

TANTRAYUKTI – ITS WIDE APPLICATION

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**ABSTRACT**

Introduction - A comprehensive approach regarding research is seen in *Ayurveda* treatises. As the formulas are there to solve the mathematics in the same way the *Tantra Yukti* are given in the form of formulas to read and understand the *Samhitas* with proper meaning and with its application. Aim: Analysis of application of *Tantrayukti* in research methodology & statistics, its clinical application, its uses in presenting the seminars. **Materials and Methods** - Review of ancient classical texts like *Charakasamhita* and *Sushrutasamhita*, textbooks and articles on research methodology, web sources, etc. were done to analyze the *Tantrayukti* in the perspective of its application. **Discussion & Results** - Similar opinion is seen regarding the definition, application of *Tantrayukti* by *Acharya Sushruta* and *Acharya Charaka* but some differences are seen in numbering and names. Among all the *Tantrayuktis* few *Tantrayuktis* have striking similarities with the research, statistics, few *Tantrayuktis* in clinical application. **Conclusion** - *Tantrayukti* can be considered as the tools which are having the wide importance in understanding and reading the *Samhitas* in better way and to interpret some of the topics of research methodology and statistics.

Keyword: *Tantrayukti*, Clinical Practice, Research, Statistics, Seminars.

INTRODUCTION

The term *Tantrayukti* is described in various texts in different ways/meaning. The term *Tantra* has been derived from the word *Tanu Vistare – Tanudhatu + Stran Pratyaya* meaning *Tananam – Vistaranamiti Tantram*

means the detailed knowledge of the subject which can be elaborated¹.

The other definition of *Tantram* is *Tanyate* means *Vistaryate Iti Tantram* and *Tantriyate* means *Dharyate Anena Yeti Tantram*.

According to commentator of *Charaka Samhita Shiva-das Sen* the *Tantra* is the one which is elaborated in detail and that protects the body is called *Tantra*.

According to *Nyaya Sutra* the *Tantra* means the *Shashtra* which unites the different subject matter in different meaning for the good understanding is called *Tantram*.

The term *Yukti* means proper understanding of the subject matter which is placed in the haphazard way in any text is called *Yukti/planning*. *Yukti* is otherwise called *Yojana* meaning planning. *Acharya Dalhana* states that the terminology *Tantra* is used for two meaning i.e. *Shashtra* and *Chikitsa*. The subject matter of *Tantrayukti* is to make plan for preparing / writing text or even making the plan for treatment².

The term *Tantra* is the synonym used for the text/*Shashtra*.

Tantrayukti is the methodology or technique or systemic approach of studying a *Tantra* (science) to interpret its correct, unambiguous meaning. Proper usage of *Tantrayukti* serves the purpose of understanding the depth of knowledge of the *Samhitas*. The present article deals with the brief description of each *Tantrayukti* and its application in various fields of research methodology, statistics, clinical practice, in seminars.

Materials and Methods - The present literary research material includes, the classical texts like *Charakasamhita*, *Sushrutasamhita*, articles of research methodology, statistics and web sources, etc. All the necessary material was collected from the said sources which was critically analyzed and interpreted to establish the probable correlation between *Tantrayukti* and research methodology, statistics in clinical practice and in seminars...

DISCUSSION

Tantrayukti NO - *Acharya Charaka* has described 36 *Tantrayukti*³, whereas 32 *Tantrayukti* has been explained by *Acharya Sushruta*⁴. *Acharya Charaka* has explained extra four *Tantrayukti* they are *Prayojana* (purpose), *Pratyutsara* (refuting other's view), *Uddhara* (establishing own view) and *Sambhava* (possibility) which are not found in *Sushrutasamhita*. *Acharya Vagbhata* also mentioned 36 *Tantrayukti* which are similar to *Acharya Charaka* and *Acharya*

Sushruta. *Acharya Charaka* and *Acharya Sushruta* have similar *Mata* (opinion) regarding the definition and application of *Tantrayukti* except few like *Pradesha* (partial enunciation), *Atidesha* (determination of a future event), *Vidhana* (order of sequence), *Nirvachana* etc. Along with this, it was observed that most of the *Tantrayuktis* have striking similarities with the terms of research methodology, statistics and many of the *Tantrayuktis* are useful in clinical application.

Tantrayukti in Clinical Practice – 1. **Pradesha Tantrayukti** according to *Acharya Sushruta* example - In the OPD the patient comes with the *Laxanas* of *Amavata*, while planning the treatment of the present case the *Vaidya* will be recalling the treatment protocol given in previous case and gives the same treatment, this is the application of *Pradesha Tantrayukti*.

2. **Upadesha** – The *Pathya* and *Apathya* which is advised to the patient by *Vaidya* is *Upadesha*.

3. **Viparyaya** – For patient the *Vaidya* advices to take the hot water so the opposite that is the patient understands that the cold water should not be consumed.

