



Analysis of *Tantrayukti* (methodological tools of textual interpretation) usage in *Kalpasiddhi sthana* (section on purificatory recipes, pharmaceuticals and successful management) of *Ashtanga Hridaya*

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ABSTRACT:

Background: *Tantrayukti* represents systematic methodologies used by ancient Ayurvedic scholars to structure and interpret texts. Understanding these methodologies is essential for accurate comprehension of classical treatises. **Aim and Objectives:** To analyse the usage and distribution of *tantrayukti* in all the six chapters of *Kalpasiddhi sthana* of *Ashtanga Hridaya*. **Materials and methods:** A literary analysis was conducted using the *Kalpasiddhi sthana* of *Ashtanga Hridaya* along with the *Sarvanga Sundara* commentary. Usage and distribution of *tantrayukti* were enlisted and tabulated chapter wise. **Results:** The distribution of various *tantrayukti* like *adhikarana*, *yoga*, *padartha*, *swasamjna*, *prajayana*, *nirraya*, *apavarga*, *ateetapeksha*, *anagatapeksha*, *ekanta*, *niyoga*, *vidhana*, *vikalpa*, *samucchaya*, *vakyasesha*, *upadesa*, *atidesa*, *apadesa*, *oohyam*, *nidarsanam*, *viparyayam*, *naikanta*, *arthapatti*, *nirvachanam*, *samsayam*, *anumatam*, *uddesa*, *nirdesa*, *prasanga* and *sambhava* across all the six chapters of *Kalpasiddhi sthana* of *Ashtanga Hridaya* was obtained with significant variation in frequency and type. **Conclusion:** The application of relevant *tantrayuktis* helps to interpret the concise and technically structured presentation of the text and facilitates deeper understanding of the intended meaning. *Adhikarana* *tantrayukti* helps identify the principal subject matter of each chapter, while *prajayana* clarifies the therapeutic purpose of the procedures described. *Niyoga* and *upadesa* are evident in the explicit instructions regarding drug selection, preparation, dosage and administration. *Apadesa* and *atidesa* assist in understanding statements where principles are implied or extended to related clinical situations. *Uddesa* and *nirdesa* are particularly useful in analysing the progression from general principles to specific clinical instructions. *Prasanga* helps connect related concepts occurring at different stages of the discussion, whereas *ekanta* and *anekanta* facilitate critical interpretation of statements that are either universally applicable or dependent on particular conditions. *Arthapatti* is useful where an intended meaning has to be inferred from the context rather than understood from the literal statement alone. A *tantrayukti*-based analysis therefore provides a structured approach to understanding apparently concise or implicit statements and strengthens both the textual interpretation and critical study of *Ashtanga Hridaya Kalpasiddhi sthana*.

KEYWORDS: *Ashtanga Hridaya*, Ayurveda, *Kalpasiddhi Sthana*, Literary Analysis, *Tantrayukti*

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1. INTRODUCTION

One of the distinctive features of ancient *Ayurvedic* treatises is their employment of *tantrayukti* – a set of methodological tools that serve both as compositional devices for the author and interpretative aids for the reader. The Sanskrit compound '*tantryukti*' derives from *tantra* (treatise, science, or structured exposition) [1] and *yukti* (plan, arrangement, or method), [2] together implying "the systematic arrangement of knowledge within a treatise." These devices function to reveal latent (*leena*), variant (*vyatyasa*), and briefly mentioned (*lesokta*) ideas embedded within the text, [3] thereby enabling accurate interpretation of the intended meaning.

The earliest systematic enumeration of *tantrayukti* is attributed to the *Susruta Samhita* [4] and *Kautilya's Arthashastra*, both of which list 32 *tantrayukti*. The *Charaka Samhita* [5], *Ashtanga Samgraha* [6] and later commentarial works expanded the list to 36 *tantrayukti*, while *Bhattara Harischandra's* tradition records 40. The *Sarvanga Sundara* commentary of *Arunadatta* on the *Ashtanga Hridaya* follows the 36-item classification [7], which forms the basis of the present study. *Ashtanga Hridaya* is a comprehensive synthesis of the earlier *Ashtanga Samgraha* and other authoritative treatises. Comprising 120 chapters (*adhyaya*) organised into six sections (*sthana*), it addresses the eight principal branches of *Ayurveda* – *kaya chikitsa* (internal medicine), *bala chikitsa* (paediatrics), *graha chikitsa* (psychiatry), *shalakya chikitsa* (ENT and ophthalmology), *shalya chikitsa* (surgery), *visha chikitsa* (toxicology), *rasayana chikitsa* (geriatrics) and *vajeekarana chikitsa* (aphrodisiac therapy). [8] The fifth section, *Kapasiddhi sthana*, is particularly significant for its coverage of pharmaceuticals (*kalpa*), the formulation and administration of elimination therapies (*vamana* - emesis, *virechana* - purgation, and *basti* - enema) and the management of associated complications (*vyapat*).

The systematic study of *tantrayukti* within the *Kalpasiddhi sthana* offers multiple scholarly and clinical benefits. From a philosophical perspective, it illuminates the structural and

retorical strategies employed by Vagbhata. From a clinical standpoint, it enhances comprehension of the procedural details, therapeutic rationales and safety considerations embedded within the succinct *sutras*. Comprehensive analytical studies mapping the distribution and function of *tantrayukti* across the *Kalpasiddhi sthana* remain scarce.

