

Vaidik Mantra Chikitsa and Ayurveda: Exploring Non-Pharmacological Interventions in Traditional Medicine

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Abstract –

This research work contains literary review of Mantra, Chikitsa and disease wise mantra elaborated in Veda & Ayurveda. Mantras are related to Brahma and Tantra is related to Shiva. Mantra therapy is a Naishthhiki Chikitsa. Nishthhiki means 'loyalty', in which you have loyalty, faith, if you have that thing, then we see double and quick benefit in the treatment done on you. In this modern word, human kind is progressing day by day. But there is no such therapy available in this world, which is costless & should be available everywhere. Mantra Chikitsa will be a good option to overcome this problem. What is the Chikitsa (Treatment)?, What is mantra chikitsa? How do it works? Classification of Mantra, Scientific method of Mantra Chanting, Nature of Mantra, Importance of Proper

pronunciation of Mantra and faith, Effect of Mantra on livings, Scientific method of Manta Chanting in proper rhythm (छंद), Benefits of Mantra chanting, Utility of Mantra In Preparation of Bheshaja (Medicine), changes in brain waves after mantra chanting, all these are well elaborated in detail in this research work. Mantra therapy is a Spiritual therapy. Daiva Vyapashraya Chikitsa is the treatment method based on the deeds done in the previous births and methods of correcting those deeds. It also includes believing in divine powers and measures taken to please God. It can be called, The Divine Therapy. Declination cause of Mantra Chikitsa & Inclination remedies for Mantra Chikitsa also well illustrated in this research work. Disease wise special mantra chikitsa is given in this research work, compiled from Veda & Ayurveda. *Karmaj Vyadhi,*

Karmaj Bhog & its treatment is also elaborated in this research work. Because many times, we see, that proper treatment is done by proper doctor but some times, we didn't get expected result because of Karm-bhog. So this chapter is also included in this research work. Mantra Chikitsa is working well in such diseases i.e. Karmaj Vyadhi. Actual clinical trials has carried out in Ayurveda hospital. There are 2 groups, one is control group & other is trial group. Total 30-30 patients are selected for this clinical study. We found good results in Mantra Chikitsa group. It seems clear that Mantra Chikitsa should be used as a supportive treatment alongwith specific treatment. Mantra chikitsa is enhancing the moral power of the patient. **Conclusion:** Efficacy of Vaidik Mantras in various diseases along with their specific treatment has a great significance in curing the diseases early. Ayurveda has also included *Mantra Chikitsa* under *Daiv-Vyapashray Chikitsa* in various diseases which have also a great significance in curing the diseases. Mantra chikitsa is inexpensive treatment method, which one can use anytime, anywhere.

Key words - Vaidik Mantra, Ayurved Mantra, Diseases, Treatment.

Introduction –

Ayurveda is an eternal science, so there is no mention of its origin, only the direction of expression through realization and preaching. Brahma also remembered it, did not create it, 'ब्रह्मा स्मृत्वायुषो वेदम् ।' '*Brahma Smritvayusho Vedam*'^[1] Acharya Sushrut has also said that Ayurveda existed before the creation of this universe. Hence it is clear that Ayurveda is the Upaveda of Rigveda. Acharya Charak only said that we should have special interest in Atharvaveda, because it contains many facts of medicine and mantra therapy is described. In such a situation, the statement of Kashyap Samhita seems appropriate, in which Ayurveda was called as *Pancham Veda*, that is, parallel to all and ahead of all, because Ayurveda is the science of life and other Vedas have meaning only when there is life.

Mantras are related to Brahma and Tantra is related to Shiva.

Mantra therapy is a *Naishthhiki Chikitsa*.^[2] *Nishthhiki* means 'loyalty', in which you have loyalty, faith, if you have that thing, then we see double and quick benefit in the

treatment done on you. The sole purpose of **Mantra therapy** is to maintain or increase the patient's morale. By this, the patient gets mental peace, faith and mental strength and he becomes ready for the next treatment. A kind of positive thinking arises in him. This positivity causes him to be cured or disease free. In this reference, positivity is generated by chanting the name of the one, in whom one has to faith and loyalty. Like Hindus chanting the names of Hindu deities, Muslims chanting the name of Allah or reciting verses from the Holy Quran Sharif, a lot of practical work has been done on Mantra therapy at the Vedic University run by Maharishi Mahesh Yogi in the Netherland.

At other places, the soldiers of *Raja Chhatrapati Shivaji Maharaj* used to shout '*Har Har Mahadev*' while going to war. This word '*Har Har Mahadev*' is not a mantra, but it works as a mantra for them. Because they have faith in him, saying *Har Har Mahadev* used to transmit a power in the soldiers and this power helped them to win the war. Similarly, by saying '*Jor laga ke haissshya*', labors get a power, a feeling, which helps them to work with full force. This is the mantra for them. Recently in the film, "*Three Idiots*" there is a word being used for self support, i.e. '*All is well*' as all we know. Medicines may not be available at one time but mantra therapy can be done by anyone, anywhere, anytime. Availability of mantra therapy is very easy. There is no need of any special equipment for this. As we see that even today in the tribal area, we are seen doing *mantra chikitsa* by the *Bhagat person*.

What is the Mantra?

