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अतिदेशः

Extension by What Is Said: Analogical Transfer of Rules

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Abstract

Atideśa is "extension": carrying what is established for one matter over to another. Kauṭilya defines it as "establishing by what has been said", with a sentence of legal cross-reference: "the non-delivery of a gift is explained by (the rules on) the recovery of debts." Suśruta defines it as "establishing what is yet to come in the matter at hand", with a prognosis: "since his vāyu rises upward, he will suffer from udāvarta." Cakrapāṇi defines it as the declaration, after some matter has been shown, that "others too are to be understood in the same way", with Caraka's clause by which every unlisted good practice is approved. The same word names one of the great devices of Pāṇini's grammar, the treating of a substitute "like the original" (*sthānivat*), and one of the great topics of Mīmāṃsā, the transfer of the details of an archetypal rite to its modifications. This article shows that the three tantrayukti definitions describe three directions of one act — the extension of a rule to another topic, of a present sign to a future state, and of a list to cases not listed — and examines three objections: that the definitions are incompatible, that atideśa is only analogy, and that an open-ended clause makes a text indefinite. It concludes that atideśa is the economy of a śāstra, and that its modern forms are the cross-reference, "mutatis mutandis", inheritance in software, and prognosis.

Keywords: atideśa; tantrayukti; extension; cross-reference; mutatis mutandis; sthānivadbhāva; prakṛti–vikṛti; prognosis; inheritance; Arthaśāstra; Suśruta; Caraka; Pāṇini; Mīmāṃsā

1. प्रवेशः · Place in the lists

Atideśa is tenth in Kauṭilya's list and twelfth in Caraka's; in Suśruta's it is tenth, but placed *after* its companion *pradeśa* (TY-12), whereas Kauṭilya puts atideśa first. The two devices form a pair in every list, and — as this article and the next will show — Kauṭilya and Suśruta define the pair in mirror image. Atideśa therefore cannot be understood without its partner, and the two articles should be read together.

The prefix *ati-* ("beyond") with √*diś* gives "to point beyond": to direct what is said of one thing past it, to something else.

2. लक्षणानि · The definitions

> उक्तेन साधनमतिदेशः ॥
>
> "Establishing by what has been said is atideśa."

Kauṭilīya Arthaśāstra 15.1.23

> "दत्तस्याप्रदानमृणादानेन व्याख्यातम्" इति ॥

Example: "The non-delivery of a gift is explained by (the section on) the recovery of debts."

Kauṭilīya Arthaśāstra 15.1.24

> प्रकृतस्यानागतस्य साघनमतिदेशः। यथा यतो ऽस्य वायुरूर्ध्वमुत्तिष्ठते तेनोदावर्ती स्यादिति ॥

"Establishing what is yet to come in the matter at hand is atideśa. For example: 'since his vāyu rises upward, he will suffer from udāvarta.'"

Suśruta, *Uttaratantra* 65.17

> अतिदेशो नाम यत्किञ्चिदेव प्रकाश्यार्थमनुक्तार्थसाधनायैव एवमन्यदपि प्रत्येतव्यमिति परिभाष्यते; यथा- "यच्चान्यदपि किञ्चित् स्यादनुक्तमिह पूजितम्। वृतं तदपि चात्रेयः सदैवाभ्यनुमन्यते" (सू.अ.८) इति।

"Atideśa is where, having made some matter clear, it is declared — precisely for establishing matters not stated — that 'others too are to be understood in the same way'. For example: 'And whatever else, not stated here, is honoured as good conduct, that too Ātreya always approves' (Sūtrasthāna 8)."

Cakrapāṇidatta, *Āyurvedadīpikā* on Caraka, *Siddhisthāna* 12.41–44

Kauṭilya is quoted here from the Kośa, whose reading *ṛṇādānena* is correct; the Arthaśāstra e-text divides it as *ṛṇā dānena*. The Suśruta e-text reads *sāghanam* for *sādhanam*.

