



Review Article

CRAFTING AN IDEAL HUMAN CHARACTER-A COMPARATIVE STUDY BETWEEN THE PERSPECTIVE OF AYURVEDA AND THE BHAGAVAD GITA

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ABSTRACT

Holistic development of the individual personality, integrating moral discipline, self-restraint, social responsibility, and spiritual awareness, has been the central object of all schools of Indian philosophy, especially the Vedanta philosophy, as reflected throughout the Vedic corpus. The Bhagavad Gita, being the central text of Vedanta and spirituality, has also given equal emphasis to the development of human character, through which anyone can attain liberation from all types of bondage. Ayurveda, the ancient system of Indian medicine as part of the whole *Vedic* corpus, also gave similar importance on development of an ideal human character along with the prevention and treatment of diseases. In *Bhagavad Gita*, lord Krishna described twenty-six attributes of an ideal human character under the title '*Daivi Sampada*', which are similar to that of description of qualities of '*Hitayu*' and '*Apta*' mentioned in *Charaka Samhita*. A comparative analysis of these two aspects will help us to understand the fundamental approach of our great *Vedic* tradition in conceptualizing an ideal human character, which would be awakened internally and socially responsible externally. In this rapidly changing society with changing moral and ethical views of people such study will help the future generation of children to build their characters guided by moral and ethical values, truthfulness, righteous conduct, self-control, harmony, compassion and uprightness of individual self. Also, such study will throw light on the impact of *Vedanta* philosophy on Ayurveda.

INTRODUCTION

In India's moral, ethical and spiritual tradition, character building has occupied the central place- as reflected in different ancient literatures, particularly in *Vedic* corpus like *Vedas* and *Upanishads* as well as its allied literatures like different *Puranas*, *Ramayana* and *Mahabharata*. Apart from these, many other fundamental texts on morality and ethics of later period like *Manusmriti*, *Chanakya Niti Darpana*,

Hitopadesha etc. had given tremendous emphasis on importance of proper development of inner character of human. Our ancestors- the great sages and those seers of truth did not view education merely as the acquisition of knowledge or ritual competence; rather they emphasized the holistic formation of the individual personality integrating moral discipline, self-restraint, social responsibility and spiritual awareness. The ideal human being in *Vedic* worldview is one whose inner character is refined alongside intellectual and physical development. Whole of the *Vedic* scriptures consistently gave emphasis on development of moral and ethical values, truthfulness, righteous conduct, self-control, harmony, compassion and uprightness of individual self. Throughout the foundational scriptures of *Vedic* tradition these values

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are not presented as abstract moral ideas but as lived disciplines cultivated through daily conduct, ritual observances, self-study and guidance by *Guru - Shishya Parampara*. Character building is thus inseparable from one's duties to oneself, society and the whole cosmos. The *Vedic* approach to character building therefore represents a comprehensive ethical framework where moral virtues, disciplined living and spiritual insight together shape a balanced and harmonious personality. Ayurveda - the ancient system of Indian medicine which has been regarded as the *Upanga* (sub-limb) of *Atharva Veda*^[1] is nowhere an exception. Throughout the various principal texts of Ayurveda, inner development of human character has given equal importance along with maintenance of health and treating various ailments. In fact within the very definition of health in Ayurveda, the wholesome development and nurturing of one's inner self has been included as an essential parameter^[2]. *Charaka Samhita*, being regarded as one of the three principal treatises of Ayurveda has also given much importance on the aspect of character building and inner development of human personality. Although the direct description of essential attributes of an ideal human character is not available in this treatise, but we can conceptualize the same based on some relevant descriptions. One such importance reference is the description of attributes of *Hitayu* i.e., a life dedicated for benefit of others, available in the 30th chapter of *Sutrasthana* ^[3]. In this description, *Acharya Charaka* gave the framework of what an ideal human character should be, equipped with which one can live a life dedicated for social wellbeing and also individual accomplishments. Another similar minor description indicating the qualities of supreme human personality can be found in the 11th chapter of *Sutrasthana*, where the essential qualities of *Apta* - the supreme authority of verbal testimony has been described ^[4].

