SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 11 | Issue: 1 | January 2026 - Peer Reviewed Journal

APPLICATION OF TANTRAYUKTI IN KALPANA CHATUSHKA

Dr. Sumi Shaji[1], Dr. Jyoti Devangamath[2]
[1]*Assistant Professor, Department of Samhita & Siddhanta, Sri Kalabyraweshwara swami Ayurveda Medical College Bangalore.*
[2]*Associate Professor, Department of Samhita & Siddhanta, Sri Kalabyraweshwara swami Ayurveda Medical College Bangalore.*

Article DOI: https://doi.org/10.36713/epra25595
DOI No: 10.36713/epra25595

ABSTRACT
The article explores the application of Tantrayukti in understanding the Kalpana Chatushka, a pivotal aspect of Ayurvedic scientific methodology. It emphasizes the importance of Tantrayukti in interpreting complex Ayurvedic texts, highlighting its role in presenting clear, practical knowledge for effective use. The application of these techniques is crucial for deciphering the precise meanings of Sutras, ensuring a systematic approach to Ayurvedic treatment.

INTRODUCTION

The study of Ayurveda, particularly in relation to its foundational texts such as the Kalpana Chatushka, demands a deep understanding of the Tantrayukti (methodology of Tantra). Authors of Ayurvedic texts were well-versed in scientific writing, using specific methods to convey knowledge that is often concise and precise, but not always easily understood by all. To bridge this gap, a systematic approach using Tantrayukti aids in unlocking the hidden meanings and practical applications of Ayurvedic principles. These methods serve as essential tools, combining grammatical, compositional, and logical constructs to interpret complex texts.

Definition of Tantrayukti

Tantrayukti, in essence, is the methodology or systemic approach to studying a tantra (a specific branch of knowledge) to interpret its correct, clear meaning for practical application. Derived from the Sanskrit term तनु विस्तारे (Tanu Vistare), which refers to expansion, diffusion, and spreading, Tantrayukti helps to expand or lengthen the meaning of complex Ayurvedic teachings.

तन्त्र: Tanooti (to expand) – A system or tool that helps us understand and apply Ayurvedic knowledge.
युज्: To join or employ – The methods used to interpret and apply knowledge.
Tantrayukti also holds significant value in protecting the body through medicinal knowledge, offering the skills necessary for effective treatments. It is an essential key to understand the practical application of Ayurvedic concepts.

Importance of Tantrayukti[1]

The importance of Tantrayukti is comparable to the relationship between the sun and a lotus. Just as the lotus needs the sun to bloom, or a lamp to light up a dark room, Tantrayukti illuminates and enhances the understanding of Ayurvedic shastra (science or knowledge). Without this methodical approach, the vast depth of Ayurvedic knowledge may remain obscure, but through Tantrayukti, it becomes accessible and actionable.
यथा अम्बुजवनस्यार्क प्रदीपो वेश्मनो यथा।
प्रबोधनप्रकाशार्थस्तथा तन्त्रस्य युक्तयः ॥(Ch. Si. 12/46)
This suggests that, just as light is necessary for a flower to bloom, Tantrayukti is necessary for understanding the wisdom contained within Ayurvedic texts.

Utility of Tantrayukti

Tantrayukti's utility is demonstrated through various forms, including:
वाक्ययोजन (Vakyayojana): The arrangement and connection of words in a manner that enhances understanding.
अर्थयोजन (Arthayojana): The interpretation of meanings within the context of Ayurvedic teachings.
In addition, Tantrayukti can draw out hidden meanings within a shloka (verse) by analyzing the structure, grammatical nuances, and contextual implications, revealing insights that would otherwise be missed.

SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 11 | Issue: 1 | January 2026 - Peer Reviewed Journal

Application of Tantrayukti in kalpana chatushka

Upadesha Tantrayukti [2]

उपदेशो नामाप्तानुशासनम् |

The authoritative statements or Instructions.

