RESEARCH METHODOLOGY IN AYURVEDA

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ABSTRACT
Research is a search for knowledge to educate the Research process among students and scholars and get acquainted with all basic aspects of Research methods and methodology. It is essential to understand how Research is conducted, documented, exhibited and interpreted scientifically. In Ancient time acharyas have been fully knowledge of Research concepts we get many number of references regarding Research in various instances they did practical trials, clinical documentation which have fully tested even at that period there will not be sufficient development of the technology. Establishing the old facts with the present knowledge is nothing but Research. To make Ayurveda wide acceptance and to make globalization Research in Ayurveda with standard protocol is need for hour.

Key words: Research, Research methodology, Anusandana, Pramanas

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INTRODUCTION:
Research as a common parlance refers to search of knowledge. All other system got recognition as they conduct regular research and update their science and became popular. Every science/ disciplines started to expand in its dimensions by doing research in their respective specialty and they are in progress. For the development of science and scientific world research has got prime importance in the modern time. Ayurveda the Ancient science which has got thousand years history, practicing in a systematic way in order to prove scientifically to this world to create confidence in the society and make acceptable, and for globalization evidence

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research is required. To get wide acceptance by the society one should develop Standard protocol, Sufficient Evidences, Standardization and Uniform practices.

**RESEARCH** mean-Comprises of two words

Re- once again and Search- Act of searching (search in terms of knowledge based on keen observation). Nothing but searching once again is Research.

According to **Dictionary Word web**

1. Systematic investigation to establish facts.
2. A search for knowledge.  
3. Attempt to find out in a systematic and scientific manner.

**ETYMOLOGY**:  
The English words search and research are derived originally from the French word ‘Cherche’ and ‘recherché’ the prefix ‘re’ means again or once more.

This is a key instinct for all living organisms, especially human beings for survival and welfare.

Research can be conducted any branch of science or any branch of knowledge.

**DEFINITION OF RESEARCH**:  
- Defined as a Scientific and Systematic search of information on specific topic.
- Establishing the old facts with the present knowledge.
- Searching for the existing phenomenon and putting it into scientific and logical (correct and valid reasoning) manner.
- Verification of old facts and finding out new facts (Invention-is inventing and Revalidation-Giving evidence).

**RESEARCH COMPRICES**:  
- Defining and redefining problems
- Formulating Hypothesis or suggested solutions
- Collecting, organizing and evaluating data
- Making deductions and reaching conclusions and
- Lastly careful testing the conclusions to determine whether they fit the formulating Hypothesis.
- Hypothesis- A proposal intended to explain certain facts or observations or Solution for suggested problem.

**RESEARCH METHODOLOGY**:  
- The term methodology refers to systemic procedure for carrying out an activity and in the context of medicine implies a set of rules which broadly specify-

  How knowledge should be acquired, presented and evaluated.

It is the way to solve research problems systematically. It has many dimensions and research methods are one among them.

Research methodology is the science of studying how research is done scientifically; in fact it is the grammar of science. A system of methods in particular field is the methodology. It is also defined as the methods or techniques which are used by the
researcher during the course of studying Research problem are termed as Research methodology.\(^8\)

**ANUSANDHANA (RESEARCH)\(^9,10:****

Anusandhana is a term commonly used in Ayurveda and allied literature for discovery in general.

Comprises of - Anu- anantara that is afterwards and Sandhana- Finding out. The study of cause and effect relationship between Dravya, Guna, and Karma after several observations and through verifiable examinations, arrival at final conclusions as Anusandhana. Anu to follow and Sandhana is samyak gyana that is appropriate knowledge. To link the interrupted ancient thoughts and to read in between the lines is called Anusandhana.

- If some vital (Performing an essential function in the living body) thing is lost in due course of time, the efforts initiated to trace out the lost thing is Anusandhana.\(^11\)

- In other words “Anusandhana” means restoring or re-establishing ‘Karya karanabhava’ that is cause and effect relationship thereby acquiring “Yathartha gyana”.