So in answer to this, I will say '*मननात् मंत्रः*'^[3] whose meditation gives relief. Mantra is a thought. Which pronunciation brings purity in the speech. Toxins of the body become inactive by its pronunciation. This is such a rare and special combination of letters, which is able to excite the world of consciousness. Sometimes intellectuals define mantra as a sacred thought. It is not wrong to believe what they say so. For example, *Gayatri Mahamantra* is the most sacred thought of the universe. In this, a prayer has been made to God for wisdom and prosperity for all. But despite this the limits of this definition are narrow.

When medicines fail, all worldly remedies fail, then there is only mantra one, which brings life to the dying. Mantra therapy

never fails when the experiments of penance should be associated with it.

Mantras are also important in *Sanatan Dharma, Jainism, Buddhism and Sikhism*. What is a mantra ? And why are *Mantras* called as *Mantras* ?

The verbal *beej*, name or sentence used to worship a particular deity or element of Brahma is called, '*Mantras*'.

The *beej* is like Om (ॐ).

Names like '*Hare Ram*', '*Hare Krishna*' and sentences like "*Om Namah Shivay*."

What is *Mantra Chikitsa* ?

The treatment that is done by mantras is called '*Mantra Chikitsa*'. In Vedas, mantras have been given for the relief and destruction of all diseases. Moreover, mantras have been given in the Vedas to reduce the anger of those who are diseased by their *Karmas* (past deeds). Mantra therapy is being followed from the time of Vedas. But its effect and *Prabhav* depends on the purity and faith of the person who is doing mantra therapy and the person on whom it is being done. In Ayurveda, mantra chikitsa has been said for many diseases.

Mantra therapy is a spiritual therapy. Mantra Chikitsa makes the possible to impossible. Spiritual medicine is a holistic healing method. Even eternal life has an end. Disease is a problem in the area of the body, but where there is devotion is *Shakti*, then disease or trouble, everything goes away.

'सिद्ध वैद्यस्तु मात्रिकः।' [4]

The identity of *Siddha Vaidya* is that he knows Mantra Chikitsa very well. He himself uses

Why are *Mantras* called as *Mantras* ?

The word "*Mantra*" comes from the "*antra*" *Dhatu*, which means to speak in secret." (*मंत्रि गुप्तपरिभाषणे* | *Mantri Gupta Paribhashane- Dhatu-Paath*)

At the time of initiation into *Mantra*, *Mantras* are to be given secretly in the ear. And at the time of *Mantra Sadhana*, *Mantras* are chanted secretly in solitude. For this reason *Mantras* are called "*Mantras*".

"मन्त्र्यन्ते रहसि भाष्यन्त इति मन्त्राः।"

Mantras are also called '*Mantras*' because they are associated with meditation.

Yaskacharya has said in *Nirukta-*

"मन्त्राः मननात्।" [5]

That is, *Mantras* due to meditation or contemplation are called '*Mantras*'.

Power of *Mantra* -

When anybody sing a song, he is a singer but for the *Mantras*, we call it is a Chanting !! So its very scientifically designed words, along with designed meaning.

“ॐ भद्रं कर्णेभिः शृणुयाम देवाः।

भद्रं पश्येमाक्षभिर्यजत्राः।

स्थिरैरङ्गैस्तुष्टुवागँसस्तनूभिः।

व्यशेम देवहितं यदायूः।

स्वस्ति न इन्द्रो वृद्धश्रवाः।

स्वस्ति नः पूषा विश्ववेदाः।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः।

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥” [6]

If you listen very carefully to *Mantras*, there are some particular up & downs in the voice, there are specific method of chanting to *Mantra*, vibration creates in the environment, it's a kind of enforcement. So, it's continuously vibrating in our nervous system.

Classification of *Mantra*:

Three types:

“*Vachikashcha Upamshushcha Manasashcha Tridha Smrutah*”

(SKD)-9

1. *Vachika* – Chanting the *Mantra* in low, medium, or high tone.
2. *Upamshu* – Chanting the *Mantra* only with lip movement without chanting loudly.
3. *Manasika* – Chanting of *Mantra* in the *Manas* without any sound or lip movement.

Other types of *Mantras*–

1. *Veda Mantra* – *Mantras* mentioned in *Vedas*, devoted recitation of these *Mantras* or chanting them devotedly in a proper manner relieves the person from all the miseries.

2. Tantrika Mantra - This *Mantra* has its origin in *Tantras*, they can be practiced for specific purposes, such as achieving wealth, health, success, etc.

3. Pauranika Mantra - These are relatively simple and can be practiced by anyone, they are easy to learn and purifies the emotion of the human mind.

According to Scholars -

1. Bheeja Mantra – It comprises 1-15 *Aksharas*. One cannot understand the meaning of the *Mantra* as well as cannot identify to which deity it is related. It is the powerful essence of all other types of *Mantras*. Ex - *Kleem, Hreem*, etc.

2. Moola Mantra – It comprises *Bheeja Mantra* along with the name of the deity. Ex - *Om Namah Shivaya, Om Namō Narayanaya*,

3. Maalaa Mantra – It comprises the *Bheeja Mantra*, the Name of the deity, and the *Phala* of the *Mantra*.

4. Shloka Mantra – It quotes the *Visheshana* of the deity.

5. Rhyn Mantra – It is the *Veda Mantra*. It has a different meaning.

Nature of Mantra -

The number of indirect (परोक्ष) and actual (परोक्ष) mantras is abundant in the *Vedas*. The number of spiritual/ mantras (आध्यात्मिक) is small. Nature of the mantras is explained in *Nirukt*.

