

## AN ATTEMPT TO UNDERSTAND THE CLINICAL APPROACH OF ADRAVYABHUTA CHIKITSA

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<https://doi.org/10.46607/iamj1609122021>

(Published Online: December 2021)

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Article Received: 04/11/2021 - Peer Reviewed: 27/11/2021 - Accepted for Publication 15/12/2021



## ABSTRACT

*Chikitsa* (Treatment protocols) is *Pravrutti* (effort) made by *Gunayukta Chikitsa Chatuspada* (Physician, nurse, medications and patient) to bring back *Dhatu Samyata* (Healthy state) whenever there is *Dhatu Vaikruti* (Disease state). In *Ayurvedic* text, we got an explanation of many types of *Chikitsa* for different *Vyadhis* (Disease) or in different *Avastha* (Stages) of the *Vyadhi*. Among all these *Chikitsa*, we use *Dravyabhuta Chikitsa* (Dimensional things) like all medication including *shodhana* (Purification) and *shamana* (Pacification) broadly but the use of the *Adravyabhuta Chikitsa* (Non-dimensional) is very limited. *Adravyabhuta* is a type of *Chikitsa* that is classified based on the *swarupa* (Shape), these *Adravyabhutas Chikitsa* specially deals with non - dimensional things. This review article is explaining about concept and types of *Adravyabhuta Chikitsa* with classical examples which our *Acharyas* explained in *Samhitas*.

**Keywords:** *Chikitsa, Dravyabhuta, Adravyabhuta, Murta Bhava, Amurtha Bhava, Samavayi Karana.*

## INTRODUCTION

Ayurveda aims to preserve health status and treat the diseased condition. [1] To achieve this aim, different *Chikitsa Vidhanas* (treatment procedures) are explained in our classical text. Many of these *Chikitsa Vidhana* are directly acts over the *Sharira* and bring *Dhatu Samyata* i.e., *Nidanaparivarjana*, *Santarpana*, *Apatarpana*, *Shodhana*, *Shamana*, *Rasayana* and *Vajikarana* are acts over the *Sharira* directly.

With the help of *Dravyabhutas Chikitsa*, we can achieve *Dhatu* and *Dosha Samyata* which get *Vikruti* by *Sharirika Hetu* (*Ahara & vihara*) and can achieve victory over somatic diseases, for examples *Pushkaramula* in *Shwasa*, *Kutaja* in *Atisara*, *Guduchi* in *Jwara* but by getting only physical health is not considered as the *Swastha* (Healthy). For the person to be called *Swastha*, he should be healthy physically as well as mentally otherwise person is considered to be a diseased one [2]. Hence to fulfil the definition of *Swastha Mana* should be treated.

*Dravyabhuta Chikitsa* helps it achieve victory over *Sharirika Vyadhi* which developed due to *Sharirika*

*Hetu* but these *Chikitsa* not much beneficial over some *Manasika Vikara* and *Sharira Manasika Vikara* (Psychosomatic), so *Charaka* explained one separate category of *Chikitsa* (treatment procedure) based on *Swarupa* (Shape) or *Angabheda* called *Dravyabhuta* and *Adravyabhuta Chikitsa*, [3] here the *Dravyabhuta Chikitsa* acts over the *Sharira* or *Sharirika Hetu*, but *Adravyabhuta Chikitsa* acts over the *Manasika Vyadhi*, *Manasika Hetus* and brings *Dhatu Samyata* in the patient.

Implementation of the different types of the *Adravyabhuta Chikitsa* over the patient depends on the *Yukti* of the *Vaidya* or *Paricharaka*, hence these are mainly termed as *Upayas* (Plans) rather than *Chikitsa*.

## DESCRIPTION

In short, we can explain the *Adravyabhuta Chikitsa* as the *Upayas* which helps to bring back the *Dhatu Samyata* in a patient, these *Upayas* are 10 in the number listed in table no 1 [4]

Table No 1

1.	<i>Bhaya Darshana</i>	6.	<i>Bharstana</i>
2.	<i>Vismaapana</i>	7.	<i>Vadha</i>
3.	<i>Vismarana</i>	8.	<i>Bandha</i>
4.	<i>Kshobhana</i>	9.	<i>Svapna</i>
5.	<i>Harshana</i>	10.	<i>Samvahana</i>

### 1. *Bhayadarshana*

In this *Chikitsa Vidhana*, *Bhaya* (fear) is induced to the patient to get *Dhatu Samyata*, here fear of physical hurt is less effective compared to the fear of death, [5] because each person in the world is much afraid of death, so much fear should be induced inpatient to bring normalcy of health.

