

ANCIENT WISDOM FOR MODERN MINDS: TANTRAYUKTI IN RESEARCH PRACTICE

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ABSTRACT

Introduction: A thorough review of Ayurvedic treatises demonstrates a holistic approach to inquiry. *Tantrayukti* is the methodology, technique, or systematic approach to learning a discipline in order to interpret its accurate, unambiguous meaning for practical application. **Aim:** Examine the use of *Tantrayukti* in research methodology. **Materials and methods:** The *Tantrayukti* was examined from the standpoint of its application by reviewing old classical works such as the *Charaka Samhita* and *Sushruta Samhita*, as well as research methodology textbooks and articles, online resources, etc.

Results: Upon examining the literature, it was found that, with a few exceptions—the number cited ranges from 32 to 36, respectively—*Acharya Charaka* and *Acharya Sushruta* have similar views on the meaning and use of *Tantrayukti*. The majority of *Tantrayukti* (30) have similar study methodologies.

Conclusion: *Tantrayukti* is an ancient notion for critical study and interpretation of science, similar to the components of research process.

KEYWORDS: *Tantrayukti*, Research Methodology, *Charaka Samhitha*, *Susrutha Samhitha*.

INTRODUCTION

Research is an essential component of both academic and non-academic learning, innovation, and progress. Although research is undertaken at all academic and developmental institutions, it often falls short of scientific standards.^[1] Ayurveda treatises demonstrate a comprehensive approach to study, categorizing it based on the expected topic and frame of reference.

Ayurvedic literature sources provide detailed explanations of technique and study approach. The research crux is always present in the writing, even if it is only mentioned indirectly.

Today, research methods and statistics are distinct branches of science, each focused on a certain area of knowledge. Classical authors utilized scientific writing techniques throughout their works. Ancient authors employed *Sutras* (verses) to convey brief and exact knowledge.^[2]

Although this knowledge is hidden, they provided specific instruments for understanding it.

Tantrayukti is one of the grammatical and compositional strategies used by ancient scholars to write their treatises. *Tantrayukti* is a systematic strategy to studying *Tantras* to accurately comprehend their meaning for practical applications.^[3] Use *Tantrayukti* correctly to gain a thorough comprehension of classics and apply them effectively. This article provides a brief summary of each *Tantrayukti* and their application in various research methodologies.

MATERIALS AND METHODS

The current literary research material comprised classical works such as *Charaka Samhita* and *Sushruta Samhita*, as well as ancient lexicons, research methodology papers, and web sources. Material was gathered from various sources, evaluated, and interpreted to determine a possible association between *Tantrayukti* and research methods.

OBSERVATIONS

While *Acharya Charaka* described 36 *Tantrayukti*,^[4] *Acharya Sushruta* elucidated 32 *Tantrayukti*.^[5] Four *Tantrayukti* - *Prayojana* (purpose), *Pratyutsara* (refuting others' view), *Uddhara* (building one's own view), and *Sambhava* (possibility)—that are absent from *Sushruta Samhita* have been explained by the former. Additionally, *Vaghbata* named 36 *Tantrayukti*, which are comparable to *Sushruta* and *Charaka*. With a few exceptions, such as

Pradesha (partial enunciation), *Atidesha* (determination of a future occurrence), *Vidhana* (order of sequence), *Nirvachana*, etc., *Charaka* and *Sushruta* have similar views on the definition and implementation of *Tantrayukti*. Additionally, it was noted that the majority of *Tantrayukti* share remarkably comparable study approach. In light of this, 30 *Tantrayukti* and their use in research methods are covered below.

