COMPARISON OF DEFINITIONS OF TANTRAYUKTI MENTIONED BY NEELAMEGHA BHISHAK AND ARUNADATTA

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ABSTRACT
Tantrayuktivichara is one among the techniques used by Acharyas for understanding and interpreting scientific literature of Ayurveda. Tantrayukti is defined as a methodology that helps us to interpret scientific treatise correctly and intelligently and it enables us to set optimum standardization in the interpretation of scientific material and to minimize subjective variation in understanding the treatise. There are some controversies existing regarding the enumeration and definitions of Tantrayuktivichara. Even though names of 36 Tantrayuktivichara mentioned by Neelamegha Bhishak, the author of Tantrayuktivichara and Arunadatta, the commentator of Ashtanga Hridaya are almost similar, there is dissimilarity existing regarding the definitions of Tantrayuktivichara. This study is intended to make an attempt to compare definition of Tantrayuktivichara of Neelamegha Bhishak and Arunadatta.

INTRODUCTION
In writing treatises, Ayurveda Acharyas use many scientific terms and techniques. They should be interpreted properly and scientifically to generate a uniform understanding of the treatise. Tantrayukti is one among the techniques used for understanding and interpreting scientific literature of Ayurveda. Tantrayukti is defined as a methodology that helps us to interpret scientific treatise correctly and intelligently and it enables us to set optimum standardization in the interpretation of scientific material and to minimize subjective variation in understanding the treatise.

Tantrayukti are like sun rays to the sleeping pond of lotuses. The dormant lotus buds will bloom on the arrival of sunlight[1]. Similarly, the hidden ideas of the treatise will open up by the use of these applications. Tantrayukti helps to contradict the false statements made by opponents and to establish one's view.[2]

A learner who is not well versed in Tantrayukti is not able to apprehend the contents properly.

There are some controversies existing regarding the enumeration and definitions of Tantrayuktivichara. Both Neelamegha Bhishak, the author of Tantrayuktivichara and Arunadatta, the commentator of Ashtanga Hridaya were mentioned 36 Tantrayuktivichara with almost similar names, definitions of some of them convey entirely different ideas.

AIM AND OBJECTIVE
This study is intended to make an attempt to compare definition of Tantrayuktivichara of Neelamegha Bhishak and Arunadatta.

MATERIALS AND METHODS
Tantrayuktivichara by Neelamegha Bhishak, and Ashtanga Hridaya Sanskrit text with Sarvanga sundara Commentary edited by Pandit Hari Sadasiva Sastri Paradakara were studied in detail to collect data regarding 36 Tantrayuktivichara.

Literature Review
a) Enumeration of Tantrayuktivichara by different Acharyas
• Neelamegha Bhishak mentioned 36 Tantrayuktivichara in Tantrayuktivichara.[3]
• Ashtanga Hridaya has not included these 36 Tantrayuktivichara in the text. But Arunadatta, the commentator has commented on them in the 40th Chapter of Uttarasthan.[4]
b) Comparison of definitions 36 Tantrayukti of Neelamegha Bhishak and Arunadatta are as follows

**Adhikaranam**

**Neelamegha**

Neelamegha explains Adhikarana with the help of two words, Adhara and Tatparya. Aadhara is the topic of discussion and Tatparya mentions a specific topic. Certain topic of subjects that is to be discussed or explained specifically by Sastra is called Adhikaranam.

**Arunadatta**

The topic of discussion is known as Adhikaranam and it is classified into five, based on its usage in Sastra. They are Sastra Adhikarana, Sthana Adhikarana, Adhyaya Adhikarana, Prakarana Adhikarana and Vakya Adhikarana.

**Yoga**

**Neelamegha**

It refers to the arrangement of sentences, by placing the words in the proper order to attain the correct meaning.

**Arunadatta**

Yoga means proper arrangement of scattered descriptions regarding Uddesa and Nirdesa or Sutra and Bhashya.

**Hetwartha**

**Neelamegha**

It means definite association between cause and effect. The purpose or effect is directly conveyed through its cause.

**Arunadatta**

Hetwartha refers to application of one principle or phenomenon in another context. It is a type of extension of ideas.

**Padartha**

**Neelamegha**

One Pada may have different meanings so that we can use appropriate meaning while interpreting a Sootra.

**Arunadatta**

The correct meaning of the word that can be understood from a word is known as Padartha.

