



Identification of Tantrayukti in Ashtanga Hridaya Kalpasiddhisthana - a literary research

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ABSTRACT

While writing a treatise the ancient scholars of Ayurveda adopted some unique methodologies in expressing their ideas and the learner should be acquainted with these methodologies to understand their ideas perfectly. The most accepted practicing technique among them is Tantrayukti. Tantrayukti is defined as a methodology that helps to interpret scientific treatises correctly and intelligently. It enables to setting optimum standardization in the interpretation of scientific material and to minimize subjective variation in understanding the treatises. Ashtanga Hridaya has taken the core matters from different treatises of Ayurveda and is written in its own style and language without losing the essence. It details all the eight branches of Ayurveda required for scholars and practitioners. While Charaka Samhita and Susruta Samhita are in a mixture of prose and verse, Ashtanga Hridaya is in verse and is written in concise or sutra form. Better apprehension of these sutras can be facilitated with the help of Tantrayukti. The present study highlights the identification of tantrayukti in Ashtanga Hridaya Kalpasiddhi sthana – the fifth section of Ashtanga Hridaya which details pharmaceuticals of drugs employed in vamana (emesis) and virechana (purgation) procedures along with detailed therapeutic impacts of vamana, virechana and bastikarma. This study will aid in understanding Ashtanga Hridaya Kalpasiddhi sthana in its full essence.

Key words: Tantrayukti, Ashtanga Hridaya, Kalpasiddhi sthana

INTRODUCTION

Most of the ancient Ayurvedic Sanskrit classical texts are written in concise or sutra form in such a way that within these concise statements, a lot of information is conveyed and implemented. Therefore it is not possible to get the complete knowledge of Ayurveda samhitas by direct reading of shlokas. In writing treatises, Ayurveda Acharyas use many scientific terms and theories. They should be interpreted properly and scientifically to generate a uniform understanding of the treatises. The techniques used for understanding and interpreting the scientific literature of Ayurveda are collectively known as Tantrayukti.

‘Tantra’ means sastra, science or treatise or subject being dealt with [1] and ‘yukti’ means yojana or assembling, arrangement or compiling [2]. Thus tantrayukti means skilfully assembling the topic or topics of a science methodologically. It exposes leena (latent), vyatyasa (different), lesokta (slightly mentioned) ideas of sentences [3] and are used mainly for two purposes – vakya yojana (to make appropriate organization of words and sentences) and artha yojana (to convey proper meaning of a sentence) [4].

32 tantrayukti are mentioned in Susruta Samhita and Arthashastra. In Charaka Samhita, Ashtanga Sangraha and Tantrayukti vichara 36 tantrayukti are mentioned whereas Bhattara Harischandra mentioned 40 tantrayukti. The 36 tantrayukti mentioned by Arunadatta in Sarvangasundara commentary of Ashtanga Hridaya are adhikarana, yoga, hetwartha, padartha, pradesa, uddesa, nirdesa, vakyasesha, prayojana, upadesa, atidesa, arthapatti, nirnaya, prasanga, ekanta, naikanta, apavarga, viparyaya, purvapaksha, vidhana, anumata, vyakhyana, samsaya, ateetapeksha, anagatapeksha, swasamjna, uhya, samucchaya, nidarsana, nirvachana, niyoga, vikalpana, pratyutsara, uddhara and sambhava [5].

With its beauty and brevity of poetical composition, sequential arrangement of topics, and clear description of concepts and practices, Ashtanga Hridaya written by the great sage Vagbhata has earned the rightful position of medical science as one among the 'Brihatrayi. It is an improvised version of Ashtanga Sangraha in which all comparatively substantial matter is amassed and comprehended without being too concise or too explanatory [6]. It is written in Sanskrit language and is an encyclopedic compendium of all the eight specialties of Ayurveda namely kaya chikitsa, bala chikitsa, graha chikitsa, salakya chikitsa, salya chikitsa, visha chikitsa, jara chikitsa or rasayana chikitsa and vrisha

chikitsa or vajeekarana chikitsa [7]. The treatise contains 6 sthana (sections) and 120 adhyaya (chapters) with 7120 shlokas (poetic verses). Kalpasiddhi sthana, the fifth sthana of Ashtanga Hridaya comprises 6 chapters dealing with formulations and methods of elimination therapy, management of complications, principles of pharmacy etc. The total number of shlokas in each adhyaya of Kalpasiddhi sthana [8] are:-

