

A CRITICAL ANALYSIS ON " IMPORTANCE OF ADRAVYABHUTA CHIKITSA SIDDHANTA IN SWASTA AND AATURA" w.s.r CHARAKA

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ABSTRACT

Charaka samhita is reputed to be one of most ancient, comprehensive, authoritative original texts of Ayurveda. The whole text deals with various factors related to health measures, which makes a man completely healthy and suggests the ways by one can attain longevity of life and it also plays important role in treating various diseases. Charaka acharya mentioned into three types daivavyapashraya, yuktivyapashraya and satvaavajaya. Again it is divided into dravyabhuta and adravyabhuta chikitsa. The Gangadhara tika says chikitsa which is done by swarasa, kalka , kwatha etc aushadha is dravyabhuta chikitsa. Rest all measures come under Adravya. Because here we are not using any direct medicine to treat the disease. Adravya chikitsa explained by charaka has a major role in various contexts in swasta and atura. In swasta parayana it contains following dinacharya, viharaja ritucarya, adharaneeya vega , dharaneeya vega, sadvrutta and achara rasayana. In atura parayana for roga chikitsa Adravya includes under trividha chikitsa like mantra, manidharana,aswasana, tadana,harshana,viharaja pathya , nidana parivarjana or langhana explained. Nowadays, physician practicing only shodhana and shamana of yuktivyapashraya chikitsa. Hence Adravya chikitsa compiled,highlighted and made an effort for utility in clinical practice for better management of diseases.

Key words: Adravya chikitsa, Daivavyapashraya, Satwavajaya, Dinacharya, Sadvrutta, Achara rasayana, Nidana parivarjana.

INTRODUCTION

Ayurveda the science of life, mainly deals with "swasthasya swasthya

rakshanam", "aturasya vikara prashamanam".¹ To fulfill this aim Ayurveda explains all the entities

about the treatment in various forms. The root of ayurveda embedded in brihatrayee, laghutrayee and other samhitas. Charaka samhita is reputed to be most ancient comprehensive authoritative original text. The whole text deals with various factors related with healthy and which one can attain longevity of life and also in treatment aspect. This samhita rich in principles. Charak mainly divides chikitsa into three types daivavyapashraya, yuktivyapashraya and satvaavajaya.² Again it is divided into Dravyabhuta and Aadvavyabhuta chikitsa.³ That is balancing the proportion of dhatu with or without medicaments.

The chikitsa which is done swarasa, kalka , kwatha etc is dravyabhuta. Rest all measures come under Aadvavya. Because here we are not using any direct medicine to treat the disease. Aadvavyabhuta chikitsa explained in ayurveda has a major role in various contexts. It is explained in various events both in swasta and aatura . In aatura parayana it includes daivavyapashraya, satvaavajaya like manthra, manidharana, homa, daana, sadvrutta, harshana, manonigraha etc. , and Aadvavya yuktivyapashraya like nidana parivarjana, langhana and

viharaja pathya. In swasta parayana it contains dinachaarya, viharaja ritucarya, adharaneeya vega , dharaneeya vega, sadvrutta and achara rasayana.

In swastaparayana following of dinacharya, rutu carya and adharaneeya vega is to prevent sharirika dosha. Because doshas gets vitiated according to dina, ratri , rutu , desha etc. to keep doshas in samyavasta and staying swastha is the goal to follow dinacharya and viharaja rutucarya. Adharaneeya vega if not followed it causes disease, hence following this simply prevents the disease. Sadvrutta, dharaneeya vega and achara rasayana prevents manasika vyadhis as these are dealt with the good conducts and behavior. Which mainly avoids indulgence in prajnaparadha. Hence prevents disease.

