

DAIVAPURUSAKARA VADA – DESTINY VS HUMAN EFFORT

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ABSTRACT

Every human being undergoes suffering in his life, sometime or the other time. It can be in the form of a disease, old age, fear of approaching death, separation from what one loves or stuck with what one hates. Is suffering inevitable in human life? Is human being's life predestined? If so who is the one that decides this destiny? Is it god or someone else? Does a human being have a free will to choose his life path? Is there anything man can do to take destiny into his hands? *Ayurveda*, other Ancient texts and Traditions have given clear guidance to all these questions. There is a conflict within each human being whether his life is in his own hands or it is predestined. The role of human effort to overcome destiny and create a new reality have been discussed in detail in this article.

Keywords: life, *Daiva*, *Purusakara*, destiny, human effort, free-will

INTRODUCTION

It would be wonderful if we know 'how our life is shaped', 'why certain things happen in life in a particular way' and 'why certain people come into our life'. It would be even more wonderful if we know 'how we can design our life the way we want'.

It would be interesting to know that certain therapies and practices (techniques) mentioned in Ayurveda, Yoga, Vijnana Bhairava Tantra and other Ancient Traditions are helpful to 'discover our true nature and create our reality'.

SUFFERING IS AN INEVITABLE PART OF LIFE

There is no human being who has never suffered in his life. Suffering is in various forms such as a disease, old age, fear of approaching death, separation from what one loves or stuck with what one hates. For some, birth itself is a suffering.

CAUSES OF SUFFERING/DISEASE

When results come in favour of our efforts we feel happy. We think that life is in our own hands. And when our actions do not succeed we feel sad. We think that life is not in our hands. We think it is because of fate we are suffering. But in reality the cause of suffering is *Avidya* (ignorance). It is the ignorance

of the principles based on which life functions. As said by ancient scriptures there are a universal principle that operates in all these mechanisms. It is called law of karma. Ignorance or lack of self-knowledge binds us to the past karmic forces.

Karma: The word ‘Karma’ has originated from the Sanskrit root ‘Kri’ which means ‘to do’ or ‘to act and react’.^{1,2} It is the universal principle of cause and effect, action and reaction. Every action has a corresponding reaction. Every past cause has a corresponding effect in the present. Our past continuously interacts with and affects our present. *Karma* refers to the totality of our actions (thoughts, words and deeds) and their concomitant reactions in this and previous lives, all of which determine our future.³

Types of Karmas: Hindu scriptures divide *Karma* into three kinds:⁴

- *Sanchita* is the accumulated *Karma*. It would be impossible to experience and endure all *Karmas* in one lifetime. From this stock of *Sanchita karma*, a handful is taken out to serve one lifetime and this handful of actions, which have begun to bear fruit and which will be exhausted only on their fruit being enjoyed and not otherwise, is known as *Prarabdha Karma*.
- *Prarabdha* Fruit-bearing *Karma* is the portion of accumulated *Karma* that has ‘ripened’ and appears as a particular problem in the present life.
- *Kriyamana* is everything that we produce in the current life. All *Kriyamana Karmas* flow into *Sanchita karma* and consequently shape our future.

Karmic patterns and their necessity for growth of an individual

The concept of *Karma* can further be extended from its early simplistic assumption of cause and effect to a broader understanding of its effect on the life setting of each individual, not only what he has earned but what is most appropriate for his growth.

Each person has chosen his lesson or lessons for a particular lifetime and in connection with this has determined the personalities and setting that will most effectively help him learn that lesson.⁵

Specific repetition of patterns is for the purpose of learning. The life we live today gives us a chance to rectify the mistakes we made in previous lives or to complete some of the unfinished business we left behind - the lessons that we failed to learn in previous incarnations.

Karmic Homeostatis

The physical, mental, emotional, and spiritual levels are often not in harmony or aligned with each other, and states of disequilibrium and disease are created. We have an innate drive or instinct toward wholeness, integration, and equilibrium. There are unconscious patterns that set up a morphic resonance so that whatever is necessary for integration is brought into our lives. Pain and disharmony focus our attention on the non-aligned aspects of our psyche so that we are eventually forced to create a homeostatic balance, whether it be pathological or healthy. On a spiritual level, movement is toward *Karmic* homeostasis.⁶

Role of Prajnaparadha

Prajnaparadha, *Asatmyendriyarthasamyoga*, and *Parinama* are the cause for all physical and psychological diseases.

