AbSTRACT: -
The *Daivavyapashraya Chikitsa* (divine therapy) is one of the most underappreciated ways of therapy, and many illnesses are not healed at their source. The success rate of therapy will be improved if a balanced approach is used that involves all *Trividha Chikitsa*. *Daivavyapashraya Chikitsa* (divine therapy) is performed in numerous parts of the world, consciously or unknowingly, as a part of religious traditions, but it goes beyond that and emphasizes on Spirituality. As a result, recording of certain traditions that are quickly becoming obsolete, as well as a comprehensive analysis of *Daivavyapashraya Chikitsa* (divine therapy), are necessary. In this article, an attempt is made to explore the concept of *Daivavyapashraya Chikitsa* (divine therapy).

KEYWORDS: *Daivavyapashraya Chikitsa*, Spiritual healing, etc.
INTRODUCTION

The concept Daiva applies to wrongdoings done in past lives. Vyapashraya means "That which brings Ashraya" in general. The term Daivavyapashraya (divine therapy) has two meanings according to its derivation. One that is the opposite of Daiva - Hetuviparita Chikitsa (a therapeutic modality based on causative factors related to god, divine and celestial bodies). There are only a few references to Daivavyapashraya Chikitsa (a cure dependent on past deeds and satisfying God) in the available literature.

Classics in Ayurveda. Daivavyapashraya Chikitsa (divine therapy) is one of the three treatment modalities listed in Charaka Samhita for Sharirika Dosha (bodily elements) and Manasika Dosha (psychological attributes). According to Acharya Chakrapani, Daivavyapashraya Chikitsa (divine therapy) is mentioned first among the three forms of treatments since its mode of operation cannot be determined by general logic, but it produces immediate effects and is very convenient. Without coming into touch with Jatharagni, Daivavyapashraya Chikitsa (divine therapy) works on the basis of Prabhava (unknown / unexplainable mode of action, not undergoing digestion but showing its action).

Panchakarma is listed as the primary treatment for Janopadhvamsa Vyadhi (epidemic diseases), followed by Rasayana (rejuvenating therapy). The Janapadodhwamsa (epidemic diseases) could easily be interpreted as Karmajanita (due to actions performed in previous lives), and Yuktivyapashraya Chikitsa (treatment dependent on rational understanding) has been recommended first, with no reasons for Daivavyapashraya Chikitsa (divine therapy).

The relationship between the celestial gods and human beings in Ayurveda is complementary to one another in the sense that the gods protect human beings and provide them with timely changes in climates, as well as maintaining the balance in nature, which is a result of Bali (offerings), Japa (repetition chanting of hymns), and Homa (offering ghee to holy fire while chanting hymns) performed by the gods. This cycle will continue before humans interfere. Human immoral activities are also alleviated by following Japa, Tapa (practice of austerity), and Homa. The subject of discussion is Daivavyapashraya Chikitsa (divine therapy) references in different Samhita. In Kashyapa Samhita is a unique manuscript that has remained unexplored, unedited, and unpublished until now.
AIM AND OBJECTIVE

To evaluate the effect of Daivavyapashraya Chikitsa (divine therapy) in different Vyadhis (diseases).

MATERIALS AND METHODS

Materials pertaining to Daivavyapashraya Chikitsa (divine therapy) were given by numerous Ayurvedic and authoritative pages, reputable journals, literature, and other documents.

OBSERVATION

In Any disease is defined in Samhitas using a general protocol, such as Samanya Nidana, Lakshana, Chikitsa (general cause, symptom, and treatment), Roga Bheda (classification), Vishesha Nidana, Laksana, and Chikitsa (specific cause, symptom, and treatment), Sadhyasadhya (prognosis), and Pathya Nidana (whole-causative factor) and diet. If you expression at this approach, you'll see that Daivavyapashraya has been given priority at every stage, whether it's Nidana (cause), Samprapti (manifestation), or the Chikitsa (treatment).

- The pathogens have a different pathogenesis in Yuktyapashraya (rational therapy).
- The general classification of diseases provided in Ayurvedic treatment is focused on the predominance of vitiated Dosha and the type of disease, but there is a particular symptom told for the incidence of each type of disease based on the concepts of Karmaphala (effects of previous deeds). One must undergo Karmaphala in accordance with one's deeds, and he is liable to go to hell as a result of sins committed, with imprints of the same appearing in all rebirths.
- The status of bodily elements and psychological qualities are not stated in the classification of Vandhya (infertility) based on symptoms in various rebirths to the cause. It expresses the result in terms of multiple forms of sufferings that one must experience.

<table>
<thead>
<tr>
<th>Eight types of Vandhya</th>
<th>Symptoms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prathamajanma (first life)</td>
<td>Experiencing pain during coitus, devoid of progeny.</td>
</tr>
<tr>
<td>Dvitiyajanma (second life)</td>
<td>Having abortion 1-7 times.</td>
</tr>
<tr>
<td>Tritiyajanma (third life)</td>
<td>Having still birth 1-5 times.</td>
</tr>
<tr>
<td>Chaturthajanma (fourth life)</td>
<td>Formation of ulcer in female genital tract.</td>
</tr>
<tr>
<td>Panchamajanma (fifth life)</td>
<td>Giving birth to 1-7 female children, still birth of male child.</td>
</tr>
<tr>
<td>Shashtajanma (sixth life)</td>
<td>Having one male child.</td>
</tr>
<tr>
<td>Saptamajanma (seventh life)</td>
<td>Experiencing severe pain in female genital tract and formation of ulcer.</td>
</tr>
<tr>
<td>Ashtamajanma (eighth life)</td>
<td>Misunderstanding between husband and wife, being devoid of progeny.</td>
</tr>
</tbody>
</table>
Eight types of Vandhya (infertility)

