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Divine therapy: One of the important treatment modalities in Ayurveda by Acharya Charka.

Pachpute Shital P,¹ Rasane Shital.²

- ¹ PG Scholar, Ayurved Samhita and Siddhant, Dr. D.Y. Patil College of Ayurved and Research Centre, Pimpri Pune. India
- ² Asso. Professor, Ayurved Samhita and Siddhant, Dr. D.Y. Patil College Of Ayurved and Research Centre, Pimpri Pune. India

Abstract:

Ayurveda the science of life traces back its origin to the *Vedic* ages in India. Also *Ayurveda* is a comprehensive system of health that focuses on leading and healthy life, helping an individual's do his righteous duties (*Dharma*), Acquire health (*Artha*), Gratification of desires (*Kama*), and attain emancipation (*Moksha*). The knowledge was documented in the *brihatrayee* (three major treatise), of which the *charka samhita* is one of the most ancient, comprehensive and authoritative works of *Ayurveda*. *Charka samhita* explains the logic and philosophy on which this system of medicine is based. *Charka* explains the three desires of life and important triads. Three kind of modalities-*Daivavyapashraya* (spiritual or divine therapy), *Yuktivyapashraya* (therapy based on reasoning) and *Satwavajaya* (Psychotherapy). *Daivavyapashraya* includes *mantra* chanting, medicine, wearing gems, auspicious offerings, oblations, gifts, offering to sacred fire, following spiritual rules atonement, fasting, chanting of auspicious hymns, obeisance to gods, visit to holy places etc. The term *Daivavyapashraya* it means all the unknown factors which are beyond the extent of reasoning. According to *charka*, *karma* that has done in *purvajanma* is considered as *Daiva* and the disease that are caused by such unknown factors are known as *Daivakrut* Diseases. The term *daivavyapashraya* is concerned with all the unknown circumstances, which are beyond the purview of reasoning.

Key Words: *Daivavyapashraya chikitsa, Charka samhita, Treatment modalities, Divine therapy.*

Corresponding Author:

Dr. Shital P. Pachpute, PG Scholar, Ayurved Samhita and Siddhant, Dr. D.Y.

Patil College of Ayurved and Research Centre, Pimpri Pune. India

Email: shitalpachpute99@gmail.com



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INTRODUCTION:

Having or expressing desires is a human trait, and only human being aspires to fulfill them. Three basic desires in human beings- Longevity, Wealth (or materialistic comforts) and a blissful afterlife. The guidelines to fulfill them during one's life leading to a healthy and righteous life are also explained by *acharya Charka*. Longevity is the desire of most human beings- to lead a healthy and long life. There is also desire for wealth to enjoy all the worldly pleasures and also spend on spiritual rituals. The process of birth and rebirth is a *karmic* cycle and the quality of an individual's afterlife and the remaining part of his present life depends on good and bad deeds done in the life. As a result of good deeds, we can enjoy material (heavenly) pleasures and lead healthy lives.

In *charka samhita* it deals with maintenance of health and cure for diseases.¹ The aim for healthy life is for attainment of happiness/ bliss in this world and the world after death. The *charka samhita sustrasthana* chapter 11 *Tristraishaniya adhyaya* begins with desire of human life, which should be fulfill during one's lifetime. Longevity, material comforts and blissful after life.

Ayurveda literally means "knowledge of life" or "science of life". This life-care and healthcare system deals with good, bad blissful and sorrowful life. It describes all wholesome and unwholesome for life, longevity, and about what *Ayu* (life) is in itself.² it is not merely a system of medicine; rather it is a way of life to increase lifespan by preventing or delaying the aging process. Source of *Ayurveda* is out of four *Vedas-rigveda, yajurveda, samveda, and athrvaveda*-physicians owe their loyalty to the *atharva veda* because this deals with the treatment of diseases by resorting to various practices like sacrifices, prayers, and chants, charity, moral discipline, the atonement of sins, austere practices like fast, etc. these are advocated for treatment as well as for

living a healthy, long life. Thus it is sourced as *upveda* from *atharvaveda*.³

Charka samhita is one of the ancient, comprehensive and authoritative works of *Ayurveda*. It is considered the original reference book of holistic *Ayurvedic* medicine.

Three kinds of treatment modalities⁴

There are three kinds of treatment modalities- *Daivavyapashraya* (Divine or spiritual therapy), *Yuktivyapashraya* (therapy based on reasoning) And *Satwavajaya* (psychotherapy). *Daivavyapashraya* includes *mantra* chanting, medicine, wearing gems, auspicious offerings, oblations, gifts, offering to sacred fire, following spiritual rules, atonement, fasting, chanting of auspicious hymns, obeisance to gods, visit to holy places, etc. *Yuktivyapashraya* includes proper dietetic regimen, medicine planning. *Satwavajaya* is withdrawal of mind from harmful objects.

