



Critical analysis of *Daivavyapashraya Chikitsa*

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ABSTRACT

In Ayurveda system of medicine, diseases are mainly classified into *Shareerika Roga* and *Manasaroga* based on the *Adhistana*. To manage these, *chikitsa* has been categorized into three types i.e., *Daivavyapashraya*, *Yuktivyapashraya* and *Satvavajaya*. Faith is a part and parcel of human psychology. *Daivavyapashraya* is a sort of faith therapy being used in the management of both *Shareerika Roga* and *Manasaroga*. The methods adopted are chanting *Mantra*(hymns), *Oshadhi*(tying medicinal plants), *Mani*(wearing of gems), *Mangala*(performing auspicious ceremony), *Bali*(oblations), *Upahara*(offering), *Homa*(performing yajna), *Niyama*(religious observance), *Prayashchitta*(atonement), *Upavasa*(fasting), *Swastyayana*(chanting of auspicious hymns), *Pranipata*(surrendering to god) and *Yatragamana* (going to pilgrimage) etc. Purpose of this conceptual study is to understand the concept of *Daivavyapashraya Chikitsa* in Ayurveda. Among *trividha chikitsa*, *Daivavyapashraya Chikitsa* has been mentioned in the beginning because of its “*Ashukaritva*”. It acts as *Vyadhihara* because of *Devaprabhava*.

Key Words: *Shareerika roga, Manasa roga, Daivavyapashraya Chikitsa*

INTRODUCTION

The term *Chikitsa* is derived from the root “*kit vyadhiprateekare*” dhatu and *san pratyaya*. In grammar literature “*kit*” dhatu is used for the eradication of disease¹. All the methods and measures used for removal of the disease is known as *Chikitsa*². *Chikitsa* has been classified into 3 types- *Daivavyapashraya*, *Yuktivyapashraya* and *Satvavajaya*. *Daivavyapashraya Chikitsa* is the one in which the mode of action cannot be explained through *rasa, guna, veerya* and *vipaka*. It acts as *Vyadhihara* because of *Devaprabhava*. Among *trividha chikitsa*, *Daivavyapashraya Chikitsa* has been mentioned in the beginning because of its “*Ashukaritva*”. It includes *Mantra, Oshadhi, Mani, Mangala, Bali, Upahara, Homa,*

Niyama, Prayashchitta, Upavasa, Swastyayana, Pranipata, Gamana etc³.

The usage of *bali, homa, havana* etc as a *shanti karma* has been referred for the *graha* while explaining *Bhuta vidya*, which is one among the *Ashtanga Ayurveda*⁴.

AIMS AND OBJECTIVES

To understand the concept of *Daivavyapashraya Chikitsa* in Ayurveda.

MATERIALS AND METHODS

This article is based on review study of Ayurveda texts.

CONCEPT OF CHIKITSA:



The one which does *Vyadhiharana* is considered as *Chikitsa*. In Ayurveda many synonyms are used for *Chikitsa* such as *Vyadhihara*, *Pathya*, *Sadhana*, *Aushadha*, *Prayashchitta*, *Prashamana*, *Prakruti Sthapana* and *Hita*⁵. Many classifications of *Chikitsa* are mentioned in classics. One among them is *Trividha* classification.

1. *Daivavyapashraya*
2. *Yuktivyapashraya*
3. *Satvavajaya*

CONCEPT OF DAIVAVYAPASHRAYA CHIKITSA:

The word “*Daiva*” has got various meanings such as one which is invisible, relating to gods⁶, produced by fate and *Karma* which was done in the previous life⁷. The word *Vyapashraya* refers to depending on. *Daivavyapashraya* is literally mean that any therapy which depends on or linked to *Daiva*. The mode of action of *Daivavyapashraya Chikitsa* is beyond the purview of reasoning.

It includes the following: -

MANTRA

The chanting of sacred hymns or words is called as *Mantra*. It is *Adravya aushadha*. While explaining *sadvritta* it is said that one should not have *Bhojana* without chanting *Mantra*⁸. *Omkar pranava mantra* is chanted while worshipping *Rasalinga* to obtain the *Rasasiddhi*⁹. *Garuda mantra*, *Rudra mantra*, *Tripura mantra* were explained for the *Sthambhana* and *Shamana* of *Sarpa visha*¹⁰. Specific mantra is mentioned for *Garbhadana* purpose¹¹. For *Sukhaprasava* and to avoid the death of the embryo inside the womb, particular *Mantra* are mentioned¹². While

explaining *Jatamatra shishuparicharya* it is said that one should recite the *Mantra* in the right ear of the child by blessing to live for hundred years¹³. Chanting of *Gayatri mantra* is advised in the context of *Mukhamandika graha* treatment¹⁴. In the treatment of *Agantuja unmada Siddha Mantra prayoga* has been mentioned¹⁵. In the context of *Vishama jwara* ‘*Vishnu sahasranama*’ *patana* has been told¹⁶. Before the administration of *vamanadravya* to the patient physician have to chant *mantra* for the success of the therapy¹⁷. *Rakshoghna mantra* are chanted for the protection of post-operative wounds from evil organisms¹⁸.

