

Tantrayukti as a Tool to Explore Concept of Sadatura

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ABSTRACT

Introduction: Classics explain the concept of *Sadatura* very concisely. Hence it can be considered as *Leshokta*. To understand the concepts that are less told in the text application of *Tantrayukti* is essential. Thus, elaboration of the concept *Sadatura* is done with the help of *Tantrayukti*. **Objectives:** Understanding *Sadatura* on the basis of *Tantrayukti*. **Materials and methods:** *Tantrayukti* and its features are understood from *Charka* and *Sushruta Samhita*. Concept of *Sadatura* is expounded with application of necessary and relevant *Tantrayukti*. **Results and Discussion:** *Sadatura* term is unique to *Charaka Samhita* and hence its meaning is derived with help of *Nirvachana*, *Padartha* and *Yoga Tantrayukti*. *Sadatura* mentioned in *Siddhithana* is explored with help *Adhikarana*, *Purpvapaksha*, *Nirnaya* and *Vyakhyana Tantrayukti*. In order to differentiate other references of *Sadatura* mentioned in other *Sthana*, *Atidesha* and *Hetwartha Tantrayukti* are used. In this regard the concept of *Sadatura* is explored in detail.

Key Words *Sadatura*, *Tantrayukti*, *Adhikarana Tantrayukti*, *Hetwartha Tantrayukti*, *Leshokta*

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INTRODUCTION

Tantrayukti are the tools to explore the hidden knowledge in the texts. With the commitment of authors to make a text understandable to *Trividha Shishya Buddhi*, authors have restricted themselves from elaborating certain aspects. This does not bind the readers from crossing the textual boundaries as the classics themselves give certain tools to rediscover hidden knowledge. *Tantrayukti* is one such tool that is designed to know about *Vyakta Nokta* (topics that are not clearly explained), *Leenokta* (topics that are incorrectly explained) and *Anirmala*¹ (topics that

are merely explained) thereby helps in deriving *Shabdārtha* and *Vakyārtha*². *Sadatura* is an unique contribution from *Charaka Samhita* and is also a proof for keen observation in medical practice. Occupational and environmental history taking in treatment is important as certain professionals fall prey of diseases as an outcome of their professional commitment. *Sadatura* is one such area which is less explained in the text but the concept is prevalent even in present day situation. Thus there is need for proper understanding of this aspect. Hence, this article

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attempts to fill this literary gap and thereby make it more practically applicable.

OBJECTIVES:

1. Understanding *Sadatura* on the basis of *Tantrayukti*

MATERIALS AND METHODS

Review of literature regarding *Sadatura* from *Charaka Samhita* along with available commentaries. *Tantrayukti*'s are understood from *Brihat Trayees*. Suitable *Tantrayukti*'s are applied to understand concept of *Sadatura*. A comprehensive analysis of *Sadatura* is done under the limelight of *Tantrayukti*. *Sadatura* is thus understood from its *Nirukti*, *Nidana*, *Lakshana* and *Chikitsa* with the help of *Tantrayukti*.

DISCUSSION AND RESULTS

- *Uddesha Tantrayukti*
- *Nirdesha Tantrayukti*

Uddesha Tantrayukti: the concept of *Sadatura* is explained briefly in the *Phalamatra Siddhi Adhyaya* where only four professions are identified under the category of *Sadatura* with 3 sets of *Nidana* and a general line of treatment is suggested. Hence further exploration is necessary.

Nirdesha Tantrayukti: *Nirdesha Tantrayukti* means *Nirukti* - the description of any term or the concept in an appropriate part of the book. Expounding the concept of *Sadatura* begins with understanding the term *Sadatura*.

- *Swasmjna Tantrayukti*
- *Nirvachana Tantrayukti*
- *Padartha Tantrayukti*
- *Yoga Tantrayukti*

These *Tantrayukti* are used to explore the term *Sadatura*.

Swasmjna Tantrayukti: *Sadatura* word is not found in *Shabdikalpadruma/ Amarakosha/ Vachaspatyam* Sanskrit dictionaries. Hence it is the term created or coined by *Tantrakarta* for *Vyavaharartha*. The word *Sadatura* is formed from two words,

Sada + Atura

Combination of these words forming a *Savranadheerga Sandhi* gives raise to the term *Sadatura*.

