



Review Article

COMPARATIVE ANALYSIS OF CHARAKA'S TANTRAYUKTI AND VADAMARGA AND ITS APPLICATION FOR LOGICAL INTERPRETATION OF CONCEPTS IN SAMHITA – A REVIEW

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ABSTRACT

Ayurveda is an age old system of medicine that was penned by Acharyas who were considered to be epitomes of knowledge. The language of the text is Sanskrit and the meanings are obtained by reading the commentary that is given below. The classical texts also propose certain tools that can be used to code and decode the concepts mentioned in the text. *Tantrayukti* and *Vadamarga* are two such tools explained in classical a text that has to be used by an intelligent/mediocre student or physician to understand the concepts and apply it in the most appropriate way. *Tantrayukti* is a tool proposed for interpretation where as *Vadamarga* deals with the protocols to be followed in debates. The subject knowledge becomes complete only when the proper application of *Tantrayukti* and *Vadamarga* is also known. Though *Tantrayukti* is mentioned in Ashtanga Sangraha and Hridaya, Charaka Samhita and Sushruta Samhita, only Charaka exclusively explains about *Vadamarga*. So in this article an attempt is made to compare the similarities and dissimilarities of *Vadamarga* and *Tantrayukti*.

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INTRODUCTION

Tantrayukti^[1] is being mentioned not only in the classical texts of Ayurveda but also in *Arthashastra* of Kautilya^[2] where it has been indicated as a tool to unfold and understand the text. In Ayurveda, Charaka Samhita enlisted *Tantrayukti* at the end of the Siddhi Sthana which was redacted by Drudabala. In Sushruta Samhita^[3], the 65th chapter of Uttara Tantra explains the *Tantrayukti*. In Ashtanga Hridaya^[4], the commentator Arunadatta has enlisted and explained *Tantrayukti* at the end of the Uttarasthana. There are differences in number, names, and concept among the authors. There are 36 *Tantrayukti* in Charaka Samhita, 32 in Sushruta samhita, 36 in Ashtangahrudaya and 40 in Bhattara Harischandra Vyaakhya. ^[5]

Vadamarga^[6] is found only in Charaka Samhita. This concept has been explained after *Vada*. In the context of *Sandhayasambhasha*, the *Vadamargas* have been explained.

Charaka Samhita has two styles of explanation- A narrative style as in Sutra sthana and discussion style- as in Vimana sthana where the contexts are in the form of question and answer. By the article is an attempt to compare *Tantrayukti* and *Vadamarga* as there are similarities in between them and to the application of them in the contexts irrespective of the style of explanation. If both can be applied in narrative and discussion forms of the text, the *Punarukti dosha* may fall on the Charaka Samhita as *Tantrayukti* and *Vadamarga* have been explained separately.

Methodology

A complete review of textual references was done to read and understand the concept of *Tantrayukti* and *Vadamarga* as mentioned by Charaka. Charaka Samhita was chosen as the textual reference because *Vadamarga* has been exclusively explained only by Acharya Charaka. No other Samhita has dealt with this concept. *Tantrayukti* has been mentioned by Acaryas Vagbhata, Charaka, and

Sushruta, but a comparison for estimating the similarities and dissimilarities between *Vadamarga* and *Tantrayukti* is possible only in Charaka Samhita because both these concepts are dealt with. The use of *Tantrayukti* and *Vadamarga* in interpreting the told and untold contexts in the Samhita, and the similarities and dissimilarities between the two and its application in the style of narration were analysed.

Tantrayukti

According to Bhattara Harichandra, the *Tantrayukti* are 40 in number. They are, *Adhikaranam, Yoga, Hetvartha, Padartha, Pradesha, Uddhesha, Vaakhyashesha, Prayojanam, Upadesha, Apadesha, Atidesha, Arthapatti, Nirnaya, Prasanga, Ekanta, Anekanta, Apavarga, Viparyaya, Purvapaksha, Vidhana, Anumata, Vyakhyana, Samshaya, Ateetaveksha, Anagataveksha, Swasamjna, Uhya, Samucchaya, Nidarshanam, Nirvachanam, Niyoga, Vikalpanam, Pratyutsaara, Uddhaara, Sambhava, Pariprasna, Vyaakarana, Vyutkrantabhidhana, Hetu.*

According to Acharya Charaka, there are 36 *Tantrayukti* in the 12th chapter of Siddhi Sthana. He excluded *Pariprasna, Vyakarana, Vyutkrantabhidhana Hetu* mentioned by Bhattara Harichandra. *Vagbhatacharya* also mentioned 36 *Tantrayukti* similar to Charaka.

According to Acharya Sushruta, there are 32 *Tantrayukti*. He excluded, *Pariprasna, Vyakarana, Vyutkrantabhidhana, Hetu* mentioned by Bhattara Harichandra, and *Pratyutsaara, Uddhaara, Sambhava, Prayojanam* mentioned by Charakacharya.

In Ashtanga Sangraha, *Tantrayukti* and its relevance in 50th chapter of Uthara Tantra. In Ashtanga Hridaya, *Vagbhata* has not directly mentioned *Tantrayukti* but the commentator *Arunadatta* has mentioned it in commentary in the 40th chapter of *Utthara Tantra*.

