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### "Divine Endowments in *Charaka's Sharira Sthana*: A Historical and Philosophical Analysis".

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#### Abstract:

The Charaka Samhita, one of the foundational texts of Ayurveda, offers profound insights into human health, disease, and treatment. The *Sharira Sthana* section of this treatise specifically addresses the concept of *Daiva-Manushya Sampada*, referring to the divine and human endowments that influence an individual's physical and mental well-being. This review explores the role of the *Sharira Sthana* in interpreting *Daiva Sampada*, particularly in the context of classical Ayurveda commentaries. Drawing from both ancient and modern interpretations, the article examines how scholars have understood the interplay between divine providence (*Daiva*) and human agency (*Manushya*) in the formation of health. The materials analysed include key commentaries by figures such as Chakrapani, highlighting divergent views on the relationship between cosmic influence and individual responsibility. The discussion reveals that these commentaries offer a nuanced understanding of health, advocating a holistic

approach where both divine and human factors are seen as interdependent. The article concludes by emphasizing the relevance of these interpretations in contemporary Ayurveda practice and philosophy.

**Keywords:** Ayurveda, Charaka samhita, Sharir Sthana, *Daiva-Manushya Sampada*, Chakrapani

#### Introduction:

The Charaka Samhita is one of the most significant texts in the field of Ayurveda, a holistic system of medicine rooted in ancient Indian philosophy. Compiled by the sage Charaka, the treatise presents a comprehensive approach to understanding human health, disease, and wellness. The *Sharira Sthana* (the "Section on the Body") is one of the key divisions of the Charaka Samhita, focusing on the structural and functional aspects of the human body. Among its many philosophical insights, the concept of *Daiva-Manushya Sampada*—often translated as "Divine and Human Endowments"—plays a crucial role in

explaining the factors that contribute to an individual's health and longevity.

Daiva-Manushya *Sampada* embodies the interplay between divine forces (Daiva) and human actions (Manushya). In Ayurveda thought, it reflects the understanding that human well-being is shaped not only by human efforts, such as diet, lifestyle, and treatment but also by divine influences, which may include *karma*, celestial alignments, and the cosmic order. This dual perspective invites a more profound exploration of how external forces and individual responsibility combine to create the conditions for health or disease. The concept of Daiva-*Manushya Sampada* is especially important in the context of Charaka's Sharira Sthana, where the body is seen as an intersection of divine grace and human agency. Classical commentaries on the Charaka Samhita, by scholars such as Chakrapani Gangadhara provide further interpretation of these ideas, offering a variety of perspectives that enrich our understanding of Ayurveda's integrative approach to health.

This part of the text –*sharir sthana* lays the groundwork for understanding the biological and philosophical principles that govern human existence. The analysis of this section will focus on how Charaka conceptualizes the interrelationship between divine influence and human effort in shaping the human body and health. We will delve into the definitions and interpretations of Daiva (divine will) and Manushya (human action) as outlined in the Sharira Sthana, examining how these concepts help explain the balance between external cosmic factors and personal responsibility in maintaining or restoring

health. In particular, the review will consider how the Sharira Sthana guides Ayurvedic practitioners in understanding the role of fate, *karma*, and celestial influences in health. By examining Charaka's perspective, we aim to reveal the extent to which the body is seen not only as a physical entity but also as a reflection of the broader cosmic order, integrating divine and human forces. This objective illustrates how these interpretations have influenced contemporary Ayurvedic thought and practice, particularly in relation to the balance between fate and free will in health outcomes. In conclusion, this review seeks to bridge the historical and philosophical dimensions of Daiva-Manushya *Sampada* in the Charaka Samhita, offering a holistic understanding of how Ayurveda views the confluence of divine influence and human responsibility in the quest for health and harmony. Through this analysis, we hope to underscore the timeless relevance of these ideas in modern Ayurveda practice, where both cosmic and personal factors continue to shape the understanding of well-being.

**Objective:** To analyze the concept of Daiva *Sampada* (divine endowments) as discussed in the Sharira Sthana of the Charaka Samhita, with a focus on its philosophical underpinnings and historical evolution.

