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DASAVIDHA PARIKSHYA BHAVA – AN ANCIENT RESEARCH METHOD IN AYURVEDA

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ABSTRACT

Research establishes facts in a scientific manner. Research methods are any and all techniques that the researcher use when examining the research problem. An objective, rational, and methodical approach is implied by the scientific method. Research is a planned activity. Research needs to be properly planned in order to be systematized, just like any other ordered work. It stops meaningless rambling of the mind. Any literature has a clear structure thanks to a database of knowledge development and its classification. Nevertheless, the framework is lacking without an appropriate study approach. The conventional wisdom must be verified by scientific means. In the end, the validation of traditional research or inquiry techniques will result in the scientific recognition of Ayurveda, which will expand the scope of Indian research methodology. Several ancient techniques demonstrate Ayurveda's critical scientific perspective. Authority figures always recommend careful planning before beginning any endeavour. *Dashavidha Parikshya Bhava*, or the tenfold of investigation, was bestowed by Acharya Charaka and is necessary to do tasks without intellectual straying. If careful preparation is done in advance, the intended goals can be accomplished. The purpose of this study is to illustrate how *Dashavidha Parikshya Bhava*, also referred to as the *Charaka Samhita's* cycle of exploration, can be used in research planning.

KEY WORDS: *Dashavidha Parikshya Bhava.*

INTRODUCTION

Research is the rational, scientific pursuit of truth through investigation or inquiry.[1] Research fosters the development of logical thought and organizational habits as well as scientific and inductive reasoning. Research methods encompass all of the techniques that the researcher use while investigating the research problem. Planning, carrying out, and reporting are the general categories into which the steps of research can be divided.

Research is a planned activity. Planning is essential for research, just like for any other structured task. Making decisions in advance is regarded as planning. It comprises identifying the problem or subject to be investigated, establishing the study's goals, and figuring out how to get there. It is a process of thought. It calls for intelligence, creativity, and intellectual curiosity in addition to subject-matter expertise and research process understanding. It provides guidance for the work. If careful preparation is done in advance, the intended goals can be accomplished.

The *Charaka Samhita* contains guidance on planning before actually starting patient treatment, such as the following: a doctor should diagnose a patient's illness before starting treatment.[2] competent doctors always start treatment after a thorough examination.[3] and a wise doctor respects action started with adequate knowledge.[4] Therefore, *Apta*, or authoritative people, constantly commend careful planning before to completing any activity.

Dashavidha Parikshya Bhava, or the ten variables to be evaluated that are required for work completion without intellectual wandering, was mentioned by *Acharya Charaka*.[4] If a physician properly initiates action after fully understanding the cause or reason (*Kaarana*), instrument (*Karana*), source of action (*Karyayoni*), action itself (*Karya*), fruits of action (*Karyaphala*), subsequent manifestation (*Anubandha*), habit (*Desha*), season (*Kala*), initiation of action (*Pravritti*), and means of action (*Upaya*), he can achieve the desired result without exerting extra effort.

इमानि खलु तावदिह कानिचित् प्रकरणानि भिषजां ज्ञानार्थमुपदेक्ष्यामः|ज्ञानपूर्वकं हि कर्मणां समार म्भं प्रशंसन्ति कुशलाः|ज्ञात्वा हि कारण-करण-कार्ययोनि-कार्य-कार्यफलानुबन्ध-देश-काल-

प्रवृत्त्युपायान् सम्यगभिनिर्वर्तमानः कार्याभिनिर्वृत्ताविष्टफलानुबन्धं कार्यमभिनिर्वर्तयत्यनतिमहता यत्नेन कर्ता|| (Cha Vim 8/68)

MATERIALS AND METHODS

Dashavidha Parikshya Bhava (tenfold of investigation), which was compiled from *Charaka Samhita*, was further analyzed and contrasted with modern research instruments and key research processes, particularly research planning, in this critical assessment.

