

IMPORTANCE OF TANTRAGUNAS AND TANTRADOSHAS IN APPLYING TANTRAYUKTIS TO TEXTS: AN ANALYTICAL STUDY.**Ashtikar Madhav Vijay¹, Penna Madhusudan²**

¹Ph.D. [Research Scholar], KaviKulguruKalidas Sanskrit University, Ramtek, Nagpur,
²Dean, department of Darshan, K.K.S.U., Ramtek, Nagpur.

Abstract - Tantras i.e. texts are indispensable source of knowledge. 'Tantrayuktis' are scientific tools applied for extraction of hidden information from these texts.

These technical tools could be applied to any desired text, provided it is free from textual flaws called as 'Tantradoshas'. These flaws seem to impede the application of 'Tantrayuktis' to texts.

Similarly text opulent with good attributes called 'Tantragunas' seem to facilitate application of these 'Tantrayuktis'.

Thus, 'Tantragunas' and 'Tantradoshas' seem to play very important in application of Tantrayuktis to any 'Tantra'.

Thus, this is an analytical study to evaluate how 'Tantradoshas' and 'Tantragunas' affect the application of 'Tantrayuktis' to texts.

Key words:-'Tantragunas', 'Tantradoshas', 'Tantrayukti', Samhita

Introduction:- Tantras i.e. texts play major role in scientific study in any field of knowledge. Acharyas state that ideal scientific text should be decorated with 'Tantragunahas' and devoid of 'Tantradoshas'. Such only texts are ideal means of comprehensive study. 'Tantrayuktis' are scientific tools designed for gaining insights into subtle aspects of textual information. These are tools to fathom the subtler information from texts which is unreachable to a common reader.

In order to apply these techniques the texts should satisfy some criteria of ideal composition. 'Tantrayuktis' can't be applied to the text devoid of 'Tantragunas' and possessive of 'Tantradoshas'.

Following is an analytical literary study to enquire into problem of applying 'Tantrayuktis' to 'Doshyukta' and 'gunavihintantras'.

Aims and objectives:-

To critically analyse the problem faced during applying 'Tantrayuktis' to unqualified text i.e. text devoid of 'Tantragunas' and replete in 'Tantradoshas'

Materials and Methods:-

- 'Bruhatrayee' is referred for studying 'Tantragunas' and 'Tantradoshas'
- Relevant texts are referred for studying 'Tantrayuktis'.
- Problems faced during application of particular 'Tantrayuktis' in presence of particular 'Tantradosha' is critically studied.
- How 'Tantragunas' facilitate application of certain 'Tantrayuktis' is studied.
- After analyzing the critical study, conclusion is drawn.

Type of Study:-This is literally analytical study

Our ancient Indian tradition is rich in texts of scientific excellence. To compose and study these texts our ancient laureates had designed certain scientific techniques. These techniques are called 'Tantrayukti'. 'Tantrayukti' is a compound term in which tantra means texts and yukti means technique. Tantrayukti is the key with which any scientific texts could be easily unlocked and deciphered. Charak has mentioned thirty six 'Tantrayuktis' in his texts 'Charak Samhita'.

In order to apply these techniques, the texts should possess certain good qualities called 'Tantragunas' and should lack certain bad qualities called 'Tantradoshas'.

If contrary is the situation, application of the 'Tantrayuktis' becomes impossible e.g.

दुष्प्रणीततन्त्रदोष.

1. दुष्प्रणीतDushpranit, is a 'Tantradosh' it is defined as follows

“सूत्रभाष्यप्रयोजनरहितम्”^(१)

i.e. text devoid of purpose of 'Sutra' and 'Bhashya'. In other words, it is ill-composed texts. Generally, bhashya is return to explain the sutra. But if bhashya fails to explain the sutra it is dushpranit. In such a situation application of yoga (योग) 'Tantrayukti' become impossible.