Classically we can find some examples for *Bhayadarshana* [6]

- Terrifying patient by biting with fangless snakes.
- A sudden encounter with a lion, elephant or other such wild animals.
- Threatening by criminals or patient's enemies who holding weapons.

*Bhayadarshana* is indicated in the disease *Unmada*.

### 2. *Vismapana*

*Vismapana* is nothing but making the person mesmerize or creating surprise.

Example – In *Unmada Rogi Vismapana* (surprising) helps to get *Prakruta Avasta* (pleasant state) of *Mana*. [7]

### 3. *Vismarana*

The word *Vismarana* means forgetting, as the word says it is the *Chikitsa* which makes the person forget any previous bad incidences which causing the *Manasika Vikara* or making the person forget the time in which *Vega* of some *Vyadhi* like *Jwara* is occurring.

Example – while explaining the *Unamada Chikitsa* major of the *Adravyabhuta Chikitsa* has been mentioned like *Vadha*, *Bandhana*, *Avarodhana* (Isolation in a dark room), *Vitrasana*, *Vismarana*.<sup>[8]</sup>

#### **4. Kshobhana**

The word *Kshobhana* means shaking, agitating, disturbing or causing emotional stress. It is the procedure, where emotions (anger, grief, sorrow etc...) of the patient is used as the *Chikitsa* by making him emotional.

Example – In *Kaphaja Unmada Kshobhana* is indicated as the patient is already in depression.

#### **5. Harshana**

The word *Harshana* means causing pleasure, it is the *Chikitsa* in which the patient is made or kept in a happy mood so that he overcome his psychological factors, here the mental stress of the patient is alleviated with the help of sudden excitement and recreational acts and ideas.

Example –

- ✓ *Harshana* explained in *Atisara Chikitsa Adhyaya* of *Charaka Chikitsa Sthana* i.e., by the *Bhaya* and *Shoka* the *Vata* get *Prakupita* and develops the *Bhayaja* or *Shokaja Atisara*, in this condition, it is better to go for *Adravyabhuta Chikitsa* like *Harshana* and *Ashwasana*.<sup>[9]</sup>
- ✓ In *Jwara Chikitsa Harshana Chikitsa* has been explained, and it is specially indicated in *Kaama*, *Shoka* and *Bhayaja Jwara*.<sup>[10]</sup>
- ✓ *Harshana* and *Ashwasana Chikitsa* should be done daily in the case of *Rajayakshama* patients.<sup>[11]</sup>
- ✓ *Mano Anukula Vaak* (Pleasant words), *Ashwasana* and *Harshana Chikitsa* are indicated in *Mano Abhighataja Chardhi*.<sup>[12]</sup>
- ✓ In *Mano Vighata Aruchi*, *Harshana* and *Ashwashana* should be done.<sup>[13]</sup>
- ✓ In *Madatyaya Rogi Harshana Kriya* is beneficial.<sup>[14]</sup>

#### **6. Barthsana**

The word *Barthsana* means threatening, reviling, menace, reproach, abuse or a curse and this *Chikitsa* is a sort of condemning act or threatening for the patient.

Examples –

- ✓ In *Unmada Tarjana*, *Trasana* & *Vitrasana* are indicated.<sup>[15]</sup>
- ✓ Patients with *Hikka* should be treated by *Trasana* or by *Suchi Toda* (Pricking with a needle).<sup>[16]</sup>

#### **7. Vadha**

The word *Vadha* means killing, murder, slaughter, destruction, frustration, blow or stroke and this *Upaya* is used by threatening murder or hurt to the patient.

Example – Patient is taken out of the town or village and threatened by saying, the king ordered to kill you. Or he should be threatened by his enemies who holding weapons.<sup>[17]</sup> *Vadha* is indicated in *Unamada Chikitsa*.

#### **8. Bandha**

The word means suppression or binding, here the patient is bound and kept in an isolated room

Example – Patient is gently tied with cloth or thread and kept in the darkroom which is devoid of sharp things made of *Loha* (Metal), *Kashta* (Wood) etc...<sup>[18]</sup> *Bandhana* & *Avarodhana* is indicated in *Unamada Chikitsa*.

