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Pericope of Danakarma in Ayurveda for vyadhi chikitsa- A new outlook.

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Abstract: In Ayurvedic classics three type of treatment modalities are mentioned i.e *Yuktivapashraya*, *Daivyavyapashraya* and *Satvavyajaya Chikitsa*. Among these three types *Daivyavyapashraya Chikitsa* is mentioned first by *Acharya Charaka*, commenting on this, *Acharya Chakrapani* explains that its mode of action can't be ascertained through general logic still it yields remarkable results. There are specific reasons mentioned for causation of disease, particularly the sins (*Papakarma*) which cause it and Also the *Dana Karmas* are mentioned for cure of specific disease. The present article is review of *Ayurved* classics and research articles in relation to *Daivyavyapashraya chikitsa* and *Danakarma*. The *Daivyavyapashraya Chikitsa* includes specificities of *Rudrabhisheka*, *Vishnupuja* and *Danakarma*. *Harita Samhita* also opines about specific *Dana* for certain diseases in form of *Prayaschita* under *Daivyavyapashraya Chikitsa*. The *Daivyavyapashraya Chikitsa* is yet to be explored on platform of research methodology which is the scope for further research.

Key Words- *Ayurveda*, *Dana karma*, *Daivyavyapashraya chikitsa*, *Harita Samhita*.

I. INTRODUCTION

In Ayurvedic classics three type of treatment modalities are mentioned i.e *Yuktivapashraya*, *Daivyavyapashraya* and *Satvavyajaya Chikitsa*. *Yuktivapashraya* includes *Aahar*, *Aaushadh Dravya Yojana*. *Satvavyajaya Chikitsa* consists of *Manonigraha*. *Daivyavyapashraya chikitsa* deals with *Mantra*, *Aaushadi*, *Bali Uphara*, *Homa*, *Niyam*, *Prayashchitta*, *Upvasa* and *Swatyayana*. Among these three types *Daivyavyapashraya Chikitsa* is mentioned first by *Acharya Charaka*, commenting on this, *Acharya Chakrapani* explains that its mode of action can't be ascertained through general logic still it yields remarkable results. Through its mode of action is ascertained it works on basis of *Prabhaya* according to *Ayurved* concepts. *Harita Samhita* has mentioned that *Daivyavyapashraya Chikitsa* should be followed when all the other medical approaches fail to give result. The *Daivyavyapashraya Chikitsa* includes specificities of *Rudrabhisheka*, *Vishnupuja* and *Danakarma*. *Harita Samhita* also opines about specific *Dana* for certain diseases in form of *Prayaschita* under *Daivyavyapashraya Chikitsa*.

Objective of study-

To review the *Danakarma* for specific diseases mentioned in *Harita Samhita* in form of *Prayaschitta* described under *Daivyavyapashraya Chikitsa*.

Materials and Methods-

The systematic review of following material was carried out-

- Harita Samhita*.
- Dr. Divya jyoti et.al.Excorts of *Daivyavyapashraya Chikitsa* in unpublished manuscript *Kashyapa Samhita*-Journal of *Ayurveda* and Integrated Medical sciences-nov-dec 2018 vol.3 issue 6.
- Divya Jyoti, Deepa K K Postulation of a period of an Unexplored manuscript- *Kashyapa Samhita*-Medical Data Mining June 2019 vol.2 No.2. 50.
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Observation and Discussion-

The specific causative factors are resulting in specific disease formation. References are available regarding sinful actions resulting in formation of disease in *Garudpurana*, *Harita Samhita* and *Karmavaika Prayaschitta* sudhanidhi of *Acharya Sayana* (1364-1387). *Harita Samhita*- a book of 16-17 century AD has mentioned that, *Daivavyapashaya Chikitsa* should be followed when all the other medical approaches fail to give resultsⁱ. *Harita* opines that all the diseases are resultant of one's own deeds. The cure of the disease is dependant o knowingly or unknowingly committing a sin. Unknowingly if a sin is committed and after realizing the mistake if one follows *prayaschitta karma* then disease becomes easily curableⁱⁱ. There are specific reasons mentioned for causation of disease and particularly the sins which cause it as shown in table No.1ⁱⁱⁱ

The uniqueness in *Daivavyapashaya chikitsa* is *Prayaschitta* (a religious act to atone for sin). The one of the method to attain *Prayaschitta* is *Danakarma*.

The *Bhagwat Gita* explains three types of *Dana*^{iv}

1. *Satvik Dana*- *Dana* given without any expectations.
2. *Rajasik Dana*- *Dana* done with kaping expectations.
3. *Tamasik Dana*- *Dana* give to a undeserving person or without respects.

Apart from these 2 types of *dana* is mentioned

1. *Stula Dana*- It consist of *Anna dana*, *Jala dana*, *Vastra dana*, *Rakta dana*, *Bhudana*, *Netra dana*, *Deha dana*, *Godana*.
2. *Shukshama Dana*- It consists of expression of auspicious feeling, auspicious greetings, peace and love.

Among 18 *Maha puranas*, *Garudpurana* explains 3 types of *Danakarma*-

1. *Nitya- Dana* in general with whatever available with a person without any expected return.
2. *Naimittika*- for getting rid of sins.
3. *Kamyada*- Intended for getting child, wealth and heaven is known as *kamyada*.

