

## Towards Formalizing Thesis Construction Inputs of Tantrayukti in Academia

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### ABSTRACT

This paper discusses the application of *Tantra-Yukti*, an ancient Indian methodological framework, in the construction of academic theses. Originating from classical texts such as the *Arthaśāstra*, *Carakasamhitā* and others. *Tantra-Yukti* consists of 32 to 36 devices that offer guidelines for organizing research, structuring arguments, and refining the presentation of ideas. The trans-lingual and trans-disciplinary relevance of these devices highlights their continued utility in contemporary academia, particularly in the fields of science and humanities. This paper examines the foundational aspects of *Tantra-Yukti*, evaluates its role in thesis construction, and explores its potential integration into modern research methodologies. Additionally, the paper emphasizes the necessity of *Tantra-Yukti* supplementing the modern methods for comprehensive academic writing.

**Keywords:** *Tantra-Yukti*, thesis construction, research methodology, Indic knowledge systems, *Kautilya's Arthaśāstra*.

### Introduction

This article explores the potential of *Tantra-Yukti* as a tool for formalizing thesis construction within academia, specifically from an Indic knowledge systems (IKS) perspective. While the overarching topic addresses "Thesis Construction Methodology from an Indic Approach," this paper narrows the focus to "Towards Formalizing Thesis Construction: Inputs of *Tantra-Yukti* in Academia". Given the growing awareness of *Tantra-Yukti* among scholars, this paper seeks to go further into its applicability, while also offering a concise overview for those less familiar with its principles.

*Tantra-Yukti*, with its roots in ancient Indian texts, serves as a device-based methodology for structuring knowledge and presenting research. This paper will outline the historical usage of these devices and discuss their relevance in contemporary thesis construction. The ultimate aim is to propose ways in which *Tantra-Yukti* can be integrated into current academic practices, inviting further scholarly reflection on this topic.

### Textual review and history of utilization of Tantrayuktis

The term *Tantrayukti* combines two Sanskrit words: *Tantra* and *Yukti*. The word *Tantra* has diverse meanings. One definition describes *Tantra* as encompassing the expansion and protection of essential principles (Lele, 1981). The *Carakasamhitā* (Siddhisthāna 12.29-30) equates *Tantra* with terms such as *Āyurveda*, education, aphorism, knowledge, *śāstra*, and definition. While some scholars limit its meaning within *Tantrayukti* to *Āyurveda*, others offer broader interpretations. For instance, Aruṇadatta, in *Sarvāṅgasundarī*, defines *Tantra* as sustaining the body, identifying it with *Āyurveda*. Similarly, Muthuswamy (1974) derives *Tantra* from the root *tantri*, referring metaphorically to the body's sustenance.

However, Muthuswamy (1974) challenges restricting *Tantra* to *Āyurveda*, noting its use in texts like *Amarakośa*, *Medinikośa*, and *Kautilya's Arthaśāstra* to denote any branch of science or systematic knowledge.: *Yukti* refers to methods that resolve inconsistencies and contradictions, ensuring a cohesive presentation of ideas (Sharma, 1949). Together, *Tantrayukti* signifies the systematic tools that aid in the coherent composition of texts, extending beyond *Āyurveda* to other disciplines, demonstrating its versatility across Indian scientific and literary traditions.

*Tantrayukti* has been interpreted in a variety of intriguing ways by scholars. Sharma (2006) describes it as the "Methodology in Sanskrit texts on Science," while Vidyabhushana (1921) characterizes it as "Forms of Scientific argument." Shamashastry (1909) refers to it as the "Plan of a treatise," and Solomon (1978) defines it as the "Method of treatment, maxims for the interpretation of textual topics." Obberhammer (1968) highlights it as the "Formal elements which gave form to a scientific work." Lele (1981) emphasizes its role as the "Methodology of theoretico-scientific treatises in Sanskrit." Muthuswamy (1974) presents it as the "Methodology and technique, which enable one to compose and interpret scientific treatises correctly and intelligently." Finally, Mittal (2000) identifies it as an "expedient in the writing of science." Collectively, these perspectives contribute to a comprehensive understanding of *Tantrayukti*.

