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# Utility of *Tantrayukti* in Research

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## ABSTRACT

Ayurvedic classics have been written by the using *Tantrayukti* by removing *Tantradasha* (Defects in treatise) and by applying *Tantraguna* (Qualities of a good treatise). The main utility of *Tantrayukti* is to amplify and enlighten the readers with the intended meaning mentioned in the *Tantras* which can be achieved through amplification of the sentences and by enlightening the meaning of the sentences. A careful analysis of Ayurveda treatises reveals that there is a comprehensive approach regarding research. *Tantrayukti* is the methodology or technique or systemic approach of studying a science to interpret its correct unambiguous meaning for its practical application, these age-old learning tools can be used by modern researchers especially in literary, fundamental, clinical and experimental research fields as it helps in expansion and enlightenment of hidden meanings between the lines.

**Key words:** *Tantrayukti*, *Tantraguna*, *Tantradasha*.

## INTRODUCTION

*Tantra* or *Sastra* means to govern, to control or to rule. It provides a system and framework of theory and its practical application. *Yukti* stands for tool or to plan. Thus, *Tantrayukti* will mean the tools which clear the meaning of any science and removes the hurdles in its practical application. When we apply *Tantrayukti* and study the *Samhitas*, it becomes easier to read the *Samhitas* and also to understand the hidden, concised and less explained concepts mentioned in them. It helps in rearrangement of sentences and its meanings. They are keys of convention and provide proper guidance to understand the *Samhitas*. They help in explaining the literature of the *Samhitas* with its concepts and

practical application.<sup>[1]</sup> Research is an integral part of any academic and non-academic learning, innovations, and developmental activities. Research is being conducted in all academic and developmental institutions; however, most of these do not meet the expected level of scientific methodology. <sup>[2]</sup> The present article deals with the brief description of each *Tantrayukti* and its application in various fields of research and methodology.

## MATERIALS AND METHODS

The present literary research material included the classical texts like Charaka Samhita, Sushruta Samhita other ancient lexicons and articles of research methodology and web sources.

## TANTRAYUKTI AND THEIR APPLICATION

1. *Adhikarana* - refers to the name of the topic/subject that is taken up for the study i.e., subject matter. It indicates the central theme that the author intends to expound in his treatise. In the field of research, *Adhikarana* refers to the subject or the area with which the researcher is going to deal with. The first and one of the most important requirements of the research process is to delineate the research study area clearly which helps to decide the boundaries of research.

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2. **Yoga** - means the proper arrangement of words or sentences together so as to convey the meaning correctly without giving any scope for misinterpretation. The researcher after collecting the data should arrange or classify it in a proper manner for the correct interpretation and conclusion.
3. **Hetwartha** - is a statement made in a particular context that is applicable to the other situations as well. In other words, it is the extension of an argument. While writing a research article, the researcher generally quotes the statements from previous researches so as to justify his work. Thus, *Hetwartha* can be compared with 'referencing' in research methodology.
4. **Pradesha** - when there are many objectives of a topic and all of these cannot be explained in one place, then in a given situation, only a partial statement is made in the form of a sample, . In clinical research it is not feasible to study of all the available cases of particular disease due to various limitations, therefore sampling is used which is the process of selecting a few (sample) from a bigger group (population) to become the basis for estimating or predicting the prevalence of an unknown piece of information, situation or outcome regarding the bigger group.<sup>[3]</sup>
5. **Uddesha** - means making a concise statement having wider implications. In research, the whole research article is summarized in a concise form known as abstract which includes its purpose, methods, main findings and conclusion.<sup>[4]</sup>
6. **Nirdesha** - the above-mentioned concise statement (*Uddesha*) is amplified later, which is known as *Nirdesha*. Hence the complete body of the research work or a research article can be compared to *Nirdesha*
7. **Prayojana** - is the purpose for which a treatise is composed. *Prayojana* can be correlated directly to the aims and objectives of the research work. The aims are the statements of intent usually written in broad terms. They set out what the researchers hope to achieve at the end of the research. Scientific objectives explain what, where and for what purpose. The objectives framed should be SMART i.e., specific, measurable, achievable, relevant and time bound.<sup>[5]</sup>
8. **Upadesha** - the preceptor's instructions included in a treatise are known as *Upadesha*. It is the guideline for doing a thing in a particular way. In order to achieve smooth progress of research, while preventing exploitation of human subjects, it is mandatory that every proposal of biomedical research involving human subjects as well as animals should be cleared by an appropriately constituted institutional ethical committee.
9. **Apadesha** - when a statement is made, the reason for making such a statement is provided which is thereafter known as *Apadesha*. In research methodology such phenomenon is mostly observed in the 'discussion' part of the research article. The observations and statements made by the researcher have to be supported by suitable logic and proper justification before arriving to the conclusion. In other words, it can be said that, reasoning or justification is the hallmark of discussion.
10. **Atidesha** - is the determination of some future event from present event. In other words it is the inference of something which is going to happen in future. Such prediction or assumption in research is termed as 'hypothesis. It is a logical supposition, a reasonable and intelligent guess which provides a tentative explanation for a phenomenon under investigation. The role of hypothesis is to guide the researcher by delimiting the area of research and to keep him on the right side.
11. **Arthapatti** - is the term when the sense of a sentence, though not specifically mentioned, can yet be indirectly presumed or deduced. It includes the logical thinking and justification, hence can be compared with the 'discussion' of research work.
12. **Purvapaksha** - asking a question with an apparent objection is known as *Purvapaksha*. The first and foremost step in research is the statement of the