Mantras are powerful mystical sounds, revealed to the *Rishis* (Sages) for the benefit of all the world. Mantras are used as prayers to invoke various aspects of Divinity. When they are intoned with attention and devotion. They are extremely powerful vehicles for the *Shakti* (energy / spirit) of God. This *Shakti* imbues people and things with uplifting healing power. The *Thirumantiram* proclaimed that the mantra holds the power to turn copper into gold. The embodied soul is compared to copper & the divine self (*Shiva*) is compared to gold. The mantra will literally transform the embodied soul into the formless absolute. Whereas the *Yantra* is likened to the physical body and *Tantra* to the soul. The mantra is said to relate to the mind. Mantra has power like no other technique. We have to uplift consciousness and to awaken the higher capacities of the superconscious mind.

"Mantras have the power to heal consciousness at the deepest level. They effect the people who hear them and the places where they are practiced. The Vedic mantras have been revealed by the Rishis (Sages) Rishikas (female Sages) for the benefit of humanity. Men, women, and children of all nationalities, casts, creeds, and social statuses can benefit from the use of the powerful Veda mantras, but they must have courage to look within themselves and an intention to help all living beings."

These Mantras (holy recitations) are gifted by the highly evolved Guru to the disciple. Guru vouches for the disciple and signs guarantee for all the good and bad deeds of the disciple, under the condition that the disciple will chant the *Mantra* and will lead a pious life, everyday. So, if you are giving *Mantra* to a disciple to chant, keep in mind that you are vouching for that disciple. Hence, it is not a good idea to give *Mantra Upadesha* to everyone. Wrong use of *Mantra*, with wrong pronunciation should be avoided at all cost.

Scientific method of Mantra Chanting in proper rhythm (छंद) –

There are 17 types of *Chhandas*. Special *Chhand* for special *Mantra*. These *Chhandas* are developed by *Rishis*, to create a special waves / sound from the *mantra*, which are acts on every living beings by various ways.

Chandas (Chanting style) play key role. Physical and psychological factors facilitate action of these *Mantras* only if the *Mantras* are recited properly.

Mantras that proper chanting of these *Mantras* gives several physical, psychological and spiritual benefits to the individual.

Sound (*Nad*) is the basic component of creation and is based on the sciences of Music and *Mantra*.

Chanting *Mantras* is a scientific tool of inducing certain vibrations within oneself to channelize the cosmic energy through our bodies and maximize our potential and expand

Benefits of Mantra chanting –

- Healing power of *Mantras*,
- Enhancing the potential of the mind,
- *Mantras* quieten the mind,
- *Mantra* chanting is a great stress-buster.
- *Mantras* have the power to heal consciousness at the deepest level,

- Aura become strong,
- Develop positivity in mind,
- Increases self confidence. [7]

Utility of Mantra in Preparation of Bhashaj:-

Method of Agada preparation - Ghataka Dravya of Mahagandhahastee Agada should be powdered during Pushya Nakshatra and Kalka has to be done by mixing it with goat urine and is dried. Then it is given Bhavana with Go Pitta and Ashwa Pitta by chanting the Mantra.

Ayurvedhaka Rasayana - This Rasayana consists of Aushadi which is made potential by Mantra and gives the result in one year.

Collection of herbs - The herbs like Ajagari, Shwetakapoti, Gonasi, Krishnakapoti, Varahi, Chatra, and Atichatra should be collected by chanting the Mantra.

“महेद्रं कृष्णं ब्राह्मणं गवांसपि तपसा तेजसा वासपि प्रशम्यध्वम शिवाय वै ।”

• **Chandrodaya Agada preparation in Vishadhikara** - The physician is advised to do the Pata and Japa of two Mantras-

“ नमः पुरुषसिंहाय नमो नारायणाय च ।

यथासौ नाभिजानाति रणे कृष्णंपराजयम् ॥

एतेन सत्यवाक्येन अगदो मे प्रसिद्ध्यतु ।

नमो वैदुर्यमाते हुलुहुलु रक्ष मां सर्वविषेभ्यः ॥

गौरि गान्धारि चाण्डालि मातङ्गि स्वाहा ।”

“ ॐ हरिमायि स्वाहा ॥

Chanting Mantras is a scientific tool of inducing certain vibrations within oneself to channelize the cosmic energy through our bodies and maximize our potential and expand possibilities. [8]

Actual Analysis – References of Mantras in Atharva Veda-

No.	Disease	Manda	Suk
1	Yakshma Nashan	1	12
2		2	33
3		3	7
4		3	31
5		6	20
6		6	85
7		6	91
8		6	127
9	Hridayaroga	1	22

10	Kamala-Nashan	1	22
11	Swetakushtha-Nashan	1	23-24
12	Jwara-Nashan	1	25
13		7	121
14		7	116
15	Kshetriya-Roga Nashan (Congenital)	2	8
16	Vishaghna	4	6
17	Vshnashan	4	7
18	Takman - Nashan	5	4,22
19	Sarpavisha Nashan -	5	13
20	Sarpavisha Niwarna -	6	12
21	Krimighna	5	23
22	Balasa Nashan	6	14
23	Akshiroga Bhashaja	6	16
24	Manya-Vinashan (Gandamala)	6	25
25	Gandamala Chikitsa	7	74,76
26	Unmada Roga Nashan	6	111
27	Garbha Dosha Nivarna	8	6
28	Kushtha Nashan	19	39

