

**WOMEN'S DIVINE CARE: NARRATIVE REVIEW ON
DAIVAVYAPASHRAYA CHIKITSA FOR REPRODUCTIVE HEALTH
AND DISEASES**

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ABSTRACT

Daiva (relation to *Karma*) is the one of hidden cause of *Yonivyapad* (Disease of women reproductive track). In Ayurveda, among *Trividha Chikitsa*, *Daivavyapashraya Chikitsa* (Divine therapy) is placed in first place and having prime importance in especially reproductive health and diseases. *Daivavyapasraya* is unique way of treatment consist of *Mantra*, *Aushadhi*, *Mani Dharana*, *Mangal*, *Bali*, *Upahara*, *Homa*, *Niyama*, *Prayaschitta*, *Upavasa*, *Swastaayana*, *Pranipata* and *Yatragamana* which works on the basis of *Prabhava*. Various type of *Daivavyapashraya Chikitsa* is explained before *Garbhadhana*, for *Sukhaprasava*, for *Jatakarma* and many more. The depth and details of all these rituals clearly point to a consciously devised structure that rests on this phenomenal power of faith. These spiritual practice experiences merge into one vast holistic experience which is the vehicle to communicate with the divine. Attempt of present article is made to explore the concept of *Daivavyapashraya*

Chikitsa in related to women's reproductive health and diseases. Finding regarding the various *Daivavyapashraya Chikitsa* of reproductive health and diseases from various textbooks and published articles were observed and mentioned.

KEYWORDS: Ayurveda, *Daivavyapashraya Chikitsa*, *Mantra Chikitsa*, Reproductive health, Women.

INTRODUCTION

Conceptual study of fundamental principles of any science brings science to light. Ayurveda practice involves the care of mental, physical and spiritual health of human being. Ayurveda is *Upaveda* of *Atharveda* and as per Acharya Kashyap considering Ayurveda as fifth Veda.^[1] Departure from a basic normal condition to an abnormal state of the structures and functions of the body and mind give rise to disease. *Asatmyendriyarthā Sanyoga* (~unwholesome conjunction of sense and objects), *Prajnaparadha* (~intellectual error) and *Parinama* (~consequences) mainly works behind the origin of disease. Ayurveda have described three types of diseases i.e. *Doshaja*, *Karmaja* and *Doshakarmaja*. Diseases which are caused by improper *Ahara* and *Vihara*, are called the *Doshaja*, the diseases which arise due to awful and sinful acts of the previous life or present life are called *Karmaja* diseases. Diseases which appear with more symptoms with very less etiological factors are called *Doshakarmaja* disease.

Ayurveda, a rich heritage having a unique concept of principle of treatment. There are different type of treatment mention in Ayurveda. Acharya Charak has mentioned *Trividha Chikitsa* i.e. *Daivavyapashraya Chikitsa*, *Yuktivyapashraya Chikitsa* and *Satvavajaya Chikitsa*. As an Ayurveda physician, *Vaidya* should give prime importance to *Daivavyapashraya Chikitsa* as it gets first place in principle of treatment. *Daiva* means ‘*Adrishta*’ or previous deeds and *Vyapashraya* means *Upakrama* (~treatment). Ayurveda has also described different types of *Vyadhi* from which *Shapajanita Vyadhi* occurs due to indulgence of oneself in disrespecting *Guru*, cow, *Deva* and *Brahmins*, improper social conducts, indulgence in *Aparadha* and more. Applied *Daivavyapashraya Chikitsa* plays vital role in *Karmaja* and *Doshakarmaja* disease.

Acharya Charak has mentioned that *Daiva* is the cause of *Yonivyapad*. *Daiva*, a causative factor is the best example for *Doshakarmaja Vyadhi*. *Daivavyavyapashraya Chikitsa* also mentioned in peri conceptional period. So, broadly mentioned *Daivavyavyapashraya Chikitsa* in *Streeroga* and *Prasutitantra* (~Gynecology and obstetrics branch) needs to elaborate in scientific way. The possible correlation between these ancient concepts related to reproductive health and disease are discussed here. Present article aimed to review critically related to the concept of *Daivavyaparshraya Chikitsa* on women’s reproductive health and

diseases. There are two main aims and objectives of this research paper to find out the ancient knowledge about *Daivavyaparashraya Chikitsa* which is used in different aspects in form of conception, prevention, diseases and more in women's health.[Table 1]

Table 1: *Daivavyapashraya Chikitsa* consists many aspects those are mentioned as follow.

