



ISSN 2456-3110

Vol 3 · Issue 6

Nov-Dec 2018

Journal of **Ayurveda and Integrated Medical Sciences**

www.jaims.in

JAIMS



Charaka
Publications

Indexed

Excerpts of *Daivavyapashraya Chikitsa* in unpublished manuscript *Kashyapa Samhita* - A New Outlook

Dr. Divya Jyothi,¹ Vd. Hitesh A Vyas,² Dr. Shyamasundaran K.³

¹Ph.D Scholar, ²Associate Professor, Department of Basic Principles, IPGT & RA, Gujarat Ayurved University, Jamnagar, ³Assistant Professor, Department of Basic Principles, Amrita School of Ayurveda, Kollam, Kerala, INDIA.

ABSTRACT

The concept of *Daivavyapashraya Chikitsa* (a modality of treatment based on past deeds and pleasing of god) has been given least importance in the available Ayurvedic classics. Here is the study of a manuscript named *Kashyapa Samhita* which is quite different from deemed *Kashyapa Samhita* that is known off. The study was carried out by deciphering and critically editing six manuscripts collected from IPGT & RA (with accession no. 6512 and 10779), Tanjore Sarasvati Mahal Library (with accession no. 11045), Sampurnananda Library, Varanasi (with accession no. 1088604) and Oriental Research Institute, Mysore (with accession no. A129), MS University Baroda Library (with accession no. 13474B). This manuscript brings out ample references regarding *Daivavyapashraya Chikitsa* for different diseases caused due to sinful acts.

Key words: *Kashyapa Samhita, Daivavyapashraya Chikitsa, Manuscript, Ayurveda.*

INTRODUCTION

The word *Daiva* refers to sinful acts committed in previous births. In general the word *Vyapashraya* means that which gives *Ashraya* (which facilitates for).

According to the derivation the word *Daivavyapashraya* implies two meanings

- One which is opposite to *Daiva* - *Hetuviparita Chikitsa* (a treatment modality based on causative factors)
- One which depends on *Daiva* (related to god, divine and celestial bodies)

There are very few references regarding

Address for correspondence:

Dr. Divya Jyothi

Ph.D Scholar, Department of Basic Principles, IPGT & RA, Gujarat Ayurved University, Jamnagar, Gujarat, India.

E-mail: divyajyothi806@gmail.com

Submission Date: 10/11/2018

Accepted Date: 22/12/2018

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.3.6.18

Daivavyapashraya Chikitsa (a modality of treatment based on past deeds and pleasing of god) in available Ayurvedic classics. In *Charaka Samhita*, *Daivavyapashraya Chikitsa* is one of the three modalities of treatment^[1] mentioned for *Sharirika Dasha* (bodily elements) and *Manasika Dasha* (psychological attributes). Commenting on this, *Acharya Chakrapani* explains that *Daivavyapashraya Chikitsa* is mentioned first among three types of treatments because its mode of action can't be ascertained through a general logic but yields immediate results and is very convenient.^[2] *Daivavyapashraya Chikitsa* acts on the basis of *Prabhava* (unknown / unexplainable mode of action) without coming into contact with *Jatharagni* (not undergoing digestion but showing its action).^[3] All the available classics give importance for *Purushakara* (actions done in this life). For instance, in case of *Janopadhvamsa Vyādhi* (epidemic diseases), *Panchakarma* (Ayurvedic purificatory procedures) is mentioned as the prime treatment followed by *Rasayana* (rejuvenating therapy).^[4] The *Janapadodhvamsa* could be very easily understood to be *Karmajanita* (due to deeds committed in previous lives) and even for that *Yuktivyapashraya Chikitsa* (treatment done based on logical understanding) has

been advocated first where no much explanations for *Daivavyapashraya Chikitsa* is given.