3. लक्षणपरीक्षा · Testing the definitions

3.1 Three directions of extension

Authority	From	To	Example
Kauṭilya	A rule stated for one topic (debts)	Another topic not separately treated (gifts promised but not delivered)	Cross-reference: *vyākhyātam*, "explained by"
Suśruta	A present sign in the case at hand (vāyu moving upward)	A future state of the same case (udāvarta)	Prognosis: *syāt*, "he will be"
Cakrapāṇi on Caraka	The stated list of good conduct	All unstated good conduct	Open clause: "whatever else … that too"

In every case something established is carried to something not yet established (*anukta*, *anāgata*). The difference lies only in what the "something" is: a legal rule (Kauṭilya), a pathological process (Suśruta), or a category of conduct (Caraka).

3.2 Kauṭilya's formula and Pāṇini's *vat*

Kauṭilya's example uses a formula that recurs throughout the Arthaśāstra and the Dharmaśāstras: "X is explained by Y" (*Y-ena vyākhyātam*). It saves the author from restating, for the non-delivery of a promised gift, every rule already given for the non-payment of a debt. The grammarians use the same device with the suffix *vat*, "like". Pāṇini's rule *sthānivad ādeśo ऽnalvidhau* (1.1.56) makes a substitute behave like the original it replaces, and the Kāśikā says plainly why the rule is needed:

> स्थान्यादेशयोः पृथक्त्वात् स्थान्याश्रयं कार्यमादेशे न प्राप्नोतीत्ययमतिदेश आरभ्यते। स्थानिना तुल्यं वर्तत इति स्थानिवत्। स्थानिवदादेशो भवति स्थान्याश्रयेषु कार्येष्वनलाश्रयेषु, स्थान्यलाश्रयाणि कार्याणि वर्जयित्वा। न अल्विधिरनल्विधिरित्यर्थः। किमुदाहरणम्? धात्वङ्गकृत्तद्धिताव्ययसुप्तिङ्वदादेशाः। धात्वादेशो धातुवद् भवति। "अस्तेर्भूः" (२.४.५२)। "ब्रुवो वचिः" (२.४.५३)। आर्धधातुके विषये प्रागेवादेशेषु कृतेषु "धातोः" (३.१.९१) इति तव्यादयो भवन्ति। भविता। भवितुम्।
>
> "Because the original and the substitute are distinct, an operation that depends on the original would not apply to the substitute; so this atideśa is begun. It behaves equally with the original — hence 'like the original' (*sthānivat*). The substitute is like the original in operations that depend on the original but not on a single sound — operations depending on a single sound of the original are excluded; 'not a rule concerning a single sound' is the meaning of *analvidhi*. What are the examples? Substitutes for roots, stems, kṛt and taddhita suffixes, indeclinables, case and personal endings, and words. A substitute for a root is like a root: *bhū* for *as* (2.4.52), *vac* for *brū* (2.4.53). In the ārdhadhātuka domain, the substitutes having been made first, *tavya* and the rest follow by 'after a root' (3.1.91): *bhavitā, bhavitum*."
>
> *Aṣṭādhyāyī of Pāṇini* 1.1.56 (kashika)

Two features of the grammatical atideśa clarify the tantrayukti. First, it transfers *operations*, not identity: the substitute is not the original, but is treated like it for certain purposes. Second, it carries an explicit limit — *analvidhau*, "not where the rule depends on a single sound". An atideśa is never unbounded.

3.3 Mīmāṃsā: archetype and modification

In Mīmāṃsā, atideśa is the subject of whole books of Jaimini's sūtras. A rite described in full (*prakṛti*) serves as the model for rites described only in outline (*vikṛti*), which take over its details except where they are expressly varied: "the modification is to be performed like the archetype". This is Kauṭilya's device at the scale of an entire ritual system. Its logic is the same: state once in full, extend by reference, and specify only the differences.

3.4 Suśruta's forward extension

Suśruta's example is of a different kind. Vāyu moving upward is a present fact about this patient; udāvarta, the disorder of upward-moving vāta, is the condition he will develop. What is extended is not a rule from one topic to another but a process from the present into the future of the same case. Suśruta's qualifier *prakṛtasya*, "of the matter at hand", keeps the extension within one case; his *anāgatasya*, "of what is yet to come", gives its direction. This is the logic of prognosis.

