



ADRAVYABHOOTA CHIKITSA IN AYURVEDA: A REVIEW ARTICLE

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ABSTRACT

Any type of activity done for bringing the *Dosha*, *Agni*, *Dhatu*, and *Mala* into an equilibrium state is called *Chikitsa*. In Ayurveda, we can get many types of *Chikitsa* in the context of different *Vyadhi*. *Dwividha chikitsa bheda* includes *Dravyabhoota chikitsa* and *Adravyabhoota chikitsa*. *Adravyabhoota Chikitsa* includes all those treatments wherein no pharmacological approach is involved. This treatment may be in different forms like physical activities, mental activities, spiritual activities, religious activities, etc. *Adravyabhoota Chikitsa* complements therapy in some diseases and also be a mainstay approach in some conditions. Both types of treatments have their importance to different degrees in different places. This review article explains the concept of *Adravyabhoota chikitsa* in Ayurveda.

Keywords: *Chikitsa*, *Dravyabhoota*, *Adravyabhoota*.

INTRODUCTION

Ayurveda aims to preserve the health of a healthy individual and to treat the disease of an ill person¹. To achieve this aim, Ayurveda explains different types of *Chikitsa*. Any type of activity done for bringing the *Dosha*, *Agni*, *Dhatu*, and *Mala* into an equilibrium state is called *Chikitsa*². Based on the *Swaroopa* or *Angabheda*, *Chikitsa* is classified into *Dravyabhoota* and *Adravyabhoota* (Non pharmacological) *chikitsa*³. *Dravyabhootachikitsa* includes all the *Shamana* and *Shodhana Aushadhis*. *Adravyabhoota Chikitsa* includes all those treatments wherein no pharmacological approach is involved and may include different forms of treatment like physical activ-

ities, mental activities, spiritual activities, religious activities, etc. Amongst the synonyms of *Bheshaja*⁴, Acharya Charaka has mentioned words like *Pathya*, *Prayashchitta*, and *Hita*, which highlight the importance of *Adravya bhoota chikitsa* in Ayurveda. *Adravyabhoota Chikitsa* complements therapy in some diseases and also be a mainstay approach in some conditions. Both types of treatments have their importance to different degrees in different places. Implementation of different types of *Adravya bhoota chikitsa* over the patient depends on the *Yukti* (Intelligence) of the physician.

DESCRIPTION

Adravyabhoota chikitsa is *upayas* that help to bring the normalcy of *Dosha*, *Dhatu*, *Agni*, and *Mala*. There are 10 *Upayas*⁵ listed below in table No 1.

1	<i>Bhayadarshana</i>
2	<i>Vismapana</i>
3	<i>Vismarana</i>
4	<i>Kshobhana</i>
5	<i>Harshana</i>
6	<i>Bhartsana</i>
7	<i>Vadha</i>
8	<i>Bandha</i>
9	<i>Swapna</i>
10	<i>Samvahana</i>

Bhayadarshana

Bhaya is induced in the patient to bring the *Dhatusamyata*. Example: In *Unmada*, a terrifying patient by biting fangless snakes, a sudden encounter with a lion, elephant, or other such wild animals, threatened by criminals or the patient's enemies who were holding weapons.

Vismapana

They are making the person mesmerized or creating a surprise.

Example: In *Unmada Chikitsa*⁶ *Vismaya* has been told.

Vismarana

Making the person forget the time in which the *Vega* occurred.

Example: In *Jwara chikitsa*⁷ *Vismarana* of *Jwara vega*, In *Unmada chikitsa*, *Vismarana* of *Hetu* has been told.

Kshobhana

Kshobhana means agitating, shaking, disturbing, or giving emotional stress.

Example: In *Ashmari chikitsa*⁸ and *Unmada chikitsa* *Kshobhana* has been told.

Harshana

The word *Harshana* means causing pleasure. Here the patient is kept in a happy mood so that he can overcome the psychological stress.

Example: In *Unmada*, *Madatyaya*⁹, *Aruchi*¹⁰, *Bhayaja atisara*¹¹, *Shanka visha*¹², *Manoabhigataja*, and *Chardi*, *Harshana* is told as one of the lines of management.

Bhartsana

It is a sort of condemning act or threatening to the patient.

Example: In *Unmada*, *Bhartsana* is told.

Vadha

The word *Vadha* means killing, murder, or destruction.

Example: In *Unmada chikitsa*, *Vadha* is told.

Bandhana

Here the patient is bound and kept in an isolated room.

Example: In *Unmada chikitsa*, *Bandhana* of, the patient in a dark room devoid of any harmful substances has been told as a line of management.