The current research aims to thoroughly analyse the *tantrayukti* presented in all the six chapters of *Kalpasiddhi sthana* of *Ashtanga Hridaya*, which will aid in gaining a deeper understanding and easier comprehension of the text.

Aim and Objectives: To analyze the usage and distribution of *tantrayukti* in all the six chapters of *Kalpasiddhi sthana* of *Ashtanga Hridaya*.

2. MATERIALS AND METHODS

Primary sources for this literary research included *Arunadatta's Sarvanga Sundara* commentary of *Ashtanga Hridaya Kalpasiddhi sthana* and *Uttara sthana* edited by Pandit Harisadasiva Sastri Paradakara, Choukhambha Sanskrit Sansthan Varanasi – Reprint edition 2012. Utilising these sources, the distribution of *tantrayukti* within each *sutra* of *Kalpasiddhi sthana* of *Ashtanga Hridaya* was carefully analysed. The obtained data were enlisted and tabulated chapter wise.

3. RESULTS

Outcomes and observations

Adhikaranam (the topic of discussion), *yoga* (arrangement), *hetwartha* (cause as effect), *padartha* (meaning of term), *pradesa* (partial adumbration), *uddesa* (concise statement), *nirdesa* (amplification), *vakyasesha* (supply of ellipsis), *prayojanam* (purpose), *upadesa* (injunction), *apadesa* (adducing of reason), *atidesa* (extended Application), *arthapatti* (disjunctive implication), *nirnaya* (decision), *prasanga* (contextual restatement), *ekanta* (categorical statement), *naikanta* (compromising statement), *apavarga* (exception), *viparyaya* (contrary), *purvapaksha* (objection), *vidhanam* (right order), *anumatam* (concession), *vyakhyanam* (explanation), *samsaya* (doubt), *ateetapeksha* (retrospective Reference), *anagatapeksha* (prospective

reference), *swasamjna* (technical term), *oohyam* (deduction), *samucchaya* (aggregation), *nidarsanam* (analogy), *nirvachana* (definition), *niyoga* (authoritative instruction), *vikalpa* (option), *pratyutsara* (rebuttal), *uddhara* (suitable answer to a question) and *sambhava* (possibility) are the 36 tantrayukti mentioned by Arunadatta in *Sarvangasundara* commentary of *Ashtanga Hridaya*. [9]

Table No. 1: Distribution of *tantrayukti* in each *sutra* of *Ashtanga Hridaya Kalpasiddhi sthana* first chapter *Vamanakalpa adhyaya* (chapter on emetic recipes). [10]

Shloka No.	Distribution of <i>tantrayukti</i>
<i>Gadyasutra</i>	<i>Adhyaya Adhikaranam</i>
1	<i>Prakaranam Adhikaranam, nirnaya, swasamjna, apavarga, anagatapeksha, ekanta, prayojanam</i>
2-6a	<i>Niyoga, vidhanam, samucchaya, vakyasesha, arthapatti</i>
6b-9a	<i>Niyoga, vidhanam, vikalpa, ateetapeksha, vakyasesha, prayojanam</i>
9b-10a	<i>Niyoga, apavarga, samucchaya</i>
10b-11	<i>Upadesa, vidhanam, vikalpa, swasamjna, prayojanam</i>
12a	<i>Upadesa, anagatapeksha, vakyasesha, prayojanam</i>
12b	<i>Upadesa, vikalpa, samucchaya, vakyasesha, prayojanam</i>
13	<i>Upadesa, vikalpa, vakyasesha, prayojanam, sambhava</i>
14	<i>Niyoga, swasamjna, samucchaya, vakyasesha, anagatapeksha, prayojanam, atidesa</i>
15-16a	<i>Upadesa, vikalpa, anagatapeksha, swasamjna, samucchaya, vakyasesha, prayojanam</i>
16b-17	<i>Upadesa, vikalpa, ateetapeksha, vakyasesha, prayojanam</i>
18-19a	<i>Upadesa, vikalpa, swasamjna, atidesa, vakyasesha, uddesa</i>
19b-20a	<i>Prakaranadhikaranam, upadesa, samucchaya, apavarga, swasamjna, vakyasesha, prayojanam, anagatapeksha, atidesa</i>
20-23a	<i>Niyoga, swasamjna, atidesa, samucchaya, prayojanam, vakyasesha</i>
23b-24a	<i>Upadesa, swasamjna, prayojanam</i>
24b-25	<i>Upadesa, vikalpa, ateetapeksha, swasamjna, prayojanam, nirdesa, atidesa</i>
26	<i>Vikalpa, atidesa, vakyasesha, swasamjna, prayojanam</i>
27	<i>Prakaranadhikaranam, upadesa, samucchaya, vakyasesha, swasamjna, prayojanam</i>
28	<i>Upadesa, swasamjna, prayojanam, nirdesa</i>
29	<i>Upadesa, samucchaya, swasamjna, prayojanam</i>
30	<i>Upadesa, vikalpa, swasamjna, prayojanam</i>
31	<i>Upadesa, vikalpa, samucchaya, swasamjna, prayojanam,</i>
32	<i>Upadesa, vikalpa, swasamjna, prayojanam</i>
33	<i>Upadesa, samucchaya, swasamjna, prayojanam</i>
34	<i>Upadesa, padartha, prayojana, nirdesa</i>
35	<i>Prakaranadhikaranam, samucchaya, swasamjna, prayojanam</i>
36-38a	<i>Upadesa, samucchaya, swasamjna, prayojanam, nirdesa</i>
38b	<i>Upadesa, atidesa, swasamjna, prayojanam</i>
39a	<i>Upadesa, swasamjna, prayojanam</i>
39b-40	<i>Upadesa, vikalpa, vakyasesha, prayojanam</i>
41	<i>Prakaranadhikaranam, upadesa, apadesa, nirnaya, swasamjna, prayojanam</i>
42	<i>Upadesa, vakyasesha, padartha, uddesa, nirdesa</i>
43a	<i>Upadesa, vikalpa, swasamjna</i>
43b	<i>Upadesa, vikalpa, swasamjna, padartha, nirdesa</i>

