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# Understanding the Concept of *Daivavyapashraya Chikitsa* - A Review Article

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## ABSTRACT

Literature review helps to fill the gap between the existing knowledge and textual knowledge. It is very hard to find extensive and exclusive information regarding any single matter of interest especially in Ayurvedic texts. *Daivavyapashraya Chikitsa* is one such area which demands thorough literary research which is attempted in the present study. *Daivavyapashraya Chikitsa* is one among *Trividha Chikitsa* which is mentioned first in the order considering its importance in the treatment of diseases. *Chakrapani* clearly mentions that *Daivavyapashraya Chikitsa* is indeed *Sadhyo Vyadhihara* and *Akleshakari*. In the present study, a critical analysis of the concept of *Daivavyapashraya Chikitsa* is done.

**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, articles, internet sources and Sanskrit dictionaries bearing the description of *Daivavyapashraya Chikitsa*.

**Discussion:** The diseases are mainly caused by three *Karanas* – *Atiyoga*, *Ayoga* and *Mithya Yoga* of *Kala*, *Artha* and *Karma* where *Karma* refers to either of *Purvajanmakrita* or *Ihajanmakrita* which would result in the manifestation of the disorders. Without knowing *Mula Karana*, the disease will never be subsided by any type of major treatment. Thus, identifying *Karana* for the disease becomes more important than treating the manifested disease. Here lies the scope for *Daivavyapashraya Chikitsa*, as it is the only line of treatment for diseases caused by *Karma*.

**Key Words** *Trividha Chikitsa*, *Daivavyapashraya Chikitsa*, *Sadhyovyadhihara*, *Akleshakari*, *Karma*.

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## INTRODUCTION

All the *Ayurvedic* texts mainly aim at different level of the *Chikitsa*. All *Kriyas* which will bring *Samyavastha* of the *Vishama Dhatus* is called as *Chikitsa*. The term *Dhatu* refers to *Vatadi Tridoshas*, *Rasadi Sapta Dhatus* as mentions,

“धातवो वातादयो रसादयश्च तथा रजःप्रभृतयश्च”

(Chakrapani.Cha.Su 9/4)<sup>1</sup>

All the definitions of *Chikitsa* suggests the purpose of *Ayurveda* as maintenance of health of a healthy individual and to cure the disease of diseased. The status of health is defined by *Dhatu-samyavastha*. *Vishama Dhatus* can be

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brought back to normalcy by three types of *Chikitsa* i.e., *Daivavyapashraya Chikitsa*, *Yuktivyapashraya Chikitsa* and *Satwavajaya Chikitsa*. Though the ancient scholars of *Ayurveda* have mentioned about *Trividha Chikitsa*, more description regarding *Yuktivyapashraya* and *Satwavajaya Chikitsa* are available, but the literature regarding the *Daivavyapashraya Chikitsa* is least explored part of *Ayurveda*. Hence in the present study an attempt has been made to collect all the references regarding the *Daivavyapashraya Chikitsa*.

### OBJECTIVES:

To review the concept of *Daivavyapashraya Chikitsa* from *Ayurveda* literature.

### 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*.

### REVIEW OF LITERATURE:

Among all the 3 types of *Chikitsa* mentioned in the classic, *Daivavyapashraya Chikitsa* is mentioned first and is concerned with all unknowing circumstances which are beyond the purview of *Ayurveda*. The word *Daivavyapashraya* comprises of *Daiva* and *Vyapashraya*

### DAIVA:

*Nirukti of term Daiva:*

- 1) देवाः सुराः सुरयोनयश्च || (Dalhana Su. Su 24/4)<sup>2</sup>: Divine or celestial beings derived from root 'di' means to shine.
- 2) देवस्येदम् । देव + “तस्येदम् ।” : That which comes from *Deva* - (SKD)<sup>3</sup>
- 3) देवसम्बन्धिनि | That which is related to *Deva* - (SKD)<sup>4</sup>
- 4) दैवं (देवात् नियतादागतम् । देव + अण् ।) भाग्यम् । Fortune - (SKD)<sup>5</sup>
- 5) दैवशब्देन देवा उच्यन्ते|| The term *Daiva* refers to *Deva* - (Cha. Su 11/54)<sup>6</sup>
- 6) *Daiva* = belonging to a deity or divinity, coming from the gods, divine. (MW)<sup>7</sup>

### VYAPASHRAYA:

*Nirukti of term Vyapashraya:*

- 1) वि + अप + आ श्रि--अच् । आश्रये । ( Vachaspatyam)<sup>8</sup>
- 2) विशेषेण आश्रयम्|| That which is dependent.
- 3) *Vy-apashraya* (MW)<sup>9</sup>

Relying upon, reliance on, trusting to.

### DEFINITION OF THE TERM DAIVA:

- दैवमदृष्टं|| (Cha .Su 1/58- Chakrapani)<sup>10</sup>
- दैवमदृष्टं तद्व्यपाश्रयं, तच्च यददृष्टजननेन व्याधिप्रत्यनीकं मन्त्रादिः|| (Chakrapani Cha. Su 11/54)<sup>11</sup>

Both the above verses suggest *Daiva* is the one that which is not seen.

- स्वकृतमपरिहार्यमविनाशि पौर्वदेहिकं दैवसञ्ज्ञकमानुबन्धिकं कर्म|| (Chakrapani Cha. Su 11/31)<sup>12</sup>

Actions performed in the previous life which is *Apariharya* (unavoidable), *Avinashi* (eternal),

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*Anubandhika* (continues in this life) is known as *Daiva*.

- निर्दिष्टं दैवशब्देन कर्म यत् पौर्वदेहिकम् हेतुस्तदपि कालेन रोगाणामुपलभ्यते|| (Cha. Sha 1/116)<sup>13</sup>

Deeds of Previous life which will become a *Hetu* for a disease in particular time in this life is called as *Daiva*.

- दैवयोगादिति प्राक्तनकर्मवशात्| (Chakrapani Cha.Chi 2/1/8)<sup>14</sup>

That which is overpowered by the deeds of previous life is called as *Daiva*.

- दैवमात्मकृतं विद्यात् कर्म यत् पौर्वदैहिकम्| (Cha. Vi 3/30)<sup>15</sup>
- Karma* which is related to previous life is called as *Daiva*.

- दैवस्य प्राक्तनजन्मकर्मणो धर्माधर्माभिधानस्य सम्बन्धात्| (Su. Sha 3/4)<sup>16</sup>

*Daiva* is the one which has relation with the *Purvajanma Krita Dharma Adharma*.

Thus, combining both the words *Daivavyapashraya* refers to reliance on, trusting to a deity or divinity. Usage of this in treatment of disease is considered as *Daivavyapashraya Chikitsa*.

### DEFINITION OF DAIVAVYAPASHRAYA CHIKITSA:

- 1) दैवव्यपाश्रयमौषधमाह-दैवाश्रयं चेति| (Ayurveda Rasayana Teeka A. H. Chi1/165)<sup>17</sup>

The treatment modality which is dependent on *Daiva* is called as *Daivavyapashraya Chikitsa*.

- 2) दैवमदृष्टं, तदाश्रित्य यद्व्याधिप्रतीकारं करोति तदैवव्यपाश्रयं बलिमङ्गलादि| (Cha. Su 1/58)<sup>18</sup>

- 3) दैवमदृष्टं तद्व्यपाश्रयं, तच्च यददृष्टजननेन व्याधिप्रत्यनीकं मन्त्रादि| (Cha. Su 11/54)<sup>6</sup>

Both the above references indicate *Daiva* to be invisible and the treatment method which is dependent on *Daiva* is called as *Daivavyapashraya*. It includes *Bali, Mangala*, etc.

