

## LITERARY RESEARCH METHODOLOGY IN AYURVEDA - AN EPITOME

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### Abstract

Dr. A.P.J. Abdul Kalam, the great visionary of India stated that Research enables good education and good education leads to good research, which helps to discover new facts by scientific study of subject. This helps to re-establish the cause and effect relationship thereby can acquire the real knowledge. The literary research is the root for all researches and involved in the research activity of all area. In Ayurveda the Matters scattered in published and unpublished ways, so the methodology involved in literary research helps to understand the chronological order. Pramana, Tantrayukti, Vadamaarga etc. are the tools for the literary research or the textual study. The chapterization in Charaka Samhita is the best example to understand the methodology of the research in Ayurveda. Significance of Ayurvedic Research Methodology is explained with the example of Charaka Samhita Sutrasthana 12<sup>th</sup> chapter, Vaatakalaakaleeyam Adhyayam. The literary research is the core of conceptual researches. The complete knowledge of Ayurveda preserved in ancient literatures like Vedas, Samhitas, and Upanishads etc. With the guidance of the literary research the unsolved and the tentative concepts can be cleared. The Charaka Samhita is one of the best examples to apprehend the methodology of literary research in Ayurveda.

**Keywords:** Charaka Samhita; Pramana; Tantrayukti; Vaadamaarga; Vaatakalaakaleeyam Adhyayam.

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## INTRODUCTION

Ayurveda, the philosophy of life and a system of knowledge accepted universally as a Health care practice. It is a time tested health care system in both preventive and curative aspects which formed in thousands of years before and grown as a part of Indian culture.<sup>[1]</sup> It is a research oriented and scientific medical stream as it is proved through its transmission process. The Ayurveda was initially perceived by Lord Brahma and it was transmitted orally from teacher to disciple and later it was compiled as Samhita.<sup>[2]</sup>

Research, is a movement from known to unknown and it is a voyage of discovery. Many researches in various disciplines defined Research, as it is a careful investigation or inquiry especially through search for new facts in any branch of knowledge.<sup>[3]</sup> So it is the original contribution to the existing knowledge. The term Research is not a new concept in Ayurveda, years before itself the spark of research came from Ayurvedic sciences,<sup>[4]</sup> it stressed in the need for the research and the Charaka Samhita explains about the quality of a researcher in 9<sup>th</sup> chapter of Sutra sthana and Acharya P.V. Sharma defines the term Anusandhana as synonymous word for Research, that defines as “The study of cause and effect relationship between dravya, guna and karma after several observations and thorough verifiable examinations arriving at final conclusions.<sup>[5]</sup> There is a vast scope of research in Ayurvedic field mainly in three themes - theoretical, experimental and clinical research.<sup>[6]</sup> The theoretical research is the fundamental principle of Ayurveda has a vast potentiality in the health sector. The proper understanding of the basic and unique concepts of Ayurveda should be there for the theoretical research. The very first stanza of Charaka Samhita itself refers to the importance of research in the Dheerghanjeeviteeyamadhyayam as it explains the quest for longevity, which begun

in the valley of Himalayas that could be the first World Health Conference.

As we know the Dharma, Artha, Kaama and Moksha are the 4 Purusharthas, they are the root cause of aarogya and the roga, which hampers the quality of life and impaired state of health, so the Bharadwaaja maharshi who desires long life approaches Great Indra. Many critical questions were raised during those scientific deliberations revealing the spirit of inquiry and the scientific tempo of analysis, synthesis, and discussions prevalent even during those days proving the research oriented and scientific basis of Ayurveda. The research work will happen only through a curiosity, curiosity means a strong desire to learn or know something and it is the spirit of inquiry, the word curiosity can be compared with the word Jijnaasa in Ayurvedic terminology.

