti is one that removes the imperfections like impropriety, contradiction from the intended meaning and thoroughly unites the meanings. The root Yuj is using in the sense of 'to arrange'.

Tantrasya yuktayah tantrayuktayah. Therefore, Tantrayukti means an inevitable tool, a scientific one, an indispensable device employed in composing a scientific treatise.

Listing of Tantrayuktis in different shastra

The number and types of tantrayuktis are different in ancient shastra.

1. Vishnudarmottara Purana has enumerates 32 types of Tantrayuktis.
2. Kautilya's Arthashastra has listed of 32 types of Tantrayuktis.
3. Charaka Samhita has enumerated 36 types of Tantrayuktis such as Adhikaranam = Subject matter, yoga = Arrangement, hetwartha = Extension of argument, padartha = import of word, pradesha= partial enunciation (brief statement), uddesha = concise statement, nirdesha = amplification (elaboration), vakyasesha = supply of ellipsis (make available the short form), prayojanam = purpose

(object), Upadesha = injunction, apadesha = reasoning of the statement, atidesha = extended application, arthapatti = disjunctive implication (rejectable inference), nirnaya = decision prasanga = restatement, ekanta = categorical statement (exclusiveness), naikanta = compromising statement, apavarga = exception, viparyaya = reversed opinion (contrary opinion), purvapakshya = objection, vidhanam = correct interpretation, anumatam = confession, vyakhyanam = explanation, samshaya = doubt, Atitavekshyana = retrospective reference, anagatavekshyanam = prospective reference, swasamjna = technical terminology, uhya = deduction (comprehend, guess), samuchhya = aggregation (specification), nidarshanam = analogy (illustration), nirvachanam = etymology, sanniyoga = authoritative instruction (command), vikalpanam = alternative (option), pratyutsara = rebuttal (refutation), uddhara = reaffirmation, sambhava = possibility (source, suitability)

4. Sushruta Samhita has detailed 32 types of Tantrayuktis.

5. Ashtangasangraha of Vagbhata has listed the 36 types of Tantrayuktis.

6. Ashtangahridaya has counted the 36 types of Tantrayuktis.

7. Tantrayuktivichara by Nilamegha considers 36 types of Tantrayuktis.

Expediency of tantrayukti

Acharya Charaka has aptly analyzed the usefulness of Tantrayuktis in Charaka Samhita. As sun is the cause of lotuses to blossom, just a lamp lights up a house, so also the Tantrayuktis also highlighting the hidden meanings of the scientific subjects. Though the person desire to gain an in-depth knowledge of a shastra along with these Tantrayuktis that person only speedily expansion their accurate knowledge of additional disciplines moreover because of knowledge of Yuktis (yuktijnatva).

Objectives of the research

Here in this research paper is focusing on Padartha – the methodology to construct the theoretical treatise and the usages of Padartha (Import of a word) in different shastra.

Methods of the research

Collected the information of Tantrayukti that is accessible in different shastra such as Charaka Samhita, sushruta Samhita, Ashtanga

samgraha, Ashtanga Hridaya, Koutilya Arthashastra,

Vishnudharmottarapurana and tantrayuktivichara, studied in specifics.

Synonyms of the word Padartha

The word Padartha has also used in Shabadartha, Padavodhyorthah, Bhavah, Dharmah, Tattvam, Sattvam, Vastu.

Meaning of the word Padartha

The general meaning of the word Padartha is import of a word or meaning of a word.

Derivation of the word Padartha

Padartah constituents by two words namely pada means inflected word and artha is in the sense of meaning. Hence the word Padartha means the meaning of word.

Definitions of the word padartha

According to Koutilya Arthashastra

The sense which a word has to convey is its meaning; for example, with regard to the words mūlahara: "Whoever squanders the wealth acquired for him by his father and grandfather is a mūlahara, prodigal son. "padavadhikah artha mulaharah iti padam. 'yah pitrupaitamahamarthamanyayen bhakshyayati sa mulaharah iti."

According to Charakasamhita

The combination (artha) of many words, two words or a word is introduced of a word (padartha, makes a technical term). "padārthō nāma padasya padayōḥ padānām vārthaḥ padārthaḥ".

