



## THERAPEUTIC USE OF MANTRA CHIKITSA

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### ABSTRACT

Ayurveda, the Indian system of medicine, advocates about different types of *Chikitsa*. *Mantra Chikitsa* is one of the treatment approaches concerned with Spiritual way of treatment. *Mantra Chikitsa* is described in Ayurveda at various places as a potent approach. Basically Mantra is pure thought from a pure heart, which acts as an inspirational believe. *Atharva Veda* and *Koutsiki Sutra* are said to be two authentic sources of *Daiva Vyapashraya Chikitsa*. *Atharva Veda* is said to be the first treatise to establish relationship between the diseases and demons (unknown powers). Mantra Chikitsa is mainly used for both preventive and curative aspect. *Mantras* are formed for various purposes. Therapeutic use of Mantra is one of them. Most of the time we observed that if the medicine not works, then *Mantra Chikitsa* will act. Mantra has divine power or Celestial power. *Mantra Chikitsa* mainly works on the basis of faith. **The more the belief of the person on this therapy, the more would be the effect and more the healing.** Faith is an important component of healing therapies. Mantra chanting help to form a positive effect to compensate negative emotions. mental health, the world is moving towards meditation and Yoga in which the role of Mantra is important.

**KEYWORDS:** Therapeutic use, Mantra, Chikitsa.

### INTRODUCTION

With science and technology the world is slowly coming closer than before. Similarly, Ayurveda- in India and Tibb means Unani medicine in Yunnan province, similarly Chinese traditional medicine in China and different medicinal systems are available in other countries, it was noticed. Averagely 30 to 40 types of medicinal systems are available and ongoing in the world. The world is becoming smaller day by day. The communications between the countries and abroad is increasing day by day. In this background, it is necessary to get knowledge about many types of medicinal systems and there information. However, the main consideration of this system of mantra chikitsa is given in this review article. Every medical system tells that we are perfect and right. If this point were true, then that particular medical system only would remain, the other medical systems would automatically cease. The main success will come only to those who are correct and perfect and the patients will not go to other systems. In the sense that this does not seem to happen and many systems exist in the world. Patients are the there, so it is obviously that every system has some degree of truth. But no system should be perfect. Every subject is being globally contemplated & perspective today. Integrating of Mantra

chikitsa and Ayurveda with all other pathy is the need of the day. But this topic is related with medicine so it is necessary and useful to consider it in the global medical system. Each medical system has a specific philosophy. It is a system of medicine that is prevalent because it is motivated by a specific objective. Of course, experience shows that specific medicinal systems are more useful for specific diseases and specific states of the disease.

All Indian scriptures are scriptures that consider pre-birth and previous birth karma. This is confirmed when actually doing medical treatment. Even after proper diagnosis and proper treatment of the disease, the disease does not get cured, is not eradicated or feels better temporarily. In such a case, the mantradic treatment prescribed by Ayurveda Shastra without medicine is also useful. When looking into the ancient history of India, the treatment of mantra was especially popular during the Vedic period. Medicinal schemes were of very minor use in later times the use of medicinal schemes gradually increased and mantra practitioners were gradually neglected. In the Charaka Samhita (period around 4-5 thousand years BC) the use of mantra therapy is found very little. Mantras chanted ritually become more fruitful. Since this was a traditional experience from

Vedic times, mantra therapy disappeared completely. Mantras chanted with specific rituals, chanted with clear and pure pronunciation are more fruitful. Mantras chanted in front of medicinal or sick persons were considered to be invocations and were seen to have effects. But due to the invasions or invasions of various foreign nations on India, the Mantra Shastra and other basic sciences of India were also destroyed. The invasions, of course, gradually imposed their Vaidyas on the masses of India, and mantra therapy further declined. Each mantra, when chanted in a specific way, has a specific meaning.

