

Conceptual Importance of Tantrayukti in Ayurvedic Literary Research

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Abstract- Ayurvedic treatises have been systematically composed through well-defined principles known as *Tantrayukti*. These principles act as intellectual tools that help in proper planning, logical interpretation, and accurate understanding of various components of a text. *Yukti* enables the thoughtful analysis of diverse variables, thereby supporting correct judgment and knowledge acquisition. *Tantrayukti* represents the methodological devices used to structure, explain, and validate the concepts laid down in a Tantra (treatise).

By applying *Tantrayukti*, classical Ayurvedic authors eliminated inconsistencies (*Tantradasha*) and incorporated qualities that enhance clarity and coherence (*Tantraguna*). The fundamental purpose of *Tantrayukti* is to help readers grasp the intended message of the text by elaborating complex ideas, clarifying statements, and ensuring appropriate sequence and precise meaning.

Through the application of these techniques, ambiguous topics can be made clear, concise points can be expanded, and hidden meanings can be revealed. Practical application is possible only when one thoroughly understands these methods and gains proficiency in them. Therefore, modern researchers can also benefit from these traditional interpretative tools, particularly in literary, fundamental, clinical, and experimental research. These techniques greatly assist in illuminating implicit meanings and expanding conceptual understanding.

The objective of this article is to provide an overview of *Tantrayukti*—its background, advantages,

classifications, and its usefulness as a scientific learning and analytical tool. This will enable readers to appreciate how *Tantrayukti* can be employed to identify, interpret, and establish new insights concealed within Ayurvedic scriptures.

Keywords: *Tantrayukti*, *Prabhodhanam*, *Prakasanam*, *Vakyayojanam*, *Arthayojanam*.

I. INTRODUCTION

When a branch of science is properly understood, it becomes suitable for practical use. In Ayurveda, the *Samhitas* attain their complete and authentic meaning through *Tantrayukti*, which functions as an essential methodological tool. All three Acharyas of the *Brihatrayee* have emphasized the importance of these principles in the concluding sections of their respective treatises. According to Acharya Susruta^[1], *Tantrayukti* serves as a means to understand the true essence (*Tantrasara*) of the text. The term *Tantra* or *Sastra* conveys the idea of structuring, guiding, and regulating knowledge, thereby providing a systematic framework for the application of theoretical concepts. *Yukti* represents a practical method, device, or strategy.

Thus, *Tantrayukti* can be understood as a set of analytical instruments that clarify scientific concepts and remove obstacles in their practical

implementation. Studying the Samhitas with the help of Tantrayukti makes it easier to interpret the condensed, intricate, and sometimes obscure principles embedded within them. These tools assist in reorganizing textual statements and bring out their precise meaning. They act as interpretative keys that guide the proper understanding of the Ayurvedic treatises and illuminate their practical implications.

This article incorporates the methodological insights recommended by the Ayurvedic Acharyas, employing Tantrayukti as a scholarly tool to unfold the implicit and hidden meanings present in the Samhitas. The explanations of Tantrayukti were drawn from authoritative sources such as Chakrapani's *Ayurveda Dipika* commentary on the Caraka Samhita, the *Tatva Sandipika* on Suśruta Samhita, the *Sasilekha* commentary on the Ashtanga Sangraha, the *Sarvanga Sundara* on the Ashtanga Hridaya, as well as academic textbooks, webinars, and research journals related to classical treatises.

II. NIRUKTI OF TANTRA

- ❖ Tantra = Tan + Shtran
- ❖ Tan = Tanuvistare (to elaborate)
- ❖ Shtran = A tool or a device
- ❖ Hence, Tantra refers to the capacity to expand as needed.

Definition of Tantra

- “तन्त्रायते धार्यते आयुर्वेदार्थः इति तन्त्राणि।” (Ch.Si.12/41-44 Cakrapani)

Tantra is the treatise that contains all the writings and collections of all topics covered by Ayurveda. Tantra is a synonym for Shastra, or treatise, according to Acharya Charaka. An ideal resource for thorough information would be a shastra, such as a treatise, reference book, work of literature, or scientific article.

- “त्रायते शरीरणानेति तन्त्रं शास्त्रं चिकित्साऽपि च।” (Su.U. 65/3 Dalhana)

Tantra, according to Acharya Dalhana, has two meanings. Science aids in both the prevention of sickness in the body as well as the treatment of diseased bodies.

- “तन्त्र्यते धार्यते शरीरमनेनेति तन्त्रं।” (A.H. U. 50/78 Arunadatta)

Tantra, in the opinion of Acharya Arunadatta, is a means of safeguarding the body. Tantra is the science that instructs us on how to care for and safeguard our bodies.