According to Sushruta Samhita

The term "Padartha" is the meaning conveyed (taken, intended) by a word or an aphorism. Padarthas are meaning of a word or two words or many words. Padarthas are uncountable. "yō'rthō'bhihitaḥ sūtrē padē vā sa padārthaḥ padasya padayōḥ padānām vārthaḥ padārthaḥ; aparimitāśca padārthāḥ"

According to Ashtanga Samgraha

Comprehend the meaning of word is called padartha. "padārthō nāma padēnārthō'vagamyatē"

According to Ashtanga Hridaya

Understand the meaning of word is called import of word. padārthō nāma,-padēnārthō gamyatē"

According to Vishnudharmottarapurana That meaning which is taken as an authentic in a sutra or pada is called padartha. "Yo artha vi-adhikrutah sutrapade sah padartha".

According to Tantrayuktivichara

The term padartha is one word also provides more than one meaning. But

some padartha is in difference of word also there is no difference in meaning, hence restrained. "padarthastu padekyepibhinnamartham prakashyeth. Kechittu padarthah padabhede api na bhedah punaryatah iti."

Discussion

Application in Charaka Samhita
Here by the word Dravya, stands for Akasha etc. (pancha mahabhoota) and the sixth one atma. The combination (artha) of two words means, as "knows of life" of these words the science which informing (teaching, apprising) life is the meaning. And also illustrate (make an example) of the combination of many words.

tatra dravyamitipadēna khādayaścētanāṣaṣṭhā ucyantē; padayōrarthō nāma yathā- 'āyusō vēda' iti padayōrāyurbōdhakam tantramityarthah; ēvaṁ padānāmapyārtha udāhāryah| pradēśō nāma yadbahutvādarthasya kārtsnyēnābhidhātum- aśakyamēkadēśēnābhidhīyatē; yathā- "anupānaikadēśō'yamuktaḥ prāyōpayōgikaḥ' (sū.a.27) ityādi".

Application in Sushruta Samhita

For example —the word Sneha, Sveda, or Anjana, when used in a sentence, that each suggest two or three

meanings, but only one meaning is relevant with the use of the previous or subsequent statement. Thus, in the sentence "Vedōtpattim Vyakhyasyamah" we will treatise on the origin of the 'Veda', here the usage of the word 'Veda" is making confusion in intellect that which of the Vedas is going to be discussed, because there are several Vedas, such as, Rigveda etc. But when we try to understand the expression in connection with the previous or subsequent use of the expression – for the root 'vid' may mean either 'Vicharana" (discussion) or 'Vindati" (to obtain). But having considering the conclusion that the subject to be discoursed upon is the origin of Ayurveda. This is what is meant by the term Padartha.

"yathā- snēhasvēdāñjanēṣu nirdiṣṭēṣu dvayōstrayāṇām

vā'rthānāmupapattirdṛṣyatē, tatra yō'rthaḥ pūrvāparayōgasiddhō bhavati sa grahītavyah; yathā- 'vēdōtpattimadhyāyam vyākhyāsyāma' ityuktē sandhiyatē buddhi- katamasya vēdasyōtpattim [2] vakṣyatīti, yataḥ ṛgvēdādayastu vēdāḥ; 'vida vicāraṇē, vidlṛ lābhē,' ityētayōśca dhātvōranēkārthayōḥ prayōgāt, tatra pūrvāparayōgamupalabhya

pratipattirbhavati-
āyurvēdōtpattimayaṁ vivakṣuriti; ēṣa
padārthaḥ”

Application in Ashtanga Samgraha

As guru (heavy) etc. are
comprehending from the word guna
(quality). “yathā gurvādayō
guṇasābdādavagamyantē”

Application in Ashtanga Hridaya

As substance is a word, and the
meaning of this word is earth, water
etc. quality is a word, and the meaning
of that is heavy etc. yathā-dravyamiti
padam, tasyārthō bhūjalādiḥ| guṇa iti
padam, tasyārthō gurvādiḥ

Conclusion

Truly hundreds of ancient treatises are
accessible on various scientific
subjects. Each subject is the theme
which must be distributed with in
science. That each Ancient treatises
follow a comprehensive methodology
to compose a scientific treatise in a
systematic manner. The intended
meaning of these scientific treatises
can be understood by the accurate
information of Tantrayuktis.

Tantrayukti has a vital role to write an
interpreting a scientific treatise.
Acharya Sushruta has clearly
mentioned the purpose of Tantrayukti
in two ways such as arrangement of

sentences and organization of
meaning. Among these various
Tantrayuktis, Padartha is an important
Tantrayukti which support to the
researcher to relate the words with
their accurate meaning. Because of
the Padartha which eliminates the
uncertainty about the meaning of a
word. Padartha makes the researcher
to be context oriented while taking the
meaning of a word.

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