

**APPLICATION OF PARATANTRA PRATYAYA ARTHASHRYA ON
DAIVAVYAPASHRYA CHIKITSA WITH REFERENCE TO IN VIVO
STUDY ON THE EFFECT OF GAYATHRI MANTRA**

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By

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UNDER THE GUIDANCE OF

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DEPARTMENT OF AYURVEDA

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Annexure III
Tilak Maharashtra Vidyapeeth, Pune
UNDERTAKING

I Vd Priyanka BVis the Ph. D Scholar of the Tilak Maharashtra Vidyapeeth in Ayurveda (Samhita) subject. Thesis entitled “**Application of Paratantra Pratyaya Arthashrya on Daivavyapashrya Chikitsa with reference to In Vivo Study on the Effect of Gayathri Mantra**” under the supervision of Dr Abhijit Joshi , Solemnly affirm that the thesis submitted by me is my own work. I have not copied it from any source. I have gone through extensive review of literature of the related published / unpublished research works and the use of such references made has been acknowledged in my thesis. The title and the content of research is original. I understand that, in case of any complaint especially plagiarism, regarding my Ph.D. research from any party, I have to go through the enquiry procedure as decided by the Vidyapeeth at any point of time. I understand that, if my Ph.D. thesis (or part of it) is found duplicate at any point of time, my research degree will be withdrawn and in such circumstances, I will be solely responsible and liable for any consequences arises thereby. I will not hold the TMV, Pune responsible and liable in any case. I have signed the above undertaking after reading carefully and knowing all the aspects therein.

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Annexure-IV
CERTIFICATE OF THE SUPERVISOR

This is to certify that the thesis entitled “**Application of Paratantra Pratyaya Arthashrya on Daivavyapashrya Chikitsa with reference to In Vivo Study on the Effect of Gayathri Mantra**” is an original research work done by Vd Priyanka BV Under my supervision for the degree of Doctor of Philosophy in Ayurveda Samhita to be awarded by Tilak Maharashtra Vidyapeeth, Pune. To best of my knowledge this thesis embodies the work of candidate himself/herself has duly been completed fulfils the requirement of the ordinance related to Ph. D. degree of the TMV up to the standard in respect of both content and language for being referred to the examiner.

Signature of the Supervisor

(Dr. Abhijit Joshi)

Place: Pune

Date

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ABSTRACT

APPLICATION OF PARATANTRA PRATYAYA ARTHASHRYA ON DAIVAVYAPASHRYA CHIKITSA WITH REFERENCE TO IN – VIVO STUDY ON THE EFFECT OF GAYATHRI MANTRA

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BACKGROUND

Arthashrayas are useful for understanding the concepts the of author, applying theories, recognizing the practical utility of verses, clarifying difficult term`inologies, and finishing granthas that are incomplete. When citing examples from Ayurveda books becomes difficult, authors look to other subjects for inspiration. This is clarified through the usage of paratantra Pratyaya Arthashraya.

The importance of parathantra arthashraya is noticed in Rigveda and Atharva Veda when understanding Daiva Vyapashraya Chikitsas. Daiva Vyapashraya Chikitsa is one of the three Ayurvedic therapeutic approaches. The therapy principle of Daivavyapshraya comprises the usage of Mani, Mantra, Bali, Homa, Abhyupahara, and Japa. Even though Daivavyapshraya is equally important as the other two treatments – Yuktivapashrya and Satvavajaya – there was a need for a comprehensive literature review to investigate Daivavyapsharyachikitsa.

Mantras are powerful heavenly mystic sounds capable of altering consciousness through sound and vibration. Mantras have their origins in India's Vedic heritage and are an important aspect of traditional Indian life. The Rig Veda, Yajurveda, and Samaveda all mention Gayathri Mantra. Its Vedic meaning is "one who guards the Prana. The Vishwamitra Gayatri Mantra includes parts. Hence it is also known as Tripada Gayathri, The Gayathri Mantra is considered the most powerful of all Vaidika Mantras. It is a worldwide prayer of arousal and enlightenment of upright intellect in all, in terms of linguistic meaning. This absolute origin mantra is made up of nine specific words (in ancient Sanskrit) that are divided into twenty-four syllables. This mantra's Japa applies rhythmic pressure to the nerves while simultaneously titillating the extrasensory energy center's (the six cakras) and subtle nerve bundles. A more committed and austere practice of this japa at a continuous rate of over eleven, 108, 1000 mantras each day for a certain period of time- (1 mandala (48 days) or spanning several months does, in fact, lead to the complete fulfilment of all noble desires.

As a Puranokta Gayathri, Vishvamitra Gayathri is not recommended for people who are self-restrained, as indicated by Muni Agastya in Devi Bhagavati Purana puranokta gayathri is recommended even to individuals who lack self-control.

When cancerous cells were exposed to the Gayathri Mantra vibration in an in vitro investigation, the rate of multiplication was considerably lowered. In addition, research shows that chanting the Gayathri Mantra is more beneficial than reciting random numbers in improving children's learning abilities.

Hence this study was planned to analyze the effect of two versions of Gayathri Mantra on physiological and psycholoical parameters in- vivo model.

MATERIALS & METHODS

The study had two objectives: to better understand Daiva Vyapashraya Chikithsa of Bhruhutrayeree through the use of Paratantra Arthashraya in the Rigveda and Atharvaveda, and to compare the effects of the Vishvamitra and Puranokta Gayatri Mantras on Physiological and Psychological parameters in albino rats.

The references to Daiva Vyapashraya Chikitsa recorded in both the Rigveda and the Atharva Veda were collected and categorized using Paratantra Arthashraya. The references contained in Bhruhatrayeree were used to assess these references. To comprehend the Rigveda's Mantra Viniyoga Paddati Rugvidana of Acharya Shounaka was used as a reference point, and its clinical application was examined. English Translation of Atharva Veda with Sayana Bhashya was examined for references with respect to various Daivavyapashraya Chikitsa techniques.

Animal study was carried out at SDM Research Center for Allied Science after receiving the approval from Institutional Animal Ethics Committee (IAEC). (Certification number – SDMCRA/IAEC/SS-01650/02/c/CPCSEA/12 & date 07/01/2019.) For the study either gender healthy 3-to-5-month aged animals were selected. In the study the animals were maintained under 12:12 hours dark: light cycle and controlled temperature ($25 \pm 3^\circ\text{C}$).

Animals were fed with food (Amruth feeds, standard rat pellets) and water and libitum. Intensity of the background noise in the rearing environment was 40 dB at the time of applying Mantra. Pilot study was done to decide the sound intensity for the experiment and both the Mantra were administered for 108 times with 90 Db sound intensity.

The study was carried out by dividing them in to following group, by random allocation.

Group A (*VishvamitraGayathri*)

Group B (*PuranoktaGayathri*)

Group C (Control Group)

Group C (Standard)

In group A, Vishwamitra Gayithri recording of Challakere brothers were played. Total 108 Vishwamitra Gayitrimantra including Om was played every day early morning for 48 days. In Group B, 108-time Puranoktha Gayithri was played every day early morning. Puranoktha Gayithri Mantra was recorded from Singer who learnt Indian classical music from childhood and who is practicing from 18 years. Here also chanting was done followed by om. Study duration was 48 days.

In Group C, no intervention was Given. In Standard group to reduce anxiety standard drugs as mentioned below were used.

Before and after study all the groups were assessed for changes in Behavioral, Hormonal, Anxiety, Stress, and Depression. Where as in control group no intervention and Standard Group required drug was administered.

- I. Raring, grooming, freezing, licking, sneezing, and sniffing were used to investigate gross behavior.
- II. The behavioral 'despair' test was used to investigate antipsychotic activities.
- III. The intervention's anxiolytic activity was investigated using open field behavior (Bhattacharya et al 1993) and the Morris maze test. This test was conducted out according to Morris' instructions (1984).
- IV. Cook's pole climbing device was used to conduct a memory improvement
- V. The rotarod test is commonly used in mice to assess therapeutic effects on motor coordination, balance, and learning.
- VI. The hole board test was primarily used to examine rodent exploratory behavior. Wherein The animal is placed in an arena with holes in the floor that are set in a regular pattern. After that, the frequency and duration of spontaneously triggered hole-poking activity are recorded during a brief time period.
- VII. To examine escape noxious-evoked reactions, paw-licking and jumping were used to assess main noxious-evoked patterns using hot plate.
- VIII. Hormones such as ACTH, dopamine, and cortisol were measured following intervention in all groups.

ANALYSIS AND INTERPRITATION

Observations made in the study were classified and presented using tables, analysis and interpretation was done using suitable statistics.

Acharya Chakrapani comments on term Daiva as

1. Adrusta karma are
 - A. related to Purva Janma, which present with less Nidana, more expression. For this type of disease chikitsa shows its result only after Karma kshaya. As Acharya Charaka explains Adharma rupi Karma adopted in Previous janma manifests Disease which can be Karana for Janapadodwamsa. The effect is manifested by the Karma that which is stronger, either Iha or Purvajanma.

- B. Aadrustha, or diseases that appear as a result of Aadrustha Karana – a difficult-to-determine reason that can be treated using Daiva Vyapashraya techniques such as mantra, etc. For example Bhuta etc.
2. Daiva Shabda is associated with Deva, and the measurements Mantra, etc., are influenced by Deva Prabhava, and Bali upahara is also pleasing to Deva. Acharya Chakrapani comments in Atulyagotriya Shareera definitely balavat Daiva results into vyadhi. While explaining congenital diseases in Kuddika Garbhavakranti Shareera Andhya, Kubja etc get manifested with the influence of Daiva. While describing stree also Acharya explains, due to daiva yoga i.e Praktana Karma Vrushyatva, Rupa and Guna are attained by the stree. Similarly in 30th Chapter of Yonivyapad Chikitsa importance of Daiva Vyapashraya chikitsa is highlighted.

In Astanga Sangraha, Daiva is considered as a deciding factor for Sadhya and Asadyata of Vyadhi. Daivawhen all the four limbs of Chikitsa are applied and Vyadhi is not cured then it needs to be assessed considering Daiva influence

Arunadatta comments as, the daivavyapashraya Chikitsa acts on diseases by destructing the Papa Karma, without contacting Jatharagni Samyoga. In Anna Svarupa Vijnaneeya Adhyaya, there is a quotation tells Guduchi etc does not have any effect, mani mantra are useful. These acts by its swabhava. According to Acharya Daiva Vyapashraya Chikitsa is an Vyadhipratyaneeeka Chikitsa. As per Acharya Charaka following of Atharva veda is hita for Ayu, and method specified for daiva vyapashraya chikitsa should be referred from the Atharva Veda. As per Acharya Sushruta to protect the king, one should appoint a priest who is well versed in the knowledge of mantra. Here Rigveda, Yajurveda, Samaveda and Atharva Veda mantras are explained.

whom daivavyapashrya chikitsa can be administered- In Yukthaseneeya Adhyaya, while explaining the quality of patient Acharya Specifies that patient should be Astika. Here Astika refers to the person who believes in Dana, Yajna and Paraloka.

Daivavyapashraya chikitsa includes Mantra, Oushadhi, Mani, Mangala, Bali, Upahara, Homa, Niyama, Prayaschita, Upavasa, Svasthyayana, Pranidhana, Gamana.

According to the Shabdakalpadruma, the word mantra comes from the Sanskrit word Matri Dhatu, which meaning Gupta Bhasahna, which are useful, from the nisheka to the Smashana which should be used according to Shastra. Chanting of Ruk, Yaju etc followed by Omkara is Considered as Japa. In Astanga Sanghraha, meaning of Mantra is self-evident, repetition of mantra helps to get the phala.

According to Acharya Sushruta, Mantra are revealed by the God like Brahma and Mantra prayoga is successful if it is chanted by the sages who are abiding satya and doing the tapa. The person who does Mantra Prayoga should avoid Stree, Mamsa and Madhu and follow Mita Ahara, Shuchi, sleep on mat of Kusha. Also should practice the Japa, Homa and Bali karma etc. As per Visha Pratisheda Adhyaya Mantra and Tantra are explained to treat Visha. Here Tantra refers to Dupa etc Raksha Vidhana. Mantra acts without undergoing Paka. After paka reduction of veerya occurs. Hence Action of Mantra is more and fast. Mantra chanted without adhering to these procedure and deficient by either sound or letters do not become successful. Here svara refers to Udatta, Anudatta & Svarita Swars that are pecified for Chanting of the Mantra.

In Shabdakalpadruma, Japa refers to Hrudi Ucchara, which means Thinking of Shabdārtha without Jihva Osthā etc, in Hrudaya thinking about God. Japa is that which pronounced is vachika. Pronounced loudly Upamshu/using lips. Only using tongue is 1000 benefits with mind.

Acharya Chakrapani, consider Oushadhi as Dharaneeya Prashasta Oushadhi, medicines which are suitable for wearing. According to Shabda kalpa druma, *Oushadhi* are which origin from *Oshadhi*. Osha refers to which provides phala and gets destroyed. Mani, according to Acharya Chakrapani, Dharaneeya Prashastha Chandrakantadi. According to Atharva veda Mani prepared with Shatavari, Darbha, Udumbara etc are mentioned. According to Acharya Charaka, Mangala Karma refers to Shubhakrut Karma, whereas Acharya Sushruta explains mangala as Prashasta and Oushadha Mani Dharana. In Charaka Samhita Bali Upaharo Devadishu is considered as Homa. According to Acharya Dalhana, Bringing go or Ashva near to Go is Upahara others opines that Pashubali as Upahara, According to Shabda kalpa druma the term Upahara derived from उप + ह + घञ् which indicates Offering Ratna, Puspa etc.

According to sushruta Samhita offering 1 lack or 1 crore timenis Homa. Acharya Chakrapani consider Vratadi as Prayaschita, Acharya Sushruta Chandrayana etc Vrata which helps for Prashamana of praktana karma i.e Prayaschita. Here Praya refers to Tapa, chitta refers to Nischaya, hence where Tapa is Nischaya i.e Prayaschita. According to Smruti, Praya refers to Papa, Shodhana of Papa refers to Shaodhana of Manas to reduce Papa.

In Astanga Sangraha, Upavasa is considered as Popular entity which is responsible for reduction of Papa. According to Acharya Sushruta, following of Guru Vakhya etc. Svasthyayana Karma mentioned in Veda according to Acharya Charaka and Vagbhata. Niyama activities which need to be avoided according to Acharya Charaka, following rules as per

shastra i.e mouna etc according to sushruta. In Shabdakalpadruma, Niyama refers to regulating oneself by taking certain Pratijna. Pranipata- Devebhyo Namaskara according to Acharya Charaka, Sushruta Describes it as expressing salutation to Deva, Dvija and Gura through Kaya Vak and Mana. Gamana is travelling to holly places. Additional to this according to Acharya Sushruta Shanti Karma *Indriya Vijaya* or *Yajana of Vedokta Mantra and according to Astanga Sangraha* Yaga as Ijya, offerings offered to Agni as per Acharya Dalhana which can be brought under Homa. Kara Smputa Vidhana ie different Anga Nyasa which are adopted in Puja which can be considered under Pranipata

In Charaka Samhita, 21 references are found related to Daivavyapashraya Chikitsa, among which 38%(n=8) are related to Mantra, 9.5% (n=2) related to Mani and Mantra Homa together, remaining all includes 4.7%(n=1)

In Sushruta Samhita, 21 references are found related to Daivavyapashraya Chikitsa, among which 66.6%(n=14) are related to Mantra, 9.5% (n=2) related to all measures of daiva vyapashraya, remaining all includes 4.7%(n=1)

In Astanga Sangraha, 28 references are found related to Daivavyapashraya Chikitsa, among which 57.14%(n=16) are related to Mantra, 17.85% (n=5) related to all measures of daiva vyapashraya, 7.14% (n=2) related to Bali and Mani, remaining all includes 3.5%(n=1)

In Rigveda To treat Ajeerna (n=1), Asatya Dosha (n=1), Asthi And Charma Dosha (n=1), to increase Bala (n=1), to obtain deerghayu (n=13), to prevent the effect of Agantu karana (n=1) Dura Desha Gamana to prevent dusvapna (n=5), Garbhadhana & Garbha Samskara (n=6), to initiate Prasana (n=2), to treat hrudroga (n=1), to treat Kshayaroga (n=1), to increase medha (n=7), Medha (n=7), to remove Vak Dosha (n=1), to get vidya (n=1) to get putra (n=10), to get Santana And Sampat, Deerghayu (n=1), To prevent effect of Rakshasa (n=7), vishahara suktha (n=3), somayaga (n=4), to achieve Sarva Suktha (n= 8), to reduce papa (n=5) to reduce Mahodara, Papa Nasha and to get Deerghayu (n=1), to get Moksha (n=2) Mrutyubhaya Nasha (n=1), to get Oushadhalabha(n=2), Prevents Roga(n=1) Protection Of Ahara Dhanya, Place Of Residence, Fear From The Enemy(n=2), Rogahara (n=7), Sandhyavandhana(n=1), Shuchitva(n=1), Svasthyayana(n=1), to get Vigour, Progeny And Long Life (n=1), to get Yuvavastha(n=1)

In Atharva Veda Maximum (n=18) sukthas are- related to Deerghayu, (n=8) are related to Yakshma, (n=6) are related to Apa breshaja, n=5 are related to Visha, n=4 are related to dusvapna and Sarpa Visha, and n=3 are related to Kesha Vardhini or Bhruhmani and Kustha Understanding the references of Daivavyapashraya Chikitsa in Rigveda and Atharva Veda can be done under Svasthya Rakshana and Vikara Prashamana

In Matraashiteeya Adhyaya for protecting Svasthya wearing of Ratna, Abharanas, Mantra for Snana are mentioned. . In Rigveda and Atharva Veda, Mantra are mentioned for Abhisheka Snana improve Ayu and Arogya, marjana mantra, in ceremony of good fortune and in house building ceremony.

As per Matrashiteeya of Charaka Samhita daily food should be consumed after processing food with Vedokta mantra. In rigvidhana mentions Chanting of this suktha before food destroys the disease Ajeerna. For the Protection of Food from Visha in Sushruta Annapana Vidhi Adhyaya, In Aharavidhi the food which is prepared should be purified with antipoisonous drugs, sprinkled with water processed with atharva veda mantra. According to Astanga Sangraha in Dravadravya vijnaneeya Adhyaya Water purified with Chandrakanta mani useful for the rakshoghna karma, reduces the effect of the Visha along with other benefits. In Rigveda certain sukta Chanting during Bhojana Kala attains good food, does not get any food related disease, even converts poison into food. Also reduces the poison due to Sareesrupa, Scorpion etc or poison due to food. Daily Chanting of Rakshohanam sukta and performing Homa and doing Ajya Ahuti is useful in Shanty Karma, Havishvamti sukta chanting daily for 6 months while watching surya Removes kutsitanna dosha, vaishvanara vidye will become vasha by observing the Rigveda benefit of Chanting different Mandala can be grouped under, Chanting of Mantra, doing Homa before or during Bhojana Kala helps to attains good food, prevents disease, reduces the toxic effect of poison mixed food, promotes nourishment, removes kutsitanna dosha.

Karana for Janapadodwamsa is Adharma. Due to Adharma by the influence of raksho Gana. Here Raksho gana is referred as Rakshasa etc according to Chakrapani. Acharya Ganghadhara consider bhuta sanga, in this context Ashuci is considered as karana for bhutonmada. Here reason for bhutonmada is Adharma itself due to Prajnaparadha. Certain Suktha explained in Rigveda Prevents bhuta bhade, dusvapna. Doing Puja of vaishva deva with above Ruk prevents bhuta, roga and achieve sukha. In Atharva Veda Pishacha Kshayana Suktha Chanted along with binding of Sadapushpam in healing ceramoney. In Sushruta Samhita, to Protect from Vyapanna Rutu the measures of Daiva Vyapashraya was highlighted with Shantikarma, Prayaschita, homa etc which can be adopted. Here Daiva vyapashraya is advised as Rutu kopa manifests due to Adharma. Shanti karma in this context refers to vedokta mantra yajana

In Astanga Sangraha in Viruddhanna Vijnaneeya While describing Rutu Vyapanna Chikitsa, Daiva Vyapashraya is explained, as per commentator it includes Bali, Upahara, Mani & Mantra, Brahmacharya etc. Also acharya explains Daiva and Purusha Karma decides the Ayu. In case of Akala mrutyu due to Vasuki, Mantra chikitsa is useful. To prevent Death in Person

with Arista Lakshana In Viparita Aviparita Vrana Vijnaneeya Adhyaya daiva vyapashraya chikitsa is explained.

In Shishyopanayana vidhi Mantra is explained along with Homa, Acharya Ganghadhara explains Om bhuhu Svaha, Om Bhuvaha Svaha, Om svaha Svaha avruti is explained. In Rigveda and In Atharva veda Rakshogna suktha, Suktha of protecting Sarpa, Medhajanana, Deerghayu Suktha and Sarpavisha Durikarana Sukta are mentioned. However these sukthas are not same as explained by Acharya Ganghadhara.

To increase Medha in Rigveda sadasspati Ruk and sukta for Gouri pooja makes samskara of vak and prevents asat vani dosha are explained. In Atharva veda, Medha Sukta is explained helpful for achieving Jnana, increase memory, grasping capabilities, power of intuition, and overall intelligence.

Mantra explained for Garbhadhana Samskara in Bhruhatrayee is not same that of either Rigveda and Atharva veda. For the Putrakamesthi Yagna, Archana with Vishnu Yonim Mantra is mentioned. Here Mantra puta Ajya is explained. Vishnu yoni mantra is explained as Isti Sadhika mantra as per Acharya Chakrapani. This Mantra is Present in In Rigveda 10th Mandala, in which Prajapati Sinivali, Saraswati and Aswins for nourishing and Sustaining the embryo bring it forth in the 10th month. Hence this Sukta is useful for sustaining the same.

In Atharva Veda Garbhadhana Sukta is mentioned which is useful in Pumsavana. Also there are Suktha Dhata Prartana Sukta for achieving male child, Pumsavana Suktha Pathana while preparing medicine by Physician/Priest shami and Ashwath is applied to women. Truteeya Naka Sukta is useful in Offering for Offspring and Ayushya Suktha is useful for Successful Pregnancy with Manidharana. Oshadhisamuha Suktha describes 10 Types Of Tree are useful Against All Disease, and useful while Offering Food During Pumsavana. There are Suktha for offering in Santana Puja of Ashvini and bali during sandyakala attains ayushmanta varchasvi putra and to Protects child in womb, destroys papa and Garbha Dosha Nivarana Suktham form Seemanta during 8th Month of pregnancy and Tying White and Yellow Sarshapa – Neck To Navl of mother.

Few suktha chanting protects child in womb, destroys papa, child with vidya, wealth, provides obedient and energetic son the receptacle learning and other merits.

Also to get healthy conception, initiate Prasava without any difficulty. According to Astanga Sangraha To treat obstructed labour Mantra Pathana is explained. In Atharva Veda Vira Prasuti Sukta useful for achieving male offspring with breaking an arrow over the mothers head.

In Charaka Samhita Shaareera Sthana Oushadha Dharana is mentioned for easy Prasava, in Rigveda also chanting of sukta is mentioned for easy Prasava. Also shree suktha is mentioned

for easy prasava of garbhini and for preventing shatru. In Sushruta Samhita to treat Mudagarbha chanting of Mantra is explained During garbha Nirharana, if fetus is live but difficult to extract. In Atharva Veda Nari Sukha Prasuti Sukta useful for safe delivery

However in rugveda there is a suktha pathana is mentioned for preventing Garbhasrava. When a lady confirms pregnancy to prevent abortion, Homa should be carried out with Ajya and remaining Ajya should be consumed orally and applied externally by lady, this helps for live birth. Also along with Homa mani should be kept and should be tied to head of the lady with three thread along with Ashwatta tender fruits after reciting 10 Gayatri japa and Svasti vachana by Brahmana. This process should be done during 3rd month of pregnancy, which provides male child.

The child born should be smeared with ajya and with in one year Japa Homa should be conducted

In this sukta Agni is prayed considering him as destroyer of the rakshasa and destroys the evil spirit causing the sickness durnaman. Also in this sukta specifies that the evil spirit can destroy the impregnating energy the germ as it settles the moving embryo who seeks to destroy the babe when born and effects the seed during the conception.

In Atharvaveda Garbhat Bhruhmana Sukta is mentioned which is useful against abortion. Also Chanting of Suktha is mentioned for successful pregnancy with Manidharana, for conception of Male. Also along with Homa mani should be kept and should be tied to head of the lady with three thread along with Ashwatta tender fruits after reciting 10 Gayatri japa and Svasti vachana by Brahmana. This process should be done during 3rd month of pregnancy, which provides male child

In Sushruta Samhita, in Shareera Sthana 10th Chapter during jathakarma Mantraputa Madusarpi administration to Garbhini is explained. In Astanga Sangraha Balopacharaneeya Adhyaya mantra pathana is mentioned for the same. In Sutikaghara morning and night bali, every 10th day after delivery raksha vidhan, specially on 60th night raksha bali kriya are mentioned.

Mantra pathana is mentioned for Upaveshana Samskara, to avoid Bala Graha, for protecting child from all the graham and to achieve Deerghayu. In Rigveda there are Sukta for Deerghayu Prapti Sukta -includes under Ayushya Gana, useful in Cuda Karma and Godana

In Atharva Veda there are Suktha for the welfare and long life of an infant while wearing new cloths, general healing ceremony, Godana Samskara, against Child Birth Against Unlucky Time Namakarana Samskara, Nishkramana Samskara and Chuda Karma.

ATHURA – TO TREAT THE DISEASE.

In general to treat Disease In Rigveda chanting of Suktha are mentined. To Prevents dusvapna, to avoid disease due to food suktha are mentioned. Worshiping of Rudra while consuming remaining food avoids diseases and death. As a Part of Rasayana Chikitsa, Processing of oushadha with Mantra are explained in Bhruhatrayee. While administering the Kevala Amalaka rasayana, take Amalaki after meditating on the Savitri mantra (Gayatri mantra), which helps to regain youthfulness and lives a thousand years longer than the fruits consumed. In Sushruta Samhita In Sarvopaghata Shamaneeya Adhyaya, before Vidhanga Prayoga, 1000 times recitation of Rugveda mantra are explained. Here Acharya gejjata, shabda considered as Yajna Sravanam According to Gayadasa here Atharvaveda should be followed tripada Gayitri or to reduce praktana and for Vighna Shanti 1000 times Ahuti should be done. In Rigveda Gayithri mantra is explained for achieving deerghayu etc.

In sushruta samhita while administering Soma Prayoga Mantra Prayoga is specified. In Rigveda many suktha are mentioned which are useful for the soma ceremonies. In Charaka Samhita soma is considered as King of Medicine, leaves of this plant increases one by one 15 days and fall of in 15 days. By observing this the sukthas explained in Rigveda can be chanted during Preparation of Soma and Soma Yagna. In Atharva Veda Suktha explained are related to intake of Soma and its complication.

Tuvaraka taila should be administered to the patients of Prameha after reciting the Mantra. Here Shre suktha is mentioned while administering the Ayushkama Rasayana in Sushruta Samhita. This is found as appendices to the Rigveda, which is found in Bashkala Shaka and in Atharvaveda, Pathana of this suktha helps to achieve all the desire, putra, poutra, dhanya and to achieve Deerghayu. According to Astanga Sangraha mantra is useful during Guggulu Prayoga, which is not present in either Rigveda or Atharva Veda.

In Astanga Sangraha Vajeekarana Adhyaya, describes regarding influence of daiva Rupa and Guna. In Atharva Veda vajeekarana suktha is useful for achieving sexual vigor and chanted along with Mani dharana of Arka is Mentioned.

In Ayurved Jwara is explained under two category. i.e Nija and Agantuja. Nija Jwara causes due to Ahara Vihara resulting in dosha Vaishamya, which is treated with Ahara and Oushadha trough Shamana and Shodhana. Agantu Jwara manifested due to Abhighata, Abhicara, Abhishapa and Abhishanga jwara there is need of Daiva Vyapashraya Chikitsa. In Abhigataja Jwara manifest due to abhighata and vitiated Vayu and dustha raktha. Jwara Asrava Bhesaja suktha of Atharva Veda is useful, which is useful to treat wound, bleeding and Jwara. Abhicara jwara due to Atharva vidhi prayoga, which can be treated by the suktha explained in Atharva veda. Abhishapa already described above, Abhishapa jwara manifest due to bhuta abhishanga,

mano vaishamya- due to raja and tamoguna, Visha. Hence in abhishangaja jwara bhutabhishanga and rakshoghna suktha may be useful. Agantu unmada hara suktha are useful in Mana related Abhishanga Jwara. Jwara due to Visha Visha hara suktha are beneficial.

Hence all above Agantu Jwara Daiva Vyapashraya Chikitsa are useful. Also as per acharya all the Nija Jwara can have association Agantu karana. In Jwara Chikitsa Recitation of the Vishnu sahasra nama explained under Vishama Jwara, however this is useful in treating all types of jwara. It contains 1000 Vishnu names, appears in the Mahabharata's Anushasana Parva. Other versions can be found in the Padma Purana, the Skanda Purana, and the Garuda Purana.

As per the Phalashruti, the recitation of the Sahasranama provides unwavering mental serenity, reduces stress and provides the eternal wisdom. Unpleasant or inauspicious will be prevented if daily hears or repeats these names. If the person recites Vishnusahasra nama removes fear, provides courage and vitality, and removes disease. Formal beauty, physical and mental strength, and noble conduct will come naturally to the person who recites Vishnu Sahasra Nama. Peace of mind, patience, prosperity, mental stability, memory, and reputation are all gained by reading this hymn every day with dedication and care.

In Sushruta samhita Uttara Tantra 39th Bhutabhishanga Jwara and Chikitsa, the fever which manifests due to bhutabhishanga should be treated with Bhandana with Mantra, Sarshapadi Tadana, Pujana – Bali Upahara etc as mentioned under Bhutavidya. Also Abhishapaja Jwara can be treated with Homa etc, if produce by bad effects of Utpata and Graha through dana, svasthyayana, etc. In Astanga Sangraha Jeerna Jwara Chikitsa Adhyaya Daiva Vyapashraya chikitsa explained in Atharva Veda is useful in Abhishapaja Jwara

Atharva veda explains Jwaranashaka suktha, in connection with heating an ax and dipping it in hot water to make a lotion; and reckoned Present in takma nashana ghana. Also aasrava bshesaja sukta is useful for treating the jwara. The plant Kushtha is mentioned, to treat Takman, i.e fever and kuktha is useful to pray to Agni to take away the fever.. Gatoshneesa Mantra japa should be done to treat Agantu Dosha, Sahaja Roga and also useful to treat all the Vyadhi.

By the observation of above references there are description about Suktha for treating Jwara. Few Suktha explained above are included are in Takmanashana Gana. Here Takma Nashaka Ghana are used for general healing ceremony, treating disease in general, fever and Yakshma. However treatment of bhuta, rakshasa etc is explained separately.

In Rigveda to treat Abhicara jwara, 3 vrutta suvarna mani dharana on shira or kantha or ura was mentioned. In Atharva veda suktha is mentioned for praying for drug Apamargha to aquire Sahasra Veerya, which is remedy for witchcraft. Sarpavisha nashana suktha is mentioned to

treat poisonous wound to prevent witchcraft rite. Also there are Suktha pathana with Mani dharana is useful to treat Black magic.

In Rigveda there are suktha remove all the papa, however in Asthanga Sangraha jeerna jwara chikitsa Adhyaya, atharva veda mantra are specified for treating the abhishapaja jwara.

Agantuja unmada chikitsa Daiva vyapashraya is explained. Nidana for the unmada Acharya has explained Abhigarshana of Deva, Rushi, Gandarva, Pishaca, Yaksha, Raksha, Pitru etc Abhiharshana (Avesha), not following the Nityakarma and Purva Janma Kruta Mithya Karma. For the bhuta Avesha 3 karana are explained, i.e Rati/kama, Archana and Himasa. Among these three Himsa is considered as Asadhya. Abhipraya in Rati and Achara in Archana are to be considered before selecting the Daiva vyapashraya chikitsa bali, upahara, mantra, shanti karma, homa, japa, swastyayana, vedic rites and expiations, i.e. prayaschita, are beneficial. In Caraka Samhita while explaining the chikitsa, Yukthi and daiva vyaoashraya chikitsa are mentioned. Being Ishwara and gana of him is Deva ect adhipathi, nitya puja should be done. Also bali for devatha, Prashastha oushadhi & Agadha dharana. In Astanga Sangraha To treat unmada shree panchakshara mantra is mentioned, In Bhutanubanda Unmada bhuta nirdista oushadha is needed. For which bali of palala, yavaka saktu pindaka is mentioned. In Atharva Veda suktha is mentioned to treat bhuta Unmada.

In Apsmara if extrinsic causative factors are involved, and presentation of symptoms also if indicates Agantu involvement the chikitsa explained in Agantu Unmada can be advised. In Acoomentory acharya chakrapani specifies that though apasmara can have presentation with Agantu karana, initially to manifest Vyadhi Dosha Anubandha is essential. Howeevr in Sushruta Samhita Acharya explains Apasmara being Mahavyadhi, manisfest due to involvement of Dosha itself. . In In Atharva Veda chanting of Suktha is specified to release seizers.

In Sushruta Samhita in Atisara chikitsa if it is due to Karmaja, hence Yaga, Dana, Mantra, Bali, Upahara, Devataradhana and Gurupuja is mentioned as Chikitsa. However to stimulate Agni Suktha are explained, also Papa Nashana Suktha are described. There is no specific suktha for the Karmaja Atisara Chikitsa.

In Astanga Sangraha Kustha Chikitsa Here Visha lepa is commented as Mantra Yuktha Agada Lepa. In Rigveda Chanting of specific Suktha daily prevents charma and Asthi dosha. In Atharva Veda Kshetreya Roga Nashaka Sukta, useful in healing ceremony against Kulagata Kusta. Kusthoushadhi nashana suktha mentioned in Atharva Veda, describing Ashwatha which

is considered as seat of the gods useful for Kushtha. It is prayed for treating Kushtha. Also in Rigveda Shveta Kustha Nashana Sukta is mentioned to treat Shveta Kustha.

In Ayurveda according to Acharya Charaka, Gharshana with Vipra and Guru, Papa Karma are mention as Nidana. Also Shveta Kustha will manifest due to Vachamsi tatyā i.e Papakarma due to Vak and Manas, deve ninda, Purva kruta Papa karma.

As nidhana included under Adrutha Karana, Chikitsa will be of Daivavyapashraya.

In gayadasa commentary on sushruta Samhita, kushtha chikitsa, along with ahara vihara, karma is karana for Kustha. Kustha which manifest due to karma even person dies it wont get cured. Only karma kshaya results into reduction of kustha.

In the kustha which get tranfer one to other manifest due to Prasanghat etc, Acharya Gayadasa comments as Papa karma phala transfer from one Janma to other. Hence chikitsa for Kustha is Daivavyapashraya and Yukthivyapashraya.

In Rigveda prayer for Indra for protecting offspring while yet in the womb., and pathana of the same Destroys all papa. Similarly Gayatrimantra reduces Papa Karma. Also there are Suktha, Pathana before bhojana helps to attain Sarva Kama and Removes all the Papa.

In Atharva Veda Papanashana Suktha useful in healing against all the diseases, included in Takma Nashana Ghana. When Kustha reaches to the state of Asadhya. Krimi get manifested. These krimi effects tvak, mamsa, meda, raktha sira, snayu, tarunasthi and produces deformity. Krimijambhana Sukta is mentioned for treating worm in human and in cattle. Pishacha Kshayana Sukta and Kriminashana Sukta against Krimi.

Hence Kustha can manifest due to Papa Karma or due to Dosha with the involvement of Krimi. In Atharva Veda also suktha related to above it is mentioned.

In Rajayakshma chikitsa of Charaka Samhita tells importance of Veda vihita Isti is explained. In Astanga Sangraha Daiva Vyapashraya chikitsa explained in Atharva Veda is useful. While describing Jvara nidana chakrapani commentary describe about Vighraha as Tripada Tri Shira Prani Vishsha, invasion of the same results into jwara.

In Rigveda suktha are mentioned for treating the Kshaya Roga and Ajya should be smeared to hand and head, ear, eyes, chin and nose should be touched daily. In Atharva Veda Suktha mentions about Yakshma Nashaka Suktha, It is present in Takmanashana Gana and Useful in healing ceremony against disease arising from hurtful changes of wind, bile, or phlegm), and against bad weather *durdina*. Deerghayu Prapti Sukta in this sukta lord Indra and Agni are prayed to release Yakshma. Useful in General healing ceremony and achieving long life. Certain Yakshmanashana Sukta chanting is mentioned with barly oushadha dharana, Smearing of Palasha and varuna to head.

Yakshma and Shosha are the two different terms used in this context. In nidana sthana shosha nidana and chikitsa sthana rajayakshma chikitsa are explained. In Shoshanidhana chatuvidhakarana resulting into shosha and opportunistic for invasion of Bhuta. Hence in rajayakshma chikitsa acharya states that when body possess Sneha Kshaya, here Sneha refers to Sara of the Shareera. Sara in Ayurveda includes Shukra and Oja. During this stage, bhuta come out of the mukha from the infected person can invade. Here Nija Vyadhi turn to Agantu Avastha hence Daiva Vyapashraya can be considered as chikitsa.

By observing the above references Takma Nashaka and Yakshama Nashaka Ghana used to treat in general disease, jwara and Rajayakshma. Acharya charaka consider Yakshama and Jwara are synonym to each other.

In Nidana sthana 1st Chapter Yakshma and Jwara are synonym for the Vyadhi. While commenting on this Acharya chakrapani states yakshma is synonym for vyadhi, as it indicative about roga samuhatva. jwara indicates santapa of Deha and Manas.

Hence when Vyadhi is effecting both shareera and manas like jwara, apasmara, unmada and manifest like syndrome i.e Rajayakshma, disease which manifest with the invasion of agantu karana daivayapashraya chikitsa are useful.

Acharya charaka Vrana is two types based on hetu. Nija Vrana manigfests due to shareera dosha, Agantu manifests due to Agantu nidana. In Agantuja Vrana Mantra is first measures. Once Agantu karana subsides Nija dosha of shareera should be treated. In Sushruta Samhita dvivraneeya Adhyaya importance of Raksha Vidhana is explained. Day night there will be chance of microbial invasion of Micro organism. Hence Rakshavidhana with Guggulu etc dhupana and Ayurvedavihita Mantra are essential.

In Dvivraneeya Adhyaya, Rakshavidhana is exolained in two form

- 1.As explained in Vranitopasaneeya and Agropaharaneeya Dhupana and medicine like Lakshmi etc dharana are considered as Tantra
2. Rakshavidhana through mantra as explained in Krutya Pratisheda. Here before Mantra Prayoga Jala Prokshana is should be done.

In Atharva veda there is description about Viajaya Suktha, reffered as Sangramika Mantra to avoid wounds by arrows, also for the purpose of healing of wound as Upakrama and considered to belongs to Mahashanti by name Aparajita Ghana. Suktha are mentioned to do Japa in ranaranga by touching of dundubi solders strength increases.

In Atharva Veda chanting of Sukta with drum is beaten and produce resound, its assigns strength to human . This suktha is useful in a battle rite, as the drums and other musical instruments of war, duly prepared, are sounded thrice and handed to those who are to play them

In Astanga Sangraha Daiva or Anya Janma Kruta karma is cause for 20 yonivyapad.

Rudhira Srava Nivrurtna Dhamani Bandana Sukta is mentioned to stop the flow of blood as result of a knife wound and the like, and also of disordered menses. Aasrava Bheshaja Sukta also mentioned.

Rohini Vanaspati Sukta mentions to heal serious wounds with an herb, prevents flow of blood from sword – boiled laksha water should be poured. Laksha Sukta is useful for healing flesh wound, Sarpavisha Nashana Sukta is useful to treat poisonous wound.

In veda Mantra explained for treating Vrana can be categorized into Sangramika Mantra and Dundubisvana playing which prevents wound during war, arrest bleeding in fresh wound, treat poisonous wound. Along with mantra laksha prayoga is specified to treat wound. In Apasuktha jala itself considered as medicine to treat wound. Also in general many mantra are mentioned for rakshoghna karma that also can be adopted to treat wound. These measures includes oushasa dharana also.

The measures to reduce the effect of Visha are recitation of mantras and application of the Arishta – that is, tying an Oushadha recited with mantra or tying a bandage above the bite. Also It destroys the afflictions of bad spirits, poisons, germs, alaksmi, karmana, mantra, fire, thunderbolt, and foes when breathed, applied topically as an ointment, carried in the body as an amulet, smoked, or stored in the house. While administering Mahagandhahasti Agada, the treatment requires the chanting of Mantra.

Mantra should be used for Visha Marjana. Among the measures explained for Visha, Mantra is explained in the beginning. Mantra which is Tejo maya by the Satya, Brahma, Tapa, fast action of mantra is mentioned in the Sushruta Samhita, which is taken as example by Chakrapani. Arista is of two types, by Rajju and by the Mantra. .

To treat visha upadrava shvasa chikitsa is explained with above mantra. According to Astanga Sangraha During Ashlesha Nakshatra between cows shastra mantra rakshana is mentioned with above mantra written by Vishnu. In Astanga Sangraha in Visha Pratishedha Adhyaya By the mantra oushadha bala Visha gets come down. In Mantra and Tantra Paka abhava is there.as after paka reduction of veerya occurs

By the teja of visha it is going effect fatly, all the purusha bheshaja is not capable of reviving the same. Mantra does not effect if adopted devoid of vrata by the physician, or svara, varna heena..

Here Mantra puta jala prokshana need to be done. Physician expert should smear charma with Kashaya or kalka, Agada and Vadana should be done to bring back consciousness. In Dundubhi svaneeya kalpa of Sushruta Samhita, application of Ksharaghada over Dundumbi,

pataka, torana – listening of sound when drum is beaten, touching of totana and pathaka reduces the effect of poison. The effect of the same during war already discussed under Vrana Chikitsa. According to Astanga Sangraha Dharana of above mani is mentioned to reduce the effect of Visha. As per Acharya Jejjataby Prabhava

In Sushruta Samhita Mantra Prayoga is mention in treatment of Alarka Visha. However this is not present Rigveda or Atharva veda . To teat visha bhimantraita jala is required, which should be used for Snana. Also bali of Pinyaka, Palala, Dadhi etc need to be adopted. Praying of alakadipathi removes the effect of Alarka Visha

In Rigveda suktha explained by Agastya Rishi for reducing the Visha when he had doubt of Sarpa Damstra. In Shrouta prayoga this sukta is laingika. As per Rugvidhana the person who is effected with Visha this sukta Japa should be done. It prevents the toxic effect of Snake bite or due to Drusti Dosh. Also reduces the poison due to Saesrupa, Scorpion etc or pison due to food. Also Japa of this sukta is benifitial in achieving intellect, wealth, child, fortune, health, nourishment, education and fame.

In atharveda veda Vishaghna suktha is mentioned which is useful for praying takshaka king of serpent, distinct to Sthavara Kanda/ Kanda Mula. Vishanashana Suktha useful for Visha hara. Sarpavisha Nashana Sukta, is useful in healing poisonous wound to prevent witchcraft rite and against the poison of snakes. Chanting of Visha Bhaishajya Sukta is useful against venomous snake bites. Sarpa Visha Nashana Sukta is useful in flinging out snake poison and along with rubbing grass

Mantra explained by Acharya Charaka is not found in either in Atharva or Rigveda.

Mantra in Rigveda are related to Shanka Visha Chikitsa, Atharvaveda describes suktha to worship Takshaka, treating poisonous wound, prevent witchcraft rite and Drusti Dosh. Dundubi svaneeya description as mentioned in the Sushruta Samhita specifies about agada lepa to dundubi before its usage to reduce the effect of the Visha. In Veda this method included under varana chikitsa.

Before administration medicine for Vamana and Virechana Mantra prayoga is mentioned. As explained in Veda Ashi mantra and above explained mantra should be chanted prior to administration of Vamana Virechana Oushadha. This mantra also not found in Rigveda or Atharva veda. How ever while preparing and administering the Soma Mantra are explained. Same mantra is mentioned in Sushruta Samhita. While commenting on this Acharya Dalhana specifies that Mantra Artha is self explanatory and mantra phala can be achieved, only if avarthana of mantra is followed.

PURVAKARMA FOR SHASTRA KARMA

Additionally in Sushruta Samhita before after Shastra karma Raksha Vidhana is explained. The measures like bali, mangala and svasthivacana are included prior to Shastra Karma in Vidradi. After shastra karma Raksha karma should be carried out through fumigation and protect the patient by chanting mantra. After performing protective rituals as described in veda the patients should be taken into Aturagara.

In Rigveda suktha is specified for Destruction of Rakshasa. Also there are Suktha to prevent Rakshasa Bhada. Also Prashana of Sarupa Odana with Purushakruti leha for 12days for Ayushkama. While tying Mani for achieving long life, included under Takma Nasha Gana in Rigveda japa done by holding truna and visarjana in jala – achieves all phala and removes shatru, rakshasa bhaya.

In Atharva Veda Rakshoghna Sukta is mentioned for Rakshoghna karma.

While preparing the Kshara mantra is mentioned, while commenting of which Dalhana commented adhivasya refers to Mantravat Bali karma. Some uses mantra – Agni Veerya Maha veerya----. This suktha is not available either in Rigveda or Atharva veda.

For Graha Chikitsa In Sushruta samhita Uttara Tantra 27th Chapter The samanya chikitsa of the child effected with Navagrahas like Skandha, Shakuni, Revati, Putana etc in general application of purana gruta, mustard should be spread all around, light of mustard oil lamp, worshiping of Agni and Krutika by giving bali with sarva gandha dravya, beeja oushidhi.

Those Grahawhich do not respond to the Mantramentioned in Bhutavidhya it should be treated with medicinal preparation.

Bali of Unclean things should not be done to Deva Graha except Pishacha, if done it kills both Patient and Physician.

In Astanga Sangraha Ishwara is considered to be god for treating Sarva Graha, Sarva Vyadhi, including unmade, apasmara and chitta viplava, listening of Mahavidya and Mayuri Vidya, doing puja of bhutesh including his gana is specified for treating bhutesha

No specific Treatment for Graha suktha are available in Rigveda and Atharva Veda except Gayathri Mantra, however suktha related to Rakshogna, Svasthayaya, Shanti mantra, Deerghayu Paraptimantra are useful.

However in Ayurveda to treat Graha amost of the methods of Daiva Vyapashraya chikitsa are useful like Mantra, Oushadhata Dharana, Bali, Homa, Upahara, Mangala are included.

IN RIGVEDA

Other than the Suktha discussed above following Suktha are described.

- I. In Rigveda 1st Mandala, 24th Suktha chanting to reduce Mahodara, Papa Nasha and to reduce Deerghayu
- II. Rugveda 1-50-11 Praskanva rushi pray surya for clearing the hrudroga and Kamala.
- III. In Rigveda Japa of 11th ruk of 101 Suktha of 8th Mandala while seeing surya, removes Asatya Dosha.
- IV. In total 5 Sukth are useful in preventing the Dusvapna
- V. 100th Suktha of 8th Mandala chanting during Gouri pooja makes samskara of vak and prevents asat vani dosha

IN ATHARVA VEDA

The treatment for diseases not mentioned in ayurveda found in Atharva veda are as follows.

- I. 1st Khsnda 3rd Suktha Mutra Dosha Nivarana Sukta useful against obstruction of Urine
- II. In 6th Khanda 21st and 37th Keshsvardhini Oushadi and Keshavardhana Suktha pathana for protecting hair . Pathana of 137th Suktha increases growth of hair.
- III. 6th Khanda 30th Suktha useful while processing the Shami, which is useful for hair
- IV. 6th Khanda 25th Manya Nashana Sukta useful for Healing Gandamala
- V. 6th Khanda 105th Suktha describes about Kasa Nashaka Suktha useful against cough
- VI. 7th Khanda 8th Apachi jayana Suktha useful Against Apachi And Rajayakshma
- VII. 6th Khanda 90th Suktha Ishunashana Sukta useful For Intense Pain
- VIII. 7th Khanda 67th Suktha Murcha Nashana Suktha useful For Recovery Of Sense, Etc.
- IX. 6th Khanda 83rd Suktha Apachi Chikitsa
- X. 6th Khanda 129th Bhagaprapti Sukta - is chanted during ceremony relating to women for good fortune, simultaneously shimshipa and souvarchala mani dharana also done.
- XI. 6th Khanda 133rd Mekhala Bhandana Sukta- prayer is done to achieve Mati, Indra's power and provide long length of life.
- XII. 6th Khanda 138th Klaihya Suktha - making man impotent
- XIII. 7th Khanda 13th Sbha Shatru nashana Suktha useful in getting success in vaada
- XIV. 7th Khanda 67th Murcha Nashana Suktha get recovery of sense, etc.
- XV. 19th Khanda 28th Dharbha Mani Suktha for Mahashanti
- XVI. 19th Khanda 31st Oudumbaramani Suktha for Mahashanti
- XVII. 19th Khanda 34th & 35th Jangidha mani Suktha lumbago and rheumatic pain, consumptive cough and pleurisy, and the fever that each Autumn brings

XVIII. 19th Khanda 36th Shatavari Mani

The references of Daivavyapashraya chikitsa In Charaka Samhita 21, in Sushruta Samhita 21 and in Astanga Sangraha 28. Among which most commonly practiced measure by Acharya Charaka , Sushruta and Vagbhata are Mantra. Application of these measures in many diseases was in combination like some time all together as Daiva Vyapashraya as like in Agantu Vyadhi with Bhuta etc. Some time Mantra with Oushadhi Dharana as in Prasava.