4. **Arthapati** – The *Vaidya* advices patients not to take *Dadhi* in the night time it means *Dadhi* can be taken any time leaving the night time this is the application of the *Arthapati Tantrayukti*. *Uhya Tantrayukti* the *Vaidya* while diagnosing the *Vyadhi* will do the *Uhya* of the *sadhya*, *asadhyatwa* etc., based upon the present *laxanas* and also plans the treatment protocol.

5. **Vikalpa Tantrayukti** – Alternative choice or alternative principles in clinical practice *vikalpa tantra yukti* is applied by *Vaidya* to advice *pathya* example – drug A can be taken either with ghee or with honey, here the choice is given.

6. According to *Acharya Charaka Atidesha Tantra Yukti* in clinical practice to check the patients HB, Widal fever *Vaidya* takes help of the modern equipments. According to *Acharya Sushruta Atidesha Tantrayukti* in clinical practice *Vaidya* by seeing the *Purvaroop* i.e. premonitory symptoms he thinks about the cardinal symptoms.

7. **Vidhana Tantrayukti** - *Vaidya* plans a treatment protocol in chronic diseases like *Deepana*, *Pachana*, *Snehapana*, followed by *Vamana/Virechana*.

8. **Apadesha Tantrayukti** - Telling the patient not to do the *Apathya sevana* by giving the reason example advising the patient not to consume *Dadhi* at nighttime by giving the reason that it causes *Abhishyandatwa*. in the

Srotus. And in planning *Chikitsa*, the *Vaidya* plans to give the *Basti Chikitsa* because of the presence of the *Vatadosha Pradhana Vyadhi*. these are the few examples of *Tantrayukti* which helps in the clinical practices.

9. *Yogaja Tantrayukti* - In clinical medicine, arrangement of patient history, formation of pathogenesis and prescribing correct management protocol is *Yogaja Tantrayukti*.

10. *Pradesha Tantrayuti* - In clinical medicine, the important clues in small number of patients are experienced and then common guidelines for pathogenesis and management of that condition are documented.

11. *Ekanta* – Final diagnosis as a xyz diseases.

12. *Anekanta* – Differential disease.

Tantra Yukti In Research –

1. *Adhikarana Tantrayukti* - Refers to the name of the topic/subject that is taken up for the study i.e. subject matter. in research *Adhikarana Tantrayukti* strikes with the research topic or research area on which the research is to be conducted.

2. *Yoga* – Appropriate arrangement of the words to get proper meaning. in research the term yoga is IMRAD, steps of the research protocol, steps of drug research⁵.

3. *Hetwartha* – When a fact is quoted in one place and it is supportive to prove the concepts in another place, this is called *Hetwartha Tantra Yukti*. In research it can be considered as references, in writing any article/thesis the author gives the references of the other articles or other thesis to justify their discussion.

4. *Pradesha* – There is difference of opinion on *Pradesha Tantra Yukti* by *Acharya Charaka* and *Acharya Sushruta* as per *Acharya Sushruta Pradesha Tantra Yukti* means establishing the present hypothesis by giving the previous data, in research it is retrospective study⁶, in retrospective study the hypothesis of the present study will be proved by using the previous data. As per *Acharya Charaka* the *Pradesha Tantrayukti*, means if the matter which is to be described if it is too much then the tips / glimpse of the topic is given or told, based upon this the whole of the concept can be understood, in research *Pradesha Tantrayukti* can be synopsis, because based upon the synopsis the whole thesis can be understood, based upon the abstract whole of the article can be understood. Based upon the sample the whole of the population can be studied and understood.

5. *Uddesha* – Concise or brief explanation is called *Uddesha Tantra Yukti*. In research *Uddesha Tantra Yukti*

can be abstract based upon the abstract whole of the matter can be understood.

6. *Nirdesha* – Detailed description of any matter/concept is called *Nirdesha Tantra Yukti*, in research the whole of the research paper or the thesis work can be called as *Nirdesha*.

7. *Upadesha* – Telling /advising something which is to be done or which is not to be done, in research *Upadesha* can be research guidelines, consort guidelines⁷.

8. *Apadesha* - When a statement is made, the reason for making such a statement is provided which is thereafter known as *Apadesha*, in research *Apadesha* means observations, done by the researcher and justifications given by the researcher to prove the discussion.

9. *Atidesha* – According to *Acharya Sushruta* prediction of the future by seeing the present situation. In research *Atidesha Tantra Yukti* may be tentative hypothesis or research question. Hypothesis helps the researcher to be in the right position throughout the completion of the research. According to *Acharya Charaka* to understand present concept taking the refer censes from other science, in research for doing the Ayurveda research the researcher take support of the modern equipments.