<i>Daivavyapashraya Chikitsa</i>	
<i>Mantra</i>	<i>Mantra</i> chanting of predesigned words, their vibration and use of sacred hymns or words having spiritual potency
<i>Aushadha</i>	Use of specific herbal part to wear and have
<i>Mani</i>	Use of <i>Ratna Varga</i> to wear with the help of wavelength that effect on body
<i>Mangal bali</i>	Offering to deity
<i>Upahara</i>	Offering gifts to deity in form of <i>Gandhamala, Dhoopa, Phala</i> and <i>Tandula</i>
<i>Homa/ yagnya</i>	Performing fire ritual/ceremony on specific day and time with specific <i>Mantra</i>
<i>Niyama</i>	Set of rules to be followed in form of helps to reduces <i>Rajas</i> and <i>Tamas Gunas</i> , while increases <i>Sattva Guna</i>
<i>Prayaschit</i>	Expiation or Atonement
<i>Upavasa</i>	Fasting to detain mind
<i>Swastyana</i>	<i>Shanti Mantra</i> or <i>Kalyankaraka</i>
<i>Pranipata/ Namaskara</i>	Surrendering to <i>Guru, Gau, Deva</i> and elders
<i>Tirthagamana</i>	Visiting holy places for changing <i>Kala, Vayu, Jala, Bhumi</i> and more

MATERIALS AND METHODS

Finding regarding the mentioned various *Daivavyapashraya Chikitsa* on women's reproductive health and diseases from various textbooks and published articles were observed and mentioned. A humble effort has been made to give probable scientific explanation on *Daivavyapashraya Chikitsa*.

RESULT AND DISCUSSION

Acharya Chakrapani describes *Daiva* as *Adrishta* (invisible) or destiny or past birth deeds which cures diseases. Unexplained reasons for the *Yoni Roga* are explained as *Daiva Karanas*. The bad deeds in the previous life or the present life is also said to be the causes of the *Yoni Rogas*. *Daivavyapashraya Chikitsa* includes utilization of *Mantra, Mani, Mangala, Bali, Aushadha, Homa, Niyama, Upahara, Prayashchitta, Gamana, Upavasa, Swastyayana* and *Pranipata*. [Table 2,3,4,5,6,7,8,9]

Showing the description of various *Daivavyapashraya Chikista* below as per mentioned in table.

Table 2: List of Mantra mentioned in classics in context of obstetrics and gynecology.

Sr.No.	Obstetrics
1.	<i>Garbhadhana</i> process ^[2]
2.	During <i>Aasanna Prasava Avastha</i> (first stage of labour) ^[3] <i>Mangal</i> and <i>Swasti Vachana</i>
3.	During <i>Upasthit Prasava Avastha</i> (first stage of labour): <i>Kautuka Mangala</i> should be chanted ^[4,5] , Urging <i>Prajapati</i> for achieving <i>Dharma</i> and <i>Artha</i> ^[6]
4.	Management during descend of foetus, ^[7,8]
5.	For <i>Sukha Prasavakara</i> ^[9]
6.	<i>Garbhasanga Chikitsa</i> ^[10,11]
7.	Treatment of live <i>Moodhagarbha</i> : <i>Chyavanamantra</i> ^[12] , <i>Surasa Mantra</i> ^[13]
8.	<i>Achesta Balaka Chikitsa Mantra</i> ^[14,15]
9.	<i>Jatakarma Samskara</i> ^[2]
10.	<i>Namakarana Samskara</i> ^[16]
11.	<i>Raksha Karma</i> after birth
12.	First breast feeding: Administered milk from right breast
Gynecology	
1.	<i>Vandhya</i> ^[6]

Table 3: List of Homa mentioned in classics in context of obstetrics and gynecology.

Sr.No.	Indication
Obstetrics	
1.	For desire progeny ^[6,17]
2.	<i>Garbha-Upaghatakarabhava</i> ^[18]
3.	<i>Prajavarana bandhana</i> ^[19]
4.	Entering <i>Sutikagriha</i> ^[20]
5.	<i>Rakshakarma</i> ^[21]
Gynecology	
1.	<i>Vandhya</i> ^[22] : <i>Putreshti Yajna</i>

Table 4: List of Aushadha Dharana in classics in context of obstetric and gynecology.

Sr.No.	Indications
Obstetrics	
1.	<i>Garbhaschapaka Aushadhi</i> ^[23] : should tie as amulet either on head or right hand <i>Garbhaschapak Aushadhi</i> ^[24] : Amulet of bahuputra, ananta, iswari, mudita, brahmi, etc. drugs and <i>Trivrita</i> should be tied at waist of pregnant women.
2.	<i>Pumsavana Vidhi</i> ^[25]
3.	For <i>Shukra Kshaya</i> and <i>Garbhasrava</i> ^[26] : Like the beads of <i>Rudraksha</i> same way <i>Beeja</i> of <i>Putranjeeva</i> garland is worn.
4.	<i>Varana Bandha</i> ^[27]
5.	<i>Garbhanadi bandhana</i> ^[28] : Vagbhatta mention <i>Kshauma-sutra</i> at <i>Nabhi Nala Kartana</i> then <i>Tikshna Shastras</i> suggested <i>Garbha Srava</i> ^[29] : The root of ' <i>Kankati</i> ' knotted with a thread, should tie in her

	waist
6.	Medication of bathing for <i>Garbhini</i> ^[30]
7.	Drugs for maintenance of pregnancy ^[31]
8.	<i>Garbhasanga Chikista</i> for delayed labour ^[32]
Gynecology	
1.	<i>Vandhya</i> ^[33] : <i>Prajavarana Bandha</i>

Table 5: List of *Bali* in classics in context of obstetrics.

