

## TEN TOOLS OF EXAMINATION (DASHVIDHAPAREEKSHYA BHAVA) IN AYURVEDIC RESEARCH

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### ABSTRACT

Research in Ayurveda is not a new term. *Acharya* since ages have been conducting research and documenting their observations while composing the Ayurvedic texts. In present scenario the research methods described in Ayurveda can be integrated in any form of Research. One such methodology is Ten folds of examination (*Dashvidha Pareekshya Bhava*) described in *Vimana Sthana* of *Charaka Samhita* which deals with detailed and specific knowledge of *Dosha* and *Vyadhi*. This paper gives a bird eye view on how *Dashvidha Pareekshya Bhava* can be applied in Ayurvedic research.

**Key words:** *Ayurveda, Veda, Dashavidha Pareekshya Bhava, Research.*

### INTRODUCTION

Research is searching knowledge which is forgotten or which is hidden under the cover of ignorance. In fact the term research is not new to Ayurveda. Centuries before contemporary science took birth, Ayurveda laid stress on constant necessitate for research in all aspects of the healing science. Probe, Quest, Enquiry, Investigation, Examination, Scrutiny, Verification, Re-establishing, Re-evaluation, Re-validation, Re-orientation, Discovery, Exploration, Invention etc are some of the terms which can be used for research. Many scattered references are found in Ayurvedic literature which lay stress on research viz.

“*Pareekshya karinohi kushala bhavanti*”<sup>1</sup> and “*bhishja praaka praksheeyavam*”.<sup>2</sup> Many synonyms of research viz. *Eshana* in *Trsreshaniya adhayaya*<sup>3</sup>, *Anveshana* (required to know the unidentified things), *Manthana* in *Astanga Sangraha* which means to churn the known facts to get the necessary information are described in authoritative texts. The first stanza of *Charaka Samhita* itself stresses the significance of research which suggests quest for longevity highlighting the innate scientific approach of Ayurveda. Research is only possible when we initiate the proceedings with an outlook that there is

something deficient or inadequate in the existing knowledge. For this purpose *Tadvidya Sambhasa* (Seminars and symposia of experts of particular science) are portrayed in which the deliberations were made to establish concepts (*Vada*). Thus the concept derived with the help of paraphernalia like *Pramana*, *Tarka* etc and established with the help of *Pancha-avayava Vakhya* which is not against the *Shastra* (scripture) is known as *V da*.<sup>4</sup> *Ayurveda* is a medical science wherein research is done with respect to *Vyadhi*, *Aushadha* and *Atura*. For assessment of these factors *Dashavidha Pareekshya Bhavas* are enlisted which are nothing but employment of *Karya Kaarana Vada*. These *Dashavidha Pareekshya Bhavas* are *Kaarana*, *Karana*, *Karya-yoni*, *Karya*, *Karya-phala*, *Anubandha*, *De ha*, *K la*, *Pravrutti* and *Up ya*.<sup>5</sup> *Charaka* in *Vim na Sth na* notifies, the person who examines the factors (*Kaarana*, *Karana*, *K ryayoni*, *K rya*, *K ryaphala*, *Anubandha*, *De ha*, *K la*, *Pravrutti* and *Up ya*) and indulges into any *K rya* is *Kushala* (wise) and by undertaking this he acquire instantaneous results (*Ista Phala*) without much endeavour.<sup>6</sup> Here *Charaka* advises that this concept is pertinent for all categories of research (*Pareeksha*).<sup>7</sup> ***Kaarana*** is the definite and inevitable material which initiates action and is mandatory for accomplishment of any specific research activity. It is of three types- *Samavayi*, *Asamavayi* and *Nimitta*.<sup>8</sup> *Samavayi K rana* is the one which is present right through the process. In other words, it is the one which gets transformed into *K rya*. *Asamavayi K rana* is the one which is present either before or after the

process in inseparable relation either with the *K rya* or with the *K rana*. It is the next intimate cause for *K rya*. The factors leaving these two are to be considered as *Nimitta K rana*. So if we are able to understand *K rana* and the theories of *Satk ryav da* and *Asatk ryav da* etc it becomes easy to understand the concept of *K rya K rana V da* and its applicability in research methodology. *Satk ryav da* gives importance to *Samav yi* and *Asamav yi K rana* because these two get transformed into *K rya*. *Asatk ryav da* gives importance to *Nimitta K rana* which is responsible for bringing the transformation in *Samav yi K rana*. *Kaarana* in terms of research will always be Researcher/Investigator who initiates the action autonomously.

***Karana*** are the instruments or medicaments which serve as equipment for the *Kaarana* (doer) making effort for performing the action.<sup>9</sup> *Karana* are the instruments or the *Upaka ranas* which help in completing the research activity. According to the type of research being conducted these vary from literary texts, drug, diagnostic instruments, machines etc.

