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”1 and “bhishja praaka praksheeyavam”.2 Many synonyms of research viz. Eshana in Trsreshaniya adhayaya3, 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

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, Vāda, Dashavidha Pareekshya Bhava, Research.
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-ayavaya Vakhya* which is not against the *Shastra* (scripture) is known as *Vāda*.<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 Pareeksha Bhavas* are enlisted which are nothing but employment of *Karya Karana Vada*. These *Dashavidha Pareeksha Bhavas* are *Kaarana, Karana, Karya-yoni, Karya, Karya-phaela, Anubandha, Deśha, Kāla, Pravrutti and Upāya*.<sup>5</sup> Charaka in *Vimāna Sthāna* notifies, the person who examines the factors (*Kaarana, Karana, Kāryayoni, Kārya, Kāryaphala, Anubandha, Deśha, Kāla, Pravrutti and Upāya*) and indulges into any *Kārya* 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 Kārana* is the one which is present right through the process. In other words, it is the one which gets transformed into *Kārya*. *Asamavayi Kārana* is the one which is present either before or after the process in inseparable relation either with the *Kārya* or with the *Kārana*. It is the next intimate cause for *Kārya*. The factors leaving these two are to be considered as *Nimitta Kārana*. <sup>4</sup> So if we are able to understand *Kārana* and the theories of *Satkāryavāda* and *Asatkāryavāda* etc it becomes easy to understand the concept of *Kārya Kārana Vāda* and its applicability in research methodology. *Satkāryavāda* gives importance to *Samavāyi* and *Asamavāyi Kārana* because these two get transformed into *Kārya*. *Asatkāryavāda* gives importance to *Nimitta Kārana* which is responsible for bringing the transformation in *Samavāyi Kārana*. *Karana* 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 *Karana* (doer) making effort for performing the activity.<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. *Kāryayoni* 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. *Kāryayoni* 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, Dośha, Duśhya, Prakriti, Deśha, Kala* etc for example, while conducting research on *Sthoulya* one has to keep in mind the cause for *Sthoulya*, *Dośha* responsible along with *Duśhya*, *Prakriti of Atura*, in which *Deśha* he is inflicted and where the *Ausha*
da is to be administered (Bhūmi and Ātura) 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.

Kārya is the one which is absent before its manifestation and this condition is pre-requisite for a thing to be defined as Kārya. In terms of Chikitsa, it is to be understood as Dhatu 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 Kārya.

Kāryaphala is understood as the immediate outcome or result of the act. In Ayurveda; it is understood as the state of wellbeing of the Ātu (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 Kāryaphala in terms of research.

Anubandha means the long term effects or after effects which can be good or bad. 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.

Deśha refers to both Bhūmi deśha as well as Ātura deśha. Deśha is examined for the knowledge about the Ātura or the Aushada. Ācharya Charaka stated research protocol for both of them separately in which following factors to be considered. For Ātura these factors to be examined are: where he is born 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 Bhūmi deśha 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 Dośha eliminated by it. In research Deśha 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 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. It is characterized by the combination of Vaidya, Aushada, Upasthatha and Ātura. 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.

Upāya refers to the excellence of the physician etc and their proper arrangement. It is c
characterized 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 Kaara na, Karana and Kāryayoni. 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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