Utility of Tantrayukti in Samhita

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ABSTRACT

To address the evolving demands of the medical field, Ayurvedic concepts require consistent review and contextual adaptation. This necessitates a thorough understanding and accurate interpretation of original Samhitas, aligning them with contemporary needs. Tantrayukti, an ancient methodology for interpreting Ayurvedic texts, plays a pivotal role in this process. This study focuses on the relevance of Tantrayukti in interpreting Samhitas and its broader applicability in literary, conceptual, and clinical domains.

The study involved collecting, compiling, sorting, and interpreting diverse sources, including Vedic scriptures, manuscripts, Samhitas, and various commentaries, to derive meaningful insights.

Analysis revealed that Tantrayukti is indispensable for both authors and readers of Ayurvedic texts. For authors, it provides a framework to compose concise and precise treatises, while for readers, it aids in decoding and understanding the text effective

To fully grasp the meaning intended by the author, readers must diligently study the Tantrayukti techniques embedded in the text. These methodologies serve as tools to eliminate ignorance and enhance knowledge, proving vital for a deeper comprehension of Ayurvedic literature.

KEYWORDS: *Tantra, Yukti, Samhita, Tantrayukti, Interpretation, Utility, Avabodha, Swasanjna*

INTRODUCTION

➢ In Ayurveda Samhita are like the treasures of knowledge, where the unlimited knowledge is stored.

➢ But this knowledge can't be perceived by everyone as it is hidden, partially expressed or mentioned so as to make the treatise concise and precise.

➢ Hence Acharyas used some methodologies while composing the Shastras those are nothing but Tantrayuktis.

➢ Tantrayukti act as guiding light on the path and helps to understand Shastra with special reference to Shabda, Artha and Nyaya.

➢ Tantrayuktis are technical methods for precise understanding of Samhita.

MATERIALS AND METHODS

The literary source of present study will be collected from Ayurvedic classics includiung Commentators and from Non Ayurvedic books also.

In Ayurvedic Literature

➢ Charaka siddisthana 12th chapter -36 Tantrayuktis

➢ Sushruta Uttaratantra 65th chapter-32 Tantrayuktis

➢ Ashtanga Sangraha Uttaratantra 50th chapter – 36 Tantrayuktis

➢ Ashtanga Hridaya Uttaratantra 14th chapter – 36 Tantrayuktis

➢ Bhattara Harischandra mentioned 40 Tantrayuktis

➢ Neelamegha mentioned 36 Tantrayuktis, his definations and explanations are quite different from other authors

Non Ayurvedic Literature

➢ Kautilya Artashastra mentioned 32 Tantrayuktis in 15th Adhikarana of Arthashastra.

➢ Vishnudharmotharapurana – 6th chapter, 3rd Khanda -32 Tantrayuktis

➢ Yuktideepika an anonymous commentary on Sankhyakarika mentioned 24 Tantrayuktis.

- ➢ Nyayasutra Bhashyam by Vatsayana mentioned about Anumata Tantrayukti.

- ➢ Chakrapanidatta, Dalhana, Indu, Aunadatta, Sridasapandita, also mentioned about Tantrayukti

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REVIEW ON TANTRAYUKTI
तन्त्र'

Nirukti-तन्त्र=तन्+ष्ट्रन (Amarakosha)

तन्–तनुविस्तारे elaborate or expand

ष्ट्रन – tool/instrument

Thus, Tantra means an ability to get as per necessity.

Paryaya - तत्रायुर्वेदः शाखा विद्या सूत्रं ज्ञान शास्त्रं लक्षणं तन्त्रमित्यनर्थान्तरम्॥

Cha si 12/41-44

Defination - त्रायते शरीरमनेनेति तन्त्रं शास्त्रं चिकित्सा च॥ Su.u.65/1 Dalhana

तन्त्रयतेधार्यतेआयुर्वेदार्था इतितन्त्रनि ॥

Tantra is that by which body is protected through chikitsa.

युक्ति'

Nirukti – युक्ति= युन्ज् + क्तिन्

vachaspatya

Means yojana (to join, combine, to unite)

Thus, yukti means proper planning, assessement

Paryaya – Yojnana(union), Upaya (plan), Nyaya(reasonable application) Neeti (reasonable practice)

Defination- युक्तिश्च योजना यातुयुज्यते।

Cha.su 26/31

बुद्धिः पश्यति या भावान् बहुकारणयोगजान्|
युक्तिस्त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यया॥

Cha.su 11/25

तन्त्रयुक्ति

- ➢ तन्त्रस्य युक्तयः तन्त्रयुक्तयः

(Hridayabhodika)

The yukti of tantra or Shastra are known as Tantrayukti.