“शब्दस्य आमनायनम् स्फोटाः”

Now move towards our main topic i.e. Therapeutic use of Mantra Chikitsa -

Therapeutic means to eliminate the disease (रोग-निवारक)

- To eliminate the disease through Mantra Chikitsa.
- Mantra Chikitsa is counted in “*Daiv-Vyapashray Chikitsa*”.

There are 3 types of treatment –

- 1) *Daiva-Vyapashray Chikitsa* (Divine Therapy)
- 2) *Yuktivyaya-Pashray Chikitsa* (Medicine)
- 3) *Sattwavajay Chikitsa*

**Daiva- Vyapashray Chikitsa –**

“ तत्र दैवव्यपाश्रयं – मन्त्रौषधि मणि मङ्गल बल्युपहार होम नियम प्रायश्चित्तोपवास स्वस्त्ययन प्रणिपातगमनादि ।”

“*Tatra daivavyapāśrayam- mantra auśadhi maṇi maṅgala balyupahāra homa niyama prāyaścitta upavāsa svastyayanapraṇipātagamanādi*”

*Daiva-Vyapashray Chikitsa* includes all above various kind of treatments. Therapeutic use of Mantra Chikitsa is one of those.

**Daiv** means = Devine

God is belief.

Belief is Relief &

Relief is Cure.

**Vyapashraya term meanings –**

- support
- shelter
- to take refuge
- depend on
- having recourse to

When we combine both these terms i.e. *daiva* and *vyapashraya*, it would mean-

- to take refuge in divinity, to treat with the support of god,
- divine powers or celestial power

In short any therapy which is dependent upon *daiva* i.e. celestial powers is called as ‘*Daiva-Vyapashraya Chikitsa*’. This therapy is concerned with all the

unknown things which are beyond the purview of reasoning. This therapy is also known as spiritual therapy. Some measures included in the *daiva vyapashraya chikitsa* are concerned with religious rituals like offerings and benedictions. Therefore these therapies can also be named as –

- magical practices
- magical-religious practices
- occult practices
- faith practices

*Atharva Veda* and *Koutsiki Sutra* are said to be two authentic sources of *Daiva Vyapashraya Chikitsa*.

*Atharva Veda* is said to be the first treatise to establish relationship between the diseases and demons (unknown powers).

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

*Mantra Chikitsa* is one of the treatment approaches concerned with Spiritual way of treatment.

*Mantra Chikitsa* is described in Ayurveda at various places as a potent approach.

Basically Mantra is pure thought from a pure heart, which acts as an inspirational believe.

Mantra Chikitsa is mainly used for both preventive and curative aspect.

It is also used for the enhancement of the *Gunas* of *Aushadhi*. (Qualities of medicine)

Mantra Chikitsa cure the *Karmaja Vyadhi* and *Agantuja Vyadhi*.

This paper is focused upon the concept of Mantra Chikitsa to make it more comprehensive and practicable as therapeutic use in various diseases.

**When people accept Mantra Chikitsa –**

In ancient India, *Mantra Chikitsa* had a great significance. Mantra Chikitsa was used rationally. Even now a days, most of the aboriginal (आदिवासी) are strongly believing in *Mantra Chikitsa* & get cured. They are far away from modern culture & medicine.

Veda are not man made, it is created by Lord Brahma.

Mantra are formed for various purposes. Therapeutic use of Mantra is one of them.

- Mantra is used as antidote of poison.
- Mantra is used to enhance the spiritual power & Aura.
- Mantra is used for therapeutic purposes.
- There are specific mantra for each disease to eliminate.
- Most of the time we observed that if the medicine not works, then *Mantra Chikitsa* will act.
- Mantra has divine power or Celestial power.
- *Mantra Chikitsa* have some kind of super or special effect when implemented which is difficult to justify or explain from a scientific perspective.
- *Mantra Chikitsa* is specially for diseases caused due to sins done in the present or in previous birth.

