



Review Article

APPLICATION OF ADHIKARANA AND YOGA TANTRAYUKTHI IN ASHTANGA SANGRAHA
SUTRASTHANA BASED ON NEELAMEGHA'S DEFINITION

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ABSTRACT

Tantrayukthi is defined as the methodology and technique which enable one to compare and interpret scientific treatises correctly and intelligently. Only through the study and contextual application of these techniques, one can comprehend Ayurvedic principles completely. *Ashtanga Sangraha* of Acharya Vagbhata is an ancient authoritative text on Ayurveda, studied since many centuries by students, scholars and practitioners of Indian medicine. Because of its archaic style of composition and terse language, certain amount of difficulty is being experienced. Since all the *Tantrayukthis* cannot be done as a single work, this study is an attempt to find out the application of *Adhikarana* and *Yoga Tantrayukthi* in *Ashtanga Sangraha Sutrasthana* based on *Neelamegha's* definition.

INTRODUCTION

In *Samhithas*, facts are represented in Sutra form with many hidden and controversial statements. A scholar who is able to understand the depth of knowledge of classics and their application in proper way can only be called as an established physician. He should develop a capacity to imbibe and assimilate the rare technical skill possessed by our Acharyas in elucidating even difficult scientific subjects. To procure this knowledge, Ayurveda adopted the methodology of *Tantrayukthi* from Sanskrit literature.

Tantrayukthi is defined as the methodology and technique which enable one to compare and interpret scientific treatises correctly and intelligently. Main purpose of *Tantrayukthi* doctrine is to understand the concepts of scientific principles which help to bridge the gap between ideas and their applications. *Ashtanga Sangraha* of Acharya Vagbhata is an ancient authoritative text on Ayurveda which is precise in its statements without sacrificing the truth. A proper understanding of this text is possible only by its interpretation in the light of *Tantrayukthi*.

So an attempt can be made to identify the usage of *Tantrayukthi* in *Ashtanga Sangraha Sutrasthana* based on *Neelamegha's* definition. Since all the 36 *Tantrayukthis* cannot be interpreted in a single work, only *Adhikarana* and *Yoga Tantrayukthi* are taken into consideration in this study. *Adhikarana Tantrayukthi* is important as it demonstrates the focal topic that the creator expects to explain in his treatise. *Yoga Tantrayukthi* emphasis on the arrangement of sentences by placing the words in the proper order to attain the correct meaning. So through this work, the usage of both *Adhikarana* and *Yoga Tantrayukthi* is going to be analyzed in detail in *Ashtanga Sangraha Sutrasthana*.

AIM AND OBJECTIVE

The aim of this study is to analyze the usage of *Adhikarana* and *Yoga Tantrayukthi* in *Ashtanga Sangraha Sutrasthana*.

MATERIALS AND METHODS

The data needed for the work is collected from the book *Ashtanga Sangraha Sanskrit Teeka* (commentary) by Indu, 3rd edition edited by Dr Shivprasad Sharma and published by Chowkamba Sanskrit series and the text *Tantrayukthivichara* by *Neelamegha Bhishak*, 2nd edition edited by N E Muthuswami, Trivandrum Ayurveda College publication.

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RESULTS**Adhikarana**

Adhikarana Tantrayukthi provides proper orientation of the subject without any deviation. The mode of usage of this *Tantrayukthi* is analyzed in *Ashtanga Sangraha Sutrasthana* and the following instances of its application are obtained^[1,2].

E.g: 1. *Acharya* in the first chapter mentioned that this text deals with the three main themes- *Hetu skandha*, *Linga skandha* and *Oushada skandha*. The whole theme or content of the text *Ashtanga Sangraha* is mentioned here. By applying *Adhikarana Tantrayukthi* here a scholar can interpret that the whole Ayurveda deals with three main aspects i.e., *Hetu* (cause), *Linga* (symptoms) and *Oushada* (treatment) for both *Swastha* (healthy) and *Rogi* (diseased).

E.g: 2. In the *Ayushkamiya* chapter itself *Acharya* described the 8 branches of Ayurveda i.e., *Kaya*, *Bala*, *Graham*, *Urdhvanga*, *Salya*, *Damshtra*, *Jara*, *Vrsha*. By applying *Adhikarana Tantrayukthi* here, the vast contents of Ayurveda were explained under 8 branches, each of which can be considered as a separate *Adhikarana*. Since such a vast subject cannot be studied as such, this method of branching was adopted for the sake of scholars by our ancient seers.

E.g: 3. The 3rd chapter of *Ashtanga Sangraha Sutrasthana* starts with the *Sloka* "*Athato dinacharya namadhyayam*". This heading itself indicates the whole content of the chapter. Applying *Adhikarana Tantrayukthi* a scholar can interpret that this chapter deals with the proper daily regimen which should be followed by an individual for health and longevity.

E.g: 4. 13th chapter of *Ashtanga Sangraha Sutrasthana* named '*Agryasangrahaniya*' deals with the collection of the best things to be taken as sufficient to determine what is good and bad for health. Ayurveda mentioned variety of regimens, *Dravyas*, *Viharas* etc which are considered best in various aspects. Author collected all these ideas and mentioned under a separate *Adhikarana* '*Agryasangrahaniya*' for the sake of convenience of scholars.

