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A Literary Study on Understanding the Effect of *Gayatri Mantra Japa* in *Prameha*

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ABSTRACT

BACKGROUND

Prameha is mentioned under *Ashta Maha Gada* in Ayurveda classics because of the properties like *Asadhyatva* and *Maranatmakatva*. It not only harms the physiology of the body but also ends up in the formation of *Upadravas* like *Prameha Pidaka*. In the present era *Prameha* is correlated to DM because of the similarities in the signs and symptoms of both the diseases. Due to the multisystem involvement, varied presentation, complications and various adverse effects and limitations of currently available medications, the treatment which acts very fast without causing much discomfort to the patient is the need of the hour. In order to have comprehensive treatment mode, *Daivavyapashraya Chikitsa* in *Prameha* has to be focussed. Hence this study focusses on new aspect of *Chikitsa* in *Prameha* through *Daivavyapashraya*.

OBJECTIVES: To evaluate the necessity of *Daivavyapashraya Chikitsa* in the management of disease *Prameha*.

METHODOLOGY: Review of the classical literature including *Charaka Samhita* with commentary of *Chakrapani*, *Sushruta Samhita* with commentary of *Dalhana*, *Ashtanga Hrudaya* with *Hemadri* commentary and *Ashtanga Sangraha* with *Shashilekha* commentary and articles, internet sources and Sanskrit dictionaries bearing the description of *Daivavyapashraya Chikitsa*.

DISCUSSION: *Daivavyapashraya Chikitsa* is considered as *Ashukari* and cures the disease without much difficulties. *Prameha* is one such disease which is included under *Ashta Mahagada* because of its incurable nature. Though there is no direct reference of implementation of *Daivavyapashraya Chikitsa* in *Prameha* in *Ayurveda* Classics, the present paper will do the literary analysis of the mode of action of *Mantra Chikitsa* on *Prameha*.

CONCLUSION: *Prameha* is either *Sahaja Vyadhi* which may be because of *Poorvajanmakrita karma* or *Apathya Nimittaja Vyadhi* or *Manasika Vyadhi*, hence there is a need for *Daivavyapashraya Chikitsa* in the form of *Mantra* is definitely effective.

Key Words *Daivavyapashraya Chikitsa, Prameha, Gayatri Mantra*

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INTRODUCTION

All *Kriya* which will bring the *Samyavastha* of the *Vishama Dhatus* is called as *Chikitsa* and the

purpose of the text *Charaka Samhita* is itself achievement of this *Avastha* as quoted in *Sutrasthana* which tells the *Prayojana* of *Tantra*

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as *Dhatu Samya Kriya*. In *Sutrasthana*, *Acharya Charaka* narrates the *Vishamavastha* of the *Dhatu*s can be reversed back to *Samyavastha* through 3 types of *Chikitsa* i.e.

1. *Daivavyapashraya Chikitsa* (Spiritual therapy)
2. *Yuktivyapashraya Chikitsa* (Rationale therapy)
3. *Satwavajaya Chikitsa* (Psychotherapy)

Among the three *Daivavyapashraya Chikitsa* is least explored and practiced part of *Ayurveda*. Many methods of *Daivavyapashraya Chikitsa* are used from religious perspectives in many places of India. When *Yuktivyapashraya Chikitsa* fails then the people tend to adopt *Daivavyapashraya Chikitsa* as a religious belief to get rid of their ailments.

In the present paper, *Prameha* is aimed as mentioned below which is considered as one among the *Adibala Pravrutta Vyadhi* and there is always influence of external factor in the manifestation of this particular disease. In spite of lots of *Yogas* mentioned in the classics still it has become a challenging task for the physician to counteract this disease. In order to have comprehensive treatment mode, *Daivavyapashraya Chikitsa* in *Prameha* has to be focused.

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To evaluate the necessity of *Daivavyapashraya Chikitsa* in the management of disease *Prameha*.

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Chakrapani, *Sushruta Samhita* with commentary of *Dalhana*, *Ashtanga Hrudaya* with *Hemadri* commentary and *Ashtanga Sangraha* with *Shashilekha* commentary and articles, internet sources and Sanskrit dictionaries bearing the description of *Daivavyapashraya Chikitsa*.

REVIEW OF LITERATURE

All *Kriya* which will bring the *Samyavastha* of the *Vishama Dhatu*s is called as *Chikitsa* and the purpose of the text *Charaka Samhita* is itself achievement of this *Avastha* as quoted in *Sutrasthana* which tells the *Prayojana* of *Tantra* as *Dhatu Samya Kriya*. In *Sutrasthana*, *Acharya Charaka* narrates the *Vishamavastha* of the *Dhatu*s can be reversed back to *Samyavastha* through 3 types of *Chikitsa* i.e.