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*Tantra-Yukti's* relevance is not confined to a particular geographical or linguistic context. This doctrine of textual strategy, profoundly influenced the Sanskrit textual tradition for over 1,700 years, from the 6th century BCE to the 12th century CE. Its relevance spanned disciplines, evident in texts like *Carakasamhitā*, *Suśrutasaṃhitā*, and *Arthaśāstra*, the latter providing a detailed account of 32 yuktis in its concluding section, dated possibly to the 5th century BCE. Philosophical works such as Vātsyāyana's *Nyāyasūtrabhāṣya* (4th century BCE) and diverse texts like *Viṣṇudharmottarapurāṇa*, *Yuktidīpikā*, and *Svacchandatantra* further attest to its wide-ranging applications. This cross-disciplinary utility underscores Tantrayukti's integral role in structuring and interpreting ancient Indian knowledge. Tamil literature mirrored this tradition with Tandiravuttis, its equivalent of Tantrayuktis, utilized from the 1st to the 18th or 19th centuries CE. The *Tolkāppiyam* (1st century CE) introduced 32 Uttigal (yuktis) in its *Marapiyal* chapter, akin to the *Arthaśāstra*. However, scholars like V.R. Ramachandra Dikshtar identify only 22 parallels. Later Tamil texts like *Nannūl* (6th century CE), *Yapperungalakkārigai* (11th century CE), and *Cuvaminātham* (18th or 19th century CE) also employed Tandiravuttis in diverse contexts (Jayaraman 2009). Similarly, Pāli texts like *Petakopadeśa* and *Nettipakarana* are considered Buddhist treatments of Tantrayukti, showcasing its interpretative influence across traditions (Wardner, 1998:319).

### Role, Functions and additional components of Tantrayukti

The devices of *Tantra-Yukti* offer a framework that facilitates the coherent organization and presentation of research. In the According to Suśruta Saṃhitā (Uttaratantra - 65.4,5,6) these devices play the following role:

Structuring of Content: *Tantra-Yukti* provides guidelines for organizing ideas systematically. i.e *Vākya Yojana* (connecting sentences) and *Artha Yojana* (connecting concepts) assist in the logical flow of arguments within a thesis.

Refutation and Assertion: Devices such as Āsadvādhi Pratiśedha (refutation of incorrect arguments) and Sva-vākya siddhi, (asserting one's own argument) are employed to strengthen the validity of one's research by addressing counter arguments.

Language and Clarity: *Carakasamhitā* (Siddhisthāna 12.46) also notes the role of Tantrayuktis in bringing about refinement in Language *Tantra-Yukti* also emphasizes clarity and precision in language, as seen in the device *Prabodha* (awakening new ideas) and *Prakāśa* (bringing ideas to light).

Additionally, *As part of the Tantra-Yukti* doctrine we can also see the tools for identification of virtues and

vices in text construction, known as *Tantra-Guṇas* and *Tantra-Doṣas* (Aṣṭāṅga-hṛdaya, Uttara Tantra verse 40, Sarvāṅgasundarā-vyākhyā). These attributes further refine scholarly writing by guiding researchers on what to include and avoid when structuring academic content.

Considered as a whole, these devices contribute to a robust methodology for thesis construction. It is crucial to have a clear understanding of what to expect from *Tantra-Yukti*. Overestimating its scope, particularly in terms of innovation, may lead to disappointment, as its primary strength lies in structuring and interpretation rather than the generation of entirely new concepts. Although *Tantra-Yukti* offers substantial contributions to thesis construction, it is not exhaustive. The modern systems such as MLA or APA, provide detailed guidelines for citation and formatting. But *Tantra-Yukti* focuses primarily on the organization and structuring of ideas. The 32 to 36 devices should be seen as foundational, providing the minimum standards for a well-structured academic text.