DASAVIDHA PARIKSHYA BHAVA

Three methods of learning (*Trividha Gyanopaya*) about science are discussed by *Acharya Charaka* in the eighth chapter of *Vimanasthana-Rogabhishagjitiyadhyaya*: teaching (*Adhyapana*), learning (*Adhyayana)*, and discussions and debates (*Tadvidya-Sambhasha*).[5]

The physician should be familiar with a number of strategies, including *Dashavidha Parikshya Bhava* (tenfold of examination) and 44 *Vadamarga* (logical phrases useful in discussion), in order to defeat the opponent in *Vigrihya Sambhasha* (hostile discussion). The antecedent, which always and unconditionally comes before a change or effect, is referred to as the cause or reason in Indian philosophical systems of thought.[6] The Charaka Samhita discusses the cause (*Kaarana*) and consequence (*Karya*) in relation to the human body's states of health and illness. The main objective of the Ayurvedic medical system can be accomplished by comprehending and studying the concepts of effect (*Karya*) and reason or cause (*Kaarana*). *Karya Karanavada* employs *Charakokta Dashavidha Parishya Bhava*. The following are these *Dashavidha Parikshya Bhava*:

Kaarana (cause or reason)

The reason of an action is *Kaarana*. *Kaarana* is the unavoidable and certain substance that starts the action and is required to complete any task.[7] There are three different kinds of *Kaarana*: instrumental (*Nimitta Kaarana*), nonintimate (*Asamavayi Kaarana*), and intimate (*Samavayi Kaarana*).[8] According to *Acharya Charaka*, a *Kaarana* is a doer or performer of the task or subject (*Karta*).

An agent who acts on their own initiative is called a *Karta* (doer). *Karta* is regarded as the reason for an action. *Chakrapaṇi*, a commentator on the Charaka Samhita, asserts that *Karta* is the motivation behind other *Kaarana* and that *Kartritva*—doership, accepting

responsibility for one's actions—is associated with *Karta*. Of the four therapeutic limbs, the doctor (*Bhishak*) is given the most priority.[9]

Research is a mindset that is successfully supported by action. There are two components to research-friendly attitudes: One is curiosity, and the other is the guts to challenge accepted wisdom and practices. Additionally, there are two components to the action required for research: One is gaining the current knowledge and instruction in the mental and physical abilities required to carry out the tasks suggested by the research, and the other is the will to execute a plan. To become an excellent researcher, one needs to possess the aforementioned traits.

A physician is said to possess many attributes according to the *Charaka Samhita*, including the ability to examine (*Parikshaka*), know logical planning (*Yuktigya*), have insightful understanding (*Vigyata*), administer (*Shashita*), prescribe (*Yokta*), and many more.[10]

These are just the traits of a researcher, including curiosity, drive, enthusiasm, dedication, and a critical scientific mindset. The characteristics of a researcher and a physician (*Vaidyaguṇa*) as outlined in the Charaka Samhita can be compared since, they are both involved in the critical study of their respective fields.

***Karana* (instrument)**

Karana is an instrument that aids an agent in carrying out an action. The instrument that is the most effective means of carrying out an activity is the *Karana*.[11] Medications (*Bheshaja*) are regarded as a physician's (*Karta*) *Karana* or tool (Sadhana) for carrying out treatment.[12]

Instruments (*Karana*) are what a researcher uses to explore his research problem; they can be thought of as research methodologies. All of the techniques that the researcher use when examining the research problem are referred to as research methods.

Explanations based on gathered data, measurements, and observations—rather than just reasoning—are required by scientific research methodologies.[13] The experimental goods or methods being tested may also be regarded as *Karana*.

***Karyayoni* (source of an action)**

One that undergoes change into an action is referred to as the source of an action (*Karyayoni*).[14] *Karyayoni* can alternatively be defined as that which, following

transformation, achieves the state of action. An action's source (*Karyayoni*) is inextricably linked to its action or result (*Karya*). A doctor is concerned with a *Dosha-Dhatu-Mala (Dhatu-Vaishamya)* imbalance, also known as *Karyayoni*.[15]

A research problem or research topic can be regarded as the source of an action (*Karyayoni*). Defining a research problem is the first step in the research process. The problem must be identified and formulated by a researcher in order for it to be subject to investigation. Any challenge that a researcher encounters in the framework of a theoretical or practical scenario and seeks to resolve is generally referred to as a research problem. It is one that calls for a researcher to identify the optimal approach to the given issue, that is, to determine which course of action the goal can be achieved in the best possible way given the circumstances. While a poorly defined problem may cause obstacles, a well-defined research problem will help the researcher stay on course.[16] One of the main planning phases, hypothesis formulation, can also be taken into account in *Karyayoni*. A prediction that connects an independent variable to a dependent variable is called a research hypothesis, and it can be examined by scientific methods. A study gains emphasis when a hypothesis is developed. It provides emphasis for the study by outlining which particular facets of a research subject should look into, what information should be gathered, and what shouldn't be.