- ➢ तन्त्रोक्त अयुर्वेदशस्त्रोक्ता युक्तिः तन्त्रयुक्तिः (Vachaspatya)

Logical application of ayurveda through its effective and meaningful study.

- ➢ त्रायते शरीरमनेनेति तन्त्रं शास्त्रं चिकित्सा च, तस्य युक्तयो योजनास्तन्त्रयुक्तयः॥ Su.u.65/1

The word Tantra implies two things one is Shastra and another is Chikitsa. Yukti means yojana of the Shastra and yojana of Oushadha and Ahara is known as Tantrayukti.

- ➢ Systemic and scientific approach to a Shastra for its easy understanding is called Tantrayukti.

TANTRAYUKTI PRAYOJANA

- ➢ According to Charaka

यथाऽम्बुजवनस्यार्कः प्रदीपो वेश्मनो यथा ।

प्रबोधनप्रकाशार्थास्तथा तन्त्रस्य युक्तयः । । cha.si.12/41

Prabhodanam Ambujavansyaarkaha

Prakashanam- pradeepo Veshamano

- ➢ According to Sushruta

वाक्ययोजनमर्थयोजनं च ।

Vakyayojana-asambadhavakyasya sambandanam

Artayojana- leenasya asangatasya cha artasya sangatikaranam

- ➢ According to Vaghbhata

अलन्कृतमयुक्तिपदैसरत्नैरिवाकान्चनम |

A.S.U

IMPORTANCE OF TANTRAYUKTI

- ➢ Tantrayukti are important because of following advantages:

- ➢ शास्त्राधिगमः - सुगृहीतं शास्त्रं रक्षति, दुर्गृहीतं क्षिणोति (Ch.Si.12/48,49)

- ➢ प्रबोधनम्- अम्बुजवनस्यार्कः। (Ch.Si.12/46, Su.U.65/7)

- ➢ प्रकाशनम्- प्रदीपो वेश्मनो। (Ch.Si. 12/46, Su.U. 65/7)

- ➢ अनुक्तार्थज्ञानम्। (Su.U..65/6)

- ➢ आशु अन्यशास्त्रप्रबोधनम्। (Ch.Si.12/47)

- ➢ स्ववाक्यसिद्ध्यर्थम्। (Su.U..65/5) Swavakya siddhyartham

- ➢ असद्वादिवाक्यप्रतिषेधनम्। (Su.U.65/5)

Thus, proper application of Tantrayukti serves the purpose of understanding the depth of knowledge of the classics and their Ayurvedic lexicons, Research Methodology, Tantrayukti utilities in a correct methodological way.

OPINION REGARDING NUMBER OF TANTRAYUKTI

➢ Acc to Aacharya Sushruta-32

➢ Acc to Aacharya Charaka& Aacharya Vagbhata-36

➢ Acc to Aacharya Bhattaraharischandra - 40

तत्राधिकरणं योगो हेत्वर्थोऽर्थः पदस्य च|
प्रदेशोद्देशनिर्देशवाक्यशेषाः प्रयोजनम्|
उपदेशापदेशातिदेशार्थापत्तिनिर्णयाः||
प्रसङ्गैकान्तनैकान्ताः सापवर्गो विपर्ययः|
पूर्वपक्षविधानानुमतव्याख्यानसंशयाः||
अतीतानागतावेक्षास्वसञ्ज्ञोह्यसमुच्चयाः|
निदर्शनं निर्वचनं सन्नियोगो विकल्पनम्||
प्रत्युत्सारस्तथोद्धारः सम्भवस्तन्त्रयुक्तयः|

Cha.si 12/41-45

➢ Prayojana, pratyutsara, udhara and sambhava not mentioned by Sushruta

➢ Bhattaraharischanda mentioned Pariprushna, Vyakarana, vyutkrantabhidana and hetu

Pariprushna can be included into Uddesha, Vyakarana into Vykhyana, Vyutkrantabhidana into Nirdesha, Hetu into Pratyakshadi Pramana

TANTRAYUKTI AND THEIR UTILITY

1. Adhikarana (Topic of discourse)

➢ Adhikarana is the topic of discourse. It indicates the central theme that the author expounds.

