A Review on Fundaments of Adravyabhuta Chikitsa

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Abstract
Ayurveda is a life science, consist of methods promoting healthy life along with treatment of diseases. Today, nearly one billion people live with a mental disorder and in low-income country, more than 75% population with such kind of disorders don’t receives treatment. Every year, close to three million people die due to substance abuse and in every 40 seconds, a person dies by suicide. About 50% of mental disorders started at the age by 14. Through Ayurvedic Psychotherapy, patient made to feel that he/she is capable to get rid of diseases because “मनोजितं ये जाग्जिज्ञाति” Here the Psychotherapist promotes the patient to increase his will power along with purification of Mana and similar statement also given by Acharya Vagbhataa i.e., “कुशार्दिपमन्युत्तर उर्बल्यज्ञिनियमुपयात्”

Keywords: Chikitsa Adravyabhutchikitsa, mana, sadvritta, mental disorders, psychotherapy, etc.

Introduction
In Ayurveda, Chikitsais defined as procedure or group of procedures in which the vitiated doshas and the disturbed state of dosha, dhatu and mala brought to normal state and this equilibrium state is maintained¹. Though Chikitsa is classified on various basis i.e., Dvividha, trividha, chaturvidha, ashtavidha, etc. among which Daivavyapashrya, Yuktiyapashraya and Sattvavayahchikitsa are considered as Trividha Chikitsa². While Acharya Kashyapa classified Chikitsa into two types i.e., Aoushadhichikitsa and BhaishajyaChikitsa. Aoushadhichikitsa means treatment through Deepana-Pachanadi drugs, while Bhaishajyachikitsa means treatment through Huta, Vritta, Tapa, Dana, etc. Here the bhaishjyachikitsa can be considered as AdravyabhutaChikitsa. Later on, Acharya Charaka in Vimanasthana, described only two types of chikitsa, on the basis of Ashraya i.e., Daivavyapashrya and Yuktiyapashrayachikitsa. These two methos are further divided into two types on the basis of Angabheda i.e., Dravyabhatachikitsa and Adravyabhatachikitsa. Both types of chikitsa have different means along with their importance at different level of different diseases. The Adravyabhatachikitsa includes Bhayadarshana, Vishmapana, Vismarana, Kshobhana, Harshana, Bhratana, vadh, Bandhana, Swapana, Samvahana-adii, all Amurta Bhavas through which patient is cured, it is also known as Upaya³. Basically, upayachikitsa uses the measures rather than aoushadhi, ahara-vihara and other forms of murtadravyas. That is why we can call Adravyabhatachikitsa by the name of Upayas, consisting only Amurta bhavas. This method of chikitsa is based on different parameters like Karana dravyas (Mana, Disha, Kala, etc.), Manas doshas (i.e., Rajas and Tamas) interacting with the Sharirik doshas (i.e., Vata, pitta and kapha). These Amurta bhavas also acts on the
 Vaishmyata State of Dosha, Dhatu and Mala to bring them at the state of equilibrium through breaking down the pathogenesis cycle and bring back to the healthy state body. The concept of Dharaniyavega, Sadvritta, synonyms of Chikitsalike Pathya, Prayashchitaand hita, Concept of Gyana, Vigyana, Dhi, Dhairya Smriti and Samadhi along with Achara Rasayanais related to AdravyabhattaChikitsa. Various practices of Yoga can also be considered as AdravyabhutaChikitsa. Like Yama, Niyam, Asana, Pranayam, Pratyahara, Dhyana, Dharana and Samadhi. However, these non-pharmacological activities involve spiritual, physical and religious activities have been discussed in this article.

Aims & objectives
- Exploring the fundamentals of Adravyabhatchikitsa along with its compilation in light of modern psychotherapy.

