

**A LITERARY STUDY ON FOLKLORE PRACTICES OF VISHA  
CHIKITSA -MANTRA CHIKITSA****Dr. Nisha Surajan Thaware<sup>1\*</sup> and Dr. Mamata Narvekar<sup>2</sup>**<sup>1</sup>PG 3rd Year, <sup>2</sup>Guide

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Article Received on  
12 September 2024,Revised on 03 October 2024,  
Accepted on 24 October 2024

DOI: 10.20959/wjpr202421-34453

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Department.**INTRODUCTION**

Ayurveda, the Indian system of medicine, advocates about different types of Chikitsa.

**According to Ayurveda, the treatment principle can be Classified as follows<sup>[1]</sup>**

1. Daivavyapasraya Chikitsa (Spiritual therapy)
2. Yuktivyapasraya Chikitsa (Rational therapy)
3. Sattwavajaya Chikitsa (Psychotherapy)

Amongst this Daiva-vyapashraya chikitsa<sup>[2]</sup> is the spiritual way of healing. It includes so many Approaches, amongst all Mantra Chikitsa is described in Ayurveda at various places as a potent approach. It Is discussed for both the healthy and unhealthy Conditions. Mantra comes from Sanskrit word which Means sacred message or text, spell. Basically Mantra Is pure thought from a pure heart, which acts as an

Inspirational believe. When Mantra is constantly Repeated awakens the Consciousness-chit Or Chaithanya. Mantra Chikitsa is one among the Daivavyapashraya Chikitsa highlights the importance of Concept of Mantra. Mantra Chikitsa is mainly used for Both preventive and curative aspect. It is also used for the enhancement of the Gunas of Aushadhi. Effect of Mantra is described as Prabhavajanya action. Mantra Chikitsa cures the Karmaja Vyadhi and Agantuja Vyadhi.<sup>[3]</sup> In the Vedic Period, Daivavyapashraya Chikitsa was followed in Various rituals. These rituals were used to get rid of Various Karmaja Vayadhi and Agantuj Vyadhi.

**Mantra Etymological Derivation (Vyutpatti)**

“Mananaat traayate yasmat atasmata mantrah prakirtitah”<sup>[4]</sup>

मन्त्र-पु० मन्त्रि-अच्<sup>[5]</sup>

रहसि कर्तव्यावधारणार्थ, देवादीनां साधनार्थ तन्त्रा शब्द भेदे,

वेद विभाग भेदे<sup>[6]</sup>

प्रयोग समवेतार्थ स्मारका मन्त्राः, तेषाञ्च तादृशार्थ स्मरकत्वेनार्थवत्त्वम् ।

मननात्त्रायते यस्मात्तस्मान्मन्त्रः प्रकीर्तितः ॥<sup>[7]</sup>

Shabdakalpadruma defines Mantra as the one whose repeated incantation helps in protection from the bondage or troubles.<sup>[8]</sup>

मन्त्रा मननात्<sup>[9]</sup>

मन्नात त्रायते, इति मन्त्रः।<sup>[10]</sup>

Chanting of which leads health, happiness, protection, prosperity, and well beings to the person is known as Mantra. Mantra is a magical formula which is deigned of some specific letters arranged in definite order. It is filled up with the specific sound energy. When repeatedly chanting the Mantra, it produces a set of vibration on surrounding environment. Mantra is one significant approach under the umbrella of Daivavyapashraya Chikitsa. Montra affects not only. On Manas or Atma but five sense organs are similarly involved in this process. 101 The Law of nature that states everything has a vibration. Nature consists of different vibration at various frequencies and amplitude giving rise to the phenomenon of the world. Mantras are energy-based sounds, when the Mantra is chanting at a certain frequency comes in contact with cosmic energy and spreads all around the body. It balances the power of the human body, Increases action modesty.

“Man Tan anubandhit iti Mantrah”

The repeated incantation of which one can overcome or protect himself (from bondage or troubles) is called as Mantra.

### Mantra syntactical derivation (Nirukti)

The Sanskrit word mantra combines the root man (to Think) with the suffix tra (instrument or tool). Therefore, mantra means literally tool for thinking. A Mantra is a set of words recommended in the holy Vedas. Most of the mantras follow the written pattern of two line slokas although they are often found in single line or even single word form. According to

Bhagvat geeta the world begins from Aum which is the universal and the most basic mantra which is known as the pranava mantra, the source of all mantras. Continuous pronunciation of Aum (Pranava) is capable of removing all diseases and also to maintain the health. One should repeat Pranava with three Pluta-Matras (or prolonged intonation) for the destruction of former sins and evils.

