



Role of “Panchaavayava Vakya” (Pratigya, Hetu, Udaharan, Upanay And Nigaman) In Ayurvedic Literature; In The Perspective Of Research

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ABSTRACT

The *Ayurvedic* tools and techniques of research and modern methods of research protocol both are depend on observations and experimentation ,but the approaches are different. Though The *Panchaavayava Vaakya(Pratigya, Hetu, Udaharan, Upanay And Nigaman)* is included in 44 *vaadmarga* by *acharya charak* ,but it is not only the tools for conquer a hostile discussion with an opponent but also it is the method of proving one owns theory in front of a scientific committee. There is a similarity between the ancient parameters of the ayurvedic shastra and the modern tools and techniques of research.

Introduction

The fundamentals of *Ayurveda* depends on the observation and application. Our ancient scholars of *Ayurveda* observed minutely the environment and correlated with the human body ,as those days there was less amount of technology. They had established the theory of *loka –purusha – samanya* (uniformity of nature).In this theory ,the whole *ayurvedic* science is depended.

It was told by *Maharshi Charak* that whichever find in the universe are present in the body of a human. (यावन्तो हि लोके मूर्तिमन्त भावविशेषास्तावन्तः पुरुषे, यावन्तो पुरुषे तावन्त लोके | च.शा.५).

ⁱThe *panchaavayava vaakya* was also established by the great sages depending upon the above theory .

Though The *Panchaavayava Vaakya(Pratigya, Hetu, Udaharan, Upanay And Nigaman)* is included in 44 *vaadmarga* by *acharya charak* ,but it is not only the tools for conquer a hostile discussion with an opponent but also it is the method of proving one owns theory in front of a scientific committee.

In modern era ,human are more rational and they ask clarification. So ,now a days the research work is depended in the tools and technology of laboratory, modern instrument etc, but the research approach, research attitude and principles are some how same with the ancient *Ayurvedic* research .The modern steps in the research process are following :

- 1) Initiation , planning and formation of a hypothesis.
- 2) Selecting the tools of study
- 3) Defining general and specific objective.
- 4) Experimentation/application
- 5) collection and Analysis of data
- 6) Preparation of thesis and desertation.

7) Acceptance or rejection of a theory.

Materials and method:

➤ Descriptions of “Panchaavayava”

According to the Indian philosophy “प्रतिज्ञाहेतुदहरणोपनयनिगमनानि पञ्चावयवाः” –तर्कसंग्रह ;Acharya Charak had given detail description in *charak samhita vimansthan* chapter 8th named *bhisagjitiya viman*.

Pratigya(Hypothesis)

“प्रतिज्ञा नाम साध्यवचनं,यथा नित्यः पुरुष इति” | च.वि 8

Pratigya is the statement of research problem. It is an assertion about the object to be proved. It can be correlated with the hypothesis. After *pratigya* the same hypothesis is confirmed by *sthapana* by the help of *hetu ,dristanta,upanay* and *nigaman*.Here ,*pratigya* is ...*Purush*(Man) Is Eternal

Hetu(Logical reason)

हेतुर्नाम उपलब्धि कारणम् | तत् प्रत्यक्षम् ,अनुमानं....| च.वि 8/33

“यथा नित्यः पुरुष इति प्रतिज्ञा,हेतु :-अक्रतकत्वादिति” | च.वि 8/31

Hetu is the possible reasoning to explain any fact. *Hetu* is derived by *pramanas* which are described in our Indian *darshana shastra* as well as *Ayurvedic* classics i.e.*Pratyaksha* (Direct Observation),*Aptopodesh*(Traditional Knowledge),*Anuman* (Inference),*Upaman*(Analogy) etc. These *pramanas* help to validate the reason or *hetu*. Example –man is eternal because the creation of *purush* is not seen by anyone.

Hetu is consist of *Aptopadesh, Pratyaksha, Anuman ,Upamaan,Yukti Praman*

Aptopodesh:

It is the base of all *praman* or tools. All the previous research scholar and teachers have spent their life to gaining knowledge. They wrote down their experience in books and research papers for the sake of the society. Whatever we try to see by *pratyaksha* or whatever we try to conclude by the base of knowledge, which is called *aptopodesh*.

Pratyaksha:

It is the best method of knowledge. *Acharya Charak* mentioned that the sound of intestine, crackling sounds of the knee joint should be observed by *pratyaksha praman*. Now a days the ‘lub- dub’ of the stethoscope nothing but the *pratyaksha praman*.

