

AYURVEDA INTERPRETATION OF TAACHILYA: A CLASSICAL REVIEW**Dr. Diksha Sharma^{1*}, Dr. Shanti Bodh², Dr. Indu³, Dr. Shweta Thakur⁴**

¹PG Scholar, Department of Ayurveda Samhita Siddhanta and Sanskrit, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh 176115, India.

²Lecturer, Department of Ayurveda Samhita Siddhanta and Sanskrit, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh, India.

³PG Scholar, Department of Ayurveda Samhita Siddhanta and Sanskrit, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh, India.

⁴PG Scholar, Department of Ayurveda Samhita Siddhanta and Sanskrit, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh, India.

***Corresponding Author: Dr. Diksha Sharma**

PG Scholar, Department of Ayurveda Samhita Siddhanta and Sanskrit, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh 176115, India.

DOI: <https://doi.org/10.5281/zenodo.20444239>

How to cite this Article: Dr. Diksha Sharma^{1*}, Dr. Shanti Bodh², Dr. Indu³, Dr. Shweta Thakur⁴ (2026). Ayurveda Interpretation Of *Taacchilya*: A Classical Review. World Journal of Pharmaceutical and Medical Research, 12(6), 13–18. This work is licensed under Creative Commons Attribution 4.0 International license.



Article Received on 25/04/2026

Article Revised on 14/05/2026

Article Published on 01/06/2026

ABSTRACT

Interpreting classical *Ayurvedic* texts requires specialized methodological approaches to decode their complex and abstract concepts. Among these, *Taacchilya*—an interpretative principle based on similarity and functional analogy—holds particular importance. This study presents a conceptual literary review analysing the definition, classification, and interpretative relevance of *Taacchilya*. Data were systematically gathered from classical *Ayurvedic* treatises, their commentaries, and secondary literature, followed by critical analysis. The review emphasizes that *Taacchilya* functions as a structured tool to minimize ambiguity and enhance clarity in textual interpretation. Its application enables deeper understanding of physiological, pathological, and clinical concepts through comparative reasoning. Consequently, *Taacchilya* significantly contributes to precise comprehension of *Ayurvedic* literature and strengthens both academic scholarship and clinical reasoning.

KEYWORDS: *Taacchilya*, *Ayurvedic* literature, *Ayurveda*, Clinical reasoning.**INTRODUCTION**

Ayurveda represents a comprehensive system of medicine grounded in a well-structured epistemological framework that guides the interpretation and application of its theoretical and clinical knowledge. Among the interpretative principles described in classical *Ayurvedic* literature, *Taacchilya* holds a significant position as a method of understanding based on similarity, functional correspondence, and analogical reasoning. It forms an integral component of the broader *Tantrayukti* tradition, which outlines systematic approaches for elucidating complex textual and conceptual constructs.

The term *Taacchilya* is derived from the Sanskrit roots *tat* (that) and *sheel* (habitual nature or characteristic behavior), collectively conveying the notion of “likeness” or “that-ness.” This etymological foundation

reflects its functional role in explaining unfamiliar or abstract phenomena through comparison with known and observable entities. Classical commentators, including *Arunadatta*, recognize *Taacchilya* not merely as a stylistic device but as a deliberate scholarly tool employed to enhance conceptual clarity and resolve interpretative ambiguities within the Samhita texts.

AIM AND OBJECTIVES**AIM**

To review the concept and classification of *Taacchilya*^[1] in *Ayurveda*.

OBJECTIVE

1. To understand the concept of *Taacchilya* in *Ayurveda*.
2. To describe the seventeen types of *Taacchilya*.

3. To analyze the interpretative importance of *Taacchilya* in *Ayurvedic* Literature.

MATERIAL AND METHODS

Study Design

This study is a conceptual and literary review based on classical *Ayurvedic* texts and secondary scholarly sources.

Data sources

- Primary data were collected from classical *Ayurvedic* texts such as *Ashtang Hridaya*.
- Secondary data were obtained from.
 - Ayurvedic* textbooks
 - Research Articles
 - Review papers related to *Taacchilya*

Literature Review

- ताच्छील्य is derived from two words= तत् + शील^[2]
- तत् = that
- शील = usually observed behavior
- ताच्छील = means that usually observed behavior (उसके जैसा स्वभाव)
- The word 'tat' means 'that' and 'sheel' means 'like'.
- Hence *Taacchilya* means like that.
- Usage of similar words, similar meanings of an object also stand for *Taacchilya*.^[3]

- Arunadatta* considered the *Taacchilya* to be an inevitable device of scientific writing.

