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## RESEARCH ARTICLE

### AN UNDERSTANDING OF DAIVAVYAPASHRAYA CHITIKSA

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#### ABSTRACT

The Daivavyapashraya Chikitsa 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 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) become necessary. In This article, an attempt is made to explore the concept of Daivavyapashraya Chikitsa.

## INTRODUCTION

The concept Daiva applies to wrongdoings done in past lives. Vyapashraya means "That which brings Ashraya" in general. The term Daivavyapashraya has two meanings according to its derivation. One that is the opposite of Daiva - Hetuviparita Chikitsa. 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 is one of the three treatment modalities listed in Charaka Samhita for Sharirika Dosh (bodily elements) and Manasika Dosh (psychological attributes). According to Acharya Chakrapani, Daivavyapashraya Chikitsa 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 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 Janopadhwamsa 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.

**Aims and objectives:** To evaluate the effect of Daivavyapashraya Chikitsa in different Vyadhis (diseases).

## MATERIALS AND METHODS

Materials pertaining to Daivavyapashraya is given in different Ayurvedic Samhitas.

**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), Vishesh Nidana, Laksana, and Chikitsa (specific cause, symptom, and treatment), Sadhyasadyata (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 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 formof sufferings that one must experience.

#### Eight types of Vandhya – Symptoms

- Prathamajanma (first life) -Experiencing pain during coitus, devoid of progeny.
- Dvitiyanjanma (second life) -

#### Having abortion 1-7 times

- Tritiyanjanma (third life)- Having still birth 1-5 times.
- Chaturthajanma (fourth life)-

#### Formation of ulcer in female genitaltract.

- Panchamajanma (fifth life)- Giving birth to 1-7 female children,still birth of male child.
- Shashtajanma (sixth life)- Having one male child.
- Saptamajanma (seventh life) -Experiencing severe pain in female genital tract and Formation of ulcer.
- Ashtamajanma (eighth life)- Misunderstanding between husband and wife, beingDevoid of progeny.

Another defining characteristic of Daivavyapashrayais 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.

## DISCUSSION

In comparison to other Ayurvedic treatment, the the subject matter dealt with samhita is defined in a Specific manner. It uses a form similar to Bhagavata and Garuda Purana . 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). 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. Vaishnavism's Garudapurana is one of the eighteen Mahapuranas (people who mainly worship Vishnu). It elucidates three different forms of Dana Karma.

- Nitya (regular) is described as an individual with no hope of a return.
- Naimittika (for cure of diseases) is used for directly getting rid of sins,

- Kanya Dana is used for getting a boy, riches, and heaven. 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. 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 Prayaschita, 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 Chitiksa:** It contains procedures for disease cure that are Practised as part of religious beliefs but have no Connection in the Vedas or Samhitas.

- 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.
- Dushtidosha-Red chili, salt, onion peels, and so on are kept in the hand and used toSurround the whole body when reciting Mantras. These compounds are then set ablaze.
- BalaGrahas- Vartis dipped in oil are lit and put over Bakula leaf, while a small pot of water mixed with turmeric and SudhaChurna 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. It emphasizes the significance of Karma and Karmaphala. It clarifies the Distinctions between Adana, Nidana (cause and Pathology), and Prayaschita. 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 leads to the enrichment and Completion of Daivavyapashraya Chikitsa

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