

**A COMPREHENSIVE REVIEW OF *TANTRAYUKTI ADHYAYA* MENTIONED IN *UTTARTANTRA* OF *SUSHRUTA SAMHITA*.**Ashvini Shivajirao Lendikar<sup>1</sup>, Pankaj M Gahunge<sup>2</sup>, Manisha D Thutte<sup>3</sup>

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**ABSTRACT**

*Ayurveda* is an Ancient System of Medicine authored by *Acharyas*, regarded as the Epitome of Knowledge and classical texts. These texts are written in classical language, i.e., Sanskrit, and their meanings are derived from the accompanying Commentary. These Classical texts also propose Certain tools to encode and decode the concepts within them, i.e. *Tantrayukti*, the logical Framework used in classical *Ayurvedic* texts for thorough understanding and interpreting ancient knowledge. In *Sushruta Samhita* 32, *Tantrayukti* was mentioned to understand better the texts by *Acharya Sushruta* with the *Nibandhasangraha* Commentary of *Sri Dalhanacharya*. This review article explores the scientific Principles of the 32 *Tantrayuktis* mentioned in *Sushruta Samhita*, Highlighting their application with examples.

**Keywords:** *Tantra, Yukti, Tantrayukti, Uttartantra, Sushruta Samhita.*

## INTRODUCTION

*Ayurveda* is a science of life that embraces a holistic approach, addressing disease's preventive and curative aspects through its unique principles. The *Acharyas* employed specific methodologies while composing the *Shashtra* in the form of *Sutras* to present knowledge concisely and precisely. As a result, this knowledge may only be easily perceived by some, as it remains hidden. To facilitate a better understanding of this knowledge, ancient scholars utilised various grammatical and compositional tools while writing their *Samhitas*, among which *Tantrayukti* is notable. Grasping these techniques is essential for a deeper study of *Ayurveda*. That's why this article thoroughly studied *Tantrayukti*, which is mentioned in *Sushruta Samhita*.

Definition of *Tantrayukti*:

'*Tantra*', is used to denote *Sharir* or *Shashtra*, the entire or the science itself.

'*Yukti*', the other term here means Idea (*Yojana*), the use or application.

The total meaning of the caption is the information about the body, mind and maintenance of them and the 2<sup>nd</sup> meaning is highlighting knowledge and information about the statements, sentences and the issues.<sup>1</sup>

*Prayojana* (Purpose) of *Tantrayukti* :

1. *Vakyayojana* (Verbal Reasoning)

2. *Arthayojana* (Substantive Reasoning)

1. *Vakyayojana*-Connecting unrelated words, establishing relationships between sentences, through inference, instruction and description.<sup>2</sup>

2. *Arthayojana*- Illuminating unclear meanings, establishing connections between ideas. Through examination of logical grounds (*Adhikarana*), Objects of knowledge (*Padartha*), And other *Tantrayuktis*.<sup>3</sup>

Importance of *Tantrayukti* :

*Sushruta Samhita* explains the Importance of the knowledge of *Tantrayukti*.

somewhere the meaning is not clear, if it is ambiguous, sometimes the meaning is to be understood, the version of suggestive of the meaning. All such is ambiguous, and the indication becomes clear If the *Tan-*

*trayukti* subject is digested correctly; that is why this chapter is a must in *Sushruta Samhita*.<sup>4</sup>

Also, one more important thing is, just as the sun illuminates the lotus in the forest (pond), and a lamp illuminates a house, so do the *Tantrayukti* (logical reasoning methods) illuminate knowledge.<sup>5</sup>

OBSERVATION –

1. *Adhikarana*

The subject matter being discussed or about which something is spoken of is called "*Adhikarana*."

For example, on the subject of *Rasa* or *Dosha*,

When *Rasa* or *Dosha* is the central subject, any related concepts mentioned without explicit reference are understood to be part of that *Adhikarana*.<sup>6</sup>

2. *Yoga*

"*Yoga*" is the union of words or sentences together.

For example—an oil duly cooked with *Amrita-Valli*, *Nimba*, *Himsra*, *Abhaya*, *Vrikshaka*,

*Pippali*, the two kinds of *Bala* and *Devadaru*, should be prescribed for drinking as being efficacious in all cases of *Galaganda*. Here, the main idea is that '*Siddham pivot*' should be cooked and taken internally, but the word '*Siddham*' is used in the first half of the second hemistich, far away from the word '*Pivot*' in the sentence.

This combination of different words, however distant in a sentence, is called *Yoga*.<sup>7</sup>

3. *Padartha*

The term "*Padartha*" is the meaning implied by a word or an aphorism (i.e., a sentence).