Classification of *Taacchilya*

- Acharyas* have identified seventeen types of *Taacchilya* (*Saptadasha Taacchilya*)^[4], each serving a distinct purpose in interpreting and applying *Ayurvedic* knowledge accurately.
 - Taacchilya* (Style)
 - Avayava* (Organ)
 - Vikaara* (Effect)
 - Sameepya* (Proximity)
 - Bhuyastva* (Majority)
 - Prakara* (Variety)
 - Guni Gunnvibhava* (Attributed- Attribute relation)
 - Samsaktata* (Attachment)
 - Sthana* (Station)
 - Tatdharmata* (Identical function)
 - Tadarthyam* (Purpose)
 - Sahacharyam* (Co existence)
 - Karma* (Action)
 - Guna-nimitta* (Merits)
 - Chestha-nimitta* (Action Attribute)
 - Mulsamjna* (Original term)
 - Tatsthya* (Region)

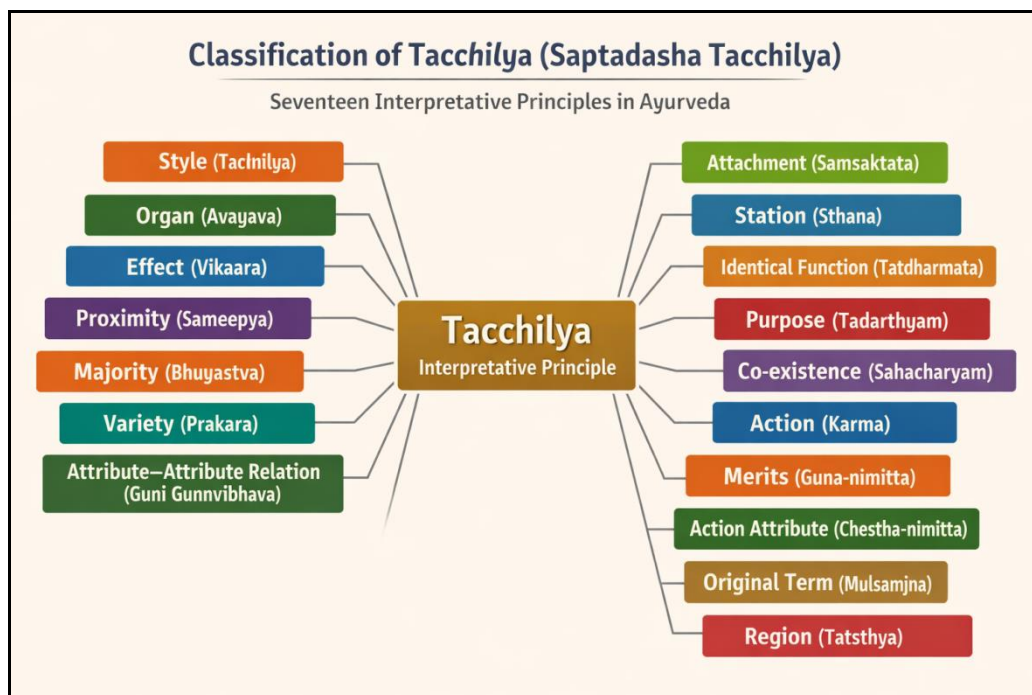


Fig no.1

Table No. 1

Name of <i>Taacchilya</i> with Literal meaning	Example
<p>1.ताच्छील्य “यत्केनचिदेव धर्मसादृश्येन युक्तो भावस्ताच्छील्यमुच्यते ।”</p> <p>Similar function or quality attributed is called <i>Taacchilya</i> (Style).^[5] When two words are used in different places which give the same meaning, it is called <i>Taacchilya</i>.</p>	<p>यथा “सर्वाङ्गसंश्रयस्तोदभेदस्फुरणभञ्जनम् । स्तम्भनाक्षेपणस्वापसन्ध्याकुञ्चनकम्पनम् ॥ कुपितोज्ज्वलः करोति ।” (अ.ह. नि. १५।१५)</p> <ul style="list-style-type: none"> • <i>Supta</i> (sleep) and <i>Supti</i> (numbness) are both similar to each other because in the sleeping person there will be absence of activities, movements and responses. • Similarly, any part of the body afflicted by numbness doesn't respond when pricked by a pin (due to lack of sensation). • The <i>Suptaavasthaa</i> (state of being slept) is therefore compared to and thought to be similar to the numbness as the part having numbness too appears to be sleeping. • Thus, <i>Suptaavasthaa</i> helps in understanding <i>Supti avasthaa</i> on the basis of similarity. This is called <i>Taacchilya</i>.
<p>2.अवयवः “यत्रैकदेशोदाहरणे क्रियमाणेऽनुक्तोऽन्योऽपि तज्जातीयकोऽथ लभ्यते।”</p> <p>Inferring the unspoken statements through the expressed ones is known as <i>avayava Taacchilya</i></p>	<p>“यथा - लंघनैः क्षपिते दोषे दीप्तेऽग्नौ लाघवे सति । स्वास्थ्यं क्षुत्तद् रुचिः पक्तिर्बलमोजश्च जायते ॥” (अ.ह.चि. अ. १/३)</p> <ul style="list-style-type: none"> • Expressed statement—a person gets back to his normal health when dosas come to normalcy through <i>langhana</i>. • Unspoken statement—if <i>dosas</i> don't come to normalcy or <i>langhana</i> is not performed the person cannot be free from the diseased state.
<p>3.विकारः “विकारो नाम, विपरीतक्रिया, यथा विकारसंज्ञया प्रकृतिरपिलभ्यते। प्रकृतिसंज्ञया च विकारः ।”</p> <p><i>Vikara</i> means <i>viparita-kriya</i>, the opposite action.</p>	<p>“पत्रे पुष्पे फले नाले कन्दे च गुरुता क्रमात् ।” (अ.ह. सू. अ. ६।११४)</p> <p>Example: - The word '<i>Shaka</i>' denotes a vegetable in its naturally existing form. The same word is used even after it is cooked and lost its natural form.</p>
