

CONCEPTUAL STUDY OF DISHA AND IT'S APPLICATION IN AYURVEDA

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ABSTRACT

Ayurveda is seen as one of the most old and very much recorded arrangement of medication similarly pertinent in present day times. In Ayurveda various thoughts are gathered, assessed and ordered to make huge methodology towards human prosperity. Everybody realizes that there is no impact without cause, So in Ayurveda the idea of KaryaKarana is acknowledged as base of each wonder happening in the body just as known to mankind. Karana has been given due significance to secure wellbeing or to vanquish the infection. Disha is one of the Karana Dravya and is as significant as Desha in Ayurveda. One can found direct or indirect application of Disha in every field of Ayurveda like in Dravyaguna, Swasthvritta, Sharir Kriya etc. Even today people are applying this in so many ways for their day to day

routines. From sleep to awakening and from birth to death people are utilizing the knowledge of directions. Vastushastra and Jyotishshastra is also a great science which is based on the utilization of this knowledge for giving health, wealth and progress to the society. By applying this concept of Disha they can have idea of the effects of planets on human body and mind. Even the modern Science is also very much aware from the concept of direction and in so many theories they are using this concept as backbone. The general and specific theory of relativity of Einstein, the effect of electromagnetic field of earth and planet, the effect of gravity and the Global Orientation System depends on the concept of Disha or

geographical directions. The concept of Disha is found Scattered in literature in Ayurveda. So effort is made to compile the knowledge of Disha so that it should be applied for bettering the human life.

KEYWORDS: Karana, Disha, direction, Dravyaguna.

INTRODUCTION

Ayurveda is seen as one of the most antiquated and very much archived arrangement of medication similarly applicable in current occasions. In Ayurveda various thoughts are gathered, assessed and gathered to make huge methodology towards human prosperity. Everyone knows that there is no effect without cause, So in Ayurveda the concept of Karya-Karana is accepted as root of every phenomena occurring in the body as well as in the universe. The concept of Karana Dravya has its origin in Darshanashastra and it has some modification in terms of Chikitsa. Among nine Karana Dravya, Dik (Disha) is also known as Karana Dravya. Dik literary means direction, a region or part of a region, a quarter of the earth, to show or to exhibit. Thus here Dik has Disha (geographical) meaning. This meaning has their own importance in different context. According to Charak “Adhyayana, Adhyapana and Tadvida Sambhashanama” are the tools to learn the Tantra^[1] and “Shastra pariksha” i.e. is examination of text before going to learn it and apply it. In this manner to know the relevance of the Disha idea, it is had to know the scholarly angle in works of art.

Derivation (Vyutpati)

Word “Dish” means direction by applying the Sutra “ritwaj dhdrishtraj iti kvin” and Nipatana is taking place in the formation of word “dish” Then by applying “taap” Pratyaya to the dish the word disha is derived.

Root “dik” that means to show or indicate. It is an Ubhayapadi Dhatu belonging from the sixth Gana of Paniniya Ashtadhyayee called Tudadi Gana.

Etymology (Nirukati)

The particular causative factor which provides the space is termed as Disha. (Amarkosha).

Synonym (Paryaya)

*According to shabdratnavali: Nirdeshani, Disha, Kakubh, harita, Gou.

*According to Amarkosha: Kakubha, Kastha, Aasha, Harita.

Defination (Paribhasha)

Ayurved has acknowledged Disha as a Karana Dravya and that the main reference is found. So in Ayurveda moola samhitas no immediate reference is found about the definition of the Disha in Samhitas. The idea is basically inferred from the Darshanas where the Disha has been acknowledged as Padartha just as Karana Dravya as well. Different Darshanas have characterized the Disha in various manner. A few have offered significance to its Swaroop while a few have offered significance to its utilization and so forth.

According to Vaisheshika darshana sutra sthana 2/10, Disha is understood to arise out of our motions; of here and there, up and down, front and back, right and left. The Tarka samgraha has said that Disha is one but for usage it is divided into east west etc. According to Vachaspatyam Disha is defined for the practical use to know the direction of the thing or region in relation to some fixed subject. Shabdakalpadruma have same description for word Disha. In Ayurveda Some commentators had put light on word Disha. By observing the definition given by Acharaya Yogindernath Sen and Acharya Gangadhara, one can say that the Ayurveda has kept the scope of Disha for the Vyavahara to locate things in body as well as in the universe surrounds us. Thus Disha is the Karana to locate or to indicate the object with relation to something. It is a factor that is omnipresent (Vibhu) and eternal (Nitya) having various types according to its utility in locating the objects with the relation to some fixed things and for defining the movements of the object. Disha is decided by the movements of sun.

Disha

In Karana Dravyas there are two classes. One are Murta Dravyas like Vayu, Agni, Jala, Pruthvi, Mana and rest are Amurta Dravyas like Aakasha, Atma, Kala and Disha. These Murta and Amurta Dravyas are the Karana of each Sendriya and Nirindriya Dravyas. Among them Panchamahabhoota are framing Nirindriya Dravyas while Panchmahabhoota with Mana and Atma are shaping Sendriya Dravyas for example Chetan Srishti. While Kala and Disha are the Karana of all Sendriya and Nirindriya Dravya and are the unavoidable causes.

