

TANTRAYUKTI – THE LEARNING TOOLS TO ACQUIRE THE ESSENCE OF SAMHITAS

Anitta James¹, M. R. Sajjan Shetty², G. N. Kannoli²

¹PG Scholar, ²HOD & Professor, ²Asst. Professor, Department of PG Studies in Samhita Siddhanta, SVM Ayurveda Medical College and P.G. Research Centre, Ilkal, Karnataka, India

Email: anittajames777@gmail.com

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ABSTRACT

Tantra (Treatise) is that by which the body can be protected and treated. *Yukti* are the reasonable tools used for proper planning, assessment and gaining of true knowledge by analyzing multiple factors using intelligence. The learning tools used for decorating and assessing the concepts mentioned in the *Tantra* is called as *Tantrayukti*. Ayurvedic classics have been written by the using *Tantrayuktiby* removing *Tantradosh*a (Defects in treatise) and by applying *Tantraguna* (Qualities of a good treatise). The main utility of *Tantrayukti* is to amplify and enlighten the readers with the intended meaning mentioned in the *Tantras* which can be achieved through amplification of the sentences and by enlightening the meaning of the sentences. Yet another utility of *Tantrayukti* is the proper arrangement of words in a sentence and its exact meaning. Even the topics not mentioned clearly can be revealed, the concise topics can be elaborated, and hidden meanings can be brought into limelight. Only when we understand them properly and become master of it, can we apply them practically. Thus, these age-old learning tools can be used by modern researchers especially in literary, fundamental, clinical and experimental research fields as it helps in expansion and enlightenment of hidden meanings between the lines. The main objective of this article is to discuss *Tantrayukti* in general with its introduction, utility, types and importance as a learning tool or technique and thereby understanding its role in reestablishing and exploring new hidden concepts in Ayurvedic treatise.

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

INTRODUCTION

A science which is understood properly can be used properly. *Tantrayuktis* are important and essential tools or techniques used to group the true meaning of the *Samhitas* (Ayurvedic treatises). All the three authors of *Brihatrayee* (the greater three books) have described it at the end of their respective treatise. Acharya Susruta clearly states that these are the tools to acquire *Tantrasaara* (essence of treatise)¹. *Tantra* or *Sastra* means to govern, to control or to rule. It provides a system and framework of theory and its practical application. *Yukti* stands for tool or to plan. Thus, *Tantrayukti* will mean the tools which clears the meaning of any science and removes the hurdles in its practical application. When we apply *Tantrayukti* and study the *Samhitas*, it becomes easier to read the *Samhitas* and also to understand the hidden, concised and less explained concepts mentioned in them. It helps in rearrangement of sentences and its meanings. They are keys of convention and provide proper guidance to understand the *Samhitas*. They help in explaining the literature of the *Samhitas* with its concepts and practical application.

This article is based on Ayurvedic textual reviews to tap into age-old wisdom of Ayurveda to understand deeply about the hidden and concised meanings mentioned in the *Samhitas* by using the learning tool *Tantrayukti* mentioned by the Acharyas of Ayurveda. Descriptions related to *Tantrayukti* were collected from Ayurveda Dipika commentary of Caraka Samhita, Ayurveda Tatva Sandipika commentary of Susruta Samhita, Sasilekha commentary of Ashtanga Sangraha and Sarvanga Sundara commentary of Ashtanga Hridaya, textbooks on different treatises, online webinars and journals.

Methodology

Derivation of *Tantra*

- *Tantra* = *tan* + *shtran*
- *Tan* = “*tanuvistare*”(Elaborate or expand)²
- *Shtran* = Tool or instrument or devices
Thus, *Tantra* means an ability to get expanded as per the necessity.

Definition of *Tantra*

- “*Tantryatedhaaryate aayrvedarthaititantrani*” (C.Si.12/41-44 *Cakrapani*)
Tantra is that treatise which withholds all the compilations and writings of all subject matters dealt in Ayurveda. According to Acharya Caraka, the word *Tantra* is a synonym of *Shashtra* or treatise. *Shashtra* i.e., a treatise or textbook of reference or a literature or a scientific paper would be called an ideal tool of comprehensive knowledge.
- “*Trayateshariraanenetitantramsastramcikitsa ca*” (Su.U. 65/3 *Dalhana*)
- *Tantra* has two meanings as per Acharya Dalhana. It is the science that helps us to protect the body and it is also the science which helps us in treating the diseased body.
- “*Tantryatedhaaryateshareeramanenetitantram*” (A.H. U. 50/78 *Arunadatta*)
- According to Acharya Arunadatta, *Tantra* is that by which the body can be protected.

Thus, *Tantra* is that science which gives us knowledge on how to protect & treat our body.

