



Review Article

DAIVAVYAPASHRAYA CHIKITSA- THE MYSTIC & SPIRITUAL HEALING

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ABSTRACT

The concept of *Daivavyapashraya* is the most neglected modality of treatment and many of the diseases are not getting cured from its root. If a holistic approach where all trividha chikitsa is adopted, success rate of the treatment can be increased. Knowingly or unknowingly *Daivavyapashraya Chikitsa* is being carried out in different parts of the country as a part of religious beliefs, but it's beyond that and focuses on Spirituality. So documentation of such practices which are becoming extinct and a detailed study on *Daivavyapashraya Chikitsa* is essential. Here, In this article an attempt has been made to analyse the concept of *Daivavyapashraya chikitsa* and is presented as follows: 1. The concept of *Daiva* 2.References in *Samhitas* 3.Traditional practices 4.Survey of various centres 5.Science behind the Mystic & Spiritual healing (*Daivavyapashraya chikitsa*).

KEYWORDS: *Daivavyapashraya Chikitsa*, Mystic & Spiritual healing, *Purushakaara*, *Daiva*.

INTRODUCTION

Traditional Indian medicine *Ayurveda* considers 'Ayu' or life as a combination of *Shareera*, *Indriya*, *Satwa* and *Atma*^[1]. *Dhatu saamya* or *Arogya* means a healthy status of all these four factors. For *Dhatu saamya kriya*, *Acharya Charaka* mentions three types of *Aushadha-Daivavyapashraya*, *Yuktivyapashraya* and *Satwavajaya*^[2]. Commenting on this, *Acharya Chakrapani* explains that *Daivavyapashraya* is told first because of its power to cure the diseases instantaneously and the mode of action can't be ascertained through a general logic^[3].

In this era, a system similar to contemporary science like colleges, UG/PG courses, clinics and hospitals, pharma companies, medical representatives and soon have been created. Because of westernization in every aspects of Indian society from educational system to medicine, people believe facts only if they are perceived directly and explained scientifically. This led to the degradation of *Daivavyapashraya chikitsa* procedures in the form of dying practices. Knowingly or unknowingly *Daivavyapashraya Chikitsa* is being carried out in different parts of the country as a part of religious beliefs, but it's beyond that and focuses on Spirituality. So documentation of such practices which are becoming extinct and a detailed study on *Daivavyapashraya Chikitsa* is essential. It also provides an area for extensive research.

As a matter of fact, *Daivavyapashraya* is concerned with all the unknown circumstance, which is beyond the purview of reasoning. Hence this treatment is often referred to as spiritual therapy. Some of the measures are concerned with religious rituals like benedictions and offerings. Occult practice, Faith practices are terms which are generally employed to suggest this *Daiva Vyapashraya Chikitsa*. In *Atharvaveda* and *Koushika Sutra*, the two authentic sources of this therapy, many "occult" method have been described to deal with demons and with crafts because *Atharvans* were the first to establish relation between demons and diseases. The term *Daivavyapashraya* means *Daivam adrushtam tad vyapashrayam*^[4]- that which is depending upon *Adrushtam* (which cannot be observed). It includes procedures such as chanting of *Mantra*, wearing of *Aushadhi* in the form of amulet, wearing of *Mani* (precious gems), *Mangalakarma* (auspicious rites), *Bali* (religious sacrifice), *Upahara* (oblations), *Homa* (offering ghee to fire), *Niyama* (vow), *Prayashcitta* (atonement), *Upavasa* (fasting), *Swastyayana* (Auspicious hymns), *Pranipata* (paying obeisance), *Gamanam* (pilgrimage)^[5] and other procedures such as *Shantikarma*, *Prashamana*, *Atitthi poojana*, *Bandha*, *aaveshana* etc. having *Adrushta phala*. *Yuktivyapashraya* includes *Samshodhana*, *Samshamana* and other *Cheshtas* (acts or procedures) having *Drushtaphala* (observable effect)^[6]. The effects of such procedures can be explained on the

basis of *Kaarya- karana* relation^[7]. But in the case of *Daivavyapashraya chikitsa* the effects cannot be explained based on relation between *Kaarya* and *Kaarana*. The procedures under *Daivavyapashraya chikitsa* act by its *Prabhava*^[8] and their *Prabhava* is *Achintya*^[9].

