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Traditional *Chikitsa Upkrama* on *Daivavyapashraya*: A Brief Review Study

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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.



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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^[1] 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.^[2] 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).^[3]

Panchakarma is listed as the primary treatment for *Janopadhwamsa Vyadhi* (epidemic diseases), followed by *Rasayana* (rejuvenating therapy).^[4] 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*.^[5] 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.^[6]

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), *Sadhyasadhyata* (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

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

Yuktivyapashraya (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

Eight types of *Vandhya* (infertility)

1. *Prathamajanma* (first life) -Experiencing pain during coitus, devoid of progeny.
 2. *Dvitiyajnanma* (second life) -Having abortion 1-6 times.
 3. *Tritiyajanma* (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. [14] 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*.

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