➢ Types of Adhikarana

Shastra Adhikarana- धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम् ।।

Sthana Adhikarana- Adhikarana for Nidanasthana is Hetu and Linga

Adhyaya Adhikarana- the topic of Jwara Nidana is diagnosis of Jwara.

Prakarana Adhikarana- In Vyadhitarupeeya Vimana adhyaya we get 2 Prakaranas one is about Guru and Laghu Vyadhis and one is about Krimi

Shloka Adhikarana- the topic of a particular verse.

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम्| मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते||४१||

➢ Example – Cha.su 1/42

कासिने च्छर्दनं दद्यात् स्वरभङ्गे च बुद्धिमान्|
वातश्लेष्महरैर्युक्तं तमके तु विरेचनम्||१२१

Cha.Chi.17/121|

2. Yoga(Appropriate arrangement of text)

➢ Acc to Charaka Samhita, Yoga means Yojana i.e combining of separate padas to form logical statement.

शरीरेन्द्रियसत्त्वात्मसंयोगोधारिजीवितम्|
नित्यगश्चानुबन्धश्च पर्ययैरायुरुच्यते||

Cha.su 1/42

➢ Acc to Sushruta Samhita,

Tool which helps a reader in Ekikarana of Sannikrushta and Viprakrushta Pada's in a Shloka in such a manner that the intended meaning is brought to focus

'तैलंपिबेच्चामृतवल्लिनिम्बहिंसाभयावृक्षकपिप्पलीभिः|
सिद्धं बलाभ्यां च सदेवदारु हिताय नित्यं गलगण्डरोगे|

Su.U.65/9

3. Hetvartha (Extension of concepts with references)

➢ The concepts introduced in certain initial chapters of Samhita, are extended and applied to later contexts, for getting appropriate meaning.

➢ समानगुणाभ्यासो हि धातूनां वृद्धिकारणमिति|| Charak Su.12/5

➢ यद्धि यस्य धातोर्वृद्धिकरं तत्ततो विपरीतगुणस्य धातोः प्रत्यवायकरं सम्पद्यते |

Cha.Sha.6/9.

Then, this Samanya Vishesha Siddhanta is adopted in Chikitsa sthana for the Chikitsa of Dhatu kshya Janyarogas.

4. Padartha (Correct meaning of word or group of words)

➢ There are some Sanskrit terms with different meaning. By applying this Tantrayukti, the correct meaning of the term as per the context is derived.

Ex : The term Rasa is having different meaning in different context.

➢ In shareerastana Rasa means Dhatu

➢ In Rasashastra Rasa means Parada

➢ In Bhaishajya kalpana Rasa means Swarasa etc……

5. Pradesha (Partial adumbration)

➢ When the information on a particular subject is vast, it is briefed in such a way that it acts as an example for readers, to guide about further details which can't be furnished in the treatise.

➢ E.g. Dashemanani are the aggregation of 10 sample drug acting in the same way.

पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेराम्लवेतसमरिचाजमोदाभल्लातकास्थिहिङ्गुनिर्यासा इति दशेमानि दीपनीयानि भवन्ति

6. Uddesha(Concise statement)

➢ Uddesha is the method of briefly touching a subject without going in detail.

Example

इह खल्वष्टावुदराणि, अष्टौ मूत्राघाताः, अष्टौ क्षीरदोषाः, अष्टौ रेतोदोषाः; सप्त कुष्ठानि, सप्त पि▢काः, सप्त वीसर्पाः; ष▢तीसाराः, षषुदावर्ताः; पञ्च गुल्माः, पञ्च प्लीहदोषाः, पञ्च कासाः, पञ्च श्वासाः, पञ्च हिक्काः, पञ्च तृष्णाः, पञ्च छर्दयः…………………………, विंशतिर्योनिव्यापदः; इत्यष्टचत्वारिंशद्रोगाधिकरणान्यस्मिन् सङ्ग्रहे समुद्दिष्टानि॥३॥

Cha.su 19/3

Ashtodareeya adhyaya is direct reference of Uddesha Tantrayukti

7. Nirdesha(Elaboration)

➢ Expansion of Uddesha is Nirdesha

➢ E.g. Trisutra Ayurveda- Hetu, Linga, Aushadha

➢ This is further described in whole text in realtion with health and diseases.