Many researches are going on to elicit the effect of ‘*Gayatri Mantra*’ and ‘*OM*’. Researchers found that the *Mantra* generates different sound waves which are helping in calmness of mind. The cosmos is charged with energy and so is *Mantra*. A *Mantra* chanted with a specific pitch can unfold the energy within the cosmic energy within the uttered word and can motivate and mobilize the cosmic energy leading to the desirable changes within and outside the human body. *Mantra* at defined frequency aimed at pleasing certain deities who are supposed to respond to vibrations directed at them with a particular frequency. Each deity may have specific zone and hence respond to a specific frequency call¹⁹.

OSHADHI

Tying some medicinal plants on the effected part is called as *Oshadhi*. *Pottali* prepared out of *Hingu*, *Vacha*, *Turushkara* and *Rakshoghna* should be tied around the neck of the baby and



mother to protect them from evils²⁰. *Oshadhi dharana* is mentioned in the treatment of *Vishamajwara*²¹, *Agantuja unmada*²².

MANI

Dharana of different gems is called as *Mani prayoga*. *Dharana* of *Vajra*, *Marakata*, *Sara*, *Pichuka*, *Vishamushika*, *Karketana* (*Padmaraga*), *Sarpamani*, *Vaidhurya* etc. were suggested to avoid the biting of the snake and to avoid the spreading of the poison on snakebite²³. *Mani* prepared from *Hema*, *Shankha*, *Pravala* and *Mouthika* should be used as *Sheethopachara* in *Jwara*²⁴. Use of *Navaratna* are told in classics to combat the bad effect of *Navagraha*²⁵. *Mani prayoga* is also mentioned in *Agantuja Unmada chikitsa*.

MANGALA

Performing good deeds is considered as *Mangala*. *Mangala karya* should be performed before the administration of *Vamanadravya*. References for *Mangala karya* are available in the treatment of *Vishama jwara*, *Agantuja unmada*.

These are performed for the wellbeing of the individuals. They propose to obtain the blessings and good wishes of the gods.

BALI

Bali means oblations. *Sarshapa*, *Atasi kana* are sprinkled inside and outside the *Soothikagara* both during *Prataha* and *Sayankala* as *Rakshakarman* to prevent the entry of evils²⁶. Different *Balikarma* using specific *dravya* for specific *balagraha* is mentioned in *Ravanakrutha Matraka Chikitsa*²⁷. *Gandha* prepared out of *kumkuma*, *kesara*, *sarshapa* etc. should be kept in *palasha patra* and

must be placed in a place where four roads meet together in a *nirjana pradesha* as *Bali* to the *Graha*²⁸.

UPAHARA

The word *Upahara* is derived from ‘*Upa*’ and ‘*Hriyati*’. *Upa* means near and *Hriyati* means to give or to guide. So *Upahara* means unconditional offerings to God. *Gandha*, *mala*, *Dhupa*, *Deepa*, *Phala*, *Tandula* is offered to god.

HOMA

Homa is a Sanskrit word used synonymously with *Yajna*. Healing and purifying atmosphere by worshipping the *Agni* or other deities through fire by medicinal woods as medium. In classics it is said that *Homa* should be performed before beginning the *Adhyapana vidhi* (teaching) to obtain the blessings from Lord²⁹. Reference of *Putreshti Yajna* is available in the classics which is to be performed by the couple who desires to get healthy child³⁰. *Homa* is advised in the context of *Abhishapa* and *Abhichara jwara*.

NIYAMA

Niyama are the principles for social wellbeing. While explaining the *Vranaraksha vidhana* five types of *Niyama* were mentioned such as *Akrodha*, *Guru shushrusha*, *Shoucha*, *Ahara laghava* and *Apramada*³¹. In *yogadarshana* also five types of *niyama* were explained and they are *Shoucha*, *Santhosha*, *Tapa*, *Swadhyaya* and *Ishwara pranidhana*³².

PRAYASHCHITTA

Prayashchitta is atonement of sins³³. It is the process of indulging in spiritual disciplines, duties or worships in order to wash off one’s sins through



repentance for the sins committed in past life and in present life. In the context of *Agantuja unmada* reference of *Prayashchitta* is available.

