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IMPORTANCE OF PANCHAVAYAVA VAKYA

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ABSTRACT

Research is the creation of new knowledge or the use of existing knowledge in a new and creative way so as to generate New concepts, Methodologies and understandings. In Ayurveda there is mentioned a scientific way to prove the truth. In *Charak Samhita Vimansthan chap.8 "Panchavayava vakya" Pratigya, Hetu, Drashtanta, Upanaya and Nigamana.* These five steps are the 5 scientific tools to prove the truth. There is always need of proving the truth in front of people so they can know and accept the truth. Medical science is totally based on evidence. In today's world ayurveda have potential to solve the health challenges but on the other side there's main challenge for ayurveda is to generate evidence based data. That evidence based data will bring wide acceptance for ayurveda science. Popularity of ayurveda is increasing day by day so there is a large need to generate evidence based data for it's safety and to prove so many things in front of medical doctors and scientists. In ayurveda there is no need to invent new therapies or principles bcz ayurveda is an eternal science. So there's vast need to discover the ancient principles in a that way they can complies the modern life style and today's health diseases. That is the main need of research in ayurveda. For that we need some accurate methodology by using it we can prove the principles in a scientific way. For that we have *Panchavayava vakya* in ayurveda that have some similarity to modern research methodology.

KEYWORDS: *Panchavayava vakya,* Modern era, Eternal ayurveda principles, Need of Research.

INTRODUCTION

"Research is to see what everybody else has seen and to think what nobody else has thought" Through research we can verify the old facts and discover the new facts. We can elaborate and modify the principle according many different conditions. In today's world everyday we are facing new challenges. It can be related to physical or mental health, Environment, Emotional, Social or Occupational health, financial or life style or customs or habits related problems. In every aspect we are facing so many problems and in the solution we have to go back to our old rich culture because we have progressed so far through science but we are facing their disadvantages also. because of we are impairing natural things and natural phenomena by inventions, industrialization, urbanization, use of chemical fertilizers and modern life style. We are loosing our cultural morals and ethics so emotional, mental, social and occupational problems are coming in front of us. In today's era that's why health burden is increasing by Non communicable diseases that is totally life style and environment based problems. For the solution we have to go back in our traditional sciences. Our traditional science is enough potential to solve these problems but the main challenge is we don't know how to apply them according to modern era. We can't understand the basic phenomena that's why we can't apply them. In ayurveda the science was studied and taught by "Guru shishya Parampara" and all the ancient teaching methods were used by the students so they were so accurate in the understanding of the basics bcz of that ancient teaching methods. Now a days we learn the science and we try our best to implement the principles but still we face some problems in understandings, implementation and modification of the principles according to modern time. There are so many reasons for that. Among them lack of ancient teaching methods can be one reason. Practically we can apply that methods in today's time as possible. In Charak Samhita Vimansthan Chap.8 there is explained elaborately about teaching methods. Among them ther is mentioned "Panchavayava vakya" that can be research tool for conducting the trials. It have some similarity with modern research methodology.

METHOD
To prove the truth is called "Sthapana" (स्थापना) in ayurveda.

स्थापना नाम तस्या एव प्रतिज्ञाया हेतुदृष्टान्तोपनयनिगमनैः स्थापना।
पूर्वं हि प्रतिज्ञा, पश्चात स्थापना, किं ह्यप्रतिज्ञातं स्थापयिष्यति यथा नित्यः पुरुष इति प्रतिज्ञा। [च.वि.८]

PANCHAVAYAVA VAKYA (पञ्चावयव वाक्य)

1. PRATIGYA (प्रतिज्ञा)
2. HETU (हेतु)
3. DRASHTANT (द्रष्टान्त)
4. UPANYA (उपनय)
5. NIGAMANA (निगमन)

1. PRATIGYA (प्रतिज्ञा)
पूर्वं हि प्रतिज्ञा, पश्चात स्थापना, किं ह्यप्रतिज्ञातं स्थापयिष्यति यथा नित्यः पुरुष इति प्रतिज्ञा।

"The art of knowing is to know what we don't know."
Pratigya means a statement of the problem which is to be solved, to be studied and to be proved. It is the first step towards the solution. Becaue if we don't know what is the problem then how can we find solutions for it. This statement gives us a one direction on which we will work and at the end we will find the solution. First we have to figure out what are the limitations and capacity of the science and what is the need of the problems. Then we will able to find a rough way to find the direction of the study. Statement of the problem will define and decide the aims and objectives of the study that will decide the utility of the study.Research is a time taking process so it should be solve the problem in a innovative way and should be beneficial for the human kind. So they can improve their life and helath status. So the clarity of the problem is the first step of research.