Bhagavad Gita, which is considered as the central text of spirituality in Indian tradition and globally recognised as one of the finest resources of eternal knowledge crossing the barriers of religions and cultures, gave some eloquent description of how an ideal human character should be. Originally a part of the great epic *Mahabharata*, this text has achieved its separate stature over the past centuries in the lineage of *Vedic* corpus due to its simplicity of language, depth of knowledge and practical approach towards ordinary human's challenges of life. Divided in eighteen chapters, *Bhagavad Gita* essentially conveys the views of *Vedanta* philosophy and has been considered as one of the three principal canons (*Trayo Prasthanas*) of *Vedantic* knowledge, known as *Smriti Prasthanas* (canon of moral and ethical guidance). In the 16th chapter of *Bhagavad Gita*, titled as '*Daivasura*

Sampada Vibhaga Yoga', lord *Krishna* described twenty-six distinct attributes of an ideal human character termed as *Daivi Sampada* to *Arjuna* in midst of the battlefield of *Kurushkhetra*, bestowed with which a person was said to be able to break the bondage of this empirical life and becomes fit for liberation. By studying these characteristics of human personality we can draw a clear image of an ideal human character enriched with supreme ethical and moral values. The term '*Deva*' literally means 'self-illuminating' ⁵, so the term '*Daivi Sampada*' can be transliterated as 'attributes of a self-illuminating person'. This understanding is something crucial from the perspective of social science, as a person having such characteristics can show the light of ethics and morality to the rest of society. Such persons can be termed as role model or perfect ideal for our society, who not only live their own life but also enrich the countless lives of other people, they serve as the masthead of the society, a generation awakener. Why lord *Krishna* chose the midst of the great battlefield to describe such attributes of an ideal human character is also very important to understand the significance of such ideal human character in our society. According to him, a person bestowed with such character can perform his or her duty without being entangled with narrow sense of self interest or self-centred profit and loss. This whole concept of selfless work is something which is propounded in *Bhagavad Gita* as the doctrine of *Karma Yoga* and considered as one of the central teachings of this great treatise. This very aspect of human character is identical with *Acharya Charaka's* concept of *Hitayu* - living a benevolent life which is devoid of all narrowness of self - centred thinking and act, a life from which the rest of society can be benefitted.

MATERIAL AND METHODS

The literary information regarding the characteristics of *Hitayu* and *Apta* has been taken from *Charaka Samhita* of *Maharshi Agnivesha* which is considered as the one of the principal classical texts of Ayurveda. The relevant chapters containing the literary information have been thoroughly evaluated for reference related to attributes of an ideal human character. For better understanding of the different terminologies used in the textual description, Ayurved *Dipika* commentary by *Chakrapani Dutta* has been studied. Similarly for description related to *Daivi Sampada*, the relevant chapter of *Bhagavad Gita* has been studied properly in light of the explanation given by the two most recognised commentators of *Bhagavad Gita* - *Shankaracharya* and *Ramanujacharya*. All the literary information has been verified and validated through this study.

DISCUSSION

Perspective of Ayurveda in Crafting an Ideal Human Character:

Based on the description of *Hitayu* given in *Charaka Samhita* ³ we can frame the characteristics of an ideal human in following way:

1. Hitaishinah Punarbhutanam - An ideal human should live a life dedicated for every others wellbeing in society. An ideal human should not only aspire for wellbeing of his fellow citizen in the society, he should also seek for every possible good for all other living beings of this universe. In *Bhagavad Gita*, lord *Krishna* also mentioned a similar characteristic of an ideal human where he has been said to be compassionate for every living being in this universe.

2. Paraswaduparatasya - An ideal human should never get greedy for any others wealth. He should try to live his life by that wealth only which are earned by him in right way. *Artha* or wealth is regarded as the second principal *Purushartha* i.e., object of life, but it should not be stolen one. In *Bhagavad Gita*, lord *Krishna* also mentioned un-covetousness as one of the essential qualities of an ideal human character.

3. Satyavadina - An ideal human should live a life full of truthfulness. Although the term '*Satyavadina*' literally means speaking truth only, but this largely denotes the element of truthfulness in every sphere of life. In Indian ethical and moral tradition this aspect of truthfulness has given most emphasis in context to human character. While describing the character of *Apta* i.e. the supreme preceptor, *Acharya Charaka* considered truth speaking and truthfulness as the most important quality. In *Bhagavad Gita*, lord *Krishna* also considered truthfulness as one of the essential attribute of an ideal human character.

4. Shamaparasya - An ideal human should possess mental calmness or psychological state of peace along with he should aspire for social peace also. The term *Shama* denotes the sense of peace or absence of disturbance. Absence of disturbance within mind leads to a state of untainted mind, which can also be termed as mental purity. By mentioning the term *Shamaparasya*, *Acharya Charaka* referred to the quality of having mental purity and state of peace by virtue of which a noble person would aspire for social peace also.