***Karya* (action itself)**

Karya, or the action, is the objective that an agent considers before taking action.[17] A doctor's aim is to attain *Karya* (activity), which is a *Dosha-Dhatu-Mala (Dhatu-Samya)* condition of balance.[18]

A researcher can think of *Karya* (activity) as the aims, purposes, and objectives of a study.

- To become more familiar with a topic or to obtain fresh perspectives on it (research studies that aim to accomplish this are known as exploratory or formulative research studies).
- To accurately depict the traits of a specific person, circumstance, or group (descriptive research studies are those that have this goal in mind).
- Diagnostic research investigates the frequency of occurrences or their relationship to the object in question.
- Hypothesis-testing studies are research projects that examine a hypothesis on a causal relationship between variables.

The operational phase of research, which includes developing data collection tools, pretesting tools and their refinement, data collection, processing, analysis, and result interpretation, can also be regarded as a *Karya*.[19]

***Karyaphala* (outcomes)**

The object for which the action is started is represented by *Karyaphala*, also known as the object of action.[20] For a doctor, achieving happiness—that is, being free from illness—is the ultimate goal (*Karyaphala*).[21]

A researcher may refer to the study's objectives or outcomes as the outcome (*Karyaphala*). An endpoint of the study is the variable that can offer the most compelling and clinically relevant evidence pertaining to the trial's main goal. Endpoints come in two varieties: direct and surrogate. The direct endpoint is closely linked to the trial's main goal and is essential to defining its exact definition and justification for the choice. A laboratory measurement or physiological indicator used in place of a clinically significant endpoint that directly assesses a patient's feelings, abilities, or survival is known as a surrogate endpoint in a clinical trial.[22] *Karyaphala* (outcome), which the researcher attempts to achieve through a variety of procedures, can be compared to both of these objectives.

***Anubandha* (subsequent manifestation)**

An aftereffect, whether positive or negative, is anything that will unavoidably have an effect on the agent following his activity.[23] In treatment, longevity is the next manifestation (*Anubandha*).[24] *Anubandha*, or subsequent manifestation, is one way to describe the long-term impacts of a research project. It is also possible to consider teleological ethics in this setting. A theory of morality known as teleological ethics bases moral obligation or duty on what is good or desirable as a goal to be accomplished. In later manifestations, the effects of research on society can also be taken into account.

***Desha* (habitat)**

Desha (habitat or place) denotes whether a site is conducive to an action or not.[25] For a physician, *Desha* (location) is made up of both the patient and the terrain.[26] Any research study must carefully consider the study venue. Both sample selection and outcome interpretation take geographic dispersion into account. Ecological studies, which aim to study the statistical association between disease in different population groups and estimated exposures in groups rather than individuals, fall under the *Desha* (location) component. An

extremely helpful new tool that enhances ecological studies' capacity to establish a connection between environmental exposure sources and health data is the geographic information system.[27]

***Kala* (season)**

All that *Kala* (season) is a process of change into solstices, seasons, etc.[28] The season is determined by the sickness state and the year's seasons (*Kala*).[29]

Another important aspect of a research endeavour is the time frame. Season can also be used to encompass analytical research studies like cross-sectional, case-control, and cohort. There is historical significance in determining the cause from the outcome. This applies to the case-control study design, also known as a retrospective study. Conclusion regarding the cause's impact on the future. This could be linked to how a prospective or cohort study is designed. Current events that are often witnessed can be linked to cross-sectional study designs (time prevalence studies). Time and the season in which the investigation is to be carried out are related.

***Pravritti* (initiation of action)**

Pravritti is the commencement of an action with the objective of achieving a goal; it is both an effort and the beginning of an action.[30] *Pravritti*, which means "initiation of action," refers to the work required to achieve a goal. *Pravritti*, or strive, marks the beginning of therapeutic action in the framework of treatment. It represents how the four treatment limbs—patient, doctor, drug, and attendant—interact. One approach to think of motivation in the context of research is as a *Pravritti*, or "initiation of action."