<p>4.सामीप्यः “सामीप्यं नाम संक्षेपः तत् संक्षेपादेतदपि तद्बहुपचारं लभते ।”</p> <p>Proximity or closeness in the qualities of different substances is known as <i>samipyta</i>.</p>	<ul style="list-style-type: none"> • Example: <i>Ghrita</i> and <i>Taila</i> have the quality '<i>Sneha Guna</i>'
<p>5.भूयस्त्वः “यदेकस्मिन्वर्तमानमाधिक्येनक्वचिल्लभ्यते”</p> <p>Describing the abundance and plenteous of something. Giving importance to the predominant quality of a substance is also known as <i>bhuyastva</i></p>	<p>यथा तन्त्रे - “अम्लो भक्तं रोचयति” इत्युक्तम्, न च मधुरादिरपि न रोचयतीति । (च. सू. अ. २६/४२)</p> <ul style="list-style-type: none"> • Saying – <i>Amla Rasa</i> (sour taste) is everyone's favourite but in some instances and for some people it is not a suitable taste' is <i>Bhooyastwa</i>. • Here we can observe that in the first part of the statement a <i>vidhaana</i> (procedure) is strongly said i.e. '<i>Amla rasa</i> is everyone's favourite'. In the second part of the same statement an <i>Apavaada Vachana</i> (contradictory statement) is made i.e. <i>Amla rasa</i> is not suitable for some people in some instances. This is called <i>Bhooyastwa</i>. • <i>Bhooyatwa</i> helps us in understanding exceptions
<p>6.प्रकारः “यो यस्य समानधर्मा स तस्य प्रकारः ।”</p> <p>Similarity in nature or usage. Variety of a thing can be used as substitute</p>	<p>यथा-“कण्ठमेरुण्डनालेन स्पृशन् वमेत् ।” इत्युक्तम् । न च तत्रकाराणां सुवर्चलाशतपुष्पादिनालानां न ग्रहणम् ।</p> <ul style="list-style-type: none"> • Ex: When the inner aspect of the throat is touched by <i>Eranda Naala</i>, <i>Vamana</i> is induced. Similarly touching the inner aspect of throat with <i>Kamala Naala</i> also induces <i>Vamana</i>. There is no hard and fast rule to use only <i>eranda-nala</i> for that purpose and can be used any other stems having similar nature.
<p>7.गुणगुणविभवः “क्वचित् गुणीनिगुणशब्देनोक्तानि ।” पार्थिवाः पार्थिवानेव” इति ।</p> <p>A quality (<i>guna</i>) being expressed as a substance (<i>guni</i>) and vice versa is known as <i>gunaguni vibhava</i></p>	<p>“पार्थिवाः पार्थिवानेव” इति । (अ.ह. शा. अ. ३१/६०)</p> <ul style="list-style-type: none"> • The human body is made up of <i>Pancha Mahabhutas</i>. Similarly, everything in the creation including the food we eat is made up of <i>Pancha Mahabhutas</i>. • When foods made up of <i>Pancha Mahabhutas</i> are consumed, they enhance qualities like <i>Bala</i>, <i>Varna</i> etc in the body which is also made up of <i>Pancha Mahabhutas</i>. This happens because of the similarity in the <i>Guna</i> and <i>Guni</i>. • Here, the <i>pancha bhautika</i> human body is the <i>Guni</i> and the <i>bala varna</i> etc are <i>Gunas</i>. These <i>Gunas</i> are present in a latent form in the <i>Panchabhautika</i>

