



### Concept of *Tantrayukti* with special emphasis on *Adhikarana Tantrayukti*

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#### ABSTRACT

A cautious evaluation of Ayurveda treatises reveals that there is a comprehensive approach regarding research. *Tantrayukti* is the systemic approach of studying a science to interpret its correct unambiguous meaning for its practical application. *Tantrayukti* is tools of textual study, method of study and teaching. It present as framework which clears the appropriate meaning and help to understand the real sense of *shloka*. One should interpret the *Samhita* with the help of these *tantrayukti* to understand the science in an apparent way. *Adhikaran Tantrayukti* is one among the 40 *tantrayukti* explained by different *acharyas*. It is widely used by our *acharyas* while constructing the *Samhita* for easy understanding. Even in the field of research *Adhikarana* refer to the subject or area with which the researcher is going to deal with. This review article highlights the importance of *Tantrayukti* in explaining the *samhitas* and also the utility of *Adhikaran*

*Tantrayukti* in understanding of classical text and its importance in research.

**KEYWORDS :** Ayurveda, *Tantrayukti*, treatise, *Adhikaran Tantrayukti*.

#### INTRODUCTION

Ayurveda is a science of life which has holistic approach. It deals with the preventive as well as the curative aspects of disease by its own principles. *Acharyas* have used some methodology while composing the *Shashtra* in the term of *Sutra* to put knowledge in the concise and precise manners. So this knowledge can't be perceived by everyone as its hidden. To understand this knowledge briefly ancient scholars followed various grammatical and compositional tools while writing their *Samhita*, and *tantrayukti* is one of them. Understanding of these techniques are inevitable for deeper study of Ayurveda.

*Adhikaran Tantrayukti*, one among the 40 *tantrayukti* is important as it demonstrates the focal topic that the creator expects to explain in his treatise. But in the lengthy run on path of education and research in *ayurveda*, the necessity and utility of *tantrayukti* is the most ignored part. Hence this study has been undertaken to explain the utility of *tantrayukti* by giving special emphasis to *Adhikaran Tantrayukti*.

## AIM AND OBJECTIVES

1. To study the importance and utility *tantrayukti* as mentioned in different *samhitas*.
2. To study the *Adhikaran tantrayukti* in detail.

## MATERIALS AND METHODS

Data of this literature is collected from different Ayurvedic *Samhitas* and their respective commentaries, various articles of different websites have been referred for the specific materials.

## REVIEW OF LITERATURE

### Meaning of the word *Tantrayukti*

#### *Tantrayukti* mentioned by different *Acharyas* -

Sr. No.	Name of <i>Tantrayuti</i>	<i>Charak</i>	<i>Sushrut</i>	<i>Koutilya Arthashastra</i>	<i>Bhattar Harishchandra</i>
1.	<i>Adhikaran</i>	+	+	+	+
2.	<i>Yoga</i>	+	+	+	+
3.	<i>Hetwartha</i>	+	+	+	+
4.	<i>Padartha</i>	+	+	+	+
5.	<i>Pradesha</i>	+	+	+	+
6.	<i>Uddesha</i>	+	+	+	+
7.	<i>Nirdesha</i>	+	+	+	+
8.	<i>Vakyashesha</i>	+	+	+	+
9.	<i>Prayojana</i>	+	-	+	+

The term “*tantra*” has been derived from the word “*tanu vistare*” (*tanu dhatu* + *strana pratyaya*) meaning “*tananam–vistaranam–iti tantram*” means detailed knowledge of the subject which can be elaborated in detail. The term ‘*yukti*’ is derived from the word *samadyarthaka yuj dhatu* + *ktin pratyaya*. *Yukti* is otherwise called *yojana* of meaning planning. *Tantrayukti* is described as the methodology and method that allows one to compose and interpret scientific treatises efficaciously and intelligently. In different words, it stands for the systemic strategy to a scientific difficulty and it permits one to elucidate in reality and get a definite meaning for its practical application.