Along with 32 *Tantrayukti* mentioned by Sushruta, Acharya Charaka has added four extra *Tantrayuktis*. They are *Pratyutssara, Uddhara, Prayojana* and *Sambhava*. *Sangrahakara* and *Aruna Datta* enumerated 36 *Tantrayuktis* similar that of Charaka. Bhattara Harichandra, the author of *Charakanyasa* commentary has added 4 more *Tantrayuktis*. They are, *Pariprasna, Vyakarana, Vyutkrantabhidhana, and Hetu*. Apart from Ayurveda, *Arthashastra* of *Koutilya* also has described about *Tantrayukti* in the 15th *Adhikarana*. It is understood that the proper knowledge of *Tantrayukti* is necessary for understanding of Ayurvedic classical texts.

Vadamarga

Vadamarga gives a methodology to conduct debates scientifically among scholars. There are 44 *Vadamargas* enumerated by Charakacharya in the 8th chapter of *Vimana Sthana*. They are, *Vada, Dravyam, Guna, Karma, Samanyam, Visheshha, Samavaya, Pratijna, Sthapana, Pratistapana, Hetu, Drushtanta, Upanaya, Nigamana, Utthara, Siddhanta, Sabdha, Pratyaksha, Anumana, Aitheehya, Aupamya, Samshaya, Prayojana, Savyabhichara, Jinjasa, Vyavasaya, Arthaprapti, Sambhava, Anuyojyam, Anuyoga, Pratyanyuyoga, Vakhyadosha, Vakhyaprashamsa, chalam, Ahetu, Ateetakalam, Upalambha, Parihara, Pratijnahani, Abhyanujna, Hetwantaram, Artantaram, Nigraha Sthanam*. Among 44 *Vadamarga*, some of them can be categorized under different headings like,

- *Shadpadartha (Dravya, Guna, Karma, Samanya, Visheshha, Samavaya)*
- *Panchavayava vakhya (Pratijna, Hetu, Drushtanta, Upanaya, Nigamana), Pratijnahani (opposite to Pratijna)*
- *Pramana (Pratyaksha, Anumana, Iteehya, Sabdha, Aupamya)*
- *Tantraguna (Vakhyadosha, Vakhyaprashamsa)*
- *Ahetu, Upalambha, Hetwantaram, Arthantaram, Abhyanunjna, Ateetakalam, Chalam, Parihara, Utthara, Jijnasa, Anuyoga, Pratyanyuyoga, Anuyojyam, Ananuyojyam- only for Vadamarga.*
- *Arthaprapti, Drushtanta, Aitheehya, Samshaya, Prayojana, Savyabhichara, Vyavasaya, Sambhava- makes comparison with Tantrayukti.*

Results

Comparison of Tantrayukti and Vadamarga

After reading and tabulating the *Tantrayukti* and *Vadamarga*, they can be categorized into two broad types. Those having different names but stand for similar concepts and those having similar names and stand for similar concepts.

Different names and Similar Concepts

Tantrayukti	Arthapattiant	Vadamarga
Arthaprapphi		

Definition of the *Arthaapatti Tantrayukti*^[7] is the process through which the untold meaning (subject matter) can be interpreted from the told meaning (subject matter). *Vadamarga Arthaprapphi*^[8] has the same definition.

For Eg; If it is said that a given disease cannot be cured by nourishing therapy, it evidently understood that the disease is curable by denourishing therapy. In a similar manner if it is mentioned that the consumption of curd is

contraindicated during night, the implied meaning is that it can be consumed during daytime.

Tantrayukti Nidarshana and Vadamarga Drushtantha

The definition of *Nidarsana Tantrayukti*^[9] is giving an example that delivers the meaning easily both for an intelligent and an unintelligent (average intelligent) person. *Drushtanta vadamarga*^[10] also has the same definition.

For eg: As the sun helps to remove darkness likewise the *Jnana* obtained from *Sankhya* philosophy helps to remove *Ajnana*. The example given makes the meow born in the poisonous substance do not get affected by poison is the example given to understand the concept of *Oka Satmya*.

Tantrayukti Upadesha and Vadamarga Aiteehya

Upadesa Tantrayukti^[11] is defined as the advice or instruction of an *Apta*- the authority of that knowledge. The *Upadesa Vadamarga*^[12] also has the same definition.

Eg: One should not keep awake at night and sleep during day time. It is an authoritative instruction that is expected to be strictly adhered to and does not need a reasoning or further interpretations because the idea conveyed is that doing otherwise will cause a lot of problems.

Tantrayukti Anekanta and Vadamarga Savyabhichara

Anekantha Tantrayukti^[13] is defined as a context that creates an uncertainty, and the meaning has to be deciphered regarding to any theory, i.e., it can be either this way or that way. *Vadamarga Savyabhichara*^[14] has also the same meaning.

Eg: A person can die even while taking medicines, he can also die otherwise. In this aspect there is no certainty regarding the death.