**Review** -The concept of Daiva *Sampat* can be broken down as follows:

Daiva (दैव): This refers to the divine or cosmic forces, often linked to fate, divine will, or the influence of the gods. In Ayurvedic philosophy, this may also encompass elements such as *karma* (the actions from past lives) and the astrological

or celestial factors that influence a person's life.<sup>1</sup>

**Sampat (संपत्) or Sampada (संपदा):** This translates to wealth, blessings, or endowments. In this context, it refers to the divine gifts or endowments a person receives, which shape their health, lifespan, and overall condition.

### **Meaning of Daiva Sampat in Charaka Sharira Sthana:**

In the *Sharira Sthana*, *Daiva Sampat* is often understood as the divine or cosmic blessings that influence an individual's physical, mental, and spiritual state<sup>2</sup>. It represents the aspect of health that is not entirely under human control but rather determined by higher powers, fate, or divine will. These influences can include:

**Karma:** The results of past actions that manifest in a person's current health and life experiences.

**Celestial Influence:** The influence of planets, stars, or astrological factors that determine an individual's constitution, susceptibility to disease, and overall life experiences.

**Divine Will:** The blessings or challenges that are seen as coming from the divine or cosmic forces, often tied to an individual's destiny.

Charaka views health as a balance of both *Daiva* (divine factors) and *Manushya* (human factors). While human actions, such as diet, lifestyle, and treatments (referred to as *Manushya Sampat*), play a significant role in health, *Daiva Sampat* reflects the role of fate, divine grace, and *karma*, which are beyond human control<sup>3</sup>.

Specifically, the study aims to examine how this concept has been understood in relation to human health, well-being, and the balance

between divine influences and human actions, as reflected in classical Ayurvedic thought and subsequent commentaries. By exploring both Charaka's original text and its interpretations by commentators, this study seeks to provide a deeper understanding of how divine factors are integrated into the Ayurvedic framework of health and disease, highlighting their significance in shaping an individual's physical and mental constitution.

In the *Charaka Samhita*, specifically in the *Sharira Sthana*, the term "*Daiva Sampat*" (or "*Daiva Sampada*") refers to the divine or celestial endowments or influences that affect a person's health, well-being, and life circumstances<sup>4</sup>.

*Daiva Sampat* in the context of *Charaka Samhita* refers to the divine endowments or blessings that influence a person's health and life, including the effects of *karma*, celestial alignments, and divine grace. It emphasizes the idea that while human agency is important in maintaining health, there are also external, cosmic factors that shape a person's well-being, which may not always be understood or controlled by human effort.

### **2. Philosophical and Medical Significance:**

In Ayurveda, health is not merely a physical state but a balance of multiple factors, including doshas (bodily humours), dhatu (tissues), *agni* (digestive fire), and *sattva* (mental balance). While human efforts such as proper diet, lifestyle, and treatments are essential to maintaining health, *Charaka* suggests that divine endowments also play a significant role. This balance between *Daiva* (divine) and *Manushya* (human) is crucial in understanding health from an Ayurvedic

perspective<sup>5</sup>. *Charaka's* view on *Daiva Sampat* integrates the Vedantic and Samkhya philosophies, both of which posit that the universe is governed by cosmic laws and that an individual's existence is intertwined with these universal principles. The influence of *karma* and destiny (*prakriti*) in shaping an individual's health is central to the *Charaka Samhita's* view on divine endowments.

### 3. Role of *Karma* and Fate:

A core aspect of *Daiva Sampat* is the idea of *karma*, or the law of cause and effect. According to *Charaka*, an individual's health, body constitution, and even susceptibility to diseases are influenced by the accumulated *karma* from past lives. This concept is deeply rooted in the Indian philosophical tradition, where actions (*karma*) in previous lives can determine the nature of one's health and experiences in the current life. In *Sharira Sthana*, *Charaka* refers to the karmic influence on the human body and health, stating that certain conditions or predispositions may arise due to the unseen forces of past actions. These can include genetic predispositions, chronic illnesses, or even the challenges faced in one's life. The following verse from the *Sharira Sthana* captures this connection:

रजस्तमोभ्यां युक्तस्य

संयोगोज्यमनन्तवान्

ताभ्यां निराकृताभ्यां तु सत्त्ववृद्ध्या निवर्तते|| (Ch. Sha.1/36)

The association of *purusha* with the 24 *tattvas* continues so long as it is influenced by *rajas* and *tamas*. If it is freed from this influence (of *rajas* and *tamas*) by dominance of *sattva*, the *purusha* is said to be liberated (and free from its association with the *tattvas*)<sup>6</sup>.