### Reference of *Tantrayukti* in Ayurveda and other literature

There is variation in the no. of *Tantrayukti* according to various *Acharyas* –

- Koutilya Arthashastra – 32
- Sushrut Samhita – 32
- Bhattar Harischandra – 40
- Charak Samhita – 36
- Ashtand Sangraha – 36
- Ashtang Hridaya (Arundatta) – 36

10.	<i>Upadesha</i>	+	+	+	+
11.	<i>Apadesha</i>	+	+	+	+
12.	<i>Atidesha</i>	+	+	+	+
13.	<i>Arthapatti</i>	+	+	+	+
14.	<i>Nirnaya</i>	+	+	-	+
15.	<i>Prasanga</i>	+	+	+	+
16.	<i>Ekanta</i>	+	+	+	+
17.	<i>Anekanta</i>	+	+	-	+
18.	<i>Apavarga</i>	+	+	+	+
19.	<i>Viparyaya</i>	+	+	+	+
20.	<i>Poorvapaksha</i>	+	+	+	+
21.	<i>Vidhana</i>	+	+	+	+
22.	<i>Anumata</i>	+	+	+	+
23.	<i>Vyakhyana</i>	+	+	+	+
24.	<i>Samshaya</i>	+	+	+	+
25.	<i>Atikrantavekshana</i>	+	+	+	+
26.	<i>Anagatavekshana</i>	+	+	+	+
27.	<i>Swasandnya</i>	+	+	+	+
28.	<i>Uhya</i>	+	+	+	+
29.	<i>Samucchaya</i>	+	+	+	+
30.	<i>Nidarshana</i>	+	+	+	+
31.	<i>Nirvachana</i>	+	+	+	+
32.	<i>Sanyoga</i>	+	+	-	+
33.	<i>Vikalpa</i>	+	+	+	+
34.	<i>Pratyutsara</i>	+	-	-	+
35.	<i>Uddhara</i>	+	-	-	+
36.	<i>Sambhava</i>	+	-	-	+
37.	<i>Pariprashna</i>	-	-	-	+
38.	<i>Vyukrantha abhidana</i>	-	-	-	+
39.	<i>Vyakarana</i>	-	-	-	+
40.	<i>Hetu</i>	-	-	-	+
41.	<i>Upamana</i>	-	-	+	-
42.	<i>Niyoga</i>	-	-	+	-

### Utility and Importance of *Tantrayukti*

All the *Acharyas* have explained about the need and utility of *Tantrayukti* from which one can understand its importance.

- *Shastradhigama* : proper understanding of *Ayurveda* . Because only proper understanding helps to preserve health

and to cure illness. Improper awareness is potentially dangerous.

- *Prabodhanam Ambujavanasyarka*: The essence of *Ayurvedic* texts is elaborated, just as the lotus blooms, in sunshine, with *Tantrayukti*.
- *Prakashanam Padeepo Veshmano*: With *Tantrayukti*, the sense of challenging

subjects becomes lucid, just as a light eliminates darkness in the house.

- *Anuktartha Jnanartham: Tantrayukti* makes it possible to understand even the hidden meanings that are unsaid.
- *Aashu anyashatraprabodhanam*: Not only *Ayurveda*, but one is able to understand other allied sciences by learning *Tantrayukti* as well.
- *Swavakya siddhyartham*: The interpretations drawn with the aid of *Tantrayukti* explain the scientific discourse's claims.
- *Asadvadi Vakya patishedham*: The arguments of those who misunderstand texts can be refuted in a scientific debate with the aid of *Tantrayukti*.

While going through the Samhitas one could understand some points are *Avyakta* (unclear), *Leshokta* (briefly explained), *Leena* (hidden), *Vyatyasa* (difference of opinion) etc. But all these points are to be made clear and understood by an intelligent physician with the help of *Tantrayukti*.

### ***Adhikaran Tantrayukti***

*Adhi + kru + lyut = adhikaran*

*Adharoadhikaranam /*

Definition of *Adhikaran Tantrayukti* according to different Acharyas

*Adhikarana* is the subject about which something is spoken of. For example—on (the subject of) *Rasa* or on (the subject of) *Dosha*.

A chapter of a particular topic or subject is known as *Adhikaran*. The subject matter taken as the main topic is described in detail

in the particular *Adhikaran*. E.g., The chapter that describes a *roga* (disease) is named by particular disease – *rogadhikara* viz; *jwaradhikar*, *pramehadhikar*.

The author aims to clarify the central themes in a treatise written by the author. The key subject matter for which every text and chapter is built and for which the subject can be automatically acquired by speech is called *adhikarana tantrayukti*. In a particular *adhikara* question, there may be one or more restricted *adhikarana*.

