

A Literary Research on Utility of *Tantrayukthi* for Understanding Ayurvedic Treatment Principles

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ABSTRACT

Ayurveda, the ancient Indian medical system is based on treatises written in the form of aphorisms. In aphorisms, the subject matter is briefed with the aid of techniques known as *tantrayukthis*. The knowledge of *tantrayukthi* is necessary for exploring the scientific principles recorded in concise form. Clinical aspects described in the treatises are not exhaustively explored due to the lacuna of understanding aphoristic statements. *Tantrayukthis* facilitate to fill up this lacuna of knowledge and helps to exploit theoretical knowledge in clinical practice. **Aim:** To analyze the utility of *tantrayukthi* for understanding ayurvedic treatment principles **Materials and Method:** Data was collected from classical ayurvedic textbooks and web sources **Results:** After analyzing the data, it is found that *adhikarana* *tantrayukthi* utilized for representing diagnosis and treatment. Communications of patient understandable by *padartha* and *yoga* *tantrayukthi*. *Apadesa* *tantrayukthi* is utilized for explaining cause-effect relation of disease. For the determination of final diagnosis *nirnaya*, *ekanta*, *upadesa*, *anumata*, *uhya*, *atitapeksha*, *pratyutsara* and *uddhara* *tantrayukthis* are utilized. *Anagatapeksha* and *atidesa* *tantrayukthis* are applied in the context of disease complications and prognosis. *Upadesa*, *niyoga* and *prayojana* *tantrayukthis* are utilized for explaining utility and application of treatment. **Conclusion:** Treatment principles in *ayurveda* was based on theoretical edifice of aphoristic statements. *Tantrayukthis* help in the exposition of aphorisms and thereby understanding the real implications of treatises. Therefore the knowledge and contextual application of *tantrayukthi* are very much essential for attaining clinical proficiency.

Key Words *Ayurveda*, *Aphorisms*, *Treatise*, *Tantrayukthi*

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INTRODUCTION

Ayurveda, the traditional system of Indian medicine was originated during the vedic period, was built on the foundation of ancient treatises. The authoritative treatises in *ayurveda* were composed in Sanskrit language in the form of *sutras* (aphorisms). Subject matter of *ayurveda*

was written both in poetic and prose form with a wide range of meaning. The hidden meaning of these scientific revelations can be explored by techniques called *tantrayukthi*. These are the devices employed for composing treatises in a compact manner and it also facilitate to unlock the hidden meaning of scientific principles. In the

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light of these devices, the pearls of knowledge submerged in the deep sea of *ayurveda* can be explored. The ultimate aim of *ayurveda* is the maintenance of health and treatment of diseases. For accurate diagnosis and treatment, an in-depth knowledge about the fundamental concepts and theories of ancient treatises are very much essential. *Tantrayukthis* help to elicit the hidden, partially explained and un-explained ideas and it also assist to co-ordinate the scattered concepts explained in the verses.

Like other medical discipline, the clinical medicine and diagnostics form the most important segment of *ayurveda*. Clinical knowledge described in the treatises are not exhaustively explored due to lacuna of understanding the aphorisms. Knowledge of *tantrayukthi* help to bridge the gap of understanding the clinical concepts illustrated in the aphorisms and it provide guidance for the logical application of treatment principles. Hence this paper aims to light up the utility of *tantrayukthis* for proper understanding *ayurvedic* treatment principles in treatises.

MATERIALS AND METHODS

Data was collected from classical *ayurvedic* textbooks and web sources

TANTRAYUKTHI -- A REVIEW

The word *tantrayukthi* is formed by the combination of two words ‘*tantra*’ and ‘*yukthi*’.The word ‘*tantra*’ denotes science of

Ayurveda, branch of science, aphorisms, knowledge, definition and technique¹. Acharya dalhana used the word *tantra* in the sense of science which protect the body and science which enable us to treat the disease². According to Arunadutta, *tantra* is the treatise which explains about the body³.

The word *yukthi* denotes combination, application, reasoning, arrangement, suitable etc⁴.The word *yukthi* is used for logical application of ideas⁵. *Yukthi* is the intellectual capacity necessary for perceiving knowledge related to *trikala* (three phases of time)- past, present and future and *trivarga-dharma*(righteousness),*artha*(wealth) and *kama*(desire in life)⁶. Thus *tantrayukthi* is the technique used in scientific treatises for framing and interpreting the concepts.