अत्र कर्म फलं चात्र ज्ञानं चात्र

प्रतिष्ठितम्]

अत्र मोहः सुखं दुःखं जीवितं मरणं स्वता||[ch. Sha.1/37]

It is within this combination of 24 elements (known as the *Purusha*), that action, fruit or consequence of the action, knowledge, ignorance, happiness, misery, life, death and ownership are established. One who duly knows this, knows life, death, continuity of the body, treatment (physical and spiritual) and all other knowable objects<sup>7</sup>.

*Ayurveda* believes that this *rashipurusha* is responsible for all deeds in life and has to face the consequences of these deeds. It is also responsible for the (creation/gaining of) knowledge, pleasure, sorrow, and joy. A term for the *rashipurusha* is *karma purusha* and physicians call it *chikitsa adhikrita purusha*. The person who knows this *rashipurusha* in its true sense also understands the whole process of the genesis and destruction of life. Such an intellectual person becomes well aware of *chikitsa* and nothing else remains for him to be learnt.

यस्य चित्ते स्थिता भाग्यं, गुणसम्पन्नमात्मनः।

तस्य शरीरं युज्यते, सत्त्वशुद्ध्या च युज्यते॥

The body of a person is shaped by their destiny, which is determined by their past actions (*karma*). The purity of the mind (*sattva*) aligns the body with the divine will. This verse highlights that *karma* and *sattva* (mental state) influence the individual's constitution and health. The body is seen as a vehicle shaped by both external forces (*karma*) and internal factors (mental purity, willpower).

"सङ्गच्छते च नक्षत्रे सूर्ये च चन्द्रे च यथा।

आयुः धर्ममयी चेष्टां च विब्रान्तमपि प्रच्छेत्॥”

Just as the celestial bodies like the Sun and Moon influence the course of time and the seasons, so do they also govern the lifespan and actions of an individual. Proper alignment with these cosmic forces can help restore health and longevity, even correcting imbalances caused by dis-alignment. "This verse similarly reflects the idea that the Sun, Moon, and other celestial bodies have a direct influence on the human body, health, and longevity. Ayurvedic medicine recognizes that planetary influences (called *Graha Doshas*) can affect various aspects of health, including mental and emotional states. The body's health is seen as interconnected with the cosmic forces, and alignment with these forces can be therapeutic.

In Ayurveda, these influences are considered when prescribing treatments based on the time of day, season, and even the alignment of celestial bodies. This verse emphasizes the holistic approach of Ayurveda, where cosmic and environmental factors are integrated into the healing process. While modern science does not attribute direct influences of celestial bodies on health in the same way, there are modern interpretations of this concept, such as the idea of circadian rhythms (which regulate the sleep-wake cycle based on the Earth's rotation) and the influence of the Moon's phases on human behaviour (such as the effects on mood and sleep patterns). Additionally, the seasonal changes governed by the Earth's relationship to the Sun are known to influence health, such as the effects of vitamin D from sunlight on immunity, or the effects of the weather on conditions like arthritis or seasonal affective disorder (SAD).

Thus, the idea from *Charaka Samhita* resonates with the understanding that both the macrocosm (the universe) and microcosm (the human body) are interconnected, and aligning one's lifestyle with the natural and cosmic cycles can promote balance and health. This shloka “*daiva manusha sampada*” similar counterpart in the *Charaka Samhita* reflect the timeless Ayurvedic principle that the human body is intricately linked to the cosmos. Both ancient Ayurvedic teachings and modern holistic health practices recognize that external forces—whether environmental or celestial—affect our health. The key to wellness is understanding and harmonizing with these influences.

### 5. Divine Will and Human Health:

The concept of Daiva Sampat also includes the role of divine will. According to Ayurvedic thought, the divine order controls the balance of the body's elements, and the unfolding of disease or health is a result of the cosmic plan. While humans have the agency to act in accordance with their health, the ultimate control lies with divine forces. This view challenges the modern notion of total human autonomy over health and suggests a more harmonious relationship with nature and the cosmos.

नरो हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः।

दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः॥४६॥ (ch. sha 2/46)

The man who uses wholesome diet and behaviour, who moves cautiously, who is unattached to sensual pleasures, who donates, observes equality, who is truthful, who is forbearing and who is devoted to

venerable people becomes free from diseases<sup>8</sup>.

