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# The position of *Tantrayuktis* tools for writing and recognizing treaties in Indian research methodology

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**ABSTRACT**

*Meemansa* (name of the pattern of philosophy), *Nyaya* (name of the phase of philosophy) and Vyakarana (grammar) are used for the proper interpretation of Vedas. Vaidya was expected to have knowledge of Sankhya, Jyotish Shastra and Vaisheshika, etc. Being part of Vaidic literature, Meemansa, Nyaya and Vyakarana are also most important for the proper interpretation of Ayurveda. Controversial scientific theories have been practiced in public in India since ancient times. Both practices of Indian Sāstrakaras are included in the Tantrayukti scheme. Tantrayukti is used in many ancient philosophical forms of literature, such as Governance, Ayurveda, Alankāra, Nyāya, Mīmānsa, Kāmaśāstra and Vyākarana. These all provide us an impression of the scientific methodology to be followed and implemented in the respective works. Yet Ayurveda has established its own special technique for proper interpretation, named Tantrayukti, in which certain important points of this Darshana or other sciences have already been integrated. Tantraukti is the philosophy or strategy or systematic approach to the analysis of Tantra (science) in order to translate its right, unmistakable meaning for a specific practical application.

**Keywords:** Tantraguna, tantrayukti, samhita, Nyaya

**INTRODUCTION:**

Tantra here stands for Shastra, i.e. governing concepts in Ayurveda. Yukti is an approach in which several findings are combined in order to understand the correct significance. Samskrit literature prevails with thousands of books and articles relating to ancient Bharatiya Vijnana shastras, of which more than a dozen books provide us with details describing how the empirical or methodical framework of the shastra is constructed. Any shastra, regardless of its subject matter, has been built on the basis of the concepts of the technique of those shastra compositions which the teachers and students, the critics who expounded theoretical works on subjects, were obliged to familiarize themselves with All of these works, which belong to different disciplines, portray the depth of Indian thinkers, who looked at the science based books and articles from all possible directions, creatively investigated the various philosophical aspects of the scientific work, without ignoring the tasteful aspects. Comprehension Tantrayukti is very

relevant to the proper understanding of Ayurveda.Both ancient Ayurvedic writers have given priority to Methodology, still in the long run on the road of education and research in the Ayurvedic texts. The proper skill of Tantrayukti is important for the interpretation of the Ayurvedic classicals. Large texts of Carakasaṃhitā, Suśrutasaṃhitā, Aṣṭāṅgasaṅgrahaḥ, and Aṣṭāṅgahṛdayam in Āyurveda discussed and applied Tantrayukti treatise. Notable commentators of the above-mentioned main Ayurvedic scriptures, which have been clarified by Tantrayuktis, are Bhaṭṭārahariśchandra, Cakrapāṇi Datta, Dalhaṇa, Indu, Aruṇadatta, Gangādhara, and Śridāsapaṇḍita. The leading research among them is that of BhaṭṭārahariśchandraTantrayukti are important due to the following advantages.

Shastradhigama: a right interpretation of Ayurveda. Because only proper understanding helps to maintain wellbeing and cure diseases. Improper awareness can be detrimental. (Ch.Si.12/48,49)

Prabodhanam Ambujavanasyarka: The essence of Ayurvedic scriptures is clarified, just as the lotus blooms, in sunshine, with Tantrayukti. (Ch.Si.12/46, Su.U.65/7)

Prakashanam Padeepo Veshmano: Just as light replaces darkness in the room, with Tantrayukti, the sense of difficult subjects is clear. (Ch.Si. 12/46, Su.U. 65/7)

Anuktartha Jnanartham: Tantrayukti helps us to grasp even the unsaid hidden meanings. (Su.U..65/6)

Aashu anyashatraprabodhanam: through studying Tantrayukti, not only Ayurveda, but one is still capable of understanding other related sciences. (Ch.Si.12/47)

Swavakya siddhyartham: The concepts created with the aid of Tantrayukti explain the statements made in the scientific discourse. (Su.U..65/5)

Asadvadi Vakya patishedham: In a scientific discourse, arguments by those who misunderstand texts can be debunked with the aid of Tantrayukti. (Su.U. 65/5)

Therefore, the proper application of Tantrayukti serves the purpose of recognizing the depth of knowledge of the classics and their Ayurvedic lexicons (language), Research Methodology, and Tantrayukti utility in an appropriate methodological manner.