Swapna : Swapna is synonym of *nidra*.

Example: In *Rasashesha ajeerna chikitsa*¹³, *nidra* is told.

Samvahana: Gentle massage or rubbing is called *samvahana*., Example: In *Nidra vegadharana chikitsa*.

Adravya Bhoota chikitsa in Chaturvidha chikitsa¹⁴: Acharya sushruta in Sootrasthana has explained *Chaturvidha chikitsa* which includes *Shodhana*, *Shamana*, *Ahara*, and *Achara*. Here *Achara* can be considered as *Adravyabhuta chikitsa*.

Adravya chikitsa as Rasayana

Achara rasayana, told by Acharya Charaka and *Buddhimedhakara gana*, told by Acharya Sushruta where many practices of life have been explained which will help to improve the quality of life and act as *Rasayana*. Examples: *Satata adhyayana*, *Vada*, *Paratantra avalokana*, *Acharyaseva*, telling the truth, *Akrodha*, devoid of *Madya* and *Maithuna*, *Ahimsa*, *Japashouchapara*, *Thapasvi*, etc.

Upashaya as Adravya bhoota chikitsa¹⁵

There are 18 types of *Upashaya* mentioned by Acharya Charaka, in which some of the *Upashaya*

will come under non-pharmacological management. Examples are given below,

Hetu vipareeta Vihara : *Ratri Jagarana* in *Diwaswapnajanya Kapha*

Vyadhi vipareeta Vihara : *Pravahana* in *Udavarta*

Ubhaya vipareeta Vihara : *Ratri Jagarana* in *Tandra*

Hetu Viparitarthakari Vihara : *Bhaya darshana* in *Vataja Unmada*

Vyadhi Viparitarthakari Vihara : *Pravahana* in *Chardi*

Ubhaya Viparitarthakari Vihara : *Pratarana* in *Jala* in *Urustambha*

Adravya Chikitsa in Doshopakrama: Vagbhatacharya, while explaining *Doshopakrama*, some of the *Adravya chikitsa* have been explained in order to pacify the *dosha*. *Veshtana* and *Trasana* have been told for *Vatasypakrama*. *Chinta*, *Vyayama*, *Prajagara*, *Upavasa*, etc., has been told for pacifying the *Kapha dosha*.

Adravya Chikitsa in Dashavidha langhana: Among the 10 types of *Langhana*, *Pipaasa*, *Atapa sevana*, *Maruta sevana*, *Vyayama*, and *Upavasa* can be considered as *Adravya chikitsa*.

Adravya Chikitsa in Trividha chikitsa: Acharya Charaka has explained three types of *Aushadhas*; *Daivavyapashraya*, *Yukti vyapashraya*, and *Satwavajaya*. In *Daivavyapashraya chikitsa*, there is the use of *Mantra*, *Niyama*, *Prayashchitta*, *Upavasa*, *Pranipata*, and *Swastyayana*, where no pharmacological drugs will be used to treat the disease. In *Satwavajaya*, the word *Satwa* means *Manas*, and *Avajaya* refers to win over. Hence *Satwavajaya* means to have control over the mind and thus abstain from things that are not good for the health. *Asatmya indriya artha samyoga* is regarded as one of the principal causes of disease. So, avoidance of *Heena*, *Mithya*, and *Atiyoga* of *Mano artha* will serve to cure the major *Mano vikaras*.

Examples of Adravya Bhoota chikitsa in specific diseases (Table No 2)

<i>Jwara</i>	<i>Kaala</i> mentioned in <i>Taruna jwara chikitsa</i> , Chanting <i>vishnusahasranaama</i>
<i>Prameha</i>	You are mentioning many physical activities like Walking for 100 <i>yojanas</i> without footwear, digging a well, etc.
<i>Shwitra</i>	It will reduce once the <i>Paapakarma</i> has been reduced(<i>ksheena paapa</i>).
<i>Rajayakshma</i>	<i>Daana, Tapa, Harshana, Ashwasana</i> , Listening to music, etc.
<i>Urustambha</i>	<i>Jala Pratarana</i>
<i>Kaarshya</i>	<i>Swapna, Harshana, Sukha shayya, Achintana</i>
<i>Kushta</i>	<i>Dwija sura guru pooja, Dana, Shivasuta Aradhana</i> etc.
<i>Sanyasa</i>	<i>Soochitoda, Vismapana, Vismarana, Keshalunchana</i> etc.
<i>Amlapitta</i>	<i>Deshantara gamana</i>
<i>Beejopaghataja kalibya</i>	<i>Daivavyapashraya chikitsa</i>
<i>Shanka visha</i>	Chanting <i>mantra</i>
<i>Madatyaya</i>	I am indulging in factors like music, pleasing and delightful companions and psychotherapy, etc.