DISCUSSION

***Tantrayukti* and its Applications**

1. ***Adhikarana*** - is the term for the topic or subject matter that is chosen for the study. It highlights the main idea that the author wants to elaborate on in his work. *Adhikarana* in the context of research refers to the topic or field that the investigator will work on. Determining the boundaries of research is made easier by explicitly defining the research study area, which is the first and most crucial need of the research process. A researcher is encouraged to take into account a few factors when choosing a topic, such as his area of interest, emerging trends, pressing social issues, or something else he is compatible with. In summary, the research topic should be FINER, meaning it should be feasible, interesting, novel, ethical and relevant.^[6]
2. ***Yoga*** - refers to the appropriate placement of words or sentences to accurately express meaning while leaving no room for misunderstanding. When discussing *Yoga Tantrayukti*, Acharya *Charaka* provided examples of *Pratignya* (proposition), *Hetu* (reason), *Udaharana* (example), *Upanaya* (application), and *Nigamana* (conclusion). This example can be used in research articles that typically emphasize the research effort in a sequential manner using the IMRAD (introduction, methodology, results, and discussion) pattern. After gathering the data, the researcher must properly organize or categorize it for accurate interpretation and conclusion.
3. ***Hetwartha*** - is a claim made in a certain setting that also applies to other circumstances. It is the extension of an argument, to put it another way. In order to support his research, the researcher typically cites findings from earlier studies when writing an article. The researcher is primarily required to cite all assertions that are related to or similar to his work in review articles as well as in the discussion section. *Hetwartha* is hence comparable to "referencing" in research technique.
4. ***Pradesha*** - According to *Charaka*, only a partial statement is made in the form of a sample when a topic has numerous aims that cannot all be explained in one location. According to Acharya *Sushruta*, it is the determination of current action based on past

occurrences. It is similar to the retrospective study design, which is predicated on data that is already there in the records. *Pradesha* can be regarded as a representative portion of a whole, signifying the sampling technique, if *Acharya Charaka's* perspective is adopted. Sampling, which is the process of choosing a small number (sample) from a larger group (population) to serve as the foundation for estimating or predicting the prevalence of an unknown piece of information, situation, or outcome regarding the larger group, is used in clinical research because it is not practical to study all the available cases of a particular disease due to various limitations. Sampling has the benefit of saving money and human resources in addition to time.^[7]

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.^[8]
6. ***Nirdesha*** - The succinct statement (*Uddesha*) given before is expanded upon later and is referred to as *Nirdesha*. Therefore, a research piece or the entirety of the research work can be compared to *Nirdesha*.
7. ***Prayojana*** - This is the reason a treatise is written. The goals and objectives of the study project are directly tied to *Prayojana*. The objectives are the intended declarations, which are typically expressed in general ways. They outline the goals the researchers have for the study. Scientific aims describe what, where, and why. The goals should be SMART, which stands for specific, measurable, achievable, relevant, and time-bound.^[9]
8. ***Upadesha*** - A treatise's preceptor's instructions are referred to as *Upadesha*. It serves as a guide for carrying out a task in a specific manner. Every proposal for biomedical research involving both human subjects and animals must be approved by an institutional ethics committee that has been duly constituted in order to ensure smooth research development while prohibiting the exploitation of human subjects. The ethics committee is also in charge of routinely checking that the authorized procedures' ethical rules are being followed till they are finished. Special guidelines for medication and medical device clinical trials have been established by the Indian Council of Medical Research.^[10] Research is regarded as a collaborative endeavour in which the investigator provides guidelines to the staff and his subjects that must be adhered to in order for the research to proceed smoothly. However, the researcher is expected to adhere to the sponsor's or guide's directions.
9. ***Apadesha*** - is the term for the explanation given when a statement is made. In terms of study technique, this occurrence is primarily noted in the research article's "discussion"

section. Before drawing a conclusion, the researcher's observations and assertions must be backed up by appropriate reasoning and justification. Put another way, one may argue that the hallmark of conversation is logic or justification.

10. *Atidesha* - The determination of a future event from a current event is known as *Atidesha*.

To put it another way, it is the implication of something that will occur in the future. In research, such an assumption or prediction is referred to as a "hypothesis." It is a logical hypothesis, a sensible and astute estimate that offers a provisional explanation for a phenomenon being studied.^[11] The purpose of a hypothesis is to help the researcher stay on course by defining the scope of the study.

