



A CRITICAL STUDY OF *NIRDESHA CHATUSHKA* W.S.R. TO USE OF *TANTRAYUKTI*

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ABSTRACT

Ayurveda is a science of life. It is an *upaveda* of *Atharvaveda*. It is a science for healthy living resources which deals with the physical, psychological, and spiritual well-being of human beings and covers all aspects of human life. It has various philosophical and fact full truth subjects, which improved by our great sages like *Acharya Charaka, Sushruta, Vagbhata* etc. through their knowledge, wisdom and experience. With the knowledge gained by sages, they compose treaties in a concise and precise manner. *Acharya* used some methodology. These methodologies help us understand the treatise well. The aim of this dissertation is to study *Nirdesha Chatushka and Tantrayuktis*.

Keywords: *Nirdesha Chatushka, Tantrayuktis*

INTRODUCTION

Ayurveda is an ancient medical science. It is known from the *Vedic* era. It deals with diseases' preventive and curative aspects and promotes health by its prin-

ciples and approach. It evolved in the forms of *Charaka Samhita, Sushruta Samhita, Ashtanga sangraha, Ashtanga hridaya*, etc. *Charaka Samhita* is a

collection of various basic principles, healthy advice, directions and teaching, pharmacological actions of multiple drugs, and description of various diseases' preventive, promotive and curative aspects. It is a foundational text of *Ayurveda*. It is classified into eight *Sthanas*. These eight *Sthanas* include one hundred and twenty chapters. *Acharya Charaka* has talked about the two objectives of *Ayurveda*, i.e., maintaining and promoting the positive health of healthy individuals and curing diseased ones.¹ It is completed in 3 levels. *Acharya Punarvasu Atreya* was the advisor, and *Acharya Agnivesha* was the main author of *Charaka Samhita*. In contrast, *Acharya Charaka* was the actual redactor, and *Acharya Dridhbala* was the completer of this *Samhita*. *Sutra sthana* is foremost among the eight *sthanas*. It consists of thirty *Adhyayas*. It is divided into seven *Chatushka*. Each has four *Adhyayas*; the last two *Adhyayas* are grouped as *Sangrahadvaya adhyayas*.

These *Chatushkas* are as follows –

- *Aushadha Chatushka*
- *Swastha Chatushka*
- *Nirvesha Chatushka*
- *Kalpana Chatushka*
- *Roga Chatushka*
- *Yojana Chatushka*
- *Annapana Chatushka*

Sutra Sthana deals with various important fundamental principles of *Ayurveda*. It is the brain of the whole *Samhita*. Here, a collection of important *Sutras* related to various contexts is described. Therefore, this *Sthana* is also known as *Sutra Sthana*.

Chatushka means a division comprising four chapters relating to the same topic. The third *Chatushka* is *Nirvesha Chatushka*, comprising chapters nine to twelve. This *Chatushka* is about the guidelines of healthcare management, the components of healthcare management, and their standard qualities; denotements are given for the well-being of *Swastha* and *Aatura*. The definition of diseases, their prognosis, and treatment, *Sapta Trika* with three *Eshana*'s, and symposium for *Tridosha*'s are described in detail. *Tantrayuktis* have been described at the end of *Charaka* and *Sushruta Samhitas*. These are the sys-

temic approaches to studying the *Shashtra* and interpreting its correct definite meaning. *Tantra* or *Shashtra* means to govern, control and rule, an order scriptural injunction on any particular section of knowledge or science. They provide the controlling guidelines for treatises. It provides a framework for a theory and its practical application, and *Yukti* stands for devices. *Tantrayukti* means the device or plan of *shastra*², which clarifies the meaning of any science. Because *Shashtra* is as light and intellectual as eyes, a physician possessed with both of these would never be misapprehended.³ *Ayurveda* is a science. It deals with healthy living resources, philosophical and factual truth and covers all the aspects of human life. It is necessary to know about the methodology for understanding *Samhita*.

