



Review Article

COMPARISON OF DEFINITIONS OF *TANTRAYUKTI* MENTIONED BY *NEELAMEGHA BHISHAK*  
AND *ARUNADATTA*

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ABSTRACT

*Tantrayukti* is one among the techniques used by Acharyas for understanding and interpreting scientific literature of Ayurveda. *Tantrayukti* is defined as a methodology that helps us to interpret scientific treatise correctly and intelligently and it enables us to set optimum standardization in the interpretation of scientific material and to minimize subjective variation in understanding the treatise. There are some controversies existing regarding the enumeration and definitions of *Tantrayukti*. Even though names of 36 *Tantrayukti* mentioned by Neelamegha Bhishak, the author of *Tantrayuktivichara* and Arunadatta, the commentator of Ashtanga Hridaya are almost similar, there is dissimilarity existing regarding the definitions of *Tantrayukti*. This study is intended to make an attempt to compare definition of *Tantrayukti* of Neelamegha Bhishak and Arunadatta.

INTRODUCTION

In writing treatises, Ayurveda Acharyas use many scientific terms and techniques. They should be interpreted properly and scientifically to generate a uniform understanding of the treatise. *Tantrayukti* is one among the techniques used for understanding and interpreting scientific literature of Ayurveda. *Tantrayukti* is defined as a methodology that helps us to interpret scientific treatise correctly and intelligently and it enables us to set optimum standardization in the interpretation of scientific material and to minimize subjective variation in understanding the treatise.

*Tantrayukti* are like sun rays to the sleeping pond of lotuses. The dormant lotus buds will bloom on the arrival of sunlight<sup>[1]</sup>. Similarly, the hidden ideas of the treatise will open up by the use of these applications. *Tantrayukti* helps to contradict the false statements made by opponents and to establish one's view.<sup>[2]</sup>

A learner who is not well versed in *Tantrayukti* is not able to apprehend the contents properly.

There are some controversies existing regarding the enumeration and definitions of *Tantrayukti*. Both Neelamegha Bhishak, the author of *Tantrayukti vichara* and Arunadatta, the commentator of Ashtanga Hridaya were mentioned 36 *Tantrayukti* with almost similar names, definitions of some of them convey entirely different ideas.

AIM AND OBJECTIVE

This study is intended to make an attempt to compare definition of *Tantrayukti* of Neelamegha Bhishak and Arunadatta.

MATERIALS AND METHODS

*Tantrayuktivichara* by Neelamegha Bhishak, and Ashtanga Hridaya Sanskrit text with *Sarvanga sundara* Commentary edited by Pandit Hari Sadasiva Sastri Paradakara were studied in detail to collect data regarding 36 *Tantrayukti*.

Literature Review

a) Enumeration of *Tantrayukti* by different Acharyas

- Neelamegha Bhishak mentioned 36 *Tantrayukti* in *Tantrayukti Vichara*.<sup>[3]</sup>
- *Ashtanga Hridaya* has not included these 36 *Tantrayukti* in the text. But Arunadatta, the commentator has commented on them in the 40<sup>th</sup> Chapter of *Uttarasthana*.<sup>[4]</sup>

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- *Ashtanga Samgraha* has included 36 *Tantrayukti* in the 50<sup>th</sup> Chapter of *Utharasthana*.<sup>[5]</sup>
- *Charaka Samhita* mentioned 36 *Tantrayukti* in the 12<sup>th</sup> chapter of *Siddhisthana*.<sup>[6]</sup>
- *Susruta Samhita* described 32 *Tantrayukti* and devoted a separate chapter for *Tantrayukti* in *Utharatantra* named '*Tantrayukti Adhyaya*'.<sup>[7]</sup>
- 40 *Tantrayukti* mentioned by Bhattara Harichandra in *Charakanyasa*.<sup>[8]</sup>

**b) Comparison of definitions 36 *Tantrayukti* of Neelamegha Bhishak and Arunadatta are as follows**

***Adhikaranam***

***Neelamegha***

Neelamegha explains *Adhikarana* with the help of two words, *Adhara* and *Tatparya*. *Aadhara* is the topic of discussion and *Tatparya* mentions a specific topic. Certain topic of subjects that is to be discussed or explained specifically by *Sastra* is called *Adhikaranam*.

