

**CONCEPT OF DAIV (दैव) AND PAURUSHA (पौरुष) AND THEIR ROLE
IN MAINTENANCE OF HEALTH AND DISEASES BASED ON CARAK
SAMHITA**

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ABSTRACT

Ayurveda is the only science which deals with individual as a whole instead of treating the disease only, along with maintenance of health and prevention of diseases and hence for this purpose a very specific and detailed description has been done in Carak Samhita explaining the concept of Daiv and Purushkara which helps the individual to obtain a balance and making him capable of achieving the four Purushartha and Triseshna in a very effective manner.

KEYWORDS:

Carak Samhita, Sutra Sthan (च.सू.)

Carak Samhita, Viman Sthan (च.वि.)

Carak Samhita, Sharira Sthan (च.श.)

Daiv (दैव)

Purushkara (पौरुषकार)

Hitoupdesh (हितोपदेश)

Karyaphala (कार्यफल)

INTRODUCTION

Ayurveda is the science of life and living being with the aim of curation of diseases, not only in this life but also in the life beyond with the knowledge and realisation of self and supreme.

So, along with detailed description of diet and life style and drugs there is a very detailed and broad description of facts and truths related to this aspect of life also which has not been touched and discussed in any other medical sciences. In this context, a very important concept of "Daiv" and "Purusha" has been described by Aacharya Carak in Viman Sthan Chapter Third "*Determination of the Specific Characteristics of Epidemics*". So, firstly, it is imperative to know the word meaning of "Daiv" and "Purusha" to get in touch with their concept and importance easily.^[1]

Word "Daiv as Noun, holds the meaning of Chance, Destiny, Fate, Fortune and as Adjective it could be understood as Divine or Godly, the ultimate agency that pre-determines the course of events. A reference from Matsya Purana says that when Manu asked Matsya that, which is considered supreme among the two, Matsya replied that all accumulated deeds of the previous life (either good or bad) become Daiv or Fate in the present life, but the important fact is that the impact of Daiv can never be manifested alone without the Paurusha, therefore Paurusha is considered best and holds very important position in maintenance of health, prevention of diseases and also curation of diseases and having fruitful life.

While पौरुष (पुरुष अण्) is relating to man or man in general, Human action, man's work, exertion, effort –

“धिग् धिग् वृथा पौरुषम्

दैवं निहत्य कुरु पौरुषमात्मशक्त्या”

"The Action or Action Incidental to the State of Humanity"

As described very well and in detail in Carak Samhita Viman 3rd Chapter that the people, who go in for a battle are more likely to be killed with deadly weapons, but those who do not fight usually escape such deaths, as the death in such occurs only die to Swabhav, as all those things with cause will perish or get destroyed, but there is not cause in destruction, it occurs automatically, so, with time following all do's and don'ts this body becomes weak by Swabhava (very nature).^[2]

Another very beautiful example cited as a beautiful ornamental vase which is not exposed to damaging factors in contrast to the earthen pots used for collecting water is exposed to damaging forces and is likely to get destroyed sooner.

As told in Ca.Vi.3 Lord Atreya replied, "O! Agnivesha the rationality of life span of individuals depends upon the strength or otherwise of both the "Daiva" (pre-determined) and "Purushkara" (Human efforts)

"Daiva" – what is done during the past life is known as Daiva, where the effect is predetermined and "Purushkara" what is done during the existing life, where the effect is based upon the human effort. And these concepts holds equally good in reference of maintenance of health and prevention of diseases and along with attainment of three basic desires of life^[3] and four purushartha as Good health stands at the very root of virtuous acts, acquirement of wealth, gratification of desire and final emancipation. Diseases are destroyers of health, well being and life.^[4] Depending upon the strength or otherwise, both the types of actions described above are classified into three categories, viz. mild, moderate and strong.^[5]

Association with the efforts of both these types of actions belonging to the strong category results in long and happy life with a predetermined span.

In case of their mildness the result is opposite, and in case of their mediocrity, the result is moderate so, here (in mild and moderate) the cause of pre-determination or otherwise of the life span.^[6]

A weak Daiva get subdued by strong Purushkara and vice versa, but, also the effects of strong Daiva are invariably manifested, the time of manifestation is conditioned by the availability of a congenial atmosphere.^[7]

Predetermined span of life represents the strength of the action of past and present life, otherwise, it indicates weakness of both the actions.

DISCUSSION

even though the actions of the previous life are no longer present in the existing life, still their effects manifests themselves in this life and nature of these effects determines the quality and actual span.

Also, in Ca.Vi.8 in reference of "Dash Vidha Parikshya Bhava", i.e. Ten fold examinations especially to be known by the physicians and for every hman also, as the wise admire action initiated with due knowledge as also told much later by Newton – as 3rd Law of Motion "To every action there is equal and opposite reaction".

Aacharya Carak not only told this much earlier but also that not only the object of action for which the action is initiated (Karyapha/कार्यफल) but the Anubhandha also i.e. after effects, good or bad – is the one which is bound to leave its impact on the agent (i.e. doers/Karta) or Karana^[8] after he has performed his actions.

Actions of the existing life can be righteous offerings, auspicious acts effects of which cannot be rationally explained, administration of medicaments and rejuvenation therapy, as also described in Hitoupdesh^[9] as however, whatever, whenever, wherever, whatsoever beneficial or harmful work done or performed by everyone has bound to have its impact and result as no activity goes without delivering its outcome.

