

SYSTEMATIC CATALOGUING OF TANTARYUKTI IN CHARAK SAMHITA SUTRA STHANA: TRACING ITS CLASSICAL ROOTS

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ABSTRACT

Ancient Indian literature, particularly *Ayurvedic* texts like *Charaka Samhita*, employs structured methodologies such as *Tantrayukti* for composing and interpreting scientific treatises. This study conducts a systematic literature review of the *Sutrasthana* Adhyays in *Charaka Samhita*, identifying instances of *Tantrayukti* as outlined by *Acharya Chakrapani* in siddhi sthana, analysing their prevalence, word forms, and role in *sutra* interpretation through adjectives and contextual usage. Drawing from primary sources including *Charaka Samhita*, *Neelmegha Bhisagacharya's Tantrayukti*, and *Kautilya's Arthashastra*, the research elucidates how *Tantrayukti* like Adhikaran (scope), Uddesha (concise statement), Nirdesha (detailed exposition), Vikalpa (alternative), and Viparyaya (contradiction) facilitate conceptual clarity, reader engagement, and logical progression across *Chatushkas* (clusters of chapters). Observations reveal frequent application in core topics such as disease aetiology (e.g., Sambhava in Murcha), ethics (Nidarshana in medical conduct), and therapeutics

(Upadesha in Dravya properties), with statistical distribution highlighting their framework for text organization. The findings underscore *Tantrayukti's* utility in bridging ancient dogma

with modern research methodologies, promoting global comprehension of *Ayurvedic* principles.

KEYWORDS: Tantrayukti, Charaka Samhita, Sutrasthana, Ayurvedic methodology, Textual interpretation.

INTRODUCTION

Literary treasure of Indian subcontinent holds a peak among other works at global platform. These ancient old text have in common a widely accepted methodology, utilized for structured composition of respective literature. These methodology widely used are *tantrayukti*, *vadamarga*, *sambhasa*, *tacchilya*, *tantraguna* etc are dogma of literature writing. Therefore, a holistic science of health and their authoritative texts like *Charak Samhita* had availed these methodologies to glorify the work and its significance in other philosophical aspect of life too. *Charak Samhita* is globally accepted among the trio of Ayurveda that is *Brihatrayee*. *Charak Samhita*, a compilation work containing discussion between sage *Atreya* and *Acharya Agnivesha* and among other sages was assorted by *Acharya Charak*, which was later redacted in its today's format by *Acharya Dridhbal*.^[1] Gaining huge popularity this compendium had drawn attention of many scholars and physician, who commented over it to simplify the sutras mentioned for the seekers of knowledge. *Acharya Chakrapani*, a physician and commentator of *Charak Samhita* had mentioned *Tantrayukti*, an ancient old methodology availed for understanding deep rooted concepts of *Samhita* as well as sited the examples with their type and utility for understanding text.^[2] Therefore, use of such methodologies were prevalent at the era of compilation, which makes understanding of these methodologies demand of an hour.

MATERIAL AND METHOD

Charak Samhita

Tantrayukti by Neelmegha Bhisagacharya

Kautilya Arthshastra and other relevant text

A literature review from *Charak Samhita sutrasthan* was done focussing a study over *tantrayukti* identification with prevalence in word form and analysing the role of adjective used in respective sutra with relevance to interpretation of sutra.

Definition of *Tantrayukti*.^[3]

Tantra denotes foundation principle that serve as guiding doctrine for the science.

Yukti refer to the methodological approach which drives the understanding of literature with relevance to utility and concept of understanding.

Other definitions proposed by scholars are as follows.^[4]

- Elements formally used to derive meaning of certain statement by Gerhard Obberhammer
- Methodology and technique, which enable one to compose and interpret scientific treatises correctly and intelligently by N. E. Muthuswamy (TYV)
- An expedient in the writing of science by Surendra Nath Mittal
- Forms of Scientific argument by S.C.Vidyabhushana
- Plan of a treatise by Shama shastry
- Method of treatment, maxims for the interpretation of textual topics by Esther Solomon

Table 1: Shows types of *tantrayukti* by Acharya Chakrapani along with definition and word meaning.

