

Research methodology in Ayurveda

Protocol designing and presentation of research

Sushilkumar U. Yanpallewar¹

¹ Associate professor and HOD, Dept. of Sanskrit Samhita Siddhanta, Vidarbha Ayurved mahavidyalaya Amravati.

Introduction

The dictionary meaning of the word protocol is design, plan of research, blue print, rules and procedures of research, etc. I.e. protocol is systematic documentation of research which is capable of stating reasoning and structure of research undertaken. Protocol is capable of describing background, objectives, different methods adopted for research with statistical methodology and other details of research project. Detail plan and presentation of research work is also called as protocol.

According to *Acharya Charaka* true knowledge is acquired by researcher should be presented and demonstrated in such a manner so that it is capable of convincing others . and such method of presentation, demonstration of research is called as *Pararthanumana* which is also supposed as tool or source of knowledge of any science

Definition

The official or authorized procedures notes documentation of the research pro-

ject which is capable of reporting all details of the subject of research to even layman is called as protocol.

In short protocol is the document prepared for detailing the ongoing or proposed research work in a scientific or easily acceptable manner.

According to *Acharya Charaka* a person after getting the inferential knowledge by a research or *Anusandhana* or by *Bahavidha Parikshana* should be demonstrated or presented in a acceptable manner so as it is capable to be convinced to other vaidyas .it is also called as *Panchavayavi Vakya* .Research should be presented through 5 components hence called as *Panchavayavi Vakya*.

1) PRATIGYA (Proposition) -

STHAPANA

अथ स्थापना- स्थापना नाम तस्या एव प्रतिज्ञाया हेतुदृष्टान्तोपनयनिगमनैः स्थापना।
पूर्वं हि प्रतिज्ञा, पश्चात् स्थापना, किं ह्यप्रतिज्ञातं स्थापयिष्यति;

Sthapana means statement or introduction of the research problem.

अथ प्रतिज्ञा- प्रतिज्ञा नाम साध्यवचनं; यथा- नित्यः पुरुष इति॥३०॥

यथा- नित्यः पुरुष इति प्रतिज्ञा; ch.vi.8

स्थापयति सिद्धमर्थं परं प्रति साध्यतीति

स्थापना | chakra.

It is an inferential statement about the objects to be proved or a statement about the research problem. or in a modern science it is called as Research questions or hypothesis or simply; title of the research project to be undertaken may be called as *Pratigya*.

• **HETU (Reasoning) –**

अथ हेतुः- हेतुर्नामोपलब्धिकारणं; तत् प्रत्यक्षम्, अनुमानम्, ऐतिह्यम्, औपम्यमिति; एभिर्हेतुभिर्यदुपलभ्यते तत् तत्त्वम्॥३३॥ Ch. Vi. 8.

हेतुः- अकृतकत्वादिति; दृष्टान्तः¹ - यथाऽऽकाशमिति;

Presentation of the aims & objects of the proposed study is known as *Hetu*. according to *Nyayadarshan*, *Hetu* is also called as “TOOLS AND METHODOLOGY” to be undertaken for research is called as *Hetu*.

Simply; *Hetu* means the cause for which the research is to be undertaken. And it may consists of aims, objects, tools & methodology of proposed research.

Types –

Hetu is of 2 types –

a) *Yathartha Hetu* / ‘*Sad Hetu*’-

Yathartha Hetu means methods of examinations or tools which are to be used to analyze the data of research & tools or different examination or investigations which is to be conducted during study to obtain true and factual results.

b) *Ayathartha Hetu* –

Ayathartha Hetu means precautionary measures to be undertaken to avoid FALSE results.

Simply, we can say that different analytical methods ,inclusive & exclusive criteria of the study is called as *Ayatharthahetu*.

2) *Udaharana/Drushtantha-*

अथ दृष्टान्तः- दृष्टान्तो नाम यत्र मूर्खविदुषां बुद्धिसाम्यं, यो वर्ण्यं वर्णयति¹ | यथा- अग्निरुष्णः, द्रवमुदकं, स्थिरा पृथिवी, आदित्यः प्रकाशक इति; यथा आदित्यः प्रकाशकस्तथा साङ्ख्यज्ञानं प्रकाशकमिति॥३४॥ Ch. Vi. 8.

