



Review Article

A CRITICAL APPRAISAL OF DAIVAVYAPASHRAYA CHIKITSA W.S.R TO MANTRA AND HOMA IN ADHYATMIKA VYADHIS

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ABSTRACT

This study aimed to explore the importance of *Mantra* and *Homa (Yagya)* in the management of *Adhyatmika Vyadhis* (Psychosomatic disorders). Ayurveda and other Vedic classics have explained three types of diseases such as *Adhyatmika (Karmaja, Kulaja, Sahaja, Prakritibhava)*, *Adhibhautika*, and *Adhidaivika*. The *Chikitsa* such as *Daivavyapashraya, Yuktivyapashraya*, and *Satvavajaya* are *Trividha Chikitsa* mentioned in Ayurveda and *Daivavyapashraya Chikitsa* are useful for enhancing the spiritual power of the patient. It includes 14 sub-segments among them *Mantra* and *Homa* have been selected for this study. Importance of *Adhyatma Dravya Guna Sangraha* and *Sadhvruta* following - *Japa, Mantra, and Homa* are clearly mentioned in Ayurveda. The *Bhagavad Gita* explanation has been given about *Tapatraya (Adhyatmika, Adhidaivika and Adhibautika)*. *Vishnu Sahasranama Mantra, Shiva Shiva Sthuti, Rakshogna Mantra, Putrayasti Yagya* and *Nirgundi Patra Dupa* followed by *Mantra* have been prescribed for *Abhishapaja Jwara, Kushta, Vandyatwa* and *Visham Jwara* respectively. The effects of *Yagya* therapy on Diabetes, stress, and anxiety have been scientifically proven. The mechanism of *Yagya* has been explained as follows; inhalation of *Yagya Vayu* (medicinal smoke) is supposed to give immunity and strength, while exhaled breath provides removal of toxins out of the body. Changing the sound pattern while chanting the *Mantras* can change the energy of the entire body and it balances the *Tridosha*. Hence it can be concluded that *Homa* and *Mantra* must have a significant effect on the management of *Adhyatmika Vyadhis*.

INTRODUCTION

Ayurveda and Philosophy have explained the basic entity of *Srishti* having one of the factors of *Guna*. *Gun*s have been classified under various categories like *Adhyatmika Guna, Gurvadi Guna, Paradi Guna, and Vishistha Guna*^[1]. The knowledge of *Adhyatmika Guna* such as *Ichha, Dwesha, Sukha, Dukha, Prayathna, and Buddhi* plays a very important role in mental health because, in the existing generation, people experience a lot of psychological disorders like stress, anxiety, etc. So, to understand this *Adhyatmika Dravya Guna Sangraha* by philosophical way to get various Psychosomatic diseases for cure is important.

Psychological diseases have posed a serious challenge to human civilization. All the definitions of *Chikitsa* suggest the purpose of Ayurveda as maintenance of health of a healthy individual and to cure disease of diseased. *Daivavyapashraya Chikitsa w.s.r. to Mantra and Homa* is this area with special interest through literary research attempted in the present study. *Daivavyapashraya Chikitsa* is indeed *Sadhya Vyadhihara* and *Akleshakari* mentioned by the *Chakrapani* commentary. *Daivavyapasraya Chikitsa* (Divine therapy) is mainly indicated for Psychosomatic disorders and all of them aim to provide mental stability. There is a need to restore this blissful third-dimensional treatment in our society to overcome the degenerative effects of competition and stress. The somatic diseases and psychological disorders are related to the psyche and have an impact on the body and mind vis-a-versa. *Agantu Vikara* (exogenous diseases) can't be manifested without *Nija Karana*

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(endogenous factors) *Chakrapani* states in his commentary^[2]. Also, in *Ashtanga Hrudaya & Haritha Samhita* gives the information about *Dasha Vidha Papakarmas* (Ten Sins) in relation to Body, Speech & Mind as the role in *Shareerika & Mansika Vikaras* going to manifest *Adhyatmika Vyadhis*. *Yuktivyapashraya* (planned medicinal and procedural therapy) and *Daivavyapashraya* treatments induce a particular wave of energy modulation by spiritual invoke can keep the surrounding environment safe and indirectly saves the living creatures. A critical analysis of *Daivavyapashraya Chikitsa w.s.r. to Homa and Mantra* did to understand its impact on *Adhyatmika Vyadhis*.

AIM AND OBJECTIVES:

To explore the concept of *Daivavyapashraya Chikitsa (Mantra and Homa)* in *Adhyatmika Vyadhis* from Ayurveda literature and other sources.