The Mantra which are explained in Bhruhatrayee few are refered from Atharva Veda. Mantra Mentioned for prior to administration of Vamana, Graha Chikits atc not found either Rigveda or Atharva Veda.

However by observing the information available in Bhruhatrayee and both the Veda by application of Paratantra Arthashraya, references of Daivavyapashraya considered are near to Atharva Veda. This may be due to time period of Rigveda and Atharva Veda.

The measures found in bhruhatrayee under daiva vyapashraya chikitsa are not the same. This variation could be related to Acharya's field of interest and changes in people's lifestyles in the society. In comparison to the Atharva Veda, the Rigveda contains far less material about Dvaivavyapashraya Chikitsa. There are currently no references for Yuktivyapashraya Chikitsa. People were bereft of Bhaya, Raga, Dvesha, Moha, Lobha, Krodha, and other things during the Adikala period, according to Janapadodwamsa Adhyaya. During the Kruta Yuga, the illness began to manifest. This could explain why Yukthi Vyapashraya has fewer Suktha.

Ayurveda is considered as Upaveda of Rigveda according to Acharya Kashayapa. According to Acharya Sushruta and Charaka Ayurveda is Upaveda of Atharva Veda. By the above reference we can understand that Ayurveda can be considered as Upaveda of Atharva Veda.

Some believe that the effect of Mantra is fast and stronger, than Oushadha etc measure mentioned under Daivavyapashraya Chikitsa. However Mantra Chikitsa application in Ayurveda observed along with Oushadha. Acharya Dalhana considers Oushadha Prayoga externally in the form for Dhupa etc in Rakshavidhana as Tantra. In Mantra Chikitsa in

common practice also give more importance of Tantra. For instance while chanting Gayathri Mantra during Sandhya Vandhana Angha Nyasa, Pranayama are mentioned, which signifies added effect to the Mantra.

Also while explaining clinical application of Daiva vyapashraya chikitsa, methods are not detailed in Bhruhatrayee. Also Rigveda and Atharva Veda dose not specify how to use these measure. Acharya Sushruta mention Mantra Visharadha and Rasa Visharadha need to administer Bheshaja and Mantra Chikitsa respectively. Here Mantra is Upalakshana. Other measures of Daiva Vyapashraya Chikitsa also administer by experts only.

However even in Rigveda Methods of application of Sukth are not mentioned. As in Rigveda few Ruk are lingika, those are considered in this study. Other Suktha / Ruk application is understood by considering Sayana Bhasya and Rigvidhana. Atharveda also Koshika and Pippalyadi bhramana are considered for understanding its application along with Suktha name. When ever clinically when patients if need to be chanted proper training should be given as Acharya Sushruta specify if Mantra chanted with improper Svara and Varna it dose not produce its effect. Many researches are carried out to understand the benefit of Mantra by listening. Hence here most commonly used Gaythri Mantra is considered for animal experiment.

VI. ANIMAL EXPERIMENT

There was significant increase in weight was observed in control group, in Satndard Group, in Purana Gayatri Group and in Vishwamitra Gayatri. Three to five-month-old animals were chosen for the investigation. Purana Gayatri, Vishwamitra Gayathri, and Standard Groups, on the other hand, have a higher mean weight gain than the control group. Weight gain is within Physiological Limits in Purana and Vishwamitra Gayithri as a function of age and gender. This means that both Gayithri Mantra versions are aided in achieving regular growth and development. The amount of food consumed by albino rats determines their weight gain. The rats in each group were given the same amount of water and food.

Data recorded about Raring, grooming, freezing, licking, sneezing, and sniffing were found with in normal limit, which indicates the normal gross behavior of animal from 0 to 48th day of intervention.

CHANGES IN NEUROMUSCULAR ACTIVITY & LEARNING USING ROTAROD

The neuromuscular activity of the animals increase was more in Vishwamitra Gayathri in comparison to Purana Gayathri, Control and Standard Group. In comparison to Control, Standard, Purana Gayathri & Vishwamitra Gayathri are showing the significant improvement in Neuromuscular activity was observed.

In comparison to Standard group, highly significant increase in nuro muscular activity was observed in Purana Gayatri group and Vishwamitra Gayatri group. Neuromuscular activity of the animals was more in Vishwamitra Gayathri group than Purana Gayathri Group which was statistically significant. The rota rod test is commonly used to assess rodent motor coordination. It gives a variety of continuous variables (time length) that can be measured and analysed for statistical purposes to assess the effects of various situations, procedures, and interventions. Neuromuscular or motor coordination was significantly increased in both Purana and Vishwamitra Gayathri. Listening to fast-tempo music boosted overall exercise tolerance as well as the neuromuscular fatigue threshold, according to a study. Here Vishwamitra Gayatri is a Rigveda Mantra, where as Purana Gayathri is Stotra. Vedic mantras are traditionally referred to as mantras. They are only taught to those who have demonstrated their ability to learn them, and their recitation is subject to certain circumstances. They are almost often preceded with a single syllable, most commonly Om. To chant vedic Mantra Knowledge of Chandas is required. Also training should be given by the Guru.

Where as Any lyric or even a chunk of prose can be referred to as a shloka. Stotra and stuthi are prayers, often glorification prayers. They can be written in either prose or poetry. Sutra can also be added to the list. A sutra is a code that in a few words expresses the core of all

knowledge. According to the Vayu and Skanda Puranas, a sutra must be universally applicable and error-free in its linguistic expression. Here there no stringent rules are required to chant the Shloka.

Above study reveal that listening of both the version of Gayathri mantra in Mantra and Shloka form increased neuromuscular coordination in animals.

EXPLORATORY BEHAVIOR

The Escape response of the animals was less in Purana Gayatri Group on 28th day which was statistically significant and escape response was less in Vishwamitra Gayatri Group on 48th .

The Hole board equipment test is an experimental method for measuring anxiety, stress, neophilia, and emotionality in animals used in scientific research. The animals were put on a Hole board and allowed to explore for 5 minutes. The animal's total number of head dips was recorded. When the animals' anxiety levels are high, the holes may serve as a means of escaping the aversive surroundings rather than an exploring object.

The study animals' fearless behaviour, which shows reduced anxiety, is indicated by a decrease in value in all groups. Purana Gayathri and Vishwamitra Gayathri both demonstrate favourable behaviour changes in the group, according to this assessment. In the Literature also we observe that Vedic mantras are energy-based sounds or vibrations that can be used to achieve a deep state of meditation, which is thought to help alleviate physical and mental diseases by reawakening the body's innate healing mechanisms. On November 7, 2003, UNESCO designated Vedic chant as a Masterpiece of Humanity's Oral and Intangible Heritage. The sympathetic and parasympathetic nerves, which are dispersed in a fine network surrounding the internal organs, are influenced by the frequencies and sympathetic overtones generated by mantras, which have their own vibration pattern.

ANTIPSYCHOTIC ACTIVITIES

The immobility frequency and duration of the animals was decreased significantly in the animals Purana Gayatri intervention and Vishwamitra Gayatri intervention

The Behavioral despair test (also known as the Porsolt forced swimming test) is a test that measures susceptibility to bad mood by observing a rodent's response to the danger of drowning. The rats begin to swim, attempting to escape the cylinder; the length and frequency of immobility is used as a measure of depression. The increased duration and frequency of immobility in animals indicates a higher level of depression. There is a significant reduction in the frequency and duration of immobility from before to after intervention, indicating a reduction in depression in Standard, Purana Gayathri and Vishwamitra Gayathri Group.

The immobility frequency of the animals was less in Vishwamitra Gayatri group and Purana Gayathri Group in comparison to Control and standard which was statistically significant.

Insignificant result was observed among Vishwamitra Gayathri and Purana Gayathri, which indicated both are equally beneficial in reducing the depression. In a trial of inpatients with major depression, supplementary mantra meditation resulted in a clinically significant reduction in the severity of depressed symptoms.

MEMMORY

On 48th day there was significant improvement in recall memory was observed in both Purana and Vishwamitra Gayathri Group in comparison to Control and Standard group respectively. However jumping and latency response was more in Vishwamitra Gayathri Group, Time at pole was more in Purana Gayathri Group.

For producing a consistent baseline behaviour, Cook's pole climbing device (Techno) was used. To prevent footshock, the rats had to learn to leap on a pole. The conditioned stimulus was a tone of 50 Hz and a footshock of 1. OmA was unconditioned stimuli. The animal was given one minute to adjust in the chamber during the training phase. Then, for a total of 15 seconds, conditioned and unconditioned stimuli were presented in succession. The trail stopped when

the animal jumped on the pole or after 30 seconds, whichever came first. Without waiting for the shock, the taught animal either responded spontaneously or to the buzzer. Before and after medication treatment, memory retention of painful stimuli created throughout the learning process was examined. It was measured as the percentage of animals hopping on the pole to avoid being shocked. The statistical significance of the data from the various treatment groups was determined. This test helps to assess the active avoidance learning can be understood as recall memory. The animal capable of identify the conditioning stimuli (buzzer) as precursor of the unconditioned stimuli of shock. jumping and latency response was more in Vishwamitra Gayathri Group, Time at pole was more in Purana Gayathri Group. Here Jumping indicates escape response of animal, latency is passive avoidance latency, and time spent at pole. Changes in CAR through statistically insignificant, response found more in Purana and Vishwamitra Gayitri in comparision to other which indicates unconditional response.

Utility of Gayathri mantra was observed in Rigveda, if any one dose the laksha gayatri japa with only drinking ghee becomes Mahamedhavi and Jnani. A study involving school students found that reciting the Gayatri mantra resulted in a significant enhancement in both spatial and verbal memory scores. Another study used DLST to compare Gayathri Mantra and Poem chanting, and found that Gayathri Mantra had a considerably better net score in the female group.

Meditation was made utilising gayithriimantra on 8 naive subjects who had not before practised any sort of meditation. The EEG study had 12 participants, while the fMRI study had eight. The bilateral superior temporal gyri, right temporal lobe, right insula, left inferior parietal lobule, lateral globuspallidus, and culmen of the cerebellum were shown to have the highest levels of activation.

ANTIPSYCHOTIC ACTIVITIES USING WATER MAZE

With in the group both in Purana Gayathri and Vishwamitra Gayathri rats were reached the target quadrant quickly. Time spent at central flat form were decreased in both group crossing over time was increase. To find the submerged, concealed platform in relation to visual signals, functional brain circuitry is required, analogous to declarative memory formation in humans, such as the ability to recall a phone number, a song, or visuals from a previous event.

Purana gayithri showed improvement in memory compression to the control, which is observed in time spent at center platform and increased number of crossing. Similarly Vishwamitra Gayithri showed better result that Control group with statistical significance in few parameter. Both in Purana gayathri and Vishwamitra Gayithri Statistical insignificance differences in comparison with Standard drug.

ANTIPSYCHOTIC ACTIVITIES USING OPEN FIELD

Here Each animal was treated to the Open field apparatus before being given extra 5 minutes to explore the test area and record their findings. The number of outside and inner squares crossed, as well as activities like as rearing, grooming, the amount of faecal pellets emitted, freezing time, and so on, are all evaluated in this test. Rats and mice, for example, have a natural intolerance to brightly illuminated open spaces. They do, however, exhibit a strong desire to investigate a potentially dangerous stimuli. Reduced anxiety leads to more exploratory activity, whereas higher anxiety leads to reduced movement and a preference for staying near to the field's boundaries. Thus Exploratory behaviour, such as Rearing and a higher number of inner squares crossed, indicates that the animal is less anxious. An increase in the amount of faecal pellets (boli) can indicate the subject animal's uneasiness and emotionality. Given this remark, it is reasonable to assume that the increased quantity of fecal pellets emitted, grooming, and freezing time indicate greater anxiousness in the anima.

Improvement in all the parameters were observed both in Purana and Vishwamitra Gayathri Group with in the group before and after intervention. Most of the parameter in this test is more effective in Purana Gayathri Group.

ESCAPE NOXIOUS-EVOKED REACTIONS USING HOT PLATE

When compared to the control group, the response duration in the Standard Group was significantly higher . Purana Gayatri Group response duration was longer than control group after 28th and 48th days of intervention. Purana Gayithri has a long-lasting effect, as evidenced by the same value in both stages of evaluation.

After 28 and 48 days of intervention, the response duration in the Vishwamitra Gayatri Group was greater than in the control group. When compared to the control group, the Purana Gayatri Group's reaction duration was greater after 28 and 48 days of intervention.

When compared to standard, after 28 days of intervention, response duration was higher in Vishwamitra Gayatri, which was statistically insignificant, and after 48 days of intervention, response duration was higher in Vishwamitra Gayatri, which was statistically significant.

After 28 days, Purana Gayitri had a longer response duration, and after 48 days, Purana Gayitri had a longer response duration, which was statistically significant when compared to Vishwamitra Gayathri.

EFFECT ON NEUROTRANSMITTERS

Dopamine levels were higher in the Standard group on the 28th and 48th days, Cortisone levels same in both the standard and control groups. During the 28th and 48th days following treatment, ACTH levels are slightly lower in the standard group than in the standard group.

Dopamine levels were lower on the 28th day after intervention in Purana Gayathri, but increased. Purana Gayitri's cortisol level was greater on the 28th and 48th days, but the

difference was not statistically significant. Purana Gayatri had lower ACTH levels on the 28th and 48th days, which was statistically insignificant when compared to the control group.

On the 28th day following intervention, dopamine levels in Vishwamitra Gayathri were lower, which was statistically insignificant, but on the 48th day, they were higher, which was statistically significant. Vishwamitra Gayatri had a lower cortisol level on the 28th day and a higher cortisol level on the 48th day, which was statistically significant. In Vishwamitra Gayatri, the ACTH level was lower on the 28th day and higher on the 48th day, which was statistically insignificant when compared to the control group.

Dopamine levels were lower on the 28th day after intervention in Purana Gayathri, but increased on the 48th day, which was statistically significant. Purana Gayatri's cortisol level was greater on the 28th and 48th days, but the difference was statistically insignificant. Purana Gayatri had lower ACTH levels on the 28th and 48th days, which was statistically insignificant when compared to the standard group.

On the 28th day following intervention, the dopamine level in Vishwamitra Gayathri was lower, which was statistically significant. It was less on the 48th day, which was statistically insignificant. Vishwamitra Gayatri's cortisol level was lower on the 28th day and higher on the 48th day, which was statistically insignificant. In Vishwamitra Gayatri, the ACTH level was lower on the 28th day and higher on the 48th day, which was statistically insignificant when compared to the standard group.

On the 28th day after intervention, dopamine levels in Vishwamitra Gayathri were higher, which was statistically significant. It was higher in Vishwamitra Gayatri on the 48th day, which was statistically insignificant. Vishwamitra Gayatri's cortisol level was lower on the 28th day and higher on the 48th day, which was statistically significant. The level of ACTH was higher in Vishwamitra Gayatri on the 28th and 48th days, but statistically negligible in the comparison to Purana Gayathri Group.

According to Tasset et al., 2012, music reversed dopamine depletion in rats after injection of a D2-receptor antagonist. Meng et al., 2009 found that music increased the expression of dopamine-related genes in mice. The mesolimbic route connects the prefrontal cortex to the nucleus accumbens of the amygdala, cingulate gyrus, hippocampus, and pyriform complex of the olfactory bulb in the ventral tegmental area (VTA). Emotion production and processing are controlled by dopaminergic projections in the amygdala and cingulate gyrus. The presence of dopaminergic neurons in the hippocampus is linked to learning, working memory, and long-term memory development. Finally, the pyriform complex of the olfactory bulb is responsible for the sensation of smell in humans. Dopamine is released in the mesolimbic pathway during pleasurable events, generating arousal, and influencing behaviour (motivations) to seek out the pleasurable activity or employment. Dopamine binds to dopaminergic receptors in the nucleus accumbens and prefrontal cortex.

According to the research, classic music causes a calmodulin-dependent drop in systolic pressure and a rise in mesencephalon dopamine levels in humans and rats treated with ecstasy. Corticosterone is a major glucocorticoid in many animals, including amphibians, reptiles, rodents, and birds, and it regulates energy, immunological responses, and stress responses. Nature's built-in alert mechanism is cortisol. It is the primary stress hormone in the body. It regulates mood, motivation, and fear by interacting with specific areas of the brain. Cortisol is produced by the adrenal glands, which are triangle-shaped structures at the apex of your kidneys.

In a study, ACTH levels were higher in the classical music group and lower in the sufi music group as compared to the control group. A study also found that prenatal exposure to classical music can raise rat pups' stress levels, leading to depression-like behaviour, but calming traditional music can lower stress levels by lowering ACTH levels in the blood. Furthermore,

music with a high sound intensity, such as rock music, may induce oxidative stress, which affects the organism in various ways.

The Rigveda Mantra Vishwamitra Gayathri is a Rigveda Mantra. Mantra's influence on nuero transmitter may be greater

CONCLUSION

Using Paratantra Arthashraya in Rigveda and Atharvaveda, this work establishes the understanding of Bhruhutrayeree's Daiva Vyapashraya chikithsa. There are only a few references to daiva vyapashraya chikitsa in the Rigveda, most of which are focused with Svasthyayana, Shanti Karma, and Sukta for curing Hrudroga Haleemaka, Ajeerna. A few references in Bhruhatrayeree that explain the clinical application of Daiva Vyapashraya are similar to the Atharva Veda. Daivavyapashraya, Yukthivyapashraya, and Satvavajaya have all been mentioned in the Atharveda. In the Rigveda and Atharvaveda, however, Mantra Viniyoga Paddati is not mentioned. Later texts, such as Rigvidhana and Bhashya of Veda, are helpful in improving application.

Vishwamitra and Puranokta Gayatri Mantra are equally beneficial physiological parameters like weight, food intake etc and psychological parameters like anxiety, stress etc in albino rats.

Improving Dopamine and ACTH was better in Vishwamitra Gayathri Group in Comparison to Purana Gayathri. Though an increase of Cortisol was found in Purana Gayathri, other experiments dose not show an increase of Anxiety stress.

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ABBREVIATIONS

ACTH :-Adreno Cortico Trophic Hormone

AH:- Astanga Hridaya

SS: Sushruta Samhita

AS :-Astanga Sangraha

AT :-After Treatment

CS : Charaka Samhita

CSC :-Constitutive Skin Colour

VG: - Vishwamitra Gayathri

PG – Purana Gayathri

S: - Standard Group

CHAPTER 1

BACKGROUND

DAIVA VYAPASHRAYA CHIKITSA

i. Introduction to Daivavyapashraya Chikitsa

प्रशाम्यत्यौषधैः पूर्वो दैवयुक्तिव्यपाश्रयैः।मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः॥¹

Jnana, Vijnana, Dairya, Smruti, and Samadhi can be used to treat the former (Manas Dosha), whereas Daiva and Yukti Vyapashraya can be used to treat the latter (Shareera Dosha).

त्रिविधमौषधमिति- दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च। तत्र दैवव्यपाश्रयं- मन्त्रौषधि मणि मङ्गल बल्युपहार होम नियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि, युक्तिव्यपाश्रयं- पुनराहारौषधद्रव्याणां योजना, सत्त्वावजयः- पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः॥²

There are three kinds of treatment modalities-

- *Daivavyapashraya* (divine or spiritual therapy),
- *Yuktivyapashraya* (therapy based on reasoning) and
- *Satwavajaya* (psychotherapy).

Mantra chanting, Oushadha Dharana, Mani Dharana, Mangala – auspicious, Bali – donations, Upahara – oblations, gifts, Homa – offerings to holy fire, Niyama – spiritual laws, Prayaschita – atonement, Upavasa – fasting, Svastyayana – homage to gods, Pranipata – namas Gamana - sacred sites, etc. Yuktivyapashraya comprises a healthy diet and medication preparation. Sattvavajaya is the practise of withdrawing one's thoughts from harmful objects.

करणंपुनर्भेषजम्। भेषजं नाम तद्यदुपकरणायोपकल्पते भिषजो धातुसाम्याभिनिर्वृत्तौ प्रयतमानस्य विशेषतश्चोपायान्तेभ्यः। तद्विविधं व्यपाश्रयभेदात्- दैवव्यपाश्रयं, युक्तिव्यपाश्रयंचेति। तत्र दैवव्यपाश्रयं मन्त्रौषधि मणि मङ्गल बल्युपहार होम नियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि।

The Bheshaja or Chikitsa is promoted as Daivavyapashraya and Yuktivyapashayam under the topic of karana, one of the Dashavidha Pareeksha described in Vimana Sthana 8th Chapter. When Acharya Sushruta explains Rutu Vyapat Chikitsa, he also explains Daiva Vyapashraya Chikitsa³

तत्र, स्थानपरित्यागशान्तिकर्मप्रायश्चित्तमङ्गलजपहोमोपहारेज्याञ्जलिनमस्कारतपोनियम- दया दान दीक्षाभ्युपगम देवताब्राह्मणगुरुपरैर्भवितव्यम्, एवं साधु भवति ॥२०॥

As per Acharya Dalhana ऋतुकोपस्याधर्मकारित्वात्तत्र दैवव्यपाश्रयं भेषजम्।

Rutu vyapat is due to Adharma, hence Chikitsa is Daivavyapashraya.

Table No 1

Daivavyapashraya Chikitsa according to Commentators of Bhruhatrayee

Sl	Method	Sushruta Samhita	Astanga Sangraha	Charaka Samhita
1.	Mantra/Japa	जप ओङ्कारपूर्वकमृग्यजुःसामावर्तनं – Chanting of Ruk, Yaju etc followed by Omkara	-	-
2.	Oushadhi	-	-	Dharaneeya Prashasta Oushadhi
3.	Mani	-	-	Dharaneeya Prashastha Chandrakantadi
4.	Gamana	-	-	देवतीर्थादिगमनम्
5.	Shanti Karma	Indriya Vijaya or Yajana of Vedokta Mantra	स्वस्त्ययनं वेदोक्तं कर्म- Karma mentioned in Veda	Svस्थ्ययाना - स्वस्त्ययनं वेदोक्तं कर्म-
6.	Prayaschita	Chandrayana etc Vrata which helps for Prashamana of praktana karma i.e Prayaschita प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते। तपोनिश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम् Here Praya refers to Tapa, chitta refers to Nischaya, hence where Tapa is Nischaya i.e Prayaschita.	प्रायश्चित्तं व्रतादि। उपवासः प्रसिद्धः पापहर्तृत्वे।	Vratadi
7.	Mangala	मङ्गलं प्रशस्तौषधमणिधारणादि Prashasta and Oushadha Mani Dharana	-	ShubhaKrut Karma
8.	Homa	होमो लक्षकोटिप्रयुतोपलक्षितः- offering 1 lack or 1 crore time	-	Bali Upaharo Devadishu Homa
9.	Upahara	उपहारः देवादिषु गवाश्वप्रभृतीनामुपा(न)यनम् अन्ये उपहारो देवतानां सपशुर्बलिः;- Bringing go or Ashva near to Go is Upahara others opines that Pashubali as Upahara	अत्रौषधीनां धारणमेवाभिप्रेतम्। बलेरुपहारो देवादिषु।	-
10.	Ijya	इज्या यागः; - Yaga as Ijya, offering offered to Agni	-	-

11.	Anjali	अञ्जलिः भक्त्या करसम्पुटविधानं – Kara Smputa Vidhana ie different Anga Nyasa which are adopted in Puja	-	-
12.	Namaskar a	नमस्कारो देवद्विजगुरुभ्यः कायवाङ्मनसः प्रणामः; - Expressing salutation to Deva, Dvija and Gura through Kaya Vak and Mana	-	Pranipata- Devebhyo Namaskara
13.	Tapa	तपः तापनालक्षणमुपवासादि; - following Upavasa etc by which making Shareera Tapana etc	-	-
14.	Niyama	नियमः शास्त्रोदितो विधिर्मौनादि; - following rules as per shastra i.e mouna etc	नियमो वर्ज्यवर्जनम्।	नियमो वर्ज्यवर्जनम्।
15.	Daya	दया प्राणिषु कृपा;- compassionate for animals	-	-
16.	Dana	दानं यथाविभवं वित्तविसर्गः; - offering	-	-
17.	Deeksha	दीक्षा गुरुतो मन्त्रादिग्रहणं; - from guru receiving the mantr	-	-
18.	Abhyupag ama	अभ्युपगमः गुरुवाक्यादीनामङ्गीकारः; following of Guru Vakhya etc	-	-

Table No 2

Descriptions about Daivavyapashraya Chikitsa as per Shabdakalpadhruma

मन्त्रः	<p>मन्त्रि गुप्तभाषणे + घञ् । Word mantra derived from <i>Matri Dhatu</i>, which means <i>Gupta Bhasahna</i></p> <p>मन्त्र्यते गुप्तं परिभाष्यते इति।निषेकादिश्मशानान्तो मन्त्रैर्यस्योदितो विधिः । तस्य शास्त्रेऽधिकारोऽस्मिन् ज्ञेयो नान्यस्य कस्यचित् ॥</p> <p>As per Manusmriti, Starting from the nisheka till Smashana, Mantra are useful. These mantra should be used according to Shastra.</p>
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<p>औषधं</p>	<p>ओषधिरेव वा “ओषधेरजातौ” <i>Oushadhi</i> are which origin from <i>Oshadhi</i>. ओषो धीयतेऽत्र । ओष + धा + कि । <i>Osha</i> refers to which provides phala and get destroys, फलपाकान्तवृक्षादिः Example in <i>Garuda Purana</i> कुसुमस्य निबद्धञ्च तरुणीनां महेश्वर ! । रक्तोत्पलस्य – <i>Dharana</i> of flower of lotus prevents bleeding. हिङ्गुसैन्धवसंयुक्तं शीघ्रं स्त्रीणां प्रसूतिकृत् ॥ मातुलुङ्गस्य वै मूलं कटिबद्धं प्रसूतिकृत् । <i>Dharana</i> of <i>Hingu Saindhava</i> or <i>Matulunga Mula</i> in <i>kati</i> initiates labor. अपामार्गस्य वै मूले नारीणां शिरसि स्थिते । गर्भशूलं विनश्येत नात्र कार्या विचारणा ॥ <i>Dharana</i> of <i>Apamarga Mula</i> over <i>Shira</i> destroys <i>Garbha Shula</i>. शङ्खनाभिवचाकुष्ठलोहानां धारणं सदा ॥ बालानामुपसर्गभ्यो रुद्र ! रक्षाकरं भवेत् । To protect <i>Bala</i> – <i>dharana</i> of <i>Shankanabhi</i>, <i>Vaca</i>, <i>Kushtha</i> and <i>loha</i> is useful.</p>
<p>मणि</p>	<p>मण + “सर्वधातुभ्य इन्” <i>Man Dhatu</i> indicates <i>Sarvadhātu</i>. रत्नं क्लीवे मणिः पुंसि स्त्रियामपि निगद्यते । तत्तु पाषाणभेदोऽस्ति मुक्तादि च तदुच्यते ॥” इति भावप्रकाशस्य पूर्वखण्डे प्रथमे भागे In <i>Bhavaprakasha Purva Khanda</i> 1st part <i>Mani</i> includes <i>Pashana Bheda</i>, <i>Mukta</i> etc मुक्ताविद्रुमवज्रेन्द्रवैदूर्यस्फटिकादयः । चक्षुष्या मणयः शीता लेखना विषसूदनाः । पवित्रा धारणायाश्च पाप्मालक्ष्मीमलापहाः ॥” इति सुश्रुते सूत्रस्थाने ४६ अध्याये ।) <i>Mukta</i>, <i>Vidruma</i>, <i>Vaidurya</i> etc are <i>Mani</i> which are <i>Chakshushya</i>, <i>Sheeta</i>, <i>Lekhana</i>, reduces <i>Visha</i>. Which are <i>Pavitra</i>, suitable for wearing removes <i>Papa</i> and <i>Alakshmi</i></p>
<p>मङ्गल</p>	<p>मङ्गति हितार्थं सर्पति मङ्गति दुरदृष्टमनेनास्माद्वेति । मणि + “मङ्गतेरलच् । word <i>mangala</i> is derived from <i>Mang Dhatu</i>, which means activities done for <i>Hita</i> ब्राह्मणान् कुशलं पृच्छेत् क्षत्रबन्धुमनामयम् । वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव तु ॥ कौर्म उपविभागे ११ अध्यायः ॥ <i>Mangala Karma</i> for <i>Brahmana</i> desired for <i>Kushala</i>, <i>Kshtriya</i> for <i>bandu anamayarta</i>, <i>Vaishya</i> are for <i>Kshemarta</i> and for <i>Shudra</i> for attaining <i>Arogya</i></p>
<p>बल्यु</p>	<p>बल्यते दीयते इति । बल दाने + “सर्व-धातुभ्य इन्” <i>Bali</i> refers to that which is offered. बलेः पूजोपकरणस्य देवतो-द्देशेन संकल्पितच्छागादेर्वा दानम् Offering sheep etc to God after <i>Sankalpa</i>.</p>
<p>उपहार</p>	<p>उप + ह + घञ् ।) उपढौकनद्रव्यम् । तत्पर्यायः । प्राभृतम् २ प्रदेशनम् ३ उपायनम् ४ उपग्राह्यः ५ उपदा रत्नपुष्पोपहारेण च्छायामानर्च्य पादयोः” । Offering <i>Ratna</i>, <i>Puspa</i> etc.</p>
<p>होम</p>	<p>हवनमिति । हु + “अर्तिस्तुमुहु-स्रिति अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् । होमो दैवो वलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥” <i>Homa</i> refers to <i>Havana</i>. As per <i>Acharya Manu</i> <i>Homa</i> refers to <i>Havana</i>, i इति मनुः</p>

	<p>नित्यहोमं प्रवक्ष्यामि सर्वार्थं येन बिन्दति ॥सपर्य्या सम्यगापाद्म वलिपूर्वं चरेद्विधिम् ॥ ततो होमं तर्पणञ्च चरेत् साधकसत्तमः । वलिवैश्वदिकं चैव ब्राह्मणः समुपाचरेत् ॥ अर्घोदकेन संप्रोक्ष्य तिस्रो रेखाः समालिखेत् । विधिवदग्निमानीय क्रव्यादेभ्यो नमस्तथा ॥ मूलमन्त्रं समुच्चार्य कुण्डे वा स्थण्डिलेऽपि वा । भूमौ वा संस्तरेद्वह्निं व्याहृतित्रितयेन च । स्वाहान्तेन त्रिधा हुत्वा षडङ्गहवनं चरेत् ॥” As per Manusmriti, one should follow Nitya Homa to attain all the desire. It should be followed with submission of bali,</p>
नियम	<p>नियमनमिति । नि + यम + “यमःसमुपनिविषु च प्रतिज्ञा । अङ्गीकार इति यावत् । व्रतम् । तच्चोपवासादि । अनित्यमागन्तुसाधनं कर्म । इत्यमरः । Niyama referes to regulating onself by taking certain Pratijna. नियमं प्रथमं कृत्वा पश्चात् पूजां समाचरेत् ॥”बन्धनम् । यथा, मनुः । ८ । १२२ । As per Manu oneshould follow Niyama first, the Puja should be carried out शौचं तुष्टिश्च सन्तोषस्तपश्चेन्द्रियनिग्रहः ॥स्नानमौनोपवासेज्यास्वाध्यायोपस्थनिग्रहः । तपः क्रोधो गुरौ भक्तिः शौचञ्च नियमाः स्मृताः ॥यमाः पञ्चाथ नियमाः शौचं द्विविधमीरितम् । सन्तोषस्तपसां जप्यं वासुदेवार्चनं दमः ॥” इति गरुडपुराणम् ॥ As per Garuda Purana, Niyama enlisted are Shouca – maintaining cleanliness, Tusti, Santosha – happiness, Indriya Nigraha – controlling sense organ, Snana, Mouna – controlling verbs, Upavasa – Fasting, Ijya, Adhyaya – study, Upastha Nigraha – Brahma Carya, Tapa, Krodha, Guru Bhakti.</p>
प्रायश्चित्तो	<p>प्रायस्य पापस्य चित्तं विशोधनंयस्मात् । यदुक्तं स्मृतौ । According to Smruti Shodhana of Papa and Manas “प्रायः पापं समुद्दिष्टं चित्तं तस्य विशोधनम् ॥”यद्वा, प्रायस्य तपसः चित्तम् निश्चय इति । पापक्षयमात्रसाधनं कर्म । For Chitta Shodhana Tapa should be adopted and Sadhana karma should be adopted to reduce Papa.</p>
उपवास	<p>उप + वस + घञ् उपवस्तम् २ । इत्यमरः ॥ उपोषितम् ३ उपोषणम् ४ औपवस्तम् ५ । उपावृत्तस्य पापेभ्यो यस्तु वासो गुणैः सह । उपवासः स विज्ञेयः सर्वभोगविवर्जितः। Avoiding all Bhoga removes Papa अस्यार्थः । उपावृत्तस्य निवृत्तस्य । पापेभ्यः पाप-कर्मभ्यः । गुणाः । सर्वभूतेषु दया क्षान्तिः अन- सूया शौचं अनायासः मङ्गलं अकार्पण्यं अस्पृहाच । सर्वभोगविवर्जितः शास्त्राननुमतनृत्यगी- तादिसुखरहितः । वैधोपवासे भोजनचतुष्टय-निवृत्तिमाह महाभारते As a part of Upavasa rendering Daya for all the bhuta, not having asuya, shoucha, not having Ayasa, Mangala, no Karpanya and Aspruha.</p>
Japa	<p>हृदुच्चारे वाचि । जिह्वोष्ठादिव्यापार-रहितं शब्दार्थयोश्चिन्तनं हृदुच्चारः । Thinking of Shabdārtha with out Jihva Osthā etc, in Hrudaya thinking about God नोच्चैर्जपञ्च संकुर्यात् रहः कुर्यादतन्द्रितः । समाहितमनास्तूष्णीं मनसा वापि चिन्तयेत् ॥विधियज्ञात् जपयज्ञो विशिष्टो दशभिर्गुणैः । उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः । विना दर्भैस्तु यत् स्नानं यच्च दानं विनोदकम् । असंख्येयन्तु यद्जप्यं सर्वं तदफलं स्मृतम्</p>

<p>॥मुक्ताफलैर्विद्रुमेण रुद्राक्षैः स्फटिकेन वा ।गणना सर्वथा कार्या सम्यगङ्गुलिपर्व्वभिः ॥हिरण्यरत्नमणिभिर्जप्यं शतगुणं भवेत् ।सहस्रगुणमिन्द्राक्षैः पद्माक्षैरयुतं भवेत् ॥नियुतं वापि रुद्राक्षैर्भद्राक्षैस्तु न संशयः ।पुत्रजीवकजप्यस्य परिसंख्या न विद्यते ॥ दशभिर्जन्मजनितं शतेन च पुरा कृतम् ।त्रियुगं तु सहस्रेण गायत्र्या हन्ति दुष्कृतम् ॥ दर्भहस्तस्तथासीनो दर्भेषूदकपाणिना ।प्राङ्मुखो वर्त्तयेत् मालां सहस्रं शतमेव वा ॥” इत्याद्ये वह्निपुराणे नित्याह्निकस्नानविधि-किञ्चिच्छ्रवणयोग्यः स्यादुपांशुः स जपः स्मृतः । मन्त्रमुच्चारयेद्वाचा वाचिकः स जपः स्मृतः ॥उच्चैर्जपाद्विशिष्टः स्यादुपांशुर्दशभिर्गुणैः । जिह्वाजपः शतगुणः साहस्रो मानसः स्मृतः ।जिह्वाजपः स विज्ञेयः केवलं जिह्वया बुधैः</p>

However in the dictionary description regarding Svastyayana, Pranipata Gamanaare not observed

Method of Use in Sushruta Samhita

भूतविद्या नाम देवासुरगन्धर्वयक्षरक्षःपितृपिशाचनाग्रहाद्युपसृष्टचेतसां शान्तिकर्म बलिहरणादि ग्रहोपशमनार्थम्
।८।

In Bhuta Chikitsa includes Susihruta Samhita sutrasthana, Daiva Vyapashraya chikitsa methods such as Shantikarm, Bali harana, and others.

Arthashraya is made up of two words: Artha, which means inherent meaning, and Ashraya, which means dwelling. As a result, literary meaning is the 'residence of intrinsic meaning.' In other words, these are the technical phrases for the strategies that assist us in comprehending the intrinsic meanings included in any text under consideration for the study. There are twenty Arthashraya according to Acharya Aruna Dutta, and twenty-one according to Shankar Sharma, including the upadha lopa..

Utility:

Arthashraya are useful for clarifying meaning – for example, Adi, Madhya Lopa, and others – and provide knowledge of undescribed words and multi-meaning terms. It also aids in the comprehension of the concept of author, the application of theories, the comprehension of the practical utility of verses, the clarification of disputed terms, the completion of incomplete granthas such as Kasyap Samhita, and the understanding of the shastras - the style and aim of Author.

1. Aadilopa - omission of the first word
2. Madhyalopa - omission of the middle word
3. Antalopa - omission of the end word
4. Ubhayapadalopa - omission of both words
5. Aadi madya anta lopa - omission of words in the beginning middle and end
6. Upadhalopa
7. Varnopajanana- supply of the word or letter or supply of ellipsis
8. Rishiklishtha- Author's error

9. Tantrasheela- style of author
10. Tantrasnjna- term of text
11. Prakritakhya – contextual
12. Samaanantrapratyaya - reference from similar treatise
13. Paratantra pratyaya- reference from another treatise.
14. Hetuhetukadharna - effect cause function
15. Kaaryakaaranadharna - cause and effect substitution.
16. Aadyantaviparyaya - inversion of sequence
17. Shabdaanyatva – synonym.
18. Pratyayadharna - attribution of cause
19. Upanaya - correlation
20. Sambhava -extensive inclusion
21. Vibhava - richness

Parathantra arthashraya is tool through which references of Daivavyapashraya Chikitsa mentioned in Bhruhatrayee can be understood better considering Rigveda and Atharva Veda. The Rig Veda, Yajurveda, and Samaveda all mention *GayathriMantra*. *Gayathri* is a combination of *Gaishabda* and *ShatruPratyaya*. It is one who guards the Prana in Vedic terms.

The Gayatri Mantra can be broken down into three parts:

• *Pranava – Omkara • Bhuhu Bhuvaha Svaha – three Vyahruti&Mantra, hence the name Tripada.*

The Gayathri Mantra is considered the most powerful of all Vaidika Mantras. It is a worldwide prayer of arousal and enlightenment of upright intellect in all, in terms of linguistic meaning. This absolute origin mantra is made up of nine specific words (in ancient Sanskrit) that are divided into twenty-four syllables. The Sadhaka's body and mind are soothed by the Japa of this mantra, which titillates the extrasensory energy centers (the six cakras) and subtle nerve-bundles (upatyik's) and affects his deep inner self.

Enunciation of the Gayathri Mantra for roughly 300 times per day, done in this manner – i.e., with adequate discipline, faith, and control of the body, mind, and emotions – over the course of a month, helps achieve great results.

A more committed and austere practicing of this japa at a continuous rate of over eleven hundred mantras each day for certain periods of time (covering several months) does, in fact, result in the complete fulfilment of all noble desires.

Vishvamisra Gayathri is not recommended for people who lack self-control. An Puranokta Gayathri, as stated by Muni Agastya in the Devi Bhagavati Purana, might be recommended to persons who lack self-control.

According to the study, reciting the rosary and Mantras at precise frequencies has beneficial psychological and physiological impacts. When prayers and mantras were recited six times per minute, they increased the synchronisation of cardiovascular beats. It also improved baroflex sensitivity. Hence with this background Animal experiment was conducted to compare the Vishwamisra Gayathri and Purana Gayathri with Control and Standard group to study behavior, learning and memory changes

CHAPTER 2

LITERATURE REVIEW

A. REFERENCE OF DAIVA VYAPASHRAYA CHIKITSA

i. CHARAKA SAMHITA

1. In Matrashiteeya Adhyaya – the practice which are required for protecting Svasthya includes रत्नाभरणधारणम्॥९७॥ - wearing of Ratna, Abharana is mentioned. Here Ratna referes to विशुद्धमाणिक्यहीरकमुक्ताफलसुवर्णादि - Vishudda mani, Manikya, Heera, Mukta, suvarna etc
2. Sadvrutta are explained in Indriyopakramaneeya Adhyaya as part of dinacharya. Sudvrutta is beneficial for achieving Arogya and Indriya Vijaya. Sadvrutta contains Deva Archana, which entails performing Agnihotra homa morning and night, Oushadhi Dharana according to Viguna graha, Hota - - Bali for Vaishva, etc., and Yasta – Deva Yajana, which entails converting Deva and Graha into Prasada and achieving Brahma prasada. Also, one should perform Dana, which entails assisting deena and adeena, brahmana and sajjana, and consuming daily meal after processing it with the Vedokta mantra...

Also as a part of Sadvrutta, while performing japa, Homa, Adhyayana, Bali, Mangala Kriya one should not take shleshma from the nose. While doing Snana Apa sprusha etc Mantra Should be chanted.

नाशुचिरुत्तमाज्याक्षततिलकुशसर्षपैरग्निं जुहुयादात्मानमाशीर्भिराशासानः, अग्निर्मे नापगच्छेच्छरी
राद्वायुर्मे ^[3] प्राणानादधातु विष्णुर्मे बलमादधातु इन्द्रो मे वीर्यं शिवा मां प्रविशन्त्वाप आपोहिष्ठेत्यपः
स्पृशेत्, द्विः परिमृज्योष्ठौ पादौ चाभ्युक्ष्य मूर्धनि ^[3] खानि चोपस्पृशेदद्भिरात्मानं हृदयं शिरश्च॥२८
'अग्निर्मे' इत्यादिना 'आपोहिष्ठा' इत्यन्तः स्नानमन्त्रः

3. दिवसे दिवसे ब्रह्म जपत्यथ ददाति च॥३४६॥ नरं निःश्रेयसे युक्तं सात्म्यज्ञं पानभोजने।

Brahma Japa, which entails doing Avartana of Pranava and other Mantra on a daily basis, as well as Dana, aids in the attainment of Moksha. ⁴

4. तत्र भिषजा पृष्टेनैवं चतुर्णामृक्सामयजुरथर्ववेदानामात्मनोऽथर्ववेदे भक्तिरादेश्या, वेदो ह्याथर्वणो
दानस्वस्त्ययनबलिमङ्गलहोमनियमप्रायश्चित्तोपवासमन्त्रादिपरिग्रहाच्चिकित्सां प्राह; चिकित्सा
चायुषो हितायोपदिश्यते॥२१॥

The Atharva Veda is regarded as a means for achieving hita Ayu. The Atharva Veda should be consulted for daiva vyapashraya chikitsa techniques.

5. करणं पुनः स्वाभाविकानां द्रव्याणामभिसंस्कारः|संस्कारो हि गुणान्तराधानमुच्यते|ते गुणास्तोयाग्नि सन्निकर्षशौचमन्थनदेशकालवासनभावनादिभिः [३] कालप्रकर्षभाजनादिभिश्चाधीयन्ते (२)|२२ In rasa vimana Adhyaya while commenting on karana Acharya chakrapani commented as पेषणाभिमन्त्रणादि गृह्यते. This indicates importance of Abhimantrana of Medicine.

6. Vimana sthana 3rd Chapter

रसायनानां विधिवच्चोपयोगः प्रशस्यते|शस्यते देहवृत्तिश्च भेषजैः पूर्वमुद्धृतैः||१४||सत्यं भूते दया दानं बलयो देवतार्चनम्|सद्धृत्तस्यानुवृत्तिश्च प्रशमो गुप्तिरात्मनः||१५||हितं जनपदानां च शिवाना मुपसेवनम्|सेवनं ब्रह्मचर्यस्य तथैव ब्रह्मचारिणाम्||१६||सङ्कथा धर्मशास्त्राणां महर्षीणां जितात्मना म्|धार्मिकैः सात्त्विकैर्नित्यं सहास्या वृद्धसम्मतैः||१७||इत्येतद्द्रेषजं प्रोक्तमायुषः परिपालनम्|येषाम नियतो मृत्युस्तस्मिन् काले सुदारुणे||१८||

Satya, Daya, Dana, Bali, Devarchana, Gupti (Mantra), and Shiva devotion can be used to alleviate the sickness caused by Janapadodwamsa.

7. In Shishyopanayana Vidhi to bless the shishya - त्रिस्त्रिर्जुहुयादग्निमाशीःसम्प्रयुक्तैर्मन्त्रैर्ब्रह्माणमग्निं धन्वन्तरिं प्रजापतिमश्विनाविन्द्रमृषींश्च सूत्रकारान भिमन्त्रयमाणः पूर्व स्वाहेति||११||शिष्यश्चैनमन्वालभेत|

तेन ब्रह्माद्यृग्भिराशीःप्रयुक्ताभिः 'ब्रह्मणे स्वाहा' इत्यादिभिर्होमः कर्तव्य|

Mantra and Homa vidhi is explained.

8. In Garbhadhana Samskara, below said mantra is explained.

"अहिरसि आयुरसि सर्वतः प्रतिष्ठाऽसि धाता त्वा ददतु विधाता त्वा दधातु ब्रह्मवर्चसा भव" इति|" ब्रह्मा बृहस्पतिर्विष्णुःसोमःसूर्यस्तथाऽश्विनौ|भगोऽथ मित्रावरुणौ वीरं [३] ददतु मे सुतम्

9. Putrakamesthi Yagna

ततस्तस्या आशासानाया ऋत्विक् प्रजापतिमभिनिर्दिश्य योनौ तस्याः कामपरिपूरणार्थं काम्यामि ष्टिं निर्वर्तयेद् 'विष्णुर्योनिं कल्पयतु' इत्यनयर्चा|ततश्चैवाज्येन स्थालीपाकमभिघार्य त्रिर्जुहुयाद्यथाम्ना यम्|मन्त्रोपमन्त्रितमुदपात्रं तस्यै दद्यात् सर्वोदकार्थान् कुरुष्वेति|

ततः समाप्ते कर्मणि पूर्वं दक्षिणपादमभिहरन्ती प्रदक्षिणमग्निमनुपरिक्रामेत् सह भर्त्रा

The Vishnu Yonim Mantra is referenced in Archana. Mantra puta Ajya is explained in this article. According to Acharya Chakrapani, the Vishnu yoni mantra is known as the Isti Sadhika mantra.

10. Prasava

क्षितिर्जलं वियत्तेजो वायुर्विष्णुः ७ प्रजापतिः।सगर्भा त्वां सदा पान्तु वैशल्यं च दिशन्तु ते।प्रसूष त्व
मविक्लिष्टमविक्लिष्टा शुभानने!।कार्तिकेयद्युतिं पुत्रं कार्तिकेयाभिरक्षितम् इति॥३९॥

To initiate Prasava without any difficulty the mantra etc Daivavyapashraya chikitsa are documented.

11. In Charaka Samhita Shaareera Sthana

ऐन्द्री ब्राह्मी शतवीर्या सहस्रवीर्याऽमोघाऽव्यथा शिवाऽरिष्टा वात्यपुष्पी विष्वक्सेनकान्ता
चेत्यासामोषधीनां शिरसा दक्षिणेन वा पाणिना धारणं 5

The benefits of Dharana over Shira or the right hand of mother medicine for the Garbha Sthapana to prevent Garbhopaghatakara bhava are discussed. Also, while explaining the Jaatakarma Samskara, tandula bali home is recommended twice a day for ten days during the Naamakarana Samskara⁶. The construction of Kumaraghara is also detailed, along with Raksha Vidhana Bali, mangala Homa, and Prayashita.

12. Rasayana Adhyaya

According to the Kevala Amalaka rasayana, Amalaki should be consumed after meditating on the Savitri mantra (Gayatri mantra), which aids in regaining youthfulness and extending one's life by a thousand years.

13. In Jvara Chikitsa

शापाभिचाराद्भूतानामभिषङ्गाच्च यो ज्वरः॥३१७॥दैवव्यपाश्रयं तत्र सर्वमौषधमिष्यते।

For jwara caused by shapa (curse), abhichara (tantric rituals with evil intent), bhutabhishanga (affliction by microorganisms or evil spirits), and bhutabhishanga (affliction by microorganisms or evil spirits), daiva vyapashraya chikitsa is the most desired therapy.

It is appropriate to pray to Lord Ishvara, Uma, and their attendants, as well as mats. This heals viana jwara right away. The Vishnu sahasra nama is also useful in the treatment of all sorts of jwara.

The jwara is cured with Yajna, which involves prayer to Brahma, Ashwini, Indra, Agni, the Himalayas, the Ganges, and Maruta's pupils.

Jwara can be healed through devotion to one's father and mother, prayer to gurus, chastity, tapa (penance), truthfulness, and niyama (religious ceremonies), japa (incantations), homa, hearing the Vedas recited, and darshana of saints.

14. Visha Chikita

To cure the poisoned patient, the following 24 therapeutic measures should be taken:

मन्त्रारिष्टोत्कर्तननिष्पीडनचूषणाग्निपरिषेकाः ।अवगाहरक्तमोक्षणवमनविरेकोपधानानि ॥३५॥

हृदयावरणाञ्जननस्यधूमलेहौषधप्रशमनानि ।प्रतिसारणं प्रतिविषं सञ्ज्ञासंस्थानपनं लेपः ॥३६॥

मृतसञ्जीवनमेव च विंशतिरेते चतुर्भिरधिकाः ।स्युरुपक्रमा यथा ये यत्र योज्याः शृणु तथा तान् ॥३७॥

The measures to reduce the effect of Visha are recitation of mantras and application of the Arishta – that is, tying an Oushadha recited with mantra or tying a bandage above the bite. Also It destroys the afflictions of bad spirits, poisons, germs, alaksmi, karmana, mantra, fire, thunderbolt, and foes when breathed, applied topically as an ointment, carried in the body as an amulet, smoked, or stored in the house. While administering Mahagandhahasti Agada, the treatment requires the chanting of Mantra.