Derivation of *Yukti*

- *Yukti* = *Yojana* = Derived from *Yujir dhathu*³

Definition of *Yukti*

- *Yukti* = *yojana*⁴ (union), *upaya* (plan), *nyaya* (reasonable application), *neeti* (reasonable practice)”
- *Yuktisca yojana yatuyujyate* (C.Su.26/31 *Cakrapani*)
- According to Acharya Caraka, *Yukti* is the proper and reasonable application of the things and ideas. If any planning is not upto the mark, it is not thought to be *Yukti*.
- *Budhipasyatiya bhavan bahukaranayogajan, yuktitrikalasajneyatrivargahsaadhyateyadha* (C.Su 11/25 *Cakrapani*)
- *Yukti* is also defined as the intelligence necessary for perception of knowledge. It gives knowledge about *trikala* – past, present and future and *trivarga* – *dharma* (righteousness in life), *artha* (materialistic wealth) and *kama* (desires in life).

Thus, *Yukti* means proper planning, assessment or reasoning and gaining of true knowledge by analyzing multiple factors using intelligence.

Definition of Tantrayukti

- “*Trayateshariramaneneititantramshas-tramcikitsa ca, tasyayuktayo yojana tantrayuktasya*” (Su.U 65/3 Dalhana)
- “*Tantryatedhaaryateshareeramanenetitan-tram,tasyagunatanraguna, yaitantramalankree-yatetantrayuktadaya*”(A.H. U. 50/78 Arunadatta)

Tantra is that by which the body can be protected and treated⁵. The qualities of *Tantra* are called as *Tantraguna* and the learning tools or devices used for decorating and assessing the concepts mentioned in the *Tantra* is called as *Tantrayukti*. All the *Samhitas* have been written by the using *Tantrayukti* by removing *Tantradasha* and by applying *Tantraguna*⁶. If we have good knowledge on *Tantrayukti*, it helps us in studying the intended and hidden meanings mentioned in our Ayurvedic treatises (*Samhitas*) and then help us in the treatment of the patients.

Utility of Tantrayukti (TantrayuktiPrayojana)

According to Acharya Caraka,

He explains the utility of *Tantrayukti* by a beautiful Simile which has been described by *Acharya Susruta* also. The main utility of *Tantrayukti* is to amplify and enlighten the readers with the intended meaning mentioned in the *Tantras* which can be achieved through⁷

1. *Prabhodhanam* – Amplification or expansion of the Sentences.
2. *Prakasanam* – Enlightening the meaning of the Sentences.

Yathaambhujavanasyaarkapradeepovesmanoyatha Prabhodhanaprakasaarthastathatantrasyayuktaya(C.Si.12/46 Cakrapani)

Prabhodhanam– Prabhodhanatvistaraka

Sometimes due to the abundance of lotus leaves all over the pond, it is difficult to find the water below it. When sunlight falls on these lotus and leaves, we are able to see water below the leaves. In the same way, *Tantrayukti* helps in expansion of the meanings mentioned in the *Tantras*.

Prakasanam– Goodarthaprakasayantiti

Like how a lighted candle can enlighten a dark room, in the same way *Tantrayukti* helps in enlightening the hidden meanings mentioned in the *Tantras*.

According to Acharya Susruta,

The main utility of *Tantrayukti* is to support and expand the sentences used in *Sastra* and also to act as tools or devices to give more meaning to the sentences⁸. The purpose of *Tantrayukti* is to connect sentences and to give clarification and expansion of the hidden ideas which can be achieved through

1. *Vakyayojana* – Rearrangement of the Sentences.
2. *Arthayojana* – Rearrangement of meaning of the Sentences.

Vakya Yojana – Asambhaddhavakyasyasambhandhanam (Su.U. 65/4 Dalhana)

Asambhaddhavakya are those sentences which have improper order and its order can change anytime. When writing a *Tantra*, sometimes *Vakyas*/ sentences are placed without any order. *Vakya yojana* is the meaningful arrangement of sentences in order. *Yoga, Uddesha* and *Nirdesha Tantrayuktis* are useful for this.

Artha Yojana– Leenasyaasangatasycarthasyasangatikanam(Su.U. 65/4 Dalhana)

Leena vakya means the sentences which are not clear. *Asangatavakya* means sentences that are doubtful and are not able to enlighten the intended hidden meaning. Sometimes when reading the *Tantra*, the meaning of some sentences may be unclear and at other times, even though the sentences are arranged orderly then also the intended meaning becomes doubtful and confusing. The expansion of hidden and apparently inappropriate meanings in sentences is called as *Arthayojana*. *Adhikarana, Padartha* etc *Tantrayuktis* are used for this purpose.