Nirvachana Tantrayukti: is *Nirukti* of the term *Sadatura*. To obtain the *Nirukti* various Sanskrit dictionaries were referred and the *Nirukti* was obtained for the term *Sada* and *Atura* separately. Deriving the individual meaning of the terms is as follows

- Sada***: Monier-Williams Dictionary defines term *Sada* as,
“*Sada*, always, at all times, continually, perpetually, ever”³
- Atura***: *Vachaspatyam* defines the term *Atura* as⁴,
 - Kaarya Akshama* – inability to perform activities
 - Pidita* – diseased
 - Madanaatura* :intoxicated by *Kamadeva*, bee, *Vasanta Ritu* or *Madya*

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The term *Aura* is defined by Monier-Williams Dictionary⁵ as, “hurt, injured; suffering; sick in body or mind, dis-abled, diseased; feeble, weak, incapable of doing anything”. Thus the combined meaning obtained for *Sadatura* is individuals who always/at all times/continually incapable of doing anything/ sick in body or mind/ dis-abled/diseased/feeble/weak.

Padartha Tantrayukti: individually the term *Sada* refers to always, at all times, continually and *Atura* means suffering; sick in body or mind, disabled, diseased

Yoga Tantrayukti: *Vyastha Pada* (words which are placed separately like *Sada* and *Atura*) are put together to obtain the combined meaning (*Sada* + *Atura* = *Sadutra*). Applying this *Tantrayukti* here gives the meaning of the term *Sadatura* as the individuals who always/at all times/continually incapable of doing anything/ sick mentally or physically/ dis-abled/diseased/feeble/weak (deriving individual meanings of *Sada* and *Atura* from dictionaries). While applying *Yoga Tantrayukti* in the context there are two *Samasa* i.e. *Karmadharaya Samasa* and *Avyayibhava Samasa*

✓ *Karmadharaya Samasa* indicates *Sada* as a *Visheshana* for *Atura* i.e. *Sadatura* are those who are sick at all times.

✓ *Avyayibhava Samasa* indicates significance to the *Purva Pada* among the two words, thus term *Sada* in *Sadatura* is more important.

This indicates the importance of individual word even after its *Yoga*.

Following *Tantrayukti* are used to review references of *Sadatura* from *Charaka Samhita* for detailed understanding,

- *Adhikarana Tantrayukti*
- *Purpvapaksha Tantrayukti*
- *Nirnaya Tantrayukti*
- *Vyakhyana Tantrayukti*

Adhikarana Tantrayukti: for detailed understanding any concept of it is important to analyze its context, For the same *Adhikarana* is discussed,

1) **Stanadhikarana:** *Siddhithana* narrated by *Dridabala* is to anticipate the possible *Vyapth* during *Vamana* and other procedure and modes to tackle the same. Hence, not considering *Sadatura* before administration of *Vamanadi Karma* would end in *Vyapath*.

2) **Adhyaya Adhikarana:** *Phalamatrasiddhi* discusses on the

→ *Shresta Phala* in particular disease conditions.

→ Importance of *Basti*

→ Application of *Basti* in animals

→ *Sadatura*

These topics are exclusive and are in a sense speaking about supremacy (*Paratva*) of their respective abode. For instance,

a) *Phala* which is *Para* in certain disease. For example: *Garagari* in *Kushta*, *Ikshuvaku* in *Meha*, and *Kutaja Phala* in *Hridroga* etc⁶.

b) *Paratva* (Supremacy) of *Basti* among the other *Chikitsa*⁷

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c) *Paratva* (importance) of *Basti Chikitsa* in *Pashu* ⁸.

Hence the mentioning of the *Shrotriya* (individual involved in learning Veda), *Rajasevaka* (attendants of king), *Vaishya* (females indulged in needs of men) and *Panyajeevi* (merchants) as *Sadatura* can be interpreted as, these are the professions where individuals are very much prone to become *Sadatura*.

3) ***Prakarana Adhikarana***: *Sadatura* is dealt after the context of *Pashu Basti*. The topic of discussion for the *Chikitsa* in those who are continually diseased is described as answer for the question raised by *Agnivesha*. Hence a direct link between the context of *Pashu Basti* and *Sadatura* is difficult to establish. Here two more *Tantrayukti* can be applied.

Purvpapaksha Tantrayukti: *Agnivesha* raised question on the topic of *Sadatura* to *Atreya Punarvasu*. Doubt raised by *Agnivesha* is regarding treatment modalities that are *Hita* for *Sadatura*.