References of Mantras Chikitsa in Ayurveda –			
Sr . No.	Ayurveda Samhita & Sthan	Adhyay	Shlok
1	Charaka Samhita Sutra Sthana	11	45
2	Charak Samhita Chikitsa Sthana	3	309
3		3	310
4		3	311
5		3	312
6		3	317
7		23	35

8	<i>Charaka Samhita Kalpa Sthan Madanafalkalpad hyaya</i>	1	14	
9	<i>Charaka Samhita Sharira Sthan</i>	8	8	
10	<i>Charaka Sharira-Sthan</i>	8	39	
11	<i>Charaka Sharir Sthan</i>	8	46	
12		1	12	
13		5	19	
14		5	20-32	
15		<i>Sushruta Samhita Sutra Sthan</i>	5	33
16		5	34	
17		44	5	
18		13	26	
19		31	30-31	
20	<i>Sushruta Samhita Sharir Sthan</i>	2	61	
21		13	24-25	
22		<i>Sushruta Samhita Chikitsa Sthan</i>	15	5
23		15	6	
24		15	7	
25		15	8	
26	<i>Sushruta Samhita Chikitsa Sthan</i>	30	26	
27		30	27	
28		30	28	
29		5	8	
30		<i>Sushruta Samhita Kalpa Sthan</i>	5	9-10
31		5	11-12	
32		5	13	
33		28	9	
34		30	11	
35		30	12-13	
36		<i>Sushruta Samhita Uttar Sthan</i>	31	10
37		31	11	
38		32	11	
39		32	12	

40		33	10	
41		34	9	
42		35	9	
43		35	10	
44		<i>Sushruta Samhita Uttar Sthan</i>	36	11
45			60	30
46		60	39	
47		2	5	
48		5	17	
49		<i>Nibandh Sangraha Sutra Sthan</i>	6	19-33
50			6	34
51			6	35
52			43	1-2
53			5	8
54	<i>Nibandh Sangraha Kalpa Sthan</i>		5	9-10
55			5	11-12
56			5	13
57	5		14	
58	5		15	
59	<i>Nibandh Sangraha Uttar Sthan</i>	9	18-19	
60		9	37	
61	<i>Vagbhata Samhita Sutra Sthan</i>	18	17	
62		3	40	
63		4	59	
64		6	50	
65		6	51	
66		6	52	
67		<i>Vagbhata Samhita Uttar Sthan</i>	35	20-24
68			35	28-30
69		35	31-32	
70		39	84-88	
71		39	89	
72		Apsmaar Chikitsa Prakaran	44	

73	<i>Chakra-Datta</i>	Stree Rog Chikitsa Prakaran	19-22
74		Stree Rog Chikitsa Prakaran	27
75		<i>Baal Rog Chikitsa Prakaran</i>	82
76		<i>Baal Rog Chikitsa Prakaran</i>	83
77	<i>Chakra-Datta</i>	<i>Baal Rog Chikitsa Prakaran</i>	87
78		<i>Baal Rog Chikitsa Prakaran</i>	89
79		<i>Baal Rog Chikitsa Prakaran</i>	91-107
80		Vamanadhi kaar Prakaran	2
81		Vamanadhi kaar Prakaran	3-4
82		Susthadhi kaar Prakaran	11
83	<i>Yoga Ratnakar</i>	<i>Balrog Chikitsa</i>	5-6
84	<i>Yoga Ratnakar</i>	<i>Balrog Chikitsa</i>	7
85	<i>Yoga Ratnakar</i>	Vish Chikitsa Chapter- 1	1
86	<i>Yoga Ratnakar</i>	Uttaraardh - Chapter - 1	20
87	<i>Sharangdhar Samhita</i>	10	115 5
88	<i>Vaidyak Paribhasha Pradip</i>	1	1
	Total References in Atharva Veda		155

Aims & Objects -

- 1) To study about *Mantra Chikitsa* in Ayurved scriptures,
- 2) Clinical & comparative study of Mantra Chikitsa on patients,
- 3) Psychological effect of *Mantra Chikitsa* on mind & body.

Outcomes of Present Research –

- 1) To help to remove the confusion (mis-information) in the society about mantra therapy.
- 2) To provide mantra chikitsa for the patients suffering from incurable diseases under one roof.
- 3) World will get the knowledge of mantra therapy described in Veda and Ayurveda.
- 4) Integration of mantra chikitsa with modern medicine for better result in patient.
- 5) How do mantras work scientifically? come to know to the world.
- 6) Mantra therapy is a scientific therapy. This research work will build trust in the society regarding mantra chikitsa, our Veda & culture.

Benefits of Research -

Mantra therapy is not a new therapy for us. Medical science cannot be complete without mantra chikitsa. There is a specific rules & regulations for chanting of mantras. And the pronunciation of mantras should be clear. The person who is chanting mantras should be pure and virtuous. To have power in mantras, that much penance, devotion & faith is necessary, mantras work only then.