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In the present study, *Prameha* is aimed as mentioned below which is considered as one among the *Adibala Pravrutta Vyadhi* as quoted by *Acharya Sushruta*

“तत्र, आदिबलप्रवृत्ता ये शुक्रशोणितदोषान्वयाः कुष्ठार्शःप्रभृतयः।” (Su.Su 24/5)¹

and *Asta Maha Gada* mentioned by the *Sushruta Samhita* as “वातव्याधिः प्रमेहश्च कुष्ठमर्शो भगन्दरम् | अश्मरी मूढगर्भश्च तथैवोदरमष्टमम्|| (Su.Su 33/4) ²”. In spite of many *Yogas* mentioned in *Charaka Samhita* and 3 chapters dedicated by *Sushruta Samhita* for the discussion on *Prameha* it is still a challenging task for the physicians to counteract this disease.

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In most of the cases *Yuktivyapashraya* and *Satwavajaya Chikitsa* is adopted as treatment modality. In order to have comprehensive treatment mode, *Daivavyapashraya Chikitsa* in *Prameha* has to be focused.

CONCEPT OF DAIVA AND PURUSHAKARA:

Acharya Charaka, in the context of *Niyata* and *Aniyata Ayu* defines *Daiva* as *Purvajanmakruta Karma* (deeds of previous life) and *Purushakara* as '*Aihikam*' (deeds of present life)³. *Ayu* or life span of an individual depends on the *Yoga* (union) of *Daiva* and *Purushakara*.

Based on the *Balaabala Visheshha* (strength or otherwise) *Daiva* and *Purushakara* are classified into *Heena*, *Madyama*, and *Uttama*⁴.

- *Yoga* (union) of *Uttama Daiva* and *Uttama Purushakara* leads to *Deerghayu*, *Sukhayu* and *Niyatayu*.
- *Yoga* of *Heena Daiva* and *Heena Purushakara* leads to *Alpayu* and *Asukhayu* and *Aniyatayu*.
- Union of *Madhyama Daiva* and *Madhyama Purushakara* leads to *Madhyamayu*⁵.
- In case of *Sankeerna Yoga* (union of *Uttama* with *Madhyama* or *Heena*), the effects will be according to the dominant one.

REVIEW ON GAYATRI MANTRA:

Rishis have selected the words of various *Mantras* and arranged them in such a way that they not only convey some meaning but their chanting also creates specific energies. The Rhyme (*Chandas*) consisting of twenty-four

syllables is called as *Gayatri*⁶. Any *Mantra* of such rhymes can be considered as *Gayatri*. But *Gayatri Mantra* is the famous among all the *Mantras* that are having *Gayatri Chandas*. *Gayatri Mantra* is a highly revered *Mantra* from *Rig Veda* (*Mandala* 3, *Sukta* 62, *Verse* no.10) dedicated to the *Vedic* deity *Savitr* (*Vedic* Sun diety) and it is also called as *Savitri Mantra*. The sun before rising is called *Savitṛ*, and after rising till its setting *Surya*; It should be chanted with syllable *Om* followed by *Mahāvyaḥṛti* (great / mystical utterance) *Bhur Bhuvah Svah* and *Gayatri* verse.

Vyutpatti:

1) गायत् + त्रै + णिनिः । आलोपात् साधुः ॥ (SKD)⁷

Nirukti of term Gayathri:

1) गायन्तं त्रायते इति । (SKD)⁸

It protects the one who chants/sings it. It pacifies by soothing effect when heard.

2) गायन्तं त्रायते त्रै--क, गीयतेऽनेन गै--घञ् यण् नि० ह्रस्वः गयः प्राणस्त त्रायते त्रै- क वा । (Vachaspathyam)⁹

That which protects the one who sings it is called as *Gayatri*.

3) An ancient metre of twenty-four syllables (variously arranged, but generally as a triplet of eight syllables each) (MW)¹⁰

4) गायन्तं त्रायते यस्मात् गायत्री त्वं ततः स्मृता ॥” (SKD)¹¹

it protects the one who chants it regularly is called as *Gayatri*.

GAYATRI MANTRA AND ITS MEANING:

“तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्॥”¹²

Tat - that

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Savituh - from *savitṛ*, 'that which gives birth', 'the power inside the Sun' or the Sun itself

Vareṇiyam - to choose, to select; the most choosable, the best

Bhargah- to be luminous, the self-luminous one

Devasya - luminous/ radiant, the divine.