METHODOLOGY

The classical literature including *Charaka Samhita* with commentary of *Chakrapani*, *Sushruta Samhita* with commentary of *Dalhana*, *Ashtanga Hrudaya* with *Hemadri* commentary, and *Ashtanga Sangraha* with *Shashilekha* commentary, *Haritha Samhita*, *Madhav Chikitsa* and articles, internet sources and Sanskrit dictionaries bearing the description of *Daivavyapashraya Chikitsa* and *Adhyatmika Vyadhis*.

DISCUSSION

Adhyatma term is applied for or covered by *Atman (Ksetrajna)*, *Brahma* along with Body and *Indriya* means the *Adhyatma*, the subject matter covered by *Atman* or surrounding *Atman*^[3]. Observing the views of all Indian philosophies *Adhyatma* has knowledge about *Atman/Brahma* along with site. *Tapatraya* (three miseries) i.e., *Adhibhautika*, *Adhidaivika* and *Adhyatmika* respectively related to - a). The *Bhuta* or living beings; b). The *Daiva* or fate,

unseen forces and gods; c). the Body and Mind. In a span of life sorrow and suffering i.e., (*Dukkha* and *Tapa*) are inevitable part explained in *Bhagavad Gita* 13.8 of Sri Shankaracharya translated by Dr. A. G. Krishna Warriar in commentary^[4]. The *Adhyatmika Dukkha* or *Tapa* is one of the root causes of bodily suffering and mental anguish gives rise to discomfort in life. In *Sushruta Samhita Sutrasthana* chapter 24 mentions - प्रागभिहितं तद्दुःखसंयोगा व्याधय इति |

In describing *Adhyatmika Vyadhis*, Sushruta has quoted three groups of diseases comes under are *Adibala Pravritta*, *Janmabala Pravritta* and *Doshabala Pravritta*.

1. Adibala Pravritta - Those produced by the abnormalities of *Sukra* (Semen/sperm) and *Shonita* (Menstrual blood/ovum) such as Leprosy, Piles, etc.

These are again of two kinds - a. *Marija* - derived from the Mother. b. *Pitrija* - derived from the Father.

2. Janmabala Pravritta - Diseases are those produced by improper conduct of the mother, diseases such as lameness, blindness, deafness, muteness, nasal speech, dwarfness, etc. all by birth. Even these are of two kinds, viz. - a. *Rasakrita* - produced by *Rasa* (Essence of Food).

b. *Dauhidapachara Krita* produced by non-fulfilling of longings of the mother during pregnancy.

3. Doshabala Pravritta Vyadhi - Those diseases arising from improper food and activities; these are also of two kinds - a) *Amashaya Samutthan* and b) *Pakvashaya Samutthan*.

Again, these are of two kinds, viz. a) *Shareera* - of the body (Somatic) and b) *Manasa* - of the mind (Psychic).

All the above are *Adhyatmika Vyadhis* concerning (produced by) one's self (individual)^[5].

Table 1: Classification of Vyadhi based on cause

Classification	Subtypes	Cause
<i>Adhyatmika Vyadhi</i>	<i>Aadibala Pravritta</i>	Defect in Sperm and Ovum
	<i>Janmabala Pravritta</i>	Improper diet and lifestyle during gestational period by a pregnant lady
	<i>Doshabala Pravritta</i>	Improper diet and lifestyle by the person after birth
<i>Adhibhautika Vyadhi</i>	<i>Sangatabala Pravritta</i>	External Cause like injury
<i>Adhidaivika Vyadhi</i>	<i>Kalabala Pravritta</i>	Due to seasonal changes
	<i>Aadibala Pravritta</i>	Providential causes
	<i>Swabhavabala Pravritta</i>	Natural changes in the body like aging

Acharya Charaka in *Indriyopkramniya Adhyaya* has mentioned *Adhyatmika Dravyas* such as *Manas*, *Buddhi*, *Atman*, the *Vishaya* of *Manas* are the collection of spiritual substances and qualities are the cause of the activity and absence of good and evil action

dependent substances - *Adhyatma Dravyaguna Sangraha*. *Acharya Chakrapani* has stated that the *Dravyas* who are influenced by *Atman* are *Adhyatma Dravya*. These *Dravyas* have their *Guna* and *Karma*. The *Pravritta* and *Nivrutti* may influence biological

functions and performance of different actions are based on *Adhyatma Dravya*. The *Manas* (Psyche), *Mano Artha* (the objects of Mind), *Buddhi* (Intellect) and *Atman* (Soul) constitute the *Adhyatmika Dravya* and its *Gunās* are regarded as *Adhyatmika Gunās*.

