



“Research Methodology in Ayurveda Samhita with special reference to *Vadamargas*.”

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ABSTRACT:

In Ayurveda Acharya has given equal importance to theoretical as well as practical knowledge to gain the practical skill and competency. *Vaadmarga* is one of the way of scientific discussion among *Ayurveda* fraternity. When we go through *Vaadmarga* it is observed that these were our ancient *Ayurveda* Research Methodology mentioned in different *Samhita*'s. With the help of critical studies and grammatical analysis we come to know that these are most advanced research techniques followed by different *Ayurveda* scholars to explore and establish new facts. It is also noticed that modern research methodology has many loophole by which data can be easily fabricated and misinterpreted. Such practices can be prevented by following *Ayurveda* Research Methodology i.e. *vaadmarga*. In ancient era, *vaadmarga* was universal method accepted by Acharyas for getting establishment and approval of genuine research. Current article will explore concept of *vaadmarga* in the light of modern research methodology.

KEYWORDS: Ayurveda, Research, Methodology, Samhita, *vaadmarga*.

INTRODUCTION:

The ancient teaching and learning method are available in *Ayurveda* classical texts. The physician who has acquired theoretical knowledge and experienced it practically were considered fit and to be honored by kings. The basic concept of *Ayurveda* evolved during the vedic period they were crystallized, refined and advance further in *Samhitas*. They were also placed on sound scientific footing so that all practical aspects were

interpreted logically. The law of uniformity of nature was established which helped in applying the physical laws to the biological field. It remains a mystery for all in what type of laborites & in what equipment's they were able to arrive at these scientific truth. Perhaps the entire nature was their laboratory and their own keen observation and divine vision worked as their instruments. In order to stabilize idea, Ykuti was added as one of the means to validate knowledge. Acharya Charak has emphasized work according to rationale and has advised to move always with knowledge. There should be proper correlation of theoretical knowledge and practical skill through the process of investigation which is essential for arriving at scientific truths. That's why he has used more than once the word Pariksha. For the advancement of knowledge and research they adopted the method of discussion among the experts. Symposia were organized in different parts of the country in which experts of the subject participated. These participant placed their views freely often contradicting the other's view. Lord Attreya was seen presiding over these symposia who concluded often correlating all the views. The workers and the authors presented their works in the conference of expert scholar's and it was only after their approval that works were recognized by the academic circle. This method of mutual discussion and symposia was responsible for developing the border scientific outlook which led to the study of problems from various angle to arrive at the truth.

The word research originated from a 16th century French word *recherché* meaning seeks out or search closely. The word research is made from

two words Re-Search. Re- repeatedly Search- to find.

Definition of Research:

- To derive new facts from known established means & methods
- To find truth of old concept or to establish new facts from old data or to re-established old facts from new data with the help of systemic study.

AIMS and OBJECTS:

- To analyze Research Methodology described in *Ayurvedic* text w. s. r. *Vadamargas*.
- To develop meaningful research in Ayurveda through empowerment of original thinking for serving mankind.
- To promote High Quality Scientific Research, Collaborative Consortia, Teaching, Training, Policy analysis, Advocacy & Translation to strengthen Medical, Public health system along with clear knowledge of evidence based integrative conceptual approaches.
- To ignite Curiosity in modern minds & encourage them to go through the *Ayurveda* literature.
- To Explore larger evidence –base for contemporary *Ayurveda*.

METHODS:

Under this heading data from different *Ayurvedic* compendium will be collected, arranged and critically analyzed to establish the methods of research in *Ayurveda*.

Literature Review:

Ayurveda terms/ Synonyms of research:-The word *Anusandhan* is used in *Brihat Samhita* which means the attempt of getting factual knowledge or to follow the facts for getting appropriate knowledge .According to Acharya Charak *Adhyayana* i.e. continuous study is also called as Research. *Gaveshana*, *Anveshana*, *Paryeshna*, *Shodh*, *Nirantar Adhyayana*, *Nirantar Eshana* are also knowns as Research. According to Acharya P.V. Sharma the study of different drugs or elements and their properties according cause & effect theory is called as *Anusandhan*.

Research:- The systematic process of collecting & analyzing information in order to increase our understanding about which we are concern or interested .

Methods means Way:

Research Methods means way of collecting & analyzing information of phenomenon of our interest through techniques or procedure used to collect data.