REVIEW OF LITERATURE

The *Sutrasthana* has acquainted the critical position of head or *Uttamanga* for the *Samhita*.⁴ In this verse, the *Chatushka* are denoted as *Mahartha* (*maha*+ *artha*). The *Maha* and *Artha* both terms elaborate the vitality of *Chatushkas* more than that the *Maha* and *Artha* are synonyms of heart⁵; this word appropriately narrates the exact position and importance of *Chatushka* in *Samhita*. These *Chatushkas* are at the heart of this treatise, nourishing the rest of *Samhita*.

The *Sutra* is the power of words endowed to humanity to express his thoughts in a short and suitable form. These *Sutras* are the conclusions of a thorough survey of several years corroborating the experiences of sages. The *Sutra sthana* is acquainted with the critical position of the head or *uttamanga* for the *Samhita*.

The *Sutrasthana* lies as the *Madhusanchaya* of the *Samhita*. This nectar of knowledge has been excellently stored by *Acharya Charaka*, i.e., in the form of *Chatushka* methodology. This methodology is unique, the meaning of the word *Chatushka* is it is a collection of four different subjects led by one group, a hall resting on four pillars, a set of four⁶. It indicates that knowledge of a subject in different forms reveals deep thinking of a particular subject through *Chatushka*. It is present only in the *Sutra sthana* of *Charaka Samhita*. In this, each *Chatushka* gives an

individual aspect of Ayurveda teaching methodology. The methodology of *Chatushka* is adopted only in *Sutra sthana* because *Sutra Sthana* is the first *Sthana*; it is the collection of various *Sutras* which are to be applied to all over the *Samhita*, but each *sthana* explains some of its parts, so it is not possible and also not necessary to divide each *Sthana* in that manner. Its objective is to enlighten the other *Sthanas* because it presents the outline of the whole *Samhita*. *Sutra sthana* is divided into seven *Chatushkas*; each *Chatushka* possesses with its prime subject as follows:

1. *Bhesaja Chatushka*- Provides the knowledge to select appropriate drug therapeutics
2. *Swastha Chatushka*- Provides the knowledge to decide probable etiological etiogenesis (*Viparyaya*) factors
3. *Nirdesh Chatushka*- Provides the knowledge to make a perfect diagnosis of *Dhatu Samya / Vaishamya*
4. *Kalpna Chatushka*- Provides the knowledge to select appropriate formation and procedure
5. *Roga Chatushka*- Provides the knowledge to understand the pathogenesis
6. *Yojana Chatushka*- Provides the knowledge to determine the principle of management
7. *Annapana Chatushka*-Provides the knowledge to decide wholesome diet, Dietetics and regimens
8. *Sangraha Dvaya Adhyaya* - Provides the knowledge to evaluate the Prognosis condition.

Chatushkas present the unique methodology and are also evidence of the practical approach of *Charaka Samhita* as a therapeutic text.

Each *Chatushka* explains aspects of medical science and the methodology of teaching. *Chatushkas* are very important in their places, but *Nirdesh Chatushka* offers enlightenment on scriptural knowledge and one's mental ability. It is a base of *Sutrasthana* and is collected in four chapters with different aspects related to a common theme. In *Chatushka*, the first chapter gives basic concepts associated with a particular subject. The second and third chapters provide more information about the previous subject, and the fourth chapter gives concluding remarks. Each chapter is linked with the other chapter.

NIRDESHA CHATUSHKA:

After finishing *Swastha Chatushka* (tetrad on health), The *Nirdesh Chatushka* is placed in the third position; *Chakrapani* comments that for the benefit of both *Swastha* and *Atura*, this *Chatushka* is being described. This *Chatushka* describes all the aspects of therapeutics for a healthy person and those afflicted with diseases.^{7,8} These aspects are physician, drug, etc., called the *Chatushpaad*. Among these four aspects, a physician is given prime place, and all the desirable qualities for *Vaidhya* are as follows: The main theme of this *Chatushka* is to discuss the benefits for *Swastha* and *Atur*; it gives information about pathology. *Ayurveda* physiology and pathology are not individually but are common as pathophysiology, and how the physiology changes to pathology and pathology are brought again to physiology.