Now a days the capacity of the sense organs are increased with the help of mechanical aids.

Eyes can be supported by microscope endoscope like visual aids. Tactile sensation is measured by the thermometer beneath the skin.

Anuman

Anuman is the inference .If a trial of research drug was done in arthritis ,the patient is asked to walk for a distance, if the patient is able to move without support, without pain, it can be concluded that the research drug is effective in arthritis.

Upaman

If we are doing a research on efficacy of a drug in rats or other animal it is included in *upaman praman* . As the drug is acting in lower animals, most probably it works in human body some how. Again it depends on the theory of *loka –purusha – samanya* (uniformity of nature).

Yukti Praman:

Yukti is nothing but the conclusion drawn on the basis of *pratyaksha* and *anuman*.

While conducting drug research, a single drug can be used in various conditions by changing the drug intakes routine or *anupans* or dose by *yukti pramana*. It can be also compared with the statistical part of a research during conclusion.

Drishtanta/udaharan (example)

यदाआकाशम इति | च.वि 8/31

Drishtanta plays an important role to draw a conclusion .It should be “*murkha vidusha buddhi satmya*” or easy to understand for a layman as well as a wise .It gives a resemblance or image of the thing to be proved. For example –sky is eternal,

Upanay(co-relation)

“उपनयो यथा चाकृतमाकाशं तथा पुरुष इति |”

Upanay is the co relation process .It gives the logical sequence to illustrate the problem.

Example – the sky is uncreated and it is eternal, likewise the *purush* is also uncreated. so the *purush* is eternal.

Nigaman (conclusion)

Nigaman validates *pratigya*, it is the final conclusion. After getting the *hetu* and analyzing the reasoning a final result is concluded.

Example- “निगमनम तस्मात् तथा इति निर्णयः|तस्मात् नित्य इति.” Purush is eternal

Result :

Correlation of “*Panchaavayava*” with modern research tools

	Traditional terminology	Modern tools and technique
1	<i>Pratigya</i>	Hypothesis or title of thesis
2	<i>Hetu</i>	Research method, technique, lab tools, protocol
3	<i>Udaharan</i>	Previous research works, Thesis on Same Topic
4	<i>Upanay</i>	The conclusion,discussion part of a research work.
5	<i>Nigaman</i>	Revalidation of The Hypothesis.

Revalidation of the word “*Panchaavayava*” in modern senario

Pratigya – We can correlated the *pratigya* with the hypothesis like ‘*Louha bhasma* is effective in iron deficiency anemia’’, here, the hypothesis is the *louha bhasma* effective in anemia ?

Hetu – Hetu is consist of *aptopadesh, pratyaksha, anuman ,upamaan,yukti*. Here *aptopadesh* is the literature and the reputed journal and previous research of *louha(iron)* . which give us the true information about the drug.

Pratyaksha is the subjective parameters of the anemic patient before and after treatment ,the clinical evaluation.

Anuman praman is correlated with the heamoglobin count of the patient and the objective parameters before and after study.

The example of *Upaman praman* is sometimes we evaluate the efficacy of *louha bhasma* in animals and concluded the result as positive.

Yukti praman is like the probability, the reasoning. Some statistical software and methods are used during the study like parametric and non parametric test(chi-square test, student t test etc.).*yukti praman* is like those statistical test.

Drishtanta- Iron containing food in our diet increases the hemoglobin and corrects anemia.

Upanay -Similarly the louha bhasma acts in our body to fight against anemia, with the same mechanism of the Iron containing food .

Nigaman-So it can be concluded that ‘*Louha bhasma* is effective in iron deficiency anemia’

Discussion & Conclusion:

The same methodology is carried out in modern research methods ,i.e. to establish any fact 5 steps are necessary ,

	Modern research methods	Classical “ <i>Panchaavayava</i> ” <i>vaakya</i>
1.	Statement of hypothesis	<i>Pratigya</i>
2.	Plan of work, collection of data	<i>Hetu</i>
3	Examples	<i>Dristanta</i>
4.	Assessment and observation of result using 95% confident value	<i>Upanay</i>
5.	Conclude the fact	<i>Nigaman</i>

This is just one approach of the “*Panchaavayava*”;there may be other ,better approaches .We can use the traditional method of research and incorporate it in the modern methodology of research to serve the whole society in some health issues. As , “The purpose of human life is to serve, and to show compassion and the will to help others”

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