



APPLICATIONS OF PRASANGA TANTRAYUKTI

Dr.Vineetha.V, BAMS,MD,PGDYTSM, Associate Professor, Department of Samhita & Siddhanta, J.S.Ayurveda Mahavidyalaya, Ndaiaad, Gujarat

Dr.Deeja.C.Radhakrishnan, BAMS, MD, Associate Professor, Department of Samhita & Siddhanta, J.S.Ayurveda Mahavidyalaya, Ndaiaad, Gujarat

Dr. Ganga R Hadimani, BAMS,MD,PhD, Professor & HOD, Department of Shalakyatantra, J.S.Ayurveda Mahavidyalaya, Ndaiaad, Gujarat

Dr Brinda Kanakhara Shah, BAMS, MD, Assistant Professor, Department of Shalakyatantra, J.S.Ayurveda Mahavidyalaya, Ndaiaad, Gujarat

Dr Shabeer M, BAMS, MD, Associate Professor & HOD, Department of Samhita & Siddhanta, Dhanvantari Ayurvedic Medical College & Hospital, Bareilly

Dr Shinita P V, BAMS, MD, Associate Professor &HOD, Department of Samhita & Siddhanta, Netrachikitsa Ayurved College, Amreli.

Dr Sabith Sulthana, BAMS, PG Scholar, Department of Roganidana, Shri J.G Co-Operative Hospital Societys Ayurvedic Medical College, Belgam.

Abstract- Tantrayuktis are various techniques helpful for the readers / students, for understanding the various textbooks in its truthful sagacity. The classical texts of Ayurveda have heaps of such convoluted verses, where the students / readers have to extract the meaning for proper understanding / for proper illustrations. Hence tantrayuktis are very much essential for building up the worth full knowledge. The tantrayuktis are explained by the great sage Arunadatta, who is a commentator of Ashtanga hridaya- one of the unique text book of Ayurveda. In this short communication, we are trying to elucidate one among the 36 tantrayuktis by Arunadatta, i.e; Prasanga

Key-words: Tantarayukti, Prasanga, Arunadatta, Ashtanga Hridaya, Samhita.

I. INTRODUCTION:

The basic knowledge of tantrayukti are essential for learning the true science and also for establishing the correct opinion as per the context [1]. Like sun clears the darkness of the world, lamps brings light to the dark rooms, sun brings life to the lotus, in the same way, tantrayukti clears the darkness of science and enlighten the knowledge [2]. Among the 36 tantrayuktis explained by Arunadatta – commentator of Ashtanga hridaya, the Prasanga tantrayukti is explained and elaborated with various examples here [3].

II. MATERIALS AND METHODS:

The commentary of Ashtanga hridaya by Arunadatta and other classical texts books of Ayurveda like, Charaka Samhita and Susrutha Samhita were studied in detail to find out the importance and applications of parasanga tantrayukti.

III. DISCUSSION:

Prasanga tantrayukti is defined by Arunadatta as repeatedly uttering same verse in different areas of same text, according to the contextual relevance [4]. There are ample examples for this tantaryukti in the classical texts of Ayurveda. The repetition of same verse is not considered as an error; instead it helps in understanding the verse with proper reasoning. The following few examples helps to understand the applications of prasanga tantrayukti .

While explaining the introduction about purusha, acharya Susrutha explained that purusha is a combination of panchamahabhoota and atma in sutra sthana 1st chapter [5]. This same verse he has quoted again while explaining the shad dhatwatmaka purusha in saareerasthana 1st chapter [6]. In both the contexts the verse is found to be extremely relevant because in sutra, purusha is primarily included as

one among the beejachatushtaya [7] and saareera sthana is exclusively for the explanation of purusha/saareera.

In the same way while explaining the pratyaksha pramana, acharya charaka in sutra sthana 11th chapter, the pramana or tool for the knowledge which is making use of the combination or sannikarsha of factors like atma, indriya, mana and manoartha is considered as pratyaksha [8]. The same quotation we can find again in Charaka samhita saareera sthana while explaining the gnanothpatti, that gnana through pratyaksha is achieved only by the combination of atma, indriya, mana, and manoartha [9].

IV. CONCLUSION:

A careful analysis of ayurvedic treatises reveals that there is a comprehensive approach regarding the understanding of the correct meaning. Tantrayukti is the methodology / technique / systematic approach of studying a science to interpret its correct unambiguous meaning for its practical applications. Among the 36 tantrayuktis of arunadatta, prasanga is one of the most important one which empowers the importance of a statement in the context. With the above said examples it is quite clear that, acharyas used it greatly in various treatises and it can be further used as a very imperative technique in the upcoming text books.

REFERENCES:

- 1 P.V.Sharma, Susruta Samhita of Susruta, Utharasthan, chapter 65, Verse no 5, 3rd edition, Varanasi, Chaukhambha Visvabharati, 2010, 631
- 2 P.V.Sharma, Susruta Samhita of Susruta, Utharasthan, chapter 65, Verse no 7, 3rd edition, Varanasi, Chaukhambha Visvabharati, 2010, 631
- 3 Sarvangasundara of arunadatta, Ashtanga Hridayam of Vagbhata, utharasthan, chapter 40, Verse no 79, 2nd edition, Varanasi, Chowkhambha Krishnadas Academy, 2002, 947
- 4 Sarvangasundara of arunadatta, Ashtanga Hridayam of Vagbhata, utharasthan, chapter 40, Verse no 79, 2nd edition, Varanasi, Chowkhambha Krishnadas Academy, 2002, 948
- 5 P.V.Sharma, Susruta Samhita of Susruta, Sutrasthan, chapter 1, Verse no 22, 3rd edition, Varanasi, Chaukhambha Visvabharati, 2010, 16
- 6 P.V.Sharma, Susruta Samhita of Susruta, saareerasthan, chapter 1, Verse no 16, 3rd edition, Varanasi, Chaukhambha Visvabharati, 2010, 123
- 7 P.V.Sharma, Susruta Samhita of Susruta, Sutrasthan, chapter 1, Verse no 39, 3rd edition, Varanasi, Chaukhambha Visvabharati, 2010, 26
- 8 Agnivesa, Charaka samhita of Charaka, sutrasthan, chapter 11. Verse No. 20, 2nd edition, Varanasi, Chaukhambha Krishnadas Academy, 2010, 61
- 9 Agnivesa, Charaka samhita of Charaka, saareerasthan, chapter 1. Verse No. 138, 2nd edition, Varanasi, Chaukhambha Krishnadas Academy, 2010, 300