

**ISSN**INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIAISSN No. : 2584-2757
Volume : 03
Issue : 03Publisher
**ROGANIDAN VIKRUTIVIGYAN PG ASSOCIATION
FOR PATHOLOGY AND RADIOGNOSIS**
Reg. No. : MAHA-703/16(NAG) Year of Establishment – 2016DOI : <https://doi.org/10.5281/zenodo.19597648>

Impact Factor : 1.013

INTERNATIONAL JOURNAL OF DIAGNOSTICS AND RESEARCH

Navaratna and their Correlation with Daivavyapashraya Chikitsa :A Jyotisha- Ayurveda Integrative Perspective

Dr.Namdev Vanganekar ¹, Dr.Shreyansh Pachore ², Dr.Avinash Wade ³

¹ Vice Principal & Associate Professor, Department of Rasashastra & Bhaishajyakalpana, Nootan Ayurvedic College and Research Centre, Sankalchand Patel University, Visnagar

² Professor, Department of Rachana Sharira, Nootan Ayurvedic College and Research Centre, Sankalchand Patel University, Visnagar

³ Associate Professor, Department of Rognidan & Vikriti Vigyana, Nootan Ayurvedic College and Research Centre, Sankalchand Patel University, Visnagar

Corresponding Author: Dr.Namdev Vanganekar

ORCID ID: 0009-0005-5884-493X

Article Info: Article Received on : 24/03/2026

Article Reviewed on: 26/03/2026

Article Published on : 15/04/2026

Cite this article as: - Vangnekar, N., Pachore, S., & Wade, A. (2026). Navaratna and their Correlation with Daivavyapashraya Chikitsa :A Jyotisha-Ayurveda Integrative Perspective. International Journal of Diagnostics And Research, 3(3), 95–102.
<https://doi.org/10.5281/zenodo.19597648>

Abstract

Background: Ayurveda recognizes three principal modes of treatment: *Daivavyapashraya* (divine therapy), *Yuktivyapashraya* (rational therapy), and *Sattvavajaya* (psychotherapy). Among these, *Daivavyapashraya Chikitsa* addresses ailments caused by unseen factors (*Adrishta*) and past karmic influences. Gemstone therapy, or *Mani Dharana*, utilizing the nine primary gems (*Navaratna*), is a critical component of this modality, bridging the gap between *Jyotisha* (Vedic Astrology) and Ayurveda. **Objectives:** To explore the correlation between the *Navaratna* and *Daivavyapashraya Chikitsa*, analyzing their properties, planetary associations, and therapeutic applications as described in classical texts. **Methods:** A comprehensive review of classical literature including *Charaka Samhita*, *Brihat Samhita*, and *Rasaratna Samucchaya* was conducted. The properties of each gemstone were analyzed against their corresponding planetary influences and therapeutic indications in *Ayurveda*. **Results:** The analysis reveals a structured framework where specific gemstones are prescribed to counterbalance planetary afflictions that manifest as physical and mental disorders. Each of the *Navaratna*—*Manikya*, *Mukta*, *Vidrum*, *Tarkshya*, *Pushparag*, *Hiraka*, *Nilam*, *Gomeda*, and *Vaidurya*—possesses distinct properties that align with specific physiological and psychological functions, validating their role in divine therapy. **Conclusion:** *Navaratna* therapy serves as a potent tool within *Daivavyapashraya Chikitsa*, offering a holistic approach to healing that encompasses the physical, mental, and spiritual dimensions. Its integration with *Jyotisha* provides a personalized therapeutic strategy for management of chronic and idiopathic conditions.

Keywords: *Navaratna*, *Daivavyapashraya Chikitsa*, *Ratna Shastra*, *Jyotisha*, *Ayurveda*, *Gemstone Therapy*, *Rasaratna Samucchaya*.

Introduction :

The holistic paradigm of Ayurveda extends beyond the physical body to include the mind and soul. While *Yuktivyapashraya Chikitsa* deals with material medicines and diet, *Daivavyapashraya Chikitsa* (divine therapy) is prescribed for diseases originating from *Purva Janma Karma* (past life actions) or planetary influences ^[1]. Historical perspectives indicate that gemstone therapy has been an integral part of Vedic sciences, finding mention in texts as early as the *Atharva Veda* ^[8] and later elaborated in the *Garuda Purana* and *Brihat Samhita* ^[3].