## MATERIALS AND METHODS:

The present literary research material included classical texts such as Charakasamhita, Sushrutasamhita, other ancient lexicons and articles on research methodology and web sources, etc. All the necessary material was collected from those sources, which were critically analyzed and interpreted in order to establish a probable correlation between Tantrayukti and the research methodology.

## OBSERVATIONS

Acharya Charaka identified 36 Tantrayukti, while AcharyaSushruta clarified 32 Tantrayukti. The former clarified four of the Tantrayukti viz. Prayojana (purpose), Pratyutsara (refuting other view), Uddhara (establishing own view) and Sambhava (possibility) which are not present in Sushrutasamhita.

Vagbhata also listed 36 Tantrayukti, which are identical to Charaka and Sushrut. All Charaka and Sushruta have similar opinions on the decantation and implementation of Tantrayukti, except for a few such as Pradesha (partial enunciation), Atidesha (determination of a future event), Vidhana (order of sequence), Nirvachana, etc.

| SR. NO | TANTRAYUKTI | RESEARCH TERMINOLOGY |
|---|---|---|
| 1. | Adhikarana | (Topic of discourse) Subject matter |
| 2. | Yoga | (Appropriate arrangement of text) |
| 3. | Hetwartha | Extension of Argument |
| 4. | Padaartha | Correct meaning of words and group of words |
| 5. | Pradesha | Appeal to a precedent |
| 6. | Uddeshya | Short or concised description |
| 7. | Nirdesha | Elaborate description and opposite to the Uddesha |
| 8. | Vaakya Sesha | Supply of Ellipsis |
| 9. | Upadesha | Concise Statement |
| 10. | Apadesha | Reasoning of Statement |
| 11. | Atidesha | Indication of future event |
| 12. | Arthapatti | Implication |
| 13. | Nirnaya | Decission or Clarification |
| 14. | Prasanga | Restatement |
| 15. | Ekaantha | Catagorical Statement |
| 16. | Aniikaantha | Compromising Statements |
| 17. | Apavarga | Exeption |
| 18. | Viparyaya | Contrary opinion |
| 19. | Poorva Paksha | Objections |
| 20. | Vidhaana | Right order |
| 21. | Anumat | Concession |
| 22. | Vyakhyaana | Explanation |
| 23. | Samshaya | Doubt |
| 24. | Ateetavekshan | Retrospective reference |
| 25. | Anaagatavekshan | Prospective reference |
| 26. | Swasangya | Technical terminology |
| 27. | Oohya | Deduction |
| 28. | Samuchhaya | Aggregation |
| 29. | Nidarshan | Analogy |
| 30. | Nirvachan | Definition |
| 31. | Sanniyoga | Authoritative Instructions |
| 32. | Vikalpa | Option or Alternative |
| 33. | Pratyusaar | Rebuttal |
| 34. | Uddhara | Reaffirmation |
| 35. | Prayojana | The Aim or Purpose |

| 36. | Sambhava | Possibility |
|-----|----------|-------------|
| 37. | Pari Prashna | Short or concised description |
| 38. | Vyakarana | Explanation |
| 39. | Vyutkraantaabidan | Elaborate description and opposite to the Uddesha |
| 40. | Hetu | Means of True Knowledge |

Tantra yukti Sankhya:-The Tantrayukti as per Acharya Sushruta (1-32) (SU.UT 65).
The additional 4 Tantrayukti by Acharya Charaka (33-36) (CH.SI 12/41-45)
The Other 4 Tantrayukti by Bhattara Harishchandra (37-40)

**DISCUSSION**

Description of Tantrayukti and their application:

1. Adhikaran-
   Adhikaran is the focus of debate. This suggests the central theme set out by the poet. For eg, specific information on rasa and dosha, such as rasaprabhava and dosha, is adhikaran in the first chapter of Vimana Sthana..

2. Yoga -
   It means the correct grouping of words or phrases together in such a way as to express significance. It means the correct combination of words or phrases together in such a way as to express a meaning correctly without giving any scope for misinterpretation. Acharya Charaka provided the examples of Pratidnya (proposal), Hetu (reason), Udaharana (example), Upanaya (application) and Nigamana (conclusion) while discussing Yoga Tantrayukti.