***K ryayoni*** is the diseased state of an individual where *Vaidya* performs *Chikitsa*.<sup>10</sup> By acquaintance of this the *Vaidya* can predict the prognosis of the diseases. *K ryayoni* is the field of interest of the research scholar where he wants to conduct the study. This remains in *Samavayi* relation and for appropriate research, it has to be defined in terms of the factors like *Hetu*, *Do ha*, *Du hya*, *Prakruti*, *De ha*, *Kala* etc for example, while conducting research on *Sthoulya* one has to keep in mind the cause for *Sthoulya*, *Do ha* responsible along with *Du hya*, *Prakriti* of *Atura*, in which *De ha* he is inflicted and where the *Ausha*

*da* is to be administered (*Bh mi* and *tura*) and the time when the *Aushada* is to be given. Once the researcher is clear about the field of research, he can predict the feasibility of the research work.

***K rya*** is the one which is absent before its manifestation and this condition is pre-requisite for a thing to be defined as *K rya*.<sup>11</sup> In terms of *Chikitsa*, it is to be understood as *D hatu Samya* (state of equilibrium) which is one of the aim of the *Ayurveda*. In terms of research it should be understood as the object to be achieved or the effort put by the researcher to complete specific research work. So broadly speaking aim with which the research is carried out is *K rya*.

***K ryaphala*** is understood as the immediate outcome or result of the act.<sup>12</sup> In *Ayurveda*; it is understood as the state of wellbeing of the *Atura* (*Dhatusamyata*) which he attains after *Chikitsa*. It is assessed by satisfaction of mind, intellect of sense organs and body etc. Whereas the results of the study carried out should be understood as *K ryaphala* in terms of research.

***Anubandha*** means the long term effects or after effects which can be good or bad.<sup>13</sup> Good means maintenance of long healthy life which is characterised by union with vital breath and bad can be understood as complications of the treatment. In terms of research these can be new avenues which the research opens after completion of research activity.

***De ha*** refers to both *Bh mi de ha* as well as *Atura de ha*.<sup>14</sup> *De ha* is examined for the knowledge about the *Atura* or the *Aushada*. *charya Charaka* stated research protocol for both of them separately in which following factors to be considered. For *Atura* the factors to be examined are: where he is b

orn and brought up, where he got afflicted with the diseases, in his place what kind of food and customs people follow, what kind of bodily and mental strength he possesses, what is conducive to his body, what are his likings and what is good or bad for him? So these all factors should be considered before one includes the patient into study and get desired results. For drugs, separate concept of *Bh mi de ha* is described which includes: quality of the *Aushada* (*Saumya or Agneya*), specific actions, place of growth, season of collection, mode of collection, method of preservation, method of processing, dosage employed, quantum of *Do ha* eliminated by it. In research *De ha* refers to the place of conduction of research activity, drug taken for study and the subjects included for the study.

***Kala*** is to be understood as time of the year, status of the patient and stage of the diseases<sup>15</sup> which is very much essential to decide *Chikitsa* and prognosis of the diseases. In terms of research it denotes time and stage of research work being conducted viz researcher should be aware of the fact that the disease on which he is proposed to carry out research is prevalent in which part of year.

***Pravrutti*** is the initiation of the therapy or treatment.<sup>16</sup> it is characterized by the combination of *Vaidya*, *Aushada*, *Upasthatha* and *Atura*. In research it is the actual execution of the entire research process. It has been separately mentioned because during the process of study the researcher sometimes needs to modify the plan as per need. That effort which the researcher or scholar puts in is termed as *Pravrutti*.

***Up ya*** refers to the excellence of the physician etc and their proper arrangement.<sup>17</sup> It is c

haracterized by their respective qualities and their proper application considering place, time, dose etc. In research it is the study plan charted out especially in relation with *Kaarana*, *Karana* and *Karyayoni*. If these three appropriately fit into one another, then the researcher can complete his/her research work timely and without much effort.

## CONCLUSION

In current research scenario *Dashavidha Pareekshya Bhava* act as a tool/device and can be incorporated in any type of research activity being carried out as certified by *Charaka Samhita*. In the text these *Bhavas* are meant for *Vaidya* to examine *Atura*, but in field of research these ten folds of examination has different role to play like *kaarana* remains the same in any type of research that is the doer or the person who conducts research whereas the remaining 9 components varies from research to research. Hence these *Dashavidhapareekshyabhava* which serve as tool should be used using *yukti* by the Physician/researcher in which field he wishes to work upon. The components of *Dashavidha Pareekshya Bhava* are the steps for conduction of research activity which are still in practice. Concepts of *Charaka Samhita* still hold good in present era of research.

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*Source of support: Nil*  
*Conflict of interest: None Declared*