### The three-pronged contribution of Tantrayuktis

Analysis of *Tantra-Yukti* primarily in the current paper revolves around Ācārya Kautilya's utilization of these devices in the *Arthaśāstra*, specifically in the 15th *Adhikaraṇa*, where he employs 32 distinct *Tantra-Yuktis*. It has been observed based on analysis that these Yuktis can be broadly categorized into three functional sets, each contributing vital checklists for thesis construction (Jayaraman 2024). These sets offer guidelines for:

- Content Creation: These Yuktis serve as checklists to ensure that the content of a thesis is substantive and aligned with research goals.
- Structuring the Thesis: This category outlines devices that assist in logically organizing the thesis, offering a systematic approach to building arguments.
- Refining the Language: The Yuktis in this set provide specific inputs on how to refine the clarity, precision, and presentation of language within a thesis.

In practical terms, 12 *Yuktis* pertain to structuring the thesis, while 9 *Yuktis* focus on refining language,. The essence of these *Yuktis*, lies in their functionality as checklists that ensure comprehensive coverage of essential elements in academic writing. The function of each of the *Yuktis* are elaborated by the author elsewhere (Jayaraman, 2024)

### Check-lists for Academic Research

This leads to a new proposal: we can develop an immediately applicable set of four documents based on *Tantra-Yukti*, specifically tailored for academic research, particularly within the Sanskrit and Indic Knowledge Systems (IKS) fields. If this framework proves successful, it can be expanded to other academic disciplines. These

documents are intended to serve both researchers and evaluators, ensuring a standardized approach to content creation, structuring, and language refinement in academic writing. The proposed documents are as follows:

- a) *Bhāratīya Śodha Sattva Sampat*: A checklist based on *Tantra-Yukti* for the content of a thesis, ensuring that the research question, objectives, and findings align with the principles of substantive inquiry.
- b) *Bhāratīya Śodha Sāhitya Samrachana Prarupa*: A checklist for the structure of a thesis, guiding researchers on how to systematically organize their arguments and findings in a coherent manner.
- c) *Bhāratīya Śodha Sāhitya Bhāsha Bindu*: A set of guidelines for refining the language used in a thesis, based on the devices that focus on linguistic clarity and precision.
- d) *Bhāratīya Śodha Sāhitya Kṛtya-Akṛtya Avali*: A list of do's and don'ts for academic research, intended for both researchers and evaluators. This document would outline what should and should not be included in scholarly work, based on the dos and don'ts in the *Tantra-Guṇa and Tantra-Doṣa* manuals.

#### **Bhāratīya Śodha Sattva Sampat**

This is a checklist of five basic questions (*Pañcapadī*) that a researcher can look into with regard to the content of the thesis. The five questions of the checklist and the *Yuktis* from which they have been derived are given as follows –

1. Does your thesis have a valid/useful research question? M (Samshaya)
2. Have you done systematic literature review and identified the gaps? M (apadesha)
3. Have you quoted from the works of others with proper acknowledgement to agree or disagree? M (Anumata)
4. Have you examined the validity & Soundness of the reasons/arguments that you have adduced in various portions of the thesis (Hetvartha/Hetvabhasa) M
5. What is the nature of your original contribution – New Suggestions in the chosen field (Upadesha) Observations/creation on phenomena/rules with or without exceptions, optional rules, combination of factors, with provision for context specific interpretations (niyoga, ekanta, vikalpa, samuccaya, Uhya) M

To elaborate, the *Samśaya Yukti* corresponds to the research question: Does the thesis pose a valid and useful research question? Similarly, *Apadesha*

corresponds to the systematic review of literature: Has the researcher thoroughly reviewed existing literature and identified gaps? While terms like "literature review" may seem contemporary, they have ancient parallels in *śāstric* traditions, where such a practice was known as, *Apadeśa - Evam asau āha ityapadeśaḥ* " (i.e., reviewing the statements of previous scholars or literature). This reflects the long-standing practice of evaluating existing knowledge before contributing new insights, which aligns with modern research methodologies.

Thus, these *Pañcapadī* checklists, derived from traditional commentaries, can serve as a robust framework for academic writing. They ensure that research questions are valid, literature reviews are thorough, and the thesis is both systematically organized and linguistically refined, without deviating from the core meaning of the *Yuktis*.

In the context of content evaluation also, evaluators can apply the same checklist to check the quality of the thesis.