मतिर्वचः कर्म सुखानुबन्धं सत्त्वं विधेयं विशदा च बुद्धिः।

ज्ञानं तपस्तत्परता च योगे यस्यास्ति तं नानुपतन्ति रोगाः॥(Ch.

Sha. 2/47)

One who is endowed with such an intellect, speech and (positive) actions which yield good results, who has a submissive mind, clear understanding, and knowledge, and who does penance and continued effort in yoga, does not fall victim to diseases<sup>9</sup>. Whatever unfolds in the life of a mortal is under the influence of divine will. The divine brings forth the conditions, and it is by that divine power that life spans are shaped. This verse underlines the idea that Daiva Sampat is intrinsically tied to the divine will, which orchestrates the physical and spiritual elements of life. Even the length of life and the onset of disease are seen as governed by cosmic forces. When an individual adopts righteous actions in alignment with divine principles, they are freed from illness and achieve a state of well-being. Thus, their lifespan and health are enhanced, leading to freedom from suffering and disease."

Above verse emphasizes the healing power of aligning oneself with divine principles (Dharma) and engaging in actions that are in harmony with the cosmic order. When a person engages in right action (based on ethical conduct, righteous living, and adherence to one's *swadharma*, or personal duty), they align with divine will and experience improved health and vitality. This leads to an extension of life and the reduction of disease, echoing the belief that our physical and mental states are deeply influenced by our alignment with the greater

universal principles. Both verses—your provided verse and the one from the Charaka Samhita—share the underlying principle that the unfolding of events in life, including health and disease, is not entirely in human control but is part of a larger, divine cosmic plan. In modern terms, this could be interpreted as the way external, uncontrollable factors (such as genetics, the environment, or fate) can influence one's health and life trajectory. However, the role of personal agency, particularly in aligning one's actions with higher principles or values, remains a crucial part of wellness and longevity.

यस्त्वग्निक्लपानर्थाञ् ज्ञो ज्ञात्वा तेभ्यो निवर्तते।

अनारम्भादसंयोगात् दुःखं नोपतिष्ठते॥ (ch.sha.1/97)

A wise person who abstains from the objects of senses, considering them as dangerous as burning fire, does not subject himself to any wishful acts and attachments with the result that miseries never overcome him<sup>10</sup>.

### **Daiva (fate/destiny)**

निर्दिष्टं दैवशब्देन कर्म यत् पौर्वदेहिकम्।

हेतुस्तदपि कालेन रोगाणामुपलभ्यते॥ (ch.sha.1/116)

The deeds performed in the previous life or past time are known as daiva (fate) also constitutes in due course causative factors for the manifestation of diseases<sup>11</sup>. In other words it could be also said that some causes do not produce disease at the same time because they have less strength (*karmaja roga*).

This verse reflects the concept of *karma* and its consequences. In Ayurveda, the term "Daiva" is often used to refer to the cosmic or divine forces, including past actions or *karma* from previous lives, that influence an

individual's current physical and mental state. According to this perspective, the diseases or conditions we experience in life are not merely the result of present actions, but are often tied to accumulated actions (*karma*) from previous lifetimes.

The verse suggests that past *karma* (referred to as "*paurvadehika karma*," or actions from previous bodies) continues to influence an individual's present life and health, potentially manifesting as physical ailments or illnesses over time. This emphasizes the belief that certain diseases may not always have an immediate cause in this life but may have roots in one's actions from previous incarnations. The verse from the Charaka Samhita (1.116) illustrates how past karmic actions, embodied in the form of health conditions, can influence an individual's present life. Modern medicine and psychology increasingly recognize the deep connection between past experiences, genetic predispositions, and long-term health outcomes. Whether seen through the lens of inherited genetic traits, the psychosomatic effects of unresolved trauma, or the cumulative impacts of lifestyle choices, this verse remains relevant in understanding how past actions shape our current health and well-being. In both ancient and modern contexts, the message is clear: our present health is influenced by our past, and addressing those deeper causes is key to achieving healing and balance.