Sr.No.	Indications
Obstetric	
1.	On eighth month ^[34] : <i>Bali</i> of <i>Mamsa</i> and <i>Odana</i> is given
2.	<i>Sashthi Ratri</i> (on sixth night) after birth ^[35] : <i>Rakshakarma</i> is done by offering sacrifices.
3.	<i>Raksha Karma</i> till naming ceremony ^[36] : <i>Tandula Bali</i> oblation should be performed continuously morning and evening both times

Table 6: List of *Manidharana* in classics in context of obstetrics.

Sr.no.	Indication
Obstetrics	
1.	Prevention purpose for <i>Garbhini</i> & <i>Sutika</i> ^[37] : <i>Trivrita Mani</i> in her waist

Table 7: List of *Namaskarama* in classics in context of obstetrics.

Sr.No.	Indications
Obstetrics	
1.	Entering in <i>Sutikagara</i> ^[38,39] : <i>Namskar</i> to cow, <i>Brahmin</i> and elders

Table 8: List of *Yantra Dharana* in context of obstetrics.

Sr.No.	Indication
1.	<i>Sukha Prasava</i> ^[40] & <i>Garbha Sanga</i> ^[41] : <i>Ubhayapanchadasha</i> & <i>Ubhayatrishaka Yantra</i>

Table 9: List of *Prayaschitta* (a religious act to atone for sin) in context of gynecology.

Sr.No.	Indication
1.	<i>Vandhya</i> ^[42] : 64000 pots of water to <i>Shivalinga</i> by chanting <i>Panchakshari Mantra</i> , <i>Vishnupooja</i> , <i>Tulasipooja</i> , varieties of flower

Brief mode of action of individual *Devavyapashraya Chikitsa*

Mantra Chikitsa(Chanting Mantra): Chanting or meditating of *Mantra* affects both body and mind. It produces psycho-somatic effect. *Mantra* acts on central nervous system which promotes hormonal changes of reproductive organs.

Homa(offering Ghee to fire): Transnasal, pulmonary inhalation and also transcutaneous permeation of medicinal smoke of precise herbs like *Azadiracta indica*, *ficus religiosa*, *ficus*

benghalensis, etc were controlling the pathogenic bacteria. These absorbed fumes regulates H-P-O axis and maintained healthy reproductive system.^[43]

Aushadha Dharana: Holding herbs and tying herbs in particular part of body acts as *Prabhav* on specific reproductive organ. It increases *Bala*, prevent new born babies from *Graha*.

Bali (religious sacrifices): Bali is utilizes for *Jataharini* and *Balagraha*. It protects mother and children from infective disorders. This oblation is for honoring deities and asking for protection from *Graha*.

Manidharana (precious gems): Wearing *Mani* possess peculiar property of refracting, absorbing and dispersing the phyto-chemical actions on aura and body. It rectifies and weak *Doshas* turns into *Prakruti*.

Namaskara (paying obeisance): Cow, Brahmin and elders give their blessings and positive aura. Blessings and *Swastivachana* provides psychology effect of being healthy and free from fear. These phrases give good vibes. Healthy progeny occurs by respect and praying cow, Brahmin and elders.

Yantra Dharana: *Yantra* brings all protective deities and strength and stability in her mind. It might influence in posterior pituitary which in turn effects uterine contractions and promotes ease delivery.

Prayaschitta(Atonement): *Loka Samnya Purusha Siddhanta* says that it is directly work on washing all sins. As mentioned process of *Prayaschitta* in present article, *Shiva Linga* presents the energy which increase *Kundalini Shakti* and further clear the blockage of reproductive tract and one can get healthy progeny.

CONCLUSION

There are few factors in the universe which can be known through experiencing rather than logically analyzing it. Among various treatment principles explained in Ayurveda, *Devavyapashraya Chikitsa* is a unique concept. Present manuscript reflects that *Devavyapashraya Chikitsa* is widely explained in women's reproductive health stages and disease state like *Vandhya*, *Garbhini*, *Garbhasrava*, *Moodhagarbha*, *Sukhprasava*, *Sutika* and *Balaroga*. It is stated to help develop one's mental as well as physical powers, strength,

ease stress and take one to a higher level of consciousness. Present article represents narrative review and explained probable mode of action of every *Devavyavyapshraya Chikitsa*.

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