

A-Bird View On Tantra Dosha

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ABSTRACT

Tantradosha are the one which tells about the defects of any tantra or shastra, and always it helps to write the tantra without any faults, now a days these concepts are helpful to the authors who write books and articles, which should be devoid of mistakes, which should be in correct format with easy understanding examples, without repetition of matter etc

KEYWORDS: Tanta dosha, article, book.

INTRODUCTION

- While compiling a treatise or while doing the rachana of the any tantra/shastra some of the nunyata/dosha may be present in the tantra.
- As Ayurveda is one of the shastra which gives knowledge/jnana about the treatment but here the concept of tantradosha is related with the rachana of the shastra.

Sahityadarpana

- Pada dosha → Dosha with the Para
 - Padamsha dosha → dosha with the amsha of the para
 - Vakya dosha → dosha in the vakya
 - Artha dosha → dosha in the artha
 - Rasa dosha → dosha related to emotional feeling
- To be free from dosha it is necessary for the the good literary work as well as the antakarana

Discussion

According to Acharya Charaka there are 5 types of vakhyadosha such as

अथ वाक्यदोषः- वाक्यदोषो नाम यथा खल्वस्मिन्नर्थे न्यूनम्, अधिकम्, अनर्थकम्, अपार्थकं, विरुद्धं चेति; एतानि ह्यन्तरेण न प्रकृतोऽर्थः प्रण शयेत्।

तत्र न्यूनं- प्रतिज्ञाहेतूदाहरणोपनयनिगमनानामन्यतमेनापि न्यूनं न्यूनं भवति; यद्वा बहूपदिष्टहेतुकमेकेन हेतुना साध्यते तच्च न्यूनम्।¹

1. **Nunya** → when there are anekahetu in proving the sadhya if we use only one hetu for the sadhyashiri/ if something or any objective is missing then it is nunya.

Example: Pachavayava → pratigna, hetu, udaharana, upanayana, nigamana these from entities are compulsory if one among these are missed then the statement / sadhyavachana can't be proved.

अथाधिकम्- अधिकं नाम यन्नूनविपरीतं, यद्वाऽऽयुर्वेदे भाष्यमाणे बार्हस्पत्यमौशनसमन्यद्वा यत्किञ्चिदप्रतिसम्बद्धार्थमुच्यते, यद्वा सम्बद्धार्थमपि द्विरभिधीयते तत्

पुनरुक्तदोषत्वादधिकं; तच्च पुनरुक्तं द्विविधम्- अर्थपुनरुक्तं, शब्दपुनरुक्तं च; तत्रार्थपुनरुक्तं यथा- भेषजमौषधं साधनमिति, शब्दपुनरुक्तं पुनर्भेषजं भेषजमिति।

2. **Adhika** → it is viparita to that of the nunya/ while discussing one shastra using the words related to other shastras & if the lekha of the shabdha is done punaha.

This punaruktha dosha is of two types →

Artha punaruktha dosha → The shabdha which are having same / simillar artha is used repeatedly one after the other.

Example: Bheshaja, Aoushada, Sadhana

Shabdha punaruktha dosha → using one shabdha many times.

Example: Bheshaja

अथानर्थकम्- अनर्थकं नाम यद्वचनमक्षरग्राममात्रमेव स्यात् पञ्चवर्गवन्न चार्थतो गृह्यते।

3. **Anartha dosha** → The vyakhya which is composed by akshara samuha but does not do the pravipadana of the artha. Example: Ka, Kha, ga, gha, cha

अथापार्थकम्- अपार्थकं नाम यदर्थवच्च परस्परेणासंयुज्यमानार्थकं; यथा- चक्र-न(त)क्र-वंश-वज्र-निशाकरा इति।

4. **Aparthaka dosha** → the shabdhas when they are separate they give / have artha but these shabdhas when they are combined they form vakhya but not give the proper meaning.

Example: chakra, takra, nakra, vajra, kara.