research problem; one intends to take for the proposed study. Research problem should be need based, precise and clear without any confusion, so that a neat proposal can be made out of it.<sup>[6]</sup>

**13. Nirnaya** - is the reply to a *Purvapaksha*. In other words, it is the decision made after proper examination. *Nirnaya Tantrayukti* hence shows much similarity with conclusions drawn from the research work after a proper assessment and evaluation.

**14. Prasanga** - if a statement made earlier is repeated in view of context ace, then it is known as *Prasanga*. It is the term used when the same sense is repeated in different words in different places. In research, such repetition generally occurs in conclusion section where the hypothesis, if proven correctly is repeated as a conclusion. *Prasanga Tantrayukti* is also implemented at all those places where repetition of the sentences occurs when it is felt necessary.

**15. Ekanta** - is the term or sentence used to denote the certainty in every case i.e. the categorical statement. In research, such definite statement is only made in the conclusion section and hence this *Tantrayukti* bears similarity with conclusion where the statements made are true and doubtless.

**16. Apavarga** - a statement made regarding exceptions to general rules is known as *Apavarga*. In case of designing inclusion and exclusion criteria in a clinical trial *Apavarga Tantrayukti* is used. Exclusion criteria are those characteristics that disqualify prospective subjects from inclusion in the study. It may include factors such as age, sex, race, ethnicity, type and stage of disease, the subject's previous treatment history and psychological, or emotional conditions.

**17. Viparyaya** - is a statement, from which its opposite meaning is assumed; like in a study, when it is said that 'persons who are emaciated, weak and fearful are difficult to treat' it should be assumed that persons who are stout, strong and

courageous are easy to treat. This *Tantrayukti* does not match directly with any term in research, but there are instances where it can be considered as opposite implication. In case if null hypothesis is mentioned in a study, then the alternate hypothesis can be assumed opposite to it. Likewise, by looking into inclusion criteria of the study, the exclusion criteria can be inferred by applying *Viparyaya Tantrayukti*.

**18. Vidhana** - sometimes a statement made earlier is further explained in order to bring out its correct implications. It has much similarity with the discussion part of the research where all the statements made prior are justified with appropriate reasoning. According to Sushruta *Vidhana* means description in correct order. In this context, it can be said that following an IMRAD pattern is the sequential order of research articles. Also, the observations recorded, statements from previous studies, etc. are written in chronological order which rejects the use of *Vidhana Tantrayukti*.