Cakrapani has clarified the *Adhyatma* term “*atmanam adhikritya adhyatmam*” i.e. attributes related to

The non-utilization or excessive or miss utilization of *Adhyatmika Dravyas* may result in prompting an individual to perform *Papakarmas* (Sinful acts) and refrain from virtuous acts. The knowledge of these *Adhyatmika Dravya* and *Gunās* is required for eliminating the cause of miseries and strengthening the bondage to the secular birth and death, so cause to salvation. *Charaka* also stated that the diseases are mainly caused by three *Karanas* in *Cha.Su.1/54-*

कालबुद्धीन्द्रियाथर्नां योगो मिथ्या न चाति च
द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसङ्ग्रहः॥

Atiyoga, *Ayoga* and *Mithya Yoga* of *Kala*, *Budhi* and *Indriyārtha* with the *Ashraya* of Body & Mind *द्वयाश्रयाणामिति मनःशरीराश्रयाणाम्* which would result in the manifestation of the disorders. Thus, we have the scope for *Daivavyapashraya Chikitsa*, as it is the line of treatment for diseases caused by *Karmaja /Adhyatmika*. Hence in the present study, an attempt has been made to collect all the references regarding the *Daivavyapashraya Chikitsa* w.s.r. to *Mantra* and *Homa*. Among all the 3 types of *Chikitsa* mentioned in the classic, *Daivavyapashraya Chikitsa* is mentioned first and is concerned with all unknowing circumstances that are beyond the purview of Ayurveda. The word *Daivavyapashraya* comprises *Daiva* and *Vyapashraya Nirukti* of term *Daiva*: 1) *देवाः सराः सरुयोनयश्च* || (*Dalhana Su. Su 24/4*)^[6]: Divine or celestial beings derived from root “*di*” means to shine. Belonging to a Deity or Divinity, coming from the Gods, Divine^[7]. *Vyapashraya Nirukti*: 1. *विशेषेण आश्रयम्*|| That which is dependent. 3) *Vy-apashraya* - Relying upon, relying on, trusting to^[8].

Definition of the term *Daiva*

• *दैवमात्मकृतं विद्यात्कमययत्पौवयदैहिकम्* | (*Cha. Vi. 3/30*)^[9] *Karma* which is related to previous life is called as *Daiva*.

• *दैवस्य प्राक्तनजधमकमयणो धमायधमायिभधानस्य सम्बधधात्* | (*Su. Sha 3/4*)^[10]

Daiva is the one which has relation with the *Purvajanma Krita Dharma Adharma*. Thus, combining both the words *Daivavyapashraya* refers to reliance on,

trusting to a Deity or Divinity. Usage of this in the treatment of disease is considered as *Daivavyapashraya Chikitsa*. In *Bhagavad Gita 4.25* verse on *Daiva* explanation is - *दैवमेवापरे यज्ञं योगिनः पर्युपासते । ब्रह्माग्नावपरे यज्ञं यज्ञे नैवोपजुहति* ॥ (*Bh.Gt.4.25*)^[11]. *Daivam* - in worshipping the Demigods, *Eva* - like this, *Apāre* - some others, *Yajnam* - Sacrifices, *Yoginah* - Mystics, *Paryupasate* - Worship perfectly, *Brahma* - of the absolute truth, *Agnaui* - in the Fire, *Apāre* - Others, *Yajnam* - Sacrifice, *Yajnena* - by Sacrifice, *Eva* - Thus, *Upajuhvati* - Other.

Definition of *Daivavyapashraya Chikitsa*:

- 1) *दैव्याश्रयि मौषधमाह-दैवायि चेति* | (*Ayurveda Rasayana Teeka A. H. Chi.1/165*)^[12]
- 2) *दैवमदृष्टं तद्व्याश्रयं, तच्च यददृष्टजननेन व्याधिप्रत्यनीकं मन्त्रादिः* | (*Cha. Su 1/58*)^[13]

The above two references indicates that *Daiva* to be invisible and the treatment modalities dependent on *Daiva* is called as *Daivavyapashraya Chikitsa*.

Importance of *Daivavyapashraya Chikitsa*: By considering *Vidhana Tantrayukti* it is evident that the *Daivavyapashraya Chikitsa* is significant among the *Trividha Chikitsa* comes 1st line of Treatment and which *Mantra* and *Homa* has specific role.

