



RESEARCH IN AYURVEDA

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ABSTRACT

Research is an unending process. It is necessary and a requisite for the development process and enhancement of the subject. The research yields more effective & quicker result gives benefit in multiple directions. Hence research is a must in the field of Ayurveda also. To a class of great thinker, Ayurveda is a such fund of knowledge, which contains in its self. The basic theory & principles which requires no research. Ayurvedic theory & principles are themselves self supported & scientific. They are eternal & require no change at all. As for example, the principle & laws of gravitation, electricity, electronics etc. These do not requires any more research may be that the further research may make a contribution to the main stream of the principles. The flow of modern research, in the law of gravitation may throw more light on the basic principle go more deep & find out the details of the law of gravitation in origin. The original law of gravitation remain the same untouch, but by new research work, we get clear cut picture of the same original law. Regarding Ayurveda, Ayurveda has such laws, rules, theories & basic principles which requires no change & no research work in them to make it clear, for instance. The most proven laws & principles of upto this date, by diagnosing the causes of disease & selection of the appropriate drug in treating the same disease. In this article, I discuss regarding some fundamental principles of Ayurveda research is essential in Ayurveda but without disturbing it's basic principle. More explanation of these principles according to current era rather than research in literature because it is timely tested. So it is more important to decide first the direction of research in Ayurveda. Though, there is high scope of research in Ayurveda. Research has to be made as per subject wise. Most of the things in Ayurveda are new for modern world. Which they don't touch till today. So this topic of research in Ayurveda is elucidate here.

KEYWORDS: Ayurveda, research & modern methods.

INTRODUCTION

There are two types of sciences at present prevailing in the world. 1) Objective sciences & 2) Subjective ones.

Most of the ancient Indian sciences including Ayurveda, are of the subjective category.

Various types of researches going on at present in the world, are mainly of the objective types.

The methods & the methodologies, recommended & accepted on the world –wide level, to prove scientifically of any branch or a faculty of knowledge & to go ahead in the field of research work, we see the parameters accepted & employed are most – often the objective type. I humbly think, this point have a great significance in the field of research, whether the approved such methods, methodologies, theories applicable for objective sciences would also be employed & used for the researches in the subjective sciences also ?

We should be rather cautious & careful, while we think to plant a project of research in Ayurveda.

1)Should we accept & employ all the world wide accepted methods to make Research in Ayurveda ?

2)Should we accept & employ only some or certain useful- undisputable modern methods of objective sciences in the Research of Ayurveda ?

3)Should we partly accept & employ certain modern methods for Ayurveda Research ?

4)Are any where else in the world, modern methods & methodologies made available for the Research in the subjective sciences like Ayurveda ?

On the light of this, we should practically think of the research in Ayurveda.

Even if research is an unending, evolving process, hypothetical, philosophical & empirical knowledge has proved, that there are some unchangable, fundamental, basic principles which remain the same for ever. They are proved to be everlasting & eternal as the sun, the moon, the stars etc. As for examples, the modern research of the law of gravitation, the laws & rules of the cause & effect theory etc. One can dive deep and deeper in them & search out the details of the same, but one can not remove & uproot the law of gravitation, etc.

Some principles like-

1) वृद्धिः समानैः सर्वेषां विपरीतैर्वीपर्ययः ।

वाग्भट सू.स्था.अ.१

२) समान गुणाभ्यासोही वृद्धीकरो भवती ।

चरक सू.स्था.अ.१

Every Ayurvedist knows this Ayurvedic principle, this principles hold great significance in detecting the causative of appropriate drug in treatment.

Considering our difficulties regarding Ayurvedic research, we expect more light to be thrown on following points-

We need a good guideline & disciplined scientific solution, if any available in the research field in the modern world.

