



ORIGINAL RESEARCH PAPER

Ayurveda

CATEGORIZATION OF TANTRAYUKTI BASED ON ITS UTILITY

KEY WORDS: Tantrayukti, Categorization, Methodological, Interpretational, Analytical

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ABSTRACT

Utility of Tantrayukti can be explained in various aspects like mere understanding of arrangement and manner of textual words and their connections in a sutra, interpretation of concepts while going through the lines and the applied aspects of the technical terms and concepts in the treatise. Aim of the study is categorize Tantrayukti in three domains –Methodological, Interpretational and Analytical, based on its utility. 36 Tantrayukti mentioned by Neelamegha Bhishak were studied in detail for the categorization of Tantrayukti. Out of these 36 Tantrayukti, some Tantrayukti exhibit wider range of application. Hence they were included under more than one aspect.

INTRODUCTION

Tantrayukti helps to elaborate the exact meanings of statements written in a treatise. Utility of Tantrayukti can be explained in various aspects like mere understanding of arrangement and manner of textual words and connections of words used in a sutra, interpretation of concepts while going through the lines and the applied aspects of the technical terms and concepts in the treatise. It will be very much beneficial for the Ayurvedic community, if this Tantrayukti are categorized through the Methodological, Interpretational and Analytical aspects.

AIM AND OBJECTIVE

To categorize Tantrayukti in three main domains - Methodological, Interpretational and Analytical based on its utility.

MATERIALS AND METHODS

As Tantrayuktivicharam by Neelamegha Bhishak is an exclusive work on Tantrayukti, 36 Tantrayukti mentioned by Neelamegha Bhishak were studied in detail to categorize Tantrayukti⁽¹⁾ in Methodological, Interpretational and Analytical aspects.

DISCUSSION

The three aspects applied for categorization can be better defined as

Methodological aspect

The systematic, theoretical analysis of the methods applied to the field of the study or a system of methods used in a particular area of study or activity.

Interpretational aspect

The action of explaining the meaning of something or an explanation or way of explaining, reframing or otherwise showing your own understanding of something.

Analytical aspect

Involving deductive reasoning from a general principle to a necessary fact, or practical application of any general principle or ability to visualize, articulate, conceptualize or solve problems by making decisions from the available information.

Categorization of 36 Tantrayukti are as follows

1. Adhikaranam

It is the central theme that the author intends to put forward in his treatise and it helps the reader to perceive the knowledge conveyed by the author. Hence Adhikarana Tantrayukti is included under both Methodological and Interpretational types of classification.

2. Yoga

Author use this Tantrayukti to organize words in a sentence to construct a complete meaningful sentence. Thus this Tantrayukti is included under Methodological classification.

3. Hetwartha

It analyses cause and effect relationship and thus effect can be interpreted from the cause. Thus it can be used as Analytical and Interpretational.

4. Padartha

Padartha Tantrayukti describes difference in the meaning of a word, in accordance to the context. A scholar can interpret correct meaning of a word based on the context and this Tantrayukti is included under the Interpretational classification.

5. Pradesa

Pradesa Tantrayukti combines two contexts appropriately and it will be very useful to interpret the concepts or topics easily and it is included under Interpretational aspect.

6&7 Uddesa&Nirdesa

The author has the freedom to elaborate or brief his treatise according to his choices or conveniences. Both of these are included under Methodological classification.

8. Vakyasasha

Since the capacity of a sentence to convey a special idea, more than its actual meaning is conveyed through Vakyasasha Tantrayukti it is included under Interpretational classification.

9. Prayojanam

Prior to studying a text, a scholar should interpret the objective (*Prayojana*) of the text, its conceptual importance, historical backgrounds, practical application etc. Hence this Tantrayukti is included under Interpretational types of classification.

10. Upadesa

The author teaches the reader what is beneficial or not through Upadesa Tantrayukti. So this Tantrayukti is included under Methodological classification.

11. Apadesa

Apadesa Tantrayukti explores another implied meaning from an outspoken statement and it should be interpreted by the scholar. It is included under Interpretational classification.

12. Athidesa

Athidesa Tantrayukti helps to connect interrelated topics and analyse the topic more precisely. Thus this Tantrayukti can be included under Methodological and Analytical classification.

13. Arthapatti

Some parts of the subject matter should be inferred by the

scholar, as the author leaves it and not expressed through his words. Thus this Tantrayukti is included under Interpretational classification.

14. *Nirnaya*

Nirnaya Tantrayukti helps scholars to consider different aspects of a statement and after analysing these statements how to reach into a final conclusion. It is included under Analytical Classification.

15. *Prasanga*

By repeating the statements through Prasanga Tantrayukti, author tries to convey the importance of the topic in that treatise. Hence this Tantrayukti is included under Methodological classification.

16. *Ekantha*

Author utilizes Ekantha Tantrayukti to convey doubtless, firm knowledge to the scholar. Hence it is included under Methodological classification.

17. *Anekantha*

Anekantha Tantrayukti provides multidimensional aspects for a situation or problem and thus the author can express different opinions about a subject. Hence this Tantrayukti is included under Methodological classification.

18. *Apavarga*

It helps the scholars to think about the particular matter that is exempted from general criteria and to attain complete knowledge through logical thinking about that matter. Hence this Tantrayukti can be included under Interpretational and Analytical classification.

19. *Viparyaya*

This Tantrayukti helps the scholar to infer opposite meaning of the statement. Thus this Tantrayukti can be included under Interpretational classification.