	<p><i>aahara</i>.</p> <ul style="list-style-type: none"> The <i>panchabhautika</i> food has the capacity to enhance the <i>bala varna</i> etc qualities in the body because of the similar structural components it shares with the body i.e. <i>Pancha Mahabhutas</i>.
<p>8.संसक्तता “यदेकस्य बहुभिः सम्बन्धः ।” यथा- विद्यमानेष्वपि तत्रान्येषु सम्बन्धेषु तस्यैव व्यपदेशः क्रियते ।</p> <p>To group a substance under a particular class in spite of having features of some other class due to its intimate relationship is known as <i>samsaktata</i>.</p>	<ul style="list-style-type: none"> Example – a <i>dravya</i> or a material may be made up of a combination (<i>samsarga</i>) of many <i>rasas</i>. Different <i>dravyas</i> may consist of different combinations of <i>rasas</i>. But all are called <i>dravyas</i>. <p>यथा-मधुरस्कन्धनिर्देशेन माक्षिकादयो गुणिताः कषायादिरसोपेता अपि मधुरप्रायत्वान्मधुर संसक्ततया ।</p> <ul style="list-style-type: none"> Ex.: honey is grouped under <i>madhura skandha</i> in spite of possessing <i>kashaya rasa</i>. It is because of the predominance of sweet taste of honey.
<p>9.तद्धर्मता^[6] “येन तथाभूतं सत्तद्धर्मतमासाद्य दर्शनात्तामेवाख्यां लभते ।”</p> <p>To compare the substances possessing similar quality, nature and action is known as <i>taddharmata^[7]</i></p>	<p>“विवर्जयेद्भिषक्पाशान् पाशान् वैवस्वतानिव ।” (अ.ह.उ.अ.४०।७६)</p> <ul style="list-style-type: none"> Example – <i>Visha</i> is a <i>Pranahara Dravya</i>. <i>Yama</i> also does <i>Pranaharana</i> (takes away the life). We can tell that ‘<i>Visha</i> has <i>Tad Dharmataa</i> of <i>Yama</i>’, because both share the same quality of <i>Pranaharana</i> (life taking phenomenon). <i>Tad Dharmata</i> helps in understanding similar action of different things.
<p>10.स्थान “यत्र स्थानिना स्थानं स्थानेन वा स्थानी व्यपदिश्यते तत्र स्थानिना स्थानं यथा-कर्णनादः श्रोत्ररोग इत्युक्तः।” Just by telling the <i>Sthaana</i>, we come to know about the <i>Sthaanee</i>. Similarly, by telling the <i>Sthaanee</i>, we come to learn about the <i>Sthaana</i>.</p>	<ul style="list-style-type: none"> Example – <i>Karna Naada</i> is a <i>Shrotra Roga</i>. In this example, <i>Naada</i> (sounds) is not in the <i>Shrotra indriya (Sthane)</i> but is in the <i>Karna (Sthaana)</i>. But here when we tell <i>Shrotra Roga</i>, it means to tell that the disease is in the ear. Thus, by mentioning the word <i>Shrotra (sthane)</i> we understand that the disease is located in its <i>sthaana (karna)</i>.
<p>11.तादर्थ्य “यत्प्रयोजनार्थं प्रवर्तते यो भावस्तेनैव व्यपदिश्यते। मदनमधुकलम्बा इत्यादीनि छर्दनानि छर्दनप्रयोजनानीत्यर्थः।” Every substance possesses a specific action. To name the substance after the purpose for which it is used is known as <i>tadarthya</i></p>	<p>मदनमधुकलम्बा" इत्यादीनि छर्दनानि छर्दनप्रयोजनानीत्यर्थः । (अ.ह.उ.अ. १५।१) Ex.: <i>madanaphala</i> and other substances possess <i>chardana</i> or emetic action. By designated such substances as <i>chardaniya</i> is <i>tadarthya</i>.</p>
<p>12.साहचर्य “यो येन नित्यं सम्बन्ध उपलभ्यते, स तस्मात् सम्बन्धात्तमेव सम्बन्धिश्चब्दं लभते।” Constant association and intimate relationship is known as <i>sahacarya</i></p>	<ul style="list-style-type: none"> Example: - One may say that there is fire just by looking at the smoke, as smoke and fire are closely associated. <i>Saahacharya</i> helps us to understand the association – The knowledge of cause-and-effect relationship is essential for good success in medical practice. <p><i>Saahacharya</i> helps us in understanding the relationship between the causative factors and the pathogenesis of disease.</p>
<p>13.कर्म “यत्र कर्मकर्मति चोपचर्यते ।” <i>Karma</i> means action.</p>	<p>“कर्तव्यस्य क्रिया कर्म” (च. सू. अ. १/५२)</p> <ul style="list-style-type: none"> That <i>Kriya</i> which is done for the sake of <i>Kartavya</i> is called <i>Karma</i> (action). When something is mentioned as though it is in action, then it is said to be action. <i>Karma</i> helps in planning treatment – <i>Karma</i> is a protocol of planned activities heading towards accomplishment of a work. With the knowledge of <i>Karma</i>, the physician can properly make a comprehensive ‘step-wise’ treatment and diet protocol. The whole approach from planning to implementation of medicines and treatments would be called as <i>Karma</i>.
<p>14.गुणनिमित्तता “यत्कस्य विभूतिः प्रशंसादिका ख्याप्यते ।” <i>Guna Nimittata</i> is that wherein certain <i>Gunas</i> (qualities) induce the same qualities in the <i>Lakshya</i>. Such <i>Lakshyas</i> are called ‘<i>Guna Anurupa Lakshya</i>’</p>	<p>“धर्म्यं यशस्यमायुष्यं लोकद्वयैपरायणम् । अनुमोदामहे ब्रह्मचर्यमेकान्तनिर्मलम् ॥” (अ.ह. उ. अ. ४०/४) Example – ‘<i>Dhaarmika Gunas</i> are the <i>Kaaranas</i> for the attainment of <i>Deergha Ayu</i>’. <i>Dhaarmika Gunas</i> (noble qualities as said in related religions) are the causes (<i>kaaranas</i>) for attainment of <i>Deergha Ayu</i> (Long life span). Here the <i>Dhaarmika Gunas</i> are the causes. <i>Deergha Ayu</i> is the <i>Karya</i> or <i>Lakshya</i>. <i>Deergha Ayu</i> is called <i>Guna Anurupa Lakshya</i> because it carries the same <i>Dhaarmika Gunas</i> from which it has its origin.</p>

