



A LITERARY STUDY ON UNDERSTANDING CONCEPT OF MANTRA CHIKITSA

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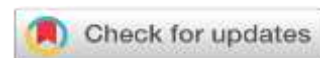
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(Published Online: September 2022)

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Article Received: 26/08/2022 - Peer Reviewed: 09/09/2022 - Accepted for Publication: 10/09/2022



ABSTRACT

Introduction: *Ayurveda* being the *Upaveda* of *Atharvaveda* is not only concentrating on therapeutics but also on the manner of living, maintaining health, and finally the achievement of liberation. Unlike other *Vedas*, *Atharvaveda* is also an embodiment of the *Mantras* which are having spiritual potency. In this regard literary approach towards the application of *Mantra Chikitsa* in the treatment of different *Vyadhi* is conceptually analyzed. **Objectives:** To review the concept of *Daivavyapashraya Chikitsa* from *Ayurveda* literature **Materials and Methods:** Topics regarding *Mantra Chikitsa* and *Daivavyapashraya Chikitsa* are obtained from *Brihat Trayees* and other related textbooks. **Discussion and Conclusion:** *Daivavyapashraya Chikitsa* is considered *Ashukari* and cures the disease without many difficulties. *Mantra Chikitsa* is one of the different modalities of *Daivavyapashraya Chikitsa*. *Mantra* has been explained in both *Swastha* and *Atura* in the classics. During the collection of medicinal plants and preparation of *Bheshaja* importance of reciting *Mantra* has been highlighted. In the present paper, literature regarding the utility of *Mantra* has been explained.

Keywords: *Daivavyapashraya Chikitsa*, *Mantra*, *Swastha*, *Atura*, *Bheshaja*

INTRODUCTION

The purpose of the *Ayurveda* text is the maintenance the health of healthy persons and to cure the diseases of the diseased¹. The status of health is defined by the *Dhatu Samya Avastha*. All those procedures that are intended for the achievement of the *Dhatu samya Avastha* are termed *Chikitsa*. *Acharya Charaka* narrates that *Dhatu samya Avastha* can be achieved with the help of three types of *Chikitsa* i.e., *Dai-vavyapashraya Chikitsa*, *Yuktivyapashraya Chikitsa*, and *Satwavajaya Chikitsa*. Among the three types of *Chikitsa* *Daivavyapashraya Chikitsa* is the least explored. Many methods of *Daivavyapashraya Chikitsa* are used from religious perspectives in many places in India and *Mantra Chikitsa* is one among the *Dai-vavyapashraya Chikitsa* and is being kept first among all the modalities of *Daivavyapashraya Chikitsa*.

Ayurveda being the *Upaveda* of *Atharvaveda* is not only concentrating on therapeutics but also the manner of living, maintaining health, and finally the achievement of liberation. Unlike other *Vedas*, *Atharvaveda* is also an embodiment of the *Mantras* which are having spiritual potency. Though the *Dai-vavyapashraya Chikitsa* includes *Mani*, *Mangala*, *Bali*, *Homa*, *Upavasa*, etc., as the study mainly focuses on *Mantra Chikitsa* the same has been described in detail further.

OBJECTIVES:

To review the concept of *Mantra Chikitsa* from *Ayurveda* literature.

METHODOLOGY:

Review of the classical literature including *Charaka Samhita* with commentary of *Chakrapani*, *Sushruta Samhita* with commentary of *Dalhana*, *Ashtanga Hrudaya* with *Hemadri* commentary, and *Ashtanga Sangraha* with *Shashilekha* commentary and articles, internet sources and Sanskrit dictionaries bearing the description of *Mantra Chikitsa*.

REVIEW ON MANTRA:

NIRUKTI OF THE TERM MANTRA:

The term *Mantra* comprises of two words i.e *Ma-na+Trana* where *Mana*= Jnana(knowledge) and *Trana* = *Rakshanam*(protection)²

1) “*Mantryate Guptam Paribhashyate Iti*” (SKD)³

2) “*Devadeenaam Sadhanam*” (SKD)⁴

3) According to Monier-Williams *Mantra* is an instrument of thought,' speech, sacred speech or text, prayer or hymn or words of adoration addressed to a deity⁵.

