



## ADHIKARANA TANTRAYUKTI AND ITS APPLICATION

Monica Manjunath<sup>1</sup>, Soumya Saraswathi. M<sup>2</sup>

1 Final year PG scholar, Department of PG studies in Ayurveda Samhita and Siddhanta, Alva's Ayurveda Medical College, Moodbidri, Karnataka, India.

2 Professor and HOD, Department of PG studies in Ayurveda Samhita and Siddhanta, Alva's Ayurveda Medical College, Moodbidri, Karnataka, India.

Corresponding Author: [monicamanjunath9595@gmail.com](mailto:monicamanjunath9595@gmail.com)

<https://doi.org/10.46607/iamj2911032023>

(Published Online: March 2023)

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Article Received: 14/02/2023 - Peer Reviewed: 24/02/2023 - Accepted for Publication: 19/03/2023.



### ABSTRACT

The whole Ayurveda literature has been elaborated on the basis of principles, for a better understanding of *Shashtra*, the application of *Tantra Yukti* is essential. All three authors of *Bhruhatrayi* accepted *Adhikarana Tantrayukti* in their classification. This *Tantrayukti* provides information regarding the central theme of the work or concepts so, this *Adhikarana Tantrayukti* is the method used by an author throughout his treatises which helps the reader to perceive the intended topics of discussion. *Tantra Yukti* is a methodology used to get a proper interpretation of *Shashtra*, Acc to *Shushruta* it's the most important tool for *Tantra Gaveshana* which is literary research or *Anusandhana*. *Adhikarana Tantrayukti* plays a prime role in research methodology specially in literary research. Based on this *Adhikarana Tantrayukti* is included under methodological and interpretational classification.

**Keywords:** *Tantrayukti, Adhikaranatantra Yukti, Anusandhana, Gaveshana.*

### INTRODUCTION

*Tantrayukti* is defined as the methodology and technique which enable one to compose and interpret scientific treatises correctly and intelligently. Every

branch of knowledge, during its transmission from generation to generation, acquires a unique mode of expression and evolves a methodology and codified

way of elucidation. Sound knowledge of this codification i.e., *Tantrayukti*, is a desideratum for the exposition of that subject and its understanding. The unique style and technique of exposition which developed in Ayurveda, as in other branches of study, in course of its long transmission down from Vedic times, are called the *Tantrayukti*. Without understanding these principles, one cannot compose a treatise.<sup>1</sup>

The eminent authorities on *Ayurveda* have enumerated the usefulness of the knowledge of '*Tantrayukti*' in many ways.

1. To contradict the false statements made by the opponents and to establish one's own view, *Tantrayuktis* are helpful.
2. The meanings of words that remain hidden unexplained or partly explained are exposed well with the help of *Tantrayukti*.
3. The *Tantrayukti* brings light to the meanings that are hidden, different, partly said, and hinted at.
4. A learner of this science, if he is not well-versed in *Tantrayukti*, will not be able to grasp the contents completely. They fail to catch the real import just as he does not acquire wealth in their declining fortunes.
5. An author has compared *Tantrayukti* to the sun and the lamp as the sun unfolds the lotus and the lamp illumines the house. So also, the *Tantrayuktis* help to understand science fully and correctly. Praises are showered on the physician who is adept in *Tantrayuktis*.<sup>2</sup>

#### Adhikarana Tantrayukti

The central theme the author intends to explain in a treatise i.e main subject matter for which any text or chapter is constructed becomes the *Adhikarana* of the text. Neelamegha used 2 words, *Adhara* and *Tatpariya*. Here *Adhara* is the topic of discussion or subject matter and *Tatpariya* is the specific topic. Certain topics of subjects which is to be discussed or explained specifically by *Shashtra* are called *Adhikarana Tantrayukti*.<sup>3</sup> The term '*Adhikarana*' means theme, subject matter, or sub-stratum. Every branch of science

or literature has invariably, a subject matter which it attempts to elucidate. Arguments are advanced, symposia are held, and treatises were written only for the explanation of the subject matter. No treatise is there which does not possess a "Theme" and no assembly which does not discuss a subject. *Adhikarana* is thus, the subject matter on which the entire science is built, *Adhikarana* may be of many kinds such as:

#### 1. Tantradhikarana (Shastradhikarana)

*Tantradhikarana* is the subject matter of science in general. For example, '*Roga* (disease) is the main subject matter of Ayurveda. In the distant past, when the Rishis found that diseases became a hindrance to the pursuit of useful living, they assembled on the slopes of the Himalayas, deputed sage Bharadwaja to Indra in order to learn the science of *Ayurveda* from him and to propagate it in this world for the benefit of mankind. Hence '*Roga*' is the *Adhikarana* of *Ayurveda* in general.

