



## **YOGA (ARRANGEMENT)- TANTRAYUKTI - THE METHODOLOGY TO CONSTRUCT THE THEORETICAL TREATISE**

**Dr. Debabrata Panda**

Assistant Professor in Sanskrit, Dept. of Samhita and Siddhanta,  
Rajiv Gandhi Ayurveda Medical College, Mahe, Chalakkara, Puducherry

DOI: <https://doi.org/10.47071/pijar.2021.v06i05.09>

### **ABSTRACT**

Veda means "knowledge" or "science" which is timeless and eternal. Vedic knowledge is enshrined in fourteen sacred texts. Ayurveda is an Upaveda of Atharvaveda. The knowledge contained in Vedas has accumulated in a systematically structuring Samhitas or compilations. Charaka Samhita (Treatise on Medicine), Sushruta Samhita (Treatise on Surgery) and Ashtanga Samgraha (Treatise on the basic principles) collectively called as Brihatrayi and also considered to be the oldest surviving documents on Ayurveda. The method to study the shastra has narrated in Sushruta Samhita as, the teacher should instruct them every word, part of a verse, or a full verse according to their ability (of grasping) and make them repeat every word, part of a verse, and the complete verse many times, each student made to act similarly, himself (teacher) repeating these later. Even after the science has been studied, if it is not properly interpreted in its meaning (implications) then it will only be causing exertion just like the donkey carrying a load of a sandal wood. Hence the shastra to be understand properly. Tantrayukti has an important role to better understanding the shastra.

**Key words- Tantrayukti, Yoga**

### **Introduction**

The word Shastra used as treatise, compendium, science, book in general. Shastra is a technical treatise that explains the specialized knowledge in a

defined range of practice. There are different types of shastras which are accessible from ancient time but in the framework of Shastra which are composed with an unique

methodology. That methodology is nothing but Tantrayukti.

### **What is Tantrayukti**

Tantrayukti is a special word embraces a traditional of research tools for the composition of shastras. It is encompassed of two words such as tantra and yukti.

### **What is tantra**

Tantra is derivative from the root tanu vistare it means 'to stretch', to expand, to diffuse or spread. The word tantra is also defined in Medini kosha as Siddhanta, Oshadhi, Shrutishakhavishesha, Hetu, Ubhayarthaprayojakam and Itikartavyata.

It is also expressed as Tantra is to be explained as that which holds the subtle elements or the expanse of a subject and where interwoven different thoughts and theories regarding a scientific subject.

Synonyms of the word tantra has given in Charaka samhita as Tantra is used with Ayurveda, a branch of Veda (sakha), vidya (vidya, education), sutra (aphorism), jnana (knowledge), shastra and lakshana (definition).

### **What is yukti**

The word Yukti is a derived from the root yuj it means 'to unite', 'join', or 'to employ' etc. It is an application, an arrangement, a usage, a means, a device etc.

The description of Yukti is one that removes the imperfections like impropriety, contradiction from the intended meaning and thoroughly unites the meanings. The root Yuj is using in the sense of 'to arrange'.

*Tantrasya yuktayah tantrayuktayah.* Therefore, Tantrayukti means an inevitable tool, a scientific one, an indispensable device employed in composing a scientific treatise.

### **Listing of Tantrayuktis in different shastra**

The number and types of Tantrayuktis are different in ancient shastra.

1. Vishnudarmottara Purana has enumerates 32 types of Tantrayuktis.
2. Kautilya's Arthashastra has listed of 32 types of Tantrayuktis.
3. Charaka Samhita has enumerated 36 types of tantrayuktis such as Adhikaranam = Subject matter, yoga = Arrangement, hetwartha = Extension of argument, padartha = import of word, pradesha= partial enunciation (brief statement), uddesha = concise

statement, nirdesha = amplification (elaboration), vakyasesha = supply of ellipsis (make available the short form), prayojanam = purpose (object), Upadesha = injunction, apadesha = reasoning of the statement, atidesha = extended application, arthapatti = disjunctive implication (rejectable inference), nirnaya = decision prasanga = restatement, ekanta = categorical statement (exclusiveness), naikanta = compromising statement, apavarga = exception, viparyaya = reversed opinion (contrary opinion), purvapakshya = objection, vidhanam = correct interpretation, anumatam = confession, vyakhyanam = explanation, samshaya = doubt, Atitavekshyana = retrospective reference, anagatavekshyanam = prospective reference, swasamjna = technical terminology, uhya = deduction (comprehend, guess), samuchhya = aggregation (specification), nidarshanam = analogy (illustration), nirvachanam = etymology, sanniyoga = authoritative instruction (command), vikalpanam = alternative (option), pratyutsara = rebuttal (refutation), uddhara =reaffirmation, sambhava = possibility (source, suitability).