**Pradesa**

**Neelamegha**

Elaborating a brief statement made at a particular place with details from other places.

**Arunadatta**

Pradesa stands for contexts wherein a topic is briefly mentioned but not fully elaborated there, because vast detailing may lead to out of context. It further referred to other places in the text for details.

**Uddesa**

**Neelamegha**

Such terms of statements briefly enunciating a theme or an object.

**Arunadatta**

A brief description of a topic.

**Nirdesa**

**Neelamegha**

Such statements which elaborate a theme concisely said with detailed description. Detailed description of previous concise statement is Nirdesa.

**Arunadatta**

A detailed description or elaboration of a subject.

**Vakyasesha**

**Neelamegha**

The capacity of a sentence to convey a special idea or a sense, more than its actual meaning.

**Arunadatta**

Statements wherein some word or words are found missing, which has to be supplemented appropriately to obtain the correct meaning of a sentence in that context.

**Prayojanam**

**Neelamegha**

The usage of a word or sentence to the best advantage to obtain more than one meaning.

**Arunadatta**

Prayojana means the purpose of the treatise.

**Upadesa**

**Neelamegha**

Those statements which tell 'it is like this only and not otherwise’ thus making it imperative to follow such advice strictly.

**Arunadatta**

Upadesa means authoritative advice.

**Apadesa**

**Neelamegha**

Outspoken statement is ratified by means of Artha (effect) by explaining cause for it in some situation.
Arunadatta Statements which point out the definite cause for an effect and thus establish a cause-effect relationship.

Athidesa Neelamegha Putting together or supplementing one statement with another supporting statement from elsewhere.

Arunadatta Athidesa as ‘application of the known’ or ‘the explained’ to the ‘unknown’ or the ‘unexplained’ or applying the knowledge of one place to another place also.

Arthapatti Neelamegha Deriving another implied meaning from an outspoken statement.

Arunadatta Some of the statements are made in such a manner as to give room to inferences of altogether a different meaning. Such inferences are misleading and hence are to be rejected. Arthapatti refers to such rejectable, incorrect inferences born out of a statement.

Nirnaya Neelamegha Establishing one final view in the face of too many views or meanings.

Arunadatta Nirnaya means the statement which establishes confirmation or conclusion.

Prasanga Neelamegha Elaboration of the statement made earlier.

Arunadatta Prasanga refers to such statements that have once been made earlier and mentioned again when another occasion demands.

Ekantha Neelamegha Statements that are unchangeable and determinative or statement which are to be followed with the same manner as specified.

Arunadatta Categorical Statement which states an idea without any doubt and also holds that it is always like this and not otherwise.

Naikantha Neelamegha Statements which are not absolute or conclusive but have an alternative or option of change.

Multidimensional aspect of same concept of different Acharyas is also included under this Tantryayukti.

Arunadatta Acceptance of others’ opinions which do not make contradictions.

Apavarga Neelamegha Statement of others which are to be rejected or left aside as they do not conform to the accepted rule.

Arunadatta A statement that indicates an exception.

Viparyaya Neelamegha It refers to meanings arising in contradiction of a statement and which are accepted; in other words ‘opposite meanings also taken as valid’.

Arunadatta After something is defined and then it is stated that something else is opposite to it, thus the opposite statement is known as Viparyaya.

Purvapaksha Neelamegha Neelamegha opines Purvapaksha as substituting one’s view amid an earlier view of others.

Arunadatta Opposing ideas mentioned are known as Purvapaksha/statements which raise doubt about the accepted opinion.

Vidhanam Neelamegha Correlation of different views to understand the meaning of statements.

Arunadatta Vidhana Tantryayukti mentions that sequential order of prakrana.\(^65\)

Anumatam Neelamegha Establishing one’s view after rejecting the opinion of others.

Arunadatta It refers to statements of agreement with the opinion of others, such opinion being feasible.

Vyakhyanam Neelamegha A detailed explanation of the subject matter by Acharya himself in his own words for a better understanding of treatise.
Arunadatta
Sometimes authors will give explanation in such cases which could not be understood by direct perception and it need more intelligence to understand.

Samuccaya
Neelamegha
It refers to words, sentences, or paragraphs wherein a multitude of things possessing some common property are grouped and enumerated.

Arunadatta
When things are brought together by combining, it is called Samuccaya.

Nidarsanam
Neelamegha
Statements that try to establish a seemingly improbable proposition.

Arunadatta
A difficult idea is to be conveyed through simple examples.