3. Hetwartha–
   It is a statement made in a specific context that is also relevant to other contexts. In other terms, it's an expansion of the statement. When researching a research article, the writer usually cites comments from prior research in order to explain his study.

4. Pradesha–
   when there are many aims of the subject and all of these can not be clarified in one position, then in a given situation, only a partial statement is made in the form of a sample known as Pradesha

5. Uddesha–
   It means making a succinct comment of broader implications. In science, the whole study paper is presented in a succinct form, known as the abstract, which includes its intent, methodology, key findings and conclusions.

6. Nirdesha –
   The succinct declaration (Uddesha) stated above is expanded later, which is regarded as Nirdesha. The whole body of research work or journal paper can therefore be linked to Nirdesha.

7. Prayojana–
   It is the reason for which a treaty is made. Prayojana can be directly correlated with the goals and aims of the research work. Purposes are expressions of purpose usually written in broad terms.
   In science, the research goals and priorities are illustrated.

8. Upadesha–The preceptor's directions included in the treaty are recognized as Upadesha. It's a checklist for doing something in a particular way. In

order to achieve steady advancement in science, thus preventing the misuse of human subjects, it is mandatory that every project for biomedical research affecting both human subjects and animals should be cleared up by an acceptable institutional ethics committee

9.  Apadesha–

    When a statement is made, the explanation for making such a statement is issued, which is then recognized as Apadesha. In the research methodology, this effect is mostly found in the' discussion' section of the research article.

10. Atidesha–

    It is the prediction of some future event of the current one. In other terms, it is the prediction of something that is likely to happen in the future. This inference or belief of science is referred to as' hypothesis.' It is a logical assumption, a reasonable and intelligent conclusion, which makes an attempt to explain the phenomena under review.

11. Arthapatti –

    It is a word in which the context of a phrase, although not specifically mentioned, can still be inferred or deduced indirectly. It requires logical thinking and argument, so it can be related to the ' discussion ' of research work.

12. Purvapaksha-

    Putting a problem with an obvious opposition is regarded as Purvapaksha. Most of the ancient texts, particularly Charakasamhita, are written in a question-answer style, which underlines the significance of increasing a question before going further. The first and foremost step in the research process is the definition of the research problem; one intends to take part in the proposed analysis.

13. Nirnaya –

    That's the key to Purvapaksha. In other terms, it is a decision taken after proper examination. Nirnaya Tantrayukti is therefore very close to the conclusions drawn from the research work after a proper assessment and evaluation.

14. Prasanga–

    If a statement made earlier is replicated in the sense of ace, then it is recognized as Prasanga. Prasanga Tantrayukti is also carried out in all those cases where the repeating of sentences happens when it is deemed necessary. In medicinal therapies, this is helpful when relating previous events to current pathogenesis.

    In analysis, the same relation is again quoted in different contexts.

15. Ekanta –

    It is the word or phrase used to denote the consistency of each event, i.e. the categorical argument. In science, such a statement is made only in the conclusion portion and therefore the Tantrayukti carries similarities with the assumption that the statements made are valid and unquestionably real.

16. Apavarga–

    The statement made about changes to the general rules is regarded as Apavarga. Apavarga Tantrayukti is used in the creation of inclusion and exclusion requirements in the clinical trial. Exclusion conditions are those features that disqualify prospective participants from being included in the sample.

17. Viparyaya–

It is a phrase that takes the opposite meaning; as in a test, when it states that' people who are frail, weak, and afraid are difficult to treat' it should be assumed that people who are robust, powerful, and brave are easy to treat. The reverse hidden sense is inferred in science.

18. Vidhana–

    Sometimes a statement made earlier is further clarified in order to explain the right consequences. It is very close to the debate part of the research, where all the statements made earlier are explained on reasonable grounds. According to Sushruta Vidhana, this implies a summary in the correct order.

19. Anumata –

    It is Acceptance or recognition of the view of others without disagreement. In the case of science, informed consent is similar.