- 4) “तत्र दैवव्यपाश्रयं यत् पापस्योपघातकत्वेनैव जठराग्निसंयोगेन विना धातुसाम्यकरं मन्त्रौषध्यादि| (Shashilekha Teeka A.S. Su 12/4)<sup>19</sup>

*Daivavyapashraya Chikitsa* has significant impact on the *Papa* done by the person and causes *Dhatu Samyata* without the involvement of *Jataragni*. It includes *Mantra, Aushadi*, etc.

### IMPORTANCE OF DAIVAVYAPASHRAYA CHIKITSA:

*Charaka Samhita* classifies 3 types of *Chikitsa* in the context of *Trisreshaneeya Adhyaya* and also in the first chapter of *Sutra Sthana*. In both the context it is first mentioned among the three. Thus, by considering *Vidhana Tantrayukti* it is evident that the *Daivavyapashraya Chikitsa* is important and significant among the three. This has been further substantiated by,

- 1) अत्र दैवव्यपाश्रयमादावुक्तमाशुव्याधिहरत्वेन| (Cha.Su 11/54)<sup>6</sup>

It does *Sadhyo Vyadhi Prashamana* i.e., relieves the disease immediately.

- 2) एतच्च प्रथममुक्तं सद्योऽक्लेशेन च व्याधिप्रशमकत्वात्| (Cha.Su 1/58)<sup>18</sup>

Apart from instant cure of disease it also does *Akleshena Vyadhi Prashamana* i.e., subsides the disease without causing much discomfort to the patient.

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**MODES OF DAIVAVYAPASHRAYA CHIKITSA:**

Following are the different modes of *Daivavyapashraya Chikitsa* mentioned.

“तत्र दैवव्यपाश्रयं-  
मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातागमन  
दि||” (Cha.Su 11/54)<sup>6</sup>

Different modes of *Daivavyapashraya Chikitsa* includes – *Mantra, Aushadhi, Mani, Mangala, Bali, Upahara, Homa, Niyama, Prayashchitta, Upavasa, Swastyayana, Pranipata* and *Gamana*. The grammatical meaning of each of these is derived from Monier-Williams and the definition of these is as follows,

**Table 1** Modes of *Daivavyapashraya Chikitsa*

Mode of <i>Daivavyapashraya Chikitsa</i>	Meaning	Definition
<i>Mantra</i>	Hymns	“मन्त्राणामृयजुःसामोक्तानामथर्ववेदोक्तानां चेत्यर्थः।” (Dalhana Su.Su 34/7) <sup>20</sup> <i>Mantra</i> refers to the use of sacred hymns or words having spiritual potency mentioned in the <i>Rigveda, Yajurveda, Samaveda</i> and <i>Atharvaveda</i> . “अक्षरसमूहःयस्योच्चरण व्याधिरुपशाम्यति देवादयश्च प्रसन्ना भवति।” <sup>21</sup> <i>Mantra</i> is the group of <i>Akshara</i> and by its <i>Uchchara</i> (pronouncing) <i>Devadis</i> become <i>Prasanna</i> (pleased) and relieves the disease.
<i>Aushadha</i>	Amulets, Talisman	“अत्रौषधीनां धारणमेवाभिप्रेतम्।” (A. S. Su 12/4) <sup>19</sup> It refers to the touching or wearing of potent herbs.
<i>Mani</i>	wearing of gems	It is the touching or wearing of precious stones or gems.
<i>Mangala</i>	Auspicious ceremony	“मङ्गलं प्रशस्तौषधमणिधारणादि।” (Dalhana Su.Su 6/20) <sup>22</sup> It is the wearing of <i>Prashasta Mani Aushadha Dharana</i>
<i>Bali</i>	Offering to God	Practice of self-denial or sacrifice.
<i>Upahara</i>	Gift	“उपहारः देवादिषु गवाश्चप्रभृतीनामुपा(न)यनम्, अन्ये उपहारो देवतानां सपशुर्बलिः” (Dalhana Su.Su 6/20) <sup>22</sup> <i>Upahara</i> is the feeding of lower animals as a symbol of mercy.
<i>Homa</i>	Oblations	होमो लक्षकोटिप्रयुतोपलक्षितः। (Dalhana Su. Su 6/20) <sup>22</sup> It is the offering of ghee and fragrant disinfectant substances to fire by auspicious prayers
<i>Niyama</i>	Observance of spiritual rules	“नियमो वर्ज्यवर्जनम्।” (Dalhana Su. Su 6/20) <sup>22</sup> <i>Niyama</i> refers to the do’s and don’ts that has to be followed by an individual. “नियमः शास्त्रोदितो विधिर्मानादिः। (Dalhana Su. Su 6/20) <sup>22</sup> The rules that are mentioned in <i>Shastra</i> are called as <i>Niyama</i> .
<i>Prayashchitta</i>	Atonement	“प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते। तपोनिश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम्”- इति (Dalhana Su. Su 6/20) <sup>22</sup> “प्रायश्चित्तं प्राक्तनकर्मोपशमार्थं स्मार्तवचनेन चान्द्रायणादि।” (Dalhana Su.Su 6/20) <sup>22</sup> It refers to the atonement for evil deeds in past knowingly or unknowingly is called as <i>Prayashchitta</i>
<i>Upavasa</i>	Fasting	“उपवासः प्रसिद्धः पापहर्तृत्वे।” (A.S.Su 12/4) <sup>23</sup>

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		<p><i>Upavasa</i> is the <i>Prasiddha Papahara Kriya</i> (popular practice getting rid of sins)          “उपावृत्तस्य पापेभ्यः सहवासो गुणे हि यः  उपवासः स विज्ञेयो न शरीरस्य शोषणम्” इति;           (Chakrapani Cha.Su 1/6)<sup>24</sup>          Abstinence from the <i>Papa</i> (sins) and getting involved in the good <i>Guna</i> is called as <i>Upavasa</i> not merely <i>Shareera Shoshana</i>.          उपवासः क्रोधादिपरित्यागः सत्याद्युपादानं च, (Chakrapani Cha. Su 1/6)<sup>24</sup>          Giving up of anger etc <i>Manasika</i> factors are also called as <i>Upavasa</i>.</p>
<i>Swastyayana</i>	Chanting of auspicious, hymns	<p>“स्वस्त्ययनं वेदोक्तं कर्म” (A.S. Su 12/4)<sup>19</sup>          This is the solemn act of imploring the blessings of God.</p>
<i>Pranipata</i>	Observance to the god	<p>“प्रणिपातो देवादीनां शरीरो नमस्कारः  ” (Chakrapani Cha.Su 11/54)<sup>6</sup>          Surrendering to God is called as <i>Pranipata</i>.</p>
<i>Gamana</i>	Going to pilgrimage	<p>“गमनं विदूः देवादिगमनम्  ” (Chakrapani Cha.Su 11/54)<sup>6</sup>          Visiting the sacred places of pilgrimage and offering prayers to God at distant places.</p>

Though there are these many modes of *Daivavyapashraya Chikitsa* it is not necessary that one has to adopt all these modes. Selection of particular mode of *Daivavyapashraya Chikitsa* solely depends on the need of the patient, expertise of the physician, belief of both patient and physician and also by available popular successful practices in this area. Similar such references of *Daivavyapashraya Chikitsa* in various diseases explained in classics is reviewed below.

**REFERENCES OF DAIVAVYAPASHRAYA CHIKITSA IN BRIHAT TRAYI:**

Introduction to *Daivavyapashraya Chikitsa* is available right from first chapter of *Sutrasthana* in *Charaka Samhita* and continues throughout the text. Apart from *Charaka Samhita* even *Sushruta* and *Vagbhata* also give references towards application of *Daivavyapashraya Chikitsa* in various context. With the available wide range of

references is channelized under following headings.