15. Unmada Chikitsa

yukti-vyapashraya, *daiva- vyapashraya* and *sattvavajaya chikitsa* are useful for the management of Unmada.

रत्यर्चनाकामोन्मादिनौ तु भिषगभिप्रायाचाराभ्यां ^[३] बुद्ध्वा तदङ्गोपहारबलिमिश्रेण। मन्त्र भैषज्य विधिनोपक्रमेत्॥२३॥

The treatment for the patients of Agantuja unmada specially Abhicara and Abhishapa with Rati and Archana Kama, Mantra along with Upahara and Bali should be administered. For example, in Agantu Unmada, which arises as a result of gods' possession, sages', gandharvas', pishachas', and un methodical spiritual rites, etc.

In Agantuja unmada, bali, upahara, mantra, shanti karma, homa, japa, swastyayana, vedic rites and expiations, i.e. prayaschita, are beneficial. On a regular basis, one overcomes the fear of the onslaught of trash by worshipping Lord Shiva, the supreme ruler of all Bhutas and the Lord of the world, with sincerity and the almighty gods with devotion. Unmada can be reclaimed by worshipping the Pramathas, Lord Rudra's servants.

16. Apasmara Chikitsa

In Apasmara if extrinsic causative factors are involved, then *mantras* etc., are considered useful.

17. Dvivraneeya Adhyaya

In Agantuja Vrana Mantra is one of the measures explained as a part of treatment

18. Before administration medicine for Vamana and Virechana Mantra prayoga is mentioned.

‘ॐ ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानलाः। ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु ते। रसायनमिवर्षी
णां देवानाममृतं यथा। सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते’

B. In Sushruta Samhita Sutra Sthana

The references found in the sushruta samhita are as follows.

1. 2nd Chapter Shishyopanayaneeya Adhyaya, for the Shudra Ayurveda Upadesha Can be given without providing Mantra Upadesha.
2. In Sutra Sthana 5th Chapter Purva and Paschat Karma of Shastra Kriya

ततः प्रशस्तेषु तिथिकरणमुहूर्तनक्षत्रेषु दध्यक्षतान्नपानरत्नैरग्निं विप्रान् भिषजश्चार्चयित्वा, कृतबलिमङ्गलस्वस्तिवाचनं लघुभुक्तवन्तं प्राङ्मुखमातुरमुपवेश्य ^[३], यन्त्रयित्वा ^[३], प्रत्यङ्मुखो वैद्यो मर्मसिरास्नायुसन्ध्यस्थिधमनीः परिहरन्, अनुलोमं ^[३] शस्त्रं निदध्यादापूयदर्शनात् ^[४], सकृदेवापहरेच्छस्त्रमाशु च; महत्स्वपि च पाकेषु द्व्यङ्गुलान्तरं ^[५] त्र्यङ्गुलान्तरं वा शस्त्रपदमुक्तम् ॥७॥

The measures like bali, mangala and svasthivacana are included prior to Shastra Karma in Vidradi.

ततः शस्त्रमवचार्य, शीताभिरद्भिरातुरमाश्वस्य, समन्तात् परिपीड्याङ्गुल्या, व्रणमभिमृद्य (ज्य), प्रक्षाल्य कषायेण प्रोतेनोदकमादाय ^[३], तिलकल्कमधुसर्पिःप्रगाढामौषधयुक्तां नातिस्निग्धां नातिरूक्षां वर्ति ^[३] प्रणिदध्यात्; ततः कल्केनाच्छाद्य, घनां कवलिकां दत्त्वा, वस्त्रपट्टेन बध्नीयात्; वेदनारक्षोघ्नैर्धूपैर्धूपयेत्, रक्षोघ्नैश्च मन्त्रै रक्षां कुर्वीत ॥

After shastra karma Raksha karma should be carried out through fumigation and protect the patient by chanting mantra.

एतैर्वेदात्मकैर्मन्त्रैः कृत्याव्याधिविनाशनैः । मयैवं कृतरक्षस्त्वं दीर्घमायुरवाप्नुहि ॥३३॥^८

After performing protective rituals as described in veda the patients should be taken into Aturagara. Mantra explained are

उदकुम्भाच्चापो गृहीत्वा प्रोक्षयन् रक्षाकर्म कुर्यात्; तद्वक्ष्यामः- ॥१९॥ कृत्यानां प्रतिघातार्थं तथा रक्षोभयस्य च । रक्षाकर्म करिष्यामि ब्रह्मा तदनुमन्यताम् ॥२०॥ नागाः पिशाचा गन्धर्वाः पितरो यक्षराक्षसाः । अभिद्रवन्ति ये ये त्वां ब्रह्माद्या घ्नन्तु तान् सदा ॥२१॥ पृथिव्यामन्तरीक्षे च ये चरन्ति निशाचराः । दिक्षु वास्तुनिवासाश्च पान्तु त्वां ते नमस्कृताः ॥२२॥ पान्तु त्वां मुनयो ब्राह्मया दिव्या राजर्षयस्तथा । पर्वताश्चैव नद्यश्च सर्वाः सर्वे च साग

राः ॥२३॥अग्नी रक्षतु ते जिह्वां प्राणान् वायुस्तथैव च ।सोमो व्यानमपानं ते पर्जन्यः परिरक्षतु ॥२४॥उदानं वि
 द्युतः पान्तु समानं स्तनयिल्ववः ।बलमिन्द्रो बलपतिर्मनुर्मन्ये मतिं तथा ॥२५॥कामांस्ते पान्तु गन्धर्वाः सत्त्व
 मिन्द्रोऽभिरक्षतु ।प्रज्ञां ते वरुणो राजा समुद्रो नाभिमण्डलम् ॥२६॥चक्षुः सूर्यो दिशः श्रोत्रे चन्द्रमाः पातु ते म
 नः ।नक्षत्राणि सदा रूपं छायां पान्तु निशास्तव ॥२७॥रेतस्त्वाप्याययन्त्वापो रोमाण्योषधयस्तथा ।आकाशं
 खानि ते पान्तु देहं तव वसुन्धरा ॥२८॥वैश्वानरः शिरः पातु विष्णुस्तव पराक्रमम् ।पौरुषं पुरुषश्रेष्ठो ब्रह्माऽऽ
 त्मानं ध्रुवो भ्रुवौ ॥२९॥एता देहे विशेषेण तव नित्या हि देवताः ।एतास्त्वां सततं पान्तु दीर्घमायुरवाप्नुहि ॥३०॥
 ।स्वस्ति ते भगवान् ब्रह्मा स्वस्ति ^[३] देवाश्च कुर्वताम् ।(स्वस्ति ^[३] ते चन्द्रसूर्यौ च स्वस्ति नारदपर्वतौ) ।स्वस्त्य
 ग्निश्चैव वायुश्च स्वस्ति देवाः सहेन्द्रगाः ॥३१॥पितामहकृता रक्षा स्वस्त्यायुर्वर्धतां तव ।ईतयस्ते प्रशाम्यन्तु स
 दा भव गतव्यथः ॥३२॥इति स्वाहा ।

3. In Ksharapaka Vidhi Adhyaya

महान्तमसितमुष्ककमधिवास्यापरेद्युः।

अधिवास्य मन्त्रवद्वलिकर्मोपहरेदित्यर्थः। केचिदस्याग्रे “मन्त्रेणानेनाभिमन्त्र्य- अग्निवीर्य! महावीर्य! मा ते
 वीर्यं प्रणश्यतु। इहैव तिष्ठ कल्याण! मम कार्यं करिष्यसि॥ मम कार्ये कृते पश्चाद्देवलोकं गमिष्यसि। श्वे
 तरक्तपुष्पसहस्रं जुहुयात्” इति

While explaining Kshara preparation, Mantra is explained.

4. To Protect from Vyapanna Rutu

तत्र,स्थानपरित्यागशान्तिकर्मप्रायश्चित्तमङ्गलजपहोमोपहारेज्याञ्जलिनमस्कारतपोनियम-दयादान
 दीक्षाभ्युपगम देवता ब्राह्मणगुरुपरैर्भवितव्यम्, एवं साधु भवति ॥२०॥

To protect oneself during Vyapanna Rutu the measures of Daiva Vyapashraya was highlighted
 with Shantikarma, Prayaschita, homa etc. can be adopted.

5. To prevent Death in Person with Arista Lakshana

... ब्राह्मणैस्तत् किलामलैः । रसायनतपोजप्यतत्परैर्वा निवार्यते ॥५॥

In Viparita Aviparita Vrana Vijnaneeya Adhyaya daiva vyapashraya chikitsa can be a tool for
 preventing death.

6. For the Protection of the King

दोषागन्तुजमृत्युभ्यो रसमन्त्रविशारदौ ॥७॥ रक्षेतां नृपतिं नित्यं यत्तौ ^[३] वैद्यपुरोहितौ ।^१

In Yukta Seneeya Adhyaya, to protect the king, one should appoint of the priest who are well
 versed in the knowledge of mantra.

मन्त्राणामृग्यजुःसामोक्तानामथर्ववेदोक्तानां चेत्यर्थः।

Here Mantra refers to Ruk, Yaju, Sama and Atharva veda.

7. Befor administering Vamana Dravya

“ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानिलाः।ऋषयः सौषधीग्रामा भूतसङ्घाश्च पान्तु ते ॥१॥
रसायनमिवर्षीणां देवानाममृतं यथा ।सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥२
मन्तार्थस्त्वदर्शनीयः, आवृत्यैव केवलया मन्त्राणां फलदत्वात्।

Meaning of Mantra is self-evident, repetition of mantra phala will be evident

8. For the Protection of Food from Visha

विषघ्नैरगदैः स्पृष्टं प्रोक्षितं व्यजनोदकैः । सिद्धैर्मन्त्रैर्हृतविषं सिद्धमन्नं निवेदयेत् ॥¹⁰

In Ahara vidhi the food which is prepared should be purified with ant poisonous drugs, sprinkled with water processed with atharva veda mantra. अथर्वमन्त्रैरभिमन्त्रितम्

9. Shareera Sthana 10th Chapter

धमनीनां हृदिस्थानां विवृतत्वादनन्तरम् । चतुरात्राल्लिरात्राद्वा स्त्रीणां स्तन्यं प्रवर्तते ॥१४॥
तस्मात् प्रथमेऽह्नि मधुसर्पिरनन्तमिश्रं ^[3] मन्त्रपूतं त्रिकालं पाययेत्, द्वितीये लक्ष्मणासिद्धं सर्पिः, तृतीये
च; ततः प्राङ्निवारितस्तन्यं मधुसर्पिः स्वपाणितलसम्मितं द्विकालं पाययेत् ॥१५॥

In JatakarmaMantraputa Madusarpi administration to Garbhini is explained

10. निशाचरेभ्यो रक्ष्यस्तु नित्यमेव क्षतातुरः ।रक्षाविधानैरुद्दिष्टैर्यमैः सनियमैस्तथा ॥१३३in

In dvivraneeya Adhyaya importance of Raksha Vidhana is explained.

11. Tugaraka Taila Prayoga

मन्त्रपूतस्य तैलस्य पिबेन्मात्रां यथाबलम् । तत्र मन्त्रं प्रवक्ष्यामि येनेदमभिमन्त्र्यते ॥२५॥
‘मज्जसार महावीर्यं सर्वान् धातून् विशोधय । शङ्खचक्रगदापाणिस्त्वामाज्ञापयतेऽच्युतः’ ॥¹¹

Tugaraka taila should be administered to the patients of Prameha after reciting the Mantra. Here Mantra specified are Similarly Ayushkama Rasayana Prayoga ¹²should be done along with the mantra. श्रीसूक्तमथर्ववेदोक्तं “हिरण्यवर्णां हरिणीं सुवर्णरजतस्रजां” इत्यादिकम्।

12. Nivrutta Santaapeeya rasayana ¹³,

सप्तादौ सर्परूपिण्यो ह्यौषधो याः प्रकीर्तिताः । तासामुद्धरणं कार्यं मन्त्रेणानेन सर्वदा ॥२६॥
महेन्द्ररामकृष्णानां ब्राह्मणानां गवामपि । तपसा तेजसा वाऽपि प्रशाम्यध्वं शिवाय वै ॥२७॥
मन्त्रेणानेन मतिमान् सर्वा एवाभिमन्त्रयेत् । अश्रद्धधानैरलसैः कृतघ्नैः पापकर्मभिः ॥२८॥
नैवासादयितुं शक्याः सोमाः सोमसमास्तथा ॥२९॥

To get protect aushadhi and achieve required benefits one should chant the mantra starting from Mahendra etc.

13. Mudagarbha Chikitsa

जीवति तु गर्भे सूतिकागर्भनिर्हरणे प्रयतेत । निर्हर्तुमशक्ये च्यावनान् मन्त्रानुपशृणुयात्; तान् वक्ष्यामः ॥५॥
‘इहामृतं च सोमश्च चित्रभानुश्च भामिनि । उच्चैःश्रवाश्च तुरगो मन्दिरे निवसन्तु ते ॥६॥

इदममृतमपां समुद्धृतं वै तव लघु गर्भमिमं प्रमुञ्चतु स्त्रि । तदनलपवनार्कवासवास्ते सह
लवणाम्बुधरैर्दिशन्तु शान्तिम् ॥७॥

मुक्ताः पशोर्विपाशाश्च ^[३] मुक्ताः सूर्येण रश्मयः । मुक्तः सर्वभयाद्गर्भ एह्येहि विरमावितः ॥८॥

During garbha Nirharana, if fetus is live but difficult to extract, above said mantra should be chanted.

14. As a Part of Vidanga Prayoga

विडङ्गतण्डुलानां द्रोणं पिष्टपचने पिष्टवदुपस्वेद्य-----सहस्रसम्पाताभिहुतं कृत्वा प्रातः-
प्रातर्यथाबलमुपयुञ्जीत, जीर्णे मुद्गामलकयूषेणालवणेन ^[३] घृतवन्तमोदनमश्रीयात्, पांशुशय्यायां शयीत,
तस्य मासादूर्ध्वं सर्वाङ्गेभ्यः कृमयो निष्क्रामन्ति,।

In Sarvopaghata Shamaneeya Adhyaya, before Vidhanga Prayoga, 1000 times recitation of Rugveda mantra are explained. Here Acharya gejjata, shabda considered as Yajna Sravanam According to Gayadasa here Atharvaveda should be followed त्रिपदा गायत्र्या वा प्राक्तनकर्मक्षयार्थं विघ्नशान्त्यर्थमभिमताशीःप्राप्त्यर्थं वा सहस्राभिहुतं कृत्वा प्रयुज्यन्ते

Here tripada Gayitri or to reduce praktana and for Vighna Shanti 1000 times Ahuti should be done.

15. Soma Prayoga

महेन्द्ररामकृष्णानां ब्राह्मणानां गवामपि । तपसा तेजसा वाऽपि प्रशाम्यध्वं शिवाय वै ॥२७॥
मन्त्रेणानेन मतिमान् सर्वा एवाभिमन्त्रयेत् ^[13]

Mantra Prayoga is specified before administration of Soma.

16. Visha Chikitsa

अरिष्टामपि मन्त्रैश्च बध्नीयान्मन्त्रकोविदः । सा तु रज्ज्वादिभिर्बद्धा विषप्रतिकरी मता ॥८॥¹⁴

Along with bhandana Mantra Prayoga should be done by the person who is expert in Mantra as a part of Visha Chikitsa.

देवब्रह्मर्षिभिः प्रोक्ता मन्त्राः सत्यतपोमयाः । भवन्ति नान्यथा क्षिप्रं विषं हन्युः सुदुस्तरम् ॥९॥

विषं तेजोमयैर्मन्त्रैः सत्यब्रह्मतपोमयैः । यथा निवार्यते क्षिप्रं प्रयुक्तैर्न तथौषधैः ॥ ¹⁵

Mantra are revealed by the God like Bhrahma and sages who are aiding satya and doing the Tapa will only effective not by ordinary person.

मन्त्राणां ग्रहणं कार्यं स्त्रीमांसमधुवर्जिना मिताहारेण ^[३] शुचिना कुशास्तरणशायिना ॥११॥

गन्धमाल्योपहारैश्च बलिभिश्चापि देवताः । पूजयेन्मन्त्रसिद्धयर्थं जपहोमैश्च यत्नतः ॥¹⁶

एवमौषधिभिर्मन्त्रैः क्रियायोगैश्च यत्नतः ॥¹⁷

The person who does Mantra Prayoga should avoid Stree, Mamsa and Madhu and follow Mita Ahara, Shuchi, sleep on mat of Kusha. Also should practice the Japa, Homa and Bali karma etc.

Mantra chanted without adhering to this procedure and deficient by either sound or letters do not become successful.

मन्त्रास्त्वविधिना प्रोक्ता हीना वा स्वरवर्णतः । यस्मान्न सिद्धिमायान्ति तस्माद्योज्योऽगदक्रमः ॥१३॥

बीजरत्नौषधीगर्भैः कुम्भैः शीताम्बुपूरितैः ॥५९॥ स्नापयेत्तं नदीतीरे समन्त्रैर्वा चतुष्पथे ।
बलिं निवेद्य तत्रापि पिण्याकं पललं दधि ॥६०॥ माल्यानि च विचित्राणि मांसं पक्वमकं तथा ।
अलकाधिपते यक्ष सारमेयगणाधिप ! ॥६१॥ अलर्कजुष्टमेतन्मे निर्विषं कुरु माचिरात् ॥¹⁸

चर्मवृक्षकषायं वा कल्कं ^[2] वा कुशलो भिषक् । वादयेच्चागदैर्लिप्त्वा दुन्दुभीस्तस्य पार्श्वयोः ॥४६

Physician expert should smear charma with Kashaya or kalka, Agada and Vadana should be done to bring back consciousness.

17. Mantra Prayoga is mention in treatment of Alarka Visha.

18. In Sushruta samhita Uttara Tantra 27th Chapter Graha Chikitsa

गृहे पुराणहविषाऽभ्यज्य बालं शुचौ शुचिः ॥१८॥ सर्षपान् प्रकिरेत्तेषां तैलैर्दीपं ^[3] च कारयेत् ।
सदा सन्निहितं चापि जुहुयाद्धव्यवाहनम् ॥१९॥ सर्वगन्धौषधीबीजैर्गन्धमाल्यैरलङ्कृतम् ।
अग्रये कृत्तिकाभ्यश्च स्वाहा स्वाहेति सन्ततम् ॥२०॥

The samanya chikitsa of the child effected with Navagrahas like Skandha, Shakuni, Revati, Putana etc in general application of purana gruta, mustard should be spread all around, light of mustard oil lamp, worshiping of Agni and Krutika by giving bali with sarva gandha dravya, beeja aushadhi.

In Sushruta samhita Uttara Tantra 28th Chapter Skanda Graha Chikitsa

रक्तानि माल्यानि तथा पताका रक्ताश्च गन्धा विविधाश्च भक्ष्याः ।
घण्टा च देवाय बलिर्निवेद्यः सुकुक्कुटः स्कन्दग्रहे हिताय ॥८॥

In the treatment of Skanda Graha to protect child and destroy the papa karma bali should be performed with above enlisted mantra.

अनन्तां कुक्कुटीं बिम्बीं मर्कटीं चापि धारयेत् ॥७॥ पक्वापक्वानि मांसानि प्रसन्ना रुधिरं पयः ॥७॥
भूतौदनो निवेद्यश्च स्कन्दापस्मारिणेऽवटे ॥८॥

Dharana of oushadhi like Ananta, kukkuti, bimbi, markati etc is explain as a part of chikitsa. Meat cooked and uncooked both, prasanna, blood and milk should be offered.

चतुष्पथे च कर्तव्यं स्नानमस्य यतात्मना ॥८॥ स्कन्दापस्मारसञ्ज्ञो यः स्कन्दस्य दयितः सखा ।
विशाखसञ्ज्ञश्च शिशोः शिवोऽस्तु विकृताननः ॥९॥

Child should be bathed at catuspatha with the mantra.

19. In Sushruta samhita Uttara Tantra 30th

व्रणेषूक्तानि चूर्णानि पथ्यानि विविधानि च ॥५॥ तिलतण्डुलकं माल्यं हरितालं मनःशिला ॥७॥
बलिरेष करञ्जेषु निवेद्यो नियतात्मना ॥८॥

Fumigation of drugs mentioned in Skanda Graha should be used in here also, and the Dharana of Oushadha like Shatavari, Mrugairvaru, Nagadanti, Nidigdika, Lakshamana, sahadeva and Bhruhati.

Tila, Tandula, Garland, Haratala, Manashila bali should be given in forest by the physician and mantra prayoga should be done with many kinds of flowers

20. In Sushruta samhita Uttara Tantra 31st

कुलत्थाः शङ्खचूर्णं च प्रदेहः सार्वगन्धिकः । गृध्रोलूकपुरीषाणि यवा यवफलो घृतम् ॥६॥
सन्ध्ययोरुभयोः कार्यमेतदुद्धूपनं शिशोः । वरुणारिष्टकमयं रुचकं सैन्दुकं तथा ॥७॥
सततं धारयेच्चापि कृतं वा पौत्रजीविकम् । शुक्लाः सुमनसो लाजाः पयः शाल्योदनं तथा ॥८॥
बलिर्निवेद्यो गोतीर्थे रेवत्यै प्रयतात्मना ॥९॥

Dharana of Oushadha like Varuna, Aristaka, Abhaya, Rucaka and Saindhuka and Bali of white flowers, laja, milk, Shali Odana to Revati at the place of flowing water. Child and dhatri Should be bathed near to rivers and prayed revati with Mantra.

21. In Sushruta samhita Uttara Tantra 32nd

काकादनीं चित्रफलां बिम्बीं गुञ्जां च धारयेत् । मत्स्योदनं च कुर्वीत कृशरां पललं तथा ।
शरावसम्पुटे कृत्वा बलिं शून्यगृहे हरेत् ॥८॥ उच्छिष्टेनाभिषेकेण शिशोः स्रपनमिष्यते ।
पूज्या च पूतना देवी बलिभिः सोपहारकैः ॥९॥ मलिनाम्बरसंवीता मलिना रूक्षमूर्धजा ।
शून्यागाराश्रिता ॥३॥ देवी दारकं पातु पूतना ॥१०॥ दुर्दर्शना सुदुर्गन्धा कराला मेघकालिका ।
भिन्नगाराश्रया देवी दारकं पातु पूतना ॥११॥

Dharana of Oushadha like Kakadani, Citra Phala, Bimbi and Gunja. Bali of Matsya Odana, Krishara (rice cooked with green gram or black gram, Palala, should be kept inside Sharava or Samputa (Box) in Vacant House. Bathing should be given to child with the water remaining after bathing the gods and goddess Putana should be worshiped by offering oblation and above specified prayer.

22. In Sushruta samhita Uttara Tantra 33rd

Oushadha like Kukkuti, Markati, Shimbi and Ananta and bali of Mamsa raw and cooked, rakta should be offered at Chatushpata and also inside house to protect the child. After giving bathing to child with Sarva Gandha parayer should be done with above said mantra.

23. In Sushruta samhita Uttara Tantra 34th

Lamba, Gunja and Kakadani should be worn as a part of Oushadha Dharana Chikitsa. Rice cooked with mudga, Varuni, rakta should be offered to Goddess Sitaputana and specified prayer should be done.

24. In Sushruta samhita Uttara Tantra 35th Mukamandika Chikitsa

बीजरत्नौषधीगर्भैः ¹³¹ कुम्भैः शीताम्बुपूरितैः ॥५९॥ स्नापयेत्तं नदीतीरे समन्त्रैर्वा चतुष्पथे ।
बलिं निवेद्य तत्रापि पिण्याकं पललं दधि ॥६०॥ माल्यानि च विचित्राणि मांसं पक्वामकं तथा ।
अलकाधिपते यक्ष सारमेयगणाधिप ! ॥६१॥ अलर्कजुष्टमेतन्मे निर्विषं कुरु माचिरात् ॥६२॥

Dharana of Tongue of Chasha Bird, Ciralli and Sarpa should be done. Along with the prayer the varnaka, churnaka, Mala, Anjana, Parada, Manashila, Payasa and Purodasha should be offered inside a cowpen. Bath should be given to child with the Jala which is processed with Mantra.

25. In Sushruta samhita Uttara Tantra 36th

अधस्ताद्वटवृक्षस्य स्नपनं चोपदिश्यते । बलिं न्यग्रोधवृक्षेषु तिथौ षष्ठ्यां निवेदयेत् ॥१०॥
अजाननश्चलाक्षिभ्रः कामरूपी महायशाः बालं बालपिता देवो नैगमेषोऽभिरक्षतु ॥११॥

Vaca, Vayastha, Golomi and Jatila Should be worn and bali of Tila, Tandula, flowers, different kinds of eatable should be given under Vata tree for Naigamesha.

26. वचा सर्जरसः कुष्ठं सर्पिश्चोद्धूपनं हितम् । धारयेदपि जिह्वाश्च चाषचीरल्लिसर्पजाः ॥६॥
वर्णकं चूर्णकं माल्यमञ्जनं पारदं तथा । मनःशिलां चोपहरेद्गोष्ठमध्ये बलिं तथा ॥७॥
पायसं सपुरोडाशं बल्यर्थमुपसंहरेत् । मन्त्रपूताभिरन्दिश्च तत्रैव स्नपनं हितम् ॥८॥

Here Mantra Puta refers to Gayitri Abhimantrita

27. In Sushruta samhita Uttara Tantra 39th Bhutabhishanga Jvara and Chikitsa

भूतविद्यासमुद्दिष्टैर्बन्धावेशनपूजनैः जयेद्भूताभिषङ्गोत्थं... ॥२६५॥

Fever Manifested due to bhutabhishanga should be treated with Bhandana, Aveshana, Puja as mentioned under Bhutavidya.

अभिशापाभिचारोत्थौ ज्वरौ होमादिना जयेत् ॥२६६॥ दानस्वस्त्ययनातिथ्यैरुत्पातग्रहपीडितम् ॥२६७॥

Abhishapaja Jvara can be treated with Homa etc, if produce by bad effects of Utpata and Graha through dana, svasthyayana, etc. Also in bhutabhishangaja Jvara – as explained in bhuta vidya Banda – Mantra Banda, Aveshana – Sarshapadi Tadana, Pujana – Bali Upahara etc

28. In Atisara chikitsa if it is due to Karmaja, then यागदानमन्त्रबल्युपहारदेवताराधनगुरुपूजनादिना should be followed.

29. In Sushruta samhita Uttara Tantra 60th Chapter – Graha Chikitsa Adhyaya

रक्तानि गन्धमाल्यानि बीजानि मधुसर्पिषी ॥२९॥ भक्ष्याश्च सर्वे सर्वेषां सामान्यो विधिरुच्यते ॥३०॥

For all the Bhuta rakta gandha malya, seeds, honey, ghee and different kinds of Bhakshya वस्त्राणि गन्धमाल्यानि मांसानि ¹³¹ रुधिराणि च यानि येषां यथेष्टानि तानि तेभ्यः प्रदापयेत् ॥३०॥

Garments, scents, garlands, flesh and blood whichever is liked most by them.

हिंसन्ति मनुजान् येषु प्रायशो दिवसेषु तु ॥३१॥ दिनेषु तेषु देयानि तद्भूतविनिवृत्तये ।३२।

The days on which Graha causes harm, bali should be given on the same day.

Table No 3

Graha Chikitsa

1	Deva Graha	Offering should be done at temples after performing Agni Hotra with Kusha, svastika, Pupa, ajya,
2	Asura Graha	Offering should be given on the day of sizer at Chatuspata
3	Gandarva Graha	At cowshed using wine, Mamsa of Anupa and Jangala Mamsa
4	Yaksha Graha	Offering should be at beautiful house with cooked grains, beers, garlands of atimuktaka, kunda and abja
5	Pitru Graha	At bank of river adorned by spreading Kusha Grass
6	Naga Graha	At bank of river with Guda, Madhu, Asava, Payasa etc
7	Rakshasa Graha	Either at chatuspatha or at thick forest
8	Pishaca Graha	At vacant house consisting foul things like raw flesh cattle feed etc.

पूर्वमाचरितैर्मन्त्रैर्भूतविद्यानिदर्शितैः ॥३७॥ न शक्या बलिभिर्जेतुं योगैस्तान् समुपाचरेत् ।60/३८।

Those Graha which don't respond to the Mantra mentioned in Bhutavidhya it should be treated with medicinal preparation.

न चाचौक्षं^[३] प्रयुञ्जीत प्रयोगं देवताग्रहे ॥५४॥ ऋते पिशाचादन्यत्र प्रतिकूलं न चाचरेत् ॥५५॥

वैद्यातुरौ निहन्युस्ते ध्रुवं क्रुद्धा महौजसः ॥५५॥

Bali of Unclean things should not be done to Deva Graha except Pishacha, if done it kills both Patient and Physician.

C. ASTANGA SANGRAHA -SUTRA STHANA

1. Shishyopaneeya Adhyaya 2/29

पादापचाराद्देवाच्च यान्तवस्थान्तरं गदाः ॥२९॥ दैवमन्यजन्मकृतं कर्म ॥ (Commentary)

Here daiva refers to Papa of Purva Janma, which influences on Sadhya Asadhyata of Vyadhi. Even all the four limbs of Chikitsa are Complete Vyadhi is not cured which need to be assessed considering Daiva influence.

2. Dinacharya Adhyaya

अभिनन्द्य प्रसन्नात्मा हुत्वा दत्त्वा च शक्तितः ।

Ahara should be consumed after offering to Agni.

3. Dravadravya Vijnaneeya Adhyaya

चन्द्रकन्तभवं रक्षोविषपित्तज्वरापहम् । दृष्टिमेधावपुस्थैर्यकरं स्वादु हिमं लघुम् ॥२२॥

Water purified with Chandrakanta mani useful for the rakshoghna karma, reduces the effect of the Visha along with other benefits

4. Anna Svarupa Vijnaneeya Adhyaya

विनापि चोपयोगेन मणिमन्त्रादिकार्यकृत॥१८८॥

when Guduchi etc does not have any effect, mani mantra are useful. These acts by ist swabhava

5. Anna Raksha Vidhi Adhyaya 8

लाक्षाप्रियङ्गुमञ्जिष्ठासमङ्गाऽलहरेणुकाः। यष्ट्याह्वमधुसंयुक्ताः बभ्रुपित्तेन कल्किताः। निखनेद् गोविषाणस्थाः सप्तरात्रं महीतले। संस्पृष्टं सविषं तेन सद्यो भवति निर्विषम्॥८६॥

To make vishayuktha dravya into Nirvisha, laksha etc dravya mixed with honey applied to horn of cow store in earth for 7 nights, then cover with gold, and dharana should be done हरेणुमांसी मञ्जिष्ठा रजनी मधुकं मधु। अक्षत्वक्सुरसं लाक्षा श्वपित्तं पूर्ववन्मणिः।

Above dravya should be made mani as explained in previous explanation.

विदध्यात्परितः शय्यां रक्षा मन्त्राभि मन्त्रिताम्॥१०५॥

After Abhimantrana with Raksha Mantra Shayya Should be given to raja

6. Viruddhanna Vijnaneeya Adhyaya 9/79

दैवव्यपाश्रयं चेष्टं कर्म जीवितरक्षणम्॥७९॥ तस्मिन् काले एजीवितरक्षणाय दैवव्यपाश्रयं कर्म बल्युपहारमणिमन्त्रादिकं ब्रह्मचर्यादिकं च शस्यते।

While describing Ritu Vyapanna Chikitsa, Daiva Vyapashraya is explained, as per commentator which includes Bali, Upahara, Mani & Mantra etc Brahmacharya etc. Also acharya explains Daiva and Purusha Karma are decides the Ayu.

मन्त्रदेवतयाहूता नाचक्षीरन् महाहयः। विषसुप्तप्रबुद्धस्था भावाभावौ तदायुषः।९४

In case of Akala mrutyu due to Vasuki, Mantra chikitsa is useful

7. Anna pana vidhi Adhyaya 10/13

नाहुत्वा, (नाहुत्वा तिलघृतादिभिर्मन्त्रपूर्वमग्निम्।)

Before consuming food ahuti to Agni should be done with Tila Gruta etc

8. Dvidioushadha Vijnaneeya 12/4

पुनरपि च त्रिविधं दैवव्यपाश्रयं युक्तिव्यपाश्रयं सत्त्वावजयश्चेति।
तत्र दैवव्यपाश्रयं मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोप-वासस्वस्त्यनप्रणिधानगमनादि।
युक्तिव्यपाश्रयमाहारौषधयोजनादि। सत्त्वावजयः पुनरहितान् मनोनिग्रहः॥४॥

Daivavyapashraya chikitsa is one among the trividha chikitsa, which includes Mantra, Oushadhi, Mani, Mangala, Bali, Upahara, Homa, Niyama, Prayaschita, Upavasa, Svasthyayana, Pranidhana, Gamana

तत्र दैवव्यपाश्रयं यत् पापस्योपघातकत्वेनैव जठराग्निसंयोगेन विना धातुसाम्यकरं मन्त्रौषध्यादि। अत्रौषधीनां धारणमेवाभिप्रेतम्। बलेरुपहारो देवादिषु। नियमो वर्ज्यवर्जनम्। प्रायश्चित्तं व्रतादि। उपवासः प्रसिद्धः पापहर्तृत्वे। स्वस्त्ययनं वेदोक्तं कर्म।

Daiva Vyapashraya Chikitsa acts without coming contact with Jatharagni by destroying Papa and Makes dhatu Samya.

9. Dvividoushadha Vijnaneeya 12/7

उभयार्थकारि पुनर्दैवव्यपाश्रयमौषधम्।

उभयार्थकारि यदुभयस्य हेतुविपरीतस्य व्याधिविपरीतस्य च सम्बन्धिनमर्थं रोगोपशमलक्षणमेतद्गुणमपि करोति। तच्च दैवव्यपाश्रयं मणिमन्त्रादिकृतम्। तथा रोगस्वभावादिविपरीतस्वरूपमपि यद्रोगोपशमनं करोति तदुभयार्थकारि।

Daiva Vyapashraya Chikitsa removes dosha by acting against Vyadhi.

10. Rogabhedeeya Adhyaya22/03

त एते समासतः पुनिर्द्विविधा भवन्ति। प्रत्युत्पन्नकर्मजाःपूर्वकर्मजाश्च। तत्र रोगोत्पत्तिं प्रति प्रत्युत्पन्नं कर्म यदनेनैव

शरीरेण दृष्टमदृष्टञ्चोद्दिश्याप्तोपदिष्टानां विहितानां प्रति- षिद्धानामननुष्ठानमनुष्ठानं वा। जन्मान्तरातीतेन तु पूर्वम्। तत्तु पुनर्देवाःख्यमुक्तञ्च नियतानियतभेदेन प्राक्। तस्माद् दृष्टहेतवः प्रत्युत्पन्नकर्मजाः। विपरीता दैवजन्मानः। अल्पनिदाना महारुजाश्चोभयात्मकाः॥३॥

Roga are two types, manifested due to hetu which is drusta and Adrusta. Adrusta karma are related to Purva Janma, which present with less Nidana, more expression. For this type of disease chikitsa shows its result only after Karma kshaya.

स्वयमपि च दैवान्निदानाल्पतया वा निवर्तमानः षोडशगुणसमुदितक्रियोपलम्भादाशुतर-मपिरिविलिष्टस्य चाऽपगच्छति। अनियतफलदायिनि त दैवे हिताभ्यासरतस्यावकाशमेव न लभते व्याधिः। तस्मान्न कस्याञ्चिदवस्थायामात्मवान् हिताहितयोः तुल्य- दर्शी स्यात्॥७॥

Disease manifested due to daiva can be treated only if daiva supports.

11. Vamana Virechana Vidhi, 27/10

ब्राह्मणप्रयुक्ता- भिराशीर्भिरभिमन्त्रिताम्। पुनश्च ब्रह्मदक्षाश्विरुदेन्द्रभूचन्द्रार्कानिलानलाः। ऋषयः सौषधिग्रामा भूतसङ्गाश्च पान्तु वः। रसायनमिवर्षीणाममराणामिवामृतम्। सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते। औम् नमो भगवते भैषज्यगुरवे वैडूर्यप्रभराजाय तथागता- यार्हते सम्यक्सम्बुद्धाय। तद्यथा-औम् भैषज्ये भैषज्ये महाभैषज्ये भैषज्यसमुद्गते स्वाहा। इत्येवमभिमन्त्र्योदङ्मुखः प्राङ्मुखमातुरं पाययेत्॥१०॥

ब्राह्मणप्रयुक्ताभिर्वेदविहिताभिराशीर्भिरभिमन्त्रिताम्। स्वस्थवृत्तपक्षे आतुरग्रहणं तत्कालावस्थया व्याख्येयम्। पुनश्च ब्रह्मेत्याद्यभिमन्त्रितां ब्रह्मेत्यादिर्वेदवादिमन्त्रः। औम् नम इत्यादि सौगतः।

As explained in Veda Ashi mantra and above explained mantra should be chanted prior to administration of Vamana Virechana Oushadha

12. Kshara Paka Vidhi Adhyaya 39/5

कालमुष्ककं सुरापललसुमनोऽक्षतादिभिश्चतुर्दिशं बलिं कृत्वा प्रदक्षिणं चाभ्यर्च्येनमधिवासयेत्। दैवतेभ्यो नमस्तेभ्यो निवसन्तीह ये श्रिताः।

Before collecting dravya for kshara mantra puja should be done

SHAREERA STHANA

13. Putrakammeya Adhyaya 1/53

'आयुरसि, सर्वतः प्रतिष्ठासि, धाता त्वा दधातु, विधाता त्वा दधातु, ब्रह्मवर्चसा भव इति। ब्रह्मा बृहस्पतिर्विष्णुः सोमसूर्यस्तथाऽश्विनौ। भगोऽथ मित्रावरुणौ वीरं दधतु मे सुतम्। मन्त्रार्थ ऊह्यः॥

By understanding Mantrartha during Garbhadhana Samskara above mantra should be chanted.

14. Garbhopacharaneeya Adhyaya 3/

अन्या तु वामकर्णेऽस्या मन्त्रमिमं जपेत्क्षितिर्जलं वियत्तेजो वायुर्विष्णुः प्रजाप्रतिः। सगर्भा त्वां सदा पातु वैशल्यं वा दधात्वपि। प्रसूष्व त्वमविक्लिष्टमविक्लिष्टा शुभानने। कार्तिकेयद्युतिं पुत्रं कार्तिकेयादिरक्षितम्। इति। तथा- इहामृतञ्च सोमश्च चित्रभानुश्च भामिनि। उच्चैःश्रवाश्च तुरगो मन्दिरे निवसन्तु ते। इदममृतमपां समुद्धृतं वैतवलघु गर्भमिमं प्रमुञ्चतु स्त्री। तदनलपवनार्कवासवास्ते सह लवणाम्बुधरैर्दिशन्तु शान्तिमिति॥२५

Above mantra pathana should be done during Prasava

To treat obstructed labor गच्छ सुभगे! स्वस्थानम् इति मन्त्रं पदेनैव तां योनिं ब्रूयात्। Mantra Pathana should be done

15. Angha Vibhaga Adhyaya 5/96

तेषां संयोगविभागे परमाणूनां कर्मप्रेरितो वायुः कार णम् ॥९६॥

तेषां परमाणूनां संयोगविभागे दैवपौरुषकर्मप्रेरितो वायुः तत्क्रियत्वात् कारणम्।

Samyoga and Vibhaga of Paramanu, are due Vayu, get influenced by the Karma of This Janma and Daiva.

16. Prakruti Bhedeeya Adhyaya 8/4

तस्मात्तन्मयतया शुक्रार्तवयोर्देहस्य भावितत्वात् प्राकृतत्वाच्च तावता तेन दोषेण न विहन्यते।

तथाविधदैवकर्मपरिपाकवशेन देहस्यावश्यम्भावित्वात्।

Daiva decides the Prakruti of the Purusha

CHIKITSA STHANA

17. Jeerna Jwara Chikitsa 2nd Chapter/69

दैवाश्रयं च भैषज्यं ज्वरान् सर्वानपोहति। विशेषाद्विषमान् प्रायस्ते ह्यगन्तुबन्धजाः ॥६९॥

Vishama jwara manifested with Agantu Anubanda Daiva Vyapashraya Chikitsa is useful

Jeerna Jwara Chikitsa 2/73

शापार्थवणमन्त्रोत्थे विधिदैवव्यपाश्रयः ॥७३॥

Daiva Vyapashraya chikitsa explained in Atharva Veda is useful in Abhishapaja Jwara.

जपंस्तथा गतोष्णीषं सर्वव्याधिचिकित्सितम्। आगन्तुदोषसहजैः सर्वरोगैर्विमुच्यते ॥८०॥

तथा गतोष्णीषं नाम मन्त्रविशेषं जपन्नागन्तुजैर्दोषजैः सहजैश्च रोगैर्विमुच्यत इति। तच्च तथा गतोष्णीषवत् सर्वव्याधिचिकित्सितमस्माभिः पर्णशबर्यायाः पठ्यन्ते ॥८०॥

Gatoshneesha Mantra japa should be done to treat Agantu Dosha, Sahaja Roga and also useful to treat all the Vyadhi.

18. Rajayakshma chikitsa 7/7

दैवव्यपाश्रयं तद्वदथर्वोक्तं च पूजितम्। इष्ट्या यथा च चन्द्रस्य राजयक्ष्मा पुरा जितः। पुरोहितः प्रयुञ्जीत वेदोक्तां जितात्मनः ॥५५॥

Daiva Vyapashraya chikitsa explained in Atharva Veda is useful

Kustha Chikitsa 21/52

लेपोऽतिकठिनपरुषे सुप्ते कुष्ठे स्थिरे पुराणे च। पीतागदस्य कार्यो विषैः समन्तागदैश्चानु ॥५२॥

अनु च विषलेपस्य मन्त्रयुक्तैरगदैर्लेपः कार्यः

Here Visha lepa is commented as Mantra Yuktha Agada Lepa.

UTTARA TANTRA

19. Balopacharaneeya Adhyaya ¼

अङ्गादङ्गत्सम्भवसि हृदयादभिजायसे। आत्मा वै पुत्रनामासि स जीव शरदां शतम्। शतायुः शतवर्षोऽसि दीर्गमायुरवाप्नुहि। नक्षत्राणि दिशो रात्रिरहश्चत्वाभिरक्षतु।।४।।

During Jatakarma Samskara above mantra pathana should be done

आदारीविदारीबदरीखदिरनिम्बपीलुपरूषकशाखाभिरेनं वीजयेत्। ताभिश्च समन्ततः सूतिकागारं परिवारयेत्। सर्षपातसीकणकणिकाश्चान्तर्बहिः प्रकिरेत्। सायं प्रातश्च बलिम्।।१६।।

सायं प्रातश्च बलिं भूतोपहारमन्तर्बहिः प्रकिरेत्।।१६

In Sutikaghara morning and night bali should be done

षष्ठीं निशां विशेषेण कृतरक्षाबलिक्रियाः। जागृयुर्बान्धवास्तस्य दधतः परमां मुदम्।।२५।।

यद्यपि सर्वं दशाहं रक्षादिकमुक्तं तथापि विशेषेण षष्ठीं निशां तस्य बालस्य बान्धवाः कृतरक्षाबलिक्रियाः परमं च हर्षं दधतो जागृयुः।। २५।।

Every 10th day after delivery raksha vidhana is explained, specially on 60th night raksha bali kriya should be adopted

स्वाहेति मन्त्रेणानेन प्रत्यहं च ततः परम्। 36

In Upaveshana Samskara हे धरणि! अशेषाणां भूतानां त्वमसि कामधुङ्गाता। कामं दुह्यत इति कामधुक। न जीर्यत इत्यजरा त्वमसि। तथा प्रमातुमशक्याप्रमेया। सर्वैश्च भूतैर्नमस्कृता। चरा भूता जङ्गमाः अचरा स्थावरास्तेषां सर्वेषां त्वमसि प्रतिष्ठा। न व्येति नाना न गच्छतीत्यव्यया निर्विकारा चैनं कुमारं पाहि। यथा माता पुत्रं पाति। तच्च कुमारपालनं भवत्या ब्रह्मानुमन्यताम्। Mantra pathana should be done

20. 4th Chapter Bala Graha Pratisheda

स्वस्ति ते भगवान् ब्रह्मा स्वस्ति नारदपर्वतौ। स्वस्ति वेदाश्च यज्ञाश्च अग्नीषोमौ च स्वस्ति ते। स्वस्ति ते श्रीर्धृतिः कीर्तिर्लक्ष्मीर्मेधाक्षमाद्युतिः। स्वस्ति तुष्टिश्च पुष्टिश्च वपुर्हीर्बुद्धिरेव च। स्वस्ति रुद्रो विशाखश्च स्कन्दः शक्तिधरश्च ते।

स्वस्ति धाता विधाता च सुपर्णश्च महाबलः। स्वस्ति देवाश्च यक्षाश्च मा च ते पापमागतम्। दुर्व्याहतानि दुःस्वप्नं मनसा चिन्तितानि च। दुष्टादीनां भयकृतो वाचः प्रतिहता मया। रक्षा प्रतिसरा तुभ्यं बद्धेयं पापघातिनी। निर्वृतस्त्वं निरुद्वेगो जीव वर्षशतं सुखी।।८।।

Above said mantra is useful for protecting child from all the graham and to achive Deerghayu.

अपूपपूपसंयावस्वस्तिकालोपिकादयः। पायसो मिश्रकः सिद्धो गुडपूरो हरिद्रकः। कृसरो यावकः क्षौद्रं पललं लवणं हविः। दधिकुल्माषनिष्पावो रक्तो भूतौदनः पयः। पक्काममांसरुधिरमत्स्यसक्तुसुरासवाः। गन्धं माल्यं फलं हेम धूपः सपुरकुन्दुरुः। सुरसार्जकनिर्गुण्डीकुसुमं च सपल्लवम्। बलिः सुशस्तैर्देयः स्याद्भवनस्य चतुर्दिशम्। चतुष्कचैत्यत्रिपथदेवायतनगोपुरे। रेखावृक्षोदपाने च सन्ध्योर्दीपवान् निशि।।९।। बालनिवासभवनस्य चतुर्दिशमपूपादिकश्च बलिर्देयः।

Also bali should be offered to protect child

नमो विमारकस्य। नमः कुमारङ्गाय। नमः सप्तानां मातृणाम्। नमः स्कन्दाय। एष परिग्रहमन्त्रः।

This mantra phatana is mentioned to treat Skanda Graha.as bali parigraha mantra

बलेरनन्तरं कुर्याद्धोममभ्यर्च्य पावकम्। पुष्पैर्भक्ष्यैश्च विविधैश्चरुणा लोहितैस्तथा। गन्धैर्गुग्गुलुधूपैश्च समिधः
खदिरादथ। शतमष्टोत्तरं हव्यमथवा चन्दनद्रुमात्॥१३॥

After bali homa with pushpa, gandha, guggulu etc is specified.

अग्निदण्डं प्रवक्ष्यामि सर्वग्रहविमोक्षणम्। अग्रये स्वाहा। महाग्रये स्वाहा। त्वं हि शान्तिकरो वह्निस्त्वं
मारुतहरोदनः। हरिप्रधानगतिरासीदिमं निगृह्य गुह्यकमुत्सादयतेजसा। त्वं मम वश्यं च तं कुरु
दुष्टग्रहनिवारणं सर्वोपद्रवेषु च। त्वया कृतेन होमेन शीघ्रं शान्तिः प्रजायते। आयाहि वहे देवानां त्वं हि वक्त्रं
पुरातनम्। तेन सत्येन देवेश इस साधय मे ग्रहम्। नमोऽस्तु ते हव्यवाहन दण्डं प्रदर्शय दह दह दर्श दर्श
तेज तेज मोटय मोटय अपस्मारमुद्घाटय कुमार पिशाच-रेवती-रोदन-त्रासन-वित्रासन-कम्पन-उत्क-
म्पन-विजृम्भण-देव-यक्ष-गन्धर्व-भूत-नाग-राक्षस- सन्तर्जनदण्ड-नाविधूसारय भगवन्नग्निदण्ड अग्निवीर्य
नमस्तेजसा स्वेन त्यक्तमुत्सादय स्वाहा। (भुर्भुवाय स्वाहा) भूर्भुवस्त्वस्वाहा। दीप्ततेजसे स्वाहा। हव्य
वाहनाय स्वाहा। यमाय स्वाहा। नश्यन्त्यनेन होमेन समस्ता बालकग्रहाः॥१४॥

This mantra is specified as Agni dandha mantra to remove the effect of all the graham

21. 5th Snapana Vidhi Adhyaya 5/17

इन्द्राय नमः स्वाहा। इन्द्राण्यै नमः स्वाहा। अपरा- जिताय स्वाहा। मेघाधिपतये स्वाहा। देवाधिपतये स्वाहा।
शतक्रतवे स्वाहा। १६(१)॥१७॥

In Amrutadi Snapana, Indrakalasha mantra are explained

यमाय नमः स्वाहा। यमदण्डाय नमः स्वाहा। महिष वाहनाय स्वाहा। प्रेताधिपतये स्वाहा। धर्माधिपतये
स्वाहा। वैजयन्ताय स्वाहा। १६(२)॥१७॥

Mentioned in jayanti as Mantra for Yama kalasha

तव पापं विहन्त्याशु सर्वविघ्ननिवारणः। वरुणाय नमः स्वाहा। श्वेताम्बरधराय स्वाहा। मकर वाहनाय स्वाहा।
जयन्ताय स्वाहा। १६(३)॥१५॥

For 3rd Kalasha for jayanti

धनाधिपतये स्वाहा। गदापाणये स्वाहा। अपराजिताय स्वाहा। चित्राम्बरधराय स्वाहा। १६(४)॥१३॥

आप इत्यादिकः धन्वन्तरिरगस्त्यश्च सुस्नातं प्रदिशन्तु ते इत्येव मन्त्रो मन्त्रपाठो विज्ञेयः।।

As mentioned in Aparajita for Danada kalasha.mentioned as explained by Dhanvantari and
Agastya.