Along with these, some other measures of non-drug therapy, which are also part of Ayurveda, are meditation, *Yoga, Vyayama, Nidra, Ritucharya, Sadvritta, Marma chikitsa*, listening to music, and psychological counseling. They play an important role as *Adravabhoota chikitsa* in both maintaining health and curing various ailments.

Nidra as a chikitsa¹⁶ *Nidra*(Sleep), if done in the proper way, will give *Sukha, Pushti, Bala*(Strength), *Vrishya*(Aphrodisiac), and *Jnana*.

Vyayama¹⁷

Vyayama(Exercise) helps to improve the *Agni*, and it brings *Laghuta* to the body. In contemporary science, there are descriptions of non-pharmacological management of diseases using music therapy, aversion therapy, flooding, positive reinforcement, group therapy, destruction therapy, catharsis, counseling, physical restraint, seclusion, etc.

DISCUSSION

Though the *Adravabhoota Chikitsa* does not comprise any substance as a medicine, they have an impact on the body and its function. In Charaka *Vimanasthana*, Acharya has said the mode of action of this treatment is beyond the purview of reasoning as the *Bhaya darshana, Vismapana*, etc., are *Amoorta bhava* and they do not act directly on the body. These *Amoorta bhava* act on *Vatadi doshas*, thus producing normalcy of *Doshas* and making the person *Swastha*.

The measures described for the maintenance of mental health promote the *Satwa guna* in the person. It helps in the management and prevention of various psychological problems and diseases. Acharya Charaka has described the importance of *Satwavajaya* by saying if the person is able to control his mind, then he can control the whole world. In Charaka *Sutrasthana*, it is told that *Mantraadi chikitsa* acts due to '*Devaprabhava*' and it is '*Aashuvyadhihara*' in nature¹⁸. All the measures described in the *Achara rasayana* are advocated to increase the *Satwa guna* and also to improve the *Daivakarma*.

Ayurvedic psychiatry is full of non-drug therapies which act through *Prabhava* (specific effect) and by enhancing the *Sattva guna* of *Manas*. Fever is also caused by *Daivaprakopa*, whose effect can be minimized by worship like *Vishnu pooja*. The effect of *Yagya, Pooja, Bali, Mantra*, etc., is not directly observed, but they act due to *Prabhava*. *Ashwasana, Bhaya*, and *Trasana-chikitsa* are advised in different diseases due to *vata dosha*, which ultimately affects *Pitta* and *Kapha dosha*, and the person may become normal in his psychological functions. In the case of insanity, these activities might be able to suppress the hyperactivity or stimulate the hypo-activity of *Doshas* through the control of *Vata dosha*. Some diseases like *Atisara* (diarrhea) may occur due to *Bhaya* and *Shoka*. It can be managed by such procedures, which can alleviate the mental status of the patient, and thereby, *Vatadi dosha* becomes normal. Practic-

ing *Vyayama* not only improves blood glucose control but also improves insulin sensitivity and restores the associated complications. *Dinacharya*, *Ritucharya*, *Sadvritta*, etc., are told in Ayurveda in order to achieve the main aim of Ayurveda, i.e., *Swasthasya Swaasthya Rakshanam* and *Aturasya Vikara Prashamanam*. Yoga, which has been explored in Patanjali Yoga Sutra, is also a part of Ayurveda. *Ashtanga Yoga* is described in Ayurveda as; *Yama*, *Niyama* and *Pratyahara* in the form of *Sadvritta*, *Asana* and *Pranayama* in the form of *Vyayama*, *Dharana Dhyana Samadhi* as the treatment measures of mental disorders. Apart from all these, *Nidana parivarjana* (avoiding causative factors) is a very important *adravyabhoota* treatment procedure that helps in both the maintenance and promotion of health along with the cure of diseases.

CONCLUSION

While explaining the synonyms of *Chikitsa*, Acharya Charaka has mentioned the terms like '*Prayashchitam*' and '*Hitam*.' It indicates that not only is a *Dravya* called *Aushadha*, but also an *Adravya* can be used as an *Aushadha* to treat a *Vyadhi*. Knowingly or unknowingly, each physician is using *Adravya bhoota Chikitsa* in their practice life. If the physician understands the concept of *Adravya bhoota chikitsa* and uses them along with *Aptopadesha* and *Yukti*, then it becomes a major tool to treat many psychological and psychosomatic diseases easily.

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