S.NO.	NAME OF TANTRAYUKTI ^[5]	WORD MEANING (M.M. William) ^[6]	DEFINATION AS PER CHAKRAPANI
1	Adhikaran	A topic, a relation, having to superintend, a category, a substratum	Object for which author proceeds (scope of the treaties)
2	Yoga	Joining, use, application, performance, fixing, manner, contact with	Rational combination of words
3	Hetvartha	Extension of an argument or proposition	Using a concept at different places with reference; it illustrates the hidden condition with visible and known examples
4	Padartha	Meaning of a word, a thing material object	Import of word
5	Pradesha	Pointing to or out, indication, direction, decision, determination	Partial statement of topic
6	Uddesha	A brief statement or account, object, motive, stipulation	Concise statement
7	Nirdesha	Showing, indicating, declaring, ascertainment, instruction	Detailed exposition of what is concisely proposed earlier
8	Vakyasesha	Speech reminder, the word needed to complete an elliptical sentence	Fitting of the word not mentioned
9	Prayojana	Impulsive, motive, acquisition	Aim for which one proceeds
10	Updesha	Pointing out to, reference to, instruction, prescription, information	Authoritative instruction
11	Apdesha	Assigning, pointing out, contrivance,	Inducement of reason

12	Atidesha	Transfer, extended application, inference, analogy, substitution, overruling influence	Applicable to other cases which are not mentioned
13	Arthapatti	An inference from circumstances, implications, presumptions	Implication of unmentioned by indication of mentioned
14	Nirnaya	Taking off, removing, decision, determination, conclusion, inference	Conclusive statement of discussed idea
15	Prasang	Adherence, attachment, inclination or devotion to, gratification of,	Restatement of earlier mentioned fact
16	Ekanta	Directed towards one point or object only	Statement of fact
17	Anekanta	Uncertain, doubtful, variable, many	No alternative side is stated decisively
18	Apvarga	Completion, accomplishment of an action	State of exception
19	Viparyay	Reversed, inverted, contrary to, inverted order or succession	Statement of contradictory
20	Purvapaksha	The fore part or side, first step in law suit, argument in any question	Statement putting objection to proposed idea
21	Vidhana	Disposing, arranging, regulating, order, rule, method, precept	Systemic description of facts
22	Anumata	Approved, assented to permitted, pleasant, being of opinion	Acceptance to view by not contradicting
23	Vyakhyan	To explain in detail, tell in full, discuss	Explanation of fact not known to all
24	Samsaya	Uncertainty, hesitation, doubt about the point to be discussed	Condition of doubt where there is inability to decide
25	Atitavekshana	Gone by, past, passed away <i>Aveksha</i> means to look towards	Statement in reference to the past
26	Anagatavekshana	To come, not arrived yet <i>Aveksha</i> means to look towards	Statement in reference to future
27	Swasangya	Swa: one's pwn, my own Sangya: noun	Denotes technical term used in particular branch of knowledge
28	Uhya	To be change or modified	Deduction of statement not mentioned by own intellect
29	Samuccaya	Aggregation, accumulation, multitude, conjunction of word or sentence	Statement of fact collected together
30	Nidarshana	Pointing to, showing, announcing, teaching	Statement of example
31	Nirvachana	Utterance, pronunciation, a vocabulary	Statement of illustration comprehensible to the learned
32	Niyoga	Injunction, order, command	Positive instruction which has to be followed essentially
33	Vikalpa	Alternation, alternative, manifoldness,	Statement of alternative

		distinction	
34	Pratyutsara	In scientific discussion, opinions of each other are refuted with scientific reasoning	Refutation of other's view
35	Uddhara	To bring out, drawn out	Establishment of one's point after refuting other's view
36	Sambhava	Equitability, homogeneousness	Statement of the source or site of origin

Other *Acharya's* have variations over the types as some consider them 32 and some 40 in numbers, for which they quote their respective explanation. But *Acharya Chakrapani* states above 36 types of *Tantaryukti* within the commentary to support the simile of *Acharya Dridhbala* stating the utility of *tantrayukti* in conceptual understanding of text.