Review of Literature
In Samhitas, Acharya Charaka described, Mantra, aushadhi, manidharana, manglika karma, bali, upahara, homa, niyam, vrata, prayashchitra, upvasa, svastivachana, pranipata, gamana, etc. is described as Sadhyagrahachikitsa. Similar is described by Acharya Vagbhatta including Atapa, Anil, Chhaya also as AdravyaAoushadhi. But in Vimana Sthana of Charaka Samhita, Acharya described two types of Chikita on the basis of Angabeda i.e., Adravyabhattaand Dravyabhuta. Here, if any mean of Chikitsa done by Amurta Bhavas considered as AdravyabhattaChikitsa, all of them are described below as—

**Daivavyapashrayachikitsa and its Upayas**—According to Acharya Chakrapani, Daiva means Adrishta i.e., Deeds of previous birth, leading to causes diseases. These daiva-ashritavyadhi treated by various methods known as Daivavyapashrayachikitsa which are Bali, mangal, etc. So as per Ayurveda the word Daivam means Purvajanmakruta karma or Adrishta.

- **Mantra**—A Vedic hymn or sacred prayer, text, it is of three types i.e. अनूठ, ज्ञनुठ, सामन. In this method some words are repeatedly uttered to please God for fulfilment of special desire. Garuda mantra, Rudra mantra, Tripura mantra were explained for the Sthambhana and Shamana of Sarpa vishaand it is also the first Upakrama of VishaChikitsa. In the context of Vishamajwara’ Vishnu sahasranama’ patanahas been told.

- **Aoushadhi**—Tying some medicinal plants on the affected part is called as Aoushadhi. Pottaliprepared out of Hingu, Vacha, Turushkara and Rakshoghna should be tied around the neck of the baby and mother to protect them from evils. Aousadhi dharana is mentioned in the treatment of Vishamajwara, AgantujaUnmadachikitsa.

- **Mani**—A jewel, gem, pearl, any ornament (Sir Monier William). In this method, different types of gems, pearls etc. are used to wore in the form of ornaments for protection from evil spirits. Dharana of different gems is called as Mani prayoga. Use of Navaratnais told in classics to combat the bad effect of Navagraha. Mani prayogais also mentioned in AgantujaUnmadachikitsa.
Table no.-1 Gems related to Graha

<table>
<thead>
<tr>
<th>Gems Name</th>
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<tr>
<td>माणिक्य ,लाइल्ड</td>
<td>सूर्य</td>
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<td>चन्द्र</td>
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<td>मंगल</td>
</tr>
<tr>
<td>पत्ना ,पुरस्कारदन्त</td>
<td>बुध</td>
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<tr>
<td>पूर्वराज ,व्यंजनदन्त</td>
<td>मुरु</td>
</tr>
<tr>
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<td>युध</td>
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<td>नीलम ,चिवीरगतदन्त</td>
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<tr>
<td>कौतुर्य ,षौरे मलदन्त</td>
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✓ Mangala-शुगुन, जित, गद, कल्याण, (काव्यस्य) Auspicious, lucky, propitious, fortunate, prosperous, doing or faring well (Apte). Mangala karya should be performed before the administration of Vamana-dravya. References for Mangala karya are available in the treatment of Vishamajwara, AgantujaUnmada. These are performed for the wellbeing of the individuals. They propose to obtain the blessings and good wishes of the gods.

✓ Bali- पूजावाणु, उपार्ज, (काव्यस्य) offering, tribute, any offering or propitiatory oblation, any offering of portion of food like grain, rice, etc. (Sir Monier William). In this method sacrifice of animal or food are given as a token to the God, either can be animal or preparation of food like pind, etc. Bali means oblations. Sarshapa, Atasi kana (seeds) are sprinkled inside and outside the Sutikagara both during Prataha and Sayankala as Rakshakarmato prevent the entry of evils.

✓ Upahara- अपहरा, अपर्ज, (काव्यस्य) a gift, sacrifice, an offering to a deity (Apte), The word Upaharas derived from ‘Upa’ and ‘Priyati’. Upameans near and Priyatimeans to give or to guide. So Upaharameans unconditional offerings to God. Gandha, mala, Dhupa, Deepa, Phala, Tandulais offered to God.

