

Yog Tantrayukti – The Framework of Literature

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ABSTRACT –

Ayurveda has always given equal importance to the research factor along with the application of existing knowledge for the betterment of society. Each and every classical text is constructed very meticulously, logically and scientifically. As these treatises are in the form of *shloks*, literal meaning or translation of the text leads to misinterpreting, omitting, and missing of a great deal of knowledge. Hence for the further and complete elaboration and explanation of any treatise, tools are required. These are the same tools which have been used by *Acharyas* during the construction of these treatises. *Tantrayukti* is one such essential tool. Without the thorough understanding and appropriate application of *Tantrayukti* it is impossible for a person to gain accurate and intended knowledge from the *Samhitas*. *Yog Tantrayukti* is one such *Tantrayukti* out of the 40 mentioned by various *Acharyas*. It is a widely and very commonly used *Tantrayukti*. Along with the use during reading of *Shashtra*,

Yog Tantrayukti also plays a vital role in the field of research.

INTRODUCTION –

A life science dealing with prevention, cure of diseases along with philosophies of life is what comes to mind when we hear *Ayurved*. It a meticulously written piece of literature which follows proper, logical and scientific reasoning and pattern. Before the construction of any structure, the architect first plans out the framework and lays down a solid and lasting foundation which ensures the building to be sound, usable and durable. Similarly, our great *Acharyas* before composing this vast sea of Knowledge put down specific rules on how these classical texts will be written. These allowed them to assemble our *Samhitas* then and permit us to read, understand and extract knowledge from them today. These rules; frameworks; patterns; techniques are nothing but *Tantrayuktis*. Our classical texts are said to be written *Sankhsipt* manner, which means they are not extensively provided with paragraphs

upon paragraphs of explanations. It is the test of the mettle of the reader to extract the unintended, hidden, unclear, disguised meaning from the *Sutras* and compile them and further apply them. *Tantrayuktis* are such one miraculous tools with whose aid, learning becomes slightly easy for us. Out of the 40 *Tantrayuktis* described throughout, *Yog Tantrayukti* is a vastly used *Tantrayukti*. It is an essential *Tantrayukti* as it helps the learner actually reassemble and bring together the scattered pearls of knowledge and string them up into an invaluable necklace. Also for research facet of Ayurveda, *Yog Tantrayukti* is an essential component. Hence this study in being undertaken to throw light on this vital yet now a day largely ignored element.

KEYWORDS –

Tantrayukti, Yog Tantrayukti, Ayurved, Samhita

AIMS & OBJECTIVES –

1. To study the concept of *Tantrayukti*, its importance & utility as mentioned in various *Samhitas*.
2. To study the concept of *Yog Tantrayukti* in detail.
3. To study the applicability of *Yog Tantrayukti* for the purpose of Research.

METHOD & MATERIALS –

Data for this article is collected from various *Samhitas* viz. *Charak Samhita, Sushrut Samhita, Ashtang Sangraha, Ashtang Hriday*, their respective commentaries viz. *Ayurved Deepika(Chakrapani), Nibandh Sangraha(Dalhan), (Indu), Sarvanga*

Sundari(Arundatta), other classical texts viz. *Kautilya Arthashashtra(Chanakya), Charak Nyaas(Bhattar Harishchandra)* etc. and various previously published articles.

REVIEW OF LITERATURE –

Definition of *Tantrayukti* –

Tantrayukti this term has been coined by the *Acharyas* when they first began constructing various *Samhitas*. This word can be broken down into 2 words,

1. *Tantra* = Protector (*Tantra* is described as the one which aids in or provides protection to the *Shareer* and *Mana*. It is also known as *Shastra, Chikitsa*)
2. *Yukti* = *Yojana* (*Yukti* is nothing but the detailed and scientific planning of any event)
Hence *Tantrayukti* can be described as “The systemic and logical planning of a *tantra*”^[1]

Reference of *Tantrayukti* in various *Samhitas* & other classical texts –

- *Sushrut Samhita* = 32^[2]
- *Kautilya Arthashashtra (Chanakya)* = 32
- *Charak Samhita* = 36^[3]
- *Ashtang Sangraha* = 36^[4]
- *Ashtang Hriday* = 36^[5]
- *Charak Nyaas (Bhattar Harishchandra)* = 40

