



E-ISSN: 2278-4136

P-ISSN: 2349-8234

<https://www.phytojournal.com>

JPP 2023; 12(5): 101-102

Received: 01-06-2023

Accepted: 06-07-2023

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## The scope of daivapurushakarvada in ayurveda: A review

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DOI: <https://dx.doi.org/10.22271/phyto.2023.v12.i5b.14709>

**Abstract**

The science of Ayurveda has its base in the darshanas. Ayurveda adopts the theories from darshanas with necessary modifications so as to suit its practical utility. Vaada is the methodology of discussion proposed by darshanas. Indian philosophers used vaada to unveil the unknown from known and Ayurveda utilizes all the available philosophies according to the context to justify its aim i.e. to prevent and cure diseases. Ayurveda is the science that follows the concepts of soul divine. Indian philosophers have understood the secret of the life creation. Ayurveda is a philosophy of life. So in this article discription about daivapurushkarvada given.

**Keywords:** Daivapurushkarvada, ayurveda

**Introduction**

Divineism has been accepted as life affecting feeling by imbibing it in this science of life. If there is anger of God then different types of diseases arise. Those diseases are called Aadhidavik or Daivbalapravat vyadhi. Here daiva means fate, because fate is considered as the creator operator & term purushakar means the duty or purushartha performed by particular person. So here Daivapurushakaravada means fate & duty. According to Charak Sharir Adhyay 2 the case of disease & health, the mention of Daiva & Purushakara is presented as- The deeds done in the previous birth are called Daiva & deeds done in this birth are called purushakara. Therefore the mystery of life are naturally revealed in ayurveda. Various mysteries of death and birth. Daivapurushakarvada is the theory of fate and duty. Devineism has been accepted as a life affecting feeling by imbibing it in this science of life. If there is anger of God then this diseases are called Aadhidavik or Daivbalapravrat disease. Here daiv means fate, because fate is considered as the creator, operator and the term purushakar is the duty or purushartha performed by particular person.

There is a difference bet Daiva & Purushakara, as if one is strong & one is weak then there is an origin or tendency of diseases & when these two meets, then patient becomes free from the disease (swastha).

**Aims and Objectives**

a) To discuss & elaborate Daivapurushakarwada.

**Materials and Methods**

This paper is based on textual review. Material related to Daiva and Purushakara was collected from Charaka Samhita, chakrapani tika and ayurvedic text were used to collect information on the relevant topic.

**Daivapurushakaravada**

दैवं पुरुषकारेण दुर्बलं ह्युपहन्यते ॥ ३३ ॥

दैवेन चैतरत्कर्म विशिष्टेनोपहन्यते ।

दृष्ट्वा यदेके मन्यन्ते नियतं मानमायुषः॥ ३४॥

कर्म किञ्चित्काले विपाके नियतं महत् ।

किञ्चित्कालनियतं प्रत्ययैः प्रतिबोध्यते॥ ३५॥-  $\overline{4} \cdot \sqrt{0.3} / 33 - 34$

The age of living being expect Yukti<sup>(1)</sup> The strength of this bala is depends on both daiva & purushakar i.e. fate & karma. Achary Charak says that ("कर्म यत् पौर्वदहिकं ।"<sup>(2)</sup>)

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i.e. the fruit received according to the deeds done in the previous birth is called Daiva or Bhagya & deeds done in this birth is called purushakara. There are three types of karmas as-hina, madhyam & uttam<sup>[3]</sup>, when both daiva and & purushakar are uttama then combined result of both gives long & healthy life with pleasure. If both the daiva & purushakara are hina then their combined effect is short life with sorrow. When both the Daiva & Purushakar are moderate, then the Person will get moderate happiness & life. It has been said again that a strong Purushakara destroys weak fortune & vice versa. On this basis some people consider age a fixed <sup>[4]</sup>. But man thinks that he or she getting sorrow or happiness by luck only, but it is not totally correct because whatever Karma is man will get result.