In Ayurveda, the relation between the celestial gods and the human beings is complimentary to one another in such a way that the gods protect the human beings and provide them with timely change of climates, maintain the equilibrium in nature which is a resultant of *Bali* (offerings), *Japa* (chanting of hymns in repetition) and *Homa* (offering ghee to holy fire along with chanting hymns) performed by human to satisfy the celestial gods. This cycle continues until disturbed by humans. The sinful acts done by the human also ease off by following *Japa*, *Tapa* (penance) and *Homa*.^[5]

The topic discussed is references of *Daivavyapashraya Chikitsa* in *Kashyapa Samhita*. Here *Kashyapa Samhita* is a different manuscript which was until now unexplored, unedited and unpublished.^[6]

OBJECTIVE OF THE STUDY

To explore, analyze and interpret the *Daivavyapashraya Chikitsa* mentioned in *Kashyapa Samhita*.

MATERIALS AND METHODS

The copies of the text for its availability was identified using

1. A Check List of Sanskrit Medical Manuscripts in India by Rama Rao.
2. Sanskrit Medical Manuscripts in India, 2nd ed. New Delhi: CCRAS; 2005.

Six manuscript copies from Gujarat Ayurved University Library (with accession no 6512 and 10779), Tanjore Sarasvati Mahal Library (with accession no. 11045), Sampurnananda Library Varanasi (with accession no. 1088604) and Oriental Research Institute Mysore (with accession no. A129), MS University Baroda Library (with accession no. 13474B) were collected based on similarity in Title, Author, Subject and Language. The Manuscripts were procured from the repositories with permission obtained duly from the authorities concerned through proper channel. For the critical study of the manuscript, a scientific

protocol as mentioned in the book named *Introduction to Manuscriptology* by R.S. Shivaganesh Murthy was followed. The process of critical edition was done under lower criticism comprising of following stages viz; i) Deciphering ii) Transliteration iii) Collation iv) Recension v) Emendation vi) Critical analysis vii) English translation.^[7]

OBSERVATION AND DISCUSSION

In this *Kashyapa Samhita* every disease is explained in a general protocol of headings under *Samanya Nidana*, *Lakshana*, *Chikitsa* (general cause, symptom and treatment), *Rogabheda* (classification), *Vishesh Nidana*, *Lakṣaṇa* and *Chikitsa* (specific cause, symptom and treatment), *Sadhyasadyata* (prognosis) and *Pathya* (diet). If looked into this approach, at every step *Daivavyapashraya* had been given more importance be it *Nidana* (cause), *Samprapti* (manifestation) or the *Chikitsa* (treatment). There are specific reasons mentioned for causation of disease and particularly the sins which cause it as shown in the table 1.

Table 1: Relation between sins and disease.

<i>Papakarma</i> (sins)	<i>Vyadhi</i> (disease)
Selling cows, not offering feed to cows, slaughtering of cows and its calves, tying up and beating cows, starving cows to death.	<i>Vatavyadhi</i> (diseases caused by excessive vitiation of <i>Vata</i>)
Cheating one's own brother and killing him to fulfill desire of accumulating wealth.	<i>Arshas</i> (piles)
Showing affection initially and later cheats and kills a king, employer, worker, wife at night.	<i>Visarpa</i> (erysipelas)
Hating one's own father, abusing harming and depriving him off food and clothing, abandoning him and not taking proper care.	<i>Gulma</i>

Physically harming one's mother, abusing, depriving her of food and cloth.	<i>Udara</i> (ascites)
Killing a teacher's wife and encroaching his properties,	<i>Pandu</i> (anaemia)
Disrespecting a teacher, murdering and cheating teacher's relatives, encroaching teacher's properties, destroying house of a teacher with fire.	<i>Prameha</i> (diabetes)
Disrespecting one's husband	<i>Pradara</i> (metrorrhagia)
Terminating pregnancy	<i>Yakritroga</i> (liver disorders)
Encroaching others properties, stealing others money.	<i>Shiroroga</i> (diseases affecting head and scalp)

The pathogenesis of the diseases here are different from that of the *Yuktivyapashraya*. After the exposure to the cause the state of bodily elements and psychological attributes are not mentioned. It directly explains about the outcome in terms of different kinds of sufferings one has to undergo. Later is the manifestation of diseases which are the diseases manifesting in future birth to come as shown in the table 2.