#### **9. Svapna**

*Svapna* is the synonym of *Nidra*, in *Ashtanga Hridaya Arunadatta Teeka*<sup>[19]</sup>, a night of sound sleep is precursor of positive health

Example – In *Rasashesha Ajeeran*, *Diwasvapna* is indicated as the *Chikitsa*.<sup>[20]</sup>

#### **10. Samvahana**

In *Ashtanga hridaya Sarvangasundara and Ayurvedarasayana Teeka* explained that doing mild body massage or gentle rubbing or gentle touch is called *samvahana*.<sup>[21]</sup>

Here we can understand that *Samvahana* is the treatment plan in which the physician touches the patient gently and console them with good wordings (*Ashwasana*) is called *Samvahana Chikitsa*.

Example – *Svapna* and *Samvahana Chikitsa* is beneficial in *Moha*, *Akshi Gaurava*, *Shira Gaurava*, *Alasya*, *Jrumba*, *Angamardha* developed as a result of *Nidra Nigraha*.<sup>[22]</sup>

## DISCUSSION

*Bhayadarshanadi* (Adravyabhuta Chikitsa) implementing over the *Rogi* (Patients) are *Amurtha Bhaavas* (Non-dimensional thing), even though they help in getting *Swastha*. But it is confusing how exactly this *Adravyabhuta Chikitsa* helps in getting *Samyata* in *Vatadi Dosha & dhatu*, because all these *Amurtha Bhaava* are not having any *Samavayi Karana* (inherent cause) information of the *Sharira Dravya* (body elements).

*Aushadhies* (Medications) which we are using to treat different *Vyadhis* are usually *Dravyabhutas* (Dimensional things), these *Dravyas* (Substance) are having *Samavayi Karana* in the *Samyak Utpatti* (healthy origin) of *Dhatu* (Body elements), and it becomes logical in obtaining the *Dhatu Samyata*.

*Adravyabhuta Chikitsa* is not having *Samavayi Karana* in the *Utpatti* of *Dhatu*, then also they act just similar to *Dravyabhuta Chikitsa* and forms *Samyak Utpatti* of *Dhatu*, this action is due to *Prabhava* or *Parinama* (effect) of these *Upayas*.<sup>[23]</sup>

While classifying *Dravya*; *Karya Dravyas* are explained, i.e., *Akasha*, *Vayu*, *Agni*, *Jala*, *Prutvi*, *Aatma*, *Mana*, *Kaala* and *Dik* <sup>[24]</sup> are all come under *Dravyas*, hence all *Aushadhies* which we use as the *Chikitsa* are all becomes *Dravya* as they formed of *Panchamahabhuta*, so all *Aushadhi* become *Dravyabhutachikitsa*. Even if we take *Atapa Sevana*, *Sheeta Vayu Samshparsha* etc... as *Chikitsa*, then also they come under *Dravyabhuta* only, because of direct involvement of *Dravyas* like *Vayu*, *Agni* which is already told as the *Dravya*.

In *Dravyabhuta Chikitsa* we can analyze the involvement of the *Guna* (Qualities), *Karma* (Action) in treating the *vyadhi* and can explain the *Phala Shruti* (Outcome) of this *Chikitsa*. But in *Adravyabhuta Chikitsa* we can't analyze the exact involvement of *Guna* and *Karma*, which acts over the person to make him healthy and *Phala Shruti* of the *Adravyabhuta Chikitsa* is unexplainable.

After all these discussions once again confusion starts that how exactly these *Amurtha Bhavas* acts over *Manas* which is *dravya* (*Murthabhava*)? Here we can say that among all 9 *Karya Dravyas* if we do further

classification as *Murtha Dravya* (Dimensional Substance) and *Amurtha Dravya* (Non-dimensional substances), *Mana* and *Akasha Dravya* are much more *Amurtha* compared to the remaining 7 *Dravya*. Even though the *Mana* is having *Karya Karana Sambanda* in its function but some of the dimension of *Mana* is unrecognizable hence *Amurtha Bhavas* acts over the *Mana* and helps in achieving health.

## CONCLUSION

By all above mention discussion points, it is very important to understand the differentiation between *Dravyabhuta* and *Adravyabhuta Chikitsa*. Not only understanding, but one should use this *Adravyabhuta Chikitsa* to achieve patient's health.

Knowingly or unknowingly each physician in the world is using some *Adravyabhuta Chikitsa* in their practice life, like *Ashwasana*, *Swapna* and *Samvahanana*. If the physician understands the concept of *Adravyabhuta Chikitsa* and uses them along with *Aptopadesha* (Classical texts) and *Yukti* (Intellect) then it becomes a major tool to treat the many psychological and psychosomatic diseases easily.

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**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Shridharaiah M.H & P.V Joshi: An Attempt To Understand The Clinical Approach Of Adravyabhuta Chikitsa. International Ayurvedic Medical Journal [online] 2021 {cited December 2021} Available from:

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