Assumptions -

According to Ayurveda Science and in the verses of Acharya Charak, Sushrut and other Acharyas -

* Special description and usefulness of mantra therapy has been mentioned.

* Mantra therapy is not a superstition, it is a scriptural methodical therapy.

* Even today, in many cities of India, we are seeing about deactivating snake venom through mantra chikitsa.

* To increase the awareness among people about their culture, knowledge of Vedas, Puranas, this research will be appropriate.

* Along with medical treatment, if the patient is made aware of mantra therapy as well, then it will definitely be more beneficial.

* Mantra therapy will help in getting authenticity.

* There will be benefit in increasing the knowledge of Mantra Chikitsa in common people.

* Indian science and culture believe in reincarnation (re-birth). That's why mantra therapy is described in the Vedas. And entire Indian ancient sciences are **experienced** based & not **experimental** based.

'पूर्वजन्मकृतं पापं व्याधिरूपेण बाध्यते ।' ^[4]

Mantra therapy is more effective in those who are suffering from *Karmaj Vyadhi*. Especially if the patient is not become disease-free even after complete treatment, then other measures should also be adopt, this is a clear instruction in the Ayurved. For the diseases which are mostly *karmaj*, mantra therapy is suitable for their mitigation.

* Positive energy is generated by mantra chanting.

* Aura of the person also becomes strong.

Scopes for present Research –

In many places in Vedas and Puranas, mantra therapy for almost all types of diseases has been described. But we see that mantra therapy method getting extinct (lost) now a days. Role of Mantra chanting in medicine preparation have great significance, many research has done for this.

Apparently, there are many mantras suitable for medical use in Vedas and Puranas. Collecting them according to disease, this will be the scope of the main amendment of this research work. May man-kind become free from hindrance, happy and prosperous, free from diseases, even this would be the extent amendment of this research work.

Material & Methodology

MATERIALS –

Analytical method - (1) Treatment in Mantra

(2) Treatment through Mantra

* Co-relation between Ayurveda Mantra chikitsa and Vaidik Mantra chikitsa

* References and collection of mantras from *Veda* & other original sources.

* Compilation of Mantras according to diseases described in *Vedas, Vedangas, Upanishads, Puranas*, etc.

Reviews of Vedas and Ayurveda texts, electronic data base, and published researches have been carried out. Collection, compilation and analysis of the concept have been done.

Methodology –

Reviews of Vedas and Ayurveda texts, electronic data base, published researches and clinical study have been carried out. Collection, compilation and analysis of the concept have been done.

Clinical study has also carried out in indoor patients of Shalya-Tantra Dept. of Chaitanya Ayurved College & Hospital, Sakegaon- Bhusaval during period of 01.01.2024 to 31.12.2024. Control Group i.e. Group-A – treated / observed without Mantra Chikitsa & Trial Group i.e. Group – B treated / observed with Mantra Chikitsa. For this trial group, “**The Mahamrityunjaya Mantra** ” is used for chanting & listening.

**ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥**

The Mahamrityunjaya Mantra is a powerful Vedic chant dedicated to Lord Shiva to overcome the fear of death, invoke healing, and seek liberation (*moksha*). Often chanted 108 times, this "Great Death-Conquering Mantra" from the Rigveda is believed to bring profound peace, health, and spiritual growth.

Mantra in Sanskrit/Hindi

Various kind of post operative surgical patients are observed in two groups.

A)Control Group i.e. Group-A – treated / observed without Mantra Chikitsa & B)Trial Group i.e. Group – B- treated / observed **with Mantra Chikitsa**.

Results are discussed in Result & observation section.

Some important things to follow while performing mantra therapy -

1. The person performing mantra therapy should not take any kind of financial compensation. If you do so, the mantras will not be useful and the person performing mantra therapy will suffer.

2. Any mantra should be performed in the morning after taking a bath and being clean.

3. No mantra should be recited in the house during the menstrual period of women. On the fifth day, add a pinch of turmeric in water and sprinkle that water all over the house and only then recite the mantra. Or, for purification, sprinkle cow urine in the house.

4. The person performing the mantra should pray to God sincerely to invoke water with the mantra, saying, "I am performing the mantra to cure xxx person from this disease/illness and I pray to God that he/she will get well soon."

5. While invoking water, preferably use a vessel made of copper or silver. If none of these are available, a glass will do. But do not use a stainless steel vessel. Because stainless steel is not a pure metal.

6. While invoking water, do not place the vessel (vase) on the ground and recite the mantra. The vessel should be placed on a table or a shelf and the mantra should be recited.^[9]

7. The patient/diseased person can drink the consecrated water little by little throughout the day or all of it at once.

8. Take new water every day, concentrate it daily and give it to the patient/diseased person.

9. If the water left over the next day is not thrown into a basin, sink, drain, or sewer, it should be poured into a basil plant or other plant in the house.