4. Sushruta Samhita has detailed 32 types of Tantrayuktis.

5. Ashtangasangraha of Vagbhata has listed the 36 types of Tantrayuktis.

6. Ashtangahridaya has counted the 36 types of Tantrayuktis.

7. Tantrayuktivichara by Nilamegha considers 36 types of Tantrayuktis.

### **Expediency of Tantrayukti**

Acharya Charaka has aptly analyzed the usefulness of Tantrayuktis in Charaka Samhita. As sun is the cause of lotuses to blossom, just a lamp lights up a house, so also the Tantrayuktis also highlighting the hidden meanings of the scientific subjects. Though the person desire to gain an in-depth knowledge of a shastra along with these Tantrayuktis that person only speedily expansion their accurate knowledge of additional disciplines moreover because of knowledge of yuktis (Yuktijnatva).

### **Objectives of the research**

Here in this research paper is focusing on the Tantrayukti called Yoga (arrangement) – the methodology to construct the theoretical treatise and the usages of yoga in different shastra.

### **Methods of the research**

Collected the information of Tantrayukti that is accessible in different shastra

such as Charaka Samhita, sushruta Samhita, Ashtanga Samgraha, Ashtanga Hridaya, Koutilya Arthashastra, Vishnudharmottarapurana and Tantrayuktivichara, studied in specifics.

### **Derivation of the word yoga**

it is formed by the affix ghain supplementary after the verb yuj in the sense of the act of yoking, joining, attaching, connecting.

### **Meaning of the word Yoga**

Joining, uniting, connecting, Accompany, Attach, Link.

### **Definitions:**

Definition of the Tantrayukti yoga (arrangement) has discussed from various shastra such as Koutilya Arthashastra, Vishnu-dharmottara-purana, Charaka Samhita, Sushruta Samhita, Ashtanga Samgraha, Ashtanga Hridaya and Tantrayuktivichara.

### **According to Koutilya Arthashastra**

Arrangement of the sentence is called yoga. Here the word 'loka' is to be construed as 'the people of the four 'varna' and 'ashrama' duly protected by the royal authority'. "*vakyayojana yogah. Chatruvarnasramo lokah iti*"

### **According to Charaka Samhita**

2- Yoga means arrangement, making union of the scattered words. For example, such as proposition, reason, example, subsumptive correlative and conclusion, "*yōgō nāma yōjanā, vyastānām padānāmēkikaraṇam*".

### **According to Sushruta Samhita**

By which the words or sentences are getting united is called Yoga. "*yēna vākyaṃ yujyatē sa yōgaḥ*"

### **According to Ashtanga Samgraha**

The term Yoga is the union, that combination is either the words or the sentences. "*Yogo nama yogah sambandha sa ca padarthayorvakarthayorva.*"

### **According to Ashtangahridaya**

The term Yoga is the application of the sense of a passage, that is either between the brief statement and descriptive statement of else collective sense or descriptive sense.

Combination or application or Yoga, it is five types such as proposition, reason, example, subsumptive correlative and conclusion. "*yōgō nāma,-yōjanā, uddēśanirdēśayōḥ sūtrabhāṣyaryōrvā/ yuktirvā yōgaḥ, pratijñā hēturḍṣṭānta upanayō nigamanamiti pañcavidhaḥ*"

### **According to Vishnudharmottarapurana**

That is called yoga by which appropriate meaning of a sentences can be connected. "yena vakyartho yujyate sa yogah"

### According to Tantrayuktivichara

The term yoga is the arrangement of sentences by putting different words in suitable sequence. "yogah padanam-ekaikamarthoucityen yojana"

### Discussion

It is observed that the number and types of Tantrayukti is varied by the shastra but the yoga is accepted by all the shastra. The definition of the yoga has given by the shastra very clearly and some of the shastra has given the example in a different manner. The method of merging two different word or sentences mentioned at two different lines of a sloka is called yoga. Below providing the application of yoga as presented by different ayurvedic treatises.