***Arunadatta***

The topic of discussion is known as *Adhikaranam* and it is classified into five, based on its usage in *Sastra*. They are *Sastra Adhikarana*, *Sthana Adhikarana*, *Adhyaya Adhikarana*, *Prakarana Adhikarana* and *Vakya Adhikarana*.

***Yoga***

***Neelamegha***

It refers to the arrangement of sentences, by placing the words in the proper order to attain the correct meaning.

***Arunadatta***

Yoga means proper arrangement of scattered descriptions regarding *Uddesa* and *Nirdesa* or *Sutra* and *Bhashya*.

***Hetwartha***

***Neelamegha***

It means definite association between cause and effect. The purpose or effect is directly conveyed through its cause.

***Arunadatta***

*Hetwartha* refers to application of one principle or phenomenon in another context. It is a type of extension of ideas.

***Padartha***

***Neelamegha***

One *Pada* may have different meanings so that we can use appropriate meaning while interpreting a *Sootra*.

***Arunadatta***

The correct meaning of the word that can be understood from a word is known as *Padartha*.

***Pradesa***

***Neelamegha***

Elaborating a brief statement made at a particular place with details from other places.

***Arunadatta***

*Pradesa* stands for contexts wherein a topic is briefly mentioned but not fully elaborated there, because vast detailing may lead to out of context. It further referred to other places in the text for details.

***Uddesa***

***Neelamegha***

Such terms of statements briefly enunciating a theme or an object.

***Arunadatta***

A brief description of a topic.

***Nirdesa***

***Neelamegha***

Such statements which elaborate a theme concisely said with detailed description. Detailed description of previous concise statement is *Nirdesa*.

***Arunadatta***

A detailed description or elaboration of a subject.

***Vakyasesha***

***Neelamegha***

The capacity of a sentence to convey a special idea or a sense, more than its actual meaning.

***Arunadatta***

Statements wherein some word or words are found missing, which has to be supplemented appropriately to obtain the correct meaning of a sentence in that context.

***Prayojanam***

***Neelamegha***

The usage of a word or sentence to the best advantage to obtain more than one meaning.

***Arunadatta***

*Prayojana* means the purpose of the treatise.

***Upadesa***

***Neelamegha***

Those statements which tell 'it is like this only and not otherwise' thus making it imperative to follow such advice strictly.

***Arunadatta***

*Upadesa* means authoritative advice.

***Apadesa***

***Neelamegha***

Outspoken statement is ratified by means of *Artha* (effect) by explaining cause for it in some situation.

**Arunadatta**

Statements which point out the definite cause for an effect and thus establish a cause-effect relationship.

**Athidesa**

**Neelamegha**

Putting together or supplementing one statement with another supporting statement from elsewhere.

**Arunadatta**

*Athidesa* as 'application of the known' or 'the explained' to the 'unknown' or the 'unexplained' or applying the knowledge of one place to another place also.

**Arthapatti**

**Neelamegha**

Deriving another implied meaning from an outspoken statement.

**Arunadatta**

Some of the statements are made in such a manner as to give room to inferences of altogether a different meaning. Such inferences are misleading and hence are to be rejected. *Arthapatti* refers to such rejectable, incorrect inferences born out of a statement.

**Nirnaya**

**Neelamegha**

Establishing one final view in the face of too many views or meanings.

**Arunadatta**

*Nirnaya* means the statement which establishes confirmation or conclusion.

**Prasanga**

**Neelamegha**

Elaboration of the statement made earlier.