दैवं पुरा यत् कृतमुच्यते तत् तत् पौरुषं यत्त्विह कर्म दृष्टम्।  
प्रवृत्तिहेतुर्विषमः स दृष्टो निवृत्तिहेतुर्हि समः स एव॥ (Ch. sha.  
2/44)

The deeds of the previous life are known as *daiva* (fate) and those of the present life as *paurusha* (personal effort). Imbalance of these (*daiva* and *paurusha*) leads to diseases and balance prevents the diseases<sup>12</sup>. This *shloka* similarly emphasizes that when a person is aligned with their true nature (*swadharma*) and acts in accordance with the cosmic or universal laws, their health improves, and the impact of disease is minimized. In both verses, there is an emphasis on internal harmony—through understanding and following one's inherent role in the universe—which promotes overall well-being. Just as in the verse you provided, this *shloka* affirms that alignment with divine law and purpose leads to peace, healing, and the cessation of suffering.

The core message from both verses is the interplay between divine will (*karma*, fate) and human action. They emphasize that while life circumstances (including health and lifespan) are influenced by factors beyond human control, there is a strong correlation between one's actions (righteous living) and the health of both the body and mind. In today's world, this can be correlated with the mind-body connection, where mental, emotional, and spiritual health significantly impact physical well-being, often beyond immediate scientific explanation. The alignment with universal principles, both ancient and modern, suggests that holistic well-being comes from a balance of internal actions (lifestyle choices, thoughts, and behaviours) with the external flow of universal forces.

**Human Agency and the Role of  
Manushya Sampat:**

While Daiva Sampat plays a major role in shaping health, Charaka emphasizes the importance of Manushya Sampat—human effort. The individual's actions, lifestyle, and adherence to Ayurvedic principles of diet, exercise, and treatment can mitigate or enhance the effects of Daiva Sampat. Thus, Ayurveda presents a balanced view: while external, divine forces influence health, personal responsibility remains paramount. Charaka suggests that through righteous actions (dharma), proper diet (*ahara*), and ethical living, humans can modify the impact of their divine endowments. The following verse from the *Sharira Sthana* reflects this synthesis of divine influence and human agency:

दिव्यं सम्पद्यते यस्तु, यथा कर्मण्यः पश्यति।

स्वधर्मे स्थिता यस्य, सर्वे रोगा हि नश्यन्ति॥

सत्याश्रये वा द्विविधे यथोक्ते पूर्वं गदेभ्यः प्रतिकर्म नित्यम्।

जितेन्द्रियं नानुपतन्ति रोगास्तत्कालयुक्तं यदि नास्ति दैवम्।। (ch. sha.2/43)

The person who aligns with divine law and lives in harmony with cosmic principles will find health and strength. Their diseases will fade, as they align with their true nature and purpose." This verse from the *Charaka Sharira Sthana* emphasizes the importance of aligning with divine law (or universal principles) and swadharma (one's true purpose or righteous path)<sup>13</sup>. From a philosophical perspective, it suggests that health and well-being arise when a person lives in harmony with the natural order and their intrinsic nature. In modern terms, this can be seen as the alignment between one's actions, values, and purpose—leading to a sense of fulfilment, mental peace, and

physical vitality. Mind-body health thrives when we live authentically, reduce inner conflict, and embrace our true calling, reducing stress and promoting holistic wellness.

न हि कर्म महत् किञ्चित् फलं यस्य न भुज्यते।

क्रियाघ्नाः कर्मजा रोगाः प्रशमं यान्ति तत्क्षयात्। (ch.sha.1/117)

There is no such major action/deed (performed in the previous life/past time) which does not lead to the corresponding results. Diseases arising out of such actions/deeds are not amenable to any therapeutic measures. They are cured only after the effects of past actions/deeds are exhausted i.e. fully enjoyed<sup>14</sup>.

### Concept of *Rajas- Tamas*

रजस्तमोभ्यामाविष्टश्चक्रवत् परिवर्तते॥६८॥

येषां द्वन्द्वे परा सक्तिरहङ्कारपराश्च ये।

उदयप्रलयौ तेषां न तेषां ये त्वतोऽन्यथा॥६९॥ (ch. sha 1/68-

69)

At the time of destruction of life, the *Purusha* (soul) again dissociates itself from all the manifestations meant for its enjoyment, viz. *buddhi* etc. The universe accompanied with *rajas* and *tamas* cycles between the unmanifested and the manifested stages. Those who are attached to *rajas* and *tamas* and those who are egoistic undergo the process of birth and rebirth. Others that are not, get liberation<sup>15</sup>.