5. Parikshyakarino - An ideal human should give emphasis on proper observance before performing any action. This quality can also be interpreted in terms of proper scrutiny of any object before using it. Such analysis will help to avoid *Prajnaparadha* i.e. intellectual error which is the root cause of every type of individual and social suffering according to *Acharya Charaka*.

6. Apramattasya - An ideal human should be well-balanced - both physically and psychologically. The word '*Pramatta*' literally means 'agitated'. So, *Apramatta* refers to a state of tranquillity, devoid of any agitation. Now agitation can be viewed in two way - psychological agitation by different emotional stress like anger, envy, greed etc. and physical agitation driven by different external stimuli like abuse etc. An ideal human should not fall prey to such agitation which leads to forbidden acts, rather he should have the capacity of balancing his mind and body.

7. Trivarga Parasparenanupahatamupasevamansya - An ideal human should enjoy three principal pursuance of life i.e., *Dharma* (virtue), *Artha* (wealth) and *Kama* (desires) without affecting one other. The previous attribute of '*Apramattasya*' leads to live a life perfectly balanced in between three principal pursuance of human life - *Dharma*, *Artha* and *Kama*. Whenever a person performs his duties in moral and ethically right way, he fulfils his *Dharma* which leads to rightful earning of *Artha* which ultimately helps in fulfilment of all his *Kama*.

8. Pujarhasampujakasya - An ideal human should give respect to the respected one. Although here the term '*Puja*' primarily means 'give respect' or 'to worship' but in a larger context this '*Puja*' can be interpreted as 'to serve'. An ideal human should always serve those people who need to be served with all his capability. Indian moral and ethical tradition always considers service as a form of respect or worship. In *Bhagavad Gita*, lord *Krishna* also considered such quality of service as an essential attribute of ideal human character.

9. Jnanvijnana Upashamashilasya - An ideal human should be endowed with knowledge of different kinds. He should always invest himself in continuous practice of knowledge - both theoretical and practical. Along with he should not develop vanity about possessing knowledge, rather he should remain calm in nature. In *Bhagavad Gita*, lord *Krishna* also gave much importance in persistent practice of knowledge, which will be discussed later.

10. Vriddhasevinah - An ideal human should care for elderly persons of society. Indian society always has a tradition to care for its older members as they once raised and guided the younger ones. Ayurveda has regarded senility as *Swabhavika Vyadhi* i.e. an unpleasant natural change which cannot be avoided by any one^[6]. Showing disrespect or causing harm to older section of the society has been regarded as sin in *Charaka Samhita* which can be responsible for genesis of different diseases.

11. Suniyata Raga Irshya Mada Mana Vega - An ideal human should have full control over different

psychological instincts like passion, anger, envy, pride and prestige. Vitiating *Manas Doshas* like *Rajas* and *Tamas* leads to uncontrolled expression of all these different psychological instincts. So, an ideal human should regulate *Rajas* and *Tamas* by maintaining his diet, life style and mental exercise. Only then all the basic instinct of mind can be expressed in a balanced way, which will not adversely affect one's personal as well as social life. In *Bhagavad Gita*, lord *Krishna* has discussed similar quality like *Dama* i.e. controlling senses which will be discussed later.

12. Satatam Vividha Pradanaparasya- An ideal human should always encourage himself and other people also for various charity works. Throughout *Charaka Samhita* much emphasis has been given in the quality of charity. In *Bhagavad Gita*, lord *Krishna* also mentioned similar attribute like *Daanam* which will be discussed later.

13. Tapojnana Prashama Nityasha - An ideal human should always be engaged in the process of austerity, acquisition of transcendental knowledge and solitude. In *Bhagavad Gita*, lord *Krishna* also mentioned similar attributes like *Sattva Samshuddhi*, *Tapa*, *Swadhyaya* etc. in his description of an ideal character of human.

14. Adhyatmavida - An ideal human should be spiritual in nature. Spirituality is the backbone of all Indian knowledge system. All schools of Indian philosophy, except *Charvaka*, seek spirituality through pursuance of knowledge. The term spirituality can be interpreted in different ways, but the central concept of spirituality is to realise the inner divine nature of us and to correlate this realization with universe. Such in a way one can connect with the vast universal reality and treat other beings as his own counterpart. Only then a person can treat and serve others without any vanity resulting into different attributes of an ideal human character like *Ahimsa* (non-violence), *Apaishunam* (absence of envy), *Aloluptwam* (absence of greed), *Mardavam* (gentleness), *Natimanita* (absence of pride) etc. as mentioned in *Bhagavad Gita*.

