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

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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 Yuktiyapashraya Chikitsa it’s not possible this can be done only when one experiences Phala Upayoga. As Adharma 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 Yuktiyapashraya 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 Vyupatti 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.

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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 यद्व्याश्रिप्रतीकां करोति तद्दैवव्यपाियं।

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

Shastraprayojana is done to achieve the Dhatusamyata in Purusha

Origin of disease\[^2\]

In the ending of Krutayuga

\[\downarrow\]

Adharma started

\[\downarrow\]

Athyadana

\[\downarrow\]

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

\[\downarrow\]

Parigraha leads to Lobha

\[\downarrow\]

In Trethayuga

\[\downarrow\]

Lobha leads to Abhidroha which intern leads to Anrutavachana

\[\downarrow\]

Anrutavachana leads to Kamakrodadi which hampers one Darmapata

\[\downarrow\]

As Yuga passes Hrisva Ayu seen

\[\downarrow\]

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

\[\downarrow\]

Due to Agni Maruta Vaishamyam 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.\[^3\]

Components of Daivavyapashraya Chikitsa\[^4,5\]

Mantra, Oushadhi, Mani, Mangala, Bali, Upahara, Homa, Niyama, Prayashchita, 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\[^6\]

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

<table>
<thead>
<tr>
<th>Mantra for Garbhodhana (A.H,Sha1/32)</th>
<th>Mantra for Agada Prayoga in Kusha (A.H, chi 19/57)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mantra prayoga in mrutagarbha (A.So, Sha3/19)</td>
<td>Mantra for Sukhprasadavart (Cha.sha 8/39)</td>
</tr>
<tr>
<td>Jatakarma mantra (A.H,uttara 1/3 )</td>
<td>Vishnu Sahasranama (Cha, Chi 3/311)</td>
</tr>
<tr>
<td>Mantra during Madhu and Ghrita Prashana (A.H,Uttara 1/12)</td>
<td>Visha Chikitsa (Cha, Chi 23/61)</td>
</tr>
<tr>
<td>Mantra before feeding milk (Sha sa 6/35)</td>
<td>Raksha Mantra (A.H,Su 7/22)</td>
</tr>
<tr>
<td>Graha Shanti Mantra (A.H,Uttara 3/40)</td>
<td>Siddha Mantra (Su.Su 46/448)</td>
</tr>
</tbody>
</table>
Clinical utility of Mantra

Example: Vishnusahastranama[7]

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 Raga, 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[8]

- **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[9]

- In the diseases of Pittala Prakruti and its Chikitsa Mukta Mani Dharana is advised[10]
- Dharana of Vajra, Marakata, Sara, Pichuka, Vishamushika, Karketana, Sarpa amani, Vaidhurya etc. were suggested to avoid the biting of the snake and to avoid the spreading of the poison on snakebites.[11]

- Use of Navaratna is told in Rasaratnasamucchaya to combat the bad effect of Navagraha.

- Oushadhyaagada Dharanihi is mentioned in Bhootonmada[12]

Clinical utility of Oushadha and Manidharana

Example: Navaratna Dharana[13]

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

**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**[14]

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

**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 Dwiteyasthana 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[15]: 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[16]
- Before conducting Virechana vidhi Mangala karma to be performed[17]
- Mangalacharana during Kumara Namakarana is mentioned in classics[18]
- For Bheshaja Grahanam Mangala Devata Archanadi Poorvakam is told[19]
- Poorvanne Mangala karya should be done before Vamana Vidhi[20]
- Mangalya Mani and Oushadha Dharana in Vishama Jwara[21]

5. Bali[22]: 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[23], Brahmaksharta Bali[24]
- For Pishachi Bali in the form of Seedu, Pinyaka, Palala, Dadhi should be offered[25]

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 Shraddha, noashaucham 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[26]: 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[27], Daarvi Homa[28]
- In case of Abhisapa and Abhicharaja Jwara Homa should be done[29]
- Putreshti Yajna should be performed by the couple who desire to get a healthy child.

Clinical utility of Homa

Example - Mahamruthyunjaya Homa[30]
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 ishwar pranidhana.

9. Prayashchitta: Praya means austerity and Chitta denotes firm resolution, so a firm resolution to take up austerity and following through with it is considered as Prayashchitta. 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: 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 Krodayaparityaga 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 Mangalapradha. 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: 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: 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**

- Exposes to this and when offered medicated wood into the fire it undergoes sublimation
- The chemical conversation will transform into the release of phytochemicals
- Transformation into a gaseous phase
- activates the *Panchagyanendriyas* especially *Nasa*
- Reaches to every cell of the body
- Expands the positive effects in and around
- The activated *Panchagyanendriyas* attain total external experience opening to an internal experience attained by faculties of thought, memory, intuition, instinct, imagination and emotion.

- Mantra chanting at a specific meter
  - Sound wave produced
  - Energy and Vibrations are created within the major *Nadi* (*ida, Pingala* and *Sushumna*)
  - *Amrita Bindu* secreted
  - Activates the *Shadchakra*
  - Stimulates the pituitary gland
  - Neurolinguistic effect

- **Manidhanrana**
  - They emit visible light when hit with UV rays
  - Emit energy and vibrations in different forms
  - Stimulates the *Brajaka Pitta* and skin
  - The energy absorbed by the internal aura
  - Due to its *Achintya Prabhava* it helps to combat the negative vibrations

Traditional practices[35]

- **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.[36]

- **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+-5 years 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.[37]

- 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.[38]
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.[39]

**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 Jyothishya Shastra are helpful in planning up of treatment[40]**

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 Garavishabadha. So, for its Shantharth Daivavyapashraya Chikitsa like Dhanwantari Homa, Dhanwantari Yantradharana, Rogahara Sutra along with the medicaments was advised. After doing Prayashchitta 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 Swasthyarakshanarth. Eg: Niyamas like Sadvrutta 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 Jotishya 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 Purvajanmakkara (deeds of previous life) and Purushakara as Aihikam (deeds of present life). Ayu is dependent on yoga of Daiva and Purushakara, based on Balabala Vishesha 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 Pratyaaksha 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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