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# Unlocking the clinical utility of *Daivavyapashraya Chikitsa* a mystical therapy in the present era - A Bird View

Sahana Krishna<sup>1</sup>, C.V Rajashekhar<sup>2</sup>

<sup>1</sup>Founder and Chief Consultant Physician, Dheerghayu Wellness Centre, Ayurveda Chikitsalaya, Doddamallur, Channapatna, Ramanagara, Karnataka, India.

<sup>2</sup>Professor and HOD, Department of Kayachikitsa, Ashwini Ayurvedic Medical College and Research Center, Tumkur, Karnataka, India.

## ABSTRACT

*Daivavyapashraya Chikitsa* is one of the Mystical therapies mentioned under *Trivida Chikitsa* according to *Ayurveda*. Even though this is mentioned in the first-place utmost importance is not given nowadays as a treatment is concerned. Knowingly or unknowingly these *Chikitsa* principles are being carried out in different parts of the world as a part of religious belief. The concept of *Pindanda* and *Brahmanda* throws the light that all that outside us resides within us which indicates that we are the miniature of this universe, which can also be taken spiritually to mean that their consciousness or inner life is indistinguishable from that outside of them, which is ultimately leads the way to *Brahma* the superior. Every *Karma* has its own *Phala* which gets served accordingly, *Karmaroga Shanti* can be achieved only when *Karmakshaya* occurs, through *Yuktivyapashraya Chikitsa* it's not possible this can be done only when one experiences *Phala Upayoga*. As *Adarma* increases day by day, the incidence of occurrence of new diseases also increases hence *Daivavyapashraya Chikitsa* are useful to reduce the sufferings and increase the quality of life. Due to its *Achintya Prabhava* and immediate effect, it has the capacity to bring the *Dhatusamyata* in the *Purusha* without contact with *Jataragni* hence it is considered *Shreshta*. Understanding this mystical therapy becomes difficult as it is something spiritual and beyond it, hence many more studies are needed to decode the importance and action which helps the *Vaidyas* to practice confidently along with *Yuktivyapashraya* and *Satwaavajaya Chikitsa* which will surely help to achieve a great result. In this article, an attempt has been made to understand the components of *Daivavyapashraya Chikitsa* with its utility and clinical application in the present era.

**Key words:** *Daivavyapashraya Chikitsa, Daiva, Daivakara, Purushakara, Karma, Present era, Mystic therapy*

## INTRODUCTION

The *Vyutpatti* of *Deva Shabda* originated from *Dhiv Dhatu*. The word *Daivavyapashraya* consists of two words *Daiva* and *Vyapashraya* where *Daiva* in common notion considered as *Diety*.

### Address for correspondence:

Dr. Sahana Krishna

Founder and Chief Consultant Physician, Dheerghayu Wellness Centre, Ayurveda Chikitsalaya, Doddamallur, Channapatna, Ramanagara, Karnataka, India.

E-mail: drsahanamallur@gmail.com

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The scope and applicability of words vary based on *Tantra* and *Adhikarana*

- *Deva* can be considered as *Diety* in general.
- *Daiva* is anything related to *Diety* or *Devaatagataha* which is considered as *Bhagya*.
- *Daivam* is related to deeds of previous life and their outcome i.e., *Purvajanmakruta Karma*

Where *Vyapashraya* can be defined as *Visheshena Ashrayam* which means to depend on, have recourse to, or trust to.

Hence *Daivavyapashraya Chikitsa* can be defined as: *दैवमदृष्टं, तदाश्रित्य यद्वाधिप्रतीकारं करोति तद्दैवव्यपाश्रयं<sup>1</sup>*

Any therapy which depends on or is linked to *Adrushtam* (which cannot be observed) or *Daiva*.

**Aim:**

*Shastraprayojana* is done to achieve the *Dhatuamyata* in *Purusha*

**Origin of disease<sup>[2]</sup>**

In the ending of *Krutayuga*



*Adharma* started



*Athyadana*



*Shareera Govrava* which leads to *Shrama* which lead to *Alasya* and *Sanchaya*



*Parigraha* leads to *Lobha*



In *Trethayuga*



*Lobha* leads to *Abhidroha* which intern leads to *Anrutavachana*



*Anrutavachana* leads to *Kamakrodadi* which hampers one *Darmapata*



As *Yuga* passes *Hrisva Ayu* seen



Due to hamper in *Pritvyadiguna, Sasyadi Guna* hampered which again hampers *Prani Guna*



Due to *Agni Maruta Vaishamy Jwaradi Roga Utpatti*

Understanding the origin of disease is important because the historical views throw light on *Adharma* as the prime cause for origin of many *Rogas* like *Jwaradi*. Every *Karma* has its own *Phala*, everyone will get served accordingly. *Acharya Charaka* while explaining about *Daivakara* and *Purushakara* he tells that *Poorvajanma Kruta Karma* is considered as *Daiva* and present *Janma Kruta Karma* is considered as *Purusha*.