- Another meaning for Anusandhana is binding together the bits of information gathered through search and research.

- In Ayurveda literature much of the information relevant to a particular subject is not mentioned under single heading or chapter, but the information is scattered in different sthanas and so on.

Therefore much of the research especially literary is based on collecting the information on a particular topic or subject this made the term Anusandhana.\(^12\)

**TABLE 1: SHOWING SYNONYMS of Research terms:**

<table>
<thead>
<tr>
<th>Other terms or equivalent terms used for word Research are (^13)</th>
<th>Specific term used for Anusandhana: (^14)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>Investigation</strong>- The work of inquiring into something thoroughly and systematically</td>
<td>1. <strong>Anveshana</strong>- Search unknowing thing Charaka</td>
</tr>
<tr>
<td>2. <strong>Invention</strong>- The act of inventing</td>
<td>2. <strong>Anusandhana</strong>- Binding the bits of information</td>
</tr>
<tr>
<td>3. <strong>Enquiry</strong>- A search for knowledge</td>
<td>3. <strong>Eshana</strong>- Probing (Inquiry or investigation)</td>
</tr>
<tr>
<td>4. <strong>Exploration</strong>- A careful systematic search</td>
<td>4. <strong>Gaveshana</strong>- Searching for missing</td>
</tr>
<tr>
<td>5. <strong>Verification</strong>- Additional proof that something that was believed (some fact, hypothesis or theory) is correct</td>
<td>5. <strong>Jignasa</strong>- Curiosity to know things</td>
</tr>
<tr>
<td>6. <strong>Discovery</strong>- The act of discovering something</td>
<td>6. <strong>Manthna</strong>- Churning to get amrita</td>
</tr>
<tr>
<td>7. <strong>Quest</strong>- The act of searching for something new</td>
<td>7. <strong>Nirikshana</strong>- Observation</td>
</tr>
<tr>
<td>8. <strong>Parishodhana</strong>- Searching</td>
<td>8. <strong>Parishodhana</strong>- Searching</td>
</tr>
<tr>
<td>9. <strong>Punarvimarsha</strong>- Re-appraisal</td>
<td>9. <strong>Punarvimarsha</strong>- Re-appraisal</td>
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<tr>
<td>10. <strong>Parikshana</strong>- Experiments</td>
<td>10. <strong>Parikshana</strong>- Experiments</td>
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<tr>
<td>11. <strong>Vimarsa</strong>- Literary criticism</td>
<td>11. <strong>Vimarsa</strong>- Literary criticism</td>
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</table>
TABLE 2 SHOWING AIMS AND OBJECTIVES 15:

<table>
<thead>
<tr>
<th>Aims:</th>
<th>Objectives:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• <strong>Invention</strong>- A creation (a new device or process) resulting from study and experimentation</td>
<td>• To identify the problem</td>
</tr>
<tr>
<td>• <strong>Revalidation</strong>- Prove valid; show or confirm the validity of something</td>
<td>• To collect the information</td>
</tr>
<tr>
<td>• Establishing the old facts with present knowledge</td>
<td>• To form the Hypothesis</td>
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<tr>
<td>• Analyzing sequence</td>
<td><strong>In Ayurveda</strong></td>
</tr>
<tr>
<td>• Logical application of Fundamentals</td>
<td>• Maintenance of health and treatment of disease.</td>
</tr>
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**In Ayurveda**

1. Desire of Absolute knowledge
2. Desire of better standard living

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<tbody>
<tr>
<td>To identify the problem</td>
<td><strong>H</strong>₀ – Null Hypothesis, <strong>H</strong>₁- Research Hypothesis</td>
</tr>
<tr>
<td>To collect the information</td>
<td>To test the Hypothesis. To accept or reject the hypothesis and to note the results.</td>
</tr>
<tr>
<td>To form the Hypothesis</td>
<td><strong>Scope</strong> 16:</td>
</tr>
</tbody>
</table>

- **H**₀ – Null Hypothesis, **H**₁- Research Hypothesis

To test the Hypothesis. To accept or reject the hypothesis and to note the results.