#### 2. Granthadhikarana

This refers to the subject matter of a particular treatise. Every science has one or more branches and accordingly many an independent treatises. Ayurveda has eight divisions and each one has many separate treatises. In general, the subject matter of all these treatises is, '*Roga*' and 'its remedy' but each one has an addition to a special division of Ayurveda. For example, the subject matter of '*Charaka Samhitha*' is mainly '*Kayachikitsa*,' that of '*Sushruta Samhita*' is '*Shalya Chikitsa*,' that of '*Kashyapa Samhita (Vridhha Jeevakeeya Tantra)*' is '*Balaroga chikitsa*' and so on. The subject matter of any treatise is thus called '*Granthadhikarana*."

A treatise may have many '*Sthanas*' or sections dealing with different topics, eg:- *Sutra Stana*, *Vimana Sthana*, *Shareera Sthana*. Whereas *Shareera Sthana* explains the body, *Sutra Sthana* deals with basic principles, *Indriya Sthana* deals with fatal signs and symptoms, etc., The subject matter of each section is called '*Sthanadhikarana*' (Arunadatta).

Table no1:

<u>ASTANGA OF AYURVEDA</u>
<i>Kaya</i>
<i>Bhala</i>
<i>Graha</i>
<i>Urdhvanga</i>
<i>Shalya</i>
<i>Dramstra</i>
<i>Jara</i>
<i>Vrusha</i>

Table no 2:

<u>STHANA</u>
<i>Sutra sthana</i>
<i>Nidhana sthana</i>
<i>Vimana sthana</i>
<i>Shareera sthana</i>
<i>Indriya sthana</i>
<i>Chikitsa sthana</i>
<i>Kalpa sthana</i>
<i>Siddhi sthana</i>

### 3. Adhyayadhikarana

*Adhyaya Adhikarana* is the subject matter of a chapter. Treatises are divided into many chapters and each chapter deals with one topic or a theme that forms the basis of the description. Usually, the chapters are named on the subject matter discussed. For example, the first chapter of '*Sushruta Samhita*' is named '*Ve-dotpatti Adhyaya*' and describes how Ayurveda originated. Similarly, the first chapter of '*Vimanasthana*' in '*Charaka Samhita*' deals with details of '*Rasas*' (Tastes) and hence called '*Rasa Vimana Adhyaya*' and so on. In this fashion each chapter in any treatise will be having an *Adhyay Adhikarana* - a special theme it describes.

### 4. Prakarana Adhikarana

*Prakarana Adhikarana* is the subject matter of a particular context or occasion. In *Vyadhitaroopiya Adhyaya* 2 topics are dealt with for those who are *Guru Vyadhita* and *Laghu Vyadhita* this speaks about the *Prakarana* with which it is dealing.

### 5. Vakyaadhikarana:

*Vakyaadhikarna* is the subject matter of a particular sentence. <sup>4</sup> While reading or understanding the *Samhita* first and foremost we look into *Vakya*. For further understanding looking into its *Prakaranaadhikarana*, *Adhyayadhikarana*, *Granthadhikarana*, and *Tantradhikarana* is required.

### Applied aspect of Adhikarana Tantrayukti

साध्यासाध्यविभागज्ञो ज्ञानपूर्व चिकित्सकः । काले चारभते कर्म यत्तत् साधयति ध्रुवम् ॥ <sup>5</sup>

- *Shastradhikarana- Ayurveda Charaka Samhita.*
- *Sthanadhikarana- Sutrasthana.*
- *Adhyayadhikarana- Mahachatushpadoadh-yaya,*
- *Prakaranaadhikarana- In the form of anuxer on Oushadha Pada*
- *Vakyaadhikarana- साध्यासाध्यविभागज्ञो ज्ञानपूर्व चिकित्सकः ।*

There will be a discussion as to why *Chikitsa* should be given if the disease gets relived without the administration of medication. This question is answered in the above shloka.

The shloka narrates that *Chikitsaka* should be aware of *Sadhya* and *Asadhya* of *Vyadhi* before he starts *Chikitsa* with this full knowledge intervention of *Chikitsa* on time and can definitely cure the disease.

Example

*Rugna* is the *Adhikarana* of *Ayurveda* for example *Shatphala Gritha* is mentioned both in *Rajayakshma*

and *Gulma*. It indicates either there is some segment concept of *Samprapti* is common in both or *Gritha* act on both *Samprapti* in its certain segments. Thus, *Adhikarana* comes to in understanding of the action of the drug.

*Adhikarana* tells about the topic of the *Tantra*. The subject oriented study is again an application of *Adhikarana*. Classification also needs subject orientation. For example, in various *Dashemani Gana*, etc., thus heading of classification is an example of the application of *Adhikarana Tantrayukti*.