44	<i>Prakaranadhikaranam, upadesa, samucchaya, swasamjna, prayojanam</i>
45,46	<i>Upadesa, vikalpa, vakyasesha, swasamjna, nirdesa</i>
47	<i>Upadesa, atidesa, samucchaya, oohyam</i>

Table No. 2: Distribution of *tantrayukti* in each *sutra* of *Ashtanga Hridaya Kalpasiddhi sthana* second chapter *Virechanakalpa adhyaya* (chapter on purgation recipes. [11]

Shloka No.	Distribution of <i>tantrayukti</i>
<i>Gadyasutra</i>	<i>Adhyaya Adhikaranam, Swasamjna</i>
1	<i>Prakarana Adhikaranam, apadesa, samucchaya, swasamjna, nirnaya, prayojanam, ekanta</i>
2	<i>Apadesa, swasamjna, prayojanam, oohyam</i>
3a	<i>Samucchaya, nirnaya</i>
3b-4a	<i>Upadesa, samucchaya, swasamjna, prayojanam, arthaptti</i>
4b-5	<i>Upadesa, apadesa, samucchaya, swasamjna, prayojanam</i>
6	<i>Niyoga, vidhanam</i>
7-9a	<i>Niyoga, ateetapeksha, swasamjna, oohyam, vakyasesha</i>
9b-10a	<i>Upadesa, ateetapeksha, swasamjna, vakyasesha, prayojanam</i>
10b-11	<i>Upadesa, swasamjna, prayojanam, nirdesa</i>
12	<i>upadesa, ateetapeksha, swasamjna, samucchaya</i>
13-14	<i>Upadesa, samucchaya, swasamjna, prayojanam, vakyasesha,</i>
15-16	<i>Upadesa, ateetapeksha, vikalpa, swasamjna, atidesa, prayojanam, samucchaya</i>
17-21a	<i>Upadesa, ateetapeksha, swasamjna, samucchaya, prayojanam</i>
21b-23	<i>Upadesa, ateetapeksha, samucchaya, swasamjna, prayojanam</i>
24	<i>Upadesa, swasamjna, vakyasesha, prayojanam</i>
25	<i>Upadesa, vakyasesha, swasamjna</i>
26	<i>Upadesa, samucchaya, swasamjna</i>
27a	<i>Upadesa, swasamjna, prayojanam</i>
27b-28	<i>Upadesa, swasamjna, prayojanam</i>
29-30a	<i>Upadesa, samucchaya, atidesa, prayojanam</i>
30b-31a	<i>Prakarana adhikaranam, upadesa, swasamjna, prayojanam</i>
31b-32a	<i>Upadesa, samucchaya, apadesa, prayojanam</i>
32b-34a	<i>Niyoga, vidhanam</i>
34b-35a	<i>Upadesa, vakyasesha, swasamjna, prayojanam, niyoga</i>
35b-36	<i>Upadesa, vikalpa, swasamjna , nirdesa, niyoga</i>
37	<i>Upadesa, vikalpa, swasamjna, vidhana, samucchaya</i>
38-40	<i>Prakarana adhikaranam, niyoga, vidhanam, swasamjna, ateetapeksha , samucchaya, anagatapeksha</i>
41	<i>Upadesa, samucchaya, swasamjna, prayojanam, atidesa</i>
42-47a	<i>Prakarana adhikaranam, upadesa, apadesa, vikalpa, samucchaya, ateetapeksha, vakyasesha, swasamjna, prayojanam, anagatapeksha, niyoga, vidhana</i>
47b-48	<i>Upadesa, vikalpa, ateetapeksha, vakyasesha, swasamjna, prasanga, atidesa</i>
49-51a	<i>Prakarana adhikaranam, niyoga, upadesa, swasamjna, prayojanam, Vidhana</i>
51b-57a	<i>Prakarana adhikaranam, nidarsanam, niyoga, vidhanam, upadesa, samucchaya, vakyasesha, ateetapeksha, swasamjna, prayojanam, anagatapeksha</i>

57b	<i>Ateetapeksha, swasamjna, vakyasesha</i>
58-61a	<i>Niyoga, atidesa, ateetapeksha, upadesa, swasamjna, prayojanam, vakyasesha, vidhana, apavarga</i>
61b-63a	<i>Upadesa, swasamjna, samucchaya, viparyaya, oohyam</i>

