Adravya Chikitsa–A Review

Vd. Sou Shivani Sanjeev Gavande, M.D. (Ayu) Kayachikitsa
Dr. J. J. Magdum Ayurved Medical College, Jaysingpur

Abstract: Ayurved is science of life. Ashtaang Ayurved tells us various important aspects of life. Those things which are not visible by our natural senses are also playing important role in the universe. Our body which is visible-Moort-Shtool, needs the treatment as per Samanyavishesh Siddhhant, Sthoolchikitsa; but mind is Sookshma so it needs Sookshmachikitsa. This concept is well elaborated in Ayurved as Adravya Chikitsa, where no internal medicine as such is used to treat a disease but presence of some kind of things give nano’ effect on mind and thus treat psychosomatic disorders of mankind. This Nano Technology of Ayurved became spiritual tradition since ancient time. We should be able to differentiate between superstitions and super spirituality and its use to cure the certain conditions which give pain - Dukkha to human beings.

Keyword: Ayurved, Atharv-ved, Mantra, Nanotherapy, Daivvyapashray

1. Introduction

Adravya Chikitsa means nothing medicine is used internally as a treatment part of the disease; instead some arrangement is done which is known as Prabhav of the karma.

Three doshas-Sharirik and Mansik, Saptadhatu, Three mala along with soundness of mind, soul and senses is altogether called as Doshasamya means Swasthavastha.

Treatment in Ayurved is classified into 2 mainly- DravyaChikitsa and AdravyaChikitsa

Dravyachikitsa deals with proper medicine in form of powder, tablet, decoction etc.

Adravya Chikitsa works on minute level - sookshma level on body and the forms of medications are dharan of gems, pilgrimage, recitation etc.

Among these three types of treatments, Yuktivyapashray and satwavajyachikitsa is done with AdravyaChikitsa.

2. Aims and Objects

To serve the humans physically and spiritually.

To re emphasize on traditionnal pathways which are health protective as well as socially accustomed well.

To treat the diseases of body, mind and soul as Ayurved is Aastikvadi.

3. Methods and Methodology

Daivvyapashraychikitsa-

This type of treatment is quoted in Manasrogi.e to treat mental disorders. AtharvaVeda and KoushikSutra are two main sources where these types of treatment is well elaborated. Ayurved believes on Re-birth theory of life i.e. PunarjannSiddhant. Some diseases are the cumulative effect of karmas of previous birth of Diseased person. Agantuk Unmad, Apsamar, Balghr etc. are daitkvrtiyadhies. So to treat such diseases, Acharya Charak has quoted the treatment as..

- Mantra: Mantras are the words which are repeatedly uttered for pleasing the God or for special fulfillment of some desire. Some mantras are for spiritual progress of humans. In AtharvVeda, some ruchas are quoted for curing the disease.
- Mani: Different Gems are used to wear with ornaments. It protects the person from undesired, evil spirits.
- Balee: Sacrifice of animals for holy purpose. Sometimes blood or flesh of some animals or as a token of animals, some preparation of rice i.e. pind, kakbalee, mahishbalee made up of dough.
- Houme: Spiritual oblation (sacrifice) where different medicinal fire wood, different preparations of rice are used and devoted to Agni to fulfill certain purpose.
- Fasting: For specific desire the person do fast in facilitation towards God on specific day.
- Penance-Prayachhitt: It is the surrendering at holy place towards the God for misbehavior and evil deeds.
- Swastivachan: Reading holy books.
- Teerthatan-Pilgrimage: Visiting holy places.
- Pronipaat- Bowing towards senior spiritual authorities and getting blessed by them.
To avoid the things which are harmful to mind soul and body also. To control the unwanted emotions and desires.

Taking reference of Charak Samhita, here are some illustrations regarding Daivvyapashraychikitsa.

ADRAVYA CHIKITSA:

A) According to Dosh-Dhatu-Mala-

i. According to Dosh:
ii. For Vaaatdosh:
iii. Vishrantee (rest),
iv. Aatapsevan (exposure to sun).

Vyayam (exercise)

Ushnodakpaan (Hot water bath)

For Physical Disorders:

i. For Pittadosh:
ii. Jalevihaar (residing near lake, waterboating etc.)
iii. Sheet gruh (Airconditioning rooms)
iv. Wearing pearl ornaments
v. Taking strall at beautiful gardens at night.

Cool breezes, fountains.

For Kaphadosh:

i. Aatapsevan (exposure to sunlight)
ii. Vyayam (Exercise)
iii. Langhana (Fasting)

Divaswapabhaav (avoidance of daytime sleep)

According to Dhatu:

RasDhatu: Langhana (Fasting)

RaktDhatu: Sheet jaiDharagruh (Staying near fountain)

Maansdhatu: Vyayam (Exercise)

Med dhatu: Vyayam (exercise), Langhana (fasting)

Ashthidhatu: Vyayam (exercise)

Maajadhatu: Chintan (Meditation)

Shukradhatu: Brahmacarya (To keep celibate)

According to Malas:

Mootra: Swedan (Fomentation), Avagahan (Tub bath)

Parish: Abhyang (massage), Swedan (fomentation), Avagahan (Tub bath)

Swed: Sheet jalsnan (Cold water bath)

For Mental Disorders


In Sanyas Coma: Teeth biting, pulling of hair, to pinch, to listen favorite music, to show favorite things etc.

For Physical Disorders:

JWAR (FEVER): Vishnusahasranaam, Rudrapooja, Guru upasana, Houme, Sadhudasrshan, Matrupitrupoojan, Langhan, Ushnodaksnan-paan

RAJYAKSHMA: Harsh, Suhrud-ramani, Mantras of Rugveda, Daan-Tap-Guru upasana, Aashwasan, Brahmacarya..
तम (Tama): Darkness: produces and exaggerate psychotic disorders.
चंद्रिका (Chandrika): Moonlight night: gives pleasant mood, decreases pittadosha.

5. Conclusion

Ayurved is serving the universe since unknown time with its perfection. Prevention is better than cure. This slogan perfectly matches Ayurvedic therapy. Nature is itself a healer, only we have to make some efforts to walk towards it. Other system of medicines tries to cure the body systems of a person but Ayurved treats the body, mind and soul also. We Ayurved physicians are much more blessed by God that we have opportunity to cure, serve the mankind with all possible direction.

References


Author Profile

Dr. Shivani Sanjeev Gawande received B.A.M.S. and M.D. degree in Ayurved from University of Bombay in 1994 and 1999 respectively. Since 2002, she is in teaching faculty. Presently she is Ph.D scholar and working as Assistant Professor in Kayachikitsa (medicine) at Dr. J.J. Magdum Ayurved Medical College, Jaysingpur, District Kolhapur, Maharashtra. She has special interest in Ayurved research and its practical approach.