**19. Anumata** - is consent or approval of the opinion of others, without a dispute. In research it is parallel to informed consent. Informed Consent is a voluntary agreement to participate in research which must be obtained for all types of research involving human subjects including; diagnostic, therapeutic, interventional, social and behavioral studies, and for research conducted domestically or abroad.<sup>[7]</sup>

**20. Vyakhyana** - is the statement furnishing details on the subject. In this a particular topic is elaborated comprehensively. Such method is followed in research while writing the 'literary review' on particular topic. A comprehensive literature review is compulsory for any types of dissertations regardless of the research area and educational institution. The literature review should be based on a wide range of trustworthy sources with a particular focus on peer reviewed journals.

- 21. Samshaya** - is the description of different viewpoints on a selected topic leaving the conclusion uncertain and hence creating doubts in the mind of people. A research work should be without contradictions and doubts. While writing a review article, most of the scholars make a common mistake to quote different contradictory statements from various articles without summarizing them with proper justification and conclusion creating the doubt in the readers mind. Hence, all those areas should be avoided in research where *Samshaya* can be created.
- 22. Atitavekshana** - in some instances the texts refer to the description of a given topic made earlier, such quotation of reference is known as '*Atitavekshana*'. Referencing is one of the most important aspects of any academic research and poor or lack of referencing will not only diminishes the quality of work, but such practices may also be perceived as plagiarism. The references are generally provided to indicate the sources from which the author has obtained the information.
- 23. Swasangya** - when the author uses certain technical terms in his texts which are generally not found elsewhere, such specific term is known as '*Swasangya*'. The researcher may use some new term for the trial drug or placebo, which can be considered as *Swasangya* for that particular research study.
- 24. Uhya** - when the researcher is advised to use his own power of discretion when a statement is made in the text is known as *Uhya*. It is the term used when something more can be understood by an intelligent man, though not directly used. This *Tantrayukti* is mainly used in writing the discussion where the researcher has to use his wisdom and make some judgments. In discussion the researcher includes his contribution into existing knowledge.
- 25. Samucchaya** - refers to the collection or grouping of things together. In research it is equivalent to data collection and classification.
- 26. Nirvachana** - is the derivation of a term. In research, while writing the review of literature, the first thing is to derive all the terms which are included in research. Derivation or etymology helps to understand the subject in wider aspect with its applications in other field.
- 27. Sanniyoga/Niyoga** - It is a statement made in order to emphasize absolute necessity. This *Tantrayukti* is slightly similar to '*Upadesha*' mentioned earlier, but the difference is that the latter shows compulsion. Positive correlation can be compared with this *Tantrayukti*, e.g., death compulsory will occur where heart stops functioning.
- 28. Pratyutsara** - when the author quotes different views each refuting the other, such phenomenon is known as '*Pratyutsara*'.
- 29. Uddhara** - instances when the author establishes his own view after refuting another scholar's view, this is known as '*Uddhara*'. Both *Pratyutsara* and *Uddhara Tantryukti* are abundantly applied while writing the review article. Author in this case tries to put opinions from previous researches to find out some relation and then accepts or rejects those opinions giving suitable justifications.
- 30. Sambhava** - when the place of origin or the infrastructure of manifestation is to be judged from the ailment, such judgment or possibility is known as *Sambhava*. Probability theory is absolutely essential in research as it is used to test new drugs and to work out the chance that patients may or may not develop side effects from the drugs. Probability theory is also used to assess the risk from things like tobacco and alcohol, and to see how a certain gene affects people, i.e., how likely a person with that specific gene develops a certain illness or characteristic feature.

## CONCLUSION

Ancient classics were found to possess scientific approach while dealing with the subject matter. *Tantrayukti* mentioned in Ayurvedic classics are not merely to understand the hidden meaning of classical



texts, but also found useful in designing the research protocol. Most of the *Tantrayukti* have similarity with the terms of research methodology viz. *Uddesha* and *Nirdesha* refers to abstract and whole article respectively, *Prayojana* coincides with aims and objectives, *Purvapaksha* and *Nirnaya* resembles the research question and conclusion respectively, whereas *Apadesha*, *Arthapatti* and *Uhya* are found to have similarity with discussion. *Atidesha* is related to hypothesis and *Hetwartha* can be considered as referencing. The remaining other *Tantrayukti* can also be applied at various places. The present study thus concludes that the tools and techniques of current research methodology were explained in Ayurvedic classics, thousands of years back.

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