*Vishamata* in *Daiva* and *Purusha* leads to *Roga* and their *Samata* leads to *Arogya*.<sup>[3]</sup>

**Components of Daivavyapashraya Chikitsa<sup>[4],[5]</sup>**

*Mantra, Oushadhi, Mani, Mangala, Bali, Upahara, Homa, Niyama, Prayaschita, Upavasa, Swasthyayana, Pranipata, Dana* and *Gamana*

- 1. Mantra:** It is composed of two words where *Man* means mind or thinking and *Tra* means release or free. Hence *Mantra* can be defined as Sustained repetition (*Mananat*) of that which protects (*Trayate*) from all miseries arising from bondage or cycles from birth and death.

**History of the origin of Mantra<sup>[6]</sup>**

Conversation between *Shiva* and *Devi* in two billion light years away from *Kailasa* three trillion years ago in time. The different emotions such as delight, fear, sorrow and the amazement of *Devi* corresponding to the different picturesque and dynamic environment come to life. The conversation tunnels into the sound of *Damaru* of *Shiva*. The 70million sounds manifested covered the entire spectrum of all *Mantra* that is to be created (from the primordial sound *OM* which is the sound of creation). The sages from shiva such as *Kashyapa, Vashista, Atri, Gautama,* and *Parashurama* came down to earth and passed on the mantras to the humans and captured all of those in 14 *Sutras* with 57 letters called the *Maheshwara Sutras* which become the basis for the *Sanskrit* language.

**List of Mantra's mentioned in classics**

<i>Mantra for Garbhadhana (A.H,Sha1/32 )</i>	<i>Mantra for Agada Prayoga in Kushta (A.H, chi 19/57)</i>
<i>Mantra prayoga in mrutagarbha (A.Sa, Sha3/19)</i>	<i>Mantra for Sukhaprasavarta (Cha.sha 8/39)</i>
<i>Jatakarma mantra ( A.H,uttara 1/3 )</i>	<i>Vishnu Sahastranama (Cha, Chi 3/311)</i>
<i>Mantra during Madhu and Ghrita Prashana (A.H,Uttara 1/12)</i>	<i>Visha Chikitsa (Cha, Chi 23/61)</i>
<i>Mantra before feeding milk (Sha sa 6/35)</i>	<i>Raksha Mantra (A.H,Su 7/22)</i>
<i>Graha Shanti Mantra (A.H,Uttara 3/40)</i>	<i>Siddha Mantra (Su.Su 46/448)</i>

Mahendra Mantra before collecting medicine (A.H, Kalpa 6/1)	Navagraha Mantra (Su. Uttara 28/21)
Mantra before administering Vamana medicine (A.H, Su 18/12)	Mantra for Praharshana (A.H, Sha 1/82)

### Clinical utility of Mantra

Example: *Vishnusahastranama*<sup>[7]</sup>

This is one of the most chanted *Stotra* describing a thousand names of lord *Vishnu*.

**Phalashruti:** The one who chants *Vishnusahastranamam* regularly with utmost devotion will get fame without fail, will be first in what he does, will get riches that last forever, will attain salvation from these bonds, never get afraid of anything, will achieve good *Veerya* and *Teja*, will not get illness, endowed with *Bala*, *Rupa* and *Guna*, *Rogi* will get rid of *Roga*, who is in danger gets saved, the individuals who hears *Vasudeva* would get rid of all the sins and become pure and will reach the *Brahma* which existed forever. The devotees of lord never gain *Ashubha* or get into *Janma Mrityu Jara Vyadhi*. One who chants this with *Shraddha*, *Bhakti* will achieve *Sukha Shanti*, *Yashas*, *Dhriti*, *Smriti*, *Keerti*. The devotees of *Purushottama* will not have *Krodha*, *Matsarya*, *Lobha*, *Ashubha* and reciting of this will help to gain *Punya*.

### Mantra in the Present Era as Raaga Chikitsa with special reference to Music therapy<sup>[8]</sup>

- *Raga* - this is a sequence of selected *Swaras* that lend appropriate mood or emotion in a selective combination.
- The base for *Raga* is from *Sama Veda* which is the *Veda* of melodies and chants.
- According to *Swara Shastra* - 72 *Melakarta Ragas* control the 72 important nerves in the body.
- The classical music maestro *Thyagaraja* brought a dead person back to life with his composition.
- The *Tridosha's* are effectively controlled by music therapy.

- The ancient system of *Nada Yoga*, which dates to the time of *Tantras*, fully acknowledged the impact of music on the body and mind and put into practice the vibrations emanating from sounds to uplift one's level of consciousness. It is the Indian genius that recognized that *Ragas* are not just mere commodities of entertainment but the vibrations in their resonance could synchronize with one's moods and health. By stimulating moods and controlling the n-wave pattern, *Ragas* could work as a complementary medicine.
- The *Raga Chikitsa* modalities are dependent on the *Swara*, *Thala*, *Shruti*, composition and *Raga*. Hence different *Raga* has its own therapeutic effects on an individual.
- The Raga Research Centre in Chennai is currently running a comprehensive study of Indian *Ragas* and evaluating their therapeutic potential with the help of musicians, doctors, and psychiatrists. It is believed that classical Indian *Ragas* can benefit a whole host of conditions which are ranging from Insomnia, high and low blood pressure to schizophrenia.
- A few *Ragas* mentioned in diseases are: *Raga Bhageshri* - Arouses a feeling of stability and calmness which is used in the treatment of diabetes and hypertension, *Raga Todi* - To treat patients with high blood pressure, *Raga Malhar* in Asthma etc.