आपः पवित्रं लोकेऽस्मिन्नापो वै परमं शुचिः। आपो वै देवताः सर्वा आपस्त्वामभिषिच्यताम्। ब्रह्मा ब्रह्मर्षिभिः सार्धं भगवांस्त्वाभिषिञ्चतु। स्वाहा। साङ्गोपाङ्गास्तथा वेदाः कीर्तिर्लक्ष्मीः सरस्वती। बाला दाक्षायणी सीता सावित्री सरमा द्युतिः। आकाशगङ्गा गङ्गाद्या महानद्यो महोदधिः। नदीनां सङ्गमास्तीर्था निर्झराः सागरास्तथा।

मेरुर्महेन्द्रो हिमवान् जगच्च स्थावरत्नयम्। स्कन्दादयो ग्रहाश्चैव तोषिता बलिकर्मणा। अद्य त्वामिभिषिञ्चन्तु नीरुजो भव दारक। नमो भगवते पितामहाय। औम् - मं औम् - मं - ल्मि - ल्मि - लिमुक् - लिमुक् - लिपिभवनेभ्यः स्वाहा। नमो भगवते रुद्राय हिलि - हिलि मेल्लि - मेल्लि वेल्लि - वेल्लि म्मिलि - म्मिलि स्वाहा। राक्षसाश्च पलायन्तु भूताश्च त्रस्तमानसाः। मृताशना महाजिह्वास्तथा विघ्नविनायकाः। नमो भगवते कुमाराय पिलि-पिलि खिल्लि-खिल्लि खिणि-खिणि स्वाहा। पुष्करं पुष्कराख्यं नैमिशं च तथा गया। प्रभासं प्रवरं तीर्थं तथा पिण्डारकाह्वयम्। तीर्थान्येतानि सर्वाणि अभिषिञ्चन्तु स्वस्ति ते। नमो भगवतीभ्यो महायोगीश्वरीभ्यो निमि-निमि मेनु- मेनु तरु-तुरु स्वाहा। याश्च जातापहारिण्यो राक्षस्यो विकृताननाः। अपि ता निहताः सर्वाः याश्चान्याः पापचिन्तकाः। सतीनां कपिलानां च सिद्धानं चैव तेजसा। तेजसा चर्षिविप्राणां मयाद्य स्रपितो भवान्। प्रभुर्मृत्युरलक्ष्मीश्च कालरात्रिश्च सारथिः (सारतिः)। लम्बा च लोहशङ्कुश्च पूतना कूटपूतना। अशुभं यच्च ते किञ्चित्सर्वं प्रतिहतं मया। आदित्या वसवो रुद्रा अश्विनावौषधीगणाः। गावोऽन्तरिक्षं सन्ध्ये च नक्षत्रग्रहवत्सराः। विश्वावसुश्च हाहा च नारदस्तुम्बुरुस्तथा। धन्वन्तरिरगस्त्यश्च सुस्नातं प्रदिशन्तु ते। १६(५)।।३३।।

22. 6th hapter Skanda Graha adhyaya

सोमवल्लीन्द्रवल्लीशमीबिल्ववन्दाकमृगादिनीमूलानि सूत्रेण ग्रथितानि कण्ठेन शिरसा वा धारयेत्। (६)।२।

To overcome all the Graha above enlisted oushadha dharana is explained.

रक्तमाल्यानुलेपवस्रपताकामणिबीजैर्विविधैश्च भक्ष्यैः सदधिघृतमधुलाजकुल्माषमांसमत्स्यसुरासवं समयूरकु- क्कुटं सघण्टाकं सशूर्पव्यजनञ्च कुमारग्रहे रक्तौदनेन बलिमुपोषितो निवेदये

Rakta mala, Anulepa etc bali should be given.

तत्र च रात्राविग्निं ज्वालयित्वा मन्त्रमिमं पठन् मधुसर्पिषा जुहुयात्। अग्रये कृत्तिकाभ्यश्च स्वाहास्वाहेति चान्ततः।

नमः स्कन्दाय देवाय ग्रहाधिपतये नमः। शिरसा त्वाभिवन्देहं प्रतिगृह्णीष्व मे बलिम्। नीरुजो निर्विकारश्च शिशुर्भवतु सर्वदा। स्वाहेति। (८)।२।

In kumara graham to treat skanda graham above mantra pathana should be done

सर्वेष्वेव ग्रहेषु त्रिकालमग्निं पूजयेत्तर्पयेच्च। विशेषतः स्कन्दग्रहे त्रिरात्रं च रात्रौ रात्रौ गायत्र्यभिमन्त्रितोद- केन चत्वरे धात्रीकुमारयोः स्रपनमाचरेत्। (९)।२।

To treat all the graham 3 times Agni tarpana should be done, especially for skanda graham 3 night water which is processed with gayatri mantra for dhatri and Kumaara should be done.

त्रिकालं च मन्त्रेणानेन बालमपमार्जयेत् प्रतिसरां च बध्नीयात्। तपसां तेजसां चैवं यशसां वपुषां तथा। विधाता योऽव्ययो देवः स ते स्कन्दः प्रसीदतु। ग्रहसेनापतिर्देवो देवसेनापतिर्विभुः। देवसेनारिपुहरः पातु त्वा भगवान् गुहः। देवदेवस्य महतः पावकस्य च यः सुतः। गङ्गोमाकृत्तिकानां च स ते शर्म प्रयुच्छतु। रक्तमाल्याम्बरः श्रीमान् रक्तचन्दनभूषितः। रक्तादित्यवपुर्देवः पातु त्वा क्रौञ्चसूदनः। (१०)॥२॥

Bala pramarjana above mantra should be used three times in a day

अनन्ता कुक्कुटीमर्कटीबिम्बीसमङ्गाश्वेतगिरिकर्णिकाः पूर्वोक्तानि च पूर्ववत् धारयेत्।

To treat Skanda Graha Ananta, Kukkuti, Markati, bimbi etc Dharana Should be done

पक्काममांसरुधिरदधिवारुणीयुक्तो वटवृक्षे बलिश्च- तुष्पथे स्नानम्।

Bali of Pakva and Amamamsa, Rudhira, Dadhi Varuni etc near Vatavruksha.

स्कन्दापस्मारसंज्ञो यः स्कन्दस्य दयितः सखा।

विशाखसंज्ञः स शिशोः शिवोस्तु विकृताननः॥३॥

Above said mantra should be chanted to treat vishaka graham.

सर्पगन्धाबस्तगन्धातुम्बी- मृगोर्वारुशतावरीसहदेवा पुनर्नवबीजानि धारयेत्।

विचित्रमाल्यफलशुक्लविलेपनौदनदधिधृतगुडक्षीरैः महापथे क्षीरिद्रुमे वा बलिः। नदीतीरे स्नानम्।

मन्त्रश्च -- अजाननश्चलाक्षिभूः कामरूपी महायशाः। बालं बालहितो देवो नैगमेषोऽभिरक्षतु।

स्वाहा॥४॥

To treat naigamesha Graha, Dharana of medicine Sarpa Gandha, Basta Gandha, Tumbi etc, and bali of Vicitra Mala, Phala etc at Mahapata or at Ksheera Drma and above mantra should be done.

वचावयस्थाब्राह्मीजटिलागोलोमीलम्बापूतनाकेशीगिरिकदम्बकेकैषीकासहदेवीर्धरयेत्।

सघृतसुरामांसदधिरुधिरपललश्चत्वरे बलिः। अङ्गरकूटे स्नानम्। मन्त्रश्च रक्षार्थं कार्तिकेयस्य

कृत्तिकोमाग्निशूलिभिः। योऽसौ श्वविग्रहः सृष्टः स देवस्त्वाभिरक्षतु। स्वाहा॥५॥

To treat Kartikeya Graha, Dharana of Oushadha Vaca, Vayastha, Brahmi etc, bali of Sura, Mamsa, Dhadhi etc with gruta at catvara, sankara kuta snana and pathana off above mantra are mentioned

गृध्रोलूकवानररोमाणि सघृतानि तत्पुरीषं वा सुप्तजने धूपो वचादिभिर्वा प्रदेहोक्तैः पूर्वोक्तो वा। पूर्वोक्ता

एव च धारयेत्। सुरासवगुडापूपपिष्टतिलकृतभक्षो वृक्षमूले सवृषभः कञ्चनाक्षियुगयुक्तः स्वयं पित्रा कुमारस्य

निर्वापणीयो बलिः। क्षीरिवृक्षसमीपे स्नानम्। मन्त्रश्च यः पिता सर्वबालानां ग्रहाणां पूजितो वरः। वृक्षमूले कृतावासः स त्वां पातु पिता सदा। स्वाहा॥६॥

To treat pitru graham dharana of Grudra, Uluka, Vanara roma etc, bali to vrukshamula by the father of kumara with Sura, Asava, Snana at Khseera Vruksha, and mantra pathana should be done

काकापिच्छेन वा गोबालोग्रगन्धा रक्षोघ्नघृत-मयूरचन्द्रकैर्वा। कटम्भराकुक्कुटीमर्कटी लम्बा सहदेव हीवेरोशीराणी धारयेत्। नागदन्तीलक्ष्मणाबृहतीद्वयमृगोर्वारुशतावरीसहदेवा वा। तिलतण्डुलमत्स्यमन शिशलाहरिताल सम्पृक्तस्तिलपिष्टकृतशकुनिकैः करञ्जे बलिर्निष्कुटे स्नानम्। मन्त्रश्च- अन्तरिक्षचरा देवी सर्वालङ्कारभूषिता। अयोमुखी तीक्ष्णतुण्डा शकुनी ते प्रसीदतु। दुर्दर्शना महाकाया पिङ्गाक्षी भैरवस्वरा। लम्बोदरी शङ्कुकर्णी शकुनी ते प्रसीदतु॥७॥

To treat Shakuni graham dharana of kakapiccha, Gobala, Uragandha etc, bali to karancja mula with tila tandula, matsya, and mantra pathana should be done

एलाद्वयकुष्ठवचाहिङ्गुदेवदारुगिरिकदम्बकैर्धूर्पः। बिम्बीगुञ्जाकाकादनीन्द्रवारुणीचित्रपला धारयेत्। विचित्र माल्यमत्स्योदनकृसरपललवान् बलिः सङ्कर-कूटे। तद्वच्छरावसम्पुटस्थः शून्यगृहे चतुर्दिशं प्रक्षेप्यः। तत्र चोच्छिष्टेन स्नपनम्। मन्त्रश्च - मलिनाम्बरसंवीता मलिना रूक्षमूर्धजा। शून्यागाराश्रया देवी दारकं पातु पूतना।

दुर्दर्शना महाकाया कराला मेघमालिका। भिन्नागाराश्रया देवी दारकं पातु पूतना॥८॥

To treat Putana graham dharana of eladvaya, krushna vacha etc, bali to sankara kuta with Vichitra Malya Matsya etc and mantra pathana should be done मुद्गौदनाशना देवी सुराशोणितपायिनी। जलाशयालयरता पातु त्वा शीतपूतना॥९॥

To treat sheeta Putana graham above mantra pathana should be done

जीर्णभिक्षुसङ्घाटी- कृकवाकुपुरीषाहित्वक्केशचर्मभिर्वा। अनन्ता कुक्कुटी मर्कटी बिम्बीधारयेत्। तुम्बी चित्र- फला मृगोक्कुजालिनी काकादनीर्वा। पक्वाम्रमांसशोणितैश्चतुष्पथे बलिगृहे स्नानम्। मन्त्रश्च- कराला पिङ्गला मुण्डा कषायाम्बरवासिनी। देवी बालमिमं प्रीता पालयत्वन्धपूतना॥१०॥

To treat Andhaputana Graha dharana of ananta, kukkuti, markati, bimbi etc. at baligruha bali with pakva, amra mamsa shonita etc and mantra pathana should be done

सर्पचाषकीररल्लकजिह्वा धारयेत्। मातुश्चास्य श्लेष्महरमौषधं पाने स्तनोद्वर्तने च युञ्ज्यात्। विविध गन्धधूपमाल्याञ्जनपारदमनशिशलायुक्तो गोष्ठमध्ये बलिर्गवां मध्ये स्नानम्। मन्त्रश्च- अलङ्कृता रूपवती सुभगा कामरूपिणी। गोष्ठमध्यालयरता पातु त्व मुखमण्डिता॥११॥

To treat Mukhamandika graham Sarpa, rallaka jihva etc, Bali at Gosthamadya with different gandha Dhupa, Mala, anjana etc, Gava Madhya Snana and pathana of above enlisted Mantra. शुक्लमाल्यविलेपनलाजौदनपायसैर्गोतीर्थे बलिः। नदीसङ्गमे क्षीरिवृक्षसमीपे वा स्नपनम्। मन्त्रश्च- नानावस्त्रधरा देवी चित्रमाल्यानुलेपना। चलत्कुण्डलिनी श्यामा रेवती ते प्रसीदतु।१२।

In revati graham bali of Shukla mala, odana etc at Goteertha, Snana at Nadi Sanghama Ksheera Vruksha and Pathana of abovemantra.

कुल्माषैर्मद्येन शुष्कमांसेन च शुष्कवृक्षे बलिः। तत्रैव च स्नानम्। मन्त्रश्चौपासते यां सततं देव्यो विविधभूषणाः। लम्बा कराला विनता तथैव बहुपुत्रिका। रेवती शुष्कनामा च सा ते देवी प्रसीदतु। इति।।१३।।

For reducing the effect of Sarva Graha, kulmasha, madya, dry meat at Shushka Vruksha, there itself is snana and pathana of above mantra

23. 8th Chapter bhutapratished Adhyaya

ग्रहा गृह्णन्ति ये येषु तेषां तेषु विशेषतः। दिनेषु बलिहोमादीन् प्रयुञ्जीत चिकित्सकः।।१३।।

Graha and bhuta get effect during day hence bali and homa should be carried out. According to graham bali place should be decided

TABLE NO 4

Various Types of Bali for Different Graha

सुरर्षिगुरुवृद्धेभ्यः सिद्धेभ्यश्च	सुरालये।	
देवा	दिश्युत्तर	शुचिशुक्लानि माल्यानि गन्धाः क्षैरेयमोदनम्। दधिच्छत्रं च धवलं
दैत्यभूताय	चत्वरे त्रिपथे पश्चिमायाम् दिशि।	बहुफलः सोशीरकमलोत्पलः।
गन्धर्वाय	मार्गे सवस्त्राभरणं बलिम्।	
पितृग्रहे	नद्यां बलिः।	
नागग्रहे	नद्यां बलिः। नागेभ्यः पूर्वदक्षिणायां दिशि।	सुमनोलाजगुडापूपगुडौदनैः। परमान्नमधुक्षीरकृष्णमृन्नागकेसरैः। वचापद्मपुरोशीररक्तोत्पलदलैर्बलिः।
यक्षाय	यक्षायतने सरितोर्वा समागमे।	क्षीरदध्याज्यमिश्रकौदनगुग्गुलुः। देवदारुत्पलं पद्ममुशीरं वस्त्रकाञ्चनम्।
राक्षसानां ब्रह्म- भीषणेषु वा गहनेषु	ब्रह्म-राक्षसानां च चतुष्पथे वा	पललं शुक्लं कुसुमं मिश्रकौदनम्। बलिः पक्वाममांसानि निष्पावा रुधिरोक्षिताः Brahma rakshasa

		सिद्धं यवानां पूर्णमाढकम्। तोयस्य कुम्भः पललं छत्रं वस्त्रं विलेपनम्।
पिशाचाय	पश्चिमां दिशमास्थिते शून्यालये	बलिः सीधुः पिण्याकः पललं दधि। मूलकं लवणं सर्पिः सभूतौदनयावकम्।

ईश्वरं द्वादशभुजं नाथमार्यावलोकितम्। सर्वव्याधिचिकित्सां च जपन्सर्वग्रहाञ्जयेत्। तथोन्मादानपस्मारानन्यं वा चित्तविप्लवम्। महाविद्यां च मायूरीं शुचिस्तं श्रावयेत्सदा। भूतेशं पूजयेत्स्थाणुं प्रमथाख्यांश्च तद्गणान्। जपन् सिद्धांश्च तन्मात्रान् ग्रहान् सर्वानपोहति।।२५।।

Ishwara is considered to be God for treating Sarva Graha, Sarva Vyadhi, including unmade, apasmara and chitta viplava, listening of Mahavidya and Mayuri Vidya, doing puja of bhutesh including his gana is specified for treating bhutesha

नाथं लोकैकनाथमीश्वरं महादेवं ध्यात्वा सर्वव्याधिचिकित्सां लक्षणया सर्वव्योधेः प्रायश्चित्तभूतं श्रीपञ्चाक्षरादिकं मन्त्रं जपन् समाहितः पौनःपुन्यो नोच्चरन् सर्वग्रहान् पञ्चसप्ताष्टादशविधानुन्मादान् वक्ष्यमाणलक्षणानपस्मारानपस्मारग्रहानन्यं वा येन केनापि हेतुनोत्पन्नं चित्तविप्लवं बुद्धि विभ्रंशं जयेच्छमयेत्। इति कैरली।।

To treat unmada shree panchakshara mantra is mentioned

24. 9th Chapter Unmada Adhyaya

भूतानुबन्धमीक्षेत प्रोक्तलिङ्गाधिकाकृतिम्। यद्युन्मादे ततः कुर्यात् भूतनिर्दिष्टमौषधम्। बलिं च दद्यात्पललं यावकं सक्तुपिण्डिकाम्। स्निग्धं मधुरमाहारं तण्डुलान् रुधिरिक्षितान्। पक्कामकानि मांसानि सुरां मैरेयमासवम्। अतिमुक्तस्य पुष्पाणि जात्याः सहचरस्य च। चतुष्पथे गवां तीर्थे नदीनां सङ्गमेषु च।।३३।।

In Bhutanubanda Unmada bhuta nirdista oushadha is needed. For which bali of palala, yavaka, saktu pindaka is mentioned

25. 10th Chapter Apasmara chikitsa Adhyaya 10/30

भूतानुबन्धेऽपस्मारे दोषलिङ्गाधिकाकृतौ। युञ्ज्याद्यथास्वं भूतोक्तां क्रियां दैवव्यपाश्रयाम्।।३०।।

In bhutanubanda Apasmara, daiva vyapashraya chikitsa is useful

26. 38th Chapter Guhya Roga Vijnaneeya 38/32

दुष्टार्तवादपद्रव्यैर्बीजदोषेण दैवतः।।३२।।

Daiva or Anya Janma Kruta karma is cause for 20 yonivyapad.

27. 40th Chapter Vishapratisheda

मन्त्रौषधबलेन चोपशमितमपि, प्रत्ययमासाद्यपुनः प्रकुप्यतीति।।९।।

पाकित्वन्तु मन्त्रतन्त्राभ्यामन्तरेण पाकाभावात्। पाको वीर्यहानिः। पक्केऽप्यत्रे विषस्यापक्कस्यैवोपलब्धेः।
मन्त्रतन्त्राभ्यामपाक एवास्य कारणान्तरे पुनः कोपहेतुः)

By the mantra oushadha bala Visha gets come down. In Mantra and Tantra Paka abhava is there.as after paka reduction of veerya occurs

विषं तेजोमयं मन्त्रैः सत्यब्रह्मतपोमयैः। यथा निवार्यते शीघ्रं प्रयुक्तैर्न तथौषधैः। न तु सर्वमनुष्याणां सन्ति
भेषजसम्पदः। अज्ञातरोगसद्भावे योग्यता चातिदुर्लभा। प्रकुप्यति विषं भूयः केवलैश्चौषधैर्जितम्। अवाप्तौ
सिद्धमन्त्राणां यतेतातश्चिकित्सकः। तेऽपि च व्रतहीनस्य हीना वा स्वरवर्णतः। यस्मान्न सिद्धिमायान्ति
तस्माद्योज्योऽगदक्रमः॥८३॥

By the teja of visha it is going effect fast, all the purusha bshhaja is not capable of reliving the same. Mantra does not affect if adopted devoid of vrata by the physician, or svara, varna heena
28. 42-chapter Sarpavisha Pratisheda

सिता वैगन्धिको द्राक्षा पयस्या मधुकं मधु। पानं समन्तपूताम्बुप्रोक्षणं सान्त्वहर्षणम्। सर्पाङ्गाभिहते
युञ्ज्यात्तथा शङ्काविषादिते॥५४॥

If doubt about sarpa hata, mantra puta sitadi jala is useful

कर्केतनं मरकतं वज्रं वारणमौक्तिकम्। वैडूर्यं गर्दभमणिं पिचुकां विषमुष्टिकाम्। हिमवद्गिरिसम्भूतां
सोमराजीं पुनर्नवाम्। तथा द्रोणं महाद्रोणं मानसीं सर्पजं मणिम्। विषाणि विषशान्त्यर्थं वीर्यवन्ति च
धारयेत्॥५७॥

Dharana of above mani is mentioned to reduce the effect of Visha. As per Acharya Jejjataby Prabhava

29. 46th Chapter Mushikalrka Pratisheda

अलर्काधिपते यक्ष सारमेयगणाधिप। अलर्कजुष्टमेतं मे निर्विषं कुरु माचिरात्। स्वाहेति मन्त्रोऽलर्कर्तिं
सर्वकर्मसु शस्यते॥५९॥

अलर्काधिपत इत्यादि स्वाहान्तो मन्त्रोलर्कर्तिं पुरुषे सर्वकर्मसु शस्यते। हे अलर्काभिधान, अधिपते स्वामिन्,
हे यक्षगणानां सारमेयगणानां चाधिप। एनमलर्कजुष्टं मे निर्विषं कुरु माचिशत् शीघ्रं स्वाहेति मन्त्रपदम्॥
५९॥

To treat alarka visha mantra related to alarkadipati is mentioned

30. 47th Chapter Vishopadrava Pratishedha

आश्लेषासु गवां मध्ये शस्त्रमन्त्राभिरक्षितम्। कुमार्यां स्नातया तत्र मन्त्रोऽयं विष्णुनिर्मितः। माता मे विजया
नाम जयो नाम पिता मम। अजय्यस्य च पुत्रोऽसौ जये च विजयामि च। सुगन्धाख्योऽयमगदो नित्यं
देहविलेपनात्॥२२॥

During Ashlesha Nakshatra between cows shastra mantra rakshana is mentioned with above mantra written by Vishnu

31. 49th Chapter Rasayanavidhi

मन्त्रेणानेन पूतस्य तैलस्य दिवसे शुभे। 'मज्जासार महावीर्यं सर्वान् धातून् विशोधय। शङ्ख चक्र गदा पाणी
स्त्वामाज्ञापयतेऽच्युतः।

Above mantra need to be chanted while administering tuvaraka taila.

आत्रेयमुनिगीतश्च मन्त्रोऽयं कर्मसिद्धिकृत्। भगवान् पुण्डरीकाक्षो देवाश्च सपुरन्दराः। 144

भगवानित्यादिना श्लोकद्वयेनात्रेयमुनिगीतः कर्मसिद्धिकृदयं गुग्गुलुप्रयोगमन्त्रः सुबोधः॥ १४४॥

Above mantra is useful during Guggulu Prayoga

32. 50th Chapter, Vajeeekarana Adhyaya 66

33. रुचिभेदेन लोकस्य दैवयोगाच्च योषिताम्। तं तं प्राप्य विवर्द्धन्ते नरं रूपादयो गुणाः॥ ६६॥

Rupa and Guna of Stree is due to Daiva

D. REFERENCES IN ASTANGA HRUDAYA

In Sutrasthana 29/30 Purva Karma of Shastra Karma

कुर्वीतानन्तरं तस्य रक्षां रक्षोनिषिद्धये। बलिं चोपहरेत्तेभ्यः-----॥३०॥

After shastra karma patient should be protected from Pishaca, rakshasa etc

1. Shareera Sthana 2/25-27 – Muda Garbha Chikitsa

गृतेन कल्कीकृतया शाल्मल्यतसिपिच्छया॥२५॥ मन्त्रैर्योगैर्जरायूक्तैर्मूढगर्भो न चेत्यतेत्
अथापृच्छयेश्वरं वैद्यो यत्नेनाशु तमाहरेत्॥२६॥

Along with the other sthanika Chikitsa in Mudagarbha Mantra Prayoga should be done.

2. In Sushruta Samhita Shareera Sthana 4/31-32

सचेतनश्च गर्भः शस्त्रेण विदार्यमाणो विषयमङ्गानि विक्षिपेत्
तस्मात् तत्सङ्गे सृत्यः प्रयतेरन् पूर्वोक्तानि च मन्त्रौषधानि प्रयुञ्जीत॥३२॥

If Garbha is obstructed and it is live then Mantra Prayoga should be done

3. In Chikitsa Sthana Jvara Chikitsa 1/165

दैवाश्रयं च भैषज्यं ज्वरान् सर्वान् व्यपोहति। विषेषाद्विषमान् प्रायस्ते ह्यागन्तुबन्धजाः॥१६५॥

Daivavyapashraya Chikitsa cures all kinds of fever specially Vishama Jwara as it manifests due to Agantuja Nidana.

ग्रहोत्थेभूतविद्योक्तं बलिमन्त्रादि साधनम्। 1/171-172, 177

The Jvara Caused by Graha can be treated with Bali, Mantra, etc as mentioned in Bhuta Vidya

शापाथर्वणमन्त्रोत्थे विधिर्देवव्यपाश्रयः। ते ज्वराः केवलाः पूर्वं व्याप्यन्तेऽनन्तरं मलैः॥१७१॥
तस्माद्दोषानुसारेण तेष्वहारादि कल्पयेत्। न हि ज्वरोऽनुबध्नाति मारुताद्यैर्विना कृतः॥१७२॥

Abhishapaja Jvara also treated by measures mentioned under Daiva Vyapashraya Chikitsa.
औषधयो मणयश्च सुमन्त्राः साधुगुरुद्विजदैवतपूजाः। प्रीतिकरा मनसो विषयाश्च घ्नन्त्यपि विष्णुकृतं
ज्वरमुग्रम्॥१७७॥

Wearing of Oshadhi, Mani, Mantra, Puja of Sadu Guru Dvija and Devata are pathya in Jvara.

4. In Rajyakshma Chikitsa 5/83-84

सुहृदां दर्शनं गीतवादित्रोत्सवसंश्रुतिः। बस्तयः क्षीरसर्पिषि मद्यमांससुशीलता॥८३॥
दैवव्यपाश्रयं तत्तदथर्वोक्तं च पूजितम्। ८३ १/२।

Adopting good conduct, doing daiva vyapashraya mentioned in Atharva Veda are beneficial.

5. Jata Karma

प्रथमे दिवसे तस्मात्त्रिकालं मधुसर्पिषी॥१२॥ अनन्तामिश्रिते मन्त्रपाविते प्राशयेच्छिशुम्।
Ananta with madhu and Gruta should be administered in the form of leha on the first day after delivery.

6. अश्मनोर्वादनं चास्य कर्णमूले समाचरेत्। अथास्य दक्षिणे कर्णे मन्त्रमुच्चारयेदिमम्॥२॥

Immediately after birth after cleaning the Ulba and Bala Taila abhyanga Ashmano Sangattana – hitting two stones at the root of its ear, below said Mantra should be chanted.

"अङ्गादङ्गात्सम्भवसि हृदयादभिजायसे। आत्मा वै पुत्रनामासि सञ्जीव शरदां शतम्॥३॥
शतायुः शतवर्षोऽसि दीर्घमायुरवाप्नुहि। नक्षत्राणि दिशो रात्रिरहश्च त्वाऽभिरक्षतु"॥४॥

7. षष्ठीं निशां विशेषेण कृतरक्षाबलिक्रियाः। जागृयुर्बान्धवास्तस्य दधतः परमां मुदम्॥२१॥

On the sixth night protective rites and offering of oblation (to protect the child from evil spirits) should be performed, relatives should awake that night.

8. जीवत्खङ्गादिशृङ्गोत्थान् सदा बालः शुभान् मणीन्॥२६॥ धारयेदौषधीः श्रेष्ठा ब्राह्मयैन्द्रीजीवकादिकाः।
हस्ताभ्यां ग्रीवया मूर्ध्ना विशेषात्सततं वचाम्॥२७॥ आयुर्मेधास्मृतिस्वास्थ्यकरिं रक्षोभिरक्षिणीम्।

The baby should always be adorned with Mani prepared from Kadga and other animals, wear potent herbs such as Brahmi, Aindri, Jeevaka etc on hands, neck and head, especially Vaca should be worn constantly to provide long life, intelligence, memory, health and to protect from evils.

If child born with erupted teeth or the child which develop teeth first in the upper jaw shanty should be performed, child should be gifted along with money to Bhrahmana and Naigamesha should be worshiped.

9. हन्तुकामं जयेद्धोमैः सिद्धमन्त्रप्रवर्तितैः॥४०॥ इतरौ तु यथाकामं रतिबल्यादिदानतः।

The Graha which desire to kill the child/adult should won over by resorting to Homa initiated by chanting of the effective hymns. The other Grahas by fulfilling their desires such as sexual gratification, offering of oblation etc

10. घृतानि भूतविद्यायां वक्ष्यन्ते यानि तानि च। युञ्ज्यात्तथा बलिं होमं स्रपनं मन्त्रतन्त्रवित्॥५८॥

The physician conversant with Mantra and Tantra should make Ghruta described in Bhutavidhya and also perform rites such as bali, homa and snapana etc

11. भूतं जयेदहिंसेच्छं जपहोमबलित्रतैः। तपःशीलसमाधानदानज्ञानदयादिभिः॥१॥

Bhuta should be won over by Japa, Homa, Bali, Tapa, Dana, Sheela, and acquiring spiritual knowledge etc.

12. ग्रहा गृह्णन्ति ये येषु तेषां तेषु विशेषतः।दिनेषु बलिहोमादीन् प्रयुञ्जीत चिकित्सकः॥२१-३७

The physician should perform fire sacrifices and offer oblations on specific days on which the specific evil spirits seize the patients.

13. रत्नानि गन्धमाल्यानि बीजानि मधुसर्पिषी।भक्ष्याश्च सर्वे सर्वेषां सामान्यो विधिरित्ययम्॥२३॥

Offering of ratna, gandha, mala, beeja, madhu, gruta and bhakshya etc as a part of bhuta chikitsa.

14. सुरर्षिगुरुवृद्धेभ्यः सिद्धेभ्यश्च सुरालये। दिश्युत्तरस्यां तत्रापि देवायोपहरेद्वलिम्॥२४॥
पश्चिमायां यथाकालं दैत्यभूताय चत्वरे।गन्धर्वाय गवां मार्गे सवस्त्राभरणं बलिम्॥२५॥
पितृनागग्रहे नद्यां नागेभ्यः पूर्वदक्षिणे। यक्षाय यक्षायतने सरितोर्वा समागमे॥२६॥
चतुष्पथे राक्षसाय भीमेषु गहनेषु च। रक्षसां दक्षिणस्यां तु पूर्वस्यां ब्रह्मरक्षसाम्॥२७॥
शून्यालये पिशाचाय पश्चिमां दिशमास्थिते।

Bali should be offered to sura, rushi, Guru, Vruddha and Siddha Graha at the temple especially in the northern quarters for the deva graham. In the western quarters and at the pale of chatuspatha for daitya graham, at the path of the cattle for gandharva graham, along with new cloth and ornaments, for pitru and naga graham in the river, in the south east for naga, for the yaksha either at the dwelling of the yaksha or the meeting of the revers, for the rakshasa at the meeting place of the revivers chatishpatha, and at dangerous and secrete place, at the eastern quarters for bhrahma rakshasa, for the pishaca graham at the haunted house and in the western quarter.

Clean white cloth and garlands, scents, milk puddings, boiled rice, curds, white umbrella are the bali given to the deva grahas.

15. दैत्ये बलिर्बहुफलः सोशीरकमलोत्पलः॥३१॥

Bali of different kinds of fruits along with ushira, kamala and utpala should be given to daitya Graha.

16. नागानां सुमनोलाजगुडापूपगुडौदनैः परमान्नमधुक्षीरकृष्णमृन्नागकेसरैः॥३२॥
वचापद्मपुरोशीररक्तोत्पलदलैर्बलिः।

For the naga graham bali are Sumana, laja, cake made from Jaggery, boiled rice mixed with jiggery, paramanna, madhu, ksheera, masha, mrut etc.

17. यक्षाणां क्षीरदध्याज्यमिश्रकौदनगुग्गुलु॥३४॥ देवदारूत्पलं पद्ममुशीरं वस्त्रकाञ्चनम्
हिरण्यं च बलिर्योज्यो-----॥३५॥

For the Yaksha Graha, boiled rice mixed with milk, curds and ghee, guggulu, devadharu, utpala, padma, ushira, new cloth, money and gold should be offered.

18. ब्रह्मरक्षोबलिः सिद्धं यवानां पूर्णमाढकम्॥३७॥ तोयस्य कुम्भः पललं छत्रं वस्त्रं विलेपनम्।

For the Brahma Rakshasa bali are pot filled with boiled yava, pot filled with water, meat, umbrella, new cloth and pralepas.

19. Oblation to Rakshasa graham is meat, white flowers, rice cooked along with meat, cooked and uncooked meat and nishpava, smeared with blood

20. पिशाचानां बलिः सीधुः पिण्याकः पललं दधि॥४४॥ मूलकं लवणं सर्पिः सभूतौदनयावकम्।

Oblation for Pishaca Graha is Seedhu, Pinyaka, meat, curds, raddish, salt, ghee, yava boiled and colored red.

21. ऋते पिशाचात्सर्वेषु प्रतिकूलं च नाचरेत्। सर्वैद्यमातुरं घ्नन्ति क्रुद्धास्ते हि महौजसः॥४९॥

Except for pishacha graham, in all others, nothing unbeneficial should be done, because grahas being of grate power may get engaged and kill both the patient and the physician.

22. ईश्वरं द्वादशभुजं नाथमार्यावलोकितम्। सर्वव्याधिचिकित्सां च जपन् सर्वग्रहान् जयेत्॥५०॥
तथोन्मादानपस्मारानन्यं वा चित्तविप्लवम्।

By worshipping Ishvara with shoulder, Natha the lord Arya, Avalokitha, the treater of all diseases and by doing japa. All the graham can be won so also diseases such as Unmada, Apasmara and other disorders of mind.

23. महाविद्यां च मायूरीं शुचिं तं श्रावयेत्सदा॥५१॥

The patient who is made clean should be made to listen Maha Vidya and Mayuri Vidya always.

24. भूतेशं पूजयेत् स्थापुं प्रमथाख्यांश्च तद्रूपान्। जपन् सिद्धांश्च तन्मन्त्रान् ग्रहान् सर्वानपोहति॥५२॥

Sthanu (shiva) the bhutesha and the pramatha ganashould be worshipped. The potent hymns concerned with them should be chanted, these will drive away all the grahas.

25. बलिं च दद्यात्पललं यावकं सक्तुपिण्डिकाम्॥५६॥ स्निग्धं मधुरमाहारं तण्डुलान् रुधिरिक्षितान्
पक्कामकानि मांसानि सुरां मैरेयमासवम्॥५७॥ अतिमुक्तस्य पुष्पाणि जात्याः सहचरस्य च
चतुष्पथे गवां तीर्थे नदीनां सङ्गमेषु च॥५८॥

In Agantuja Unmada, bali consisting of meat, balls of Yava, food which are fatty and sweet, rice mixed with blood, cooked and uncooked meat, sura, maireya, asava, flowers of atimukta, jati and sahadara, offering being done at chatushpatha, cattle shed or confluence of rivers.

26. अञ्जनं तगरं कुष्ठं हरितालं मनःशिला। फलानी त्रिकटु स्पृक्का नागपुष्पं सकेसरम्॥२४॥
हरेणुर्मधुकं मांसी रोचना काकमालिका।श्रीवेष्टकं सर्जरसः शताह्वा कुङ्कुमं बला॥२५॥
तमालपत्रतालीसभूर्जोशीरनिशाद्वयम्। कन्योपवासिनी स्नाता शुक्लवासा मधुद्रुतैः॥२६॥
द्विजानभ्यर्च्य तैः पुष्ये कल्पयेदगदोत्तमम्।वैद्यश्चात्र तदा मन्त्रं प्रयतात्मा पठेदिमम्॥२७॥
"नमः पुरुषसिंहाय नमो नारायणाय च। यथाऽसौ नाभिजानाति रणे कृष्णपराजयम्॥२८॥
एतेन सत्यवाक्येन अगदो मे प्रसिध्यतु। नमो वैदूर्यमाते हुलुहुलु रक्ष मां सर्वविषेभ्यः॥२९॥
गौरि गान्धारि चाण्डालि मातङ्गि स्वाहा।पिष्टे च द्वितीयो मन्त्रः "हरिमायि स्वाहा॥३०॥
अशेषविषवेतालग्रहकर्मणपाप्मसु। मरकव्याधिदुर्भिक्षयुद्धाशनिभयेषु च॥३१॥
पाननस्याञ्जनालेपमणिबन्धादियोजितः।एष चन्द्रोदयो नाम शान्तिस्वस्त्ययनं परम्॥३२॥
।वासवो वृत्रमवधीत्समालिप्तः किलामुना।]॥३२॥

While preparation of chandrodaya Agada two mantra are explained. 1st before preparation and later one during maceration of the Dravya.

27. दंशस्योपरि बध्नीयादरिष्टां चतुरङ्गुले। क्षौमादिभिर्वेणिकया सिद्धैर्मन्त्रैश्च मन्त्रवित्॥४२॥
अम्बुवत् सेतुबन्धेन बन्धेन स्तभ्यते विषमृण वहन्ति सिराश्चास्य विषं बन्धाभिपीडिताः॥४३॥

To prevent the spreading of Visha, Mantra prayoga should be done.

28. सिता वैगन्धिको द्राक्षा पयस्या मधुकं मधुपानं समन्तपूताम्बु प्रेक्षणं सान्त्वहर्षणम्॥८९॥
सर्पाङ्गाभिहते युञ्ज्यात्तथा शङ्काविषादिते।

Sita, Vaigandika, Draksha, Payasya, madhuka and Madhu should be consumed sprinkling with water scarified by mantra, assurances and creating pleasure these treatments should be administered to person suffering from Sarpangabhihata.

Karketana, Marakata, Vajra, Varana, Mauktika, Vaidurya, Gardhabhamani, Picuka, Visamustika, himavadgiri, sambhuta, somaraji, Punarnava, Drona, mahadrona, Manasi, sarpamani should be worn on the body to mitigate the effect of the poison.

29. समन्त्रं सौषधीरत्नं स्रपनं च प्रयोजयेत्॥३८॥

In Alarka Visha wearing of Oushadha and Mani, Mantra snana should be administered.

30. As a Rasayana while administering Tuvaraka Taila, mantra should be chanted.

A. ARTHASHRAYA

1. Aadilopa:

While describing about the qualities of Mamsa Rasa in Anna Swarupa Adyaya, Mamsa word is Omitted and mentioned it as mere *rasa*, this is an example of Adi lopa.

2. Madyalopa:

The name of the chapter Drava Dravya Vijnaneeya Adhyaya, should Drava Swarooapa Vijnaneeyam, the middle word *svarooopa* is found missing.

3. Anta lopa:

In the description of blood vessels carrying blood, vitiated by the *tridosha*, the term *kapha* is used to mean *kaphaasram*. This means that end word in the term is found missing. In the context to indicate blood vitiated with *vata* is termed *vataasra* and blood vitiated with *pitta* is termed *pitta-shonita*. Naturally the term for blood polluted for *kapha* should be *kaphaasra* or *kapha-shonita*.

4. Ubhaya-pada-lopa:

In the description of phase digestion, taking place in the gastrointestinal tract, '*aadau*(at first)' is mentioned at the beginning of the first phase. But *madya*(in the middle) and at *ante*(at the end) are not mentioned in the beginning of description of the second and third phases of digestion. Thus two terms (*madhye, ante*) are missing. The reader will have to supply them for this lapse of two terms.

5. Aadi-madya-anta-lopa:

In the description of digestion, in the beginning the term *aadau*(in the beginning) is not found. In the middle, the term *madhye*(in the middle) and at the beginning of the last process the term the *ante*(at the end) is also missing. Thus we find that terms are missing in the beginning, middle and end.

6. Upadha-lopa:

The additional substrate mentioned by Shree Shankar Sharma is 'upadha-lopa' (omission of last letter) placed just before the last vowel of a term. This may be very well included in omission of last word. According to Sanskrit grammar *upadhaa* is the letter stationed just before the last vowel of a word. For example in the word '*krushaka*', the last vowel is '*a*' and

the letter before it, i.e. *upadhaa* is 'k' When k is omitted, the word will be *krusha*. Another example is using '*baala*' for '*baalaka*'. Here also the letter before the last vowel is lost.

7. Varnopajanana:

Wherever words or letters are missing in the text, the reader will have to supply them to get the accurate meaning of the passage. It is usually supplied at the time of commentary. *Varna* here means a phoneme and *upa-janana* means to sub-generate. The missing letter is supplied by generating it. In many cases we find that the verb for existence is omitted by the authors. The examples provided by Arunadatta are 1. Of the presence of channels and 2. Properties of *vayubhuta* (air) and *agnibhuta* (fire) in the body. The missing word here is *bha-va-nti* consisting of three letters.

This is exactly what the logic of *tantrayukti* (treatise) called supply of *vakyashesha* (ellipsis) is meant for. In fact the substrates of the meanings enumerated here as one to six are concerned with omissions in statements of treatises. In all the cases compensation by supplying the missing part is to be done. The difference is only regarding the site of the omission. Hence on a gross account we may include all these six under the logic called supply of ellipsis. The reader may also read the description of the logic 'supply of ellipsis' here refers *vakyasesha*.

According to Shankara Sharma, when one letter generates the knowledge of another subject which is related with it, it is *varnopajanana*. For example the letter *Kha* will generate the ideas of sky (ether = *akasha*), sound (*shabda*), ear or auditory faculty (*srotra*) etc. in this case the substrate is not supply of ellipsis but it will be synonym or supply of idea. Synonym is already included as another substrate.

8. Rishi klisha:

The original author or his scribe or copier may make spelling mistakes or other types of errors in the manuscript by absentmindedness. Such errors are to be corrected by the reader during studying the text. Such errors called *rishiklishta* (author's error). [*Rishi* = sage (author); *klisha* = difficulty (error)]. Such errors stay in the world, passed down through generations. The term in Sanskrit for hair is '*roma*'. But it is usually written and spoken as '*loma*'. This is an example of author's error.

The sages are believed to be very authentic and we do not expect errors from them. Yet the sages too are humans and it is too humane to err. Nevertheless Arunadatta has optionally attributed the error to the son of sage. Son of sage means student as sages considered all their students as their own children and even address so (my son!).

9. Tantrasheela:

Each book, by virtue of its author, has a style of writing. This style is called *tantrasheela* (style of author). According to Arunadatta, the authors elaborate certain facts while give only a concise account for certain other things. This is due to the style of author or is the choice of the author. For example, the enumeration of bones in Ashtanga Hridaya is concise without elaborating on the bones of digits, foot, palm etc. at the same time, the description of veins is in detail so as to enable the student to avoid certain veins in bloodletting.

Style of author is also considered as the order of topics in a book. The author may arrange the topics according to alphabetical order, importance, anatomically (from head to foot or foot to head) etc. some name the *arthashrayaas tantrashailee* [which means the style of the book] instead of *tantrasheela* [better translated as the practice of the book].

10. Tantra samjna:

On describing a topic, the author may introduce examples from his own treatise to establish the topic dealt with. Such instances are called *tantrasamjna* (term of text). For example, we find that in *navajwara* (new fever), when the *dosha* are not ripe, administration of *panchakashaya* (five primary extracts) is prohibited. When the *dosha* are ripe (*pakwa*) enough, by employing *langhana* (reduction) etc., administration of decoctions etc. are indicated for digesting or mitigating the residual humors. Here, it is advised that bitter taste is especially good for *pittajwara* and acrid taste is especially good for *kaphajwara*. This is an idea introduced by the author himself from his previous descriptions about the taste.

The example provided by Arunadatta does not tally with its definition. The controversy suggested by him in the example also is not feasible. In fact, there is no controversy in prescribing bitter and acrid tastes in the condition suggested (after six days of reduction) as we have already attained a level of ripeness of humors. The example is also difficult for the beginners.

Shree Shankara Sharma defines *tantrasamjna* differently. According to him by this the author uses certain words by his style in a different meaning from its accepted or usual meaning. For example, Sushruta Samhita uses the term '*kevalam*' to mean 'completely' where as the term ordinarily means 'exclusively' and is used by Vedanta in the sense. "*Rasa....anudhavatyevamshareeramkevalam*" is an example from Sushruta Samhita, here *kevalam* means the entire body. The passage means that the body fluids circulate throughout the body.

The difficulty to accept this option is that *swasamjna*, included in the logics of *tantrayukti* (treatise) will be identical with this substrate.

11. Prakrita:

Meanings of terms are to be understood according to context. In ooshakadi gana (group of drugs) one ingredient is saindhava. Saindhavameans rock salt and horse. In the group all members are drugs and hence saindhava should be rock salt in it and not horse.

12. Samanatantrapratyaya:

When explanations are not available in a treatise to detail certain topics, commentators' resort to import relevant details from other similar treatises. For example; it is directed that the hair, beard, nails etc. are to be kept low. But the periodicity of trimming them is not mentioned. Here Ksharapani etc. suggests that trimming of hair etc. is to be done once in ten days. But Charaka Samhita suggests trimming thrice in a fortnight, i.e., once in five days. Commentators generally follow the direction of Charaka Samhita.

Another author provides example from Sushruta Samhita. This treatise imports the evolution of universe from the Sankhya system of philosophy. But here it is from a book of another science, not of Ayurveda and hence it should be considered as *paratantrapratyaya*.

13. Para-tantra-pratyaya:

When authors find it difficult to cite example from books of Ayurveda, they adopt examples from books of other sciences. For example, when the etiology is concisely enumerated as three viz. the improper unions (*yoga*) of time, objects and actions, the term union (*yoga*) in this sense is not defined in any Ayurvedic treatise. This is to be defined from Buddhist treatise.

Some others are of the opinion that copying some parts of other books, as it is, in a treatise as text is 'reference from other treatise'. For example Maadhava Nidaana has copied many stanzas from Ashtaanga Hridaya, Sushruta Samhita etc. as it is.

14. Hetu-hetuka-dharma:

This is the inference of an effect from its established cause. If a patient with pitta diarrhea is consuming things that aggravate pitta, we can easily infer that he will soon develop diarrhea with blood. It is established that an effective cause will initiate the effect.

15. Kaarya-kaarana-dharma:

Sometimes causes are known by the name of effects and vice-versa. This is known as cause and effect substitution. For example the humors are referred to as diseases. Actually humors are causes of disease.

16. Aadyanta-viparyaya:

Sometimes the authors make changes in the order of chapters for convenience. This is called inversion of sequence. For example, in Ashtanga Hridaya, before detailing the food items,

drinks are detailed in chapter five. Food items are detailed only after that in chapter six. In fact the logical sequence would have been food followed by drinks. But drinks are described first as the topic is small and light comparing to the food items. It is like dipping in the sea, first to shallow waters and then to deeper zones.

17. Sabdaanyatva:

Treatises use many synonyms for important scientific terms. For example there are many Sanskrit synonyms for the term disease. These are listed in the first chapter on the part on pathology of Ashtanga hridaya.

18. Pratyaya-dharma:

Sometimes, something which is not a real cause of something else is attributed with the casualty of it. [When A is not a cause of B, A is attributed as a cause of B.] For example, intellectual error is the cause of sudden personality changes in weak-minded persons (*bhoota-graha*). But, mythological figures like demigods, termed as *bhoota*, are attributed as the cause of the sudden personality changes. It is clearly stated in the text that the cause of sudden personality changes is immediate or past intellectual errors (causing guilt complex). Yet the mythological figures are presented and accused as the cause.

19. Upanaya:

This is contextual citation of some topic related to the topic dealt, but belonging to some other area. For example in the chapter on dose of food (*Maatrashiteeya*) diseases like gastroenteritis (cholera) and their treatment are described. The pathological descriptions belong to pathology and treatment belongs to the part of therapeutics. Yet they are described in the context of defining the dose of food. Such bringing in of related topics is called correlation. Others are of the opinion that this is adherence to the original sequence of topics mentioned earlier will be akin to the amplification (*nirdesha*) included among logics of *Tantrayukti*(treatise).

20. Sambhava:

When a topic or aphorism in the treatise embraces the whole of the science because of its extension it is called inclusion. This is slightly different from the logic of treatise termed inclusion because there the included topic is limited. The aphorism enumerating the eight branches of Ayurveda is an example for extensive inclusion.