1. *Daivavyapashraya Chikitsa* in *Ashtanga Ayurveda*
2. Individual modes of *Daivavyapashraya Chikitsa* and its application

**1. *Daivavyapashraya Chikitsa* in *Ashtanga Ayurveda*:**

i. *Kayachikitsa*:

There are direct references in classics under *Jwara Chikitsa*, *Rajayakshma Chikitsa*, *Unmada Chikitsa*, *Apasmara Chikitsa* and *Kushta Chikitsa* for application of *Daivavyapashraya Chikitsa*. To quote some references

- *Acharya Charaka* in *Chikitsa Sthana* while explaining the treatment of *Agantuja Jwara* tells *Jwara* caused by *Shapa*, *Abhichara* and *Abhishanga Daivavyapashraya Chikitsa* has to be followed.<sup>25</sup>



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- In *Ashtanga Hrudaya Rajayakshma Chikitsa Adhyaya*, *Acharya Vagbhata* tells to adopt *Daivavyapashraya Chikitsa* which are told in *Atharvaveda* to get rid of the *Rajayakshma*.<sup>26</sup>

- Following of the *Tapa*, *Aushadha Dharana*, etc. in the patients of *Kushta* of long term would also help in the reliving of the same. The mode through which this helps in reducing the *Kushta* is through the reduction in *Papa* and by increasing the *Punya*.<sup>27</sup>

### ii. *Shalakya Tantra*:

Though there is no references of application of *Daivavyapashraya Chikitsa* in *Shalakya Tantra* available from *Brihat Trayee*, *Veerasinghavalokah* gives a hope in this aspect as,

- In case of *Mukhavrana* and *Jihva Roga*, for the purpose of *Prayaschitta* one has to do the *Japa* of *Kayaanashchitra Sukta*.<sup>28</sup>

- In case of *Mukha Daurgandhya*, one has to perform *Chandrayana Vruta*.<sup>29</sup>

- In case of *Mukharoga*, *Savithri Japa* should be done.<sup>30</sup>

- In case of *Badiryata*, it is advised to do *Japa* of *Vishnoriti Mantra* for 10108 times or *Purushasukta Japa* has to be done.<sup>31</sup>

- In case of *Putinasya*, it is advised to do *Krichratikrichra Chandrayana Vruta*.<sup>32</sup>

### iii. *Shalya Tantra*:

*Shalya Tantra* mainly deals with *Vrana Chikitsa* and for the same *Vranitagara* (surgical room) and various *Yantra*, *Shastra* (surgical instruments) are

explained. *Daivavyapashraya Chikitsa* is essential in all these aspects as described below,

- In case of *Agantuja Vrana*, *Mantra* as a form of *Daivavyapashraya Chikitsa* is indicated.<sup>33</sup>

The cot is told to be kept in *Prachya Dik* so that the *Devata Puja* is easy to make.<sup>34</sup>

- In the *Purvakarma* of *Yantravidhi*, *Daivavyapashraya Chikitsa* is told in form of *Mangala*.<sup>35</sup>

### iv. *Agada Tantra*:

Under *Agada Tantra* direct mentioning of *Mantra* which is one among mode of *Daivavyapashraya Chikitsa* is enlisted under *Chaturvimshati Upakrama* gives wider scope for its application in various *Damshttra Visha* and also in *Gara* and *Dushi Visha*. Some references are enumerated below.

- *Mantra* is one among 24 *Upakramas* (measures) mentioned for removing poison (*Visha*) and it is mentioned first among all.<sup>36</sup>

- When the person is bitten by mad dog, the sesame seed, *Ratna*, *Aushadi* etc along with cold water should be filled in a vessel and the person is made to bath in that in bank of river or *Chatushpatha* while uttering the *Mantra* is advised.<sup>37</sup>

- During administration of food to Raja, the term *Prokshana* has been used where *Indu* says it is *Mantrodaka Prokshana* is done to the food.<sup>38</sup>

### v. *Bhuta Vidhya*:

*Bhuta Vidhya* includes treatment of individuals afflicted with *Deva*, *Asura*, *Gandharva*, etc. *Agantuja Unmada* is one such disease where

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there is exclusive literature for application of *Daivavyapashraya Chikitsa*. *Amanushopasarga Pratishtedha* of *Sushruta Samhita* deals with such *Bhuta Vidhya Chikitsa* and some of them are listed below.

- In *Agantuja Unmada Chikitsa*, all forms of *Daivavyapashraya Chikitsa* is incorporated<sup>39</sup>.

- “तेषां शान्त्यर्थमन्विच्छन् वैद्यस्तु सुसमाहितः | जपैः सनियमैर्होमैरारभेत चिकित्सितुम्” (Su. U 60/28-29)<sup>40</sup>

*Daivavyapashraya* in the *Bhuta Vidhya* context.

- *Aushadha Dharana* around neck and then chanting of *Mantra* is told as *Samanya Balagraha Chikitsa*<sup>41</sup>.

### vi. *Kaumara Britya*:

*Kaumara Britya* deals with all aspects of child care starting from *Kumaragara* till the management of pediatric disorders. Some references in this regard are,

- In regards to the *Kumaragara* practice of *Bali, Homa* is told for the purpose of *Raksha Vidhi*<sup>42</sup>.

- ततो दशमेऽहनि मातापितरौ कृतमङ्गलकौतुकौ स्वस्तिवाचनं कृत्वा नाम कुर्यातां यदभिप्रेतं नक्षत्रनाम वा|(Su. Sha 10/24)<sup>43</sup>

During *Namakarana, Swasthiayayna* is indicated.

- *Mantrochaarana* is done near the *Dakhina Karna Mula* as a measure of *Balopachara*<sup>44</sup>.

### vii. *Rasayana*:

*Rasayana Tantra* starts from building of *Kuti* for *Kutipravesika Rasayana* and various forms of *Vatatapika Rasayana*. Certain references which highlight the role of *Daivavyapashraya Chikitsa* in *Rasayana* explained below,

- Before entering *Kuti*, one has to chant *Gayatri Mantra* and observe *Brahmacharya*<sup>45</sup>.

- During the *Pushya Nakshtra* it is advised to do 1000 *Ahuti* by uttering *Shreesukta* and he should consume gold along with *Bilva Churna*, honey and ghee daily in the early morning. By this the person will attain the long life and lives for 10000 years<sup>46</sup>.

- One has to enter *Kuti* after worshipping *Deva, Guru, Vipra, Ashwini* and by touching sacred materials like *Swarna, Grita, Madhu*, etc.<sup>47</sup>.

### viii. *Vajeekarana*:

*Vajeekarana* deals with modes of attainment of *Shuddha* and *Phalavat Shukra* which is capable to produce healthy progeny. In this regard *Klaibya Chikitsa* is essential and *Daivavyapashraya Chikitsa* in this aspect is as follows,

- In case of *Abhicharaja Klaibya Daivavyapashraya Chikitsa* is indicated as a line of treatment by *Acharya Charaka*<sup>48</sup>.

- *Sahaja Klaibya* is one among 6 types of *Klaibya* and *Dushta Shukra* or *Shonita* is the cause and thus *Daivavyapashraya Chikitsa* is only mode of treatment<sup>49</sup>

- *Stree* is considered as best *Vajeekarana Dravya* and for an individual to get such *Stree* is outcome of *Daiva Yoga*<sup>50</sup>. Thus, *Daivavyapashraya Chikitsa* has also role in this context. All these above references highlight application and extensive utility of *Daivavyapashraya Chikitsa*, among all eight branches of Ayurveda.

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### Individual Modes of *Daivavyapashraya Chikitsa*

and its Application.

The Table No.2 shows the different references highlighting the utility of *Mantra* as *Daivavyapashraya Chikitsa* in different disease condition.