It is claimed, for example, that this *Ayurvedic* treatise is provided to prevent and cure diseases that are impediments to the path of a person willing to perform justly in the sense of duties. Here the illnesses, the treatises, etc. constitute the *adhikara* or the central theme or an *adhikarana* of *Charak samhita* to obtain longevity of life (*dirghamjivita*).

*Adhikarana tantrayukti* can be subtitled in five types as below-

1. *Shastra adhikaran - ayurveda shastra* is present in order to prevent and cure diseases and obtained longevity of life to perform righteous thing on the context of duties.
2. *Sthana adhikaran - Adhikarana of Chikitsa sthana* of *Charak Samhita* is stated by Chakrapani is a patient who are not having sign and symptoms of *arishta lakshana* treatment of those are mentioned here which endows the physician with virtue, wealth and reputation in the society. So the *chikitsa sthana*

deals with the methods to be followed for the treatment of such curable patients.

3. *Adhyaya adhikaran* – there is separate own *Adhikaraṇa* of each *adhyaya* of *Chikitsa sthan* of charak *samhita*.
4. *Prakaran adhikaran* – according to the variation in *nidan panchaka* of every diseases and in base of that line of treatment of every diseases are explained in different point of view, according to various stages of diseases.
5. *Vakya adhikaran* – every statement/sentence/ shloka has its own *Adhikaraṇa*.

### Importance of *Adhikaran Tantrayukti* in understanding *Samhitas*

Intention of composition of group of verses is *Adhikaran Tantrayukti*. For example, Ayurved science is originated for the sake of *roga* (diseases); hence *roga* is *adhikaran* of Ayurved science.

Ayurved *Samhitas* are the best example of *Adhikaran Tantrayukti*. Each *Samhita* has specific *adhikarana* such as *adhikarana* of Sushruta *Samhita* is *Shalyatantra* i.e. surgery; *adhikaran* of Kashyap *Samhita* is *Balaroga*. Because of this it is very easy to understand the perticular topic from the entire *Samhita*.

Some examples of *Adhikaran Tantrayukti* in Charak *Samhita*

Its described in *gulma chikitsa* that while treating the *pittaja gulma* in a specific condition explained in charaka says that its

responsibility of physician(surgeon) belonging to the *Dhanwantari* school who are well experience practically also in various aspect of surgery that is necessary for curing this disease. Here Charaka *samhita* is *kayachikitsa pradhan* so the treatment regarding surgical point of view is not the *adhikaraṇa* of *charaka* so without crossing its *adhikarana*, *charaka* mentioned *shalya adhikarana* to the *Dhanvantariya* School which deals with the surgery.

In the treatment of *Prameha Chikitsa*, the treatment of *Prameha Pidaka* which is explained *Roga Chatushka* but treatment of this *prameha pidaka* is within the scope of surgeons and not the physicians Charaka deals with the medicine and not the surgery. Therefore, only line of treatment of this condition is indicated here and details are left to surgeons. So it is not the *adhikaraṇa* of *caraka samhita* to go into the details of a subject and not explained in detail.

### Applicability in Research

*Adhikarana* refers to the name of the topic/subject that is taken up for the study i.e. subject matter. It indicates the central theme that the author intends to expound in his treatise. In the field of research, *Adhikarana* refers to the subject or the area with which the researcher is going to deal with. The primary and one of the crucial necessities of the research process is to delineate the research study area clearly which helps to decide the boundaries of research. While selecting the topic, a researcher is advised to consider few things like the area of interest, upcoming trends, and burning issues in the society or something else in which he is compatible.



In a nutshell, the topic for the research should be FINER i.e. feasible, interesting, novel, ethical and relevant.

### CONCLUSION:-

To understand the true meaning of *Samhitas*, *Tantrayuktis* are necessary and basic techniques. A good knowledge of these methods helps to understand the texts in correct perspective as the author has intended without such a knowledge there is risk of misinterpretation. A researcher can re-established or explore a new fact in literary research with the help of various *tantrayuktis*. *Adhikaran tantrayukti* is one of the important *Tantrayukti* using which the *samhitas* are made. Because of this it is easy to search specific topic in the treatise. It is the task of the scholars to disclose those valuable concepts contained in the treasure house of information.

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