The references about *tantrayukthi* was first described in charaka samhitha. Dridhabala enumerated thirty six *tantrayukthis* in siddhithana 12th chapter. Thirtytwo *tantrayuktis* are described in susrutha samhitha utara tantra 65th chapter. But Susruta not mentioned about four *tantrayukthis* viz.*pratyutsara*,*uddhara*, *sambhava* and *prayojana* which was mentioned in charaka samhitha. Vagbhatacharya described same number of *tantrayukthis* as in charaka samhitha. *Tantrayukthivichara* written by Nilameghabhishak detailed thirty six *tantrayukthis*. Koutilya enumerated thirtytwo *tantrayukthis* in Arthasastra. Vishnudharmottara purana listed thirty two *tantrayukthis* in the sixth adhyaya of third kanda. Explanations of

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tantrayukthi are also found in *nyaya*, *mimansa*, *vyakarana* etc.

The central theme or main content of treatise is *adhikaranatantrayukthi*⁷. *Adhikarana*

tantrayukthi is classified into five types viz. *sastra adhikarana*, *sthana adhikarana*, *adhyaya adhikarana*, *prakarana adhikarana* and *vakya adhikarana*⁸. *Sastra adhikarana* is the topic of science. *Sthana adhikarana* is the topic discussed in each *sthana*. *Adhyaya adhikarana* is the topic dealt in a particular chapter. *Prakarana adhikarana* is the contextual description of a subject. *Vakya adhikarana* is the topic discussed in a particular sentence.

Yoga tantrayukthi helps in the appropriate arrangement of words or sentences for getting the correct meaning. Proper arrangement of scattered descriptions regarding *uddesa* and *nirdesa* or *sutra* and *bhashya* and *panchavaya* (five limbs of proposition) is possible with *yoga tantrayukthi*⁸. *Hetwartha tantrayukthi* is employed for the extension of ideas or principles described in one context to another context. Meaning of words in a sentence are explained by *padartha tantrayukthi*.

Pradesa tantrayukthi is used for partial explanation of topic which is not wholly explained⁸. In *susruthasamhitha*, *pradesa tantrayukthi* is explained for determination of present actions from past events⁹. Briefing of ideas are done with *uddesa tantrayukthi*. *Nirdesa tantrayukthi* is used for elaboration of a topic⁸. *Vakyasesha tantrayukthi* is used for adding necessary words for the completion of sentences. *Prayojana tantrayukthi* indicates the purpose or

utility of subject matter. *Upadesa tantrayukthi* is used to represent authoritative instructions. *Apadesa tantrayukthi* is utilized for reasoning. Application of facts explained in one context to other context by *atidesa tantrayukthi*. *Atidesa tantrayukthi* also explained in a sense of prediction of future events on the basis of already explained facts⁹. *Arthapathi* is the presumption of unmentioned facts by already mentioned facts¹⁰. *Arthapathi* also illustrated in a sense of disjunctive meaning⁸. *Nirnaya* is applied for the conclusion of discussed ideas. Repetition of earlier described statement in another occasion is *prasanga tantrayukthi*. Statement made exclusively without any doubt is *ekanta*. Statement which varies from context to context is *anekanta*. *Apavarga* is used for denoting exceptions. *Viparyaya* indicates contradictory statements. Statement in the form of question is *purvapaksa*. It is also used in the sense of amplifying earlier statements¹¹. *Vidhana tantrayukthi* is used for proper arrangement of matter. Correct interpretations of facts comprehensible by *vidhana*¹¹. Non refutation of others opinion represented by *anumata tantrayukthi*. *Vyakhyana* is used for detailed explanation. *Samsaya tantrayukthi* indicates indeterminate statements which create doubt about conclusion. *Atitapeksha* is the explanation of the present context with retrospective references. *Anagatapeksha* is the explanation of present context with prospective references. *Svasamjna tantrayukthi* indicates the technical terms used in scriptures. *Uhya tantrayukthi* refers

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to the explications that are deduced from a statement by own intelligence . *Samucchaya tantrayukthi* is utilized for denoting collectiveness.