Nirukti of Yukti

Yukti = Yojana = Derived from Yujir dhathu^[3]

Definition of Yukti-

- Yukti = Yojana^[4] (Union), Upaya (plan), Nyaya (logical application), Neeti (Logical Practice)
- “युक्तिश्च योजना यया युज्यते।” (Ch. Su. 26/31 Chakrapani)

Yukti, in the words of Acharya Caraka, is the appropriate and acceptable use of things and concepts. If any planning falls short of expectations, Yukti is not believed to be at fault.

- The ability to perceive knowledge is another definition of yukti. It provides information on the Trikala (past, present, and future) and the Trivarga (righteousness in life, material wealth, and desires in life).

Defination of tanrayukti-

- “त्रायते शरीरम् अनेन इति तन्त्रं, शास्त्रं चिकित्साच। तस्य युक्तयो योजनाः तन्त्रयुक्तयः।” (Su. U. 63/03) Dalhana

- “तन्त्र्यते धार्यते शरीरम् अनेन इति तन्त्रं, तस्य गुणाः तन्त्रगुणाः, येन तन्त्रं अलंक्रियते ताः तन्त्रयुक्तयः।” (A. H. U. 50/78) Arunadatta

Tantra refers to the systematic method intended for the protection and treatment of the body.^[5] Its inherent qualities are known as *Tantraguna*, while *Tantrayukti* represents the instructional tools used to explain,

organize, and critically assess the concepts presented within a Tantra. All Ayurvedic Samhitas have been composed through the application of Tantrayukti, whereby textual defects (*Tantradosha*) were eliminated and replaced with appropriate Tantraguna.^[6] A thorough grasp of Tantrayukti allows one to interpret the subtle, implied, and deeper meanings embedded in the Ayurvedic classics. This deeper understanding ultimately enhances clinical decision-making and contributes to effective patient management.

III. TANTRAYUKTI PRAYOJANA

According to Acharya Charaka-

He employs a beautiful analogy to emphasize the importance of Tantrayukti, echoing the idea earlier expressed by Acharya Susruta. The essential function of Tantrayukti is to clarify, highlight, and strengthen the true message of the Tantras. This is accomplished by^[7]:

1. Prabhodhanam – Elaborating or broadening the statements to bring out their full sense.
2. Prakasanam – Shedding light on the deeper meaning of the statements to make them clearly understood.

According to Acharya Sushruta-

The main role of Tantrayukti is to strengthen, elaborate, and structure the statements presented in the Sastra. These techniques act as methodological tools that enhance the depth and relevance of the textual content.^[8] The purpose of Tantrayukti is to link statements coherently, reveal underlying concepts, and broaden the implied meanings. This is achieved through:

1. Vakyayojana – Systematic organization or re arrangement of sentences.
2. Arthayojana – Reordering or restructuring the meanings conveyed by those sentences.

According to Acharya Vagbhata-

The Astanga Sangraha explains the importance of Tantrayukti through a beautiful metaphor.^[9]

“अलङ्कृतं युक्तिपदैः सारत्रैरिव काञ्चनम् ।”

Just as gold becomes more attractive and valuable when it is adorned with precious gems, in the same way, the teachings of the Tantras or Samhitas become clearer, richer, and more appealing when they are embellished with Tantrayukti. Thus, Tantrayukti enhances the charm, clarity, and comprehensibility of the classical texts.

The significance of Tantrayukti in litterateur research-

- According to Acharya Charaka, a physician who thoroughly understands *Tantrayuktis* and has mastered even a single Tantra or Shastra can easily comprehend other treatises as well. However, one who lacks knowledge of Tantrayuktis will fail to grasp the true intentions of the texts, even after studying many Shastras—just as a person deprived of good fortune cannot succeed in accumulating wealth.^[10]
- Acharya Sushruta has illustrated the importance of Tantrayukti through a beautiful simile. Just as the rising sun opens a cluster of lotuses, and a lamp dispels darkness to illuminate an entire room, Tantrayukti enables a complete, profound, precise, and clear understanding of the science it explains. A scholar well-trained in Tantrayuktis shines like a lit lamp, illuminating complex ideas with ease. Such a person, possessing deep mastery of Tantrayukti, is regarded as an exceptionally capable and enlightened physician.^[11]
- According to Acharya Vagbhata, Tantrayukti serves as a powerful tool for interpreting passages that may appear unclear, inaccurately expressed, or whose deeper meaning remains concealed. Even when a verse is written correctly, errors in recitation, misinterpretation, or improper presentation may distort its meaning. In such situations, Tantrayukti helps correct misunderstandings, reveal the authentic intent of the statement, strengthen one’s logical position, and bring clarity to what is obscure.^[12]

Without gaining knowledge of “Tantrayukti” it's impossible for us to do literary research as Tantrayukti is base for understanding literature.