Tatsavituh Devasya - "of that divine entity called Savitr"

Dheemahi - whose wisdom and knowledge flow, like waters

Dhiyah - intellect, a faculty of the spirit inside the body, life activity

Yah - which

Naḥ - our, of us

Prachodayat - to move in a specific direction.

Chod - to move (something/somebody) in a specific direction.

Pra - the prefix "forth, forward."

Prachod - "to move (something/somebody) forward"

Prachodayat - "may it move (something/somebody) forward"; inspires

So, in total the meaning is,

"O thou existence Absolute, Creator of the three dimensions, we contemplate upon thy divine light. May He stimulate our intellect and bestow upon us true knowledge.

Meaning of *Gayatri Mantra* In simpler terms:

O Divine mother, our hearts are filled with darkness. Please make this darkness distant from us and promote illumination within us."

Should be chanted with Om, followed by three *Vyahritis* - *Bhuh Bhuvah Swah* and *Gayatri* verse.

SYLLABLES OF *GAYATRI MANTRA*¹³:

It comprises of 24 syllables organized in three *Padas* of eight syllables each. They are

Table 1 Syllables of *Gayatri Mantra*

<i>Tat</i>	<i>Ni</i>	<i>Sya</i>	<i>Yah</i>
<i>Sa</i>	<i>Yaṃ</i>	<i>Dhee</i>	<i>Nah</i>
<i>Vi</i>	<i>Bhar</i>	<i>Ma</i>	<i>Pra</i>
<i>Tuh</i>	<i>Go</i>	<i>Hi</i>	<i>Cho</i>
<i>Va</i>	<i>De</i>	<i>Dhi</i>	<i>Da</i>
<i>Re</i>	<i>Va</i>	<i>Yah</i>	<i>Yaat</i>

The mantra is an important part of the *Upanayana* ceremony for young males in Hinduism, and has long been recited by *Dvija* men as part of their daily rituals in later post-Vedic age.

*GAYATRI MANTRA JAPA RESULTING IN AROGYA*¹⁴:

- It is stated that the *Gayatri Mantra* can be chanted once for a maximum of one thousand times, medium of hundred times and least as 10 times. It is also warned that it should not be chanted more than one thousand times. The relevance of the same has been described as, The left and right side of the body has 36000 *Nadi*, and in total 72000 *Nadi*. *Gayatri Mantra* has 24 syllables and the syllables become 24000 times when the *Gayatri Mantra* chanted for thousand times. If the *Gayatri Mantra* is chanted for three times a day for 1000times each, then chanting of each syllable of *Gayatri Mantra* becomes 72000 times (24000×3=72000) which becomes equal to the number of *Nadis* present in the body. The body has the capacity to chant these syllables only for 72000 times. If it crosses more than 72000 it will definitely burn the body as a bulb gets burnt when the voltage of the current increases.

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It is further stated that, chanting of one syllable of *Gayatri Mantra* will activate the 72 *Nadis* in the body. As already mentioned, the human body has 72000 *Nadis* and each letter of *Gayatri Mantra* when chanted for 1000times each time will activate the 72000 *Nadis* of the body.

By this it is understood that the *Niyama* told in the *Shastra* is more related to the mental and physical health.

- 24 syllables of the *Gayatri Mantra* activate the 24 *Tatva* of the *Shareera* like,

“कर्मन्द्रियाणि पञ्चैव पञ्च बुद्धीन्द्रियाणि च।

पञ्चेन्द्रियार्थाः सुमहत् भूतानां पञ्च पञ्चकम्॥

मनोबुद्धिस्तथैवात्मा अव्यक्तमृशिसत्तमा।

चतुर्विम्बत्यथैतानि गायत्र्यास्त्वक्षराणि तु॥” (Maitra)

5 *Karmendriya*, 5 *Jnanendriya*, 5 *Indriyārtha*, 5 *Mahabhoota* and lastly the *Manas*, *Buddhi*, *Avyakta* and *Purusha*. The activation of these *Tatvas* may result maintenance of the health.

AKSHARANYASA OF GAYATRI MANTRA¹⁵:

- According to *Tantrasara Sangraha* of *Madhwacharya*, *Gayatri Mantra* starting from *Tatsaviturvarenyam* has 24 syllables and for each syllables the particular part of the body has been told as in table 2.