Vata, Pitta, Kapha all three represent in the body, the main supreme powers in the Universe, the Vayu, the Sun, the Moon respectively. Tridosh, is there fore, the basic concept of the Ayurvedic science. This theory of tridosh encompasses the whole world & including a man in it. Nothing can happen without these three supreme power, externally in the universe & internally in the human body, everything & the every action in the universe is empowered by these three super powers- the Sun, the Moon, the Vayu & represented in the body, Everything around us in the universe is genuinely incorporated by these afforsaid three, same way in the body. ('यथा पिंडे तथा ब्रह्मांडे'). A group of things, articles, drugs in the world or universe, is empowered originally either by the Moon, the Sun or the Vayu. Same way in the body, the properties of any drug or substance in the universe or in the body bases the characteristic & properties, either of the Moon, Sun or Vayu. Any substance that exists in world or in the body is bound to have these the characteristics & properties of the three. Ayurved has classified certain properties & group them with a particular name, the substances in the universe which hold the properties of particularly the moon or kapha dosh is classified & grouped under the name kapha dosha. The substances holding the properties & the characteristic of the Sun are named under pitta dosha & the rest of under the caption of vat dosh. Such a classification of our ancient Rishi's and Muni's is a gift to the man, which is unchangeable or eternal sciences. Only such a compilation or composition which has its own basic principles, independent thinking & which is thoroughly based on the supreme power in the nature. That is only the science borrowing of some principles from here and some from there & compilation of borrowed principles & theories can not stand to be fit as science. Ayurveda perfectly stand in this line. Hence we can definately say & claim as long as this universe with the Moon, Sun, Vayu around us exists. One cannot escaped from their dominate prevailing effect on the world & on the humankind.

Taking this into account, I may better quote here under such basic principles, laws and rules of Ayurveda, which

we claim to be eternal. I humbly think one cannot dare make a change there by any research work.

Why research is necessary ?

A man standing in Sydney, Australia, Italy, Rome, Mosko (Russia), Washington, in U.S.A. or in Norway, etc. & if the man experiences excess of cold he has to utilize externally & internally the material & the drugs which hold the properties of opposite qualities of the cold.

In this case the original rule/ principle of Ayurveda requires no research at all. It requires the research in details to go more deep in the subject matter & find out what appropriate drug

Australia, Mosko and in other places is to be selected. The modern research in this condition is necessary for the betterment of result, Such a way, Ayurvedic principles at present should not be tried for modern research. They should be taken as unchanging scientific laws, rules & principles. They should be taken as proven scientific principles, It is because during the long long period & thousand of years, these principles have been tried & being tried every vaidya in his day to day practice.

To put in short, some intellects people said that, 'At the very out set of Ayurvedic research work, a committee should be form for Ayurvedic research, who may go through Ayurvedic ancient literature & find out and also enlist such Ayurvedic principles which are claim to be scientific and require no alteration of research. Such a list and this work should be submitted by the committee to CCRAS & Health university. The committee should submit the report in a specific time limit assigned to them

- The other work for the committee should be-
- They should find out & note down how to make research of the same original principles to go more deep & acquire the sufficient knowledge regarding them, they should note the point, how to go deep, how to get the details, in the original Ayurvedic principles & chalk out the research programme.
- Health University should better think to arrange systematic programme of such research in various field of Ayurveda. For each and every subject, different type of principles, rules and laws prevailing in the Ayurvedic fields different parameters and methods are to be accepted and implemented.
- Ayurved holds its own unique identities in the field of medicine, up till now its a fact, the patients generally are inclined to come to Ayurveda clinic when they have completed and tried the most the modern field of medicine.
- Thus, Ayurveda has no specific support by the public as it is seen to modern medicine.
- Up till now, in the period of 72 years of freedom, all our national leader have praised Ayurveda only on platform of dias. They have lip sympathy only for

Ayurveda, they have no sympathetic heart for Ayurveda. Only 4% out of total fund / the economic aid is sanctioned by the Govt. for Ayurveda.

I wish to illucidate some point of Ayurvedic research as under

- These are the days of standerdization of the subject with the help of research in every field.
- I suppose in the light of Ayurveda, this is a great obstacle for Ayurvedic research. Research worker and the leaders as well as scholars in various field. They firmly believe in modern scientific advances and the methods. The scientists have approved some scientific methods to prove the scientificacy of any subject in the world. They have also declaired certain method, which are a must to make scientific research, no doubt it is well and good.

Some principles in Ayurveda: A Perpetual conception

Some unchangable / eternal/ conception principles in Ayurveda

As highest authority in the scientific field particularly regarding the theory of laws of relativity. **Albert Einstein** is always referred to his research work, which has an the authenticity in itself. **Charak, Sushruta & Wagbhat** are at par to **Einstein** in the field of Ayurveda.

Here is a small collection of the concepts of Ayurveda, that these three authorities have laid down in their scriptural literature. They form a basic ideology, means a basic way of thinking, in building of Ayurveda as a science.