Remarkably, *Chatushka* is initiated with instructions from the hospital and health care management. All the instructions are made with the physician in mind.

Along with this prognostic classification of diseases, *Asta Trika*, the pathophysiology of *Ayurveda*, is given. *Nirdesh Chatushka* gives the complete diagnostic methodology and pathophysiology, qualities of *Chatushpada*, and features of *Prakrita* and *Vikrita Dosha*. The principal subject of *Nirdesha Chatushka* is how the condition is reached from *Swasthavastha* to *Aturavastha*.

In the foregoing *Swastha Chatushka*, health is maintained by observing the rules of *Dincarya*, *Ritucarya*, and *Sadvritta*. In the subsequent *Nirdesh Chatushka*, the diseased state is elaborated upon. Thus, *Nirdesh Chatushka* steps into the field of *Atura* (Pathology) but does not leave *Swastha* (Physiology), as *Nirdesh* is equally beneficial for *Swastha* and *Atura*.

Nirdesh Chatushka lies as the bridge between its foregoing and subsequent *Chatushka*, keeping its view over the entire *Sutra Sthana* and, thus, the whole *Samhita*.

The *Chatushka* starts with *Khuddaka Chatushpada* with the *Nirdesh* of *Shodasha Kala Beshaja*.

At first, *Khuddak Chatushpaad* shows interest in four types of therapeutics: physician (*Vaidya*), Medicine (*Dravya*), Attendant (*Upasthata*), and Patient

(Rogi). Each of these abilities is a natural and cardinal necessity of the physician.

The following chapter, *Mahachatushpada*, describes the illnesses based on the forecast. This chapter explains that treatment should be started only by the physician after diagnosing and recognising the disease. The physician should prevent himself from treating incurable illnesses.

The third chapter (*Tisraishaniya*) connects with topics like three types of intent, potency, factors for illness, illness themselves, ways of diseases, physicians and therapies.

The last chapter (*Vatakalakaleeya*) deals with the appropriate and inappropriate nature or work of *Vata*, *Pitta*, and *Kapha*. To succeed, a physician must have an intensive intellect of the guidelines provided.

REVIEW OF TANTRAYUKTI: In *Ayurveda*, the first direct reference to the word *Tantrayukti* is available in *Charaka Samhita*; *Acharya Dridhabala* enlists 36 *Tantrayuktis* in the *Siddhi sthana* 12th chapter and also talked about the importance and necessity of *Tantrayukti* and. *Acharya Chakrapani* described them.

Bhattara Harishchandra has described *Tantrayuktis* in his commentary *Charaknyaas* on *Charak Samhita* four additional *Tantrayuktis* viz. *Pariprasna*, *Vyakarana*, *Vyutkrantabhidhana* and *Hetu*. *Pariprasna* is included in *Uddesa*, *Vyakarana* is included in *Vyakhyana* and *Vyutkrantabhidhana* is included in *Nirdesh*. *Hetu* (according to *Chakrapani*) includes different premises (mode of acquiring knowledge), like *Pratyaksa* or direct observation.

Commentator *Acharya Dalhana* has separately explained each *Tantrayukti* in his commentary *Nibandha Samgraha Vyakhyana*.

In *Astanga Samgraha*, *Acharya Vagbhata* mentions only the name of *Tantrayukti*, which its commentator *Indu* elaborately explains in *Shashilekha Vyakhya* as *Tantraguna*.

In *Astanga Hridaya*, *Arunadutta* mentions *Tantrayukti* in his commentary, but there is no direct reference to *Tantrayukti*; he uses *Tantra Guna* in the 40th chapter of *Uttaratantra*.

Artha shastra of *Kautilya* is a very important text in Sanskrit literature. In 15th *Adhikaran Kautilya*, *Tantrayuktis* are mentioned 32 *Tantrayuktis* and mention that the *Tantrayuktis* are very useful in reading and understanding this text.⁹

Definition of Tantrayukti:

The word *Tantrayukti* is made up of two words: *Tantra* and *Yukti*.