Vishwamitra Gayatri Mantra contains extra syllables and they denote

“नाभिहृत्केशु सर्वेशु चतस्रो व्याहृतीर्न्यसेत्॥” which means,

Bhuh-umbilicus

Bhuvaha- chest

Swaha- head

So, *Om Bhur Bhuvah Swaha* refers to the entire body. There are very minimal references of

Gayatri Matra in *Brihat Tryaees*. The available references are reviewed below.

Table 2 Aksharanyasa of *Gayatri Mantra*

SI.No.	Syllables of <i>Gayatri Mantra</i>	Body parts
1	<i>Tam</i>	Right Shoulder
2	<i>Sam</i>	Right elbow
3	<i>Vim</i>	Right Wrist
4	<i>Tum</i>	Right knuckle
5	<i>Vam</i>	Finger tip of the right-hand
6	<i>Rem</i>	Left Shoulder
7	<i>Nam</i>	Left elbow
8	<i>Yam</i>	Left wrist
9	<i>Bham</i>	Left knuckle
10	<i>Gom</i>	Fingertip of left hand
11	<i>Dem</i>	Right hip
12	<i>Vam</i>	Right knee
13	<i>Syam</i>	Right ankle
14	<i>Dheem</i>	Right metatarsophalangeal joint
15	<i>Mam</i>	Tip of the right toes
16	<i>Him</i>	Left hip
17	<i>Dhim</i>	Left knee
18	<i>Yom</i>	Left ankle
19	<i>Yom</i>	Left metatarsophalangeal joint
20	<i>Nam</i>	Tip of the left toes
21	<i>Pram</i>	Umbilicus
22	<i>Chom</i>	Chest
23	<i>Dam</i>	Face
24	<i>Yam</i>	Head

REFERENCES OF GAYATRI MANTRA IN BRIHAT TRAYEE:

- 1) जपैः ओङ्कारपूर्वकगायत्र्याद्यावर्तनैर्युतलक्षकोटिप्रयुतोपलक्षितैः। (Dalhana Su. U 60/28)¹⁶

Graha Chikitsa – Acharya narrates to perform *Japa*, *Niyama*, *Homa*, etc. before initiating the treatment. While commenting on the term *Japa* Acharya Dalhana quotes *Japa* refers to *Om Kara Purvaka Gayatryadi Mantrra Japa*.

- 2) “मन्त्रेत्यादि मन्त्रपूताभिः गायत्र्या अभिमन्त्रिताभिः।” (Dalhana Su. U 35/8)¹⁷

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Mukhamandika Chikitsa - The child should be made to take bath in the water which is *Abhimantrita* by *Gayatryadi Mantra*.

3) जपेच्चापि शुभान् मन्त्रान् गायत्रीं त्रिपदां तथा ॥ (Su.Su 29/72)¹⁸

Aprashastha Swapna Darshana Chikitsa – the person should offer *Masha, Tila, Loha*, to the *Brahmanas* and also recite auspicious *Mantras* along with *Gayatri* Having three *Pada*.

4) यत्र नोदीरितो मन्त्रो योगेष्वेतेषु साधने |

शब्दिता तत्र सर्वत्र गायत्री त्रिपदा भवेत् ॥ (Su.Chi 28/25)¹⁹

In *Medhayushkameeya Rasayana Pada*, *Acharya Sushruta* advises to recite *Gayatri* having three *Pada* if the person has not recited the hymn during the preparation of *Rasayana* formulation.

5) हेमधात्रीफलक्षौद्रं गायत्रीपरिमन्त्रितम्|

लिहन्ननुपिबन् क्षीरं दृष्टरिष्टोऽपि जीवति ॥ (A.S.U 49/29)²⁰

If the person has developed *Arishta Lakshana*, *Acharya Vagbhata* advises to lick the *Leha* prepared from *Swarna, Dhatree Phala* and *Kshoudra* by incanting *Gayatri Mantra* followed by consumption of milk. By this though the person has full manifestation of *Arishta*, the person will survive.

6) “सावित्रीं मनसा ध्यायन् ब्रह्मचारी यतेन्द्रियः ॥ (Cha. Chi 1/3/9)²¹

Before entering *Kuti*, one has to chant *Gayatri Mantra* and observe *Brahmacharya*.

DISCUSSION

NECESSITY OF DAIVAVYPASHRAYA CHIKITSA IN PRAMEHA:

Acharya Sushruta in *Avaaraneeya Adhyaya* of *Sutrasthana* mentioned 8 *Mahagadas*, i.e.,

Vatavyadhi, Prameha, Kushta, Arsha, Bhagandara, Ashmari, Mudhagarbha and *Udara*.

