

A RESEARCH PROTOCOL ON CONCEPTUAL CRITICAL STUDY OF “DAIVA
MANUSH SAMPADA” W.S.R. TO CHARAK SAMHITA SHARIR STHANJayshri Damke^{1*} and Madhuri Pachaghare²¹PhD Scholar, Department of Samhita and Siddhant, R. A. Podar Ayurveda Medical College, Worli, Mumbai, Maharashtra.²Guide, Associate Professor, Department of Samhita and Siddhant, R. A. Podar Ayurveda Medical College, Worli, Mumbai, Maharashtra.

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INTRODUCTION

The basic concepts of Ayurveda evolved during the Vedic period were crystallized refined and advanced further in the *Caraka Samhita*. They were also placed on a sound scientific footing so that all physiological and pathological phenomena were interpreted logically. The philosophical concept of *pancamahabhuta*, soul (*Atma*), mind (*satva*) was studied in application to the human body.^[1]

Caraka Samhita holds the synthetic view of man instead of analyzing him into hundreds of parts and reducing him as aggregate of tiny cells. Happiness and unhappiness are the final consequence of health and disease respectively and these affect the person wholly and not partly. Soul, *Tridosha* as well as psyche pervade the whole body, therefore in health and disease one will have to consider the person as a whole who is known as '*Purusa*' in Ayurveda. This gave rise to the psychosomatic approach towards health and disease. *Tridosha* and psyche interact with each other and as such the disorders will have to be viewed accordingly. This '*deha-manasa*' (psychosomatic) approach is a very important contribution of the *Caraka samhita* in the field of medicine. Mind effects body and vice versa. Hence any partial view cannot lead to proper understanding and successful management of the problems. Along with the '*Yuktivyapasraya*' treatment '*Sattwavajaya*' (Psychotherapy) has also been given due place.^[2]

शरीरं चिन्त्यते सर्वं दैवमानुषसंपदा । सर्वभावैर्यतस्माच्छारीरं
स्थानमुच्यते ॥ च. शा. ८/६९

Charak Samhita composed of eight *sthanas* from which *Sharir Sthana* is called as '*Sarira*' (pertaining to human body) because in this the entire body is studied in all aspects and also for knowing the godly and manly excellence of the same i.e. "*Daiva manush sampada*".^[3]

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

Daiva smapada includes *Paramatma*. It is the Supreme Principle; we call it as God, Supreme Self, Divine Self, Love, Truth or Reality.^[4] *Atma* is part of *Paramatma* and is therefore identical in nature with it. Just as the seed of a tree contains all the qualities of the tree, the *Atma* also carries the qualities of the Supreme Self.

All the good qualities of individual reflect its qualities of soul, and soul reflects the qualities of *Pamatama*. As they are intermingled with each other we cannot separate them. All the past deeds and present deeds are related to *Atma (daiva)*. In living beings, ego, fruit (of action), action, migration to the body, memory- these are justified only if there be a cause different from the body.^[5]

The deed of the past life known as '*daiva*' (fate) is also observed as the cause of diseases in (particular) time.^[6,7] The diseases caused by the deeds (of past life) neutralize the therapeutic measures and subside only on destruction of the deeds.^[8] Hence every *vaidya* should know what is *daiva* and *manush sampada* for the proper understanding of diseases and their treatment.

Past deeds which having merged with the self-enter into the fetus because the self with seed-like character always transmigrates himself from one body to the other (in a cyclic order). Whatever difference is observed in physique and psyche is caused by *rajas* and *tamas* as well as the past deed. Hence past deeds are good then the new life is peaceful and if not it is miserable.^[9]

मानुषसम्पदस्तु पुरुषाकारदिका । च. शा. ८/५९ गंगाधर टिका

Manush sampada is the normality of present life (body) and which is attained by the uses wholesome diet and behavior, moves cautiously, is unattached to sensual pleasures, donates, observes equality, is truthful, forbearing and devoted to the persons of authority becomes free from diseases. One who is endowed with excellent intellect, speech and action leading to happy consequence submissive mind, clear understanding, knowledge, penance and continued effort in *yoga*, does not fall a victim to diseases.^[10]

Charaka had laid proper emphasis on individual psychic and somatic constitution. Man is not a machine and as such can't be operated equally with a uniform law. Every person has got his own individuality and normal variations. This forms his constitution which distinguishes him from other individuals. This is termed as '*Prakriti*'.^[11] Every regimen or therapy has to be applied keeping in view the constitution of the concerned person and his suitability (*satmya*).^[12,13]

Charaka emphasized on prevention of diseases. For this he has laid down the code of good conduct by which one can remain healthy and long-lived.^[14] For Prevention of diseases one must control his urges produced by self, psyche, sense organs ie *mithya ahaar-vihaar*.^[15] For this Charak in *Sharir sthan* has given the definition of the supreme treatment is that, which is devoid of allurements.