#### Application in Charaka Samhita

The discussion of yoga in Charakasamhita as

**Proposition** – this Garbha produced by the factor from mother.

**Reason** - (Origin of) Garbha is impossible without the mother.

**Example** – (as it has seen many times in) special chamber (Sutikagruham).

**subsumptive correlative** - as the special chamber is made from accumulate of several materials, like that Garbha is being (staying, living, subsisting, proceeding).

**Conclusion** – Therefore this Garbha produced from the factor of mother.

"udāharaṇam tāvadyathā-  
pratiññāhētūdāharaṇōpanayanigamanā  
ni; tatra pratiññā- mātrjāścāyaṁ  
garbhaḥ, hētuḥ- mātaramantarēṇa  
garbhānupapattēḥ, dṛṣṭāntaḥ-  
kūṭāgāraḥ, upanayaḥ- yathā  
nānādravyasamudāyāt kūṭāgārastathā  
garbhanirvartanam,  
tasmānmātrjāścāya-mityēṣām  
pratiññāyōgaḥ; ēvamanyē'pi yōgārthā  
vyākhyēyāḥ|"

Here the mixture of different sentences from different lines and getting the meaning that arrangement is yoga.

#### Application in Sushruta Samhita

The discussion of Yoga in Sushruta Samhita as, oil is properly prepared with Amrita-valli, Nimha, Himsrd, AbJiayd, Vrikshaka and Pippali, the two kinds of Bald and with Devadaru should be prescribed for drinking as being effective in all cases of Gala-ganda

disease. Here the core awareness is 'Siddham tailam pivot' that is it should be cooked and taken internally; but the word 'Siddham' is used in the third section (Tritiya padam) and word 'Pivot' is far away from this sentence. This combination composed of the different words, however aloof in a sentence that is called Yoga. "yathā- 'tailam pibēccāmṛtavallinimbahimsrābhayāvṛkṣ akapippalībhiḥ| siddham balābhyām ca sadēvadāru hitāya nityam galagaṇḍarōgē' | ityatra tailam siddham pibēditi prathamam vaktavyē tṛtīyapādē siddhamiti prayuktam, ēvam dūrasthānāmapi padānāmēkīkaraṇam yōgaḥ".

### Conclusion

Truly hundreds of ancient treatises are accessible on various scientific subjects. Each subject is the theme which must be distributed with in science. That each Ancient treatises follow a comprehensive methodology to compose a scientific treatise in a systematic manner. The intended meaning of these scientific treatises can be understood by the accurate information of Tantrayuktis. Tantrayukti has a vital role to write an interpreting a scientific treatise.

Acharya Sushruta has clearly mentioned the purpose of Tantrayukti in two ways such as arrangement of sentences and organization of meaning. Among these various Tantrayuktis, yoga is an important Tantrayukti to highlight meaningful arrangement of the sentences to understand the shastra accurately. Reveal the comprehensible meaning from the words and sentences after considering their situation, position, modesty, mutual relationship, context and method is yoga. This Tantrayukti yoga consequently assists a very important expediency in the arrangement of a scientific work.

### References

1. Caraka Samhita, Agnivesa, R.K Sarma and Vaidhya Bhagavan Dash, Chaukhambha Sanskrit series office, Varanasi, 2013.
2. Agnivesa, Caraka Samhita with Ayurveda Deepika Commentary, Chaukhambha Publications, New Delhi, 2018. 7.
3. Susruta Samhita by P.V.Sarma, English Translation, Chaukhambha Viswabharati, Varanasi, 2010.
4. Ashtanga Samgraha of Vagbhata,, Prof. K.R Srikantha murthy,

Chaukhambha Orientalia, Varanasi,  
2012.

5. Vagbhata, Ashtanga Hridaya, Pandit  
Hari Sadasiva Sastri Paradhakara,  
Chaukhambha Sanskrit Sansthan,  
Varanasi 2010.

6. Tantrayuktivichara, Vaidyanatha  
Neelamegha Bhishak, Prof. N.E.  
Muthuswami, Government Ayurveda  
College Trivandrum Publication  
Division, 1976.

**Corresponding author:**

**Dr. Debabrata Panda**

Assistant Professor in Sanskrit,  
Dept. of Samhita and Siddhanta,  
Rajiv Gandhi Ayurveda Medical College, Mahe,  
Chalakkara, Puducherry-673311,  
[Email-panda.debabrata@gmail.com](mailto:Email-panda.debabrata@gmail.com)

**Published BY:**

*Shri Prasanna Vitthala Education  
and Charitable Trust (Reg)*

**Source of Support: NIL**

**Conflict of Interest : None declared**