Acharyas have given importance to Aadvavyabhuta chikitsa same as that of Dravyabhuta chikitsa as it has major role in treating not only in psychic disorder but also in somatic and psychosomatic disorders as well. For example, in unmada, aushadha dravya chikitsa has been explained along with bali, mangal paatha, doing worship,

siddhamantra prayoga, pratidwandwa chikitsa which come under Daivavyapashraya and satvaavajaya sutras.⁴ In somatic disorders like urusthamba, swimming is advised to relieve the pain as a hetuvyadhi viparitharthkari chikitsa which is again an Adravymbhutha sutra of yuktivyapashraya.⁵ Charaka has focused on nidana parivarjana, viharaja pathya etc in which we need not admister any aushadha but it plays major role in treating the disease. Hence acharyas have adopted both Dravyabhutha and Adravymbhutha chikitsa for the same diseases for the better management. Thus this study has been undertaken which will enable the proper analysis of various forms of Adravymbhutha chikitsa and their incorporation in our day-to-day practice, along with aushada dravya for the better management of diseases.

DRAVYABHUTA AND ADRAVYABHUTA CHIKITSA PRAKARANA

The term dravya in this context is Aushadha dravya for management of diseases. ADRAVYA means adoption of some regimens or good conducts or treatment measures, which is not

aushadha dravya but plays important role in the management of diseases.

1. ADRAVYABHUTA BHESHAJA:

Adravya bhuta cikitsa has indirect action on the disease. it is the chikitsa which has done through upaya like Bhaya darshana , vismapana, vismarana ,kshobhana, harshana, bhartsana, vadha, bandha , swapna, samvahanas etc. are the means employed in adravymbhutha. This includes Trividha chikitsa where aushadha dravya not used for roga nivarana.

2. DRAVYABHUTA BHESHAJA:

The aushadhadravya used in the form of kalka , kwaatha etc through planning to treat disease called dravyabhutha bheshaaja.¹¹³ Dravyabhutha bheshaaja used for vamaana , virechanadi procedures .

TRIVIDHA CHIKITSA PRAKARANA

Depending upon their nature , they are of two types namely ³

1. Daivavyapashraya
2. Yuktivyapashraya
3. Satvavajaya

1.Daivavyapashraya chikitsa:

That which is under Aadrusta is called daivavyapashyaya. The diseases caused due to purvajanma ashubha karma (daivakruta) are cure by mantra

aushadha, mani , mangala karya, bali, upahaar etc

Among trividha chikitsa Daivavyapashraya mentioned first. Because its effect is ashukari and unpredictable. By doing such type of chikitsa causes increase in atmavishwasa, helps in manonigraha, manobala bala vrudhhi, reduces mental stress of patient, it relieves guiltiness and paapa karma means which does karma kshaya.

2. Yuktivyapasrayas:

"Aushadha dravyani yojana" – administration of proper diet and medical drugs comes under the second category .

Rogas are sharirika and manasika – sharirika diseases mainly cured by yukti vyapasraya. It includes shodhana, shamana, shastrakruta and pathya apathya of aahara and vihara.

3. Satwavajaya:

Withdrawal of mind from harmful objects constitutes satwavajaya chikitsa. Satwavajaya chikitsa is mainly for manasa rogas chikitsa vidhi. In which patient made to withdrawing of ahitakara vishaya like shabdha, sparsha, rupa, rasa, gandha, irshya, dwesha, krodha, moha etc. and involving in hitakara bhavas.

Satwavajaya chikitsa done through dhi, dhairya, smruti and Samadhi etc.

DISCUSSION ON ADRAVYABHUTA BHESHAJA IN AATURA:

Adravya bhuta cikitsa is a treating disease without any aushadha dravya. Charaka says it is the chikitsa which is done through upaya like Bhaya darshana etc. this can be explained under the trividha chikitsa as following.

TRIVIDHA CHIKITSA :

1. DAIVAVYAPASHRAYA CHIKITSA:

Probable Mode of action:

- **Manidharana:** eventhough mani is a dravya its effect is unpredictable and T psychological belief may also treats the patients disease.
- **Mantra :** Mantra transfers in the body of patient through very fast conduction process which enhances him to awaken from manas vikara. This happen by gnyan indriyas. They are responsible for receiving all the knowledge from external world.
- **Vratha:** vrata patient can improve the self confidence and develops an optimistic view towards life..
- **Tapas:** It is considered as a practice of the voluntary control of sensory and motor organs aimed at improving the behavior of the individual.