Within this study 30 chapters of *Charak Samhita Sutrasthan* are studied keeping the convergence at *tantrayukti* used namely within the textual description irrespective of commentator.

OBSERVATION AND DISCUSSION

Sutrasthan is a crucial base of any authoritative literature, as it introduces the core concepts and provide an outlook for the reader about the upcoming events of literature in an order. Similarly, in *Charak Samhita Sutrasthan* 30 *Adhayaya's* are beautifully segmented into cluster of four, popularly called as *Chatuska*. 7 *chatuska* contains 28 *Adhayaya* in total and last 2 *Adhyayas* containing assembly of content discussed previously in brief and indexing of whole *samhita* known as *sangrah dwya*.^[7]

Interesting fact that we overlook easily that name of one *chatuska* is itself *Nirdesha*, which shows a remarkable intellect of the author, highlighting the core principles of disease management, ethical conducts and disease manifestation through mental and physical deeds. *Tantrayukti* like *Adhikaran*, *Yoga*, *Padarth*, *Swasangya* and *Uhya* is widely availed keeping the interest of reader in mind.

In *Dashpranayatein Adhyaya vikalpa* is availed to provide the broad spectrum of *dravyas* explained for management of various disease with alteration to individual and disease specification. (*Charak Sutra* 29/7) In the same verse *uddesha* is utilized for quoting the aim of maintaining homeostasis compiled within previous chapters through various techniques, dietary modifications and symptom specific management through guiding principles. (*Charak Sutra* 29/7).

In *Vidhishonit Adhyaya*, during explanation of *Murcha Acharya Charak* has availed *Sambhav* in context of origin and types of *Murcha* with their respective *Doshas* symptom. (*Charak Sutra 24*).

In *Yajyapurishiya Adhyaya*, *samshya* was used in asking question by *Kashipati* as well as for indication to resolve the doubt raised within intellect assembly. Similarly, *Vikalp* had been used numerous times for indicating alteration in *hitkar* and *ahitkar dravyas* enlisted by *Acharyas* during *Sambhasa*. (*Charak Sutra 25*).

In *Atreya Bhadrakapiya Adhyaya*, *Updesha* was utilized by *Acharya* while explaining the medicinal property of *dravyas* with specific qualities and amount that can be adhered to balance homeostasis of *Doshas*. On conclusion of *Adhyay Acharya* states that here a concise introduction of *dravyas* with exception as well as qualities used in management of disease are enlisted within. (*Charak Sutra 26*).

In *Anna paan vidhi Adhyaya*, *Matulunga* in pacification of disease caused due to *Vataj* and *kaphaj doshas* is indicated. And *viparyay* is used while explaining the qualities of *Sanskara* and denoting the significance in management of disease. *Nirdesh* was mentioned for putting forth the discussion of *Vargas* and their respective properties in segment of description. (*Charak Sutra 27*).

In *Vividhashit pitiya Adhyaya*, while raising a doubt by disciple *Acharya Agnivesha* had used *Viparya* for explaining the disease manifestation in unfavourable climatic conditions quoting under *Kala Viparya*. Whereas while associating the food with disease management he clearly claims the individual origin from food itself by using *Sambhava*. (*Charak Sutra 28*).

In *Maharoga Adhyaya* *updesha* is availed while explaining the position of *Doshas* as per the structure of body. Its use in respective verse shows sense of authorisation stating the exact location of *Doshas* without any doubt. (*Charak Sutra 20/8*).