**Table 2** Utility of *Mantra* as *Daivavyapashraya Chikitsa*

<i>Mantra</i>	
Context	Explanation
<b>Bhojana Vidhi</b>	Without the Prokshana of Udaka (sprinkling of Water) with Chanting of Vedokta Mantra one should not consume the food <sup>51</sup> .
<b>Protection of Raja</b>	Vaidya and Putrohitā who are expert in Rasa and Mantra respectively should protect the king from Dosha and Agantuja Mrutyu <sup>52</sup> .
<b>Ahara Vidhi</b>	The prepared food should serve to the king only after it is contacted with Vishagna Agada, sprinkled with water and de-poisoned by Siddha Mantra <sup>53</sup> .

The Table No.3 shows the different references regarding the utility of *Aushadhi* as *Daivavyapashraya Chikitsa*.

**Table 3** Utility of *Aushadhi* as *Daivavyapashraya Chikitsa*

<i>Aushadhi:</i>	
Context	Explanation
<b>Vishama Jwara Chikitsa</b>	<i>Daivavyapashraya Chikitsa</i> in terms of <i>Mangala Aushadi Dharana</i> <sup>54</sup> .
<b>Annaraksha</b>	The king is advised to wear <i>Aushadhi</i> and stones in his hands at the time of consumption of food <sup>55</sup> .
<b>Sadvrutta</b>	Advised to wear <i>Prashasta Aushadhi</i> <sup>56</sup> .
<b>Rakshavidhana of new born infant</b>	<ul style="list-style-type: none"> <li>In the <i>Sutikagara</i> one should sprinkle <i>Sarshapa, Atasi</i> etc <i>Aushadi Dravya</i>.</li> <li>One should tie <i>Vacha, Kushta, Kshauma, Hingu</i> etc <i>Rakshogna Dravya</i> in a <i>Pottali</i> and advised to tie it on the roof of <i>Sutikagara</i> and to the neck of the newborn and the mother<sup>57</sup>.</li> </ul>
<b>Dinacharya</b>	<i>Siddha Mantra (Bala, Atibala, Aparajita</i> etc) and <i>Mahaushadhi (Sahadevi)</i> etc, <i>Aushadi Dharana</i> is advised as a part of <i>Dinacharya</i> <sup>58</sup> .

The Table No.4 shows the references regarding the utility of *Mani* as *Daivavyapashraya Chikitsa* in different conditions.

**Table 4** Utility of *Mani* as *Daivavyapashraya Chikitsa*

<i>Mani:</i>	
Context	Explanation
<b>Greeshma Rutucharya</b>	<i>Mukta Mani Dharana</i> is advised <sup>59</sup> .
<b>Pittaja Roga in Pittala Prakruti person</b>	Advised to wear the garland of <i>Mukta Mani</i> in the chest <sup>60</sup> .
<b>During Adhyayana</b>	Student is advised to bring <i>Mani</i> along with other substances like <i>Mukta, Rajata, Samida</i> etc <sup>61</sup> .
<b>Daha Yukta Jwara</b>	<i>Swarna, Shanka Pravala</i> etc <i>Mani</i> are advised to touch by the individual after immersing these in <i>Chandanodaka</i> <sup>62</sup> .
<b>Jwara Chikitsa</b>	<i>Dharana (wearing) of Mani, Aushada Agada</i> and following of <i>Mangalakarma</i> (auspicious) activities would relieve <i>Jwara</i> <sup>63</sup> .

The Table No.5 shows the references regarding the utility of *Mangala* as a form of *Daivavyapashraya Chikitsa*.

**Table 5** Utility of *Mangala* as *Daivavyapashraya Chikitsa*

<i>Mangala</i>	
Context	Explanation
<b>Sadvrutta</b>	Before leaving the home, it is advised to touch the <i>Mangala Vastu</i> <sup>64</sup> .
<b>Kumaragara Nirmana Vidhi</b>	In <i>Kumaragara</i> it is advised to follow <i>Rakshavidhana, Bali, Mangala, Homa</i> , etc <sup>65</sup> .
<b>Madyapana Vidhi</b>	One should consume <i>Madhya</i> after touching the <i>Mangala Dravya</i> <sup>66</sup> .
<b>Method of Collection of medicinal plants</b>	Before the collection of medicinal plants, one should perform <i>Mangala Pata, Devatarchana</i> etc especially before the collection of <i>Rasayana Aushadhi</i> <sup>67</sup> .
<b>Sadvrutta</b>	Advised to perform <i>Mangalachara</i> <sup>66</sup> .



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The Table No.6 shows the different references regarding the utility of *Bali* as *Daivavyapashraya Chikitsa*.

**Table 6** Utility of *Bali* as *Daivavyapashraya Chikitsa*

<b>Bali:</b>	
<b>Context</b>	<b>Explanation</b>
<i>Virechana Vidhi</i>	Person who is undergoing <i>Virechana Karma</i> should priorly do the <i>Bali</i> etc. <i>Karma</i> <sup>68</sup> .
<b>Rakshavidhana of new born infant</b>	Before the <i>Namakarana</i> , <i>Tandula Bali Homa</i> should be performed in the <i>Sutikagara</i> for a period of 10days in the morning as well as in the evening <sup>57</sup> .
<i>Kumaragara Nirmana Vidhi</i>	Advised to follow <i>Vidhipurvaka Rakshakarma</i> , <i>Bali</i> etc in the <i>Kumaragara</i> <sup>65</sup> .
<i>Bhuthonmada Chikitsa</i>	Performance of <i>Bali</i> , <i>Mangala</i> , <i>Homa</i> , <i>Satyachara Palana</i> , <i>Tapa</i> etc are advised <sup>69</sup> .
<i>Grahaveshita Unmada Purusha Chikitsa</i>	<i>Bali</i> , <i>Mangala</i> , <i>Homa</i> , etc. are mentioned as a line of treatment <sup>70</sup> .

The Table No.7 shows the references regarding the utility of *Upahara* as a form of *Daivavyapashraya Chikitsa*.

**Table 7** Utility of *Upahara* as *Daivavyapashraya Chikitsa*

<b>Upahara:</b>	
<b>Context</b>	<b>Explanation</b>
<i>Vyapanna Rutu</i>	<i>Stanaparityaga</i> , <i>Shantikarma</i> , <i>Prayaschitta</i> , <i>Homa</i> , <i>Upahara</i> etc are the line of treatment <sup>22</sup> .
<b>Rakshavidhana of Vranita</b>	Should perform <i>Bali</i> , <i>Dhupa</i> , <i>Upahara</i> etc to protect himself from <i>Rakshasa</i> <sup>71</sup> .
<i>Sarva especially Jwara Chikitsa</i>	<i>Daivavyapashraya Chikitsa</i> in terms of <i>Mani</i> , <i>Mangala</i> , <i>Bali</i> , <i>Upahara</i> etc are mentioned <sup>72</sup> .
<i>Vyapanna Rutu</i>	<i>Daivavyapashraya Chikitsa</i> in terms of <i>Bali</i> , <i>Upahara</i> , <i>Mani</i> , etc. <sup>73</sup> .

The Table No.8 shows the different references regarding the utility of *Homa* as *Daivavyapashraya Chikitsa*.

**Table 8** Utility of *Homa* as *Daivavyapashraya Chikitsa*

<b>Homa:</b>	
<b>Context</b>	<b>Explanation</b>
<i>Shishya Kartavya</i>	Performance of <i>Homa</i> by <i>Shishya</i> is mentioned during <i>Adhyayana Vidhi</i> <sup>74</sup> .
<i>Putreshti Yajna Vidhi</i>	<i>Homa</i> is explained <sup>75</sup> .
<i>Ashubha Swapna Chikitsa</i>	<i>Dana</i> , <i>Homa</i> , <i>Japa</i> are mentioned <sup>76</sup> .
<i>Bhutavesha Chikitsa</i>	If <i>Bhutavesha</i> is with <i>Ahimsa</i> then <i>Tapa</i> , <i>Homa</i> , <i>Bali</i> , <i>Vruta</i> etc are performed <sup>77</sup> .

