

Research Article

**TANTRAYUKTI - A DEVICE TO DECIPHER AND
INTERPRET TANTRA WITH SPECIAL REFERENCE
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Abstract:

“Tantra” or *Sastra* means science or subject, being dealt with or the content of the topic being written in the form of a book or treatise. “Yukti” means *Yojana* or proper arrangement or compiling. *Tantrayukti* means assembling the topic of a subject in a methodological way. *Tantrayukti* is a device or technique for precise understanding of treatises in *Sanskrit* language. *Ayurvedic* treatises were composed in *Sutra* form and the scholars felt it difficult for understanding. Proper understanding of *Ayurveda* treatises helps in maintaining health and for curing the diseases. Just like the light removes the darkness in home, with *Tantrayukti* meaning of difficult topic becomes lucid. *Ashtanga Hridaya*, the popular authoritative treatise on ancient Indian medicine encompasses the essence of all eight branches of *Ayurveda*. *Ashtanga Hridaya* contains the cream of knowledge scattered in different *Samhitas* and has been prepared in a way

that which is neither too brief nor too elaborate. The present study deals with application of *Tantrayukti in Ashtanga Hridaya, Uttarasthana*.

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Introduction:

Ashtanga Hridaya, the essence of eight sections was written by the great sage *Vagbhata*. It is one of the major treatises in *Ayurveda*. It is mainly based on the teachings of *Acharya Charaka* and *Acharya Sushruta* with valuable additions by the author himself making it a concise treatise used by all physicians which covers all the branches. It is written in *Sanskrit* in the form of simple and easily understood poetic verses. *Ashtanga Hridaya*, the treatise contains 7120 poetic verses. It deals with eight branches namely *Kaya, Bala, Graha, Urdhwa, Shalya, Damshtra, Jara* and *Vrusha*.

Ashtanga Hridaya consists of 6 *Sthana* and 120 chapters. *Uttara Sthana* is the sixth and last *Sthana* comprises of 40 chapters. It deals with all the other 7 branches except *Kaya Chikitsa*. They are

Bala Chikitsa -3 chapters

Graha Chikitsa – 4 chapters

Urdhwanga Chikitsa – 17 chapters

Shalya Chikitsa – 10 chapters

Damshtra/ Visha Chikitsa – 4 chapters

Jara/ Rasayana Chikitsa – 1 chapter

Vrusha/ Vajikarana Chikitsa - 1chapter.

Bala Chikitsa or *Kaumara Bhrutya* which deals with neonatal care, infant feeding, diet for new born, daily and seasonal regimen and also deals with the diseases relating to children, including nutrition of children. Children cannot explain their complaints and the dosage of medicine is different and the medicines given to them must be palatable. Due to these reasons, treating children is done in different manner.

Graha Chikitsa mainly concerned with the disease acquired or inherited from apparently unknown causes. It deals with the diseases of mind or psychic conditions, which can be caused by some super natural forces. In addition to the use of various disinfectant plants, diets, use of mantras to pacify the psychological disturbances.

Urdhwanga Chikitsa also called as *Shalaky Tantra* is the branch which deals with the diseases and treatment related to the parts of the body above the clavicle i.e. eyes, ears, nose, mouth, throat, head and neck. Since this branch of *Ayurveda* deals with most vulnerable and minute parts, various specialized instruments and techniques are used for diagnosis and treatment. These structures are vulnerable to diseases which are progressive with complication by nature. So preserving the structure and functional integrity of parts above clavicle is given prime importance in *Ayurveda*.

Shalya Chikitsa deals with different surgical approaches for the various diseases. It deals with the removal of various kinds of foreign bodies from the surface of the body and also from within the body, various kinds of *Yantra*, *Sastra*, *Kshara* and *Agni Karma*, study of many types of *Vrana* and their treatment.

Damshtra Chikitsa or *Visha Chikitsa* elaborates the methods and tests to diagnose the bites and stings of various poisonous insects, snakes, spiders, rats, etc along with the treatment of the same. It also deals with various types of poisons, combination of poisons, *Swabhavika Visha*, *Kritrima Visha*, *Samyoga Visha*, their identification and treatment of conditions caused by poisoning through these poisons.