➤ **Japa:** It may promote self discipline and improve concentration with calmness of mind.

➤ **Daana:** By daana the patient relieves guilt complex. It can positively improve the emotional state of the patient and prevents disease.

These activities also strengthen the Manas/Satva which helps in Reduction in frequency of pragnyaparadha

2. SATWAVAJAYA CHIKITSA:

The definition is "Satvavajayah Punaha Ahitebhyo Arthebhyo Mana Nigraha".

The above definition shows 3 words i.e. Ahita, Artha and Mana Nigraha. Sattvavajaya is an approach which prevents the impairment of Dhi, dhruti , smruti and brings them back to normal state. There by all the measures included under Sattvavajaya i.e. Jnanam, Vijnanam, Dhairya, Smriti, Harshana, Ashwasana, helps

➤ **Aswasana:** unmada roga if caused due to loss of closed one. which creates mana aghata hence by giving euavalent things and telling consoling words his satwa may attain normal state.

➤ **Bhayadarshana:** "sarpenoddhutadam daantaihi simhagarjaha"

Bhaya is mainly intended to produce a sudden shock and there by alter the activities of buddhi.

➤ **Tadana:**cause of prana bhaya by which there is relaxation of vipluta/vibhranta mana.

➤ **Vismapana:** "darshayedbhutani" Things or event which cause surprise to the patient should be exhibited.

➤ **Vismarana:** This is helping the patient to forget the incident or event that caused mental distress.

➤ **Kshobhana:** "booyadishta vinaasham" gives sudden shock

➤ **Harshana:** This can be applied in conditions of depression and grief by elevating the mood.

➤ **Bhartsana:** "rajapurusha bahirnitwa susamyatama:

The patient should be terrorised by the raja purusha's.

These procedures cause sudden emotional changes in patients and may be helpful in treating some psychiatric conditions.

➤ **Vadha:**"trayayeyurvadhanainam tarjayanyonga"

The patient should be arrested and threatened to kill.

➤ **Bandha:** by which the mind of the patient may regain composure.

- Pratiwandwa chikitsa: if unmada caused due to kama, shoka, bhaya, krodha, harsha, irshya and lobha can be treated with viparita guna chikitsa.
Kama x Kopa or Bhaya
Bhaya and Krodha x Kama
Shoka x Harsha
Harsa x Shoka
Asūya x Bhaya and Krodha
Irshya x Kama and Bhaya
Lobha x Shoka and Bhaya

2. YUKTIVYAPASRAYA ADRAVYA SIDDHANTA:

We can include here Nidana parivarjana, Langhana(upawasa) and Viharaja pathya as Adravyabhuta chikitsa in disease management.

a. Nidana parivarjana:

As the name suggests 'Nidana' stands for 'the contributing factors' and 'Parivarjana' means 'to give up'. The prime approach of an Ayurvedic treatment is analyzing the root cause of the disease. It is being practiced and said that evading the causal or the contributory aspects of a disease is the best way to get rid of it and preventing the same in the future as well. Ex: sthaoulya and kshyaya roga

- Nidana parivarjana itself is a chikitsa which relieves dosha/roga.

- Continuing indulgence in Nidana + other aushadha chikitsa--- roga persists
- Nidana parivarjana + other aushana dravya ---- relieves roga

b. Langhana:

"Langhanashabdenehanashanam vivikshitam"

In the context of jwara langhana is anashana(upavasa). There are ten langhana but in In present study Upavasa is considered as langhana. Upawasa is just anashana playing important role in many diseases as a part of adravya chikitsa.

Benefits of langhana: Jatharagni sandhukshana, Rectifies metabolism, Controls ama, Removes sanga and avarodha from srotas, Brings laghuta and sense of healthiness in the body, Regresses the initial pathological processes, Strengthens the digestive system, Cleanses the Margavarodha and helps in their recovery and halts the progression of the diseases like sanchaya to prakopa. These should be taken under medical advice and supervision.