Nirnaya Tantrayukti: The answer to the *Purvpapaksha* raised by *Agnivesha*, *Atreya* discusses concept of *Sadatura*.

Vyakhyana Tantrayukti: *Vyakhyana Tantrayukti* means elaborating *Sarava Buddhi Vishaya / Atishayopavarana* (i.e. detailed explanation). The description is given related to his/her

particular profession which acts as cause and treatment of the same is explained in detail under *Sadatura*.

Vidhana Tantrayukti: the order of explaining the concept follows an order which can be seen as follows-

- i. ***Adhikari***: *Shrotriya, Rajasevaka, Vaishya* and *Panyajeevi* are *Sadatura*
- ii. ***Nidana***:
 - a. *Samanya Nidana*: *Vegadharana, Na Cha Kala Bhojana* and *Akala Nirhara Vihara Sevana*.
 - b. *Vishishta Nidana*: *Nidana* that is specific to *Shrotriya, Rajasevaka, Vaishya* and *Panyajeevi* is mentioned separately
- iii. ***Chikitsa***: *Phalavarti, Niruha Basti* followed by *Anuvasana Basti*

Ekanta Tantrayukti: *Samanya Nidana* mentioned for development of *Sadatura* can be considered under the heading of the *Ekanta Tantrayukti*, where in all 3 factors (*Vegadharana, Na Cha Kala Bhojana, Akala Nirhara Vihara Sevana*) ⁹ are responsible in causation of *Sadatura* in all individuals irrespective of their profession.

Anekanta Tantrayukti: *Vishesha Nidana* mentioned specific for each category of people i.e. *Shrotriya, Rajasevaka, Vaishya* and *Panyajeevi* is specific to each of them. Thus it is not same for all *Paksha (Sadatura)*, thereby considered as *Anekanta*. This is tabulated as,

Table 1 *Vishesha Nidana* for *Sadatura*

SADATURA	NIDANA ¹⁰	MEANING
<i>Dwija</i>	1. <i>Vedadhyayana</i>	Because indulgence in
	2. <i>Vruta</i>	1. <i>Vedadhyayana</i>
	3. <i>Ahnika Kriyadibhi Dehahita Na Chetshita</i>	2. <i>Vruta</i>
		3. <i>Ahnika</i>

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			Individuals are unable to meet bodily needs
<i>Nrupopasevi (Raja Sevaka)</i>	1.	<i>Nru Chikktarakshana</i>	For the
	2.	<i>Paraanurodha</i>	1. Pleasure of kings mind
	3.	<i>Bahuchintana</i>	2. Due to dependence
	4.	<i>Bhaya</i>	3. Excessive thinking
			4. Fear of the king
			One is unable to meet body needs
<i>Panaanga (Vaishya)</i>	1.	<i>Nru Chittavrutti Upachara Tatparata</i>	1. In the need to keep partner happy
	2.	<i>Mruja- Vibhushana Nirata</i>	2. Continuous indulging in beautification
			Body needs are neglected
<i>Panyajeevi</i>	1.	<i>Sadaasana Anubandha</i>	1. Continuous sitting
	2.	<i>Vikraya Krayaadi</i>	2. Indulgence in sales and purchase
	3.	<i>Lobha</i>	3. Concentrating on profits
			Often bodily demands are overlooked

Pradesha Tantrayukti: *Shrotriya, Rajasevaka, Vaishya* and *Panyajeevi* are examples quoted for being *Sadatura*. It does not indicate that *Sadatura* is limited only them. Instead all those who are following the *Nidana* have tendency to develop the same. These are told just as to set an example and the rest is to be implied similarly. This becomes more evident from the verse which quotes that “Other than the above mentioned rest of individuals who indulge in the *Agata Vega Nigraha, Na Cha Kala Bhojana, Akala Nirhara Vihara Sevana* would end up becoming *Sadatura*.”

Below mentioned *Tantrayukti* can be used to study on *Vega – Vegadharana – Kala Bhojana* for better understanding *Sadatura*.