2. **Oushadhi and Mani Dharana:** Tying some medicinal plants on the affected part is called *Oushadhidharana* and Wearing a few *Ratnas* as a preventive and protective measure against *Anushangha Vyadhis* is considered as *Manidharana*.

### List of Oushadhi and Manidharana mentioned in classics

- *Greeshma Ritucharya Muktamanidharana* is mentioned<sup>[9]</sup>
- In the diseases of *Pittala Prakruti* and its *Chikitsa Mukta Mani Dharana* is advised<sup>[10]</sup>

- *Dharana* of *Vajra*, *Marakata*, *Sara*, *Pichuka*, *Vishamushika*, *Karketana*, *Sarpamani*, *Vaidhurya* etc. were suggested to avoid the biting of the snake and to avoid the spreading of the poison on snakebites<sup>[11]</sup>
- Use of *Navaratna* is told in *Rasaratnasamucchaya* to combat the bad effect of *Navagraha*.
- *Oushadhyagada Dharanaihi* is mentioned in *Bhootonmada*<sup>[12]</sup>

### Clinical utility of *Oushadha* and *Manidharana*

Example: *Navaratna Dharana*<sup>[13]</sup>

<i>Ratna</i>	English name	<i>Navagraha</i>
<i>Maanikya</i>	Ruby	<i>Soorya</i>
<i>Muktaphala</i>	Pearl	<i>Chandra</i>
<i>Vidruma</i>	Coral	<i>Mangala</i>
<i>Taarkshya</i>	Emerald	<i>Bhudha</i>
<i>Pushparaga</i>	Topoz	<i>Guru</i>
<i>Bhidura</i>	Diamond	<i>Shukra</i>
<i>Neelama</i>	Sapphire	<i>Shani</i>
<i>Gomedha</i>	Zircon	<i>Rahu</i>
<i>Vaidoorya</i>	Cat's eye	<i>Kethu</i>

### *Manidharana* in the Present Era as Gemstone therapy

- Gemstone therapy has been a part of complementary and alternative medicine for years which aptly described as a holistic and non-invasive therapy that involves wearing precious and semi-precious stones to improve physical and emotional health.
- Gemstone therapy is commonly practiced as either electronic gem therapy or colour/radiation therapy.

### *Graha* and Gemstone based on Astrology<sup>[14]</sup>

The *Panchamahaboota* in gems

- Ruby and coral - fire
- Pearl and diamond - water
- Emerald - earth
- Yellow and blue sapphire - space
- Hot colours - increase heat
- Cold colours - brings calmness
- Neutral - pleasant feeling and joy

<i>Graha</i>	Gemstone
Sun	Ruby
Moon	Pearl
Mars	Coral
Mercury	Emerald
Venus	Diamond
Jupiter	Topaz
Saturn	Sapphire
Rahu	Zircon
Ketu	Cats eye

3. ***Daana***: This connotes the virtue of generosity, charity or giving of alms in Indian philosophies. One is given without expectation of return, at the proper time and place. The *Daanas* are categorized into 3 in which giving a *Daana* to a worthy person consider as *Sathvikam* type, one given with the expectation of some return, or with a desire for fruits and results, or grudgingly is *Rajasika* type and one given with contempt, to an unworthy person, at a wrong place and time is *Tamasika* type of *Daanas* explained in *Bhagavad Geeta*.

### List of *Daanas* mentioned in classics

- In the *Harita Samhita* for *Papa Dosha Pratikararta* different *Daanas* are explained in *Dwiteeyasthana* first chapter



- Example - in *Meha, Shwasa, Bhagandara, Kaasa - Swarnadaana*
  - In *Brama, Murcha - Jala or Annadaana*
  - *Panduroga Chikitsa* should be started with ***Godaana, Bhoomidaana and Swarnadaana***
  - *Kushta - Godaana, Swarnadaana, Annadaana etc.*
  - Utility of *Daana*: Hindu temples served as charitable institutions, and South Indian temples collected donations from devotees, during the Chola dynasty and Vijayanagar empire periods in the 1st millennium. These were then used to feed people in distress as well as fund public projects such as irrigation and land reclamation.
4. ***Mangala***<sup>[15]</sup>: Performing good deeds is considered a *Mangala*, These are performed for the well-being of the individual's mainly is to obtain the blessings and good wishes from the god with the help of *Swasthika Kumbadi*. In short *Mangala* means Auspiciousness.

