

**CONCEPT OF ADRAVYABHOOTA CHIKITSA IN AYURVEDA: A
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ABSTRACT

This review paper mainly focuses on of the *Adravabhoota chikitsa* (Treatment) procedure that requires a non-pharmacological approach, out of the *Trividha chikitsa* that has been mentioned by *Acharya Charaka* in *Charaka Samhita*, *Acharya Susruta* and *Acharya Vagbhata*. It includes physical activities (Exercise), mental activities (Meditation) and religious activities (*Puja, mantra*) ultimately to make harmony in the *doshas, dhatu* and *mala* of the body. Procedures like *Langhana, Upavasa* under *Adravabhootachikitsa* has been mentioned by different Acharyas in *Medo dushti, Ama doshas* and *jwar* and so on.

KEYWORDS: *Adravabhoota chikitsa, Trividha chikitsa, Ama doshas.*

INTRODUCTION

Ayurveda seeks to treat an ill person's illness and maintain the health of a healthy person.^[1] Ayurveda describes the various forms of *Chikitsa* in order to accomplish this goal. *Chikitsa* refers to any action carried out to bring the *Dosha, Agni, Dhatu, and Mala*^[2] into a condition of equilibrium.

According to Angabheda or Swaroopa (Nature) Ayurveda *Chikitsa* is further divided into *Dravyabhoota chikitsa* and *Adravabhoota chikitsa* (Non drug therapy).^[3]

Dravyabhootchikitsa comprises of *shamana* and *shodhana* procedures. *Adravyabhoota chikitsa* means non drug therapy which includes physical, mental and spiritual activities. *Adravyabhoota chikitsa* has a different approach which is mostly related to our daily regimen and get affected by our lifestyle. Acharya Charaka has quoted the term *Bhesaja*, *Pathya* and *Prayaschitta* in relation with *Adravyabhoota chikitsa*.^[4] When describing therapeutic methods, Ayurveda has always placed a strong emphasis on the proper kind of *Aushadha*, such as drugs, *ahara* (Nutrition), and *viharas* (Lifestyle/behavior). Nonpharmacological interventions are known as *viharas*. Among the synonyms for *Bheshaja* (Medicine) are *Pathya* (Beneficial to the body's transport routes), *Prayashitta* (Repentance), and *Hita* (Beneficial).

Treatment is defined by these non-pharmacological forms. These synonyms highlight the value of non-pharmacological treatment.

Marma treatments, yoga, and meditation are also included in *Adravyabhuta Chikitsa*. The powers of the sun, water, air, and other natural elements were also utilized for therapeutic purposes in the past. Even the natural forces were revered and regarded as gods. Offerings, fire sacrifices, and other rites were carried out for their therapeutic benefits. Even now, we continue to follow.

Adravyabhoota chikitsa in charak samhita

Acharya Charaka has given 10 methods which comes under *Adravyabhoota chikitsa*, listed below^[5]:

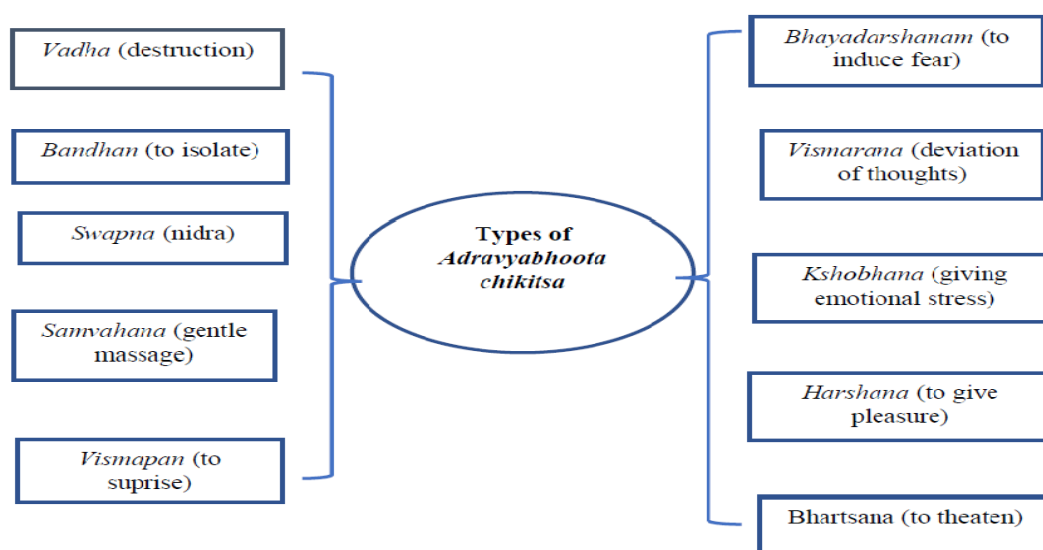


Figure 1: *Adravyabhoota Chikitsa* in *Charak Samhita* and *Ashtang hridaya*.