Nidarsana tantrayukthi is used for explaining facts with suitable examples understandable to common man. *Nidarsana tantrayukthi* is used for denoting definitions or scientific explanations . *Niyoga tantrayukthi* is the statement in the form of instructions or command which are to be followed strictly. *Vikalpa tantrayukthi* is used in the context of explaining an option or alternative for a suitable variant . *Pratyutsara tantrayukthi* is the refutation of others argument with logical reasons. Re-affirmation of statements after refuting others opinion is *uddhara tantrayukthi*¹². *Uddhara* also explained in a sense of statement made in response to a query¹³. *Sambhava tantrayukthi* is used for denoting the site of origin¹². This is also used for emphasizing an idea by some arguments or justifications which are not mentioned earlier¹³.

DISCUSSION

The quality of health care depends upon the clinical excellence of the physician. In ayurveda, the clinical application of knowledge based on the foundation of theoretical principles encoded in the treatises. Theoretical principles in treatises can be decoded by the guidance of techniques named *tantrayukthis*. *Adhikarana tantrayukthi* is used for denoting central theme in clinical practice i.e. diagnosis and treatment. Treatment

mentioned in specific branch of medicine like *salyatantra*, *salakyatantra* etc comes under *sastra adhikarana*. *Sthana adhikarana* represents particular subject matter described in a particular section.e.g.*chikitsasthana* mentions about treatment. Diagnosis and treatment of diseases described in separate chapters comes under *adhyaya adhikarana* e.g. *jwarachikitsa*, *rakthapithachikitsa* etc. Matter described in a particular section is *prakarana adhikarana*. e.g.*arochaka*, *swarasada* etc. mentioned in *rajyakshma chikitsa*. Matter described in particular sentence is *vakya adhikarana* e.g. Effect of *oushadha yogas* described in verses.

Yoga tantrayukthi enables to arrange the words and phrases communicated by the patient and to correlate it with features of the disease. *Yoga* also enables multiple applicability of different drugs and therapies. For e.g.*shadanga paniya* indicated in *jvara chikitsa* is the combination of six different drugs. *Narayanachurna* indicated in *udara chikitsa* can be administered in other conditions like *vataroga*, *arsa* etc. by combining with different *anupanas* (after drinks). *Hetwartha tantrayukthi* is applied for understanding the cause-effect relationship of disease. It is also used in the context of application of fundamental principles described in *sutrasthana* for diagnosis and treatment e.g. *samanyavishesha sidhantha* explained in *sutrasthana* is utilized for diagnosis and treatment. *Padarthatantrayukthi*, enables the physician to understand the meaning of words communicated by patients. It is used for deriving the correct meaning of words according to

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contexts. e.g. The term *mala* is used to denote waste products like *mutra*, *purisha* etc. But in certain context; the same term is used for denoting *doshas*.

Partially described concepts like *avarana*, permutation and combination of *rasas* can be elaborated and applied in clinical practice by the knowledge of *pradesa tantrayukthi*. Diagnosis and treatment modalities represented by names in the context of describing treatment principles is an application *uddesa tantrayukthi*. Detailed explanation of preparation of medicine and different therapeutic procedures are application of *nirdesa tantrayukthi*. *Vakyasesha tantrayukthi* is utilized in the context of giving instructions to the patient e.g. avoiding exercise implies the meaning of avoiding all types of exercises.

Prayojana tantrayukthi is applied in the context of explanation *phalasaruti* (result) of *oushadha yogas* (combination of drugs). It is also utilized for representing the outcome of treatment. Instructions given by experienced physician is a clinical application of *prayojana tantrayukthi*. The instructions given in the textbook and the instructions of experienced physicians are applications of *upadesa tantrayukthi*. For explaining the cause-effect relationship of disease *apadesa tantrayukthi* is used. Invariable relationship of cause and effect is utilized for diagnosis and treatment. *Atidesa tantrayukthi* is utilized for prediction of progression and prognosis of disease and duration of treatment. Further, it is applied for explaining *anuktha vyadhi* by the existing principles. *Nirnaya*