11. *Arthapatti* - is the term used when a sentence's meaning can be inferred or assumed indirectly even when it isn't stated explicitly. It can be linked to the "discussion" of research work because it incorporates logical reasoning and justification.

12. *Purvapaksha* - is the term for posing a query with an apparent objection. The majority of ancient literature, particularly *Charaka Samhita*, are written in a question-answer format, emphasizing the significance of posing a query before delving deeper into the subject. The formulation of the research problem is the first and most important step in conducting a study. In order to create a clean proposal, the research problem should be need-based, explicit, and unambiguous.^[12]

13. *Nirnaya* - The response to a *Purvapaksha* is *Nirnaya*. To put it another way, it is the choice reached following a thorough analysis. Thus, after a thorough study and evaluation, *Nirnaya Tantrayukti* exhibits a great deal of similarities with the conclusions derived from the research work.

14. *Prasanga* - A statement is referred to as *Prasanga* if it is repeated in light of the circumstances. When the same meaning is repeated in various terms in various contexts, it is said to as this. Such repetition typically happens in the conclusion part of research, where the hypothesis is reiterated as a conclusion if it is validated. Additionally, *Prasanga Tantrayukti* is applied anywhere it is deemed appropriate to repeat sentences.

15. *Ekanta* - The phrase "*Ekanta*" refers to a categorical statement that expresses assurance in every situation. Such definite statements are only made in the conclusion portion of research, hence this *Tantrayukti* is akin to the conclusion when the statements are unquestionably accurate.

16. *Apavarga* - *Apavarga* is a declaration about exceptions to general rules. *Apavarga Tantrayukti* is utilized for creating inclusion and exclusion criteria for a clinical experiment. The qualities that prevent potential participants from being included in the

study are known as exclusion criteria. Age, sex, race, ethnicity, disease kind and stage, prior treatment history, and the existence or absence of additional medical, psychological, or emotional problems are some examples of these variables.^[13]

17. *Viparyaya* - When a study states that "people who are emaciated, weak, and fearful are difficult to treat," it should be inferred that "people who are stout, strong, and courageous are easy to treat." This is known as *Viparyaya*. Although this *Tantrayukti* does not directly correspond with any research phrase, there are some situations in which it could be interpreted as having the opposite meaning. The alternative hypothesis can be taken to be the opposite of the null hypothesis if it is mentioned in a study. Similarly, by examining the study's inclusion criteria, *Viparyaya Tantrayukti* can be used to deduce the exclusion criteria.

18. *Vidhana* - Occasionally, an earlier statement is clarified to highlight its true implications. It is quite similar to the research's discussion section, where all of the earlier claims are supported by valid arguments. *Vidhana* means "description in proper order." In this context, the sequential order of research publications might be defined as adhering to an IMRAD pattern. Additionally, the chronological arrangement of the recorded observations, assertions from earlier research, etc. reflects the use of *Vidhana Tantrayukti*.

19. *Anumata* - is the uncontested acceptance of other people's opinions. It is comparable to informed consent in research. For all kinds of research involving human subjects, including diagnostic, therapeutic, interventional, social, and behavioural investigations, as well as research carried out both domestically and internationally, informed consent is a voluntary agreement to participate in the study.^[14] In order to obtain consent, the subject must be informed about their rights, the study's objective, the procedures that will be followed, and the possible risks and benefits of participating. Participation in the study must be voluntary.

20. *Vyakhyana* - is the statement that provides information about the topic. This provides a thorough explanation of a specific subject. This approach is used while conducting research and drafting a "literary review" on a certain subject. Any kind of dissertation, regardless of the field of study or academic institution, must include a thorough literature review. A variety of reliable sources should serve as the foundation for the literature study, with a special emphasis on peer-reviewed publications.^[15]

21. *Samshaya* - is the description of various points of view on a chosen subject, keeping the conclusion ambiguous and raising people's doubts. A study should be free of ambiguities

and contradictions. When writing a review paper, the majority of academics frequently make the mistake of quoting contradicting assertions from other studies without properly justifying and concluding them, which leaves readers with doubts. Therefore, in research where *Samshaya* can be produced, all such locations should be avoided.