DEFINITION OF MANTRA:

1) “*Mantranamrugyajuhsamoktanamatharvavedok-tanam Chetyarthah*”⁶

Mantra refers to the use of sacred hymns or words having spiritual potency mentioned in the *Rigveda*, *Yajurveda*, *Samaveda*, and *Atharvaveda*⁶.

2) “*Aksharasamuhah Yasyochcharana Vyadhirupashamyati Devadayashcha Prasanna Bhavati*”⁷

Mantra is the group of *Akshara* and by its *Uchchara* the *Devadis* become *Prasanna* and relieve the disease⁷.

3) “*Mananat Trayate Yasmat Tasmata Mantrah Pra-keertitah*” (SKD)⁸

Mantra protects the individual who chants it regularly.

CLASSIFICATION OF MANTRA:

Three types: “*Vachikashcha Upamshushcha Manasashcha Tridha Smrutah*” (SKD)⁹

1. *Vachika* – Chanting the *Mantra* in low, medium, or high tone.
2. *Upamshu* – Chanting the *Mantra* only with lip movement without chanting loudly.
3. *Manasika* – Chanting of *Mantra* in the *Manas* without any sound or lip movement.

Other types of *Mantras*¹⁰–

1. *Veda Mantra* – *Mantras* mentioned in *Vedas*, devoted recitation of these *Mantras* or chanting them devotedly in a proper manner relieves the person from all the miseries.
2. *Tantrika Mantra* -this *Mantra* has its origin in *Tantras*, they can be practiced for specific purposes, such as achieving wealth, health, success, etc.
3. *Pauranika Mantra* - These are relatively simple and can be practiced by anyone, they are easy to learn and purifies the emotion of the human mind.

According to Scholars,

1. *Bheeja Mantra* – It comprises 1-15 *Aksharas*. One cannot understand the meaning of the *Mantra* as

well as cannot identify to which deity it is related. It is the powerful essence of all other types of *Mantras*. Ex - *Kleem, Hreem*, etc.

2. *Moola Mantra* – It comprises *Bheeja Mantra* along with the name of the deity. Ex - *Om Namah Shivaya, Om Namo Narayanaya*,
3. *Maalaa Mantra* – It comprises the *Bheeja Mantra*, the Name of the deity, and the *Phala* of the *Mantra*.
4. *Shloka Mantra* – It quotes the *Visheshana* of the deity.
5. *Rhn Mantra* – It is the *Veda Mantra*. It has a different meaning.

REFERENCES OF MANTRA IN BRIHAT TRAYEE:

The references of *Mantra* can be applied to *Swastha* as a process of *Dinacharya, Ritucharya*, or in special conditions like *Garbhini/Bala*, etc, and even in *Atura* in case of diseases. Some references of the same have been enlisted under the following headings.

1. *Mantra Chikitsa* in *Swastha*

- a. *Swastha* as *Dinacharya*
 - b. Special indications in *Swastha*: in *Garbhadana, Garbhini*, and *Baala*
2. *Mantra Chikitsa* in *Atura*
3. Utility of *Mantra* in preparation of *Bheshaja*

1. **MANTRA CHIKITSA IN SWASTHA:**

a. *Swastha* as *Dinacharya*:

- *Bhojana Vidhi* - Without the *Prokshana* of *Udaka* (sprinkling of Water) with Chanting of *Vedokta Mantra* one should not consume the food¹¹.
- Protection of *Raja - Vaidya*, and *Putrohita* who are experts in *Rasa* and *Mantra* respectively should protect the king from *Dosha* and *Agantuja Mrutyu*¹².
- *Ahara Vidhi* - The prepared food should serve to the king only after it is contacted with *Vishagna Agada*, sprinkled with water, and de-poisoned by *Siddha Mantra*¹³.

b. **Special indications in *Swastha*:**

➤ ***Garbhadana*:**

- Method of copulation - Couples who want to conceive should chant the *Mantra* during intercourse¹⁴.