#### List of *Mangala Karma* which should be performed in the classics

- *Ratna Abharana Dharana* considered as *Mangala*<sup>[16]</sup>
  - Before conducting *Virechana vidhi Mangala karma* to be performed<sup>[17]</sup>
  - *Mangalacharana* during *Kumara Namakarana* is mentioned in classics<sup>[18]</sup>
  - For *Bheshaja Grahanam Mangala Devata Archanadi Poorvakam* is told<sup>[19]</sup>
  - *Poorvanne Mangala karya* should be done before *Vamana Vidhi*<sup>[20]</sup>
  - *Mangalya Mani* and *Oushadha Dharana* in *Vishama Jwara*<sup>[21]</sup>
5. ***Bali***<sup>[22]</sup>: This is a ritual where *Naivedya* to the lord given in terms of *Pashu* or *Anna*. Water, wind etc. in the universe are basically derived from cosmic energy forms like *Varuna, Agni, Surya* etc. Their aggression is the base of diseases. *Bali* rituals are done to satisfy and pacify these cosmic forms.

#### List of *Bali* mentioned in classics

- In *Shakunipratishedhyaya Adhyaya Tilatandulakam Ityadi Bali* is told in *Sushruta Samhita*.
  - *Bhoota Odana Bali*<sup>[23]</sup>, *Brahmaraksharta Bali*<sup>[24]</sup>
  - For *Pishachi Bali* in the form of *Seedu, Pinyaka, Palala, Dadhi* should be offered<sup>[25]</sup>
6. ***Upahara***: The word *Upahara* is derived from *Upa* means near and *Hriyati* means to give. So *Upahara* means unconditional offering or present to God.

#### Clinical utility of *Bali/ Upahara*

Example: *Narayana Bali*

Done in all cases of abnormal death - by fasting, animal, arson, curser, disease, suicide, fall from height, drowning, by robbers, snakebite, sinners, murder - in them there is no rite of cremation, no *Tarpana*, no *Shradha*, no *Ashaucham* which is mentioned in *Garuda Purana* Or this is an act of doing good for the soul.

**Principle** - to combat the *Pretashapa* (*Pitrus* our ancestors if they have committed a sin which is affecting the family or our wrong actions towards *Pitrus* which has been a *Shapa* to the family due to which individual is suffering) hence these procedures are performed in *Moksha Kshetra* eg- Gokarna.

7. ***Homa***<sup>[26]</sup>: *Homa* used synonymously with *Yagna*. This is generally done to heal and purify the atmosphere by worshiping the *Agni* or other deities through fire with medicinal woods as a medium.

#### List of *Homa* mentioned in classics

- *Shanti homa*<sup>[27]</sup>, *Daarvi Homa*<sup>[28]</sup>
- In case of *Abhishapa* and *Abhicharaja Jwara Homa* should be done<sup>[29]</sup>
- *Putreshti Yajna* should be performed by the couple who desire to get a healthy child.

#### Clinical utility of *Homa*

Example - *Mahamruthyunjaya Homa*<sup>[30]</sup>

*Mruthyunjaya* means conqueror of death (considered as king of *Yajnas*)

#### Benefits:

- Avoid *Akala Marana* and increase life span.
- Alleviate disease, physical and emotional disturbances.
- To ensure long healthy life
- Creates positive guard around the person.
- For spiritual growth of the person

The cosmic energy and vibrations from *mantra* optimize the forces and save person from bad luck. It gives long life, harmony, prosperity, success, happiness and healthy life. The herbs used in this *Homa* like *Amrita* and *Durva* are popular in treating blood disorders and incurable diseases like cancer.

8. **Niyama:** These are the suggestions given on how a person should deal with people and with himself, i.e., his attitude towards himself and how he relates to himself inwardly is *Niyama*. These are the principles for social well-being. The disciplinary lifestyle regulates both the psychological and physical level and creates the tranquility thus helping in prevention and healing.

#### List of *Niyama* mentioned in classics

- While explaining the *Vrana Raksha Vidhana* *Acharyas* have mentioned five types of *Niyama* such as *Akrodha*, *Guru Shushruta*, *Shoucha*, *Ahara Laghava* and *Apramada*
  - In *yogadarshana* also five types of *niyama* were explained and they are *soucha*, *santhosha*, *tapa*, *swadhyaya* and *ishwara pranidhana*.
9. **Prayaschitta**<sup>[31]</sup>: *Praya* means austerity and *Chitta* denotes firm resolution, so a firm resolution to take up austerity and following through with it is considered as *Prayaschitta*. This is a process of indulging in spiritual disciplines, duties or worship in order to wash off one's sins through repentance for the sins committed in past life and present life.
10. **Upavasa**<sup>[32]</sup>: *Upa* means near, and *Vasa* mean to stay, So *Upavasa* means the attainment of close

mental proximity with the lord. This is also mentioned one among *Dashavidha langhana*. *Upavasa* means *Krodadiparityaga* and which does not do *Shareera Shoshana* so in general considered as fasting.