Various concepts related to *Daivavyapashraya chikitsa* has been analyzed and presented in the following subheadings:

1. The concept of *Daiva*
2. References in *Samhitas*
3. Traditional practices
4. Survey of various centres
5. Science behind the Mystic & Spiritual healing (*Daivavyapashrayachikitsa*)

The concept of *Daiva*

The word *Daiva* in general means 'God'^[10] it has got other meanings also, based on *tantra* and *Adhikarana*, Scope and limitations of a particular term, its applicability can be understood in a perfect way by understanding its word meaning.

Vyutpatti of *daiva shabda*: It is derived from '*deva*' *sabdha* which in turn has its origin from '*dhiv*' *dhatu*.

References in *Samhitas*

1.	<i>Mantra</i>	<i>A.H.Chi.1</i>	<i>A.H.Sha.2</i>	<i>A.H.U</i>	<i>Su.Ka</i>
2.	<i>Aushadi</i>	<i>A.H.Sha.1</i>	<i>Cha.Chi.3</i>	<i>Yog:</i>	<i>B.P</i>
3.	<i>Mani</i>	<i>A.H.Chi.1</i>	<i>Su.Su</i>	<i>Cha.Vi</i>	<i>Yog:</i>
4.	<i>Mangala</i>	<i>A.H.U</i>	<i>A.H.Sha</i>	<i>Cha.Chi.</i>	<i>Cha.Sha</i>
5.	<i>Bali</i>	<i>A.H.U</i>	<i>A.H.Chi</i>	<i>Yog:</i>	<i>Su.Ka</i>
6.	<i>Upahara</i>	<i>A.H.U</i>	<i>Cha.Chi.</i>	<i>Su.Sha</i>	<i>Cha.Vi</i>
7.	<i>Homa</i>	<i>A.H.U</i>	<i>A.H.Chi</i>	<i>Su.Ka</i>	<i>Cha.Sha</i>
8.	<i>Niyamana</i>	<i>A.H.U</i>	<i>Cha.Ni</i>	<i>Cha.Chi.</i>	<i>Yog:</i>
9.	<i>Prayaschita</i>	<i>A.H.U</i>	<i>Cha.Chi.</i>	<i>Su.U</i>	<i>Yog:</i>
10.	<i>Upavasa</i>	<i>A.H.U</i>	<i>A.H.Chi</i>	-	-
11.	<i>Swasthivachaka</i>	<i>Su.Su</i>	<i>Cha.Ni</i>	<i>Su.U</i>	<i>Yog</i>
12.	<i>Pranipata</i>	<i>A.H.Chi</i>	<i>Su.U</i>	<i>Yog</i>	<i>B.P</i>
13.	<i>Gamana</i>	<i>B.P</i>	-	-	-

Traditional practices

It includes procedures with regard to the cure of diseases followed as a part of religious believes having no reference in *Vedas* or *Samhitas*^[16].

- Gastric irritation - keeping salt pepper and tamarind on pepper leaves and reciting particular mantras. another practice is using water, some use *Bhasmas*.
- *Drushti dosha* - Red chilly, salt, onion peels etc are kept in hand and the whole body is circled by this along with *Mantra* recitation. then these substances are put in fire.

It has been used in all the three genders. In masculine gender it is mentioned as '*Deva*' the *Visheshana rupa* of *Deva* is *Daiva* and it conveys the meaning that anything related to god. In feminine gender (*Daivi*) it denotes *Chikitsa*. In *Bhiashajya ratnavali* three types of *Chikitsa* has been mentioned. They are *Daivi*, *Aasuri* and *Maanushi*^[11]. *Daivi chikitsa* means the treatment carried out using mineral drugs such as *Rasa*, *Uparasa*, *Dhatu*, *Upadhatu* and so on. It is considered as *Shreshtatara* (most beneficial) ^[12]. In neutral gender *Daivam* means deeds which are done in the previous life and its outcome. In *Charaka Samhita* while *Daiva purushakara vada* is explained, *Atreya* mentions that *Daivam* means *Purvajanmakruta karma* (deeds of previous life) ^[13]. *Gangadhara* while commenting on this *Shloka* explains that the word *daivam* as the results of good and bad deeds of previous life which is experienced in this life^[14]. In the context of *Daivavyapashraya chikitsa* it is explained by *Chakrapani* that the word *Daivam* means *Adrushta* (unknown) or it may be *Deva* (god) ^[15]. So as per *Ayurveda* the word *Daivam* means *Purvajanmakruta karma* or *Adrushta*.

- *Bala grahas* - *Vartis* dipped in oil are lighted and placed over *Bakula* leaf and whole body of new born baby is circled, mean while a small pot with water mixed with turmeric and *Sudha churna* is also kept beside.
- Sprains- A big banana leaf is taken and the part of body having the sprain is kept over that, Roof tiles are arranged around that. Along with recitation of mantras hit is given on the tiles, which in turn causes the organ to move. It is told that it cures the disease.