Overall, Langhana treatment principle is adopted whenever there is ama dosha and margavarodha. The purpose is to bring about lightness to

the body, to clear margavarodha and treat the disease. Langhana also serves the purposes of deepana and pachana. Hence this importance part of chikitsa in jwara, khaphaja gulma, chardi , atisara etc.

Langhana is mentioned in all most all diseases as a treatment line in amaavasta of doshas. In charaka samhita the langhana word mentioned as an upavasa, wherever other type of langhana mentioned either as patya or apathya but clearly mentioned words like pachana, vata, aatapa, vyaayama and pipasa.

c. Viharaja pathya:

The Aahara and Vihara which do not adversely affect the sharira and mana and good for srotas are regarded as pathya. Those which adversely effect them are considered to be apathya. In present study viharaja pathya is Adravyabhuta chikitsa which playing important role in treating disease. Charaka has mentioned viharaja pathya in many diseases as a supportive chikitsa.

Urusthambha is mainly excess of vitiated kapha and amadosha. To remove margavarodha there should be the effort for kapha kshaya .Hence General line of treatment of

urusthambha is shamana, shoshana and kshapana. This can be done first doing rukshana chikitsa for kapha shamana than should do amadosha kshaya and kaphakshaya. It should be in such a way should not cause vataprakopa If such, than vatanashaka chikitsa can be done. Here we can consider some vihara which relieves/dries up kapha and as a result removes margaavarodha.

Vyayama, Practicing Jamping (larighana) heights and in sands, Swimming in swaccha and sheetala jala against the the flow of river or in ponds repeatedly.

MODE OF ACTION:

All above is the forms of vyayama. Vyayama have a qualities like sthairata, vibhakta gatrata and medo kshaya. Swimming in cold water should increase the kapha. As kapha also have sheeta guna as per samanya vishesha siddhanta, but here cakrapani clarified that plavana generates ushnata in the body due to sheeta jala it cannot come out remains in body. which help to dry the kapha and removes margavarodha. Some times samanakriya we get virudha prabhava. Therefore it relieves the urusthambha.

➤ In Rakta pitta the nidanas which aggravates the pitta does dushana of rakta dhatu, due excessive usma which does dravarupa for mamsa etc and cause vrudhhi of rakta. Hence all measures should be done for shamana of pitta.

In charaka the vihara for rakta pitta mentioned as, Seeing of manonanukula things like ponds full of kamala and listening manonanukula priya katha, Experiencing cold breeze of nadi and hruda(ponds) , spending in Himalaya caves covered by snow and near the pond having many kamalas , sleeping on roof when there is purna chandrodaya.

All these have predominance of sheeta veerya which does shamana of aggravated pitta and which gives psychological satisfaction. Hence able to relieve from Raktapitta.

➤ In Chardi chikitsa , vyayama explained. Probably its because of chardi is kaphaja vyadhi as kapha and vyayama has opposite gunas. Which helps to mitigate the kapha hence relieves disease.

➤ In Vatavyadhi the vihara is vishrama , it may be because physical work again increases vata and worsen the symptoms.

➤ In Unmada and apasmara the vihara – patient should asked to prevent nearer to jala, agni, vruksha, parvata and vishama sthana. This may be due to patient may get unmada and apasmaraka vegas any time . As there is dhi, smruti samplavana and nashana. He cannot protect himself by injuries or may even have life risk.

➤ In case of Rajyakshma vihara is -- Mananukula gandha dravya sevana, putting mala and abhushana , rutu anusara snana , nootana priya vastra dharana , bramhacharya palana. Its mode of action can be explained as ,Following of bramhacharya to prevent pratiloma dhatukshaya, due to excess of vyavaya shukradhatu kshaya will be there will be dhatukshaya leads to vata prakopa which inturns to cause rest dhatu kshaya in reverse manner. Due to chinta, bhaya, shoka causes nirashana /upawasa which causes anulomana kshaya. Therefore, Mananukula gandha dravya sevana, putting mala, abhushana etc. cause mana prasannata. Which prevents manasika bhavas which inturns to prevent anulomana dhatukshaya.