Udaharana/Drushtantha means review of similar studies conducted previously by different scholars or collection of background information of the present study. which can be in the form of similar studies conducted ,experiences of different researchers , scholars , people or even by layman or may be in the form of different traditional knowledge in the similar research area,

Udaharana/Drushtantha also means different opinions of different scholars

about the similar hypothesis or research problems.

Simply; *Udaharana / Drushtantha* means literary review and collection of useful references from previous studies in the same research area.

Udaharana is of two types –

a) *Sadharmya Drushtantha-*

it means collection of references which are similar to proposed study .

b) *Vaidharmya Drushtantha-*

It means collection of references which are quite opposite to the proposed study .

3) *Upanaya –*

उपनयः- यथा चाकृतकमाकाशं, तत्त्व नित्यं, तथा पुरुष इति; I Ch. VI. 8.

Literally it is the compilation, comparison, discussion and analysis of the collected data and logical reasoning about its co-existence.

According to *Acharya Charaka Upanaya* means discussion about the obtained results & its interpretation according to the hypothesis.

In short *Upanaya* means discussion & interpretation of data collected in the study.

4) *Nigamana –*

निगमनं- तस्मान्नित्य इति॥३१॥ Ch. VI. 8.

Nigamana means conclusion based on the study confirming *pratigya*

or accepting or rejecting the hypothesis for which the study or research is conducted .

According to *Nyayadarshan* it is accepting hypothesis based on the data collected in the study & according to *Acharya Charaka Nigamana* means establishing absolute truth (*Nitya* type of *Siddhant*) based on the current research or the study .

Discussion:

In modern era such study design is known as protocol design & conclusion of such systematic research is published in different scientific journals, books, presented in conferences. Like wise in *Ayurveda* too such research is presented in different conferences called as *sambhasha parishada of vaidyas &* widely accepted by academicians ,practitionars ,scholars, students etc...

Now a days such results or researches are preserved by some of the web journals or some of the agencies like pub med through independent and dedicated server facility for future references in as it is manner but in *Ayurveda* research once accepted by vaidya community are transferred in a suitable manner and included in *Samhita* ,commentary, *pratisanskar* or in *patha shuddhi* but it is in the form of short sutra or shloka using pre-decided methods of presentation. once research is included in *Samhitas*

then it is called as *Shabda* or *Aptavakya*. once a research is established or accepted by Ayurveda community no data or details of the study is preserved but only small summary which is accepted by all is included in *Samhitas* having pre defined grammatical manner, in this way ancient Indian scientists successfully preserved there research for future references in a short easily reachable manner.

Conclusion-

- 1) Like modern research methodology, the oldest life science i.e. *Ayurveda* too have own research methodology.
- 2) According to *Acharya Charaka* every research carried out in the field of *Ayurveda* should follow protocol called as *Panchavayavi Vakya*.
- 3) Every research done in this field was presented in different conferences, open debates for getting recognized by different scholars.
- 4) Once research work has been accepted by scholars small summary of that work is preserved in the form of *shlokas* or *sutras* in different compendiums , *Samhitas* , or commentaries etc.

- 1) *Acharyas Ayurvediya padartha vidnyan* by- D. Laxmanacharry , published by –choukhambha Sanskrit Pratishthana New Delhi, reprint -2010 page 188-190
- 2) *Padartha vidnyana evam Ayurved Itihasa* by- Vd. Arun Bhatkar, om prakashan Nagpur. First Edition 2014 page 280-289.
- 3) *Charaka samhita – chakrapani tika part 1* by Vd. Y G Joshi. Published by Vaidya mitra prakashan pune. First edition 2003 page 577-579
- 4) *Charaka Samhita Poorvardha shruti tika* by Vd. Sushil Yanpallewar published by Shantanu Prakashan Pune first edition page 240-243

BIBLOGRAPHY-