#### Upavasa in present era as Fasting therapy

- Therapeutic fasting is defined as the controlled and voluntary abstinence from all calorie-containing foods and drinks for a specified period of time done for the promotion and restoration of health.
  - Regular fasting, in terms of the voluntary and temporary abstention from food, can be an important tool for mental hygiene.
  - Fasting needs good control over the mind. When one starts fasting it is more like mental hunger than actual hence it is also a mental and spiritual exercise
11. **Swasthyayana:** The prayers are done for peace and *Swasti* / chanting auspicious hymns i.e., *Swasti Vakya* / *Shanti Mantra* for universal peace and personal welfare. This is considered *Mangalaprada*. Negative influence by cosmic powers like stars, planets and orientation of living place will be pacified by *Shanti Mantra* pronounced by *Brahmavid*. *Swastivachana* is done while performing *Rakshakarma* for eliminating danger from *Rakshasadi* evils.
12. **Pranipata**<sup>[33]</sup>: It means surrendering to the God, Teachers and elders.

**Principle:** Surrendering/bending before something symbolizes the removal of ego from one's mind. The blessings received from above activates the luck, efficiency, knowledge and health

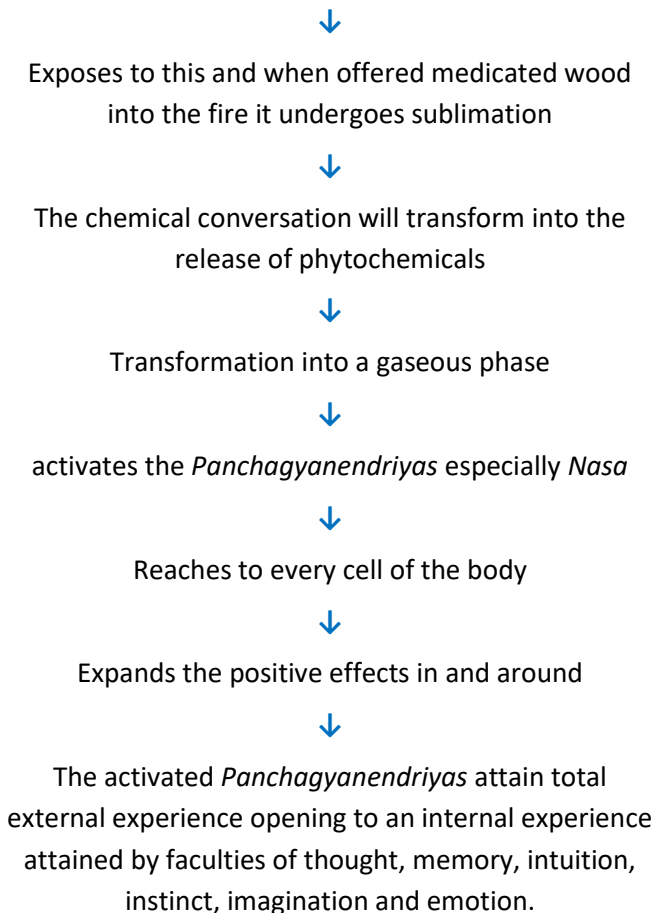
13. **Gamana**<sup>[34]</sup>: *Kshetras* and *Teerthas* have their own potency and they are competent in washing the *Dushta Samskaras* which are the seeds for *Kukarmas*. *Kshetra* with their innate power influence particular *Bhavas* or *Angas* hence can eradicate the diseases.

Few examples which are traditionally believed:

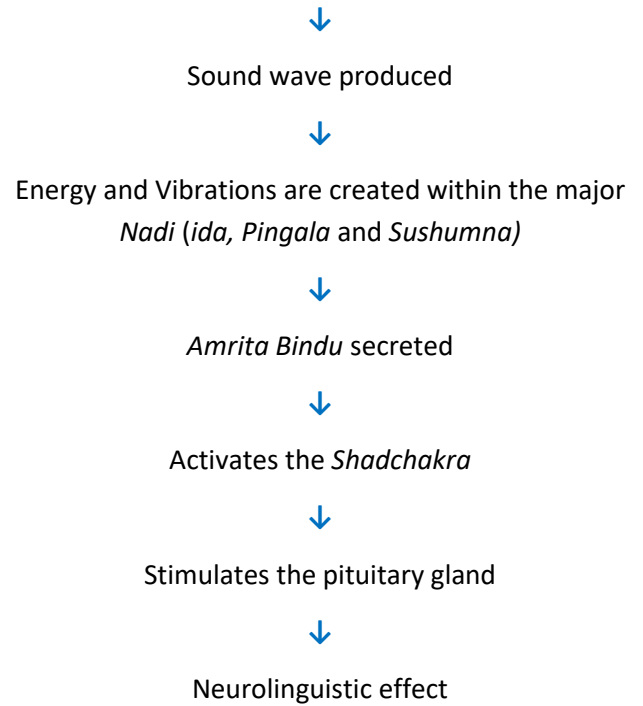
- Rameshwaram and Kashi Ganga Snana can help for Papanashanam
- Kukke Subramanya temple or Kaala Hasthi helps to combat Nagadosha
- Santana Gopala Darshana or Ambegalu Krishna Doddamallur Darshana can cure infertility.
- Vaidyanatheshwara temple Maddur is considered good for skin ailments.
- Nadi Narasimha Swamy Darshana at Doddamallur can help to overcome familial disputes and also beneficial to unmarried people to get marriage.
- Shani Shingnapur is considered best for Shani Graha Shanti.
- Garbharakshambike helps to avoid abortion
- Kanvaradar Darshanam helps to overcome Eye problems

