

CRITICAL ANALYSIS OF DAIVAVYAPASHRAYA CHIKITSA: A SCIENTIFIC EXAMINATION OF ITS EFFICACY, MECHANISMS, AND CLINICAL APPLICATIONS

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ABSTRACT

Daivavyapashraya Chikitsa is one of the Mystical therapies mentioned under *Trivida Chikitsa* according to *Ayurveda*. Even though this is mentioned in the first-place utmost importance is not given nowadays as a treatment is concerned. Knowingly or unknowingly these Chikitsa principles are being carried out in different parts of the world as a part of religious belief. The concept of *Pindanda* and *Brahmanda* throws the light that all that outside us resides within us which indicates that we are the miniature of this universe, which can also be taken spiritually to mean that their consciousness or inner life is indistinguishable from that outside of them, which is ultimately leads the way to Brahma the superior. Every Karma has its own Phala which gets served accordingly, *Karmaroga Shanti* can be achieved only when *Karmakshaya* occurs, through *Yuktivyapashraya Chikitsa* it's not possible this can be done only when one experiences Phala Upayoga. As *Adarma* increases day by day, the incidence of occurrence of new

diseases also increases hence *Daivavyapashraya* Chikitsa are useful to reduce the sufferings and increase the quality of life. Due to its *Achintya Prabhava* and immediate effect, it has the capacity to bring the *Dhatusamyata* in the Purusha without contact with *Jataragni* hence it is considered Shreshta. Understanding this mystical therapy becomes difficult as it is something spiritual and beyond it, hence many more studies are needed to decode the importance and action which helps the *Vaidyas* to practice confidently along with *Yuktivyapashraya* and *Satwaavajaya* Chikitsa which will surely help to achieve a great result. In this article, an attempt has been made to understand the components of *Daivavyapashraya* Chikitsa with its utility and clinical application in the present era.

KEYWORDS: *Daivavyapashraya Chikitsa, Daiva, Daivakara, Purushakara, Karma, Present era, Mystic therapy.*

INTRODUCTION

The *Vyutpatti* of *Deva Shabda* originated from *Dhiv Dhatu*. The word *Daivavyapashraya* consists of two words *Daiva* and *Vyapashraya* where *Daiva* in common concept considered as *Diety*.

The scope and applicability of words vary based on *Tantra* and *Adhikarana*

- *Deva* can be considered as *Diety* in general.
- *Daiva* is anything related to *Diety* or *Devaatagataha* which is considered as.
- *Daivam* is related to deeds of previous life and their outcome i.e., *Purvajanmakruta Karma*.

Hence *Daivavyapashraya Chikitsa* can be defined as

दैवमदृष्टं, तदाश्रित्य यद्व्याधिप्रतीकारं करोति तदैवव्यपाश्रयं^[1]

Any therapy which depends on or is linked to *Adrushtam* (which cannot be observed) or *Daiva*.

MATERIALS AND METHOD

The references for *Daivavyapasrayachikitsa* (divine therapy) has been collected from the main classical treatise of Ayurveda namely *Charaka Samhita*. Later the application of *Daivavyapasrayachikitsa* (divine therapy) in various diseases has been compiled. In this way an attempt has been made to collect the scattered references of *Daivavyapasrayachikitsa*

(divine therapy) from Charaka Samhita and analyse. 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*.

Many classifications of *Chikitsa* are mentioned in classics.

One among them is *Trividha* classification.

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

CONCEPT OF DAIVAVYAPASHRAYA CHIKITSA

as one which is invisible, relating to gods^[6], produced by fate and *Karma* which was done in the previous life. 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.