15. Smritimatimato- The word '*Smriti*' generally refers to 'memory' which can be a characteristic of both a noble and a wicked person. So, if we interpret this word more specifically as 'moral and ethical guidance' then it can be said that, an ideal human should always be guided by moral and ethical values gained from preceptors and scriptures.

16. Tatparasya Lokamimam Chamumam Chavekshamanasya - An ideal human should always be careful for betterment of this present empirical life and also for afterlife. All the philosophical schools of India, except *Charvaka* accept the theory of *Karma* and presence of an afterlife. Every action, whether good or bad results into similar affect in both present and

afterlife. So, *Charaka Samhita* gives emphasis on quality of every action done in this life, so that this present life as well as the afterlife can be benefited from their positive effect.

Perspective of Bhagavad Gita in Crafting an Ideal Human Character

Based on the two principal commentaries of *Bhagavad Gita* written by *Shankaracharya* and *Ramanujacharya* respectively, now the 26 attributes of an ideal human character as described by lord *Krishna* are being discussed below:

1. Abhayam (fearlessness)- *Shankaracharya* explained '*Abhayam*' as '*Abhiruta*' i.e. negation of cowardice^[7]. *Ramanujacharya* considered fear as the pain arising from the awareness of the cause which brings about pain in the form of either dissociation from the objects of attainment or association with the objects of aversion^[8]. The absence of this is fearlessness. In our whole *Upanishad*, this aspect of fearlessness in human character is something which is given the utmost importance, as pointed out by *Swami Vivekananda*^[9]. *Vedanta* philosophy considers fear as the outcome of desire or possessiveness, tendency of losing any desired object gives rise to sense of fear. So to become fearless, a person should give away his narrow sense of possessiveness and self-centeredness. Great ancient philosopher *Bhartrihari* wrote 'all the things of this world pertaining to man are attended with fear; renunciation alone stands for fearlessness'^[10].

2. Sattva Samshuddhi (mental purity)- Mental purity according to *Shankaracharya* is the untainted state of the inner sense, the eschewing of deceit, wiles, falsity etc., in behaviour, i.e. candour in dealings^[7]. *Ramanujacharya* considered mental purity as the condition of *Sattva*, viz. the state of the internal organ being untouched by *Rajas* and *Tamas*^[8]. *Chhandogya Upanishad* states that, this mental purity comes from purity of food - '*Aharashuddhau Sattvashuddhi*'^[11]. Interestingly *Shankaracharya* in his commentary of this specific verse considered anything which enters our body through our sense organs as food or *Ahara*. Thus, it can be said that, mental purity comes from living a perfect balanced life, devoid of any improper or excessive use of sense organs, that is to say by avoiding a life driven by sensory pleasures, which invokes *Sattva Guna* and precipitates *Rajas* and *Tamas*. *Charaka Samhita* also echoes this concept of proper regulation of sensory organs in relation of maintenance of a healthy life by considering *Ayoga* (absence of use), *Atiyoga* (excessive use) and *Mithyayoga* (improper use) of *Indriyarthas* (objects of sensory organs) as one of the three principal causative factors for all types of diseases^[12].

3. Jnana Yoga Vyavasthiti (persistence in the practice of knowledge) - *Shankaracharya* considered this as the most important noble characteristic among all other characteristics of an ideal human. In this context, he considered knowledge as understanding of real nature of self, gathered from different scriptures and preceptors [7]. While *Ramanujacharya* considered this persistence practice of knowledge as firm adherence to the discrimination between *Atma Swarupa* (the pure nature of the self) and *Prakriti* (primordial substance of this universe) [8]. A noble character of human must be guided by knowledge, not all theoretical but also practical guidance by illuminated minds. This aspect of human character is also given utmost importance by *Charaka Samhita* in relation with sketching an ideal character of physician, where persistence in practice of knowledge was given utmost importance among others [13].

4. Daanam (charity) - *Shankaracharya* considered this act of charity as sharing of food etc. according to one's resources. While *Ramanujacharya* considered this charity as giving away of one's wealth earned through right means to the deserving candidate. Traditionally in our *Vedic* culture, this quality of charity has been regarded as one of the most crucial aspect for in ideal householder. Conventionally in our Indian moral and ethical tradition, *Daanam* (charity) has been considered in five different form like *Annadanam* (charity of giving food), *Bhumidanam* (charity of donating land), *Vidyadanam* (charity of giving knowledge), *Pranadanam* (charity of saving life) and *Jnanadanam* (charity of awakening) [14]. Here charity of giving food and wealth to needy ones are considered as *Danam* by both the commentators accordingly, but many other scriptures like *Manusmriti* and also luminaries like *Swami Vivekananda* considered *Vidyadanam* as the supreme among all charity because only knowledge makes a man self-reliant and can awake a society from the darkness of ignorance [15].