### AIMS AND OBJECTIVES

- To evaluate and explain the concept of Mantra chikitsa
- To get a scientific approach and analysis of Mantra chikitsa
- Various fields and expansions of Ayurveda where Mantra chikitsa can be employed

### Mantra Chikitsa Illustrations and References in Classical Ayurvedic Texts<sup>[10]</sup>

1. In the jaatkarma sanskar of the newborn
2. Use of Chyawan mantra in the expulsion of Mudhagarbha (obstructed labour)
3. Use of Maayuri and Mahamayuri vidya by acharya Vagabhatt
4. Use of Tripada gayatri in Arishtas by Acharya Sushruta
5. Vishnusahastra naam in the treatment of Vishama Jwara by Acharya Charaka
6. Hanumat pooja in Jwara by Acharaya Sharandhar
7. In 24 Visha chikitsa upkramas Mantra is one important upkrama
8. Before collecting Sambhara Dravyas (Important raw materials in Panchakarma)
9. During Normal labour for the well being of mother and child.
10. In Purvakarma of Vrana chikitsa upkrama (before performing the surgical procedures)
11. In Pashchat karma of Vrana chikitsa (after performing the surgical procedures for the protection of the patient)
12. The illustration of Matangi vidya by Acharya Kashyap
13. In the treatment of Baalgrahas and Jaatharinis
14. Some mantras are also illustrated. In context to the related Aushadhis in their appreciation as well as to enhance their effects.
15. In Unmada (Insanity) and Apasmara (Epilepsy)
16. In the treatment of snake bites, antidotes are prepared while chanting specific mantras to increase the efficacy of the medicine
17. "Aapo hi stha" mentioned in Sadvritta (Code of conduct) of Ayurveda is originally from Rig-Veda
18. The use of Mantra recitation before Tuvaraka Taila prayog in Madhumeha chikitsa

19. The use of Mantra chikitsa in the treatment of Nabhi chyuti.

In this way the role of mantra is better described and well defined in many places. Other than this, it is described in Vamana (Emesis) and Virecana (Purgation) procedures etc.

### **Role of Mantra Chikitsa in Toxicology**

- In Vedas and puranas, various hymns are mentioned to overcome the poisonous conditions. During that period the use of Mantras or hymns were more popular than the use of medicines or procedures. Lateron, during the samhita period the use of mantras became limited. Along with the development of ayurvedic literature in the form of samhitas, dravyabhut chikitsa became more popular than adravyabhut chikitsa. Still the use of mantras remains prevalent in ayurvedic toxicology.
- According to Acharya Vagbatt “poison is full of tejas..... it does not get warded off by the administration of drugs as quickly as by the use of Mantras, full of satya, brahmcharya and tapas of the priest.”
- Under the 24 modalities for the treatment of poison acharya Charak mentioned mantras in the first place. Mantra chikitsa should be practised by individual who abstaining from women, meat & wine. Person should take little food, maintain hygiene of body & should sleep on a mattress made with kusha grass. He should please god by offerings sacrifices for mantra siddhi. It is also said that if mantras are not practised properly or narrated in an improper manner they may not be effective. Thus one should use mantra very consciously.<sup>[11]</sup>
- **Use of mantras can be seen in ayurvedic toxicology in various places like**
  1. While applying the tourniquet, especially in snake bites
  2. During preparation of various agad yoga such as Mahagandhhasti agad one should chant mantras.
  3. In alark visha chikitsa.<sup>[12]</sup>
  4. In Shanka vish chikitsa<sup>[13]</sup>
  5. In some parts of India still the use of Mantra is prevalent in Vrishchika visha chikitsa.<sup>[14]</sup>

### **DISCUSSION**

The selection of Mantra should be based on the nature of individual, his mind, physique and spiritual stage of development. For example Gayatri Mantra relates to sympathetic nervous system. so, if a person is aggressive in nature and starts chanting Gayatri mantra sympathetic

activities will be triggered, Maha-mrityunjay mantra triggers para sympathetic nervous system likewise.

There are some codes of conduct devised for the Mantra recitor. Only under these strict disciplinary conditions the said Mantra shall be effective.

Sincerity and purpose of the chanting person.

Mantras have effect on the entire Panchbhautik constitution of the body.

When a Mantra is repeatedly uttered atunement to a particular frequency is established and this frequency establishes a contact with the cosmic energy and drags it into body and surroundings.

Effect of Mantra is described as prabhava janya (Inexplicable action) in the classical texts of Ayurveda.

## CONCLUSION

Words make a great difference in our lives. Using the human voice resonates to stimulate healing. Mantras are Sanskrit words loaded with power and capable of penetrating the body into deep levels of consciousness by their unique sounds and the vibrations they create. The sacred utterances or chanting of Sanskrit Mantras provide with the power to attain goals and lift from the ordinary to the higher level of consciousness. They give the power to cure diseases; ward off evils; gain wealth; acquire supernatural powers; worship a deity for glorious spiritual union and for attaining blissful state and attain liberation. It is crystal clear that Mantra therapy which is mentioned in various places in classical Ayurveda texts is one of very potent area of management of various mental as well as physical disorders. It is similarly applicable in health preservation too. Mantra therapy is not a superstition however it is incredibly scientific and based on fundamental principles of Ayurveda. Hence mantra is a divine instrument with the uncommon potential of arousing hidden consciousness.

Thus it's the need of the hour to launch global research in this field thereby incapacitating and reviving the ancient techniques and also unmasking the other possible areas of research in such fields.

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