The nine Karana Dravyas are always individually playing some role in the formation of Karya Dravyas. Like Pruthvi gives Kharatva, Ghanatva (solid base structure), Jala gives Dravtv etc. Atma is Nimitta Karana of Sendriya Dravyas. Kala is Nitya (eternal) and Vibhu (sarvagata) means it is unavoidable cause which gives Kala Prakarsha to facilitate all the procedure being in time. Disha is always being in doubt because it itself is not clear that what

is Disha? Is it Dravya or Guna or any kind of Padartha? And why it is accepted as Karana Dravyas? Is there any need to take Disha as Karana Dravya or even Dravya? The evolution of Disha is also supported by the Akhyayika given in Varaha Purana. According to Tarka samgraha disha is always one. In Charaka Samhita Paradi gunas having the concept of Disha in form of Para and Aparas because this type of knowledge of near and far is due to Disha. Terminology of Urdhva, Adho and Tiryak is also suggestive of the three type of Disha. There are mainly Four types East (Purva), West (Paschima), North (Uttara) and South (Dakshina) of Disha. But Disha can also be classified in 8 if one include the Kona in it i.e. Purva, Paschima, Uttara, Dakshina, Ishana, Vayavya, Nairutya and Agni. Most of the text Disha is accepted 10 in number like above 8 and Urdhva and Adho Disha. Ayurveda is applying Disha for its external applicability to locate the position of Dravya with relation to Desha i.e. Deshik Paratva Apartva and the effect of Disha is also accepted on the Dravyas. Moreover Ayurveda deals with the body which is also accepted as Desha and Disha is also indicating the organs or some physiological phenomena (like the movements of Dhatu) within the body. Like Doshagati is said to be Urdhva, Adho and Tiryak. Yakrit is said to be in the Dakshina parshva of the body.

Concept of disha in dravyaguna

Dravyaguna bargains information on terminology (namajnana), pharmacognosy (rupajnana), pharmacology (gunajnana) and pharmacotherapeutics (yuktijnana). The primary focal point of the branch is restricted to spices and are concentrated in its all the perspectives structure the assortment techniques to the appraisals of their characteristics. Here the idea of Disha is applied from numerous points of view like terminology, assortment strategy, safeguarding technique, provincial sign of Dravyas, seeing a portion of the Gunas. The references seeing these are.

Nomenclature

Ayurveda has built up its Pharmacognosy as the Nomenclature. The equivalents of the plant is continually demonstrating the unique perspectives like distinguishing proof trademark, explicit property, explicit area/district, explicit use of that specific plant. Here the idea of Disha is found in the utilization of portraying the distinguishing proof trademark of the plant like Apamarga is named as Adhahashalya which is demonstrating the heading of the blossoms or thistles that implies the plant having the thistle looking towards the descending course. The arrangement of the plant Realm is likewise having the terminology as per Disha

like Viruddha implies the climbers which climbs inverse course from the power of gravity or upwards.^[2]

Collection method

Acharyas have described the proper collection method of the various plants to achieve the maximum quality of the herbs as medicine. They very well aware of the relation between the plant parts and the season as well as the region (Desha) of that plant. So they developed the collection method keeping these phenomena in mind. The concept of Disha is applied in two ways: One who wants to collect the plant should face towards Uttaraa or Purva Disha as described in Charaka Samhita. Ayurveda suggested Udeechi Disha of plant to be having much quality as compared to other part of plant. That means the part of a plant developed in Northern direction is believed to be the best in terms of therapeutic properties. There may be some metaphysical law of quantum theory behind this suggestion. Because science believes that every quantum has its own direction of development and vibration. It may be possible that due to some natural forces, the atom of that particular plant part would be having some more charged particles or active ingredient as compare to others.^[3,4]

Specific property

To get explicit property like in Punsawana reason the Vatashrunga of Uttara or Purva Disha of the banyan tree should be gather. Acharya Vagbhatt depicted the technique for the assortment the root from the Uttara disha for the utilization of Kshara Nirmana. Shusruta said that Sheeta/Saumya Dravyas should be gathered in Sheet Kala (Dakshinayana) and Agneya/Ushana Dravyas in Agneya Kala. So the north course may be having this property in light of the fact that Uutarayana or north is called Aadan or Agneya Kala.