**Arunadatta**

*Prasanga* refers to such statements that have once been made earlier and mentioned again when another occasion demands.

**Ekantha**

**Neelamegha**

Statements that are unchangeable and determinative or statement which are to be followed with the same manner as specified.

**Arunadatta**

Categorical Statement which states an idea without any doubt and also holds that it is always like this and not otherwise.

**Naikantha**

**Neelamegha**

Statements which are not absolute or conclusive but have an alternative or option of change.

Multidimensional aspect of same concept of different Acharya is also included under this *Tantrayukti*.

**Arunadatta**

Acceptance of others' opinions which do not make contradictions.

**Apavarga**

**Neelamegha**

Statement of others which are to be rejected or left aside as they do not conform to the accepted rule.

**Arunadatta**

A statement that indicates an exception.

**Viparyaya**

**Neelamegha**

It refers to meanings arising in contradiction of a statement and which are accepted; in other words 'opposite meanings also taken as valid'.

**Arunadatta**

After something is defined and then it is stated that something else is opposite to it, thus the opposite statement is known as *Viparyaya*.

**Purvapaksha**

**Neelamegha**

*Neelamegha* opines *Purvapaksha* as substituting one's view amid an earlier view of others.

**Arunadatta**

Opposing ideas mentioned are known as *Purvapaksha*/statements which raise doubt about the accepted opinion.

**Vidhanam**

**Neelamegha**

Correlation of different views to understand the meaning of statements.

**Arunadatta**

*Vidhana Tantrayukti* mentions that sequential order of prakrana.<sup>65</sup>

**Anumatam**

**Neelamegha**

Establishing one's view after rejecting the opinion of others.

**Arunadatta**

It refers to statements of agreement with the opinion of others, such opinion being feasible.

**Vyakhyanam**

**Neelamegha**

A detailed explanation of the subject matter by Acharya himself in his own words for a better understanding of treatise.

**Arunadatta**

Sometimes authors will give explanation in such cases which could not be understood by direct perception and it need more intelligence to understand.

**Samsaya**

**Neelamegha**

These are statements that are not definite, over which opinions differ and which leave doubt as to the final and correct opinion. The cause of *Samsaya* is due to misplacement of words, sentences, etc.

**Arunadatta**

Because of the difference of opinion, knowledge attained is improper.

**Atheethapeksha**

**Neelamegha**

Elaboration of meaning of something based on previous references.

**Arunadatta**

While describing a topic whether author refers to something mentioned before, it is known as *Ateetapeksha*.

**Anagatapeksha**

**Neelamegha**

It refers to statements acting as pointers to look forward to a later part of the text for details of a topic or subject manner.

**Arunadatta**

Author will refer topics which are to appear later in treatise.

**Swasamjna**

**Neelamegha**

*Swasamjna* is the meaning or usage of certain words that are peculiar to that science or treatise wherein they are used indefinite sense other than their usual popular meaning.

**Arunadatta**

The authors use certain terms to understand their treatise and it may not be seen in another treatise.

**Uhyam**

**Neelamegha**

Deriving elaborate meanings of brief statements through logical reasoning.

**Arunadatta**

*Uhya* refers to such meanings that are to be reasoned out or inferred from the statement by one's own intelligence.

**Samuccaya**

**Neelamegha**

It refers to words, sentences, or paragraphs wherein a multitude of things possessing some common property are grouped and enumerated.

**Arunadatta**

When things are brought together by combining, it is called *Samuccaya*.

**Nidarsanam**

**Neelamegha**

Statements that try to establish a seemingly improbable proposition.

**Arunadatta**

A difficult idea is to be conveyed through simple examples.

**Nirvachanam**

**Neelamegha**

*Nirvachana* means deriving the meaning of words or sentences by analysing them, by their syllables, etc. In other words, it is etymology, *Nirukti*, or definition.

**Arunadatta**

*Niruktham* itself is *Nirvachana*.