5. Dama (sense control)- While *Shankaracharya* explained *Dama* as sense control refers to the disciplining of external senses [7], *Ramanujacharya* considered this as the practice of complete withdrawal of mind from sense objects [8]. In our Indian moral and ethical tradition proper regulation of sensory organs has been considered as one of the most crucial aspect of an ideal noble human character. Apart from *Bhagavad Gita*, *Mahabharata* in general and *Ramayana* has depicted how inability of proper control of senses can bring devastating effect on an entire nation. As we have discussed earlier, *Charaka Samhita* also has given supreme importance on sense control by considering improper use of sense organs as one of the root cause of all diseases.

6. Yajna (performance of sacrificial rituals) - While *Shankaracharya* considered *Yajna* as the performance of rites enjoined by *Shruti*, *Smriti*, *Agnihotra* and so forth and the worship of celestial beings respectively, *Ramanujacharya* referred this as an act of selfless work in spirit of worship of the Lord without attachments to the fruit. *Manusmriti* has considered this practice of *Yajna* in five different forms like: *Brahmayajna* (practice of teaching scriptural knowledge), *Pitriyajna* (practice of performing rituals of *Tarpana* i.e. worshipping the ancestors), *Daivayajna* (practice of performing different sacred sacrifices in fire), *Bhutayajna* (practice of serving different inferior animals and birds) and *Nriyajna* (practice of serving other fellow citizens) [16]. All these different practices, especially *Bhutayajna* and *Nriyajna* is crucial for sustenance of a society as it ensures every individual should take proper care of not only fellow citizens but also the inferior creatures who are the part of this environment and serve them with utmost care. That's why this quality has been considered as part of a noble human character.

7. Swadhyaya (study of scriptures) - According to *Shankaracharya*, *Swadhyaya* refers to studying of scriptures like *Vedas* etc. to secure a supernatural end. *Ramanujacharya* considered such studying of scriptures as the mode of worshipping the Almighty. An ideal person should have the habit of studying scriptures, as these will guide him to be a better human being in future life. *Charaka Samhita* also considers *Vidya* i.e., knowledge to be as the most nourishing agent for mind and intellect [17].

8. Tapa (austerity)- According to *Shankaracharya*, *Tapa* i.e. austerity points to the disciplining of the body etc. *Ramanujacharya* justified the practice of austerity to make oneself fit for performing acts pleasing God. *Charaka Samhita* explained such discipline of body and mind through continuous practice of suppressions of different *Dharaniya Vegas* in form of *Karma Vega* (urge to perform forbidden actions), *Vacha Vega* (urge to utter forbidden words and statements) and *Manasa Vega* (instinct of forbidden thoughts) [18].

9. Arjava (uprightness) - *Shankaracharya* considered 'Arjava' as the uprightness consists in candour at all times, while *Ramanujacharya* considered it as oneness of thought, word and deed in one's dealing with others. It can be also be referred as straightforwardness or steadfastness of character, especially moral character. Such candour is essentially enriched by honesty. So the term *Arjava* also refers to the element of honesty in human character. All the central characters of Indian epics like lord *Rama*, *Sita*, *Hanuman*, *Arjuna*, lord *Krishna* and some of the notable characters of *Upanishads* like *Nachiketa* have been portrayed having such uprightness of moral character.

10. Ahimsa (non-violence)- Shankaracharya and Ramanujacharya both explained Ahimsa as non-injury to any living beings^[19,20]. Non-violence has traditionally been considered as the epitome of human character by not only Vedanta philosophy, but also by Yoga philosophy, Jainism and most famously Buddhism also. Patanjali in his Yoga Sutra has mentioned five-fold pathway of Yama (abstentions) where Ahimsa or non-violence leads the other four^[21]. In Dasavaikalika Sutra of Jainism, Ahimsa has been considered as 'Paramo Dharmah' and in entire Jain philosophy, Ahimsa has been considered as Mahavrata (supreme religious vow)^[22]. In Buddhism, non-violence is a core ethical principal, grounded in Karuna (compassion) and Metta (loving-kindness) and formally expressed through the first precept (Panatipata Veramani)^[23]. Manusmriti also gave emphasis of practising non-violence in our day-to-day life^[24]. Charaka Samhita considered Ahimsa as the supreme pathway for enhancing the life span of all living beings^[17].