Asatvadiprayuktanamvakyampratishetanam

Swavyasiddhirapi ca kriyatetantrayuktitah (Su.U. 65/5 Dalhana)

If any person is saying untruthful things or pronouncing words improperly, in order to stop them and also to substantiate our opinion *Tantrayukti* can be used.

Vyaktanoktastu ye hyarthaleena ye caapyanirmalaah

Lesookta ye ca kecitsyusteshaashcapiprasaadhanam (Su.U. 65/6 Dalhana)

To enlighten those unclear, improper, hidden meaningful sentences even though written properly, *Tantrayukti* can be used.

According to Acharya Vagbhatta,

Acharya Vagbhatta in Ashtanga Sangraha mentions the utility of *Tantrayukti* by a Simile⁹.

Alankrtamyuktipadaisarvatnaerivakanchanam

When precious stones like diamond is attached to gold, it makes it more attractive and pleasing. In the same way, when *Tantrayukti* is added to the *Tantras/Samhitas*, it becomes more attractive and clearer.

Importance of Tantrayukti

- Acharya Caraka opines that the physician who has good grasp of at least one *Tantra or Sastra* by using *Tantrayukti* can also understand other *Tantras* quickly because of his proficiency in *Tantrayuktis*. Just as a person fails to acquire wealth when fortune deserts him, in the same way, one who is not conversant with *Tantrayuktis* does not understand the intended meanings of *Sastras* even if he has studied many of them¹⁰.
- Acharya Susruta has given a beautiful simile to make us understand the importance of *Tantrayuk-*

ti. Just as sun blows cluster of lotus and just as a lighted lamp lights the interior of a room, in the same way, *Tantrayukti* helps to understand the science fully, deeply, correctly and clearly. The intelligent man who is well versed with these *Tantrayuktis* works like lighted lamps as who is having deep knowledge in *Tantrayukti* is regarded as a great physician as it helps them in great esteem¹¹.

- Acharya Vagbhatta opines that if any person is saying untruthful things or pronouncing words improperly, in order to stop them and substantiate our opinion and also to enlighten those unclear, improper, hidden meaningful sentences even though written properly, *Tantrayukti* can be used¹².

Opinions on no. of Tatra Yukti

- Acc. To Acharya Susruta¹³ – 32
- Acc. To Acharya Caraka¹⁴& Vagbhatta¹⁵ – 36
- Acc. To Acharya Bhattara Harichandra – 40
- Acc. To Acharya Vriddha Vagbhata, he considers Tantra Yukti as ‘Yukti Pada’.
- Acc. To Acharya Laghu Vagbhata, he considers Tantra Yukti as ‘Tantra Guna’.

Name Of Tantrayukti	Caraka, Vagbhatta	Susruta	Bhattara Harichandra
1. <i>Adhikarana</i> (Subject matter)	+	+	+
2. <i>Yoga</i> (Proper arrangement of words)	+	+	+
3. <i>Hetvartha</i> (Implication)	+	+	+
4. <i>Padartha</i> (Contextual word meaning)	+	+	+
5. <i>Pradesa</i> (Partial description of a topic)	+	+	+
6. <i>Udhesa</i> (Concised description)	+	+	+
7. <i>Nirdesa</i> (Detailed description)	+	+	+
8. <i>Vakyasesha</i> (Understood meaning)	+	+	+
9. <i>Upadesa</i> (Authorative advices)	+	+	+
10. <i>Apadesa</i> (Establishing a statement with reasons)	+	+	+
11. <i>Atidesa</i> (Extended application)	+	+	+
12. <i>Arthapatti</i> (Presumption, to understand undescribed matter)	+	+	+
13. <i>Nirnaya</i> (Decision)	+	+	+
14. <i>Prasanga</i> (Repeation of same reference)	+	+	+
15. <i>Ekanta</i> (Certainty)	+		+
16. <i>Anekanta</i> (Uncertainty)	+	+	+
17. <i>Apavarga</i> (Exceptional statements)	+	+	+
18. <i>Viparyaya</i> (Contradictory statement)	+	+	+
19. <i>Poorvapaksha</i> (Raising quarries with objection)	+	+	+
20. <i>Vidhana</i> (Sequential arrangement)	+	+	+
21. <i>Anumata</i> (To accept and agree with other’s theory)	+	+	+