Table No. 3: Distribution of *tantrayukti* in each *sutra* of *Ashtanga Hridaya Kalpasiddhi sthana* third chapter *Vamanavirechanavyapat siddhi adhyaya* (chapter on management of complications of emesis and purgation therapies). [12]

<i>Shloka No.</i>	<i>Distribution of tantrayukti</i>
<i>Gadyasutra</i>	<i>Adhyaya Adhikaranam, Swasamjna, atidesa</i>
1-2a	<i>Niyoga, vikalpa, swasamjna, oohyam</i>
2b	<i>Apadesa, swasamjna, prayojanam, oohyam</i>
3-5a	<i>Niyoga, vikalpa, samucchaya, ateetapeksha, swasamjna, apavarga</i>
5b-8	<i>Upadesa, swasamjna, vakyasesha, vidhana, niyoga, nirdesa, vikalpa</i>
9-10	<i>Upadesa, ateetapeksha, swasamjna, vakyasesha, atidesa</i>
11-14	<i>Upadesa, ateetapeksha, samucchaya, swasamjna, prayojanam, apadesa</i>
15-16a	<i>Upadesa, vikalpa, swasamjna, prayojanam</i>
16b-20a	<i>Upadesa, samucchaya, swasamjna, prayojanam</i>
20b-21a	<i>Upadesa, viparyaya, swasamjna, vakyasesha</i>
21b-23a	<i>Vikalpa, ateetapeksha, swasamjna, atidesa</i>
23b-26	<i>Upadesa, samucchaya, vakyasesha, swasamjna, prayojanam</i>
27-28	<i>Upadesa, swasamjna, niyoga</i>
29-38	<i>Niyoga, samucchaya, vikalpa, upadesa, ateetapeksha, vakyasesha, nirvachanam, samsaya, arthapatti</i>
39a	<i>Upadesa, swasamjna</i>
39b	<i>Upadesa, atidesa, anagatapeksha, vikalpa, niyoga</i>

Table No. 4 - Distribution of *tantrayukti* in each *sutra* of *Ashtanga Hridaya Kalpasiddhi sthana* fourth chapter *Bastikalpa adhyaya* (chapter on recipe for enema therapy). [13]

<i>Shloka No.</i>	<i>Distribution of tantrayukti</i>
<i>Gadyasutra</i>	<i>Adhyaya Adhikaranam, Swasamjna</i>
1-3	<i>Niyoga, vidhanam, ateetapeksha, samucchaya, atidesa, swasamjna, prayojanam, oohyam, vakyasesha</i>
4	<i>Upadesa, ateetapeksha, swasamjna, prayojanam</i>
5-6	<i>Niyoga, vidhanam, ateetapeksha, vakyasesha, swasamjna, prayojanam, arthapatti</i>
7-10	<i>Niyoga, vidhanam, ateetapeksha, samucchaya, vakyasesha, swasamjna, prayojanam</i>
11	<i>Upadesa, samucchaya, ateetapeksha, swasamjna, prayojanam, uddesa</i>
12-16	<i>Niyoga, vidhanam, vikalpa, prayojanam, samucchaya, ateetapeksha, vakyasesha, swasamjna, atidesa</i>
17-19a	<i>Niyoga, vidhanam, prayojanam, samucchaya, swasamjna, anagatapeksha</i>
19b-20	<i>Prakarana adhikaranam, uddesa, prayojanam, swasamjna</i>
21	<i>Niyoga, vidhanam, nirdesa, prayojanam, swasamjna</i>
22	<i>Niyoga, vidhanam, nirdesa, prayojanam, vakyasesha, ateetapeksha, swasamjna</i>
23-24a	<i>Niyoga, vidhanam, nirdesa, prayojanam, samucchaya, swasamjna</i>
24b-25a	<i>Niyoga, vidhanam, nirdesa, prayojanam, swasamjna</i>
25b-26a	<i>Niyoga, vidhanam, nirdesa, prayojanam, swasamjna</i>
26b-27a	<i>Prakarana adhikaranam, uddesa, prayojanam, swasamjna</i>