Classics Mantra for Garbhadhana (A.H, Sha1/32)	Mantra for Agada Prayoga in Kushta (A.H, chi 19/57)
Mantra prayoga in mrutagarbha (A.Sa, Sha3/19)	Mantra for Sukhaprasavarta (Cha.sha 8/39)
Jatakarma mantra (A.H,uttara 1/3)	Vishnu Sahastranama (Cha, Chi 3/311)
Mantra during Madhu and Ghrita Prashana (A.H,Uttara 1/12)	Visha Chikitsa (Cha, Chi 23/61)
Mantra before feeding milk (Sha sa 6/35)	Raksha Mantra (A.H,Su 7/22)
Graha Shanti Mantra (A.H,Uttara 3/40)	Siddha tantra (Su.Su 46/448)
Mahendra Mantra before collecting medicine (A.H, Kalpa 6/1)	Navagraha Mantra (Su.Uttara 28/21)
Mantra before administering Vamana medicine (A.H, Su 18/12)	Mantra for Praharshana (A.H,Sha 1/82)

It includes the following: -Components of *Daivavyapashraya Chikitsa Mantra*, *Oushadhi*, *Mani*, *Mangala*, *Bali*, *Upahara*, *Homa*, *Niyama*, *Prayaschita*, *Upavasa*, *Swasthyayana*, *Pranipata*, *Dana* and *Gaman*.

➤ 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*.

- *Omkar pranava mantra* is chanted while worshipping *Rasalinga* to obtain the *Rasasiddhi*.
- *Garuda mantra*, *Rudra mantra*, *Tripura mantra* were explained for the *Sthambhana* and *Shamana* of *Sarpa visha*.
- Specific *mantra* is mentioned for *Garbhadana* purpose.
- For *Sukhaprasava* and to avoid the death of the embryo inside the womb, particular *Mantra* are mentioned.
- 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 years.
- Chanting of *Gayatri mantra* is advised in the context of *Mukhamandika graha* treatment.

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 call.

➤ 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.

➤ MANIDHARANA

Wearing a few *Ratnas* as a preventive and protective measure against *Anushan Vyadhis* is considered as *Manidharana*.

List of Oushadhi and Manidharana mentioned in classics

- Greeshma Ritucharya Muktamanidharana is mentioned
- In the diseases of Pittala Prakruti and its Chikitsa Mukta Mani Dharan is advised
- Dharana of Vajra, Marakata, Sara, Pichuka, Vishamushika, Karketana, Sarpamani, Vaidhurya Etc. were suggested to avoid the biting of the snake and to avoid the spreading of the poison on snakebites.
- Use of Navaratna is told in Rasaratnasamucchaya to combat the bad effect of Navagraha.

- Oushadhyagada Dharanaihi is mentioned in Bhootonmada
- Manidharana in the Present Era as Gemstone therapy
- Graha and Gemstone based on Astrology.

The Panchamahaboota in gems

Ruby and coral - fire

Pearl and diamond - water

Emerald - earth

Yellow and blue sapphire - space

Hot colours - increase heat

Cold colours - brings calmness

Neutral - pleasant feeling and joy.

• **DAANA**

The *Daanas* are categorized into 3 in which giving a *Daana* to a worthy person consider as *Sathvikam* type, one given with the expectation of some return, or with a desire for fruits and results, or grudgingly is *Rajasika* type and one given with contempt, to an unworthy person, at a wrong place and time is *Tamasika* type of *Daanas* explained in *Bhagavad Geeta*.

List of Daanas mentioned in classics

In the *Harita Samhita* for *Papa Dosha Pratikararta* different *Daanas* are explained in *Dwiteeyasthana* first chapter

- Example in *Meha, Shwasa, Bhagandara, Kaasa* -**Swarnadaana**
- In *Brama, Murcha* - **Jala or Annadaana**
- *Panduroga Chikitsa* should be started with - **Godaana, Bhoomidaana and Swarnadaana**
- *Kushta* - **Godaana, Swarnadaana, Annadaana** etc.