The Table No.9 shows the different references regarding the utility of *Niyama* as *Daivavyapashraya Chikitsa*.

**Table 9** Utility of *Niyama* as *Daivavyapashraya Chikitsa*

<b>Niyama:</b>	
<b>Context</b>	<b>Explanation</b>
<i>Vyapanna Rutu</i>	<i>Stanaparityaga</i> , <i>Shantikarma</i> , <i>Prayaschitta</i> , <i>Homa</i> , <i>Upahara</i> . etc are the line of treatment <sup>22</sup> .
<i>Janapadodwamsa Adhyaya</i>	The one who is performing <i>Dharma Yajna</i> in proper <i>Vidhividhana</i> , <i>Dana</i> , <i>Dama</i> , <i>Niyama</i> , <i>Tapa</i> , <i>Upavasa</i> etc gets <i>Amitayusha</i> <sup>78</sup> .
<i>Agantuja Unmada Nidana</i>	<i>Vruta</i> done without proper <i>Niyama</i> is one of the causes for <i>Unmada</i> <sup>79</sup> .
<i>Grahaveshita Unmada Chikitsa</i>	<i>Vedokta Niyama</i> is line of treatment <sup>69</sup> .

The Table No.10 shows the references regarding the utility of *Prayaschitta* as *Daivavyapashraya Chikitsa*.

**Table 10** Utility of *Prayaschitta* as *Daivavyapashraya Chikitsa*

<b>Prayashchitta:</b>	
<b>Context</b>	<b>Explanation</b>
<i>Virechana Vidhi</i>	Before <i>Virechana</i> person should perform <i>Prayashchitta</i> , etc. <i>Karma</i> <sup>68</sup> .
<i>Kumaragara Nirmana Vidhi</i>	<i>Prayashchittadi Karma</i> should be done in <i>Kumaragara</i> <sup>65</sup> .
<i>Vishama Jwara</i>	<i>Mani</i> , <i>Mangala</i> , <i>Prayashchitta</i> etc are treatment modalities <sup>72</sup> .

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### Chikitsa

**Vamana Vidhi** Person should perform *Bali, Mangala Prayashchitta*, etc. prior undergoing *Vamana Karma*<sup>80</sup>.

The Table No.11 shows the different references regarding the *Upavasa* as a form of *Daivavyapashraya Chikitsa*.

**Table 11** Utility of *Upavasa* as *Daivavyapashraya Chikitsa*

#### Upavasa:

Context	Explanation
<b>Agantuja Unmada Chikitsa</b>	<i>Vruta</i> is one of the lines of treatment <sup>81</sup> .
<b>Bhutavesha Chikitsa</b>	If <i>Bhutavesha</i> is with <i>Ahimsa</i> then <i>Tapa, Homa, Bali, Vruta</i> etc are performed <sup>79</sup> .

The Table No.12 shows the the utility of *Swasthyayama* as *Daivavyapashraya Chikitsa*.

**Table 12** Utility of *Swasthyayana* as *Daivavyapashraya Chikitsa***Swasthyayana:**

Context	Explanation
<b>Shishya Kartavya during Adhyayana</b>	After <i>Homa, Havana</i> etc <i>Swastivachana</i> should be done by the <i>Brahmana</i> <sup>82</sup> .
<b>Virechana Vidhi</b>	After the <i>Swastivachana</i> by the <i>Brahmanas</i> , the person is advised to consume the <i>Trivrut Kalka</i> for the purpose of <i>Virechana</i> <sup>80</sup> .
<b>Agantuja Unmada Chikitsa</b>	<i>Swasthyayana</i> is one among the line of treatment <sup>81</sup> .

The Table No.3 shows the different references regarding the utility of *Pranipata* and *Gamana* as *Daivavyapashraya Chikitsa*.

**Table 13** Utility of *Pranipata* and *Gamana* as *Daivavyapashraya Chikitsa*

#### Pranipata and Gamana:

Context	Explanation
<b>Agantuja Unmada Chikitsa</b>	<i>Pranipata</i> and <i>Gamana</i> are one among the line of treatment <sup>81</sup> .

With these references it is evident that *Daivavyapashraya Chikitsa* has been extensively used during the *Samhita Kala*.

The diseases are mainly caused by three *Karanas* – *Atiyoga, Ayoga* and *Mithya Yoga* of *Kala, Artha* and *Karma*. Here *Karma* refers to either of *Purvajanmakrita* or *Ihajanmakrita* which would result in the manifestation of the disorders. Without knowing *Mula Karana*, the disease will never be subsided by any type of major treatment. Thus, identifying *Karana* for the disease becomes more important than treating the manifested disease. Here lies the scope for *Daivavyapashraya Chikitsa*, as it is the only line of treatment for diseases caused by *Karma*. *Harita Samhita* also mentioned that the effect of *Poorvajanmakrita Papa* will result in the form of disease in the body and are called as *Karmaja Vyadhi*. The *Sadhyatva* and *Asadhyatva* will

depend upon the severity of the *Papakarma*. These diseases can be cured easily if the treatment done after performing proper *Prayaschittadi Karma* like *Homa, Chandrayana Yaga, Yajna, Japa-Tapa* etc. (H.S 1.2/3-6). Thus, the measures which causes *Karmakshaya* becomes more important which can be achieved easily by *Daivavyapashraya Chikitsa*.

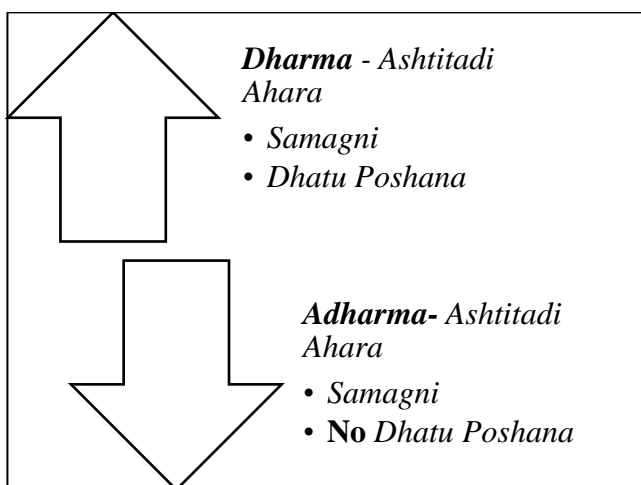
### ROLE OF ADHARMA IN VISHAMA DHATU FORMATION:

In the chapter *Vividha Ashita Peetiya Adhyaya*, “तदा अशितादिकं धातूनामवर्धकत्वान्नोपचयादिकारकमिति भावः। केवलमिति कृत्स्नं शरीरं; किंवा केवलमिति अधर्मरहितम्, अधर्मयुक्ते हि शरीरे विफलमशितादि भवतीति।” (Chakrapani Cha.Su 28/3)

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It is stated that if individual follows *Adharma* in spite of *Agni* functioning normally and consuming *Ashitadi Chaturvidha Ahara*, normal *Dhatu Poshana* may not occur resulting in the manifestation of the diseases. *Adharma* in the form of *Kayika*, *Vachika* or *Manasika* either of *Ihajanma* or *Purvajanma* will definitely result in the manifestation of the diseases. Improperly formed *Dhatu*s provide space or substratum for causation of various diseases.

Thus, *Ahara* has major role in treatment of diseases which indirectly refers to subsidence of vitiated *Doshas*. *Doshas* either is first to get hampered or is a resultant of *Dhatu Dushti*. Hence, *Dharma* and *Adharma* have a major role in proper or improper formation of *Dhatu* leading to health and diseases respectively and the same has been shown in Figure No.1. Thus, to decrease or to nullify the effect of *Adharma* *Daivavyapashraya Chikitsa* is important and is more suitable one.