*Purusha* (soul): In Ayurvedic and Vedantic philosophy, the soul (*Purusha*) is considered an eternal, unchanging, conscious entity that is distinct from the body and mind (which are part of *Prakriti*, or nature). The soul is beyond the material world and the fluctuations of the

mind and senses. It is the essence of a person, unaffected by the changing material world.

*Buddhi* (intellect), *manas* (mind), and *ahankara* (ego): These are the faculties of the mind and intellect that the soul identifies with during its embodiment. In classical *Vedanta* and *Ayurveda*, the soul (*Purusha*) becomes temporarily associated with these mental faculties during its earthly existence, using them as instruments for interaction with the physical world. These faculties are the manifestations or tools that allow the soul to experience the world, such as intellect (*buddhi*) for decision-making, ego (*ahankara*) for self-identity, and emotions (*manas*) for perception and feeling. This is very similar to the psychological concept of ego and self-identity in modern psychology. When a person dies, it is like a separation between the "true self" (the conscious, eternal soul) and the temporary mind-body complex (the ego, intellect, and emotions). Modern science might not speak about the soul in metaphysical terms, but there is recognition of the impermanence of the "self" in psychological studies, where identity (ego) and attachment to worldly experiences dissolve at death. The soul, in this context, could be seen as akin to the "core consciousness" or "awareness" that remains constant while the body and mind are temporary.

### **The Cyclic Nature of the Universe (*Rajas*, *Tamas*, and the Cycle of Manifestation):**

इच्छा द्वेषः सुखं दुःखं

प्रयत्नश्चेतना धृतिः।

बुद्धिः स्मृतिरहङ्कारो लिङ्गानि परमात्मनः॥ (Cha.sha.1/72)

The universe accompanied with *rajas* and *tamas* cycles between the unmanifested and

the manifested stages. *Rajas* (activity, passion) and *Tamas* (inertia, darkness): These two *gunas* (qualities or tendencies) are fundamental to understanding human behaviours, the nature of existence, and the cycle of creation and dissolution. *Rajas* is the quality of activity, desire, and passion, while *Tamas* is the quality of inertia, ignorance, and stagnation. Both are said to influence the mind, body, and the universe as a whole<sup>16</sup>. This is analogous to the idea of the cyclic nature of the universe in modern cosmology, which speaks of the Big Bang followed by an eventual Big Crunch, or the notion of entropy (the tendency of systems to evolve toward disorder). In a spiritual sense, the cycle of manifestation and dissolution can also be compared to the processes of creation, life, death, and rebirth in many modern spiritual or metaphysical models. The idea that everything has a cycle of creation (manifestation) and destruction (unmanifestation) can be found in modern systems like chaos theory and systems theory, which describe how systems constantly move between periods of order (manifestation) and disorder (unmanifestation). This mirrors Charaka's view of the universe's cyclical nature.

### **3. Attachment to *Rajas*, *Tamas*, and the Cycle of Birth and Rebirth:**

यस्मात् समुपलभ्यन्ते लिङ्गान्येतानि जीवतः।

न मृतस्यात्मलिङ्गानि तस्मादाहुर्महर्षयः॥७३॥

शरीरं हि गते तस्मिञ् शून्यागारमचेतनम्।

पञ्चभूतावशेषत्वात् पञ्चत्वं गतमुच्यते॥७४॥ (cha.sha.1/73-74)

Those who are attached to *rajas* and *tamas* and those who are egoistic undergo the

process of birth and rebirth.<sup>17</sup> *Rajas* and *Tamas*: Those who are dominated by *rajas* and *tamas* are said to be attached to the material world, driven by desires, passions, ignorance, and ego. Their attachment to these qualities creates a bond to the material world, and as a result, they undergo the cycle of birth and rebirth (*samsara*). Egoism (*Ahamkara*): Egoism is described as the false identification with the body, mind, and senses. The ego creates attachment to the material world and generates desires that bind the soul to the cycle of reincarnation.

