



Tantrayukti-Significance of Tantrayukti in Literary Research

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Abstract-

The body can be safeguarded and cured by tantra (Treatise). Yukti are practical instruments for accurate planning, assessment, and knowledge acquisition through the intelligent analysis of numerous variables. Tantrayukti refers to the educational resources utilized to illustrate and evaluate the Tantric principles. Ayurvedic classics have been created using Tantrayukti, which involves eradicating Tantradosha (treatise flaws) and incorporating Tantraguna (positive treatise qualities). Tantrayukti's primary purpose is to clarify and illuminate for the readers the intended meaning expressed in the Tantras. This is accomplished by amplifying the sentences and clarifying their meaning. The right word order and the precise meaning of a sentence are yet another benefit of Tantrayukti.

Even ambiguous themes can be clarified, succinct topics can be expanded upon, and buried meanings can be brought to light. We can only apply them practically once we fully comprehend them and master them. Thus, modern researchers can make use of these traditional teaching methods, particularly in the disciplines of literary, basic, clinical, and experimental research because they aid in the growth and illumination of implicit meanings. This article's major goal is to examine Tantrayukti in general, including its history, benefits, types, and significance as a learning tool or technique. By doing so, readers will gain a grasp of how it can be used to uncover and establish new notions that have been hidden in Ayurvedic treatises.

Keywords:

Tantrayukti, Prabhodhanam, Prakasanam, Vakyayojanam, Arthayojanam.

Introduction-

When a science is adequately understood, it can be applied. The Samhitas (Ayurvedic treatises) are grouped into their true meaning using Tantrayuktis, which are significant and fundamental instruments or procedures. It is mentioned in the conclusion of each of the three treatises written by the three authors of Brihatrayee (the larger three books). These are the means to learn Tantrasaara, according to Acharya Susruta (the core of the text)⁽¹⁾ To manage, control, or dominate is what Tantra or Sastra means. It offers a framework and system for the application of theory. Yukti is an acronym for tool or plan.

Tantrayukti will therefore refer to the instruments that make it plain what every scientific concept means and take away obstacles to its practical application. When we study the Samhitas and use Tantrayukti, it is simpler to read the Samhitas and comprehend the obscure, condensed, and poorly defined principles that are mentioned in them. Rearranging sentences and their meanings is made easier by this. They serve as convention's keys and offer the right direction for comprehending the Samhitas. Their thoughts and real-world applications aid in illuminating the Samhitaliterature.

By utilizing the study tool Tantrayukti recommended by the Acharyas of Ayurveda, this article draws on the ancient wisdom of Ayurveda to help readers gain a deeper understanding of the condensed and hidden meanings found in the Samhitas. Descriptions of Tantrayukti were gathered from the Caraka Samhita's Ayurveda Dipika commentary, textbooks on various treatises, online webinars, journals, and the Tatva Sandipika commentary of the Susruta Samhita, the Sasilekha commentary of the Ashtanga Sangraha, and the Sarvanga Sundara commentary of the Ashtanga Hridaya.

Nirukti of Tantra-

- Tantra = Tan + Shtran
- Tan = Tanuvistare (to elaborate)
- Shtran = A tool or a device
- Hence, Tantra refers to the capacity to expand as needed.

Definition of Tantra-

- “Tantryatedhaaryateayurvedarthaititantrani” (Ch.Si.12/41-44 Cakrapani)

Tantra is the treatise that contains all the writings and collections of all topics covered by Ayurveda. Tantra is a synonym for Shastra, or treatise, according to

Acharya Charaka. An ideal resource for thorough information would be a shastra, such as a treatise, reference book, work of literature, or scientific article.

- “Trayateshariraanenetitantramsastramcikitsa ca” (Su.U. 65/3 Dalhana)

Tantra, according to Acharya Dalhana, has two meanings. Science aids in both the prevention of sickness in the body as well as the treatment of diseased bodies.

- “Tantryatedhaaryateshareeramanenetitantram” (A.H. U. 50/78 Arunadatta) Tantra, in the opinion of Acharya Arunadatta, is a means of safeguarding the body. Tantra is the science that instructs us on how to care for and safeguard our bodies.

