

**ROLE OF MANTRA IN AGADATANTRA WITH SPECIAL
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***Corresponding Author****Dr. Deepthi M. K.**Phd Scholar, National
Institute of Ayurveda,
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A mantra is a sacred utterance, a magical syllable, word or phonemes, or group of words in Sanskrit. Mantra is having mystical potential to enhance our energy in subtle level. Studies shows that mantra chanting will produce short term and long term changes in our brain. The supernatural power of mantra chanting were experienced by our ancient acharyas. Ayurveda the Upaveda of Atharvaveda give much importance to mantra chikitsa. Agdatantra is the toxicology branch of Ayurveda explains the role of mantra in Visha chikitsa. In poisoning cases psychological factors plays major role in spread of poison. Mantra is having significance in this aspect. Acharya charaka has told mantra as first treatment in management of snake poisoning. Other acharyas like Susruta and Vaghbta also explained the importance of mantra in visha chikitsa. In Kersleeya visha Vaidya grantha Visha

Vaidya jyotnika we can see detailed decription of Vishahara Mantra (antitoxic mantra). Nowadays mantra chikitsa is a neglected treatment modality. This is an humble attempt to highlight all hidden facts which is explained in ayurveda treatises regarding mantra in visha chikitsa.

KEYWORDS: Mantra, visha, Agadatantra.**INTRODUCTION**

Ayurveda is a holistic science which focuses on the equilibrium between mind and body. Ayurveda has given that much importance to mind. Ancient Ayurveda Acharyas followed two principles in treatment *yukti vyapasraya chikitsa* and *daiva vayapasraya chikitsa*. The

former emphasized treatment according to the *budhi* and *yukti* of Vaidya while the latter deals with the mantra, tantra etc. Agadatantra the toxicology branch of agadatantra deals with poisoning of animate and inanimate matter. In the management of poisoning mantra chikitsa is having high significance. Visha vidya is very well practiced by so many focal traditional healers. In the state of Kerala in India, Visha chikitsa or Ayurveda toxicology was practiced in two forms, namely Visha vidhya and Visha vaidhya. Visha vidya deals with mantra chikitsa and visha Vaidya gave importance to medication and other related procedures. Poisons are fast spreading and with in seconds it will produce symptoms. So the treatment of poisoning should have the same quality that it should act fast. Some psychological sequelae we can see in snake bite poisoning. The psychological factor will cause the fast spreading of poisons. This is an humble attempt to reveal the facts which are given in ancient granthas.

History of mantra

Numerous ancient mantras are found in the Samhita portion of the Vedas. The Samhitas are the most ancient layer of the Vedas, and contain numerous mantras, hymns, prayers, and litanies. The Rigveda Samhita contains about 10552 Mantras, classified into ten books called Mandalas. A Sukta is a group of Mantras. Ayurveda is a branch of atharva veda it comprises 730 hymns with about 6, 000 mantras, divided into 20 books. Mantras are also used during the gathering or harvesting of medicinal plants.^[1] The belief is that the rhythmic recitation and musical vibrations of the chant help the plants grow and provide them with enhanced medicinal benefits; in turn, the mantra-filled plants hold enhanced magical healing properties that help heal diseased patients and animals.^[2] In Ayurveda before starting any procedures acharyas mentioned many mantras. In some Ayurvedic formulations like *Chandrodaya agada* hymns are mentioned. In the treatment of *Manasika vikaras* also *Acharyas* mentioned this *mantra chikitsa*.