Jara Chikitsa or *Rasayana* deals with treatment, methods and measures to prevent ageing and establish youth for long periods, measures to enhance lifespan, intelligence, strength and immunity and also prevention of diseases in old age.

Vrsha Chikitsa or *Vajikarana Tantra* deals with the measures and methods to strength and increase the quantity of *Sukra*, increases virility and also treating infertility.

As we all know, that it is not possible to get the complete knowledge of *Ayurvedic* texts by direct reading of *Slokas*. For this, *Acharyas* adopted different methods to make common people to understand the *Ayurvedic* treatises easily. Among them, application of *Tantrayukti* is one of the most relevant methods which acts as an essential tool for better understanding, analysis and application of *Ayurvedic* concepts in various fields.

*Tantrayukti*¹ is a technique of studying a science which clears the meaning and remove the hurdles in its practical application. It helps in proper understanding of the treatises in depth of knowledge and their application in proper way. *Tantrayukti* helps to decipher and interpret *Tantra* in relation to *Vakhya Yojana* and *Artha Yojana*². *Acharya Caraka* has described 36 *Tantrayukti*³, whereas 32 *Tantrayukti*⁴ has been explained by *Acharya Susruta*. *Pratyutsara*, *Prayojana*, *Uddhara* and *Sambhava* explained by *Caraka* are not found in *Susruta Samhita*. *Acharya Vagbhata* also mentioned 36 *Tantrayukti*⁵ which are similar to *Charaka* and *Susruta*. Both of them have similar opinion regarding the definitions and application of *Tantrayukti* except few like *Pradesha*, *Atidesha*, *Vidhana*, *Nirvachana*.

The present study deals with application of *Tantrayukti* in *Ashtanga Hridaya*, *Uttarasthana of Bala Chikitsa*, *Graha Chikitsa* and *Urdwanga Chikitsa*.

Materials and methods:

The present literary work includes the classical text *Ashtanga Hrudaya*, articles, journals and internet sources. All the necessary material was collected from the above said sources and were analyzed and interpreted.

CHAPTER NAME	SLOKA NUMBER	TANTRAYUKTI APPLIED	EXPLANATION
1. Balopacharan eeyam ⁶	जात मात्रम् विशोध्नुत्वाद् बालम् सैन्धवसर्पिषा । प्रसूतिक्लेशितम् चानु बलातैलेन सेचयेत् ॥ 1 ॥	Niyoga	This <i>Tantrayukti</i> is employed to emphasis the statement that 'this must be done'. Here stating that after the birth of the baby, <i>Ulba</i> should be cleared by using <i>Saindhava</i> and <i>Sarpis</i> . To relieve the fatigue of birth, baby should be anointed with <i>Bala Taila</i> . Hence this is the confirm authoritative instruction.
2. Balopacharan eeyam	नाभिम् च कुष्ठतैलेन सेचयेत्स्नापयेदनु । क्षीरीवृक्षकषायेण सर्वगन्धोदकेन वा ॥ 6 ॥ कोष्णेन तप्तरजततपनीयनिमज्जनैः।	Vikalpa	This <i>tantrayukti</i> is employed for stating the rules that when an alternate choice is available. Here the child should be given a bath either with the <i>Kashaya</i> of <i>Ksheeri Vruksha Twak</i> or water boiled with all fragrant drugs.
3. Balopacharan eeyam	ततः प्रकृतिभेदोक्तरूपैरायुः परीक्षणम् । प्रागुदक्शिरसः कुर्यात्बालस्यज्ञानवान्	Ateetavekshana	Here examination of <i>Ayu</i> is already explained in <i>Prakrutibhediya Adhyaya</i> of <i>Sareerasthana</i> . Again the same is mentioned here.