**Figure 1** Role of *Adharma* in *Vishama Dhatu* formation

**ROLE OF ADHARMA IN JANAPADODDHWAMSA (AGANTUJA NIDANA):**

In the chapter on *Janapadodddhwamsa*, *Acharya Charaka* stated that *Adharma* is the only reason for *Vatadi Vigunata* as,

“वाय्वादीनां यद्वैगुण्यमुत्पद्यते तस्य मूलमधर्मः, तन्मूलं वाऽसत्कर्म पूर्वकृतं; तयोर्योनिः प्रज्ञापराध एव।” (Cha. Vi 3/20)

*Adharma* and *Asat Karma* are mainly because of *Prajnaparadha*. Hence *Karma* in the form of *Prajnaparadha* either of this life or the previous life becomes reason for the manifestation of any kind of the disease. These are external factors that contribute towards manifestation of disease.

In *Matrashiteeya Adhyaya* of *Charaka Samhita*, importance is given to protect oneself from internal and external entities that causes disharmony in the *Dosha* as quoted by *Chakrapani* while commenting on Cha Su 5/ 13 as,

“यथा- दीपपरिपालनं स्नेहवर्तिदानात् पोषणेन क्रियते, तथा शलभवातादिनिर्वापकहेतुपरिहारेण च। शरीरप्रत्यवायहेतुश्च द्विविधः- बुद्धिदोषाद्विषमशरीरन्यासादिर्वातादिकारकः, दुष्परिहरश्च कालविशेषः स्वभावादिह हेमन्तादिः कफचयादिकारकः।” (Chakrapani Cha. Su 5/13)

As how a lamp has to be protected by providing proper amount of *Sneha*, *Varti* for *Poshana* and also has to be prevented from *Shalabha*, *Vata*, etc. which would put off the fire otherwise. Similarly, *Shareera* can be destroyed by *Doshadi Nija Hetu* and also from *Agantuja Hetus* like *Kala* which are generally *Dushpariharya* (cannot be monitored). Hence, it is also very essential to treat external factors to maintain health. *Acharya Charaka* enlists *Daivavyapashraya Chikitsa* in *Janapadodddhwamsa* showing the importance of

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*Daivavyapashraya Chikitsa* in treatment of *Agantuja Vyadhi*.

With this it becomes clear that *Daivavyapashraya Chikitsa* is important not just as one of treatment choice but also as a protocol to maintain health. Thus, the *Prayojana of Ayurveda Swasthasya Swasthya Rakshana* can be achieved by *Daivavyapashraya Chikitsa* too.

### APPLICATION OF DAIVAVYAPASHRAYA CHIKITSA IN DIFFERENT VYADHI:

*Vyadhi Samuddeshiya Adhyaya* of *Sushruta Samhita* and *Rogabhedeeya Adhyaya* of *Ashtanga Sangraha* give lengthy classification of *Vyadhi*.

Some of them are as follows,

*Karmaja, Doshaja, Sharirika, Manasika, Nija – Agantuja*

Probable action of *Daivavyapashraya Chikitsa* in these *Vyadhi* would be discussed further,

#### a. *Karmaja Vyadhi*:

“जन्मान्तरकृतं पापं व्याधिरूपेण जायते  
तत्त्वशान्तिरौषधैर्दानैर्जपहोमार्चनादिभिः॥ (Prashnamaarga 13/19)

This reference shows importance and influence of *Karma* in the development of a disease. *Karma* refers to either *Ihajanmakrita* or *Purvajanmakrita*. *Karmaja Vyadhi* is due to the effect of *Purvajanmakrita Karma* i.e., *Daiva* or *Ihajanmakrita* i.e., *Purushhakara* that affects the individual in the form of disease. Role of *Daivavyapashraya Chikitsa* in any form can be used as,

- i. Preventive
- ii. Curative
- i. Preventive:

Preventive aspect can be discussed under two headings- *Beejadushti Janita Vyadhi, Apathyanimittaja Vyadhi*.

➤ *Beejadushti Janita Vyadhi*: *Purvajanamakrita Karma* may show its influence on the *Beeja* leading to *Dushti* in *Beeja / Beeja Bhaga / Beeja Bhaga Avayava*. This is cause for many of the diseases. *Adhyatmika Vyadhi* quoted by *Sushruta Samhita* which includes *Adibala Pravrutta Vyadhi* is caused by *Dushti* in *Shukra* and/or *Shonita* (Su. Su 24/5). This unhealthy or *Dushita Shukra* and *Shonita* lead to *Beeja / BeejaBhaga / Beeja Bhaga Avayava Dushti* in offspring leading to *Kushta, Meha*, etc. (Cha.Sha 4/30). Hence it is essential to prevent *Beeja Dushti* so as to obtain healthy progeny.

*Putreshti Yajna* is one such modality for getting healthy progeny. The couples who are planning to conceive and desiring for healthy progeny are advised to undertake *Putreshti Yajna*. The *Putreshti Yajna* is nothing but a form of *Daivavyapashraya Chikitsa*. Performing *Putreshti Yajna* can be considered as a preventive method of *Daivavyapashraya Chikitsa* (Cha Sha 8/8).

➤ *Apathyanimittaja Vyadhi*: The manifestation of *Karmaja Vyadhi* depends on *Karmavipaka Kala* which may tempt the individual to indulge in the *Nidana* by which the person may end up having the disease (Cha.Vi 3/33-36). This could be in either of the two ways.  
a) Weak *Daiva (Purvajanmakrita Karma)* gets subdued by a strong *Purushhakara (Ihajanmakrita Karma)*

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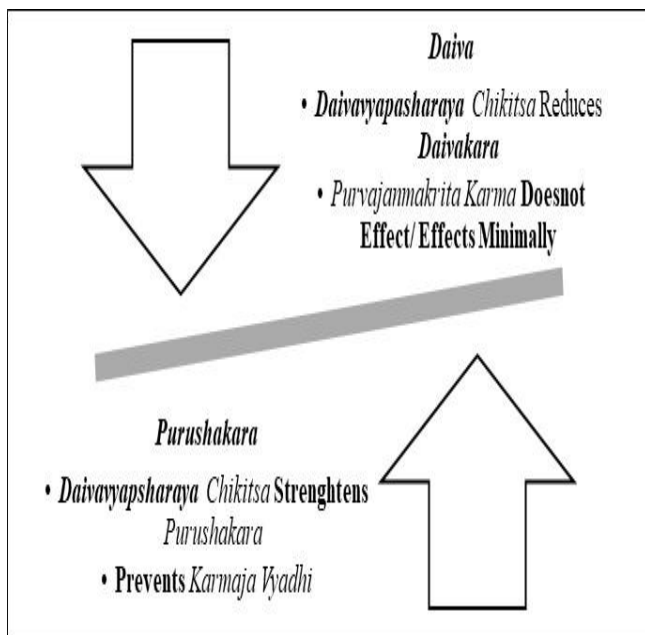
b) Strong *Daiva* (*Purvajanmakrita Karma*) subdues a weak *Purushakara* (*Ihajanmakrita Karma*).

