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ABSTRACT

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 shlokas although they are often found in single line or even single word form. Atharvaveda like the other Vedas which are essentially an embodiment of sacred words having spiritual potency known as "Hymns" or "Mantras". Mantras are categorised under "Daiva-Vyapashraya (Daiva-Karma done in Purvajanna) chikitsa" in Ayurveda. Daiva-Vyapashraya is the spiritual therapy related to blessings and influence of God and consists of Mantra, Aushadhi, Mani dharan, Mangal, Bali, Upahar, Homa, Niyam, Prayashchitt, Upvasa, Svastaayana, Pranipata, Yatra gamana.

INTRODUCTION

Ayurveda being the upveda of Atharvaveda is not merely a science of therapeutics. It, in fact, is a manner of living, mode of maintaining health and act of achieving liberation. Atharvaveda like the other Vedas which are essentially an embodiment of sacred words having spiritual potency known as "Hymns" or "Mantras". Mantras are categorised under "Daiva-Vyapashraya (Daiva-Karma done in Purvajanna) chikitsa" in Ayurveda. Atharva veda had numerous hymns addressed to Indra, Varuna, Agni and other Gods for relief from a variety of ailments such as fever, leprosy, jaundice, urinary obstruction and diarrhoea. The hymns invariably accompanied with various rituals are mentioned in Kaushika sutra of Atharva veda. According to Ayurveda, the treatment principle can be classified as follows.^[1]

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

Amongst this Daiva-vyapashraya chikitsa is the spiritual way of healing. Many times we see that the onset of some diseases remains unexplained and even the severity of such diseases remains undefined and even the line of treatment remains uncertain. According to Acharya Vagbhatt the rogas are classified into three categories.

1. Doshaj Rogas
2. Karmaj Rogas
3. Doshkarmaj Rogas

Means, just by thinking one can save himself in the universe. i.e. it is saved from onset of disturbances.

Mantras are the words loaded with power and sounds capable of penetrating our body into deep levels. Mantra, a word or sound repeated to aid concentration in meditation. It is a sacred utterance, a numinous sound, a syllable, a word or group of word in Sanskrit believed by practitioners to have psychological and spiritual powers. Mantra meditation helps to induce an altered state of consciousness. The word Mantra is used to describe any thought, utterance, songs or other sequences of words or sounds that are supposed to have spiritual efficacy or invoking the divine. Any utterance or thought that is used to invoke the divine to affect either the inward state of a person's soul or the world at large can be called a Mantra. Any vibration created by the utterance of Mantra causes an impact on our inner self. These vibration generate some neurotransmitter and brain wave which effect in our entire body. In Ayurveda, apart from herbal remedies for diseases, a stress is laid on Mantra recitation also to enhance the healing.

MANTRA CHANTING

Effect of Mantra is described as prabhavajanya (Inexplicable action) in the classical texts of Ayurveda. Though the reason behind it is prabhava, one of the purpose of this attempt is for understanding the cause effect theory behind it. The cause effect theory behind effects of mantra chanting as per Ayurveda concerns, the heart which is the base for mind i.e. manas, its vitiation is responsible for the formation of manasvikara (Psychiatric diseases(diseases of Soul))and use of mantra is advised for treatment to purify the heart. As heart gets purified the patients become normal. Mantra affects not

only on manas (Psyche) or Aatma (soul) but five sense organs are similarly involved in this process because these are the instruments through which waves of mantra reaching up to the soul and mind.^[2]

MANTRA DESCRIPTION IN AYURVEDA

As per Ayurveda every word or shabda possesses some inherent energy (Shakti). According to Vaisheshika Nyaya School, Shabda (sound) is a common function in the 5 elements of Body (Sky, Air, Fire, Water, Earth), 5 Elements of Mind (Sky, Air, Fire, Direction, Time) and 5 Elements of Soul (Sky, Direction, Time, Aatma, Mann). Hence it is very clear that due to the involvement of Aatma, Mind, Body, chanting of Mantra produces some particular energy in the body of that person who is chanting it. Since body, mind, soul are interlinked, the pulsation of sound attunes the body, mind and breath. When a soul and mind are conjuncted and associated with memory, a desire to utter some words is raised. After this desire the efforts start. Due to those efforts, the soul joins with vayu (prana) etc. and the action of vayu is produced. The vayu (air) reaching upward passes through larynx etc. and the required word is produced with the conjunction of vayu with Akasha (ether). Yoga philosophy also supports the same theory but in different way. As per Yoga - Yogah Karmasu Kaushalam - Srimadbhagwatgeeta - which means yoga (the journey from addition to integration) which is responsible for union of cells which results in union of tissues, which results in union of organ which results in union of Systems as One BODY (is a function of Purpose (Karma). Apart from the physical nervous system, there are some 72,000 naadis (bundles of tubular vessels) as part of the pranic nervous system to be the counterparts of the physical nervous system. When a mantra is chanted, sound energy is generated and the vibrations of that energy is diffused and distributed into the physical nervous system by these naadis through nine major chakras (wheels in Sanskrit and plexus in physiology) situated along the length of the spinal column and a ninth at the crown of the head. It can be understood with the nearest possible correlation between Ayurveda and Yoga.^[3] When the energy produced due to the chanting of mantra passes from the naadis to these plexuses of the physical nervous system, it turns in to neural energy and is passed on to the nerves which in turn obey the brain and then get circulated throughout the body through blood. So what is so special about Mantras? What difference does it make between reciting a mantra and talking when both are a group of letters Shabda? Answer is hidden in the nine Chakras. Yoga philosophy considers as each Chakra in its subtle form is a lotus with varied number of petals. Each petal represents an Akshara (letter or alphabet) apart from a main letter, the Beejaakshara (beeja means seed). As well as each Chakra has a presiding deity with unique colour and features, responsible for nurturing specific organs or area of human body.^[4] Here comes the Ayurvedic connection to Mantras as chanting of a particular Beejaakshara will nourish that particular Dhatu (Body tissue). There are