Commenting on the term *Mahagada*, *Dalhana* explains,

“महागदा इति मारणात्मकत्वादसाध्यत्वाच्च महत्त्वमेषामिति | (Dalhana Su.Su 33/4)

The reason behind mentioning these 8 diseases as *Mahagada* is

a. मारणात्मकत्वात् – it leads to the death

b. असाध्यत्वात् – incurability

Prameha is one among the 8 *Mahagadas*. While explaining the *Upadrava* of *Prameha*, it is mentioned that it can even capable of killing the person.

“यथोक्तोपद्रवाविष्टमतिप्रसृतमेववा|

पिडकापीडितंगाढंप्रमेहोहन्तिमानवम् ॥ (Su.Su 33/8)

By considering the incurable nature, severity of *Prameha* and as there are various adverse effect and limitations of currently available medications of diabetes on the health, the present study was taken up which focuses on new aspect of *Chikitsa* in *Prameha* through *Davivavyapashraya*.

There is no direct reference of *Daivavyapashraya Chikitsa* for *Prameha* in *Brihat Trayees*. Hence *Paratantravalokana* is done. *Paratantravalokana* is considered one among *Buddhime dhakara Gana* as,

“सतताध्ययनं वादः परतन्त्रावलोकनम्

तद्विद्याचार्यसेवा च बुद्धिमेधाकरो गु(ग)णः ॥” (Su.Chi 28/27)

To understand a disease completely and to manage it comprehensively, it is necessary to take the help of *Paratantra* (other textbook related to the subject). So, the concepts explained

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in *Veerasimhavalokah* of *Rajaveerasinghadevatomara* which deals with the unique approach in diagnosis and treatment. This book gives direct reference for *Daivavyapashraya Chikitsa* in *Prameha*.

Before understanding *Daivavyapashraya Chikitsa* in *Prameha* it is necessary to understand *Prameha* in detail.

PRAMEHA NIDANA:

Prameha is generally thought to be a disease which is caused only by the physical factors. But the disease *Prameha* is classified in *Sushruta Samhita Chikitsasthana* as,

“द्वौ प्रमेहौ भवतः- सहजोऽपथ्यनिमित्तश्च| तत्र सहजो मातृपितृबीजदोषकृतः,
अहिताहारजोऽपथ्यनिमित्तः| (Su. Chi 11/3)

- i. *Sahaja Prameha*
- ii. *Apathyanimittaja Prameha* (due to over eating and poor habits- *Ahita Aharaja*)

i. Sahaja Prameha:

Sahaja Prameha indicates diseases that have occurred because of the *Beeja Dosha* of father and/or mother i.e., *Shukra* and *Shonita*. *Arsha Chikitsa* of *Charaka Samhita* gives detailed description of *Beeja Dosha* causing the disease.

“तत्र द्विविधो बीजोपतप्तौ हेतुः- मातापित्रोरपचारः, पूर्वकृतंचकर्म;
तथाऽन्येषामपि सहजानां विकाराणाम्|” (Cha Chi 14/5)

The reason for existence of such a *Beeja Dosha* is due to

1. Either by *Apachara* done by *Mata* and *Pita* which results in the *Vidhushana* of the *Shukra* and *Shonita*.
2. *Poorvakrita Karma*

So, *Beeja Dosha* in *Shukra* and *Shonita* depends up on *Ahara* and *Vihara* of the parents and also on the deeds of the previous life of the offspring and the parents as well.

“अपचार इति अनुचिताहारविहाररूपःशुक्रशोणितभागविशेषाद्।

पूर्वकृतं च कर्मेति जायमानस्य सहजाशोऽभिनिर्वर्तकं जन्मांतरीयं कर्मा
तच्च कर्मदुर्बलं सन्मातापित्रपचारसहितं बीजदूषकं भवति, बलवत्तु
विनाऽपचारसहितं बीजदूषकं भवति|” (Chakrapani *Cha. Chi*
14/5)

1. *Mata Pita* indulging in unwholesome food and regimen which causes *Shukra* and *Shonita Dushti*.
2. If the *Poorvakruta Karma* is *Durbala* (weak) then based on the *Mata-Pita Apachara*, *Beeja* will get vitiated.
3. In case *Poorvakruta Karma* is very strong, then with slight *Mata-Pita Apachara*, the *Beeja* will get vitiated.