Table 2: Number of live a person has to suffer in the form of various diseases.

Roga (disease)	Janma (Number of live)
<i>Arshas, Grahani</i> (dysentery), <i>Pliha</i> (splenic disorders), <i>Pandu, Shopha</i> (oedema), <i>Visarpa</i>	4
<i>Pradara, Unmada</i> (insanity), <i>Kasa</i> (cough),	5
<i>Udara, Gulma</i>	12
<i>Shula</i> (colic pain), <i>Kamala</i> (jaundice), <i>Netraroga</i> (eye disorder), <i>Vandhya</i> (infertility)	8

<i>Meha, Kushta</i> (skin diseases)	20
<i>Yakrit Roga</i>	3
<i>Garbharoga</i> (diseases affecting a pregnant woman)	9

The general classification of diseases given in Ayurvedic treatises are basically based on the predominance of vitiated *Dosha* and accordingly the type of disease occurs but here there is a specific symptom told for the occurrence of even each types of diseases based on the principles of *Karmaphala* (effects of previous deeds). One has to experience the *Karmaphala* according to the actions and he is liable to go to hell as a consequence of committed sins and may get imprints of the same seen in all the rebirths as shown in the table 3.

Table 3: Classification of Vandhya based on symptoms in different rebirths.

Eight types of Vandhya	Symptoms
<i>Prathamajanma</i> (first life)	Experiencing pain during coitus, devoid of progeny.
<i>Dvityajanma</i> (second life)	Having abortion 1-7 times.
<i>Tritiyajanma</i> (third life)	Having still birth 1-5 times.
<i>Chaturthajanma</i> (fourth life)	Formation of ulcer in female genital tract.
<i>Panchamajanma</i> (fifth life)	Giving birth to 1-7 female children, still birth of male child.
<i>Shashtajanma</i> (sixth life)	having one male child.
<i>Saptamajanma</i> (seventh life)	Experiencing severe pain in female genital tract and formation of ulcer.
<i>Ashtamajanma</i> (eighth life)	Misunderstanding between husband and wife, being devoid of progeny.

The other uniqueness in *Daivavyapashraya Chikitsa* here is that the *Prayashchitta* (a religious act to atone for sin) may be same like conduction of *Rudrabhisheka* (pouring specific amount of water on idol of lord *Shiva*) while chanting *Panchakshari* (*Om Namah Shivaya*), worshipping lord *Vishnu* while chanting *Ashtakshari* (*Om Namo Narayanaya*) and *Danakarma* (offerings) but according to specific disease the quantity of usage of ingredients going into the ritual may vary as shown in the table 4 and table 5.

Table 4: The number of pots filled with water to be poured on idol of *Shiva* while chanting *Panchakshari* according to specific diseases.

Roga	No of pots to be used for <i>Rudrabhisheka</i>
<i>Vatavyadhi, Jvara, Atisara</i> (diarrhoea), <i>Arshas, Visarpa, Udara</i>	1030
<i>Vandhya, Yakridroga, Shopha, Pandu</i>	64000
<i>Prameha</i>	4,00,000
<i>Shvasa</i>	2,00,000

Table 5: The number of *Tulasi* and varieties of flowers to be used for *Vishnupuja* according to specific diseases.