“उभयदृष्टत्वादिति दैवस्य पुरुषकारेण, तथा पुरुषकारस्य दैवेन बाधदर्शनात्| (Chakrapani Cha. Vi 3/33)

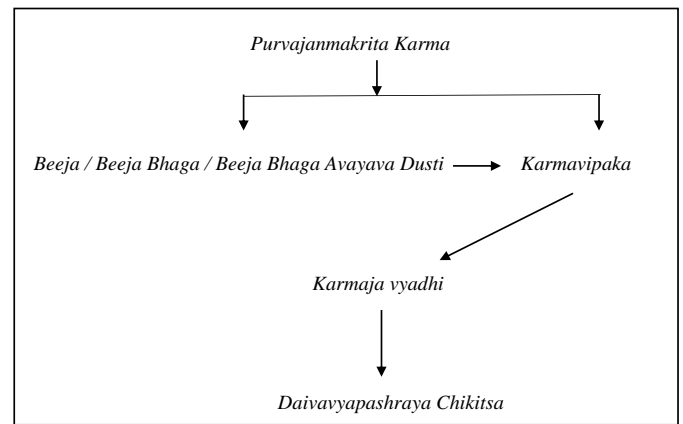
By making the *Purushakara* strong one can overcome *Daiva*. In this regard *Daivavyapashraya Chikitsa* are considered to be supporting *Ayu* as,

“तदाऽऽयुष्कामाणां न मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनाद्याः क्रिया इष्टयश्च प्रयोज्येरन्; (Cha. Vi 3/33)

So, one of the modalities to strengthen the *Purushakara* is *Daivavyapashraya Chikitsa* i.e., *Ihaloka Karma* nullifies the effect of *Purvajanmakrita Karma*, thereby preventing the *Karmaja Vyadhi* which has been shown in the Figure No.2.



**Figure 2** Role of *Daivavyapashraya Chikitsa* in the concept of *Daiva* and *Purushakara*  
Thus, *Daivavyapashraya Chikitsa* in *Karmaja Vyadhi* can be schematically represented as given in the Figure No.3.



**Figure 3** *Daivavyapashraya Chikitsa* in *Karmaja Vyadhi*

ii. Curative:

*Acharya Sushruta* quotes *Daivavyapashraya Chikitsa* even in case of the diseases that have developed *Arishta* (Su.Su 32/30). Development of *Arishta* in any stage of a disease is considered to be *Asadhya*. This reference indicates the importance of *Daivavyapashraya Chikitsa* as a curative measure. Even at this stage *Acharya Sushruta* highlights the role of *Daivavyapashraya Chikitsa*.

In the present study, the role of *Daivavyapashraya Chikitsa* is assessed through experimental models where diabetes is induced through administration of STZ. Biochemical and histopathological reports showed significant improvement in Diabetes. This itself is an example for curative aspect of *Daivavyapashraya Chikitsa*. Hence, *Daivavyapashraya Chikitsa* may be successfully practiced as a curative treatment in all diseases based on need and *Yukti* of physician.

**b. Doshaja Vyadhi:**

*Vyadhi Adhishtana* is of two types, *Shareerika* and *Manasika*. *Vata*, *Pitta* and *Kapha* are considered as *Shareerika Doshas* and *Raja-Tama*



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are considered as *Manasika Doshas*. Vitiating of *Dosha* itself is responsible for development of *Roga* as quoted by *Vagbhata* “*Rogastu Dosha Vaishamyam Doshasaamyamarogata*” *Dosha Vaishamyam* is *Samavayi* with the manifestation of any kind of the diseases (A. H. Su 1/20). There cannot be any disease without the involvement of *Dosha*. Vitiating of *Dosha* could be due to either *Nija Nidanas* or *Agantuja Nidanas*.

### c) *Shareerika Vyadhi*:

*Shareerika Vyadhi* is generally because of *Ahara Viharaja Nidanas*. *Shodhana*, *Shamana*, etc. can be adopted for the treatment of the same. *Ama* plays a significant role in the development of all *Shareerika Vyadhi*. Hence role of *Agni* in treating *Shareerika Vyadhi* is vital. But, a reference on *Daivavyapashraya Chikitsa* narrates that *Chikitsa* acts without the role of *Jataragni* as quoted in *Ashtanga Sangraha*.

“तत्र दैवव्यपाश्रयं यत् पापस्योपघातकत्वेनैव जठराग्निसंयोगेन विना धातुसाम्यकरं मन्त्रौषध्यादि” (Shashilekha Teeka on A.S.Su.12/4).

Since there is no involvement of *Agni* in *Daivavyapashraya Chikitsa* this makes it difficult to understand the role of *Daivavyapashraya Chikitsa* acts in *Shareerika Vyadhi*.

“दुष्टेचारेग्रहाणां भवति तनुभृतां पीडनं दुर्ग्रहाणां

जायन्ते तेन दोषत्रितयचलनतस्तद्भवाः व्यधिभेदाः। ( PrashnaMarga 13/31)

रोगार्तानामिह तु बहुधा कल्प्यते रोगहेतुर्भूतावेशाद्ग्रहगतिवशाद्वातपित्तदिकोपाता

एतत्सत्यं त्रिविधमुचितं प्रायशः स्वीयपाप्मा रोगोत्पत्तेर्भवति नृणां

हेतुरेकस्त्रिधा स्यात्॥ ( PrashnaMarga 13/30)

The reference from *Prashnamarga* clarifies that when *Grahas* take *Anishta Sthana*, they would influence the *Tridosha* leading to the manifestation of diseases and *Vyadhi* is invariably due to the vitiating of *Tridosha*. Thus, change in *Graha Gati* (movement of *Graha*) can lead to either development of a disease or aggravation of already existing condition through influence on *Tridosha*. This makes it essential to implement or adopt *Daivavyapashraya Chikitsa* for attaining *Samavastha* of *Doshas* ultimately curing the *Shareerika Vyadhi*. Based on degree of vitiating of *Doshas* there are three kinds of *Chikitsa* as,

- *Langhana* – in *Alpa Doshavastha*
- *Langana Pachana* – *Madhyama Doshavastha*
- *Shodhana*: in *Bahudosha* (Cha Vi 3/44)

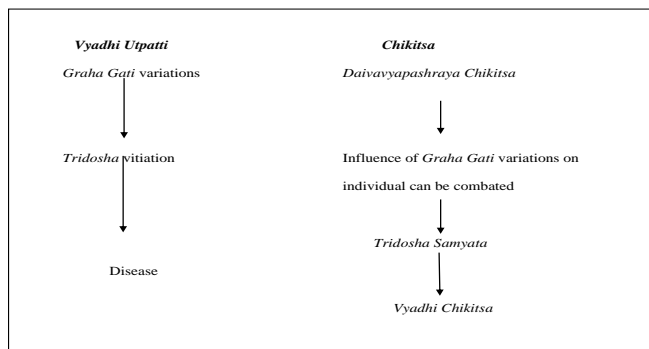
But *Daivavyapashraya Chikitsa* can be considered under *Shamana* as any form of *Daivavyapashraya Chikitsa* will not do expulsion of *Dosha*. References from *Brihat Trayees* show that *Daivavyapashraya Chikitsa* can be applied in all *Ashtangas* of *Ayurveda*. *Daivavyapashraya Chikitsa* influences *Graha Gati*, normalizes them and helps in getting *Samyavastha* of *Dosha*, ultimately cures *Shareerika Vyadhi* due to *Tridosha* as shown in the Figure No.4.

### d) *Manasika Vyadhi*:

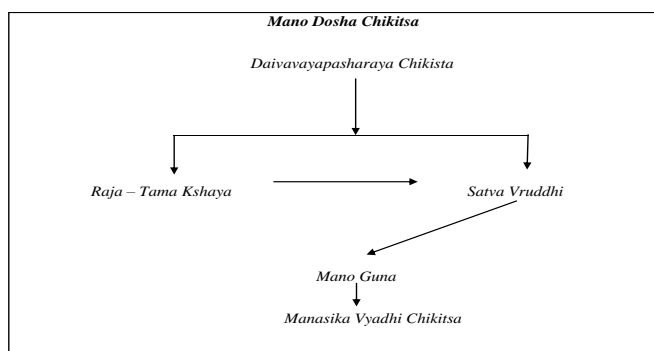
*Vruddhi* of *Raja* and *Tam* leads to *Kshaya* of *Sattva* (*Mano Guna*) and makes the individual suffer from *Manasika Vyadhi*. *Unmada*, *Apasmara* and various symptoms like *Vishada*

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etc. *Nanatmaja Vyadhi* are resultant of vitiation in *Raja* and *Tama*. Though there is interrelationship between *Shareerika* and *Manasika Doshas*, basically these diseases are the resultant of vitiation of *Manasika Doshas*. *Purvajanmakrita Karma* and *Ihajanmakrita Karmas* like performing *Niyama*, *Vruta*, etc. in unrighteous way are likely to cause the *Agantuja Unmada* (Cha.Chi 9/16). It is further stated that *Bhootas* enter the body for the purpose of *Rati*, *Abhyarchana* and *Himsa*.