This can even be applied for *Prameha* as one of the reasons for *Prameha* is *Beeja Dushti*. Defect of *Beeja Bhagavayava* i.e., the part of *Beeja*, which may lead to defective development of *Vrukka*, *Vapavahana* which are considered as *Mutravaha Sroto Mula* (Cha.Vi 5/8) or even the pathways of *Medovaha Srotas* results in manifestation of *Prameha*. This is *Sahaja Prameha*.

ii. Apathya Nimittaja Prameha:

“पथ्ये वैद्योक्तभोजनादिनियमाय नीत्युक्ताचाराय वा हितं यत् ततो नञ्समासः
।” (SKD)

Bhojanadi Niyama or *Achara* which is *Hita* and advised by a *Vaidya* is considered *Pathya* and that which is opposite to it is called as *Apathya*.

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That which is unwholesome to *Marga* is called as *Apathya*. So, by this it can be said that which is not suitable or good to the *Patha* or *Srotas* is *Apathya*. *Apathya Nimittaja Prameha* is one which is not because of the *Beeja Dushti*.

निमित्तभूतदुरितापूर्वस्य प्रायश्चित्तादिना निवृत्तावपि समवायिकारणभूत शरीरापगमेन कार्यस्यापि रोगादेनिवृत्तिः। एतदेव पापापूर्वस्य विनाशप्रयोजनम् यत्र च षडंगुलत्वादेरनिवृत्तिः, तत्रानेक जन्म भोग्यषडंतुलत्वादेः जन्मान्तरे निवृत्तिः प्रायश्चित्तादिके कृते। अतो नावमन्तव्यम्। तस्मात् रोगनिवृत्तये प्रायश्चित्तादिकं कर्तव्यमेव। (श्री मदनमहार्णाव कर्मविपाक प्रथमस्तरंगः)

Once the Karma Phala (*Karmaphala*- a disease, etc.) has been experienced, the individual will be free from the sufferings. The author gives example of a *Ghata*, in the absence of other *Nimitta Karana* also the *Ghata* will continue existing. Similarly, if the persons *Karma* are still pending even after death, then the disease will continue in the next life. During *Karma Vipaka Kala* the person shows tendency towards the *Nidanas* of the particular disease. Thus, the person may have desire towards the *Nidana* of the disease even after being warned of all the risks of the disease. If *Prayashchitta* is done with dedication then the *Karma* also gets *Kshaya* or diminution and because of that the individual's tendency towards the *Nidana* may reduce. This shows *Karma* has a role even in *Apathya Nimittaja Prameha*.

iii. *Manas as Nidana for Prameha:*

Asya Sukha, Swapna Sukha is one among the primary *Nidana* for the causation of *Prameha*. Term *Sukha* is related to *Anukula Vedana* which is related to *Manas*. In *Prameha Nidana* of

Charaka Samhita, excessive *Swapna* (sleeping), *Shayana* (sedentary lifestyle), *Asana* (sitting), and *Mrujavarjana* (lack of hygiene) and *Vyayamavarjana* (lack of physical exercise) are given as *Nidana* for the disease *Prameha*. In all these *Manas* plays a vital role, thus there is invariable involvement of *Manas* in the development of *Prameha*.

MANAS IN PATHOGENESIS OF PRAMEHA:

Madhumeha discussed in *Kiyantah Shirasiya Adhyaya* has role of *Ojus* in *Samprapti* of *Prameha*. *Ojus* that which is seated in *Hridaya* travels throughout *Shareera* and is pulled towards *Basti* leading to its expulsion through *Mutra* in *Madhumeha*. Considering the role of *Ojus* in the causation of *Prameha* gives an insight into the role of *Manas* in the *Samprapti* of *Prameha*. *Ojus* has *Hridaya* as *Vishesha Sthana* and *Manas* also has *Hridaya* as its *Sthana*. (Cha Su 30/4). With this it is evident that *Hridaya* is common site for both *Ojus* and *Manas*. *Hridaya* acts as *Asharaya* for both *Manas* and *Ojus*.

Ojus which possesses *Rasa, Rupa, Gandha*, etc. is a *Dravya*. *Manas* is also *Dravya* enlisted under the *Nava Karana Dravya* in *Sutrasthana*. These two are *Ashrayi* (residents) in *Hridaya*. The concept of *Asharya Asharyi Bhava* discussed by *Vagbhata* says *Ashraya Nasha* leads to *Nasha* of *Ashrayi* and vice versa. Hence, vitiation of *Manas* also vitiates *Ojus* and *Ojo Dushti* may also cause *Mano Dushti*.