Others opine that this is bringing in an irrelevant topic in the detailing of a context. Bringing in the details of worms (*krimi*) in the chapter “*Vyaadhita-roopeyamvimaanam*” of

CharakaSamhitha is cited as example. But according to Arunadatta such inclusion of other data is correlation (*upanaya*).

21. Vibhava:

The description of this substrate of meaning is partially missing in the commentary of Arunadatta. From the remaining part we may deduce that it is an additional description. The aphorism which has been described all over the book is known as *vibhava*. For example ‘*Asthanga Ayurveda*’ has been described in detail in whole of the Charaka Samhita.

PARA-TANTRA-PRATYAYA ARTHASHRAYA

In this study using Para-tantra-pratyaya arthashraya, the references of Daivavyapashraya Chikitsa are taken from the Charaka Samhita and linked with references of Rigveda, Atharva Veda, Sushruta Samhita and Astanga Sangraha.

B. INTRODUCTION TO VEDA

The term Veda possesses meaning knowledge, which is derived from the Sanskrit word ‘Vid’ which means to know, ‘to see’, ‘to intuited’. This is reconstructed as being derived from the proto-into European root ‘ueid’- meaning “see”, know. The noun is from proto-Indo-European’ ueid cognate to aspect form not to be confused is the homonymous 1st and 3rd person singular perfect tense Veda. Veda can also be used to refer to a field of study unrelated to liturgy or ritual e.g., in agada-veda - medical science which deals with the toxicology, Sasya-veda the Science of agriculture or sarpa veda “Science of Snakes”, durveda means with evil, evil knowledge, ignorant.

वेदेन वै देवा असुराणां वित्तं वेद्यमविदंत तद्वेदस्य वेदत्वम् ।

As per Kaathaka, Maitrayaneeya, and Taittareeya Samhita, state of Asura is understood through Veda.

विद्यते लभ्यते अनेन इति करणे ।

As here there is karana pratyaya, it is antodatta,

नइन्द्रियाणांनानुमानंवेदाहैवैनंवेदयन्तितस्मादाहुर्वेदाइतिपिप्पलाद श्रुति।

The knowledge of Atma cannot be perceived by the Indriya or Anumana, it can be studied with Veda

विदन्त्यनेनधर्मवेदा

Veda Provides knowledge about Dharma| Veda provides knowledge of Dharma with the help of Pramana, also give knowledge about Moksha.

विदन्त्यनन्यप्रमाणवेद्यंधर्मलक्षणंअर्थमस्मादिति वेदः। मानवधर्मशास्त्र

निश्रेयसकराणिकर्माणिआवेदयंतीतिवेदाः॥

While commenting about Ayurveda Acharya Dalhana Vid pratyaya mentioned Trutiya Vibhakti as Karanarta and Saptami Vibhakti i.e Adhikaranartha. Hence vid indicates both existing and knowing, doing Vicharana and Vidrul Dhatu talk about acquiring. In Medhatithi bhashya on Manava Darma Shastra the Dharmalakshana which can be learnt through Pramana can be studied with Veda. Also other Acharya opines that Veda provides knowledge about the karma for Moksha.

In Shrouta Sutra of Hiranya Keshiya when karma cannot be established with the help of Pratyaksha, Veda as Shabda Pramana will be utilized.

In the text Vaijayanti author Mahadeva combination of Mantra, Brahmana and Kalpa is Veda, whereas Acarya Sayana describes veda as Samuccaya of Mantra & Bhrahmana.

The word Veda means "to study," "to gain," "to analyse," "to provide knowledge," and so on. The vedas are literature written in Vedic Sanskrit that originated in ancient India. However, the Veda is considered by Ancient Hindu Rishis to be 'Aparushya,' which means "not of a man, superman, and impersonal," but rather the exploration of the entire cosmos. Vedas are authorless. Vedas are also known as 'Shruti,' which means "hearing-documented." By hearing the words during meditation and contemplation, the Vedic period gained knowledge of the cosmos, its beginning, maintenance, control, and rule, as well as knowledge of celestial, atmospherically, and earthly bodies, nature, and spirit.

The knowledge during the ancient India handed down to the next generation in the form of Mantra (songs). The Vedic rishis obtained knowledge and they had seen 'mantras' (mantra Dristas) they constructed Mantra and by oral practice they taught the knowledge in the form of Mantra to their next generation. Thus Vedas are called 'smritis'. The Veda, for orthodox Indian theologian are considered revelations, some or other the work of the deity.

Veda provides Pramanyata for the knowledge of person. Veda is mula for the Achara, Vyavahara, Sangeeta Sahitya etc Vidya and for all the Kala. To understand the life of people during Veda period and its gradual transformation into the present-day life style Veda is essential.

Mantras were used to pass down wisdom from generation to generation in ancient India (songs). The Vedic rishis acquired knowledge and had seen 'mantras' (mantra Dristas), therefore they created Mantra and imparted the knowledge in the form of Mantra to their next generation

through oral practise. As a result, the Vedas are referred to as 'smritis.' For traditional Indian theologians, the Vedas are revelations, some of which are the work of the gods.

Pramanyata is a Vedic concept that refers to a person's knowledge. Veda is mula for all Vidya and Kala, including Achara, Vyavahara, Sangeeta Sahitya, and others. Veda is vital for understanding people's lives during the Vedic period and its progressive development into modern life styles. The Vedas also provides the knowledge about highest level of consciousness and soul. Veda is Moola for Darshana etc.

Rugveda is considered to be ancient, originated during the yajna done by Devata as mentioned in Purusha Sukta, which was utilized for inviting Devata for yajna, offering to Havi to Agni. Purohita – the ruk or mantra which are useful for inviting the god. Yajya – Mantra useful for doing the Homa, Hotru – The person who invite God to the Homa, Adhvaryu – person who do the Homa, Udgatru – person who do Gayana during Yagna, Bhrma – the person who take care yagna, who know properly Chaturveda.

The samaveda mantra are useful for Gayana, Yajurveda originated later to explain yajna Vidi. The veda which consists Mantra and Bhrahmana is Shruti, the Granta which are upaposhaka to veda and which are Ashrayi in Veda is Smriti. The Rishi who are Mantra Drustha does Upadesha to Shishya hence the name Shruti.

Smriti is of two type Sutra and Shloka rupa. Sutra rupa granta are directly related to veda, which are required for understanding of veda. They are six, also named as Vedanga. They are Shiksha, Vyakarana, Chandas, Nirukta, Jyotisha and Kalpa.

Vedanga are separate Grantha which are required for understanding the Veda.

1. Shiksha

Shastra which explains about spasta uccharana of Veda mantra. Rugveda consists two shakha – Shakala Shaka – written by Shounaka and Bhashkala Shaka.

2. Vyakarana - Now the Vyakarana bhagha of veda is lupta, however the panineeya vyakarana lie on Veda itself.

3. Chanda Shastra – Explains about the Veda Mantra Vrutta. Shastra which is written by Pingala is base.

4. Nirukta – by yaska, which consists two part – Nigantu – klista pada kosha and nirukta – Vyakhyana rupa of Nighantu.

5. Jyotisha Shastra – It explains about the time of yajna.

6. Kalpa Sutra – Explains about method for pronouncing the Mantra, niyama and Vidi for Yajna is explained. Ashvalayana Srouta Sutra includes Srouta Sutra – method of yaga

and suitable Mantra for the Same, Gruhya Sutra – Shaodasha Samskara, Dharma Sutra – Dharma Niyama for common people, Shulva Sutra – Agni Kunda, vedika et c.

For Rugveda – Sankhyana Shrouta Sutra followed at northern part of India, Ahshwalayana Shrouta sutra at Southern part of India.

Rugveda Samhita

Rug-Veda is a Sanskrit composite of re "praise, poem" and Veda knowledge. The rigveda is the most well-known of the four. It is made up of sacred verses that are recited in adoration of God. There are 1028 Mantra in the Rigveda, which is most likely the world's oldest literature. The Mantra is divided into 10 mandalas or Astakas. Mandalas are composed of Mantra groups, each of which is associated with a Rishi family. The mantra for the soma rites can be found in the ninth mandla. The first and tenth mandates have slightly different language and are assumed to have been written by a bigger number of distinct authors.

Samahita refers to paraha Sannikarsha Samhita, all the mantra together named as Samhita or Pratishakhya etc sutra according to Vidhi of Svara, Sandhi and Niyama created as required for doing Pathana of Veda mantra.

The Brahmanas are located next to the Samhitas. Brahmana is an etymological term that refers to anything that has to do with brahman (neut., meaning "prayer," as opposed to masc. brahman, which means "head priest"). In fact, the word appears in the Ruk Samhita in the context of prayer in a number of places. When it comes to the nature and content of the Brahmanas, we should look at how the term is used in the Brahmana texts themselves. The expression tasyoktam brahmanam is employed by to refer to its own past speculations on a specific hymn or mantra text. Bhrahmana explains the specifics of the Mantra found in the Samhita, as well as Prayoga and the history around it.

Bhrahmana is described by Acharya Sayana as the Grantha, which explains Vedartha and Mantra Viniyoga. Vyakarana Brahmana is a mantra related to Brahma or Veda found in Vyakarana. Karma and Kalpa Brahmana are explained by Bhatta Baskara. In Karma Brahmana, Karma Vidana and Mantra Viniyoga are included, however in Kalpa Brahmana, just mantra patha is included. For the Rugveda it includes Itereya and Koshiki Brahmana

Grantha which are related to Bhrahmana is Aranyaka. These are also regarded as the final section of Brahmana. It contains Adhyayana vidi at Aranyaka, which is known as Aranyaka. The Aranyakas contain the majority of the Upanishads. The Rig-Veda Mantras are contained in the Samveda and are to be sung during sacrifices. The Rig-Veda is heavily represented in the Yajurveda. Many mantras from the Rig-Veda, which is the oldest, are also found in the Atharvaveda. The Vedas have been interpreted differently by various Indian ideologies and

religions. 'Orthodox' schools of Indian philosophy are those that cite the Vedas as their scriptural authority (astika). Other sramana traditions that do not regard the Vedas as authoritative, such as lokayata chariaka Ajivika, Buddhism, and Jainism, are referred to as 'heterodox' or non-orthodox (nastika) schools.

Religion was seen as the world's sustainer in the Rigveda. When the intelligent worship the virat, or the infinite, religion is born. Although the Rigveda identifies thirty-three gods⁸, it only believes in one supreme Lord. Sages call the one Reality by numerous names, including Indra, Mitra-Varuna, Agni, and the heavenly noble-winged Garutman.

The Rigveda's Mantra are divided into collections, each dealing with a different deity: Agni is first, Indra is second, and so on. Mantra are listed in descending order of the number of stanzas per Mantra inside each collection. If two Mantras in the same collection have the same number of stanzas, they are ordered in descending order by the number of syllabi in the metre.

Table No 5

Mandala, Mantra & Rishi of Rigveda

Mandala	Anuvak	Sukta	Manta Sankhya	Rishi
1	24	191	2006	Shatarchi
2	4	43	429	Grutsamada
3	5	62	617	Vishvamitrta
4	5	58	589	Vamadeva&Goutama
5	6	87	727	Atri
6	6	75	765	Bhardwaja
7	6	104	841	Vasistha
8	10	103	1716	Kanva
9	7	114	1108	Many Rishi
10	12	191	1754	Many Rishi
10	85	1028	10552	

- Mandala 1 comprises 191 Mantra. Hymn 1.1 is addressed to Agni, and his name is the first word of the *Rigveda*. The remaining Mantra are mainly addressed to Agni and Indra, as well as Varuna, Mitra, the Ashvins, the Maruts, Usas, Surya, Rbhus, Rudra, Vayu, Brihaspati, Vishnu, Heaven and Earth, and all the Gods.
- Mandala 2 comprises 43 Mantra, mainly to Agni and Indra. It is chiefly attributed to the Rishi *gr̥tsamada śaunahotra*.
- Mandala 3 comprises 62 Mantra, mainly to Agni and Indra and the Visvedevas
- Mandala 4 comprises 58 Mantra, mainly to Agni and Indra as well as the Rbhus, Ashvins, Brhaspati, Vayu, Usas, etc.

- Mandala 5 comprises 87 Mantra, mainly to Agni and Indra, the Visvedevas ("all the gods"), the Maruts, the twin-deity Mitra-Varuna and the Asvins. Two Mantra each are dedicated to Ushas (the dawn) and to Savitr.
- Mandala 6 comprises 75 Mantra, mainly to Agni and Indra, all the gods, Pusan, Asvin, Usas, etc.
- Mandala 7 comprises 104 Mantra, to Agni, Indra, the Visvedevas, the Maruts, Mitra-Varuna, the Asvins, Ushas, Indra-Varuna, Varuna, Vayu (the wind), two each to Sarasvati (ancient river/goddess of learning) and Vishnu, and to others.
- Mandala 8 comprises 103 Mantra to various gods.
- Mandala 9 comprises 114 Mantra, entirely devoted to *Soma Pavamana*, the cleansing of the sacred potion of the Vedic religion.
- Mandala 10 comprises additional 191 Mantra, frequently in later language, addressed to Agni, Indra and various other deities.

Time

The Vedic period refers to that time period when Vedic Sanskrit text were the commonly proposed period of earlier Vedic age is dated back to 2nd millennium BCE 15

How to Apply Mantra of Rigveda

Content of Mantra of Rigveda can be of

Sthuthi – Praise

Aashi – Prayer

Sthuthi mantra are expressed by means of Nama- name, rupa – form, Kaama – Action, Bhandava – relation

Asshi mantra are by starting the desired objects, namely – heaven, Ayu, Dhana, Putradi

In Sayana Bhasya Mantra Viniyoga is categorized into two. First Viniyoga of Rigveda Mantra for Brahma, Yagna, Japa and Parayana etc Karma and Vishesha Viniyoga like – Sukta Viniyoga, three ruk Viniyoga, one ruk Viniyoga for the Ista Devata Sakshatkara.

Sukta Viniyoga

Sukta or ruk which are present in rugveda are useful in Yagna Karma Anusthana, Vivaha etc Gruhyasutroka karma. Also while worshiping God, respective ruk or sukta mentioned in rigveda are useful.

For example during Yagna related to Agni, the mantra which are praising Agni will be selected initially which are named as nivit or nividhana. Later while inviting Agni, ruk related to Agni devata will be chanted, they are named as puronuvaka mantra and mantra which are used in Homa are yajya mantra. Laingika mantra are related to that particular god.

Mantra can be of

1. Daivata Mantra – Which describes devata which can be of three i.e Parokshakruta, Pratyakshakruta and Adhyatmika Kruta. Parokshakruta mantra useful when God is not in front and consists third person both in Subject and Predicate.

Pratyaksha Mantra are god which are intended to worship will be believed to be In front and words will be in second person. Adhyatmika Mantra consists first person words.

2. Stuti Mantra – which are stotra mantra which includes prayer.
3. Ashi Mantra – useful for blessing
4. Shapatha Mantra – useful for doing Pratigna
5. Abhishapa Mantra – For cursing
6. Kashcidbhava – which describes about particular event or tatva
7. Paridevana Mantra – Ninda mantra
8. Prashamsa Mantra – Prasing or prasing related to Dana

According to Ashvalayana (Srutu Sutra, 4th Chapter, 13 Khanda, if Completes ruk pada if mentioned while explaining its viniyoga one should use only that particular Ruk, if complete pada is explained the whole sukta viniyoga should be done.

In this study the text Rugvidana is considered as base for understanding the application of Rigveda Samhita. This is written by Acharya Shounaka. Acharya explains how these Mantra can be useful in achieving Shanti, Pusti etc and their anusthana Vidhi.

C. ATHARVAVEDA

The Atharva veda is a book of knowledge compiled last in the series of four Veda. Atharvaveda means the procedures for everyday life. It explains about the secrets of Srusti, Prayer, Method of doing Yajna, treatment of various diseases, Marriage, delivery, family, society and protection of oneself. As per Aitareya Brahmana Rugveda, Yajurveda and Samaveda purifies Yajna through Vaka, whereas Atharva Veda purifies Yagna through Mind. Hence for the completion of Yagna Atharva Veda is needed. In vaidika Vakmaya Atharva Veda is mentioned as Brahma Veda, Amruta Veda, Atma Veda, Angeera Veda, Atharva Angeerasa Veda, Bhrgu Angeerasa Veda.

In Nirukta the term Atharva is derived from the tharva which means Koutilye which means Gati Sheelata or Himsa. Atharva means Akutila or Ahimsa Pravrutti. Atharva word also carry meaning of Purohita who does Puja of Agni.

The Atharva Veda is associated with both Atharva and Angeerasa hence the name Atharva Angeerasa. Pusti karma yukta mantra are Atharva Mantra and Abhicarana karma related Mantra are Angeerasa Drusta Mantra.

As Brugu Shishya of Angeerasa did both Prachara and Prasara hence the name Bhrgu Angeerasa Veda.

Subsequently, they are divided into 20 kandas, having a total of 730 hymns or suktas or a total of 5,987 mantras. most of the mantras are padya; About 80 hymns are in gadya form.

About a hundred suktas have only one or two verses. They are all integrated to the descendants or disciples of the singularity of the seers, Atharvan and Angiras. There exist an approx twenty percent overlapping between Rigveda Samhita and Atharvaveda Samhita .

From the ancient Vedic times up to the present day, the Hindu thoughts are continuously showing the true path for knowledge . Many of the subhashitas found in all Indian languages, not just Sanskrit, can be traced to the Atharvaveda Samhita. Some of them are in section “Epigrams”. Atharvaveda verses have considerable symbolism.

Synonyms of Veda and its Meaning

Table No 6

Synonyms of Atharva Veda

Sl No	Name	Meaning
1.	Atharvangirasha	Atharva & Angirasa – two clans, meaning of which is attainment of stability with exercising modesty and non-violence
2.	Brahma Veda	Determined for use of Brahma and priority of Brahma karma
3.	Bhargava Angirasa	Importance of priest – Bhrgu & Angirasa, bhrgu disciple of angira

Other names of Atharva veda are Chandoveda, Mahi veda, Kshatra Veda, Bhaishajya Veda

Below is the parenthesis with the number of hymns in the Atharva veda :

1. Spiritual and Psychological Topics (90)
2. Various Devas like Agni, Indra, Sun etc and their psychological powers (100)
3. Stages of life: Brahmacharya, Wedding, Hospitality, Ascetic phase
4. Health and healing (153) and physiology (215)
5. Professions, Caste, Governance, Nation and Community Welfare, Openness of Society (52)

6. Mathematics, time (10)
7. Misc. topics like rituals, animals etc (40)
8. Hymn to Earth (1)

F. GAYATRI MANTRA

Gayathri Goddess is considered as Mother of Veda, Essence of Veda and she is reason for everything. And it is root for Parama Tatva and Parama Gati. It is representative of Brahma, Vishnu and Maheshwara.

In Rigveda Gayatri mantra is present in 3rd Mandala 62nd Sukta and 10th Mantra, in Yajurveda present in 3rd Mandala 6th Sukta and 3rd Mantra, and in Samaveda in 2nd Mandala, 81st Sukta and 2nd Mantra.

गायत्रीछण्डसामाता । (महानाराय223णोपनिषत् 24-1)

Gayatri is said to be the mother of all *chandās*

एवंहिसर्ववेदानां गायत्रीसारमुच्यते। गायत्रीवा इदं सर्वं। (नृसिंहपूर्वतापनीयोपनिषत्)

Gayatri is a *mantra* for invocation; it is a metre, which has become great with just Astha Pada and with Tripada. It removes ignorance and reveals the truth. The use of the *mantra* with a particular *chandās* in a vedic rituals depends upon the mental composition of a person who is performing the ritual. Atharva Veda starts with the *mantras* in Gayatri mantra.

गायत्रीतुपरंतत्त्वंगायत्रीपरमागतिः।

गायत्रैवपरोविष्णुगायत्रैवपरःशिवः । गायत्रैव परोब्रह्मा

गायत्रैव त्रयीयतः । (बृहत्पराशरसंज्ञाभाष्य)

which means “O Indra! *Rtviks*, who chant the *Rks* in the Gayatri metre are chanting *Sama-Vedic* hymns.

परब्रह्मस्वरूपाचनिर्वाणपददायिनी। ब्रह्मतेजोमयी शक्तिस्तदाधिष्ठातृ देवता॥ (देवीभागवत 9-1-47)

सर्वेषांजपसूक्तानां गायत्रीपरमोजपः। (बृहत्पराशरसंज्ञाभाष्य)

नसावित्रांसमंजप्यं॥ सूतसंहिता

सर्वमंत्रेषु गायत्रीप्रणवान्विता। (बृहत्पराशरसंज्ञाभाष्य)

गायत्रीनामपूर्वन्हे सावित्रीमद्यमदिने। सरस्वतीचसायन्हे सैवसंज्ञात्रिषुस्मृता।

Such frequent use of *Savitri Mantra* signifies deep concern with natural religion in India or in vedic thought. Such interpretations of this *mantra* are elucidated in many texts of the vedic literature.

The recitation of the Gayatri Mantra is preceded by o and the maha vyahruti bhr bhuva sva. The Gayatri mantra is said to have been created by Maharshi Vishvamitra. This mantra is a vital part of the upanayana ceremony, and dvija men have been reciting it as part of their daily routines for a long time. Gayatri mantra has 24 letters.

Table No 7

24 letters of Gayathri Mantra

1.tat,	2.sa,
3.vi,	4.tur,
5.va,	6.re,
7.ṇi,	8.yaṃ,
9.bhar,	10.go,
11.de,	12.va,
13.sya,	14.dhī,
15.ma,	16.hi,
17.dhi,	18.yo,
19.yo,	20.naḥ,
21.pra,	22.cho
23.da	24.yāt.

When counting the letters, the word *vareṇyam* is treated as *vareṇiyam* which is the original form of the mantra in the Vedic language before the forced ex-post application of sandhi rules in the much more rigid Classical Sanskrit language.

Some opines that these 24-letter indicative of 24 Shakti of Sankhya Darshana.

Aum :our particular awareness is a subset of the Universal Consciousness that pervades this Universe, as taught by the heavenly sound of Aum. As a result, we should spend our lives in a way that honours the Universal Consciousness banner.

“Bhoor”: teaches us to recognise and change the traits that degrade us, and to replace them with those that benefit us in a holistic way..

“Bhuvaha”: tells what should engage in actions and Karma that uphold the welfare of all.

“Svaha”: emphasises the necessity of creating a balanced cognitive process that allows us to face both joy and sadness, pain and pleasure, profit and loss, good and evil with character equanimity

"Tat" denotes that we should not rely on bodily pleasures to sustain us.

As a result of our acts, we get wisdom, righteous intellect, excellent health, righteously gained money, and righteously gained notoriety and celebrity. "Vareniyam" motivates us to strive for only the most exalted qualities. "Bhargo" advises that we absorb purity in our bodies, minds, riches, health, homes, clothing, and demeanour. "Devasya" refers to the development of a generous, divine, and long-sighted mind process. "Dhimahi" refers to the ability to assimilate positive traits, divine splendour, and smart thinking. "Dhimahf" can be translated as 'Let us ponder or concentrate on' or 'Let us remember.' To put it another way, the phrase Dhimahi means that we should always keep the picture of Savitr in mind as the only object worthy of contemplation and meditation.

“Dhiyo” : refers to development of our intellect . Gayatri embodies the prayer that Savitr may inspire in the seeker, that *Dhi* which gives him both these requisites of self-realization. *Dhi* here means both discriminating sense, the power of the intellect, illumined with the light of the soul, and the power of action assuming the form of spiritual meditation and leading to realization, to the sense of oneness with the *Brahman*. *Prajna* or knowledge is necessary because only through it *avidya* or ignorance can be destroyed. And this *prajna* can be attained only through the *karma* of *updsana* or through the act of seeking the *Brahman* through contemplation. Thus there is no inconsistency between the two interpretations of the term *Dhi* given above. "Dhiyo" alludes to the growth of our minds. Gayatri represents the prayer that

Savitri may inspire in the seeker, the Dhi that provides him with both of these self-realization requirements. Dhi here refers to the discriminating sense, the intellect's power enlightened by the light of the soul, as well as the power of action, which takes the shape of spiritual meditation and leads to realisation, or a sense of oneness with the Brahman. Prajna, or knowledge, is required because avidya, or ignorance, can only be eradicated via it. And only the karma of upasana, or the act of seeking the Brahman through contemplation, may lead to this prajna. As a result, there is no contradiction between the two definitions of Dhi presented above.

"Yha" means "to internalise all positive traits" not only for our own well-being but also for the benefit of those around us.

Naha translates to "to us." This word appears to imply that the Brahman and the Jivas are two distinct beings.

"Prachodayaat" is a word that describes the quality of inspiration.

Gayatri's three-fold nature is also described in Devi-Bhagavat..

Gayatri, the world's mother, is the primary and infinite energy. She's everywhere. Gayatri has three names, according to trisandhya. In the mornings, she is known as Gayatri. In the middle of the day, Gayatri is known as Savitri, and in the evening, she is known as Sarasvati. Brahmi, Vaisnavi, and Raudri are some of her other names.

Gayatri is a wonderful mother. Those who have not been initiated into the Gayatri mantra might practise japa of the following Sarva Gayatri mantra, which is just as powerful as the Devi Bhagavatham Gayatri mantra.

यो देवः सवितास्माकं धियो धर्मादिजोचराः । प्रेरयेत् तस्य यद्दर्गः तत्त्वरेण्यम् उपास्महे ॥

We meditate on the excellent light of the deva called Savitri who directs our intellect towards the ways of dharma

In Devi Bhagavatham, as part of Nitya karma – Achamana, Marjana, Snana, Pranayama, Aghamrshana, Gayatri Japa and Gayatri Dhyana is enlisted.

As per Devi Bhagavatam Gayatri japa results in Karma Shuddi, Atma Suddhi and achieving Moksha. Gayatri is symbol of Surya which illuminates mind there by helps to Achieve Moksha

Also This mantra Japa is useful vyadhi Nivarana and adopting different wholesome method prevents manifestation of the disease. The diseases which are manifested due to Bhuta can be reduced by doing Havana with dravya prepared with Ksheeri Vruksha by chanting Gayatri mantra. Similarly Guduci Ksheera reduces all diseases and ksheera prepared with tender leaves of mango also helpful in jvara. Also Vaca Ksheera paka reduces, Kshaya, intake of madhu tritaya – ksheera, Dhadhi and Gruta in equal quantity reduces rajayakshma.

Shankha vruksha Havana corrects Kustha, Apamarga Bheeja Havana prevents Apasmara, twigs of ksheeri Vruksha in Unmada, Samit of Gular in Madhumeha, Madhu and Ikshu in Prameha.

Madhutritaya and Kapila Go gruta Havana in Masurika, seven days Havana with Nyadroda prevents Apamrutyu, Gayatri japa under bilwa tree and Havana with bilva mula, patra phala also helpful for preventing apamrutyu.

Svaanjali sva abhisheka with Gayatri mantra chanting provides mati, Arogya, Ayushya and Svasthya.

1000 gayatri patha daily provides Ayu. 3000 gayatri japa provides wealth Yajna, Vrata, Upavasa and Utsava are Naimittika Karma.

G. RESEARCH UPDATES

According to the principles of, chanting a mantra is Mantra yoga. Japa yoga refers to any method of chanting the Mantra. Vaikhari Japa is when the mantra is recited out; Upamsu Japa is when the mantra is murmured or hummed; Manasika Japa is when the mantra is repeated mentally; and Likhita Japa is when the mantra is written. Mantra Yoga is a branch of yoga that is particularly interested with Gayatri meditation.

- a) Research into how reciting the Gayatri mantra affects REG In contrast to Random Thinking (RT) sessions in normal males, Neha Racca (2013) investigated how Gayatri mantra chanting effects REG (Random Event Generator - an electronic device used in the scientific study of consciousness). (a) prior to and following Gayatri mantra sessions, (b) prior to and during Gayatri mantra sessions, and (c) during and following Gayatri mantra sessions. In addition, the researchers looked at whether Gayatri mantra sessions, as opposed to random thinking, improve the capacity of persons who can considerably impact the REG. When comparing the power of influencing REG in Gayatri mantra chanting sessions to random thinking sessions, the results show a significant possibility for an increase in the power of influencing REG in Gayatri mantra chanting sessions.¹⁹
- b) Effects of the Gayatri Mantra and Poem Chanting on the Digit Letter Substitution Task In a study by Balaram Pradhan and Seema Godse Derle (2012), the effect of Gayatri mantra and poem chanting on Digit Letter Substitution Task Analysis, the GM session performed considerably better than the PL session.
- c) Changes in Autonomic Function During OM Meditation Shirley Telles, Nagarathna. R, and Nagendra.H.R (1998) studied the autonomic and respiratory variables associated with "OM" meditation in seven experienced meditators aged twenty-nine to fifty-five years. When comparing the meditation and control periods to the preceding periods, there was a significant and comparable decrease in finger plethysmogram amplitude (plethysmogram measures changes in volume within an organ or whole body usually

caused by fluctuations in the amount of blood or air it contains). Following meditation, there was also a non-significant drop in oxygen demand..²¹

H. ANIMAL EXPERIMENTATION

- i. In this study the effect of two version of Gayatri Mantra on animal behavior and learning memory etc. study was conducted in a customized chamber which has minimized entry of sound exterior to 40 db. The animals which are present in study, standard and control were conditioned with sound, temperature, humidity, light, food and water supply. For deciding the design for the study a pilot study was carried out based on the researches carried out to see the effect of Music/ sound over animal behaviors, anxiety, stress and memory in western part of the word.
- ii. These are the studies referred for designing the experiment. Many researcher opines that Music provides relaxing effect when it's played in steady tempo, stability or gradual shifts in volume rhythm, timbre, harmony; consistent texture, predictable harmonic modulation, appropriate cadence, predictable melodic lines, repetition of material, soft timbre, few accents, among others.
- iii. Therapeutic Effect of Music on increasing the cognitive in Parkinson, Neuro Psychological diseases like Alzheimer, depression, schizophrenia, autistic spectrum disorder, aphasia were have observed reduction in anxiety using the elevated plus maze and also blood pressure.
- iv. The exposure to music enhance neurogenesis in the hippocampus during perinatal or postnatal period, it reduces the adverse effect of stress on immune system, the cancer development and protects the memory against callosal lesions
- v. Researcher also found effective in increasing learning and memory in rodents using water maze test .Post-exposure to classical music of Mozart increase in the level of plasma ACTH and anxiety behavior in the rats

- vi. With this background this research is planned to assess the effect of two version of Gayithri Mantra in reducing the stress and anxiety and increasing learning and memory was observed.
- vii. In the study the animals were maintained under 12:12 hours dark: light cycle and controlled temperature ($25 \pm 3^{\circ}\text{C}$). Animals were fed with food (Amruth feeds, standard rat pellets) and water ad libitum. Intensity of the background noise in the rearing environment was 40 dB at the time of applying Mantra.
- viii. Pilot study was done to decide the sound intensity for the experiment and both the Mantra were administered for 108 times with 90 Db sound intensity.

CHAPTER 3

MATERIAL AND METHODS

Study was Under Taken with the following Aim and Objectives.

AIM

To establish the concept of Daivavyapashraya chikithsa as explained in Bhruhatrayee through the use of Paratantrapratyayaarthashrya in Rigveda and Atharvaveda, with a focus on in vivo gayathri mantra analysis in abino rats.

OBJECTIVE

1. To understand Daiva Vyapashraya chikithsa of bhruhutrayee, apply paratantra Arthas hraya in rigveda and Atharvaveda.
2. Vishwamitra and Puranokta Gayatri Mantra effects on physiological and psychological parameters in albino rats were compared.

I. Literature survey of texts – Rigveda And Atharvaveda.

The references to Daiva Vyapashraya recorded in both the Rigveda and the Atharva Veda were collected and categorised using Paratantra Arthashraya. The references contained in Bhruhatrayee were used to assess these references. To comprehend the Rigveda's Mantra Viniyoga Paddati Rugvidana of Acharya Shounaka was used as a reference point, and its clinical application was examined. The Atharva Veda was examined for references to various Daivavyapashraya Chikitsa techniques

II. .Invivo study to assess and compare the effect of Vishwamitra and Purana Gayathri in albino rats

Animals study was carried out at SDM Research Center for Allied Science after receiving the approval from Institutional Animal Ethics Committee (IAEC). (Certification number – SDMCRA/IAEC/SS-01650/02/c/CPCSEA/12 & date 07/01/2019.) For the study either gender healthy 3 to 5 month aged animals were selected. In the study the animals were maintained under 12:12 hours dark: light cycle and controlled temperature ($25 \pm 3^{\circ}\text{C}$). Animals were fed with food (Amruth feeds, standard rat pellets) and water ad libitum. Intensity of the background noise in the rearing environment was 40 dB at the time of applying Mantra.

Pilot study was done to decide the sound intensity for the experiment and both the Mantra were administered for 108 times with 90 Db sound intensity.

The study was carried out by dividing them in to following group, by random allocation.

Group A (Vishvamisra*Gayathri*)

Group B (Puranoktha*Gayathri*)

Group C (Control Group)

Group D (Standard)

In group A, Vishwamisra *Gayathri* recording of Challakere brothers were played. Total 108 Vishwamisra *Gayathri* including Om was played everyday early morning for 48 days

In Group B, 108 time Puranoktha *Gayathri* was played every day early morning. Puranoktha *Gayathri* Mantra was recorded from Singer who learnt Indian classical music from childhood and practicing for 18 years. Here also chanting was done followed by om. Study duration was 48 days.

In Standard group to reduce anxiety standard drugs as mentioned below was used. Before commencing the experiment Cooks pole, Morris water maze etc to assess learning and piracetam.

Before commencing the experiment Behavior despair, open field drug diazepam 4mg per kg body weight of albino rats to study anxiolytic effect. To study the analgesic effect diclofenac was administered prior to Hot plate. To Study the effect on learning before commencing Cooks pole, Morris's water maze etc Piracetam 1mg per kg body weight was administered.

Before and after study all the groups were assessed for changes in Behavioral, Hormonal, Anxiety, Stress, and Depression. Where as in control group no intervention and Standard Group required drug will be administered.

I. Assessment of behavioral Changes

1 :Gross Behavior [Clara Morpurgo 1971]

Clara Morpurgo (1971) devised a multidimensional observation approach for assessing behavioural changes at various time intervals after intervention. The approach entailed awarding scores on a 0-3 point scale based on the observed phenomenon's average intensity.

One hour prior to the experiment, the intervention was given. Following that, observations were performed every hour for four hours (1, 2, 3 and 4 hours). On a rubber sheet with diameters of 7cm, 9cm, and 13cm, the rats were placed one

by one in the center of three concentric circles drawn with chalk. Additional behavioral changes were observed and recorded, along with a description. Raring, grooming, freezing, licking, sneezing, and sniffing were used to investigate gross behavior

II. ANTIPSYCHOTIC ACTIVITIES

Behavioral 'despair' test in Rats (Porsolt et al 1977)

The intervention was given based on the grouping. Each rat would then be carefully placed into a glass cylinder of 41 cm in height and 15 cm in diameter, which would be filled with water to a depth of 30 cm. After 1 hour of intervention, 6 minutes of observations would be recorded. The first two minutes were not counted as reading time, but rather as the time needed to stabilise the animal's behaviour. The rats' limb movements and struggle to get out of the cylinder over the next four minutes were recorded and subtracted from the overall time (4 minutes) to determine the duration of immobility.

III. ANXIOLYTIC ACTIVITY

A. Open field Behaviour (Bhattacharya et. al 1993)

The open field behaviour apparatus, as described by Bhattacharya et al. 1993, was used to conduct this test in rats. The device is a square box with side walls that are roughly 30 cm high and measures 96x96 cm. The floor is divided into 36 squares that are all the same size. During the trial, it would be maintained in a dimly lit, quiet environment. An hour after intervention, each rat was gently put in a pre-determined corner of the apparatus and given 5 minutes to explore the arena. The following parameters were taken into consideration:

The total number of rearing., The total amount of faecal pellets discharged.

The total number of squares crossed. The duration of immobility (freezing time), as well as the time of start.

Any other form of conduct (grooming, preening, sniffingetc)

B. Morris Maze test for learning and memory assessment

This test was carried out as described by Morris (1984).

The maze is a 170 cm diameter cylindrical black metallic pool that is filled to a depth just below the platform disc with water that is kept at room temperature. At the outset of each day's testing, the depth and temperature of the water were examined and modified as needed to preserve uniformity. An lighted fluorescent tube was placed above the maze's centre to provide proper lighting. Only one platform was employed in this test protocol, which was buried just below the water level. The platform's placement was kept constant. By adding the needed amount of skimmed milk, the water became opaque (average 1 to 1.25 L would be required).

Procedure:

Regardless of platform position, the trial protocol was the same. At least 30 minutes before the first trial, the animals were brought into the experiment room. Only the animals who were being tested were brought inside the room on the day of the test. The pool was split into four equal quadrants by two imaginary lines that crossed the pool's centre, designated North-South-East-West, North-South-East-West, North-South-East-West, North-South-East-West, North-South-East-West, North-South-East-West, On a set spot in one of the four quadrants of the pool, an escape platform (10 cm in diameter) was hidden 2 cm below the surface of the water. Throughout the trial, the platform remained in the same quadrant. A trial consisted of placing a rat in the pool facing the wall in one of the four starting locations. The starting location was randomly assigned with care being taken that all the four 28 days chosen location are used for each session.

Before the training started, rats was allowed to swim freely into the pool for 60 s without platform. They were given four trials (once from each starting position) per session for 90 days, each trial had a ceiling time of 60 s and a trial interval of approximately 30 s.

After climbing on to the platform, the animal was allowed to remain there for 30 s before the commencement of the next trial. If the rat failed to reach the escape platform within the maximum allowed time of 60 s, it was gently placed on the platform and allowed to remain there for the same interval of time. Then it was removed from the maze and thoroughly dried with a towel and hair drier. The latency, and the strategic path used by the animal to locate the platform were recorded.

The time required to reach the hidden platform was recorded as escape latency. In addition to the acquisition test, the determination of retention memory was carried out on the next

day. During this test, the platform was removed and the rats would be placed into the water maze for 60 s. The time spent in the target quadrant, which had previously contained the hidden platform was recorded. The time spent in the target quadrant indicated the degree of memory consolidation taken place after learning. Any enhancement of cognition is reflected by a decrease in escape latency and increase in retention time.

At the completion of each session, each rats were given a reward (food pellet) and returned to the home cage and animal house. The stress status of each subject were monitored throughout the test session. Testing was terminated for a subject: if excessive vocalization occurs when the experimenter would be about to pick the animal during the testing times, including for the first trial. If excessive aggressive behavior towards the experimenter occurs during the testing times, including for the first trial. If an animal failed to swim (ie: floats) in four consecutive trials (ie for all trials conducted in one day). Also, if an animal failed to recover its body heat between trials (ie: if it is shivering or cold to touch), the animal would remain in its cage for a further five minutes. If there would be no improvement after this time, water maze testing for this animal was terminated.²²

(Morris R. Developments of a water-maze procedure for studying spatial learning in the rat.J.Neurosci. Methods.1984;11:47–60.)

IV. EVALUATION FOR MEMORY ENHANCEMENT WITH THE HELP OF COOK'S POLE CLIMBING APPARATUS

This method is developed after modifying method of Sharma AC and Kulkarni SK (1991) for the assessment of learning and memory by using Cook's Pole climbing apparatus instead of Rodent Memory Evaluator. In this apparatus there is stainless steel grid floor in a wooden box with floor grid linked to the source of electric shock to rats. They can be trained to avoid the exposure to noxious stimulus in the form electric shock by climbing on to a centrally located wooden pole. They were trained to establish conditioned avoidance response following the general protocol for this type of experiments. The stimulus was approximately 0.1 mA of 60-cycle alternating current at 40 volts for 2.5 sec duration. The conditioning stimulus was a sound buzzer attached to the chamber and flash of light.

Fresh naive animals were selected for the experiment. Wistar albino rats of either sex weighing between 200 ± 30 g were used for this experimental study. They were trained for 28 days with two sessions i.e. morning and evening sessions. Each session was consisted of

three shock treatments that consist of buzzer and flash of light for 1 sec duration followed by three consecutive shocks for duration of 2.5 seconds each. The rats were trained to climb a pole after the conditional stimulus (buzzer). The trained albino rats were randomly divided into different groups containing 6 animals in each *viz*:

- Control group - without any treatment,
- Standard Group Diazepam control – 7.5mg/kg body weight of rat i.p.
- VishvamitraGayathri Mantra plus Diazepam + 7.5mg/kg rat i.p.
- PuranoktaGayathri Mantra plus Diazepam + 7.5mg/kg rat i.p.

Vehicle and Gayathri Mantra were given orally for 48th consecutive days according to their grouping. On 154560 minutes after drug administration diazepam (ip) was given and animals would not be exposed to Cook's pole on this day. On 28th day an hour after drug administration, the response of each animal were determined by recording transfer latency i.e. time between the time at which the animal was placed on the floor grid of Cook's Pole apparatus and the time at which animal would jump to the centrally located wooden pole as shock free zone to avoid electric shock on the floor grid as well as total duration spent on the wooden pole.

Time taken to climb the pole and total time spent on the pole was considered to determine learning and memory cognition respectively.

Cut off time fixed was 50 sec for climbing to pole and 180 sec for time spent on the pole.

V. LEARNING

The apparatus was programmed to accelerate from 4 to 40 rpm in 300 seconds, and animals from the same cage were placed in separate lanes on a rod that was spinning at 4 rpm at the start. The trial began when the animal began to accelerate and ended when the animal fell off the rod. If an animal clings to the rod and completes a full passive revolution, the timer for that animal was stopped, the passive rotation was recorded, and the animal was returned to its home cage, with care made not to disturb other animals in the neighbouring lanes.

Between experiments, the apparatus was cleaned with Virkon. In all of the groups, latency to fall was measured. The rotarod test is commonly used in mice to assess therapeutic effects on motor coordination, balance, and learning.

VI. EXPLORATORY BEHAVIOR

The holeboard test is primarily used to examine rodent exploratory behaviour. The animal is placed in an arena with holes in the floor that are set in a regular pattern. After that, the frequency and duration of spontaneously triggered hole-poking activity are recorded during a brief time period.

VII. HOT PLATE

Wistar rats were used, and each rat was subjected to one hot plate test. The exposure length was 45 seconds, and the platform (Socrel DS37) was kept at 55.0 0.5 °C. An ethogram and a software package were used to analyse the behaviour that was videotaped. Every pattern parameter (frequency, duration, and initial occurrence latency) was measured. To examine escape noxious-evoked reactions, paw-licking and jumping were used to assess main noxious-evoked patterns.

VIII. Analysis of Hormones was done i.e ACTH, Dopamine Cortisol after intervention in all the groups

CHAPTER 4
ANALYSIS AND INTERPRITATION

1. OBSERVATION

i. Literary Study

According to rigvidhana, prior to application of Rigveda Mantra one should do chanting of Gayitri Mantra, Pathana of Apohista, Aghamarshana, Sham na Indragni and Svasti Pavamana Sukta.

a. DAIVAVYAPASHRAYA IN BHRUHAT TRAYEE

Table No 8

References of Daivavyapashraya Chikitsa in Charaka Samhita

SI No	METHOD	Context	Frequency	%
1	Archana Homa Bali Mantra	Sadvrutta	1	4.7
2	Bali Mangala Homa Parayaschita	Rakshavidhana in kumaraghara, Sutikaghara	1	4.7
3	Daivavyapashraya	Agantujwara	1	4.7
4	Mani	Matrashiteeya Adhyaya	2	9.5
5	Mani	Visha		
6	Mantra	Preparing Food/Medicine	8	38%
7	Mantra	Garbhadhana		
8	Mantra	Prasava		
9	Mantra	Gayathri Kevala Amalaka		
10	Mantra	Visha		
11	Mantra	Agantu Apasmara		
12	Mantra	Agantu Vrana		
13	Mantra	Vamana Dravya		
14	Mantra Bali Archana	Janapadodwamsa	1	4.7
15	Mantra Bali Upahara	Agantu Unmada	1	4.7
16	Mantra Bali Upahara Homa Shanti Karma Svasthyayana	Agantu Unmada	1	4.7
17	Mantra Dana	Daily Before Food	1	4.7
18	Mantra Homa	Shishyopanayana	2	9.5
19	Mantra Homa	Putrakamesti		
20	Mantra Tapa Niyama	Vishnusahasranama, Jwara	1	4.7
21	Oushadhi Dharana	Garbhasthapana Dravya	1	4.7

In Charaka Samhita, 21 references are found related to Daivavyapashraya Chikitsa, among which 38%(n=8) are related to Mantra, 9.5% (n=2) related to Mani and Mantra Homa together, remaining all includes 4.7%(n=1)

Table No 9**References of Daivavyapashraya Chikitsa in Sushruta Samhita**

SI No	METHOD	Context	Frequency	%
1	Bali Mangala Svasthivachana	Purva Karma & Paschat Karma of Shastra	1	4.7
2	Bali Mantra Upahara	all the Graha	1	4.7
3	Daivavyapashraya	Vyapanna Rutu	2	9.5
4	Daivavyapashraya	Prevention of Death		
5	Homa	Abhishapa	1	4.7
6	Mantra	Shishyopanayana	14	66.6
7	Mantra	Paschat Karma of Shastra with Dhupana		
8	Mantra	Kshara Prepration		
9	Mantra	Ruk Yaju Sama Atharva Mantra to protect King		
10	Mantra	Atharva Veda Mantra for Poisionous food		
11	Mantra	Jatakarma		
12	Mantra	Shree Suktha Prameha Tuvaraka Taila Prayoga		
13	Mantra	Rasayana Prayoga		
14	Mantra	Mudagarbha		
15	Mantra	Gayathri Mantra-Vidanga Prayoga		
16	Mantra	Soma Prayoga		
17	Mantra	Visha Chikitsa		
18	Mantra	Alarka Visha		
19	Mantra	Gyatri Mantra – Snapana		
20	Mantra Bali Upahara Yaga	Karmaja Atisara	1	4.7
21	Puja, Bali, Upahara	Bhutesha - Bhutabhishanga	1	4.7

In Sushruta Samhita, 21 references are found related to Daivavyapashraya Chikitsa, among which 66.6% (n=14) are related to Mantra, 9.5% (n=2) related to all measures of daiva vyapashraya, remaining all includes 4.7% (n=1)

Table no 10

References of Daivavyapashraya Chikitsa in Astanga Sangraha

SI No	METHOD	Context	Frequency	%
1	Bali	Sutikaghara	2	7.14
2	Bali	Bhuta Unmada		
3	Daivavyapashraya	Rutu Vuapanna Chikitsa	5	17.85
4	Daivavyapashraya	Agantu Anubanda Vishama Jwara		
5	Daivavyapashraya	vidhi of Atharva veda Abhishapa Jwara		
6	Daivavyapashraya	Rajayalkshma - Atharva veda vidhi		
7	Daivavyapashraya	Bhutanubanda Apasmara		
8	Homa	Ahara Sevana	1	3.5
9	Mani	Jala purification with Chandrakanta Mani	2	7.14
10	Mani	Make Visha to Nirvisha		
11	Mantra	to protect Raja from Visha	16	57.14
12	Mantra	Akala Mrutyu, due to Vasuki		
13	Mantra	Vamana		
14	Mantra	Kshara Prepration		
15	Mantra	Garbhadana		
16	Mantra	Prasava		
17	Mantra	Mudhagarbha		
18	Mantra	Kustha Agada Lepa		
19	Mantra	Jaatakarma		
20	Mantra	Upaveshana Samskara		
21	Mantra	unmada shree panchakshara mantra is m		
22	Mantra	Visha		
23	Mantra	Alrkadipati		
24	Mantra	Tuvaraka Taila		
25	Mantra	Guggulu Prayoga		
26	Mantra	Sarpa Visha		
27	Mantra Bali Oushadha Dharana Upahara Snana	Graha	1	3.5
28	Oushadha Dharana	Prasava	1	3.5

In Astanga Sangraha, 28 references are found related to Daivavyapashraya Chikitsa, among which 57.14% (n=16) are related to Mantra, 17.85% (n=5) related to all measures of daiva vyapashraya, 7.14% (n=2) related to Bali and Mani, remaining all includes 3.5% (n=1)

b. RIGVEDA

1ST MANDALA⁵²

1ST SUKTA

अग्निमीळे पुरोहितं यज्ञस्यं देवमृत्विजम् । होतारं रत्नधातमम् ॥ १. अग्निः पूर्वेभिरृषिभिरीड्यो नूतनैरुत । स देवाँ एह वंक्षति ॥ ०२ अग्निनां रयिमंश्रवत्योषमेव दिवेदिवे । यशसं वीरवत्तमम् ॥ ०३ अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इद्वेषुं गच्छति ॥ ०४ अग्निर्होता कृविक्रंतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरा गंतम् ॥ ०५ यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत्तत्सत्यमङ्गिरः ॥ ०६ उपं त्वाग्ने दिवेदिवे दोषां वस्तर्धिया वयम् । नमो भरन्तु एमंसि ॥ ०७ राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे ॥ ०८ स नः पितेवं सूनवेऽग्नें सूपायनो भव । सचंस्वा नः स्वस्तये ॥ ०९

This Sukta is explained for worshipping the Agni Devata. It is composed in Gayathri Chandas and Rishi is Vishvamitra Putra Madhu Chanda.

