

**STANDARDIZATION OF PANCHAAVAYAVA (PRATIGYA, HETU, UDAHARANA, UPANAYA, NIGAMANA) IN PERSPECTIVE OF AYURVEDIC RESEARCH: A REVIEW**

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**ABSTRACT**

Ayurveda literally means the science of life is a comprehensive system of health care of great antiquity, based on experimental knowledge and grown with perpetual additions, whose antiquity goes back to Veda. It has a divine origin and has thrived since time immemorial basically due to its strong, scientific, and undeniable fundamental principles. The glorious past of the research methodology of Ayurveda is based on the tools of examination known as '*Pareeksha*' and inspired by the philosophical term '*Pramana*' meaning the evidence or proof. *PAN-CHAAVAYAVA* The five factors are *Pratigya, Hetu, Drishtanta, Upanaya, Nigamana*. *PANCHA-AVAYAVA-VAKYA* Methodology was adopted by ancient Acharyas to establish any principal or fact through correct validation by various examinations and investigations. These methods employed in Ayurveda have to be illustrated and elaborated with the tools that augment their utility and efficacy in contemporary medical science. The prospects of research in Ayurveda depend on the knowledge of the skills and scientific reasoning which relies on the outcome of fundamental research in Ayurveda that aims to refurbish the traditional approach still enduring in the realm of the basic principles and studying them with the scientific approach based on the objective parameters.

Keywords: Ayurvedic research, *Pramana*, *Panchaavayava*

INTRODUCTION

“Research enables good education; good education leads to good research”

Good research dispels doubts, answers queries, and creates a positive image in society. These are the urgent needs of Ayurveda at this particular point in time. Research is essential for the development of any science. This is even more necessary in respect of ancient sciences like Ayurveda. Progress in medicine and medical research goes hand in hand. There have been phenomenal advances in medical science over the last fifty years; still, there are many questions that remain unanswered in research methodology. Original dimensions of Ayurveda are built in the ancient compendia of Indian wisdom called Vedas. In Ayurveda the process of learning research and clinical practice are scientific and evidence-based like other systems of ancient Indian learning, Ayurveda is discovered through the most suitable sources and tools *Pramana*. The knowledge expanded further with laying down of fundamentals and concepts of Ayurveda and systematization in classical texts like *Charaksamhita*, *Sushrutasamhita*, and *Ashtangasangraha*. The present science-conscious and probing generation wants a scientific elucidation for everything that is happening around the world, Ayurveda is related to the living system needs a firm scientific footing, so as to dispel the prevailing misbeliefs and doubts among different sections of people. Ayurveda, being an ancient medical science is formulated on the scientific parameters available in those times that are valid in the present day also. Withstanding the fact that there is an increased interest in the ayurvedic system of medicine throughout the world, a series of questions are being raised regarding the scientific basis of standardization of its fundamentals & its formulations.

Tools of research in Ayurveda -

Ayurveda has its own research methodology some are illustrated here-

1. Concepts of *Pramana*¹ - *Pratyaksha* (direct perception by senses), *Anumana* (logical inference), *Yukti* (logic), and *Aptopadesha* (textual reference).

2. Concepts of *Panchaavayava*² - *Pratigya*, *Hetu*, *Drishtanta*/ *Udaharan*, *upanaya*, *Nigamana*.

3. *Dravyatah* (Quantitative examination), *Gunatah* (Qualitative examination), *Karmatah* (Functional examination)- *Pareekshana paddhati*.

4. *Aushadhyoga Pareekshanapaddhati*.

5. *Swastha-AturaPareekshapaddhati* (*Trividha*, *Chaturvidha*, *Shaddvidha*, *Ashtavidha*, and *Dashavidha*)

6. *Dashavidha pareeksha bhava*³.

7. *Tadvidyasambhasha*⁴ (technical discussion).

8. *Tantrayukti*⁵ (Techniques of expositions) etc.

Research methodology of Ayurveda -

The glorious past of the research methodology of Ayurveda is based on the tools of examination known as ‘*Pareeksha*’ and inspired by the philosophical term ‘*Pramaana*’ meaning the evidence or proof. These tools of examination include (i) *Pratyaksha* (ii) *Anumana* and (iii) *Aptopadesa*. Modern-day research also depends on these three basic tools whose efficacy has been augmented by the utility of the scientific and technologically innovative devices that provide objectivity to the subjectivity, which is the aim of Research. These methods of investigation have been devised to develop the backbone of the Ayurveda system in the form of the fundamental or the basic principles under the umbrella of ‘Fundamental Research’. Among the three instruments of Research, the first includes the direct observation that pertains to the knowledge gained by the senses directly and instantaneously gives guidelines for what, why, where, and how. Second, inference involves logical reasoning and linking the cause with the effect. It is the link between the Cause and the Effect which fulfills the lacuna and accomplishes the target of the Research. *Karya karana bhavanam dravyanam gunakarmano Pareekshya sthapanam samyag ausandhanam uchhyte*. (Priyvrata sharma)

The inference involves the fivefold statement which includes (a) The Statement of the Hypothesis/Problem (*Pratigya*) (b) The purpose and the design (*Hetu*) (c) Illustrative examples with the sample and the instruments including the scale (*Udaharana*) (d) Discussion or relating the example with the prob-

lem under consideration (*Upanaya*) (e) Conclusion (*Nigaman*). These are the five ancient steps for the establishment of fact. This method has been explained in Ayurveda and is utilized in the Research to the maximum. The third tool is the authoritative testimony which is the base of the research as it forms the literary base which suggests the work accomplished and the scope of work to be done.

