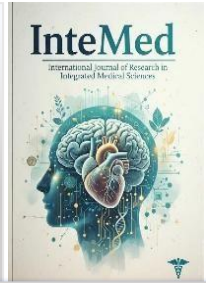




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Review Article

Role of Pratyayās and Avyayās in the Interpretation of Tantrayukti in Caraka Saṃhitā: A Literary Review

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Abstract

Background:

Āyurvedic Saṃhitās are composed in concise Sanskrit language where the complete meaning of a statement is often hidden within grammatical structures and contextual application. To understand the deeper meaning of classical texts, Ācāryas have described various interpretative methodologies known as *Tantrayukti*. *Tantrayukti* acts as a tool for systematic understanding, compilation and interpretation of scientific literature. Knowledge of Sanskrit grammar, especially *Pratyaya* (suffixes) and *Avyaya* (indeclinables), plays an important role in identifying the intended meaning of textual statements. [1,2]

Aim:

To evaluate the role of Pratyayās and Avyayās in interpreting *Tantrayukti* described in *Caraka Saṃhitā*.

Materials and Methods:

A literary review was conducted by studying classical Ayurvedic texts including *Caraka Saṃhitā* with Āyurveda Dīpikā commentary, *Suśruta Saṃhitā*, *Aṣṭāṅga Hṛdaya* and relevant Sanskrit grammar texts.

References related to *Tantrayukti*, *Pratyaya* and *Avyaya* were collected from classical literature and Sanskrit grammatical sources. [1–5]

Results:

The analysis showed that certain *Tantrayukti* are specifically identified with the help of particular *Pratyaya* and *Avyaya*. The suffixes तव्यत् (*Tavyat*) and अनीयर् (*Anīyar*) were found useful in understanding *Niyoga Tantrayukti*. Various *Avyayas* such as वा, अथवा, यथा, इत्थं, खलु, इति, तद्यथा, एव, तत्र, च, ननु support interpretation of *Tantrayukti* like *Vikalpa*, *Nidarśana*, *Uddeśa*, *Nirdeśa*, *Samśaya*, *Anumata*, *Nirvacana*, *Samuccaya* and *Uddhāra*. [1,4,5]

Conclusion:

Understanding of *Pratyaya* and *Avyaya* provides grammatical support for accurate identification and interpretation of *Tantrayukti*. Integration of Sanskrit grammar with classical study enhances precise understanding of *Caraka Saṃhitā* and prevents misinterpretation of Ayurvedic concepts. [1,4]

Keywords: *Tantrayukti*, *Pratyaya*, *Avyaya*, *Caraka Saṃhitā*, *Sanskrit Grammar*, *Saṃhitā Interpretation*

Introduction

Caraka Saṃhitā is one of the most important classical texts of Ayurveda, presenting principles of health, disease and treatment in concise Sanskrit style. Due to the compact nature of Saṃhitā literature, many concepts are expressed indirectly and require appropriate interpretative tools for proper understanding. [1]

Tantrayukti is considered an important methodology for decoding hidden meanings and understanding the scientific principles described by ancient authors. It helps in proper arrangement, interpretation and explanation of textual concepts. The classical commentators have emphasized that knowledge of Tantrayukti is essential for correct understanding of scientific treatises. [1,2]

The word *Tantrayukti* is derived as “Tantrasya Yuktiḥ”, indicating the logical technique applied for understanding a treatise. It represents the methods by which scientific statements are constructed, arranged and interpreted systematically. [1,6]

Although several studies have explored Tantrayukti independently, the contribution of grammatical components like Pratyaya and Avyaya in identifying Tantrayukti has received limited attention. Sanskrit grammar provides the foundation for accurate interpretation because changes in suffixes and indeclinables modify the intended meaning of a sentence. [4,5]

Therefore, understanding these linguistic elements becomes important for deeper study of classical Ayurvedic literature and preservation of the original concepts explained by Ācāryas. [1]

Conceptual Review

Tantrayukti

Tantrayukti refers to the logical principles and techniques used for composition and interpretation of scientific texts. Different Ācāryas including Caraka, Suśruta and Vāgbhaṭa have explained Tantrayukti with slight variations according to their respective texts. [1–3]

Caraka Saṃhitā describes Tantrayukti as an important tool for understanding concise scientific statements. Cakrapāṇi explains that these methods

help the reader to interpret statements which are brief, indirect or require contextual understanding. [1]

Tantrayukti helps the reader to:

- understand hidden meanings,
- connect scattered concepts,
- interpret concise statements,
- identify the intention of the author.