Application

As per Rug Vidhana Agni Meele – Agni Sukta, If Pathana done slow voce 10 times, in Upanshu 100 times, mind 1000 times one can attain Attaind Dhana Dhanya. Also if pathana is done for 11 times attains all Kama and overcomes from sin, if pathana done empty stomach attains long life span, education, wealth, offspring and house. During Pathana if any sees Shudra should have bathing and should see cow and Sun. According to Acharya Sayana, this sukta can be chanted previous night of Soma Yaga, till Usha Kala for praying Agni, Ushas, Ashvini devata using Gayitri etc 7 chandus.

2ND SUKTA

वायुवा यांहि दशतेमे सोमा अरंकृताः । तेषां पाहि श्रुधी हवम् ॥ ०१ वायं उक्थेभिर्जरन्ते त्वामच्छां जरितारं । सुतसोमा अहर्विदः ॥ ०२ वायो तवं प्रपृञ्चती धेनां जिगाति दाशुषे । उरूची सोमपीतये ॥ ०३ इन्द्रवायू इमे सुता उप प्रयोभिरा गंतम् । इन्द्रो वामुशन्ति हि ॥ ०४ वायुविन्द्रश्च चेतथः सुतानां वाजिनीवसू । तावा यांतमुपं द्रवत् ॥ ०५ वायुविन्द्रश्च सुन्वत आ यांतमुपं निष्कृतम् । मृक्ष्विशत्या धिया नरा ॥ ०६ मित्रं हुंवे पूतदक्षं वरुणं च रिशादंसम् । धियं घृताचीं साधन्ता ॥ ०७ ऋतेन मित्रावरुणावृतावृधावृतस्पृशा । क्रतुं बृहन्तमाशाथे ॥ ०८ क्वी नो मित्रावरुणा तुविजाता उरूक्षयां । दक्षं दधाते अपसम् ॥ ०९

This sukta is required for Prauga Shastra ruk Stotra Pathana. Here Shastra refer to Devata Smarana Rupa Karma – which possess Adrasta Phala or even it can be Pradhana karma. According to the Jaiminee Maharshi – Stotra and Shastra includes Devata and Guna of the Devata. Stotra mostly useful for the Gayanarta, usually done by Rutvija, relative Shastra mantra pathana done by the Hotru.

It is useful for Agni Stoma Yaga, Here Soma is offered for Agni Stoma Yaga. Agniṣṭoma means 'praise of Agni. The link between men and God is Yajna. Somayaga is sacrifices in which libations of the Soma Rasa are offered in the duly consecrated fire. Agniṣṭoma is a typical Somayaga, forming the prakṛti or model for other Soma sacrifices. It is such an integral part of another well-known sacrifice, Jyoti-ṣṭoma, that these two are often identified same. Literally the word 'Agniṣṭoma' means 'praise of Agni' and the rite derives its name from the hymns called Stoma(a group of three ṛks) which are chanted in the praise of Agni towards the end of the rite.

Somapravakas, or heralds of Soma sacrifice, are sent out on the first day to call priests. The priests must be chosen, the sacrifice's Diksha must be conducted, as well as a little sacrifice called Dikshaneeya isti, and bamboo huts must be built. On the second day, in addition to acquiring the soma creepers and ceremonially greeting them, two additional ceremonies known as pravargya and upasad are conducted.

The pravargya and upasad ceremonies are performed again on the third day, followed by the construction of the mahavedi and uttaravedi. Fire is ceremonially moved from the old and permanent sacrifice shed to the new on the fourth day, after conducting pravargya and upasad ceremonies once more. This is referred to as agnoma-praayana. A sacrifice of an animal is also carried out.

The soma juice is ceremonially extracted three times and offered on the fifth and final day, known as sutya. The morning offering, known as pratassavana, is made. At noon, the second offering, known as madhyandina savana, is made. The sacrifice fees are distributed at the end of this.

The third pressing, known as trutiya, begins shortly after this. All individuals personally participating in the sacrifice receive avabhtha snana at the conclusion of it.

1st Ruk – tell about the Soma Stuti, even in 9th Mandala application of Soma Stuti is present. Here soma is a creeper after collecting it should be crushed with Adri, Grava or Ullukala, the rasa should be extracted. It possesses Babru Varna/Arusha varna/ Haridra Varnna/ Shona Varna/ and Madhura Gandhi. If store for long period attains Amla or Durganda induces Vamana. In Rasayana Adyaya, Soma considered as creeper which is balack in colour without leaf. Juice of it looks like ksheera, commonly consumed by Ajadi animals.

This sukta pathana will be done during extraction of Soma rasa. If Soma rasa extracted morning then named as Pratassavana, noon – madyandina and evening as truteeya savanna – during this time 12 stotra and 12 shastramantra pathana should be done.

3RD SUKTA

ओमांसश्रृषणीधृतो विश्वे देवास आ गंत । द्वांशंसो द्वाशुषः सुतम् ॥ १.००३.०७ विश्वे देवासो अस्मिधु
एहिमायासो अद्रुहः । मेधं जुषन्तु वह्नयः ॥ १.००३.०९

7th Ruk to 9th Ruk of 3rd Sukta are vaishvadeva ruca useful for abhijit savanna and during chaturmasa soma sevana.

पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥ १.००३.१०

10th Ruk of this sukta is useful for praying God sarasvathi provides Ishwarya.

महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा वि रंजति ॥ १.००३.१२ चोदयित्री सूनृतांनां चेतन्ती सुमतीनाम्
। यज्ञं दधे सरस्वती ॥ १.००३.११

Ashvina etc 12 ruk pathana should be done by the hotru, as pragra shastra mantra for praying Vayu, Indravayu, Mitra Varunaa, Ashvini, Indra, Vishvadeva and Saraswati. Chodayitri ruk of This sukta can be useful for Soutamani Yaga, Vaishvadeva, Ukha sambarana and Ekasthaka yaga.

Ruk 13 pathana helps to enlightens the peoples mind if Stotra of Saraswati or yajna if done. This Mantra also useful during the Soutramani Yagna. It is one among the sapta havi yagna done for reconquering lost property.

4TH SUKTA

सुरूपकृत्तुमृतये सुदुघामिव गोदुहे । जुहूमसि द्यविद्यवि ॥०१उपं नः सवना गंहि सोमस्य सोमपाः पिब । गोदा
इद्रेवतो मदः ॥०२अथां ते अन्तमानां विद्यामं सुमतीनाम् । मा नो अतिं ख्य आ गंहि ॥०३ परेहि
विग्रमस्तुतमिन्द्रं पृच्छा विपश्चितम् । यस्ते सखिभ्य आ वरम् ॥ ०४उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत
। दधाना इन्द्र इदुवः ॥ ०५उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः । स्यामेदिन्द्रस्य शर्माणि ॥०६एमाशुमाशवे
भर यज्ञश्रियं नृमादनम् । पत्यन्मन्दयत्सखम् ॥०७अस्य पीत्वा शतक्रतो घ्नो वृत्राणामभवः । प्रावो वाजेषु
वाजिनम् ॥०८तं त्वा वाजेषु वाजिनं वाज्यामः शतक्रतो । धनानामिन्द्र सातये । ०९यो
रायोऽवनिर्महान्सुपारः सुन्वतः सखा । तस्मा इन्द्राय गायत ॥ १०

It comes in 2nd anuvaka which includes 4 to 7 Sukta consisting 10 ruk each. For this Rushi is Vishvamitra and Devata is Indra.

Application

4th sukta Pathana can be done during pratsavana kala in Abhiplavashadaha Yaga by Brahmacharinachamsi hotru for Soma Vruddi and as per Ashvalayana Gruhya sutrathis ruk pathana can be done in Agni Stoma Yaga.

By chanting the 4th Ruk If indra becomes happy provides wealth, putra sampat, etc shresta vara.

9th ruk chanted to attain pashu, Putra, Dhana etc wealth the power ful person in Yuddha i.e Indra will be worshiped with the havis.

5TH SUKTA

2ND SUKTA IN 2ND ANUVAKA OF 1ST MANDALA.

आ त्वेता नि षीदतेन्द्रमभि प्र गायत ।सखायः स्तोमंवाहसः ॥०१पुरूतमं पुरूणामीशानं वार्याणाम् ।इन्द्रं सोमे सचां सुते ॥ ०२स घां नो योग आ भुवत्स राये स पुरंध्याम् ।गमद्वाजैभिरा स नः ॥ ०३यस्य संस्थे न वृण्वते हरीं समत्सु शत्रवः ।तस्मा इन्द्राय गायत ॥ ०४सुतपान्ने सुता इमे शुचयो यन्ति वीतये ।सोमांसो दध्याशिरः ॥ ०५त्वं सुतस्य पीतये सुद्यो वृद्धो अजायथाः ।इन्द्र ज्यैष्ठ्याय सुक्रतो ॥ ०६आ त्वां विशन्त्वाशवः सोमांस इन्द्र गिर्वणः ।शं तं सन्तु प्रचेतसे ॥ ०७त्वां स्तोमां अवीवृधन्त्वामुक्था शंतक्रतो ।त्वां वर्धन्तु नो गिरः ॥ ०८अक्षितोतिः सनेद्रिमं वाजमिन्द्रः सहस्रिणाम् ।यस्मिन्विश्वानि पौस्यां ॥ ०९मा नो मर्ता अभि द्रुहन्तूनानामिन्द्र गिर्वणः ।ईशानो यवया वृधम् ॥१०

In ati ratra yaga – froma shveta etc 3 ruk considered as 1 ruca – useful for mahavrata which means soma yaga which need to be conducted for 12 days.

6TH SUKTA

युञ्जन्ति ब्रध्मरुषं चरन्तं परि तस्थुषः ।रोचन्ते रोचना दिवि ॥०१युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।शोणां धृष्णू नृवाहंसा ॥ ०२केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।समुषन्द्भिरजायथाः ॥ ०३आदहं स्वधामनु पुनर्गर्भत्वमेरिरे ।दधाना नाम यज्ञियम् ॥ ०४वीळु चिंदारुजलुभिर्गुहां चिदिन्द्र वह्निभिः ।अविन्द उस्रिया अनुं ॥०५देवयन्तो यथा मतिमच्छां विदद्वंसु गिरः ।महामनूषत श्रुतम् ॥ ०६इन्द्रेण सं हि दक्षसे संजग्मानो अबिभ्युषा ।मन्द्र संमानवर्चसा ॥०७अनवद्यैरभिद्युभिर्मखः सहंस्वदर्चति ।गणैरिन्द्रस्य काम्यैः ॥०८अतः परिज्मन्ना गंहि दिवो वां रोचनादधि ।समस्मिन्नृञ्जते गिरः ॥ ०९इतो वां सातिमीमहे दिवो वा पार्थिवाधि ।इन्द्रं महो वा रजंसः ॥१०

Application

Useful for Abhiplavashadaha yaga need to be done during pratsavana kala.

7TH SUKTA

इन्द्रमिद्राथिनो बृहदिन्द्रमर्केभिरुर्किणः । इन्द्रं वाणीरनूषत ॥१॥ इन्द्र इन्द्रयोः सचा संमिश्र आ वचोयुजा । इन्द्रो वृषी हिरण्ययः ॥२॥ इन्द्रो दीर्घाय चक्षस आ सूर्य रोहयद् द्विवि । वि गोभिरद्रिमैरयत् ॥३॥ इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च । उग्र उग्राभिरूतिभिः ॥४॥ इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे । युजं वृत्रेषु वृजिणम् ॥५॥ स नो वृषन्नमुं चरुं सत्रादावृत्रपां वृधि । अस्मभ्यमप्रतिष्कृतः ॥६॥ तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वृजिणः । न विन्धे अस्य सुष्टुतिम् ॥७॥ वृषां यूथेव वंसंगः कृष्टीरियुर्योजसा । ईशानो अप्रतिष्कृतः ॥८॥ य एकंश्वर्षणीनां वसूनामिरज्यति । इन्द्रः पञ्च क्षितीनाम् ॥९॥ इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः । अस्माकमस्तु केवलः ॥१०॥

Same as previous Sukta this Sukta also useful in Abhiplavashadaha yaga need to be done during pratsavana kala.

18TH SUKTA

This is included in the 5th anuvak of 1st mandala.

सदसुस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनिं मेधामयासिषम् ॥ १.०१८.०६

6th ruk is sadasspati Ruk, Sadasaspati – refers to adhipati for sadas or sabha refers to agni. In this sukta 6th to 9th ruk related to the sadasaspati. Sadasaspati considered to be devata of Medha shakti, to attain the same this suk can be chanted and also useful for the Homa. This ruk is also useful during gruhya karma like vivaha for anupravacaneeya caru homa as mentioned by Ashvalayana gruhya sutra.

यस्माद्दृते न सिध्यति युज्ञो विपश्चितश्चन । स धीनां योगमिन्वति ॥ १.०१८.०७

In 7th ruk specified that the god sadaspati creates relation between the thinking and the karma which need to be performed, promotes mind for anusthana karma. This Suktha also present in Sama Veda, Taittareeya Upanishad

22 SUKTHA

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूब्धमस्य पांसुरे ॥ १.०२२.१७ त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥ १.०२२.१८ विष्णोः कर्माणि पश्यत् यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥ १.०२२.१९

Shraddha prevents from Rakashasa Bhada. This is also found in both Atharva and Samaveda

इहेन्द्राणीमुप ह्वये वरुणाणीं स्वस्तये । अग्रायीं सोमपीतये ॥ १.०२२.१२

In this sukta 12TH Ruk explains that Vishnu traversed this universe three times planted his foot i.e Pruthvi, Antariksha and svarga. On this ruk yaska maharshi commented as surya trough his rays covers everything and through rashmi enters everywhere or extensive spreads and enlightens. It is useful in Upamshu yaga and Upapadahoma as Puronavakya and Yajya mantra

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।दिवीवृ चक्षुराततम् ॥ १.०२२.२०

22 Sukta 20th Ruk explains that the wise always contemplate the supreme place of Vishnu as the eye fixed in heaven. This is useful for clearing the Sinful acts of of 7 Janma, faults of Abakshya Bakshana. It is also present in Sama and Atharva Veda

23RD SUKTA

It is a 6th sukta of 5th Anuvaka. It consists 24 ruk. Here Vayu, Indra, Varuna, Mitra, Marut, Pusha and Apa are the devata. Rush is Medhatithi kanva.

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः ।करतां नः सुरार्धसः ॥ १.०२३.०६

6th Ruk explain regarding the prayer related to varuna and Mitra for protection of Ahara Dhanya, place of residence, fear from the enemy.

अम्बयो यन्त्यध्वंभिर्जामयो अध्वरीयताम् ।पृञ्चतीर्मधुना पयः ॥ १.०२३.१६

16th ruk Pathana during Abhisheka Snana improve Ayu and Arogya. It is also found in atharva veda
इदमापः प्र वंहत् यत्किं च दुरितं मयि ।यद्वाहमभिद्रोहो यद्वा शेष उतानृतम् ॥ १.०२३.२२

22nd ruk can be used as marjana mantra as mentioned in gruhya sutra. Also in yagnantya this mantra can be useful as marjana mantra.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।विद्युर्मे अस्य देवा इन्द्रो विद्यात्सुह ऋषिभिः ॥ १.०२३.२४

24th ruk is useful for praying agni for providing vigour, progeny and long life

24TH SUKTA

Useful in Raja Suya Yaga, in which the king's inauguration sacrifice is a Shrouta ritual of the Vedic religion which is a consecration of a king described in the Taittiriya corpus, including Apastamba Srauta Sutra 18.8–25.22.

कस्य नूनं कंतमस्यामृतांनान् मनामहे चारुं देवस्य नाम ।को नो मृह्या अदितये पुनर्दात् पितरं च दृशेयं मातरं च
॥१॥अग्नेर्वयं प्रथमस्यामृतांनान् मनामहे चारुं देवस्य नाम ।स नो मृह्या अदितये पुनर्दात् पितरं च दृशेयं मातरं च

॥२॥अभि त्वां देव सवितुरीशानं वार्याणाम् । सदावन्भागमीमहे ॥३॥यश्चिद्धि तं इत्या भगः शशमानः पुरा निदः ।
अद्वेषो हस्तयोर्दुधे ॥४॥भगंभक्तस्य ते वयमुदंशेम् तवावंसा । मूर्धानं राय आरभे ॥५॥नहि ते क्षत्रं न सहो न मन्युं
वयंश्चुनामी पतयन्त आपुः ।नेमा आपो अनिमिषं चरन्तीर्न ये वातस्य प्रमिनन्त्यभवंम् ॥६॥अबुधे राजा वरुणो
वनस्योर्ध्वं स्तूपं ददते पूतदक्षः ।नीचीनाः स्थुरुपरिं बुध्ना एषामस्मे अन्तर्निहिताः केतवः स्युः ॥७॥

उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उं ।अपदे पादा प्रतिधातवेऽकरुतापंवक्ता हृदयाविधश्चित् ॥८॥शतं
ते राजन् भिषजः सहस्रंमुर्वी गंभीरा सुमतिष्ठे अस्तु ।बाधस्व दूरे निक्लृतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत्
॥९॥अमी य ऋक्षा निहितास उच्चा नक्तं ददंश्चे कुहं चिद् दिव्यैः ।अदब्धानि वरुणस्य व्रतानि विचार्कंशच्चन्द्रमा
नक्तंमेति ॥१०॥तत्त्वां यामि ब्रह्मणा वन्दमानस् तदा शास्ते यजमानो हविर्भिः ।
अहेळमानो वरुणेह बोध्युरुंशंसु मा न आयुः प्र मोषीः ॥११॥तद्विन्नक्तं तद् दिवा महामाहुस् तदयं केतो हृद आ
वि चंष्टे ।शुनःशेषो यमहृद् गृभीतः सो अस्मान् राजा वरुणो मुमोक्तु ॥१२॥शुनःशेषो ह्यहृद् गृभीतस् त्रिष्वदित्यं
द्रुपदेषु बद्धः ।अवैनं राजा वरुणः ससृज्याद् विद्वान् अदब्धो वि मुमोक्तु पाशान् ॥१३॥अव ते हेळो वरुण नमोभिरव
यज्ञेभिरीमहे हविर्भिः ।क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥१४॥उदुत्तमं वरुण पाशंमस्मदवाधमं
वि मध्यमं श्रंथाय ।अथा वयमादित्य व्रते तवानांगसो अदितये स्याम ॥१५॥

Chanting of this sukta helps in clearing the Mahodara

25TH SUKTA

स नो विश्वाहां सुक्रतुरादित्यः सुपथां करत् । प्र ण आयूषि तारिषत् ॥१२॥

12th ruk pray son of Aditi (varuna) keep us all our days in the right path and prolong our lives

27th SUKTA

जरांबोधु तद् विविद्धि विशेविशे यज्ञियाय । स्तोमं रुद्राय दृशीकम् ॥१०॥

In 10th ruk pray about Agni useful in Aptoryam Somayaga it is useful.

28TH SUKTA,

यत्र ग्रावां पृथुबुध्ना ऊर्ध्वो भवन्ति सोतवे । उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥१॥यत्र द्वाविं जघनाधिषवण्यां कृता ।
उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥२॥यत्र नार्यपच्यवमुपच्यवं च शिक्षते । उलूखलसुतानामवेद्विन्द्र जल्गुलः
॥३॥यत्र मन्यां विबुध्ना रश्मीन् यमित्वा इव । उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥४॥यच्चिद्धि त्वं गृहेगृह
उलूखलक युज्यसे । इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥५॥उत स्म ते वनस्पते वातो वि वात्यग्रमित् । अथो
इन्द्राय पातवे सुनु सोमंमुलूखल ॥६॥आयुजी वाजसातमा ता ह्युश्चा विजर्भतः । हरीं इवान्धांसि बप्सता ॥७॥ता
नो अद्य वनस्पती ऋष्वावृष्वेभिः सोतृभिः । इन्द्राय मधुमत्सुतम् ॥८॥

1st 4 ruk is useful in Anjassava Homa, 5th to 8th Ruk useful in Abhishava karma and last ruk in useful for collecting the saomarasa.

30TH SUKTA

त्वं त्येभिरा गंहि वाजेभिर्दुहितर्दिवः । अस्मे रुयिं नि धारय ॥२२॥

In 22nd Ruk Praying about Ushe for providing Santana and Sampat, deerghayu

31ST SUKTA

Useful for Abhiplavashad and vajapeya Yaga type of soma yajna

त्वं नो अग्ने सनये धनानां यशसं कारुं कृणुहि स्तवानः । ऋध्याम् कर्मापसा नवेन देवैर्द्यावापृथिवी प्रावतं नः ॥८॥

In 8th Ruk Agni whoa are praised by us for the sake of wealth gice us an illustrious son the performer of the sacrifice we may increase or improve the act by a new offspring Heaven and Earth protect us with the other Gods.

34TH SUKTA

त्रिर्नो अश्विना दिव्यानि भेषजा त्रिः पार्थिवानि त्रिरु दत्तमुद्ध्यः । ओमानं शंयोर्ममकाय सूनुवं त्रिधातु शर्म वहतं शुभस्पती ॥६॥

In 6th RUK Aswin is prayed thrice to grant us the medicaments of heaven and those of earth and those of sky give my son the prosperity of Samyu lords of bliss preserve the wellbeing of the three dosha of the body. In Rugveda – 1 – 154-3, tridhatu is considered – Pruthvi, Ap and Teja and in 1-183-1 tells about Suvarna, Rajata and Tamra.

35TH SUKTA

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्ययेन सविता रथेनाऽऽ देवो याति भुवनानि पश्यन् ॥२॥

In 2nd RUK prayed Savitri which is useful during Sandyavandana for giving Arghya to Surya हिरण्यपाणिः सविता विचर्षणिर्भुभे द्यावापृथिवी अन्तरीयते । अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥९॥ हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाँ यात्वर्वाङ् । अपुसेधन् रक्षसोँ यातुधानानस्थाद् देवः प्रतिदोषं गृणानः ॥१०॥

In 9th RUK prayed Savitri. In this ruk the Surya is considered to have the power of clearing the diseases. Also in Rugveda 1-50-11 Praskanva rushi pray surya for clearing clearing the hrudroga and Kamala.

40th SUKTA

उप प्र यन्तु मरुतः सुदानं व इन्द्रं प्राशूर्भवा सचां ॥१॥ त्वामिद्धिं सहसस्पुत्र मर्त्यं उपब्रूते धने हिते । सुवीर्यं मरुत आ स्वश्व्यं दधीत यो वं आचके ॥२॥ प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृतां । अच्छां वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥३॥ यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवंः । तस्मा इळां सुवीरामा यंजामहे सुप्रतूर्तिमनेहसं ॥४॥ प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यं । यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥५॥ तमिद् वोचेमा विदथेषु शम्भुवं मन्त्रं देवा इमां च वाचं प्रतिहर्यथा नरो विश्वेद् वामा वो अश्रवत् ॥६॥ को देवयन्तमश्रवज् जनं को वृक्तबर्हिषम् । प्रप्रं दशान् पस्त्याभिरस्थितान्तर्वावत् क्षयं दधे ॥७॥ उपं क्षत्रं पृञ्चीत हन्ति राजभिर्भये चित् सुक्षिति दधे । नास्यं वर्ता न तरुता महाधने नार्भे अस्ति वज्रिणः ॥८॥

This sukta is laingika, and also in Soma yaga 24th Day , during marutvateeya shstra mantra pathana 3rd ruk of this sukta is useful.

42th SUKTA

सं पूषन्नध्वंनस्तिर व्यंहो विमुचो नपात् । सक्षां देव प्र णस्पुः ॥१॥ यो नः पूषन्नघो वृको दुःशेवं आदिदेशति । अपं स्म तं पृथो जंहि ॥२॥ अप त्यं परिपुन्यिनं मुषीवाणं हरश्चितम् । दूरमधिं स्रुतेरंज ॥३॥ त्वं तस्यं द्वयाविनो ऽघशंसस्य कस्यं चित् । पदाभि तिष्ठ तपुषिम् ॥४॥ आ तत्तं दस्र मन्तुम्ः पूषन्नवो वृणीमहे । येनं पितृनचोदयः ॥५॥ अधां नो विश्वसौभग हिरण्यवाशीमत्तम । धनानि सुषणां कृधि ॥६॥ अतिं नः स्रुतौ नय सुगा नः सुपथां कृणु । पूषन्निह क्रतुं विदः ॥७॥ अभि स्युवसं नय न नवज्वारो अध्वने । पूषन्निह क्रतुं विदः ॥८॥ शग्धि पूधिं प्र यंसि च शिशीहि प्रास्युदरं । पूषन्निह क्रतुं विदः ॥९॥ न पूषणं मेथामसि सूक्तैरभि गृणीमसि । वसूनि द्रुस्ममीमहे ॥१०॥

During Dura Desha Gamana Chanting of this sukta is explained in Ashwalayana Gruhya Sutra

43rd SUKTA

यथां नो अदितिः कर्त् पश्वे नृभ्यो यथां गवे । यथां तोकायं रुद्रियं ॥२॥

2nd RUK about Aditi (earth) to obtain for us for our cattle, men, our children, the medicament of Rudra

46th SUKTA

उभा पिंबतमश्विनोभा नः शर्म यच्छतम् । अविद्रियाभिरूतिभिः ॥१५॥

15th Ruk about Aswini praying for happiness through your blameless protection. This ruk is useful in Pravarga yaga which need to be done during Purvanha kala as Yajyamantra and also during ashwini shastra mantra pathana as 2nd Ajya mantra

47th SUKTA

अयं वां मधुमत्तमः सुतः सोमं ऋतावृधा । तमंश्विना पिबतं तिरोअहन्यं धत्तं रत्नानि दाशुषे ॥१॥त्रिवन्धुरेणं त्रिवृतां सुपेशंसा रथेना यांतमश्विना । कण्वांसो वां ब्रह्मं कृण्वन्त्यध्वरे तेषां सु शृणुतं हवम् ॥२॥अश्विना मधुमत्तमं पातं सोममृतावृधा । अथाद्य दंसा वसु बिभ्रता रथे दश्वंसमुपं गच्छतम् ॥३॥त्रिषुधस्थे बर्हिषि विश्ववेदसा मध्वां यज्ञं मिमिक्षतम् । कण्वांसो वां सुतसोमा अभिद्यंवो युवां हवन्ते अश्विना याभिः कण्वंमभिष्टिभिः प्रावंतं युवमंश्विना । ताभिः ष्वश्रमां अवंतं शुभस्पती पातं सोममृतावृधा ॥५॥सुदासें दसा वसु बिभ्रता रथे पृक्षो वहतमश्विना । रयिं संमुद्रादुत वां दिवस्पर्यस्मे धत्तं पुरुस्पृहम् ॥६॥यन्नासत्या परावति यद्वा स्थो अधिं तुर्वशे । अतो रथेन सुवृतां न आ गंतं साकं सूर्यस्य रश्मिभिः ॥७॥अर्वाञ्चां वां सप्तयोऽध्वरश्रियो वहन्तु सवनेदुपं । इषं पृञ्चन्तां सुकृते सुदानं व आ बर्हिः सीदतं नरा ॥८॥तेन नासत्या गंतं रथेन सूर्यत्वचा । येन शश्वदूहथुंदाशुषे वसु मध्वः सोमस्य पीतये ॥९॥उक्थेभिर्वर्वागवंसे पुरूवसू अर्केशु नि हयामहे । शश्वत् कण्वानां सदसि प्रिये हि कं सोमं पपथुरश्विना

It is 4th sukta in ninth anuvaka, consisting 10 ruk. For which Ashwini Devata are God, useful during prataranuvaka mantra pathana kala

50th SUKTA

उदु त्यं जातवेदसं देवं वंहन्ति केतवः ।दृशे विश्वायु सूर्यम् ॥ १.०५०.०१अपु त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः ।सूराय विश्वचक्षसे ॥ १.०५०.०२अदृश्रमस्य केतवो वि रश्मयो जनाँ अनुं ।भ्राजन्तो अग्रयो यथा ॥ १.०५०.०३तरणिर्विश्वदर्शतो ज्योतिष्कदंसि सूर्य ।

11th ruk pathana will be done during Ashvina shastra mantra and sourya kratu mantra. This sukta is related to Surya devata. There are 60 and ½ ruk are related to the god surya named as soura sukta. This sukta is useful toGet ride from disease

79th SUKTA, 9th Ruk prayed Agni for our livelihood wealth with sound understanding conferring happiness and sustaining us through life. During Ayuskamesti homa during 1st Ajya Ahuti A no Agni ruk as puronuvakya mantra

84th SUKTA, 7th RUK As per Ashwalayana shrouta Sutra It is useful in Abhiplavashadaha yaga, in brahamanachamsi trutiya savanna. Also in Mahavrata yaga, during shastramantrapathana as Ushnik Chandas this ruk can be be used.

8th Ruk useful In second Ajya homa as puronuvakya Mantra in Svastyayana it is useful.

12th Ruk There three Isti by name Pavamana. In 3rd Isti last Ajyabhaga as Puronuvakya Mantra it can be useful. And in pratakala upasat isti and soma sambanda yaga

1st mandala 97 SUKTA 1st RUK

4th Sukta in 15th Anuvaka consisting of 8 ruk, have Gayitri Chandas, Rishi – Kutsa, God Agni, laingika Viniyoga. As per history for the shoka pariharatha this mantra is chanted by Kutsa Rushi for removing shoka due to Deerga Jihvi Rakshasi. Even according to bharadvaja maharshi this mantra can be used in Aparakarma.

अपं नुः शोशुंचदुघमग्रैं शुशुग्ध्या रयिम् ।अपं नुः शोशुंचदुघम् ॥ १.०९७.०१प्र यत्तं अग्ने सूरयो जायैमहि प्र
ते वयम् ।अपं नुः शोशुंचदुघम् ॥ १.०९७.०४द्विषो नो विश्वतोमुखातिं नृवेवं पारय ।अपं नुः शोशुंचदुघम्
॥ १.०९७.०७

Reduces Vidvesha in three nights, duing chanting in noon increases Ayu and evening increases Oja, Ayu and destroys Shatru

98TH SUKTA

Its is 5th sukta of 15th Anuvak consists 3 ruk, and rishi for the same is kutsa, chandas is tristup, Agni devata

पृष्टो द्विवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीरा विवेश ।वैश्वानरः सहसा पृष्टो अग्निः स नो दिवा स
रिषः पातु नक्तम् ॥ १.०९८.०२

Agni who is present in the sky and present upon earth and who present has pervaded all herbs may the agni vaishwanara who is present in vigor gurd us and day against our enemy.

Useful in Chaturmasa Yaga for praying Vaishvanara and Parjanya devata

99TH SUKTA

जातवेदसे सुनवाम् सोमंमरातीयतो नि दंहाति वेदः ।स नः पर्षदतिं दुर्गाणि विश्वां नृवेव सिन्धुं दुरितात्यग्निः
॥ १.०९९.०१

6th Sukta in 15th Anuvak, consists 1 ruk, Rishi is Marici putra Kashyapi, tristup chandas

Useful in ahargana Yaga . Pathana during sunrise, sunset and day & night prevents bad dreams

101 SUKTHA 11th Ruk

प्र मुन्दिनें पितुमदर्चता वचो यः कृष्णगर्भा निरहंनृजिश्चना ।अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तं सुख्याय
हवामहे ॥ १.१०१.०१

Japa of this ruk leads to easy Prasava

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥11॥

Rushi for this sukta is son of Angeerasa Maharshi Kutsu consist tristup and Jagatee Chandas and Indra is God Chanting of this sukta and doing fasting for three nights helps to Prevents Bad dreams Same sukta if Homa done with trimadhu, Udumbara destroys all disease.

SUKTHA 104, 6th and 8th RUK

स त्वं न इन्द्र सूर्ये सो अप्स्वनागास्त्व आ भञ्ज जीवशसे ।
मान्तरां भुजुमा रीरिषो नः श्रद्धितं ते महत् इन्द्रियाय ॥६॥ मा नो वधीरिन्द्र मा परां दा मा नः प्रिया भोजनानि प्र मोषीः । आण्डा मा
नो मघवच्छक्र निर्भन्मा नः पात्रां भेत् सहजानुषाणि ॥८॥

This Suktha is prayer for Indra for protecting offspring while yet in the womb. This is Mantra of Vishwa Devata pathana of the same Destroys all papa

SUKTHA 112

ईळे द्यावापृथिवी पूर्वचित्तयेऽग्निं घर्मं सुरुचं यामन्निष्टये । याभिर्भरिं कारमंशाय जिन्वथस्ताभिरू षु
ऊतिभिरश्विना गंतम् ॥ १.११२.०१युवोर्दानाय सुभरां असृश्रतो रथमा तंस्थुर्वचसं न मन्तवे । याभिर्धियोऽवंधुः
कर्मन्निष्टये ताभिरू षु ऊतिभिरश्विना गंतम् ॥ १.११२.०२युवं तासां दिव्यस्यं प्रशासने विशां क्षयथो अमृतस्य
मज्जनां । याभिर्धेनुमस्व१२ं पिन्वथो नरा ताभिरू षु ऊतिभिरश्विना गंतम् ॥ १.११२.०३याभिः परिज्मा
तनयस्य मज्जनां द्विमाता तूर्षु तरणिर्विभूषति । याभिस्त्रिमन्तुरभवद्विचक्षणस्ताभिरू षु ऊतिभिरश्विना गंतम्
॥ १.११२.०४याभीं रेभं निवृतं सितमद्भ्य उद्वन्दन्मैरयतं स्वर्दृशे । याभिः कण्वं प्र सिषांसन्तमावतं ताभिरू
षु ऊतिभिरश्विना गंतम् ॥ १.११२.०५याभिरन्तंकं जसमानुमारणे भुज्युं याभिरव्यथिभिर्जिजिन्वथुः । याभिः
कर्कन्धुं वय्यं च जिन्वथस्ताभिरू षु ऊतिभिरश्विना गंतम् ॥ १.११२.०६
याभिः शुचन्तिं धनसां सुषंसदं तप्तं घर्ममोम्यावन्तमत्रये । याभिः पृश्रिगुं पुरुकुत्समावतं ताभिरू षु
ऊतिभिरश्विना गंतम् ॥ १.११२.०७याभिः शचींभिवृषणा परावृजं प्रान्धं श्रोणं चक्षसु एतवे कृथः । याभिर्वर्तिकां
ग्रसिताममुञ्चतं ताभिरू षु ऊतिभिरश्विना गंतम् ॥ १.११२.०८याभिः सिन्धुं मधुमन्तमसंश्रुतं वसिष्ठं
याभिरजरावजिन्वतम् । याभिः कुत्सं श्रुतर्यं नर्यमावतं ताभिरू षु ऊतिभिरश्विना गंतम् ॥ १.११२.०९
याभिर्विशपलां धनुसामथुर्व्यं सहसमीव्ह आजावजिन्वतम् । याभिर्वशमश्व्यं प्रेणिमावतं ताभिरू षु
ऊतिभिरश्विना गंतम् ॥ १.११२.१०याभिः सुदानू औशिजायं वृणिजे दीर्घश्रवसे मधु कोशो अक्षरत् ।

कक्षीवंतं स्तोतारं याभिरावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥ १.११२.११याभीं रुसां क्षोदंसोद्रः
 पिंपिन्वथुरनश्वं याभी रथमावतं जिषे ।याभिंस्त्रिशोकं उस्त्रियां उदाजंत ताभिरू षु ऊतिभिरश्विना गतम् ॥
 १.११२.१२याभिः सूर्यं परियाथः परावति मन्धातारं क्षेत्रपत्येष्वावतम् ।याभिर्विप्रं प्र भरद्वाजमावतं ताभिरू षु
 ऊतिभिरश्विना गतम् ॥ १.११२.१३याभिर्महामतिथिग्वं कंशोजुवं दिवोदासं शम्बरहत्य आवतम् ।याभिः पूर्भिद्ये
 त्रसदंस्युमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥ १.११२.१४याभिर्वृमं विपिपानमुपस्तुतं कलिं याभिर्वित्तजानिं
 दुवस्यथः ।याभिर्व्यश्वमुत पृथिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥ १.११२.१५याभिर्नरा शयवे याभिरत्रये
 याभिः पुरा मनवे गातुमीषथुः ।याभिः शारीराजंतं स्युमंरश्मये ताभिरू षु ऊतिभिरश्विना गतम् ॥
 १.११२.१६याभिः पठर्वा जठरस्य मज्जनाग्निर्नादीदेचित इद्धो अज्मन्ना ।याभिः शर्यातुमवथो महाधने ताभिरू
 षु ऊतिभिरश्विना गतम् ॥ १.११२.१७याभिरङ्गिरो मनसा निरण्यथोऽग्रं गच्छथो विवरे गोअर्णसः ।याभिर्मनुं
 शूरमिषा समावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥ १.११२.१८याभिः पत्नीर्विमदायं न्यूहथुरा घं वा
 याभिररुणीरशिक्षतम् ।याभिः सुदासं ऊहथुः सुदेव्यं१० ताभिरू षु ऊतिभिरश्विना गतम् ॥ १.११२.१९याभिः
 शंतांती भवथो ददाशुषे भुज्युं याभिरवथो याभिरधिगुम् ।ओम्यावतीं सुभरामृतस्तुभं ताभिरू षु ऊतिभिरश्विना
 गतम् ॥ १.११२.२०याभिः कृशानुमसने दुवस्यथो जवे याभिर्यूनो अर्वन्तुमावतम् ।मधुं प्रियं भरथो
 यत्सरइभ्यस्ताभिरू षु ऊतिभिरश्विना गतम् ॥ १.११२.२१याभिर्नरं गोषुयुधं नृषाह्ये क्षेत्रस्य साता तनयस्य
 जिन्वथः ।याभी रथाँ अवथो याभिरर्वतस्ताभिरू षु ऊतिभिरश्विना गतम् ॥ १.११२.२२याभिः कुत्संमार्जुनेयं
 शंतक्रतू प्र तुर्वीतिं प्र च द्रभीतिमावतम् ।याभिर्ध्वसन्तिं पुरुषन्तिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥
 १.११२.२३अप्रस्वतीमश्विना वाचंमस्मे कृतं नो दसा वृषणा मनीषाम् ।अद्यूत्येऽवसे नि हंये वां वृधे च नो
 भवतं वाजंसातौ ॥ १.११२.२४द्युभिरक्तुभिः परिं पातमस्मानरिष्टेभिरश्विना सौभगेभिः ।तत्रो मित्रो वरुणो
 मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ १.११२.२५

This is 7th Sukta in 16th Anuvaka. Rishi for this is kutsu of Angeerasa, consists 25 ruk which are in
 tristup and jagathee chandas, Pruthvee, Agni and Ashvini are the Devatha. According to the
 Ashvalayana sutra, this sukta can be chanted in Pravargya Yaga as prataranuvaka for Ashvina kratu
 relation and Aptoryama yagapathana by Acchavaka Rutvija.

1st Ruk, Ashwini prayed through shining Agni and from 5th ruk chanting of 3rd ruk onwards provides Yuva avasta and deergayu. When patharva rushi became krusha due to roga, which altered the natural colour of the body, Ashwini devata made him glow and strong like Ashwini

Pathana of above sukta leads to Sarva Vruddi & destroys all sin

1ST MANDALA, 114TH SUKTHA 1ST RUK

इमा रुद्राय त्वसे कपर्दिने क्षयद्वीराय प्र भरामहे मृतीः ।यथा शमसंहृविपदे चतुष्पदे विश्वं पुष्टं ग्रामे
अस्मिन्ननातुरम् ॥ १.११४.०१मृळा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।यच्छं च योश्च
मनुरायेजे पिता तदश्याम् तवं रुद्र प्रणीतिषु ॥ १.११४.०२अश्यामं ते सुमतिं देवयज्यां क्षयद्वीरस्य तवं
रुद्र मीढवः ।सुम्नायन्निद्विशो अस्माकमा चरारिष्टवीरा जुहवाम ते हविः ॥ १.११४.०३त्वेषं वयं रुद्रं यज्ञसाधं
वड्कुं कृविमवसे नि ह्यामहे ।आरे अस्मद्वैव्यं हेळो अस्यतु सुमतिमिद्वयमस्या वृणीमहे ॥ १.११४.०४द्विवो
वराहमरुषं कपर्दिने त्वेषं रूपं नमसा नि ह्यामहे ।हस्ते बिभ्रन्द्रेषुजा वार्याणि शर्म वर्म च्छर्दिरस्मभ्यं यंसत्
॥ १.११४.०५इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनम् ।रास्वां च नो अमृत मर्तुभोजनं
त्मने तोकाय तनयाय मृळ ॥ १.११४.०६मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम्
।मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥ १.११४.०७मा नस्तोके तनये मा न
आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तुः सदमिन्त्वां हवामहे ॥
१.११४.०८उपं ते स्तोमान्यशुपा इवाकरं रास्वां पितर्मरुतां सुम्नमस्मे ।भद्रा हि ते सुमतिर्मळ्यत्तमाथा वयमव
इत्ते वृणीमहे ॥ १.११४.०९आरे ते गोघ्नमुत पूरुषघ्नं क्षयद्वीर सुम्नमस्मे ते अस्तु ।मृळा च नो अधिं च ब्रूहि
देवाधां च नः शर्म यच्छ द्विबर्हाः ॥ १.११४.१०अवोचाम नमो अस्मा अवस्यवः शृणोतुं नो हवं रुद्रो मरुत्वान्
।तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ १.११४.११

9th sukta in 16 Anuvaka, Kutsu rushi consisting 11 ruk, Rudra is the god, tristup and jagati chandas. Useful in shulagava etc karma related to rudra, 1st and 2nd ruk in this sukta useful for vapaapuroodasha homa. Chanting of this suktha Attains vidya, wealth, offspring

Here offering to the mighty Rudra in order that health may be enjoyed by bipeds and quadrupeds and that all beings in this village may be nourished and exempt from disease.

114 SUKTA 2ND RUK

It pray about Rudra for happiness and requesting for directions Rudra that removes the disease and exemption from dangers. In vapapurodasha homa for Rudra as puronuvak mantrathis above mentioned ruk chanting can be done.

120 Sukta 2nd RUK helps in preventing bad dreams. 12th Ruk

अधु स्वप्नस्य निर्विदिऽभुञ्जतश्च रेवतः ।उभा ता बसिं नश्यतः ॥ १.१२०.१२

The 1st five ruk explains about the importance of Ashwini Devata helps in removing the Duswapna. Chanting of this mantra destroys dusvapna and dose not produce any difficulty due to Abojya

133rd SUKTA 1st RUK

उभे पुनामि रोदसी ऋतेन द्रुहो दहामि सं महीरनिन्द्राः ।अभिल्लग्य यत्र हता अमित्रां वैलस्थानं परिं तृव्हा
अशैरन् ॥ १.१३३.०१अभिल्लग्यां चिदद्रिवः शीर्षा यांतुमतीनाम् ।छिन्धि वंटूरिणां पदा महावंटूरिणा पदा ॥
१.१३३.०२अवासां मघवज्जहि शर्धो यांतुमतीनाम् ।वैलस्थानके अमके महावैलस्थे अमके ॥ १.१३३.०३यासां
तिस्रः पञ्चाशतोऽभिल्लङ्गैरपावपः ।तसु ते मनायति त्वत्सु ते मनायति ॥ १.१३३.०४पिशाङ्गभृष्टिमम्भृणं
पिशाचिंमिन्द्र सं मृण ।सर्वं रक्षो नि बर्हय ॥ १.१३३.०५अवर्मह इन्द्र दादृहि श्रुधी नः शुशोच हि द्यौः क्षा
न भीषाँ अद्रिवो घृणान्न भीषाँ अद्रिवः ।शुष्मिन्तमो हि शुष्मिभिर्वधैरुप्रेभिरीयसे ।अपूरुषघ्नो अप्रतीत शूर
सत्वंभिस्त्रिसप्तैः शूर सत्वंभिः ॥ १.१३३.०६वनोति हि सुन्वन्क्षयं परीणसः सुन्वानो हि ष्मा यजत्यव द्विषो
देवानामव द्विषः ।सुन्वान इत्सिषासति सहसां वाज्यवृतः ।सुन्वानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवंम् ॥
१.१३३.०७

Chanting of this ruk Destroys Rakshasa.

115TH SUKTHA 1ST RUK

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्रेः ।आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषंश्च
॥ १.११५.०१सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।यत्रा नरो देवयन्तो युगानि वितन्वते
प्रति भद्राय भद्रम् ॥ १.११५.०२भद्रा अक्षां हरितः सूर्यस्य चित्रा एतंवा अनुमाद्यासः ।नमस्यन्तो दिव आ
पृष्ठमंस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥ १.११५.०३तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्वितंतं सं जंभार

।युदेदयुक्त हरितः सुधस्थादाद्रात्री वासंस्तनुते सिमस्मै ॥ १.११५.०४तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्यौरुपस्थे ।अनुन्तमन्यद्रुशंदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥ १.११५.०५अद्या देवा उदिता सूर्यस्य निरंहंसः पिपृता निरंवद्यात् ।तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ १.११५.०६

10th Sukta in 16th Anuvaka consists 6 ruk for which rushi is kutsa and god is surya and chandas is tristup. It is useful for Ashvina Shastra mantra pathana after suryodaya, 1st 3 ruk are useful in surya samband apashuhomafor doing for doing vapapurodasha. Next 2 ruk pathana should be done as yajya mantra. Atimurti by name during Ekahesti Shunaseera homa 1st ruk is useful. Worshipping sun with samitpani increases life span and wealth.

141 SUKTA, 11th RUK

अस्मे रयिं न स्वर्थं दमूनसं भगं दक्षं न पंपृचासि धर्णसिम् ।रश्मीरिव यो यमति जन्मनी उभे देवानां शंसमृत आ चं सुक्रतुः ॥

Parayed for getting obedient and energetic son the receptacle learning and other merits one who is the performer of holy rites. Agni who regulates as it where his own rays and the condition of both his births or heave and earth be regulates at our sacrifices the adoration of the gods.

164th SUKTA.

इन्द्रं मित्रं वरुणमग्निमांहरथो दिव्यः स सुंपूर्णो गुरुत्मान् ।एकं सद्विप्रां बहुधा वदन्त्यग्निं यमं मांतिरिश्वानमाहुः ॥ १.१६४.४६कृष्णं नियानुं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।त आववृत्रन्सदनाहृतस्यादिद्घृतेन पृथिवी व्युद्यते ॥ १.१६४.४७द्वादश प्रथयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।तस्मिन्साकं त्रिंशता न शङ्खवोऽर्पिताः षष्टिर्न चलाचलासः ॥ १.१६४.४८यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि ।यो रत्नधा वंसुविद्यः सुदत्रः सरस्वति तमिह धातवे कः ॥ १.१६४.४९यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १.१६४.५०समानमेतदुदकमुच्चैत्यव चाहंभिः ।भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्रयः ॥ १.१६४.५१ दिव्यं सुंपूर्णं वायुसं बृहन्तमपां गर्भं दर्शतमोषधीनाम् ।अभीपतो वृष्टिभिस्तर्पयन्तं सरस्वन्तमवंसे जोहवीमि ॥ १.१६४.५२

It is the 8th Sukta in 22nd ANuvaka, consists 52 ruk. Rushi is uchatya putra Deerga Tamas, as it consists less stotra bhagha it is named as Kalpastavana. This Sukta is useful in Mahavrata while doing pathana of vaishvadeva shastra mantra.

As per rug vidana dvija due to Ajnana, lobha takes others belongings, to get ride of that sinful act Japa of this sukta for three days. Also in Mahavrata for worshiping Vaishvadeva Shastra Mantra first 41 Mantra of this ruk chanting should be done.

179TH SUKTHA 6TH RUK

इमं नु सोममन्तितो हृत्सु पीतमुपं ब्रुवे ।यत्सीमागंश्चकृमा तत्सु मृळतु पुलुकामो हि मर्त्यः ॥
१.१७९.०५अगस्त्यः खनमानः खनित्रैः प्रजामपत्यं बलमिच्छमानः ।उभौ वर्णवृषिरुग्रः पुंपोष सत्या
देवेष्वशिषो जगाम ॥ १.१७९.०६

Praying for the action of Soma which has consumed expiate the sin and subject to many desire.

This ruk can be understood in threeways . One among three indicates the disgracefull for sinful act which can be removed by worshiping Soma.Chanting of this helps to attain all the desire and destroys the sin.