### Types of Karma

1. Hina Karma
  2. Madhyama Karma
  3. Uttam Karma
- a) Uttama daiva+uttama purushakar=long & healthy life with pleasure.
  - b) Madhyam daiva+Madhyam purushakara=moderat e happiness & life.
  - c) Hina daiva + hina purushakara = short life with sorrow

### Aadhidaivik vyadhi

These are also of 3 sub-types. They are explained below Kaal Bal Pravritti Diseases which appear due to abnormal changes in cold, heat and rain occurring in 6 seasons are called Kaal Bal Pravritti Vyadhi (diseases caused by the force of weather).

### This is again of 2 types

**a) Vyappan Ritu Krita:** Due to abnormal seasonal changes. These are of 18 types. Basically the number of seasons is 6. They are Shishira (late winter), Vasanta (spring), Grishma (summer), Varsha (monsoon), Sharad (autumn) and Hemanta (early winter). In each season there are abnormal changes in 3 forms i.e. Ayog or Hina Yoga (expression of deficiency) – for example less heat or lack of heat in summer or summer season Atiyoga (excessive expression) – for example, summer or lack of heat Severe and abnormal heat Mithya yoga (distorted or inconsistent expression) in the weather – eg, absence of herain during the summer.

**b) Avyapanna Ritu Krita:** Diseases caused due to perturbation of naturally occurring doshas in normal seasons. There will be no seasonal changes, but the general season itself will have an effect on the doshas, causing either their increase or decrease, which when not balanced by appropriate diet and lifestyle, treatment and administration of medicines, will result in the manifestation of diseases. Each dosha increases in its particular season for its aggravation. Vata gets accumulated in grishma (summer) and gets vitiated in the rainy season (monsoon season). Pitta accumulates in the rainy season (monsoon) and deteriorates in the autumn season (sharad rutu). Kapha accumulates in Shishira (at the end of winter) and gets worse in Vasanta Ritu (spring season). These seasons of accumulation and aggravation of doshas are responsible for the vitiating of doshas.

### Daivabal Pravritti

Diseases caused by the following reasons are called Daivabal Pravritti Vyadhi: Anger and fury of Devadi planets (gods etc.

supernatural powers and energies) • Deva (God), Guru (Teacher), Vipra (Brahmin), Curses given by Siddhas (divine ones), Rishis (sages and sages) etc. (when we ignore, insult or reject them) Abhicharaka mantras or maraka mantras (hymns to effect destruction of others) mentioned in the Atharva Veda.

### There are 2 types of diseases caused by devils

1. Electricity-induced diseases and destruction caused by natural calamities like lightning, storms, falling of asteroids and comets etc.
2. Pishachadi Krit - Diseases caused by Pishach (evil superpowers like ghost, soul) etc.

### These diseases are also classified into these 2 types

1. Sansargaja - People who curse us (eg. Liye Dev etc., as explained in the above reference) Diseases caused by our being in close proximity or direct contact with people suffering from infected or contagious diseases.
2. Sudden diseases whose causes are not known and which appear suddenly are called sudden diseases.

### Discussion

The life span of all living beings depends the proper coordination of two factors, namely daiva & purushakara. Daiva in previous life, while Purushakara stands for one's actions in this life. If person has done austerity, charity, kindness & charitable deeds in the previous birth, but in this birth he may have caused pain to someone, then he gets the result according to strong virtue, he has done in the past.

In this situation, the general public has the same concept that he is getting this fruit due to Daiva or Luck, while the fact is that he is getting the result of his own action according to deeds of his previous birth.

Similarly, if someone has committed many heinous crimes in previous birth & is doing some charity in this birth, then also the person gets sorrow & short life according to strong inauspicious deeds of the previous birth. The duration of these actions is not fixed.

### Conclusion

Sometimes it happens in some diseases, even after complete treatment, there is no cure, then that disease becomes incurable by karma.

If the same disease occurs in two different persons, one gets cured quickly and the other does not get cured, this also happens because of daiv purushkara.

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