Roga	Number of <i>Tulasi</i> and varieties of flowers to be used for <i>Vishnupuja</i>
<i>Agnimandya</i> (loss of appetite), <i>Mukaroga</i> (diseases of mouth), <i>Udara, Gulma, Masurika</i> (small pox)	16 lac
<i>Vandhya, Gulma, Shula,, Unmada</i>	1 crore
<i>Grahani, Visarpa</i>	1 lac
<i>Arshas, Pliha, Yakritroga</i>	8 lac

<i>Shopha, Pandu, Shushkaroga</i> (emaciation), <i>Somaroga</i> (leucorrhoea), <i>Badhira</i> (impaired hearing), <i>Udara</i>	20 lac
<i>Prameha</i>	100 lac
<i>Shvasa</i> (dyspnoea), <i>Kasa</i>	12 lac

The subject matter dealt in *Kashyapa Samhita* is unique way of description as compared to other Ayurvedic treatises. It follows a method which is commonly seen in the *Purana* (sacred works dealing with Hindu mythology) like *Bhagavata*^[8] and *Garuda Purana*.^[9] It is assumed generally that all the existent knowledge of the universe has been originated from the *Veda* (sacred knowledge) and one can get scattered references of all subjects in *Veda*. The *Purana* expounds the subject which is not mentioned both in *Veda* and *Smriti* (composition related to laws of religion).^[10] The subject matter dealt in *Veda* was difficult to understand for common man's intellect. Hence it was required to understand it in a simple manner. This was the reason for *Vedavyasa* to propound the *Purana*.^[11] In the *Purana* it is believed that the fruit of all the actions often experienced in this life and it will be carried forward after death to the next life. The intension behind stating this fruit of action is to lead people to righteous and meaningful life. The impact of *Purana* is evident even in this *Kashyapa Samhita*. In *Ashtanga Hridaya* the first verse starts with "*Ragadi Rogan*" (psychological factors leading to disease) but the explanation or the spectrum of it is not well appreciated^[12] where as this could be understood in this particular *Kashyapa Samhita*.

Garudapurana is one of the eighteen *Mahapurana*, belonging to *Vaishnavism* (people who mainly worship *Vishnu*). It explains three types of *Danakarma* (offerings). The one which is done in general with whatever is available with a person without any expected return is known as *Nitya*. The one used for getting rid of sins specifically is *Naimittika* and the one intended for getting child, wealth and heaven is known as *Kamya dana*.^[13] Similar explanations of

Danakarma are seen here wherein it can be ascertained that the *Naimittika Danakarmas* are mentioned in the section dealing with diseases as shown in the table 6.

Table 6: Naimittika Danakarma in different diseases.

Roga	Danakarma
Shiroroga	Idol of Lakshminarayana, Idol of Shiva made of copper, a vessel filled with sesame seeds, a vessel filled with gingili oil.
Mutrakricchra (urinary incontinence)	Cot, Servant, Umbrella, Bull and Jaggery.
Kasa	Servant, Black gram, Goat, Jaggery.
Shula	Coconut and Lemon.
Shvasa	A vessel filled with ghee, a vessel filled with honey, Black gram, Jaggery
Pandu	Servant, Cot, Ox, Cotton and Salt
Yakritroga	Mercury, Idol of Shiva made of copper, Buffalo, Goat, a vessel filled with sesame seeds.

The list of non curable diseases is mentioned at the end of each chapter. But even for it treatment in the form of *Daivavyapashraya Chikitsa* and mercurial preparations are mentioned. This implies that diseases which are considered to be *Asadhyā* (incurable) could be given a try using this treatment. *Harita Samhita* - a book of 16-17th Cent AD has mentioned that, *Daivavyapashraya Chikitsa* should be followed when all the other medical approaches fail to give result. He opines that all the diseases are the resultants of one's own deeds. The cure of the disease is dependent on knowingly or unknowingly committing a sin. Unknowingly if a sin is committed and after realizing the mistake if one follows *Prayashcitta* then disease becomes easily curable.^[14] Here in this *Kashyapa Samhita* the approach of looking into a disease is such that the sins are the

primary cause for the manifestation of any disease which is in the lines of the approach dealt in *Harita Samhita*.