1) सामान्य गुणाभ्यासो हि धातुनां वृद्धिकरो भवति I

च. सू. १

The excessiveness, gain or increasing is visualized & realized in the properties & characteristics of any substance or an action, if one adds the other substance or action of the same characteristics & properties to it.

2) “ सामान्यमेकत्वकरम् विशेषस्तु पृथक्त्वकृत् I तुल्यार्थता हि सामान्यं, विशेषस्तु विपर्ययः II ”

च.सू. 1/45

The term सामान्य indicates or is defind-

Resemblance - similarity or similitude of two things in their characteristics, properties, the qualities & action-causes or results in combining them together to increase them in their properties, characteristics, action & oneness. On the other hand the properties characteristics & the actions of two things, when they are in contrast, they cause or result in dissimilarity of the thing- reduce it.

3) “ सत्वमात्मा शरीरं च त्रयमेतद्विद्वत् I

लोकास्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठीतम् II ”

च. सू. 1/46

While Ayurveda considers of the life- body & the entire world around, Ayurveda thinks all these three factors & their relation simultaneously at every point. Say in context with the thought of causes of disease, the medicinal drug in the treatment & the diet & the regimen etc. Ayurveda never considers the body or the anatomical structure of the patient, neither only the disturbed or non-disturbed mind of the patient not only the soul & transcendental factor, but all these three are at the same time taken in to account. Because the mind, the soul & the body are inseparatly inter-related.

In the modern medicine most often only one factor seen that is connected with disease or health, is taken account & treated Ayurveda takes into account all of these three simultaneously.

4) “ स पुमाश्चेतनं तच्च, तच्चाधिकरण स्मृतम् I वेदस्यास्य, तदर्थं हि वेदोऽयं सम्प्रकाशितः II ”

च. सू. 1/47

The originally inseparable combination of these three factors is called पुमान् or पुरुष; on which the entire edifice of the treatment of Ayurveda rests or stands. Nowhere in the original literature of Ayurveda, this point or the principale is seen missed.

5) “शरीरेन्द्रीयसत्त्वात्मसंयोगो धारी जीवितम् नित्यगश्चानुबंधश्च लोकयोरुभयोर्हितम् II ”

च. सू. 1/42

The above said principle is repeatedly supported here. Any disease, all the diseases or happiness are connected or associated not only with the body or the mind; but with both of these.

Does our modern science believe basically the existence of mind & the soul ? If yes, can prove it scientifically or if do not believe, then should accept the philosophy of Ayurveda.

6) The concept of Soul (आत्मा) in Ayurveda –

“ निर्विकारः परसत्त्वात्मा सत्वभूतगुणेन्द्रीयैः I

चैतन्ये कारणं, नित्यो द्रष्टा पश्यति हि क्रियाः II ”

च. सू. 1/56

The Soul is free from happiness & sadness, when mind include with *Panch-Tanmatra* (Shabda, sparsh,...etc.) & sense organs (*Indriya*), then the soul becomes the reason for achieving the knowledge. This is a continuous process going throughout the life in the body & observing all the procedures.

7) The scope of Ayurveda also is much more broad. The term '*Dravya*' – the substance thing or a material is not

only used in a limited way as is seen in the modern sciences, it seems to have used in an extensive sense.

“खादिन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः I

सैन्द्रियं चेतनं द्रव्यं, निरिन्द्रियमचेतनम् II”

च. सू. 1/48

“यत्राश्रिताः कर्मगुणाः कारणं समवायि यत् I

तद्द्रव्यं समवायी तु निश्चेष्टः कारणं गुणः II”

च. सू. 1/51

Not only the matter or material substance is said to be 'Dravya' in Ayurveda, the 'Dravya' of both types sentient & insentient is included as 'Dravya' in Ayurveda. This statement of Ayurveda regarding 'Dravya' differs from the view & concept of 'Dravya' in other sciences. 'Dravya' in Ayurveda constitute both of the terms of things, sentient & insentient. The subtle – the non material things like 'ख' = (आकाश महाभूत) the sky in its subtle form is said to be 'Dravya' here in Ayurveda. Some way, all the other four elements Vayu, Tej, Jal & Prithvi (वायू, तेज, जल & पृथ्वी) in their subtle potential are taken to be 'Dravya' in Ayurveda. All these 5 potential elements in their original form are the causative factors of all the other matter or substances in the world. These all five have their own distinct qualities as well as the actions & motivations. The mutual disciplined contacts & the fractional contacts by reciprocal combinations & permutations create innumerable things in the universe. Hence, all these 5 are taken as 'Dravya' in Ayurveda.