Anagatapeksha
Neelamegha
Elaboration of meaning of something based on previous references.

Arunadatta
While describing a topic whether author refers to something mentioned before, it is known as Anetapakesha.

Arunadatta
Because of the difference of opinion, knowledge attained is improper.

Athithapeksha
Neelamegha
Elaboration of meaning of something based on previous references.

Arunadatta
Author will refer topics which are to appear later in treatise.

Vikalpanam
Neelamegha
Deciding the undecided by adducing various points.

Niyoga
Neelamegha
To accept a statement on its face value or as a matter of fact, without logical argument, otherwise, they would become misleading.

Niyoga means the essential duties that must be followed.

Prathyutsara
Neelamegha
Supply of missing words in a term or sentence. It may be in the first, middle, or last portion of the sentence.

Arunadatta
Refusing of somebody else's opinion by citing their own opinion.

Uddhara
Neelamegha
An elaborated restatement of a subject or topic, author himself mentioned earlier.

Samuccaya
Neelamegha
It refers to words, sentences, or paragraphs wherein a multitude of things possessing some common property are grouped and enumerated.
Arunadatta

Statements which are reaffirmed after refuting the views of others or after discussing the facts.

Sambhava

Neelamegha

Infer or propose 'the suitable, feasible or appropriate view, technique, procedure regarding the context not described therein.

Arunadatta

To infer or propose 'the suitable, feasible or appropriate view, technique or procedure with reference to the context not described therein.

DISCUSSION

By observing the definition of 36 Tantrayukti mentioned by Neelamegha Bhishak and Arunadatta, concluded that Tantrayukti like Adhikaranam, Uddesa, Nirdesa, Vakyaseha, Upadesa etc have similarities in definitions and Tantrayukti like Yoga, Hetwartha, Padartha, Pradesa etc are entirely different. Below table provides data of Tantrayukti with similar and dissimilar definition.

<table>
<thead>
<tr>
<th>S.No</th>
<th>Tantrayukti with similar definition</th>
<th>Tantrayukti with dissimilar definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Adhikaranam</td>
<td>Yoga</td>
</tr>
<tr>
<td>2.</td>
<td>Uddesa</td>
<td>Hetwartha</td>
</tr>
<tr>
<td>3.</td>
<td>Nirdesa</td>
<td>Padartha</td>
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<tr>
<td>4.</td>
<td>Vakyasesha</td>
<td>Pradesa</td>
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<td>5.</td>
<td>Upadesa</td>
<td>Prayojanam</td>
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<tr>
<td>6.</td>
<td>Apadesa</td>
<td>Purvapaksha</td>
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<td>7.</td>
<td>Athidesa</td>
<td>Vidhanam</td>
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<tr>
<td>8.</td>
<td>Arthapatti</td>
<td>Anumatham</td>
</tr>
<tr>
<td>9.</td>
<td>Nirnaya</td>
<td>Vyakhyanam</td>
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<tr>
<td>10.</td>
<td>Prasanga</td>
<td>Niyoga</td>
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<tr>
<td>11.</td>
<td>Ekanta</td>
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<td>12.</td>
<td>Anekantha</td>
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<td>13.</td>
<td>Apavarga</td>
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<td>14.</td>
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<td>15.</td>
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<td>16.</td>
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<td>18.</td>
<td>Swasamnja</td>
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<tr>
<td>19.</td>
<td>Uhyam</td>
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<tr>
<td>20.</td>
<td>Samuccaya</td>
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<tr>
<td>21.</td>
<td>Nidarsanam</td>
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<tr>
<td>22.</td>
<td>Nirvachanam</td>
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</tbody>
</table>

From this table it is understood that both Neelamegha and Arunadatta have given similar definition for 22 Tantrayukti and dissimilar definition for the remaining 14 Tantrayukti.

CONCLUSION

Tantrayukti is the methodology or systemic approach of studying a Tantra to interpret textual topics in its correct manner for the precise practical application. Both Neelamegha Bhishak, the author of Tantrayukivichara and Arunadatta, the commentator of Ashtanga Hridaya was mentioned 36 Tantrayukti. Even though name of this 36 Tantrayukti is almost similar, dissimilarity regarding the definitions of Tantrayukti can be found. On concluding it is understood that Neelamegha and Arunadatta has given 22 Tantrayukti with similar definition and 14 Tantrayukti with dissimilar definition.
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