Importance of mantra chikitsa

Acharya *Susrutha* in *Visha chikitsa kalpa adyaya* explained the importance of *Mantra*. *Mantras* having the truth and penance delivered by *devarshi* and *bramarshi* cannot fail and as such destroy even the fatal poison immediately. Poison is not eliminated by administered drugs so quickly as by powerful mantras consisting of truth, driven power and penance.^[3]

Procedure of Mantra chanting

According to *Acharya Vaghbata* mantras should be acquired by refraining from woman, meat and wine, taking little food, pure (and clean) and sleeping on bed of *kusha* grass. For

accomplishment of the *mantra*, one should also worship the gods devotedly with offerings of perfumes, garlands, *japa*, (repeated uttering of *mantra*) and *bali* (sacrificial oblations). According to *Vaghbata* as *mantras* do not accomplish their aims if pronounced in wrong way or are deficient in accent and letters, *agada* (antipoisonous) remedy has to be used.^[4] Acharya *Charaka* mentioned *mantra* as first treatment in *Chaturvimsahati chikitsa*.^[5]

Mantra prayoga in Visha Vaidya jyotsnika

Visha Vaidya jyotsnika is traditional *Ayurveda Vishagrantha* which explains the importance of *mantra* in *Vishachikitsa* in two chapters named as *Mantra swaroopadi kramam* and *Mantra prayoga*.

Method of study of *Mantra*

Mantra should not be learned reluctantly, hide and listen, hearing from some one's teaching may lead to opposite result. Studying *Mantra* from book is also not a proper method. *Mantra* should be learned from guru itself.

Qualities of *Guru & Shishya*

Guru should possess the following qualities like *vidya* (knowledge), *bhakti* (devotion), *dakshya* (brilliance), *japa dhyana* (meditation), *snanam* (bath), *sandya japa* (evening chanting), *tapa* (deep meditation), *krupa* (kindness), *satyam* (honesty), *param samartya* in *mantra* (excellent knowledge in *Mantra*), *shakti* (power) and *budhi* (intelligence) Where as student should possess *Shanthi* (peace), *Indriya nigraha* (restraint of senses), *Samartya* (strength), *Brahmacharya* (celibacy), *Mitasudha ashanatwam* (moderate neat food), *Mahotsaham* (enthusiasm), *Sudha bava* (good mind), *Budhi* (intelligence), *Deva bakti* (devotion), *Manasa vacha. karmana gurushushrusha* (obeying guru in mind, speech, action), *Atyartha yukti* (intelligence), *Dakshinya*, *Alpanidra* (little sleep), *Vacha*, *Kshama* (pardon).

Mantra japa should be done near *theertha theera*(river side), *kshetra*(temple), lonely place, *aarama*(garden) Forest, river side, *thulasi chaura*, in teachers home. *Japa* done facing east and north is good where as south is contraindicated. The persons should take foods like milk, leafy vegetables, *biksha ahara* (offered food), *yava kanji*(barley porridge), *nivedya choru*(offered rice). Give *vandana* to *gurunadha* and *ganapathi* those who have control over *indriya* and *mana sheershadipadam lipinyasam* Then do *pranayamam* and *adhara Pooja*. *Mantras* are having 6 *angas hrudaya, shira, shikha, kavacha netram, agram*. If *mantra*

is having 6 /5 angas immediate result will get. *Garlands Rudrakshamala, tulasi amala, sphatikamala, tamara kurumala* can be used for japa.^[6]

Types of mantra

There are 3 types of mantra. *Stree, purusha and napumsaka*. Mantras ending with names of *agni* are *streemantra*, Mantra which is ending in *namaha* is *napumsaka* and remaining mantras are *purusha mantra*. *Streemantra* is for *vasheekarana* (spell) *Napumsaka mantra* for *uchhadana* purpose (expelling evil spirit), *Purusha mantra* for *visha shanthi* (reducing visha).

If it is greater than 8 *varna* they are good for old aged people, for reciting all time (*nitya sevanam*), For *yuva* (Young aged) mantra having 10 *aksharas* are good and for or children 5 *akshara* is good. If there are syllables more than 20 it is known as *maala* mantra, 10-20 *sadrana mantra* is known as, Below 10 it is *beeja mantra*.

In *Visha Vaidya jyotsnika* it is told that we can use mantra for three purposes, ie *visha sthambana* (arrest the poison spread), *samhara* (removal of poison), *sankramana* (poison transferred from one person to another).^[5] Mandalas are also mentioned, they are *aaksha, vayu, agni, toya, boomi*. Different color and shape are attributed each factor. One should visualize the color and shape accordingly.