अथ विरुद्धं- विरुद्धं नाम यददृष्टान्तसिद्धान्तसमयैर्विरुद्धं; तत्र पूर्वं दृष्टान्तसिद्धान्तावुक्तौ: समयः पुनस्तिथा भवति; यथा- आयुर्वेदिकसमयः, याज्ञिकसमयः, मोक्षशास्त्रिकसमयश्चेति; तत्रायुर्वेदिकसमयः- चतुष्पादं भेषजमिति, याज्ञिकसमयः- आलभ्या यजमानैः पशव इति, मोक्षशास्त्रिकसमयः- सर्वभूतेष्वहिंसेति; तत्र स्वसमयविपरीतमुच्यमानं विरुद्धं भवति। इति वाक्यदोषाः॥५४॥

5. **Viruddha Dosha** → Vakhya which is viruddha to the siddhanta, drustanta, samaya

- **Siddhanta Viruddha** → this aoushadha does not cures the sadhya roga
- **Drustanta Viruddha** → Agni is usna as like of jala
- **Samaya Viruddha** → Niyama are called samaya

✓ **Ayurvedika samaya** → Ayurveda contains chatuspada bhesaja if the bhesaja chatuspada is not there.

✓ **Yadnika samaya** → yadnika samaya states one should give bali of the pakshi, if the pakshi bali is not given

14 tantra dosha are explained in tantra yukti. (C Si 12/41-45)

- 15 tantra dosha are explained by Arunadatta².

1. **Aprasiddha shabdham**

अप्रसिद्धशब्दग्राम-यल्लोकेनातीवप्रसिद्धम्। यथा-"उदक्यागमनलक्षणमसुखानाम्।" इति यथावा "आधारस्यासिपाणिधारेष्वकुशलयोगता।" इति। अस्यार्थः-अकुनामवृक्षःतस्यशलमिति।

Using the Aprasiddha Shabda in the place of Prasidha Shabda which is having the similar meaning.

Ex: udakya shabdha in place of rajaswala (mestruating women)

These terms are not used in the society so it is Aprasiddha.

2. Duh praneetam
दुःप्रणीतनाम,- सूत्रभाष्यप्रयोजनरहितम्।

The shastra which is devoid of sutra (maxim), bhashya (narrative), prayojana (purpose).

Ex: this is not applied to Ayurveda Samhitas. Because of presence of Sutra Bhashya Prayojana in the Ayurveda Samhitas.

3. Asangataartham
असङ्गतार्थनाम,- यत्सूत्रेणासम्बद्धम्।

Which is not having sambhanda with the mula sutra i.e irrelevant in the context.

Ex: There are no irrelevant descriptions in the Ayurveda Samhitas.

4. Asukharohipadam
असुखारोहिपदनाम,- यत्पदसन्निवेशस्यविषमतयादुःखेनोच्चार्यते, चर्करीतादिप्रायम्। यथा-"धातर्यरिप्रदम्" इति।

Any para or vakhya which is difficult to utter & unpleasant to listen.

Ex: धातर्यरिप्रदम्

5. Viruddham
विरुद्धनाम,- यददृष्टान्तसिद्धान्तसमयैर्विरुद्धम्। यथाकश्चिद्वदेन्नित्यः पुरुषोऽकृतकत्वादिति हेतुः, गटइतिदृष्टान्तविरुद्धम्। तथा-
मधुराम्ललवणाः कफंशमयन्ति, कटुतिक्तकषायावातंजयन्ति, इतिवैद्यकसिद्धान्तविरुद्धमेतत्। समयविरुद्धनाम,- यथा-
यः समयः पूर्वाचार्यैस्तत्त्वदर्शिभिः कृतस्तं व्युत्क्रम्यागच्छति। यथा-"नलोष्टं विमृदीयात्, नतृणां छिन्द्यात्," इति।
एतत्तत्त्वदर्शिभिरुक्तत्वाल्लोष्टमर्दनादिनक्रियते। नतु हेतुरत्रास्ति।

Which is viparita to the drstanta, siddhanta, samaya

Ex: It is already explained in the context of 5 types of Tantra

6. Ativistritam
अतिविस्तृतनाम,- यथा-मधुरादिस्कन्धं ब्रुवन्त्यावन्ति मधुराणि जगति सन्ति मधुरप्रायाणि मधुरप्रभाणि तान्यशेषाणि यद्यभिदधाति,
तदाऽतिविस्तृतत्वं स्यात्।

Ativistrita varnana of any topic where the description is not needed

Ex: trying to explore the madhura skandha dravya which is impossible

1. Atisankshiptam
अतिसंक्षिप्तनाम,- यथा-योगशतकप्रायम्। यथावा-हेतुलिङ्गौषधोद्देश एव क्रियते, नतु तदवबोधकवाक्यानामिति शेषः।

Exploring varnana of any vishaya in sanksepa i.e concise form & does not convey any meaning

Ex: Trisutra ayurveda → only telling about this is not leaking with the trisutra full form

2. Aprayajanam
अप्रयोजननाम,- यथा (ह.सू. अ. २/४८)-"इत्याचारः समासेन" इत्येतावद्यदिवदेत्, नतु ब्रूयात् "यंप्राप्तोति समाचरन्।
आयुरारोग्यमैश्वर्यम्" इत्यादि, तदानकश्चिदनुतिष्ठेदिति।

Vishaya varnana is there but its prayojana is not mentioned.