The curiosity which turns into the flash of inspiration, this changes into the sparks of knowledge and which leads to the research question or research problem, the way to solve the research problem systematically is the research methodology. There is a notable difference are there in the methodologies of ancient Ayurveda and modern medicines, the means of investigations in ancient sciences were the Pramanas (epistemology of Ayurveda), Prama (valid knowledge). The criterion that regularise the system of knowledge is Pramana Vijnana. Both Darsanikas and Charaka acharya consider the Pramanas are the means of examination or Pareeksha (examination). Pramana helps as the tool for research with the support of Tantryukti (logical applications of treatise) and Vadamargas (debate). Ayurveda has great importance in literary research and it is the back bone of various research fields. It is the soul of fundamental and conceptual / theoretical research which is having the possible integration with modern sciences would be helpful for better health care practices for the tomorrow but the current

researches are concentrating more on clinical research and the literary research is the most neglected part, but the literary research revolves around various methodologies and applications in the field of Ayurveda. The whole Ayurvedic knowledge preserved as Vedas, Samhitas, Sangrahas etc. We can use some modern techniques for further storage and compilation of entire Ayurvedic literature in various text forms.

Methods of literary research.<sup>[7]</sup>

- Proper collection and detailed study of medical information from various sources in both published and unpublished forms
- Finding out the accurate meaning and doubtful concepts from the available sources
- Documentation, presentation and publication of the work  
Uses and Applications of Literary research.<sup>[7]</sup>
- The literary research provides many usefulness in various research fields, that helps the researcher to draw a strong inference from it.
- Proper literary research only gives correct guidelines to reach the estimation of Hypothesis.
- In modern day the research can be analysed only on the basis of literary research.
- In Ayurveda, the literary research can be helpful to solve the doubtful concepts with support of Pramanas, Tantrayktis, and Vadamargas.

Methodology in literary research<sup>[7]</sup>

- Collection of references
- Arranging in chronological order
- Accept or reject references after critical study with the help of tools

Tools /Applications used in Ayurvedic literary Research/Textual study<sup>[7]</sup>

Various tools or applications are using in Ayurvedic literary research and for the textual study. Those tools are using for making the text authoritative, more logical and scientific in nature. The Pramana, which is the Yadharta Jnana (real knowledge) and there are various mode of gaining knowledge, they are Aptopadesha (verbal testimony), Pratyaksha (direct knowledge), Anumana (inference), Yukti (logical application). The objects lies within the power of perception of our senses, which is the Pratyaksha Jnana (direct knowledge) and beyond our senses perceive through the Anumana or inference, which is gained from prior perception.

The mode of study of various aspects by the inference is mainly two folds they are, Svaarthaanumana (self inference) and Paraarthaanumaana (inference for others); Svaarthaanumaana is a logical inference for one's own self Paraarthaanumaana is a means through which research recognised by one person is demonstrated to others. In Paraarthaanumana the inference is drawn based on five steps, they are, Pratijna, Hetu, Udaharana, Upanaya and Nigamana.<sup>[8]</sup>

Pratijna or Proposition is the one should initially be propagate to be proved, Hetu is the reason for the propagation of the proven thing, Udaharana is the example to make the subject understands easily for others, Upanaya is the justification for establishing the correlation, Nigamana is the conclusions that we will reach at the final stage.

Ayurveda considers as Shastras is the authentic, and the science which believes in validity of Shastra, for the validity and reliability of the particular science we give great emphasis and priority to aptavachana / rishi vachana,<sup>[8]</sup> so the authoritative knowledge or Aptopadesha Pramana is also can be used as the tool for the textual study / literary research in Ayurveda.

The Yukti Pramana or logical reasoning is also important in textual study, the knowledge obtained by the combination of various causative factors, which helps in maximum utilisation of all available knowledge.

Tantrayukti is the various techniques which help to grasp the Samhitaartha; these are the tools to acquire the essence of Samhita. The Tantrayukti is also one of the tools in literary research and helps to discover the hidden meaning in the particular texts. The purposes of the tools are Vakyayojana and Arthayojana; Vakyayojana helps in connecting sentences to obtain correct meaning and Arthayojana is the clarification and appropriation of hidden ideas.