20. *Purvapaksha*

This Tantrayukti helps to accept other scholar's view and inclusion of our own to that particular area of discussion. As arguments and counter arguments always improve our knowledge, application of this Tantrayukti is noticed more and more in debates. So this Tantrayukti can be included under Analytical classification.

21. *Vidhana*

This Tantrayukti helps to correlate the subjects which are incompatible and by analysing these views thoroughly, bringing out a final conclusion. So this Tantrayukti can be used as Interpretational and Analytical type of classification.

22. *Anumata*

It is mainly used in debates and discussions to establish the participants view. Thus this Tantrayukti is included under Analytical classification.

23. *Vyakhyana*

Vyakhyana helps for easy understanding of a particular subject which is difficult to understand only by authors own writing. Thus this Tantrayukti can be included under Methodological and Interpretational classification.

24. *Samsaya*

The statements which are not definite, over which opinions differ and which leave doubt, as to the final opinion. This Tantrayukti offers multifaceted possibilities to a subject so that helps to imply logical ideas to that particular topic and this Tantrayukti is included under Analytical classification.

25. *Atheethapeksha*

To understand a particular topic properly, sometimes a

scholar has to refer back previous portion or part of that book. This is a method followed by the author to avoid repetition of that subject. Hence this Tantrayukti is included under Methodological classification.

26. *Anagatapeksha*

This Tantrayukti refers to the statements acting as a pointer to look forward to a later part of the text for details of the subject and it helps to concise subject matter of the current discussion topic and to expand it detail in the appropriate part. This Tantrayukti is included under Methodological classification.

27. *Swasamjna*

This Tantrayukti refers to usage of certain words peculiar to that science and cannot be applied for other science. It helps the author to express the precise meaning of a scientific concept. Hence this Tantrayukti is included under Methodological classification.

28. *Oohya*

Oohya Tantrayukti brings out elaborate meaning of short statement through logical thinking or analysis. Hence this Tantrayukti is included under Analytical classification.

29. *Samuccaya*

It indicates commonness of the members of the group and this knowledge is very useful for the reader to combine and interpret different topics altogether. So this Tantrayukti can be included under Methodological and Interpretational classification.

30. *Nidarsana*

Through Nidarsana Tantrayukti hardest scientific principles are understandable to both wise and foolish alike. Hence this Tantrayukti can be included under Interpretational and Analytical classification.

31. *Nirvachana*

It helps to derive the meaning of words or sentences by analysing their roots, origin and history. Hence this Tantrayukti is included under Methodological classification.

32. *Niyoga*

Niyoga Tantrayukti means authoritative statements and should be followed without any doubt or questions. Hence this Tantrayukti is included under Methodological classification.

33. *Vikalpana*

Vikalpana Tantrayukti provides great freedom for authors to analyse the principle thoroughly. Hence this Tantrayukti can be included under Analytical classification.

34. *Prathyutsara*

Prathyutsara Tantrayukti is stated as the omission or ellipsis of certain words in the first, middle or last part of a sentence as per the context. As it helps the author to concise the subject matter in a sentence, it is included under Methodological classification.

35. *Uddara*

This Tantrayukti can be considered as a method of 'referencing' and it will be helpful for the author to reorganise the previously expressed meanings with respect to the context. Hence this Tantrayukti is included under Methodological classification.

36. *Sambhava*

One can establish the scientific principles logically by using this Tantrayukti. As it helps to improve analytical power of the reader with his logical way of thinking, this Tantrayukti is included under Analytical classification.

Below table of Tantrayukti provide, the classification that was evolved after studying them with a different perspective.

Table No:1 General Categorisation Of 36 Tantrayukti

Methodological -18	Interpretational -14	Analytical -12
Adhikaranam	Adhikaranam	Hetwartha
Yoga	Hetwartha	Athidesa
Uddesa	Padartha	Nirnaya
Nirdesa	Pradesa	Apavarga
Upadesa	Vakyasesha	Purvapaksha
Athidesa	Prayojana	Anumatha
Prasanga	Apadesa	Vidhana
Ekantha	Arthapatti	Samsaya
Anekantha	Apavarga	Oohyam
Vyakhyana	Viparyaya	Nidarsana
Atheethapeksha	Vidhana	Vikalpanam
Anagatapeksha	Vyakhyana	Sambhava
Swasamjna	Samuccaya	
Samuccaya	Nidarsana	
Nirvachana		
Niyoga		
Pratyutsara		
Uddhara		

CONCLUSION

Out of these 36 Tantrayukti, some Tantrayukti exhibit wider range of application. Hence they were included under more than one aspect. 18 Tantrayukti are included under Methodological aspect, 15 Tantrayukti are included under Interpretational aspect. 11 Tantrayukti are included under Analytical aspect.

Adhikarana Tantrayukti is included under both Methodological and Interpretational aspects. *Hetwartha* Tantrayukti is included under both Analytical and Interpretational aspects. *Athidesa* Tantrayukti is included under both Methodological and Analytical aspects. *Apavarga* Tantrayukti is included under both Interpretational and Analytical aspects. *Vidhana* Tantrayukti is included under Interpretational and Analytical aspects. *Vyakhyana* Tantrayukti is included under Methodological and Interpretational aspects. *Samuccaya* Tantrayukti is included under Methodological and Interpretational aspects. *Nidarsana* Tantrayukti is included under Interpretational and Analytical aspects.

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