



CONCEPT OF DAIVA BALA PRAVRUTTA VYADHI

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**ABSTRACT**

Adi Daivika Vyadhi is one of the *Trividha Dukha* mentioned by *Acharya Sushrutha*. These are the diseases caused by supernatural forces, devas, sages, gurus, etc., Every *Vyadhi* consists of *Hetu* and *Linga*, except for some diseases which do not exhibit relevant *Hetu* and *Lingas*. such diseases are difficult to diagnose, and even more difficult to treat. A physician cannot completely cure a disease unless he knows its root cause. The treatment given in such conditions can only be considered symptomatic. In contemporary science, the concept of idiopathic diseases can be co-related to *Adidaivika Vyadhi*, but the ayurvedic view is a bit different. *Daiva* refers to one which is not observed or some supernatural phenomenon. Understanding the *Adi Daivika Vyadhi* will open doors to new ways of approaching these diseases with perfect diagnosis and proper treatment plans utilizing the *Daivavyapashaya* line of treatment along with *Yuktivyapashraya* and *Satwavajaya Chikitsa*.

Keywords: *Adhidaivika Vyadhi, Daivabala, Papakarma.*

INTRODUCTION

The manifestation of discomfort in the body is called *Vyadhi*. In Ayurvedic classics, *Acharya Charaka* has classified *Vyadhi* into many different categories. *Vyadhi* is also called *Amaya*, *Gada*, *Atanka*, *Yakshma*, *Jwara*, *Vikara*, *Papma*, etc^[1]. The meaning of 'Papma' denotes the diseases manifested due to the sinful acts done by the individual. *Acharya Sushruta* has mentioned these *Vyadhi* under the classification of *Adhyatmika*, *Adibhoutika*, and *Adidaivika Vyadhi* which are also known as *Trividha Dukha*.^[2]

Materials and methods:

- 1) To study the concepts of *Adidaivika Vyadhi* and to understand the role of *Daiva Bala* in various diseases, Classical *Ayurveda* textual materials including *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya* have been used for the reference and also compilation books are used. Articles from reputed online journals were studied and compiled.

Review on Adidaivika Vyadhi:

Adidaivika Vyadhi is categorized into *Kalabala Pravritta*, *Daivabala Pravritta*, and *Svabhavabala Pravritta Vyadhi*. *Kalabala pravritta vyadhi* are ecological diseases that include diseases caused by changes such as variations in atmospheric temperature, humidity, dryness, rain, wind, and seasonal changes. They occur mainly due to the inability of the body to adapt itself to sudden abnormal changes in the environment. *Daivabala pravritta vyadhi* occurs due to supernatural powers like the curse of humiliated divine beings, sages, *Athravana Rites* (Magical Spells), calamities, or contagious diseases. *Svabhava Bala Pravritta* includes natural diseases like aging, thirst, hunger, sleep, and death.^[3]

Adibala Pravritta Vyadhi is again subdivided into categories like *Sansargaja*, meaning residing with the person cursed by the almighty god, and *Akasmika* meaning resulting of disease without any apparent cause. One more classification is *Vidhyutashanikrut* due to lightning, thunderbolts, etc and *Pishachadikrut* due to the attack of evil spirits.

Diagnosis:

Clinical diagnosis of *Daivabala Pravritta Vyadhi* is difficult because the cause will be unclear. Initially, the treatment will be given by assessing *Vatadi Dosh*'s involvement. The Patient has to be examined thoroughly using *Anumana* and *Yukti Pramana*. One must observe the standard of living of a person, his emotional conditions, and his struggles and miseries of life. Diseases of the individual without any apparent cause, Inauspicious bodily marks refer to *Daivabala Pravritta Vyadhi*. *Daiva* can be referred to as one's own deeds in the previous life^[4]. According to *Acharya Charaka* has explained *Daiva purushakara vada*, where the lifespan of all living being depends upon the proper coordination of two factors i.e., *Daiva* and *Purushakara*, *Purushakara* stands for one's action in this life. When both these are of the best character will lead to a long happy and determined life. And if they are of inferior type, the result is just the opposite (short, unhappy, undetermined lifespan) It has also been said that the weak *Daiva* gets subdued by the strong *Purushakara* and strong *Daiva* overshadows the one's *Purushakara*. In the context of *Daiva Vyapashraya Chikitsa*, *Chakrapani* mentions *Daiva* means *Adrushta*(unknown) or God. A *Vyadhi* can be considered as *Daivabala Pravritta Vyadhi* when it is not having any particular cause, and the severity does not reduce even after taking proper medications.