27b-29a	Niyoga, vidhanam, nirdesa, prayojanam, atidesa, swasamjna
29b-30a	Upadesa, nirdesa, prayojanam, vakyasesha, swasamjna
30b-31a	Niyoga, vidhanam, nirdesa, swasamjna
31b-32a	Niyoga, vidhanam, nirdesa, swasamjna, vakyasesha
32b-33a	Upadesa, nirdesa, samucchaya, swasamjna, prayojanam, nidarsanam, nirvachanam
33b-34a	Nirvachanam, nirdesa, ateetapeksha, swasamjna
34b-36	Niyoga, vidhanam, nirdesa, prayojanam, samucchaya, ateetapeksha, swasamjna
37-43a	Niyoga, vidhanam, nirdesa, prayojanam, samucchaya, ateetapeksha, swasamjna
43b-44	Upadesa, nirdesa, prayojanam, samucchaya, atidesa, ateetapeksha, swasamjna, vakyasesha
45-47a	Niyoga, vidhanam, nirdesa, prayojanam, ateetapeksha, vakyasesha, swasamjna
47b-48	Upadesa, atidesa, samucchaya, apavarga, uddesa
49-52	Niyoga, vidhanam, nirdesa, prayojanam, samucchaya, ateetapeksha, vakyasesha, swasamjna
53a	Upadesa, vakyasesha, atidesa
53b	Upadesa, prakarana adhikaranam
54a	Upadesa, uddesa, swasamjna, prayojanam
54b-57	Niyoga, vidhanam, nirdesa, prayojanam, samucchaya, ateetapeksha, vakyasesha, swasamjna
58a	Upadesa, atidesa, nirdesa, ateetapeksha, vakyasesha, swasamjna, uddesa
58b	Upadesa, nirdesa, prayojanam, vakyasesha
59a	Upadesa, nirdesa, prayojanam, samucchaya, swasamjna, vakyasesha
59b-62a	Niyoga, vidhanam, nirdesa, prayojanam, vakyasesha, swasamjna
62b-66a	Niyoga, vidhanam, nirdesa, prayojanam, samucchaya, vikalpa, swasamjna
66b-67a ^{1/4}	Upadesa, nirdesa, ateetapeksha, vikalpa, swasamjna, vakyasesha, prayojanam
67a ^{3/4}	Upadesa, nirdesa, ateetapeksha, vikalpa, swasamjna
67b	Upadesa, nirdesa, ateetapeksha, samucchaya, swasamjna, vakyasesha, prayojanam
68	Upadesa, swasamjna, vakyasesha, niyoga
69	Upadesa, vakyasesha, oohyam
70	Upadesa, oohyam, swasamjna, prayojanam
71	Upadesa, samucchaya, viparyaya, oohyam, swasamjna
72	Upadesa, ateetapeksha, swasamjna, samucchaya
73	Upadesa, samucchaya, niyoga, atidesa

Table No. 5 - Distribution of tantrayukti in each sutra of Ashtanga Hridaya Kalpasiddhi sthana fifth chapter Bastivypat siddhi adhyaya (chapter on management of complications of basti). [14]

Shloka No.	Distribution of tantrayukti
Gadyasutra	Adhyaya Adhikaranam, Swasamjna
1-6a	Vikalpa, apadesa, ateetapeksha, upadesa, swasamjna, vakyasesha, oohyam, atidesa
6b-10a	Upadesa, ateetapeksha, samucchaya, vikalpa, vakyasesha, swasamjna
10b-21a	Vikalpa, upadesa, apadesa, samucchaya,

	ateetapeksha, swasamjna, vakyasesha
21b-23a	Vikalpa, apadesa, ateetapeksha, swasamjna
23b-28a	Vikalpa, samucchaya, ateetapeksha, upadesa, swasamjna, atidesa
28b	Prakarana adhikaranam, swasamjna, atidesa
29-30a	Vikalpa, apadesa, swasamjna, vakyasesha
30b-33a	Ateetapeksha, samucchaya, swasamjna, vakyasesha, niyoga
33b-34a	Upadesa, swasamjna, vakyasesha, niyoga
34b-36a	Upadesa, swasamjna, vakyasesha, ateetapeksha, arthapatti

36b-38a	<i>Upadesa, samucchaya, ateetapeksha, swasamjna</i>
38b-40a	<i>Upadesa, ateetapeksha, samucchaya, swasamjna, niyoga</i>
40b-43	<i>Vikalpa, upadesa, samucchaya, ateetapeksha, swasamjna</i>
44-45a	<i>Upadesa, samucchaya, swasamjna, niyoga</i>
45b-46	<i>Upadesa, vikarpa, samucchaya, ateetapeksha, swasamjna, vakyasesha</i>
47-48a	<i>Vikalpa, ateetapeksha, swasamjna, vakyasesha</i>
48b-49	<i>Samucchaya, ateetapeksha, vakyasesha</i>
50	<i>Upadesa, swasamjna, vikarpa, ateetapeksha</i>
51-52a	<i>Upadesa, samucchaya, nidarsanam, swasamjna, vakyasesha</i>
52b-54	<i>Upadesa, vidhanam, viparyaya, vakyasesha</i>

Table No. 6 - Distribution of *tantrayukti* in each *sutra* of *Ashtanga Hridaya Kalpasiddhi sthana* sixth chapter *Dravyakalpa adhyaya* (chapter on pharmaceuticals). [15]

<i>Shloka No.</i>	<i>Distribution of tantrayukti</i>
<i>Gadyasutra</i>	<i>Adhyaya Adhikaranam, Swasamjna</i>
1-3a	<i>Upadesa, apavarga, swasamjna</i>
3a-4	<i>Upadesa, samucchaya, vakyasesha, ateetapeksha, atidesa</i>
5-7	<i>Upadesa, samucchaya, apavarga, arthapatti, vakyasesha, atidesa</i>
8a	<i>Nirnaya, swasamjna, apavarga, ekanta</i>
8b-9a	<i>Nirnaya, vidhanam, samucchaya, swasamjna, arthapatti, uddesa, ekanta, atidesa</i>
9b-10a	<i>Nirvachanam, nirdesa, swasamjna, atidesa</i>
10a	<i>Nirvachanam, nirdesa, swasamjna, atidesa</i>
10b	<i>Nirvachanam, nirdesa, swasamjna</i>
10b	<i>Nirvachanam, nirdesa, swasamjna</i>
10b	<i>Nirvachanam, nirdesa, swasamjna</i>
11a	<i>Nirvachanam, nirdesa, swasamjna</i>
11a-12	<i>Upadesa, anumatam, samucchaya, swasamjna, naikanta, Oohyam</i>
13a	<i>Niyoga, swasamjna</i>
13b	<i>Niyoga, swasamjna, vakyasesha</i>
14a	<i>Niyoga, swasamjna</i>
14b	<i>Niyoga, swasamjna</i>
14b	<i>Niyoga, vakyasesha</i>
15a-15b	<i>Niyoga, swasamjna</i>