4. पूर्वपक्षः खण्डनं मण्डनं च · Objections and replies

4.1 Are the definitions not incompatible?

> ननु कौटिल्यः "उक्तेन साधनम्" इति अतीतेन वचनेन साधनम् अतिदेशं मन्यते, सुश्रुतः "अनागतस्य साधनम्" इति भविष्यतः। एकः अतीतं प्रति, अपरः अनागतं प्रति। अतः विरुद्धे लक्षणे इति चेत्, न। उभयत्र सिद्धेन असिद्धस्य साधनम्। कौटिल्ये सिद्धं — उक्तः ऋणादानविधिः, असिद्धं — दत्ताप्रदानस्य अनुक्तः विधिः। सुश्रुते सिद्धं — ऊर्ध्ववायुगतिः प्रत्यक्षा, असिद्धम् — अनागतः उदावर्तः। "उक्तेन" इति साधनस्य स्वरूपं, "अनागतस्य" इति साध्यस्य — एकः करणं वदति, अपरः कर्म। न विरोधः, किन्तु लक्षणस्य द्वौ भागौ: सिद्धात् असिद्धपर्यन्तं प्रसारणम्।
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> **Objection:** Kauṭilya takes atideśa as establishing something by a statement already made — something past; Suśruta as establishing something yet to come — something future. One looks backward, the other forward. So the definitions are incompatible. **Reply:** No. In both, what is not established is established by what is. In Kauṭilya the established is the stated rule on the recovery of debts; the unestablished is the unstated rule on undelivered gifts. In Suśruta the established is the upward movement of vāyu, which is observed; the unestablished is the udāvarta to come. "By what has been said" describes the *means*; "of what is yet to come" describes the *object*. One names the instrument, the other the thing established. There is no conflict, but two parts of one definition: extension from the established to the not yet established.
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> Śaṅkā–samādhāna composed for this article.

4.2 Is atideśa not just analogy?

> ननु "ऋणादानेन व्याख्यातम्" इति सादृश्येन एव विधिप्रवृत्तिः — दत्ताप्रदानम् ऋणसदृशम् इति। अतः अतिदेशः उपमानम् एव इति चेत्, न। उपमानं वस्तुनः ज्ञानम् — "यथा गौः तथा गवयः" इति अदृष्टस्य स्वरूपप्रतिपत्तिः। अतिदेशः तु कार्यस्य सङ्क्रमणम् — स्थानिवत् इत्यत्र आदेशः स्थानी न भवति, स्थानिकार्यं तु लभते। दत्ताप्रदानम् ऋणं न भवति, ऋणविधिं तु लभते। किञ्च अतिदेशः सीमावान् — "अनल्विधौ" इति; प्रकृतिवत् विकृतिः, विशेषवचनं विना। उपमानस्य तादृशी सीमा न अपेक्षिता। अतः अतिदेशः विधेः प्रसारः, उपमानं ज्ञानस्य साधनम्।

Objection: in "explained by the recovery of debts" the rule applies only by likeness — an undelivered gift is like a debt. So atideśa is simply analogy (*upamāna*, TY-13). **Reply:** No. Analogy yields knowledge of a thing: "as the cow, so the gavaya" makes known the nature of what was not seen. Atideśa transfers an operation. In "like the original", the substitute does not become the original; it receives the original's operations. An undelivered gift does not become a debt; it receives the rules for debts. Further, atideśa has a boundary — "not where the rule depends on a single sound"; "the modification is like the archetype, except where a special statement is made". Analogy requires no such boundary. Atideśa extends a rule; analogy is a means of knowing.

Śaṅkā–samādhāna composed for this article.

4.3 Does Caraka's open clause not make the text indefinite?

ननु "यच्चान्यदपि किञ्चित् स्यादनुक्तम्" इति चेत्, शास्त्रस्य परिच्छेदः न स्यात् — किम् अनुमतं किं न इति न ज्ञायते। अनियतं च शास्त्रं न प्रमाणम् इति चेत्, न। "पूजितम्" इति विशेषणेन नियमः — न यत् किञ्चित्, किन्तु यत् सद्भिः पूजितं, तत् एव। अतिदेशः मानदण्डं ददाति, न सूचीम्। सर्वं परिगणयितुं न शक्यम् — लोकः अनन्तः; अतः शास्त्रं निदर्शनानि दत्त्वा तेषां लक्षणं च दत्त्वा शेषं पाठकस्य विवेके न्यस्यति। एवं शास्त्रं संक्षिप्तम् अपि अनन्तविषयं भवति। तस्मात् अनियतत्वं न दोषः, किन्तु नियतेन मानेन अनन्तस्य ग्रहणम्।

