



A Study On The Casue-Effect Theory About The Utility Of Mantra Among Various Places In Classical Ayurveda Texts

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Abstract:

All the deeds which does the homeostasis or balances the proportion of dhatu in the body is chikitsa¹. It may be with or without medicinal drugs. Treatment is for both sarira and manas roga separately and combine. Mantra is one of the form of adravyabhuta chikitsa means without application of medicinal drug. The aim of ayurveda is balancing of all the dhatu i.e. homeostasis. Charak further explained it as to maintain health of already healthy people and treat to diseased person². So every siddhant or every kalpa or every action doing to stabilize the dhatu in body is known as chikitsa. So the mantra process used as treatment and as also to maintain health in healthy people. In India the mantras are used since thousands of years ago. Gayatri mantra, shanti-path, mrityunjay mantra, Vishnu sahastranaam etc. are well & common examples of mantra known for both healthy people & diseased persons. Thus the mantra proven the aim of ayurveda i.e. 'swasthasya swasthyarakshanam aturasya vikaraprashamanam'. Though practically we saw it is practiced now by very few people and in very less frequency it was a very well developed process with miraculous effects in ancient era.

Keywords: chikitsa, mantra, ayurveda

Introduction:

Ayurveda the science of life explains the all entities about the chikitsa in various forms. charak, the father of Indian medicine grossly divided the chikitsa in three parts i.e. daivavyapasraya yuktivyapasraya and sattvavajaya³ again it is divided in dravyabhuta and adravyabhuta. Under above partitions he arranged all kinds of chikitsa paddhati. Mantra, one of the process of chikitsa also included in ayurveda. It is adravyabhuta and daivavyapasraya chikitsa paddhati. As the name suggest it is without any medicine or any material. Though it is without any material it is explained in ayurveda as major role in various places. It is explained in various events both in healthy and unhealthy people. The role of it in healthy people to maintain the healthy and prosperous long life so it is explained as sadvritt in indriyopakramaniya adhyaya, for well study of shishya, in contrast of vamanadi karma etc. it is also explained in treatment of visa, unmad etc. to cure the diseased person. Here in this article we are presenting the concept of mantra and its primary mode of action with its present condition in the society.

Review article:

Daivavyapashraya, yuktivyapashraya and sattvavajaya are three modes of chikitsa in the ayurveda. Among them daivavyapashraya is well known by the use of mantra, bali, yadnya, uphar, upwas, tapas etc. here we confirmed that the mantra is the part of daivavyapashraya chikitsa⁴. But basically we see that daivavyapashraya chikitsa is mainly for manasik vikara but the role of mantra is better described in visa chikitsa which is

agantuja vikar with involvement of nija vikara. Mantra chikitsa is well defined in the practice of poisonous treatment, it is also described in many places like chikitsa of unmad, apsmar, pradnaparadh. Sometime it is described in vaman – virecan karma, in sadvritta also. Here in this article we are trying to understand the role or action of mantra in different occasions.

First of all we discuss its action in visa prayog by snake bite. As we well known that acharya sushrut and charak both give the broad information about the snake and their poison with treatment we should think about the guna of the poison and the role of mantra on it. Visa is described by tikshna guna and cakrapani explained its action as marmaghna⁵. As we know that the heart is is one of the important marma i.e. vital points it is affected by this tikshna guna. Marma are saumya gunatmak in nature and also are mridu so they are defeated by the tikshna gunatmak poison⁶. Charak explained earlier that heart is the base of aatma, mana, para oaj,prana⁷ and if heart is affected by any cause there will be disturbance in all this materials. Visa as said earlier has marmaghna property it vitiated heart and thus it affects the all materials i.e. aatma , prana, oaj etc. and hence if oaj and prana are vitiated the man will die as soon. these everything will happen by visa prayoga which lead to death of the person. Now come to the treatment line as we know the mantra are well studied by long and great hardwork with sadvritta palan like speaking truth, control over sex i.e. bramhacarya etc. the person capable for doing the mantra prayog is must be of good quality and character. In ayurveda this personality is known as aapta which is free from rajas and tamas i.e. manas dosa⁸. The person is dominancy in sattva guna and free from manas dosa can learn the mantra prayoga. When the person with snake poison come to the vaidya who knows the mantra prayog after seeing this sattvgagunatmak and faithful vaidya the person increases its mind power or develops his positive attitude . when the vaidya touches the patients body and start the chanting or mantra prayog with calming the patient by his consulting the patient surprisingly feels better because of its faith on the vaidya and the energy created by the consulting and chanting of vaidya. It spreads through his body and circulate all over body and reaches upto the heart which is base of all the parameters i.e. prana , oaj, aatma etc. the heart is seat of manas also and sattva guna is described as cool , calm and lightened. After increase of this sattva guna the rajas and tamas will decrease automatically which leads to stable all the materials within the heart. As the rajas and tamas will decrease the complication due to their increase i.e. moha, tandra,bhrama , murccha etc. disappears. When the patient gets stabilize vaidya can make his other agad prayog wisely to save him. In shortly the mantra prayog is dependent on the tapas of the student.It is worked by the the waves he made and energy created by the patient after believing in the vaidya. It is the logical reasoning behind it. In texts the action of mantra is said as prabhav which described as achintya shakti. The action of these mantra is beyond the mind and it is unthinkable. But as the research fellow it is our duty to give logical reasoning.