8. Vakyashesha (Supply of ellipsis)

➢ Here authors of ancient texts (Samhita), don't mention certain words in a statement, to keep the text concise.

➢ However such words can be easily understood, and are necessary for drawing correct meaning of the statement.

स्वेदाभ्यङ्गावगाहाश्चवर्तयोबस्तिकर्मच|

हितं प्रतिहते वर्चस्यन्नपानं प्रमाथि च||Cha.su 7/9

Here varti word used, Phala word is Vakyashesha

9. Prayojana(Purpose)

➢ It is the purpose for which a description is given or for which a doer initiates his actions.

➢ E.g. धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम् ||53\\

10. Upadesha (Authoritative instruction)

➢ It is the method of giving general instructions given by authorities.

➢ These are important guidelines by the ancient scientists, which are otherwise difficult to understand for a layman.

"स्नेहमग्रे प्रयुञ्जीत ततः स्वेदमनन्तरम्" इत्यादि| Cha.Su 13

11. Apadesha (Reasoning of statement)

➢ When any statement is made, the reason fore making such statement should be provided.

➢ यथा- "वाताज्जलं जलाद्देशं देशात् कालं स्वभावतः| विद्याद्दुष्परिहार्यत्वात्" Cha.vi.3/10

12. Atidesha (Indication of future event)

➢ Determination of some future event from some present event…

➢ By Vataja nidana sevana-Vatavyadhi will occour.

13. Arthapatti (Implication)

➢ Deriving a unsaid meaning is Arthapatti. It is also used to reveal hidden meanings of the statements.

➢ E.g.
न नक्तं दधि भुञ्जीत न चाप्यघृतशर्करम् Cha.Su.7/61

14. Nirnaya (Decision)

➢ Establishment of a decision after the discussion on queries.

एक एव रस इत्युवाच भद्रकाप्यः, यं पञ्चानामिन्द्रियार्थानामन्यतमं जिह्वावैषयिकं भावमाचक्षते कुशलाः, स पुनरुदकादनन्य इति|
द्वौ रसाविति शाकुन्तेयो ब्राह्मणः, छेदनीय उपशमनीयश्चेति|
त्रयो रसा इति पूर्णाक्षो मौद्गल्यः, छेदनीयोपशमनीयसाधारणा इति|
चत्वारो रसा इति हिरण्याक्षः
……………………………………..
ष▢व रसा इत्युवाच भगवानात्रेयः पुनर्वसुः, मधुराम्ललवणकटुतिक्तकषायाः

Cha.su 26/8-9

15. Prasanga(Restatement in other context)

Repetation of the statement in different context in a different manner for better understanding of the text.

In Nidanastana- Ghrita indicate in jeerna Jwara

Again in Chikitsa sthana it has been mentioned that Ghrita is indicated after 12 days of Jwara.

16. Ekanta (Categorical statement)

➢ This is a confirmation statement about the topic.

➢ The sentence which is Sarvatra Nischayapurvaka is Ekanta.

➢ Ex: वायुः पित्तं कफश्चोक्तः शारीरो दोषसङ्ग्रहः|

17. Anekanta (Compromising statement)

➢ It is the virtue of which one understands that different opinions prevail on a particular subject.

➢ केचिदाचार्या ब्रुवते द्रव्यं प्रधानं, केचिद्रसं, केचिद्वीर्यं केचिद्विपाकमिति |

Su.U.65/24

18. Apavarga (Exception)

➢ Exceptions to general directions.
अस्वेद्या विषोपसृष्टाः, अन्यत्र कीटविषादिति| Su.u 65/18

19. Viparyaya (Assertion to contrary)

➢ Understanding the contrary idea with what has been stated.

➤ रूक्षः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खरः|
विपरीतगुणैर्द्रव्यैर्मारुतः सम्प्रशाम्यति cha.su 1/59

20. Purvapaksha (Objection)
➤ This is the objection raised on a statement.

➤ Asking a question with apparent objection is known as Purvapaksha.

➤ कथं वातनिमित्ताश्चत्वारः प्रमेह असाध्या भवन्तीति | Su.U65/25

21. Vidhana (Sequential interpretation)
➤ Systemic description of subject in a order.
➤ Vidhana means explaining the method followed by Sutrakara.
➤ Ex: Sequential order of Saptadhatu.

