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# A literary review on *Daivavyapashraya Chikitsa* (Medical Astrology): A unique management in Ayurveda

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## ABSTRACT

The holistic approach of treatment in *Ayurveda* includes, *Yuktivyapashraya Chikitsa*, *Satvavajaya Chikitsa* and *Daivavyapashraya Chikitsa*. Only the first two are in regular practice while this spiritual therapy i.e., *Daivavyapashraya Chikitsa* is totally ruled out in this IT world, as it is beyond the purview of reasoning. We have references of *Daivavyapashraya Chikitsa* in all our classical text books. *Homa*, *Havana*, *Japa*, *Tapa*, *Mani*, *Mantra*, *Upavasa*, *Prayaschitta*, *Gamana* are mentioned in *Daivavyapashraya Chikitsa*. *Daiva* is *Atma Kruta Karma* (i.e., deeds done by one's own self). It is a philosophical *Tatwa*, one face for whatever is done in the past or previous *Janma*. In this present scenario, the chronic, serious diseases are increasing due to bad food style and wrong life style. Thus, cases of Infertility, Cancer, Alzheimer's are also increasing. For such non-curable diseases, when planetary positions are not supportive for easy cure, using *Daivavyapashraya Chikitsa* can enhance the quality of life. Especially in infertility, many case study is documented after right rituals are done, couples have conceived, who had failures after trial of both Allopathy and *Ayurveda* therapies for infertility. So, *Daivavyapashraya Chikitsa* is a *Indriyaateeta* (not accessible to sense organs). Thus, it is kept aside by the *Ayurveda* fraternity and from the research in the field of science. But, it's now the high time and right time has come to utilize this divine knowledge in guiding and helping the human kind in leading a better-quality life to be healthier and to lead a happy life.

**Key words:** *Daivavyapashraya Chikitsa*, *Homa*, *Infertility*, *Karmaja*, *Purushashkara*, *Purva Janma*

## INTRODUCTION

*Ayurveda*, an ancient science of India not just renders remedies for diseases but also guides for a better quality of life by prevention of diseases with right food style and life style. Among the three modalities of treatment, *Yuktivyapashraya Chikitsa* (which involves

*Panchakarma* therapies and *Oushadhis*), *Satvavajaya Chikitsa* (psychospiritual approach) and *Daivavyapashraya Chikitsa* (mystic and divine treatment),<sup>[1]</sup> the third one (i.e., *Daivavyapashraya Chikitsa*) is being the unique management, mentioned for *Karmaja Vyadhis*,<sup>[2]</sup> which are non-curable diseases. Its detailed explanation is mentioned by different *Acharyas* and in different contexts.

In the 21<sup>st</sup> century IT world, where in the deadly diseases Cancer, commonly increasing infertility cases, with not much benefited from the modern intervention of many advanced technological therapies, its high and right time to give a second thought to adopt *Daivavyapashraya Chikitsa* (medical astrology) to improve the success rate of infertility and to use as an adjuvant therapy or to combat side effects of cancer therapy so that the quality of life will be enhanced.

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## AIM OF THE STUDY

To study the benefits of *Daivavyapashraya Chikitsa* (medical astrology) in *Ayurveda*.

## MATERIALS AND METHODS

The material related to the study was collected from classical literatures of *Ayurveda*.

## LITERATURE REVIEW

*Daivavyapashraya Chikitsa* being one among three modalities of treatment in *Ayurveda*, *Acharya Charaka*, *Sushruta* and *Vagbhata* mentions, about *Daiva*, Nine planets, *Purva Janma*, *Purva Janma Kruta Karma*, *Karma Vipaka* and the remedies, in their treatise as per the context. Veda's quote, *Poorva Janma Krutam Paapam Vyadhi Roopene Bhadyte.....* (Sin did in previous birth troubles as a disease in the present life, is what the *Vedas* proclaims).

*Charakacharya* quotes *Daiva* as –

*Daivam Aatmakrutam Vidyaat Karmayat Poorva Daihikam |*

*Smrutah Purushakaarastu Kriyate Yadihaaparam ||* (Cha. Sam. Vimana Sthana 3/30)<sup>[3]</sup>

*Acharya* explains, *Daiva* is “*Aatma Kruta Karma*” – action performed by one's own self”, what is done during past life is known as “*Daiva*”, where in, its effect is pre-determined. What is done during the present existing life is known as “*Purushashkara*” where its effect is based upon the human (one's own) effort. So, when there is *Purva Janma*, then *Karma* and its *Vipaka* (resolution) must follow it.

*Karma kinchit kwachit kale vipake niyatam mahat |*

*Kinchit kalaniyatam pratyayaihi pranibodhyate ||* (Cha. Sam. Vimana Sthana 3/35)<sup>[4]</sup>

Effects of the strong *Daiva* (*Karma* action of previous life) are invariably manifested. The time of manifestation is conditioned by the availability of a congenial atmosphere. *Acharya*, further explains in detail, the role of *Daiva* (actions of previous birth) and *Purushashkara* (actions of present life) in causing a disease and death.

- A weak *Daiva* gets subdued by strong *Purushashkara*. Suppose a wholesome healthy diet and life style is strictly followed with - strong will by an individual, following certain rituals then, actions of previous life may get resolved in short duration causing not much harm to the person.
- On the other hand, if actions of previous life are strong, the bad effects got to be faced. It gets manifested by the support of unwholesome diet, life style leading to acute or severe diseases and even death, despite getting the best treatments available.