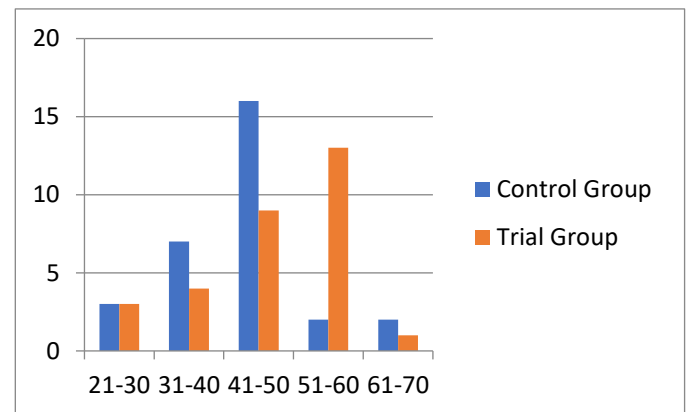
10. There are different mantras for different diseases, and if there are two or three types of chanting at the same time, then one such mantra should be recited one after the other, 21 times each by dipping all five fingers of the right hand in the same water. There is no need to take separate water for each disease.^[10]

11. Continuous 24 × 7 listening of Mahamrutyunjay Mantra.

Data Analysis –

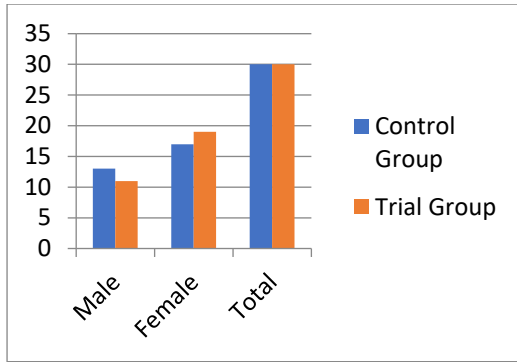
1) Age –

Age in Years	Control Group i.e. Group - A (Treated Without Mantra Chikitsa)	Trial Group i.e. Group - B (Treated With Mantra Chikitsa)
21-30	03	03
31-40	07	04
41-50	16	09
51-60	02	13
61-70	02	01
Total Patients	30	30



2) Sex –

	Control Group i.e. Group - A (Treated Without Mantra Chikitsa)	Trial Group i.e. Group - B (Treated With Mantra Chikitsa)
Male	13	11
Female	17	19
Total Patients	30	30

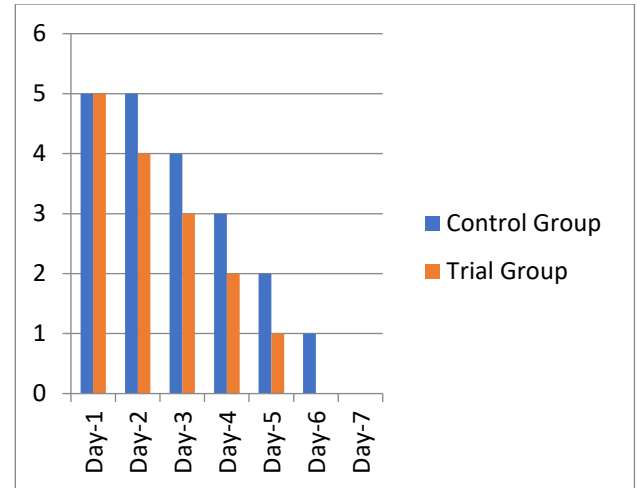


3) Relief in Pain (Post Operative) –

Each group were assessed with 30–30 patients.

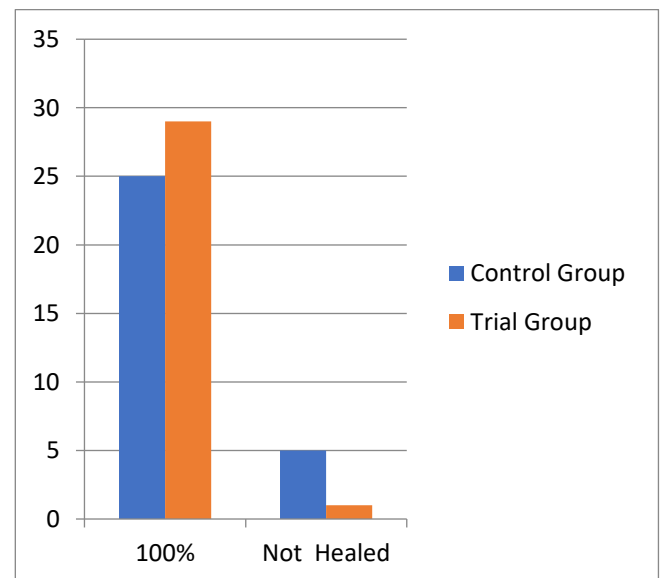
Severity of Post Operative pain assessed in patients = 5 to 0

Day	Control Group i.e. Group - A (Treated Without Mantra Chikitsa)	Trial Group i.e. Group – B (Treated With Mantra Chikitsa)
Day-1	5	5
Day-2	5	4
Day-3	4	3
Day-4	3	2
Day-5	2	1
Day-6	1	0
Day-7	0	0



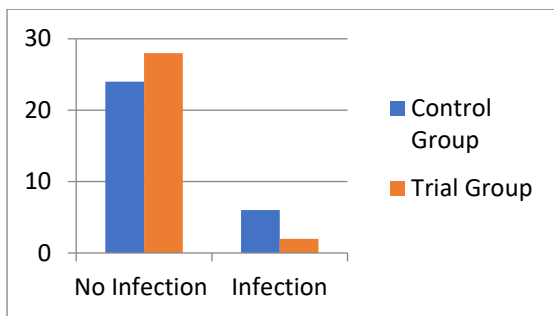
4) Wound Healing Rate (on 7th day) -

Day	Control Group i.e. Group - A (Treated Without Mantra Chikitsa)	Trial Group i.e. Group – B (Treated With Mantra Chikitsa)
100% Healed	25	29
Not Healed	5	01
Total	30	30