Sr. No	Tantra Yukti	Charak samhita	Sushrut samhita	Ashtang hriday	Kautilya arthashashtra	Charak nyaas
1.	Adhikarana	+	+	+	+	+
2.	Yog	+	+	+	+	+
3.	Hetwartha	+	+	+	+	+
4.	Padartha	+	+	+	+	+
5.	Pradesha	+	+	+	+	+
6.	Uddesha	+	+	+	+	+
7.	Nirdesha	+	+	+	+	+
8.	Vakyashesha	+	+	+	+	+
9.	Upadesha	+	+	+	+	+
10.	Apadesha	+	+	+	+	+
11.	Atidesha	+	+	+	+	+
12.	Arthapatti	+	+	+	+	+
13.	Nirnaya	+	+	+	--	+
14.	Prasanga	+	+	+	+	+
15.	Ekanta	+	+	+	+	+
16.	Anekanta	+	+	+	--	+
17.	Apavarga	+	+	+	+	+
18.	Viparyaya	+	+	+	+	+
19.	Poorvapaksha	+	+	+	+	+
20.	Vidhana	+	+	+	+	+
21.	Anumata	+	+	+	+	+
22.	Vyakhyana	+	+	+	+	+
23.	Samshaya	+	+	+	+	+
24.	Atikrantaveks hana	+	+	+	+	+
25.	Anagataveks hana	+	+	--	+	+
26.	Swasadnya	+	+	+	+	+
27.	Uhya	+	+	+	+	+
28.	Sammuchaya	+	+	+	+	+
29.	Nirdarshana	+	+	+	+	+
30.	Nirvachana	+	+	+	+	+
31.	Samyoga	+	+	--	--	+
32.	Vikalpa	+	+	+	+	+
33.	Prayojana	+	--	+	--	+
34.	Pratyutsara	+	--	+	--	+
35.	Uddhara	+	--	+	--	+
36.	Sambhava	+	--	+	--	+
37.	Pariprashna	--	--	--	--	+
38.	Vyukrantaab hidana	--	--	--	--	+

39.	<i>Vyakarana</i>	--	--	--	--	+
40.	<i>Hetu</i>	--	--	--	--	+
41.	<i>Upamana</i>	--	--	--	+	--
42.	<i>Niyog</i>	--	--	+	+	--

Utility of *Tantrayukti* –

Acharays while writing their individual *Samhitas*, explained the *Tantrayuktis* used by them in of their chapters. They also clearly stated why these *Tantrayuktis* are so essential for the construction as well as while reading these *Samhitas*. They once again proved that the Treatises they wrote were completely logical, systematic, scientific and very practical.

- ***Asadvadi Vakya patishedham*** – The rebuttal of wrong or misinterpreted statements of others is possible in a scientific debate by taking the aid of *Tantrayukti*.
- ***Swavakya siddhyartham*** – *Tantrayukti* also plays a vital role in establishment and supporting of one's statement during a scientific debate.
- ***Avyakta***(unclear), ***Leshokta*** (briefly explained), ***Leena*** (hidden), ***Vyatyasa*** (difference of opinion) etc. instances in the *Samhitas* are found in plenty. These all points are to be made clear and understood by an intelligent person by thorough understanding of *Tantrayukti*.
- ***Prabodhanam***
Ambujavanasyarka – Similar to how the lotuses in a water body bloom fully when the rays of the sun fall on them, *Tantrayukti* result in the elaboration of various concepts.