'Yog' is defined as-

योगो नाम – योजना,

उद्देशनिर्देशयोः सूत्रभाष्ययोर्वा – ^(२)

Now if texts possess dushpranitdosha, the application of

yog'Tantrayukti' becomes impossible. Because imprecisely incoherently placed sutra-bhashyas could not be inter-connectively explained through yoga.

Similarly, prayojanarahit i.e. purposeless manifestation negates the application of prayojan'Tantrayukti'.

प्रयोजनPrayojana, 'Tantrayukti' is defined as follows

यदर्थशास्त्रादिप्रवर्तते^(३)

Now if the statements in a texts are purposeless how prayojana'Tantrayukti' could be applied.

2. 'पुनरुक्त' तन्त्रदोष – i.e. unnecessary repetition

'Punarukta' 'Tantradosha' occurs in the situation of unnecessary repetition of textual contents.

If 'Punarukta' dosha is present in texts, Prasang (प्रसङ्ग), anagataveksha (अनागतावेक्षा) and atitaveksha(अतीतावेक्षा) tantrayuktis could not be properly applied.

प्रसङ्गतन्त्रयुक्ति is defined as follows-

“प्रसङ्गो नाम पूर्वाभिहितस्यार्थस्य के नचित्सम्बन्धेन पुनरभिधानम्”^(४)

i.e. repetition of previous contents due to some relation (valid reason). Now if text is replete with unnecessary repetition, how one can apply or identify prasang'

Similarly अनागतावेक्षा is defined as under:-

“अनागतावेक्षणं नाम यदनागतं विधिं प्रमाणिकृत्य अर्थसाधनं”^(५)

i.e. Drawing meaning of current statement with the help of future topic, not mentioned yet by giving it's reference.

Now if texts contain unnecessary repetition, referring a future topic becomes meaningless. Likewise,

अतीतावेक्षण/अतिक्रान्तावेक्षण is a 'Tantrayukti' which is defined as follows.

“अतीतावेक्षणं नाम यदतीतमेवोच्यते”⁽⁸⁾ i.e. referral to past mentioned topics for understanding present topic.

Here also, unnecessary repetition may confuse the reader about purposeful mention of previous topics.

3. भिन्नक्रमतन्त्रदोषः-

Bhinnakrama Tantradosha is defined as follows-

“भिन्नक्रमो नाम- पूर्वयेन क्रमेणोक्तं न तेनेव निर्दिश्यते प्रयोजनान्तरा सम्भवेऽपि”⁽⁹⁾

i.e. changing previously mentioned sequence of contents without any valid reason.

Here, विधान (vidhan) tantrayukti gets negated. Vidhan is defined as under-

“विधानं नाम यत्प्रकरणानुपूर्वविधानम् आवेक्ष्यते।”⁽⁹⁾

i.e. Detailing present topic as per the sequence previously mentioned.

Here, it is very clear that, application of vidhan 'Tantrayukti' is

impossible in the presence of Bhinnakrama 'Tantradosha'.

Many more such examples could be quoted. Thus, it is proved from above mentioned contents that, presence of 'Tantradoshas' hamper application of 'Tantrayuktis' to texts.

Similarly it can be proved that, presence of 'Tantragunas' facilitate application of 'Tantrayuktis' to tantras. For e.g.

- 1) उदाहरणवत्तन्त्रगुण⁽¹⁰⁾:- 'udaharanvat' is a 'Tantraguna' mentioned by Charak. The meaning of the word is "replete with illustrations".

If given text possesses this 'Tantraguna', application of 'निदर्शन' Nidarshan 'Tantrayukti' becomes easier.

'निदर्शन' is defined as follows.

“दृष्टान्तव्यक्तिः निदर्शनम्”⁽¹¹⁾

i.e. explanation by means of illustrations or examples that are comprehensible to a common man.

Now, it can be easily understood that, presence of udaharanvatguna facilitates the application of Nidarshan 'Tantrayukti'.

