
**DAIVA AND MANUSHA SAMPADA IN CHARAKA SAMHITA: A
CONCEPTUAL REVIEW WITH CLINICAL AND PSYCHOSOMATIC
IMPLICATIONS**

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Mahavidyalaya Sirsi, Bhandara.DOI: <https://doi-doi.org/101555/ijrpa.3411>**ABSTRACT:**

Ayurveda presents a holistic understanding of health and disease by integrating physical, psychological, and spiritual dimensions of human existence. The concept of *Daiva* and *Manusha Sampada*, described in *Sharir Sthana* of the *Charaka Samhita*, reflects this multidimensional approach. *Daiva Sampada* refers to factors related to the soul, past deeds, and unseen influences, whereas *Manusha Sampada* encompasses behavioural, physical, and intellectual attributes of an individual. The present study aims to critically analyse these concepts and explore their relevance in understanding disease causation and management. A conceptual review of classical texts and commentaries was undertaken. The findings suggest that health is influenced by the interplay of both visible and invisible factors, supporting a psychosomatic model of disease. Integrating these principles into modern healthcare may provide a more comprehensive approach to disease prevention and management.

KEYWORDS: *Ayurveda; Daiva Sampada; Manusha Sampada; Charaka Samhita; Psychosomatic Health; Prakriti.*

INTRODUCTION:

The fundamental principles of *Ayurveda*, which originated during the *Vedic* period, were systematically refined, elaborated, and firmly established in the *Charaka Samhita*. These principles were presented on a rational and scientific basis, enabling logical interpretation of both physiological and pathological processes.^[1] Core philosophical concepts such as

Panchamahabhuta, *Atma* (soul), and *Satva* (mind) were not merely theoretical constructs but were applied to understand the structure and functioning of the human body.

The *Charaka Samhita* adopts a holistic and integrative view of the human being, in contrast to reductionist approaches that analyse the body as a collection of smaller parts. According to *Ayurveda*, a person (*Purusha*) is a unified entity in which body, mind, and soul function in coordination. Health and disease are experienced by the individual, with happiness being the outcome of health and unhappiness resulting from disease.

The concepts of *Tridosha*, mind, and soul are considered to pervade the entire body, and their dynamic interaction determines both normal and pathological states. This integrative understanding forms the basis of the *Deha–Manasa* (psychosomatic) approach in *Ayurveda*, where mental and physical factors are interdependent. Disturbances in mental functions can influence bodily health, and similarly, physical disorders can affect mental well-being. Therefore, a comprehensive understanding of disease requires consideration of both these dimensions.

Recognizing this interrelationship, *Ayurveda* advocates a multidimensional approach to treatment. Along with *Yuktivyapasaraya Chikitsa* (rational therapy), equal importance is given to *Sattvavajaya Chikitsa* (psychotherapy), emphasizing the role of mental discipline and emotional balance in maintaining health and managing disease.^[2]

शरीरं चिन्त्यते सर्वं दैवमानुषसंज्ञदा । सर्ववर्णैयवतस्माच्छारीरं स्थानमुच्यते ॥ च . शा. ८/६९

The *Charaka Samhita* is systematically divided into eight *Sthanas*, each dealing with specific aspects of Ayurvedic knowledge. Among these, *Sharir Sthana* is dedicated to the comprehensive study of the human body (*Sharira*) in all its dimensions. It not only describes the structural and functional aspects of the body but also elaborates on the concepts of *Daiva* and *Manusha Sampada*, representing the divine and human attributes respectively. Thus, *Sharir Sthana* provides an integrated understanding of the physical, psychological, and spiritual excellence of an individual.^[3]

दैवसम्पदस्तु शरीरे परमात्मादिकाः । च . शा. ८/५९ गंगाधर दिका

Daiva Sampada encompasses the concept of *Paramatma*, which is regarded as the Supreme Principle. It represents the ultimate reality and is described in various forms such as God, Supreme Self, Divine Consciousness, Truth, or universal reality. This principle signifies the highest spiritual aspect of existence, underlying all forms of life and consciousness.^[4] *Atma* is

considered a manifestation of *Paramatma* and is therefore identical in its essential nature. Just as a seed inherently contains the potential and qualities of the entire tree, the *Atma* embodies the attributes of the Supreme Self. The virtues observed in an individual are reflections of the qualities of the soul, which in turn represent the nature of *Paramatma*.