1. **Bhayadarshana:** In *Unmada*, patient is brought near a fangless snake, a lion, elephant, or other such wild animals, patient is put into a fearful condition.
2. **Vismapana:** To make a person surprise. Example: In *Unmada*.^[6]
3. **Vismarana:** The person is intentionally made to skip the fear of any disease by making them involved in other activities. Example: In *Jwara chikitsa Vismarana* of *Jwara vega*,^[7] In *Unmada chikitsa*, *Vismarana* of *Hetu* has been told.
4. **Kshobhana:** *Kshobhana* means to put any person into a emotional pressure or state, to trap his/her mind by telling some emotional things .Example: In *Ashmari chikitsa*^[8] and *Unmada chikitsa Kshobhana* has been told.
5. **Harshana:** The word *Harshana* means to give happiness or pleasure. The patient is given such a pleasant or soothing atmosphere to lift his mood helping to overcome the psychological stress.
6. **Bhartsana:** To threaten the patient intentionally. Example: In *Unmada*, *Bhartsana* is told.
7. **Vadha:** Killing scenes or videos are made to see intentionally. Example: In *Unmada chikitsa*.
8. **Bandhana:** Here the patient is confined to a closed space or room. The room consists of non - harmful materials to deal with the patient. Example: In *Unmada chikitsa*.
9. **Swapna:** *Nidra* is advised in *Rasesajeerna*.^[9] (Indigestion due to rasa)
10. **Samvahana:** Massaging with the soft hands, Example: In *Nidra vegadharana chikitsa*.
Acharya charaka has mentioned three ways by which any treatment protocol is done as
 - *Daivavyapashraya* (Use of *mantras*, *niyamas*, *prayashchitta*, *upavasa*, *pranipata*)
 - *Yuktivyapashraya* (Rational use of any drug)
 - *Satwavajaya* (Control over mind)

So, in both *Daivavyapashrya* and *Satwavajaya chikitsa*, there will be absence of any drug or medicine, therefore they can come under the cagetry of *Adravyabhoota chikitsa*.

Achatya charak has also mentioned *Pipaasa*, *Atapa sevana*, *Maruta sevana*, *Vyayama*, and *Upavasa* among the ten varieties of *Langhana*, can be categorized as *Adravya chikitsa*.

In addition to these, other non-pharmacological therapies that are also a component of Ayurveda include yoga, meditation, *vyayama*, *nidra*, *ritucharya*, *sadvritta*, *marma chikitsa*, music therapy, and psychological counselling. As *Adravyabhuta chikitsa*, they are crucial for both preserving health and treating a variety of illnesses.

Satvavajaya chikitsa

Part of *Adravabhootachikitsa* under *Trividha chikitsa* mentioned by *Acharya Charaka*.^[10]

As per *Acharya Charaka* the term *Satvavajaya* means to deflect the mind from toxic or unpleasing subjects(*artha*).

Satvavajaya emphasis on strengthening the control of mind over thoughts and the purpose of this therapy is to keep mind free from emotional and mental stresses. `

Acharya charaka has mentioned 5 different ways to achieve it

1. ***Chintya***: By modulating the patterns of thoughts
2. ***Vicharya***: By interchanging thoughts
3. ***Uhya***: To keep a check on any thought.
4. ***Dheya***: By refining the thoughts
5. ***Samkalpa***: To establish a balanced mindset by practice or by following a method.

Adravabhoota chikitsa in other samhitas

Acharya Sushruta in *Sootrasthana* has mentioned *Chaturvidha chikitsa* comprises of *Shodhana*, *Shamana*, *Ahara*, and *Achara*. *Achara* can be put in the category of *Adravabhuta chikitsa*.

Acharya vagbhata in *Ashtang sangraha* has mentioned some of non -drug approach to treat different ailments as.^[11]

- ***Upavasa***: Restricting or limiting the intake of food for a period. Generally advised in increased *ama dosha* in the body
- ***Anil sevan***: exposure of fresh air.
- ***Atapa sevan***: Exposure of sunlight.
- ***Mantra***: Part of behavioural therapy.
- ***Trasana***: To put in a shocking environment.

MATERIAL AND METHODS

All the data has been drawn from the ancient texts of *Samhitas* (*Charaka Samhita*, *Ashtang hridaya*).

All the digital libraries related to AYUSH, Research papers and esteemed journals were helpful in extracting the desired material.

DISCUSSION

Adrvyabhoota Chikitsa can alter the status of doshas in the body. According to Acharya in *Charaka Vimanasthana*, the treatment's manner of action is outside the realm of reason because the *Bhaya darshana*, *Vismapana*, and other practices are *Amoorta* bhava and do not directly affect the body. By affecting Vatadi doshas, these *Amoorta* bhava bring about *dosha* normality and make the individual Swastha.

The steps outlined for maintaining mental health encourage a person's *Satwa guna*. It aids in the treatment and avoidance of numerous illnesses and psychological issues.

Acharya Charaka explained the significance of *Satwavajaya* by stating that a person can control the entire world if he can manage his thoughts. According to *Charaka Sutrasthana*, *Mantraadi Chikitsa* is "*Aashuvyadhihara*" (Fast acting) in nature and acts as a result of "*Devaprabhava*."

Every action outlined in the *Achara Rasayana* is recommended in order to enhance *Daivakarma* and raise *Satwa guna*.

Non-pharmacological treatments that work by boosting Manas' *Sattva guna* and producing *Prabhava* (Particular impact) abound in Ayurvedic psychiatry.

Daivaprakopa also causes fever, yet worship such as Vishnu pooja might lessen its effects. Though not immediately observed, the effects of *Yagya*, *Pooja*, *Bali*, *Mantra*, and other practices are triggered by *Prabhava*. *Trasana-chikitsa*, *Bhaya*, and *Ashwasana*.

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