✓ Homa- the act of making an oblation to Devas or Gods by casting clarified butter into the fire (Sir Monier William). It is a holy oblation to Agni (Fire) of medicinal fire wood. Homa is a Sanskrit word used synonymously with Yajna. Healing and purifying atmosphere by worshipping the Agni or other deities through fire by medicinal woods as medium. Reference of Putra-ishti Yajna is available in the classics which is to be performed by the couple who desires to get healthy child. Homa is advised in the context of Abhishapa and Abhichara jwara.

✓ Niyama- restraining, checking, holding back, preventing, controlling, limitation, restriction, any fixed rule or law, necessity (Sir Monier William). Niyama are the principles for social wellbeing. In yogadarshanaalso five types of niyama were explained and they are Shoucha, Santhosha, Tapa, Swadhyayaand Ishwara pranidhana.

✓ Prayshchita- Prayashchitta is atonement of sins (Sir Monier William). It is the process of indulging in spiritual disciplines, duties or worships in order to wash off one’s sins through repentance for the sins committed in past life and in present life or surrendering at holy place towards the God for misbehaviour and evil deeds. According to Acharya Chakrapani, the religious practices for purification of mind to remove sin is Prayashchita. In the context of Agantujaunmada reference of Prayashchittais available.

✓ Upavasa- fast, fasting, religious act comprising abstinence from all sensual gratification from flower, unguents, ornament, betel, music, dancing (Sir Monier William). It means fasting on a special day for fullfilment of specific desire. According to Dalhana, Anashanaor Alpabhojanais Upavasa. It is
one among the Dashavidhalanghana. Upavasa is mentioned as treatment in various diseases like Ama, Raktavikara, Rasagathajwaraand Amatisara. It is described by Acharya Vagbhatta, in Jwara, langhana is advised here till Pachana of doshas or Ama pachana because it is the cause of most of the diseases by Acharya

✓ Swastyanā- Chanting auspicious hymns. This is nothing but pronouncing well-wishing hymns (swastivakya/shanti mantra) for universal peace and person’s welfare. It is considered as mangalaprada. Swastivachanais done while performing Rakshakarma for eliminating danger from Rakshasadi evils.

✓ Pranipata-नमस्कार, साक्षांता (अमरकोष), falling at a person’s feet, humble submission (Sir Monier William). It means surrendering to the God, teachers and elders. Sastanganamaskara, Surya namaskaraaand Guru namaskaraare few varieties of Pranipata. Surrendering(bending) before something symbolizes the removal of ego from one’s mind. Regular practice of Surya namaskara causes exposure of body to sunrays and increases muscular strength, immunity, tejas, ojus and spinal cord flexibility.

✓ Gamana-प्रायणम् (अमरकोष), न्यामयसंस्फोतिविभागसमायविधिकारणे (वाचस्पत्यम्), going to or approaching, manner of going (Sir Monier William). In this method we took the patient to temples and other holy places.

✓ Bhayadarshana- भय, भयो, भयात्, विकारोपणमातंत्रिनुशापाविकौक (अमरकोष), fear, dread apprehension, dismay, danger, distress, danger from or to (Sir Monier William). Acharya Charaka and Sushruta described its use in Unmada. Patient should be frightened from sarpa, lion, elephant and Shastra. Apart from this, he should be afraid of human being appears like monster, or elephant with large tusks and trained, of snakes like Gonasadi without poison.

✓ Harshana-अनन्द, मुद, प्रीति, हर्ष, प्रीति, अमोघ, तुच्छ, अतीति (अमरकोष), bristling, erection especially of the hair in a thrill of rapture or delight, pleasure, happiness (Sir Monier William). It means lighting up the mood. When a person is happy, in his body so many kinds of neurotransmitter are released, which indirectly helps in counteracting with the pathological illness arises due to emotional distress.