The *Navaratna*, or nine primary gemstones, hold significant stature in traditional Indian medicine. They are believed to be reservoirs of cosmic energy, capable of transmitting planetary vibrations to the wearer ^[12]. In the *Charaka Samhita*, Mani (gems) are explicitly listed under the umbrella of *Daivavyapashraya Chikitsa* ^[1]. This therapeutic modality is essential for managing conditions where conventional medical reasoning fails or where the etiology is rooted in non-physical factors. The rationale for correlating gemstones with divine therapies lies in the understanding of the microcosm-macrocosm relationship (*Loka-Purusha Samya*), where celestial bodies influence human physiology and psychology ^[13].

Materials And Methods :

This review is based on a hermeneutic analysis of classical Sanskrit texts. The primary sources include:

Rasaratna Samucchaya ^[2] : For the physicochemical properties and medicinal uses of

gemstones.

Brihat Samhita ^[3] : Specifically Chapter 80 (*Ratna Pariksha*), for the classification and astrological significance of gems as described by *Varahamihira*.

Charaka Samhita ^[1,4,5,7] : For the fundamental principles of *Daivavyapashraya Chikitsa* (*Sutrasthana* 11/45) and its application in fever (*Jwara*) and insanity (*Unmada*).

Sushruta Samhita ^[6] : For references regarding the protective use of mantras and gems in surgical care. Additionally, traditional *Jyotisha* texts ^[10,12,13] were consulted to establish planetary correlations. The methodology involved extracting references to specific gemstones, analyzing their described properties (*Guna*, Karma), and synthesizing this information with the principles of divine therapy to construct a correlative framework.

Review Of Literature :

Historical Background of *Ratna Shastra*

The science of gems, *Ratna Shastra*, has Vedic origins, with references to the protective power of amulets found in the *Atharva Veda* ^[8]. *Varahamihira*, the celebrated 6th-century polymath, classified 22 distinct gemstones in his *Brihat Samhita* ^[3], establishing standards for their examination and valuation. Over centuries, the concept evolved to prioritize the *Navaratna*—Ruby, Pearl, Coral, Emerald, Yellow Sapphire, Diamond, Blue Sapphire, Hessonite, and Cat's Eye—as the supreme group representing the nine *Grahas* (planets) ^[10].

Daivavyapashraya Chikitsa: Conceptual Framework

According to *Charaka Samhita* (*Sutrasthana* 11/45)

^[1], *Daivavyapashraya Chikitsa* is defined as:

"*Tatra daivavyapashrayam—mantra aushadha mani mangala bali upahara homa niyama prayaschitta upavasa svastyayana pranipata gamana adi.*"

This definition encompasses ^[1,9]:

- **Mantra:** *Chantings*.
- **Aushadha:** Wearing potent herbs as amulets.
- **Mani:** Wearing gemstones.
- **Mangala:** Auspicious rites.
- **Bali/Upahara:** Sacrifices and offerings.
- **Homa:** Fire rituals.
- **Niyamana/Prayaschitta:** Vows and atonement.

These measures are primarily indicated for *Agantuja* (exogenous) disorders, mental illnesses (*Manasika Roga*), and diseases with idiopathic etiologies, believed to be caused by *Pragyaparadha* (intellectual blasphemy) or karmic residues ^[1,5,16].

Detailed Analysis of Navaratna :

1. Manikya (Ruby) – Surya Ratna

Planetary Association: Sun (Surya) ^[13].

Properties: According to *Rasaratna Samucchaya* ^[2], Ruby promotes vitality, enhances Agni (digestive fire), and strengthens cardiac function. It is considered *Deepana* (appetizer) and *Vrishya* (aphrodisiac) ^[11].

Therapeutic Applications: Used for creating leadership qualities, enhancing vitality, improving eyesight, and managing Pitta-related disorders. It combats lethargy and low self-esteem ^[14].

Daivavyapashraya Correlation: It strengthens the solar energy within the individual, enhancing the connection with the Atman (soul) and rectifying afflictions related to the ego and will ^[17].

2. Mukta (Pearl) – Chandra Ratna

Planetary Association: Moon (Chandra) ^[13].

Properties: Pearls are *Sheetala* (cooling), promote mental calmness, and balance emotional fluctuations. They are rich in calcium and have antacid properties ^[2,11].

Therapeutic Applications: Indicated for anxiety, depression, insomnia, hormonal imbalances, and burning sensations in the body ^[18,19].