## METHODS

Charaka Samhita, Chakrapani Teeka (Ayurvedic Deepika) have been critically analysed and reviewed

## DISCUSSION

### Quoting the examples for the application of tools for the textual study

Reference- Charaka Samhita, Sutrasthana 12, Vaata kalaakaleeyam Adhyayam

It is the symposium based on the Vaata dosha (one of the three humours). Here Kala means guna and Akala means guna virudha/dosha and explains the sookshmaadhi sookshma vishaya of Vaata dosha. Various Acharyas are discussed and raised eight questions related with Vaata dosha, and concluding with the answers.

Application of Pramana – The knowledge of Pramana will help to understand the Shareera and Ashareera karma of Vayu (Bodily functions and other than bodily functions), with the help of Pratyaksha, Anumana, Aptopadesha Pramana.

Application of Tantrayukti (logics of treatise) – Among the Tantrayuktis some of them are taken as example for understanding the particular text, taken the same chapter as the example. Adhikarana Tantrayukti (subject matter), Hetwartha (cause and effects), Prayojana (purpose), Prasanga (contextual restatement), Viparyaya (contrary), Anumata (concession), Ekanta (categorical statement), Ateetavekshana (retrospective reference), Anagatavekshana Tantrayukti (prospective reference).

Adhikarana Tantrayukti - The authoritative subject or topic of Shastra / Tantra

In Vaatakalaakaleeyam Adhyayam, 12 / 1, 2 Acharya Chakrapani states-

This particular chapter dealt with the importance or supremacy of Vata Dosha, and which focuses on Kala / Guna and Akala / Guna virudha of Vaata Dosha.

Through this we can understand the adhikarana of this chapter is “vaayu” and its importance.

Hetwartha Tantrayukti - When a statement is made in a particular context that is applicable to other situations as well.

The shloka which mentions about the Saamanya Vishesh Siddhanta, here the body which is having the relation with Saamanya and Vishesh with respect to Vridhi and Kshaya of Dosha, Dhatu and Mala.

Saamanya is the augmentation of all the things. The principle explained in the first chapter can extended to this chapter.

Habitual use of any substances having the homologous qualities that results the enhancement of Dhaatu, so the Vaata vridhi kara kaarana (exceeding factors of Vaata Dosha) will increase the Vaata Dosha (one of the three humours)

Prayojana Tantrayukti - It is the aim /purpose, for which one proceed to do some work.

While reading the name of the chapter itself we will get the aim / purpose of that particular chapter. Vaatakalakaleeyam - Kala – Guna, Akala- Dosha

Guna and Dosha (Good and bad qualities) of Vaata Dosha

Prasanga Tantrayukti - Mentioning of some facts once again when it is related to the context / purposeful repetitive description of a topic.

In the chapter, acharya mentions about the six Qualities of Vaata Dosha, they are dryness, lightness Coldness, Hardness obtained by dryness, Roughness and Clearness.

Acharya explains the Qualities of Vaata Dosha in first chapter also 59<sup>th</sup> shloka,

The qualities of Vaata dosha are Dryness, Coldness, Lightness, Minuteness, Mobility, Clearness, and Roughness. The opposite Guna will alleviate the aggravated Vaata dosha.

In Maharogaadhyaya, Charaka Samhita, Sutra sthana 20/12, acharya explains about, qualities of Vaata Dosha again,

In first and twelfth chapter of Charaka Samhita, Acharya explained that, how we can alleviate the Vaata Dosha, Aggravated Vaata dosha can be alleviated by the opposite qualities of Vaata Dosha.

The opposite qualities of Vaata dosha will alleviate the aggravated Vaata dosha

Ekantha Tantrayukti - Statement of fact without any alternative or the fact which is told everywhere in the same manner.

In the chapter, Acharya explains about Qualities of the Humor Vaata, fortunate and

unfortunate deeds of Vaata Dosha and at the end of the chapter Acharya Punarvasu states that, all the 3 doshas while in their natural state help in bringing the strength, complexion, goodness, longevity, and in its unnatural state, it will cause diseases.