- *Garbhadana - Acharya Charaka* has asked to recite *Ahirasi* and *Brahma, Brihaspati Mantra* before conceiving.¹⁴

- *Garbhadhana Vidhi* - Before copulation to attain a healthy progeny, couples are advised to chant the *Mantra* “*Aum Ahirasi Ayurasi Sarvatah Pratishtasi Dhataatvam Dadhatu Vidhatatwam Dadhatu Brahmavarchasa Bhaveti | Brahma Bruhaspatirvishnuh Somah Suryastathashwinau/ Bhago Atha Mitrarvarunau Veeram Dadatu Me Sutam*”¹⁵

➤ ***Garbhini*:**

- *Prasava Kala* - During the process of delivery *Acharya Charaka* gives guidance to the lady who is assisting the delivery to Chant the *Mantra* in the ear of the *Garbhini*¹⁶.

➤ ***Bala*:**

- On the first day of the birth - Since breast milk appears only after 3-4 days *Madhu* (honey) and *Sarpi* (ghee) mixed with *Ananta Bhasma* after making it *Pavitra* by *Mantra* should be given to the neonate three times¹⁷.
- *Ulba Shodhanadi Chikitsa* - After *Ulba Shodhana* when the child becomes conscious then the *Mantra* has to be chanted in his right ear¹⁸.
- On the first day of life - Since there would be lactation insufficiency the child should be fed with *Ananta Churna* mixed with *Madhu* (honey) and *Sarpi* (Ghee) while chanting the *Mantra* three times a day¹⁹.

2. **MANTRA CHIKITSA IN ATURA:**

- *Unmada Chikitsa - Mantra* is one among the line of treatment²⁰
- *Rati Archana Kamonmatta Purusha Chikitsa* and *Bhutaja Unmada Chikitsa* - If the *Devadi Graha* has entered the person with the intention of *Rati* and *Archana* then the physician should treat the such condition with *Bali, Upahara* along with the *Mantra* and *Bheshaja*²¹. *Bali, Mangala Pata, Homa, Satyachara, Tapojnana, Niyama* and *Vruta, Deva-Go-Brahmana- Guru Puja* along with *Siddha Mantra Prayoga* would subside the *Unmada*²¹.

- *Grahaveshita Purusha Chikitsa* - *Vedokta Pooja, Bali, Upahara, Mantra, Anjana Vidhi, Shantikarma, Ishti Homa, Japa, Swastyayana, Vedokta Ni-yama* and *Prayashchitta* are said to be beneficial²².
- *Pashchatkarma* - After bandaging the *Vrana Dhupana* using *Vedanahara* and *Rakshogna Aushadha* should be done. Then one should protect the *Vrana* by chanting *Rakshogna Mantra*²³. *Vrana Rakshakarma* should be performed by chanting the *Vedokta Mantra*²⁴.
- *Mukhamandika Chikitsa* - The child should be made to take bath in the water which is *Abhimantrita* by *Gayatryadi Mantra*²⁵.
- *Mruta Garbha Chikitsa* - When all treatment fails to remove the *Grabha* out then it is advised to chant the *Mantra* in the ear of the *Garbhini*²⁶.
- *Jwara* - *Vishnu Sahasra Nama Japa*²⁷.
- **Mantra Chikitsa in Visha:**
- *Sthana Visheshanusara Visha Chikitsa* - In *Jangama Visha Dhamani Bhandana, Avamarjana* should be done by the *Mantra*²⁸
- *Shanka Visha Chikitsa* - *Atharva Veda Mantra Siddha Jala Pana* and *Jala Prokshana* are advised²⁹.
- *Sarpa Dashta Visha Chikitsa* - *Arishta Bandana* should be done by chanting the *Mantras* by the individual who is an expert in *Mantra*. By this, the *Arishta* which is tied with the help of *Rajju*, etc counteracts poison. This shows the management of poisoning by *Mantra*³⁰.
- *Alarka Visha Chikitsa* - The patient should be bathed with the *Kumbha* containing *Beeja, Ratna, and Aushadhi* which is filled with cold water by chanting the *Mantra* at the *Naditeera* (riverbank) or *Chatushpatha*. And he should give *Bali* of *Pinyaka, Dadhi*, garlands of various colours, *Raw* and cooked meat by chanting the *Mantra*³¹
- *Arishta Bandhana* - 4 *Angula* above the place of bite *Arishta Bhandana* should be done and during *Arishta Bhandana Siddha Mantra* should be chanted³².
- *Sarpangabhihata* and *Shanka Visha Chikitsa* - *Sita, Vaigandika, Draksha, Madhuka*, etc mixed

with the *Madhu* is advised to drink after consecrated by *Atharva Vedokta Vishanashaka Mantra*³³.