*Vagbhata*, while explaining about diseases, opines that from *Purva Janma Kruta Karma*, *Vyadhi* occurs, *Karma* should be subdued, and, also about the role of planets which are beneficial or non-beneficial to an individual. *Vagbhatacharya*, in ‘*Astanga Hrudaya*’ supporting the *Charaka's* view point, quotes:

*Drushta aparadhajah kashchit, kaschit Poorvaaparaadhajah |*

*Tat Sankaraat bhavatyanyo Vyadhirevam tridha smrutah ||* (Ast. Hru. Sutra Sthana 12/57)<sup>[2]</sup>

Three kinds of diseases occur due to

- a) *Drustaa* - committed in present life from bad acts and are noticed in a clear manner.
- b) *Poorva Aparadhaja* - due to bad acts done in previous life (are not seen).
- c) *Tat Sankaraat* - combination of both.

So, one is prone to get a disease based on both previous acts (*Poorva Karma*) and acts based on present day life (Present *Karma*). Those arising by specific causes, by *Viruddha Ahara* and *Vihara* (bad and altered food and life style) increases *Tridosas*, afflicting the body. Those diseases, arising without apparent causes are understood as *Karmaja* (without any specific causes, one gets cancer, or any skin disease is considered as *Karmaja*). A terrible, profound, severe onset of symptoms and disease are known as both *Doshaja* and *Karmaja*.

*Vagbhata Acharya*, in his text *Astanga Hrudaya* mentions about planets while explaining the few points on easily curable diseases:

.... *Graheshu anuguneshu ....*) (A. H. Sutra Sthana 1/31)<sup>[5]</sup>

If the planets are supportive in one's chart, a disease becomes easily curable. Moving ahead little further, describing the prevention of diseases, *Acharya* comments:

*Atharva Vihita Shantihi..... Pratikoola Graha Archanam* | (A. H. Sutra Sthana 4/33)<sup>[6]</sup>

The *Homa*, *Pooja* said in *Atharva Veda* should be performed also. Planets which are not supportive to oneself, should be worshipped. *Vagbhata*, giving the possibilities or prognosis, for the cure of a disease, comments in brief:

*Vipakshasheelanaat Poorvama Karmajah Karma Sanskshayaat* |

*Gajjati Ubhayajanma Tu Doshakarma Kshayaat Kshayam* || (A. H. Sutra Sthana 12/59)<sup>[7]</sup>

In *Doshaja Vyadhis*, diseases arising from doshas gets cured by correcting food, activities and with the right treatment. *Karmaja* gets cured only after the termination or diminution of effect of *Karma* (*Karma Vipaka* done with right *Pariharas* can resolve problems). In *Dosha - Karmaja*, along with mitigation of *Doshas*, effect of *Karma* (of previous life) also must come to an end.

In *Charaka Sutra Sthana*, Chapter 11, three modalities of treatment have been explained:

*Trividham Aushadham Iti- Daivavyapashrayam, Yuktivyapashrayam, Satvavajayahacha* |

*Tatra Daivavyapashrayam- Mantra Aushadha, Mani Mangala Bali Uphara Homa Niyama Prayaschitta Upvasa Swasthyayana Pranipata Gamanadhi...* (Cha. Sam. Su. 11/54)<sup>[1]</sup>

Chakrapani, the commentator of *Charaka Samhita* explains:

Recitation of *Vishnu Sahasranama* in *Punaravarthaka Jwara* (Pyrexia of unknown origin) mentioned in *Charaka Samhitha, Chikithsa Sthana, 3/35*<sup>[4]</sup>, *Jwara Chikitsa*.

*Sushruta Acharya*, though the pioneer and father of surgery, while explaining the line of treatments in *Apasmara* (Epilepsy), *Unmada* (Insanity) and in *Arbuda* (Cancer), mentions *Daivavyapashraya Chikitsa*.

*Dalhana*, the commentator of *Sushruta Samhita* comments on *Navagraha Homa: With Gayatri Mantra Japa* using *Go Ghrita* (Cow's Ghee) in *Brahmi Muhurta* to be performed, while describing *Navagraha Homa*. *Dalhanacharya*, further clarifies *Navagraha's* are:

*Ravi Chandra Mangala Budha Guru Shukra Sani Rahu Ketu Iti Navagraha*.<sup>[8]</sup>

## CONCLUSION

The above explanations and references guide us clearly that *Daivavyapashraya Chikitsa* must be adopted which is totally forgotten and kept aside as an unwanted part of a therapy as it is unknown to many in the field of *Ayurveda*. Just because it cannot be proved scientifically, that does not mean that, it does not fetch the required benefits. As the *Veda's* quote, "*Prathyaksham Alpam, Aprathyaksham Analpam*" (meaning what is seen and noted to sense organs is minimised, unseen is maximum). So, this divine knowledge to be taught, rightly guided, and encouraged as the exceptional management in *Ayurveda* in deadly and incurable diseases to enhance the quality of life. *Charaka Maharishi* while explaining, *Kala* and *Akala Mrityu*, he stresses on *Sadvritta Paalana* (Virtuous path), Giving *Dana* (offerings), *Bali* (sacrifice) and *Devata Archana* (puja to God).<sup>[9]</sup> Finally, we can conclude thou few situations are *Daiva* (pre-determined), few are *Purushaskara* (i.e., it is in our will to change our destiny) through our corrected lifestyle.<sup>[10]</sup>

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