Numerous motivations exist for conducting research, including the desire to obtain a research degree and the associated benefits, the challenge of resolving unresolved issues (i.e., research is driven by practical concerns), the enjoyment of intellectual pursuits, the desire to benefit society, or the desire to gain respectability. To achieve the study's goal, formal training in research methods and in-depth subject knowledge are insufficient; additionally, motivation to put forth constant effort is needed. In order to complete a task correctly, which falls under *Pravritti*, ethical and scientific considerations are also crucial.

***Upaya* (means of action)**

The word "means of action," or *Upaya*, refers to the attainment of excellence in the agent, tool, source of action, and appropriate location.[31] A device serves no purpose once an action has been completed. It is not essential to commence an action, complete an item, or deal with the aftermath. It is required in connection with an agent, an instrument, and the source of action before to the start of an activity. *Upaya* (means of action) is defined as the therapeutic efficacy and the doctor's knowledge.

Upaya (means of action) can be defined as a competent researcher, appropriate research methodologies, a properly defined and chosen research topic, and the development of hypotheses that aid in the effective execution of the work plan. In this case, *Karyayoni* represents the proper formulation and selection of the research problem, Karana represents the appropriate research processes, and *Kaarana* represents the researcher in all of his attributes.

DISCUSSION

The Charaka Samhita asserts that it is difficult to understand the science of life. As a result, one has to sincerely try to stay up to date on this science. Since Ayurveda is a traditional medical system, it has existed since antiquity and has continued to benefit society to this day. Given that Ayurveda is an ancient belief system, one could assume that its scientific knowledge is founded on a haphazard approach to truth-seeking. But this is completely untrue. On the other hand, Ayurveda is a medical discipline that uses the scientific method or critical scientific approach to learn. It was essential to look for scientific tools or techniques of approach in order to fully understand Ayurveda and put it into practice.

Ayurveda's scientific approach is demonstrated through ancient techniques such as *Pramana-Vigyana* (epistemology), *Vadamarga* (logical terms for discussion), *Dashavidha Parikshya Bhava* (tenfold of investigation), *Tantrayukti* (documentation principles), *Vaidyavritti\Vaidyaguna* (physician qualities), and various Nyaya (maxims).

Classical Ayurvedic literature includes information on Ayurvedic record keeping and research procedures. One example is the *"Dashavidha Parikshya Bhava"* from the Charaka Samhita. The *Charakokta Dashavidha Parikshya Bhava* is related with one of the most important stages of research: planning. Authorities frequently highlight the significance of thorough planning before beginning any project.

TABLE 1	
Dasavidha Parikshya Bhava	In Research
Karana (cause or reason)	Researcher
Karana (instrument)	Methods, and techniques used in research
Karyayoni (source of action)	Generation of Hypothesis
Karya (action itself)	Aims, Objectives, and Need for research
Karyaphala (outcomes)	Research results anticipated, as well as primary (direct) and secondary (surrogate) endpoints
Anubandha (subsequent manifestation)	Research's long-term effects, societal repercussions, and teleological ethics
Desha (habitat)	Study location, geographic distribution
Kala (season)	Include epidemiological investigations, duration, and study time.
Pravritti (initiation of action)	Research motivation and the scientific and ethical components of the study's execution to meet its goal
Upaya (means of action)	Superior research skills, proper problem identification and selection, hypothesis development, and general planning

It is necessary to demonstrate the relevance of traditional research techniques in the modern era in a number of Ayurvedic-specific research domains, including basic, literary, clinical, and pharmaceutical research. It is necessary to validate the conventionally accepted truths by scientific means. The confirmation of traditional research or inquiry methodologies would eventually lead to the development of Ayurveda as a science that contributes to the broad field of Indian research methodology.

CONCLUSION

Research establishes facts in a rational way. Scientific exploration is fundamental in all forms of research. *Dashavidha Parikshya Bhava* is Ayurveda's critical scientific technique through which the targeted aims can be achieved with careful planning ahead of time and sufficient study.

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