20. Vyakhyana–

    It is a declaration that offers information on the topic. A particular topic is comprehensively discussed in this respect. Such a procedure is used in study when writing a' literary review' on a specific subject.

21. Samshaya–

    It is a summary of the different points of view on the chosen subject, making the inference unclear and thus raising questions in people's minds. Research work should be without inconsistencies or questions.

22. Atitavekshana–

    In some cases, the text corresponds to the summary of the subject mentioned earlier, the reference quote is identified as' Atitavekshana.' Reference is one of the most important aspects of any academic research, so bad or absence of reference will not only diminish the quality of results, but may also be viewed as plagiarism.

23. Swasangya –

    When the author uses such technical terms in his documents, which are usually not contained elsewhere, the word 'swasangya' is recognized as the phrase 'Swasangya. 'The titles of specific medical problems are used in clinical medicine as stated above.

24. Uhya–

    When the researcher is told to use his own judgment when a statement is made in the document is known as Uhya. It is the word used when anything more can be grasped by an intelligent man, even if it is not explicitly used.

25. Samucchaya –

    It relates to gathering or putting items together. In science, this is analogous to the compilation and analysis of results. Groups of similar symptoms can refer to the identification of a specific disease in clinical medicine.

26. Nirvachana –

    In science, when preparing a literature review, the first thing is to identify all the words that are included in the study. Derivation or etymology helps to understand the topic in a broader context with its uses in other areas

27. Sanniyoga / Niyoga –

    This is a remark made in order to stress absolute necessity. This Tantrayukti is slightly similar to the' Upadesha' mentioned earlier, but the distinction is that it indicates compulsion.

28. Pratyutsara – when the speaker cites different views, each of which refutes

the other, the phenomenon is known as Pratyutsara.

29. Uddhara–

Occasions where the author creates his own opinion after refuting another scholar's view, this is regarded as' Uddhara. In this situation, the author tries to give opinions from prior researches in order to establish a certain position and then supports or refuses certain opinions providing sufficient justifications.

30. Sambhava–

Where the place of origin or the system of existence is to be determined on the grounds of an injury, the decision or probability is classified as Sambhava.

31. Padartha-

There are some Sanskrit expressions with different meanings. The right sense of the word as per the context is obtained by adding this tantrayukti.

32. Vakyashesha-

It is intended to provide the concept implied by the context, but not explicitly stated. Here, the writers of ancient texts (Samhita) do not include such terms in a sentence to hold the document brief.

33. Anekanta (Compromising Statement)

It is the nature of which it is known that different opinions prevail on a particular subject. For eg, different opinions on the nature of Purusha (a living being or a human being) are cited.

34. Anagataveksha (Prospective Reference)

It requires some items to be saved for potential explanation and planning. Such ideas or knowledge should be listed in later parts or chapters

35. Nidarshana (Illustration)

It helps you to identify anything that is close to other items. Here are some simple examples that everyone can appreciate.

36. Vikalpana (Option)

This is a way of offering alternate or conditional directions. All options are presented and any suitable options may be chosen from them.

37. Pari Prashna-

It is explaining the contents in brief like in Uddeshya.

38. Vyaakarana-

It is elaboration of the contents like in Vyakhyana.

39. Vyut Krantabhidan-

It is like Nirdesh.

40. Hetu-

The Pramana Vishaya are said as Hetu.

Ex: Pratyaksha Vishaya, Anumana Vishaya, Upamana Vishaya, Yukti Vishaya etc.

**CONCLUSION**

Ancient authors have been described as having a scientific approach when engaging with the subject matter. The Tantrayukti listed in Ayurvedic classics are not only intended to understand the hidden meaning of classical texts, but also find useful in the design of the research protocol. Most of the Tantrayukti provide parallels with the terminology of the research methodology. Uddesha and Nirdesha both apply to the introduction and the whole paper, Prayojana corresponds with the goals and priorities, Purvapaksha and Nirnaya are related to the research question and the conclusion, while Apadesha, Arthapatti and Uhya are specific to the debate. Atidesha is linked to the theory, and Hetwartha can be called a guide. The remaining Tantrayukti can also be used at

different locations. The present study thus argues that the methods and strategies of the current research approach have been clarified in Ayurvedic scriptures thousands of years ago in the context of Tantrayukti.

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