Due to this intrinsic interrelationship, the *Atma* and *Paramatma* are inseparable at the fundamental level. Ayurveda further explains that both past and present actions (*Karma*) are closely associated with the *Atma*, which is regarded as a key determinant of an individual's life experiences. Phenomena such as ego, action, the results of actions, transmigration, and memory are understood to be governed by a causative principle beyond the physical body, highlighting the role of the soul in sustaining life and consciousness.^[5]

The effects of actions performed in past lives, referred to as *Daiva* (fate), are also considered significant factors in the causation of diseases at times. Ayurveda acknowledges that certain disease conditions may arise due to these unseen influences, which are beyond immediate physical or environmental causes, thereby highlighting the role of karmic factors in the manifestation of illness.^[6,7] Diseases arising from the influence of past deeds (*Daiva*) may diminish the effectiveness of therapeutic interventions. Such conditions are often resistant to conventional treatment and tend to resolve only with the exhaustion of the underlying karmic factors. This concept underscores the role of unseen causative influences in certain disease conditions described in Ayurveda. [8]

Therefore, it is essential for every *Vaidya* to have a thorough understanding of both *Daiva* and *Manusha Sampada* for accurate comprehension of disease causation and effective management. Ayurveda explains that past deeds (*Karma*), having merged with the *Atma*, accompany it during transmigration and enter into the developing foetus. The self, possessing a seed-like continuity, moves cyclically from one body to another, carrying these karmic influences.

Variations observed in an individual's physical and psychological constitution are attributed not only to the predominance of *Rajas* and *Tamas* but also to the influence of past deeds. When these karmic influences are favourable, the individual experiences a harmonious and healthy life; conversely, unfavourable deeds may lead to suffering and predisposition to disease.^[9]

मानुषसम्पदस्तु नुरुषाकारददका । ि. शा. ८/५९ गंगाधर दिका

Manusha Sampada refers to the state of balance and excellence attained in the present life through appropriate conduct and lifestyle. It is achieved by the adoption of wholesome diet (*Ahara*) and proper behavior (*Vihara*), along with cautious living, detachment from excessive sensual indulgence, and adherence to ethical values such as charity, truthfulness, tolerance, and respect for authority.

An individual endowed with sound intellect, balanced speech, and righteous actions, leading to positive outcomes, is considered to possess strong *Manusha Sampada*. Such a person, characterized by a disciplined mind, clear understanding, knowledge, self-control, and consistent practice of yogic principles, is less susceptible to diseases. Thus, *Manusha Sampada* plays a crucial role in the maintenance of health and prevention of disease through the cultivation of physical, mental, and moral well-being.^[10]

Charaka Samhita emphasizes the individuality of each person in terms of both physical and psychological constitution. It recognizes that human beings cannot be treated uniformly, as everyone possesses unique characteristics and natural variations. This inherent individuality is described as *Prakriti*, which distinguishes one person from another.^[11]

All therapeutic measures and regimens should be tailored according to the individual's *Prakriti* (constitution) and *Satmya* (adaptability or suitability). This personalized approach ensures better efficacy and compatibility of treatment.^[12,13]

Charaka Samhita emphasizes the prevention of diseases and outlines a code of good conduct (*Sadvritta*) to promote health, well-being, and longevity.^[14] Prevention of disease requires proper regulation of urges arising from the body, mind, and sense organs. Avoidance of inappropriate diet and lifestyle (*Mithya Ahara–Vihara*) is essential for maintaining health and preventing disorders.^[15] In *Sharir Sthana*, the Charaka Samhita describes the ideal or supreme treatment as that which is free from allurements, emphasizing a rational, ethical, and patient-centered approach to therapy.

चिकित्सा तु नैष्ठिकि या विनोपधाम । च. शा. १/९४

According to the principles of causation, *Manusha Sampada* (the individual) is recognized by scholars as an important causative factor in the manifestation of diseases.^[16] The personal self (*Daiva Sampada*) is regarded as a fundamental causative factor, as established through all valid sources of knowledge (*Pramana*) and supported by authoritative scriptures.^[17] Personal self, the eternal one, is regarded as cause of the living beings in their actions and enjoyment (of their fruits).^[18]

The *Atma* (self) is inherently endowed with knowledge; however, its expression depends on proper conjunction with the sense organs and mind. When these instruments are impaired, impure, or not in contact, perception does not arise. Just as a clear reflection cannot be seen in a dirty mirror or muddy water, knowledge cannot manifest when the mind and sensory faculties are disturbed or dysfunctional.^[19]

According to Charaka Samhita, the *Atma* (self) is beginningless and eternal, whereas anything produced from a cause is considered non-eternal.^[20]

The human body is understood to comprise two fundamental entities: the eternal (*Nitya*) *Atma* (self) and the non-eternal (*Anitya*) *Sharira* (physical body). All diseases (*Vyadhi*) are associated with the interaction of these two aspects. In Ayurveda, experiences of happiness and misery arise only through the combined involvement of the self, sense organs, mind, intellect, sense objects, and past deeds (*Karma*).^[21]

All these concepts are comprehensively described in *Sharir Sthana* of the Charaka Samhita. Therefore, a thorough study of *Sharir Sthana* is essential for understanding the normal structure, function, and individuality of the human body in all its aspects.

