

Adravya Chikitsa—A Review

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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 Siddhant, 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

अद्रव्य चिकित्सा 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.

रोगस्तु दोषवैषम्य दोषसाम्यमरोगता |

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

त्रिविधं औषधमिति, दैवव्यपाश्रयं, युक्तीव्यपाश्रयं, सत्वावजयश्चेति

Among these three types of treatments, Yuktivyapashray and satwavyajchikitsa 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; i.e to treat mental disorders. AtharvaVed and KoushikSutra are two main sources where these types of treatment is well elaborated. Ayurved believes on Re-birth theory of life. i.e. PunarjanmSiddhant. Some diseases are the cumulative effect of karmas of previous birth of Diseased person. Agantuk Unmad, Apasmar, Balgrah etc. are daivkrutvyadhies. So to treat such diseases, Acharya Charak has quoted the treatment as..

तत्र दैवव्यपाश्रयं मंत्रौषधिमणिमङ्गलहोमनियमप्रायश्चित्तोपवास स्वस्त्ययन प्रणिपातगमनादि

- **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, kakkalee, 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-Prayaschitt:** It is the surrendering at holy place towards the God for misbehavior and evil deeds.
- **Swastivachan:** Reading holy books.
- **Teerthatan-Pilgrimage:** Visiting holy places.
- **Pranipaata-Bowing** towards senior spiritual authorities and getting blessed by them.

युक्तीव्यपाश्रय चिकित्सा –पुनराहारौषध द्रव्याणां योजना |

Use of drugs, food as medicine according to agnibal of a person with proper dose.

- Diet
- Medicinal herbs
- Minerals

सत्वावजय चिकित्सा-पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः |

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*-

- According to *Dosh*:
- For *Vaatdosh*:
- Vishrantee* (rest),
- Aatapsevan* (exposure to sun),

Vyayam (exercise)

Ushnodaksnan (Hot water bath)

- For Pittadosha:
- Jalevihaar (residing near lake, waterboating etc.)
- Sheet gruh (Airconditioning rooms)
- Wearing pearl ornaments
- Taking stroll at beautiful gardens at night.

Cool breezes, fountains.

For *Kaphadosh*:

- Aatapsevan* (exposure to sunlight)
- Vyayam (Exercise)
- Langhan (Fasting)

Divaswapabhaav (avoidance of daytime sleep)

According to *Dhatu*:

RasDhatu: Langhan (Fasting)

RaktDhatu: Sheet jalDharagruh (Staying near fountain)

Maansdhatu: Vyayam (Exercise)

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

Ashthidhatu: Vyayam (exercise)

Majjadhatu: Chintan (Meditation)

Shukradhatu: Brahmacharya (To keep celibate)

According to *Malas*:

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

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

Swed: Sheet jalsnan (Cold water bath)

For Mental Disorders

Like *UnmadApasmar*: Worship, Enchanting mantras, Houmas, Penance, *Gurupoojan*, *Aashwasana* (counselling), frightening, praising.

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

For Physical Disorders:

JWAR (FEVER): *Vishmusahasranaam*, *Rudrapooja*, *Guru upasana*, *Houme*, *Sadhudarshan*, *Matrupitropoojan*, *Langhan*, *Ushnodaksnan-paan*

RAJYAKSHMA: *Harsh*, *Suhrud-ramani*, *Mantras of Rugveda*, *Daan-Tap-Guru upasana*, *Aashwasan*, *Brahmacharya*..

VISHABADHA: *Sarpmani*, *Vaidurya*, *Gajmouktikdharan*, *Heera-pannadharan*.

RAKTAPITTA: *Vaiduryamanidharan*, *Muktadharan*.

URUSHTAMBH: *Vyayam*, to jump above, to jump in gravel-sand, to swim against the flow of river.

ATISAAR: *Langhan*, *ushnodakpaan*, *harsh*, *aashwasanin Bhayatisaar*.

GRAHANI; *Langhan*.

BHASKAR: Daytime sleep after lunch.

MOOTRAKRUCHCHRA: Avagahan.

PRAMEHA: Awakening at night, vyayam, to dig a well, to go out without umbrella and footwear etc.

4. Achar Rasayan-

The concept of *Achaar Rasayan* is the devine boon given by Ayurved and Indian culture to the world around. The positive attitude towards life and kindness to all living and nonliving ailments on the earth make anyone's life more happy, healthy and satisfactory. *Aacharrasayan* is a behavioral pattern that makes our life happy, healthy. For social health it palys very important role. In *Charak Samhita aachaar rasayan* is stated as,

सत्यवादिनं अक्रोधं निवृत्तं मद्यमैथूनात् |

अहिंसकमनायासं प्रशान्तं प्रियवादिनाम् |

जपशौचपरं धीरं दाननित्यं तपस्विनम् |

देवगोब्राह्मणाचार्य गुरुवृद्धारचने रतम् |

आनृशंस्यपरं नित्यं नित्यं करुणवेदिनं |

समजागरणं स्वप्नं नित्यं क्षीरघृताशिनम् |

देशकालप्रमाणज्ञं युक्तिज्ञमनहंकृतम् |

शस्ताचारमसंकीर्णं अध्यात्मप्रवर्णेन्द्रियम् |

उपासितारं वृद्धानामास्तिकानां जितात्मनाम् |

धर्मशास्त्रपरं विद्यान्नरं नित्यरसायनम् |

चरक चि. १/४/३४.

Some non –medicinal things which benefits the health

आस्या (Aasya): To rest sufficiently: Improves complexion of body, Enhances weight gain.

अध्वगमन (Adhwagaman): To walk for a long time: Reduces excessive fat.

चक्रमण (Chankraman) ;Taking a stroll around: increases appetite, relieves gases, relieves fatigue, increases longevity of life.

पादत्रधारण (Padatradharan): Wearing footwears: saves our eyesight, shukradhatu and strength.

छत्रधारण (Chhatradharan): Walking with umbrella: increases complexion, good for eyes, protects us from sunrays, rain and stormy wind.

प्रवातसेवन (Pravaatsevan): Having breezes on body from front side: relieves heat, thirst, giddiness. Makes the body stiff.

सूर्यकिरण (Sun rays): Bathing in sunrays: appetizer to some extent, increases pittadosh, produces sweating, thirst, heat, giddiness in the body.

तम (*Tama*): Darkness: produces and exagurate 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.

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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.