Methodology :-

Methodology means ideal & accepted way of scientific procedure which include:-

- A predefined approach to conduct research through frameworks & assumptions
- A series of steps where description related to research method is mentioned.

Need of Methodology:

It helps in better understanding of ideas & utilizing scientific information for our personal & professional growth. It adds firmness to our knowledge, increases excellence of expression & power of speaking. It adds knowledge to the literature there by benefiting the scholars, individual institute, community globally.

Qualities of Researchers

According to Charka every researcher should possesses following qualities to achieve the expected result or outcome of the research these are

- **Vidya** -Knowledge
- **Vitarka**- Reasoning skills
- **Vidnyanam** – Should be specialized in the field of research
- **Smriti** – Good Memory
- **Tatparta** – Hard Work
- **Kriya** – Good Practical skills or having good operational skill

Ayurved Acharyas have spend years in learning & mastering the art to transform the life . Ayurveda is traditional science of life which is influenced by different Darshan particularly by Nyaya –Darshan also called as Anwikishiki vidya or research methodology or Quantum physics of that time

After examining the branch of medical science & its selection i.e. Shashtra Pariksha their was search for the Professor who were examined i.e.

Acharya Pariksha who was responsible to inculcate physician qualities in his disciple.Ayurveda is a science like a sun which enlightens the entire subject while warding of the darkness (Ignorance) . For the achieving the knowledge of Ayurveda science Acharyas has mentioned three means of learning

Adhyan Vidihi – Method of Study

Adhyapan Vidhi – Method of teaching (Applicable after examination of disciple)

Tadvidh Sambhasha -Discussion with specialists. The fundamentals of Ayurveda depends on the observation and application. Our ancient scholars of Ayurveda observed minutely the environment and correlated with the human body ,as those days there was less amount of technology. They had established the theory of loka –purusha – samanya (uniformity of nature).In this theory ,the whole ayurvedic science is depended.

It was said by Lord Punarvasu to Lord Atreya that Person is equal to universe.Whatever formed entities are in the universe are present in the body of a person.

The panchaavayava vaakya was also established by the great sages depending upon the above theory with the help of Nyaya philosophical science.

Collection of information, methods ,procedure ,techniques , tools & documentation which helps researcher to conduct a research in the field of Ayurveda after discussion with the specialist (Tadvidh Sambhasha) helps in planning ,managing ,controlling, evaluating , interpreting the progress of research. The Ayurvedic tools and techniques of research and modern methods of research protocol both depend on observations and experimentation, but the approaches are different. Acharya Charak has mentioned the course of discussion among physicians in 44 terms known as Vaadmarg for ayurvedic research methodology. These terms are worth-knowing for acquaintance of the course of discussion among the physicians such as

“Vaad,Dravya,Guna,Karma,Samanya,Visesa,Sama vaya,Pratijna,Sthapana,Partisthapana,Hetu, Drstana, Upanaya,Nigamana, Uttara,Siddhant,Sabd a,Pratyaksa,Anumana,Aitihya,Aupamya, Samsaya,Prayojan,Savyabhicara,Jijnasa,Vyavasay a,Arthaprapti,Sambhava,Anuyojyo,Ananuyojya,Anu yog,Pratyanuyog,Vakyadosa,Vakyaprasamsa,Chala ,Ahetu,Atitakala,Upalambha,Parihara, Partijnahani,Abhyhanujna,Hetvantara,Arthantara,N ighrasthana.”

Though *Panchaavyavi Vakya* (*Pratigya, Hetu, Drstanta, Upanaya and Nigamana*) are included in 44 vaadmarga by acharya charak, but it is not only the tools conquer a hostile discussion with an opponent but also it is the method of proving one owns theory in front of a scientific committee through the open debate(an attempt to decide)

known as ‘ Vaad ‘There is a similarity between the ancient parameters of the ayurvedic shastra and the modern tools and techniques of research

Sr. No.	Modern research methods	Classical “Panchavayavi”vaakya
1	Statement of hypothesis	Pratigya
2	Plan of work collection of data	Hetu
3	Examples	Dristanta
4	Assessment and observation of result using 95% confident value	Upanay
5	Conclude the fact	Nigaman

In modern era ,human are more rational and they ask clarification. So now a days the research work depends on the tools and technology of laboratory, modern instrument etc, but the research approach, research attitude and principles are some how same with the ancient Ayurved research. The modern steps in the research process are following :

- Initiation, planning and formation of a hypothesis.
- Selecting the tools of study
- Defining general and specific objective.
- Experimentation/application
- Collection and Analysis of data
- Preparation of thesis and dissertation.
- Acceptance or rejection of a theory

DISCUSSION:

Descriptions of “Panchavayavi”

According to the Indian philosophy Acharya Charaka had given detail description in vimansthan chapter 8th named Rogbhisagjitiya viman.