Sl. No:	Adhyaya	Number of shloka
1.	Vamana kalpa adhyaya	47
2.	Virechana kalpa adhyaya	77½
3.	Vamanavirechana vyapatsiddhi adhyaya	39
4.	Basthi kalpa adhyaya	73
5.	Basthivyapat siddhi adhyaya	54
6.	Dravya kalpa adhyaya	29½
	Total	305

This study aims to identify tantrayukti in each chapter of Ashtanga Hridaya Kalpasiddhi sthana which will facilitate to acquisition of depth knowledge and easy understanding of Ashtanga Hridaya Kalpasiddhi sthana.

MATERIALS & METHODS

This is a literary research and the data about the identification of tantrayukti in Ashtanga Hridaya Kalpasiddhi sthana was collected from Kalpasiddhi sthana and Uttara sthana of Ashtanga Hridaya Sanskrit text with Sarvanga sundara commentary edited by Pandit Harisadasiva Sastri Paradakara, Choukkambha Sansthan Varanasi – Reprint edition 2012. 36 tantrayukti mentioned were studied in detail and every shlokas of Ashtanga Hridaya Kalpasiddhi sthana were thoroughly read for the identification of tantrayukti. The identified tantrayukti were enlisted in alphabetical order along with the corresponding shloka number.

RESULTS

List of identified tantrayukti in Ashtanga Hridaya Kalpasiddhi sthana (in alphabetic order)

Here the definition and list of the identified tantrayukti in Ashtanga Hridaya Kalpasiddhi sthana were enlisted in alphabetical order along with the corresponding shloka number.

- **Adhikarana** – the topic of discussion or subject matter in a sastra (tantra/treatise), sthana (section), adhyaya (chapter), prakarana (context) or vakya [9].

Adhikarana tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- Sastradhikarana - Ashtanga Hridaya which deals with health care and management.
 - Sthanadhikarana - Kalpasiddhi sthana which deals with pharmaceuticals of vamaana, virechana and bastikarma, the possible mishaps and emergency measures.
 - Adhyayadhikarana - all gadyasutras of 6 chapters (e.g. 1st chapter/ अथातो वमनकल्पं व्याख्यास्यामः, 2nd chapter/ अथातो ववरे चनकल्पं व्याख्यास्यामः etc.)
 - Prakaranadhikarana - 1st chapter/अथ मदनकल्पः, अथ जीमूतकल्पः etc., 2nd chapter/अथ विवृच्छ्यामयोः कल्पः, अथ राजवृक्षकल्पः etc., 4th chapter/ 19b (वक्ष्ये मृदू न स्नेहकृतो वनरूहान्), 20 (अथेमान् सुकु माराणां वनरूहान् ---), 26b (वसद्धवस्तीनतो वक्ष्ये), 53b (स्नेहांश्रयन्तणान् वसद्धान्सिद्धद्रव्यैः प्रकल्पयेत्), 5th chapter/ 28b (स्नेहबस्तेस्तु वक्ष्यते)
 - Vakyadhikarana - each sutra in this sthana represents vakyadhikarana.
- **Anagatapeksha** (Prospective reference) – during the description of a topic author refers to something that is to be mentioned prospectively in the coming topics [10].

Anagatapeksha tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 1st chapter/ shlokas 1, 14a, 15a, 19b, 2nd chapter/ 43b-44a, 56a
- **Anumata** (Concession) – silent acceptance of other's views without any contradictions [11].

Anumata tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 6th chapter/ 11b, 15b
- **Apadesa** (Adducing of reason) – statements point out the definite cause for an effect and thus establish a cause-effect relationship [12].