Preservation method of drug

After the collection of fresh herb, it should be preserved by various processes and stored in a specialized store room. That store room must face the doors towards South or West directions. So it is to avoid direct sunlight and wind. Acharya Sushruta suggest the location of Bsheshajagara should be at eastern or northern direction with relation to city area.^[5,6]

Regional dravyas

Desha Pareeksha is among ten examination factors of Charaka Vimana. Ayurveda has unique concept of Satmya. One of the types of this Satmya is Desha Satmya. The diseases commonly occurs at that particular Desha are having their drug of choice at the same Desha. In Desha,

Disha is applied to indicate those region of drugs. References regarding these are found in so many texts as follow: Tuvarka is good from western sea shore.^[7] Amalaki Kadali, Vacha, Jivanti etc are said to be famous in western part of country as described by Dalhana.^[8] Haimvata is a regional indication given to the Dravyas found in Northern region and Dakshina Pathga to Southern region of India.^[9] Aswakarna is the tree which has vegetation over western part of the county.^[10,11] Salt is having two different regional origin with reference to Disha. Southern and western sea shores are respetevely producing the Karakaja and Panshujam kind of salt. The bittle nut of southern India is cinsider as good to use by Bhavaprakasha. Pilu is the fruit found at northern India.^[12] In Rasayana use charaka described the term Paschima for indication of time.^[13]

Concept of disha in rasashastra

Rasa shastra is the branch developed by time to achieve two goals Deha Siddhi and Loha siddhi. In Rasa shastra the Rasa poojana and the Rasa Karma should be perform in the place called Rasa Shala. Here Rasashala is a specific kind of building designed to do the procedure on perfect way. The construction of Rasa Shala is based on the application of the concept of Disha.

- * The Rasashala should be built outside the town at the direction of Uttaraa or Ishanya or Purva in relation to town.
- * Even in the Rasashala the following conducts of the direction should be followed for the different Karma.

Table no. 1^[14]

Disha	Karma
1. Purva	Rasa bhairava or Rasalinga Sthapana
2. Paschima	Kshalanakarma
3. Uttaraa	Vedhakarma
4. Dakshina	Pashanakarma
5. Agneya	Vahnikarma
6. Vayavya	Shashanakarma
7. Nairitya	Shastrakarma
8. Ishana	Siddhavastu sthapanam

Concept of disha in roga nidana

Taila Bindu Pariksha of Mutra is one of the objective diagnostic methods which is the example of the concept in the field of Roga Nidana. Here Disha is applied to give objectivity in the urine examination of patient. Yogaratnakara described the method for predicting the

prognosis of the disease. In this examination the urine of the patient is taken as a sample. The specially designed vessel is prepared where the marking of Disha has done like Purva, Pshchima etc. The vessel is filled with the early morning sample of urine. The drop of oil is dropped in the urine. Now the prediction depends on the method of spreading the oil drop in particular Disha as listed below:

Table no. 2^[15]

Disha of Tailbindu	Prediction
Purva	Immediate recovery
Pashchima	Health with prosperity
Uttara	Definite relief
Dakshina	Slow relief leads to health
Angi or Nairutya	Definite death
Vayavya	Definite death
Ishana	Sure death within a month

Concept of disha in swasthvritta

1. The passing out normal inclinations is chosen by Disha.^[16] While passing the urges one should confront Toward the north during daytime and Southward during evening. In Bhelsamhita sutrasthana 6/9 same is depicted.
2. The heading of one's eating should be Eastwards or South ward.^[17] Moreover Acharya Sushruta recommended the Disha of serving the food in explicit way with connection to Deha Desha Disha. Like Khanda, Yoosh kinds of fluid eating regimen should put at left half of an individual who is eating.^[18]
3. Study of Veda ought not perform at the hour of DigDaha as per Charaka. Acharya Charaka is recommending the Prangmukha Disha for example confronting towards east course while doing Adhayayana. The Jgnakarma to be perform at Prak pravana or Udak Pravana implies the land or stage somewhat inclined towards west or south.^[19]

Concept of disha in shalya

Ayurveda is the rich science having so many kinds of treatments modalities. Panchakarma, Shalyakarma, Shalyapanayana karma are some of them. Here the concept of Disha is applied to assure the best results of that particular procedure. Acharya Sushruta is the pioneer of the surgery. Acharya minutely applied the concept of Disha in the surgical procedure. During surgery the patient should be kept in the position of facing toward east direction (Prangamukha) and surgen shuld stand at westward direction i.e Prtyang Mukha. The meaning of Pratyanga mukha is Prti meant opposite to Prak i.e. opposite to east means west.

Here Anuloma Shastra is also indicative of Deha Disha.^[20,21] Post operative procedure here it is suggested that the patient must sleep keeping the head towards eastward direction. The reason is also given by Acharya Sushruta that Deities are said to be situated in the Purva Disha. So patient's head should be kept in the eastern direction for worshipping the deities.^[22] Angikarma is the procedure of cauterization of specific part of the body for getting desired effect. Here patient's head should be kept at eastward. In Ksharakarma the same indication is suggested regarding Disha.^[23,24]

CONCLUSION

All most all the surges of antiquated sciences and current sciences are applying the idea of Disha in one or another way straightforwardly or by implication. Ayurveda, Darshana, Jyotisha, Vastushastra these all unified sciences having their own agreement and clarification with respect to Disha based on their objectives and uses. Its need, significance and utility in all the field of Ayurveda have been set up. The calculated investigation prepares for the applied investigation. An idea surely knew must be assessed essentially as the applied investigation for prosperity of person.

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