Ex: The concept of Sadvrutt explained in detail but its prayojana is not mentioned.

3. Bhinnakrama

भिन्नक्रमनाम,-पूर्वधेनानुक्रमेणोक्तं न तेनैव निर्दिश्यते प्रयोजनान्तरासम्भवेऽपि। यथा-वातपित्तकफानुद्दिश्य "तत्ररूक्षोलघुः (ह.सू. अ.१/११) इत्यादौ वातगुणनिर्देशमकृत्वैव पित्तस्य विदधीत। एवं क्रमो भिन्नो भवेत्

Doing the varnana of any vishaya which is new before concluding the previous vishaya.

Ex: According to the concept among the three doshas Vata should be explained first followed by Pitta and Kapha but if Pitta or Kapha is explained first followed by Vata then it is a Bhinna Krama.

4. Sandigdha

संदिग्धनाम,-यथा-"किमकालमृत्युरस्ति उत नास्ति?" इत्युभयत्र हेत्वाभासपरिग्रहात्संशयः।

Sandheya pura varnana (doubtful explanation) of any vishya (topic)

Ex: Whether the concept of Kala and Akala mruthu is present or not.

5. Punaruktam

पुनरुक्तनाम,-योऽर्थ उक्तोऽपि पुनरुच्यते।

Punaha punaha varnana (repetitions of words again & again) in the treatise without any purpose

Ex: this is not present in Ayurveda Samhitas.

6. Nishpramaana

निःप्रमाणनाम,-यथा (ह.चि. अ. १/४६)-"पाक्यं शीतकषायं वा मुस्तापर्पटकम्" इति।

Doing varnana of any vishaya which is not examined by any pramana. Without evidence putting forth the sentence.

14. Asamaaptartham

असमाप्तार्थनाम,-].....अत्र तावदुच्यते। परतोऽपि चेदित्येतत्ततः समाप्तार्थत्वात् न ज्ञायते किमनेन कार्यमिति।

Apurna/ incomplete varnana of any matter/ shastra & doing samapta of that shastra.

Ex: This is not present in Ayurveda Samhitas.

15. Anarthakam- The vyakhya which is composed by akshara samuha but does not do the pravipadana of the artha.

Example: Ka, Kha, ga, gha, cha

16. Vyaahatam

व्याहतनाम,-यथा-पूर्वया वाक्ययुक्त्याऽपरा व्याहृत्यते, अपरया पूर्वावा। यथा-"अनास्थाप्यामेहिनः" (ह.सू. अ. ११/४) इत्युक्त्वा पुनरास्थापनमनुजज्ञे। मुस्तादेर्निर्युहेपपाठ (ह.क. अ. ४/४०)-"वातासृक्शोफमेहार्शोगुल्मविण्मूत्रसङ्ग्रहम्।" इत्यादि

The statement which is accepted earlier in the text further if it is condemned or prevented then it is called as Vyaahata.

Ex: In Sutra Sthana of Ashtanga Hrudaya Acharya mentioned that Asthapana Basti is contraindicated in Prameha rogi again the indication of Asthapana basti in Prameha Roga mentioned by Acharyas in Kalpa Sthana.

Applications and Conclusion

- The alankara to the treatise/ samhita are done by tantra yukti, vyakhya etc.
- But the tantra dosha are the one which causes the treatise analankruta.
- One should not use the tantra dosha while using the treatise, treatise should be devoid of tantra dosha.

- Literary / treatise should be not having the concepts parshaya in nunya, adhika, punarukta, anartha, sandigdha etc bec by follwing the tantra dosha in the treatise/ literary work the treatise will loose its mahatva , its prayojana.
- If punarukta is there then the matter may be compiled by repetation of this if it is avarthaka then the meaning will be not get properly conveyed if it is aparthaka then the correct meaning is not understood of the treatise.
- If sandigdha then can't get any perfect conclusion/knowledge through the treatise.
- If any matter is explained in sanskipta form,then one can't get the detailed gnana about any matter.
- If Ativistrutacan't get interest/ may be bored to read the treatise
- So the treatise/ the literary work should be devoid of tantradosha
- Ayurveda treatise are considered as dosha which gives the knowledge so it should be devoid of tantradosha

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