Referring to the definition of 'Dravya'; आत्मा-the soul, मन-the mind, दिशा- all the directions & काल- the time factor. All of these hold specific qualities & the power of action, so they all are also 'Dravya' in Ayurveda.

On this concept of 'Dravya' in Ayurveda should be conducted hot according to modern view & definition of 'Dravya'. If so not done it would create wrong conclusions, harmful & misleading to Ayurveda research in field of 'Dravya'.

Research in Ayurveda-Shareer -

This is certainly a demand of the day.

To be with the tune of the time every subject of Ayurveda in general and shareer in particular must be placed open for critical investigation.

Even a rigid Ayurvedist must accept that specifically the subject of Ayurvedic shareer falls short and is insufficient for the practical purposes. It must clearly be accepted, that in comparison with modern anatomy and physiology, Ayurvedic shareer available in the original scripture is insignificant. The Ayurvedic students at present willing to cope up with the modern medical practitioners, must also be convinced and fulfilled satisfactorily. It is, I suppose, our duty and a

responsibility to pay need to this issue and start the work of Shareer research in Ayurveda.

Ayurved Shareer Research, the prime need -

Top most priority must be provided for shareer research in ayurveda, it is because,

- Subject Shareer holds, the place of foundation of all the other subject.
- Health And hygiene rest upon sharer.
- The entire field of diagnosis is in seperably related with the subject 'Shareer'.
- No treatment can be administered ignoring shareer.
- The physician having indepth study of Shareer, with various aspects of body in its entirely becomes an authority in medical science and can never commit mistakes.
- He brings about happiness to the whole of universe.

“शरीरं सर्वथा सर्वं सर्वादावेद्योभिषक I

आयुर्वेद स कात्स्नर्न वेद लोकसुखप्रदम् II”

चरक

Thus, we can conclude and realise that Ayurvedic Shareer is awaiting an evolutionary dynamic change at the moment.

How to make research in Ayurved Shareer -----

The term 'Shareer' involves into two main parts –

---1) Rachana Shareer (anatomy)

--- 2)Kriya Shareer (physiology).

These two disciplines have been already accepted by the world.

Regarding the first part Shareer Rachana or anatomy, we come across a class of scholars and great thinkers, who advocate, modern anatomy to be substituted into Ayurveda shareer. It is undoubtedly, a worth suggestion at the prima facie.

But when carefully scrutinised, we perceive that the modern anatomy, even though advanced by great magnitude does not take into account some salient features of Ayurvedic Shareer. I quote some of these salient features —

The first chapter of Shareer in Ayurvedic original scripture, deals with 'Avyakta', Panch- mahabhuta, Atma, Satva or Manah in dravya, chikisa purusha, prakriti and vikriti, etc. All of these points according to modern thought fall in the field of obscurity. They hold no place in the modern anatomy. But for the Ayurvedist, they are places to embark upon. They are the guide-lines, showing path of progress of the treatment.

The physician practising Ayurveda is expected not to treat the disease only, he is suggested to win the heart i.e. mind of the patient. Only then real success is said to be achieved.

A Vaidya (an Ayurvedic practitioner) is advised to treat not merely the present condition of the disease, he must

relieve the patients from recurrences of the previous diseases of the past and manage to treat the patients, for his possible future diseases. Ayurvedic treatment in its real sense, encompasses- all the time treatment; past, present and future. This type of concept is called, 'Traikaliki' or 'Naishthiki', which has no resemblance of present in the world. Desire is said to be the root cause of all the miseries. Characteristics, attributes and properties of the drug and dosha, dhatu and malas are also distinguishing factors of Ayurveda Shareer.

The chapters regarding *smruti* (memory), *pradnyaparadh* (intellectual blash femi), liberation or salvation of soul, *sanyas* (renunciation).

This shareer is supposed to be the media to attain the ultimate goal of life. The complete happiness and external emancipation from the mundane bondages.

So many salient parts can be cited like wise from the Ayurvedic shareer which hold dominance in the life and which are not elaborated in the modern anatomy at present.

Regarding the kriya or function, shareer same can be illustrated function of motor organs and sense organs, process of perception, concept of transmigration of soul, process of formation of garbha (i.e. embryo) factors derived from satva (mind), atma (soul), dominance of mahabhoota in the body and their characteristics means to attain salvation, etc.