Neither the gods, nor *Gandharvas* cause diseases – its only due to *Prajnaparadha* (Intellectual blasphemy). Human beings fall victim to the attack of insanity caused by the gods and others in circumstances such as ‘in the beginning of sinful acts’ and ‘when the sinful acts of past-lives are matured enough to produce their effects’ (*Poorvakrutasya va karmanaha parinama kale*).

It is only when incited by the misdeeds of the individual that the gods etc. produce insanity. The gods etc., no doubt help in the production of insanity. But they are subordinate to the actions of human beings. So the sufferings one undergoes due to insanity are the results of his own actions and not those of the gods etc. Thus, the gods etc., are not to blame.

The wise man should not blame the gods, ancestors or *Raksasas* for diseases caused by his own misdeeds due to individual’s *Prajnaparadha*. Thus the power either to avert or invite the attack of insanity rests with the individual himself.⁷

The *Navagraha*, planetary deities, including *Shani*, are considered subordinate to *Ishvara* and assist in the administration of justice by bringing the "fruits of karma."⁸

Parinama as vehicle for karmaphala

Acarya Caraka mentions about *Punarjanma* in *Atulyagotriyam*, 2nd chapter of *Sarirasthanam*. There he mentions that diseases can occur in spite of adoption of all preventive measures if its manifestation at that time is pre-determined due to actions of previous life.⁹

Manifestation of *Jvara* in a particular time or the change of its time of occurrence takes place because of the following factors:

- Strength or weakness of seasons, day and night, *Dosa* as well as mind; and
- *Artha* (or *Karmari*) or the result of the action in the past life.

Because of mental strength (strong will power) of the patient, the *Satata* type of *Jvara* may be changed to *Anyedyaska Jvara*. Otherwise, *Caturthaka* type of *Jvara* may become a *Trtiyaka* if there is mental weakness.

Because of virtuous acts in this life or the maturity of the result of actions in the past life, the patient becomes free from the miseries of fever and gets happiness. Sinful acts lead to more of miseries.¹⁰

THERE IS AN END TO SUFFERING - DAIVAPURUSAKARA VADA¹¹

We generally attribute our fate to *Daiva*. But *daiva* are the deeds done in previous lives. *Purusakara* are the deeds done in present life.

Based on the strength and weakness of *Karma* (*Daiva* and *Purusakara*) the *Ayu* is decided. If *Daiva* and *Purusakara*, both are strong then the person will surely have a long life. If both *Daiva* and *Purusakara* are weak, then surely the person will have less *Ayu*. If *Purusakara* being stronger than *Daiva*, then *Purusakara* will overcome the *Daiva*. If *daiva* is stronger than *Purusakara*, then whatever *pratikriya* done, *Daiva* will take over.

Here the *Acharya* has used strength of *Karma* to predict the *Ayu* of an individual. The same calculations can be applied to diseases. And the same can be ap-

plied to all aspects of life.

Hence if *Purusakara* can be strengthened then the effects of *Daiva* (past-life *Karma*) can be overcome. Ayurveda treatments are one form of *Purusakara* aiming at establishing health. There are various ways mentioned in ancient sciences like *Yoga*, *Tantra* etc., to strengthen *Purusakara*. By following these sciences *Avidya* is overcome and Self-Knowledge shines forth. With Self-Realization the karmic forces end and Free-Will is established. This Free-Will brings destiny into our hands.

DISCUSSION

Gauthama, The Buddha has said that "life has suffering as its inclusive part". In this world of duality good and bad, suffering and happiness and other polarities co-exist just like two side of a coin. Buddha has further said that there is certainly a way to end this suffering.

The way to end the suffering depends on healing the diseases and clearing our unhealthy karmic patterns. Ayurveda treatments like *Satvavajaya*, *Yuktivyapashraya* and *Daivavyaashraya* are primarily useful in healing the diseases. *Jnana*, *vijnana*, *dhairya*, *smriti* and *Samadhi* which are the types of *satvavajaya* chikitsa are specially useful in clearing the karmic patterns.

Pathanjali Maharshi in his yoga sutras has clearly mentioned the nature of mind and instructed the ways to go beyond mind and the way to attain enlightenment.

The text *Vijnana Bhirava Tantra* mentions 112 techniques of discovering our true identity and achieving oneness with the beyond.

It is due to *Avidya* we are ignorant of our-self and the mechanisms of life. And this ignorance leads to diseases and suffering. The torch of self-knowledge ends this suffering.

CONCLUSION

What we think fate (*Daiva*) is only manifestation of our past actions. And through human efforts (*Purusakara*) we can undo past effects. And thus we are the creators of our own reality.

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