In *Ashtodariya Adhyaya*, while mentioning the 48 *Samanyaj Vikara* clearly highlights the quantifying illustration within verse and chapter by using *Roga adhikaran*. This makes the verse clearer in reference to disease number and comprehensive study of them in further. *Nirdesh* is also availed to designate instruction of disease in short with categorisation of their types in number of eight and in 20 types of *Yonivyapada* names are mentioned after pointing out the *dosha dushya* and nature interaction as causative factor for them. After compiling

most of the quantifying disease Acharya Charak clearly stated stipulation of description. (*Charak Sutra* 19/3-4).

In Kriyantashirshiya Adhyaya, causative factor of Shiro Roga are mentioned among which reversed climatic condition of desha, kaala and doshas becomes the factor for disease manifestation is put within verse through Viparya. In broad view of disease manifestation and their types Vikalpa is utilized numerous time like while answering the question of disciple Acharya Atreya had explained 5 types of Shiroroga and Hridaya Roga, whereas by alteration of doshas 62 types of disease are considered. Up keeping the manifoldness of doshas further in verses he explains their alterations and at last quotes that conversation between Acharya and disciples states the disease of Hridaya and shiroroga with quantifying nature caused due to variations. (*Charak Sutra* 17).

In Vata kalakaliya Adhyaya, a symposium and the delivery of supposition proposed by Acharyas regarding Vata Dosha, acceptance of one's view Anumat is for Bdisha Acharya statement. In same discussion indication regarding qualities that will be discussed further is mentioned by Updesh. Similarly, Vidhana is utilized while describing role of Vata and its prevalence in disease management as well as outside and inside of the body, also in movement of celestial bodies like Sun, moon, stars etc. Viparya is availed by Acharya Atreya while explaining about Tridoshas in disease manifestation and about changes that are in homeostasis balance the body but in opposite situations become disastrous for body itself. (*Charak Sutra* 12).

In tri-aishniya adhyaya, Vikalpa is utilized for explaining the boundaries of Pragyapradha and their moderation with disease manifestation. (*Charak Sutra* 11).

In Maha chatuspada Adhyaya, Vikalpa is used twice to explain the curable and non-curable stage of disease as well as to drive the physician properly to seek the prognosis of disease with careful look over progression of disease and leave the patient holding signs of *Asadhya*. At last in conclusive he concisely avails alteration in disease progression within 4 types of moderations. (*Charak Sutra* 10).

In introductory chapter of Kalpna Chatuska, Acharya Agnivesha in Sneha Adhyaya had asked about the clarification of doubt from *Atreya* regarding *sneha* mentioning *Samshya* within the description.

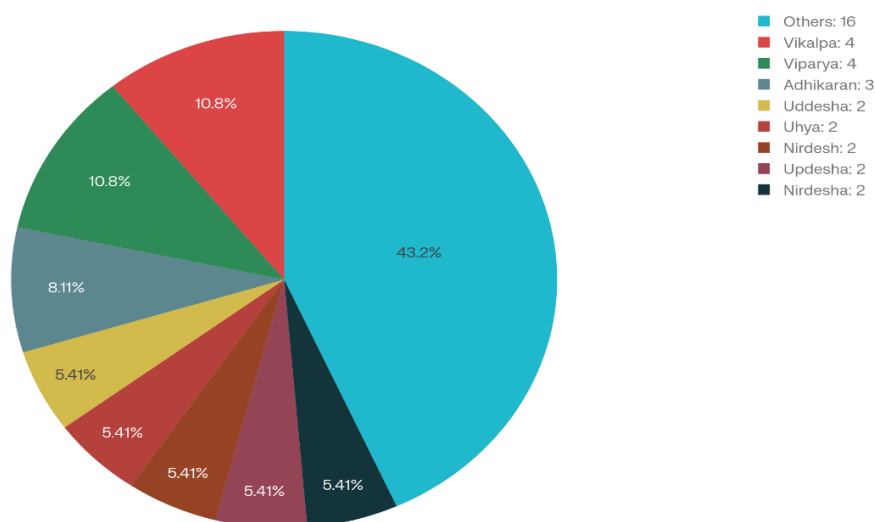
First two chatuska of Sutrasthan, Bhesaj and Swasthya Chtuska a concise description in format of indexing provided in gist format for giving the bird eye view of illustration explained within various segment of Samhita. In Dirghan Jeevitya Adhyaya, a concise statement regarding concepts, utility of science, dravya qualities as well as their types with effect in doshas balance. To clarify essence of quest on whose basis Samhita is formed stating Man consisting Satva, Atma and Sharir integration, as the main focus of Ayurveda highlighting by use of Adhikaran for it. Prayojan is availed for denoting the Tantra utility in balancing homeostasis of Dhatu and there appropriate actions. While explaining a core concept of Samnaya Vishesh Siddhanata Viparyaya is used to explain the Vishesh qualities being the cause in decrement of increased state due to same quality of *dravya* or action.