Nirukti of Yukti-

Yukti = Yojana = Derived from Yujir dhathu⁽³⁾

Definition of Yukti-

- Yukti = Yojana⁽⁴⁾ (Union), Upaya (plan), Nyaya (logical application), Neeti (Logical Practice)
- Yuktishcha yojana yatuyujyate (Ch. Su. 26/31 Chakrapani)

Yukti, in the words of Acharya Caraka, is the appropriate and acceptable use of things and concepts. If any planning falls short of expectations, Yukti is not believed to be at fault.

- The ability to perceive knowledge is another definition of yukti. It provides information on the Trikala (past, present, and future) and the Trivarga (righteousness in life, material wealth, and desires in life)

Defination of tanrayukti-

- Trayate shariram anen iti tantram shahtram chikitsa cha, Tasya yuktayo yojana tantrayuktasya. (Su. U. 63/03) Dalhana
- Tantryate dharyate shariram anen iti tantram, tasya guna tantraguna, yaitantramalankriyate tantrayuktadaya. (A. H. U. 50/78) Arunadatta.

Tantra is a method for healing and protecting the body.⁽⁵⁾ Tantra's characteristics are referred to as Tantraguna, and Tantrayukti are the teaching aids or instruments used to illustrate and evaluate the ideas contained in Tantra. Tantrayukti was used to write all of the Samhitas, Tantradosha was removed, and Tantraguna was used in its place.⁽⁶⁾ A solid understanding of Tantrayukti enables us to analyze the hidden and intentional meanings included in our Ayurvedic treatises (Samhitas), which in turn aids in the patient's care.

Tantrayukti Prayojana-

According to Acharya Charaka-

He uses a lovely simile to convey the value of Tantrayukti, which has previously been stated by Acharya Susruta. The primary purpose of Tantrayukti is to illuminate and enhance the intended meaning of the Tantras, which can be done by⁽⁷⁾

1. Prabhodhanam - Expansion or Amplification of the Sentences.
2. Prakasanam - Illuminating the Sentences' Meaning. According to Acharya Sushruta-

The primary function of Tantrayukti is to support and amplify the sentences employed in the Sastra as well as to serve as instruments or methods to give the sentences more significance.⁽⁸⁾ Tantrayukti's goal is to connect sentences and clarify and expand on hidden ideas, which can be accomplished by

1. Vakyayojana - Sentence Rearrangement.
2. Arthayojana - Rearranging the sentences' meanings

.According to Acharya Vagbhata-

Tantrayukti's usefulness is mentioned by a simile in Ashtanga Sangraha.⁽⁹⁾

Alankrtamyuktipadaisaratnaerivakananam

Gold becomes more alluring and pleasant when valuable stones like diamonds are added. Similar to this, the Tantras/Samhitas become more appealing and understandable when Tantrayukti is included.

The significance of Tantrayukti in litterateur research-

- According to Acharya Charaka, a doctor who is skilled in Tantrayuktis and has a solid understanding of at least one Tantra or Shastra can swiftly grasp additional Tantras. A person who is unfamiliar with Tantrayuktis, even if he has read numerous Shastras, will not comprehend the intended meanings of them, much as a person who has lost his luck will not succeed in acquiring wealth⁽¹⁰⁾.
- Acharya Susruta provided a lovely simile to help us comprehend the significance of Tantrayukti. Tantrayukti aids in understanding science completely, deeply, accurately, and unambiguously in a similar manner to how the sun blows a cluster of lotuses and how a lit lamp illuminates a room. An educated person who is well-versed in these Tantrayuktis functions like lighted candles as well as someone who has extensive understanding of Tantrayukti is regarded as a brilliant physician because it aids them greatly⁽¹¹⁾.
- According to Acharya Vagbhatta, Tantrayukti can be used to clarify ambiguous, incorrect, or buried meaningful lines that are written properly but are being said in an untruthful manner or with wrong pronunciation in order to stop them, support our position, and/or enlighten them⁽¹²⁾.

Without gaining knowledge of “Tantrayukti” it's impossible for us to do literary research as Tantrayukti is base for understanding literature.

