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A large, stylized DNA double helix structure is the central focus of the cover. It is rendered in shades of blue and purple, with colorful spheres representing the base pairs. In the center of the helix, there is a small potted plant with green leaves and purple flowers, and several wooden gongs or drums. The background features a large, green, curved shape that resembles a leaf or a DNA strand, set against a light green and yellow gradient.

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## CRITICAL ANALYSIS OF DIK DAHA CONCEPT IN AYURVEDIC & JYOTISH SCIENCE W.S.R. TO OMEN & NATURAL CALAMITY

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**Abstract:** Dipta Disha (brightened Direction) is an ancient Omen (Shakuna) concept which is mentioned in both the sciences. There are various and auspicious and inauspicious omens which are described in both Ayurvedic and Jyotish sciences. Most of the omens in Jyotish science are described with regard to positive outcome of the task in hand. Ayurveda had used omens in the form of good or bad signs while visiting the home of the patient to examine him or her. On the basis of that ancient acharyas have roughly calculated about the outcome of the disease. The ancient acharyas have carefully observed the typical movements of the various animals and birds sight of some things, utensils, food products, meat, gems, ornaments, umbrella, flag etc to decide the good or bad omen. The ancient acharyas have also noticed the particular voices, good or bad, crying or laughing of the animals for deciding the good or bad omen. The critical study of the observations showed that there are lot of similarities between the Dipta Disha omen described by Ayurvedic and Jyotish science and can be used to decide the prognosis of the disease. Dipta Disha omen concept needs to be studied in the controlled atmosphere at higher medical institute.

**Keywords:** *Dipta Disha*, epidemic, omen

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**INTRODUCTION:**

*Dipta Disha* (brightened Direction) is an ancient Omen (*Shakuna*) concept which is mentioned in both the sciences. There are various and auspicious and inauspicious omens which are described in both Ayurvedic and Jyotish sciences. Most of the omens in Jyotish science are described with regard to positive outcome of the task in hand. Ayurveda had used omens in the form of good or bad signs while visiting the home of the patient to examine him or her. On the basis of that ancient acharyas have roughly calculated about the outcome of the disease. The ancient acharyas have carefully observed the typical movements of the various animals and birds sight of some things, utensils, food products, meat, gems, ornaments, umbrella, flag etc to decide the good or bad omen. The ancient acharyas have also noticed the particular voices, good or bad , crying or laughing of the animals for deciding the good or bad omen. The critical study of the observations showed that there are lot of similarities between the *Dipta Disha* omen described by Ayurvedic and Jyotish science and can be used to decide the prognosis of the disease.

**REVIEW OF LITERATURE****What is Dipata Disha ?**

The direction which is appearing brightest like fire is called as the *Dipta disha*.<sup>[1]</sup>

The direction which appears fiery red orange like at the time of sunset is referred as 'Dipta Disha'.<sup>[2]</sup>

**Role of Dipta Disaha As Utpat Laxana**

If the brightened direction is of yellow colour, then it indicates problems for the rulers. If the brightened direction is of orange/fire colour, then it indicates the epidemical losses. If the brightened direction is of red colour, then it indicates the losses to food items.<sup>[3]</sup>

The direction which is very much brightened like sun, indicates the impending pain for the king/rulers. If the brightened direction is of blood colour, then it indicates the future bloodshed through weapons.<sup>[4]</sup>

**Result of Dik Daha As Per Directions**

The direction in which there is *dik daha*, the trouble should be considered in that direction. If there is *dik daha* in *Purva* (east) direction, then there may be draught like situation for 8 months in that region. If there is *dik daha* in *Aagneya* (southeast) direction then there is fear of diseases for 3 months and other natural calamities. If there is *dik daha* in *Dakshin* (south) direction then there are episodes of catching fire or bomb blasts for 9 months. If there is *dik daha* in *Nairutya* (southwest)

direction then there is war and casualties for 10 months. If there is *dik daha* in *Paschim* (west) direction then ruler of the country has fear from weapons. If there is *dik daha* in *Vayavya* (northwest) direction then there is fear of all types of calamities and disasters for 8 months. If there is *dik daha* in Uttar (North) direction then there is fear to the life of prince (ruler in waiting) for 7 months. If there is *dik daha* in *Eshanya* (Northeast) direction then there is fear to the girls for 6 months.<sup>[5]</sup>

The *dik daha* in minor (*upadisha*) angular directions leads to wars (*Shashtra*), draught (*Durbhikshya*) and epidemic diseases (*Maraki*).<sup>[6]</sup>

#### **Reference of Dipta Disha In Ayurveda**

The sound of cruel birds like vultures and animals like lion, tiger, fox etc from the brightened directions while going to visit the patient is inauspicious.<sup>[7]</sup>

#### **Dipta Disha Shanti**

The *dik dahas* should be pacified with recommended procedures of alleviation with donations to the bramhins.<sup>[8]</sup>

The *dik dahas* occurring during raining night and on bad days indicates murder of the king and also disaster for countrymen. To pacify this effect one should carry out the alleviating measures as told by the acharya Garga.<sup>[9]</sup>

#### **DISCUSSION:**

**Acharya Varahamihira**, had mentioned about the general predictions of *Dik daha* whereas **acharya Parashara** had mentioned about *dik dahas* occurring in various directions. In Ayurveda, the *dik dahas* are mentioned in all classical literature but it is explained by **acharya Indukara** in his commentary *Shashilekha* on *Ashtang Hridaya* of acharya Vagbhata.

The *dik daha* in *Aagneya* (southeast) direction leading to fear of diseases in community should be taken as community spread of epidemic diseases lasting for 3 months after which the herd immunity develops in community and diseases gets away. The *utapatas* occurring in this period should be considered as natural calamities like thunder, storm, hurricane etc. The composer of **Mayurchitra**, is of the view that epidemic diseases occurs if there is *dik daha* in minor (*upadisha*) angular directions. The epidemic diseases are indicated by the word '*Maraka*' which is invariably used in ancient literature to indicate epidemic diseases. The *dik daha* in *Paschim* (west) direction leading to fear from weapons to the ruler of the country should be taken as fear of attack on the prime minister or president of the country in today's context. The

*dik daha* in Uttar (North) direction leading to fear to the life of prince should be considered as fear to the ruler in waiting or fear to the opposition leader in today's context. The *dik daha* in *Eshanya* (Northeast) direction leading to fear in the girls should be considered in the form of their molestation, rape, murder etc in today's context. The *dur-dina* mentioned in *shantividhana* may be considered an *Amavasya* (new moon) or *Purnima* (full moon) or *Karidina* or the day with inauspicious *Nakshatra* (constellations) and *tithis* (dates).

## CONCLUSIONS

1. *Dik daha* is very well mentioned in both Ayurvedic and Jyotish science

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2. Dr. Shivakant Zha, **Adbhut Sagar** of Ballaldea, Barhaspatya, hindi translation, 1<sup>st</sup> edition, published by Chaukhamba
2. Ayurveda and Jyotish science have placed *dik daha* under the category of *Shakuna* (omen) and *Utpata lakshanas* (natural calamities).
3. Ayurveda had utilized this concept under *Shakuna* (omen) before going to visit the patient.
4. Ayurveda had also utilized this concept under *Utpata lakshanas* (natural calamities) to predict about the epidemic diseases.
5. Jyotish science had utilized this concept to predict about epidemic diseases, trauma to the rulers and natural calamities in the community.

## Conflicts of interest

Nil.

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