The application of Tantrayukti is therefore essential for proper understanding of Saṃhitā principles and their clinical application. [1]

Pratyaya and its Importance

In Sanskrit grammar, *Pratyaya* refers to suffixes added to roots or words to generate specific meanings. These grammatical additions determine the functional and contextual meaning of words. [4,5]

Proper identification of Pratyaya helps in understanding the intention and grammatical function of a word. In Ayurvedic texts, grammatical analysis assists in identifying whether a statement indicates description, instruction, possibility or necessity. [1,4]

The suffixes **तव्यत् (tavyat)** and **अनीयर् (anīyar)** contribute significantly in interpretation of Niyoga Tantrayukti. These suffixes indicate obligation, necessity or something that should be performed, which corresponds with the nature of authoritative instructions. [4,5]

Avyaya and its Importance

Avyayas are indeclinable words that retain their form irrespective of gender, number or case. They express various meanings such as relation, emphasis, comparison, doubt, conclusion and connection. [4,7]

In Saṃhitā interpretation, Avyayas act as linguistic indicators of particular Tantrayukti. Their presence helps the reader identify the intention of the author and understand the relationship between different statements. [1,4]

Examples:

Avyaya	Associated Tantrayukti
वा, अथवा	Vikalpa
यथा, यथाहि, यथा-तथा	Nidarśana
इति, खलु, अथ	Uddeśa

तद्यथा	Nirdeśa
किं, ननु	Samśaya/Uddhāra
एवं, यथा	Anumata
एव, तत्र	Nirvacana
च	Samuccaya

[1,4,5]

Materials and Methods

The present study was a literary review based on classical Ayurvedic texts and Sanskrit grammatical literature. The primary sources included *Caraka Samhitā* with Āyurveda Dīpikā commentary, *Suśruta Samhitā* with Nibandhasaṅgraha commentary, and *Aṣṭāṅga Hṛdaya* with Sarvāṅgasundara commentary. Sanskrit grammar texts such as *Aṣṭādhyāyī*, *Siddhānta Kaumudī* and standard Sanskrit lexicons were reviewed to understand the application of Pratyaya and Avyaya in textual interpretation. [1–7]

The collected references were analysed to identify the relationship between grammatical components and Tantrayukti. Definitions, derivations and applications of different Tantrayukti were studied with special emphasis on those where interpretation depends upon specific words, suffixes and indeclinables. [1,4,5]

Review of Tantrayukti in Caraka Samhitā

Caraka Samhitā describes Tantrayukti as essential tools for understanding the meaning of scientific texts. Cakrapāṇidatta explains that Tantrayukti assists the reader in interpreting statements that are concise, indirect, scattered or context-dependent. [1,9]

The important Tantrayukti described by Caraka include:

1. Adhikaraṇa
2. Yoga
3. Hetvartha
4. Padārtha
5. Pradeśa
6. Uddeśa
7. Nirdeśa
8. Vākyaseṣa
9. Prayojana
10. Upadeśa
11. Apadeśa
12. Nirṇaya
13. Arthāpatti
14. Prasaṅga

15. Ekānta
16. Anaikānta
17. Viparyaya
18. Apavarga
19. Pūrvapakṣa
20. Vidhāna
21. Anumata
22. Samśaya
23. Vyākhyāna
24. Sambhava
25. Pratyutsāra
26. Atītāvekṣaṇa
27. Anāgatāvekṣaṇa
28. Svasamjñā
29. Uhyā
30. Samuccaya
31. Nidarśana
32. Nirvacana
33. Niyoga
34. Vikalpa
35. Uddhāra
36. Hetvārtha [1]

These techniques help in understanding the arrangement, intention and hidden meaning of Samhitā statements and facilitate correct interpretation of Ayurvedic principles. [1,8]

Role of Pratyaya in Interpretation of Tantrayukti

Sanskrit language expresses various meanings through grammatical modifications. Pratyayas play an important role in determining the exact sense of words and therefore influence textual interpretation. [4,5]

Niyoga Tantrayukti and Pratyaya

Niyoga indicates instruction, obligation or a prescribed action. Statements containing words formed with suffixes such as तव्यत् (tavyat) and अनीयर् (anīyar) convey the meaning of “should be done,” “must be performed,” or “ought to be followed.” [4,5]