UPAVASA

Upa means near and *Vasa* means to stay. So *Upavasa* means the attainment of close mental proximity with the Lord. According to *Dalhana*, *Anashana* or *Alpabhojana* is *Upavasa*³⁴. The word meaning is fasting. Chakrapani defined it as '*Krodhadi parityaga*' means leaving anger³⁵. It is one among the *Dashavidha langhana*³⁶. *Upavasa* is mentioned as treatment in various diseases like *Ama*³⁷, *Raktavikara*³⁸, *Rasagatha jwara*³⁹ and *Amatisara*⁴⁰.

Fasting looks like a physical exercise but fasting needs a good control over the mind. When one start fasting, it is more of mental hunger that one need to control than the stomach related hunger. Hence it is also a mental and spiritual exercise.

SWASTYAYANA

Chanting auspicious hymns. This is nothing but pronouncing well-wishing hymns (*swasti vakya/shanti mantra*) for universal peace and person's welfare. It is considered as *mangalaprada*. *Swasthivachana* is done while performing *Rakshakarma* for eliminating danger from *Rakshasadi evils*.

PRANIPATA

'*Shareere namaskaraha*'⁴¹. It means surrendering to the God, teachers and elders. *Sastanga namaskara*, *Surya namaskara* and *Guru namaskara* are few varieties of *Pranipata*. According to Bhagavad geeta, it refers to *deergha namaskara*. By doing *Pranipata*, *Pariprashna* and

seva to the *tatvadarshi* one can attain *jnana*(knowledge)⁴².

Surrendering(bending) before something symbolizes the removal of ego from one's mind. The blessings received from above activate the luck, efficiency, knowledge and health.

Regular practice of *Surya namaskara* causes exposure of body to sunrays and increases muscular strength, immunity, *tejas*, *ojas* and spinal cord flexibility.

YATRAGAMANA

It means going to pilgrimage.

Probable mode of action of Daivavyapashraya chikitsa:

However, the mode of action of this treatment is beyond the purview of reasoning, it appears to have definite role to play, may be by inducing confidence, removing the fear and by inducing the disciplined life style. Two major key factors here are faith and restraint. Faith is important because in the absence of faith nothing much can be expected from the treatment. Extreme restraint is important because one has to follow a disciplined path. Ultimately these methods of treatment are capable of eradicating the disease only due to the divine influences.

Homa, *yajna*, *mantra japa* provides a framework of physical activity of worship. By being exposed to these rituals the senses of sight, hearing, touch, taste and smell attain total external experience opening to an internal experience attained by faculties of thought, memory, intuition, imagination and emotion. Mantra, through their sound energy, produce a certain emotional force or



force of feeling. It is believed that the drugs used in *homa* are eco-friendly and used for clearing the environment.

The *koormapurana* states that gems were created from the seven different kinds of rays of light emanating from the seven major planets of our solar system. These rays are transmitted in the seven colors of rainbow. Colors are the frequencies of light in different bands and therefore they emit energy in different forms, which directly influences human body and consciousness. There are hot, cold and neutral colors. Hot colors by increasing heat results in anger and arrogance, cold colors bring calmness in life and neutral colors produce pleasant feelings and joy.

By giving *Upahara* it gives happiness to mind and thus prevents diseases.

Niyama (The disciplinary life style) regulates both the psychological and physical physiologies and thus helping prevention and healing.

Prayaschitta is to repent and resolve to not repeat the transgression, thus to transform one's behaviour, change one's ways permanently. Principally it is to subvert the future *karma* which would otherwise result by forestalling the thoughts, words and deeds which create negation. By *Upavasa* there will be ignition of *pancha bhutagni* and *dhatvagni* proper and all varieties of *pitta*, *tejus* and *ojus* in the body. *Pitta dosha* is related with intelligence analytical ability of mind, dedication, resolution to achieve the task at hand etc. So *Upavasa* also helps us to control the mind.

By doing *namaskara*, there will be increase in humility and reduction of ego/enhancement in the spiritual emotion of surrender and gratitude.

Yatragamana helps in change in the external environment and it renders physical exercise to the body. For few days person may be departed from worries of daily routine and can have introspection. The depth and detail of all these rituals clearly point to a consciously devised structure that rests on this phenomenal power of faith.

CONCLUSION

Daivavyapashraya is a kind of faith therapy mainly used in the management of both *Shareerika Roga* and *Manasaroga*. As the word "*Daiva*" has got various meanings such as one which is invisible, relating to gods, produced by fate and *Karma* which was done in the previous life, *Daivavyapashraya* is used for the management of diseases which are caused by or linked to *daiva*. Among *trividha chikitsa*, *Daivavyapashraya Chikitsa* has been mentioned in the beginning because of its "*Ashukaritva*". It acts as *Vyadhihara* because of *Devaprabhava*. The mode of action of this treatment is beyond the purview of reasoning. It appears to have definite role to play, by inducing confidence, removing the fear and by inducing the disciplined life style.



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