Hence in *Prameha*, *Ojus* involves first and then causes *Prameha*. *Chinta, Bhaya* and *Shoka* are
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Nidana for *Ojo Dushti* as explained by *Charaka Samhita*. Hence influence of *Manasika Bhava* on *Ojus* may also end up in *Prameha*. Therefore,

Manas plays a significant role in the manifestation of *Prameha*.

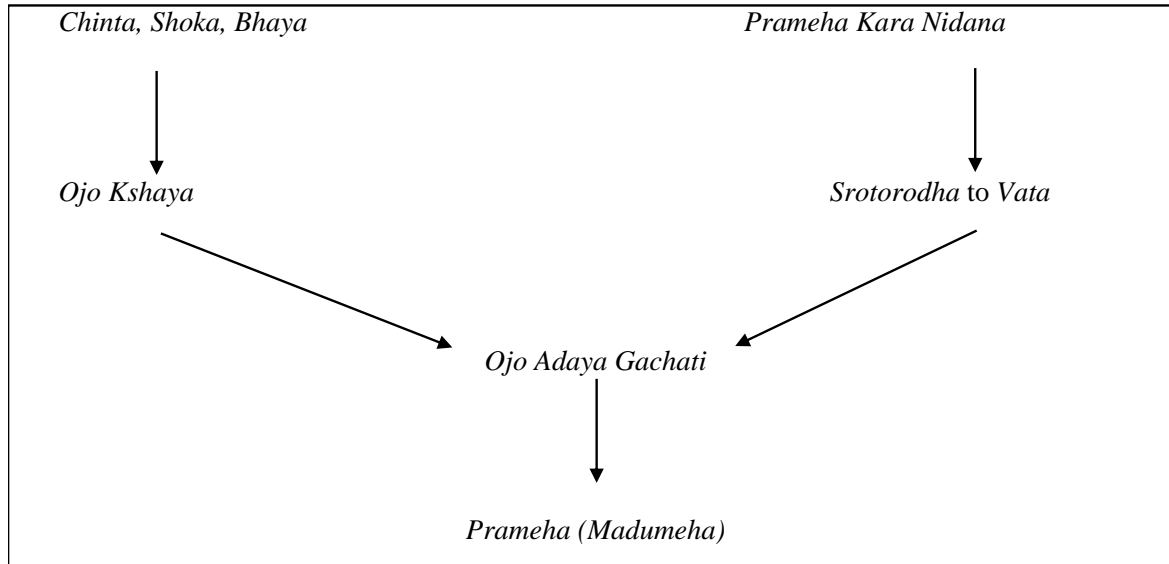


Figure 1 Role of *Manas* in *Prameha* Pathogenesis

PRAMEHA CHIKITSA:

After understanding various *Nidana* for *Prameha*, *Chikitsa* of *Prameha* can be better justified. *Nidana Parivarjana* and *Samprapthi Vighatana* which begins with identifying *Nidana* show importance of *Nidana* in treatment. With this role of *Daivavyapashraya Chikitsa* in *Prameha* is explored as follows,

1. **Sahaja Prameha:** Modern science has identified the relation between Diabetes mellitus and its genetic association by identifying the genetic variant through DNA analysis²². Similarly, if one can identify the *Beeja Dushti* initially which may help in the prediction of *Prameha* then there is a chance of reversing or prevention of *Sahaja Prameha*. *Daivavyapasharya Chikitsa* provides a light towards both preventive and curative aspect of the *Prameha*. As, *Daivavyapashraya Chikitsa*

acts through *Prabhava* will definitely show its effect on the *Beeja Dushti Janya Prameha*.

2. **Apathya Nimittaja Prameha:** *Prameha* that is an outcome of *Apathya Ahara Vihara Sevana* can be effectively managed through various medications mentioned under *Yuktivyapashraya Chikitsa*. *Prashna Marga* identifies the role of *Karma* in *Apathya Nimittaja Vyadhi* as discussed earlier. When *Purvakrita Karma Kshaya* has not happened then the individual may consume *Apathya Ahara Vihara* even after cautioning regarding its adverse effects. Hence there is scope of *Daivavyapashraya Chikitsa* in *Apathya Nimittaja Prameha* to achieve *Karma Kshaya* there by correcting *Prameha*.