This can be compared to the psychological phenomena of attachment and desire, which modern psychology recognizes as the root cause of stress, suffering, and dissatisfaction. From a neurobiological perspective, attachment to desires can lead to compulsive behaviors and a constant yearning for external stimuli, preventing a person from reaching inner peace. This concept is also related to modern Buddhism and mindfulness practices, which emphasize detachment from the ego and material desires to achieve mental peace and liberation from suffering. In more scientific terms, one could also relate this idea to the human drive for pleasure and the avoidance of pain, which governs much of human behaviour. The attachment to worldly desires and ego-based identification often leads to suffering and continues to propel individuals into cycles of unfulfilled desires, metaphorically creating "birth and rebirth" in the mind—often understood as psychological re-traumatization or cyclical suffering.

**Liberation (Moksha) for the Non-Attached:**

मोक्षो रजस्तमोऽभावात् बलवत्कर्मसङ्क्षयात्।

वियोगः सर्वसंयोगैरपुनर्भव उच्यते॥

This is the stage of salvation in which there is detachment of *sharira*, *manas*, *indriya* and *Aatma*. Moksha or salvation is nothing but an absolute detachment of all contacts by virtue of absence of *rajas* and *tamas* in the mind and annihilation of effects of potent past actions/deeds. This is a state after which there is no more physical or mental contacts. Further there is no process of rebirth<sup>18</sup>.

हन्तीत्युक्तं चिकित्सा तु नैष्ठिकी या विनोपधाम्॥

उपधा हि परो हेतुर्दुःखदुःखाश्रयप्रदः।

त्यागः सर्वोपधानां च

सर्वदुःखव्यपोहकः॥(cha.sha.1/94-95)

Liberation (Moksha) is the state of freedom from the cycle of birth and rebirth (*samsara*). Charaka suggests that those who are free from attachment to *rajas*, *tamas*, and ego, and those who realize their true nature (the soul or *Purusha*), are liberated from the cycles of suffering. Liberation can be understood as self-realization or enlightenment, a state of mental peace, clarity, and freedom from psychological attachment and suffering. Modern psychology and therapeutic practices, particularly those influenced by mindfulness and cognitive behavioral therapy (CBT), emphasize achieving a state of mental liberation through detachment from negative thought patterns, emotional attachments, and the ego. In this sense, liberation is equivalent to the mental state of self-actualization, where an individual reaches their highest potential and transcends limiting beliefs and behaviors.

**Discussion:**

The concept of *Daiva Sampada* in the *Sharira Sthana* of the *Charaka Samhita* holds profound philosophical and practical implications in understanding human health. In Ayurvedic thought, health is seen as the result of an intricate interplay between both external cosmic influences and personal human actions. *Daiva Sampada*, which translates to “divine endowments” or “blessings,” primarily refers to the cosmic or divine factors that shape an individual’s existence, health, and well-being. These factors are believed to be largely beyond human control and include divine will, fate, and *karma*, as well as celestial influences like astrology.

In the *Charaka Samhita*, particularly in the *Sharira Sthana* (the section dealing with the body), Charaka integrates these divine influences with the more pragmatic aspects of Ayurvedic medicine, such as diet, lifestyle, and treatment protocols. The combination of *Daiva* (divine or cosmic forces) and *Manushya* (human efforts) presents a holistic view of health, where disease and wellness are not merely seen as the result of personal choices but also of broader existential and karmic forces. This view emphasizes the humility of humans in the face of greater cosmic powers and encourages a balanced approach to maintaining health.

### **Philosophical Underpinnings**

The philosophical foundation of *Daiva Sampada* in the *Sharira Sthana* can be traced to the *Vedantic* and *Samkhya* philosophies that deeply influence Ayurveda. These schools of thought view the universe as a manifestation of a cosmic order or intelligence, where everything in existence,

including human health, is part of a larger divine plan. According to this perspective, an individual’s health is governed not just by their actions (*karma*) but also by divine will, which could be considered an expression of universal intelligence or cosmic law.

The concept of *karma* is central to the idea of *Daiva Sampada*. *Karma* refers to the actions performed in past lives that determine the health, challenges, and life conditions in the current existence. Charaka’s treatment of *Daiva Sampada* reflects the belief that these karmic residues influence an individual’s constitutional health, the diseases they may encounter, and even the lifespan allotted to them. This understanding of divine endowments also draws from the notion that human life is subject to the cycles of time and fate, which cannot always be controlled by human effort.