Daivavyapashraya Correlation: It stabilizes the *Manas* (mind), enhancing *Sattva Guna*. It is a primary remedy for psychological disturbances caused by a weak Moon in the natal chart ^[5,13].

3. Vidrum (Red Coral) – Mangal Ratna

Planetary Association: Mars (*Mangal*) ^[13].

Properties: Red Coral is known for blood purification, enhancing physical strength, and boosting immunity ^[2,11].

Therapeutic Applications: Useful in treating anemia (*Pandu*), general weakness, lack of courage, and liver disorders. It is also applied in wound healing ^[14,18].

Daivavyapashraya Correlation: It enhances *Ojas* and physical stamina, countering the malefic effects of Mars which may manifest as accidents or blood disorders ^[17].

4. Tarkshya/Panna (Emerald) – Budha Ratna

Planetary Association: Mercury (*Budha*) ^[13].

Properties: Emerald supports the nervous system, enhances intellect, and improves speech and communication skills ^[2,11].

Therapeutic Applications: Prescribed for neurological disorders, learning disabilities, speech impediments, and psychosomatic conditions ^[14,20].

Daivavyapashraya Correlation: It specifically

enhances *Buddhi* (intellect) and *Medha* (retention power), neutralizing negative mercurial influences that lead to confusion or nervous breakdown [5,13].

5. Pushparag (Yellow Sapphire) – Guru Ratna

Planetary Association: Jupiter (Guru) [13].

Properties: Enhances wisdom, spiritual knowledge, and supports the immune system and lipid metabolism [2,11].

Therapeutic Applications: Effective for liver disorders, obesity, diabetes, and metabolic diseases. It aids in spiritual development [14,18].

Daivavyapashraya Correlation: It enhances Dharma and *Bhagya* (fortune), promoting righteousness and mitigating karmic obstructions to prosperity and health [17].

6. Hiraka (Diamond) – Shukra Ratna

Planetary Association: Venus (*Shukra*) [13].

Properties: Diamond is known for promoting longevity (*Ayushya*), prosperity, and reproductive health. *Varahamihira* classifies diamonds into six types based on color and origin [3].

Therapeutic Applications: Used for sexual disorders, urinary problems, and diabetes. It enhances artistic talents and charisma [11,14].

Daivavyapashraya Correlation: It strengthens the *Shukra Dhatu* and enhances vitality, addressing afflictions related to relationships and sensory overindulgence [17,18].

7. Nilam (Blue Sapphire) – Shani Ratna

Planetary Association: Saturn (*Shani*) [13].

Properties: Offers powerful protection from negativity, provides a grounding effect, and aids in karmic healing [2,17].

Therapeutic Applications: Beneficial for chronic diseases, nervous disorders, paralysis, and severe

Vata-related ailments [14,18].

Daivavyapashraya Correlation: Facilitates karma resolution and enhances longevity. Due to Saturn's potent nature, it is often prescribed with caution to ward off severe misfortunes (*Arishta*) [17].

8. Gomeda (Hessonite) – Rahu Ratna

Planetary Association: *Rahu* (North Lunar Node) [13].

Properties: Provides protection from unknown forces, clears mental confusion, and aids in diagnosis of obscure diseases [2,11].

Therapeutic Applications: Used for unexplained diseases, obsessive disorders, phobias, and protection during epidemics [5,7,18].

Daivavyapashraya Correlation: Strongly linked to *Bhuta Vidya*; it protects the psyche from *Graha Badha* (planetary possession) and confused mental states [5,16].

9. Vaidurya (Cat's Eye) – Ketu Ratna

Planetary Association: *Ketu* (South Lunar Node) [13].

Properties: Enhances spiritual insight, psychic protection, and aids in liberation (Moksha) [2,11].

Therapeutic Applications: Useful for mysterious ailments, allergies, viral infections, and spiritual emergencies [14,18].

Daivavyapashraya Correlation: It supports the path to Moksha and aids in the resolution of deep-seated past-life karma (*Sanchita Karma*) [17].

Correlation Between Navaratna And Daivavyapashraya Chikitsa :

Philosophical Foundation :

The integration of *Jyotisha* and Ayurveda rests on the principle that the macrocosm (universe) and microcosm (human body) are interconnected [13].

The *Grahas* influence the *Tridosha* (*Vata*, *Pitta*, *Kapha*) [14]. Gemstones act as the *Mani* component of *Daivavyapashraya Chikitsa*, serving as conduits to balance these planetary energies [9].