2. HETU (हेतु)
हेतुर्नामोपलब्धिकारणं, तत् प्रत्यक्षं, अनुमानं, एतिह्राम, औपम्यमिति एभिर्हेतुर्भिर्यदुपलभ्यते तत् तत्त्वं। [च.वि.८]

Hetu means tools through them we can gain the knowledge. In ayurveda there is a concept ofPraman for attaining the the knowledge. There are 4 Pramanas which are Aaptopadesh, Pratyaksha, Anumaan and Yukti pramaan.

1. AAPTOPADESHA
2. PRATYAKSHA
3. ANUMAAN
4. YUKTI

1. AAPTOPADESHA
रजः तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये।
येषां त्रिकालममलं ज्ञानमव्यहतं सदा।
आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम्।
सत्यं, वक्ष्यन्ति ते कस्मार्त्सत्यं नीरजस्तमाः ॥
(च. सु. ११)

In ayurveda Aapta means the authentic person who is devoid of Rajo and Tamo guna that's why they can know the truth and vedic knowledge because they have attain the purity of mind so they can attain the the eternal knowledge. They have no doubts in their mind so their theory and concepts will never wrong because they are that leval of pure soul so they can understand the ancient vedic knowledge. Vedas are the eternal truth of the universe. Nothing is beyond the vedas. So in the literature of ayurveda that's why nobody can change the principle and that is the most important strong factor that proves the potential of ayurveda science in this time also.

2. PRATYAKSHA
आत्मेन्द्रियामनोर्थानां संन्निकर्षात प्रवर्तते ।
व्यक्ता तदात्वे या बुद्धिः प्रत्यक्षं सा निरुच्यते ॥
(चसु ११)

Pratyaksha means the cognition of subject, sense organs, mind and soul. After these 4 factors combines and derives some information intelligence will recognize it according their level. This is the main cognition process of us. Researcher's intelligence and accuracy, knowledge, experience, skills and clarity will define the possibility of knowledge gaining. That knowledge gaining will become the data for further analysis. Keen observation is the key to find some difference in common things to discover the uncommon things and that is the main goal of research.

3. ANUMAAN
प्रत्यक्षपूर्वं त्रिविधं त्रिकालं चानुमीयते।
(च.सु. ११)

After seeing difference in the subject with the help of pratyaksha the assumption, logical reasoning of the researcher is the Anumaan pramaan. Ability of logical reasoning of a researcher will lead them to find a new concept in the established principal. That will increase the practical utilization of that particular principle. This pramaan will increase the versatility of the ayurveda science in present time. That is the need of the time.

"logic is the art of thinking well: the mind, like the body, requires to be trained beforeit can use its powers in the most advantageous way." (Henry home)

4. YUKTI
बुद्धिः पश्यति या भावान् बहुकारणयोगजान्।
युक्तिस्त्रिकाला ज्ञेया त्रिवर्गः साध्यते यथा।
(च.सु ११)

After the logical reasoning, observation and analysis of the data researcher will found some pattern of the data that is the main information of the research. That information is the real assessment of the study and the main fact will be brought by researcher. Another point of view of yukti is the practical experiences and the skill ofresearcher to select the study type, sample size, study design. How the researcher understands the problems

and how they conduct a trial is a basic need of a good research. So planning and implementation is the most important factor to conduct a good trial.

These way in ayurveda there is 4 tools to attain the knowledge.

3. DRASHTANT (द्रष्टान्त)
द्रष्टान्तो नाम यत्र मूर्खविदुषां बुद्धिसाम्यं, यो वर्ण्य वर्णयति। यथा अग्निरुष्णः
द्रवमुदकं स्थिरा पृथ्वी आदित्यः प्रकाशक इति, यथा आदित्यः
प्रकाशकस्तथासाङ्ख्यज्ञानं प्रकाशकं इति।
प्रसिद्धसाध्यसाधन संबन्धः द्रष्टान्तः।
(च.वि.८)

Drashtanta is an example. Researcher can understand some difficult concepts through some easy examples so they can develop the theory.