11. Satya (truthfulness of speech)- Both Shankaracharya and Ramanujacharya considered Satya (truthfulness) as Satya Vachanam (truthfulness of speech). While the former scholar explained this as giving expression to facts avoiding falsehood and shock to the listener^[19], the later scholar considered truthfulness of speech in two ways - first, verbal expression of what one knows for certain and second, what is conducive to the good for others^[20]. Truthfulness is the foundation of an ideal human character. In Mahabharata also, Yudhistira has been portrayed as the most ideal noble character where truthfulness has been placed as the central of all qualities. Patanjali in his Yoga Sutra, under five-fold pathway of Yama (abstentions) has mentioned truthfulness just after non-violence^[21].

12. Akrodha (suppression of anger)- Shankaracharya explained Akrodha as suppression of anger when abused or hit by others. Later he also clarifies, quelling of mind's agitation when aroused by different kinds of torture is freedom from anger^[19]. Ramanujacharya considered anger as a Chitta Vikara (mental disturbance) which leads to injury to others and Akrodha as a state of absence of anger^[20]. In our Indian moral and ethical tradition, anger has been portrayed as one of the six principal enemy (Sada Ripuh) in one's spiritual journey. In other part of Bhagavad Gita, lord Krishna himself compared anger with the gateway of hell and a devastating fire beyond control of annihilation^[25]. Ramayana and Mahabharata have depicted different instances of devastating effect of anger^[26]. Charaka Samhita has considered anger as one of the Dharaniya Manasa Vega (psychological instinct which should be suppressed)^[18].

13. Tyaga (renunciation)- According to Shankaracharya, Tyaga stands for Sannyasa i.e., renunciation^[19]. Ramanujacharya explained such act of renunciation as abandonment of 'Atmahita Pratyanka' i.e., anything which is contrary to the good of the self^[20]. Vedanta philosophy considers attachments and desires as the root cause of all suffering. So, for an ideal human being renunciation of all attachments and desires has been considered as an essential characteristic. In fact, the central message of Bhagavad Gita has been considered as renunciation of all attachments and complete surrender to the supreme lord - only then one can become fit for selfless work^[27]. So, no wonder, this aspect of renunciation has been included in the essential characteristics of an ideal human by lord Krishna. In Charaka Samhita also, renunciation has been accepted as the supreme pathway for ultimate bliss^[28].

14. Shanti (tranquillity)- While Shankaracharya considered tranquillity as the controlling of Antakarana i.e., inner objects like mind^[19], Ramanujacharya considered it as practice of controlling the outer sense organs from their predilection to sense objects^[20]. Charaka Samhita considered mind as the controller of all sense organs^[29]. So, controlling sense organs needs controlling of mind. A restless mind cannot serve as saviour of society. That's why, inner peace is a necessary element of an ideal human character.

15. Apaishunam (absence of envy)- Shankaracharya explained Apaishunam as absence of envy which leads one not to expose others' weaknesses to their adversaries^[19]. Ramanujacharya explained this from the perspective of refraining oneself from such kind of speech that may cause evil to others^[20]. Envy has been otherwise referred as Matsarya, which has been considered as one of the six principal enemy in spiritual and moral life.

16. Daya Bhuteshu (compassion towards all beings)- Shankaracharya considered compassion as Kripa Bhuteshu Duhkhiteshu i.e. showing pity towards the suffering of all beings^[19]. In this context Ramanujacharya gave a beautiful definition of kindness as 'Sarveshu Duhkkhasahishnutam' i.e. one's incapacity to forbear the suffering of others^[20]. Kindness is considered as an essential attribute of ideal human character by Buddhism also^[23]. Kindness or compassion has long been accepted as the foundation of sustainability of society. Charaka Samhita also mentioned 'Bhuta Daya' i.e., compassion towards all living beings as the principal object of practicing Ayurveda^[30].

17. Aloluptwam (un-covetousness)- Both Shankaracharya and Ramanujacharya considered un-

covetousness as a state of freedom from agitation of the senses, when exposed to their objects ^[19,20]. *Lobha* i.e. covetousness has been traditionally considered as one of the principal enemy in spiritual path and moral character. *Charaka Samhita* also considered covetousness as one of the *Dharaniya Vega* i.e., a forbidden psychological instinct which should be suppressed ^[18].

18. Mardavam (gentleness)- According to Shankaracharya 'Mardavam' refers to gentleness or softness, a state of absence of anger.^[19] Ramanujacharya added one more context with gentleness in form of being worthy of associating with the good. ^[20]

19. Hri (modesty)- While Shankaracharya considered 'Hri' as a sense of shame or humility^[19], Ramanujacharya more eloquently considered 'Hri' as sense of shame from doing what should not be done^[20].