Three aushadha (therapies)

Three types of therapies are mentioned: *Daivavyapashraya* (spiritual therapy), *Yuktivyapashraya* (therapy based on reasoning) and *satwavajaya* (psychotherapy)

The treatment modalities for somatic diseases is *daivavyapashraya* and for psychological diseases is *satwavajaya*.⁵

DAIVAVYAPASHRAYA

This is the treatment for diseases arising due to *purva janmakruta papa karma* (sins of past life) or *karmaja vyadhi* (karmic ailments). This type of treatment was done in the *rugvedic* period in majority. The observance of *Yama* [ahimsa (non violence), *satya* (truth), *asteya* (not to steal), *brahmacharya* (control over sexual desire) and *aprigraha* (accumulation of prosperities)] and *Niyama* [*shaucha* (cleanliness), *santosh* (satisfaction), *tapas* (conquest of all desires), *swadhyaya* (self study), *ishwara pranidhana* (surrender to god)] is also part of the treatment. This form of treatment includes chanting

mantras, wearing gems, wearing amulets on body, precious stones etc. performing auspicious rituals, offerings to god, oblations, *homa*,

following *niyama*, *prayachhitta*, *upvasa*, *svastyana*, *pranipata* and going to holy places.

Table-1. Daivavyapashraya chikitsa references in charka samhita.

SR.NO	STHANA	ADHYAYA	EXPLANATION ABOUT
1	SUTRA STHANA	1/58	Sharirik Mansik Rog Chikitsa Sutra ⁵
2	SUTRA STHANA	5/97	Ratna Mani dharan ⁶
3	SUTRA STHANA	8/19	Sadvrutta palan ⁷
4	SUTRA STHANA	8/20	Sadvrutta- bhojan vidhi ⁸
5	SUTRA STHANA	11/54	Daivavyapashraya chikitsa ⁴
6	SUTRA STHANA	15/9	Vaman karma ⁹
7	SUTRA STHANA	30/21	Artharvaveda- upveda ³
8	NIDAN STHANA	7/19	Aagntu unmad purvajnmakrut ¹⁰
9	SHARIR STHANA	8/14	Yagnyavedi vidhan ¹¹
10	SHARIR STHANA	8/14	Putrshti yagnyavidhi ¹²
11	SHARIR STHANA	8/19	Poosnavan sanskar vidhi ¹³
12	INDRIYA STHANA	4/14	Arishta lakshane ¹⁴
13	INDRIYA STHANA	4/15	Arishta lakshan ¹⁵
14	INDRIYA STHANA	5/35	Arishtakararak swapna ¹⁶
15s	INDRIYA STHANA	12/67	Shubh doot lakshan ¹⁷
16	INDRIYA STHANA	12/71	Manglik dravya ratna etc ¹⁸ .
17	CHIKITSA STHANA	1/1/16-24	Rasayan sevan ¹⁹
18	CHIKITSA STHANA	1/3/9-14	Keval aamalak rasayan ²⁰
19	CHIKITSA STHANA	3/309	Visham jwar chikitsa ²¹
20	CHIKITSA STHANA	3/310-314	jwara chikitsa ²²
21	CHIKITSA STHANA	8/188	Rajayashma chikitsa ²³
22	CHIKITSA STHANA	9/87-95	Aagantuj unmad chikitsa ²⁴
23	CHIKITSA STHANA	23/87-94	Vish chikitsa ²⁵
24	KALPA STHANA	1/14	Vaman vidhi ²⁶

IMPORTANCE OF DAIVAVYAPASHRAYA-

As mentioned in *charka samhita* *Daiva* is *adrishta*, diseases depending in *Daiva* can be cured by *daivavyapashraya chikitsa* such as *bali*, *mangal*, *mantra* chanting⁵ etc. as explained by above. *Daivavyapashraya chikitsa* reduces these diseases immediately or instantly and with the minimum work or least labour.

DISCUSSION-

Daivavyapashraya, alleviates diseases instantaneously thus Ayurveda has accepted *Daivakruta* diseases, in the form of past actions, unnoticed divine, curses, paranormal or mistic practices as causative factors for a variety of disorders.

The treatment of such a unknown causative factors diseases are aimed at debilitation of

karma in a right measures by using suitable and effective treatment. Thus, it is named as *Daivavyapashraya Chikitsa*. And it developed all methods which can be effective in such a situation. The treatment is by faith, which in turn facilitate or important for the cure of the diseases.

CONCLUSION-

This treatment for diseases arising due to *purva jnmakruta papa karma* (sins of past life) or *karmaja vyadhis* (karmic ailments). The observance of *yama* (*ahimsa* (non violence), *satya* (truth), *asteya* (not to steal), *brahmacharya* (control over sexual desire) and *aprigraha* (accumulation of prosperities)) and *niyama* (*shaucha* (cleanliness, *santosh*(satisfaction), *tapa* (conquest of all desires), *swadhyaya*(self study), *ishwara pranidhana* (surrender to god) is also part of the treatment. This form of treatment includes chanting *mantras*, wearing gems, wearing amulets on body, precious stones etc. performing auspicious rituals, offerings to god, oblations, homa, following *niyama*, *prayachhitta*, *upvasa*, *svastyana*, *pranipata* and going to holy places.

In ancient times, every home had a sacred grove, for performing *yagnya* concerning about nature. In the current context but preserving sacred groves, whether in one's home or outside in public places, will definitely benefit the environment that is getting degraded by global warming. *Vedic* knowledge, applied during current times in the right context, will benefit us not only personally but the entire community.

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