**Scope** 16:

- The present generation wants a scientific clarification (removes obstacles to understanding) for everything that is happening around the world.

- Ayurveda is being an ancient medical science, is formulated on the scientific parameters available in those times.

- Other system or contemporary sciences growing by conducting Research regularly in the field of Biology, Physiology, Pathology, Pharmacology, Bio chemistry with valid information. This created necessity of Research in Ayurveda.

- To develop evidence based support on the efficacy of Ayurveda drugs, procedures and practices. To generate data on safety, standardization, and quality control for Ayurveda products and practices. To review the rare classical literature and historical aspects of Ayurveda. To investigate the fundamental principles of Ayurveda.

- To generate data on various aspects of Ayurveda, Standardization of drugs as well as finished products.

**TABLE 3: SHOWING NEED, CHARACTERS, AND QUALITY OF RESEARCHER** ¹⁷
Need:
1. Development of methodologies (The system of methods followed in a particular discipline)
2. Evaluation and Recording
3. Improve quality and value of research
4. Appropriate evaluation methods are the need of hour to say excellence in research.

Characteristics of Research:
1. Aims to find out new facts
2. Logical (Based on known statements) and objective orientation
3. Based on personal observation and experimentation
4. Experts in research field
5. Quest (The act of searching for something) for Answer
6. Requires lot of patience
7. Maintain Records & Reports

Quality of Research:
1. Logical (Based on known statements) thinking
2. Highest integrity
3. Spent long time
4. Sincere to his work
5. Optimistic- always positive (Expecting or presenting the best possible outcome) approach

Classical methods of Research

1. Concepts of Pratyaksha (direct perception by senses), Anumana (logical inference), Yukti (logic) and Aptomadesha (textual reference) Pramana. Chaturvida pramana
Cha, Su. 11/17 p.n 152-154

2. Dravyath (Quantitative examination), Gunatah (Qualitative examination), Karmatah (Functional examination)- Pareekshana paddhati.

3. Aushadhayoga Pareekshana paddhati


A.H. Su. 12/67-68

6. Tadvidya sambhasha, Vadamarga.
Cha. Su

7. Tantrayukti (Techniques of expositions) Su. Ut. 65

Fundamental concepts of Research in Ayurveda

Concept of Panchamahabhuta and Tridosha theory

Concepts of Rasa, Guna, Virya, Vipaka, Prabhava and Karma

Concept of Prakriti- Saradibhava, Ojas, Srotas, Agni, Ama and Koshta

In Ayurveda qualities of Researcher:

<table>
<thead>
<tr>
<th>Vidya vitarka viganam smriti tat paratkriyaha</th>
<th>yasate shaddgunasya na sadhyamiti nivartate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vidhyaa</td>
<td>Knowledge</td>
</tr>
<tr>
<td>Vitarkaa</td>
<td>Reasoning</td>
</tr>
</tbody>
</table>
According to Acharya Sushruta- Satata adhayana, Vada, Paratantra avalokana, Tadvidya sambhasha will enhances Buddh and Medha 20.

Historical background of Research in Ayurveda:

• The spread of Ayurveda is itself a great Research phenomenon.

• A person is born to achieve Chaturvridha Purusharthas i.e, Dharma, Artha, Kama and Moksha. To attain this life span of hundred years is required.

• In ancient time people died very early due to various diseases without achieving Purushartha.

• Maharshi Bharadwaj organized a conference in the Himalaya and inviting all sages to find out ways and means to eradicate diseases.

• To restore Deerghayu so as to achieve the four fold objectives of life (Chaturvidha Purusharthas).

Evidences of Researches in Ayurvedic classics:

1. The quest of Longevity began in the Himalaya that will be described as the world’s First Health conference.

2. Bharadwaj approached- Lord Indra to learn Ayurveda- he propagated to various Maharshis. The same scientific tempo of analysis, synthesis and discussion clearly visible later period of Punarvasu atreya and his student.