सर्पिः शरदि पातव्यं वसा मज्जा च माधवे
तैलं प्रावृषि नात्युष्णशीते स्नेहं पिबेन्नरः||
वातपित्ताधिको रात्रावुष्णे चापि पिबेन्नरः|
श्लेष्माधिको दिवा शीते पिबेच्चामलभास्करे| (Ch.Su 13/18-19)

This refers to instructions that guide how substances like sarpi (ghee) should be taken in accordance with the seasons, times and doshas. As it is and authoritative instruction /statement it is Upadesha tantrayukti

Niyoga Tantrayukti [3]

नियोगो नाम अवश्यानुष्ठेयतया विधानं |

An authoritative instruction which need to be followed practically

दोषानुकर्षिणी मात्रा सर्वमार्गानुसारिणी|
बल्या पुनर्नवकरी शरीरेन्द्रियचेतसाम्|| (Ch.Su 13/34)

This methodology involves authoritative instructions, emphasizing the correct measures (matra) and practices for the intake of medicinal substances, ensuring they are beneficial for the body and mind

Apadesa Tantrayukti [4]

अपदेशो नाम यत्प्रतिज्ञातार्थसाधनाय हेतुवचनं;

The statement (Pratinja) is substantiated with the reason (Hetu)

सर्पिस्तैलं वसा मज्जा सर्वस्नेहोत्तमा मताः|
एषु चैवोत्तमं सर्पिः संस्कारस्यानुवर्तनात्|| (Ca.Su 13/13)

It is based on statements (pratinja) that are substantiated with reasons (hetu). For instance, sarpi (ghee)is considered one of the best substances for body treatments, supported by the reason of its samskarasya anuvartanam (the consistency of the method of preparation).

Samucchaya Tantrayukti [5]

समुच्चयो नाम यदिदं चेदं चेति कृत्वा विधीयते|

Making a togetherness by combining , by using'च'कार in sentence

ओदनश्च विलेपी च रसो मांसं पयो दधि|
यवागूः सूपशाकौ च यूषः काम्बलिकः खडः|
..... स्नेहस्य प्रविचारणाः|| (Ch.Su 13/23-25)

Involves combining various elements or substances in specific sequences to enhance their effectiveness, as seen in formulations that blend different herbs, oils, or ghee for optimal therapeutic results.

Nidarshana Tantrayukti [6]

निदर्शनं नाम मूर्खविदुषां बुद्धिसाम्यविषयो दृष्टान्तः |

Explaining the topic using a similie or comparison so that a commom man may able to understand the subject matter.

गृह्णात्यम्बु यथा वस्त्रं प्रस्रवत्यधिकं यथा|
यथाग्नि जीर्यति स्नेहस्तथा स्रवति चाधिकः|
यथा वाऽऽक्लेद्य मृत्पिण्डमासिक्तं त्वरया जलम्|
स्रवति स्रंसते स्नेहस्तथा त्वरितसेवितः| (Ch.Su 13/96-97)

This technique uses similes or comparisons to explain the effects of treatment, such as likening the absorption and release of snehana (oleation) to how cloth absorbs and releases water, thus explaining its therapeutic effects.

Vidhana Tantrayukti [7]

विधानं नाम सूत्रकारश्च विधाय वर्णयति;

The sequence of evidences is arranged in order and they are interpreted in proper statements. Here certain concepts in the texts are elaborated, in the subsequent description in the text itself.

SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 11 | Issue: 1 | January 2026 - Peer Reviewed Journal

पीतवन्तं तु खल्वेनं मुहूर्तमनुकाङ्क्षेत, तस्य यदा जानीयात् स्वेदप्रादुर्भविण दोषं प्रविलयनमापद्यमानं, लोमहर्षेण च स्थानेभ्यः प्रचलितं..... सुहृदोऽनुमताः प्रयतेरन्॥ Ch.Su 15/11

This method involves systematic ordering and sequential elaboration of processes. For instance, the Samsarjana Krama explains the order of treatments after Vamana (emetic therapy), detailing the appropriate actions for each phase.

Ekanta Tantrayukti [8]

एकान्तो नाम यदवधारणेनोच्यते।

The statement which states an idea with certainty without any doubt

तमुवाच भगवानात्रेयः- शक्यं तथा प्रतिविधातुमस्माभिरस्मद्विधैर्वाऽप्यग्निवेश! यथा प्रतिविहिते सिध्येदेवौषधमेकान्तेन, तच्च प्रयोगसौष्ठवमुपदेष्टुं यथावत्;.... सिद्धिषूत्तरकालम्| (Ch.Su 15/5)

This is a method that presents clear and certain instructions regarding treatment, emphasizing that a skilled physician's judgment ensures the success of the treatment, though the practical application might vary based on time, place, and individual constitution.