In Adhyayas like, Apamarga Tanduliya Adhyaya, Argvadhiya Adhyaya and Shadvirechan Shatashritiya Adhya there is practice illustration of herbs containing medicinal properties to be used externally or internally for managing the respective doshas balance. Whereas in Shadvireschan Shatashritiya Adhyaya, Kashayas are mentioned with availing Vidhana and conjoining (yoga) herbal permutation and combination to manage the respective conditions like Vaman, virechan, Trishna etc.

In Swasthya Chatuska, a preventive approach is focussed and description of disease manifestation as per seasons and actions to prevent them had been discussed briefly holding the insight of tantrayukti like Nirdesha, updesha and Niyoga for maintaining health of an individual. In Navegan Dharneeya Adhyaya, Updesha is constantly availed within verses to rule out the disease manifestation caused due to suppression of natural urges and Prdesha in form of Uddesha regarding disease management is explained by Acharya in Adhyaya. Whereas in Indriyopa kramneeya Adhyaya, Uhya is defined as one of the qualities of Mana, and while explaining of Karma Nidarshan is used for highlighting Anutwa of Mana. Samucchaya and Pradesh Tantrayukti is used in personified form to compile the description of Right conduct with concise understanding of Medical ethics.

FIG I: Showing statistical data of *tantrayukti* identified in *Sutrasthan* during study.**Distribution of Tantrayukti Mentions in Ayurvedic Texts**

Vikalpa and Viparya are most frequently cited techniques

FIG I: Showing statistical data of *tantrayukti* identified (wordly) in *Sutrasthan* during study.Table 2: Shows framework of literature writing with their relevant *tantrayukti* and its scope in text description.

S. No.	Topic	Tantrayukti
1	Essential framework of text	Prayojana, Adhikarana, Vidhana, Yoga, Uddesha, Nirdeśha
2	Theories of statement, principles and rules	Niyoga, Apavarga, Vikalpana, Upadesha, Swasanjna, Nirnaya, Prasanga, Ekanta, Anekanta, Viparyaya
3	Elucidation and exposition of various concepts	Nirvachana, Purvapaksha, Anumata, Vyakhyana, Nidarshana, Hetvartha, Apadesha, Atidesha, Uhya
4	Proof reading and style of expression	Vakyashesha, Arthapatti, Samucchaya, Padartha, Ateetavekshana, Anagatavekshana, Pradesha, Pratyutsara, Uddhara, Sambhava

CONCLUSION

Tantrayukti are the guiding principles of any literature, which delivers the understanding with appropriate dogma and application of statement in relevance with topic description. Among all the *tantrayukti* mentioned by *Chakrapani* a statistical interpretation is drawn from the study as shown in FIG I. This focussed study over *Sutrasthan* of *Charak Samhita*, elucidates the significance of *tantrayukti* availed wordily. Further study can be done on utilizing identification and other aspects of concept understanding through *tantrayukti* making core

principles of therapeutic action wide in size. It is widely accepted as milestones of research focussing on description of questions as hypothesis and explanation with prospective of research types described in today's era. Likewise a gross promotion of this ancient old methodology need to be done in relevance with modern terminology to develop a broad understanding with wide acceptance globally.

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