#### **Bhāratīya Śodha Sāhitya Samrachana Prarūpa**

When it comes to structuring a thesis, the application of *Tantra-Yuktis* provides a precise and comprehensive framework for organization. This approach, which we shall term, the *Bhāratīya Śodha Sāhitya Samrachana Prarūpa*, can be broken down into a *Saptapadī*, a seven-point checklist derived from twelve key *Tantra-Yuktis*. These seven points ensure that the structure of the thesis is well-defined, logically organized, and cohesive.

The 7 questions and the corresponding *Yuktis* are given below with a mark of M or D where M stands for Mandatory and D stands for desirable -

1. Do you have a well-defined thesis title? (Adhikarana) M
2. Do you have a table of contents? (Vidhana) M
3. Have you listed and elaborated the topics systematically? (Uddesha, nirdesha) M
4. Have you systematically stacked the arguments against and for your thesis? (Purvapaksha-uttarakpaksha) M
5. Have you tightened your thesis by hyperlinking discussion? (Atikranata-anagataveksha) M
6. Have you optimized the utilization of the rules/logics/arguments created? (atidesha-pradesha) D
7. Have you optimized the volume of the thesis text by using techniques of stating the converse and Same as above? D

*Adhikaraṇa* (Thesis Title) refers to the core subject or purpose of the research. A well-defined title clearly reflects the thesis's scope and subject matter - "*Yam Artham Ādhikṛtya Uchyate Tad Vidhānam.*" (Table of

Contents) organizes topics systematically for logical sequencing: "Prakāranāhanupūrvī Vidhānam." Ud-deśa (Listing) introduces topics concisely, while Nir-deśa (Elaboration) expands on them systematically, ensuring clarity. Purva-Paksha and Uttara-Paksha (Arguments For and Against) present and critically examine opposing viewpoints, reinforcing the research's theoretical foundations. Atikrānta-Anaagataavekṣaṇa (Hyperlinking Discussions) connects earlier and later discussions for continuity, ensuring interconnected and well-referenced arguments. Atideśa-Pradeśa (Optimizing Rules and Logic) avoids redundancy by extending rules to new contexts (Atideśa) or reapplying existing logic (Pradeśa). Prasaṅga and Viparyāya (Reusing and Reversing Statements) optimize thesis volume. Prasaṅga reuses earlier points without repetition, while Viparyāya conveys inverse ideas: "Viparītam Ataḥ Anyathā." These yuktis from Tantrayukti ensure a thesis is clear, logically structured, and effectively presented, enhancing its overall quality.

**Mandatory and Desirable Elements:** Out of these seven points, the first five can be categorised as—Title, Table of Contents, Listing and Elaboration of Topics, Arguments For and Against, and Hyperlinking Relevant Discussions—as mandatory. These form the backbone of a well-structured thesis and are critical to its clarity and coherence.

The last two points—Optimizing Rules and Logic and Stating the Converse/Using Ditto—are desirable. While they are excellent tools for enhancing the quality and compactness of the thesis, they may require a higher level of analytical thinking and mastery of the subject matter. Not every researcher will implement these, but doing so significantly improves the thesis's sophistication.

As earlier the same aspects can be used by evaluators to check the structure of the thesis. By applying these criteria, evaluators can more objectively determine the quality and coherence of a thesis. This dual application for both researchers and evaluators enhances academic rigor and ensures that the structure of a thesis is as robust and effective as possible.

### **Bhāsha Bindu Saptapadī (Roles of Language in a Thesis)**

*Bhāsha Bindu Saptapadī*, focuses on the aspects of language (Bhāsha) that need to be taken care of while writing a thesis. This checklist, grounded in the *Tantra-Yukti* framework, guides the researcher in refining the language of the thesis to ensure clarity, precision, and creativity.

The framework divides the roles of language into three key functions:

- i. Clarify and Explain
- ii. Imply and Refine

- iii. Invent and Innovate

Based on these functions, a (*Bhāsha Saptapadī* / seven-point checklist) is developed using nine relevant *Tantra-Yuktis*. These points serve as a checklist for ensuring that the language used in a thesis is both effective and impactful.