Apadesa tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 1st chapter/ 41, 2nd chapter/ 1b, 2, 4b-5a, 31b-32a, 42, 3rd chapter/ 1-2a, 3, 5b-8, 11-12, 16-17, 23b-24a, 5th chapter/ 1-2a, 10b-12a, 21b-22, 29-30a
- **Apavarga** (Exception) – a statement that indicates an exception to a general rule [13].
- Apavarga tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana
- 1st chapter/ 1b, 9b-10a, 19b-20a, 3rd chapter/ 5a, 4th chapter/48, 6th chapter/1b, 6b, 8a
- **Arthapatti** (Implication) – implied meaning derived from a statement [14].

Arthapatti tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 2nd chapter/ 3b-4a, 3rd chapter/ 35, 6th chapter/ 6, 8b-9a
- **Ateetapeksha** (Retrospective reference) – during the description of a topic author refers to something mentioned before [15].

Ateetapeksha tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 1st chapter/ 9a, 11a, 16b, 17b, 25a, 2nd chapter/7a, 8a, 9a, 10a, 12b, 15a, 17a, 18a, 21b, 39b, 46a, 47b, 48a, 57b, 58a, 3rd chapter/4a, 9a, 13b, 14a, 23a, 35b, 4th chapter/ 1a, 4, 5a, 7a, 11b, 12a, 22b, 33b, 34b, 38a, 43b, 44b, 45b, 49a, 54b, 58a, 66b, 67b, 72a, 5th chapter/ 4a, 6a, 9b, 18a, 20b, 23a, 25b, 32b, 36a, 38a, 39b, 40a, 43b, 46b, 48a, 49b
- **Atidesa** (Extended application) – application of the known or the explained to the unknown or the unexplained [16].

Atidesa tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 1st chapter/ 23a, 26b, 47b, 2nd chapter/ 16b, 30a, 58a, 4th chapter/3b, 29a, 47b-48, 58a
- **Ekanta** (Categorical statement) – categorical statement that states an idea without any doubt and also holds that it is always like this and not otherwise [17].

Ekanta tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 1st chapter/ 1, 2nd chapter/ 1, 6th chapter/ 8a, 8b-9a, 18b-19a, 19b-21a
- **Naikanta** (Compromising statement) – acceptance of others' opinions [18].

Naikanta tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 6th chapter/ 11, 15
- **Nidarsana** (Analogy) – clarify something by citing an example [19].

Nidarsana tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 5th chapter/ 51b-52a
- **Nirdesa** (Elaboration) – a detailed description or elaboration of a previously mentioned concise statement [20].

Nirdesa tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 4th chapter/ 21-25, 26b-53a, 54b-67, 6th chapter/ 9-11
- **Nirnaya** (Decision) – the statement which establishes confirmation or conclusion [21].

Nirnaya tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 1st chapter/ 1, 2nd chapter/ 1, 6th chapter/ 8a, 8b-9a, 18b-19a, 19b-21a