E.g: 5. 17th chapter of *Ashtanga Sangraha Sutrasthana* deals with the concept of *Dravyadi*, i.e., knowledge of substances. The term *Dravyadi* itself constitute 3/4th of Ayurveda, from which one can interpret the whole concept of *Dravya*, *Rasa*, *Guna*, *Veerya* etc mentioned in *Darsana* and Ayurveda.

E.g: 6. 22nd chapter of *Ashtanga Sangraha* named '*Rogabhedhiya adhyaya*' deals with the classification of *roga* under various aspects. *Acharya* brought all these aspects under a common *Adhikarana* for the sake of convenience of the scholars.

E.g: 7. *Doshadi Vijnaneeyam Adhyayam*- The name of this chapter indicates that this chapter deals with *Doshadi* means *Dosha*, *Dhatu*, *Mala* and their different

conditions and functions. Mostly, the name of the chapter itself indicates the subject matter of that chapter.

Yoga

Neelamegha by explaining *Yoga Tantrayukthi*^[3] stressed the need of rational thinking and co-ordination to acquire correct and definite meaning from scattered events. Some of the instances obtained from *Ashtanga Sangraha Sutrasthana* are cited below.^[1,2]

E.g: 1. *Acharya Vagbhata* explained *Samanyasamprapti* (pathogenesis) of *Rogas* in the chapter *Doshadi vijnaneeyam*. By applying *Yoga Tantrayukthi* the *Sloka* should be arranged in a manner to follow the correct meaning.

E.g: 2. In the *Ayushkamiya adhyaya* *Acharya Vagbhata* arranged *Rasa* (taste) according to the decreasing order of their strength, each can provide to the body i.e. *Swadu* (sweet), *Amla* (sour), *Lavana* (salty), *Tiktha* (bitter), *Ushna* (pungent) and *Kashaya* (astringent).

E.g: 3. *Acharya Vagbhata* in *Ayushkamiya adhyaya* mentioned that the manifestation of a disease can only be understood by the sequential analysis of *Nidana* (cause), *Purvarupa* (pre-modal symptoms), *Rupa* (symptoms) and *Upasaya* (alleviating and aggravating factors) and not by a single entity alone. Only by the application of *Yoga Tantrayukthi* a scholar can procure this knowledge from the *Sloka*.

E.g: 4. In *Ritucharya Adhyaya*, *Acharya* conveyed the idea that the eternal and continuous time has been subdivided into many arbitrary divisions like *Matra*, *Kashta*, *Kala*, *Nadi* etc, for convenience, to understand the changes in our day to day activities. By applying *Yoga Tantrayukthi* a scholar should suitably perceive the knowledge that a specific period of *Matra* constitute *Kashta*, a specific period of *Kashta* constitute *Kala*, a specific period of *Kala* constitute *Naadi* etc.

E.g: 5. In *Annaswaroopiyam* chapter, *Krtanna varga* are arranged according to the preceding order of *Laghutwam* (lightness) after digestion commencing from *Manda*. By applying *Yoga Tantrayukthi* a scholar can coordinate the *Sloka* to assimilate the correct meaning.

E.g: 6. *Acharya Vagbhata*, in *Viruddhanna Vijnaneeyam Adhyaya*, provided the *Nirukthi* (definition) of *Viruddha*. By applying *Yoga Tantrayukthi* the *Sloka* should be arranged in a manner to obtain the correct meaning.

E.g: 7. *Acharya* in the 21st chapter of *Ashtanga Sangraha Sutrasthana*, mentioned the sequence of *rasa* that should be used in increased *Vata*, *Pitta* and *Kapha* conditions respectively. By applying *Yoga Tantrayukthi* the *Sloka* should be arranged in a manner to follow the correct meaning.

In increased *Vata*, *Rasas* should be used in the order *Lavana*, *Amla*, and *Madhura*

In increased *Pitta*, *Rasas* should be used in the order *Tiktha*, *Madhura* and *Kashaya*

In increased *Kapha*, *Rasas* should be used in the order *Katu*, *Tiktha* and *Kashaya*.

DISCUSSION

By observing the instances, it can be well understood that *Adhikarana Tantrayukthi* is a widely used one in *Ashtanga Sangraha Sutrasthana* depending on the need of the contest. The authors of ancient literature and Sanskrit treatises used a peculiar style of writing along with strict adherence to grammatical principles. So it becomes necessary for the reader to rearrange the words of a sentence to get the proper meaning. Hence the methodology of *Yoga Tantrayukthi* should be attempted as far as possible in all verses, whose application is very much evident in *Ashtanga Sangraha Sutrasthana*.

Tantrayukthi is the highest perfection in grammar provided by Sanskrit language which is utilized by the Ayurveda *Acharyas* in their treatises^[4]. *Ashtanga Sangraha Sutrasthana* is an embodiment of basic principles of Ayurveda.

CONCLUSION

The study revealed the judicious application of *Adhikarana* and *Yoga Tantrayukthi* in *Ashtanga Sangraha Sutrasthana*. It can be concluded that both this *Tantrayukthis* are widely used by the author to maintain the brevity and secrecy of the treatise. All the other remaining *Tantrayukthis* can also be analyzed to find out their application in *Ashtanga Sangraha Sutrasthana* as a separate study.

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