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Analytical study on the “*śarīra*” in Ayurveda and śikṣāsamuccayaS.P. Molligoda¹, K.B.Jayawardana²,¹PhD Scolar, Department of Sanskrit, University of Kalaniyasusanthamolligoda@gmail.com² Senior Lecturer, Department of Sanskrit, University of Kalaniya, Sri Lankajayawardana kb@gmail.com

In Ayurveda medical science the term “*śarīra*” has been explained in different context. Eg. *śarīraracanā*, *śarīrakriyā*, *gharbhaśarīra*, etc. Ayurveda texts define the composition of human body as “*śarīraracana*” This is similar to the Term: anatomy which western medicine uses for the same idea, namely *śarīraracanā*. Anatomy is the branch of biology concerned with the study of the structure of organisms and their parts. It includes the appearance and position of the various parts, the materials from which they are composed, their locations and their relationships with other parts. According to *çikñāsamuccaya* body is not a single entity but a composite of several different parts. It is the house of thousands of impurities and mental concepts (*saikalpa*), and urine, saliva, mucus, faecal matter, phlegm etc. are items stored in it. Not only it doesn't have a creator but it has not been established in fixed location either. It comes in to existence as a consequence of the sexual union of male and female. Putrefaction, decay, mouldering, degeneration etc. are its principal qualities. Ayurveda holds the view that *śarīra* combined with *ātmā* is exhibited the features *caitanya*, and combination of *çaréra mānasa* and *ātmā* is known as *astridaēḍa orpuruña*. This study attempts to analyse the attitudes which Ayurveda texts and *çikñāsamuccaya* hold towards the concepts of *śarīra*.

Key words; *śarīra*, Ayurveda, *çikñāsamuccaya*, *sukha duḥkha*