As per Rigvidhana, Chanting of Pitum nu stomam Chanting during Bhojana Kala attains good food, dose not get any disease due to food, even poison converts into food. Food consumed without speaking, clean, shanta mana dose not get any disease. Also 1st Suktha of 1st Mandala chanting with Agni Sthapana – get veera Putra

191ST SUKTA 1ST RUK

कङ्कतो न कङ्कतोऽथो सतीनकङ्कतः ।द्वाविति प्लुषी इति न्यश्ँदृष्टां अलिप्सत ॥
१.१९१.०१अदृष्टान्हन्त्यायत्यथो हन्ति परायती ।अथो अवघ्नती हन्त्यथो पिनष्टि पिषती ॥ १.१९१.०२शरासुः
कुशारासो दुर्भासः सैर्या उत ।मौञ्जा अदृष्टां वैरिणाः सर्वे साकं न्यलिप्सत ॥ १.१९१.०३नि गावो गोष्ठे अंसदन्नि
मृगासो अविक्षत ।नि केतवो जनानां न्यश्ँदृष्टां अलिप्सत ॥ १.१९१.०४एत उ त्ये प्रत्यदृष्टान्प्रदोषं तस्करा
इव ।अदृष्टा विश्वदृष्टाः प्रतिबुद्धा अभूतन ॥ १.१९१.०५द्यौर्वः पिता पृथिवी माता सोमो भ्रातादितिः स्वसां
।अदृष्टा विश्वदृष्टास्तिष्ठतेलयता सु कम् ॥ १.१९१.०६ये अस्या ये अङ्ग्याः सूचीका ये प्रकङ्कताः ।अदृष्टाः
किं चनेह वः सर्वे साकं नि जंस्यत ॥ १.१९१.०७उत्पुरस्तात्सूर्य एति विश्वदृष्टो अदृष्टहा
।अदृष्टान्सर्वाङ्गमभयन्सर्वाश्च यातुधान्यः ॥ १.१९१.०८उदपत्तदसौ सूर्यः पुरु विश्वानि जूर्वन् ।आदित्यः पर्वतेभ्यो
विश्वदृष्टो अदृष्टहा ॥ १.१९१.०९सूर्ये विषमा संजामि दितिं सुरावतो गृहे ।सो चिन्तु न मंराति नो वयं मंरामारे

अस्य योजनं हरिष्ठा मधुं त्वा मधुला चंकार ॥ १.१९१.१०इयत्तिका शंकुत्तिका सुका जंघास ते विषम् ।सो
चिन्नु न मंराति नो वयं मंरामारे अस्य योजनं हरिष्ठा मधुं त्वा मधुला चंकार ॥ १.१९१.११

त्रिः सप्त विष्पुलिङ्गका विषस्य पुष्यमक्षन् ।ताश्चिन्नु न मंरन्ति नो वयं मंरामारे अस्य योजनं हरिष्ठा मधुं त्वा
मधुला चंकार ॥ १.१९१.१२नुवानां नवतीनां विषस्य रोपुषीणाम् ।सर्वासामग्रभुं नामारे अस्य योजनं हरिष्ठा

मधुं त्वा मधुला चंकार ॥ १.१९१.१३त्रिः सप्त मंयूर्यः सप्त स्वसारो अग्रुवः ।तास्ते विषं वि जंभिर उदकं
कुम्भिनीरिव ॥ १.१९१.१४इयत्तकः कुषुम्भकस्तकं भिन्दम्यश्मना ।ततो विषं प्र वावृते पराचीरनु संवतः ॥

१.१९१.१५कुषुम्भकस्तदब्रवीद्विरेः प्रवर्तमानकः ।वृश्चिकस्यारसं विषमंसं वृश्चिक ते विषम् ॥ १.१९१.१६

This sukta is explained by Agastya Rishi for reducing the Visha when he had doubt of Sarpa Damstra. In Shroutha prayoga this sukta is laingika. As per Rugvidhana the person who is effected with Visha this sukta Japa should be done. It prevents the toxic effect of Snake bite or due to Drusti Dosha. Also reduces the poison due to Saeesrupa, Scorpion etc or pison due to food. Also Japa of this sukta is benifitial in achieving intellect, wealth, child, fortune, health, nourishment, education and fame.

2nd MANDALA⁵³

12th Sukta 1st Ruk

यो जात एव प्रथमो मनस्वान्देवो देवान्क्रतुना पर्यभूषत् ।यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्यं मृहा स
जनासु इन्द्रः ॥ २.०१२.०१यः पृथिवीं व्यथमानामदृहद्यः पर्वतान्प्रकुपिताँ अरंम्णात् ।यो अन्तरिक्षं विममे
वरीयो यो द्यामस्तंभ्नात्स जनासु इन्द्रः ॥ २.०१२.०२यो हत्वाहिमरिणात्सप्त सिन्धून्यो गा उदाजदपथा वलस्यं
।यो अश्मनोरन्तरग्निं जजानं संवृक्समत्सु स जनासु इन्द्रः ॥ २.०१२.०३येनेमा विश्वा च्यवना कृतानि यो दासं
वर्णमधरं गुहाकंः ।श्वघ्नीव यो जिगीवाँल्लक्षमाददुर्यः पुष्टानि स जनासु इन्द्रः ॥ २.०१२.०४यं स्मां पृच्छन्ति
कुह सेतिं घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।सो अर्यः पुष्टीर्विजं इवा मिनाति श्रदस्मै धत्त स जनासु इन्द्रः ॥
२.०१२.०५यो रध्रस्यं चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः ।युक्तग्राव्णो योऽविता सुंशिप्रः
सुतसौमस्य स जनासु इन्द्रः ॥ २.०१२.०६यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथांसः ।यः
सूर्यं य उषसं जजानु यो अपां नेता स जनासु इन्द्रः ॥ २.०१२.०७यं क्रन्दसी संयुती विह्वयेते परेऽवरं

उभयां अमित्राः ।सुमानं चिद्रथमातस्थिवांसा नानां हवेते स जनासु इन्द्रः ॥ २.०१२.०८यस्मान्न ऋते विजयन्ते
जनासो यं युध्यमाना अवसे हवन्ते ।यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्स जनासु इन्द्रः ॥ २.०१२.०९यः
शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघानं ।यः शर्धति नानुददाति शूध्यां यो दस्योर्हन्ता स जनासु इन्द्रः
॥ २.०१२.१०यः शम्बरुं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।ओजायमानं यो अहिं जघान दानुं शयानं
स जनासु इन्द्रः ॥ २.०१२.११यः सप्तारंशिमृषुभस्तुविष्मानुवासृजत्सर्तवि सप्त सिन्धून् ।यो
रौहिणमस्फुरद्वज्रबाहुर्दामारोहन्तं स जनासु इन्द्रः ॥ २.०१२.१२द्यावां चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य
पर्वता भयन्ते ।यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनासु इन्द्रः ॥ २.०१२.१३यः सुन्वन्तमवर्तति यः
पचन्तं यः शंसन्तं यः शंशमानमूती ।यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधुः स जनासु इन्द्रः ॥
२.०१२.१४यः सुन्वते पचते दुध्र आ चिद्वाजं दर्दीर्षि स किलांसि सत्यः ।वयं तं इन्द्र विश्वहं प्रियासः सुवीरांसो
विदथुमा वंदेम ॥ २.०१२.१५

It is present in 2nd Anuvaka of 2nd Mandala. Consists 15 Ruk. For it Rishi is Grutsamada and Indra is God. Its is composed in Tristup Chandas. It is useful in Samsrava Yaga as Nishkevalya Shastra Mantra. Also 3rd day in Abhiplava Yaga, Vishvajit Yaga, Mahavrata and for Agni stutyarta this sukta pathana can be done. After 100 Pranayama, remembering Grutyamada Rishi, worshiping Indra with this Mantra

1 Day achive wealth, 2 days special siddi, 3 day Health, 4 days more food, 5 day – Brahma Varcas, 6 day – Ayu, 7 day – achive offspring, 8 days – Pusti

23rd SUKTA

गुणानां त्वा गुणपतिं हवामहे कृविं कवीनामुंपमश्रवस्तमम् ।ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत् आ नः शृण्वन्नूतिभिः
सीद सादनम् ॥ २.०२३.०१देवाश्चित्ते असुर्यं प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।उस्मा इव सूर्यो ज्योतिषा
महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥ २.०२३.०२आ विबाध्यां परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्यं
तिष्ठसि ।बृहस्पते भीमममित्रदम्भनं रक्षोहणं गोत्रभिदं स्वर्विदंम् ॥ २.०२३.०३सुनीतिभिर्नयसि त्रायसे जनं
यस्तुभ्यं दाशान्न तमंहो अश्रवत् ।ब्रह्मद्विषस्तपनो मन्युमीरंसि बृहस्पते महि तत्ते महित्वनम् ॥ २.०२३.०४न
तमंहो न दुरितं कुतश्चन नारातयस्तितरुर्न द्वयाविनः ।विश्वा इदंस्माद्ध्वरसो वि बांधसे यं सुंगोपा रक्षसि

ब्रह्मणस्पते ॥ २.०२३.०५त्वं नो गोपाः पथिकृद्विचक्षणस्तवं व्रताय मतिभिर्जरामहे ।बृहस्पते यो नो अभि
हरो दधे स्वा तं मर्मर्तु दुच्छुना हरस्वती ॥ २.०२३.०६उत वा यो नो मर्चयादनांगसोऽरातीवा मर्तः सानुको
वृकः ।बृहस्पते अपु तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥ २.०२३.०७

त्रातारं त्वा तनूनां हवामहेऽवस्पतरधिवक्तारंमस्मयुम् ।बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्रमुन्नशन्
॥ २.०२३.०८त्वया वयं सुवृधां ब्रह्मणस्पते स्पार्हा वसु मनुष्या दंतीमहि ।या नो दूरे त्वित्तो या अरांतयोऽभि
सन्ति जम्भया ता अनुप्रसः ॥ २.०२३.०९त्वया वयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्त्रिना युजा ।मा
नो दुःशंसो अभिद्विप्सुरीशत् प्र सुशंसां मतिभिस्तारिषीमहि ॥ २.०२३.१०

अनानुदो वृषभो जग्मिराह्वं निष्टप्ता शत्रुं पृतनासु सासहिः ।असिं सत्य ऋणया ब्रह्मणस्पत उग्रस्यं चिद्वमिता
वीळुहृषिणः ॥ २.०२३.११अदेवेन मनसा यो रिष्यति शासामुग्रो मन्यमानो जिघांसति ।बृहस्पते मा
प्रणक्तस्यं नो वधो नि कर्म मन्युं दुरेवस्य शर्तः ॥ २.०२३.१२भरैषु हव्यो नमसोपसद्यो गन्ता वाजेषु
सनिता धनं धनम् ।विश्वा इदुर्यो अभिद्विप्सोऽं मृधो बृहस्पतिर्वि ववर्हा रथाँ इव ॥ २.०२३.१३तेजिष्ठया
तपनी रक्षसंस्तप ये त्वां निदे दधिरे दृष्टवीर्यम् ।आविस्तत्कृष्व यदसत्त उक्थ्यं१० बृहस्पते वि परिरापो
अर्दय ॥ २.०२३.१४

बृहस्पते अति यदुर्यो अर्हाद्युमद्विभाति क्रतुमज्जनेषु ।यद्दीदयच्छवंस ऋतप्रजात् तदस्मासु द्रविणं धेहि चित्रम्
॥ २.०२३.१५मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नैषु जागृधुः ।आ देवानामोहंते वि व्रयो
हृदि बृहस्पते न पुरः साम्नो विदुः ॥ २.०२३.१६विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टार्जन्त्साम्नःसाम्नः कृविः
।स ऋणचिदंणया ब्रह्मणस्पतिर्द्रुहो हन्ता मह ऋतस्यं धर्तिरि ॥ २.०२३.१७

तवं श्रिये व्यजिहीत् पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः ।इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरुपामौब्जो
अर्णवम् ॥ २.०२३.१८ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्यं बोधि तनयं च जिन्व ।विश्वं तद्भद्रं यदवन्ति देवा
बृहद्वंदेम विदथे सुवीराः ॥ २.०२३.१९

It is present in 3rd Anuvaka of 2nd Mandala, consists 19 ruk, for which rishi is Gatsama. 15th and
19th ruk are in tristup chandas, remaining are in Jagati Chandas. It is useful in Abhistava Yaga.

Sukta Japa – Attains sarva Sukha and Sarva Kama Siddhi

27th SUKTA

यो राजभ्य ऋतुभिर्भ्यो ददाशु यं वर्धयन्ति पुष्टयश्च नित्याः ।स रेवान्याति प्रथमो रथेन वसुदावां विदथेषु
प्रशस्तः ॥ २.०२७.१२

Chanting of this ruk helps to destroy bad dreams.

32ND SUKTA 4TH RUK

राकामहं सुहवां सुष्टुती हुंवे शृणोतुं नः सुभगा बोधंतु त्मनां ।सीव्यत्वपः सूच्याच्छिद्यमानया ददांतु वीरं
शतदायमुक्थ्यम् ॥ २.०३२.०४यास्ते राके सुमतयः सुपेशंसो याभिर्ददांसि दाशुषे वसूनि ।ताभिर्नो अद्य
सुमनां उपागंहि सहस्रपोषं सुभगे रराणा ॥ २.०३२.०५सिनीवालि पृथुष्टुके या देवानामसि स्वसां ।जुषस्व
हव्यमाहुंतं प्रजां देवि दिदिद्धि नः ॥ २.०३२.०६या सुबाहुः स्वङ्गुरिः सुषूमां बहुसूवरी ।तस्यै विशपत्यै हविः
सिनीवाल्यै जुहोतन ॥ २.०३२.०७या गुङ्गूर्या सिनीवाली या राका या सरस्वती ।इन्द्राणीमंह ऊतये
वरुणानीं स्वस्तये ॥ २.०३२.०८

Shukla Paksha Shashti, Homa with Ajya & Ksheeranna, consuming remaining food attains good offspring. In sukta offering to the oblation to that sinivali the protectress of mankind who has beautiful fingers who is the parent of many children and who had numerous children.

33RD SUKTA

आ ते पितर्मरुतां सुम्रमेतु मा नः सूर्यस्य संदृशो ययोथाः ।अभि नो वीरो अर्वति क्षमेत् प्र जायेमहि रुद्र
प्रजाभिः ॥ २.०३३.०१त्वादत्तेभी रुद्र शतमेभिः शतं हिमां अशीय भेषजेभिः ।व्यशुंस्मह्वेषो वितुरं व्यहो
व्यमीवाश्चातयस्वा विषूचीः ॥ २.०३३.०२श्रेष्ठो जातस्य रुद्र श्रियासिं त्वस्तमस्तवसां वज्रबाहो ।पर्षि णः
पारमहंसः स्वस्ति विश्वां अभीती रपंसो ययोधि ॥ २.०३३.०३मा त्वां रुद्र चुक्रुधामा नमोभिर्मा दुष्टुती वृषभ
मा सहती ।उत्रो वीरां अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि ॥ २.०३३.०४
हवीमभिर्हवते यो हविर्भिरव स्तोमैभी रुद्रं दिषीय ।ऋदूदरं सुहवो मा नो अस्यै बभूः सुशिप्रो रीरधन्मनायै
॥ २.०३३.०५उन्मां ममन्द वृषभो मरुत्वान्त्वक्षीयसा वयसा नाधमानम् ।घृणीव च्छायामरुपा अशीया विवासेयं
रुद्रस्य सुम्रम् ॥ २.०३३.०६कशुं स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः ।

अपभर्ता रपंसो दैव्यस्याभी नु मां वृषभ चक्षमीथाः ॥ २.०३३.०७ प्र बभ्रुवें वृषभायं श्वितीचे महो महीं
सुष्टुतिमीरयामि ।

नमस्या कल्मलीकिनं नमोभिर्गृणीमसिं त्वेषं रुद्रस्य नामं ॥ २.०३३.०८ स्थिरेभिरङ्गैः पुरुरूपं उग्रो बभ्रुः शुक्रेभिः
पिपिशो हिरण्यैः । ईशानाद्रस्य भुवनस्य भूरर्न वा उं योषद्रुद्रादसुर्यम् ॥ २.०३३.०९

अर्हन्भिर्भर्षि सायंकानि धन्वाहर्निष्कं यजतं विश्वरूपम् । अर्हन्निदं दयसे विश्वमभुं न वा ओजीयो रुद्र त्वदस्ति
॥ २.०३३.१० स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहृत्तुमुग्रम् । मृळा जंरित्रे रुद्र स्तवानोऽन्यं तं अस्मन्नि
वपन्तु सेनाः ॥ २.०३३.११ कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् । भूरैर्दातारं सत्पतिं गृणीषे
स्तुतस्त्वं भेषजा रास्यस्मे ॥ २.०३३.१२

या वो भेषजा मरुतः शुचीनि या शतमा वृषणो या मयोभु ।

यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्यं वशिम् ॥ २.०३३.१३

परिं णो हेती रुद्रस्यं वृज्याः परिं त्वेषस्यं दुर्मतिर्मही गात् ।

अवं स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ ॥ २.०३३.१४

एवा बभ्रो वृषभ चेकितान् यथा देव न हृणीषे न हंसिं ।

ह्वनुश्रुत्रो रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः ॥ २.०३३.१५

It is present in 4th Anuvak of 2nd Mandala consists 11 Sukta. Above enlisted sukta consists 15 ruk for which Grutsamada is rishi, god is Rudra, presented in tristup Chandas. It is useful in Shulagava etc Rudra Yagna, this is useful in Pashuyaga. Person suffering with Sever Disease on Krishna Paksha Caturdashi, doing Ajya and Havi Homa, worshiping Rudra and consuming remaining food with in one mont get releaved from diseases and death

3RD MANDALA⁵⁴

26th Suktha 7th Ruk

वैश्वानरं मनसाग्निं निचाय्यां हविष्मन्तो अनुषत्यं स्वर्विदम् । सुदानुं देवं रथिरं वंसूयवो गीर्भी रण्वं कुशिकासो
हवामहे ॥ ३.०२६.०१ शं शुभ्रमग्निमवसे हवामहे वैश्वानरं मातरिश्वानमुक्थ्यम् । बृहस्पतिं मनुषो देवतातये विप्रं

श्रोतारुमतिथिं रघुष्यदम् ॥ ३.०२६.०२अश्वो न क्रन्दञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे ।स नो
अग्निः सुवीर्यं स्वश्व्यं दधातु रत्नममृतेषु जागृविः ॥ ३.०२६.०३प्र यन्तु वाजास्तविषीभिरग्रयः शुभे सम्मिशलाः
पृषतीरयुक्षत ।बृहदुक्षो मरुतो विश्ववेदसः प्र वैपयन्ति पर्वताँ अदाभ्याः ॥ ३.०२६.०४अग्निश्रियो मरुतो
विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषक्रतवः सुदानवः ॥
३.०२६.०५व्रातव्रातं गुणंगणं सुशस्तिभिरग्रेभामं मरुतामोजं ईमहे ।पृषदश्वासो अनवभ्रराधसो गन्तारो यज्ञं
विदथेषु धीराः ॥ ३.०२६.०६अग्रिरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।अर्कस्त्रिधातू रजसो
विमानोऽजस्रो घर्मो हविरस्मि नामं ॥ ३.०२६.०७त्रिभिः पवित्रैरपुपोद्धयशुँर्कं हृदा मतिं ज्योतिरनुं प्रजानन्
।वर्षिष्ठं रत्नमकृत स्वधाभिरादिद्यावापृथिवी पर्यपश्यत् ॥ ३.०२६.०८शतधारमुत्समक्षीयमाणं विपश्चितं पितरं
वक्त्वानाम् ।मेळिं मदन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥ ३.०२६.०९

In this Sukta 1-3 ruk useful in Abhiplava Yaga. Agnirasmi ruk is useful in Agni cayana. Chanting
before food destroys the disease Ajeerna

53RD SUKTA

इन्द्रांपर्वता बृहता रथेन वामीरिषु आ वंहतं सुवीराः ।वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीभिरिळ्या मदन्ता
॥ ३.०५३.०१तिष्ठा सु कं मघवन्मा परां गाः सोमस्य नु त्वा सुषुतस्य यक्षि ।पितुर्न पुत्रः सिचिमा रंभे त
इन्द्र स्वादिष्ठया गिरा शंचीवः ॥ ३.०५३.०२शांसावाध्वर्यो प्रति मे गृणीहीन्द्राय वाहंः कृणवाव जुष्टम् ।एदं
बृहिर्यजमानस्य सीदाथां च भूदुक्थमिन्द्राय शस्तम् ॥ ३.०५३.०३जायेदस्तं मघवन्सेदु योनिस्तदित्वां युक्ता
हरयो वहन्तु ।यदा कदा च सुनवांम सोममग्निष्ठां दूतो धन्वात्यच्छं ॥ ३.०५३.०४परां याहि मघवन्ना चं
याहीन्द्रं भ्रातरुभयत्रां ते अर्थम् ।यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो रासंभस्य ॥ ३.०५३.०५अपाः
सोममस्तमिन्द्र प्र याहि कल्याणीर्जाया सुरणं गृहे तै ।यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो दक्षिणावत्
॥ ३.०५३.०६इमे भोजा अङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः ।विश्वामित्राय ददतो मघानिं
सहस्रसावे प्र तिरन्त आयुः ॥ ३.०५३.०७रूपंरूपं मघवां बोभवीति मायाः कृण्वानस्तन्वंशुँं परि स्वाम्
।त्रिर्यद्विवः परिं मुहूर्तमागात्स्वैर्मन्त्रैरन्तुपा ऋतावां ॥ ३.०५३.०८महाँ ऋषिर्देवजा देवजूतोऽस्तभ्नात्सिन्धुमर्णवं
नृचक्षाः ।विश्वामित्रो यदवहत्सुदासमप्रियायत कुशिकेभिरिन्द्रः ॥ ३.०५३.०९हंसा इव कृणुथ

श्लोकमद्रिभिर्मदन्तो गीर्भिरंध्वरे सुते सचां ।देवेभिर्विप्रा ऋषयो नृचक्षसो वि पिंबध्वं कुशिकाः सोम्यं मधुं ॥
 ३.०५३.१०उपु प्रेतं कुशिकाश्चेतयध्वमश्वं राये प्र मुञ्चता सुदासः ।राजां वृत्रं जङ्घन्त्रागपागुदगथां यजाते वर
 आ पृथिव्याः ॥ ३.०५३.११य इमे रोदसी उभे अहमिन्द्रमतुष्टवम् ।विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम्
 ॥ ३.०५३.१२विश्वामित्रा अरासत् ब्रह्मेन्द्राय वृजिणे ।करदित्रः सुराधंसः ॥ ३.०५३.१३किं ते कृण्वन्ति कीकंटेषु
 गावो नाशिरं दुहे न तंपन्ति घर्मम् ।आ नो भरु प्रमंगन्दस्य वेदो नैचाशाखं मघवन्नथया नः ॥
 ३.०५३.१४ससुर्परीरमतिं बाधमाना बृहन्मिमाय जमदग्निदत्ता ।आ सूर्यस्य दुहिता तंतानु श्रवो देवेष्वमृतमजुर्यम्
 ॥ ३.०५३.१५ससुर्परीरं भरुत्तूयमेभ्योऽधि श्रवः पाञ्चजन्यासु कृष्टिषु ।सा पक्ष्याः ३.०५३.१६ नव्यमायुर्दधाना यां मे
 पलस्तिजमदग्रयो द्रुदुः ॥ ३.०५३.१६स्थिरौ गावो भवतां वीळुरक्षो मेषा वि वर्हि मा युगं वि शारि ।इन्द्रः
 पातल्ये ददतां शरीतोररिष्टनेमे अभि नः सचस्व ॥ ३.०५३.१७बलं धेहि तनूषु नो बलमिन्द्रानुलुत्सुं नः ।बलं
 तोकाय तनयाय जीवसे त्वं हि बलदा असिं ॥ ३.०५३.१८अभि व्ययस्व खदिरस्य सारमोजो धेहि स्पन्दने
 शिंशपायाम् ।अक्षं वीळो वीळित वीळयस्व मा यामादस्मादवं जीहिपो नः ॥ ३.०५३.१९अयमस्मान्वनुस्पतिर्मा
 च हा मा चं रीरिषत् ।स्वस्त्या गृहेभ्यु आवसा आ विमोचनात् ॥ ३.०५३.२०इन्द्रोतिभिर्बहुलाभिर्नो अद्य
 यांच्छ्रेष्ठाभिर्मघवच्छूर जिव्व ।यो नो द्वेष्ट्यधरः सस्पदीष्टु यमुं द्विष्मस्तमुं प्राणो जहातु ॥ ३.०५३.२१परशुं
 चिद्वि तंपति शिम्बलं चिद्वि वृश्चति ।उखा चिदिन्द्र येषन्ती प्रयस्ता फेनमस्यति ॥ ३.०५३.२२न सायकस्य
 चिकिते जनासो लोधं नयन्ति पशु मन्यमानाः ।नावाजिनं वाजिनां हासयन्ति न गर्दभं पुरो अश्वान्नयन्ति ॥
 ३.०५३.२३इम इन्द्र भरुतस्य पुत्रा अपपित्वं चिकितुर्न प्रपित्वम् ।हिन्वन्यश्वमरणं न नित्यं ज्यावाजं परि
 णयन्त्याजौ ॥ ३.०५३.२४

This is 15th Sukta in 4th Anuvaka of 3rd Mandala, 1st 24 ruk Vishvamitra Rishi, for 1st ruk Indra Parvata, Vak is devata for 15th and 16th ruk, for sasarpri etc 4 ruk Rathanga are the God,

Doing Japa by dumb, Ajnani, Vidya hina overcome problem by 2 month

62ND SUKTA

Tat Savituhu Varenyam became popular as Gayatri. This ruk is mentioned in all the three Veda. In Sama Veda – 1462, in Shukla Yajurveda- 3-35, 22-9, 30-2, 26-3, Krishna Yajurveda – 1-5-6-4, 4-1-11-1, Tattareeya Aranyaka -1-11-2.

The ruk which are in Gayatri Chanda, named as Gayatri, word meaning of which is Gai Shabda – suitable for singing.

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ३.०६२.१०

Yaha- Who, Naha – us, Dhiyaha – Pragna related to Karma, Prachodayat – does Prerana, Tat – Similar, Devasya – God, Savituhu – Savitru, Varenyam – worshiped by all, Bhargaha – Jyoti, Dheemahi – meditate

We meditate on that desirable light of the devine Savithri, who influences our pious rites.

This ruk individually useful on 6th day of Dasharatra Yaga and 2nd day of Abhiplava prushthyashadaha Yaga. Here Savitru word can be either sarvantaryami Parameshwara and Parabrahmatmaka Teja is Bharga which removes Avidya and dushkruti due to same.

Or Savitru is Surya, Dhee Shabda is indicative of Surya Aradhaka Karma, Bharga means Papa Nashaka Tejo Mandala.

According to the rigvidana, 1000 time Japa of Gayitri Mantra provides Ayu, Arogya and Ishwarya quickly, Doing Snana with Sahasra gayatri with Jalasparsha destroys Papa and Vyadhi, Drinking only milk and doing laksha gayatri Japa overcome mrutyu. Similary doing laksha gayatri japa with only drinking ghee becomes Mahamedhavi and Jnani. Doing Grutakta Tila Homa with Gayitri Mantra Fulfills all the desire, achieve moksha, Doing Homa with Yava and Ghee with 1 lakha Gayitri Mantra Japa achieves all the desires. Conducting Homa with Ghee with 1 lakh japa Achieves all the desire, Home with rakta karaveera and doing Gayiti Japa Induces Jvara to Shatru. Conducting Rakta Shali with Gruta Homa with Gayatri Mantra Japa Achieves strength, Panchagavya with Madhu – Homa leads to Pratyayana. Grutakta Bilva Homa and doing Laksha Gayatri Japa Removes Bhrahma Hatya Dosha. Doing 25 laksha gayatri japa Consuming milk, curd, ghee makes Shareera Shuddhi and Niroga Avasta. Conducting 100 days doing Gayatri Japa standing in water with consuming Pancagavya/vayu/Anna removes all the papa. Gayithri japa Remove the papa due to Go, Pitru, matru, Bhrahma, Guru – disrespect

Papa due to stealing gold and consuming alcohol. Conducting Gayatri Japa and Doing yagna which should not, kukarma dosha and dosha due to mahadana

4TH MANDALA⁵⁵

40TH SUKTA

हंसः शुचिषद्वसुरन्तरिक्षसद्भोतां वेदिषदतिथिर्दुरोणसत् । नृषद्वरसदंतसद्वोमसदब्जा गोजा ऋतजा अद्रिजा ऋतम् ॥ ४.०४०.०५

Doing japa of 5th ruk seeing surya Attains bhrahma loka.

5TH MANDALA⁵⁶

18th Sukta 1st Ruk

प्रातरग्निः पुरुप्रियो विशः स्तवेतातिथिः । विश्वानि यो अमर्त्यो हव्या मर्तेषु रण्यति ॥ ५.०१८.०१द्वितायं मृक्त्वाहसे स्वस्य दक्षस्य मंहनां । इन्दुं स धत्त आनुषक्स्तोता चित्ते अमर्त्य ॥ ५.०१८.०२तं वो दीर्घायुंशोचिषं गिरा हुंवे मघोनांम् । अरिष्टो येषां रथो व्यंश्वदावन्नीयते ॥ ५.०१८.०३चित्रा वा येषु दीधितिरासन्नृक्था पान्ति ये । स्तीर्णं बर्हिः स्वणरि श्रवांसि दधिरे परि ॥ ५.०१८.०४ये मे पञ्चाशतं ददुरश्वानां सधस्तुति । द्युमदंश्रे महि श्रवो बृहत्कृधि मघोनां नृवदमृत नृणाम् ॥ ५.०१८.०५

Pathana by diseased person cures disease.

24th Sukta 1st Ruk

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः ॥ ५.०२४.०१वसुरग्निर्वसुश्रवा अच्छां नक्षि द्युमत्तमं रयिं दाः ॥ ५.०२४.०२स नो बोधि श्रुधी हवमुरुष्या णो अघायुतः संमस्मात् ॥ ५.०२४.०३तं त्वां शोचिष्ठ दीदिवः सुम्नायं नूनमीमहे सखिभ्यः ॥ ५.०२४.०४

Doing Agni Upasana using this sukta one can achieve Dhana and Ayu . Here Agni is prayed and useful for Mahapitru Yagna and Dasharatra Yaga.

38TH SUKTA 1ST RUK

उरोष्टं इन्द्र राधसो विभ्वी रातिः शंतक्रतो । अधां नो विश्वचर्षणे द्युम्ना सुंक्षत्र मंहय ॥ ५.०३८.०१यदीमिन्द्र श्रवायुमिषं शविष्ठ दधिषे । पप्रथे दीर्घश्रुत्तमं हिरण्यवर्णं दुष्टरंम् ॥ ५.०३८.०२शुष्मांसो ये ते अद्रिवो मेहनां केतसापः । उभा देवावभिष्टये दिवश्च गमश्च राजथः ॥ ५.०३८.०३उतो नो अस्य कस्य चिदक्षस्य तव वृत्रहन्

।अस्मभ्यं नृमणमा भंरास्मभ्यं नृमणस्यसे ॥ ५.०३८.०४नू तं आभिरुभिष्टिंभिस्तव शर्मञ्छतक्रतो ।इन्द्र स्यामं
सुगोपाः शूर स्यामं सुगोपाः ॥ ५.०३८.०५

This sukta is useful to pray the God indra and helps to achieves mahat sukha

46th SUKTHA

देवानां पत्नीरुशतीरंवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।याः पार्थिवासो या अपामपिं व्रते ता नो देवीः
सुहवाः शर्म यच्छत ॥ ५.०४६.०७

Doing Caruhoma with 7th ruk provide susantana. In this ruk requesting wives of the gods, for the protection of vigorous offspring and abundant food. Also Useful in patni samyaja homa

51st SUKTHA

स्वस्ति पन्थामनुं चरेम सूर्याचन्द्रमसाविव । पुनर्ददुताघ्नता जानता सं गमेमहि ॥ ५.०५१.१५

daily pathana of 15th ruk after doing shuchi karma attain suchitva always. In this sukta 15th RUK to 20th RUK are useful in 6th day of Shashthyaha Yaga.

78th SUKTA

अश्विनावेह गच्छतं नासत्या मा वि वैनतम् । हंसाविव पततमा सुताँ उपं ॥१॥अश्विना हरिणाविव गौराविवानु यवंसम् । हंसाविव
पततमा सुताँ उपं ॥२॥अश्विना वाजिनीवसू जुषेथाँ यज्ञमिष्टये । हंसाविव पततमा सुताँ उपं ॥३॥अत्रिर्यद्
वांमवरोहंनृबीसमजोहवीन्नाधमानेव योषां ।श्येनस्यं चिज्जवंसा नूतनेना ऽऽगच्छतमश्विना शंतमेन ॥४॥वि जिंहीष्व वनस्पते योनिः
सूष्यन्त्या इव । श्रुतं मे अश्विना हवं सप्तवंधिं च मुञ्चतम् ॥५॥भीतायु नाधमानाय ऋषये सप्तवंधये । मायाभिरश्विना युवं वृक्षं सं च
वि चांचथः ॥६॥यथा वातः पुष्करिणीं समिङ्गयति सर्वतः । एवा ते गर्भ एजतु निरैतु दशमास्यः ॥७॥यथा वातो यथा वनं यथा समुद्र
एजति । एवा त्वं दशमास्य सहावेहि जरायुणा ॥८॥दश मासाञ्छशयानः कुमारो अधि मातरि । निरैतु जीवो अक्षतो जीवो जीवन्त्या
अधि ॥९॥

Mantra present in this sukta considered as Stree Sukta, this is useful For sukha prasava of garbhini and for preventing shatru. In 7th ruk detail about the wind ruffles the lake on every side, womb be stimulated and the conception of the months come forth. In 8th Ruk states as the wind as the wood as the ocean are agitated, on ten months invested with the uterine membranes descend. In 9th Ruk prayed for gaining alive, unharmed, living, from a living parent.

Above said 3 Ruks are named as Garbhasravinyupanishad, chanted by Saptavadri Rushi for achieving normal delivery to his wife. If child delivered at 10th month child achieves Balarogya and Deergayu. Along with Chanting of Karmanyar Mantra and conducting Padma or Bilwa Homa, if Snana for the Raja is done, helps to Svakama Santana.

6TH MANDALA⁵⁷

3RD SUKTA

अग्ने स क्षेषदृत्पा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यजसा
मर्तमंहः ॥ ६.००३.०१ईजे युज्ञेभिः शशमे शमीभिरृध्द्वारायाग्रये ददाश ।एवा च न तं यशसामजुष्टिर्नाहो मर्त
नशते न प्रदंप्तिः ॥ ६.००३.०२सूरो न यस्य दृशतिररेपा भीमा यदेति शुचतस्त आ धीः ।हेषस्वतः शुरुधो
नायमक्तोः कुत्रा चिद्रण्वो वंसतिर्वनेजाः ॥ ६.००३.०३तिग्मं चिदेम महि वर्षो अस्य भसदक्षो न यमसान
आसा ।विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति दारु धक्षत् ॥ ६.००३.०४स इदस्तेव प्रति
धादसिष्यच्छिशीत् तेजोऽयसो न धाराम् ।चित्रध्रजतिररतिर्यो अक्तोर्वेर्न द्रुषद्वा रघुपत्मजंहाः ॥ ६.००३.०५स
ई रेभो न प्रति वस्त उस्नाः शोचिषां रारपीति मित्रमहाः ।नक्तं य ईमरुषो यो दिवा नृनमर्त्यो अरुषो यो
दिवा नृन् ॥ ६.००३.०६दिवो न यस्य विधृतो नवीनोद्वृषां रुक्ष ओषधीषु नूनोत् ।घृणा न यो ध्रजसा पत्मना
यत्रा रोदसी वसुना दं सुपत्नी ॥ ६.००३.०७धार्योभिर्वा यो युज्येभिरर्केर्विद्युन्न दंविद्योत्स्वेभिः शुष्मैः ।शर्धो
वा यो मरुतां ततक्षं ऋभुर्न त्वेषो रंभसानो अद्यौत् ॥ ६.००३.०८

Chanting daily and conducting Aajya Homa, person get Rupavati, Dharmistha santati. In this sukta prayer done to Agni, Mitra and Varuna.

47th SUKTA

उपं श्वासय पृथिवीमुत द्यां पुरुत्रा ते मनुतां विष्टितं जगत् ।स दुन्दुभे सजूरिन्द्रेण देवैर्दूरादवीयो अपं सेधु
शत्रून् ॥ ६.०४७.२९

Doing japa in ranaranga of 29th ruk by doing sparsha og dundubi solders strength increases.

During Yudda – from this ruk next three ruk should be chanted for doing Abhimarshana of dundubi

48th SUKTA

युजायज्ञा वो अग्रये गिरागिरा च दक्षसे ।प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥ ६.०४८.०१

Japa of above Sukta if done by holding truna and visarjana in jala – achieves all phala and removes shatru, rakshasa bhaya

52nd SUKTA

ये के च ज्मा महिनो अहिमाया दिवो जंज्ञिरे अपां सुधस्थे ।ते अस्मभ्यमिषये विश्वमायुः क्षपं उस्मा वरिवस्यन्तु देवाः ॥ ६.०५२.१५

15th ruk is useful for conducting Ajya Homa, which improves Ayu. Homa which is done related to Vishvadevata – Agrayaneshti. Also useful in Puroshada Homa.

61st SUKTA 1st RUK

इयमंददाद्रभसमृणच्युतं दिवोदासं वध्यश्वायं दाशुषे ।या शश्वन्तमाचखादावसं पुणिं ता ते दान्नाणि तविषा संरस्वति ॥ ६.०६१.०१इयं शुष्मैर्भिरिसुखा इवारुजत्सानुं गिरीणां तंविषेभिरूमिभिः ।पारावतुघ्नीमवंसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः ॥ ६.०६१.०२सरस्वति देवनिदो नि बर्हय प्रजां विश्वस्य बृसंयस्य मायिनः ।उत क्षितिभ्योऽवनीरविन्दो विषमैभ्यो अस्रवो वाजिनीवति ॥ ६.०६१.०३प्र णो देवी सरस्वती वाजेभिर्वाजिनीवती ।धीनामवित्र्यंवतु ॥ ६.०६१.०४यस्त्वां देवि सरस्वत्युपब्रूते धने हिते ।इन्द्रं न वृत्रतूर्ये ॥ ६.०६१.०५त्वं देवि सरस्वत्यवा वाजेषु वाजिनि ।रदां पूषेवं नः सनिम् ॥ ६.०६१.०६उत स्या नुः सरस्वती घोरा हिरण्यवर्तनिः ।वृत्रघ्नी वंष्टि सुष्टुतिम् ॥ ६.०६१.०७यस्यां अनुन्तो अहुंतस्त्वेषश्चरिष्णुरंणवः ।अमश्चरंति रोरुवत् ॥ ६.०६१.०८सा नो विश्वा अति द्विषः स्वसूरन्या ऋतावरी ।अतन्नहेव सूर्यः ॥ ६.०६१.०९उत नः प्रिया प्रियासुं सप्तस्वसां सुजुष्टा ।सरस्वती स्तोम्यां भूत् ॥ ६.०६१.१०आपुपुषी पार्थिवान्युरु रजो अन्तरिक्षम् ।सरस्वती निदस्पातु ॥ ६.०६१.११त्रिषुधस्थां सप्तधातुः पञ्च जाता वर्धयन्ती ।वाजेवाजे हव्यां भूत् ॥ ६.०६१.१२प्र या महिम्ना महिनासु चेकिते द्युमेभिरन्या अपसामपस्तमा ।रथं इव बृहती विभ्वने कृतोपस्तुत्यां चिकितुषा सरस्वती ॥ ६.०६१.१३सरस्वत्यभि नो नेषि वस्यो मापं स्फरीः पयसा मा न आ धक् ।जुषस्वं नः सुख्या वेश्यां च मा त्वत्क्षेत्राण्यरणानि गन्म ॥ ६.०६१.१४

Doing Japa daily makes person Vagmi and Buddiman. In this Sukta goddess Saraswati is worshiped.

69th SUKTA

सं वां कर्मणा समिषा हिंनोमीन्द्राविष्णु अपंसस्पारे अस्य ।जुषेथां यज्ञं द्रविणं च धत्तमरिष्टैर्नः पृथिभिः
पारयन्ता ॥ ६.०६९.०१या विश्वासां जनितारां मतीनामिन्द्राविष्णु कूलशां सोमधानां ।प्र वां गिरंः शस्यमाना
अवन्तु प्र स्तोमांसो गीयमानासो अर्कैः ॥ ६.०६९.०२इन्द्राविष्णु मदपती मदानामा सोमं यातुं द्रविणो दधाना
।सं वामञ्जन्त्वक्तुभिर्मतीनां सं स्तोमांसः शस्यमानास उक्थैः ॥ ६.०६९.०३आ वामश्वांसो अभिमात्रिषाह
इन्द्राविष्णु सधमादो वहन्तु ।जुषेथां विश्वा हवना मतीनामुप ब्रह्माणि शृणुतुं गिरो मे ॥ ६.०६९.०४इन्द्राविष्णु
तत्पनयाय्यं वां सोमस्य मद उरु चक्रमाथे ।अकृणुतमन्तरिक्षं वरीयोऽप्रथतं जीवसें नो रजांसि ॥
६.०६९.०५इन्द्राविष्णु हविषां वावृधानाग्राद्धाना नमसा रातहव्या ।घृतासुती द्रविणं धत्तमस्मे समुद्रः स्थः
कूलशांः सोमधानः ॥ ६.०६९.०६इन्द्राविष्णु पिबंतं मध्वो अस्य सोमस्य दस्रा जठरं पृणेताम् ।आ वामन्धांसि
मदिराण्यमन्नुप ब्रह्माणि शृणुतुं हवं मे ॥ ६.०६९.०७उभा जिग्यथुर्न परां जयेथे न परां जिग्ये कतरश्चनैनोंः
।इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम् ॥ ६.०६९.०८

Chanting of this sukta helps to achieve all the desire.

74th SUKTA

सोमारुद्रा धारयेथामसुर्यशं प्र वामिष्टयोऽरंमश्रुवन्तु ।दमेदमे सुप्त रत्ना दधाना शं नो भूतं द्विपदे शं
चतुष्पदे ॥ ६.०७४.०१सोमारुद्रा वि वृहंतं विषूचीममीवा या नो गयमाविवेश ।आरे बांधेथां निरृतिं पराचैरस्मे
भुद्रा सौश्रवसानि सन्तु ॥ ६.०७४.०२सोमारुद्रा युवमेतान्यस्मे विश्वां तनूषुं भेषजानि धत्तम् ।अवं स्यतं मुञ्चतं
यत्रो अस्ति तनूषुं बद्धं कृतमेनो अस्मत् ॥ ६.०७४.०३तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृळतं
नः ।प्र नो मुञ्चतं वरुणस्य पाशाद्रोपायतं नः सुमनस्यमाना ॥ ६.०७४.०४

Chanting of these Mantra removes all the Papa, Abhishapa and kukarma person attains shuddi.

7TH MANDALA⁵⁸

1ST SUKTA

अग्निं नरो दीधितिभिररण्योर्हस्तंच्युती जनयन्त प्रशस्तम् ।दूरेदृशं गृहपतिमथर्युम् ॥ ७.००१.०१तमग्निमस्ते
वसवो न्यृण्वन्सुप्रतिचक्षमवसे कुतश्चित् ।दक्षाय्यो यो दम् आसु नित्यः ॥ ७.००१.०२प्रेद्धो अग्ने दीदिहि पुरो
नोऽजंस्रया सूर्म्या यविष्ठ ।त्वां शश्वन्त उप यन्ति वाजाः ॥ ७.००१.०३प्र ते अग्रयोऽग्निभ्यो वरं निः सुवीरांसः
शोशुचन्त द्युमन्तः ।यत्रा नरः समासंते सुजाताः ॥ ७.००१.०४दा नो अग्ने धिया रयिं सुवीरं स्वपत्यं संहस्य

प्रशस्तम् । न यं यावा तरति यातुमावान् ॥ ७.००१.०५ उप यमेति युवतिः सुदक्षं दोषा वस्तोर्हविष्मती
घृताचीं । उप स्वैनमुरमतिर्वसूयुः ॥ ७.००१.०६ विश्वा अग्नेऽपं द्वाहारातीर्योभिस्तपोभिरदहो जरूथम् । प्र निस्वरं
चांतयस्वामीवाम् ॥ ७.००१.०७ आ यस्ते अग्र इधते अनीकं वसिष्ठ शुक्र दीदिवः पावंक । उतो न एभिः
स्तवथैरिह स्याः ॥ ७.००१.०८ आ यस्ते अग्र इधते अनीकं वसिष्ठ शुक्र दीदिवः पावंक । उतो न एभिः
स्तवथैरिह स्याः ॥ ७.००१.०९ इमे नरो वृत्रहत्येषु शूरा विश्वा अदेवीरभि संन्तु मायाः । ये मे धियं पुनयन्त
प्रशस्ताम् ॥ ७.००१.१० मा शूने अग्ने नि षदाम नृणां माशेषसोऽवीरंता परि त्वा । प्रजावंतीषु दुर्यासु दुर्य ॥
७.००१.११ यमश्ची नित्यमुपयाति यज्ञं प्रजावंतं स्वपत्यं क्षयं नः । स्वजन्मना शेषसा वावृधानम् ॥
७.००१.१२ पाहि नो अग्ने रक्षसो अजुष्टात्पाहि धूर्तेरररुषो अघायोः । त्वा युजा पृतनार्यूरभि ष्याम् ॥
७.००१.१३ सेदग्निरग्रैरत्यंस्त्वन्यान्यत्र वाजी तनयो वीळुपाणिः । सहस्रपाथा अक्षरां समेति ॥
७.००१.१४ सेदग्निर्यो वनुष्यतो निपातिं समेद्धारमहंस उरुष्यात् । सुजातासः परिं चरन्ति वीराः ॥ ७.००१.१५
अयं सो अग्निराहुतः पुरुत्रा यमीशानुः समिदिन्धे हविष्मान् । परि यमेत्यध्वरेषु होता ॥ ७.००१.१६ त्वे अग्र
आहवनानि भूरीशानास आ जुहुयाम् नित्यां । उभा कृण्वन्तो वहतू मियेधे ॥ ७.००१.१७ इमो अग्ने वीततमानि
हव्याजस्रो वक्षि देवतांतिमच्छं । प्रति न ई सुरभीणि व्यन्तु ॥ ७.००१.१८ मा नो अग्नेऽवीरंते परां दा
दुर्वाससेऽमतये मा नो अस्यै । मा नः क्षुधे मा रक्षसं ऋतावो मा नो दमे मा वन आ जुहर्थाः ॥ ७.००१.१९ नू
मे ब्रह्माण्यग्र उच्छशाधि त्वं देव मघवंद्ध्यः सपूदः । रातौ स्यामोभयांस आ ते ययं पांत स्वस्तिभिः सदा
नः ॥ ७.००१.२० त्वमग्ने सुहवो रण्वसं दवसुदीती सूनो सहसो दिदीहि । मा त्वे सचा तनये नित्य आ धृङ्गा
वीरो अस्मन्नर्यो वि दांसीत् ॥ ७.००१.२१ मा नो अग्ने दुर्भृतये सचैषु देवेद्धेष्टग्निषु प्र वीचः । मा ते
अस्मान्दुर्मतयो भृमाच्चिद्वेवस्यं सूनो सहसो नशन्त ॥ ७.००१.२२ स मतो अग्ने स्वनीक रेवानमर्त्ये य आजुहोति
हव्यम् । स देवतां वसुवनिं दधाति यं सूरिरर्थी पृच्छमान् एति ॥ ७.००१.२३ महो नो अग्ने सुवितस्यं विद्वान्रियं
सूरिभ्य आ वहा बृहन्तम् । येन वयं हसावन्मदेमाविक्षितास आयुषा सुवीराः ॥ ७.००१.२४

For this Sukta is Rishi is Vasishtha and Agni is God. This sukta is Useful in

1. Vishvajit Yaga, Chaturveera Yaga, Vyhla Dasharatra yaga, Mahavratesti – Yajya Mantra
2. In Ashwini shastra mantra - As Shrotreeyanu Rupa mantra
3. In Mandaladi Homa for Utsarjanopakara, Svistakrud Homa as Anuvaka Mantra
4. In Pranayesti Yaga as Yajya and Anuvaka Mantra

As per rigvidhana this Sukta is useful for Ajya Japa to attain Putra, Ayu, Arogya and Sukha.

In the Sukta itself mentioned that praying god to bestowers of progeny and other blessings than the fires of common life. Also Agni will grant worthy male offsprings and descendants wealth. Agni drive away febrile disease, heroes in battle with foes overcome all impious devices, blesses with

progeny with excellent posterity with lineal successors, Agni protects from the Rakshaasa protect us from the malignant. Agni blesses with uncontacted life and excellent male descendants may be happy.

13th SUKTA

प्राग्नये विश्वशुचे धियुधेऽसुरघ्ने मन्म धीतिं भरध्वम् । भरै हविर्न बर्हिषि प्रीणानो वैश्वानराय यतये मतीनाम् ॥
७.०१३.०१त्वमग्ने शोचिषा शोशुचान् आ रोदसी अपृणा जायमानः । त्वं देवाँ अभिशस्तेरमुञ्चो वैश्वानर जातवेदो
महित्वा ॥ ७.०१३.०२जातो यदग्ने भुवना व्यख्यः पशून् गोपा इर्यः परिज्मा । वैश्वानर ब्रह्मणे विन्द गातुं यूयं
पात स्वस्तिभिः सदा नः ॥ ७.०१३.०३

Japa in sandhyakala of above ruk prevents rakshasa bhada. This sukta indicates pious rites the desptoyer of the Asuras propitiating him now present the oblations on the sacred grass to Vaishwanara the granter of desire.

32nd Sukta 22nd RUK

अभि त्वां शूर नोनुमोऽदुग्धा इव धेनवः । ईशानमस्य जगतः स्वर्दशमीशानमिन्द्र तस्थुषः ॥ ७.०३२.२२

This ruk is useful for Ayu vruddi and achieving astaishvarya by doing Indra Puja.

46TH SUKTA

इमा रुद्राय स्थिरधन्वने गिरः क्षिप्रेषवे देवाय स्वधाने । अषाव्हाय सहमानाय वेधसे त्रिग्यायुधाय भरता
शृणोतुं नः ॥ ७.०४६.०१स हि क्षयेण क्षम्यस्य जन्मनः साम्राज्येन दिव्यस्य चेतति । अवन्नवन्तीरुपं नो
दुरंश्रानमीवो रुद्र जासुं नो भव ॥ ७.०४६.०२या ते दिद्युदवसृष्टा दिवस्परिं क्षमया चरन्ति परि सा वृणक्तु
नः । सहस्रं ते स्वपिवात भेषजा मा नस्तोकेषु तनयेषु रीरिषः ॥ ७.०४६.०३मा नो वधी रुद्र मा परां दा
मा ते भूम प्रसितौ हीळितस्य । आ नो भज बर्हिषि जीवशंसे यूयं पात स्वस्तिभिः सदा नः ॥ ७.०४६.०४

In Shulagava Rudra Yagna it is useful and to attain Praja and Dhana. Rudra God protects our progeny and protect against diseases, make appears of wind are a thousand medicaments inflict not evil upon sons and grand sonds.