DISCUSSION ON ADRAVYABHUTA SIDDHANTA IN SWASTA

a. DINACARYA AND RUTUCARYA: In context of Swastaparayana the dinacarya and rutucarya explained in classics mainly aims at the maintenance of samaavastha of dosha, agni , dhatu and malas and for prasannata of aatma, indriya and mana. If not followed then there will be vitiation of doshas leading to vyadyavasta. the rutucarya and rutucarya concept in relation with dosha sambandha. the

ADHARANEeya VEGA:

Adharaneeya vegas explained in charaka are of thirteen types by controlling these vegas there will be manifestation of diseases. Therefore all diseases caused by suppression of Adharaneeya vegas can be prevented simply by avoiding suppression of them.

b. SADVRUTTA PALANA:

Dharaneeya vega, sadvruttapalana and Achara rasayana mainly meant for prasannata of aatma ,indriya and mana. which maintains balance of manasika bhavas satwa, raja and tama. By following Dharaneeya vega one can attain purusharthas which is ultimate goal of life. Achara rasayana benefits are as of nityarasayana. As Rasayana is mainly for

"swastasyaurjaskara" through good conducts. Since all three helps in maintaining good health and also in the treatment of the manasika vikaras.

DISCUSSION ON INCORPORATION ADRAVYACHIKITSA SIDDHANTA IN CLINICAL PRACTICE

- Daivavyapashraya in practice like pooja, bali, upahara, prinipata gamana etc. Physician can assure patient there is a prabhava which heals his disease hence to believe in god. But it has proven mantra having huge unpredictable energy which throughs positive waves. This can be made to practiced in clinicals like practicing vishnusahasra nama etc.
- Satwavajaya chikitsa widely used as its through dhi, dhruti, atmadi gnyana. Aswasana is the technique which gives most of satisfaction to patients and patient's attenders. Physician should also explain in brief about the disease which patient is suffering, its severity, possible treatment and possible recovery helps the patient to set a goal to relieve from disease(roga gjana). Creating bhaya , krodha not involve in ahitakara nidana.
- Nidana parivarjana is the foremost practiced in Ayurveda, if patient

suffering with Amlapitta due to amla, lavana and katu rasa sevana and In case of ajirna because of chinta , bhaya , shoka. The first line of treatment is always stands Nidana parivarjana. Also avoid the factors which are equivalent to nidanas.

- In Santarpana janya vyadhi like sthoulya and prameha the vyayama must be advised along with aswasana and convince him to avoid sedentary life style. Vyayama causes kapha and meda kshaya where as sedentary life style causes meda and kapha vrudhi. Mehana snana followed by vyayama and guruparavarana advised in kamodvega.
- In case of Malabaddhata simply advice of intake of more sukoshna jalapana will cure the disease. Which causes vata shamana due to sukhoshna jala.
- In case of Rasashesha ajirna diwaswapna advised . In case of ratrijagarana the diwaswapna mentioned half of ratrijagarana in state of abhakta. Which causes alleviates all the doshas which aggravated due ratrijagarana that is vata dosha.

CONCLUSION:

1. Adravyabhuta chikitsa can be considered as any means of

treatment modalities of trividha chikitsa which doesnot include any kalpana of aushadha dravyas. (kalka, kwatha etc)

2. In Atura avastha adravyabhuta chikitsa includes Daivavyapashraya, Satwavajaya , yuktivyapashraya likeViharaja Pathya , nidana parivarjana and upavasa.
3. In Swasta avastha and in preventive aspect Adravyabhuta siddhanta includes Dinacharya, viharaja rutucharya, adharaneeya vega, dharaneeya vega, Achara Rasayana & sadvrutta.
4. Sadvrutta, Achara Rasayana and dharaneeya directly or indirectly promote physical, mental, emotional and spiritual health.
5. Daivavyapashraya helps in karmakshaya in karmajanya vyadhis.
6. In manasika vikara Satwavajaya chikitsa is a having equilibrium status of dheer, dhriti, atmaadi gnana.
7. Nidana parivarjana is always first line of treatment in all the the diseases. which could be viharaja, sharirika and manasika. These simple techniques can be adopted in day to day clinical practice.

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