In *Harita samhita* the *dana karmas* are mentioned for specific disease shown in table No.2^v

Conclusion:

In *Ayurvedic* classics one may find very few references of application of *Daivavyapashraya Chikitsa*. It explains about unique type of *Nidana* and *Prayaschitta* with importance of *Karma* and *Karmaphala*. The *Harita Samhita* explains importance of specific *Danakarma* for cure of specific disease condition. It also explains particular *Papakarma* for causation of specific disease. The *Daivavyapashraya Chikitsa* is yet to be explored on platform of research methodology which is the scope for further research.

Table no.1 Disease caused by *Papakarma*

<i>Papakarma</i> (sins)	<i>Vyadhi</i> (disease)
<i>Bramhahatya</i>	<i>Pandu</i>
<i>Govadha</i>	<i>Kushta</i>
<i>Bupaghata</i>	<i>Rajyakshama</i>
<i>Manav vadha</i>	<i>Atisara</i>
<i>Swami stree gamana</i>	<i>Prameha</i>
<i>Gurujaya prasanga</i>	<i>Mutraroga and ashmari</i>
<i>Swakulaja Prasanga</i>	<i>Bhagandara</i>
<i>Parauptapi</i>	<i>shoolaroga</i>
<i>paishanya</i>	<i>Shwasa and Kasa</i>
<i>Marga vighanakara</i>	<i>Padaroga</i>
<i>Abhishapa</i>	<i>Vranauttapati and yakrud vikara</i>
<i>Suralaya jale shakrutdushti</i>	<i>Gudaroga</i>
<i>Paratapi Dwijanam</i>	<i>Mahajwara</i>
<i>Para Annavigna</i>	<i>Ajirna</i>
<i>Garaanna swevan</i>	<i>Charadi and Padaashtavibhrami</i>
<i>Dhurtata</i>	<i>Apasmara</i>
<i>Kadaannadana</i>	<i>Agnimandya</i>
<i>Bhruna pataka</i>	<i>Yakrut pliha roga</i>
<i>Paratapoupkaranat</i>	<i>Vranashoola and shirshoola</i>
<i>Apeyapana</i>	<i>Raktapitta</i>
<i>Dava Agni Dayak</i>	<i>Visarpa</i>
<i>Bahuvrukshoupchedi</i>	<i>Bahuvrana</i>
<i>Paradravya apaharana</i>	<i>Grahani</i>
<i>Suvarna stayeya</i>	<i>Kunakha</i>
<i>Roupya</i>	<i>Chitra kushta</i>
<i>Tamra</i>	<i>Vipadika</i>
<i>Trapu</i>	<i>Sidhma</i>
<i>Sisattruta</i>	<i>Mukharoga</i>
<i>Loha</i>	<i>Varvaro</i>
<i>Kshara</i>	<i>Atimutrala</i>
<i>Ghruta</i>	<i>Aantraroga</i>
<i>Tail</i>	<i>Atikandu</i>

Table no. 2 *Dana Karmas* for specific diseases.

<i>Roga</i>	<i>Danakarma</i>
<i>Pandu</i>	<i>Godana, Bhumidana, Suvarna dana, Suraarchana</i>
<i>Kushta</i>	<i>Godana, Suvarna dana, Mistaanna bhojan</i>
<i>Prameha, shoola, shwasa, Bhagandara</i>	<i>Suvarna dana</i>
<i>Shwasa, Kasa</i>	<i>Ashwadana</i>
<i>Jwara</i>	<i>Shivaarchana, Rudrajapa</i>
<i>Bhrama</i>	<i>Jala Aanaadana</i>
<i>Agnimandya</i>	<i>homakarma</i>
<i>Gulma</i>	<i>Kanyadana</i>
<i>Prameha, Ashamari</i>	<i>Lavandana</i>
<i>Raktapitta</i>	<i>Madhu and Gruta dana</i>
<i>Visarpa</i>	<i>Vanaspati sinchana</i>
<i>Grahani</i>	<i>Godana, Bhumidana, Suvarna dana, Mistaanna bhojan</i>
<i>Kunakha, shyavadanta</i>	<i>Suvarnadana</i>
<i>Chitrakushta</i>	<i>Roupyadana</i>
<i>Sidhma</i>	<i>Prapudana</i>
<i>Barbarroga</i>	<i>Lohadana</i>
<i>Mukhvrana</i>	<i>Nagadana</i>
<i>Netraroga</i>	<i>Ghrutadana</i>
<i>Nasaroga</i>	<i>Sughandadana</i>
<i>kandu</i>	<i>Taildana</i>
<i>Jivharoga</i>	<i>Rasadana</i>
<i>Lutaroga</i>	<i>Godana</i>

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- ⁱⁱ Ibidem, Harita Samhita, Prathama Adhyaya, 1/5-6;126.
- ⁱⁱⁱ Ibidem, Harita Samhita, Prathama Adhyaya, 1/9-25;125-129.
- ^{iv} Bhagavad gita, Geetapress Gorakhpur publication, Shraddhatraya Vibhaga Yoga 17-7, page no 165.
- ^v Ibidem, Harita Samhita, Prathama Adhyaya, 1/28-41;129-131.