- *Alarka Visha Chikitsa* - *Siddha Mantra Prayoga, Siddha Aushadhi Prayoga, Ratna Dharana* and *Mantraputa Jala Snana* is advised³⁴.

3. UTILITY OF MANTRA IN PREPARATION OF BHESHAJA:

- Method of *Agada* preparation - *Gataka Dravya* of *Mahagandhahaste* *Agada* should be powdered during *Pushya Nakshatra* and *Kalka* has to be done by mixing it with goat urine and is dried. Then it is given *Bhavana* with *Go Pitta* and *Ashwa Pitta* by chanting the *Mantra*³⁵.
- *Ayurvedhaka Rasayana* - This *Rasayana* consists of *Aushadi* which is made potential by *Mantra* and gives the result in one year³⁶.
- Collection of herbs - The herbs like *Ajagari, Shwetakapoti, Gonasi, Krishnakapoti, Varahi, Chatra*, and *Atichatra* should be collected by chanting the *Mantra* “*Mahendramakrishnanam Brahmanam Gavamapi| Tapasa Tejasa Va Api Prashamyadhvam Shivaya Vai*”³⁷.
- *Chandrodaya Agada* preparation in *Vishadhikara* - The physician is advised to do the *Pata* and *Japa* of two *Mantras*, “*Namah Purushasimhaya Nam Narayanaya Cha| Yathaasou Nabhijanati Rane Krushnaparajayam|| Etena Satyavakyena Agade Me Prasadhyatu| Nam Vaiduryamate Huluhulu Raksha Mam Sarvavishebhya|| Gouri Gandari Chandali Matangi Swaha*” and “*Harimayi Swaha*”³⁸

Probable Mode of Action of Mantra Chikitsa as Daivavyapashraya Chikitsa:

According to *Acharya Charaka* *Agni* is the *Mula Karana* for all types of *Vyadhi*. But the *Daivavyapashraya Chikitsa* acts without being in contact with the *Jataragni* i.e., *Jataragni Sambhandena Vina*. To justify the probable mode of action of *Mantra Chikitsa* as a form of *Daivavyapashraya Chikitsa* in diseases, it is essential to consider the effect of *Prabhava*. *Prabhava* is said to be *Achintya Shakti*. Hence *Daivavyapashraya Chikitsa* is said to have action on the body by its *Achintya Shakti* which has been quot-

ed by Charaka Samhita as “Daivaprabhavadeva Vyadhiharah” i.e., Dhatusamyavastha is achieved by Deva Prabhava.

The body has various state of consciousness which vibrates at different frequencies and every cell of the physical body has a consciousness of its own. This leads to the scattering of positive energy within. Regular Practice of chanting of Mantra induces vibrations that are strong enough to override the smaller disturbances. As a result, chanting of the Mantra creates a state where the vibration within the body of the individuals is completely in sync with the energy represented by the Mantra.

CONCLUSION

Daivavyapashraya Chikitsa is one among Trividha Chikitsa. Mantra Chikitsa is one of the different modes of Daivavyapashraya Chikitsa. It can be implemented in different stages of life such as Bala, and Garbhini, even the importance of Mantra Chikitsa has been explained even in Garbhadhana Vidhi. The reference regarding the Mantra Chikitsa is also available in Swasthya condition and also its importance in treating the different disorders. Hence by all the above available references, it can be said the Mantra Chikitsa plays an important role in one's life.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Deepthi et al: A Literary Study on Understanding Concept of Mantra Chikitsa. International Ayurvedic Medical Journal {online} 2022 {cited September 2022} Available from: http://www.iamj.in/posts/images/upload/2573_2579.pdf