A vaidya proficient in his business, observes all such conspicuous hint in his practice and thus become intimate friend of the patient. Such distinguishing factors of shareer in Ayurveda must not be neglected any time.

Such a way of Research in Ayurveda shareer, must be a more contribution to Ayurveda than a support.

The ancient means & methods to be adopted for the Research -

Ancient means and ways -----

- 1) We should never forget that the unmeasurable heights and depth of greatness and serenity of our science. The serenity of its very inception. The sages who have propounded the task with their insight and fore-sight obtained through great penances and contemplation on the subject.

I humbly think, we should try in this direction. Research out such meritorious workers or try to be inculcate this point and its significance on them and start the work.

It must also be borne in mind that we should think for maintenance of long standing pure and pious tradition of the treasury of the knowledge and wisdom of Ayurveda.

Practical knowledge was taken to be a must in those days, which we must also accept for our practical purposes of research at present.

Sources of knowledge and wisdom described in our scriptures are also worth to be considered in the context of Ayurveda research.

They are:- instructions and information by highest masters or authorities (*Apto-padesha*), direct observation (*Pratyaksha*), use of reasoning (*Yukti*) and the inferences (*Anuman*). These four factors of knowledge understanding as well as of determination are hardly found in modern science.

A team of research workers should under take the work of discovery of the scattered points and terms and terminologies in the scriptural literature, which (points) are confusing, which create wrong or their type of meaning, which carry ambiguously regarding their original meaning.

As for example, the terms rasa and rakta, pitta and agni, sira & dhamani and strotasas, unduka, kloma etc.

The modern means and methods to be adopted for 'shareer' research -

“ न हि एकस्मिन् शास्त्रेशक्यः सर्वाशास्त्राणां अवरोधः कर्तुं I
तस्मात् बहुविधानशास्त्रान् विज्ञानियमं चिकित्सतु II ”
वाग्भट

“ एकंशास्त्रं अधियानो न विद्याशास्त्रमं निश्चयम् I
तस्मात् बहुश्रुतं शास्त्रं विज्ञानियात् चिकित्सकः II ”
सुश्रुत

“ कृत्स्नोही लोको बुद्धीमताचार्याः, शत्रुश्चाबुद्धीमताम् I”
चरक

No elucidation is necessary on these versions to put them in nut-shell, it can be deduced than any one even amongst them, does not claim itself being complete and perfect. They on the other hand proclaim, than an Ayurvedist should see in the light of our science, what is with him? what more he needs? and should try comply it with other useful terms from outside.

Charaka says:- ----

“ शास्त्रं ज्योतीः प्रकाशार्थं, दर्शनं बुद्धीरात्मनः I
ताभ्यां भिषक् सयुक्ताभ्याम चिकित्सनापराध्यति II ”

Accordingly aids of modern means technologies and methods, which are more contributives than supportives, should be sagaciously adopted, accepted and assimilate.

We witness –some points commonly dealt with by both of the systems, the ancient as well as the modern.

But with a little difference of descriptions. The body dissection is described in Ayurvedic shareer as *Shava-Vichhedana*, where the methods of dissecting process differ.

Yogya-sutreya and *Vishikhanupraweshiya* and some other chapters- in Ayurveda even though not included in the shareer section in Ayurveda, seem related with shareer and therefore, it is also a work to be undertaken by such research institutes of Ayurveda.

Analogous or similar descriptions – which present the contradictions, the descriptions –which create confusion in the mind of the reader and those which carry a vague or uncertain meanings. All such points are to be searched out and complied systematically in the future.

It must always – be well remembered that the Ayurveda has its own particular views toward the Shareer and Purusha subject. The thinking starts right from obscurity or unmanifestation. The emphasis given on the living substances in the body. The motor organs, sense organs, the intellect, the mind and the soul all have been taken into account by Ayurveda. Past deeds or actions have also said to be causative factors of disease. All the physical as well as spiritual phenomena of shareer is considered resembling with the universe. This shareer is stated to be an epitome or a replica (miniature form) of this universe. Whatsoever physical or functional terms exist in the universe, it is granted by Ayurveda, they all exist in the body also and vice-versa.

Prithivi - constitutes the material form of man, Jala – maha bhoota constitutes the moisture and all the fluids in the body, Tejas –heat, Vayu - the movements in the body, Aakasha-all the porosity and Brahma. The Eternal soul of the body and soul. The definition on shareer in Ayurveda is note worthy.