- **Nirvachana** (Definition) – precisely defining a terminology [22].
Nirvachana tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana
 - 3rd chapter/ 32, 4th chapter/ 33b-34a, 6th chapter/ 9b-11a, 25b-29a
- **Niyoga** (Authoritative instruction) – instructs essential duties or a statement made to emphasize absolute necessity [23].
Niyoga tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana
 - 1st chapter/ 2-6a, 9b-10a, 20b-23a, 2nd chapter/6, 7-9a, 32b-34a, 38-40, 49, 53, 58-60a, 3rd chapter/1-2, 3-5a, 29-31, 4th chapter/ 1-3, 5-6a, 7-9, 12-15, 17-18, 21, 22, 23, 24b-25a, 25b-26a, 27b-28a, 30b-31a, 31b-32a, 34b-35, 37-40a, 45-47a, 49-50b, 54b-57a, 59b-61a, 62b-65a, 6th chapter/ 13a, 13b, 14a, 15, 15b-16, 17a, 17b-18, 19a, 23a, 23b-25a
- **Padartha** (Meaning of a term) – correct meaning that can be understood from a pada (word) [24].
Padartha tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana
 - According to the definition, all words in each shloka of Ashtanga Hridaya Kalpasiddhi sthana can be considered to have padartha tantrayukti.
- **Prayojana** (Purpose) – purpose of the treatise etc. [25].
Prayojana tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana
 - 1st chapter/1, 20a, 22b, 27, 35-36a, 41b, 44, 2nd chapter/1b, 2b, 4a, 4b-5, 14, 16, 20-21a, 22b-23, 30b-31a, 31b-32a, 43-44b, 50-51a, 54b-57a, 60b-61a, 4th chapter/ 3a, 4b, 6b, 9b-10, 11b, 16, 19a, 21b, 22b, 24a, 25a, 27a, 28b-29a, 30a, 36, 40b-43a, 44, 47a, 50b-52, 57b, 61b-62a, 65-66a, 6th chapter/21b
- **Samsaya** (Doubt) – Indecisiveness due to uncertainty in knowledge [26].
Samsaya tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana
 - 3rd chapter/ 32-33
- **Samucchaya** (Aggregation) – things are brought together by combining [27].
Samucchaya tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana
 - 1st chapter/ 2a, 14b, 23a, 27b, 29b, 31b, 33a, 35b-36a, 38a, 44b, 47b, 2nd chapter/1b, 4a, 5b, 14a, 16b, 20b, 23a, 26, 27b-28, 29, 41, 44b, 52a, 63a, 3rd chapter/4a, 11a-12b, 20a, 25, 29b-31, 4th chapter/1-2, 3, 7b-8a, 10, 11a, 14-16a, 17b-18, 23, 32b-33a, 35-36, 37-38, 43b, 44b, 47b-48, 49, 56b-57a, 59a, 62b-66a, 67b, 71a, 72, 73, 5th chapter/ 8b-9a, 13a, 24-25a, 27a, 33a, 37b, 40a, 43b, 44b,

46b, 49a, 51a, 6th chapter/ 3b-4a, 5b, 7a, 8b, 12b, 17b-18a, 19a, 20b, 22b, 23b, 25b-27b

- **Swasamjna** (Technical term) – authors use certain terms to understand their treatise and it may not be seen in another treatise or the term applied specifically in a particular science or textbook [28].

Swasamjna tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 1st chapter/ gadyasutra, 1, 10a-11, 14, 15-16a, 18, 25b, 26, 27, 28b, 29b, 30a, 31b, 32, 35a, 39a, 41b, 43b, 44b, 2nd chapter/ gadyasutra, 1, 4a, 5b, 7-9a, 11, 12b, 13b-14, 16, 20-21a, 22b-23, 24b, 25b, 26b, 27a, 30b, 34b, 35b-36a, 37, 39b-40a, 41, 42-47a, 47b-48a, 50a-51a, 52b, 54b-57a, 57b, 61a, 63a, 3rd chapter/ gadyasutra, 1a, 3a, 4b, 6b-7a, 9, 10b, 11, 13-14, 16b-20a, 20b-21a, 21b-23a, 23b, 24a, 25a, 27a, 27b, 28b, 39a, 4th chapter/ gadyasutra, 1a, 2b, 3, 4, 5a, 7a, 9b, 10b, 11b, 12a, 15a, 16, 19, 21b, 22b, 23-24a, 25b, 26a, 26b, 28a-29a, 29b, 31a, 32a, 32b-33a, 33b-34a, 34b-36, 37a, 40b-42, 43a, 43b-44, 45b, 46b, 47a, 49b, 50, 52b, 54a, 54b, 57, 59a, 61b-62a, 65-66a, 66b, 67a, 67b, 68, 70, 71b, 72a, 5th chapter/ gadyasutra, 1a, 2a, 4a, 5a, 6b, 7a, 8a, 9, 10a, 11a, 15b, 16a, 17b, 18a, 20b, 21b, 22a, 23a, 23b, 24b, 25b, 27a, 28, , 29a, 32b, 33b, 34a, 37, 39b, 40a, 42b, 43a, 45a, 46b, 47b, 48a, 50, 51a, 6th chapter/ gadyasutra, 1a, 8b, 9b-11a, 12a, 13a, 13b, 14a, 14b, 16, 17b, 18b, 19, 21b, 22, 23a, 23b, 24b, 25b-29a