- **Mantra Chikitsa in Shalya-Tantra (Surgical field) –**

In Wound management –

As per *Acharya Sushruta*, in the management of deep wounds, the patient should be given a bath with cold water to calm down *Pitta Dosha*, the wound should be washed with astringent and bitter decoctions and squeezed to drain out pus, a medicinal wick prepared with paste of sesame seeds, honey, *ghee*, *neem*, etc. medicine is placed deep into the wounds, bandaging is done, fumigation is done with *Vateria indica*, (*Guggulu*) etc. protective (*Rakshoghna*) herbs, then **Mantras should be chanted for protection from microbes**. *Sushruta Sutras* - 5/17 There are just a few examples of utilization of *Mantra Chikitsa* in Ayurveda -

- To sterilize the instruments & Operation Theatre.
- To sterilize the wound,
- To recover patient fast from post operative period,
- For success of surgery,
- To enhance the confidence of surgeon,
- To wipe out a fear and relieve depression of the patient.

In many instances we have seen the doctors with immense expertise also proclaim – ‘we have done our best, now pray that he / she gets well soon’ & this is a fact.

**How do Mantra Chikitsa works?**

It mainly works on the basis of faith. The more the belief of the person on this therapy, the more would be the effect and more the healing. Therefore it can be considered as a ‘faith therapy’. Faith is an important component of healing therapies. Even in counseling sessions it is the faith and trust which has gradually developed between the physician and the patient which works. Therefore faith is an important component of psychology and psychotherapy.

Repetitive Mantra chanting may structurally lateralize a network of brain areas involved in biased memory function. These both results suggest that Mantra chanting help to form a positive effect to compensate negative emotions.

Incidentally or accidentally many people have reported relief and cure after doing so.

Especially for mental health, the world is moving towards meditation and Yoga in which the role of Mantra is important.

**Some disease-wise special Therapeutic Mantra Chikitsa –**

“ रोगाः कर्मोद्भवाः केचित् केचित् दोष समुद्भवाः ।

कर्मदोषोद्भवाः केचिदेवं रोगास्त्रिधाः स्मृताः ॥

प्रायश्चित्तेपि विहितेन शाम्यन्ति विनोषधम् ये दृष्टहेतु संभूतास्ते रोगाः दोषजाः स्मृताः ॥

ये रोगा नैव शाम्यन्ति कृते द्यौषधि कर्मणि ।

धर्मणैवोपशाम्यन्ति ते रोगाः कर्मजाः स्मृताः ॥

प्रायश्चित्तेपि विहिते न शाम्यन्ति विनोषधम् ।

ये दृष्टहेतुसंभूतास्ते रोगाः दोषजाः स्मृताः ॥

येषां सर्वात्मना हानिर्भवेत्पुण्यैर्न केवलैः ।

न केवलोषधैर्वापि रोगास्ते कर्म दोषजाः ॥ ”

“ पूर्वजन्म कृतं पापं नरकस्य परिक्षये ।

बाध्यते व्याधिरूपेण तस्य कृच्छ्रादिभिः शमः ॥ ”

The sins committed in the previous birth give pain and are in the form of disease after the destruction of hell, which is observed during *Krichhra Chandrayanadi* fast. They are purified through this. The sins committed in the previous birth give pain in the form of diseases. His peace chant, *hom*, *Devarchan* is done by taking medicine etc. If the cause of the disease is sin, then the medicine does not work. Atonement should be done for the eradication of such incurable diseases.

“ पूर्वजन्म कृतं पापं व्याधिरूपेण बाधते । होमार्चनादिभिः ॥

रोगहेतो स्थितै पापे व्याधिः शास्यति नौययैः ।

असाध्यस्यापि रोगस्य प्रायश्चित्तं समाचरेत् ॥ ”

Chanting (जप) work is especially beneficial for the prevention of all kinds of diseases. *Maha-Mrityunjaya Mantra* And *Dashansh Havan* should be performed by chanting *Rudra (Rudrashtadhi)*. Diseases are cured quickly by fiery rituals. Its anoint should be done for the eradication of all diseases. Bathing of Lord *Vishnu* and Lord *Shiva* with thousands of urns needed. *Brahmins* should be offered sweet food after worshipping the deities. His blessings by giving him *dakshina*, by taking it, one definitely gets relief from the disease.