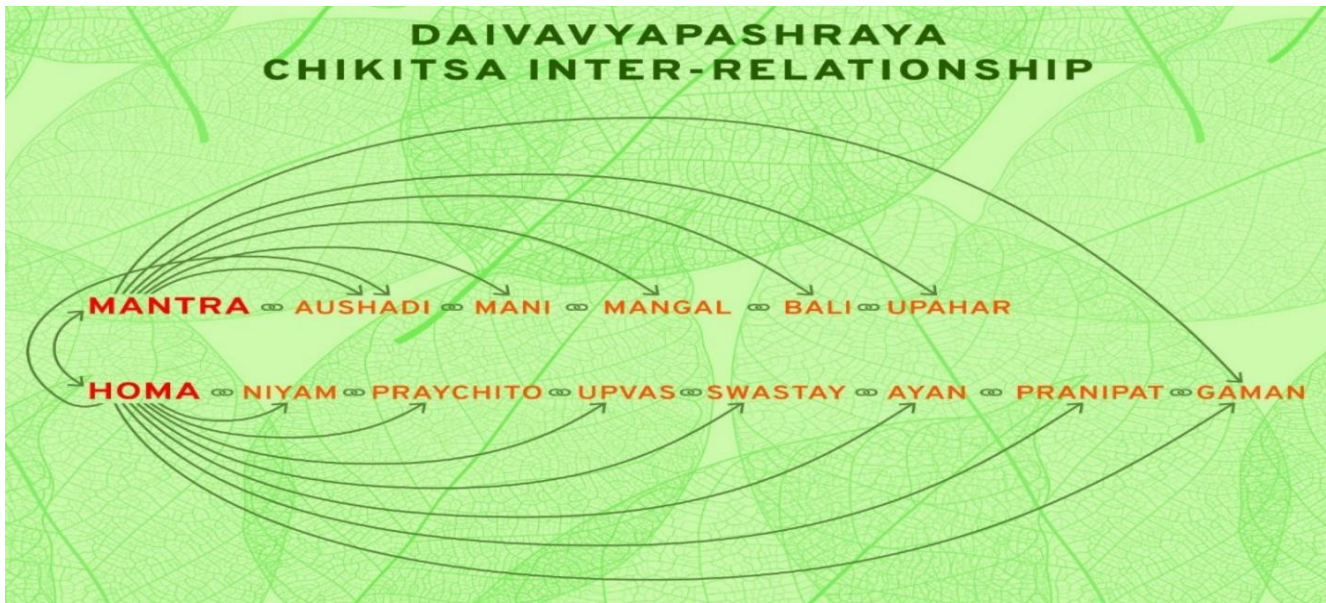
Different Types of *Daivavyapashraya Chikitsa*: About Fourteen different types of *Daivavyapashraya Chikitsa* are mentioned.

"तत्र दैव्याश्रयं-

मन्त्रौषधिमिणमङ्गलबल्यपुहारहोमिनयमप्रायश्चित्तोपवासस्वस्त्यनप्रिणपातगमनादि||...(*Cha. Su. 11/54*)

Different modes of *Daivavyapashraya Chikitsa* includes - *Mantra* (Hymns), *Aushadhi* (Amulets, Talisman), *Mani* (Wearing of Gems), *Mangala* (Auspicious Ceremony), *Bali* (Offering to God), *Upahara* (Gift), *Homa* (Oblations), *Niyama* (Observance of Spiritual rules), *Prayashchitta* (Atonement), *Upavasa* (Fasting), *Swastyayana* (Chanting of Auspicious Hymns), *Pranipata* (Observance to the God) and *Gamana* (Going to Pilgrimage). These are limited modes of *Daivavyapashraya Chikitsa* are explained here, there can be many other modes too can be found in *Vedas* and *Upanishads*. Selection of a particular *Daivavyapashraya Chikitsa* exclusively depends according to the needs of the patient's disease, the expertise of the physician, the belief of the patient and physician, and also popular successful practices in this area as available in this era.

Image 1: Different types of Daivavyapashraya Chikitsa and their Inter-Relationship



Explanation of *Homa* and *Mantra* is given below in tabular form -

Table 2: Mode of Mantra and Homa Meaning and Explanation defined

	Meaning	Definition
<i>Mantra</i>	Hymns	“मन्त्राणामृग्यजुःसामोक्तानामथर्ववेदोक्तानांचेत्यर्थः।” (Dalhana Su. Su. 34/7) ^[14] Mantra refers to the use of Sacred Hymns or words having spiritual potency mentioned in the <i>Rigveda</i> , <i>Yajurveda</i> , <i>Samaveda</i> and <i>Atharvaveda</i> . “अक्षरसमूहःयस्योच्चरणं व्याधिरुपशाम्यित देवादयश्च प्रसधना भवित् ।(V.N.K) ^[15] Mantra is the group of Akshara and by its Uchchara (Pronouncing) <i>Devadis</i> become <i>Prasanna</i> (Pleased) and relieves the disease.
<i>Homa</i>	Oblations	होमो लक्षकोविप्रियुतोपलिक्षतः (Dalhana Su. Su 6/20) ^[16] It is the offering of ghee and fragrant disinfectant substances to fire by auspicious prayers