- **Uddesa** (Concise statement) – brief description of a topic [29].

Uddesa tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 4th chapter/ 19b-20, 26b-27a, 54a, 6th chapter/ 8b-9a

- **Uhyam** (Logical deduction) – such meanings that are to be reasoned out or inferred from the statement by one's own intelligence [30].

Uhya tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 1st chapter/ 47, 2nd chapter/ 2, 7a, 9a, 62, 3rd chapter/ 2, 4th chapter/ 1-3, 69b, 70, 71, 5th chapter/ 5a, 6th chapter/ 12

- **Upadesa** (Injunction) – authoritative advice [31].

Upadesa tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

- 1st chapter/ 10b-11, 15-16a, 18-19a, 19b-20a, 23b-24a, 24b-25, 27, 28, 29, 30, 31, 32, 33, 34, 36b-38a, 38b, 39a, 39b-40, 41, 42, 43, 44-46, 47, 2nd chapter/ 3b-4a, 4b-5, 10b-11, 12, 13-14, 15-16, 17-21a, 21b-23, 24, 25, 26, 27b-28, 29-30a, 31b-

32a, 35b-36, 37, 41, 42-47a, 47b-48, 49b-51a, 51b-52, 60b-61a, 3rd chapter/ 9-10, 11-13, 15-16a, 18a-19b, 20b-21a, 23-26, 27-28, 33-38, 39a, 4th chapter/ 4, 5-6, 11, 29b-30a, 32b-33a, 43b-44, 47b-48, 53b, 54a, 67a, 68, 69, 70, 71, 72, 73, 5th chapter/ 4-6a, 9a, 12b-13a, 25b-26, 33b-34a, 36-38a, 38b-40a, 44-45a, 45b-46, 50, 51-52a, 53b-54, 6th chapter/ 1-3a, 3-4, 5-7, 11a-12, 29b-30a. Also as per the definition, each sutra in this sthana can be considered to have upadesa tantrayukti.

- **Vakyasesha** (Supply of ellipsis) – 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 [32].

Vakyasesha tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

➤ 1st chapter/2a, 5b, 9a, 12a, 12b-13a, 13b, 14b, 15a, 16b, 18b, 19b, 20b-22, 26b, 27b, 40b, 46b, 2nd chapter/ 8-9a, 9b-10a, 13-14, 24, 25, 35a, 46a, 48a, 55a, 57b, 59b, 3rd chapter/ 7b, 9b, 21a, 25a, 31b, 4th chapter/ 1a, 5b, 8a, 15b, 22b, 32a, 43b, 44, 46b, 50a, 53a, 57a, 58a, 58b, 59a, 62a, 66b, 67b, 68, 69a, 5th chapter/ 6a, 9b, 18-21a, 29-30a, 33b-34a, 35b, 42a, 46b, 48a, 49a, 49b, 51a, 52b-53a, 54b, 6th chapter/ 3a-4, 5a, 6a, 7a, 13b, 14b, 17b-18a, 23b-24a, 25b-29a, 29b-30a

- **Vidhana** (Right order) – contexts are arranged properly to arrive at the sequential development of ideas [33].