tantrayukthi is utilized in the context of final diagnosis by considering different factors. The final diagnosis made after the considering of history, lab investigations and other clinical examinations is an application of *nirnaya tantrayukthi*. Application of similar medicines or treatment which is previously prescribed in a clinical condition is a usage of *prasanga tantrayukthi*. Correlating present condition of disease with previous pathogenesis is also an application of *prasanga tantrayukthi*. Final diagnosis of disease made without any doubt is utilization of *ekanta tantrayukthi*. It is applied for affirmation about drug action or treatment procedures without any difference of opinion e.g. *madanaphala* causes *vamana*. *Anekanta tantrayukthi* is applied in the context of differential diagnosis. It is also used for describing administration of different types of treatments. *Apavarga tantrayukthi* is used for representing exceptions e.g. *Sweda karma* is usually contraindicated in *visha chikitsa* except in *kita visha*. *Viparyaya* is utilized to express the contrariety in treatment. Eg. *hethuviparita chikitsa*, *vyadhiviparita chikitsa* etc. The treatment protocols administered in patients after discussing the history of disease with objections, *upasaya* and *anupasaya chikitsa* can be taken as an application of *purvapaksa*. *Vidhana tantrayukthi* is utilized for explaining the manifestation of disease in the sequence of *nidana panchaka*. *Panchakarma* procedures explained in the sequence of *purvakarma*, *pradhana karma* and *paschat karma*

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and diseases explained in the order of *hethu,linga* and *oushadha jnana* are examples of application of *vidhana tantrayukthi*. *Anumata* is applied in the context of making final diagnosis by considering previously done treatment and lab investigations. *Vyakhyana tantrayukthi* is applied in the elaboration of cases, case series. *Samsaya tantrayukthi* is applied in the cases where the physician is doubtful about the disease pathology and not able to understand the underlying the disease. Previous clinical experiences and evidences used for treatment come under application of *atitapeksha*. Prognosis and complication of disease can be predicted by *anagatapeksha*. Nomenclature of clinical conditions and treatment procedures comes under *svasamjnatantayukthi*. *Uhya tantrayukthi* is utilized in the context of applying theoretical guidelines logically in clinical practice by own intelligence. *Samucchaya tantrayukthi* is utilized in clinical medicine for explaining the syndromes where signs and symptoms are grouped together. It is also used in grouping of drugs or procedures possessing common properties.

Action of medicines or therapies can be explained in an understandable way by using *nidarsana tantrayukthi*. e.g. By administering *peyadi krama* after the *panchakarma* procedures, the weakened *jatharagni* will be increased gradually like the small flame of fire become ignited gradually by adding dry grass, cow dung etc. Certain clinical conditions can be easily explained with examples with the help of *nidarsana tantrayukthi* e.g. in *kshataja kasa*

sound like cooing of pigeon and pain like pricking with needle is produced. *Nirvachana tantrayukthi* is utilized for defining disease which is a crucial part in diagnosis and treatment. *Niyoga tantrayukthi* is applied in the context of giving instructions to patients about intake of medicines, food and regimen and also for giving instructions to attendants. *Vikalpa tantrayukthi* is widely used in *chikitsa* and *bhaishajya kalpana* for giving optional directions. Treatment according to the condition and convenience of administration of medicine can be selected e.g. in the context of *pumsavana*, it is explained that medicines can be taken oral route or nasal route. Fifty *mahakashaya yogas* can be administered in any form of *kashaya kalpana* according to the convenience. *Pratyutsara tantrayukthi* is applied in the context of final diagnosis and treatment done after refuting other physician's opinion. *Uddhara tantrayukthi* is applied for making final diagnosis by supportive evidences like laboratory investigations and *upasaya anupasaya chikitsa*. *Sambhava tantrayukthi* is used for explaining the site of origin, cause and progress of diseases. Thus by analyzing all these facts, it is found that knowledge of *tantrayukthi* is very much essential for understanding *ayurvedic* treatment principles.

CONCLUSION

Treatment principles in *ayurveda* are intricately tied in the theoretical explanations of aphoristic statements. Interpretation and exploration of these treatment principles are inevitable for

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becoming a good physician. *Tantrayukthis* are the tools used for unlocking the hidden meaning of aphoristic statements and it helps in the exposition of aphorisms and thereby understanding the real implications of treatises. By applying the tools of *tantrayukthi* the knowledge embedded in the treatises can be extracted. Therefore the study and contextual application of *tantrayukthi* is necessary for wise application of *ayurvedic* treatment principles.

Conflict of interest

Nil

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