“ उष्ण ज्वरे महेशस्य प्रकुर्यादभिसेचनम् ।

शीतज्वरे तथा कुर्यादभिषेकं हरेर्बुधः ॥ ”

**माहेश्वरतन्त्र**

According to *Maheshwar Tantra*, Lord *Shiva* should be anointed - in hot fever and to cure cold fever - *Rudrabhishek* should also be done for this.

**Abdominal diseases, Urinary tract diseases and Gonorrhoea diseases –**

(उदर रोग, मूत्रकृच्छ्र और प्रमेह रोग शमन-विधान) –

“ यो ब्रह्म विष्णु रुद्राणां भेदमुत्तम भावतः ।

कुर्यात् स उदर व्याधि युक्तो भवति मानवः ॥ १ ॥

कुर्यात्कृच्छ्रं चातिकृच्छ्रं चान्द्रायणमथापरम् ।

सहस्रकलशस्नानमीश्वरस्य तु कारयेत् २ ॥

जपेद्युत संख्याकमुद्यन्नद्वयेत्यृचं

आपेपितरतः सूक्तान् घृतेन चरुणा पृथक् ॥३॥

अष्टोत्तरसहस्रं हि जुहुयाच्च ततः परम् मधुनाज्येन संयुक्तं  
हिरण्यंशक्तितोदिशेत् ॥४॥ ” यथा ।

#### मन्त्रमहार्णव

The one who differentiates between Lord *Brahma*, *Vishnu* and *Shiva* and calls them great and small, he suffers from sinful stomach disease. To make atonement for this one should observe *Krichchatikrichhra Chandrayaan Vrat* and to bathe Lord *Shiva* with thousands of urns should be done, *Udyann Rucha* should be chanted ten thousand times. *Ghritha* from *Apetitar Sukta* and *Charu* separately 1008 sacrifices should be given. Sweets, ghee and gold should be donated by doing so, colicky redressal happens according to the *Mantra Maharnav*.

वातव्याधि विनाशार्थ – (for the destruction of Rheumatism)-

(Parkinson's disease, Rhumatoid arthritis, osteoarthritis, Back pain, poetral paralysis)

“ अनिरक्षतु जिह्वां प्राणान् वायुस्तथैव च ।

सोमो व्यानं अपानं ते पर्जन्यः परिरक्षतु उदानः विद्युतं पान्तु  
समान स्तनयिलवः ।

बल इन्द्रा बलपतिः मन्व्युर्मन्ये भक्ति । ।”

#### सु-सु-पु

राजयक्ष्मा नाशार्थ मंत्र – (*Rajayakshma* (T.B.)  
(Elimination Mantra)-

“ त्रायन्ता मिमं पुरुषं यक्ष्मात् देवोषिला दधि ।

यासां धौष्पिता, प्रिथिवी माता समुद्रो मुले वीरुधां बभूव ॥ ”

Atharv Veda

Atharva quotes- due by irrigating the rain like cloth-  
whose mother is earth and whose father is ocean. The origin is such herbal remedies that can cure tuberculosis.

क्षुद्र रोग उपशमनार्थ मंत्र – (Minor Diseases)

“शन्नो देवि रविष्टय आपो भवन्तु नः ।”

अपस्मार, भगन्दर, हृदयादि व्रणरोग शमन - विधान

अपस्मार रोग – (Epilepsy) -

“ गुरौ स्वामिनि वा यस्तु प्रतिकूलं समाचरेत् ।

सोऽपस्मारो भवेत्तत्र कुर्याच्चांद्रायण व्रतम् ॥ 1 ॥

सदसस्पति मन्त्रेणचर्वाज्यं जुहुयात्तथा ।

कयान इति सूक्तं तु जपेद् ब्राह्मण तर्पणम् ॥2॥

कुर्यात् हिरण्यदानं चशक्त्यारोगस्य शान्तये ॥3 ॥ ”

The person who behaves unfavorably towards *Guru* and *Swami* becomes a epilepsy patient for its peace *Chandrayan* fast should be observed. Sacrifice should be done with *Charu* and *Ghrith* with *Sadaspati mantra*. Chanting of *Kayan Sukta*, *Tarpan* and should donate yathashakti gold to *Brahmin*, such a mantra is written in *Maharnav*.