Vidhana tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

➤ 1st chapter/ 2-6a, 6b-9a, 10b-11a, 2nd chapter/ 6, 32b-34a, 38-40, 53, 4th chapter/ 1-2, 5-6a, 7-9, 12-15, 17-18, 21, 22, 23-24a, 24b-25a, 25b-26a, 27b-28a, 30b-31a, 31b-32a, 34b-36a, 37-40a, 45-47a, 49-50b, 54b-57a, 62b-65b, 5th chapter/ 52b-54a, 6/8b-9a, 16, 22

- **Vikalpa** (Options/Alternative) – statements that do not fix a rule rigidly but give an option for a suitable variant [34].

Vikalpa tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

➤ 1st chapter/ 7-8a, 10a, 13a, 15a, 17b, 19a, 24b, 26a, 30b, 31a, 32a, 39b-40, 43, 45-46a, 2nd chapter/ 15b, 36b, 37b, 45a, 46a, 48a, 3rd chapter/ 1, 3b, 15, 21b-22a, 33a, 34a-38, 4th chapter/ 15, 65a, 66b, 67a, 5th chapter/ 1b, 6b, 10b-11, 19a, 23b, 29a, 40b, 45b, 47a

- **Viparyaya** (Contrary/Opposite) – after something is defined and then it is stated that something else is opposite to it, then the opposite statement is viparyaya [35].

Viparyaya tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

➤ 2nd chapter/ 61b, 4th chapter/ 71a, 5th chapter/ 53

- **Yoga** (Arrangement) – proper arrangement of scattered descriptions regarding uddesa and nirdesa or sutra and bhashya [36].

Yoga tantrayukti identified in Ashtanga Hridaya Kalpasiddhi sthana

➤ As per the definition, each sutra in this sthana represents yoga tantrayukti.

DISCUSSION

Adhikarana, yoga, padartha, upadesa, samuchaya, swasamjna and vakyasesha and uhya tantrayukti are applied in all the six chapters (100%) of Ashtanga Hridaya Kalpasiddhi sthana. Ateetapeksha, Niyoga, vidhana and vikalpa tantrayukti are found to be having its application in 5 chapters (83%) of Ashtanga Hridaya Kalpasiddhi sthana. Apadesa, apavarga and prayojana tantrayukti are applied in 4 chapters (67%); atidesa, nirnaya, nirvachana, viparyaya and arthapatti tantrayukti in 3 chapters (50%); ekanta, uddesa, nirdesa and anagatapeksha tantrayukti in 2 chapters (33%) and anumata, naikanta, samsaya and nidarsana tantrayukti in 1 chapter (17%).

18 tantrayukti were identified from the first chapter of Ashtanga Hridaya Kalpasiddhi sthana, 17 tantrayukti from the second chapter, 14 tantrayukti from the third chapter, 18 tantrayukti from the fourth chapter, 12 tantrayukti from the fifth chapter and 17 tantrayukti from the sixth chapter.

Adhikarana, yoga, padartha and upadesa tantrayukti can be said to be applied in all the shlokas (305) of six chapters. Swasmjna tantrayukti is identified from 174 shlokas, vakyasesha from 76, samuchaya from 75, ateetapeksha from 61, prayojana from 45, niyoga from 43, vikalpa from 39, vidhana from 30, apadesa from 16, uhya from 12, atidesa from 10, apavarga from 8, anagatapeksha from 7, nirnaya and ekanta from 6, nirvachana from 5, arthapatti, uddesa and nirdesa from 4, viparyaya from 3 and anumata, naikanta, samsaya and nidarsana from 2 shlokas. Application of hetwartha, pradesa, prasanga, purvapaksha, pratyutsara, sambhava, uddhara and vyakhyana could not find from Ashtanga Hridaya Kalpasiddhi sthana.

CONCLUSION

Proper and logical study of tantrayukti is considered an integral part of the thorough understanding and interpretation of samhitas (classical texts). Understanding the application of tantrayukti in Ashtanga Hridaya Kalpasiddhi sthana enlightens the logical

and analytical thinking power of the scholar. Beyond its utility in understanding Ashtanga Hridaya Kalpasiddhi sthana, this study highlights the utility of tantrayukti in the accurate reading of any ancient samhitas and decoding the hidden ideas mentioned by acharyas.

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