22. Anumata (Acceptance of other interpretations)
➤ When the author accepts the opinion of other authors, along with his own opinion.
➤ Example:

एक एव रस इत्युवाच भद्रकाप्यः………..
द्वौ रसाविति शाकुन्तेयो ब्राह्मणः……..
त्रयो रसा इति पूर्णाक्षो मौद्गल्यः…………..
षडेव रसा इत्युवाच भगवानात्रेयः पुनर्वसुः|| cha.su 26/8-9

23. Vyakhyana (Elaboration)
➤ The method of elaborate description is called vyakhyanam.

➤ In Cha.Su 14/46 Jentaka Sweda vidhi is explained in detail i.e right from the selection of place for construction of kuti till Samyak Sweda Laxanas everything is explained in detail.

24. Samshaya (Doubt)
➤ It allows a way of statement which may create doubt & confusion in the mind of the reader.

➤ तलहृदयाभिघातः   प्राणहरः,
पाणिपादच्छेदनमप्राणहरमिति Su.U 65/32

25. Ateetavekshana (Retrospective referencing)
➤ It is the repitation or recollection of the statement explained earlier for reference.

➤ त्रयोदशविधः स्वेदः स्वेदाध्याये निदर्शितः|
मात्राकालविदा युक्तः स च शीतज्वरापहः Cha.Chi.3/268

➤ सङ्करः प्रस्तरो नाडी परिषेकोऽवगाहनम्|
जेन्ताकोऽश्मघनः कर्षूः कुटी भूः कुम्भिकैव च||
कूपो होलाक इत्येते स्वेदयन्ति त्रयोदश|
तान् यथावत् प्रवक्ष्यामि सर्वानेवानुपूर्वशः Cha.Su.14/39-40

26. Anagataveksha (Prospective reference)
➤ It allows to leave certain things for future description and elaboration.

Example षट् विरेचनशतानि, इति यदुक्तं तदिह सङ्ग्रहेणोदाहृत्य विस्तरेण कल्पोपनिषदि व्याख्यास्यामः Cha.Su.4/4

27. Svasanjna/Swasandnya (Technical nomenclature)
➤ The specific / technical words known only for Swashastra but not for others.

➤ Dosha in literature means faults

➤ But in ayurveda Dosha means vata, pitta, kapha

28. Uhya (Logical deduction)
➤ The logical interpretation of given text for better understanding is *Uhya*.

➤ The things which are not mentioned in Shastra should be decided as per Buddhi and Tarka.

➤ The quantity of Ahara and Aushada based on person.

29. Samucchaya (Compilation/Collection)
It is the aggregation of things based on similarity without any dispute.

रसवहानां स्रोतसां हृदयं मूलं दश च धमन्यः|
शोणितवहानां स्रोतसां यकृन्मूलं प्लीहा च…… cha.vi.5/8

30. Nidarshana (Illustration)
➤ Explaining the topic using a simili or comparision.

➤ Here Drishtanta is used so that it can be understood by both Murkha and Vidhusha.

➤ Shloka of Tantrayukti prayojana

31. Nirvachana (Scientific illustrations/ Definition)
It is the clear strong statement without any doubt.

Example-the science which describes the ayu is called as ayurveda

32. Niyoga (Injunction)
➤ It means mandatory guidelines or directions to be followed.

➤ तत्रेदमाहारविधिविधानमरोगाणामातुराणां चापि केषाञ्चित् काले प्रकृत्यैव हिततमं भुञ्जानानां भवति- उष्णं, स्निग्धं, मात्रावत्, जीर्णे वीर्याविरुद्धम्, इष्टे देशे, इष्टसर्वोपकरणं, नातिद्रुतं, नातिविलम्बितम्, अजल्पन्, अहसन्, तन्मना भुञ्जीत, आत्मानमभिसमीक्ष्य सम्यक्| Cha.Vi.1/24-25

33. Vikalpana (Option)
➤ It is method of giving alternative or optional directions.

➤ सारोदकं वाऽथ कुशोदकं वा मधूदकं वा त्रिफलारसं वा|
सीधुं पिबेद्वा निगदं प्रमेही माध्वीकमग्र्यं चिरसंस्थितं वा cha.chi 6/46

For Prameha patient Saarodaka or Kushodaka or Madhoodaka is advised.