- 1) The word “*Tantra*” is derived from “*Tan*” *Dhatu* with the suffix “*Shtran*”.¹⁰(Va), (S.K.D.) *Tan* for capacity to elaborate, extend, stretch, compose, etc. *Shtran* means an instrument tool.¹¹ (M.W)
- 2) By *Vyutpatti*, “*Tantra*” means an entity which is instrumented for the ability to get expansion as per the necessity, and it is helpful to maintain and hold different aspects concerned with the subject.¹²

Acharya Dalhana indicates the term *Tantra* as *Tatri Dharane* here the meaning of the term *Dharane* suggests protecting the body from the diseases. So, the treatise that protects the body is called *Tantra* or *Shastra*.¹³

“निरुक्तं तन्त्राणात् तन्त्रं स्थानमर्थप्रतिष्ठया ” (Ca. Su.30/70)

“*Tantra*” is considered as a concise treatise; in that sense; which protects (*Trayate*) from un-necessary elaboration (*Tananat*).

Tantra is a systemic composition that holds and sustains many concepts that are capable of necessary elaboration. It protects *Shastra* from unnecessary extension and protects a body by beneficially advocating rules and regulations.

Synonyms of the Tantra: *Shakaha*, *Vidhya*, *Sutra*, *Jnana*, *Shastra*, *Ikshana* and *Ayurveda*. All these words are synonyms of *Tantra*. These synonyms are different, but according to *Aptopadesha*, all these words are synonyms of *Tantra*. *Ayurveda* – A scientific knowledge of life.¹⁴

Shakha - Branch of science concerning a particular subject in detail.¹⁵

Vidhya - Knowledge and skill, scholarship incantation, spell, philosophy (concept), science.¹⁶

Sutra - With minimal usage of words, convey, maximum meaning is Sutra. In aphoristic form, i.e. concise nature, which may elaborate its concepts.¹⁷

Jnana - Knowledge, cognisance, learning.¹⁸

Lakshana - Symbolic or, again, concise yet accurate description or definition.¹⁹ *Shastra*—A scripture, in this Systemic arrangement of subjects, Scripture Thus, all these aspects are expected to be taken comprehensively while interpreting the word “*Tantra*”.²⁰

Definition of Yukti:

The word *Yukti* is derived from the Sanskrit *Dhatu* ‘*Yuj*’, which means to connect, combine, reason, or connect words.

Yukti is the coordination between two factors, *Vakya* and *Artha*. From the above reference, it can be said that *Yukti* is the coordination between two factors, *Vakya* and *Artha*.²¹

According to *Acharya Chakrapani*, *Yukti* is the process by which the given events are combined. It selects the correct possibility through the aggregation of many components of an event.²² *Yukti* is the source of knowledge. It helps in the right judgement or appropriate decision concerning context when various circumstances are to be faced.

In *Samhita*, *Tantra* and *Yukti* are both independent. *Tantra* means conceptual textual knowledge, and *Yukti* means practical applications. All commentators of *Samhita* explain the *Tantrayukti* word as *Yuktis* of the *Tantra*. They are conjugated with the words *Yukti* of *Tantra*; therefore, *Yukti* in *Tantra* is *Tantrayukti*. Thus, *Tantra* means an aggregation of concepts, and *Yukti* means application methods. Therefore, the principal word *Tantrayukti* means methods of application for aggregate concepts in a scientific treatise.