References of Daivavyapashraya Chikitsa w.s.r. to Mantra & Homa

About the *Vedas & Samhitas* *Daivavyapashraya Chikitsa* is available in *Charaka Samhita Sutrasthana* from first chapter itself and continues throughout the text. *Sushruta Samhita* and *Vagbhata Samhita* have mentioned the application of *Daivavyapashraya Chikitsa* in various context. Also, *Haritha Samhita* and *Vaidhya Chintamani* elaborated *Papakarmas* and their *Chikitsa Upayas*. The available wide range of references is channelized under the following headings. 1. *Daivavyapashraya Chikitsa* in *Ashtanga Ayurveda* in (Table no.3) and 2. Specific application of *Daivavyapashraya Chikitsa* and its use in (Table no. 4)

Table 3: Shows Daivavyapashraya Chikitsa in Ashtanga Ayurveda

S.No.	Ashtanga Ayurveda	Explanation
1.	<i>Kayachikitsa</i>	<i>Jwara Chikitsa</i> , <i>Rajyakshma Chikitsa</i> ^[17] , <i>Unmada Chikitsa</i> , <i>Apasmara Chikitsa</i> and <i>Kushta Chikitsa</i> ^[18]
2.	<i>Shalaky Tantra</i>	<i>Mukhavrana</i> and <i>Jihva Roga - Japa of Kayaanashchitra Sukta</i> ^[19] <i>Mukha Daurgandhya - Chandrayana Vruta</i> ^[20] <i>Mukharoga - Savithri Japa</i> ^[21] <i>Badiryata - Japa of Vishnoriti Mantra</i> for 10108 times or <i>Purushasukta Japa</i> ^[22] <i>Putinasya - Krichratikrichra Chandrayana Vruta</i> ^[23]
3.	<i>Shalya Tantra</i>	<i>Agantuja Vrana - Mantra</i> ^[24] , <i>Vrana Chikitsa Vranitagara</i> (Surgical room) and <i>Yantra, Shastra</i> (Surgical instruments). <i>Purvakarma</i> of <i>Yantravidhi - Rakshogna Mantra</i> ^[25]
4.	<i>Agada Tantra</i>	<i>Chaturvimshati Upakrama - Mantra is one, Damshtra Visha, Gara and Dushi Visha. Mantra is one among 24 Upakramas</i> (Measures) mentioned for removing poison (<i>Visha</i>) and it is mentioned first among all ^[26] , bitten by a mad dog on river <i>Chatushpatha - Uttering the Mantra</i> ^[27] , Food to Raja - <i>Mantradaka Prokshana</i> food ^[28]

5.	<i>Bhuta Vidhya</i>	<i>Agantuja Unmada</i> ^[29-30] , <i>Aushadha Dharana</i> around the neck and then chanting of <i>Mantra in Balagraha Chikitsa</i> ^[31]
6.	<i>Kaumara Britya</i>	<i>Kumaragara</i> practice of <i>Homa</i> is told as <i>Raksha Vidhi</i> ^[32] <i>Namakarana - Swasthiyayna</i> ^[33] <i>Mantrochaarana - Dakhina Karna Mula</i> as a measure of <i>Balopachara</i> ^[34]
7.	<i>Rasayana</i>	<i>Kutipraveshika Rasayana - Gayatri Mantra</i> and observe <i>Brahmacharya</i> ^[35] , <i>Pushya Nakshatra</i> advised to do 1000 <i>Ahuti</i> by uttering <i>Shreesukta</i> and he should to enter <i>Kuti</i> after worshiping <i>Deva, Guru, Vipra, Ashwini</i> etc. ^[36]
8.	<i>Vajeekarana</i>	<i>Klaibya Chikitsa, Abhicharaja Klaibya</i> ^[37] , <i>Stree - Daiva Yoga</i> ^[38]

All these above references highlight the application and extensive use of *Daivavyapashraya Chikitsa*, among all the eight branches of Ayurveda.

Specific application of *Daivavyapashraya Chikitsa* is highlighted with references in the Table No.4 the probability of *Mantra* and *Homa* as *Daivavyapashraya Chikitsa* from *Samhitas* concerning *Adhyatmika Vyadhis* and *Sadachar* (Good Conduct).

Table 4: Use of Mantra and Homa as Daivavyapashraya Chikitsa in Adhyatmika vyadhis and Sadachar (good conduct)