✓ Svapana-निद्रा, शान्ति, शान्ति, संतुष्टि, तन्त्रा (अमरकोष), निद्रायां शान्ति (वाचस्पत्यम्-½] sleep, dreaming, sloth, drowsiness (Sir Monier William). Svapana means sleeping, it relaxes the mind as well as the body and also helps the mind and the body to get recharged.

✓ Vismarana-सर्वभविष्येऽ (वाचस्पत्यम्), one who has forgotten anything, forgetful of, forgotten by (Sir Monier William). In this method, patient is suggested to involve in some kind of work or some entertainments, so that he can forget about the bad experiences of life.

✓ Vismapana-विस्मपना, अद्बुद्ध, आश्चर्य (अमरकोष), free from pride and arrogance, bewilderment, uncertainty (Sir Monier William). In this method patient is astonished which changes the emotional state of the patient, indirectly it helps the patient from coping up from the state of emotional distress.

✓ Bhratsana-धनर्विकारक (अमरकोष), अपराधायतेश्वरित्संकाशकारकाः (वाचस्पत्यम्), threatening, menace, curse (Sir Monier William). It involves threatening to the patient, especially in the cases of violent psychological illness. Because this causes immediate alteration in the emotional state also it prevents the chance of harm to the patient as well as to the doctor.

✓ Kshobhana- shaking, agitation, disturbance, tossing, trembling, an emotion that is the cause of any harsh speech or reproaches, a strong current (Sir Monier William). This method involves some mechanical forces applied for removing some unwanted things from the body.

✓ Vadha-मारणम्, संक्रमण, प्रतिवचन, ज्वालान, क्रांति (अमरकोष), killing, murder,
slaughter, destruction, disappearance (Apte). This method only aims to threatening the patient in order to divert him from harmful acts.

- **Bandhana** - binding, tying, fettering, captivating, the act of binding , tying, fastening, fettering, bandaging (Sir Monier William). In this method the patient is tie up with a rope or mantras, it helps to protect the patient from self-harming along with harming others.

- **Samvahana** - carrying or bearing a burden, gentle rubbing, propelling (Apte). This method involves massage of the patient to calm down. This stimulates the tactile receptors present into the skin along with it also improves the blood circulation of the patient.

- **Anila sevana** - It means sunbath. The sun is the main source of energy to all the living and non-living objects in the nature. In Atharvaveda, Surya chikitsa is described as cure of many diseases, also described by Acharya Vagbhattaa.

- **Santwana** - It means reassurance or consolation to the patient. It is described by Acharya in many diseases like Unmada, etc.

- **Dana** - It means giving precious and valuable objects to others absolutely free. Through Dana patient gets relived from his all guilts and it indirectly improves the emotional status of the patient. In Bhuta grahavadadha, Dana is described by Acharya13.

- **Trasana** - it is similar to Bhartsana, in it also patient is threatened. It is described by Acharya in Unmada, Hikkachikitsa and also described as Vatopakrama.

- **Jagrana** - It means not allowing to sleep at night. Acharya Charaka described it into Vishachikitsa, while Acharya Vagbhattaa described it into KaphajiMadatyaya, Kantha Roga, etc.

**Sattvavajaya Chiktsa** - It is one of the components of Trividhachikitsa which helps in prevention of Dhi,Dhriti and Smriti prevention, also helps to bring back normal mental state. It also helps the mind abstaining from bad things for health. It was Acharya Charaka, who introduced SattvavajayaChiktafor mental disorders,which is a non-pharmacological approach equivalent to modern psychotherapy.

**Sadvritta** means to follow good conduct or behavior. In this one should follow good conduct or behavior for attaining ArogyataandIndriya Vijaya14.