1. **Prathamajanma** (first life) - Experiencing pain during coitus, devoid of progeny.
2. **Dvitiyajanma** (second life) - Having abortion 1-6 times.
3. **Trithiyajanma** (third life) - Having still birth 1-6 times.
4. **Chaturthajanma** (fourth life) - Formation of ulcer and cysts in female genital tract.
5. **Panchamajanma** (fifth life) - Giving birth to 1-6 female children, still birth of male child.
6. **Shashtajanma** (sixth life) - Having one male child.
7. **Saptamajanma** (seventh life) - Experiencing severe pain in female genital tract and formation of cysts.
8. **Ashtamajanma** (eighth life) - Misunderstanding between husband and wife, being devoid of progeny.

- Another defining characteristic of Daivavyapashraya Chikitsa (divine therapy) is that the Prayashchitta (a holy act to atone for sin) may be the same as performing Rudrabhisheka (pouring a particular volume of water on Lord Shiva's idol while chanting Panchakshari, worshipping Lord Vishnu while chanting Ashtakshari, and Dana. However, the amount of ingredients used in the ritual can vary depending on the disease [7].

**DISCUSSION**

In comparison to other Ayurvedic treatment, the subject matter dealt with Samhita is defined in a specific manner. It uses a form similar to Bhagavata [8] and Garuda Purana [9]. It is widely believed that the Veda is the source of all existent knowledge in the world. The Purana elaborates on a subject that is not stated in the Vedas or the Smriti (composition related to laws of religion).[10-11] The Vedic subject matter was impossible to comprehend with the average person's intelligence. This was Vedavyasa's motivation for writing the Purana. According to the Purana, the fruit of all acts always experienced in this life will be taken on to the next life after death. The aim of saying this action fruit is to bring people to a meaningful life. Even in this Samhitas, the Purana's influence can be seen. The first verse of Ashtanga Hridaya begins with “Ragadi Rogan”, but the explanation or spectrum of it is not well appreciated [12].

Vaishnavism's Garudapurana is one of the eighteen Mahapuranas (people who mainly worship Vishnu). It elucidates three different forms of Dana karma:

1. **Nitya** (regular) is described as an individual with no hope of a return.
2. **Naimittika** (for cure of diseases) is used for directly getting rid of sins,
3. **Kamya Dana** is used for getting a boy, riches, and heaven. [13]

This means that diseases that are thought to be Asadhya (incurable) could be treated with this method. When all other medicinal methods fail, Daivavyapashraya Chikitsa (divine therapy) should be used, according to the Harita Samhita, a book...
from the 16-17th century AD. The remedy for the illness is based on committing a mistake, whether intentionally or unknowingly. If a sin is committed unknowingly even after discovering the error, if one practises *Prayashita*, sickness may be quickly cured. The solution to looking at an illness in Samhitas is that sins are the main cause of any disease's manifestation, which is close to the approach taken in *Harita Samhita*.

**Traditional Chikitsa Upkrama**

It contains procedures for disease cure that are practised as part of religious beliefs but have no connection in the *Vedas or Samhitas* [15].

- **Gastric discomfort** - holding salt, pepper, and tamarind on pepper leaves and reciting specific mantras another method is to use water, which some people call *Bhasmas*.

- **Dushti dosha**-Red chili, salt, onion peels, and so on are kept in the hand and used to surround the whole body when reciting mantras. These compounds are then set ablaze.

- **Bala Grahas**- *Vartis* dipped in oil are lit and put over *Bakula* leaf, while a small pot of water mixed with turmeric and *Sudha churna* is held nearby.

- **Sprains**-A large banana leaf is used, and the affected area of the body is draped over it, with roof tiles arranged around it. Along with *mantra* recitation, a hit is issued on the tiles, causing the organ to rock. It is said that it cures the illness.

- **A Samadhi of Vysoori**, a mediaeval shrine goddess for small pox, chicken pox, mumps, and other infectious diseases, can be found in the *Kodungallur temple*. Devotees present auspicious turmeric powder, which validates the Goddess's strength.

- To receive relief from stomach pains, an oblation of cooked rice on the *Sivalinga* is performed.

**CONCLUSION**

In the *Ayurvedic Classics*, there are few references to the application of *Daivavyapashraya Chikitsa* (divine therapy). It emphasises the significance of *Karma* and *Karmaphala*. It clarifies the distinctions between *Adana*, *Nidana* (cause and pathology), and *Prayashita*. Though the *Purana*'s presence can be seen in the text, the text's uniqueness lies in demonstrating the writer's productivity and skill. A detail description available in Samhitas lead to the enrichment and completion of *Daivavyapashraya Chikitsa* (divine therapy) in Ayurveda.

**Acknowledgement-** Nil

**Source of Support:** Nil,

**Conflict of Interest:** None declared.

**REFERENCES**


2. Acharya Yadavaji Trikamji, editor (2nd ed.). Commentary Ayurveda deepika of Chakrpani
on Charaka Samhita of Agnivesha, Sutra Sthana; Dirghanjivitiya Adhyaya: Chapter 1, verse 58. Varanasi: Chaukambha Sanskrit Sansthan, 2011;16.


13. Dr. Neha Prajapati, Dr. Mita Kotecha, Dr. Amit Mishra, Dr. Sukha ram Importance Of Cantillation (Chanting) –A Divine Remedy In Ayurveda ,IRJAY, July: 2020 Vol- 3, Issue-7; 242-251.