Panchaavayava in the perspective of research -

Methods of research in any field depend upon the nature of the problem to be investigated, when inference is *parartha*, i.e., meant to prove or demonstrate some truth, a researcher requires a logical form of an inference that is *PANCHA-AVAYAVA-VAKYA*. The five factors are *Pratigya*, *Hetu*, *Drishtanta*, *Upanaya*, *Nigamana*. This is the Methodology adopted by ancient Acharyas to establish any principal or fact through correct validation by various examinations and investigations.

1. *Pratigya*⁶ (Proposition / Hypothesis) - The statement of the problem or what is to be proved is called '*Pratigya*'. That means first there is a proposition or Hypothesis and then establishment because we cannot establish in absence of a proposition. After *Pratigya*, *Sthapana* (consolidation) means confirmation or establishment of a hypothesis. That means the establishment of that same proposition firmly on the basis of *Hetu*, *Drishtanta*, *Upanaya*, and *Nigamana*.
2. *Hetu*⁷ (Logical reason) - *Hetu* means the cause of knowledge. *Hetu* and *Drishtanta* play an important role in arriving at the conclusion. While giving reason or possible cause to explain any fact, means, and methods of investigation i.e. All these *Pramana* help to verify & validate the reasons.
3. *Drishtanta / Udaharana*⁸ (Example / Instance) - Examples or illustrations support the validity of the statement. It provides a better understanding of facts to scholars.
4. *Upanaya*⁹ (Correlation/comparison) - Comparison or correlation help to illustrate the problem and gives a logical sequence to previous steps.
5. *Nigamana*¹⁰ (Conclusion) - *Nigamana* means through the logical sequence with example & correlation, a conclusion is drawn from the results of such

experiments or observations. Conclusion validates *Pratigya*.

The final conclusion is the result of the investigation-
1. Positive decision is *Vyavasaya*¹¹ or confirmation of hypothesis i.e., acceptance of the problem.

2. Negative decision is *Pratigyahani*¹² or rejection of hypothesis i.e., withdrawal of problem.

End result without fault or Lacuna or Bias becomes theory or fact established by the above process is *Siddhant*¹³ It is the conclusion which is an establishment by scientists after testing in several ways of investigations and on proving it with logical reasoning. The conclusion drawn from the results of such experiments is applied to the whole population. Thus, *Panchaavayava* is the complete step to stabilize any fact in the present era also. This shows that in the ancient era principals of Ayurveda are not imaginary or arbitrary because it accepts the scientific method which follows steps in modern research methodology also.

Need for standardization of research fundamentals of Ayurveda like Panchaavayava -

The method of the research of contemporary science is based on observation and statistical reasoning and constitutes theories based on test random observations owing to the lack of solid theorems and laws as validation base, where's a method of experimentation of Ayurveda is *prathyaksha*, *anuman* and *yukti* based and guided by the basic science of Ayurveda with *Siddhant & aaptopdesha pramana*. As these techniques are appropriately led by unbiased fundamental knowledge so these techniques are scientific. Research is the prime need of contemporary Ayurveda, but modern research on Ayurveda has not been very rewarding for Ayurveda itself. Much of it uses Ayurveda to extend modern bioscience. Much of the discussion centred around research in Ayurveda is defensive and seemingly Ayurveda's back is against a wall. In contrast, Ayurveda needs research designed to test and validate its fundamental concepts as well as treatments. In this context, if Ayurveda is to be truly explored and validated in all its aspects scientific inputs should confirm Ayurveda principles and philosophy. Research for understanding Ayurveda should be designed to understand and describe Ayur-

veda on the basis of Ayurvedic parameters. This should be with a focus on the basic concept like *Pramana*, *Panchaavayava*, *Nidan-panchaka*, *Dhshvidhapariksha*, *Shatkriyakal* etc. Interpretations of the Ayurvedic concepts should be done with reference to the primary canonical texts with full transparency, specifying the references that can be cross-checked for veracity. An interpretative approach should be employed rather than resorting to gross translations.

CONCLUSION

In the present era, we require to prove Ayurveda in importance and its benefits worldwide, on different scientific parameters. Like, prove its physiology: "As it acts on the individual person separately, based on *Prakrati*. *Vata*, *Pitta* and *Kapha* are three important components for explaining its physiology & which means its own physiology is not influenced by other science. For that to prove the ayurvedic research methodology which is based on *Pramana*, we have *Panchaavayava* to explain it. We need to approach Ayurveda with an open mind in order to discover alternative approaches to healthcare that we may have lost or failed to develop in the march of modern scientific development. In order to achieve this, we need to shift the focus of research from one on evaluating Ayurveda to one which tries to understand Ayurveda. It is the need of the hour that the Ayurvedic research methodology provides new scientific light in the field of today's research and that knowledge is utilized to develop a new protocol in the perspective of research.

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