Seven Dhatus according to Ayurveda and here the nine chakras with the Sahasrara at the crown of the head nourish the ten Dhatus which are the structural unit of human body and hence the whole body.^[5] Depending on the disease, the patient's condition, the Dhatus affected, Mantra chanting can bring about healing of that particular dhatu (Body tissue) which is imbalanced. Slow or fast healing depends on the mantra or sloka chosen for the purpose and the concentration and sincerity of the chanting person. Mantras are chosen in a specific manner that is chandas (meters) etc. for a specific purpose and are loaded with power. So chanting Mantras has an effect in all planes and at all levels from the physical, physiological, mental levels to the subtle Chakras and into the subtlest energy vibrating at the core of human existence.

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 Acharya 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 Tugaraka Taila prayog in Madhumeha chikitsa.
19. The use of Mantra chikitsa in the treatment of Nabhi chyuti.

USE OF MANTRAS IN CHIKITSA (AS PER AYURVEDA)

The cause effect theory behind effects of mantra chanting as per Ayurveda concerns, heart which is the base for mind i.e. manas, its vitiation is responsible for the formation of manasvikara (Psychiatric diseases) and

use of mantra is advised for treatment to purify the heart. As heart gets purified the patients become normal.^[6] Hence in the Psychiatric disorder patient have to faith on the Vaidya (Physician). Mantra affects not only on manas (Psyche) or Aatma (soul) but five sense organs are similarly involved in this process because these are the instruments through which waves of mantra reaching up to the soul and mind. Source of all diseases is Moh (thought) and the tridosha Vaat (caused by desires - wish Kaam), Kaph (caused by Lobh, holding the wishes) and Pitta (caused by Krodh when the desires are not fulfilled), this approach is in conjunction with Vaat, kaph, Pitta all three are domains of thought and since mantras are being thoughts so each mantra cause a positive impact over manas against the disease for the most optimal effect in balancing the Tridoshas (Vata, pitta, kapha).^[7] Even in this present age of materialistic life Mantra-Shakti (power) can prove to be more influential than any other therapy.

DISCUSSION

Before discussing the globalization of Mantra chikitsa, lets just focus upon the cautions to be taken into while practicing the same. Important cautions need to be taken :- # 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 N.S. so, if a person is aggressive in nature and starts chanting Gayatri mantra sympathetic activities will be triggered, Maha-mrityunjay mantra triggers para sympathetic N. S. likewise. There are some codes of conduct devised for the Mantra recitor. Only under these strict disciplinary conditions the said Mantra shall be effective.^[8] Sincerity and purpose of the chanting person # Mantras have effect on the entire Panchbhautik constitution of the body and are imbibed with the Panchbhautik energies of the universe including celestial bodies Hence the energies coming from the Planets in this solar system always fall & absorbed by human body.^[9] Life force is indeed combined with these energies. When there is a deficit of any of these energies, the related problems will arise. For example, when there is a deficit of energy coming from Sun, health problems like headache, bad eye sight, weakness of heart etc will occur. It can be overcome by increasing the Sun's energy by recitation of Sun's Mantra. # 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. Though the reason behind it is prabhava, one of the purpose of this attempt is for understanding the cause effect theory behind it. The cause effect theory behind effects of mantra chanting as per Ayurveda concerns, the heart which is the base for mind i.e. manas, its vitiation is responsible for the formation of manas vikara (Psychiatric diseases) and use of mantra is advised for treatment to purify the heart. As heart gets purified the patients become normal.^[10] Hence in the Psychiatric

disorder patient ought to have faith on the Vaidya (Physician). Mantra affects not only on manas (Psyche) and Aatma (soul) but five sense organs are similarly involved in this process because these are the instruments through which waves of mantra reaching up to the sole and mind.^[11]

CONCLUSION

Words make a great difference in our lives. Using the human voice resonates to stimulate healing. A modern reformed way of Mantra chikitsa is Lithotripsy in Renal Calculus. 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.

Thus one can attain health by developing his dormant powers through Mantra. The regular recitation (japa) of a mantra reduces restlessness of the mind, brings restraint in life; and works wonders in developing the concentration and memory. It is important to use mantras as part of daily practice with yoga and Ayurveda. In a quiet and clean place at home, one can practice it for five minutes at least in the morning. Chanting of specific mantra for dosha or one prescribed by an Ayurvedic practitioner or spiritual teacher is necessary.^[12] Soft mantras are best for vatadosha. Cooling and soft mantras are the best for pitta dosha. Warm and stimulating mantras are the best for kaphadosha. It is according to Samanya Vishesha principle (theory of similarity and differences). Chanting can be done loudly (vachakjapa) / lip whisper (upanshu) / mentally (manasik), all work the same way in delivering the benefits.^[13] Recitation method just remains a means for arousing the omnipresent subtle power of Shabda (sound).

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.

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