Tantrayukti Nirnaya and Vadamarga Vyavasaya

Tantrayukti Nirnaya^[15] means that the final decision arrived at after the process of query and argument has been completed. The *Vadamarga Vyavasaya*^[16] also has the same meaning.

Eg: *Vataja Pramehas* are incurable because of their seriousness and also the contradiction involved in their treatment. This statement has been made after the discussions have been carried out and completed.

Table 1- Represents the Tantrayukti and the corresponding Vadamarga which has same meaning but are of different names

Tantrayukti	Vadamarga
<i>Arthaapatti</i>	<i>Arthaprapti</i>
<i>Nidarshana</i>	<i>Drushtanta</i>
<i>Upadesha</i>	<i>Aiteehya</i>
<i>Anekanta</i>	<i>Savyabhichara</i>
<i>Nirnaya</i>	<i>Vyavasaya</i>

Similar name and similar concept

Tantrayukti samshaya and vadamargasamshaya

The definition of *Samshaya Tantrayukti*^[17] is the specific interest by which one can get knowledge of a particular subject by adopting which part is true and neglecting the part that is not true and finally the fact is established. The *Vadamarga Samshaya*^[18] also has the same definition.

For eg: There are persons who are endowed with the signs of long life, while some are not, there are persons who resort to therapeutics, while some do not. Among these people, some are seen to die early and some live long. By applying *Vadamarga Samshaya*, it creates a doubt whether there is a possibility of premature death or not.

While taking the example for *Tantrayukti Samshaya* if injury occurs to *Talahrudaya Marma* will cause death, but excision of hands and feet where this *Marma* is does not cause death. The above statements create doubt about the death caused by injury to *Talahrudaya Marma*.

Tantrayukti prayojana and vadamarga prayojana

The definition of *Tantrayukti Prayojana*^[19] is aim or purpose or objective of elaborating the entire science. The *Vadamarga Prayojana*^[20] also has the same definition.

While considering *Vadamarga Prayojana*, the example quoted is, "by the use of life promoting measures and avoiding inappropriate things, death can be avoided. Here the importance is given to the adapting of life promoting factors. It should be understood by the application of *Vadamarga Prayojana*. An example for *Tantrayukti Prayojana* is that the *Prayojanam* of *Tantra* is *Dhatusatmya Kriya*.

Similar name and similar concept**Table 2: Represents the *Tantrayukti* and the corresponding *Vadamarga* which has same meaning and concepts**

<i>Tantrayukti</i>	<i>Vadamarga</i>
<i>Samshaya</i>	<i>Samshaya</i>
<i>Prayojana</i>	<i>Prayojana</i>

The *Tantrayukti* and *Vadamarga* were understood with respect to the name and concepts. It is found that there are *Tantrayukti* and *Vadmaga* with the same name and same concept, different with similar concepts and different names and different concepts as explained earlier and is evident from table 1 and 2. *Vadamarga* are enlisted and applied more in the text where the discussion style is adopted and the *Tantranyukti* in the narration style of the text book. As the *Tantrayukti* are enlisted and described by the author in the text itself certainly it can be concluded that these are the contributions of the author himself. As *Tantrayukti* are enlisted at the end of the text and not described by the author in the body of the text it can be concluded that the *Tantrayukti* could have been added by *Drdabala* in the later period and not by Charaka when he initially wrote the book.

DISCUSSION

The *Vadamarga* enlisted by Charaka is applicable for both discussion and narrative part, but there are few *Vadamarga* meant purely for discussion. By the support of *Vadamarga*, we can understand the untold concepts in the context and it also helps us to organize the debates in a scientific manner. *Vadamarga* include *Panchavayava Vakhya* and *Pramanas* also, which are closely used even in modern research methodologies. *Vadamarga* is a very helpful tool in learning and teaching process and can be applied even in the modern teaching and learning process like seminars, discussions, presentations etc. Even in the research methodology also the *Vadamarga* pattern can be applied.

Tantrayukti are used mostly in the narrative parts of the text. Generally *Tantrayukti* are not used much in the discussion part of the text. An aspirer of knowledge should read the text and apply the knowledge of *Tantrayuktis* to make his search for knowledge complete. Comparison of *Vadamarga* and *Tantrayukti* is used to understand various levels of meanings either textual or clinical to enhance the in depth knowledge. But *Vadamarga* helps not only to understand the meanings but also gives the rules and regulations that have to be followed during discussion. This may be the reason

Vadamarga consists of *Panchavayava Vakhya*, *Pramana* etc., along with a few *Tantrayukti*.

CONCLUSION

The classical texts of Ayurveda penned by Acaryas like Vagbhata, Charaka and Sushruta, is in Sanskrit and the Acaryas have themselves enlisted the tools that has to be used for understanding the contexts mentioned. The texts not only gives guidance for maintenance of health and treating the diseases but also the basic understanding of the language Sanskrit and its application even in an arena beyond ones perception. Application of the concept is possible only when the concept is fully understood. *Tantrayukti* and *Vadamarga* are dealt with in detail by Charaka with the aim of enabling the reader to use his *Yukti* and understand the text within his realm. The application of concepts can be done appropriately depending upon the circumstances and availability of the resources.

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