



## ANALYSIS OF TANTRA YUKTI IN VARNA SWAREEYA INDRIYA ADHYAYA OF CHARAKA SAMHITA

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**ABSTRACT**

Shastras are the treasure of knowledge. They are written in methodology and contents are arranged sequentially. To understand and interpret these Shastras certain tools are needed. These tools aid in better understanding of these concepts. Among them Tantra Yukti is an important tool which aids in better understanding of the Shastras. Ayurveda is one such unique Shastra which treasures many hidden concepts. For better understanding one has to utilize all these tools. It helps in easy understanding and analyzing of the said concepts to the learners. Samhita's are compendium of Ayurveda literature. Charaka Samhita is one among the Bruhatrayee's which contains 120 chapters divided into 8 sthana's. Tantra yukti can be utilized to individual verse or to the entire chapter to understand particular sutra in the Samhita's. In this article Indriya Sthana first chapter is been selected and tantra yukti applied in general to understand the chapter in a easy and precise way.

**KEYWORDS :** Indriya Sthana, Varnaswareeya Indriya Adhyaya, Tantra Yukti.**INTRODUCTION:**

Tantra Yukti are considered as methods of Scientific interpretation. A book holds some of key features to be called as ideal and some short comings to be called as not an ideal. This concept is present in Samhitas too in the form of Tantra guna<sup>1</sup> and Tantra dosha.<sup>2</sup> The tantra should possess some qualities such as praised by the aapta's, understood by all categories of students, intellectual, free from errors and repetitions, with ample of examples and illustrations then only it is considered to be fit for studying. The tantra also contains some defects such as unpopular words, irrelevant descriptions, words which are difficult to pronounce, contradictory words, repetitions, over explained description etc.

The techniques for interpretation of scientific literature are collectively called Tantra Yukti. It's defined as the methodology and technique which enables one to compose and interpret scientific treatise correctly and intelligently. In another way, it enables to set optimum standardization in interpretation of scientific material and to minimize subjective variation in understanding it.

Indriya sthana or Arishta sthana deals with identifying the prognostic signs and symptoms. Understanding of these concepts can be made easy when they are explained with a base or applying of Tantra yukti. In this article only the first entire chapter is designed in the said manner.

**Review On Tantra Yukti:**

The word tantra yukti has 2 words in it: Tantra and Yukti. Tantra refers to<sup>3</sup> "Tantryate dhaaryate shareera anena iti tantram". Tantra means a treatise or text which explains a Science systematically.

Its synonyms are<sup>4</sup>: "tatrayurveda shaakha vidya sootram gnyam shaastram lakshanam tantra iti arthantaram" and Yukti means<sup>5</sup> proper application "yuktischa yojana ya tuyuyate"

Thus tantra yukti means proper application of the techniques for better understanding.

**AIM:**

"Atrasam tantrayuktinam kim prayojanam?vaakya yojana artha yojanam cha"

Tantra yukti aims for

- To make appropriate organization of words and sentences in a scientific textbook.
- To make appropriate expression of meanings of the above.

**Importance Of Tantra Yukti In Ayurveda<sup>7,8</sup>:**

Tantra yukti's act as a tool in defeating the opponent and in establishing our facts. It helps in understanding the hidden meaning, the unknown things and gaining in wider knowledge by giving a complete sense of the verses.

As how the lotus bloom on falling of sunray's and house gets illuminated by lamp, similarly *tantra yukti* helps in understanding a *shaashtra*. If one does *adhyayana* of *shaashtra* without the knowledge of *tantra yukti* then he won't get real knowledge and will lead to *bhagyakshaya*. If real knowledge is got then *shaashtra* itself will do our *rakshana*. Hence proper knowledge and use of *tantra yukti* in *adhyayana* of *shaashtra* will lead to *dhruti, smriti, buddhi* and *dharmavruddhi*.

**Tantra Yukti In Samhita<sup>9,10</sup>:**

Tantra yukti are applied in writing any Samhita. Either they are mentioned directly in the verse...as that in first chapter of varna swareeya indriya adhyaya...he starts to explain the purusha ashrita bhavas using the Uddesha tantra yukti and is been quoted directly.

*Yam cha adhikruty purusha samshrayani mumurshatam lakshana upadekshyamaha| iti uddesha|*

Indirectly the tantra yuktis are seen applied by the commentators in their commentary. The interpretation is better understood through commentary with the aid of tantra yukti.

*Aapluta iti vyapya, koshtameva| anyatra api uktam – " aaplutam marutena iha shareeram yasya kevalam" | cha.indriya 10(iti; aaplutam vyapta ityarthaha| -chakrapani gulma nidana/7*

Here word aapluta is been quoted with its meaning and its reference is also been quoted in further chapters which is a type of anagatave kshana tantra yukti.