	भिषक् ॥ 24 ॥		
4. Bhuta Vijnaniya ⁷	फुल्लपद्मोपममुखं सौयदृष्टिमकोपनम्। अल्पवाक्स्वेदविष्मूत्रं भोजनानभिलाषिणम् ॥13 ॥	Nidarsana	Here face resembling a full-blown otus flower is Nidarsana.
5. Unmada Pratishedha ⁸	अथानिलजउन्मादेस्नेहपानं प्र योजयेत्। पूर्वमावृतमार्गेतुसस्नेहंमृदुशोध नम् ॥18 ॥ कफपित्तभवेऽप्यादौवमनंसवि रेचनम्। स्निग्धस्विन्नस्यबस्तिचशिरसः सविरेचनम् ॥19 ॥ तथाऽस्यशुद्धदेहस्यप्रसादंलभ तेमनः।	Samucchaya.	This Tantrayukti is applied because for Kaphaja & Pittaja Unmada Chikitsa, Vamana, Virecana and Basti is applied after Snehana and Swedana including Siro Virecana. Hence the options of treatment have been given, it is Samucchaya.
6. Apasmara Pratishedha ⁹	तैलप्रस्थंघृतप्रस्थंजीवनीयैः पलोन्मितैः ॥25 ॥ क्षीरद्रोणेपचेत्सिद्धमपस्मारवि मोक्षणम्।	Ateetavekshana	In this statement Jeevaniya Gana mentioned in Sutrasthana 15th chapter is again mentioned here.
7. Apasmara Pratishedha	त्रिफलाव्योषपीतद्रुयवक्षारफ णिज्जकैः ॥31 ॥ श्र्याह्वापामार्गकारञ्जवीजैस्तैलं विपचितम्। बस्तमूत्रे हितं नस्यं चूर्णं वा ध्मापयोद्दिषक् ॥32 ॥	Vikalpa.	In this statement nasal drops or powder of the Triphala, Vyosha, Pitadaru, Yavakshara, Phanijjaka, Sreyahva, Apamarga, seed of Karanja blown into the nose is beneficial.
8. Apasmara Pratishedha	शीलयेत्तैललशुनं पयसा वा शतावरीम्। ब्राह्मीरसं कुष्ठरसं वचां वा मधुसंयुताम् ॥34 ॥	Vikalpa.	In this statement Taila mixed with Lasuna, Satavari, mixed with milk, fresh juice of Brahmi or juice of Kustha or of Vaca may be consumed daily.
9. Vartma Roga Vijnaniya ¹⁰	सर्वरोगनिदानोक्तैरहितैः कुपिता मलाः । अचक्षुष्यैर्विशेषेण प्रायः पित्तानुसारिणः ॥1 ॥ शिराभिरूर्ध्वं प्रसृता नेत्रावयवमाश्रिताः । वर्त्म सन्धिं सितं कृष्णं दृष्टिं वा	Ateetavekshana , Vidhana, Sambhava.	Sarvaroganidana of chapter 1 st Nidana Sthana is mentioned here which are not good to the eyes is Ateetavekshana. Then the sequential order of manifestation of diseases has been mentioned which is Vidhana Tantrayukti. Sambhava Tantrayukti is sequential arrangement of