Role of Daivabala in various diseases:

In the context of *Kushta*: The one who disrespects the *Guru* and *Brahmana Jana* and involves in various other *Papa Karma* may suffer with *Kushta Roga*. As per *Chakrapani Papa Karma* is the *Vishesha Hetu*.^[5]

In the context of *Arsha*: Formation of *Sahaja Arsha* arises due to the defect in *Beejabagha* which helps in the formation of *Gudavali* or the sphincter because of unwholesome *Ahara* and *Vihara* of parents and bad deeds or actions done in previous life *Gudavali* gets damaged leading to *Sahaja Arsha*.^[6]

In the context of *Kilasa*: Not being truthful, not being grateful, Degrading the supreme God, insulting and

disrespecting the *Guru* and bad deeds of past life will result in *Kilasa*.^[7]

This means not only the deeds of the past life but also the actions of present life will cause the *Kilasa*.

In the context of *Udara Roga*: Involvement in excess of *Paapakarma* will lead to the *Udara Roga* (*Papa karma* is also one of the *Nidana* for *Udara Roga*) i.e., *Atisanchita dosha* in *Udara* is also due to *Papa Karma*.^[8]

In the context of *Agantuja Unmada* *Lakshana*: Disrespecting the *Devata Rishi*, *Gandharva*, *Pishacha*, *Yaksha*, and *Rakshasa* can lead to *Agantuja Unmada*. Thus, *Mithyakarma* or *Purva Janmakrita Paapa Karma* is the main reason in the case of *Agantuja Unmada*.^[9]

In *Sushruta Samhita Indriyabhimani Devatha Upasana* has been mentioned. i.e., different Devas mentioned for each of aspects, like *Brahma* for *Budhi*, *Ishwara* for *Ahankara*, *Chandrama* for *Manas*, *Disha* for *Shrotra*, *Vayu* for *twacha*, *Soorya* for *Chakshu*, *Apa* for *Rasana*, *Prithvi* for *Ghrana*, *Agni* for *Vaak*, *Indra* for *Hasta*, *Vishnu* for *Paada*, *Mitra* for *Paayu*, *Prajapathi* for *Upastha*.^[10]

DISCUSSION

Because of the *Purvajanmakruta Paapakarma*, the *Ativahika Purusha* will be associated with *Beeja* formed by *Shukra* and *Shonita* of parents based on their *Asatmya Ahara* and *Vihara*, *Purvajanma Paapakarma* and misdeeds of one's present life, leading to *Satmyaja Vyadhi*.^[11] i.e., hereditary diseases. In these diseases, the *Beejabhaga* will be affected. For example, *Arsha* is occurred by the vitiated *Beejabhaga*. This may also be taken as *Adibala Pravrutta Vyadhi*. Impairments of *Dhee*, *Dhriti*, and *Smriti* lead to *Prajnaparadha* resulting in unwholesome activities of *Kaya*, *Vak*, and *Manas*.^[12] These misdeeds will definitely result in *Vyadhi*. Henceforth, *Prajnaparadha* is also one of the main causes of *Adhibala Pravrutta Vyadhi*. *Daivavyapashraya chikitsa* mentioned in the classics would be helpful to suppress the disease caused by *Daiva*. The term *Daiva Vyapashraya* refers to *Daivam Adrushtam Tad Vyapashrayam*- that which is depending upon the

Adrushtam(which cannot be observed). It includes procedures like chanting of mantras, wearing of *Aushadhi* in the form of an amulet, wearing *Mani* (precious gems), *Mangalakarma*- auspicious rites, *Bali*-religious sacrifice, *Upahara*- oblations, *Homa*-offering ghee to fire, *Niyama*- vow, *Prayaschitta*-atonement, *Upavasa*- fasting, *Swasthyayana*- auspicious hymns, *Pranipata*- paying obeisance, *Gamanam*- pilgrimage^[13] and other procedures such as *Shantikarma*, *Prashamana*, *Athithi Poojana*, *Bandha*, *Aaveshana*, etc, having *Adrushta Phala*.

CONCLUSION

In *Trisraishaneeya adhyaya*, *Acharya Charaka* has explained the concept of *Karma*, actions performed in this life will bring about its results in future life. from the fruit, the seed can be inferred^[14]. This is a key note reference for *Adidaivika Vyadhi*. This signifies the importance of *Daivya* in the science of *Ayurveda*. *Asaatmendriya Samyoga*, *Prajnaparadha*, and *Kala* are the main cause of all diseases including *Daivabala Pravrutta Vyadhis*. Complete knowledge of *Adidaivika Vyadhi* will help the physician in proper diagnosis, planning the correct line of treatment, and educating the patient about the measures that need to be adapted to cure and avoid the recurrence of diseases. The true strength of Ayurvedic diagnosis lies in *Rogi Pareeksha* and *Roga Pareeksha*. After detailed *Rogi Pareeksha*, when the physician is not able to connect the dots between the symptoms and the *Nidana*, it must be hypothesised as *Daivabala Pravrutta Vyadhi* and treated accordingly. As the synonym '*Papma*' denotes that the diseases are manifested due to the sinful acts of an individual, utilization of *Daivavyapashraya Chikitsa* along with *Satwavajaya* and *Yuktivyapashraya* will cure the diseases from their root cause.

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