Checklist for Language (*Bhāsha Bindu Saptapadī*)

1. Does your thesis clarify contextual meanings of the technical terms used (Padārtha) M
2. Does the Language of your thesis paraphrase and clarify meanings of the passages (Yoga) M
3. Does the language of your thesis elaborate on intricate topics in a justified manner (Vyākhyā) M
4. Does the language of the thesis employ similes and examples to explain concepts (Nidarśana & Upamāna) M
5. Have you attempted to avoid verbosity in the language of the thesis by employing ellipsis and implications (Vakyasheshā & Arthapatti) M
6. Does the language of the thesis employ etymological derivations to clarify terms (Nirvacana) D
7. Have you justifiably coined any new term to express your innovation and findings (svasamjna) D

To elaborate - Language in a thesis plays a crucial role in clarifying, elaborating, and innovating ideas. Tantrayukti provides a set of yuktis (devices) to ensure precise and effective communication. Padārtha-Yukti (Clarifying Contextual Meanings) focuses on defining technical terms in their proper context to avoid ambiguity: "Padāvadhikaḥ Arthaḥ Padārtha." Yoga-Yukti (Paraphrasing) ensures complex ideas are simplified and made accessible to a broader audience. Vyākhyāna-Yukti (Elaboration) emphasizes justified elaboration, enriching understanding without redundancy: "Atiśaya Varṇanam Vyākhyānam." Nidarśana-Yukti (Explaining Implicit Meanings) ensures underlying meanings are made explicit, avoiding misinterpretation. Upamā-Yukti (Conveying Relationships) uses comparisons and metaphors to bridge abstract concepts with relatable ideas, enhancing clarity. svasamjna-Yukti (Creativity and Innovation) fosters original thinking, enabling researchers to contribute novel ideas beyond established concepts. These linguistic yuktis ensure a thesis is clear, accessible, and original, enriching its quality while engaging readers. By incorporating these devices, researchers can present their work with precision, depth, and innovation, ensuring impactful scholarly communication.

**Mandatory and Desirable Elements:** As earlier here also Mandatory and desirable elements can be seen in the check list. Clarifying contextual meanings, Paraphrasing and Clarifying ideas, elaborating on intricate

topics, and Explaining implicit meanings are mandatory. These ensure that the thesis is clear, comprehensible, and appropriately detailed. Conveying complex relationships, using inference, and Allowing creativity and innovation are desirable. These elements elevate the quality of the thesis by adding depth, insight, and originality. Similar to the structuring checklist, this *Bhāsha Bindu Saptapadi* can be adapted for evaluators as well.

This checklist helps both the researcher and evaluator ensure that the language used in the thesis fulfills its purpose—making the thesis not only informative but also engaging.

**Bhāratiya Śodha Sāhitya Kṛtya-Akrtya Avali**

This final checklist on do's and don'ts in thesis construction serves as a ready reference for both researchers and evaluators. The checklist can be categorized into three sections: content, structure, and language. A tabulated version of the checklist is provided below.

CONTENT			
Kṛtya – Dos'		Akrtya Donts'	
1	comprehensive	1	Not connected to the original theme or source text
2	Rich in meaning	2	Opposed to convention, philosophy and logic
3	That which follows Rishi Tradition	3	ambiguous
4	Well evidenced	4	Repetitive
5	Centered on Establishing facts	5	Not based on evidence
6		6	Incomplete

Structure			
Kṛtya – Dos'		Akrtya Donts'	
1	Non repetitive	1	intro, conclusion etc are in disarray
2	Follows briefing and elaboration systematically	2	without utility
3	Sequential	3	Self contradictory statements
4	Endowed with Logical flow	4	Repetitive
5	Without mixed up section	5	Non adherence to the serial order in which the items

			are mentioned previously
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Language			
Kṛtya – Dos'		Akrtya Donts'	
1	Appropriate words	1	words which are uncommon, unpopular or obsolete.
2	Easy words	2	hard to pronounce words
3	Rich synonyms and descriptions	3	Very elaborate descriptions
4	Definitions	4	Very brief descriptions
5	illustrations	5	Meaningless expressions or wrong meaning

The above is based on the Tantraguṇas (Vimānasthāna of Carakaśaṃhitā, 8th Chapter, verse 3) and Tantradoṣas (Sarvāṅgasundarī commentary on Aṣṭāṅgahṛdaya in the Uttarasthāna, 40th section, verse 78). The content in the tables above is self-explanatory.