Tantrayukti and Literary Research –

1. **Adhikaran** – refers to the name of the topic/subject that is taken up for the study i.e. subject matter. Adhikarana refers to the subject or the area of interest of the researcher which is most important for the researcher to fix its study within in boundary of the subject. While selecting a topic for the literature researcher should keep in mind the topic based on FINER i.e. feasible, interesting, novel, ethical, and relevant rules.
2. **Yoga** – means the proper arrangement of words or sentences together so as to convey the meaning without misinterpretation. When describing Yoga Tantrayukti, Acharya Charaka used the examples of Pratinidya (proposition), Hetu (reason), Udaharana (example), Upanaya (application), and Nigamana (conclusion). This illustration can be used in research articles where the IMRAD (introduction, methodology, results, and discussion) format is typically used to showcase the study effort in chronological order. After gathering the data, the researcher must properly organize or classify it to allow for the proper interpretation and conclusion.
3. **Hetwartha-** is a statement that, although uttered in one context, can be used in other ones as well. In other terms, it is the development of a position. In order to support his claims in a study publication, the researcher typically uses quotes from earlier studies.
The researcher must cite all assertions that are similar to or related to his study in review articles as well as in the discussion section.

4. **Pradesha-** When a topic has multiple goals that can't all be explained at once, just a partial explanation can be provided.
5. **Uddesha-** is the Sanskrit word for making a brief statement with broad meanings. In research, a brief summary of the entire research piece is provided known as an abstract, which also refers to its goal, techniques, key findings, and conclusion.
6. **Nirdesha-**The short statement (Uddesha) given above is expanded afterward and is referred to as Nirdesha. Consequently, the entire body of research You might compare a piece of work or a research study to Nirdesha. In literary research methodology, Nirdesha might be a "Total Research Paper"
7. **Prayojana** - Prayojana can be correlated directly to the aims and objectives of the research work. Aim leads to the researcher for a complete study, it should be specific and well-defined. . Scientific objectives explain what, where, and for what purpose. The objectives framed should be SMART i.e., specific, measurable, achievable, relevant, and time-bound
8. **Upadesha-**The instructions provided by the preceptor and included in a treatise are referred to as upadesha. It is the instruction for carrying out a task in a specific manner. In literature research, it means doing research under the guidance of Guides and norms applied to research.
9. **Apadesha-** When a statement is made, the justification is stated, and this is referred to as an apadesha. Before coming to a conclusion, the researcher's observations and assertions must be justified and backed up with appropriate logic.
10. **Atidesha-** According to Sushrut Acharya The prediction of a certain future event based on a current event is known as atidesha. To put it another way, it implies that something will occur in the future. The term "hypothesis" is used in research to describe such a prediction or assumption. It is an intelligent assumption that is based on logic and gives a rough hypothesis for a phenomenon under investigation. A hypothesis's guiding function the researcher to define the study's scope and to maintain his righteous position.
11. **Arthapatti-** is the phrase used when a sentence's meaning can be inferred or inferred indirectly even when it is not explicitly addressed. After observation, Consequently, it can be justified by reason and logical thought in comparison to the "discussion" of research.
12. **Purvapaksha-** According to Sushrut Acharya Purvapaksha is the practice of posing a query while ostensibly objecting. most of the ancient writings, particularly the Carak samhita, are written as a series of questions and answers, which demonstrates the value of asking a question prior to moving on with the situation. For starters, a research's first and most important phase is the declaration of the research issue one plans to pursue for the study that is suggested. There should be a research problem. grounded, exact, and unmistakably unambiguous, so that it can be turned into a clever proposition.
13. **Nirnaya-** According to Sushrut Acharya it is an answer to a Purvapaksha. .It can be correlated with the result and conclusion In light of this,

14. **.Prasanga-** In research, we choose a topic after studying previous work done and considering the knowledge gap. Sometimes we have to repeat the research topic as previous research have some limitation.
15. **Ekanta-** is the phrase or sentence that is used to indicate the categorical declaration, which is the certainty in every situation. Such definite affirmations are only expressed in the research's conclusion part, hence this Tantrayukti shares similarities to the conclusion's truthful and unquestionable assertions.
16. **Apavarga-** a statement made regarding exceptions to general rules is known as Apavarga. In literature research its used to study a particular subject from a particular smahita.
17. **Viparyaya-** is a statement, from which its opposite meaning is assumed; Although this Tantrayukti does not directly correspond to any research phrase, there are some circumstances in which it can be interpreted as having the opposite meaning. If a study mentions the null hypothesis, the alternate hypothesis might be presumed to be the opposite of it.
18. **Vidhana-** According to Acharya Sushruta Vidhana interprets this to signify a description in the proper sequence. In this context, it can be claimed that the sequential order of research publications follows an IMRAD pattern. Additionally, the observations made, claims made in earlier research, etc. are expressed in chronological order, reflecting the use of Vidhana Tantrayukti.
19. **Anumata-** without a doubt, is agreement with or approval of another's opinion. Research is carried out with the help of previous work done. If the Researcher quoting previous in his research means this work is accepted by him.
20. **Vyakhyana-** During research sometimes Scientific and Research terminologies are used which can't be understood by layman.
21. **Samshaya-** - it can be correlated with Research Question.
22. **Atitavekshana-** One of the most crucial components of any academic research is reference, and bad or absent referencing not only lowers the standard of the work but may also be interpreted as plagiarism. The references are often used to show the places where the author got the information.
23. **Swasangya-** During Research meaning of some terminologies are considered from particular Acharya or Shastra for convenience of Researcher. Also, it can be correlated with Abbreviations used in Research.
24. **Uhya-** With the help of observation and discussion Researcher draws a conclusion and this is nothing but uhya.
25. **Samucchaya-** collection of data and grouping it in a particular order.
26. **Nirvachana-** a term's derivation. The first step in the research is to generate all the terms that are used when writing the review of the literature.
27. **Sanniyoga/Niyoga-** It is a claim made to emphasize the essential necessity.