CONCLUSION

Going through the Ayurvedic classics one may find very few references of application of *Daivavyapashraya Chikitsa* whereas this unpublished *Kashyapa Samhita* opens up a wide approach for *Daivavyapashraya Chikitsa* which is quite unique and rare. It throws light on the importance of *Karma* and *Karmaphala*. It explains about the unique type of *Adana* (symptom), *Nidana* (cause and pathology) and *Prayaschitta*. Though influence of *Purana* is seen in the text, the uniqueness is seen in proving the efficiency and skilfulness of the author. This *Kashyapa Samhita* helps in enriching and filling up the lacunas of *Daivavyapashraya Chikitsa* in Ayurveda.

REFERENCES

1. Acharya Yadavaji Trikamji, editor (2nd ed.). Charaka Samhita of Agnivesha, Sootra Sthana; Dirghanjivitiya Adhyaya: Chapter 1, verse 58. Varanasi: Chaukambha Sanskrit Sansthan, 2011; 16.
2. Acharya Yadavaji Trikamji, editor (2nd ed.). Commentary Ayurveda deepika of Chakrapani on Charaka Samhita of Agnivesha, Sutra Sthana; Dirghanjivitiya Adhyaya: Chapter 1, verse 58. Varanasi: Chaukambha Sanskrit Sansthan, 2011;16.
3. Sharma S, editor (2nd ed.). Commentary Shashilekha of Indu on Ashtanga Samgraha of Vagbhata, Sootra Sthana; Dvididhoushadha Vijnaniya: Chapter 12, verse 4. Varanasi: Choukambha sanskrit series Office, 2008; 117.
4. Acharya Yadavaji Trikamji, editor, (2nd ed.). Charaka Samhita, Vimana Sthana; Janapadoddhvamsaniyam vimanam: Chapter 3, verse 13-14. Chaukambha Sanskrit Sansthan, 2011; 214.
5. Acharya Yadavaji Trikamji, editor, (2nd ed.). Sushruta samhita, Uttara tantra; Grahotpattim Adhyaya: Chapter 37, verse 13-16, Varanasi: Chaukhambha Orientalia, 2014; 667.
6. Divya Jyothi, Vyas H, Shyamasundaran K. Unique features of an nexplored manuscript- Kashyapa

- Samhita. International Ayurvedic Medical Journal 2018; vol 6 (7):1509-14.
7. Murthy R S S. Introduction to Manuscriptology. Delhi; Sharada Publication House; 1996.
8. Maheta SV, editor, (1st ed.). Srimad Bhagavata of Vedavyasa, Prathama skandha; Chapter 31, verse 1. Bhvanagar:1962;300.
9. गरुडपुराण-garuDapuRANa: Sanskrit Documents Collection. Sanskrit Documents Icon.<https://sanskritdocuments.org/doc-purana/garuDapurANa.html?lang=sa> (accesse August 10, 2018).
10. Samkshipta Bhavishyapurana.Gorakhpur Press; 1992; V.
11. Samkshipta Bhavishyapurana.Gorakhpur Press; 1992;VI.
12. Vaidya H P, editor, (9th ed.). Ashtanga Hridaya of Vagbhata, Sootra Sthana; Ayushkamiyam adhyaya: Chapter 1, verse 1. Varanasi: Chowkhambha Orientalia, 2005; 1.
13. गरुडपुराण-garuDapuRANa: Sanskrit Documents Collection. Sanskrit Documents Icon.<https://sanskritdocuments.org/doc-purana/garuDapurANa.html?lang=sa> (accesse August 10, 2018).
14. Tripati H, editor, (2nd ed.). Harita Samhita of Harita, Dvitiya Sthana; Chapter 1, verse 5-7.Varanasi: Chowkhambha Krishnadas Academy, 2009; 129.

How to cite this article: Dr. Divya Jyothi, Vd. Hitesh A Vyas, Dr. Shyamasundaran K. Excerpts of Daivavyapashraya Chikitsa in unpublished manuscript Kashyapa Samhita - A New Outlook. J Ayurveda Integr Med Sci 2018;6:129-134.
<http://dx.doi.org/10.21760/jaims.3.6.18>

Source of Support: Nil, **Conflict of Interest:** None declared.