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

The person (*manush samada*) is recognized as the cause by the experts in (theory of) causation.^[16] And the personal self (*daiva sampada*) is known as the cause from all the sources of valid knowledge and also all the scriptures from which the knowable are known.^[17] Personal self, the eternal one, is regarded as cause of the living beings in their actions and enjoyment (of their fruits).^[18]

The self-possesses knowledge which comes forth on conjunction with instruments (organs) and does not come forth in the condition of their impurity or in absence of their contact. As there is no vision (of image) in a dirty mirror or muddy water even though one sees through, (there is no perception) if the mind etc. are damaged.^[19]

Charaka further says that, the self which is beginning less is eternal but that which is a product of a cause is contrary (non-eternal).^[20] Body constitutes with two entities i.e. *nitya* (eternal) soul/self (*atma*) and *anitya* (non eternal) physic (*sharir*). All the diseases (*vyadhees*) are related to these two.

In fact, there cannot be happiness or misery without the self, sense organs mind, intellect, sense objects or the past deeds.^[21] And all these facts are emphasized in *Sharir sthan*, so it is mandatory to study *Sharir sthan* with all its aspects to know individuals normal body.

Present Scenario

In present world all are fond of materialism. Materialism helps to increase standard of life but if it is not used in proper way it hampers all the society in every aspect. Due to materialism everybody is living in his own ways and on own principles without caring about body, soul and psyche of self and others. But one must know the proper way of living and for which everybody should know the normal components of body, what is their role in day to day life, what is their abnormalities. Today's life unstable in both ways psychologically and physically. That is why everybody is facing psychosomatic diseases. To free from diseases one must follow the rules of healthy living and know physic and psyche.

Psychiatry the branch of modern medicine is growing due to increased issues about psychological disorders. And all the minute things about self and mind are already vastly described in Ayurvedic literature. Hence it is once again the need of hour to recollect it understand by everyone for longevity and peaceful life.

Rationalization /Purpose of the study

Ayurveda is a science of life which gives detailed information about living healthy life. As we know that body is main site of occurrence of diseases. But in all diseases soul and mind along with body plays very important role. Sometime intensifying symptoms and non-healing of diseases may be due to past deeds of person.

Charkacharya enumerated diseases as *Sharir* and *Mansik vyaadhi* and sites of pain are also Mind (*satva*) and Body (*sharir*). Before knowing disease condition one must know what is normal healthy individual. To know the *Prakrut/* normal condition of mind, soul and body one have to study what *Charaka* explained in *Sharir Sthan* about these three entities.

After considering *Prakrut* one can easily understand *Vikrut* (abnormal) Soul, Mind and body. For this purpose detail study of *Sharir Sthan* of *Charak Samhita* with its commentaries is helpful.

In *Sharir sthan*, from beginning to end all the three topics are covered with its each and every minute details about body. For example in Chapter one *Katidhapurushiysharir adhyay* details about Soul (*atma*) and psyche (*satva*). Self is described with its qualities, functions, importance, synonyms, role in body etc. Soul is main site of knowledge process (*dnyan grahan*).

Sharir sthan include formation of body, its various components which involved in embryo and normal parameters (*pramana*) of body etc. So, thorough study *Sharir Sthan* helps *vaidyas* (doctors) to understand normal state and disease state body with the help of "*daiva sampada* and *manush sampada*".