**Numbers:****Table No.1**

NAME OF THE AUTHOR	NUMBERS
<i>Sushruta , In Artha Shastra</i>	32
<i>Charaka, Vagbhata of Sangraha, Arunadatta</i>	36
<i>Bhattaraharichandra</i>	40

**Names With Their Meaning<sup>11</sup>:****Table No.2**

SI. No.	NAMES	MEANING
1	<i>Adhikarana</i>	It is a subject content of a particular textbook or its component.
2	<i>Yoga</i>	Arrangement of words or sentence so as to elicit the sense of a statement.
3	<i>Padartha</i>	It means making out the meaning of a word in a particular context.
4	<i>Hetvartha</i>	It is taking an extended meaning of a word or statement. A statement may have another implied meaning than it's direct meaning.

5	<i>Uddesha</i>	The brief statement of the main idea of context.
6	<i>Nirdesha</i>	The subsequent elaborated description with classification and explanation.
7	<i>Upadesha</i>	It is a statement of advice.
8	<i>Apadesha</i>	Establishing a statement with a reason.
9	<i>Pradesha</i>	Application of a previous principle.
10	<i>Atidesha</i>	A statement in a particular context is applicable to some other contexts also.
11	<i>Apavarga</i>	Putting exception in a rule.
12	<i>Vaakyashesha</i>	When sense of a sentence is completed by adding an omitted term.
13	<i>Arthapatti</i>	Some statements give a meaning different from what they convey directly.
14	<i>Viparyaya</i>	It is the inverted meaning from a statement.
15	<i>Prasanga</i>	Referring a principle in another context.
16	<i>Ekanta</i>	An unchangeable determinative statement .
17	<i>Anekanta</i>	The non determinative statements.
18	<i>Poorvapaksha</i>	Statement in the form of objection, question or argument.
19	<i>Nirnaya</i>	It is the answer or clarification of the object.
20	<i>Anumata</i>	This is the agreement with another's statement.
21	<i>Vidhana</i>	Description of entities in a particular order.
22	<i>Anagatavekshana</i>	Connecting a particular reference to a content which is described in a later section.
23	<i>Ateetavekshana</i>	Connecting a particular reference to a content which is already described in previous section.
24	<i>Samshaya</i>	Making more than one contradictory logics in the same point of reference.
25	<i>Vyakhyana</i>	Imparting explanation to concepts to make it palatable to beginner.
26	<i>Svasanjnya</i>	Term applied specifically in a particular science/ textbook.
27	<i>Nirvachana</i>	Precisely defining a terminology.
28	<i>Nidarshana</i>	Providing common examples to illustrate a difficult concept.
29	<i>Niyoga</i>	It is the instruction given by masters regarding particular matter.
30	<i>Samucchaya</i>	Combining two or more terms using "and".
31	<i>Vikalpa</i>	Combining two or more terms using "or".
32	<i>Uhya</i>	It is the way by which an unexplained principle is understood on the basis of some logic.
33	<i>Prayojana</i>	Main idea or purpose or utility or best advantage.
34	<i>Pratyutsaara</i>	Rejection or Contradiction or Regulation of the statements of others or other schools of thought.
35	<i>Uddhara</i>	Statements confirmed after detail discussion and rejecting other opinions.
36	<i>Sambhava</i>	The close relationship between two things.

Sushruta not mentioned *prayojana*, *pratyutsaara*, *uddhara*, *sambhava* while Bhattarharichandra added 4 more. They are: *pariprashna*, *vyakarana*, *vyuktarantaabhidaana*, *hetu*. These may be included in *uddesha*, *vyakhyana*, *nirdesha*, *prayojana* of Charaka respectively.

### Review On Varnaswareeya Indriya Adhyaya<sup>12</sup>:

The knowledge of Ayu is widely described in eight sthana of Charaka Samhita. Each section is focusing on the betterment of Ayu. The Sharira Sthana ends with Jatisutriya Adhyaya wherein the measurement of child is told indicating the life span. Seeing the bad signs, one can predict the Ayu, which are elaborated in Indriya sthana. This helps in understanding Chikitsa Sthana wherein treatment related to only Sadhya Rogas are said.

Indriya sthana deals with the predictor of life and not just symptom of death. Therefore it is not titled as Arishta sthana in specific but as Indriya sthana for reason. **Indra refers to Prana and when mrutyu occurs the Atma gets detached from Sharira.** Arishtas are indicator of bad prognosis if Vaidya can understand and explain them.

Indriya Sthana of Charaka Samhita has its own way of approaching or identifying a disease. Acharya Charaka has given a beautiful explanation saying that there are many flowers which don't give fruit and there are fruits which don't have flower at the prior. But the arishta produced in body ends with death only and there is no death without

showing Arishta laxanas. Indriya sthana comprises 12 chapters, 379 verses. The first chapter contains in a nut shell the following contents:

A total of 47 factors are mentioned to look into for the prognosis. These are again basically grouped under 2 factors i.e., those signs and symptoms which are lodged in subject and those which are understood by inauspicious signs. Thus it covers all the laxanas starting from Pratyaksha bhavas to Anumanagamy bhavas. Concept of Prakruti and Vikruti, Prakruta and Vaikruta Varna and Svava are discussed here. It also looks into the factor of identifying a laxana as arishta or not.