22. <i>Vyakhyana</i> (Elaborated Explanation)	+	+	+
23. <i>Samsaya</i> (Doubtful statement)	+	+	+
24. <i>Atikrantavekshana</i> (A matter already described in previous chapter)	+	+	+
25. <i>Anagatavekshana</i> (Forwork statement, indicating a matter to be described in future chapters)	+	+	+
26. <i>Swasanjna</i> (Technical terminologies)	+	+	+
27. <i>Uhya</i> (Deduction of something by oneself)	+	+	+
28. <i>Samucchaya</i> (Combination or Aggregation)	+	+	+
29. <i>Nidarsana</i> (Illustration or example)	+	+	+
30. <i>Nirvacana</i> (Etymological definition)	+	+	+
31. <i>Sanniyoga</i> (Injunctions or emphasized statements)	+	+	+
32. <i>Vikalpana</i> (Alternative statements)	+	+	+
33. <i>Prayojana</i> (Aim/Desired effect)	+	-	+
34. <i>Pratyutsara</i> (Rational rejection of other's theory)	+	-	+
35. <i>Uddhara</i> (Opposing other's statement and establishing ones own theory)	+	-	+
36. <i>Sambhava</i> (Source of origin)	+	-	+
37. <i>Pariprasna</i>	-	-	+
38. <i>Vyutkrantha abhidana</i>	-	-	+
39. <i>Vyakarana</i>	-	-	+
40. <i>Hetu</i>	-	-	+

The Extra Tantrayutis As Mentioned By Acharya Bhattara Harichandra

Battara Harichandra, the commentator of Caraka Samhita in his commentary Carakanyasa, explained *Tantrayukti* soon after the *Mangalacharana* (welcoming prayer note). He says that for better understanding of *Tantra*, one should be well versed in *Tantrayukti*. He has added four more *Tantrayuktis* namely, *Pariprasna*, *Vyutkranthaabhidana*, *Vyakarana* and *Hetu* making the total number forty. *Pariprasna* can be included into *Udheshha*, *Vyakarana* into *Vyakhyana*, *Vyutkranthaabhidhana* into *NirdesaTantrayuktis* and *Hetu* into *Pratyakshadi Pramanas*¹⁶.

DISCUSSION

Tantrayukti are the clinical learning tools used by our Acharyas to write Ayurvedic treatises. They are the major tools/techniques used for expanding of *Sastras/Tantras* effectively and for better understanding of them. By using these tools, the topics can be expanded and understood more clearly. They are that major tools by which we can clearly understand the Ayurvedic treatment protocols. By the application of these learning tools in the *Samhitas*, we understand the intended concepts and purpose of Ayurveda. After

understanding the purpose, we do treatment to the body and helps in protecting the body from diseases and also in treating a diseased person.

If some topics are not mentioned clearly or mentioned in a very concised form or meanings of sentences are hidden, then by using these tools even the topics not mentioned clearly can be revealed, the concised topics can be elaborated and hidden meanings can be brought into limelight. After compilation of *Tantra*, to study it and to understand its intended meaning, the different kinds of *Yukti* used by the *Acharyas* are thus called as *Tantrayukti*. The clear conception of these terms helps to understand the matter clearly avoiding misconceptions. Apply *Tantrayukti* in Ayurvedic treatise and then try to understand it. It helps in expansion and enlightenment of *Tantra* and also in rearrangement of sentences and its meanings.

Thus, by studying these *Tantrayukti* thoroughly, we will be able to apply them on the concepts mentioned in the *Samhitas* so as to understand the intended hidden meaning mentioned in them. Even the topics not mentioned clearly can be revealed, the concised topics can be elaborated and hidden meanings can be brought into limelight. Only when we understand

them properly and become master of it, can we use them generally.

CONCLUSION

It is worth appreciating that the ancient people were great visionaries and had framed certain regulations under which a *Shashtra/Tantra* should be written and presented. Arunadatta, the commentator of Ashtanga Hridaya in his commentary Sarvanga Sundara says that, at first one should by heart the *Sastra/Tantra*, then do repetitions, re-thinking and at last *Tantrayukti* should be learned. But, Battara Harichandra, the commentator of Caraka Samhita explained *Tantrayukti* in his first chapter itself. He says that for better understanding of *Tantra*, one should be well versed in *Tantrayukti*. A reader should be well versed in *Tantrayukti* so that he/she can understand the *Tantra* in a better way. It helps in expansion of concised topics and enlightenment of hidden meanings present in the *Tantras*. It also helps in rearrangement of sentences and its meanings. If anyone is pronouncing words improperly which is mentioned in *Tantras*, in order to stop them and also to substantiate our opinion *Tantrayukti* can be used. Thus, *Tantrayukti* are tools in literary research, fundamental research, clinical and experimental research and helps us to elaborate short and concised concepts and discover the hidden meanings between the lines and to enlighten those unclear, improper, hidden sentences even though written properly. It helps in elaborating the exact meanings of statements given in *Tantras*. Hence, there exists a strong need to make the scholars of Ayurveda aware and informative on *Tantrayukti* so as to fulfill the purpose of Ayurveda.

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