34. Pratutsara (Rebuttal)

➢ In a scientific discussion, opinions of each other are refuted.

➢ E.g. in the conference of discussion on origin of *Purusha*, Parikshi Maudgalya opined that *Purusha* is originated from *Atma* (soul).This is further refuted by Sharaloma, who proposed that *Purusha* is produced from *mana*(mind). Further his opinion is also refuted amd so on…………(Cha.Su.25/8-25).

➢ This type of methodology is called as pratyutsara.

35. Uddhara(Re-affirmation)

➢ When in a scientific discussion, not only opinion of others is refuted, but own opinion is supported with scientific reasoning, then it is called as *uddhara*.

➢ पारीक्षिस्तत्परीक्ष्याग्रे मौद्गल्यो वाक्यमब्रवीत्| आत्मजः पुरुषो रोगाश्चात्मजाः कारणं हि सः|| स चिनोत्युपभुङ्क्ते च कर्म कर्मफलानि च| नह्यृते चेतनाधातोः प्रवृत्तिः सुखदुःखयोः Cha.su 25/8-9

36. Sambhava (Original source)
Sambhava is the statement of source or site of origin.

Examples
➢ Viplu, Neelika ,Vyanga etc originate on face.

➢ बस्तौ च नाभ्यां हृदि पार्श्वयोर्वा स्थानानि गुल्मस्य भवन्ति पञ्च

cha.chi.5/7

Tantrayuktis added by Bhattara Harischandra

➢ **Pariprashana**
परिप्रश्न उद्देशेऽन्तर्भवति,

Chakrapani includes it in Uddesha.

It is to acquire the knowledge from Guru regarding desired topic.

Ex-कियन्तः शिरसि प्रोक्ता रोगा हृदि च देहिनाम्| कति चाप्यनिलादीनां रोगा मानविकल्पजाः.Cha.su.17/3-4

➢ **Vyakarana**
व्याकरणं तु व्याख्याने,

Answer to the question with detailed explanation

➢ **Vyutkrantabhidhana**
व्युत्क्रान्ताभिधानं निर्देशप्रभेदः

It is type of Nirdesha.

➢ **Hetu**
हेतुशब्देन यानि प्रत्यक्षादीनि प्रमाणान्युक्तानि तानि हेतावन्तर्भवन्ति

The Pramana Vishaya is Said as Hetu which also coveys the

relationship between Karya and Karana.

Ex – Pratyaksha, Anumana Vishaya etc…

DISCUSSION

1.	Basic structure of text	Prayojana, Adhikarana, Vidhana, Yoga, Uddesha, Nirdesha
2.	Statements of theories, principles and rules	Niyoga, Apavarga, Vikalpana, Upadesha, Swasanjna, Nirnaya, Prasanga, Ekanta, Anekanta, Viparyaya
3.	Explanation and elaboration of Various concepts	Nirvachana, Purvapaksha, Anumata, Vyakhyana, Nidarshana, Hetvartha, Apadesha, Atidesha, Uhya
4.	Precise editing and style of expression	Vakyashesha, Arthapatti, Samucchaya, Padartha, Ateetavekshana, Anagatavekshana, Pradesha, Pratyutsara, Uddhara, Sambhava

CONCLUSION

➢ Tantra means systemic arrangement of series of scientific concepts covering all aspects of concerned subject in a precise, concise and authoritative manner.

➢ Tantrayukti is a technique, methodology and systemic approach adopted for precise composition and unambiguous correct interpretation of Tantra.

➢ Utility of tantrayukti is essential in the interpretation of Samhita as they are helpful for Vakyayojana and Arthayojana.

➢ Tantrayukti comprises principle of all Adhyanavidhis and Vadamarga.

➢ Ignorance leads to confusion, contradiction and misconception of basic principles, embedded in Samhitas(as like Tamaketu Virechanam).

➢ Tantrayuktis are Svasanjnas and original doctrine of Ayurveda, and have specific sense which differs from Darshanas and other Shastras.

➢ Bridges between Paatha (reading) and Anushtana (implement) as it is tool for Avabhoda (interpretation) that may be the reason to explain at the end.

➢ Locks are put on treasures of knowledge in length of Samhita and Bunch of keys was kept at the end as like Tantrayukti.

Bibliography

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[2] Sushruta Samhita Uttara tantra 65th chapter