### DISCUSSION:

Table No.3

Sl. No.	TANTRA YUKTI	REMARKS
1	<i>Adhikarana</i>	The chapter name i.e. Varnaswareeya Indriya Adhyaya Vyakhyasyama
2	<i>Yoga</i>	The way chapter explains itself with defining of Indriya , the sthana, the bhava's to be examined etc step by step or one by one.
3	<i>Padartha</i>	Purusha aashrita, anashrita bhavas , the varna and svava may have other appearance other than told here , which a Vaidya should elicit.
4	<i>Hetvartha</i>	The words such as indriya, prakruti, vikruti, varna, svava etc
5	<i>Uddesha</i>	Components are explored in the beginning but only 2 are explained in this chapter....varna and svava
6	<i>Nirdesha</i>	The chapter explains in detail about the first component among the 47 mentioned.
7	<i>Upadesha</i>	The prakruta and Vaikruta varna , svava are explained in detail
8	<i>Apadesha</i>	The concepts like पुरुष आश्रित and पुरुष अनाश्रित भावा 's, the प्रकृति and विकृति, the वर्ण and स्वर factors explained based on प्रमाण.
9	<i>Pradesha</i>	Components of examination are explored but only two are explained first.
10	<i>Atidesha</i>	The chapter advises Vaidya of Arishta lakshana related to Varna,svava
11	<i>Apavarga</i>	The concepts like purusha aashrita and anashrita bhavas , the prakruti and vikruti, the varna and svava factors explained based on Pramana.
12	<i>Vaakyashesha</i>	Varna and Svava are applicable in other context of chapters under Arishta laxana
13	<i>Arthapatti</i>	The different arishta laxanas relating to varna and svava explained (ex: lakshana nimitta vikruti, lakshya nimitta vikruti)
14	<i>Viparyaya</i>	The answer for varna and svava pareeksha is done in this chapter.
15	<i>Prasanga</i>	The jyotisha shastra , the Shaareera sthana, the nidana sthana in context of lakshya nimitta are been quoted in the chapter.
16	<i>Ekanta</i>	The definite statement that is rishta causes marana. The varna and svava rishta cause marana definitely.
17	<i>Anekanta</i>	In the context of examining the said components, some reside in purusha and some do not reside in purusha.
18	<i>Poorvapaksha</i>	Any rishta is marana soochaka if and only if is associated with bala haani.
19	<i>Nirnaya</i>	If there is no bala and mamsa kshaya but rishta is seen then it is not causing any marana.
20	<i>Anumata</i>	Whole chapter is in a descriptive way.
21	<i>Vidhana</i>	In the beginning of chapter only the factors to be examined are placed in order and according to that only chapters are explained.
22	<i>Anagatavekshana</i>	Whole chapter is descriptive view.
23	<i>Ateetavekshana</i>	The varna and svava arishta concept explained elaborately.
24	<i>Samshaya</i>	-
25	<i>Vyakhyana</i>	Shaareera sthana 8 <sup>th</sup> chapter is connected with the introductory part of Indriya Sthana.

26	<i>Svasanjnyā</i>	Purusha Anashrita bhavas are described in detail in 12 <sup>th</sup> chapter of Indriya Sthana. Similarly the other examining factors are also dealt in subsequent chapters.
27	<i>Nirvachana</i>	The terminologies like Indriya sthana, Arishta are very specific in this context.
28	<i>Nidarshana</i>	Scope of svāra, varna combination and extension. In the chapter rishta are told but other than these many other lakshanas related to varna and svāra can be seen. This is the opinion of Acharya Charaka.
29	<i>Niyoga</i>	The examining factors or components explained in the beginning.
30	<i>Samucchaya</i>	The prakruta and Vaikruta varna and svāra are explained by comparing with common fruits , flowers and animals.
31	<i>Vikalpa</i>	Prakruti, Vikruti are precisely explained. Purusha aashrita and anashrita bhavas too precisely explained.
32	<i>Uhya</i>	To get right knowledge of ayu , a Vaidya should have right knowledge of varna and svāra arishta. Its further implication is also been explained.
33	<i>Prayojana</i>	Other than prakruta varna and svāra, if any other varna and svāra appears ( other than told) then all considered as rishta.
34	<i>Pratyutsāra</i>	The description enhanced in the commentary by commentators for each verse.
35	<i>Uddhara</i>	Clarification for the doubts raised in Pratyutsāra
36	<i>Sambhava</i>	Relation between Rishta and Marana.

#### CONCLUSION:

Science of Ayurveda is eternal because of its unique way of observation, analysis and documentation. It has developed its own tools for the documentation of concepts. A proper utilization of these tools according to context is a must for an ayurvedic seeker. Tantra yukti application helps in analyzing and knowing the hidden meaning which helps in proper interpretation of the concepts. For a student or beginner if tantra yukti are applied and studied then the concept will be clear and if applied to each chapter as whole or each verse then adhikarana will be always remembered.

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