**Discussion**

Daivavyapashraya Chiktsais pure faith/ divine therapy. It plays an important role in curing Manas Rogas by inducing confidence, eliminating guilt and fear along with implementation of discipline in daily routine of the patient. It has two important components one is faith while the other is restraint. Without faith no treatment is possible and through restraint, we can aid the patient to follow a disciplined lifestyle. As the word “Daiva” has got various meanings such as one which is invisible or relating to gods or produced by fate and Karma which was done in the previous life, Daivavyapashrayachikitsais used for the management of diseases which are caused by or linked to Daiva. Among Trividhachiktsa, DaivavyapashrayaChikitsahas been mentioned in the beginning because of its “Ashukaritva”. It acts as Vyadhiharabecause of Deva-prabhava. The mode of action of this treatment is beyond the purview of reasoning. It appears to have definite role to play, by inducing confidence, eliminating the fear and by inducing the disciplined life style. Hence, we are explaining one by one its methods and its mode of action. Mangala path and chanting of Mantras produces a special
kind of sound vibration that has very deep effect over brain. These vibrations stimulate secretion of neurotransmitter which have its effect overall body parts. mantras develop power and strength, reduces stress and also helps to establish higher level of consciousness. The effect of mantras Chanting is very similar to the Neural Linguistic Programming (NLP). NLP is an approach in which the focus is over how the individual is thinking feeling and expressing any positive information either in verbal or nonverbal forms are sent to brain for reprogramming. Through NLP verbal and non-verbal communication is established which promotes storage of new learning and experience in the form of neurons. It helps the patient to break down his wrong belief system and patterns and help to form a new stronger belief system.