AIM:

To critically analyse the concept of *Daiva* and *Manusha Sampada* with reference to *Sharir Sthana* and explore its relevance in health and disease.

OBJECTIVES:

- To elaborate the conceptual understanding of *Daiva* and *Manusha Sampada*.
- To analyse classical references and commentaries.
- To correlate these concepts with psychosomatic health.
- To explore their clinical and preventive significance

MATERIALS AND METHODS:

This study is a conceptual review based on classical *Ayurvedic* literature. Primary data were collected from *Sharir Sthana* along with its commentaries, while secondary data were obtained from published research articles and related literature. The methodology included:

- Comprehensive textual review
- Critical analysis of concepts
- Comparative interpretation with modern perspectives

Conceptual Framework

Daiva Sampada

Daiva Sampada represents the spiritual and unseen determinants of health, including past deeds (*Karma*), soul (*Atma*), and divine influences. *Ayurveda* recognizes that certain diseases may arise due to these factors, which may not be directly modifiable through conventional therapeutic measures. It is believed that past actions influence present health outcomes, contributing to variations in disease susceptibility and response to treatment. This concept highlights the role of metaphysical causation in disease pathology.

Manusha Sampada

Manusha Sampada encompasses the physical, psychological, and behavioural attributes of an individual. It includes factors such as diet, lifestyle, ethical conduct, mental discipline, and intellectual capacity. Individuals who follow a balanced lifestyle, maintain मानसिक stability, and adhere to ethical principles are considered to possess strong *Manusha Sampada*, making them less prone to diseases. This aligns with preventive and promotive aspects of *Ayurveda*.

Psychosomatic Perspective

Ayurveda strongly supports the concept of *Deha-Manasa Sambandha* (body–mind relationship). Mental disturbances can manifest as physical diseases, and physical disorders can affect mental health. This bidirectional interaction forms the basis of psychosomatic medicine. Modern medicine increasingly recognizes this relationship, particularly in stress-related disorders, anxiety, depression, and lifestyle diseases. *Ayurveda* had already established this connection through concepts like *Tridosha* and *Manasika Bhava*.

Role of Prakriti in Individual Variation

The concept of *Prakriti* explains individual variability in physiology and disease susceptibility. Each person has a unique constitution determined by the predominance of *Doshas*. This individuality necessitates personalized treatment approaches. Understanding *Prakriti* helps in identifying disease predisposition and tailoring preventive as well as therapeutic strategies accordingly.

Clinical Significance

The combined understanding of *Daiva* and *Manusha Sampada* offers a comprehensive framework for clinical practice:

- Explains variability in disease manifestation

- Helps in understanding treatment resistance
- Emphasizes personalized medicine
- Supports preventive healthcare strategies
- Integrates physical and psychological management

DISCUSSION:

The concept of *Daiva-Manusha Sampada* reflects a sophisticated understanding of disease causation that integrates biological, psychological, and spiritual dimensions. While modern medicine primarily focuses on observable factors, Ayurveda includes unseen influences, providing a broader perspective.

The inclusion of karmic and behavioural factors explains why individuals with similar exposures may experience different health outcomes. This aligns with current trends in personalized and integrative medicine.

Furthermore, the emphasis on ethical conduct, mental discipline, and lifestyle regulation highlights *Ayurveda's* preventive approach, which is highly relevant in today's context of lifestyle disorders.

CONCLUSION:

The concept of *Daiva* and *Manusha Sampada* in *Ayurveda* provides a holistic framework for understanding health and disease. It emphasizes that disease is not merely a physical phenomenon but the result of complex interactions between body, mind, and spiritual factors. Integrating these principles into modern healthcare can enhance disease prevention, improve therapeutic outcomes, and promote overall well-being. *Ayurveda* thus offers valuable insights for developing a more comprehensive and patient-centred approach to medicine.

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