Therapeutic Mechanisms :

The efficacy of gemstones in this context operates through multiple mechanisms [18,19,22].

- *Shraddha* (Faith): Belief systems play a crucial role in divine therapy, activating the *psychoneuroimmunological* axis [23]
- Subtle Energy Transmission: Gems are believed to transmit specific cosmic color frequencies that affect the aura and *Manovaha Srotas* (channels of the mind) [14,18]
- Planetary Balancing: By wearing the gem corresponding to an afflicted planet, the negative effects are neutralized, and positive attributes are enhanced [13,17]

Clinical Applications :

This correlation is clinically applied in [1,4,5]

- Mental Disorders: Conditions like *Unmada* (insanity), *Apasmara* (epilepsy), and *Atattvabhinivesha* (obsessive disorders).
- Psychosomatic Disorders: Where physical symptoms lack organic causes.
- *Daivakruta Rogas*: Diseases attributed to past karma.
- *Vishama Jwara*: Irregular fevers where *Charaka* specifically advises wearing auspicious gems [4]

Discussion :

Scientific Perspective :

While rooted in tradition, scientific hypotheses regarding gemstone therapy include

phototherapeutic effects, where gems filter light and affect biological rhythms [22]. Absorption of trace minerals through continuous skin contact is another proposed mechanism. [11] Furthermore, the placebo effect, driven by faith, acts as a powerful catalyst for healing, aligning with modern psychoneuroimmunology [23]

Traditional Integration

Varahamihira's detailed classification of 22 gemstones underscores the rigor of ancient mineralogy [3]. The selection of gems is strictly based on the *Janma Kundali* (natal chart), considering the *Anukoola* (favorable) planets [10,12]. The process involves purification (*Shodhana*), activation via Mantra, and wearing the gem at an auspicious *Muhurtha*, ensuring the ritualistic aspect of *Daivavyapashraya* is maintained. [9,16]

Contemporary Relevance

In modern practice, *Navaratna* therapy offers a complementary approach, particularly in psychiatry and chronic disease management where conventional medicine reaches its limits. [20,23,24] It preserves cultural knowledge while offering patients a sense of agency and spiritual support. [25]

Clinical Implications :

Practitioners must carefully select patients for gemstone therapy, prioritizing those with strong faith in Vedic traditions [9,19]. Contraindications include wearing incompatible gems (e.g., Ruby and Blue Sapphire together) which can disturb the bio-energies [17]. This therapy should be integrated as an adjunct to *Yuktivyapashraya* (medical treatment), not a replacement [20]. It plays a significant role in preventive medicine (*Rasayana*) by fortifying the individual against predictable

planetary shifts (*Dashas*)^[25].

Limitations :

The primary limitation is the lack of randomized controlled trials (RCTs) validating the efficacy of gemstone therapy^[22,23]. Outcomes are often subjective and difficult to quantify. Additionally, the market is flooded with synthetic or heat-treated stones, leading to quality variations that can compromise therapeutic results^[21]. Standardization of gem quality and prescription protocols is a critical need^[24].

Conclusion :

Navaratna therapy represents a unique integration of *Jyotisha* and Ayurveda, manifesting as *Mani Dharana* within the broader framework of *Daivavyapashraya Chikitsa*. The correlation between planetary influences and therapeutic gemstone applications demonstrates the holistic understanding of ancient Indian medical sciences^[1,13,14]. While faith and belief systems form the foundation of this therapy, modern research opportunities exist to validate the therapeutic mechanisms^[22,23,24]. The comprehensive approach of addressing physical, mental, and spiritual dimensions through *Navaratna* aligns perfectly with the divine therapy principles outlined in classical *Ayurvedic* texts^[1,15,16]. This integrative knowledge deserves systematic clinical research while maintaining its traditional authenticity.

Acknowledgments :

The authors would like to acknowledge the guidance of traditional *Vaidyas* and *Jyotishis*.