It is everywhere in shastra (Authoritative texts) stated that the equilibrium of doshas (humours) lead to wellbeing and abnormality causes diseases.

Viparyaya Tantryukti - It is the statement of contradictory or understanding the contrary ideas of what has been stated.

In the chapter, acharya quotes that, if we use the opposite quality of Vaata, it pacifies the Vaata dosha

Anumata Tantrayukti - Accepting others opinion as it is.

The chapter presented like a Symposium, the chapter is explained based on the 8 questions and its answers, each Acharyas explained the answers in their own view, and other sages accepted that.

Acharya Bharadwaaja explains about the pacification of vaata, and the Badisha Dhaamaargava, accepts Bharadwaaja s view and he explained both reasons once more with clarifications.

Anagataavekshana Tantrayukti - Connecting particular references to a content which is described in later section, also called as prospective references, acharya mentions the normal bodily functions using some words like Yantra and Tantra.

In Charaka Samhita, Indriya sthana acharya gives description for the Yantra and Tantra, as Tantra is Shareera (body) and Yantra is Twak, Mamsa (skin, muscle parts etc), so we can apply this Tantrayukti as a tool for the textual study.

Ateetavekshana Tantrayukti - During the description of a topic if the author refers to something mentioned before Ateeta means retro and aaveksha means to see, it is retrospective references, Acharya mentions about chalatva guna of vaayu in Charaka Samhita, Sutrasthana, 12<sup>th</sup> Chapter, Acharya described this in first chapter of sutrasthana also.

Application of Vaadamarga (debate) - Vaada is the discussion related with some relevant ideas or topics about various branch of knowledge. Discussing the different sides of the topic and its pros and cons, support the one side and oppose the other side if objections are there. Among the Vaadamarga, some of the Vaadamarga are important in the context of textual study /literary research.

Jijnasa (curiosity) – It is the spark of knowledge, with the spark of the knowledge we will be the curious to know the things, and which helps to materialise the vision. From the Jijnasa eight questions arise in Vaatakalakaleeyam Adhyayam by various Acharya and they can be termed as research questions. The research problems should be precise and clear and the raised problem should be solvable.

Pratijna – It is the hypothesis to be proved, hypothesis is the logical supposition and it leads the researcher to right path. It is of two types Alternate and Null hypothesis. In the chapter Vaatakalakaleeyam Adhyayam, it is the symposium based on Vaata dosha, here Vaata is the pradhana dosha, to prove this acharya arises eight questions.

Hetu - It is the causal element, in this particular chapter, Guna is the hetu that is the Chalatva guna of Vaayu.

Drushtanta – These are the examples for supporting the hypothesis, so here in this chapter we can reach the hypothesis with the

help of prakrita and vaikrita karma of vayu in both shareera and ashareera.

Upanaya – It is the testing /verification to establish the correlation, here we can see the prakrita karma (normal actions) and vaikrita karma (abnormal actions) of vayu in shareera (body) with prakrita and vaikrita karma of vayu in ashareera (other than the body).

## CONCLUSION

The research is a process that transforms data into information, information into knowledge and knowledge into wisdom. This is as like the changing of milk into ghee, it should be more balanced, broad and pointing out in the literary, experimental and clinical research. The Pramana (epistemology in Ayurveda), Tantraguna (merits of scientific treatise), Tantrayukt (logical applications), Vadamarga (debate), Kalpana (considerations), Tascchilya (style) are the tools for making the text more logical, authoritative and scientific. The purposes of these tools are connecting sentences to obtain correct meaning also clarification and appropriation of hidden ideas. Through this article we are showing the how the literary research methodology is possible with the help of Charaka Sutrasthana 12<sup>th</sup> chapter, Vaatakalakaleeyam Adhyayam. So the textual references are just like a lamp which throws light but has to see and understand the situation for oneself with own intelligence and reasoning with the help of that light we can conclude that literary research is the base of all fields of research.

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