Objection: with "whatever else, not stated here" the śāstra would have no boundary — one would not know what is approved and what is not. An indefinite śāstra is no authority. **Reply:** No. The qualifier "honoured" (*pūjitam*) gives the rule: not anything at all, but only what the good honour. Atideśa gives a standard, not a list. Everything cannot be enumerated — the world is endless. So the śāstra gives examples and their defining mark, and leaves the rest to the reader's discernment. In this way a short śāstra covers an endless field. Openness is therefore not a fault: it is the grasping of the endless by a definite standard.

Śaṅkā–samādhāna composed for this article.

5. सिद्धान्तः · The settled view

सिद्धस्य — उक्तस्य विधेः, प्रत्यक्षस्य लिङ्गस्य, परिगणितस्य वा निदर्शनस्य — अनुक्ते अनागते वा विषये, सीमया मानेन वा नियमितं, कार्यस्य सङ्क्रमणं, सः अतिदेशः।

"Atideśa is the transfer of an operation from what is established — a rule already stated, a sign already seen, or examples already listed — to a matter not stated or not yet come, regulated by a limit or a standard."

Definition composed for this article.

The three sources (rule, sign, list) correspond to the three authorities; "operation" distinguishes atideśa from analogy; and "regulated by a limit or a standard" records what the grammarians, the Mīmāṃsakas and Caraka all insist on — that extension is never unbounded.

6. आधुनिकसंवादः · The modern counterpart

Classical form	Modern counterpart
Kauṭilya: "X is explained by Y"	**Cross-reference** in statutes and regulations; "the provisions of section Y apply **mutatis mutandis** to X"
Pāṇini: *sthānivat*, with *analvidhau*	**Inheritance** in object-oriented programming: a subclass takes the methods of its parent, with stated overrides
Mīmāṃsā: archetype and modification	Templates and standard protocols with documented deviations; "as described in Section 2.3, except that …"
Suśruta: present sign → future state	**Prognosis**; predictive models; early-warning indicators
Caraka: "whatever else … that too"	Open-textured standards in law ("reasonable care") and in codes of ethics, with a criterion in place of a list

The methods section of a scientific paper is full of atideśa: "samples were prepared as in Study 1, except that …". The rule is Pāṇini's and Jaimini's: refer to the model, and state the differences explicitly.

7. प्रयोगाः · Uses

7.1 In research

When a procedure repeats one already described, refer to it and state only the differences — but state every difference, for an unstated difference becomes an unwarranted atideśa. When extending a finding to a new population, say what is being transferred (the mechanism, the effect size, the procedure) and what limits the transfer. In predictive work, Suśruta's example is a reminder that a prognosis must name the present sign on which it rests.

7.2 In teaching

Teach one case in full and then ask students to extend it to a related case, listing what carries over and what must change. The exercise trains the economy of atideśa and its discipline at once.

7.3 In daily life

Much practical wisdom is atideśa: "treat this as you treated that." Its danger is the unbounded extension — treating a new situation like an old one without asking where they differ. Caraka's qualifier is the remedy: extend only what meets the standard.

8. अभ्यासः · Exercise

1. Find three uses of the formula … *vyākhyātam* ("is explained by") in the Arthaśāstra or a Dharmaśāstra. For each, state what is transferred and whether any limit is stated.
2. Take a procedure in your own field and write it as a Mīmāṃsā-style pair: an archetype described in full, and a modification described by reference with its differences.
3. Give an example of an unbounded atideśa — a rule carried to a case where it should not apply — and write the limiting clause (*analvidhau*) that would have prevented it.

9. उपसंहारः · Conclusion

Atideśa is the economy of a śāstra. Kauṭilya extends a rule from one topic to another, Suśruta a present sign into a future state, Caraka a list to everything that meets its standard; Pāṇini and Jaimini make the same device the backbone of grammar and ritual. The definitions are compatible because all extend the established to the not yet established; atideśa differs from analogy because it transfers operations and is bounded; and its openness is regulated by a standard. Cross-references, "mutatis mutandis", inheritance and prognosis are its modern forms. Its mirror, pradeśa, is the subject of the next article.

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