Nirvachana Tantrayukti [9]

निर्वचनं नाम पण्डितबुद्धिगम्यो दृष्टान्तः;

A scientific illustration or definition is called *Nirvachana*. Here such examples are given which can be understood only by the experts of that field.

तच्छिष्यवचनं श्रुत्वा व्याजहार पुनर्वसुः।
श्रूयतामत्र या सोम्य! युक्तिर्दृष्टा महर्षिभिः।
न नाशकारणाभावाद्भावानां नाशकारणम्।
ज्ञायते नित्यगस्येव कालस्यात्ययकारणम्| (Ch.su.16/31-32)

It provides scientific definitions or illustrations that are understandable only to experts in the field. It plays a critical role in defining terms and concepts such as swabhavoparama (natural cessation) which is relevant in the context of disease progression and treatment.

Anumata Tantrayukti [11]

अनुमतं नाम एकीयमतस्यानिवारणेनानुमननम्|

When the author accepts the opinion of other author, along with his own opinion.

प्रवृत्तिहेतुर्भावानां न निरोधेऽस्ति कारणम्|
केचित्तत्रापि मन्यन्ते हेतुं हेतोरवर्तनम्||२८|| Ch.Su 16/28

This technique involves accepting or citing the opinions of other scholars, while also providing one's own interpretation. This is often seen in Ayurvedic texts where multiple viewpoints are presented, offering a comprehensive understanding of a particular treatment or concept.

CONCLUSION

The application of Tantrayukti in the study of Kalpana Chatushka is indispensable for interpreting the deeper meanings of Ayurvedic texts. By using Tantrayukti, practitioners can decode complex instructions, making Ayurvedic knowledge accessible and applicable for practical use. Each type of Tantrayukti offers a unique perspective on how to approach Ayurvedic treatments, ensuring that the art and science of healing is preserved, understood, and effectively applied in practice

REFERENCE

1. *Charaka. Charaka Samhita. Siddhisthana, Chapter 12, Shloka 46. In: Vaidya S, editor. Charaka Samhita: English Translation. 1st ed. Varanasi: Chaukhamba Sanskrit Series; 2000.*
2. *Charaka. Charaka Samhita. Siddhisthana, Chapter 12, Shloka 46. In: Vaidya S, editor. Charaka Samhita: English Translation. 1st ed. Varanasi: Chaukhamba Sanskrit Series; 2000.*
3. *Charaka. Charaka Samhita. Siddhisthana, Chapter 12, Shloka 46. In: Vaidya S, editor. Charaka Samhita: English Translation. 1st ed. Varanasi: Chaukhamba Sanskrit Series; 2000.*
4. *Charaka. Charaka Samhita. Suddhisthana, Chapter 12, Shloka 46. In: Vaidya S, editor. Charaka Samhita: English Translation. 1st ed. Varanasi: Chaukhamba Sanskrit Series; 2000.*
5. *Charaka. Charaka Samhita. Siddhisthana, Chapter 12, Shloka 46. In: Vaidya S, editor. Charaka Samhita: English Translation. 1st ed. Varanasi: Chaukhamba Sanskrit Series; 2000.*
6. *Charaka. Charaka Samhita. Suddhisthana, Chapter 12, Shloka 46. In: Vaidya S, editor. Charaka Samhita: English Translation. 1st ed. Varanasi: Chaukhamba Sanskrit Series; 2000.*
7. *Charaka. Charaka Samhita. Siddhisthana, Chapter 12, Shloka 46. In: Vaidya S, editor. Charaka Samhita: English Translation. 1st ed. Varanasi: Chaukhamba Sanskrit Series; 2000.*

SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 11 | Issue: 1 | January 2026 - Peer Reviewed Journal

8. *Charaka. Charaka Samhita. Suddhisthana, Chapter 12, Shloka 46. In: Vaidya S, editor. Charaka Samhita: English Translation. 1st ed. Varanasi: Chaukhamba Sanskrit Series; 2000.*
9. *Charaka. Charaka Samhita. Siddhisthana, Chapter 12, Shloka 46. In: Vaidya S, editor. Charaka Samhita: English Translation. 1st ed. Varanasi: Chaukhamba Sanskrit Series; 2000.*
10. *Charaka. Charaka Samhita. Suddhisthana, Chapter 12, Shloka 46. In: Vaidya S, editor. Charaka Samhita: English Translation. 1st ed. Varanasi: Chaukhamba Sanskrit Series; 2000.*