Example should be given in reference to concept so everyone can understand that example and so on concept. Example should be very popular so common man and scientists both having knowledge of that example, can understand that and can corelate it with the concept. This will save the time, money and human force in the process of explanation and proving the concept. Because research trials are conducting in a step wise process. First step is to gain approval of the study from the IEC. In the IEC there will be clinicilans, experts from different fields like epidemiologists, sociologists, lawyers, nonscientific persons. For that researcher can use the example to prove the facts on the spot in IEC and minimize some needed explanation and clarity. So we can focus on another facts to be studied and we can utilize our source very effectively.

4. UPANYA (उपनय)
उपनयो निगमनं चोक्तं स्थापनाप्रतिस्थापना व्याख्यायाम।
उपनय यथा चाकृतकमाकाशं यच्चनित्यं तथा पुरुष इति।
[च. वि.८)

Upanaya means to explain the target facts with the help of another similar scientific theory. For researcher it is very difficult to study the new concepts from available concepts. Because authenticity of new concepts will lower in the mind of researcher. By correlation of the target facts with similar another basic science or to study and evaluate the new concepts through basic science researcher's surety and confidence will increase.

We can explain the basic fundamentals of ayurveda with the help of basic science and medical science. So another medical professionals can understand the concept of ayurveda not only that but they can also understand it's applicability and efficiency to treat the diseases. That will lead to generate the evidence about ayurveda medicine and it will decide it's safety. Because in today's time we all are using scientific parameters to evaluate anything and after the scientific approval we can belive any facts. So it is very important technique in today's time.

It means comparision that will lead to minimize the research errors in the trials. Bcecause comparative study will minimize the type 3 errors in the trials.

5. NIGAMANA(निगमन)
उपनयो निगमनं चोक्तं स्थापनाप्रतिस्थापनाव्याख्यायाम।
निगमन - तस्मात् नित्य इति।
[च.वि.८)

Nigaman means conclusion. At the end of the research we came to some conclusion. We give explanation why it is stated. Statement of the research question is the beginning of the trials. Statement of the problem is the beginning of the search of the new knowledge with full of curiosity. So we don't know about problem at that time we state the problem is pratigya.

After detailed study, logiacal reasoning and analysis we came to know the ultimate truth about the problem. If we can discover some positive outcomes so we can gain some new knowledge. If we can't get any positive outcomes so we can clarify our doubts on it. So both way conclusion is the most important step to complete the study. It is very essential fact that should be remembered by the researchers.

DISCUSSION
Panchavayava vakya is the very essential tool for
1. To attain the knowledge.
2. 2.To prove the knowledge
3. To conduct the research trials.
4. To validate the old facts and discover the new facts
5. To generate the evidence based data for the ayurveda science.

Because it is the process that involve that every steps that is useful to gain the knowledge and it can apply for above mentioned purposes.
1. PRATIGYA
- Research purpose: statements of research problem
- Knowledge purpose: it is very essential to know the limitations than we can go further.
2. HETU
- Research purpose: Tools for collection of data (subjective, objective), statistical tests, softwares, Data mining softwares, literatures, scriptures, manuscripts, study designs, sample designs etc.
- Knowledge purpose: it is the process to gain the knowledge in the order of Aapataopadesh(literature reading), Pratyaksha (understanding), Anumaan(logical understanding with reasoning for various conditions), Yukti (practical application)
3. DRASHTANTA
- Research purpose: to minimize the need of the proof of some facts in the trials, to utilize the available time, money, human force effectively.
- Knowledge purpose: to understand difficult things through simple and easy examples.
4. UPANAYA
- Research purpose: to generate the evidence for the

ayurveda acc. to modern science parameters, other medical professionals can understand and accept the ayurveda principles.
- Knowledge purpose: by correlation the clarity and confidence of researchers on the new theory will be increases.
5. NIGAMAN
- Research purpose: to complete the study
- Knowledge purpose: to reach the ultimate reality of the fact and to know the real concept and clear all the doubts on the subject.

CONCLUSION
Ayurveda is the ancient science. It's authenticity is constantly proven with the time. Every concepts are very deeply rooted. So teaching methods and particularly Sthapana means to prove the fact in a scientifically way is very significant in today's era. We can see some similarity and difference in between the modern research methodology and ayurveda *Panchavayava vakya*. By following these ancient technique we can gain knowledge as vast as it is possible. We can check and analyze the theory and we can prove it very efficiently. *Panchavayava vakya* not only gives the direction to prove the point but it also enlightens the process of gaining knowledge particular in that case when we are finding some new theory in established old theory. At that time these all steps lead us to some conclusive affirmation and that will bring some clerity and knowledge.

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