*Padarthas* are innumerable.

For example —*Sneha*, *Sveda*, or *Anjana*, when used in a sentence, would each imply two or three meanings, but only one meaning that tallies with the use of the previous or subsequent word (in the text) should be understood in each case.

Thus, in the sentence "*Vedotpattim Vyakhya Syamah*", i. e. we shall discourse on the origin of the '*Veda*', the use of the word '*Veda*' would put the hearer at a loss to understand which of the *Veis* going to be discoursed on, for there are several *Vedas*, *Rigveda*, etc. But when we try to understand the expression in connection with the previous or subse-

quent use of the expression – for the root 'vid' may mean either “*Vicharana*” (discussion) or “*Vindati*” (to get) —we can afterwards conclude that the subject to be discoursed upon is the origin of *Ayurveda*. This is what is meant by the term *Padartha*.<sup>8</sup>

#### 4. *Hetwartha*

“*Hetwartha*” is the meaning indirectly implied by a word.

For example—As the earth is moistened by water, so an ulcer is moistened and consequently secretes) by (the taking of) *Masha*-pulse, milk, etc.<sup>9</sup>

#### 5. *Uddesha*

“*Uddesha*” is the statement in brief.

For example -

*Salya* (ordinarily any foreign matter but secondarily implying any obstructing matter in the body).<sup>10</sup>

#### 6. *Nirdesha*

“*Nirdesha*” is the statement in detail.

For example, “*Salya*” is of two kinds:

“*Sarira*” (idiopathic) and

“*Agantu*” (traumatic).<sup>11</sup>

#### 7. *Upadesha*

“*Upadesha*” is an instruction for the doing of a thing in a particular way.

For example, one should not sit up at night, and one should give up sleep in the daytime.<sup>12</sup>

#### 8. *Apadesha*

“*Apadesha*” is the statement of reason.

For example - It has been specified that the use of the articles of sweet taste increases *Sleshma*.<sup>13</sup>

#### 9. *Pradesha*

“*Pradesha*” is the determination of a present action from past events.

For example, this person has extracted *Devadatta's Salya*, hence *Yajnadatta's Salya* will also be extracted by him.<sup>14</sup>

#### 10. *Atidesha*

“*Atidesha*” is the determination of future events from present events.

For example, one's bodily *Vayu* courses upwards by such and such an action

hence one may get (an attack of *Vataja*) *Udavarta* by such an action.<sup>15</sup>

#### 11. *Apavarga*

“*Apavarga*” is the extraction—i.e., the exception of (something) from something more comprehensive or extended; that is to say, it is an exception to the general rule.

For example, fomentation should not be applied to people suffering from the effects of poisoning except for those suffering from insect poison.<sup>16</sup>

#### 12. *Vakya-Sesha*

“*Vakya-sesha*” is the word the absence of the use, which does not make the sentence incomplete.

For example -when we say of the head, the hands, the legs, the sides, the back, the abdomen ( *Udara* ) and the chest," it becomes evident that these (parts) of a person are intended.<sup>17</sup>

#### 13. *Arthapatti*

“*Arthapatti*” (“presumption” is the term used when the sense (of a sentence, though not explicitly mentioned, can yet be indirectly presumed or deduced.

For example — when one says to another, 'This rice (solid food) can be taken,' it becomes evident that he is unwilling to drink a (liquid) *Yavagu* or gruel.<sup>18</sup>

#### 13. *Viparyaya*

“*Viparyaya*” (reverse) is the term used when the words used (in a sentence) convey quite a different or opposite sense.

For example, -when it is said that emaciated, weak and frightened people are complicated to be medically treated, the opposite sense becomes evident, viz., that strong and such-like persons are straightforward to be medically treated.<sup>19</sup>

#### 14. *Prasanga*

“*Prasanga*” (connected reasoning) is used when a different subject is introduced at the end. It is also used when the same sense is repeated in other words in various places (in the same topic).

For example — It is said in the chapter on *Vedotpatti* (Chapter I, *Sutra-Sthana*) that '*Purusha*' (living organism) is the sum-total of the '*Mahabhutas*' (or the five primary elements— earth, water, fire, air and ether ) and the *Sariri* (or the soul), that medical treatment should be made of him (*Purusha*) and that he is the subject matter of every action); and it has

been repeated in the chapter on *Bhuta-vidya* (demonology) that the *Purusha* has therefore been said to be the combination of the five *Mahabhutas* and the soul and that he is the subject-matter of all sorts of medical treatment.<sup>20</sup>

#### 15. Ekanta

“*Ekanta*” is the term used to denote something certain in every case. For example, *Trivrit* causes Purgation, and *Madana*-fruit produces vomiting.<sup>21</sup>

#### 16. Anekanta

“*Anekanta*” is the term used to denote certainty in some cases and uncertainty in others.

