

## VARIOUS DIMENSIONS OF DAIVAVYAPASHRAYA WITH ITS POSSIBLE RATIONALITY - A JIGNASA

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### ABSTRACT

*“Shubham Karoti Kalyanam Arogyam Dhanasampadaha Shatrubuddhi Vinashaya Deepajyoti Namostute”.*

The concept of *Daivavyapashraya chikitsa* has been misunderstood as magical therapy which is wrong, as *Acharya Charaka* has emphasized it as the prime most among *Trividhaushadhi's* in *Trisreshaneeyaadhyaya* due to its *Aashu vyadhiharatwatana*, which highlights its importance among all three treatment modalities. *Daiva* refers to *Adrushtha* and *Vyapashraya* to *Visheshena ashrayam*. Hence a review on the art of invocation and implanting it by preventing and curing Physical and Psychosocial diseases with a proper scientific approach is very much essential. *Daivavyapashrayachikitsa* comprises *MantraAoushadhaManiMangalaBaliaadi*. Many instances are available in the *Samhitha's* such as, '*Siddhamantrapatana*' in the treatment of *AagantujaUnmada*, '*Sahadeevimooladharana*' in the case of *Vishamajwara*, which is purely scientific. *Acharya Sushruta* in *Uttaratantra* quotes the concept of *Bali* and *Rakshavidhanam* as a treatment in the case of each *Grahabhada* in children. For example: In case of *Skandhagraha Raktamaala*, *Pataka*, *Raktagandhravyas*, *Raktabhakshya*, *KukkutaBali* along with *Ghantanaada* and *ShivaParvati Mantrapatana*. The rationality behind it can be interpreted as, it acts on microbial activity, negative energy and child's psychology, as well as the *Mantra's*, which are energy-based sounds that act on a particular system of the body and mind. Since the word *Daiva* is quoted in different contexts with different meanings as *Adrushtha*, *Poorvadaihikakarma* and based on the aspects explained under *Daivavyapashrayachikitsa*, rationality

can be interpreted as Microbiology, Psychology, Spiritualism, Philosophy, Astrology and Paranormal sciences are included in it. Thus, an attempt is made in understanding and practicing *Daivavyapashrayachikitsa* along with the scientific approach.

**Keywords:** *Daivavyapashrayachikitsa*, Psychology, *Sushruta*

## INTRODUCTION

*Daivavyapashrayachikitsa*- a boon to the Ayurvedic physicians, which prevents and cures many diseases, has been under the heap of ash at the present scenario. Understanding and practising it with a rational approach must be inculcated. A part of science that is unique, forgotten and becoming extinct should be reviewed and practised. Thus, a thought process has been incorporated on various dimensions and rationality of *Daivavyapashrayachikitsa* mentioned in the *Samhitha*'s.

**DAIVAVYAPASHRAYA CHIKITSA:** In our science, each and everything is concealed within *Kaarya Karana Siddhanta* and thus *Daivavyapashraya Chikitsa* too. It is explained for specific diseases with specific pathogenesis and not for all diseases. An approach towards its rationality has been made as follows:

1. **Mantra Chikitsa:** *Mantras* are the energy-based vibrations that act on each cell in our body based on the composition. For ample of diseased conditions and preventive aspect, *Mantra chikitsa* has been quoted in our *Samhitha*'s as *Vishnusahasranama* for *Vishamajwara*<sup>1</sup>, *Gayatri-mantra pathana* for *Rasayana* and *Vasheekarana*<sup>2</sup>, *Shreesookta*, *Mahendra*, *Rama*, *Krishna*, *Shiva mantras* for *Rasayana aushadha sevana*<sup>3</sup>, *Rudras-tuti* for *Shoosha*<sup>4</sup>, *Vedadhyayana* for *Prameha*<sup>5</sup> and so on.
2. **Aushadha Chikitsa:** These are the medicinal plants with special properties mentioned specially for those diseases which are caused due to *Poorva-janmakarmaphala* and should be consumed with proper rituals. Such references are available as *Dhanwana Shalmalyadi aushadhisevana* along with *Mantra patana* for *Moodhagarbha nirharanartha*<sup>7</sup>, in children to prevent *Grahabhada*

*Brahmi*, *Aindri*, *Jeevaka*, *vacha aushadhis* to be made worn in hands, neck, and head respectively<sup>8</sup>.