**Grading system based on the Check lists**

The Tantra-Yukti-inspired grading system provides a structured and quantifiable framework for thesis assessment. Notably, the first three checklists form the basis for grading, while the Do's and Don'ts section serves as a supplementary guide, offering valuable insights for both researchers and evaluators. However, the latter is not factored into the grading process.

**Grading Breakdown**

- i. Content-related parameters (5 checklists): 10 marks each, totalling 50 marks.
- ii. Structure-related parameters (7 checklists): First 5 are mandatory, contributing 25 marks. (The remaining 2 are desirable, potentially adding additional marks if fulfilled.)
- iii. Language-related parameters (7 checklists): First 5 are mandatory, contributing 25 marks. (The last 2 are desirable and may add further marks.)

Thus, a typical thesis would be graded out of 100 marks, but there is potential for an additional 20 marks (for fulfilling the desirable criteria), bringing the maximum score to 120 marks. Suggested Grading Scale:

Above 100 (up to 120): Highly recommended – Represents an exemplary thesis that not only meets all mandatory criteria but also excels by fulfilling the

desirable criteria. This could be adjudicated as one of the best theses.

90 to 100: Recommended – A solid and well-rounded thesis that meets all mandatory criteria. This level is suitable for publication or advanced recommendations without significant revisions.

70 to 90: Minor revisions – The thesis has potential but requires minor improvements. The grading system makes these revisions pointed and specific, offering constructive feedback to the researcher.

Less than 70: Major revisions – The thesis does not meet key standards and needs substantial work before being reconsidered for approval.

### Benefits of this Grading System

**Clarity and Transparency:** The criteria are specific and quantifiable, allowing both the researcher and evaluator to understand exactly what is expected. This minimizes ambiguity and subjective judgments.

**Efficiency for Evaluators:** Professors and scholars often juggle numerous responsibilities, and the time required to review a thesis can be significant. By focusing on these 19 essential aspects, this system ensures a thorough evaluation that is time-efficient and aligns with IKS principles. It helps evaluators offer pointed feedback rather than general comments, making the process more precise.

**Informed Revisions:** When revisions are necessary, the system provides specific, targeted areas for improvement based on the checklist. This makes the feedback more actionable and reduces vagueness often seen in traditional thesis reviews.

**Integration of Traditional Wisdom with Modern Academia:** This system, inspired by *Tantra-Yuktis*, not only adheres to Indian Knowledge Systems (IKS) but also ensures that these ancient methodologies are applied in a contemporary academic setting. By quantifying these parameters, it creates a bridge between ancient evaluative wisdom and modern research protocols.

### Additional Considerations

**Incorporating the Checklist in Thesis Writing:** As part of the thesis submission process, researchers could be required to show where they have applied the 19 steps within their work. This self-evaluation could also be part of the submission, ensuring that the thesis aligns with these criteria from the start.

**Training for Evaluators and Researchers:** To ensure this system is implemented consistently, there could be short courses or workshops for both researchers and evaluators on *Tantra-Yuktis* and their application in thesis writing and assessment. This would promote standardization and a shared understanding of the criteria.

**Flexibility in the System:** While the system is rigorous, it also allows for flexibility by incorporating desirable criteria that are not mandatory. This flexibility encourages innovation and creativity in research without penalizing those who may not need or be able to fulfil these higher-level criteria.

### Integrating the Tantra-Yukti based checklists into a current day Thesis writing and Evaluation

The idea of incorporating the *Pañchapādī* and two *Saptapādī* into the methodology section of a thesis could be an efficient way to ensure that these aspects are systematically applied. By requiring researchers to highlight where they have used each *Yukti* in their thesis (citing page numbers and examples), reflective research is promoted and it is ensured that the approach of the thesis writer is both structured and intentional.