	सर्वमक्षि वा ॥2॥ रोगान् कुर्युः.....		manifestation of roga leads to formation of Vartma roga.
10. Vartma Roga Vijnaniya	कृष्णाः पित्तेन बह्व्योऽन्तर्वर्त्म कुम्भीकबीजवत् ॥6॥ आध्मायन्ते पुनर्भिन्नाः पिटिकाः कुम्भिसंज्ञिताः ।	Nidarshana.	Here the analogy, seeds of Kumbhika is used for Pitaka.
11. Vartma Roga Vijnaniya	पोथक्यः पिटिकाः श्वेताः सर्षपाभा घनाः कफात् ॥9॥ शोफोपदेहरुक्कण्डूपिच्छिला श्रुसमन्विताः ।	Nidarshana.	Here the analogy, Sarsapa is used for Pothaki.
12. Vartma Roga Vijnaniya	ग्रन्थिः पाण्डुररुक्पाकः कण्डुमान् कठिनः कफात् । कोलमात्रः स लगणः किञ्चिदल्पस्ततोऽथ वा ॥11॥	Nidarshana.	Here the analogy, size of Kola is used for Lagana.
13. Vartma Roga Vijnaniya	मध्ये वा वर्त्मनोऽन्ते वा कण्डूषारुग्वती स्थिरा । मुद्गमात्रऽसृजा ताम्रा पिटिकाऽञ्जननामिका ॥14॥	Nidarshana.	Here the analogy, size of a green gram is used for Anjananamika.
14. Vartma Roga Vijnaniya	दोषैर्वर्त्म बहिः शूनं यदन्तः सूक्ष्मस्राचितम् । सस्रावमन्तरुदकं बिसाभं बिसवर्त्म तत् ॥15॥	Nidarshana.	Here the analogy, the stalk of the lotus flower is used for Bisa Vartma.
15. Vartma Roga Vijnaniya	वर्त्मन्तर्मासपिण्डाभः श्वयथुर्ग्रथितोऽरुजः । सास्रैः स्यादर्बुदो दोषैर्विषमो बाह्यतश्चलः ॥24॥	Nidarshana.	Here a hard granthi (tumour) resembling a ball of muscle is an analogy, hence it is Nidarshana Tantrayukti.
16. Vartma Roga Vijnaniya	समं नखनिभं शोफकण्डूघर्षाद्यपीडितम् ॥9॥ विद्यात्सुलिखितं वर्त्म लिखेद् भूयो विपर्यये ।	Nidarshana	The lid resembling nail in shape is an analogy given, hence it is Nidarshana Tantrayukti.
17. Vartma Roga Vijnaniya	स्त्रियाः क्षीरे छगल्या वा मृदितं नेत्रसेचनम् । शालितन्दुलकल्केन लिप्तं तद्वत् परिष्कृतम् ॥13॥	Vikalpa.	Here option has been given which is either breast – milk or goat's milk.
18. Vartma Roga Vijnaniya	पित्तास्रोक्लिष्टयोः स्वादुस्कन्धसिद्धेन सर्पिषा ॥16॥	Ateetavekshana	Here Swadhu Skandha Siddha Sarpi as mentioned in Sutrasthana, Rasabhedhiya Adhyaya is mentioned which is

	सिराविमोक्षः स्निग्धस्य त्रिवृच्छ्रेष्ठं विरेचनम्। लिखिते सुतरक्ते च वर्त्मनि क्षालनं हितम्॥17॥		already explained, hence it is Ateetavekshana Tantrayukti.
19. Vartma Roga Vijnaniya	द्विनिशा रोध्रयष्ट्याहरोहिणी निम्बपल्लवैः । कुक्कुणके हिता वर्तिः पिष्टैस्ताम्ररजोन्वितैः ॥32॥ क्षीरक्षौद्रघृतोपेतं दग्धं वा लोहजं रजः । एलारसोनकतकशङ्खोषण फणिज्जकैः ॥33॥ वर्तिः कुक्कुणपोथक्योः सुरापिष्टैः सकटफलैः ।	Vikalpa.	Wick prepared with two Nisa, Rodhra, Yastyahva, Rohini, tender leaves of Nimba and fine powder of copper or the powder of burnt iron mixed with water, milk, honey and ghee is beneficial in Kukunaka. Here the option either powder of copper or powder of burnt iron is used, hence it is Vikalpa Tantrayukti.
20. Vartma Roga Vijnaniya	न्यग्रोधादिकषायैश्च सक्षरैः सेचयेद्भुजि॥38॥	Niyoga Ateetavekshana	Bandaging should not be done in this condition is Niyoga or authoritative instruction given by the Author. Nyagrodhadi Gana Kashaya mentioned in Sodhanadigana Samgrahaneeya Adhyaya 15 is already explained is Ateetavekshana Tantrayukti
21. Sandhi –Sita - Asita Roga Vijnaniya ¹¹	कफेन शोफस्तीक्ष्णाग्रः क्षारबुद्बुदकोपमः । पृथुमूलबलः स्निग्धः सवर्गो मृदुपिच्छिलः ॥3॥ महानपाकः कण्डूमानुपनाहः स नीरुजः ।	Nidarshana.	Upanaha appear resembling like bubbles of Kshara with same colour. Here bubbles of Kshara as analogy, hence it is Nidarshana.
22. Sandhi –Sita - Asita Roga Vijnaniya	शोणितार्मं समं श्लक्ष्णं पद्माभमधिमांसकम् ॥16॥	Nidarshana.	In Sonitarma, extra growth of muscle resembles lotus flower in colour which is an analogy given, hence it is Nidarshana Tantrayukti.
23. Sandhi –Sita - Asita Roga Vijnaniya	शुष्कासृक्पिण्डवच्छ्यावं यन्मांसं बहलं पृथु ॥18॥ अधिमांसार्मं तत्	Nidarshana.	In Atimamsarma, muscle of sclera will be blue in colour like the clump of dried blood, hence it is Nidarshana Tantrayukti.
24. Sandhi –Sita - Asita Rogaदाहघर्षवत्यः सिरावृताः ।	Nidarshana.	In Sirapidaka, Eruptions resembling mustard is an analogy

