

TANTRAYUKTI AS MENTIONED IN SANMHITA-A review

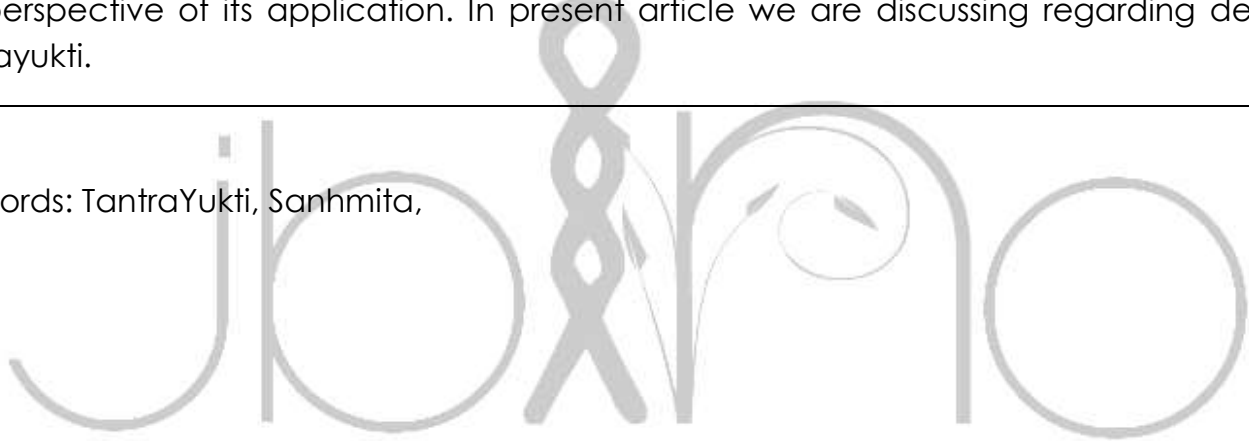
Dr.Girish Sahadev Korugutkar

Professor, Ayurved Samhita Siddhant.

ABSTRACT

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. Aim: Analysis of application of Tantrayukti in research methodology. Materials and Methods: Review of ancient classical texts like Charakasamhita and Sushrutasamhita, textbooks and articles on research methodology, web sources, etc. were done to analyze the Tantrayukti in the perspective of its application. In present article we are discussing regarding details of Tantrayukti.

Keywords: TantraYukti, Sanhmita,



INTRODUCTION

Non-academic learning, innovations, and developmental activities. Research is being conducted in all academic and developmental institutions, however, most of these does not meet the [1] expected level of scientific methodology. A careful analysis of Ayurveda treatises reveals that there is a comprehensive approach regarding research along with the research process noticeable in different categories according to the expected focus or direction of thought, within a frame of reference. Available literature sources in Ayurveda not only highlight the research attitude, but also elaborate the methodology to the minutest of its details. It is important to remember that research crux is substantial in the text all the time, indirectly. The difference is; today's methodology of research and statistics have become consequentially separate scientific branch associated with each respective segment of knowledge. The authors of classical texts were well aware of the scientific writing and hence specific method of writing has been used everywhere in the texts. Ancient authors have used some methodology while composing the texts in the form of Sutras (verses) to [2] concise and precise the knowledge. So, this knowledge may not be perceived by everyone as it is hidden and but they were kind enough to describe specific tools to understand this brief knowledge. Ancient scholars followed various grammatical and compositional tools while writing their treatises and Tantrayukti is one of them.

Acharya Charaka has described 36 Tantrayukti whereas 32 Tantrayukti has been explained by Acharya [5] Sushruta. The former has explained four Tantrayukti viz. Prayojana (purpose), Pratyutsara (refuting other's view), Uddhara (establishing own view) and Sambhava (possibility) which are not found in Sushrutasamhita. Vagbhata also mentioned 36 Tantrayukti which are similar to Charaka and Sushruta. Both Charaka and Sushruta have similar opinions regarding the definition and application of Tantrayukti except few like Pradesha (partial enunciation), Atidesha (determination of a future event), Vidhana (order of sequence), Nirvachana etc. J. res. tradit. medicine | May - Jun 2016 | Volume 2 | Issue 3 Along with this, it was observed that most of the Tantrayukti have striking similarities with the terms of research methodology. Keeping this in mind, 30 Tantrayukti are discussed below with their application in research methodology (table 1). Discussion: Description of Tantrayukti and their application: 1. Adhikaran – 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. While selecting the topic, a researcher is advised to consider

few things like the area of interest, upcoming trends, and burning issues in the society or something else in which he is compatible. In a nutshell, the topic for the research should be FINER i.e. feasible, interesting, novel, [6] ethical and relevance

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 in the form of Tantrayukti.

REFERENCES

1. RC Goyal. Research Methodology of health professionals. 1st ed. New Delhi: JAYPEE publications; 2013.
2. Sujata P Dhoke et al. Application of Tantrayukti for the better understanding of Ayurveda classics - a literary review. Global J Res. Med. Plants & Indigen. Med. 2015; 4(6): 125–134
3. Mhetre H.B. Application of Tantrayukti in Samhita Adhyayanam [MD Thesis]. Jamnagar: Gujarat Ayurved University; 1998
4. Agnivesha, Charaka, Dridhabala, Charakasamhita, edited by Acharya Yadavji Trikamji, Siddhisthana chapter 12, verse 41-44, Reprint ed. Varanasi; Chaukhamba Surabharati Prakashan; 2011, p. 736-737
5. Sushruta, Sushrutasamhita, edited by Acharya Yadavji Trikamji, Uttaratantra, chapter 66, verse 3-40, Reprint ed. Varanasi; Choukhamba Orientalia; 2009, p. 815-819
6. Ibidem, Research Methodology of health professionals (1), p.7 rd 7. Proctor, T. 'Essentials of marketing research', 3 edition, USA: Prentice hall; 2003
8. Ranjit Kumar, Research Methodology a step-by-step rd guide for beginners, 3 edition, SAGE publications, New Delhi, 2011, p. 196