15b-16	<i>Niyoga, anumatam, vidhanam, swasamjna, naikanta</i>
17a	<i>Niyoga</i>
17b-18	<i>Niyoga, ekanta, samucchaya, swasamjna, vakyasesha, nirnaya, ateetapeksha</i>
19a	<i>Niyoga, ekanta, samucchaya, swasamjna, nirnaya</i>
19b-21a	<i>Nirnaya, ekanta, samucchaya, swasamjna</i>
21b	<i>Prayojanam, ekanta, samucchaya, swasamjna</i>
22	<i>Vidhanam, samucchaya, swasamjna</i>
23a	<i>Niyoga, swasamjna</i>
23b-25a	<i>Niyoga, samucchaya, swasamjna, vakyasesha, ateetapeksha, atidesa</i>
25b-29a	<i>Nirvachanam, samucchaya, swasamjna, vakyasesha, atidesa</i>
29b-30a	<i>Upadesa, samucchaya, vakyasesha</i>

4. DISCUSSION

Discussion of [Table 1](#) – *Vamanakalpa Adhyaya*: [Table 1](#)

demonstrates the distribution of *tantrayukti* in the first chapter of *Kalpasiddhi sthana*, *vamanakalpa adhyaya*, which deals with emetic formulations and their practical application. The [table](#) shows a wide and varied application of *tantrayukti*, including *upadesa*, *niyoga*, *vidhanam*, *vikarpa*, *samucchaya*, *vakyasesha*, *swasamjna*, *prayojanam*, *ekanta*, *atidesa*, *ateetapeksha*, *anagatapeksha*, *prakaranadhikaranam*, *nirnaya*, *ekanta*, *apavarga*, *nirdesa*, *padartha*, *uddesa*, *sambhava*, *apadesa* and *oohyam*. This diversity indicates that the meaning of the chapter cannot be understood adequately by considering the literal wording of individual verses alone.

A critical observation is the recurrent presence of *upadesa*, *niyoga*, *swasamjna*, *samucchaya*, *vikarpa*, *vakyasesha* and *prayojanam*. *Upadesa* facilitates identification of the instructional component of a statement, while *niyoga* conveys an obligatory or directive aspect. *Vidhanam* helps establish the manner in which an instruction is to be implemented. Thus, in a therapeutic chapter such as *Vamanakalpa*, these *tantrayuktis* transform textual statements into practically applicable instructions.

Vikalpa is particularly important in verses where more than one therapeutic possibility or alternative is indicated. Its application prevents unnecessarily rigid interpretation and allows the reader to recognize alternatives intended by the author. In contrast, *samucchaya* facilitates understanding that two or more mentioned components are to be considered together rather than as mutually exclusive alternatives.

The repeated use of *vakyasesha* is also significant. In concise *Ayurvedic* classical writing, every component of a sentence is not necessarily expressed explicitly. *Vakyasesha* permits the interpreter to supply the portion of meaning that is understood from the context. Similarly, *swasamjna* helps identify technical terms according to their specialized meaning within the treatise and thereby prevents interpretation according to ordinary linguistic usage.

The presence of *ateetapeksha* and *anagatapeksha* demonstrates the importance of temporal and contextual linkage. A statement may derive part of its meaning from something already mentioned or from an instruction that is yet to follow. *Atidesa* further illustrates the extension the extension of an established rule or principle to another relevant situation. *Prakaranadhikaranam* establishes the contextual domain, whereas *prayojanam* helps identify the purpose underlying an instruction.

The occurrence of *arthapatti*, *sambhava*, *apavarga* and *nirnaya* adds another interpretive dimension. *Arthapatti* permits a necessary implied meaning to be derived when explicit wording alone is insufficient; *sambhava* supports meaning based on possibility; *apavarga* helps identify exclusion or exception; and *nirnaya* provides determination where interpretation might otherwise remain uncertain.

Discussion of [Table 2](#) – *Virechanakalpa Adhyaya*: [Table 2](#) presents the distribution of *tantrayukti* in *Virechanakalpa adhyaya*, the second chapter of *Kalpasiddhi sthana* dealing with purgation formulations. The table demonstrates extensive use of *upadesa*, *swasamjna*, *samucchaya*, *ateetapeksha*, *anagatapeksha*, *prayojanam* and *vakyasesha*, along with *vikalpa*, *niyoga*, *vidhanam*,

apadesa, *atidesa*, *apavarga*, *arthapatti*, *nirdesa*, *prasanga*, *oohyam*, *nirnaya* and *prakaranadhikaranam*.

The predominance of *upadesa* indicates the instructional nature of the chapter. *Niyoga* and *vidhanam* contribute a procedural dimension by distinguishing what should be done from the manner in which it should be performed.