20. Achapalam (dignity) - Shankaracharya explained Achapalam as the absence of vain activity of tongue, hand, feet etc. ^[19]. Ramanujacharya also considered this as a condition of being un-attracted by objects enjoyable by the senses even when they are at hand^[20].

21. Teja (splendour)- Shankaracharya considered Teja as the executive ability, not the lustre of the skin ^[31]. Ramanujacharya more clearly considered it as an attribute by virtue of which one cannot be overpowered by the wicked ^[32].

22. Kshama (patience)- Both Shankaracharya and Ramanujacharya considered Kshama as the absence of mind's agitation when gets abused or beaten ^[31,32].

23. Dhriti (vigour/will power)- Shankaracharya explained Dhriti as: 'Antahkarana Vritti Visheshha' i.e., specific modification of mind that pushes aside the weakness of body and the senses and maintain them un-enfeebled ³¹. Ramanujacharya considered Dhriti as the sense of determination or will to do one's own duty even under conditions of great danger^[32]. *Charaka Samhita* considers Dhriti as one of the most crucial attributes of *Prajna* i.e. higher intellect, deviation of

which leads to *Prajnaparadha* i.e., intellectual wrongdoing - the central phenomenon behind all types of physiological and psychological disturbance^[33]. Thus, maintenance of *Dhriti* is a crucial quality of an ideal human character both from the perspective of *Bhagavad Gita* and *Ayurveda*.

24. Shoucha (cleanliness)- According to Shankaracharya, *Shoucha* i.e., cleanliness is of two types: the external - induced by earth and water, and the internal - the purity of mind and intellect or the negation of flaws like guile, illusions, craving etc. ³¹. Ramanujacharya also considered *Shoucha* as the purity of body and mind which makes oneself fit for performing sacred deeds ^[32]. Patanjali in *Yoga Sutra* also considers *Shoucha* as the primary among five types of *Niyama* (observances) essential for attaining *Yogic* excellence ^[34]. *Charaka Samhita* also considered *Shoucha* as the essential quality of a physician, preceptor and student ^[35].

25. Adroham (benevolence)- Shankaracharya explained *Adroham* i.e., benevolence as the negation of the will to injure, it is other form of non-violence ³¹. Ramanujacharya considered *Adroham* as absence of interference in actions of others ^[32]. *Charaka Samhita* considered *Abhidroha* as tendency of harming others and compared it with sense of anger ^[36]. So, from that perspective it can be said that, the primary attribute of *Akrodha* i.e., suppression of anger leads to this secondary attribute of *Adroham* i.e. benevolence.

26. Natimanita (non-haughtiness)- Shankaracharya explained *Natimanita* as negation of excessive pride; it is the absence of the notion that one is more respectable than all others^[31]. Ramanujacharya considered it as refraining from undue pride in inappropriate places ^[32].

Based on the above discussion, we can assess the attributes of an ideal human character in comparison with the description of *Hitayu* given in *Charaka Samhita* and *Daivi Sampada* mentioned in *Bhagavad Gita* as shown in table no.1:

Table 1: Comparison between Attributes of an Ideal Human Character mentioned in *Charaka Samhita* and *Bhagavad Gita*

S.No.	Attributes of Ideal Human Character	Term used in <i>Charaka Samhita</i>	Term used in <i>Bhagavad Gita</i>
1.	Compassion to all and aspiration for wellbeing of every living being	<i>Hitaishinah Punarbhumanam</i>	<i>Daya Bhuteshu</i>
2.	Absence of greed	<i>Paraswaduparatasya</i>	<i>Aloluptwam</i>
3.	Truthfulness of speech	<i>Satyavadina</i>	<i>Satya</i>
4.	Noble intention of social peace	<i>Shamaparasya</i>	<i>Ahimsa</i>
5.	Having state of tranquillity	<i>Apramattasya</i>	<i>Shanti</i>
6.	Serving/giving respect to deserving candidates	<i>Pujarhasampujakasya</i>	<i>Yajna (Bhutayajna and Nriyajna)</i>