1.Pratigya (Hypothesis):

Pratigya is the statement of research problem. It is an assertion about the object to be proved. It can be correlated with the hypothesis. After pratigya the same hypothesis is confirmed by sthapana by the help of hetu ,dristanta,upanay and nigaman.Here, pratigya is ...Purush(Man) Is Eternal

2.Hetu (Logical reason):

Hetu is the possible reasoning to explain any fact. Hetu is derived by pramanas which are described in

our Indian darshana shastra as well as Ayurvedic classics i.e. Pratyaksha (Direct Observation), Aptopodesh (Traditional Knowledge), Anuman (Inference), Upaman (Analogy) etc. These pramanas help to validate the reason or hetu. Example –man is eternal because the creation of purush is not seen by anyone. Hetu is consist of Aptopadesh, Pratyaksha, Anuman, Upamaan, Yukti Praman

Aptopodesh:

It is the base of all praman or tools. All the previous research scholar and teachers have spent their life to gaining knowledge. They wrote down their experience in books and research papers for the sake of the society. Whatever we try to see by pratyaksha or whatever we try to conclude by the base of knowledge, which is called aptopodesh.

Pratyaksha:

It is the best method of knowledge. Acharya Charak mentioned that the sound of intestine, crackling sounds of the knee joint should be observed by pratyaksha praman. Now a days the „lub- dub“ of the stethoscope nothing but the pratyaksha praman. Now a days the capacity of the sense organs are increased with the help of mechanical aids. Eyes can be supported by microscope endoscope like visual aids. Tactile sensation is measured by the thermometer beneath the skin.

Anuman:

Anuman is the inference .If a trial of research drug was done in arthritis the patient is asked to walk for a distance, if the patient is able to move without support, without pain, it can be concluded that the research drug is effective in arthritis.

Upaman

If we are doing a research on efficacy of a drug in rats or other animal it is included in upaman praman. As the drug is acting in lower animals, most probably it works in human body some how. Again it depends on the theory of loka –purusha – samanya (uniformity of nature).

Yukti Praman:

Yukti is nothing but the conclusion drawn on the basis of pratyaksha and anuman. While conducting drug research, a single drug can be used in various conditions by changing the drug intakes routine or anupans or dose by yukti pramana. It can be also compared with the statistical part of a research during conclusion.

3.Drishtanta/udaharan (example):

Drishtanta plays an important role to draw a conclusion .It should be “murkha vidusha buddhi satmya” or easy to understand for a layman as well

as a wise .It gives a resemblance or image of the thing to be proved. For example –sky is eternal,

4.Upanay (co-relation):

Upanay is the co relation process .It gives the logical sequence to illustrate the problem. Example – the sky is uncreated and it is eternal, likewise the purush is also uncreated. So the purush is eternal.

5.Nigaman (conclusion):

Nigaman validates pratigya, it is the final conclusion. After getting the hetu and analyzing the reasoning a final result is concluded.

Correlation of “Panchavayavi” with modern research tools

Traditional terminology	Modern tools and technique
Pratigya	Hypothesis or title of thesis
Hetu	Research method, technique, lab tools, protocol
Udaharan	Previous research works, Thesis on Same Topic
Upanay	The correlation, discussion part of research work
Nigaman	Revalidation of The Hypothesis

CONCLUSION:

Ayurved compendia explains the research methodology with the help of learning, reasoning, specific knowledge ,memory, devotion for the scholars willing to learn the Scriptures. They are light for illumination and own intellect of the research scholars is like eye ,when endowed properly cannot commit any mistake. The different subject included in the treatise should be learned from their respective experts .A good scholars is supposed to have knowledge of multiple subjects.This is just one approach of the “Panchaavayavi”; there may be other better approaches. We can use the traditional method of research and incorporate it in the modern methodology of research to serve the whole society in some health issues. As ,“The purpose of human life is to serve, and to show compassion and the will to help others.”

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