Vijnaniya	कृष्णासन्नाः सिरासंज्ञः पिटिकाः सर्षपोपमाः ॥19॥		given. Hence it is Nidarshana Tantrayukti.
25. Sandhi –Sita - Asita Roga Vijnaniya	शुक्तिहर्षसिरोत्पातपिष्टिकग्र थितार्जुनम् । साधयेदौषधैः षट् शेषं शस्त्रेण सप्तकम् ॥20॥	Nidarshana	Here in Asadya type of Arma which are bulging like leather bottle should be rejected. Here leather bottle is given as analogy, hence it is Nidarshana Tantrayukti.
26. Sandhi –Sita - Asita Roga Vijnaniya	पक्वजम्बूनिभं किञ्चिन्निम्नं च क्षतशुक्रकम् ॥23॥ तत्कृच्छ्रसाध्यं, याप्यं तु द्वितीयपटलव्यधात् । तत्र तोदादिबाहुल्यं सूचीविद्धाभकृष्णता ॥24॥ तृतीयपटलच्छेदादसाध्यं निचितं व्रणैः ।	Nidarshana	In Kshata Sukra, cornea appears like a ripe Jambu fruit, when it breaks the second layer, it causes great increase of pain etc. resembles the black hole made by the needle. Here Jambu fruit and black hole made by the needle are the analogy given.
27. Sandhi –Sita - Asita Roga Vijnaniya	शङ्खशुक्लं कफात्साध्यं नातिरुक् शुद्धशुक्रकम् ॥25॥	Nidarshana.	In Suddha Sukra due to Kapha, the cornea has white colour like that of a conch shell is the analogy given here.
28. Sandhi –Sita - Asita Roga Vijnaniya	दोषैः सास्रैः सकृत्कृष्णं नीयते शुक्लरूपताम् ॥28॥ धवलाभ्रोपलिप्ताभं निष्पावार्धदलाकृति । अतितीव्ररुजारागदाहश्वयथुपी डितम् ॥29॥ पाकात्ययेयेन तच्छुक्रं वर्जयेत्तीव्रवेदनम् ।	Nidarshana.	In Pakatyayasukra, all dosha involved and cornea appear as though covered with white cloud is the analogy given here.
29. Sandhi Sita Asita Roga Pratishedha ¹²	उपनाहं भिषक् स्विन्नं भिन्नं व्रीहिमुखेन च । लेखयेन्मण्डलाग्रेण ततश्च प्रतिसारयेत् ॥1॥ पिप्पलीक्षौद्रसिन्धूत्थैर्बन्धीयात्पू र्ववत्ततः । पटोलपत्रामलककाथेनाश्च्यो	Ateetavekshana	Bandage should be done as described in the chapter Vartmaroga Pratisheda. Hence the procedure of bandage is already mentioned, Ateetavekshana Tantrayukti is applied.