- In Kodungallur temple a Samadhi of Vysoori', a medieval shrine deity for small pox, chicken pox, mumps and other contagious diseases. Devotees offer auspicious turmeric powder which gives credence to the influence of the Goddess
- An Oblation of cooked rice on the *Sivalinga* is done to get relief from stomach ailments.
- A special *Ayurvedic prasadam* (sanctified food) issued to devotees at the *Dhanwanthari* Temple, a mixture of curd, turmeric powder, pepper and salt which is considered as a remedy for all kind of ailments.

Survey of various centres^[17]

An Ayurveda practitioner: Dr.Devan discussed about a case of diabetic gangrene he is treating. The patient is an artist who plays *Mridangam* (drum). He suffered from chronic diabetes and within the last one year he developed a gangrenous wound in his left hand middle finger and he was advised to remove the finger by allopathic doctors. As he is an artist he cannot continue his profession if his finger is cut and he approached Dr.Devan. He told the patient that it is very difficult to cure and after long hours of meditation he decided the treatment protocol and started treatment. In between the treatment he checked the horoscope of the patient with the help of an astrologer and the astrologer without seeing the patient told that "this horoscope belongs to an artist and he has been suffering from diabetes since many years; now he is suffering from a wound on his left middle finger". Again he told that the patient has got *Gara visha badha*. After that the astrologer advised the *Prayashcittas* that should be done. Along with Ayurvedic treatment these *Prayashcittas* were also done. *Dhanwantari homa*. *Dhanwantariyantra dharana*, *Rogahara sukta ahuti* etc were done. Treatment for *Prameha* and *Gara* was also done. Ultimately the patient got relief.

According to Dr.Devan Astrology can be used as tool in Ayurvedic treatment. Based on *Graha sthithi* it is possible to locate the portion of body in which the pathology lies because each *Graha* represent a particular part of the body. He used to do the *Prayaschittas* mentioned in *Veerasimhavaloka* in chronic cases.

He also told that a physician should do the *upasana* daily to get the *Siddhi* to do *Daiva vyapashraya chikitsa* which has to be done throughout the treatment period. He used to do *Upasana* with *Rigveda mantras*. He shared the experiences regarding the *Aushadhi dharana*. In newborn babies to prevent the *Graha badha*, amulet made by filling *Hingu* or *Vacha* by chanting *Mrityunjaya mantra* is tied over the body. Amulet made from *Gorochana* is effective to increase *Bala*. He

advices *Panchakshari mantra japa* in cases of *Balagrahas* and for further *Daivavyapashraya chikitsa* he refers such cases to *Kattumadam mana*. He told even if we are chanting a simple *Mantra* like *Panchakshari mantra* we should have full confidence. The results are not got if there is lack of confidence. He also explained that these *Daivavyapashraya chikitsa* is not merely based on faith, for this he shared one experience of one person who is a *Yukti vadhi* and who has been suffering from constipation happen to wear a *Hareethaki* (one of the varieties explained in *Bhava prakasha*) which has been brought from *Himalayas*, over his waist. Next day onwards he began to get his bowel cleared easily and this can be only due to the *Achintya prabhava* of that *Hareetaki*. For *Athisara* in children during the seventh month related to the eruption of teeth, roots of *Kupeelu* growing towards north is made into a paste mixed with breast milk and put over the *Murdha* which acts as *Stambhana* because of its *Prabhava*.

Science behind the Mystic & Spiritual healing (*Daivavyapashraya chikitsa*)

Creation consists of vibrations at various frequencies and amplitudes giving rise to the phenomenon of the world. *Mantras* are energy-based sounds or *Shabda*. *Mantras* are tools of power and tools for power. When *Mantra* is repeatedly utter it tunes to a particular frequency and this frequency establishes a contact with the cosmic energy and drags it into human body and surroundings. *Mantras* are used in healing practices but are much more than ritualistic as they are infused with powerful energy and meanings. The reality behind the use of mantras is that words carry power through energy. Chanting of mantras creates thought-energy waves. Thus it balances the energies and also increases the level of a certain type of energy, which promotes certain actions and events.

Many studies are being carried out in different parts of the world which indirectly proves the effect of *Mantra*, *Mani Dharana* etc. *Mantric* chanting, as observed years ago by Dr. Herbert Benson, helps induce the "relaxation" response, causing reduction of heart beat, brain waves and respiration. Dr.Ranjie Singe found that the chanting of specific mantras caused the release of the hormone melatonin and also plays an important role in the healing process. He has found that there are many benefits including shrinkage of tumors and enhanced sleep because of this.