3. **Mani Dharana:** Wearing a particular *Mani* for a particular *Graha* has been mentioned which emphasizes *Mani Dharana* is related to both astrology and medical science. *Maanikya* (Ruby) has been mentioned for *Soorya Graha badha*, as it is *sheeta*, *snigdha* it acts tremendously against *Soorya graha* which is *ushna*, *Teekshna*. In medical science, it has been mentioned as, *Mukta Sphatika Mani Dharana* for *Moorcha chikitsa*<sup>9</sup>, *Manidharana* as one of the treatment modalities for all *Pittaja vikaras*<sup>10</sup>.
4. **Mangala Karma:** Performing pleasing rituals such as offering *Pooja* for *Brahma*, *Ashwinau*, *Indra*, *Ishwaradi devatas* in case of *Vishamajwara*<sup>1</sup>, *Ishwara pooja* in Case of *Unmada* and *Apasmara*<sup>11</sup>, this calms the mind and reduces the symptoms by acting on CNS of the diseased person.
5. **BaliUpahara Karma:** Many instances are available such as, in the case of each *Grahabhada* in children's different kinds of offerings has been quoted. For *Skandhagraha Raktamaala*, *Pataka*, *Raktagandhadravayas*, *Raktabhakshya*, *Kukkuta-Bali* along with *Ghantanaada* and *ShivaParvati Mantrapatana*<sup>12</sup>, For *Rutuvyapad chikitsa*, *Deevatanam pashubali*<sup>06</sup> has been mentioned. The rationality behind it can be interpreted as; it acts on microbial activity, negative energy and a child's psychology.
6. **Homa-Havana-Dhoopana Karma and Rakshavidhana:** Fumigation therapy not only destroys microbial activity but also reduces negativity and uplifts spiritualism in and around the surroundings. For example, *Ishta Homa* to cure *Unmada* and *Apasmara*<sup>11</sup>, *Nitya kshatatura*

*rakshanartha Guggulwadi Dhoopana*<sup>13</sup> and for all kinds of *Grahabhada*, *Raksha karma*, *Dhoopana* has been mentioned.

7. **Niyama:** These are the set of rules and regulations one has to follow to prevent and get rid of the diseases which act on behaviour patterns and specific systems of the person. It includes *Akrodha*, *Gurusushrusha*, *Shoucha*, *Aharalaghava* and *Apramada*. For instance: In the case of *Kushta Vratadi Niyama seeva* has been quoted<sup>14</sup>.
8. **Prayashittha:** Accepting one's own mistakes, repenting and surrendering even though looks like a philosophy, will help in resolving many incurable conditions. It has been mentioned as a treatment for *AbhishapaAbhicharaja jwara*<sup>15</sup> and also for many such conditions.
9. **Upavasa:** Emphasizes many contextual meanings such as 'being nearer to good or god', 'fasting' etc. While stating *Rutuyyapad chikitsa*, *Upavasa* has been mentioned as a treatment modality<sup>06</sup>, which controls physical and psychological aspects in diseased and also acts as a preventive aspect.
10. **Swastyayana:** Refers to chanting or saying good aspects such as *Shanti mantras*. In *Unmada* and *Apasmara Shanti mantras*<sup>11</sup>, in *Rutuyyapad Chikitsa vedokta mantras* for *swastyayanartha*<sup>06</sup> have been mentioned.
11. **Pranipatagamana:** Performing *Namaskara to Deevaadi* along with *Teerthaksheetra darshana* focuses oneself and helps in preventing and curing many challenging diseases. While explaining *Klaibya chikitsa* prime most importance has been given to it<sup>16</sup>.
12. **Aadi:** Refers to many other concepts such as *Japa*, *Tapa*, *Sadhudarshana*, *Agadadharana*, *Mrutasanjeeveni*, *Daana*, *Sthanaparityaga*, and *Ashwasana* which all interprets *Daivavyapashraya Chikitsa* itself. Along with it many concepts directly emphasize *Daivavyapashrayachikitsa* such as *Achara Rasayana*, *Aushadha mantra* quoted in *Vamana vidhi*, *Sadvrutta paripalana*, *Rutucharya*, *Punsavanavidhi*, *Tarpanavidhi*, *Mantra patana* before *Shastrakarma*.

## DISCUSSION

*Daivavyapashrayachikitsa* is indicated in both *Shaareerika* and *Manasika vyadhi's* as well as for all *karmaja Vyadhi's*.

Along with a literary review on *Daivavyapashraya Chikitsa*, a clinical approach has been adopted while treating subjects of *Vishamajwara* by incorporating chanting of *Vishnusahasranama*, which had yielded better results.

While explaining *Ashtanga's* of *Ayurveda Bhootavidya/Graha Vidya* has been quoted and it denotes its prime importance in *Ayurveda*, which is getting vanished and extinct nowadays.

Based on its importance, the present study is established on *Daivavyapashrayachikitsa* as a sparkle of light, highlighting the possible rationality by taking into consideration all sciences such as Microbiology, Psychology, Spiritualism, Philosophy, Astrology and Paranormal sciences.

## CONCLUSION

*Daivavyapashraya Chikitsa* as indicated in all kinds of Psycho-somatic disorders can be incorporated as a special entity to treat all such diseases which requires multi-dimensional clinical studies.

Rather than only limiting a special and unique treatment modality, its rationality to be understood and it should be brought into practice by various clinical studies which is very much essential in the present era.

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