Tantrayuktis according to Acharyas: In *Charaka Samhita*, *Sushruta Samhita*, *Ashtang Hridayam*, *Ash-tang Sangrah* and their commentators like *acharya Dalhan*, *Chakrapani*, *Indu*, *Bhattarharishchandra* have mentioned types of *Tantrayuktis* with different opinions. Name of *Tantrayuktis* are *Adhikarana*, *Yoga*, *Hetvartha*, *Padartha*, *Pradesh*, *Uddesha*, *Nirdesh*, *Vakyashesha*, *Prayojana*, *Updesha*, *Apdesha*, *Atidesha*, *Arthapatti*, *Nirnaya*, *Prasanga*, *Ekanta*, *Anekanta*, *Apvarga*, *Viparyay*, *Purvapaksh*,

Vidhaan, *Anumata*, *Vyakhyana*, *Samsaya*, *Ati-tavekshana*, *Anagatavekshana*, *Swasangahya*, *Uhya*, *Samuchaya*, *Nidarshanam*, *Nirvachana*, *Niyoga*, *Vikalpa*, *Pratyutsaar*, *Uddhara*, *Sambhava*, *Pariprasna*, *Vyakarana*, *Vyutkrantabhidhana*, *Hetu*.

DISCUSSION

The entire *Charak Samhita* is consisting of eight *sthanas*. The *sutra sthan* comes first. It includes seven *Chatushka* chapters, and the last two are *Sangrahadvaya* chapters. *Chatushka* in *Sutrasthana* of *Charaka Samhita* is one of the prime and novel methodologies used in *Ayurveda*. It presents all the objectives of *Ayurveda* systematically. *Nirdesh Chatushka* is third in order of the seven *Chatushka*. The prime objective of this *Chatushka* is to describe useful topics that benefit healthy and diseased people.

1. *Nirdesh Chatushka* discusses the importance of *Chatushpada* and disease prognosis. *Chatushpada* is the first concept explained in the *Samhita*. It provides a unified approach to healthcare management and addresses how the healthy state changes into the diseased state.
2. *Chaturvidha pramana* is essential for diagnosing, researching, experimenting, and treating diseases.
3. *Ashta trik* is a unique concept of this *Chatushka* which covers all the aspects (principles) of *Ayurveda*.
4. *Vata Kalakaliya Adhyaya* is an example of a symposium. This symposium exchanges opinions related to *Tridosha* and establishes the principles.
5. *Tantrayuktis* are the tools for understanding a *Shastra*, as mentioned. It is a special writing methodology accepted by authors. By keeping this in mind, subjects can be easily described in *Shastra*.
6. *Vakyayojana* and *Arthayojana* are the aims of *Tantrayuktis*, which help acknowledge the subjects mentioned in any *Shastra*.
7. In *Nirdesha Chatushka*, *Upadesha Tantrayukti* is mainly used because *Acharya* has given instructions for a healthy and diseased state and emphasised the role of *Vaidya* in getting rid of diseases.

8. Examples were given to help understand the meaning of concepts. Therefore, *Nidarshan Tantrayukti* applied. *Vyakhyana Tantrayukti* used to describe concepts such as *Eshana's*, *Chaturvidha Pramana*, and *Trividha Rogayatan* and explain qualities of *Vaidya*.
9. In this *Chatushka*, there are so many reasons mentioned by philosophers in rebirth, but all these are refused by *Atreya* with a valid reason. So, *Pratyutsara Tantrayukti* is applied. But *Acharya* also established rebirth with the help of *Pramanas* after denying the other's opinions. So, *Uddhar Tantrayukti* is applied.
10. In this *Chatushka*, *Uddesha Tantrayukti* was also applied to many concepts to make them precise and then describe them. So, *Nirdesha Tantrayukti* is used.

Other *Tantrayuktis* were also applied, such as *Adhikarana*, *Padartha*, *Samsaya*, *Vikalpa*, *Hetvartha*, *Prayojana*, *Nirnaya*, *Atitavekshana*, *Anagatavekshan*, *Viparyaya*, *Ekanta* and *Vidhana*.

CONCLUSION

Nirdesh Chatushka contributes to hospital management, research, and education. *Tantrayuktis* are described at the end of *Charaka* and *Sushruta Samhita*. They provide guidelines for *Tantra* or *Shatra* and help the writer to make a format. In which the material or subject of choice can be composed and form the basis on which all aspects of the *shastra* stand.

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