28. Pratyutsara- In Literary Research during discussion and conclusion, doubtful opinions about the topic are cleared.

29. Uddhara- 'Uddhara' refers to situations where an author builds his viewpoint after challenging another academic's. When composing the review piece, Pratyutsara and Uddhara Tantryukti are both heavily utilized. The author in this intense attempt to connect opinions from prior studies before accepting or rejecting those beliefs with appropriate arguments.

30. Sambhava- with the help of probability research should consider available tools is to carry out research.

Discussion-

Our Acharyas employed Tantrayukti as their primary clinical teaching aids when creating their Ayurvedic treatises. They are important tools and approaches for efficiently extending Shastras and Tantras and for improving knowledge of them. These resources enable the topics to be clarified and expanded upon. They are crucial



resources that help us comprehend the Ayurvedic therapy regimens correctly. We comprehend the intended ideas and goals of Ayurveda by using these teaching resources in the Samhitas. After gaining knowledge of the goal, we treat the body, which aids in both curing a sick individual and safeguarding the body from disease.

When employing these tools, it is possible to enlarge themes that have been condensed or that have not been explained clearly, as well as to bring to light hidden meanings in words or topics that have not been explained at all. The many types of Yukti utilized by the Acharyas are therefore referred to as Tantrayukti after the Tantra was composed, in order to study it and comprehend its intended meaning. The precise definition of these phrases aids in understanding the subject without misunderstandings. Try to comprehend Tantrayukti in an Ayurvedic book after applying it. It aids in the development and illumination of Tantra as well as the restructuring of phrases and their connotations.

Therefore, by carefully understanding these Tantrayukti, we will be able to apply them to the ideas presented in the Samhitas to comprehend the underlying meaning intended to be understood. Even ambiguous themes can be clarified, succinct topics can be expanded upon, and buried meanings can be brought to light. We can only use them widely once we fully grasp them and have mastered them.

Conclusion-

Being brilliant visionaries, the ancient people established rules for how a Shastra or Tantra should be written and presented. This is something that should be admired. Arunadatta, the Ashtanga Hridaya commentator, states in his commentary Sarvanga Sundara that one should first acquire Tantrayukti before learning the Sastra/Tantra by heart, repetition, and rethinking. However, Tantrayukti was elucidated by Battara Harichandra, the Caraka Samhita's commentator, in just his first chapter. He asserts that thorough knowledge of Tantrayukti is necessary for a deeper comprehension of Tantra. For a better understanding of the Tantra, a reader should be well-versed in Tantrayukti. It aids in the development of condensed topics and the illumination of the Tantric texts' hidden meanings which help us in literary research.

Additionally, it aids in rearranging sentences and their meanings. Tantrayukti can be used to correct pronunciations of phrases that are mentioned in Tantra and to stop people from doing so while also supporting our viewpoint. Tantrayukti are thus

tools in literary research, fundamental research, clinical and experimental research and aid us in elaborating brief and condensed concepts, discovering the hidden meanings between the lines, and illuminating those unclear, improper, and hidden sentences even though they are properly written. It aids in defining the precise meanings of the assertions made in Tantras. Therefore, in order to achieve the goals of Ayurveda, it is imperative to educate and inform Ayurveda academics about Tantrayukti.

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