Table no3:

<u>CHARAKA SUTRA</u>	<u>ADHYAYAS</u>
<i>Bheshaja chatushka</i>	1. <i>Deerghanjiviteeya Adhyaya</i> , 2. <i>Apamarga Tanduliya Adhyaya</i> , 3. <i>Aragvadhiya Adhyaya</i> , 4. <i>Shadvirechanashatashritiya Adhyaya</i>
<i>Swastha chatushka</i>	5. <i>Matrashiteeya Adhyaya</i> , 6. <i>Tasyashiteeya Adhyaya</i> , 7. <i>Naveganadharaniya Adhyaya</i> , 8. <i>Indriyopakramaniya Adhyaya</i>
<i>Nirdesha chatushka</i>	9. <i>Khuddakachatushpada Adhyaya</i> , 10. <i>Mahachatushpada Adhyaya</i> , 11. <i>Tistraishaniya Adhyaya</i> , 12. <i>Vatakalakaliya Adhyaya</i>
<i>Kalpana chatushka</i>	13. <i>Snehadhyaya</i> , 14. <i>Swedadhyaya</i> , 15. <i>Upakalpaniya Adhyaya</i> , 16. <i>Chikitsaprabhritiya Adhyaya</i>
<i>Roga chatushka</i>	17. <i>Kiyanta Shiraseeya Adhyaya</i> , 18. <i>Trishothiya Adhyaya</i> , 19. <i>Ashtodariya Adhyaya</i> , 20. <i>Maharoga Adhyaya</i>
<i>Yojana chatushka</i>	21. <i>Ashtauninditiya Adhyaya</i> , 22. <i>Langhanabrimhaniya Adhyaya</i> , 23. <i>Santarpaniya Adhyaya</i> , 24. <i>Vidhishonitiya Adhyaya</i>
<i>Annapanavidhi chatushka</i>	25. <i>Yajjah Purushiya Adhyaya</i> , 26. <i>Atreyabhadrakapyiya Adhyaya</i> , 27. <i>Annapanavidhi Adhyaya</i> , 28. <i>Vividhashitapitiya Adhyaya</i>

Here 7 *Chatushka* acknowledge the respective topics and each *Chatushka* contains 4 chapters in a group. *Bheshaja chatushka* – talks about medications, *Swastha chatushka* – maintenance of health, *Nirdesha chatushka* – principles for doctors, *Kalpana chatushka* – *Panchakarma* procedures, *Roga chatushka* – diseases related chapters, *Yojana chatushka* – *Chikitsa* related topics, *Annapanavidhi chatushka* – dietetic related topics are dealt in this *Chatushka*. The heading of the book or chapter on which the explanation is given is called *Adhikarana*.

## DISCUSSION

*Tantrayukti* is applied in 4 aspects, *Adhyayana*, *Avabodhana*, *Adhyapana*, and *Tadvidhya Sambhasha* i.e learning, understanding, teaching, and debate

respectively. *Tantrayukti* is important for the understanding of *Shastra* by its *Prabhodhanartha* and *Prakashanarta* point of view. As a lamp will light the dark house helps in visibility same way *Tantrayukti* is helpful. Reading between the lines is possible only with *Tantrayukti*. Explaining the necessity of *Tantrayukti* Acharya *Shushruta* says, *Tantrayukti* has a necessary and integral role in literary research to understand the concepts of *Ayurveda* which are explained in many folds and presented in the form of *Samhita*. The utility of *Tantrayukti* can be explained under 2 headings or folds that is *Vakya Yojana* and *Artha Yojana*. *Vakya Yojana* provides knowledge about sentences after rearranging a word in it or after rearranging 2 different sentences to arrive at its proper meaning. *Artha Yojana* helps to explore or explain the hidden meaning, this is elaboration or organiza-

tion of meaning. Here *Adhikarana Tantrayukti* plays the role of a part of *Arthayojana*.

#### Application of Adhikarana Tantrayukti in research

Defining the Research Problem- "The problem clearly stated is a problem half solved." This statement signifies the need for defining a research problem. The problem to be investigated must be defined unambiguously for that will help to discriminate relevant data from irrelevant ones. A proper definition of the research problem will enable the researcher to be on the right track whereas an ill-defined problem may create hurdles. The research problem must be stated in a scientific manner in such a way that it can be analyzed objectively with appropriate tools. The task of formulation and rephrasing the research problem is very important as it determines further research steps. It decides the sample frame, method of sample selection, and data type. <sup>6</sup> Essentially two steps of involved in formulating the research problem-

- (i) Understanding the problem thoroughly
- (ii) Rephrasing the same into meaningful terms from an analytical point of view.

This can be taken as *Adhikarana Tantrayukti* as it states the central theme of the study.

#### CONCLUSION

*Tantrayukti* is important for the understanding of *Shastra* by its *Prabhodhanartha* and *Prakashanartha* point of view, improperly handled weapon destroys the person himself similarly an improperly understood treatise or science or *Shastra* can harm society. Same way properly understood *shastra* will protect a physician from committing any mistakes. *Adhikarana Tantrayukti* has a prime role in literary research as well as in research methodology. Based on this, *Ad-*

*hikarana Tantrayukti* is included under methodological and interpretational classification. *Adhikarana Tantrayukti* gives the right information regarding the context in which the topic is dealt with.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Monica Manjunath & Soumya Saraswathi. M: Adhikarana Tantra Yukti and its Application. International Ayurvedic Medical Journal {online} 2023 {cited March 2023} Available from: [http://www.iamj.in/posts/images/upload/663\\_667.pdf](http://www.iamj.in/posts/images/upload/663_667.pdf)