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

Karunarathe HMHL1, Samaratunga WUKS2, Darmapriya AKH3

1Temporary Tutor, 2,3Senior Lecturer,
Department of Ayurveda Basic Principles, GampahaWickramarachchi Ayurveda Institute,
University of Kelaniya, Sri Lanka

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, Vicārya, Ūhya, Dhyeya and Samkalpya are mentioned as the objects of mind (Manoartha). This study was undertaken to identify the effect of Manoartha in Ayurveda on research planning. According to findings, Cintya is used in selecting a research topic, Vicārya is applied in the justification the study, Ūhya 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.

Keywords: Manoartha, 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). The word Manas is derived from Sanskrit root, “Manajna” which means of ‘to think’, to analyze’, ‘to anticipate’ etc. 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, Svayanigraha, Ūhya and Vicārya represent the action of mind. Cintya, Vicārya, Ūhya, Dhyeya and Samkalpya are mentioned as the objects of mind (Manoartha).

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 vicäramühyaà ca dhyeyaà saikalpyavemvacà
yat kiiçinmanaso jïeyaà tat sarvàà hyarthasaïjïakam||
Cintya, Vicärya, Ühya, 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. 
- to be thought about or imagined
- to be conceived
- to be considered or reflected or mediated upon
"cintyaàãkartyayataayà akartyayataayà và yanmanasã cintyate" Cintya means thought about worth – doing or otherwise.

Vicärya

The word "Vicärya " is derived from root "car" adding the prefix "vi" and suffix "ya" with the following meanings. 
- to be deliberated or discussed
- dubious
- doubtful
- questionable
"vicäryam upapatyamupapattibhyààm yaddvimûçyate" Vicärya means that critical analysis about happening or otherwise.

Ühya
The word "Ühya" is derived from root "Üh" adding the suffix "ya", with the following meanings. 
- to comprehend
- conceive
- conjecture
- guess
- suppose
"uhyàica yat sambhàvanyà ùhyate evamadbhaviñyati iti" Ühya 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. 
- to be meditated on
- fit for meditation
- to be pondered or imagined
"dhyeyaà bhàvanàjïänaviñayam" 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. 
- conception or idea or notion formed in the mind or heart,
- will
- volition
- desire
- purpose
- definite intention or wish for
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 Apthopadesha, Prathyaksha and Anumanapramana in Ayurveda. In selecting, a topic of Ayurveda Research Apthopadesha mostly leads to Cintya.

Vicārya means that critical analysis about happening or otherwise; moreover rightness or otherwise. It is the most clear and descriptive definition of Vicārya. 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, Vicārya of Manoartha is used.

Ūhya 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, Ūhya 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 Aptomadesha.

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. Sātva 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 Rajasguna 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. Vicārya is applied in the justification the study. Ūhya 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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CORRESPONDING AUTHOR

Karunarathne HMHL
Temporary Tutor,
Department of Ayurveda Basic Principles,
GampahaWickramarachchi Ayurveda Institute, University of Kelaniya, Sri Lanka
Email: hasini869@gmail.com

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