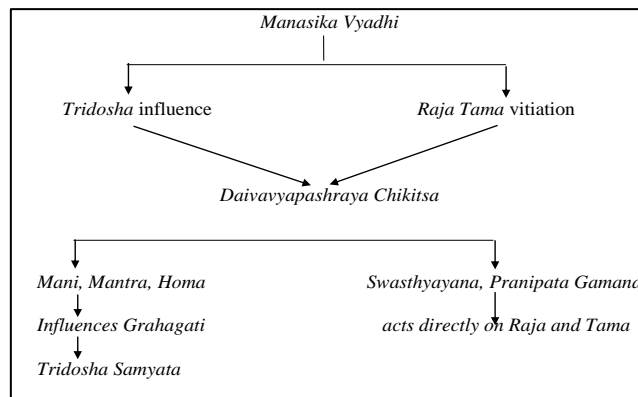


**Figure 4** *Daivavyapashraya Chikitsa* in *Shareerika Vyadhi* In this condition the *Daivavyapashraya Chikitsa* is the only and prime line of treatment as mentioned by *Acharya Charaka*. *Daivavyapashraya Chikitsa* would result in *Kshaya* or decrease in the *Manasika Doshas - Raja* and *Tama* resulting in the *Sattva Vruddhi* there by curing the *Manasika Vikara* as mentioned in the Figure No.5.



**Figure 5** *Daivavyapashraya Chikitsa* in *Manasika Vyadhi*

Apart, from this the treatment of *Manasika Vyadhi* is told by *Jnana*, *Vijnana*, *Dairy*, *Smriti* and *Samadhi* (Cha.Su.1/57). Role of *Daivavyapashraya Chikitsa* in the *Manasika Vyadhi* directly without the role of *Shareerika Dosh* can also be interpreted as Figure No.6,



**Figure 6** Mode of action of *Daivavyapashraya Chikitsa* in *Manasika Vyadhi* Thus, maximum number of *Daivavyapashraya Chikitsa* is available from the context of the *Unmada Adhyaya* and has references of almost all varieties of *Daivavyapashraya Chikitsa* in it.

e) **Nija Vyadhi:**

Application of *Daivavyapashraya Chikitsa* in *Nija Vyadhi* is already discussed under *Shareerika Vyadhi*, *Manasika Vyadhi* which are originated from *Ahara*, *Viharadi Nija Hetus*. All *Nija Vyadhis* develop due to vitiation of *Dosha* either *Shareerika* and *Manasika*.

f) **Agantuja Vyadhi:**

*Agantuja Vyadhi* are those that are caused by *Agantuja Nidana* and later influences *Doshas* in due course of time. Best set of examples for *AgantujaVyadhi* is available from *Agadatantra*. Bite of *Visha Sarpa*, *Keeta*, *Loota*, *Mooshika* or any *Vrana*, *Shotha* by external injuries are all considered under *Agantuja Vyadhi*. In *Visha*

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*Chikitsa, Mantra* is the first among *Chaturvimshatika Upakrama* showing importance of *Daivavyapashraya Chikitsa* in *Visha Upakrama*.

*Agantuja Vyadhis* are also caused by *Agantuja Karanas* like *Abhighata, Abhichara, Abhishapa* and *Abhishanga* mentioned in *Jwara Chikitsa Adhyaya* of *Charaka Samhita*. All these fall under the concept of *Prajnaparadha* in the form of *Kayika, Vachika, Manasika* where the person is knowingly indulging in *Nidanas. Purvajanmakrita* or *Ihajanmakrita Karma* may instigate the person to indulge in such *Nidanas* where the person may end up developing the disease. From *Abhicharaja Jwara* to *Abhicharaja Klaibya* text gives references for application of *Daivavyapashraya Chikitsa* in *Agantuja Vyadhi* (Cha.Chi 30/195). In all these conditions, *Daivavyapashraya Chikitsa* results in the *Karmakshaya* resulting in restoring of the health of the individual.

By this it is clear that *Daivavyapashraya Chikitsa* can be applied in the treatment of all kinds *Karmaja, Doshaja, Sharirika, Manasika, Nija* and *Agantuja Vyadhis*.

### PROBABLE MODE OF ACTION OF DAIVAVYPASHRAYA CHIKITSA:

1. *Jataragni Sambhandena Vina* – *Ama* plays an important role in causation of any disease, thus *Ama* is one among synonyms mentioned for *Vyadhi*. In the discussion on importance of *Agni* in *Grahani Chikitsa Adhyaya*, *Acharya Charaka* quotes *Agni* is responsible for the cure of all diseases. But in the context of

*Daivavyapashraya Chikitsa, Acharya Vagbhata* in *Ashtanga Sangraha* highlights negligible role of *Agni* especially *Jataragni* in causing *Dhatu Samyata* via *Daivavyapashraya Chikitsa*.

By definition ultimate aim of any mode of treatment is to cause *Dhatu Samyata*. Role of *Jataragni* in *Daivavyapashraya Chikitsa* is difficult to establish. However, large number of references of applicability of *Daivavyapashraya Chikitsa* from *Jwara Chikitsa* to *Yoni Vyapat Chikitsa* signifies the role of this line of treatment in many diseases. For Ex: *Upavasa, Bali, Upahara* as modes of *Daivavyapashraya Chikitsa* can be justified under the above said mode of action.

To establish or to justify the mode of action of *Daivavyapashraya Chikitsa* in diseases, it is essential to consider the effect of *Prabhava*.

### 2. Deva Prabhava:

“मन्त्रादयो हि देवप्रभावादेव व्याधिहराः, बल्युपहारादिप्रीताश्च देवा एव प्रभावाद्व्याधीन् घ्नन्ति” (Cha.Su 11/54)

*Prabhava* is the *Achintya Shakti*. It is defined as,

- The function of *Dravya* by its *Swaguna Karma Samarthyat*.
- It is quoted that *Prabhava* is by *Atma Veerya* i.e., potential of the *Dravya* itself which produces an action.

Hence *Daivavyapashraya Chikitsa* can be justified under the heading of *Prabhava*. The same has been quoted by *Charaka Samhita* as “*Daivaprabhavadeva Vyadhiharah*” i.e., *Dhatuamyavastha* is achieved by *Deva Prabhava*. For Ex: *Mani, Aushadha, Dharana*,

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*Mangala*, etc. can be justified under the heading of *Prabhava*. Same has been quoted by *Ashtanga Sangraha* under the description of *Prabhava* (A.S.Su 17/31).

## CONCLUSION

All the *Vyadhis* are invariably due to the vitiation of *Tridosha*. Thus, change in *Graha Gati* (movement of *Graha*) can lead to either development of a disease or aggravation of already existing condition through influence on *Tridosha*. This makes it essential to implement or adopt *Daivavyapashraya Chikitsa* for attaining *Samavastha* of *Doshas*.

- All modes of *Daivavyapashraya Chikitsa* acts by without *Jataragni Sambhanda* and by *Deva Prabhava*.
- Thus, from all the above discussion it can be said that *Daivavyapasharya Chikitsa* can be applied in the treatment of all kinds *Karmaja, Doshaja, Sharirika, Manasika, Nija* and *Agantuja Vyadhis*.

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