- *Atidesha Tantrayukti*
- *Hetwartha Tantrayukti*

Atidesha Tantrayukti: the present context of *Sadatura* only describes the *Hetu* for being the *Sadatura*; *Lakshana* of *Sadatura* is not detailed. Hence to understand *Anukta Lakshana*

(diagnostic features) of *Sadatura* following context are referred-

- Vegdharana : Adharaniya Vega Janya Vikara* (symptoms of diseases developed due to *Dharana* of *Adharaniya Vega*) as narrated in *Na Vegadharaniya Adhayaya* of *Charaka Samhita* are considered
- Na Cha Kala Bhoja:* concept of *Vishamashana* (features of food consumed untimely and in improper quantity of food consumed), *Matrvat Ahara Lakshana* (features of food consumed in appropriate quantity) and *Jirnahara Lakshana* (features of food taken after digestion of previous food) are reviewed
- Akala Nirhara Vikhara Sevana:* incorporated in the above

Hetwartha Tantrayukti: *Sadatura*, though the term is *Swasamjna*, has been used in different contexts of *Charaka Samhita* as in *Sutrasthana, Sharirasthana*. Thus to differentiate them various references are also to be considered. This has been listed below,

Table 2 Other references of *Sadatura*

SADATURA	MEANING	REFERENCE
<i>Sutrasthana</i>	In individuals of <i>Eka Doshaja Prakruti</i> , in spite of consumption of <i>Swastha Ahara</i> suffers from <i>Sputita Anga, Vishama Agni</i> etc. making in <i>Sadatura</i>	<i>Chakrapani.Cha.Su.7/39 – 40</i>

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Sharirasthana	One who is afflicted from <i>Samasara Dukha</i> due to <i>Upadha</i> <i>Chakrapani.Cha.Sha.1/96</i> (desires)
Siddhisthana	Those who are involved in <i>Vega Dharana, Akala Nirhara Vihara Sevana</i> and <i>Akala Bhojana</i> <i>Cha.Si.11/27</i>

Atitavekshana Tantrayukti: To understand the influence of *Prakruti* in causation of *Sadatura*, discussion on the *Vatala Prakruti* being *Sadatura* is done in *Na Vegandharaniya Adhyaya*. The evident difference between the two is well established in *Ashtanga Hridaya*. *Vatalaadi Ekadoshaja Prakruti* is described as *Nitya Atura (Sadatura)*¹¹. But the treatment approach is different. In case of *Ekadoshaja Prakruti* individuals suffer due to certain *Guna* influencing *Sharira (Doshanushayita Sharira)* and hence treatment is given with those which have opposite *Guna (Viparita Guna)*. The *Vastayopakrama, Pittasyopakrama* and *Kaphasyopakrama* explained in *Doshopakramaniya Adhyaya* are suggested. This line of treatment is different from that explained in the context of *Sadatura* from the context of *Siddhisthana*. *Samprapti Vighatana* is only treatment and thus it can be interpreted that *Samprapti* of *Sadatura* developed due to *Ekadosha Prakruti* is different from that described in *Siddhisthana*.

Prayojana Tantrayukti: The ultimate benefit of understanding the *Sadatura* is to gain success in *Chikitsa* without any *Vyapath*.

Upadesha Tantrayukti: The general line of treatment described for *Sadatura* as,

A. Phala Varti

Administration of *Phalavarti* helps in excretion of *Mala* in little amount (*Alpa Nirharana*). Once

this is achieved it helps in doing the *Pravrtana* of the *Mala Vega* which initiates in its elimination. Thus the *Ashaya* becomes clear and becomes suitable for the further procedures. Hence *Phalavarti* is first administered¹².

B. Punanrnavadi Niruha Basti

The *Urdhva Gati* of *Vata* has to be normalized and thus *Niruha Basti* is given. This reference from *Ashatnga Samgraha* gives a direct indication of *Niruha Basti* in *Udavarta*¹³.

C. Nikumbha Taila Anuvasana Basti

Lastly to combat the *Vruddha Vata, Anuvasana Basti* is indicated. Individual practice of *Niruha Basti* is contraindicated as it would have the chances of causing *Vata Vruddhi* again. Hence an alternate *Anuvasana Basti* is administered¹⁴.

This is to be understood as *Upadesha* by *Acharya* and has to incorporate in the management of conditions of *Sadatura*. The rationality behind planning the treatment in the same order has been discussed in the discussion on the *Chikitsa* of *Sadatura*.

CONCLUSION

Tantrayukti are tools to explore hidden treasures in the text. The necessity of application of *Tantrayukti* depends on the reader. The information provided in text is sufficient enough to have minimum knowledge about the topic. But in order to further explore certain area it is

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essential to apply *Tantrayukti. Sadatura* is one such area which is explained in brief. Hence an attempt is made so as to understand it in all possible perspectives.

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