Review Article

Application of Daivavyapashraya chikitsa in Charaka samhita

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ABSTRACT

Health is considered as the state of complete physical, mental, social and spiritual wellbeing of an individual and not merely the absence of disease or infirmity. This concept can be related to the definition of health as described by Susruta which also gives importance to the above said elements in a way by the involvement of a proper digestive capacity, happy soul, senses and mind. As we look globally, nearly 450 million people suffer from a psychological or behavioral disorder. Among them as many as 1 million people commit suicide every year as per WHO (World Health Organization). In this area of specification, Ayurveda can provide better treatment modality in controlling or curing them through various treatment modalities. Daivavyapasraya (divine therapy) is a unique non-pharmacological approach for treating the somatic as well as psychological disorders. Hence exploring the concepts of divine therapies explained in classical treatises will enhance and add on to the existing knowledge and also aids in clinical aspects of treatment.

Keywords: Health, Soul, Daivavyapasraya, divine therapy, Ayurveda, non-pharmacological etc.

Introduction

As it is evident that every individual body contains particular genetic code, so also the soul has its own karmic code determining the qualities, desires, urges, aims, tendencies and acquisitions that is being carried from past to present and to future life. In Ayurveda, the mode of treatment has been categorized into three main areas. They are Daivavyapasraya (divine therapy), Yuktivyapasraya (rational therapy) and Satvavajaya (psychotherapy). Among this, Daivavyapasraya (divine therapy) can be considered as spiritual therapy and it includes mantra (energy based sounds), oushadha (medicines), mani (wearing of gems), mangala (auspicious chants), bali (auspicious offerings), upahara (gift), homa (oblations), niyama (observance of scriptural rules), prayashchitta (atonement), upavasa (fasting), swasthyayana (chanting of auspicious hymns), pranipaata (obeisance to the Gods), gamana (going to the pilgrimage). The references of this treatment is scattered in the three main classical texts of Ayurveda. Through this work, an attempt is made to compile all the references of Daivavyapasraya chikitsa (divine therapy) from Charaka Samhita so that it will be easy for the scholars to get the information at one place. Going through the treatises, it shows that the Daivavyapasraya (divine therapy) is mainly indicated for karmaja vyadhis (diseases due to sinful act) especially for

psychological disorders and all of them aims to provide mental stability. Two identical twins may have same genetic code but they do differ in their karmic code. There is a need of restoring this blissful third dimensional treatment which nowadays our society has been lacking to overcome the degenerative effects of competition and stress. It is also clearly evident that all the somatic diseases are related to the psyche and all the psychological disorders have an impact on the body as well because the body and mind follow each other. Chakrapani states in his commentary that without Nija kaarana (endogenous factors) Agantu vikara (exogenous diseases) will not get manifested[1]. Along with Yuktivyapashraya (planned therapy), these treatments induce a particular wave of energy modulation which also keeps our surrounding environment safe and indirectly saves the living creatures as every individual is an epitome of the universe.

Materials and Methods

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.

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), 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 rajayakshma (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

The materialistic analysis of the article gives a proper way of understanding about the scattered references for Daivavyapasrayachikitsa (divine therapy) present in the treatise. As now a day's all the diseases are mostly caused due to the over stress induced in the human society, hence there is an importance in the utilization of Daivavyapasrayachikitsa (divine therapy) in the treatment aspect along with yukti vyapashraya (planned therapy). It is a definite measure for the correction of lifestyle disorders as the treatment creates a positive energy not only in the person himself but also the surrounding environment

thus acts as beneficial measure of along with Yukti vyaapashraya (panned therapy). This fold of treatment can be used in all types of diseases irrespective of the cause as adharma (sinful acts) has now become a common criterion which also is a causative factor for the occurrence of diseases in this era.

References

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