कर्णरोग, नासिका रोग, मुख रोगशमन-विधान - (Ear disease, nasal disease, oral treatment) -

“ मातृपितृ गुरुरणां च देव ब्राह्मणयोस्तथा ।

शृणोहि निन्दां बुद्ध्या यः कर्णाभ्यां तस्य शोणितम् ॥

पूयं चप्रस्रवत्यस्य शान्तिः कृच्छ्रचतुष्टयात् ।

हिरण्य रक्त वस्त्राणां दानाद् ब्राह्मण भोजनात् ॥

जपाद् होमाच्च भवति सौरमन्त्रेण शक्तित ॥ अद्य जपे  
होमश्च ।

ॐ उद्यन्नद्वयेति सौर मन्त्रेणाष्टोत्तर शतादिः कार्यः ।

सौरमन्त्रस्तु नेत्ररोगे पूर्व कथितः । ”

One who listens to the blasphemy of parents, teachers, deities and *brahmins*, he has ear disease. for its peace four *Krichhra Chandrayan* fast should be observed. Gold and blood should be donated for clothes and food to *Brahmins*, should be done *Havan*, should be performed and chanted with solar mantra *Udyannadya Richa*. Chanting, *Havan* and *Ashtottar Shat* (108) should be done. *Udyannadya Richa* is written in the case of eye disease.

नासिका रोग – (Nasal Disease) -

“ लवणस्यापहर्ता तु शीर्णप्राणांघ्रिपाणिकः ।

घरघरस्वरवांश्चैव जायते तस्य निष्कृतिः ॥

उद्यन्नद्वयञ्च सम्यक्जपेदष्टोत्तरायुतम् जुहुयाच्चरं  
सर्पिभ्यां रक्तवासांसि कांचनम् ॥

दद्यादेवं द्विजगवां कुर्यात्पूजां स्वशक्तितः । ”

#### मन्त्र महार्णव

The one who steals salt becomes nasal patient. 1008 chanting of *Udyannadya Richa* for its pacification needed. *Havan* should be performed with *charu*, *ghee* and blood, clothes and gold should be donated. Like the gold - Cow should be donated to a *Brahmin* after worshipping *Shakti*. This law is stated in the *Mantra Maharnav*.

मुख रोग- (Mouth Diseases) -

“ कूटसाक्षी भवेद् वक्त्ररोगी शोणित पित्तवान् ।

कृच्छ्रातिकृच्छ्रौ कुर्वीत चान्द्रायणमथापरम् ॥

कुर्यात् कूष्माण्ड होमं च गायत्रीमयुतं जपेत् ।

दद्याद् हिरण्यं ब्रीह्रीश्च मुखरोगस्य शान्तये ॥ ”

### मन्त्रमहार्णव

According to *Mantra Maharnav*, the one who gives false testimony becomes a mouth patient and a blood thirsty patient. Such a patient should observe *Krichhrati Krichhra Chandrayan* fast for the peace of the disease. *Havan* should be performed with *Kushmand* after chanting *Gayatri Mantra* ten thousand times. Donation of gold and paddy (rice) should be done for the pacification of oral diseases.

### CONCLUSION

Mantra Chikitsa is a broad spectrum therapy and can be used readily as a main or supportive therapy in effectively treating mental disorders and also in physical disorders. This therapy mainly works on faith and trust. Traditionally it is a practice to resort to the methods included in divine therapies when any disease is not getting cured or addressed for a longer period of time in spite of administering any effective medicinal therapies. It is also a practice and customary to offer prayers and oblations before commencement of treatments in Ayurveda.

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