<p>15.चेष्टानिमित्तं “यस्मिन्नाममात्रं कस्यचित् क्रियया भवति भावस्य ।”</p> <p>Comparing two substances with their similarity in action and not by their qualities is known as <i>chesta-nimittata Taacchilya</i></p>	<p>Ex.: as knowledge shines like a lamp. Here the knowledge and the lamp are compared—as they are having similarity in action i.e. throwing away the darkness or ignorance.</p>
<p>16.मूलसंज्ञा “या लोकोऽन्यस्मिन्नर्थे प्रसिद्धा तन्त्रे चान्यस्मिन् (अर्थ) निवेशिता ।”</p> <p>Using the words with their technical meaning (not with general sense).</p>	<p>"निदानं पूर्वरूपाणि रूपाण्युपशयस्तथा । सम्प्राप्तिश्च" इति रूपं च लोके नीलपीतलोहितादि प्रसिद्धम्, स्वशास्त्रे संज्ञेया तु रूपं लिङ्गं लक्षणमिति ॥ (अ.ह.नि.अ. १/२)</p> <ul style="list-style-type: none"> • Example: <i>Rupa</i> in <i>Ayurveda</i> means <i>Lakshanas</i> of disease. • The term <i>Rupa</i> in general conversation means appearance i.e. <i>neela</i> (bluish), <i>peeta</i> (yellowish), <i>lohita</i> (bloody) etc, but according to <i>Ayurveda Shastra Rupa</i> means <i>Lakshana</i> or signs and symptoms of a disease.
<p>17.तात्स्थ्यः “यदन्यस्यैवार्थस्य तत्स्थत्वादन्यस्यैवकल्प्यते ।”</p> <p>Inferring one for the other in view of its close inherence or co-existence is known as <i>tatsthyam</i>^[8]</p>	<p>"बस्तिमेहनयोः शूलम्" इति । तत्र पुंसंस्थेन कारणेन बस्तिमेहनयोरिति कल्प्यते । चैतन्याभावे बस्तिमेहनयोः सतोरपि शूलाभावात् तत्प्रदेशस्थि-तत्त्वात्तयोरित्युपचर्यते। (अ.ह. नि. अ. १०।२३)</p> <ul style="list-style-type: none"> • Eg: a person may complain pain in the bladder. Pain is experienced by the person but not by the organ. Since the bladder and the person have inherent relationship; the bladder denotes the person only. • <i>Taatsthya</i> helps us in understanding the difference between real and virtual things – The knowledge of <i>Taatsthya</i> helps us in discriminating between different type of symptoms, referred symptoms, radiating symptoms, actual and virtual pain etc which will help us in understanding the origin of symptoms, spread and manifestation.