The repeated occurrence of *ateetapeksha* is particularly meaningful. Purgation procedures and formulations are described sequentially, and the interpretation of a later statement may depend on earlier instruction. *Ateetapeksha* enables previously established information to be carried forward. *Vakyasesha* helps complete the meaning where an element of the sentence is not explicitly repeated.

Swasamjna has a major interpretive role because technical terminology occurring in therapeutic descriptions must be understood according to the specialized meaning within the *Ayurvedic* text. The use of *swasamjna* alongside *upadesa* and *prayojanam* allows the reader to determine what is being stated, its technical significance and its therapeutic purpose.

The coexistence of *samucchaya* and *vikalpa* is critical for distinguishing combination from alternative choice. Where *samucchaya* operates, components are interpreted collectively; where *vikalpa* occurs, alternatives or conditional choices can be recognized. This distinction is very essential in interpreting formulations and therapeutic procedures.

Apadesa introduces supporting explanation or contextual justification, while *arthapatti* and *oohyam* indicate that certain meanings require inference rather than direct lexical interpretation. *Atidesa* enables principles already established in one context to be extended to another appropriate context. *Prakaranadhikaranam* establishes the contextual basis of interpretation, while *nirnaya* helps resolve uncertainty.

Discussion of [Table 3](#) – *Vamanavirechanavyapat siddhi Adhyaya*: [Table 3](#) depicts the distribution of *tantrayukti* in *Vamanavirechanavyapat siddhi adhyaya*, which deals with the management of complications associated with *vamana*

and *virechana*. The table reveals prominent use of *upadesa*, *swasamjna*, *niyoga*, *vikalpa*, *samucchaya*, *ateetapeksha*, *vakyasesha* and *prayojanam*, together with *oohyam*, *apadesa*, *atidesa*, *vidhana*, *nirdesa*, *nirvachanam*, *samsaya*, *arthapatti* and *viparyaya*.

Upadesa and *niyoga* establish therapeutic instructions, whereas *vidhana* and *vikalpa* contribute procedural specificity. The frequent presence of *vikalpa* is significant. *Vikalpa* allows alternative management possibilities to be recognized rather than imposing one uniform rule. *Samucchaya*, in contrast permits multiple factors to be interpreted collectively.

Ateetapeksha and *vakyasesha* facilitate continuous meaning across sequential descriptions. A therapeutic instruction may be expressed initially and subsequently elaborated without repeating every element. *Swasamjna* ensures that technical terms retain their specialized meaning.

The presence of *viparyaya* permits meaning to be understood through contrast and reversal, thereby clarifying the consequence of an opposite condition of action. *Oohyam* and *arthapatti* indicate that the chapter also requires inferential interpretation.

Nirvachanam contributes clarification through explanation or derivation of terminology, while *samsaya* recognizes uncertainty that must subsequently be resolved through contextual interpretation. *Arthapatti* assists in deriving a necessary implied meaning when direct wording is insufficient.

Discussion of Table 4 – Bastikalpa Adhyaya: Table 4 shows the distribution of *tantrayukti* in *Bastikalpa adhyaya*, the fourth chapter dealing with the preparation and administration of *basti*. The chapter demonstrates the extensive combinations of *tantrayuktis*, with frequent occurrence of *niyoga*, *vidhanam*, *nirdesa*, *prayojanam*, *samucchaya*, *ateetapeksha* and *swasamjna*. Other *tantrayuktis* such as *upadesa*, *vikalpa*, *atidesa*, *vakyasesha*, *oohyam*, *arthapatti*, *uddesa*, *prakaranadhikaranam*, *nidarsanam*, *nirvachanam*, *apavarga* and *viparyaya* are also represented.

The high representation of *niyoga* and *vidhanam* is appropriate to the procedural nature of *bastikalpa*. *Niyoga* conveys the directive aspect, while *vidhanam* explains its method or arrangement.

The repeated use of *nirdesa* adds specificity to instructions. *Prayojana* establishes the purpose of an instruction and allows the reader to understand why a particular procedure or component has been included.

Ateetapeksha and *vakyasesha* are important because *basti* procedures are described through sequences of related instructions. Previously stated information may remain applicable to later statements even when it is not repeated. *Samucchaya* permits multiple ingredients or procedural components to be understood collectively, whereas *vikalpa* identifies alternatives.

Atidesa permits principles established in one section to be extended to another relevant situation. *Oohyam* and *arthapatti* facilitate interpretation of meanings that are not completely explicit. *Nidarsanam* and *nirvachanam* strengthen understanding through illustration and explanatory derivation.

Discussion of table 5 – Bastivyapatsiddhi Adhyaya: Table 5 presents the distribution of *tantrayukti* in *Bastivyapatsiddhi adhyaya*, which focuses on complications and their management following *basti* therapy. The table demonstrates frequent use of *vikalpa*, *upadesa*, *apadesa*, *ateetapeksha*, *samucchaya*, *swasamjna* and *vakyasesha*, with an additional use of *oohyam*, *atidesa*, *niyoga*, *arthapatti*, *nidarsanam*, *vidhanam* and *viparyaya*.

