

A CRITICAL STUDY ON EFFECT OF MANOARTHA IN AYURVEDA ON RESEARCH PLANNING: A REVIEW

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ABSTRACT

Ayurveda has its own identity. It deals with the whole life of human being starting from birth to end of life. Ayurveda has regarded as "The Science of Life" and the practice involves the care of physical, mental and spiritual health of human being. According to Ayurveda, three pillars of life are *Manas* (mind), *Atma* (soul) and *Sareera* (body). According to inherent qualities, *Manas* acts as *Ubhayendriya* which means connected the *panchakarmendriya* with *panchagnanendriya* and as *Athindriya* which means can control itself without influence of other organs. *Cintya*, *Vic rya*, *hya*, *Dhyeya* and *Samkalpya* are mentioned as the objects of mind (*Manoarth*). This study was undertaken to identify the effect of *Manoarth* in Ayurveda on research planning. According to findings, *Cintya* is used in selecting a research topic, *Vic rya* is applied in the justification the study, *hya* is used in the buildup hypothesis. *Dhyeya* is used for imagination of whole methodology of the research and *Samkalpya* is applied for determination of the research before commencement. Hence, finally it can be concluded that *Manoarth* in Ayurveda effect on research planning directly.

Keywords: *Manoarth*, Research planning

INTRODUCTION

Ayurveda describes the art of living and it is the science of life. This reveals what is appropriate as well as auspicious for a happy and long life. The term Ayurveda has been formed by the combination of two words- "Ayu" meaning life, and "Veda" meaning knowledge. Ayurveda is regarded as "The Science of Life" and the practice involves the care of physical, mental and spiritual health of human being.

According to Ayurveda, three pillars of life are *Manas* (mind), *Atma* (soul) and *Sareera* (body).¹The word *Manas* is derived from Sanskrit root, "Manajane" which means of 'to think', 'to analyze', 'to anticipate' etc.² According to inherent qualities, *Manas* act as *Ubhayendriya* as well as *Athindriya*.

Ubhayendriya means mind can connect the *Panchakarmendriya* and *Panchagnanendriya*. *Athindriya* means it can control itself without influence of other organs. *Ekatva* and *Anutva* are specific characteristics of mind. *Manas* cannot be perceived by senses and it is minute and subtle hence it is termed as *Anutva* (Atomic/subtle). *Manas* perform only one action at one time, hence it is said to be characterized by *Ekatvaguna*. *Satva*, *Rajas*, *Tamas* called 'Triguna' are characteristics of mind too. *Indriyabhigraha*, *Svasyanigraha*, *hya* and *Vic rya* represent the action of mind. *Cintya*, *Vic rya*, *hya*, *Dhyeya* and *Samkalpya* are mentioned as the objects of mind (*Manoarth*).³

This research, discusses the effect of

Manoartha in Ayurveda on Research planning. Every known act is firstly born in the mind. When planning something, it is firstly processed in mind as a thought. It can occur followed by objects of sensory organ or not. The objects of mind do not depend on the objects of sensory organs. Mind is controlled by itself. There are various kinds of research such as clinical research, literary research, survey etc. In any research planning firstly, it is processed in the mind. This study is designed to identify the effect of *Manoartha* (objects of mind) on Research planning. It will be very important for those who are going to plan research specially for the Ayurveda researchers.

OBJECTIVES

1. To clarify the Etymology of *Manoartha* in Ayurveda
2. To identify the Effect of *Manoartha* in Ayurveda on Research Planning

FINDINGS

Introduction

*cintyaà vicāramūhyaà ca dhyeyaà saikalpyamevaca/ yat kiicinmanaso jīeyaà tat sarvaà hyarthasāijīakam||*³

Cintya, Vic rya, hya, Dhyeya, Samkalpya and whatever can be known by means of the mind are regarded as its objects.

Etymology and Derivation

Cintya

The word "*Cintya*" is derived from root "*Cint*" adding the suffix "*ya*", with the following meanings.⁴

- to be thought about or imagined
- to be conceived
- to be considered or reflected or mediated upon

*"cintyaàkartavyatayä akartavyatayä vä yanmanasä cintyate"*⁵ *Cintya* means thought about worth – doing or otherwise.