For example, many authorities hold that ‘*Dravya*’, or the thing itself is the principal factor, some have the ‘*Rasa*’ or taste (in a thing) to be the principal factor; some again hold the “*Virya*” or potency to be the principal factor and others have “*Vipaka*” or digestive reaction to be the principal factor.<sup>22</sup>

#### 17. Purvapaksha

“*Purvapaksha*” is (the putting of) a question with an apparent objection.

For example - (the question why the four kinds of *Vataja-Prameha* incurable are.<sup>23</sup>

#### 18. Nirnaya :

“*Nirnaya*” is the reply to a *Purva-paksha* or question.

For example, the (bodily) *Vayu* affects, i. e., spreads over the (whole) body and then forces the urine through (the passage with the (vitiated bodily *Vasa* (grease), *Medas* (fat) and *Majjan* (marrow). The *Vataja* cases (of *Prameha*) are, therefore, incurable. As has been said—the (bodily) *Vayu* affects, i.e. spreads over the whole body and comes in contact with the (bodily; *Medas* (fat), *Majjan* (marrow) and *Vasa* (grease), becomes vitiated and courses downward.

The *Vataja* cases (of *Prameha*) are, therefore, incurable.<sup>24</sup>

19. *Anumata*: “*Anumata*” is the term used when an opinion of another is (quoted but) not refuted.

For example, some authorities hold that there are seven *Rasas* or tastes. (Now, as this is not refuted, it is said to be *Anumata* or sanctioned by author.<sup>25</sup>

#### 20. Vidhana

“*Vidhana*” mentions, at the beginning, the fact to be established. For example, the vulnerable or vital parts (*Marmas*) in the thigh are eleven in number, and this has already been stated to be established.<sup>26</sup>

21. *Anagatavekshana* “*Anagatavekshana*” is the term used when something in the future is referred to in such terms as ‘this will be dealt with hereafter’.

For example—It can be said in the *Sutrasthana* it will be dealt with in the *Chikitsasthana*.<sup>27</sup>

22. *Atikrantavekshana* “*Atikrantavekshana*” is the term used when something in the past is referred to. For example—it can be said in the *Chikitsasthana* ‘it has already been said in the *Sutrasthana*’.<sup>28</sup>

23. *Samsaya* “*Samsaya*” is the term used when examples of two opposite and dissimilar subjects are cited. For example, hurting *Tala Hridaya* (*Marmas* in the hands and legs) is fatal ; amputation of the hand and of the leg is not fatal.<sup>29</sup>

24. *Vyakhyana* “*Vyakhyana*” is the description or explanation of the details. For example—*Purusha* as the twenty-fifth factor has been dealt with in this book. While only the twenty-four factors constituting this body have been dealt with in other works.<sup>30</sup>

25. *Sva-samjna* “*Sva-samjna*”(denotes the specific terms specially used in any work and not in common with any other work. For example -the term ‘*Mithuna*’ (in medical works) means two things, viz. ^honey and clarified butter.

26. *Udaharana* “*Udaharana*” is an example of what is well-established or well-known in the world. For example, cooling measures should be used to guard against warmth.<sup>31</sup>

#### 27. Nirvachana

“*Nirvachana*” is the derivation of a term. For example—*Ayu* (life) is the subject-matter of this work, and a man gets (the means of) *Ayu* (longevity) from this work and hence it is called *Ayurveda*.<sup>32</sup>

28. *Nidarshana* “*Nidarshana*” is the term used when examples support the meaning (of a word or sentence).

For example, just as the (digestive) fire in the *Koshtha* (abdomen) increases in contact with (the local

bodily) *Vayu*, so also an ulcer increases when assisted by the *Vayu*, *Pitta*, *Kapha*.<sup>33</sup>

29. *Niyoga* “*Niyoga*” is the enjoining of something to be done as a duty. For example, what is beneficial (*Pathya*) should be taken.<sup>34</sup>

30. *Samuchchaya* “*Samuchchaya*” is the joining (of two or more connected but independent ideas) as such and such.

For example—In the group of flesh, (those of) *Ena* and *Harina* (two kinds of deer), *Lava* and *Tittira* (two kinds of birds) and *Saranga* (spotted deer) are the principal ones.<sup>35</sup>

31. *Vikalpa* “*Vikalpa*” is the term used when something is said to be this or that, i.e., when alternatives are used.