Context (Vyadhi)	Explanation (Mantra and Homa)
	Mantra:
<i>Vishama Jwara Chikitsa</i>	<i>Vishnusahastram Cha.chi.3</i>
<i>Triteeyak Jwara</i>	<i>Aum Hrim Krim Hum Phat Swaha. Ma. Chi. 1/96</i>
<i>Agantuj Unmaada</i>	<i>Ghritha Paan Adi given with Abhimantra in Ma. Chi. 21/1</i>
<i>Kushta</i>	<i>Shiva Shiva Sthuti in A.H. chi. 19</i>
<i>Jatamatra Shishuparicharya</i>	Recite the <i>Mantra</i> in the right ear of the child by blessing to live for a hundred years, <i>Su. Sha. 10/23</i>
<i>Rakshoghna Mantra</i>	Chanted for the protection of pre & post-operative procedure safety from evil organisms in <i>Su. Su. 5/20-32</i>
Before <i>Vamana Karma</i>	Before the administration of <i>Vamanadravya</i> to the patient-physician has to chant <i>Mantra</i> for the success of the therapy
<i>Rasalinga Rasasiddhi</i>	Chanting of <i>Omkar Pranava Mantra</i>
<i>Sthambhana and Shamana of Sarpa Visha</i>	<i>Garuda Mantra, Rudra Mantra, Tripura Mantra</i> were explained in the <i>Haritha Samhita</i>
<i>Garbhadana</i> purpose	Specific <i>Mantra</i> explained as <i>अहिरसि आयुरसि ...Cha.sha. 8/8 & Ah. Sha. 1/33</i>
	Homa
<i>Shishya Kartavya</i>	The performance of <i>Homa</i> by <i>Shishya</i> is mentioned during <i>Adhyayana Vidhi</i> ^[39] .
Regarding Diet	<i>Agram Agneye</i>
Prevent Psychosomatic disturbances	<i>Agnimupcharet Cha. Su. 8/18.</i>
<i>Putreshti Yajna Vidhi</i>	For gaining good healthy progeny <i>Homa</i> is explained ^[40]
<i>Ashubha Swapna Chikitsa</i>	<i>Homa, and Japa</i> are mentioned ^[41]
<i>Bhutavesha Chikitsa</i>	If <i>Bhutavesha</i> is with <i>Ahimsa</i> then <i>Tapa, Homa, Bali, Vruta</i> , etc. are performed ^[42]
<i>Vyapanna Rutu</i>	<i>Shantikarma, Homa, Upahara</i> . etc. are the line of treatment ^[43]
<i>Papakarma Karmakshaya</i>	<i>Chandrayanadi Yaga</i> ^[44] . <i>H.S 2.1/5-6.</i>
<i>Rajyakshma</i> treatment	performance of <i>Yajna</i> (sacrificial ceremony) has been told to get recover from the disease ^[45]

With these references, it is evidence that *Daivavyapashraya Chikitsa* w.s.r to *Mantra and Homa* has been extensively used during the *Samhita* period. Thus, identifying *Karana* in today's changing life modification due to modernization, working patterns, habits, etc. of the human beings become more important to treat the manifested disease. Thus, here is the scope for *Daivavyapashraya Chikitsa* as it is the only line of treatment for diseases caused by *Karma*. *Harita Samhita* also mentioned that the effect of *Poorvajanmakrita Papa* and *Dashavidha Papakarmas* will result in the form of disease in the body and mind. The severity of the *Papakarma* will manifest the *Sadhyatva* and *Asadhyatva* of disease to cure or to *prayaschit*. These diseases can be cured if the treatment done after performing proper *Prayaschittadi Karma* along with *Homa, Chandrayanadi Yaga, Yajna, Japa-Tapa*, etc. (H.S 2.1/5-6). Thus, the measures that cause *Karmakshaya* to become more important are achieved by *Daivavyapashraya Chikitsa*.

Application of *Daivavyapashraya Chikitsa* in *Adhyatmika Vyadhi*

In *Sushruta Samhita Vyadhi Samuddeshiya Adhyaya* and *Ashtanga Sangraha Rogabhedeeya Adhyaya* gives detailed classification of *Vyadhi*. The importance and influence of *Karma* in the development of a disease are due to the effect of *Purvajanmakrita Karma* i.e., *Daiva* or *Ihajanmakrita* i.e., *Purushhakara* that affects the individual in the form of the disease. *Daivavyapashraya Chikitsa* can be used in the form of, i. Preventive and ii. Curative.

i. Preventive: The preventive aspect can be discussed under two headings - *Beejadushti Janita Vyadhi*, and *Apathyanimittaja Vyadhi*. *Beejadushti Janita Vyadhi* - Its due to *Purvajanmakrita Karma* influences the *Beeja* leading to deformity in *Beeja/ Beeja pradesha/Beeja Bhaga Avayava*. *Adhyatmika Vyadhi* quoted by *Sushruta Samhita* which includes *Adibala Pravrutta Vyadhi* is caused by *Dushti in Shukra* and *Shonita* (Su. Su. 24/5). This unhealthy or *Dushita Shukra* and *Shonita* leads to *Beeja / BeejaBhaga / Beeja Bhaga Avayava Dushti* in offspring leading to *Kushta, Meha*, etc. (Cha. Sha. 4/30). The couples who are planning to conceive and desiring for healthy progeny are advised to undertake *Putreshti Yagya* (Cha.Sha.8/8). *Apathyanimittaja Vyadhi*: The manifestation of *Vyadhi* depends on *Karmavipaka Kala* which may attempt the individual to indulge in the *Nidana* by which the person may end up having the disease (Cha.Vi.3/33-36). Further, this can be explained in two ways. a) Weak *Daiva* (*Purvajanmakrita Karma*) gets subdued by a strong *Purushakara* (*Ihajanmakrita Karma*) or vice-a-versa "उभयदृष्टत्वादित दैवस्य पुरुषकारेण , तथा पुरुषकारस्य दैवेन बाधदशयनात् / (Chakrapani Cha.Vi.3/33) By making the