The prominence of *vikalpa* is particularly significant. Management of *basti* complications may vary according to the nature and circumstances of the complication. *Vikalpa* therefore permits alternative therapeutic possibilities. The presence of *vikalpa* alongside *apadesa* indicates that these alternatives are supported by contextual reasoning.

Ateetapeksha occurs repeatedly and provides continuity with preceding statements. The therapeutic condition described in one verse may depend upon the procedure, drug or circumstance mentioned earlier. *Vakyasesha*

preserves continuity where a term or instruction is not repeated.

The frequent combination of *upadesa*, *samucchaya* and *swasamjna* demonstrates another interpretive layer. *Upadesa* establishes the instruction, *samucchaya* identifies components that should be understood together, and *swasamjna* ensures specialized technical meaning.

Oohyam and *arthapatti* indicate that some clinical meanings require inference. *Atidesa* allows a previously established principle to be applied to a comparable circumstance, while *nidarsanam* provides an illustrative mode of explanation. *Viparyaya* demonstrates that meaning may sometimes be understood through an opposite or contrasting condition.

Discussion of [table 6](#) – *Dravyakalpa Adhyaya*: [Table 6](#) describes the distribution of *tantrayukti* in *Dravyakalpa adhyaya*, the sixth chapter of *Kalpasiddhi sthana* dealing with pharmaceutical aspects. The table demonstrates prominent use of *upadesa*, *niyoga*, *swasamjna*, *nirvachanam*, *nirdesa*, *samucchaya*, *nirnaya* and *vakyasesha*, along with *atidesa*, *apavarga*, *arthapatti*, *vidhanam*, *ekanta*, *anumatam*, *uddesa*, *naikanta*, *oohyam*, *ateetapeksha* and *prayojanam*.

Repeated occurrence of *nirvachanam* and *nirdesa* is appropriate to a pharmaceutical chapter, where precise identification and explanation of terms or substances are essential. *Nirvachanam* contributes explanatory understanding, whereas *nirdesa* facilitates specific identification. Their association with *swasamjna* indicates that technical terminology requires interpretation within the specialized framework of *Ayurveda*.

The frequent occurrence of *niyoga* indicates a strong directive character. Its association with *swasamjna* and *vakyasesha* suggests that pharmaceutical instructions require both recognition of technical terminology and contextual completion.

Samucchaya contributes to understanding multiple pharmaceutical components collectively, whereas *ekanta* and *naikanta* help determine whether a statement should

be interpreted as absolute or non-absolute. *Apavarga* provides a mechanism for recognizing exceptions or exclusions, preventing a general instruction from being unnecessarily applied to every circumstance. *Atidesa* allows an established principle to be extended when contextual conditions justify it.

Arthapatti and *oohyam* demonstrate the inferential dimension of the chapter. A statement may require an implied meaning where explicit wording alone does not provide the complete intended sense. *Anumatam* and *naikanta* introduce qualification rather than unqualified universal assertion. *Nirnaya* assists in resolving interpretive uncertainty.

Overall critical interpretation of [Tables 1-6](#): Taken together, [Table 1-6](#) demonstrate that *tantrayukti* in *Kalpasiddhi sthana* is not used as an isolated set of grammatical devices but as an interconnected methodology for extracting the intended meaning of concise Ayurvedic statements. The repeated occurrence of *upadesa*, *swasamjna*, *samucchaya*, *niyoga*, *ateetapeksha*, *vakyasesha* and *prayojanam* across different chapters suggest their foundational role, while chapter-specific occurrence of *tantrayuktis* such as *nirvachanam*, *nirdesa*, *vikalpa*, *arthapatti*, *oohyam*, *apavarga* and *atidesa* reflects differing interpretive requirements of formulations, procedures, complications and pharmaceutical descriptions.

Nirvachanam, *nirdesa* and *swasamjna* clarify terminology; *niyoga* and *vidhana* establish practical instructions; *samucchaya* and *vikalpa* clarify relationships among components – *vikalpa* may establish alternatives, whereas *samucchaya* establishes combination; *Apavarga*, *ekantha* and *naikantha* establish limitations, while *arthapatti*, *oohyam* and *vakyasesha* facilitate inferential and contextual completion. *Ateetapeksha* connects the present statement with previously stated information, whereas *anagatapeksha* anticipates information yet to be expressed; *vakyasesha* reconstructed omitted but contextually understood elements; and *atidesa* permits appropriate extension of an established principle.

Consequently, the meaning of a verse emerges through the interaction of the *tantrayuktis* operating within it rather than from the presence of any single *tantrayukti*. This supports the interpretation that *tantrayukti* functions as an epistemic and hermeneutic framework of *Ayurveda*, enabling the reader to move from the apparent or literal expression to the intended contextual, technical, procedural and therapeutic meaning.

The distribution observed across all six tables therefore demonstrates the systematic use of *tantrayukti* in *Kalpasiddhi sthana* and highlights its importance for accurate interpretation of the classical text.

5. CONCLUSION

By systematically cataloguing the usage of *tantrayukti* across all six chapters of *Kalpasiddhi sthana* of *Ashtanga Hridaya*, the present study reveals chapter-specific variations in *tantrayukti* application, reflecting different compositional and instructional objectives in each section. Such studies support more accurate interpretation of classical *Ayurvedic* literature and contribute both to the hermeneutic study of *Ayurveda* and to its applied clinical pedagogy.

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