IV. TANTRYUKTI AND LITERARY RESEARCH

1. Adhikarana

Adhikaraṇa denotes the *central theme or subject area* chosen for study. It defines the specific boundary within which the researcher frames the inquiry. Selecting an appropriate topic requires careful consideration, ensuring it meets the FINER criteria—*Feasible, Interesting, Novel, Ethical, and Relevant*. By applying Adhikaraṇa Tantrayukti, the researcher establishes a well-defined research scope and avoids deviation from the core subject matter.

2. Yoga

Yoga refers to the *systematic arrangement of words, statements, or concepts* in a coherent manner so that the intended meaning is conveyed accurately without confusion. While explaining this Tantrayukti, Acharya Charaka highlights components such as Pratijna (proposition), Hetu (reason), Udaharana (example), Upanaya (application), and Nigamana (conclusion). In modern research writing, the same logic is applied through the IMRAD structure—*Introduction, Methodology, Results, and Discussion*. After collecting data, the researcher must arrange and categorize information appropriately so that interpretation becomes logical and the final conclusion emerges clearly.

3. Hetvaartha

Hetvaartha refers to a statement that is expressed in one context but has relevance in other situations as well. In simple terms, it supports the *extension or strengthening of an argument*. In research work, this is similar to the way scholars use citations or references from previous studies to substantiate their claims. During review writing or while composing the discussion section, researchers must connect earlier findings with their own observations. This helps in building a coherent argument and validating the researcher's standpoint.

4. Pradesa

Pradesa refers to providing only a *partial explanation* when a subject contains multiple aspects that cannot

be elaborated simultaneously. In research, this resembles situations where only specific dimensions of a broad topic are addressed within the limitations of scope, while other aspects are mentioned briefly or reserved for future discussion.

5. Uddesa

Uddesa denotes a *concise statement that conveys broad or essential meaning*. In modern research, this corresponds to the abstract, which summarizes the aim, methods, important results, and overall conclusion of the study in a brief yet comprehensive manner.

6. Nirdesa

Nirdesa is the *detailed elaboration* of what was presented briefly in the Uddesa. In research methodology, the full-length research paper, dissertation, or chapter-wise exposition represents Nirdesa, as it expands the ideas introduced earlier and presents them systematically.

7. Prayojana

Prayojana corresponds to the aims and objectives of the study. A well-framed objective guides the researcher throughout the entire process. Objectives must be SMART: Specific, Measurable, Achievable, Relevant, and Time-bound, so that the direction and purpose of the research remain clear.

8. Upadesa

Upadesa refers to instructions or teachings provided by a preceptor or authority and incorporated into a text. In research, this reflects guidance from supervisors, adherence to research protocols, and following ethical or methodological norms, ensuring the study progresses correctly.

9. Apadesa

Apadesa is the *justification* of a statement after it is made. In research, every conclusion, observation, or claim must be supported with logical reasoning, citations, and evidence. It forms the backbone of scientific argumentation and validates the researcher's interpretations.

10. Atidesa

According to Acharya Susruta, Atidesa means *prediction or inference about a future outcome based*

on a current observation. In modern research, this is equivalent to forming a hypothesis—a logical assumption or prediction that guides the direction of the study and helps define the research boundaries.

11. Arthapatti

Arthapatti refers to *presumption or inference* where the meaning of a statement is indirectly derived even when not explicitly mentioned. In research, this aligns with the discussion section, where logic, reasoning, and indirect evidence are used to interpret results and draw meaningful conclusions.

12. Purvapaksa

Acharya Susruta describes Purvapaksa as the presentation of a question or an apparent objection before moving forward. Classical texts often use a question–answer format. In research, this corresponds to identifying the research problem, articulating the research gap, and framing the central question that the study aims to address.

13. Nirnaya

Nirṇaya is the *resolution or conclusion* drawn in response to the Purvapaksa. In research, this represents the results and final conclusion, where the research question is answered based on collected data and analysis.

14. Prasanga

Prasanga denotes selecting a topic after reviewing previously completed work and recognizing existing knowledge gaps. In research, it also implies revisiting or repeating an earlier study when prior work has limitations or requires validation under new conditions.

15. Ekanta

Ekanta refers to a categorical or unequivocal statement that holds true in all situations. In research writing, this corresponds to definitive conclusions that are firmly supported by evidence and appear in the concluding section of a study.

16. Apavarga

Apavarga indicates mentioning exceptions to a general rule. In literary or textual research, it can represent focusing on specific cases or studying a particular

concept within a single Samhita rather than all texts collectively.

17. Viparyaya

Viparyaya refers to deriving an opposite meaning from a given statement. Although it has no direct equivalent in research terminology, it resembles situations involving a null and alternative hypothesis, where accepting one logically implies rejection of the other.