Purushakara strong one can overcome *Daiva*. So, one of the modalities to strengthen the *Purushakara* is *Daivavyapashraya Chikitsa* i.e., *Ihaloka Karma* nullifies the effect of *Purvajanmakrita Karma*, thus preventing *Daivavyapashraya Chikitsa* in *Adhyatmika Vyadhi*.

ii. Curative: *Acharya Sushruta* has explained *Daivavyapashraya Chikitsa* even in the diseases that have developed due to *Arishta* (Su. Su. 32/30). *Daivavyapashraya Chikitsa* may be successfully practiced as a curative treatment in all diseases based on the need and *Yukti* of physician.

a. Doshaja Vyadhi: According to *Vyadhi Adhishtana* is of two types, *Shareerika* and *Manasika*. *Vata, Pitta* and *Kapha* are considered as *Shareerika Doshas* and *Rajho-Tamho Guna* are considered as *Manasika Doshas*. Vitiation of *Dosha* itself is responsible for the development of *Roga* as quoted by *Vagbhata* "Rogastu Dosh Vaishamyam Doshasaamyamarogata" *Dosha Vaishamyam* is *Samavayi* with the manifestation of any kind of the diseases (A. H. Su. 1/20).

b) Shareerika Vyadhi: *Shareerika Vyadhi* is generally because of *Ahara Viharaja Nidanas*. *Shodhana, Shamana*, etc. can be adopted for the treatment of the same. *Daivavyapashraya Chikitsa* can be considered under *Shamana* as it influences *Graha Gati*, normalizes them and helps in getting *Samyavastha* of *Dosha*, ultimately curing *Sharirika Vyadhi* due to *Tridosha Samyata*.

c) Manasika Vyadhi: Due to *Vruddhi* of *Rajho and Tamho Gunas* leads to *Kshaya* of *Sattva (Mano Guna)* and makes the individual suffer from *Manasika Vyadhi*. *Unmada, Apasmara* and various symptoms like *Vishada*, etc. *Nanatmaja Vyadhi* are resultant of vitiation in *Rajho and Tamho Gunas* *Daivavyapashraya Chikitsa* would result in *Kshaya* or a decrease in the *Manasika Doshas* like *Rajho and Tamho Gunas* resulting in the *Sattva Vruddhi* there by curing the *Manasika Vikara*.

Probable mode of action of *Daivavyapashraya Chikitsa*

1. Jataragni Sambhandena Vina - *Acharya Vagbhata* in *Ashtanga Sangraha* highlights the negligible role of *Agni* especially *Jataragni* in causing *Dhatu Samyata* via *Daivavyapashraya Chikitsa*. However, a large number of references of the applicability of *Daivavyapashraya Chikitsa* from *Jwara Chikitsa* to *Yoni Vyapat Chikitsa* signifies the role of this line of treatment in many diseases. The mode of action of *Daivavyapashraya Chikitsa* is not known exactly in diseases, but can be considered as the effect of *Prabhava Janya* due to unknown reasons as its action impacts the changes at certain level.

2. Deva Prabhava: "मन्त्रादयोहिदेवप्रभावादेव व्याधिहराः , बल्यपुहारादिदप्रतीताश्च देवा एव प्रभावाद्वाधिन्निधत |" (Cha. Su. 11/54) Prabhava is the Achintya Shakti. The function of Dravya by its Swaguna Karma Samarthyat. It is quoted that Prabhava is by Atma Veerya i.e., potential of the Dravya itself which produces an action. The same has been quoted by Charaka Samhita as "Daivaprabhavadeva Vyadhiharah" e.g., Mantra, Homa, etc. can be justified under the heading of Prabhava. Same has been quoted by Ashtanga Sangraha under the description of Prabhava (As. su. 17/31).

