

Modeling Indian Research Methodology: Approaches and Implications

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1. Introduction

Research Methodology can be defined as the systematic method to resolve a research problem through data gathering (especially in the Western context) using various techniques (methods), providing an interpretation of data gathered and drawing conclusions about the research data (Kothari, 2004, p.7). However, the Western approach seems inadequate to properly felicitate the needs of the researchers today.

Although in principle, it advocates systematic study design, there is hardly any consensus among the scholars in general about these methodologies. Consequently, scientific knowledge nowadays has become rigid, bounded by disciplines, and an exclusive domain of ‘specialists’ who are well versed in the technical jargons of a specific community.

The Indian model, on the other hand, adopts a more holistic approach, transcending the disciplinary boundaries as a quest for knowledge in search of truth. This notion of ‘truth’ goes beyond the ‘objective reality’ (of Western Science) as perceived by senses; instead promotes spiritual progress and character building. In Indian Research Methodology (IRM), Tantrayukti is the methodology or systemic approach of studying a Tantra (science) to interpret its correct, unambiguous meaning for the precise practical application (Jayaraman, *Tantrayukti*). Tantraguna covers the key aspects of the writing process such as language, order, length, method, etc. which make it valuable and comprehensive (Lele, 2006, p.244). The shastra mentions, “दूषयति तन्नं इति दोषः।” (That which contaminates a textual writing is called Tantra Dosha). Sangati is “the principle that underlies the organization, in proper sequence, of various topics that comprise a treatise.” (Beezhinathan, 2008, p.796). In order to enable the topics to flow in proper sequence, identification of the coherent relation among these topics is necessary.

2. Objectives

- A. To identify concepts related to Research Methodology in Sanskrit texts.
- B. To propose an Indian model of Research Methodology.
- C. To augment the Indian Research Methodologies with the Western framework.

3. Methodology

This paper offers a Qualitative content analysis of Sanskrit texts (exclusively Samhita texts in Ayurveda along with Chakrapanidatta’s commentary) to propose a framework based on the analysis. This framework is then correlated with the modern Western Research Methodology to arrive at a model of IRM as a homegrown structure that can serve as an additional as well as supplementary approach to the contemporary Western framework.

4. Results and Significance of the Work

This paper has attempted to arrive at a common English syntactic definition (ekavākyatā) of each of the key concepts of the IRM model (Tantrayukti, Tantraguna, Tantradosha and Sangati) and

applied these correlated concepts in the thesis writing process. An illustrative sample of the overall data analysis process is mentioned below.

Adhikaraṇa = TY1

Syntactic unity (*ekavākyatā*)¹ of definitions

शास्त्रादितात्पर्याधिकृतत्वे सति तदानुषङ्गिकार्थाभिधायकत्वे सति उद्दिष्टार्थस्य प्राकरणिकाधिष्ठानत्वम् अधिकरणस्य लक्षणम्। तच्च पञ्चविधं शास्त्रस्थानाध्यायप्रकरणवाक्यभेदात्। तत्र अध्यायप्रकरणौ आयुर्वेदसंहितादिशा द्विधा विभक्तौ इति प्रतीतौ अध्यायाधिकरणे प्रकरणान्तर्भावो भवितुमर्हति। तस्मात् चतुर्विधत्वाङ्गीकारे नानिष्टापत्तिः।

English translation: *Adhikaraṇa* Tantrayukti is employed when the *purport* (intrinsic significance) of the subject matter along with its *ancillary* (supplementary) topics is established alongside the author's intended (contextual) semantic interpretation.

Correlated term with WRM: Research topic; subject matter (of a thesis/chapter/section).

Application of IRM model in thesis writing

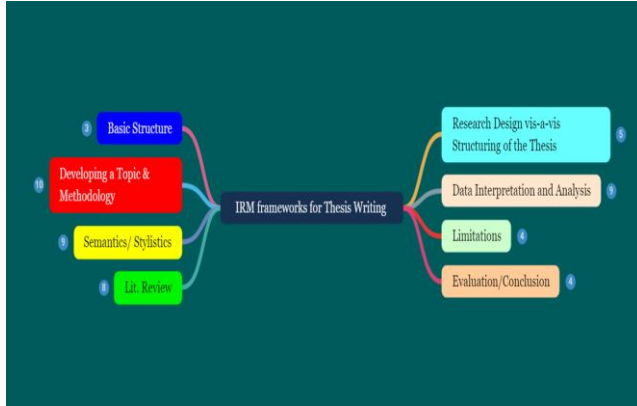


Image 1 & 2: Classification and application of IRM concepts in thesis writing; TY-Iantrayukti, TG-I antragana This IRM model (established by putting together critical Sanskrit concepts in Samhita texts of Ayurveda) has immense potential in the contemporary research paradigm. It can be easily correlated with modern Western methodology. Moreover, this model may also supplement the existing framework by making it more holistic, multidisciplinary and accessible to general readers. We believe that this approach will contribute immensely to the Indian Knowledge System (IKS).

References

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¹ **Sources:** 1. *Suśruta Saṃhitā*, 2. Dalhaṇa's commentary of *Suśruta Saṃhitā*, 3. Cakrapānidatta's commentary on *Carakasamhitā*, 4. *Aṣṭāṅgasaṃgraha*, 5. Aruṇadatta's commentary on *Aṣṭāṅgahrdaya*, 6. *Tantra-yukti Vicāraḥ* (Nīlamegha), 7. *Tantra yukti*, 8. *Kauṭīliya Arthaśāstra*, 9. *Viṣṇudharmottarapurāṇa*.