Vic rya

The word "*Vic rya* " is derived from root "*car*" adding the prefix "*vi*" and suffix "*ya*" with the following meanings.⁶

- to be deliberated or discussed
- dubious
- doubtful
- questionable

*"vicāryam upapatyanupapattibhyāam yadvimuçyate"*⁷ *Vic rya* means that critical analysis about happening or otherwise.

hya

The word "*hya*" is derived from root "*h*" adding the suffix "*ya*", with the following meanings.⁸

- to comprehend
- conceive
- conjecture
- guess
- suppose

*"ūhyaica yat sambhāvanyā ūhyate evametadbhaviñyati iti"*⁹ *hya* is conjecture or hypothesis. It means having a high opinion of whether this will happen this way.

Dhyeya

The word "*Dhyeya*" is derived from root "*Dhyai*" adding the suffix "*ya*", with the following meanings.¹⁰

- to be meditated on
- fit for meditation
- to be pondered or imagined

*"dhyeyaà bhāvanājīānaviñayam"*¹¹ *Dhyeya* means knowledge of contemplation or imagination.

Samkalpya

The word "*Samkalpya*" is derived from root "*klrip*" adding the prefix "*sam*" suffix "*ya*", with the following meanings.¹²

- conception or idea or notion formed in the mind or heart,
- will
- volition
- desire
- purpose
- definite intention or wish for

"saikalpayaiguëavattayädoñavattayä vü avadhäraëä viñayam"¹³ Samkalpya is that about which merit or demerit is determined.

DISCUSSION

According to findings, *Cintya* means thought about worth – doing or otherwise. When we plan research, it is crucial that the research proposal is clear and well planned if effort is not to be misdirected. Firstly, we have to select a research topic. It is the basic step in research planning. *Cintya* of *Manoartha* is applied here. The topics vary on the field. Any research topic originates as a thought in the mind. For that, mostly it can affect a problem in the field. It is identified as the research problem. As the first step in research planning, it should be having an idea about what to do or not. When considering research adapted to Ayurveda, it take a holistic approach based on *Aptopadesha*, *Prathyaksha* and *Anumanapramana* in Ayurveda. In selecting, a topic of Ayurveda Research *Aptopadesha* mostly leads to *Cintya*.

Vic rya means that critical analysis about happening or otherwise; moreover rightness or otherwise. It is the most clear and descriptive definition of *Vic rya*. In research planning, after identification of the research problem, it should be considered in all aspect with critical analysis. Then it should be justified. In here, *Vic rya* of *Manoartha* is used.

hya is conjecture or hypothesis. It means having a high opinion of whether this will happen this way. In the next step of research planning, hypothesis should be built according to fundamentals of research. In here,

hya is used. In Ayurveda, traditional literature gives information about the results that can be expected. In here it can be used *Anumana* which led by *Aptopadesha*.

Dhyeya means knowledge of contemplation or imagination. Before initiating any research the whole methodology should be imagined. In here, *Dhyeya* is applied. In

Ayurveda research methodology individualized approach is vital because Ayurveda takes the individual into account. Most of the Ayurveda researches depend on the subjective criteria.

Samkalpya is that about which merit or demerit is determined. At the end whole aspects should be determined before commencement of the research. *Samkalpya* issued here.

Hence, it can be identified clearly those *Manoartha* are applied in any type of research planning. *Sattva Guna* of *Triguna* in Ayurveda is very important for applying those *Manoartha* properly. *Sattvaguna* is evident by positive attitude, happiness, lightness, spiritual connection and consciousness. *Sattva* stimulates the senses and represents intellect and knowledge. Hence there is no any accurate application of *Manoartha* in research planning without *Sattvaguna*. *Rajasguna* is supposed to be active among *Triguna* and characterized by stimulation and motion. Passion and wish to achievement are outcome of *Rajasguna* of *Triguna*. Hence *Rajasguna* is influenced to carry out the research. Also *Rajas guna* leads to do more and more researches within diminutive period. *Tamasguna* has two powerful characters; resistance and heaviness. It stimulates negative thoughts in the mind and induces lethargy, sleep and apathy. Hence, *Tamasguna* acts as a resistance to apply those *Manoartha* properly and to carry out the research.

CONCLUSION

According to findings, *Cintya* is used in selecting a research topic. *Vic rya* is applied in the justification the study. *hya* is used in the buildup hypothesis, *Dhyeya* is used for imagination of whole methodology of the research and *Samkalpya* is applied for determination of the research before commencement. Hence, finally it can be concluded that *Manoartha* in Ayurveda effect on research planning directly.

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