The Dharana of Mani and Aoushadhi have psychological effect. Mani specially produces some light and heat waves in presence of sunlight which has direct effects over human body and consciousness. Similarly, Dharana of Aoushadhi (Drugs) proves its effect through their contact with skin. The concept of Bali and Uphara is similar to it Vairagya (in Bhagavad Gita) and Aparigraha (in Yoga and Jain Darshana). Promoting insignificance to materialistic objects, helps to avoid Lobha which could have become the cause of ManasikaRogas. Homa and Yajna are performed to involve the patient in physical activity to divert his brain and get relief from guilt. During spiritual rituals all Indriyas are involved in listening, chanting Mantras, touching and smelling the fumes of Yajna. It has great effect over thoughts, memory and emotion of the patient. Niyama helps to promote the patient for healthy disciplined life to prevent lifestyle disorders and also helps in prevention of diseases. Prayashchita mainly for prevention of mischiefs, as it helps in transformation of behavior. Mainly it decimates the future false-activities which would lead to cessation of thoughts, emotions and deeds responsible for negativity. It removes obstructive thoughts and hence clear way for all the positive thinking. It includes the religious methods for the purification of mind. It gives mental satisfaction to the patients. Hence, help them to cope up from the guilt complex. Upavasa is described for various diseases because it helps in the Aam Pachana and ignites Jathragni along with Pitta. Sadhaka Pitta is also related to Medha i.e., analytic ability of Mana. So, it helps to control mind indirectly. Pranipata means surrendering yourself to God, Gurus etc. It leads to reduction of ego along with enhancement of spiritual and emotional aspects as well as causes an increase in the gratitude. Gamana is going to holy place. It mainly leads to change in the environment along with increase of physical activities of the patient. It leads to change in the daily routine, considerably reduces stress and provides time for introspection. Sometimes, it is difficult for the patient to explain his or her issues and is unable to discuss their inner conflicts and problems with the counsellor. At that time the practices of Mani dharana, Mantras chanting etc. helps to reduce the guilt
and overcome that cycle of negativity and self-depreciation. The implementation of Sadvritta and Achara Rasayana in life, not only promotes the psycho-neuro-immunity but also helps to attain healthy and qualitative life. The regimen described in Achara Rasayana and Sadvritta are similar but when these regimens are described by Acharya in context of Rasayana, due to their similar effect to Rasayana. The daily consistent practices of these regimens not only bring physical well-being but also promote social, psychological, spiritual growth and wellness. Bhaya Darshana, Vadha, Bandhana, Bhartsana and Trasana can be correlated with Exposure and Response Prevention Therapy. It is an evidence-based therapy for anxiety which involves intentionally exposing the patient to distressing thoughts, emotions, images or situations that makes him anxious and help the patient learns how to overcome it. These therapy affects the ventromedial prefrontal cortex (plays an important role in inhibition of emotional response, process of decision making and self-control), hippocampus (part of limbic system, plays important role in consolidation of information from short-term memory to long-term memory and in spatial memory also) and amygdala (a part of limbic system involved with processing of memory, decision making and emotional response like fear, anxiety and aggression) are affected by it. Santwana means consolation or reassurance to the patient. Every therapy begins with it because without consolation a therapeutic relationship can’t be formed between the doctor and the patient. It builds confidence of patient towards doctor and also gives hope that his problem can be resolve. The concept of supportive psychotherapy revolves around the concept of consolation or reassurance. Supportive therapy is an approach which is integrated around various approaches like psychodynamic, CBT, interpersonal therapy etc. It helps patient to reduce the intensity of present symptoms and disabilities. It also reduces the extent of behavioral disruptions caused by patient’s psychic conflicts. It is a treatment of choice for the patients which have psychic problems due to extra psychic reasons like poverty, social oppression, abusive relationship etc. and those who are threatened to overwhelming their coping capacities. In SattvavajayaChikitsa, the psychotherapist makes every effort to know the state of these emotions casually associated to the illness in his patient and then develop strategies to replace the pathogenic emotions with the non-toxic or unharmful ones. Simultaneously, the therapist should also use assurance therapy and in case of severe manifestations the psycho-shock therapy is indicated. It has been said that disturbance comes through different aspects of mind which are highly responsible for the psychological disturbances i.e., objects of mind and senses. These senses are taste, touch, tactile, auditory and olfactory. It is very similar to the Cognitive behavioral therapy method. CBT aimed to reduce the symptoms of mental illness, focusing on challenging and changing cognitive distortions (like thoughts, beliefs and attitudes) along with associated behavior for improving emotional regulation. It helps the patient to develop personal coping techniques which targets the current problems. In the above description various methods of Psychotherapies are described which are either partially or completely similar to the various methods of AdravyabhutaChikitsa but the behavioral therapy is the one technique that can take in all methods of AdravyabhutaChikitsa. Behavioral therapy is a form of Psychotherapy in which through a therapeutic relationship is formed with patient, that is helpful in removing or modifying the present symptoms, promoting positive personality, growth and development. This therapy has various assumption about human behavior, for e.g.- human is a passive organism that can be shaped to anything by correct reinforcement.
Conclusion
Adravyabhutchikitsa can be divided into three subcategories i.e., DaivavyapashrayaChikitsa, SattvavajayaChikitsa and remaining measures as Conditional Collateral methods of AdravyabhutChikitsa. DaivavyapashrayaChikitsa is a Supportive therapy, through logical use of Mantra, Aoushadhi, Mani dharana, Bali, Upahara, Pranipata, Gamana, etc. self-confidence and will-power boosted. These methods change the daily routine of the patient also reduces the stress and provide time to overcome the cycle of negative thoughts and self-depreciation. SattvavajayaChikitsa is main therapy for controlling Mana and prevents it doing Pragyaparadha. It includes Mano-nigrahafrom Ahita, Artha i.e., regulating mind from unwholesome interactions. It is similar to the Dhi-dhairya-atmadigyanam concept. It consists of two methods i.e., Abhyasaand Vairagya. Abhyasa is the methods through which mana can be prevented from the harmful tendencies and Vairagya helps to promote the detachment from the objects in manner of Padanshika krama. Hence, SattvavajayaChikitsa consist of various aspects of mind involved with pathophysiology of Mana which play an important role in psycho-pathology as well as in management of psychosomatic diseases. Conditional Collateral therapy methods are used with SattvavajayaChikitsa but they may be varies according to the need of the patient. Hence not applicable to all patient. The following measure like Bhayadarshana, Vadha, Bandhana, Bhartsana, Trasana, Samvahana, Swapna, etc. are used.

Reference