3. Mechanism and Importance of Homa / Yagya have been explained as follows - In Bhagavad Gita - 4.26 & 4.27 verse says as- श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति।शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति॥ (Bh.Gt. - 4.26)^[46] Srotraadini - Such as the hearing process, Indriyani - Senses, Anye - Others, Samyama - of Restraint, Agnisu - in the Fires, Juhvatim - Offer, Sabda - Adin - Sound Vibration, etc Visayan - Objects of Sense Gratification, Anye - Others, Indriya - of the Sense Organs, Agnisu - in the Fires, Juhvate - they Sacrifice. सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते॥ (Bh. Gt. 4.27)^[47] Sarvani - of all, Indriya - the Senses, Karmani - Function, Pranakarmani - Functions of the Life Breath, Ca - Also, Apare - Others, Atma - Samyama - of controlling the Mind, Yoga - the linking process, Agnan - in the Fire, Juhvato - Offer, Jnana Dipite - because of the urge for Self-Realization.

Worshipping the Agni or other deities through Fire by using different Samhidha (Medicinal Woods) as medium for Healing and purifying the atmosphere can be achieved by following the proper method. From some other point of view, inhalation of Yagya Vayu (medicinal smoke) is supposed to give immunity and strength, while exhaled breath provides removal of toxins from the body. Homa, Yagya, Mantra, and Japa provide a framework of physical activity of worship. By being exposed to these rituals the senses of sight, hearing, touch, taste and smell attain total external experience opening to an internal experience attained by faculties of thought, memory, intuition, imagination and emotion. The drugs used in Homa are eco-friendly and used for clearing the environmental issues^[48]. In Charaka Samhita, Rogabhishajitiya Vimana Adhyaya quoted Homa should be performed before beginning the Adhyapana Vidhi (Teaching) to obtain the Lord's blessings^[48]. Reference of Putreshti Yajna is available in the classics of Charaka and Vagbhata respectively Cha. Sha. 8/11 and A.H.Sha. 1/28-33 to be performed by the couple who desires to get a healthy child. Nowadays research on Homa found it very effective on certain lifestyle diseases and environmental purification which can accessed by modern tools like Russian photography images, Airo-pressure gas

examination, soil tests, and Physio-chemical changes by different investigations.

4. Mechanism and Importance of Mantra - The chanting of sacred hymns or words is called a Mantra. It is a specific energy-based sound. Mantra is the cosmic language evolved from the Maheshwari Sutras of Sanskrit alphabets having Mythological evidence. Mantric recitation of the Sanskrit alphabets with proper Frequency and Resonance with a pitch can stimulate all the powers of the brain and nervous system improving our concentration, memory and perception on all levels. Ayurveda theory behind the production of Shabda (Sound) also supports it possesses some inherent energy (Shakti)^[49]. According to Nyaya Vaisheshika, Shabda (Sound) has two types Dhwanyaatmaka (Instrumental Sound) and Varnatmaka (Alphabetical Sound). A certain emotional force is derived due to the sound energy of specific Mantras at specific frequencies helps to rebound inner spirituality. Many researchers have proven the effect of 'Gayatri Mantra' and 'OM' that this Mantra generates different sound waves which are helping in calmness of mind. A Mantra chanted with a specific pitch can unfold the energy within the cosmic energy within the uttered word and can motivate and mobilize the cosmic energy leading to the desirable changes in the body and mind. At a specific frequency Mantra aimed to be pleasing certain deities who are supposed to respond to vibrations directed at them with a similar frequency^[50]. Each Deity may have specific zone and hence respond to a specific frequency call with specific Beeja Mantras and Shakti Mantras.

CONCLUSION

Ayurveda is based on Adhyatma Dravya Guna Sangraha and Hetu linga Aushad about Adhyatma is knowledge of Self-Realisation (Atman). It is essential to implement or adopt Daivavyapashraya Chikitsa for attaining Samavastha of Doshas. Thus, from all the above discussion it can be said that Daivavyapashraya Chikitsa can be applied in the treatment of all kinds of Adhyatmika Vyadhis. Daivavyapashraya is a kind of faith mainly used in the management of both Shareerika Roga and Manasa Roga. Among Trividha Chikitsa, Daivavyapashraya Chikitsa has been mentioned in the beginning because of its Ashukaritva and Vyadhihara because of Devaprabhava. It appears to have a definite role to play, by inducing confidence, removing fear and by inducing the disciplined lifestyle. In the present era the diseases are mostly caused due to the over-stress induced in the human society, hence there is an importance in the utilization of Daivavyapashraya Chikitsa specially Mantra and Homa in the treatment aspect along with Yuktivyapashraya. It is a definite measure for the correction of lifestyle disorders as the treatment creates a positive energy

not only in the person himself but also the beneficial for surrounding environment. Hence it can be concluded that it is very essential for a physician or a person to have a proper understanding of *Daivavyapashray Chikitsa (Mantra and Homa)* to have a significant effect in the management of *Adhyatmika Vyadhis* and to get fruitful outcomes.

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