**Probable mode of action**

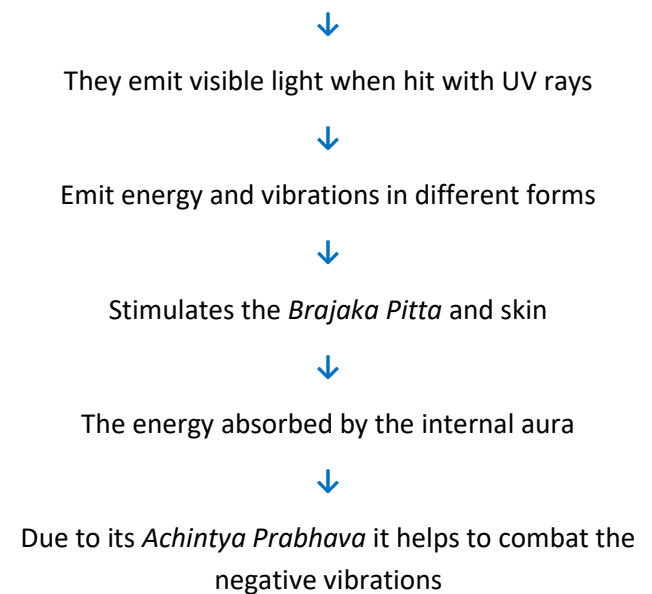
**Homa, Yagna, Mantra Japa**



**Mantra chanting at a specific meter**



**Manidhanrana**



**Traditional practices<sup>[35]</sup>**

- **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 chilli, salt, onion peels etc. are kept in hand and the whole body is circled by this

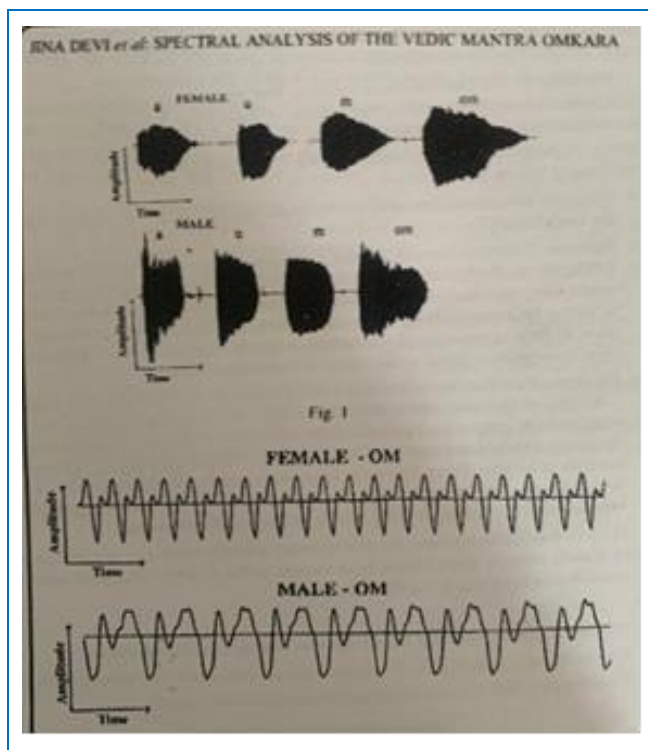


along with *Mantra* recitation then these substances are put in fire.

- **Bala Grahas** - *Vartis* dipped in oil are lighted and placed over *Bakula* leaf and the whole body of a newborn baby is circled, meanwhile a small pot with water mixed with turmeric and *Sudha Churna* is also kept beside.