	तयेच्च तम् ॥2॥		
30. Sandhi Sita Asita Roga Pratishedha	पर्वणी बडिशेनात्ता बाह्यसन्धिभिर्भागतः । वृद्धिपत्रेण वर्ध्याऽर्धे स्यादश्रुगतिरन्यथा ॥3॥ चिकित्सा चार्मवत्क्षौद्रसैन्धवप्रतिसारिता ।	Anagataveksha na.	Additional treatment mentioned is similar to that of Arma is not given here and the same will be discussed later.
31. Sandhi Sita Asita Roga Pratishedha	पूयालसे सिरां विध्येत्तस्तमुपनाहयेत् ॥4॥ कुर्वीत चाक्षिपाकोक्तं सर्वे कर्म यथाविधि ।	Anagataveksha na.	Treatment mentioned in Akshipaka is given for Puyalasa which is not explained here and will be discussed in Sarvakshiroga Vijnaneeya Adhyaya.
32. Sandhi Sita Asita Roga Pratishedha	सैन्धवार्द्रककासीसलोहताम्रैः सुचूर्णितैः ॥5॥ चूर्णाञ्जनं प्रयुञ्जीत सक्षौद्रैर्वा रसक्रियाम् ।	Vikalpa	Here the mentioned drugs can be either used as Collyrium or Rasakriya. Hence Vikalpa Tantrayukti is applied.
33. Sandhi Sita Asita Roga Pratishedha	कृमिग्रन्थि करीषेण स्विन्नं भित्त्वा विलिख्य च ॥6॥ त्रिफलाक्षौद्रकासीससैन्धवैः प्रतिसारयेत् ।	Vidhana.	Here the treatment procedure for Krimigrandhi is mentioned in an orderly manner, starting from Swedana, then Bhedana, Lekhana and Pratisarana. Hence, Vidhana Tantrayukti is applied.
34. Sandhi Sita Asita Roga Pratishedhaबलासाह्वयपिष्ट के ॥7॥ कफाभिष्यन्दवन्मुक्त्वा सिराव्यधमुपाचरेत् । बीजपूररसाक्तं च व्योषकट्फलमञ्जनम् ॥8॥	Anagataveksha na, Samucchaya.	Treatment of Sukti is same as that of Pittaja Abhisyaanda which will be discussed later in Sarvakshiroga Vijnaniya Adhyaya (Chapter 16). Balasagrathita and Pistaka also should be treated similar to Kaphaja Abhisyaanda mentioned in chapter 16. Hence it is Anagatavekshana Tantrayukti. Powder of Vyosa and Katphala macerated with the juice of Bijapura should be applied to the eye as collyrium, which is Samucchaya Tantrayukti.
35. Sandhi Sita Asita Roga	रक्तस्यन्दवदुत्पातहर्षजालार्जु नक्रिया ।	Anagataveksha na.	The treatment of Sirotpita, Siraharsa, Sirajala and Arjuna is

Pratishedha			similar to that of Raktaja Abhisyanda mentioned in chapter 16 which will be discussed later.
36. Sandhi Sita Asita Roga Pratishedha	अर्मोक्तं पञ्जधा तत्र तनु धूमाविलं च यत् । रक्तं दधिनिभं यच्च शुक्रवत्तस्य भेषजम् ॥13॥	Nidarshana	Here Arma appear like smoke and curd which are the analogy used , hence it is Nidarshana Tantrayukti.
37. Sandhi Sita Asita Roga Pratishedha	उत्तानस्येतरत् स्वित्रं ससिन्धूत्थेन चाञ्जितम् । रसेन बीजपूरस्य निमील्याक्षि विमर्दयेत् ॥14॥ इत्थं संरोक्षिताक्षस्य प्रचलेऽर्माधिमांसके । धृतस्य निश्चलं मूर्ध्नि वर्त्मनोश्च विशेषतः ॥15॥ अपाङ्गमीक्षमाणस्य वृद्धेऽर्मणि कनीनकात् । बली स्याद्यत्र तत्रार्म बडिशोनावलम्बितम् ॥16॥ नात्यायतं मुचुण्ड्या वा सूच्या सूत्रेण वा ततः । समन्तान्मण्डलाग्रेण मोचयेदथ मोक्षितम् ॥17॥ कनीनकमुपनीय चतुर्भागावशेषितम् । छिन्द्यात्कनीनकं रक्षेद्वाहिनींश्चाश्रुवाहिनीः ॥18॥	Vidhana.	Surgical procedure for Arma is explained in an orderly manner. Hence it is Vidhana Tantrayukti. The patient is made to lie with his face up, the eye is fomented, Saindhava macerated with juice of Bijapura is applied as an eye-salve. The lids are closed and massaged, thus exciting the muscle growth of the Arma, is made to move. The upper part of the lid is held motionless. The patient should fold the Arma which hanging loosely more towards the Apanga (outer canthus), then the fold of the Arma which hanging loosely more towards the Kaninaka (inner canthus) is held with the forceps and cut, with a needle or Mandalagra (lancet), the muscle should be released from below and the cut end is next pulled towards the inner canthus, leaving a quarter of it (muscle) to remain in its place. The inner canthus and tear ducts being protected not injured during cutting. Injury to the inner canthus leads to profuse flow of tears through the tear ducts. In case the Arma is more developed towards the outer canthus, the patient should asked to look towards the inner canthus, and then the cutting done suitably.
38. Sandhi Sita Asita Roga	दन्तैर्दन्तिवराहोष्ट्रगवाश्वाजखरो द्भवैः ॥33॥	Nirnaya.	The mentioned Dantavarti cures Ksatasukra and Suddha Sukra