5) Post Operative Infection (on 7th day) –

	Control Group i.e. Group - A (Treated Without Mantra Chikitsa)	Trial Group i.e. Group – B (Treated With Mantra Chikitsa)
No Infection	24	28
Infection	06	02
Total	30	30



Result -

- 1) Only from age group of 11 to 70 years male / female patients are selected for present study.
- 2) Sex wise selection criteria not sated, it makes no difference. Data collected as the patients admitted in the hospital on daily IPD basis.
- 3) Pain – Early pain relief or less pain seen in trial group, i.e. Group –B (Treated With Mantra Chikitsa) than control group, i.e. Group- A (Treated Without Mantra Chikitsa)
- 4) Wound Healing Rate (on 7th day) –
Wound Healing rate on 7th day are good & early seen in trial group, i.e.
Group –B (Treated With Mantra Chikitsa) than control group, i.e. Group- A (Treated Without Mantra Chikitsa)
- 5) Post Operative Infection (on 7th day) –
Post Operative Infection on 7th day are very less seen in trial group, i.e. Group – B (Treated With Mantra Chikitsa) than control group, i.e. Group- A (Treated Without Mantra Chikitsa)

Observations -

This clinical study is carried out in indoor patients of Shalya-Tantra Dept. of Chaitanya Ayurved College & Hospital, Sakegaon- Bhusaval during period of 01.01.2024 to 31.12.2024. Control Group i.e. Group-A – treated / observed without Mantra Chikitsa & Trial Group i.e. Group – B treated / observed with Mantra Chikitsa.

Various kind of post operative surgical patients are observed in two groups.

- A) **Control Group i.e. Group-A** – treated / observed without Mantra Chikitsa & B) **Trial Group i.e. Group – B** treated / observed **with Mantra Chikitsa.**

- 1) Age group for both Control Group – A & Trial Group – B are selected nearly equal.
- 2) Age group divided in 5 groups from 21-30 , 31-40, 41-50, 51-60, 61-70.
- 3) Sex wise both group are maintained for Control Group – A & Trial Group – B.
- 4) Sex wise also nearly equal patients are maintained.
- 5) Relief of pain is more observed in patients of Trial Group i.e. Group- B , which are treated with Mantra Chikitsa have get more & early relief of pain. Trial Group with Mantra Chikitsa have result in 5 days, where Control Group i.e. Group-A without Mantra Chikitsa take 6 days to relief from pain.
- 6) Wound healing rate observed on 7th day in both group but Trial Group i.e. Group – B - have 96.66 % result where Control Group i.e. Group-A – treated / observed without Mantra Chikitsa have 83.33 % result in wound healing.
- 7) Post operative infection observed in both group but Trial Group i.e. Group – B have only 6.76 % result where Control Group i.e. Group-A – treated / observed without Mantra Chikitsa have 20.08 % result in wound healing.

	Control Group i.e. Group-A treated / observed	Trial Group i.e. Group – B treated / observed

	without Mantra Chikitsa	with Mantra Chikitsa
1) Age group	Nearly Equal in both groups.	
2) Sex wise	Nearly Equal in both groups.	
3) Relief of pain	With in 6 days	With in 5 days
4) Wound healing rate	83.33 %	96.66
5) Post Operative infection	20.08 %	6.76 %

Above observations seems clear that Mantra Chikitsa has a great significance in curing the diseases.

This comparative study shows clear efficacy of *Mantra Chikitsa* in post operative care. Relieving post operative pain, symptoms & good wound healing with no infection without any complications.

Experimental trials of medicinal plants changed with & Mantras or high energized resonance and responses to various ailments recorded. As a result, chanting of the Mantra creates a state where the vibration within the medicine is completely in synchronise with the energy represented by the Mantra. Medicine becomes more powerful & effective. The preparation method is based on extremely high dilutions of many substances in water, far beyond any detectable level. For this reason, it has been suggested that water could retain a 'memory' of substances that have been dissolved in it before the successive dilutions.

Discussion -

According to observation & facts of present study will discuss in this section.

This is a pilot study undertaken. We get satisfactory outcomes through this study. Further lot of work to be done in this regard, because dependency & resistance of antibiotics are increasing day by day due to unnecessarily administration. *Mantra Chikitsa* is a good option for healing of post

surgery wounds,. Due to proteins present in the cut nerve ends, sooths & heals early. Every cells have a nuclei & mantra acts on these nuclei. All these properties also helps to early relief from pain. Due to early starting of surgical wound healing, there are less chances of post operative infection. We were listened to Mantras to all patients. There were two groups formed 1) Control group, i.e. Group- A (Treated Without Mantra Chikitsa) & 2) Trial group, i.e. Group –B (Treated With Mantra Chikitsa). Daily observation were made for each patient & his/ her recovery.