References :

1. Agnivesha. Charaka Samhita, with Ayurveda Dipika commentary by Chakrapanidatta. Sutrasthana 11/45. Varanasi: Chaukhambha Orientalia; 2009.
2. Vagbhata. Rasaratna Samucchaya, with commentary. Chapter on Ratna Pariksha. Delhi: Chaukhambha Sanskrit Pratishthan; 2015.
3. Varahamihira. Brihat Samhita. Chapter 80: Ratna Pariksha (Examination of Gems). Translated by Bhat MS. Delhi: Motilal Banarsidass; 1981.
4. Charaka Samhita, Chikitsa Sthana, Chapter 3 (Jwara Chikitsa), verses 309-315. Varanasi: Chaukhambha Orientalia; 2009.
5. Charaka Samhita, Chikitsa Sthana, Chapter 9 (Unmada Chikitsa), verses 92-94. Varanasi: Chaukhambha Orientalia; 2009.
6. Sushruta Samhita, Sutrasthana 5/17, with Nibandhasangraha commentary

- of Dalhana. Varanasi: Chaukhambha Orientalia; 2008.
7. Charaka Samhita, Vimana Sthana, Chapter 3 (Janapadoddhvamsa), verses 12-18. Varanasi: Chaukhambha Orientalia; 2009.
8. Atharvaveda Samhita, with commentaries. Kausitaki Sutra sections on divine therapies. Varanasi: Chaukhambha Vidyabhawan; 2005.
9. Raghuram YS, Manasa B. Daiva Vyapashraya Chikitsa - Divine Therapies of Ayurveda. Easy Ayurveda [Internet]. 2020 Aug 13 [cited 2026 Feb 18]. Available from: <https://www.easyayurveda.com/2020/08/13/daiva-vyapashraya-chikitsa/>
10. Varma RK. Ratna: Introduction to Gemstones. Dayanand Jyotish [Internet]. [cited 2026 Feb 18]. Available from: <https://www.dayanandjyotish.com/news/ratna-an-introduction-to-gemstones>
11. Sharma PV. Dravyaguna Vijnana. Vol II. Varanasi: Chaukhambha Bharati Academy; 2013. p. 856-892.
12. Visti Larsen. Lecture on Ratna (Gemstones). Sri Garuda Vedic Astrology Resource; 2006.
13. Frawley D. Ayurvedic Astrology: Self-Healing through the Stars. Twin Lakes: Lotus Press; 2005.
14. Bhishagratna KL. Gemstone Therapy in Ayurveda and Vedic Astrology. Journal of Alternative Medicine Research. 2018;10(3):245-258.
15. Murthy Srikantha KR. Ashtanga Hridaya (English Translation). Vol 1-3. Varanasi: Krishnadas Academy; 2019. ||
16. Zysk KG. Religious Healing in the Veda: With Translations and Annotations of Medical Hymns from the Rigveda and Atharvaveda and Renderings from the Corresponding Ritual Texts. Philadelphia: American Philosophical Society; 1985.
17. Svoboda RE. The Greatness of Saturn: A Therapeutic Myth. 2nd ed. Twin Lakes: Lotus Press; 1997.

18. Tiwari M. Ayurveda: Secrets of Healing. Twin Lakes: Lotus Press; 1995. p. 178-195.
19. Pole S. Ayurvedic Medicine: The Principles of Traditional Practice. London: Churchill Livingstone; 2006. Chapter 15: Spiritual Therapies; p. 289-310.
20. Lad V, Frawley D. The Yoga of Herbs: An Ayurvedic Guide to Herbal Medicine. 2nd ed. Twin Lakes: Lotus Press; 2001.
21. Dash B, Junius MM. A Handbook of Ayurveda. New Delhi: Concept Publishing Company; 1983. p. 235-248.
22. Chopra A, Doiphode VV. Ayurvedic medicine: core concept, therapeutic principles, and current relevance. Med Clin North Am. 2002;86(1):75-89.
23. Patwardhan B, Warude D, Pushpagan P, Bhatt N. Ayurveda and traditional Chinese medicine: a comparative overview. Evid Based Complement Alternat Med. 2005;2(4):465-473.
24. World Health Organization. WHO Traditional Medicine Strategy 2014-2023. Geneva: WHO Press; 2013.
25. Sharma H, Clark C. Contemporary Ayurveda: Medicine and Research in Maharishi Ayur-Veda. Edinburgh: Churchill Livingstone; 1998.

Declaration :**Conflict of Interest : None****ISSN: 2584-2757****DOI : <https://doi.org/10.5281/zenodo.19597648>****Dr. Namdev Vanganekar Inter. J. Digno. and Research**

This work is licensed under Creative

Commons Attribution 4.0 License

Submission Link : <http://www.ijdrindia.com>**Benefits of Publishing with us**

Fast peer review process

Global archiving of the articles

Unrestricted open online access

Author retains copyright

Unique DOI for all articles

<https://ijdrindia.com>