**Teaching *Tantra-Yuktis* and Implementing the Framework:** The approach outlined herein can be integrated into educational programs as a module-based course on *Tantra-Yuktis*. Teaching researchers how to systematically apply these techniques, followed by assignments that allow them to demonstrate their use of *Pañchapādī* and *Saptapādī* in their own research areas, would build stronger foundations in scholarly writing.

Further, by making it mandatory for researchers to exhibit these steps in their thesis, this practice would:

- i. Strengthen the research methodology.
- ii. Ensure a high standard of coherence, clarity, and innovation in academic writing.
- iii. Encourage evaluators to engage with research more deeply, based on clearly defined criteria.

This system not only preserves the traditional wisdom embedded in *Tantra-Yuktis* but adapts it for contemporary research methodologies, making it a holistic and rigorous framework for both researchers and evaluators.

### Summary

The integration of *Tantra-Yukti* principles into the evaluation and structuring of theses offers a unique and systematic approach that bridges traditional Indian wisdom with contemporary academic practices. By focusing on Content, Structure, and Language, this methodology provides a comprehensive framework for both researchers and evaluators.

Content is evaluated based on its clarity, depth, and relevance, ensuring that the thesis addresses the research questions effectively and contributes meaningful insights to the field. The detailed checklists guide researchers in presenting well-defined titles, systematic arguments, and optimized content volumes, while offering evaluators a structured approach to assess the thoroughness and precision of the research.

Structure focuses on the logical arrangement and systematic presentation of the thesis. It emphasizes the importance of a well-organized document with clear divisions and detailed topic elaboration. The approach ensures that the thesis is presented in a coherent manner, facilitating ease of navigation and understanding.

Language is scrutinized for its ability to clarify, elaborate, and innovate. The language checklist encourages researchers to use precise terminology, provide paraphrasing and clarification, and employ effective similes and examples. It also highlights the importance of avoiding verbosity and incorporating etymological derivations where necessary.

The grading system established within this framework provides a quantitative and qualitative assessment method. It sets clear criteria for distinguishing between various levels of thesis quality, from major revisions to highly recommended works. This approach ensures that the evaluation process is both rigorous and transparent.

Implementation of these principles involves developing coursework and assignments for students, conducting faculty training, and using detailed do's and don'ts for evaluating theses. By applying *Tantra-Yukti* principles, the academic community can enhance the quality of research, offer pointed feedback, and integrate traditional knowledge systems with modern research methodologies.

The application of *Tantra-Yukti* principles in thesis evaluation represents a significant advancement in academic rigor. It not only respects and preserves traditional Indian knowledge systems but also aligns with contemporary academic standards, offering a holistic approach to research and evaluation. This methodology is poised to contribute meaningfully to the academic discourse, providing a structured and insightful framework for both researchers and evaluators.

The proposed grading system is both comprehensive and aligned with contemporary academic requirements as well as traditional scholarly principles. It fosters a rigorous standard of research quality, enhances the efficiency of evaluators, and encourages researchers to engage in thorough, methodical inquiry while ensuring clarity, coherence, and precision. By providing a quantifiable framework, the system facilitates an equitable, structured, and meaningful assessment process, benefiting both researchers and evaluators.

## Conclusion

In conclusion, drawing from *Swami Vivekananda's* perspective of integrating the "best of the West and the best of the East," it becomes evident that ancient Indian methodologies like *Tantra-Yukti* offer valuable insights that align with contemporary research practices. The mantra- "*ā no bhadraḥ kratavo yantu viśvataḥ*" (Rv

Samhita 1.89.1) captures the idea of welcoming knowledge from all directions, suggesting that wisdom is not confined to any one tradition. While certain elements such as literature review or methodological frameworks may appear Western due to their familiar terminology, the underlying principles of these processes are also inherent in traditional Indian systems. The checklists and approaches developed in this work are derived entirely from a deep engagement with *Tantra-Yukti*, and their independent convergence with modern research methodologies affirms their relevance and soundness.

Moreover, while *Tantra-Yukti* initially finds its primary application within Indian Knowledge Systems (IKS), particularly in the study of Sanskrit, its principles can be extended beyond IKS to other disciplines. With appropriate modifications and the inclusion of expert input, these methodologies can be adapted to different academic fields, demonstrating their broader applicability and significance.

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