22. *Atitavekshana* - In certain cases, the texts make reference to an earlier description of a certain subject; this type of quote is called "*Atitavekshana*." One of the most crucial components of any academic study is citing. Inadequate or non-existent reference not only lowers the calibre of the work but may also be seen as plagiarism.^[16] In most cases, the references are given to show where the author got the material.

23. *Swasangya* - "*Swasangya*" refers to the use of certain technical phrases by the author in his texts that are typically not available elsewhere. For that specific research study, the trial medication or placebo may be referred to as *Swasangya* by the researcher using a new word.

24. *Uhya* – When a remark is stated in the text, the researcher is recommended to exercise his own discretion. Although it isn't used directly, it is the term used when something more can be understood by an intelligent man. This *Tantrayukti* is primarily employed while writing discussions in which the researcher must use his knowledge and render certain conclusions. The researcher incorporates his contribution to current knowledge in the discussion.

25. *Samucchaya* - is the term used to describe the grouping or collection of items. It is comparable to gathering and classifying data in research.

26. *Nirvachana* - is a term's derivation. The first step in creating a review of the literature for research is to identify every phrase used in the study. With its applicability in different fields, derivation or etymology aids in a broader understanding of the subject.

27. *Sanniyoga* - also known as *Niyoga*, is a statement intended to highlight absolute necessity. This *Tantrayukti* and the previously described "*Upadesha*" are quite similar, however the later exhibits coercion. This *Tantrayukti* might be compared as a positive correlation; for example, where the heart quits working, death is inevitable.

28. *Paratyutsara* - The phenomenon known as "*Pratyutsara*" occurs when the author cites opposing viewpoints, each of which contradicts the other.

29. *Uddhara* - "*Uddhara*" refers to situations in which an author establishes his own opinion after disputing that of another academic. The review paper makes extensive use of both *Pratyutsara* and *Uddhara Tantryukti*. In this instance, the author attempts to draw

conclusions from earlier studies, then either accepts or rejects those conclusions with appropriate explanations.

30. *Sambhava* - is the term used to describe the possibility of judging the location of origin or the infrastructure of manifestation based on the illness. In order to test novel medications and determine the likelihood that patients will experience adverse effects, probability theory is crucial to research. Probability theory is also used to evaluate the risk associated with substances like alcohol and tobacco, as well as to determine how a certain gene affects individuals, i.e., the likelihood that a person with that particular gene would experience a particular disease or trait.^[17]

In terms of research methods, a total of thirty *Tantrayukti* have been covered and used above. The remaining *Tantrayukti*, such as *Padartha*, *Vakyashesha*, *Nidarshana*, *Vikalpan*, etc., are also helpful in writing and comprehending research projects; nevertheless, their relationship to research was challenging and was not covered. Although the *Tantrayukti* are primarily used to interpret scientific meanings, the correlation found in this article will be helpful in understanding research technique words from an Ayurvedic perspective and will pique the curiosity of Ayurvedic learners.

CONCLUSION

It was discovered that ancient classics handled the subject matter with a scientific manner. *Tantrayukti*, which is described in Ayurvedic classics, is essential not only for deciphering the texts' hidden meanings but also for creating research protocols. While *Apadesha*, *Arthapatti*, and *Uhya* are found to have similarities with discussion, the majority of *Tantrayukti* have similarities with terms related to research methodology: *Uddesha* and *Nirdesha* refer to abstract and entire article, respectively; *Prayojana* coincides with aims and objectives; and *Purvapaksha* and *Nirnaya* resemble the research question and conclusion, respectively. *Hetwartha* can be regarded as a reference, and *Atidesha* is associated with speculation. The remaining *Tantrayukti* can likewise be used in different contexts. Thus, the current study finds that the methods and instruments of modern research methodology were described thousands of years ago in Ayurvedic classics in the form of *Tantrayukti*.

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