For example—either meat-soup or *Yavagu* (gruel) cooked with clarified butter (should be used in such and such a case).<sup>36</sup>

32. *Uhya*

“*Uhya*” is the term used when something more can be understood by an intelligent man, though not definitely used.

For example—It has been said in the chapter on *Anapanavidhi* (Chapter 27, *Sutra-Sthana*) that *Anna* (food) is of four kinds, via., 1) *Bhakshya* (masticable) or the solid food that has to be bitten with the teeth before eating, (2) *Bhojya* (edible) or the solid food proper i.e., which has not to be bitten with the teeth, (3) *Lehya* (lambative) or the semi-liquid

food that has to be licked like an electuary, and (4) *Peya* (drink) or the proper liquid food that has to be drunk; but of these four kinds, two kinds only (viz., *Anna* and *Paniya*) have been mentioned (in naming the chapter). Here it is (said that the other two types are) understood. When only two are mentioned regarding food and drink, the inclusion of all four

In *Sushruta Samhita*, 32 *Tantrayuktis* were mentioned which are named as follows:<sup>39</sup>

Sr.No	Name of Tantrayukti	Discussion
1.	<i>Adhikarana</i>	Subject Matter
2.	<i>Yoga</i>	Arrangement
3.	<i>Padartha</i>	Import of Word
4.	<i>Hetwartha</i>	Extension of Argument
5.	<i>Uddesha</i>	Concise Statement

Therein is easily comprehended. And why? Because the term '*Bhakshya*' is included in the term '*Anna*'—both being of the same kind, viz., solid food; and the term '*Lehya*' is included in the term '*Peya*'—both being of the same kind, viz, liquid. And the articles of food, though they are really of four types, are usually spoken in the common language as being of two kinds only {viz, solid and liquid}.<sup>37</sup>

In these articles, descriptions of 32 *Tantrayuktis* have been given.

At the end of the chapter, Sage *Dhanvantari* says that the intelligent man who is fully conversant with these technical terms and understands these principles properly is worthy of reverence as the best physician.<sup>38</sup>

Discussion

*Tantrayuktis* are interpretative tools and methodologies used in ancient texts to convey concepts systematically. They ensure clarity, avoid misunderstandings, and enhance the understanding of the *Shastra*. *Sushruta Samhita*, especially its *Uttatantra*, uses various *Tantrayuktis* to organise and communicate complex medical concepts. Knowledge of *Tantrayuktis* is essential for understanding the intent behind the author's words and bridging gaps between ancient texts and modern relevance.

## CONCLUSION

*Tantrayukti* is the methodology or systemic approach of studying a *Tantra* to interpret textual topics in correct manner for the precise practical application. Utility of *Tantrayukti* is essential in the interpretation of *Samhita* as they are helpful for *Vakyayojana* and *Arthayojana*. If one knows *Tantrayukti* then he/she will understand the classical texts for better knowledge.

6.	<i>Nirdesha</i>	Elaboration of Statement
7.	<i>Upadesha</i>	Advice or Injunction
8.	<i>Apadesha</i>	Adducement of Reason
9.	<i>Pradesha</i>	Partial adumbration
10.	<i>Atidesha</i>	Extended application
11.	<i>Apavarga</i>	Exception
12.	<i>Vakyasesha</i>	Supply of Elipses
13.	<i>Arthapatti</i>	Disjunctive implication
14.	<i>Viparyaya</i>	Exception to exception
15.	<i>Prasanga</i>	Restatement
16.	<i>Ekanta</i>	Categorical statement
17.	<i>Anekanta</i>	Compromising statement
18.	<i>Purvapaksha</i>	Objection
19.	<i>Nirnaya</i>	Decision
20.	<i>Anumata</i>	Concession
21.	<i>Vidhana</i>	Right Order
22.	<i>Anagatavekshana</i>	Prospective Reference
23.	<i>Atikrantavekshana</i>	Retrospective Reference
24.	<i>Samsaya</i>	Doubt
25.	<i>Vyakhyana</i>	Explanation
26.	<i>Svasamjna</i>	Technical terminology
27.	<i>Nirvachana</i>	Illustration
28.	<i>Nidarshana</i>	Analogy
29.	<i>Niyoga</i>	Authoritative instruction
30.	<i>Samuchchaya</i>	Aggregation
31.	<i>Vikalpa</i>	Option or Alternative
32.	<i>Uhya</i>	Deduction

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