- 2) अनवपतितशब्दम्⁽¹²⁾ - This 'Tantraguna' can be described as the quality of not containing grammatically incorrect, unconventional, obsolete and confusing words.

This 'Tantraguna' facilitates application of 'Tantrayukti' called 'पदार्थ' Padartha.

Padartha'Tantrayukti' is defined as follows

“योऽर्थोऽभिहितः सूत्रेपदेवा स पदार्थः”

तत्रयोऽर्थः

पूर्वापरयोगसिद्धोभवति स ग्रहीतव्यः।^(१३)

i.e. Extracting exactly the intended meaning of the word from reference. Now, if the text is replete with 'अनवपतितशब्द'tantraguna, application of padarth'Tantrayukti' becomes precise, easy and possible. On the contrary, if words are grammatically incorrect, used loosely, extraction of exact meaning becomes impossible, hampering scientificity of the text.

3) त्रिविधशिष्यबुद्धिहितं तन्त्रगुणः^(१४)

The texts should be useful for average (मध्यमबुद्धि), below average (अल्पबुद्धि) and above average (तीव्रबुद्धि) caliber reader. Such text is favoured by all and becomes very popular.

This 'Tantraguna' facilitates following 'Tantrayuktis'

निर्वचनम्-It is defined as follows-

निर्वचनम्नामपण्डितबुद्धिगम्योदृष्टान्तः।^(१५)

i.e. Nirvachana is quotation understood by reader of above average caliber. i.e. having sharp intellect. Here it is readily

realizable that unless the text possess the quality of त्रिविधबुद्धिहितत्व, 'Nirvachana' 'Tantrayukti' cannot be applied to it. Thus, this quality facilitates application of Nirvachana similarly.

'निदर्शनम्' is a 'Tantrayukti' defined as follows –

निदर्शनं नाम्मूर्खविदुषांबुद्धिसाम्यविषयोदृष्टान्तः। १६ (चरकसि.१२)

i.e. Nidarshana is an illustration comprehensive both novices and prudents.

Now, its very clear that, unless and until the Tantra possess quality of 'त्रिविधबुद्धिहितत्व', The Nidarshana'Tantrayukti' can't be applied to it.

In this way we can give many more examples to prove important role of 'Tantragunas' and 'Tantradoshas' in application of 'Tantrayukti' to Samhita. Above illustrations suffice to demonstrate the sine qua non important role of 'Tantragunas' and 'Tantradoshas' in application of 'Tantrayuktis'.

Conclusion:-

From the above analysis it can be concluded that,

- 'Tantrayuktis' can be applied to the texts if it is free from 'Tantradoshas' and replete with 'Tantragunas'.
- 'Tantradoshas' hamper application of 'Tantrayuktis'.
- 'Tantragunas' facilitate application of 'Tantrayuktis'.
- Any texts should be examined for presence of 'Tantragunas' and absence of 'Tantradoshas' before application of 'Tantrayuktis'.



References:-

1. Vagbhata, uttarsthan, chapter-40.
2. Vagbhata, uttarsthan, chapter-40.
3. Vagbhata, uttarsthan, chapter-40.
4. Vagbhata, uttarsthan, chapter-40.
5. Vagbhata, uttarsthan, chapter-40.
6. Charak siddhi sthan, chapter-12.
7. Charak siddhi sthan, chapter-12.
8. Vagbhata, uttarsthan, chapter-40.
9. Vagbhata, uttarsthan, chapter-40.
10. Vagbhata, uttarsthan, chapter-40.
11. Sushruta, uttarsthan, chapter-65.
12. Vagbhata, uttarsthan, chapter-40.
13. Sushruta, uttarsthan, chapter-65.
14. Vagbhata, uttarsthan, chapter-40.
15. Charak siddhi sthan, chapter-12.
16. Charak siddhi sthan, chapter-12.

Journal of Sanskrit Samhita Siddhanta