Nowadays we see that the world is becoming mostly modern. But getting trapped in the whirlpool of being modern, we should not forget our culture and the heritage of Vedas. Today science has gone so far that in the next few years we will be on the Moon and Mars. But even today, modern science has proved unable to find out the causes of such fatal, incurable diseases. Generally they easily said that “**the exact cause is unknown**” . The classical treatment such as Mantra Chikitsa for every diseases are explained in our Vedas with specific cause behind every disease. Where has it been clearly mentioned in Ayurveda that, if the patient is not cured even after proper diagnosis & proper treatment, then that should be considered as *Karmaj Vaidhi*. And we also find the mention of mantra therapy in the scriptures for the treatment of such diseases.

No one can be harmed by mantra therapy, it will only be beneficial. That's why I believe that if mantra therapy is prescribed along with other treatments to the patients who are suffering from incurable diseases, it will definitely be beneficial.

The method of Vedic mantra therapy is not new to the world. Mantra therapy is also done in many countries of the world. I have chosen this subject for research to level up & bring back the old glory of Mantra Chikitsa.

Daivavyapashraya Chikitsa is one among *Trividha Chikitsa*. *Mantra Chikitsa* is one of the different modes of *Daivavyapashraya Chikitsa*. It can be implemented

in different stages of life such as *Bala*, *and Garbhini*, even the importance of *Mantra Chikitsa* has been explained even in *Garbhadhana Vidhi*. The reference regarding the *Mantra Chikitsa* is also available in *Swasthya* condition and also its importance in treating the different disorders. Hence by all the above available references, it can be said the *Mantra Chikitsa* plays an important role in one's life.

There is a high significance of scientific mantra chanting to get more effect only if the Mantras are recited properly, so the meaning is conveyed correctly and effectively. For the fullest benefit of Mantra, *Chhandas* play crucial role. *Chhandas* have major role for the proper action of Mantra. *Chhandas* guard the meanings of *Ved Mantra*.

Mantra Chanting during medicine preparation have a great significance.

Vedic Mantra chanting is stated to help develop one's mental powers and strength, ease stress and take one to a higher level of consciousness. Regular chanting of *Mantra* is believed to wipe out fear, anger and depression and help relieve disorders of the respiratory system, digestive system, circulatory system, speech, intellectual and cognitive systems. Chanting of *Mantra* eventually makes us meditate. The true purpose of meditation is to connect oneself to one's deep inner self which can give a sense of calm, peace and balance that can benefit both the emotional well-being and overall health. WHO defined the health as, Health is a state of physical, mental and social wellbeing and not merely the absence of disease or infirmity. Especially for mental health, the world is moving towards meditation and yoga in which the role of *Mantra* is important.

Almost all the religions, sects and faiths on this planet wish their followers and other human beings to achieve a peaceful mind, with coherent thoughts leading to a healthy body, mind and soul, through the practice of some technique or meditation. Hence there are a very large number of meditation techniques in the world leading to the same goal. Mantra-based meditation is one such technique. This technique can be practiced by anyone in the world without any conflict of faith with the respective religion. Besides the correct frequency of the sound of mantra suiting to a specific individual, the addition of faith can bring miraculous effects to the practitioner of this meditation technique. In this paper, through a scientific analysis, it has been established that how a practitioner of mantra meditation can achieve a disease-free body, a calm mind, clear and coherent thinking, enhancement of intelligence quotient, and successfully perform the journey towards attaining bliss, self-realization and enlightenment. The primary aim of this paper is to make the larger number of people, including the intelligentsia, aware of this wonderful gift of Almighty so that they themselves could try practicing meditation for their own benefit and consequently transmit peaceful vibrations to the society in this age of planetary turmoil.

Hence the main goal of *Mantra Chikitsa* is to have a profound effect on the soul and set it on the path of liberation and relief once and for all from all forms of suffering.

Conclusion-

Efficacy of *Vaidik Mantras* in various diseases along with their specific treatment has a great significance in curing the diseases early.

Ayurveda has also included *Mantra Chikitsa* under *Daiv-Vyapashray Chikitsa* in various diseases which have also a great significance in curing the diseases.

Mantra chikitsa is inexpensive treatment method, which one can use anytime, anywhere. This is a pilot study.

Data Availability -

Data are available from the corresponding author.

Acknowledgement -

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Disclaimer –

The Institutes, where this study was performed, belong to a charitable organization engaged in health and education services in the region. The medications used in this study are common classical Ayurvedic recipes (open access); these are not branded/ proprietary medicines of any company.

Conflicts of Interest -

The authors declare that they have no conflicts of interest & none source of funding.

Author Disclosure Statement-

No competing financial interest exist.

Funding Information –

No funding was received for this study.

Statement of Human and Animal Rights:

- 1) Followed international, national, and institutional guidelines for humane animal treatment and complies with relevant legislation. Specifically, experiments and clinical trials are carried out in accordance with the Guidelines laid down by the National Institute of Health (NIH) in the USA regarding the care and use of animals for experimental procedures or with the European Communities Council Directive of 24 November 1986 (86/609/EEC) and in accordance with local laws and regulations
- 2) Approved by the ethics review committee at the institution or practice at

which the studies were conducted where such a committee exists.

3) For studies using client-owned animals, demonstrates a high standard (best practice) of veterinary care and involves informed client consent.

4) Meets all additional ethical standards set by Ayurline: IJ-RIM , as follows:

a. When experimental or client-owned animals are used the material and methods were taken adequate measures to minimize pain or discomfort.

b. For experiments using animals, legal and ethical requirements have been met with regards to the humane treatment of animals described in the study.

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