**Niyoga**

**Neelamegha**

To accept a statement on its face value or as a matter of fact, without logical argument, otherwise, they would become misleading.

**Arunadatta**

*Niyoga* means the essential duties that must be followed.

**Vikalpanam**

**Neelamegha**

Deciding the undecided by adducing various points.

**Arunadatta**

Statements which do not fix a rule rigidly but give option for suitable variant.

**Prathyutsara**

**Neelamegha**

Supply of missing words in a term or sentence. It may be in the first, middle, or last portion of the sentence.

**Arunadatta**

Refusing of somebody else's opinion by citing their own opinion.

**Uddhara**

**Neelamegha**

An elaborated restatement of a subject or topic, author himself mentioned earlier.

**Arunadatta**

Statements which are reaffirmed after refuting the views of others or after discussing the facts.

**Sambhava****Neelamegha**

Infer or propose 'the suitable, feasible or appropriate view, technique, procedure regarding the context not described therein.

**Arunadatta**

To infer or propose 'the suitable, feasible or appropriate view, technique or procedure with reference to the context not described therein.

**DISCUSSION**

By observing the definition of 36 *Tantrayukti* mentioned by Neelamegha Bhishak and Arunadatta, concluded that *Tantrayukti* like *Adhikaranam*, *Uddesa*, *Nirdesa*, *Vakyaseha*, *Upadesa* etc have similarities in definitions and *Tantrayukti* like *Yoga*, *Hetwartha*, *Padartha*, *Pradesa* etc are entirely different.

Below table provides data of *Tantrayukti* with similar and dissimilar definition.

**Table No: 1. Comparison of Definitions of *Tantrayukti***

S.No	<i>Tantrayukti</i> with similar definition	<i>Tantrayukti</i> with dissimilar definition
1.	<i>Adhikaranam</i>	<i>Yoga</i>
2.	<i>Uddesa</i>	<i>Hetwartha</i>
3.	<i>Nirdesa</i>	<i>Padartha</i>
4.	<i>Vakyasesha</i>	<i>Pradesa</i>
5.	<i>Upadesa</i>	<i>Prayojanam</i>
6.	<i>Apadesa</i>	<i>Purvapaksha</i>
7.	<i>Athidesa</i>	<i>Vidhanam</i>
8.	<i>Arthapatti</i>	<i>Anumatham</i>
9.	<i>Nirnaya</i>	<i>Vyakhyanam</i>
10.	<i>Prasanga</i>	<i>Niyoga</i>
11.	<i>Ekanta</i>	<i>Vikalpanam</i>
12.	<i>Anekantha</i>	<i>Pratyutsara</i>
13.	<i>Apavarga</i>	<i>Uddhara</i>
14.	<i>Viparyaya</i>	<i>Sambhava</i>
15.	<i>Samsaya</i>	
16.	<i>Atheetapeksha</i>	
17.	<i>Anagatapeksha</i>	
18.	<i>Swasamnja</i>	
19.	<i>Uhyam</i>	
20.	<i>Samuccaya</i>	
21.	<i>Nidarsanam</i>	
22.	<i>Nirvachanam</i>	

From this table it is understood that both Neelamegha and Arunadatta have given similar definition for 22 *Tantrayukti* and dissimilar definition for the remaining 14 *Tantrayukti*.

**CONCLUSION**

*Tantrayukti* is the methodology or systemic approach of studying a *Tantra* to interpret textual topics in its correct manner for the precise practical application. Both Neelamegha Bhishak, the author of *Tantrayukivichara* and Arunadatta, the commentator

of *Ashtanga Hridaya* was mentioned 36 *Tantrayukti*. Even though name of this 36 *Tantrayukti* is almost similar, dissimilarity regarding the definitions of *Tantrayukti* can be found. On concluding it is understood that Neelamegha and Arunadatta has given 22 *Tantrayukti* with similar definition and 14 *Tantrayukti* with dissimilar definition.

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