So, if there is excellence of the action of previous life and existing one, the span of life will be happy and healthy, free from diseases and misery and if Daiv is weak and individual also resorts to unwholesome diet and lifestyle etc., inspite of suitable to treatment one dies, so, Good or bad effects of an action have got to be tested, otherwise they do not get diminished or destroyed even after thousands of years, however time of manifestation of the effects of such action is conditioned by the availability of congenial atmosphere the effect of such actions are supported by the utilisation of unwholesome diets etc., they lead to death and not otherwise.^[10]

The results come out of the actions performed, there can be no germination without a seed. The result is always corresponding to the action.

Since both Daiva and Purushkara both play their roles in the determination of the span of life, it is not desirable to hold one sided view that one or the other is responsible for this e.g. If the life span of all the individuals is predetermined, that is to say if all individuals are destined to die in a fixed time, then with a view of obtaining longevity, one need not resort to mantras (incantations), wearing of talisman and jewels, auspicious rites, sacrifices, offerings, oblations, observance of religious rules, atonement, fasting, benedictory rites, paying obsequies, pilgrimage, and such other auspicious acts. Along with one should not be sacred of rogue, fierce and excited bulls, elephants, camels etc. wild animals, harmful winds, waterfalls, rivers, passing through mountains and having dangerous situations which are difficult to cross, people who are rough, fierce and excited and whose minds are effected with confusion and greed, enemies, highly inflamed fire, various poisonous animals like serpents,

over straining, regimens which are not conducive to the locality and seasons and such deeds as would enrage the king of the land. If the life span is predetermined then nobody should be afraid of death liable to be caused by the above factors. Then those who have not taken steps to prevent untimely death, should not be afraid of it, the instructions and initiation and discussions about the administration of rejuvenation therapies in the appropriate chapter would all be meaningless, even Lord Indra cannot kill by his Vajra (thunderbolt) an enemy whose life span is predetermined, the Ashvins cannot administer drugs to cure patients, even great sages cannot live as long as they live by means of meditation, the great omniscient including Lord Indra should not have observed, advised and practised medicine. Therefore wholesome regimen leads to longevity, unwholesome ones to death, one should gradually resort to such actions and food preparations as having qualities opposite to those of locality, seasons and one's own body.^[11] One should avoid the over, non and wrong utilisation of all regimens, one should give up all types of over-indulgences, one should not suppress the manifested urges and one should also avoid overstraining.

We know, we properly advise and properly observe the above mentioned factors for the maintenance of health. Similar regimens have been discussed in detail at various places in Carak Samhita.^[12]

CONCLUSION

One desirous of well being in this world and the world beyond should try his level best to follow the principles of health relating to diet, conduct and actions.^[13]

And several other practices regarding self and diet, worship practices regarding social relations, practices, regarding studies, with ladies diet, general ethics, principles of preventing psychic disturbances and hence psychosomatic disturbances having been told in Ca.Su.8 and again in Sharira Sthan in reference of treatment of Karaj diseases.^[14]

There is no major action (Daiva or Purushkara) which doesn't leads to the corresponding results. Disease arising out of such action are not amenable to any therapeutic measures. They are cured only after the result of past actions are exhausted i.e. fully enjoyed. It is only the major actions of the previous life which leave their effects/results to be enjoyed in the current life, minor acts which can be encountered by acts like atonement do not have that continuity of effects.

So, it is absolutely a matter of acceptance of both the Karmas as their effects and manifestations get conditioned by the availability of a congenial atmosphere and along with this are who is able to regulate their actions by all means and efforts (Righteous paths and conduct) will surely overcome the Daiv, being aware of this individual should try to regulate the actions of his own, probabilities of unease and unhappiness are minimised, even at the psychic level (mental and emotional) this concept is very helpful i.e. to strike a balance even in unfavourable conditions when person accept the laws of Karma and its outcomes can very well handle the situation without getting affected by the depression and anxiety. Resulting from the failures even by the best of efforts, and keeps continuing giving his best as being aware of the fact that sitting idle will only lead to the physical ailments e.g. obesity, HIV, diabetes, dyslipidemia, etc. and no other good can be done until unless we try to do our best irrespective of the field and circumstances.

REFERENCES

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यत् पौर्वदैहिकं स्मृतं पुरुषकारस्तु।। (च.वि. 3/29-30)
2. प्रवृत्तिहेतुर्भावनां न निरोधेऽस्तिकारणं।
न नाशकारणाभावाद्भावानां नाशकारणम्।। (च.सू. 16/28, 32, 33)
3. च.सू. 11/3
4. धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्।
रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च।। (च.सू. 1/15, 16)
5. बलाबलविशेषोऽस्ति तयोऽपि च कर्मणोः।
दृष्टं हि त्रिविधं कर्म हीनं मध्यममुत्तमम्।। (च.वि. 3/31)
6. च.वि. 3/32
7. च.वि. 3/33-35
8. च.वि. 8/74
9. च.वि. 8/68-78
10. “यस्माच्च येन च यथा च यदा च

यच्च यावच्च यत्रा च
शुभाशुभमात्मकर्म।
तस्माच्च तेन च तथा च तदा च तच्च
तावच्च तत्र च विधातृवशादुपैति।।”

11. च.सू. 11/32

12. च.वि. 3/36

13. च.सू. 1/134

च.सू. 11/36, 36, 37

14. “आहाराचारचेष्टायु सुखार्थी प्रत्य चेह च।

परं प्रयत्यातिष्ठेद्धिमान् हितसेवने।।” (च.सू. 11/60)

न हि कर्म महत् किञ्चित् फलं यस्य न भुज्यते। (च.शा. 1/117)