18. Vidhana

According to Susruta, Vidhana means presenting information in a proper and systematic sequence. In research, this is reflected in the IMRAD structure (Introduction, Methods, Results, Discussion) and in the chronological presentation of observations, previous findings, and interpretations.

19. Anumata

Anumata means agreement or acceptance of another's viewpoint. In research, citing previous authors indicates that the researcher acknowledges and accepts the validity of earlier scholarly contributions.

20. Vyahyana

Vyakhya refers to explanation or commentary. In research, it aligns with providing clear explanations of scientific or technical terms that may otherwise not be understood by general readers. It ensures interpretive clarity.

21. Samsaya

Samsaya means doubt or uncertainty. In research methodology, this correlates with the research question, which arises from ambiguity, gaps in knowledge, or conflicting views in existing literature.

22. Atitaveksana

Atitaveksana refers to examining past sources. In research, this corresponds to proper referencing, which ensures credibility, avoids plagiarism, and clearly indicates the origins of information and ideas.

23. Svasamjna

Svasamjna refers to using terminology or definitions according to specific Acharyas or treatises to maintain consistency. In research, this is comparable to using standardized definitions or abbreviations for clarity and uniform understanding.

24. Uhya

Uhya refers to deriving meaning through logical inference. In research, this corresponds to the process where the researcher interprets data and draws conclusions from observations and analytical discussion.

25. Samuccaya

Samuccaya means collection or compilation. In research, this represents gathering data and organizing it systematically for further processing, analysis, and interpretation.

26. Nirvacana

Nirvacana means the derivation or definition of a term. In research, this parallels defining key terms and concepts at the beginning of a study, especially during the literature review or conceptual framework development.

27. Sanniyoga/Niyoga

It is a claim made to emphasize the essential necessity.

28. Pratyutsara

In Literary Research during discussion and conclusion, doubtful opinions about the topic are cleared.

29. Uddhara

'Uddaara' refers to a situation in which an author constructs his own point of view after challenging the points of view of other scholars. Pratyutsara and Uddhara Tantrukti are actively used while writing the review. In this focused effort, the authors have attempted to combine the opinions of previous studies with corresponding arguments before accepting or rejecting these beliefs.

30. Sambhava

With the help of probability research should consider available tools is to carry out research.

V. DISCUSSION

Our Acharyas use Tantrayukti as their primary clinical teaching tool to their Ayurvedic treatise. These are important tools and approaches for effective expansion Shastras and Tantras and to improve knowledge. With

these resources, Clarified and expanded. These are important resources that will help you understand Ayurvedic treatments properly. I understand learn the ideas and intended purpose of Ayurveda with these educational resources from Samhitas. Treating the body while knowing the purpose will lead to healing for the patient. Personality and protection of the body from disease. These tools allow you to unzip topics that have been compressed, It can also reveal things that are not clearly explained or the hidden meanings of words and phrases. A topic that is not talked about at all. Many types of Yukti used by Acharya Therefore, it is called Tantra Yukti, since it was written for the purpose of studying Tantra. Please understand its intended meaning. Defining these expressions precisely will help you understand them. Let's get straight to the point so there is no misunderstanding. Let's understand Tantrayukti through Ayurvedic books. After use. It helps in the development and enlightenment of Tantra. Reconstructing sentences and their meanings. Therefore, by fully understanding these tantrayuktis, you can apply them to: Ideas presented in Samhitas to understand the basic meaning of what should be I understand. Clarify even controversial topics, expand on short topics, Hidden meanings may be revealed. Only when fully understood can it be widely used. And we got it.

VI. CONCLUSION

The ancients, who were great seers, established rules for writing and presenting Shastras and Tantras. This is something to be admired. Ashtanga Hridaya commentator Arunadatta, in his commentary on Sarvanga Sundara, states that before memorizing, chanting, and reinterpreting the Shastras/Tantras, one must first master the Tantrayukti. However, Tantrayukti was explained only in the first chapter by Bhattala Haricandra, a commentator on the Charaka Samhita. He states that a deeper understanding of Tantra requires a thorough knowledge of Tantrayukti. For a deeper understanding of Tantra, the reader must familiarize himself with Tantrayukti. This helps in developing concise themes and uncovering hidden meanings of tantric texts useful for literary research. It also helps you sort sentences and their meanings. Tantra Yuktika can be used to correct the pronunciation of phrases mentioned in Tantra and prevent people from doing so, and can also be used to

support our point of view. Tantrayuktis is therefore a tool for literary research, basic research, clinical and experimental research, helping to develop concise and concise concepts, discover hidden meanings between the lines, and clarify hidden sentences that are unclear and incorrect even if written correctly. This helps in determining the exact meaning of the statements made in Tantra. Therefore, to achieve the goals of Ayurveda, there is a need to educate and inform Ayurvedic scientists about Tantrayukti.

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