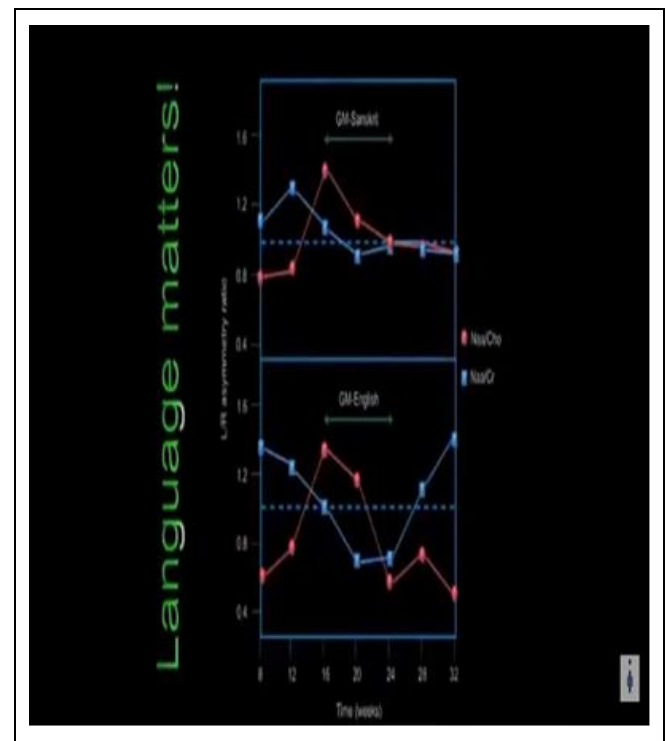
#### Scientific research updates:

- Effect of *Pranava Mantra* on depression: scientists analyzed f-MRI scan before and after chanting *Om Mantra* and concluded that regular chanting of the *Om Mantra* can treat depression and epilepsy.<sup>[36]</sup>
- *Om Mantra* when chanted sequentially, activates the stomach, spinal cord, throat, nasal and brain regions. The energy moves from the abdomen all the way up to the brain, thereby channeling energy and activating the spinal cord and brain.

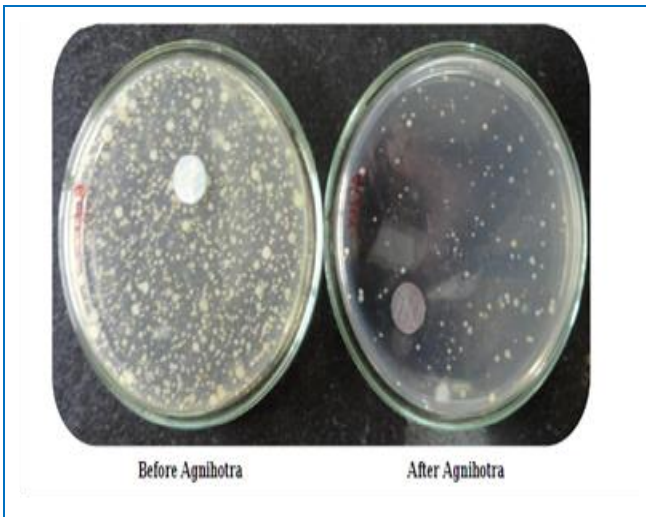


- Studies are proved that chanting *Gayatri Mantra* has measurable effect on neurochemical changes in frontal lobe of the brain which are language dependent with the help of Magnetic resonance spectroscopy. Total 30 number of healthy right-handed male volunteer who are belonging to age group of 25+/- 5years were selected for the study

and divided them into 3 groups. Group A chanted *Gayatri Mantra* in *Sanskrit* for 108times everyday 4-5:30am, Group B chanted in *English* for 108times everyday 4-5:30am, and Group C didn't chant the *Mantra*. Study was carried out for about 9months which is broken into blocks of 3months. First 3months was baseline data next 3months involved chanting last 3months was follow up period. Every week spectroscopy was done till 9months. The result concluded that among Group A and Group B in the baseline period there was asymmetrical distribution in neurotransmitter. In the active period Group A the tendency of asymmetry of neurotransmitters to reduce which trend towards unity but same random variation continued in Group B. In the follow up period in Group A whatever initiated in active period was sustained but in Group B random fluctuation persisted.<sup>[37]</sup>



- The effect of *Agnihotri Homa* has shown good result in reducing the bacterial load in the air, where the study was conducted to see the effects of *Agnihotri* ash on bacteria. It has concluded that the virulence of bacteria is reduced by adding *Agnihotri* ash. Hence, it is suggested to perform in every house to provide protection against virus including COVID-19.<sup>[38]</sup>



*Agnihotra Homam* Saved A Family From Bhopal Gas Tragedy as they were performing it regularly. No family members were injured/died/hospitalized despite being in the area worst affected by the leakage of the toxic gas. This observation implies that *Agnihotri* is a proven antidote to pollution.<sup>[39]</sup>

#### Scientific Aspects of Surya Namaskar

Sun rays affect the human body by the following methods:

- Photo Chemical Reaction.
- Thermal or Heating Effect.
- Photo Synthesis.

The following reactions take place in the human body when ultraviolet energy strikes the skin:

1. Calcium metabolism is profoundly improved by increased blood content towards the skin.
2. Harmful Bacteria in the body are killed by the direct action of the Ultraviolet rays and
3. Indirectly by increased local and systemic resistance.
4. Toxins in the body are rendered inert.
5. Normal Chemical balances in the body are restored.