3. Agnivesh krutetantre Charake pratisanskrite Dridabala samapurite….

Agniveshakrita--- Charaka pratisanskrita--- ----Dridabala sampurana.

Agnivesha tantra - Charaka redacted it by re- editing it. The same process of revision and addition was undertaken successfully by Dridabala. He added one- third portion of Charaka samhita and made it complete and comprehensive. This shows spirit of literary research in Ayurveda.

4. The invention and inclusion of fast acting Rasaushadis, popularly known as Ayurvedic antibiotics. This shows drug research and drug development was prevalent in those days.

5. Adaptations and further development of “Nadi pareeksha” during the period of Acharya Sharangadhara. This reflects on going fundamental research in Ayurveda.

6. Developing the disease concept and treatment for new disease like Phiranga including Madhushnuhi. This shows ongoing clinical research in Ayurveda.

7. Charaka samhita is basically a problem solving guide where both student and teacher discuss every problem. This exhibits teaching methodology in Ayurveda.

Ancient Research methods: The means of investigation in ancient science were the

<table>
<thead>
<tr>
<th>Vignana</th>
<th>Scientific method</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smriti</td>
<td>Memory</td>
</tr>
<tr>
<td>Tatparta</td>
<td>Repeated observation</td>
</tr>
<tr>
<td>Kriya</td>
<td>Practical approach</td>
</tr>
</tbody>
</table>

Table 5: Showing Ayurveda Qualities Of Researcher
**Pramanas (Parameters):** The problem to be investigated is called **Pareeksha** in Ayurveda and **Prameya, Sadana, Karana** and **Upakarana** in the **Darshana** parlance.

**Aim and Objectives**-
- Prevention and cure of diseases

**Means (tools) & Methods**-
- Chaturvida pramanas and Support-
  - Tantrayuktis, Tadvidyasambasha

**Tantrayuktis (Literary techniques):**

Tantrayuktis are important and essential techniques to grasp true meaning of the Samhita granthas. Acharya Sushruta clearly stated that these are the tools to acquire **Tantrasara** (Essence of Samhita) and research abilities. These help in clarification of shastra in 3 ways

<table>
<thead>
<tr>
<th>Ancient devices five qualities of logic and their modern equivalents: <em>Nyaya</em> school of thought 21</th>
<th>Seven principles for presenting the problems in a particular method <em>Mimasakara</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Pratijna- The Hypothesis to be proved</td>
<td>• Upakarana- Introducing the problem</td>
</tr>
<tr>
<td>• Hetu- The casual element</td>
<td>• Upasamhara- The Hypothesis</td>
</tr>
<tr>
<td>• Udbhavara- The data or example in support the Hypothesis</td>
<td>• Apurvata- Indication of originality</td>
</tr>
<tr>
<td>• Upanaya- Verification/ testing to establish correlation</td>
<td>• Abhyasa- Synopsis in support to Hypothesis</td>
</tr>
<tr>
<td>• Nigama- Conclusion</td>
<td>• Phala- Result Probability</td>
</tr>
</tbody>
</table>

**Table 6: Showing Ancient Research Techniques**

1. Shabda (Literary aspects), 2.Artha (Concept aspects) 3.Nyaya (Practical application aspects)

**Tantrayuktis** are the tools for literary research, fundamental research and clinical research. Further these helps to elaborate the hidden meaning concepts and discover the hidden meaning between the lines. If one is not fully aware of these **Tantrayuktis** he may not understand the samhita knowledge in true spirit.22

Clinical studies in ancient times:

According to Charaka there are 3 means of open to physician for ascertaining disease-

- 1. Theoretical knowledge (*Aptopadesha*) of possible causes and symptoms of all known disease (*Nidana, Lakshana and Chikitsa*

explained by the acharyas for different Vyadhi).