• **MANGALA**

List of Mangala Karma which should be performed in the classics

- Before conducting *Virechana vidhi* *Mangala karma* to be performed
- *Mangalacharana* during *Kumara Namakarana* is mentioned in classics
- For *Bheshaja Grahanam, Mangala Devata, Archanadi Poorvakam* is told *Poorvanne Mangala karya* should be done before *Vamana Vidhi*.

- *Mangalya Mani* and *Oushadha Dharana* in *Vishama Jwara*.
- **BALI**

List of Bali mentioned in classics

- In *Shakunipratishedhyaya Adhyaya Tilatandulakam* Ityadi Bali is told in *Sushruta Samhita*.
- *Bhoota Odana* Bali *Brahmaraksharta* Bali
- For *Pishachi Bali* in the form of *Seedu, Pinyaka, Palala, Dadhi* should be offered.

➤ UPAHARA

The word *Upahara* is derived from *Upa* means near and *Hriyati* means to give. So *Upahara* means unconditional offering or present to God.

Clinical utility of *Bali/ Upahara*

Example: *Narayana Bali*.

Done in all cases of abnormal death by fasting, animal, arson, curser, disease, suicide, fall from height, drowning, by robbers, snakebite, sinners, murder in them there is no rite of cremation, no *Tarpana*, no *Shraddha*, no *Ashaucham* which is mentioned in *Garuda Purana* Or this is an act of doing good for the soul.

➤ HOMA

Homa used synonymously with *Yagna* This is generally done to heal and purify the atmosphere by worshiping the Agni or other deities through fire with medicinal woods as a medium.

List of Homa mentioned in classics

- Shanti homa Daarvi Homa
- In case of Abhishapa and Abhicharaja Jwara Homa should be done
- Putreshti Yajna should be performed by the couple who desire to get a healthy child.

Clinical utility of Homa

Example: *Mahamruthyunjaya Homa*

Mruthyunjaya means conqueror of death (considered as king of *Yajnas*).

Benefits

- Avoid Akala Marana and increase life span.

- Alleviate disease, physical and emotional disturbances.
- To ensure long healthy life.

➤ NIYAMA

Acharyas have mentioned five types of Niyama such as Akrodha, Guru Shushruta shouch, Ahara, Laghavaand, Apramada.

➤ PRAYASCHITTA

Praya means austerity and *Chitta* denotes firm resolution, so a firm resolution to take up Austerity and following through with it is considered as *Prayaschitta*.

➤ UPAVASA

Upa means near, and *Vasa* mean to stay, So *Upavasa* means the attainment of close mental proximity with the lord. This is also mentioned one among *Dashavidha langhana*. *Upavasa* means *Krodadiparityaga* and which does not do *Shareera Shoshana* so in general considered as fasting.

➤ SWASTHYAYANA

The prayers are done for peace and Swasti/ chanting auspicious hymns i.e., Swasti Vakya/ Negative influence by cosmic powers like stars, planets and orientation of living place will be pacified by Shanti Mantra pronounced by *Brahmavid Swastivachana* is done while performing *Rakshakarma* for eliminating danger from *Rakshasadi* evils.

➤ PRANIPATA

It means surrendering to the God, Teachers and elders.

➤ GAMANA

Kshetras and *Teerthas* have their own potency and they are competent in washing the *Dushta Sams karas* which are the seeds for *Kukarmas Kshetra* with their innate power influence particular *Bhavas* or *Angas* hence can eradicate the diseases.

Example

- Rameshwaram and Kashi Ganga Snana can help for Papanashanam
- Santana Gopala Darshana or Ambegalu Krishna Doddamallur Darshana can cure infertility.
- Shani Shingnapur is considered best for Shani Graha Shanti.