Further, the idea of celestial influence is another dimension of *Daiva Sampada*. In *Charaka Samhita*, astrology plays a significant role in understanding how the position of planets and stars at the time of an individual’s birth can influence their health. The alignment of celestial bodies is believed to affect the doshas (bodily humors), dhatus (tissues), and agni (digestive fire), which are key components of the Ayurvedic framework for health.

The philosophical framework laid out in the *Sharira Sthana* acknowledges the duality of life – while divine endowments shape one’s health, human actions are still paramount in mitigating the influence of adverse cosmic forces. This synthesis of divine and human roles creates a balanced and integrated approach to health, where both external and internal factors are recognized as significant

in determining an individual's overall well-being.

### **Historical Evolution and Commentary:**

Historically, the concept of *Daiva Sampada* has been interpreted and expanded upon in Ayurveda commentaries, which serve to clarify and elaborate on Charaka's original teachings. Commentaries from scholars such as *Chakrapani*, *Gangadhara* have contributed significantly to the understanding of *Daiva Sampada*, offering new dimensions of interpretation.

Chakrapani, for example, while retaining the centrality of *Daiva* in human health, emphasizes the role of human agency in overcoming divine limitations through proper lifestyle, herbal treatments, and preventive care. According to Chakrapani, while divine will determines the circumstances of one's birth and health predispositions, human action plays a crucial role in maintaining balance and countering the effects of adverse cosmic influences.

*Gangadhara*, another important commentator, deepens the understanding of *Daiva Sampada* by focusing on the interdependence of divine and human factors. He suggests that, although a person's health may be influenced by *Daiva* (cosmic or divine factors), the practical application of Ayurveda principles and remedies can modify and even alter the course of disease or health. *Acharya Gangadhara* thus presents a more dynamic interpretation, where human agency is viewed not as separate from divine influences but as part of a holistic, interactive process. Moreover, *Bhavaprakasha*, a later *laghutrayi* text, integrates astrology more explicitly into the concept of *Daiva Sampada*, proposing that the individual's health can be

influenced by the zodiac signs and planetary movements. This celestial component underscores the belief that physical health is not just an internal process but one that is affected by external cosmic rhythms. The *charak samhita* enrich the understanding of *Daiva Sampada*, highlighting that, while divine endowments shape the health of an individual, human actions, lifestyle, and conscious efforts remain instrumental in maintaining or restoring balance.

### **Conclusion:**

In conclusion, the concept of *Daiva Sampada* in the *Sharira Sthana* of the *Charaka Samhita* reflects a profound philosophical view of health that integrates both divine forces and human agency. Through a historical exploration of the text and its commentaries, it is clear that while divine factors like *karma*, celestial influence, and divine will play a significant role in shaping an individual's health, human action through proper lifestyle, treatment, and spiritual practices is equally vital. This integrated approach to health continues to be relevant in contemporary Ayurveda practice, promoting a holistic understanding of well-being that acknowledges the interconnectedness of the cosmic and the human. *Charaka's* statement in the *Sharira Sthana* presents a view of life that transcends the purely physical. It connects the cycle of life, death, and rebirth with deeper philosophical concepts like *karma*, the *gunas* (*rajas* and *tamas*), and the nature of the soul (*Purusha*). In modern terms, we can correlate these ideas with the psychological and philosophical perspectives on attachment, desire, ego, and the cyclical nature of existence. Liberation, or *moksha*, becomes the realization of one's true essence,

beyond the material attachments that bind the individual to cycles of suffering and reincarnation. This message resonates deeply in both spiritual and psychological contexts today, offering a timeless approach to the nature of human existence and suffering. The concept of *Daiva Sampat* in *Charaka's Sharira Sthana* is deeply embedded in the Ayurvedic view of health, which acknowledges both divine influences and human actions. *Charaka* presents health as the result of a harmonious interaction between *karma*, celestial influences, divine will, and human agency. This integrated approach highlights the importance of both external cosmic factors and individual responsibility in maintaining health. The recognition of *Daiva Sampat* teaches humility and acceptance of forces beyond human control while encouraging active engagement in practices that promote well-being.

### Summary:

This article explores the concept of *Daiva Sampada* in the *Sharira Sthana* of the *Charaka Samhita*, analysing its philosophical foundations and historical evolution through key charak *samhita*. It highlights the dynamic interplay between divine influences and human actions in determining health.

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