Various views of commentators will also add some sort of knowledge in present knowledge. It will also help to understand the *Sharir sthan* with its divinity and practicability. As *Acharya Charaka* says “The physician who knows the entire body always from all aspects knows the science of life in its entirety which promotes happiness of world”.^[22]

शरीरं सर्वथा सर्व सर्वदा वेद यो भिषक । आयुर्वेदं स कात्स्नर्येन
वेद लोकसुखप्रदम ॥ च. शा. ६/११

Previous work done

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Maulika Siddhanta. Rajiv Gandhi Govt. Post-Graduate Ayurvedic College, Paprola. 2012

AIM

To Study the concept of “*Daiva manush sampada*” w.s.r. to *Charak Samhita Sharir Sthan*.

OBJECTIVES

Primary Objectives

1. To elaborate the concept of *Daiva manush sampada* from *Charak Samhita Sharir sthan*
2. To establish the significance of commentaries on *Sharir Sthan* references related to *Daiva manush sampada*.
3. To fulfill knowledge gaps for elaborating शब्दार्थ and अभिप्रेतार्थ of text.
4. To explain the *nirukti* of *Sharir Sthan* i.e. *Daiva manush sampada* on the basis of interpretation of views of various expertise in *Ayurveda*.

SECONDARY OBJECTIVES

1. To study various views and controversies about *Daiva manush sampada* in commentaries on *Charak Sharir Shan*.
2. Rewriting of sutras from *Charak Sharir Sthan* with its critics under categories-
 1. *Daiva sampada*
 2. *manush sampada*.

MATERIALS AND METHODOLOGY

MATERIALS

Study instrument/ Data collection tool-

1. *Charak Samhita Sharir sthan* with its available critics.

2. Previous work done by the researchers as a base for literature review.
3. Available articles about *Sharir sthan* in various national/ international journals and on internet.

METHODOLOGY

This will be conceptual study.

Steps of study

1. Collection of Commentaries.

2. Comprehensive reading.

3. Critical analysis of commentaries will be done with the help of following steps

- Retrieval
- Revival
- Technical correlation
- Translation
- Editing
- Review.

4. Interpretation

1. Collection of data – material about subject will be drawn from *Charak Samhita Sharir Sthan* and its available critics.

2. Comprehensive reading- reading of each sutras of *Sharir Sthan* will be done and described them by *Shabdārtha* and *Abhipretārtha*.

3. Analysis of data- will be done on collected data using following steps

- Retrieval- collected data will be studied thoroughly with all its minute entities like- used language, sentence/*sutra* construction type, *padsamgraha*, definitions (*paribhasha*), *tantrayukti*, *nyaya*, *vaad* etc.
- Revival- All the available data will be critically enumerated in order as it is illustrated in *Samhita* and will be critically analyzed.
- Technical correlation-

Related references from other ancient classical texts will be noted and then correlation will be done.

With the help of retrieval, revival the relation of *sutra* and *pada* with that text and also relation between different opinions of the commentators will be established. *Tantrayuktis*, different *vadas* and *nyayas* will be applied in different occasions in order to achieve better understanding.

- Translation- *Sutras* & *padas* will be converted into English Language.
- Editing- could be done if required
- Review- review of whole steps will be done
- Analysis- Interactions with large number of renowned scholars, experts in the field of *Ayurveda* and *Charak Samhita* will be carried out regarding study of commentaries, *Sharir sthan* of *Charak Samhita*.

4. Interpretation

Proforma for *nirukti* of *sharir sthan* i.e. *Daiva manush sampada* will be prepared. It will be given to 20 renowned *Charak Samhita* expertise for their opinion.

Data will be collected from them and interpreted to summarize the exact *nirukti* of *Sharir Sthan*.

Interpretation of various opinions of Commentators about subject related entities i.e. *Daiva sampada* and *manush sampada*.

Data management and analysis procedure-

1. Collected data will be arranged according to *Charak Samhita Sharir Sthan nirukti* i.e. *daiva manush sampada*.
2. It will distribute according to similarities and dissimilarities in views of commentators about *Daiva manush sampada*.
3. Collected data will be enumerated in tabular form wherever necessary.
4. According to necessity of data it will also be presented in graphical representation

DISCUSSION

- On the basis of steps of study discussion will be done on-
- Commentaries of *Sharir Sthana* of *Charak Samhita*.
- Comprehensive study of these commentaries on the basis of *Daiva Manusha Sampada*.
- Importance of *Sharir Sthan*
- Importance of *Daiva samada* and *Manush sampada*.

CONCLUSION

On the basis of discussion and detail study of conclusion will be drawn.

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