Table 1: Mandalas for Visualization while mantra chanting.

Mandala	Attributed color	Shape of mandala to be visualized
<i>Bhoo</i>	Yellow	4 cornered
<i>Thoya</i>	White	Half moon
<i>Agni</i>	Red	3 cornered
<i>Vayu</i>	Black	Circular
<i>Akasha</i>	Multi colour	Circular

Neela kantatyakshari mantra, Garuda panchakshra mantra, Tyaksharee mantra prayoga are some *mantra prayogas* that the *Visha vaidyas* were used in ancient times. If *tyaksharee mantra* is recited for 3 lakh times then *visha sthambana* (stagnation of *visha*) and *visha nashana* occurs. It should be recited near *lalaata* (forehead), *hrudaya* (heart), *nabhi* (umbilicus), back of neck. These are the important *marma* predominant areas in the body.^[6]

Table 2: Attributes of various Mantrakshara.

	Moha	Vishanashana	Vishasthambana	Visha samkramana
<i>Antyakshara</i>	chest	Forehead	Behind head	

<i>Madyakashara</i>	forhead		Forehead	<i>Adyakshara</i>
<i>Adyakshara</i>	<i>Nabhi</i>	<i>Uras</i>	<i>Uras</i>	<i>Madyakashara</i>

DISCUSSION

Mantra is magical syllables which tunes our mind and body. Mantra is having connection with cognitive functions of brain. Psychological factor plays a major role in the spread of poisoning in snake bite cases. Snake bite creates flight and fright response in patient. By the acute stress the sympathetic nervous system get stimulated which may cause release of hormonal cascade. Sympathetic nervous system give stimulus to adrenal gland, triggering catecholamine release, results in increased heart rate, respiration etc. Which in turn causes the fast spread of poisons. Studies have shown that During 5 minutes of "aum" chanting the subjects showed slow wave electroencephalographic patterns of theta and delta waves suggestive of mental relaxation and simultaneously there was a significant decrease in galvanic skin resistance values and an increase in heart rate ($p < 0.05$) which are suggestive of activation.^[7]

There are common meditation practices including focused attention (FA), open-monitoring (OM), transcendental meditation (TM), and loving-kindness (LK). Two commonly studied types of attention training practices include FA and OM. Functional MRI (fMRI) studies have demonstrated that various types of meditation increase activity in various regions of the brain, including the PFC, insula, and anterior cingulate cortex (ACC). Interestingly, different forms of meditation can activate different regions of the brain. FA results in increased brain activity and connectivity in the ACC relative to OM. There is also evidence for increased frontal, parietal, and occipital alpha power and synchrony during meditation.^[8]

These evidences suggest that *mantra* can effect brain function in acute and remote basis. It helps to calm the mind of patient, helps in reducing the spread of poison and may also helps in regaining consciousness in neurological snake bite cases(cobra poisoning). By chanting *Mantra* physician can also increase their energy level which help him in accurate sharp action. Proper chanting of *mantras* creates particular energy vibrations in the energy field of the physician. This could directly affect the energy field of the patient through a resonance effect and help in correcting the altered rhythms of his field. In addition to this, the physician could be transferring the energy to the patient through the specific *kriyas* [specific acts which he performs] or through the medicine that he administers. Sometimes mantra may produce some placebo like effect, it will increase self confidence in him and increase mental power.

Snakes are considered to be dieties in Kerala. They are considered to be gods of earth, so farmers pray to them for good harvest and rain, conduct pujas and give offerings. We cannot neglect the devotional, spiritual aspect of mantra also.

CONCLUSION

Mantra chanting is the ancient science of healing which calms mind and soul. It is very difficult to explain the magical action of mantra. This is a sound of vibration or resonance which produces changes in the energy level of both persons those who are chanting and also those who are hearing. In *Visha chikitsa* it reduces the fast spreading action of *Visha* and causes *Visha sthambana*. So many studies are now going on based on the miracles of *mantra chikitsa*. Now a days more people are recognizing the power of mantra chanting. In the present scenario implementing these method while administering medicine can make much result.

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