3. **Manas as Nidana** - Stress induced diabetes: Stress is a potential contributor to chronic hyperglycemia in diabetes. Stress shows a major effect on metabolic activity. The

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autonomic nervous system has both direct neural and indirect hormonal control pathways in the regulation of glucose metabolism. Stressful stimuli can activate several other neuroendocrine responses that can result in elevated blood glucose levels. Activation of the hypothalamic-pituitary- adrenocortical axis causes release of increased amounts of glucocorticoids, enhances gluconeogenesis in the liver, and diminishes cellular glucose uptake. Stress-induced release of GH also can decrease glucose uptake, and beta-endorphin can suppress insulin secretion and elevate glucose levels²³. These would mean the involvement of *Manas*. The role of *Manasika Bhava* affecting on the *Ojus* and *Ojus* in turn has a role in causation of *Prameha* justifies the fact that the stress induced Diabetes also has role of *Daivavyapashraya Chikitsa*. *Daivavyapashraya Chikitsa* like *Swastyayana*, *Upavasa*, etc. would help in relieving the stress or reduce *Chinta*, *Shoka*, *Bhaya*, etc.in turn maintains *Ojus* as

Manas shares *Ashraya Ashrayi Bhava* with *Ojus* and thereby *Prameha* can be managed effectively.

With these it is very much true that *Daivavyapashraya Chikitsa* in any form can be helpful in effective management of *Prameha* which is either *Sahaja* or *Apathya Nimittaja* or *Manasika Nidana*. Thus, *Daivavyapashraya Chikitsa* can be incorporated in the management of all kinds of *Prameha*.

ACTION OF GAYATRI MANTRA JAPA IN PRAMEHA:

According to reference from the book *Maitra* the chanting of the particular syllable of the *Gayatri Mantra* may stimulate the particular parts of the body resulting in *Arogya*. This may be the reason why it is stated as it protects the individual who chants it regularly. The significance of the same in treatment of *Prameha* vis-a-vis Diabetes Mellitus can be understood as shown in the Table No.3.

Table 3 Significance of *Gayatri Mantra Japa* in *Prameha*

Region	Dosha involved	Organs stimulated	Effect on particular organ
<i>Nabhi Pradesha</i>	Pitta – one among <i>Dasha Dushya</i> - Being <i>Sthana</i> for <i>Pitta</i> , it helps in combating <i>Pitta Dosha</i> involved in the pathogenesis of <i>Prameha</i> .	Pancreas and Liver	Chanting of <i>Gayatri Mantra</i> would help in activation of umbilical region and in turn activates liver and pancreas
<i>Hrudaya Pradesha:</i>	<i>Kapha</i> - <i>Hrudaya</i> being the <i>Pradhana Sthana</i> for <i>Kapha</i> dosha and is the major <i>Dosha</i> responsible for the causation of <i>Prameha</i> . <i>Hrudaya</i> is <i>Sthana</i> for <i>Ojus</i> . <i>Hrudaya</i> is also seat for <i>Manas</i> and thus <i>Manasika Bhava</i> influence the <i>Prameha</i> .	Stress – <i>Manas</i>	Effect of <i>Gayatri Mantra</i> in stimulation <i>Hrudaya</i> has additional benefit in treating <i>Prameha</i> as it has influence on <i>Hridaya</i> which is the <i>Sthana</i> for <i>Kapha</i> and <i>Manas</i> .

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Shirah Pradesha:	<i>Shiras is the seat for all Indriyas, Prana Vata and Tarpaka Kapha. Among the Indriyas in Shiras, Shrotra is Sthana for Vata, Drik for Pitta, Nasa for Kapha. Shiras is Sthana for all Tridosha and specifically for Prana Vata</i>	Head	Head is the seat of pituitary gland which indirectly controls the endocrine function of pancreas via plasma metabolites and insulin glucagon interaction. <i>Gayatri Mantra</i> stimulates the region of head thereby activating pituitary gland which helps in control of blood glucose.
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CONCLUSION

Prameha is either Sahaja Vyadhi which may be because of Poorvajanmakrita karma or Apathya Nimittaja Vyadhi or Manasika Vyadhi, hence there is a need for Daivavyapashraya Chikitsa in the form of Mantra is definitely effective. By considering the incurable nature, severity of *Prameha* and the various adverse effect and limitations of currently available medications of diabetes on the health, the treatment which acts very fast without causing much discomfort to the patient is the need of the hour. Among the *Trividha Chikitsa*, *Daivavyapashraya Chikitsa* fulfills all these criteria. Hence taking the reference from Veerasimhavalokhah it can be concluded that Gayatri Mantra Japa in the form of Daivavyapashraya Chikitsa acts better in case of all types of Prameha.

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