10. *Apavarga* – *Tantrayukti* in which the exceptions are done from the statement after briefing the statement. in research *Apavarga* means the exclusion criteria, first the disease which has to be done research is stated then the exceptional categories like age, sex, race are told.

11. *Vakyashesha* – The sentence from which overall meaning is understood but few words are left untold. in research *Vakyashesha Tantrayukti* can be considered as ETC which is understood as something is to be still told.

12. *Arthapatti* – When a matter is not quoted directly, or not mentioned specifically then also it is understood. *Arthapatti* in research can be discussion, logical thinking which needs to justify the discussion.

13. *Prasanga* – Repeating the previous topic / matter in context of a discussion which helps in understanding the matter, in discussion of the thesis repeated explanation of some topics are done to justify the discussion.

14. *Viparyaya* – By this *Tantrayukti* exactly opposite meaning of the sentence is understood, in research if exclusion criteria are told then inclusion criteria will be the opposite to exclusion criteria.

15. **Ekanta** – The statement which does not have any alternative meaning, the statement which is told in definite way is called as *Ekanta Tantra Yukti*, in research *Ekanta Tantrayukti* will be the conclusion, which states the definite sentence without any alternate meaning.

16. **Anekanta** – Uncertain condition regarding to any theory i.e. either this way or that way is called *Anekanta Tantrayukti*, in research it may be understood as once the hypothesis is framed the result may be either alternate hypothesis or null hypothesis.

17. **Purvapaksha** – *Purvapaksha* means raising the queries with objections, in research *Purvapaksha* may be research question, research question should be well framed and concise.

18. **Nirnaya** – Establishment of the final decision after doing the discussion is called *Nirnaya Tantrayukti*. In research *Nirnaya* can be understood as conclusion, after doing the discussion the undoubtful sentence which is told is conclusion. The opinion which is told by ethical committee regarding the research will be final decision.

19. **Anumata** – One single theory is accepted by many people without any query is called as *Anumata Tantrayukt*, in research *Anumata* can be considered as consent. Consent is the procedure where all the participants / subjects of the research are agreed to participate in the research work without any query.

20. **Vidhana** – The matter/concepts which is dealt in proper sequence in a particular chapter. In research *Vidhana* can be considered as *IMRAD* or research protocol, references written in Vancouver style.

21. **Atitavekshana / Atikrantavekshana** – Giving the references of the previous matter to understand the present topic. in research it may be retrospective research or to justify the discussion giving the previous references of the other research work.

22. **Swasangya** – The technical terms related to particular science. in research *Swasangya* may be placebo, single blinded, double blinded⁸ these are the terms which are understood only by the researcher who has done clinical research. These words will be not be understood by the patients.

23. **Uhya** – Understanding the matter with proper meaning with intelligence. in research *Uhya* may be discussion where the researcher uses his intelligence and justifies the discussion.

24. **Samshaya** – The sentence creating doubts in the mind of people. A research work should be without contradictions and doubts. *Samshaya* means Bias⁹

Tantrayukti In Statistics -

1. **Regression**¹⁰ - Means if x is known then y can be predicted. According to *Acharya Sushruta Atidesha* means which gives the prediction regarding the future.

2. **Data collection**¹¹ – *Samucchaya* -Refers to the collection of data or grouping of things together. In statistics it is equivalent to data collection and classification.

3. **Sambhava**¹² – When the place of origin or the infrastructure of manifestation is to be judged from the ailment, such judgment or possibility is known as *Sambhava*. Probability theory is absolutely essential in research as it is used to test new drugs and to work out the chance that patients may or may not develop side effects from the drugs. Probability theory is also used to assess the risk from things like tobacco and alcohol, and to see how a certain gene affects people, i.e. how likely a person with that specific gene develops a certain illness or characteristic feature i.e. *prakrti*.

Tantrayukti in presenting the Seminars – While presenting the seminars one can use *Tantrayukti* as follows use *Adhikarana Tantrayukti* instead of the word title, use the *Nirnaya Tantrayukti* in the place of conclusion, use the *Uhya Tantrayukti* in the place of discussion, while presenting the papers one can use the *Tantrayukti Atitavekshana* and *Anagatavekshana* in the place of previous and further references. By using the *Tantrayuktis* and presenting seminars give a good effective presentation. *Yogaja Tantrayukti* helps to arrange the slides of the presentation with connectivity to get proper meaning. *Apadesha Tantrayukti* to give the reason for the selection of the topic for presentation.

CONCLUSION

Many of the *Tantrayuktis* are having the striking similarities with the research terminologies and statistical terminologies, among them only few are explained here based upon these other *Tantrayuktis* can also be understood. *Tantrayuktis* also plays a very important role in *Chikitsa*. *Tantrayukti* are not only helpful in reading *Samhita* but they are also helpful in giving a good effective presentation in seminars and also have their wide application in clinical practices.

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