7.	Service to elderly persons	<i>Vriddhasevinah</i>	<i>Yajna (Bhutayajna)</i>
8.	Continuous practice of knowledge	<i>Jnanvijnana</i> <i>Upashamashilasya</i>	<i>Swadhyaya</i>
9.	Proper control of different psychological instincts	<i>Suniyata Raga Irshya</i> <i>Mada Mana Vega</i>	<i>Dama, Akrodha</i>
10.	Practice of charity	<i>Satatam Vividha</i> <i>Pradanaparasya</i>	<i>Daanam</i>
11.	Practice of austerity & transcendental knowledge	<i>Tapojnana Prashama</i> <i>Nityasha</i>	<i>Tapa</i>
12.	Mental purity	<i>Shamaparasya</i>	<i>Sattva Samshuddhi,</i> <i>Shoucha</i>
13.	Benevolence	<i>Apramattasya</i>	<i>Adroham, Natimanita</i>
14.	Spirituality	<i>Adhyatmavida</i>	<i>Daivi Sampada</i> in general denotes to the sense of spirituality.

Along with above discussion, we should also analyse the character of *Apta* (the supreme authority of verbal testimony) as described in 11th chapter of *Sutrasthana of Charaka Samhita* [4] in comparison with *Daivi Sampada* of *Bhagavad Gita*. This is important to understand the ideal human character as conceptualised by both the treatise more clearly. *Apta* has been portrayed as a human personality having most superlative characters who has been regarded as the supreme authority of verbal testimony- the foundation of all epistemology. Similarly, also in *Bhagavad Gita*, lord *Krishna* has conceptualised a human character having supreme attributes which elevated that character from mere human to super-human. Considering this aspect, the authors have presented a comparison between the characteristics of *Apta* and *Daivi Sampada* in the table 2:

Table 2: Comparison between Characteristics of *Apta* mentioned in *Charaka Samhita* and *Daivi Sampada* in *Bhagavad Gita*

S.No.	Characteristics of <i>Apta</i>	Terminology used in <i>Charaka Samhita</i>	Similar <i>Daivi Sampada</i> mentioned in <i>Bhagavad Gita</i>
1.	Devoid of <i>Rajas</i> and <i>Tamas</i>	<i>Rajastamobhyam Nirmukta</i>	<i>Sattva Samshuddhi, Shoucha</i>
2.	Driven by virtue of austerity and knowledge	<i>Tapojnanena Valena Ye</i>	<i>Tapa</i>
3.	Possess true and uninterrupted knowledge about past, present and future	<i>Yesham Trikalamamalam</i> <i>Jnanavyahatam Sada</i>	<i>Jnana Yoga Vyavasthiti</i>
3.	Gentleness in character	<i>Shishta</i>	<i>Mardavam, Hri, Natimanita</i>
4.	Knower of truth	<i>Vivuddha</i>	<i>Satya</i>
5.	Made statements which can be followed without doubt	<i>Tesham Vakyamasamshayam</i>	<i>Satya, Arjava</i>
6.	Speaker of truth only	<i>Satyam Vakshyanti</i>	<i>Satya</i>

CONCLUSION

The current literary study presents the central approach of our *Vedic* tradition in conceptualizing an ideal human character. *Vedic* scholars always gave priority in character building of human in the process of social development. Psychological character building guided by moral and ethical values was given more priority than mere physical development of human body. *Charaka Samhita*, the central treatise of Ayurveda, has been influenced by the principles of different philosophical schools - both atheist and non-

atheist, incorporating which this treatise has presented its own unique principles relevant from the perspective of medical science. From the above discussion it is evident that, the moral and ethical principles as discussed in *Charaka Samhita* is by far large inspired by the principles of *Vedanta* philosophy. *Bhagavad Gita* being one of the central texts of *Vedanta* philosophy, has discussed the character of an ideal human being under the title '*Daivi Sampada*'- which forms the axiological basis of *Vedanta* philosophy.

Charaka Samhita also followed the same axiological view in relation with *Hitayu* - a life dedicated for social wellbeing, which can be implanted to conceptualize an ideal human character. Thus such comparative study will help us to understand the influence of *Vedanta* philosophy on *Charaka Samhita* as well as to establish a separate axiological view of Ayurveda, comprising concepts of multiple philosophical school as adopted in Ayurveda, which will be able to address various axiological issues like relevance of morality and ethics in character building of an individual as well as society along with its implication in medical science from Ayurveda's own point of view. Along with that, in this rapidly changing society with changing moral and ethical views of people such study will through a light on basic understandings of our ancient *Vedic* scholars as well as scholars of Ayurveda on how an ideal human character should be built up. Thus this study will help the researchers and scholars to understand the axiological principles of *Vedanta* philosophy and Ayurveda on theoretical aspect, on the other side such study will also help the young generation of children to build their character following the great moral and ethical tradition of ancient India.

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