- ***Prakashanam Padeepo Veshmano*** – Just as the dark room becomes bright and its objects become clear to the eyes when a lighted lamp is placed in it, with *Tantrayukti*, the lucidity of the unclear, hidden, challenging sense subjects is achieved.
- ***Shastradhigama*** – Proper, deep and complete understanding of the *Shastra* (Ayurveda) becomes possible due to *Tantrayukti*. Improper or partial or misinterpreted knowledge is way dangerous as our *Shashtra* deals with the living (Ayu = Life/Living, Veda = Science)
- ***Anuktartha Jnanartham*** – *Tantrayukti* makes it possible to understand even the hidden meanings that are unsaid.
- ***Aashu anyashatraprabodhanam***: Apart from *Ayurveda*, easy and rapid comprehension of other allied sciences by learning *Tantrayukti* becomes a reality. [6][7]

Yog Tantrayukti –

- According to *Sushrut Samhita* – The bringing together of terms which will create a logical and appropriate concept is called *Yog Tantrayukti*. Also *Yog Tantrayukti* is described as the tool which helps a reader bring

nearby and far away terms (scattered) terms in a *shloka* in such a manner that the intended meaning is brought into focus. [8]

- According to *Charak Samhita* – *Yog* means *Yojana* i.e. combining of separate *padas*(terms) to form a logical statement. [9]
- According to *Ashtang Hriday & Ashtang Sangraha* – *Yog* means proper arrangement of scattered descriptions regarding *Uddesa* and *Nirdesa* or *Sutra* and *Bhashya*. [5]

Importance of *Yog Tantrayukti* in understanding *Samhita* –

Yog Tantrayukti is a very widely and one of the most commonly used *Tantrayukti*. *Acharyas* have made extensive use of *Yog Tantrayukti* while writing their treatises. As these classical texts are in form of *Gadya*(Literature) and *Kavya*(Poetry), in various instances we can observe that in order to fit in the meter, some terms are realigned. Also Sanskrit, the language in which these texts have been written in, is not bound by any specific sentence formation rules in regards to the order of placement of words, it is very much common that words are scattered throughout the *shloka*. It is the *Yog Tantrayukti* which helps us understand. There are innumerable references of *Yog Tantrayukti* in various *Samhitas*. Few of them are as follows,

- *Acharya Charak* has explained *Yog Tantrayukti* in the terms of *Panchavayavi Vaakya*. He said there is *Yog* of *Pratidnya*, *Hetu*,

Udaharan, *Upanay* and *Nigaman* and a sentence is established. [9]

- *Acharya Sushrut* while explaining *Chikitsa* of *Galagand Rog* has given a *shloka* for a *siddha taila paan*. Here, the term *Siddha Taila Paan* is expected to be at the beginning of the *shloka* followed by the names of various drugs. Instead these terms are scattered throughout the *Shloka*, *Taila paan* is in the beginning followed by the name of drugs and *Siddha* term in the 3rd quartet. By using *Yog Tantrayukti*, the reader understands the intended meaning of the *Shloka*. This method of joining or bringing together of words far away from each other in separate lines is *Yog Tantrayukti* [8]

In clinical medicine, arrangement of patient history, formation of pathogenesis and prescribing correct management protocol is *Yog Tantrayukti*.

Applicability of *Yog Tantrayukti* in Research – Five step research methodology i.e.

1. *Pratidnya* (Proposition-hypothesis)
 2. *Hetu* (Reasoning, evidences for support, testimony)
 3. *Drishtanta* (examples)
 4. *Upanaya* (analogy)
 5. *Nigamana* (deduction)
- form the framework for any type of research. [9]

In research, the sequencing of events, arrangement of data and its interpretation in proper way is *Yog Tantrayukti*. It is most important for scientific writing.

Also the collection and compilation of data which is done under Review of Literature is *Yog Tantrayukti*.

CONCLUSION –

Each Samhita can be understood to its possible fullest only when one has all the proper and essential techniques of reading them. *Tantrayukti* is one such important technique. Gaining of knowledge in its true and intended way is possible due to these *Tantrayuktis*. Misinterpretation of *Samhitas* can be avoided to a great extent if one has through understanding of these *Tantrayuktis*. *Yog Tantraukti* can be considered as on the most commonly and largely used *Tantrayukti* during the writing of any *Samhita*. *Yog* is what enables the reader to actually use the knowledge hidden in the vast sea of Ayurved in the form of innumerable *Samhitas* for his practical purposes. Applicability and utility of any knowledge increase its value immensely and only by doing this can we achieve further success and respect for our Ayurved.

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