The present study showed that the cardiorespiratory parameters significantly change after the practice of *Surya Namaskar*

#### Example for how astrology or *Jyotishya Shastra* are helpful in planning up of treatment<sup>[40]</sup>

The *Mrudangam* artist who is a K/C/O DM developed gangrene in the middle finger of his left hand within last one year and approached Dr. Devan for the treatment. After starting the treatment, the doctor checked the horoscope with the astrologer, telling the exact condition without seeing him. Surprisingly Dr gets to know that the patient is also having *Garavishabhadha*. So, for its *Shanthartha Daivavyapashraya Chikitsa* like *Dhanwantari Homa*, *Dhanwantari Yantradharana*, *Rogahara Sutra* along with the medicaments was advised. After doing *Prayaschitta* ultimately patient got relief.

#### DISCUSSION

*Daiva Vyapashraya Chikitsa* is also called as *Atharvana Chikitsa* which includes different treatments pertaining to *Daiva*. According to *Karya-Karana Siddanta* an effect is already existent in the unmanifested form in its cause. As the manifestation of diseases started from *Adharma* that can be counteracted by *Daivavyapashraya Chikitsa* than any other.

*Karma* can be good or bad, to nullify the result of bad action an equal and opposite reaction is needed, so to combat the destiny decided diseases the diety should be pleased hence such treatment modalities are explained in classics and have given the prime importance which is proven to show immediate effect. It has ability to bring the *Dhatusamyata* in the *Purusha* without meeting with *Jataragni*.

The *Shareera* can be divided into 3 doctrine : *Karana Sharira* (casual body), *Sookshma Sharira* (subtle body) and *Sthula Shareera* (gross body) where the subtle body is the body of mind (*Manomaya Kosha*) and vital energies (*Pranamayakosha*) which keep the physical body alive. The *Daivavyapashraya Chikitsa* acts at a subtle level scientifically understanding of this metaphysical level becomes way difficult but can definitely achieve the fruitful result through *Pratyaksha Pramana* which mostly stands on faith or belief system.

As Ayurveda aims at *Swasthasya Swastha Rakshanam* and *Athurasya Vikara Prashanmanam*, the *Daivavyapashraya Chikitsa* is not only useful in *Rogaprashamanartha* but also helpful in *Swasthyarakshanartha*. Eg: *Niyamas* like *Sadvritta Palana*, *Achararasayana* etc. mentioned if followed rightly will help to maintain the health.

In a gross understanding *Mantra* and music therapy, *Mani* and gemstone therapy, *Homa* and aroma therapy, *Upavasa* and fasting therapy follow a similar mode of action which can be considered as the modified treatment protocol adopted in the present era

The knowledge of *Jyotishya Shastra* becomes a magical tool to practice *Daivavyapashraya Chikitsa* as it gives a clue to adopt the best form of treatment principles with respect to an individual. This can be achieved by proper *Siddhi (Guru Mukhena)*

From morning to evening commonly knowingly or unknowingly each of us performs *Daivavyapashraya Chikitsa* to ourselves e.g., by praying to God, *Mantra*, *Namaskara* etc. but even as a *Vaidya* to do the *Chikitsa* and to achieve its *Phala Graheshu Anuguneshu* is necessary which is told in classics.

The main aim of this treatment is to achieve *Dhatusamyata*. When one realizes the inner self and wants to maintain peace, undergoing such treatment protocols increases *Satwa Guna* and due to its *Achintya Prabhava* brings tranquility to the mind by removing the blocks which becomes a helpful pathway to treat the disease easily.

## CONCLUSION

In the context of *Niyata* and *Aniyata Ayu Charakacharya* considers *Daiva* as *Purvajanmakruta* (deeds of previous life) and *Purushakara* as *Ahikam* (deeds of present life). *Ayu* is dependent on *yoga* of *Daiva* and *Purushakara*, based on *Balabala Visheshha* these are classified into *Heena*, *Madhya* and *Uttama*. Creation consists of vibrations at various frequencies and amplitudes giving rise to the phenomenon of the world. *Mantras* are energy-based sounds or *Shabda* which are considered tools of power and tools for

power. *Ayurveda* stands for the medical tradition of *Bharatavarsha* which is known for the hymns and charms of *Veda* and literature of different epochs. The utility of this *Chikitsa* is very vast to understand but one Example is that our *Acharyas* have given utmost concentration towards *Adharma* which is the main base for the origin of *Jwaradi* diseases which cannot be counteracted by *Yuktivyapashraya Chikitsa* alone there the necessity of *Daivavyapashraya Chikitsa* plays a pivotal role to counteract the action of *Adharma* by uplifting the *Dharma*. In the olden days, *Vaidyas* used to treat based on *Jyotisha Shastra* due to the impact of Westernization which made humans believe the facts only if they are explained in Western terminologies or scientifically proven, but there are few factors in the universe which can be known through experiencing rather than logically analyzing it hence Whatever told in *Shastra* should be followed like *Mantra* without doubt due to its *Pratyaksha Phala Darshana* which is achieved through *Achintya Prabhava*. Hence this *Daivavyapashraya Chikitsa* is useful in reducing suffering by increasing the quality of life in an individual.

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