➤ DISCUSSION

Application of *Daivavyapashraya chikitsa* (divine therapy) can be seen in various chapters of *Charaka Samhita*. The below given are the references

As the basic line of treatment for all the *shonita rogas* (diseases related to blood)^[1], it has been described that *upavasa* (fasting) should be followed^[2]. While describing the line of treatment of epidemic diseases, *devatarchana* (offering to Gods) and praying Lord Shiva has been mentioned.^[3] In the context of treatment of fever, it has been told that chanting of *Vishnusahasra nama* (1000 names of Lord Vishnu) is indicated in case of *vishama jwara* (fever) and in case of *agantuja jwara* (fever caused due to extraneous factors), *daivavyapashraya chikitsa* is considered as the most desired therapy.^[4] While describing *rajyakshma* (immuno compromised disease) treatment, performance of *yajna* (sacrificial ceremony) has been told to get recovery from the disease.^[5] In the treatment of *unmada* (insanity), it has been explained as to worship the attainders of Lord Shiva^[6] and to do: *mantra* (energy based sounds), *mani* (wearing of gems), *mangala* (auspicious chants), *bali* (auspicious offerings), *upahara* (gift), *homa* (oblations), *niyama* (observance of scriptural rules), *prayashchitta* (atonement), *swasthyayana* (chanting of auspicious hymns), *pranipaada* (obeisance to the Gods), *gamana* (going to the pilgrimage) and *tapa* (practice of tenance).^[7] While explaining the treatment of *apasmara* (seizures), it has been told that all the treatment measures that are adopted for *agantu unmada* (insanity caused due to extraneous factors) should be followed.^[8] During the context of explanation of the treatment of *visha* (poison), *mantra* (chanting of hymns) is told as the first line of treatment among 24 *upakramas* (treatment procedures).^[9]

CONCLUSION

Daivavyapashraya Chikitsa stands as a testament to Ayurveda's holistic approach to health, intertwining the physical, mental, and spiritual dimensions of well-being. Here are key points summarizing its role and relevance

1. Holistic Health: *Daivavyapashraya Chikitsa* highlights the integral connection between body, mind, and spirit, offering a comprehensive approach to health that transcends physical symptoms to address deeper spiritual and emotional imbalances.

2. Cultural Significance: Rooted in ancient texts like the *Charaka Samhita* and *Sushruta Samhita*, this modality underscores the historical and cultural richness of Ayurveda, reflecting the era's understanding of health influenced by spiritual and karmic factors.

3. Diverse Methodologies: The use of mantras, herbs, gemstones, rituals, sacrifices, fasting, prayers, and offerings demonstrates a multifaceted approach to healing, each method aimed at restoring harmony and invoking divine intervention.

4. Modern Efficacy: Despite skepticism in contemporary scientific circles, the potential psychosomatic benefits and placebo effects of spiritual practices suggest a nuanced understanding of their efficacy, particularly in enhancing mental and emotional health.

5. Integrative Potential: As integrative medicine gains traction, incorporating spiritual practices like meditation, prayer, and mindfulness highlights a growing recognition of their positive impact on holistic health, bridging traditional wisdom and modern science.

6. Challenges

Empirical Validation: The need for scientific research and empirical evidence to validate the efficacy of *Daivavyapashraya Chikitsa* remains a significant challenge for its acceptance in mainstream medicine.

Cultural Sensitivity: The effectiveness of these treatments is deeply rooted in cultural and religious contexts, potentially limiting their applicability across diverse and secular settings.

Ethical Considerations: Practices involving sacrifices and rituals may raise ethical concerns, necessitating a careful balance between traditional beliefs and contemporary ethical standards.

7. Future Directions: Bridging the gap between ancient Ayurvedic wisdom and contemporary medical science is crucial. Future research should focus on understanding the mechanisms underlying spiritual healing practices, promoting a comprehensive healthcare approach that honors cultural heritage while meeting modern scientific criteria.

In conclusion, *Daivavyapashraya Chikitsa* embodies the profound spiritual dimension of Ayurveda, offering valuable insights into holistic healing. By respecting its cultural roots and addressing modern scientific and ethical considerations, it is possible to integrate these ancient practices into a broader, more inclusive approach to health and well-being.

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