Let's see other examples of mantra prayoga. It is advised in manas vikar i .e. psychiatry.mantra prayoga indicated in unmad , apsmar⁹ and all the other manas vikaras described in the veda. Here again cause effect theory is same. The heart which is the base for mind i.e. mana its vitiation is responsible for the formation of manas vikar and mantra prayoga is advised for chikitsa to purify the heart. As heart gets purified the patients become normal. In the manasik vikar patient have to faith on the vaidya. as vaidya is life saver of them he should be honest and with good characters. So susruta allowed only those vaidya with good character to learn the mantra prayoga¹⁰. The energy and waves created by the chanting of these vaidya is powerful these transfers in the body of patient thro very fast conduction process which enhances him to awaken from manas vikara. This happen by five sense organs which is also known as dnyan indriyas. They are responsible for receiving all the knowledge from external world. First one is eye; after

watching the sattvabahulo vaidya patient gets positive approach towards life. Sparsh indriya are very useful in mantra prayoga; this is the medium of energy and wave transference between them. Ghranendriya that is nose which is also beneficial for the healthy and balanced life. The famous quote of mahamrityunjaya mantra explains it as “*sugandhi pushtivardhanam*”. Rasanendriya that is tongue is the seat for aap mahabhut after getting the mantra prayoga dosent get dries as the secretions through their glands work proper due to positive altitude of patient helps in circulation. Ear or srotendriya are main site of akash mahabhuta which increase the sattva guna after hearing the chanting or mantra by the rule “*sarvada sarvabhavanam samano vridhikaranam*”. This increased sattva guna enhances the increase in akash mahabhuta which is correlated as space is does the action by its specific guna. The action of akash is said as samshamaniya so its increase in the body decreases the potency of visa by samshaman prayoga. As per this criteria we can correlate the action of mantra.

The mantras are also explained in the normal persons too. It is for their action for well being of that person and society also. As the mantra acts over the mana which is the base of heart. Due to these signified changes in the heart its affects were seen all over the body. These are utilized for healthy life. It is indicated in vaman and virecan karma prayoga the methodology is the same, it enhances the sattva guna to ready for the actions of vaman and virecan karma and to minimizes the complications happen by them.

Discussion:

Mantra prayog is described as prabhavajanya in the classical texts. But as the research student of ayurveda its our duty to understand the cause effect theory of all the ayurvedic textual material. Here the concept of mantra is described through various samhita texts. To understand the mantraprayoga, we should well known about the concept of mantra and the various characteristics of the vaidya expert in the mantra chikitsa. To acknowledge of the mantraprayoga we should well known about the general anatomy and physiology of our body according to classical ayurved texts. Here, we should well know about the heart, known as hridaya in samhita and which is the base of aatma, prana, oajas etc is most responsible factor in person affected by poison. Because the visa direct acts on the heart and the heart is base of all these important things, it leads to death immediately. So the mantra prayog is done for preservation of heart from the such acts and escape from the visaprayoga. The sattva, rajas, and tamas are also important parameter to acess the prognosis of the such patient. As rajas and tamas are known as the dosa of mind its only sattva which is termed as the guna of manas¹¹. So its beneficial to enhance our sattva to diminish the effect of poison on the body. Also the five sense organs i.e. eye, ear, skin, tongue and nose are the factors responsible for the external knowledge react with mantra prayoga by a good vaidya which helps themselves to decrease the poison potency. The manas or mind; which is described as sixth sense organ also plays very important role in this process. The positive attitude get by chanting of the honest vaidya also defeat the potency of visa prayoga.

Conclusion:

Daivavyapsraya chikitsa is known to be unthinkable, it's very hard to understand and difficult in practice. By observing some principles and applying it mathematically we can judge some equations to rule out the cause effect of this chikitsa and laxanas i.e. treatment and symptoms. Tikshna gunatmak material will defaenately conquer the saumya guna . This principle is applied in poisoning material and the organ. Here heart is saumya gunatmak marma which is defeated by tikshna gunatmak visa. So primary aim of the mantra

chikitsa to break out this reaction. So mantra is learned by such a wise person with a good characteristics whose prabha, varna, swara will react on the patient with induced poison .it acts through all the five sense organ and helps the patient to enhance his sattva and akash mahabhut to diminish the actions of poison. It increases the sattva by all the five sense organs. After seeing the prabha patient believe in the vaidya, by touch he get energy and also the positive wave transfer in his body, nose get fragnace and nourishes the body, this helps to circulate the body fluids thro tongue, and ear is the most important organ which increase sattva directly after hearing of mantra because it is site of akash mahabhuta and sattvaguna. So it increases the sattva guna which dominate over the already increased rajas and tamas. The akash is known for samshaman who also conquer the action of visa by samshaman prayoga. These all are methodology to understand the cause effect theory of visa and mantra prayog. Basically it is prabhavajanya, mantra increases the positiveness of the mind and helps in well circulation of body fluids for healthy life.

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