Examples include:

- कर्तव्यम् (kartavyam) – should be performed
- ज्ञातव्यम् (jñātavyam) – should be known
- सेवनीयम् (sevanīyam) – should be adopted or followed

These grammatical forms help identify statements having authoritative instructions, which correspond with Niyoga Tantrayukti. Such expressions are frequently encountered in Ayurvedic literature while describing therapeutic procedures, dietary regimens and ethical conduct. [1,4]

Thus, understanding Pratyaya assists the reader in distinguishing ordinary descriptive statements from obligatory instructions given by the Ācārya. [4,5]

Role of Avyaya in Interpretation of Tantrayukti

Avyayas are indeclinable words which remain unchanged irrespective of gender, number or case. They act as important indicators of relation, emphasis, comparison and logical connection in Sanskrit sentences. [4,7]

1. Vikalpa Tantrayukti

Words such as:

- वा (vā)
- अथवा (athavā)

indicate alternatives, options or permissible choices. Their occurrence often suggests Vikalpa Tantrayukti, where more than one acceptable possibility is presented. [1,4]

For example, when different treatment modalities or dietary measures are suggested as alternatives, the presence of these Avyayas helps identify optional selection rather than compulsory instruction. [1]

2. Nidarśana Tantrayukti

Avyayas such as:

- यथा (yathā)
- यथा-तथा (yathā-tathā)

indicate examples, analogies or illustrations. These words signal Nidarśana Tantrayukti, where an abstract principle is explained through a familiar example. [1,4]

The use of illustrative comparison improves comprehension and helps establish the intended meaning of the statement. [8]

3. Uddeśa and Nirdeśa Tantrayukti

The words:

- इति (iti)
- खलु (khalu)
- अथ (atha)

often indicate introduction, enumeration or conclusion of a topic. Their occurrence assists in identifying the structural framework of the text. [1,4]

Uddeśa gives a brief statement or enumeration of a subject, whereas Nirdeśa provides detailed explanation of the same topic. [1]

4. Saṁśaya Tantrayukti

Interrogative Avyayas such as:

- किं (kim)
- ननु (nanu)

express doubt, questioning or deliberation. These terms help identify sections where clarification, argument or discussion is intended. [1,4]

Such expressions are particularly useful in understanding debates, logical discussions and explanatory passages within classical texts. [8]

5. Samuccaya Tantrayukti

The Avyaya:

- च (ca)

is frequently used to denote combination, inclusion or addition. It helps identify statements where multiple factors are collectively described under a single context. [4,7]

Samuccaya Tantrayukti allows integration of related concepts and promotes comprehensive understanding of the subject matter. [1]

Discussion

Ayurvedic classical texts were designed in a concise form to preserve extensive knowledge using minimum words. Consequently, interpretation cannot depend solely upon literal translation. Knowledge of Tantrayukti along with Sanskrit grammar is essential for understanding the intention of the author and the scientific meaning hidden within the text. [1,8]

Pratyaya gives structural meaning to words, while Avyaya provides contextual direction to sentences.

Together, these grammatical elements help identify various Tantrayukti and thereby facilitate accurate interpretation. [4,5]

For example, a sentence containing **वा** indicates choice and helps identify Vikalpa Tantrayukti, whereas **यथा** suggests illustration and indicates Nidarśana Tantrayukti. Similarly, words formed with obligatory suffixes such as **तव्यत्** and **अनीयर्** indicate Niyoga Tantrayukti. [1,4]

The integration of grammatical analysis with Tantrayukti therefore offers a systematic approach for understanding the hidden meanings of Ayurvedic literature. This approach may also contribute to better academic teaching, textual research and clinical interpretation of classical concepts. [8,9]

Conclusion

Tantrayukti is an important methodology for decoding the hidden meanings of Ayurvedic classical texts. The application of Sanskrit grammatical principles significantly improves understanding of Saṃhitā statements and minimizes the possibility of misinterpretation. [1]

Pratyayas, especially those indicating obligation, help identify instructional Tantrayukti such as Niyoga. Avyayas act as linguistic markers for several Tantrayukti including Vikalpa, Nidarśana, Uddeśa, Nirdeśa, Saṃśaya and Samuccaya. [1,4,5]

Hence, systematic study of Pratyaya and Avyaya should be incorporated into Saṃhitā studies for precise interpretation, preservation and effective application of classical Ayurvedic knowledge. [1,8]

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