DISCUSSION

The present review highlights the concept of *Taacchilya* as an important interpretative tool in *Ayurveda*. It is primarily based on similarity (*Sadrishya*), where one concept is understood by comparing it with another that shares similar qualities or functions. This method plays a crucial role in explaining complex and abstract ideas found in classical *Ayurvedic* texts.

From the analysis, it is evident that *Taacchilya* is not merely a linguistic or stylistic feature, but a systematic approach used by ancient scholars to enhance clarity and comprehension. By using familiar examples, such as the comparison between *Supta* (sleep) and *Supti* (numbness), difficult concepts become easier to understand in both theoretical and clinical contexts.

The classification of different types of *Taacchilya* further shows its wide applicability in *Ayurvedic* literature. It helps in interpreting hidden meanings, avoiding ambiguity, and improving the accuracy of diagnosis and treatment principles. This approach also reflects the logical and analytical thinking present in classical *Ayurvedic* science.

For readers, especially students and practitioners, understanding *Taacchilya* can improve their ability to interpret classical texts more effectively. It bridges the gap between ancient knowledge and modern understanding by providing a structured way to analyze concepts.

CONCLUSION

Taacchilya is a fundamental interpretative principle in *Ayurveda* that aids in understanding complex concepts through similarity and analogy. It serves as a valuable tool for clarifying meanings, reducing ambiguity, and enhancing the practical application of classical knowledge.

This study emphasizes that knowledge of *Taacchilya* is essential for students, researchers, and practitioners of *Ayurveda*. It not only improves textual interpretation but also supports better clinical reasoning and decision-making.

Overall, the concept of *Taacchilya* is important because it makes *Ayurvedic* knowledge more accessible, understandable, and applicable in real-life practice. By applying this principle, readers can develop a deeper and more accurate understanding of classical *Ayurvedic* literature.

REFERENCES

1. Vagbhata, Ashtangahrudayam, edited by Bhisagcharya Harishastri Paradarakara, Uttarantara, 10th edition reprint, Varanasi, Chaukhamba Orientalia, 2019; Page No. 952.
2. Bhattacharya, T. T. (1962). Vachaspatyam: A comprehensive Sanskrit dictionary (Vol. 4).
3. Methodology of Ancient Indian sciences by Prof. W.K.Lele. Page No. 17.

4. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttaratantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019; Page No. 952.
5. Methodology of Ancient Indian sciences by Prof. W.K.Lele. Page No. 199.
6. Vagbhata, Ashtangahrudayam, edited by Bhishagcharya Harishastri Paradarakara, Uttaratantra, 10th edition reprint, Varanasi, Chaukhambha Orientalia, 2019; Page No. 953.
7. Methodology of Ancient Indian sciences by Prof. W.K.Lele. Page No. 204.
8. Methodology of Ancient Indian sciences by Prof. W.K.Lele. Page No. 205.