Charaka says:-

“ तत्र शरीरं नाम चेतानाधीष्ठानभूतम् ।

पंचमहाभूतविकारसमुदायात्मकं समयोगवाही ॥ ”

च. शा. 6/4

Conglomeration of the derivation of five potential elements (**Pancha-mahabhoota**) along with the soul or spirit constitute the body- shareer. This can be taken as a distinctive concept of Ayurveda.

FUNDAMENTAL RESEARCH IN AYURVEDA -

Research is in real sense re-search. Search again & again. Ofcourse, to find out something new and useful from the ancient or the past.

Search and research have so long a history as that of man himself. To live and survive search & research is a must. Every creature requires it, so the work of search and research is inseparably associated with the life itself. To achieve a target, some systematic methods & means are to be utilised. By now, a special branch of science seems

developed, which deals with this subject. How to make research ? If explain specific methods, ways of their application, the means & the technique to use them.

Research has become the part & particle of the modern mode of life. No one escapes, without taking the aid of the out-comes or fruits of these scientific researches & techniques. To lead a normal life, to move even an inch to perform activity, to make a move towards the aim, to achieve success & heading toward scientific advancement, we have to leave ego but to take resort of the modern researches. Such a great significance, this subject of research holds in our life.

No doubt, we are curious to go deep and know, what is fundamental research? The learned man in general and Ayurvedist in particular, know the importance of the subject. They also wish to do something constructive in their own field of practice. I have come across some learned personalities in so many fields, as personalities in Ayurveda & some private institutions established & run & conducted merely for. This purpose of research, spending time, strength, energy & money with a hope that they would contribute their science by their findings of researches. But it seems nothing but biting the bush. Their trees of efforts most often, bear no fruit.

Research is the use of systematic methods to evaluate ideas or to discover new knowledge. It is an organised scientific investigation.

There are two main kinds of research -

- 1) To discover or learn more about basic knowledge to solve the practical problems.
- 2) Applied & directed knowledge.

Fundamental is the prime-main or basic research for better understanding of nature's laws or universe law.

It tries to understand such questions –what is magnetism? what factors of the forces hold together ? nucleus of the atom ? Why metal is harder than others? How do plants use energy of the sun ?

One needs not have a goal in mind to practice this type of research, one may start for one's curiosity !

For research is exceedingly difficult if not impossible to plan or direct. But it provides fundamental knowledge to applied.

For research explores the unknown, so results are for reachingly effective to whole mankind. Electro-magnetic wave led to radio, Radars & tv, etc.

Development of any new product, process or material – on the basic knowledge of fundamental outcome, such as of magnetism resulted in tape –recorder.

Research Methods

- 1) Definition of the problem.
- 2) Collection & analysis of material.
- 3) Discovery of solution in USA & a great part of the world.

Bacteriologists, biochemists, doctors & the others conduct research.

USA Govt. supports part of this work through dept. of health, education & wel-fare also to versities, the research foundations, phamaceuticals & other concerned companies, sometimes 40% of their earnings are spent for research leading to new medical product.

- 1) Some basic concepts in Ayurveda, which deserve fundamental research.
- 2) To start with terminological list of glossary is to be prepared which is required for the work to be done & which could be a plain media of conversation & correspondence between vaidya & the modern scientist.
- 3) Selection of the data for research work, which concept, principle, theory, nomenclature is to be given top priority & so on for the work.
- 4) There are separate fundamental principles regarding basic theory of universe in Ayurveda. Now a days, these are looks like obscure & nominal. Those mind are set for listening & understanding the specific terms, those people feels fictitious to these Ayurveda principles of universe. Intellectuals should prepare his mind with ideal scientific & thoughtful for grasping the Ayurveda principles properly, in which there should no prejudice or bias, who is not accept any opinion / decision as a final.
- 5) Provision of Clinical laboratory.
- 6) Chemical, Physical, Physiological observations, experimentations then methods & various measurements of modern age, instruments, apparatus, etc.
- 7) Libraries - Well-furnished with references both of ancient & modern literature.
- 8) Goals –Objectives, aims, achievements must have clear-cut-structure of criterias, standardizations, etc.
- 9) Time period for a plan, programme of any research undertaking must have a limit.

CONCLUSION

At last, here I conclude & request to all the intellects from society to come forward for research in Ayurveda as well as humbly requesting to Govt. of India to free their hands to lift up Ayurveda by research with new modalities & propagate Ayurveda on world level.

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