International Research on *Gayatri Mantra*

Dr.Howard Steingeril, an american scientist, collected *Mantras*, *Hymns* and *invocations* from all over the world and tested their strength in his

Physiology Laboratory. Hindus' *Gayathri Mantra* produced 110,000 sound waves per second. This was the highest and was found to be the most powerful hymn in the world. Through the combination of sound or sound waves of a particular frequency, the Mantra is claimed capable of developing specific spiritual potentialities. The Hamburg university initiated research into the efficacy of the *Gayathri Mantra* both on the mental and physical plane of Creation. The *Gayathri Mantra* is broadcast daily for 15 minutes from 7P.M. onwards over Radio Paramaribo, Surinam, South America for the past two years, and in Amsterdam, Holland for the last six months.

The *Brahmvarchas Shodh Sansthan*, research center for integration of science and spirituality in Shantikunj, Haridwar, India is the only place which carries out extensive experiments on *Mantra shakti*. The result of these experiments is used to testify that Mantropathy can be used scientifically for healing and environment cleansing. Lot of Research studies have been carried out by many and important results derived by one of the famous professors Dr.T. Temple Tutler, of the Cleveland University, USA on these effects are remarkable.

Ayurveda is an *Aastika darsana* and it propounds the existence of *Punarjanma*, *Karma*, *Karma phala* and *Moksha*. In *Tisraishaneeya adhyaya* of *Charaka Samhita sutrasthana Acharya* proves the presence of rebirth or *Punarjanma* with the help of *chatur vidha pramana-aptopadesha*, *Prathyaksha*, *Anumana* and *Yukti*. There it is explained that actions Performed in the previous life which is *Apariharya* (unavoidable) [18], *Avinashi* (eternal), *Aanubandhika* (continues in this life) is known as *Daiva*. The results of which are enjoyed in this life. Actions performed in this life will bring about its results in future life. From the fruit the seed can be inferred. Similarly from the results enjoyed in this life, deeds of previous life can be inferred. Like the inference of fruit can be done by seeing the seed, forthcoming results in next life (*Bhaavijanmantara*) can be inferred by observing the actions of a person in the present life [19].

In the context of *Niyata* and *Aniyata ayu Acharya Charaka* defines the term *Daivam* as *Purvajanma kruta karmam* (deeds of previous life) and *Purushakaara* as '*Aihikam*' (deeds of present life) [20]. *Ayu* or life span depends on the *Yoga* of *Daiva* and *Purushakaara*. Based on the *Balaabala visesha* (strength or otherwise) these two (*Daiva* and *Purushakaara*) are classified into *Heena*, *Madyama*, and *Uttama* [21]. *Yoga* (union) of *Uttama daiva* and *Uttama purushakaara* leads to *Deerghayu*, *Sukha ayu* and *Niyata ayu* [22]. *Yoga* of *Heena daiva* and *Heena Purushakaara* leads to *Alpayu* and *Asukha ayu* and

Aniyata ayu [23]. But union of *Madhyama daiva* and *Madyama purushakaara* leads to *Madhyama ayu* [24]. In case of *Sankeerna yoga* (union of *Uttama* with *Madhyama* or *Heena*) effects will be according to the dominant one [25]. A weak *Daiva* gets subdued by a strong *Purushakaara*. Similarly a strong *Daiva* subdues a weak *Purushakaara* [26]. By making the *Purushakaara* strong it is able to overcome a weak *Daiva* [27]. All the treatment procedures explained in *Ayurveda* can be included under *Purushakaara*.

CONCLUSION

Ayurveda stands for medical tradition of *Bharatavarsha* which is known for the hymns and charms of *Vedas* and literatures of different epochs. In olden days Ayurvedic vaidyas used to treat disease based on *Jyotisha*. Impact of western culture made Indians believe facts only if they are explained in western terminologies. But there are few factors in the universe which can be known through experiencing rather than logically analyzing it. Hence our *Acharyas* tell that "*mantravat samprayoktavyam na meemamsyam kadanjana*". Still Ayurvedic physicians of the present modernized world stick on mainly to *Yuktivyapashraya chikitsa* and to some extent *Satwavajaya chikitsa* by completely ignoring the *Daivavyapashraya chikitsa* stating that they are all out dated. This trend has to be changed by implementing the *Daivavyapashraya* techniques in our clinical practice and experience the truth behind them.

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