- 2. Meticulous observation of the patients symptoms and signs and complaints (*Pratyaksha*). (*Rogi pareeksha, Roga Pareeksha, Prayogashalala pareeksha.*)

- 3. Inference based on previous experience (*Anumana*). In the absence of one or more of the 3 aids, the physician cannot come to a true conclusion.

**CONCEPT OF PRAMANAS AND THEIR ROLE IN RESEARCH** 23:

The thing can be divided into 2 that is true and untrue and these can be explored by adopting four methods of Pramanas they are
Aptopadesha - Scriptural testimony, Pratyaksha - Direct observation, Anumana – Inference, Yukti- Reasoning.

There are various methods of gaining knowledge they are

- **Aptopadesha** (Scriptural testimony)- Knowledge through teaching of authoritative resources like textual references.
- **Pratyaksha** (Direct observation)- Knowledge gained from perception through senses.
- **Anumana** (Inference) – Knowledge attained by way of reason and logic.
- **Yukti** (Reasoning) – Knowledge by the virtue of ingenuity (creative imagination).

**PRATYAKSHA AND ANUMANA:**

- Some objects fall within the power of perception of our senses (Pratyaksha) while other being very minute are out of the reach of these sense organs Inference (Anumana) is the only instruments of recognition. The mode of study of these various spheres by inference (assumption) which is two folds-

  1. From gross objects to its minutest forms or particles (Analysis).
  2. From the minutest particles to its final stage of gross or finished form (synthesis).

For validity or reliability, pratyaksha and anumana, both should be free from misconception that is why aptopadesha is required as the base for these means.

**APTOPADESHA:**

- Ayurveda has laid great emphasis and gives priority to the shastras, rishivachans or aptavachanas for validity and reliability because Ayurveda considers shastra as eternal truth- invariable, unchallenged and final.

- It believes in the validity of shastras because the authors of the shastra were endowed with superior intellect, sharp and crystal clear vision, supra sensory perception and possessed unbiased judgment. Whatever explained in the shastra is nothing but absolute truth.

- The above discussed pramanas are the blue print basis of the ancient medical system. In general this is the methodology adopted in Ayurveda.

- Therefore the scientific methods recommended by Charaka for the study of Ayurveda are- Aptopadesha, Pratyaksha, Anumana and Yukti.

  Example- APTOPADESHA-

  Take example of Sthoulyaroga acharya Charaka and other vividly discussed in classics, understanding of the disease by the help of Apta- Aptavachana is –Aptopadesha

- **PRATYAKSHA**- When a patient approaches a physician then thorough History taking, Examination, Investigation by Pratyaksha.

- **YUKTI**: Planning the treatment based on the diagnosis.

- **ANUMANA**: After administration of treatment when patient came for follow up analyzing the changes before treatment when he came for follow up here we applying Anumana paramana that whether the
drug is effective on the disease or not.

RESEARCH CONCEPTS IN AYURVEDA

The priority areas of research in Ayurveda are

**Concept base: Panchamahabhuta and Tridosha theory**

**Concepts of Rasa, Guana, Veerya, Vipaka, Prbhava and Karma**

**Table 7: Discussion**

**Conclusion:**

- In Ancient times the treatments told by acharyas are timely tested they holds good till today. Many references available in samhitas regarding evidences for research.
- Different steps of Research, Methods, process has been dealt in different context of Ayurveda.
- Chaturvida pramans plays very important role and they are considered as Research tools.
- Innumerable Research clues have been explained by acharyas in samhita granthas in various instances. Understanding of these competently and application and analyzing of these fact by using skill of the Researcher.

**Disease base–**

The area should be need for hour like
- Highly infectious diseases like H1 N1 as health promotive aspects
- Dengue fever
- Chikyun gunya
- Diabetes mellitus, Hypertension
- Obesity, HIV, STDs……. As preventive aspects, New drug discovery,

- To create confidence amongst Ayurveda practitioners and make acceptable by the people and for globalization evidence based practices is need for hour.

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