Pratishedha	सशङ्खमौक्तिकाम्भोधिकेनै र्मरिचपादिकैः क्षतशुक्रमपि व्यापि दन्तवर्तिर्निवर्तयेत् ॥34 ॥		even though if it is wide. This is a conclusion or Nirnaya Tantrayukti applied.
39. Sandhi Sita Asita Roga Pratishedha	शुद्धशुके निशायष्टींसारिवाशाबराम्भसा ॥38 ॥ सेचनं रोध्रपटोल्या कोष्णाम्भोमग्नयाऽथवा ।	Vikalpa.	Suddha Sukra chikitsa, options have been given as by pouring the decoction of Nisa, Yasti, Sariva and Sabara over the eye, or mild fomentation with bolus of paste of Rodhra warm or by exposure to fire. Hence it is Vikalpa Tantrayukti.
40. Sandhi Sita Asita Roga Pratishedha	उत्सन्नं वा सशल्यं वा शुक्रं वालादिभिर्लिखेत् ॥48 ॥	Vikalpa.	Sukra which is elevated or with foreign body should be scraped is mentioned. Hence it is Vikalpa Tantrayukti
41. Sandhi Sita Asita Roga Pratishedha	नालिकेरास्थिभल्लततालवंश करीरजम् । भस्मान्द्रिः स्नावयेत्ताभिर्भावयेत्करभास्थि जम् ॥53 ॥ चूर्णं शुकेष्वसाध्येषु तद्वैवर्ण्यघ्नमञ्जनम् । साध्येषु साधनायालमिदमेव च शीलितम् ॥54 ॥	Ateetavekshana	Alkali preparation mentioned in Sutrasthana chapter 30 is again said here, hence it is Ateetavekshana Tantrayukti
(तन्त्रयुक्ति - Adhikarana, Yoga and Padartha Tantrayukti can be commonly applied in all the Sloka).			

Discussion:

Tantrayukti are mainly used to interpret the meaning of the treatises and useful to understand the treatises in depth. These devices help to plan the sentences in regular order and therefore the meaning of the sentence becomes clear. In some places meaning of word is not clear to the reference. At this stage also, some of these devices help in the elucidation and proper retain of the word. Tantrayukti enables to understand even the unsaid hidden meanings. By knowing Tantrayukti, not only Ayurveda, but one becomes capable of understanding other allied sciences also. The meanings drawn with help of Tantrayukti, justifies one's statements in a scientific treatise. The statements of those who are misinterpreting, can be refuted with the help of Tantrayukti. In this study, Tantrayukti was identified from Balopacharaniya, Bhuta Vijnaniya, Unmada Pratishedha, Apasmara Pratishedha, Vartmaroga Vijnaniya, Sandhi Sita Asita Roga Vijnaniya and Sandhi Sita Asita Roga Pratishedha of Ashtanga Hridaya, Uttarasthana.

Conclusion:

Tantrayukti clears the meaning of any science and removes the hurdles in its practical application. The clear concept of these terms helps to understand the matter clearly avoiding misconception. *Tantrayukti* helps to reach the original meaning of any paragraph or stanza and it provides an

anticipatory plan for solving the practical difficulties and justification of different portions generally thought to be irrelevant. These are the keys of convention and provide proper guidance to enter and understand the treatises.

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