51st SUKTA1ST

आदित्यानामवसा नूतनेन सक्षीमहि शर्मणा शंतमेन ।अनागास्त्वे अदितित्वे तुरासं इमं यज्ञं दधतु श्रोषमाणाः
॥ ७.०५१.०१आदित्यासो अदितिर्मादयन्तां मित्रो अर्यमा वरुणो रजिष्ठाः ।अस्माकं सन्तु भुवनस्य गोपाः
पिबन्तु सोममवसे नो अद्य ॥ ७.०५१.०२

This above mentioned sukta pathana at morning time useful for shatru nasha and roga nasha. This sukta is useful in Pashuyaga for praying Aditya and Vapahoma, Aditya Graha homa.

55th SUKTA

अमीवृहा वांस्तोष्यते विश्वां रूपाण्यांविशन् ।सखां सुशेवं एधि नः ॥ ७.०५५.०१यदंर्जुन सारमेय द्रतः पिंशङ्ग
यच्छंसे ।वीव भ्राजन्त ऋष्टय उषु स्रक्केषु बप्संतो नि षु स्वंप ॥ ७.०५५.०२स्तेनं रांय सारमेय तस्करं वा
पुनःसर ।स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वंप ॥ ७.०५५.०३त्वं सूकरस्यं दर्दहि तवं दर्दतु
सूकरः ।स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वंप ॥ ७.०५५.०४सस्तु माता सस्तु पिता सस्तु
श्वा सस्तु विशपतिः ।ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥ ७.०५५.०५य आस्ते यश्च चरंति यश्च पश्यंति
नो जनः ।तेषां सं हन्मो अक्षाणि यथेदं हर्म्यं तथा ॥ ७.०५५.०६सहस्रंशृङ्गो वृषभो यः संमुद्रादुदाचरत्
।तेनां सहस्येना वयं नि जनांस्वापयामसि ॥ ७.०५५.०७

This Sukta pathana Prevents bhuta bhade, dusvapna

66th SUKTA

तच्चक्षुर्देवहितं शुक्रमुच्चरत् ।पश्येम शरदः शतं जीवेम शरदः शतम् ॥ ७.०६६.१६

16th ruk chanting at morning and afternoon of this ruk achieves deerghayu.

104th SUKTA

इन्द्रासोमा तपंतं रक्षं उब्जतं न्यर्पयतं वृषणा तमोवृधः ।परां शृणीतमचितो न्योषतं हृतं नुदेथां नि
शिंशीतमत्रिणः ॥ ७.१०४.०१इन्द्रासोमा समघशंसमभ्यशंघं तपुंर्यस्तु चरुरंश्रिवाँ इव ।ब्रह्मद्विषे कृव्यादे
घोरचक्षसे द्वेषो धत्तमनवायं किमीदिने ॥ ७.१०४.०२इन्द्रासोमा दुष्कृतो वृत्रे अन्तरंनारम्भणे तमसि प्र
विध्यतम् ।यथा नातः पुनरेकंश्चनोदयत्तद्वांमस्तु सहंसे मन्युमच्छवंः ॥ ७.१०४.०३

After doing Japa of 3rd ruk, if Dana is given to to Bhrahmana one can becomeSarva Shastra sampanna. In this sukta Indra and Soma considered to be destroyer of Rakshasas.

8TH MANDALA⁵⁹

3rd SUKTA

कन्नव्यो अतसीनां तुरो गृणीत मर्त्यः । नही न्वस्य महिमानमिन्द्रियं स्वर्गणन्तं आनुशुः ॥ ८.००३.१३

Chanting of 13th ruk daily prevents charma and Asthi dosha.

12TH SUKTA

य इन्द्र सोमपातमो मदः शविष्ठ चेतति । येना हंसि न्यश्रिणं तमीमहे ॥१॥येना दशग्वमधिगुं वेपयन्तुं स्वर्णरम् । येनां समुद्रमाविथा तमीमहे ॥२॥येन सिन्धुं महीरपो रथाँ इव प्रचोदयः । पन्थामृतस्य यातवे तमीमहे ॥३॥इमं स्तोमंमभिष्टये घृतं न पूतमद्रिवः । येना नु सुद्य ओजसा ववक्षिथ ॥४॥इमं जुषस्व गिर्वणः समुद्र इव पिन्वते । इन्द्र विश्वाभिरूतिभिर्ववक्षिथ ॥५॥यो नो देवः परावतः सखित्वनायं मामहे । द्विवो न वृष्टिं प्रथयन्ववक्षिथ ॥६॥ववक्षुरस्य केतवो उत वज्रो गभस्त्योः । यत्सूर्यो न रोदसी अवर्धयत् ॥७॥यदि प्रवृद्ध सत्पते सहस्रं महिषाँ अघं । आदित्तं इन्द्रियं महि प्र वावृधे ॥८॥इन्द्रः सूर्यस्य रश्मिभिर्न्यर्शसानमौषति । अग्निर्वनेव सासुहिः प्र वावृधे ॥९॥इयं तं ऋत्वियावती धीतिरेति नवीयसी । सपर्यन्ती पुरुप्रिया मिमीत इत् ॥१०॥गर्भो यज्ञस्यं देवयुः क्रतुं पुनीत आनुषक् । स्तोमैरिन्द्रस्य वावृधे मिमीत इत् ॥११॥सुनिर्मित्रस्यं पप्रथ इन्द्रः सोमस्य पीतये । प्राची वाशीव सुन्वते मिमीत इत् ॥१२॥यं विप्रां उक्थवाहसोऽभिप्रमन्दुरायवः । घृतं न पिप्य आसन्यृतस्य यत् ॥१३॥उत स्वराजे अदितिः स्तोममिन्द्राय जीजनत् । पुरुप्रशस्तमृतयं ऋतस्य यत् ॥१५॥अभि वह्नय ऊतयेऽनूषत् प्रशस्तये । न देव विव्रता हरीं ऋतस्य यत् ॥१५॥यत्सोममिन्द्र विष्णवि यद्वां घ त्रित आप्ये । यद्वां मरुत्सु मन्दसे समिन्दुभिः ॥१६॥यद्वां शक्र परावतिं समुद्रे अधि मन्दसे । अस्माकमित्सुते रणा समिन्दुभिः ॥१७॥यद्वासिं सुन्वतो वृधो यजमानस्य सत्पते । उक्थे वा यस्य रण्यसि समिन्दुभिः ॥१८॥देवदेवं वोऽवंसु इन्द्रमिन्द्रं गृणीषणि । अधां यज्ञाय तुर्वणे व्यानशुः ॥१९॥यज्ञेभिर्यज्ञवाहसं सोमैभिः सोमपातमम् । होत्राभिरिन्द्रं वावृधुर्व्यानशुः ॥२०॥महीरस्य प्रणीतयः पूर्वीरुत प्रशस्तयः । विश्वा वसूनि दाशुषे व्यानशुः ॥२१॥इन्द्रं वृत्राय हन्तवे देवासो दधिरे पुरः । इन्द्रं वाणीरनूषता समोजसे ॥२२॥महान्तं महिना वयं स्तोमैर्भिवनश्रुतम् । अर्कैरभि प्र णोनुमः समोजसे ॥२३॥न यं विविक्तो रोदसी नान्तरिक्षाणि वृज्जिणम् । अमादिदस्य तित्विषे समोजसः ॥२४॥यदिन्द्र पृतनाज्ये देवास्त्वा दधिरे पुरः । आदित्तं हर्यता हरीं ववक्षतुः ॥२५॥यदा वृत्रं नदीवृतं शवसा वज्रिव्रवंधीः । आदित्तं हर्यता हरीं ववक्षतुः ॥२६॥यदा ते विष्णुरोजसा त्रीणि पदा विचक्रमे । आदित्तं हर्यता हरीं ववक्षतुः ॥२७॥यदा ते हर्यता हरीं वावृधाते द्विवेदेवे । आदित्तं विश्वा भुवनानि येमिरे ॥२८॥यदा ते मारुतीर्विश्वस्तुभ्यमिन्द्र नियेमिरे । आदित्तं विश्वा भुवनानि येमिरे ॥२९॥यदा सूर्यममुं द्विवि शुक्रं ज्योतिरधारयः । आदित्तं विश्वा भुवनानि येमिरे ॥३०॥इमं तं इन्द्र सुष्टुतिं विप्रं इयति धीतिभिः । जामिं पदेव पिप्रतीं प्राध्वरे ॥३१॥यदस्य धामनि प्रिये संमीचीनासो अस्वरन् । नाभां यज्ञस्यं दोहना प्राध्वरे ॥३२॥सुवीर्यं स्वश्व्यं सुगव्यमिन्द्र दद्धि नः । होतैव पूर्वचित्तये प्राध्वरे ॥३३॥

Pathana of above ruk and sparshana with nabhi – Ayu vruddi for pati and increases 100 children. In rigvidhanaif Trayambhaka Homa done for 100 Parva dina 3 night Upavasa, homa with payasa, ghee and caru – 100 yrs Sukhee.

16TH SUKTA

प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः । नरं नृषाहं मंहिष्ठम् ॥ ८.०१६.०१यस्मिन्नुक्थानि रण्यन्ति विश्वानि च श्रवस्यां । अपामवो न संमुद्रे ॥ ८.०१६.०२तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्वम् । महो वाजिनं सुनिभ्यः ॥ ८.०१६.०३यस्यानूना गभीरा मदा उरवस्तरुत्राः । हर्षुमन्तः शूरसातौ ॥ ८.०१६.०४तमिद्धनेषु

हितेष्वंधिवाकायं हवन्ते ।येषामिन्द्रस्ते जयन्ति ॥ ८.०१६.०५तमिच्च्यौत्तरार्यन्ति तं कृतेभिश्चर्षणयः ।एष इन्द्रो वरिवस्कृत् ॥ ८.०१६.०६इन्द्रो ब्रह्मेन्द्र ऋषिरिन्द्रः पुरू पुरुहूतः ।महान्महीभिः शचीभिः ॥ ८.०१६.०७स स्तोम्यः स हव्यः सत्यः सत्वा तुविकूर्मिः ।एकंश्चित्सन्नभिभूतिः ॥ ८.०१६.०८तमर्केभिस्तं सामंभिस्तं गायत्रैश्चर्षणयः ।इन्द्रं वर्धन्ति क्षितयः ॥ ८.०१६.०९प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु ।सास्रहांसं युधामित्रान् ॥ ८.०१६.१०स नः पप्रिः पारयाति स्वस्ति नावा पुरुहूतः ।इन्द्रो विश्वा अति द्विषः ॥ ८.०१६.११स त्वं न इन्द्र वार्जेभिर्दशस्या चं गातुया चं ।अच्छां च नः सुम्रं नैषि ॥ ८.०१६.१२

Japa of above sukta with surya darshana make person victory in vada vivada and does shatru nasha. As per Rigvidhana Shamagnirabhi Agnibhi Ruk destroys all the Papa. While doing Pathana First agni, vayu and surya stuti should be done. Also ruk which starts from Na hi vo asti – 4 mantra chanting daily morning removes Sarva Papa and Bhaya

17TH SUKTA

वास्तोष्पते ध्रुवा स्थूणांसत्रं सोम्यानाम् ।द्रप्सो भेत्ता पुरां शश्वतीनामिन्द्रो मुनीनां सखा ॥ ८.०१७.१४

Doing Puja of vaishva deva with above Ruk prevents bhuta, roga and achieve sukha.

Similarly 24th Ruk commencing from Aayudindrashca Pathana provides Istharatha Siddhi.

32nd TH SUKTA

प्र कृतान्यृजीषिणः कण्वा इन्द्रस्य गाथया ।मदे सोमस्य वोचत ॥ ८.०३२.०१ यः सृबिन्द्रमनंशनिं पिपुं
दासमंहीशुवंम् ।वधींदुगो रिणन्नपः ॥ ८.०३२.०२ न्यर्बुदस्य विष्टपं वर्ष्माणं बृहतस्तिर ।कृषे तदिन्द्र पौंस्यंम्
॥ ८.०३२.०३प्रति श्रुताय वो धृषत्तूर्णांशं न गिरेरधि ।हुवे सुशिप्रमूतये ॥ ८.०३२.०४स गोरश्वस्य वि वृजं
मन्दानः सोम्येभ्यः । पुरं न शूर दर्षसि ॥ ८.०३२.०५

Chanting of this Ruk 1st to 5th before bhojana helps to attain Sarva Kama and Removes all the Papa.

35th SUKTA

अग्निनेन्द्रेण वरुणेन विष्णुनादित्यै रुद्रैर्वसुभिः सचाभुवां ।सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥
८.०३५.०१विश्वामिधीभिर्भुवनेन वाजिना दिवा पृथिव्याद्रिभिः सचाभुवां ।सजोषसा उषसा सूर्येण च सोमं
पिबतमश्विना ॥ ८.०३५.०२विश्वैर्देवैस्त्रिभिरेकादशैरिहाद्विर्मरुद्विर्भृगुभिः सचाभुवां ।सजोषसा उषसा सूर्येण
च सोमं पिबतमश्विना ॥ ८.०३५.०३जुषेथां यज्ञं बोधतं हवस्य मे विश्वेह देवौ सवनावं गच्छतम् ।सजोषसा
उषसा सूर्येण चेषं नो वोळ्मश्विना ॥ ८.०३५.०४स्तोमं जुषेथां युवशेवं कन्यनां विश्वेह देवौ सवनावं गच्छतम्
।सजोषसा उषसा सूर्येण चेषं नो वोळ्मश्विना ॥ ८.०३५.०५गिरो जुषेथामध्वरं जुषेथां विश्वेह देवौ सवनावं
गच्छतम् ।सजोषसा उषसा सूर्येण चेषं नो वोळ्मश्विना ॥ ८.०३५.०६हारिद्रवेवं पतथो वनेदुपु सोमं सुतं
महिषेवावं गच्छथः ।सजोषसा उषसा सूर्येण च त्रिर्वितर्यातमश्विना ॥ ८.०३५.०७हंसाविं पतथो अध्वगाविं
सोमं सुतं महिषेवावं गच्छथः ।सजोषसा उषसा सूर्येण च त्रिर्वितर्यातमश्विना ॥ ८.०३५.०८श्येनाविं पतथो
हव्यदांतये सोमं सुतं महिषेवावं गच्छथः ।सजोषसा उषसा सूर्येण च त्रिर्वितर्यातमश्विना ॥ ८.०३५.०९पिबंतं
च तृष्णुतं चा चं गच्छतं प्रजां च धत्तं द्रविणं च धत्तम् ।सजोषसा उषसा सूर्येण चोर्जं नो धत्तमश्विना ॥
८.०३५.१०जयंतं च प्र स्तुतं च प्र चावतं प्रजां च धत्तं द्रविणं च धत्तम् ।सजोषसा उषसा सूर्येण चोर्जं नो
धत्तमश्विना ॥ ८.०३५.११हतं च शत्रून्यतंतं च मित्रिणः प्रजां च धत्तं द्रविणं च धत्तम् ।सजोषसा उषसा
सूर्येण चोर्जं नो धत्तमश्विना ॥ ८.०३५.१२मित्रावरुणवन्ता उत धर्मवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम्
।सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥ ८.०३५.१३अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता
जरितुर्गच्छथो हवम् ।सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥ ८.०३५.१४ऋभुमन्ता वृषणा वाजवन्ता
मरुत्वन्ता जरितुर्गच्छथो हवम् ।सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥ ८.०३५.१५ब्रह्मं जिन्वतमुत
जिन्वतं धियो हतं रक्षांसि सेधंतममीवाः ।

सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥ ८.०३५.१६क्षत्रं जिन्वतमुत जिन्वतं नृहंतं रक्षांसि
सेधंतममीवाः ।सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥ ८.०३५.१७ धेनूर्जिन्वतमुत जिन्वतं विशो
हतं रक्षांसि सेधंतममीवाः ।सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥ ८.०३५.१८अत्रैरिव शृणुतं
पूर्वस्तुतिं श्यावाश्वस्य सुन्वतो मंदच्युता ।सजोषसा उषसा सूर्येण चाश्विना तिरोअहन्यम् ॥ ८.०३५.१९सर्गां
इव सृजतं सुष्टुतीरुपं श्यावाश्वस्य सुन्वतो मंदच्युता ।सजोषसा उषसा सूर्येण चाश्विना तिरोअहन्यम् ॥
८.०३५.२०रश्मीरिव यच्छतमध्वरां उपं श्यावाश्वस्य सुन्वतो मंदच्युता ।सजोषसा उषसा सूर्येण चाश्विना

तिरोअंहन्यम् ॥ ८.०३५.२१अर्वाग्रथं नि यच्छतं पिबतं सोम्यं मधु । आ यांतमश्विना गंतमवस्युर्वामिहं हुवे धत्तं
रत्नानि दाशुषे ॥ ८.०३५.२२नुमोवाके प्रस्थिते अध्वरे नरा विवक्षणस्य पीतये ।
आ यांतमश्विना गंतमवस्युर्वामिहं हुवे धत्तं रत्नानि दाशुषे ॥ ८.०३५.२३स्वाहाकृतस्य तृम्पतं सुतस्य देवावन्धसः
। आ यांतमश्विना गंतमवस्युर्वामिहं हुवे धत्तं रत्नानि दाशुषे ॥ ८.०३५.२४

This 24 ruks are useful in Ashwini Mantra to increase Bala and Dana.

71st SUKTA

अच्छां नः शीरशौचिषुं गिरों यन्तु दर्शतम् । अच्छां यज्ञासो नमसा पुरूवसुं पुरुप्रशस्तमूतये ॥ ८.०७१.१०

Chanting of this ruk to pray god Surya achieves shatrujaya and Santati labh

According to Rigvidhana, Samidaagnim duvasyata Suktha Japa along with ghee homa if done it provides Deerghayu. Also Suktha Starts with Vasham mahi pathana results in Arogya. Also Shamnobhava Mantra Japa after food – dusvapna nasha, sarva papa nasha

100th SUKTA

अयं तं एमि तन्वां पुरस्ताद्विश्वे देवा अभि मां यन्ति पश्चात् । यदा मह्यं दीधरो भागमिन्द्रादिन्मयां कृणवो
वीर्याणि ॥ ८.१००.०१दधामि ते मधुनो भक्षमग्रे हितस्ते भागः सुतो अस्तु सोमः । असंश्च त्वं दक्षिणतः सखा
मेऽधां वृत्राणि जङ्घनाव भूरि ॥ ८.१००.०२

1st two ruk chanting during Gouri pooja makes samskara of vak and prevents asat vani dosha.

101st SUKTA

बण्महाँ असि सूर्य बळादित्य महाँ असि । महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि ॥ ८.१०१.११

Japa of 11th ruk while seeing surya prevents asatya dosha

इयं या नीच्युर्किणीं रूपा रोहिण्या कृता । चित्रेव प्रत्यंदर्शयत्यशुन्तर्दशसुं बाहुषु ॥ ८.१०१.१३

Doing Japa of 13th ruk on Poornima and See Chandra makes person varcasvi.

वचोविदं वाचमुदीरयन्तीं विश्वाभिर्धीभिरुपतिष्ठमानाम् । देवीं देवेभ्यः पर्येयुषीं गामा मावृक्त मर्त्यो दुभ्रचेताः
॥ ८.१०१.१६

Chanting of 16th ruk makes person Vagmi

According to Rigveda Ruk starts with Prajahetisra Prevents punarjanma. Also following Gayitri Candayukta pavamana sukta – japa in jale nimajya – get ride of sarva papa. Also the same suktha Japa by jitendriya-adyayana – achieve ayu, balayasha, without anna for 3 days and japa – prevents vyadhi. Also Nanaanam va ruk japa provides Amrutatva for the Purusha.

9TH MANDALA⁶⁰

88TH SUKTA 1ST RUK

अयं सोमं इन्द्र तुभ्यं सुन्वे तुभ्यं पवते त्वमस्य पाहि । त्वं हृ यं चकृषे त्वं ववृष इन्द्रुं मदायु युज्यायु सोमम् ॥१॥ स ई रथो न भुरिषाळयोजि महः पुरूणि सातये वसूनि । आदीं विश्वां नहुष्याणि जाता स्वर्षाता वनं ऊर्ध्वा नवन्त ॥२॥ वायुर्न यो नियुत्वाँ इष्ट्यामा नासत्येव हव आ शम्भविष्ठः । विश्ववारो द्रविणोदा इव त्मन्पूषेवं धीजवंनोऽसि सोम ॥३॥ इन्द्रो न यो महा कर्माणि चक्रिर्हन्ता वृत्राणामसि सोम पूर्भित् । पैद्रो न हि त्वमहिनाम्नां हन्ता विश्वस्यासि सोम दस्योः ॥४॥ अग्निर्न यो वन आ सृज्यमानो वृथा पाजांसि कृणुते नदीषु । जनो न युध्वां महत उपब्दिरियर्ति सोमः पवमान ऊर्मिम् ॥५॥ एते सोमा अति वाराण्यव्यां दिव्या न कोशांसो अभ्रवर्षाः । वृथां समुद्रं सिन्धवो न नीचीः सुतासो अभि कलशाँ असृग्रन् ॥६॥ शुष्मी शर्धो न मारुतं पवस्वानंभिशस्ता दिव्या यथा विट् । आपो न मक्षु सुमतिर्भवा नः सहस्राप्साः पृतनाषाण्ण यज्ञः ॥७॥ राज्ञो नु ते वरुणस्य व्रतानि बृहद्रभीरं तवं सोम धामं । शुचिष्टमंसि प्रियो न मित्रो दक्षाय्यो अर्यमेवांसि सोम ॥८॥

This sukta is also named as Rakshohanam sukta or Havishvamti sukta. Daily Chanting of Rakshohanam sukta and performing Homa and doing Ajya Ahuti useful in Shanty Karma, Havishvamti sukta chanting daily for 6 months seeing surya Removes kutsitanna dosha, vaishvanara vidye will become vasha.

This sukta specifies that the soma oblation undecaying and agreeable to the gods which is offered to Agni provides happiness with food. Who propitiated by the gods was the first offere of oblations whom his worshippers anoint with clarified butter she Agni jatavedasa quickly made that which can fly that which can walk that which is stationary that which is moveable, brings the manifold plants to maturity

As per Rigvidhana Pathana of Pusrusha Suktha during Shubha Nakshatra Shuklapaksha Dvadashi Ekadashi –fasting – homa Vishnu Amsa putra prapti. If Pathana done during keshvadi Dvadashi Nama start from Margasheersha Masa and doing Homa with ksheera paramanna – attains medhavi, Ayushmantha, Dharmika Putra. Also if Purusha Suktha Pathana on Dvadashi and doing homa Ashvatta Samit, use havi sheshanna and Bhrahmana bhojana

10TH MANDALA⁶¹

14th Sukta

प्रेयिवांसं प्रवतो महीरनुं बहुभ्युः पन्थामनुपस्पशानम् । वैवस्वतं संगमनं जनानां यमं राजानं हविषां दुवस्य ॥ १०.०१४.०१

If this ruk is chanted during Astami/chaturdashi- puja of yama- homa, one can achieve Deerghayu. Meaning of this sukta says as Worship with oblations Yama, king of the Pitris Son of Vivaswat the aggregation of mankind who conducts those who are virtuous over the earth and opens to many the path of heaven

18th Sukta

परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवयानात् ।चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान् ॥ १०.०१८.०१मृत्योः पदं योपयन्तो यदैत द्राघीय आयुः प्रतरं दधानाः ।आप्यायमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः ॥ १०.०१८.०२

chanting of 1st rukt for one year at Night, consuming little food one can clear all the mrutyu

bhaya. In this sukta Depart from the Mrityu by a different path by that which is your own and distinct from the path of the Gods I speak to you who have eyes who have ears do no harm to our offsprings nor to our male progeny . Chanting of this ruk in Shishira rutu in jala, in Greeshma in panchagni and in Varsha rutu in megha Prevents sarva roga. enriched with progeny and affluence be cleansed and pure.Daily Chanting of this sukta provides Shanti and Sukha, chanting 1000 times daily provides in One month Pala, one month water, one month Vayu – can achieve all desired things

35th Sukta

अबुधमु त्य इन्द्रवन्तो अग्रयो ज्योतिर्भरन्त उषसो व्युष्टिषु ।मही द्यावापृथिवी चैततामपोऽद्या देवानामव आ वृणीमहे ॥ १०.०३५.०१दिवस्पृथिव्योरव आ वृणीमहे मातृन्सिन्धुन्पर्वताञ्छर्यणावतः ।अनागास्त्वं सूर्यमुषासमीमहे भद्रं सोमः सुवानो अद्या कृणोतु नः ॥ १०.०३५.०२द्यावा नो अद्य पृथिवी अनागसो मही त्रायेतां सुवितायं मातरां ।उषा उच्छन्त्यपं बाधतामघं स्वस्त्यश्ंघ्रिं समिधानमीमहे ॥ १०.०३५.०३इयं न उस्मा प्रथमा सुदेव्यं रेवत्सनिभ्यो रेवती व्युच्छतु ।आरे मन्युं दुर्विदत्रस्य धीमहि स्वस्त्यश्ंघ्रिं समिधानमीमहे ॥ १०.०३५.०४प्र याः सिस्रते सूर्यस्य रश्मिभिर्ज्योतिर्भरन्तीरुषसो व्युष्टिषु ।

भद्रा नो अद्य श्रवसे व्युच्छत स्वस्त्यश्ंघ्रिं समिधानमीमहे ॥ १०.०३५.०५अनमीवा उषस आ चरन्तु न उदग्रयो जिहतां ज्योतिषा बृहत् ।आयुक्षातामश्विना तूतुंजिं रथं स्वस्त्यश्ंघ्रिं समिधानमीमहे ॥ १०.०३५.०६श्रेष्ठं नो अद्य संवित्वरिण्यं भागमा सुव स हि रत्नधा असिं ।रायो जनित्रीं धिषणामुपं ब्रुवे

स्वस्त्यश्ं॒ग्रिं॑ संमिधानमीमहे ॥ १०.०३५.०७पिपंतु मा तदृतस्यं प्रवाचनं देवानां यन्मनुष्या३॒ं॑ अमन्महि
 ।विश्वा इदुसाः स्पळुदेति सूर्यः स्वस्त्यश्ं॒ग्रिं॑ संमिधानमीमहे ॥ १०.०३५.०८अद्वेषो अद्य बर्हिषः स्तरीमणि
 ग्राव्णां योगे मन्मनः साधं ईमहे ।आदित्यानां शर्मणि स्था भुरण्यसि स्वस्त्यश्ं॒ग्रिं॑ संमिधानमीमहे ॥
 १०.०३५.०९आ नो बर्हिः संधुमादे बृहद्विवि देवाँ ईळे सादयां सप्त होतृन् ।इन्द्रं मित्रं वरुणं सातये भगं
 स्वस्त्यश्ं॒ग्रिं॑ संमिधानमीमहे ॥ १०.०३५.१०त आदित्या आ गता सर्वतांतये वृधे नो यज्ञमवता सजोषसः
 ।बृहस्पतिं पूषणंमश्विना भगं स्वस्त्यश्ं॒ग्रिं॑ संमिधानमीमहे ॥ १०.०३५.११तन्नो देवा यच्छत सुप्रवाचनं
 छुर्दिरादित्याः सुभरं नृपाय्यम् ।पश्वे तोकाय तनयाय जीवसे स्वस्त्यश्ं॒ग्रिं॑ संमिधानमीमहे ॥ १०.०३५.१२विश्वे
 अद्य मरुतो विश्वं ऊती विश्वं भवन्त्वग्रयः समिद्धाः ।विश्वे नो देवा अवसा गमन्तु विश्वमस्तु द्रविणं वाजो
 अस्मे ॥ १०.०३५.१३यं देवासोऽवथ वाजसातौ यं त्रायध्वे यं पिपृथात्यंहः ।यो वो गोपीथे न भयस्य वेद ते
 स्याम देववीतये तुरासः ॥ १०.०३५.१४

Doing Nitya Japa with this sukta helps to remove all the Shapa. In this Sukta Agni associated with God Indra is prayed, for preserving the happiness by making free from sin.

45th Sukta

दिवस्परिं प्रथमं जज्ञे अग्निरस्मद्द्वितीयं परिं जातवेदाः ।तृतीयंमप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः
 ॥ १०.०४५.०१

Chanting of this sukta prayed for Jatavedasa makes person Shraddavanta.

58th Sukta

यते यमं वैवस्वतं मनो जगाम दूरकम् ।तत्त आ वर्तयामसीह क्षयाय जीवसे ॥ १०.०५८.०१

By keeping hand over head if this sukta is chanted the one can protect the ayu. It is hieghlighted that although spirit have gone for away to Yama son of Vivaswat, bring back to live.

63rd Sukta

परावतो ये दिधिषन्तु आप्यं मनुप्रीतासो जनिमा विवस्वतः ।ययातेर्ये नहुष्यस्य बर्हिषि देवा आसते ते अधिं
 ब्रुवन्तु नः ॥ १०.०६३.०१

Chanting of this sukta is useful in achiving the Svarga and Svasthya.

71st Sukta 1st Ruk

बृहस्पते प्रथमं वाचो अग्रं यत्प्रैरंत नामधेयं दधानाः ।यदेषां श्रेष्ठं यदरिप्रमासीत्प्रेणा तदेषां निहितं गुहाविः

॥ १०.०७१.०१

Chanting of this sukta is helpful to attain Jnana and Stree. This sukta the bhruhaspati is prayed as he is the best of speech .

97th Sukta 1st Ruk

या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा ।मनै नु बभ्रूणामहं शतं धामानि सप्त चं ॥ १०.०९७.०१शतं वो
अम्बु धामानि सहस्रमुत वो रुहः ।अथां शतक्रत्वो यूयमिमं मे अगदं कृतं ॥ १०.०९७.०२ओषधीः प्रति
मोदध्वं पुष्पवतीः प्रसूवरीः ।अश्वा इव सजित्वरीर्वीरुधः पारयिष्वः ॥ १०.०९७.०३ओषधीरिति मातरस्तद्वो
देवीरुपं ब्रुवे ।सनेयमश्वं गां वासं आत्मानं तव पूरुष ॥ १०.०९७.०४अश्वत्ये वो निषदं पुरे वो वसतिष्कृता
।गोभाज इत्किलासथु यत्सनवंथु पूरुषम् ॥ १०.०९७.०५यत्रौषधीः समगंतु राजानुः समिताविव ।विप्रः स
उच्यते भिषग्रक्षोहामीवचातनः ॥ १०.०९७.०६अश्ववतीं सोमावती मूर्जयन्ती मुदोज सम ।आवित्ति सर्वा
ओषधीरस्मा अरिष्टतांतये ॥ १०.०९७.०७उच्छुष्मा ओषधीनां गावो गोष्ठादिवेरेते ।धनं सनिष्यन्तीनामात्मानं
तव पूरुष ॥ १०.०९७.०८इष्कृतिर्नाम वो माताथो यूयं स्थ निष्कृतीः ।सीराः पंतत्रिणीः स्थनु यदामयति
निष्कृथ ॥ १०.०९७.०९अति विश्वाः परिष्ठाः स्तेन इव व्रजमक्रमुः ।ओषधीः प्राचुच्यवुर्यत्किं चं तन्वो३० रपः
॥ १०.०९७.१०यदिमा वाजयंत्रहमोषधीर्हस्तं आदधे ।आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा ॥
१०.०९७.११यस्यौषधीः प्रसर्पथाङ्गमङ्गं परुष्परुः ।ततो यक्ष्मं वि बांधध्व उग्रो मध्यमशीरिव ॥
१०.०९७.१२साकं यक्ष्म प्र पंत चाषेण किकिदीविनां ।साकं वातस्य ध्राज्यां साकं नश्य निहाकया ॥
१०.०९७.१३अन्या वो अन्यामवत्वन्यान्यस्या उपावत ।ताः सर्वाः संविदाना इदं मे प्रावंता वचः ॥
१०.०९७.१४याः फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः ।बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वहंसः ॥
१०.०९७.१५मुञ्चन्तु मा शपथ्या३०दथो वरुण्यादुत ।अथो यमस्य पडबीशात्सर्वस्मादेव किल्बिषात् ॥
१०.०९७.१६अवपतन्तीरवदन्दिव ओषधयस्परि ।यं जीवमश्रवांमहै न स रिष्याति पूरुषः ॥ १०.०९७.१७या
ओषधीः सोमराज्ञीर्बहीः शतविचक्षणाः ।तासां त्वमस्युत्तमारं कामायु शं हृदे ॥ १०.०९७.१८या ओषधीः
सोमराज्ञीर्विष्टिताः पृथिवीमनु ।बृहस्पतिप्रसूता अस्यै सं दंत वीर्यम् ॥ १०.०९७.१९मा वो रिषत्खनिता यस्मै
चाहं खनामि वः ।द्विपच्चतुष्पदस्माकं सर्वमस्त्वनातुरम् ॥ १०.०९७.२०याश्चेदमुपशृण्वन्ति याश्च दूरं परांगताः
।सर्वाः संगत्य वीरुधोऽस्यै सं दंत वीर्यम् ॥ १०.०९७.२१ओषधयुः सं वदन्ते सोमैः सह राज्ञां ।यस्मै कृणोति
ब्राह्मणस्तं राजन्यारयामसि ॥ १०.०९७.२२त्वमुत्तमास्योषधे तव वृक्षा उपस्तयः ।उपस्तिरस्तु सो३०ऽस्माकं
यो अस्माँ अभिदासति ॥ १०.०९७.२३

Using this Mantra Charu homa if done daily for 6 Months prevents diseases. Also Prevents shatrkruta oshadi prayoga effect if pathana done for 7 nights pathana. In this Sukta the hundred and seven applications of the brown tinted plants which are ancient being generated for the gods

before the three ages. Effect of those drugs are made thousandfold which helps in making free from disease. Also in this sukta god is requested to abode in the Ashwath, palasa. Where plants are like princes in battle there the sage is designated a physician the destroyer of evil spirits the extirpator of disease. The Aswavathi the somavathi the Urjayanti the Udojasa all these plants helps in overcoming this disease. The virtues of the plants which are desirous of bestowing wealth issue from them man towards your body like cattle from the pen.

In This Sukta the soma the offspring of bhruhaspati give vigour to this infirm body.

108th Sukta

किमिच्छन्तीं सरमा प्रेदमानडदूरे ह्यध्वा जगुरिः पराचैः ।कास्मेहिंतिः का परितकम्यासीत्कृथं रसायां अतरः
 पर्यासि ॥ १०.१०८.०१इन्द्रस्य दूतीरिषिता चरामि मह इच्छन्तीं पणयो निधीन्वः ।अतिष्कदो भियसा तत्र
 आवत्तथा रसायां अतरं पर्यासि ॥ १०.१०८.०२कीदृङ्ङिन्द्रः सरमे का दंशीका यस्येदं दूतीरसरः पराकात्
 ।आ च गच्छान्मित्रमेना दधामाथा गवां गोपतिर्नो भवाति ॥ १०.१०८.०३नाहं तं वेद दभ्यं दभत्स यस्येदं
 दूतीरसरं पराकात् ।न तं गूहन्ति स्रवतो गभीरा हता इन्द्रेण पणयः शयध्वे ॥ १०.१०८.०४इमा गावः सरमे
 या ऐच्छः परिं दिवो अन्तान्सुभगे पतन्ती ।कस्तं एना अवं सृजादयुध्व्युतास्माकमायुधा सन्ति तिग्मा ॥
 १०.१०८.०५असेन्या वः पणयो वचांस्यनिष्व्यास्तन्वः सन्तु पापीः ।अधृष्टो व एतवा अस्तु पन्था बृहस्पतिर्व
 उभया न मृळात् ॥ १०.१०८.०६अयं निधिः सरमे अद्रिबुध्नो गोभिरश्वेभिर्वसुभिर्न्यृष्टः ।रक्षन्ति तं पुणयो ये
 सुंगोपा रेकुं पदमलंकुमा जंगन्थ ॥ १०.१०८.०७ एह गमन्नृषयः सोमंशिता अयास्यो अङ्गिरसो नवंग्वाः ।त
 एतमूर्ध्वं वि भजन्त गोनामथैतद्वचः पुणयो वमन्नित् ॥ १०.१०८.०८एवा च त्वं सरम आजगन्थ प्रबाधिता
 सहसा दैव्येन ।स्वसारं त्वा कृणवै मा पुनर्गा अपं ते गवां सुभगे भजाम ॥ १०.१०८.०९नाहं वेद भ्रातृत्वं
 नो स्वंसृत्वमिन्द्रो विदुरङ्गिरसश्च घोराः ।गोकांमा मे अच्छदयन्त्यदायमपातं इत पणयो वरीयः ॥
 १०.१०८.१०दूरमितं पणयो वरीय उद्गावो यन्तु मिन्तीरूतेन ।बृहस्पतिर्या अविन्दन्निगूळ्हाः सोमो ग्रावाण
 ऋषयश्च विप्राः ॥ १०.१०८.११

This sukta is useful for offering in Santana Puja of Ashvini using same sukta and offering payasa, tilanna, mamsa, dadhi, pista, saktu, kulmashapala during sandyakala, attains ayushmanta varchasvi putra. This sukta describing of Ashvini Devata is done like Devatas are Conneted together like wings of a birds , two fierce shining fires like two princes, two quick horses, two pleasantly moving well fed hills like Mitra and Varuna, two mad elephants bending their forequarters and smiting the foe like the two sons of Nitosha destroying foes and cheristing , bright as two water born jewels, two powerful , two flying birds with form like the moon attaining success through the mind like two laudable beings and two loud sounding sweet like two bees

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आपो ह यद्बृहतीर्विश्वमायुर्गर्भं दधाना जूनयन्तीरग्निम् ।ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषां विधेम ॥ १०.१२१.०७

While chanting 7th mantra if Gruta lepa if done it will increases Ayu.

125th Sukta

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १०.१२५.०१अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।अहं दधामि द्रविणं हविष्मते सुप्राव्येऽं यजमानाय सुन्वते ॥ १०.१२५.०२अहं राष्ट्रीं संगमनीं वसूनां चिकितुषीं प्रथमा यज्ञियांनाम् ।तां मां देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यविशयन्तीम् ॥ १०.१२५.०३मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम् ।अमुन्तवो मां त उपं क्षियन्ति श्रुधि श्रुत श्रद्धिवं तं वदामि ॥ १०.१२५.०४अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥ १०.१२५.०५अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरंवे हन्तवा उं ।अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥ १०.१२५.०६अहं सुवे पितरंमस्य मूर्धन्मम् योनिरुष्वश्रुः संमुद्रे ।ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वृष्मणोपं स्पृशामि ॥ १०.१२५.०७अहमेव वातं इव प्र वाम्यारभमाण् भुवनानि विश्वां ।पुरो दिवा पुर एना पृथिव्यैतावती महिना सं बभूव ॥ १०.१२५.०८

Chanting of this Sukta Make the person Vagmi. According to rigvidhana. Pathana of Natmaho ruk removes all the Papa. Also with Pampatyajya Abhishekha 3 vrutta suvarna mani – abhisheka – dharana shira or kantha or ura prevents abhicara krutya. Also Pathana of Ayushya Khila Suktha provides Ayu and Varcha Dayaka

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उत देवा अवंहितं देवा उन्नयथा पुनः ।उतागंश्चक्रुषं देवा देवा जीवयथा पुनः ॥ १०.१३७.०१द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।दक्षं ते अन्य आ वातु परान्यो वातु यद्रपः ॥ १०.१३७.०२आ वात वाहि भेषजं वि वात वाहि यद्रपः ।त्वं हि विश्वभेषजो देवानां दूत ईयसे ॥ १०.१३७.०३आ त्वांगमं शंतातिभिरथो अरिष्टतांतिभिः ।दक्षं ते भद्रमाभार्षं परा यक्ष्मं सुवामि ते ॥ १०.१३७.०४त्रायन्तामिह देवास्त्रायतां मरुतां गुणः ।त्रायन्तां विश्वां भूतानि यथायमरुपा असत् ॥ १०.१३७.०५आपु इद्वा उं भेषजीरापो अमीवचातनीः

।आपुः सर्वस्य भेषजीस्तास्ते कृष्वन्तु भेषजम् ॥ १०.१३७.०६हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी
।अनामयित्वाभ्यां त्वा ताभ्यां त्वोपं स्पृशामसि ॥ १०.१३७.०७

This sukta will chanted for prevention of roga. In this Sukta God provide life to again who has committed sin, also he is the one who brings vigor to blow away all evil. Also here state that Breathing of the wind medicinal balm blow away wind all evil, Vayu provides protections, fortunate vigour and drive away disease. Similarly the medicinal waters are the dissipaters of disease, it is the medicines for everything's. The tongue bearing cleansed by the ten branched hands the forerunner of speech with those hands the removes of diseases.

Also Sampatyajya lepa dose shamana of all the Roga including Ajeerna. Also pathana of Shraddha and Medha Suktha and consuming BHrahmi Svarasa for 3 days provide Medha. Brahmi Svarasa – 3 day medha siddi, Shankha pushpa with milk, Brhmi Pushpa – with ghee, Shatavari with milk and Vaca with jala or gruta 3 days achieves shraddha, medhadharana shakti, ayu, bala and ishvarya

61 SUKTA

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् ।ग्राहिर्जग्राह यदि वैतदेनं तस्यां इन्द्राग्नी प्र
मुमुक्तमेनम् ॥ १०.१६१.०१यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव ।तमा हरामि
निरृतेरुपस्थादस्पर्षमेनं शतशारदाय ॥ १०.१६१.०२सहस्राक्षणं शतशारदेन शतायुषा हविषाहर्षमेनम् ।शतं
यथेमं शरदो नयातीन्द्रो विश्वस्य दुरितस्यं पारम् ॥ १०.१६१.०३शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमुं
वसन्तान् ।शतमिन्द्राग्नी संविता बृहस्पतिः शतायुषा हविषेमं पुनर्दुः ॥ १०.१६१.०४आहार्षं त्वाविदं त्वा
पुनरागाः पुनर्नव ।सर्वाङ्गः सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम् ॥ १०.१६१.०५

This sukta homa is useful for treating Hrudroga Holding darba , ajya ahuti sampajya 9remaining ajya) with milk consumption, Kadira and Kusta qith water, ghee honey.

162 SUKTA

ब्रह्मणाग्निः सँविदानो रंक्षोहा बांधतामितः ।अमींवा यस्ते गर्भं दुर्गाम् योनिमाशये ॥ १०.१६२.०१यस्ते
गर्भममींवा दुर्गाम् योनिमाशये ।अग्निष्टं ब्रह्मणा सह निष्कृव्यादमनीनशत् ॥ १०.१६२.०२यस्ते हन्ति पृतयन्तं
निषत्सुं यः संरीसृपम् ।जातं यस्ते जिघांसति तमितो नाशयामसि ॥ १०.१६२.०३यस्तं ऊरू विहरंत्यन्तरा
दम्पती शये ।योनिं यो अन्तरारेव्हि तमितो नाशयामसि ॥ १०.१६२.०४यस्त्वा भ्राता पतिभूत्वा जारो भूत्वा
निपद्यते ।प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १०.१६२.०५यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते
।प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १०.१६२.०६

This sukta pathana is useful for preventing Garbhasrava. Whe a lady confirms pregnancy to prevent abortion, Homa should be carried out with Ajya and remaining Ajya should be consumed orally and applied externally by lady, this helps for live birth. Also along with Homa mani should be kept and should be tied to head of the lady with three thread along with ashwatta tender fruits after reciting 10 Gayatri japa and Svasti vachana by Brahmana. This process should be done during 3rd month of pregnancy, which provides male child.

The child born should be smeared with ajya and with in one year japa homa should be counducted
In this sukta Agni is prayed considering him as destroyer of the rakshasa and destroyes the evil spirit causing the sickness durnaman. Also in this sukta specifies that the evil spirit can destroy the impregnating energy the germ as it settles the moving embryo who seeks to destroys the babe when born and effects the seed during the conception.

163 SUKTA, 1ST RUK

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुंकादधिं ।यक्ष्मं शीर्षण्यं मुस्तिष्काज्जिहाया वि वृहामि ते ॥
१०.१६३.०१ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात् ।यक्ष्मं दोषण्यश्मंसाभ्यां बाहुभ्यां वि वृहामि ते
॥ १०.१६३.०२आन्तेभ्यस्ते गुदाभ्यो वनिष्ठोर्हदयादधिं ।यक्ष्मं मतस्त्राभ्यां युक्नः प्लाशिभ्यो वि वृहामि ते ॥
१०.१६३.०३ऊरुभ्यां ते अष्ठीवद्भ्यां पाष्णिभ्यां प्रपंदाभ्याम् ।यक्ष्मं श्रोणिभ्यां भासंदान्द्रंसो वि वृहामि ते ॥
१०.१६३.०४मेहंनान्द्वनंकरंणाल्लोमभ्यस्ते नुखेभ्यः ।यक्ष्मं सर्वस्मादात्मनुस्तमिदं वि वृहामि ते ॥

१०.१६३.०५ अङ्गादङ्गल्लोम्रोलोम्रो जातं पर्वणिपर्वणि । यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते ॥
१०.१६३.०६

This Sukta is useful for treating the Kshaya Roga and Ajya should be smeared to hand and head, ear, eyes, chin and nose should be touched daily.

164 SUKTA, 1ST RUK

विष्णुर्योनिं कल्पयतु त्वष्टां रूपाणि पिशतु । आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥ १०.१८४.०१ गर्भं धेहि
सिनीवालि गर्भं धेहि सरस्वति । गर्भं ते अश्विनौ देवावा धत्तां पुष्करस्रजा ॥ १०.१८४.०२ हिरण्ययीं अरणीं यं
निर्मथतो अश्विनां । तं ते गर्भं हवामहे दशमे मासि सूतवे ॥ १०.१८४.०३

In this sukta prayed Prajapati Sinivali Saraswati and Aswins for nourishing and Sustaining the embryo bring it forth in the 10th month. Hence this sukta is useful for sustaining the same.

189th Sukta 1st 3rd ruk

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्स्वः ॥ १०.१८९.०१ अन्तश्चरति रोचनास्य प्राणादपानती
। व्यंख्यन्महिषो दिवम् ॥ १०.१८९.०२ त्रिंशद्भाम् वि रंजति वाक्पतंगायं धीयते । प्रति वस्तोरह द्युभिः ॥
१०.१८९.०३

This Sukta is useful for avoiding Sarpa Bhada.

Table no 11**Observation of Daiva Vyapashraya Chikitsa in Rigveda**

Sl	Indication	Mandala	Sukta No	Method
1	Ajeerna	3	26	Chanting before food
2	asatya dosha	8	101	Japa of 11 th ruk while seeing surya
3	asthi and charma dosha	8	3	Chanting of 13 th ruk daily
4	Bala	8	35	24 ruks are useful in Ashwini Mantra
5	Deergayu	1	1	Longlife, Useful in Soma Yaga
		1	23	improve Ayu and Arogya
		1	25	Longlife
		1	97	Reduces Vidvesha, increases Oja, Ayu and destroys Shatru
		1	112	Yuva avasta and deergayu, destroys papa
		1	115	increases life span and wealth.
		5	24	achieve Dhana and Ayu
		6	52	Ajya Homa, which improves Ayu.
		7	32	Ayu vruddi
		7	66	chanting achives deerghayu.
		10	14	Astami/chaturdashi- puja of yama- homa, Deerghayu.
		10	58	keeping hand over head - chanted-protect the ayu.
		10	121	Gruta lepa -increases Ayu.
6	Dundubi	6	47	Doing japa in ranaranga, doing sparsha of dundubi solders strength increases.
7	Dura Desha Gamana	1	42	Dura Desha Gamana
8	Dusvapnanashana	1	99	prevents bad dreams
		1	101	Japa for 3 nights Prevents dusvapna, homa cures all the disease
		1	120	Bad dreams
		2	27	Chanting
		7	55	This Sukta pathana Prevents bhuta bhade, dusvapna
9	Garbhadhana	10	108	for offering in Santana Puja of Ashvini and bali during sandyakala attains ayushmanta varchasvi putra.

10	garbharaksha	1	104	Protects child in womb, destroys papa
		7	46	protects our progeny against diseases,
		10	162	preventing Garbhasrava
		10	164	In this sukta prayed Prajapati Sinivali Saraswati and Aswins for nourishing and Sustaining the embryo bring it forth in the 10 th month
11	Hrudroga	10	161	This sukta homa is useful for treating Hrudroga Holding darba , ajya ahuti sampajya (remaining ajya) with milk consumption, Kadira and Kusta qith water, ghee honey
12	Kshayaroga	10	163	Ajya should be smeared to hand and head, ear, eyes, chin and nose should be touched daily.
13	Mahodara, Papa Nasha, Deerghayu	1	24	daily for three times get devoid from all Papa and attains sukha. Doing dhyana of Sun while chanting and doing Homa with Ghrita attains long life, Helps to treat Mahodara
14	Medha	1	03-09	enlightens the peoples mind
		1	8	Medha
		3	52	Doing Japa by dumb, Ajnani, Vidya hina overcome problem by 2 month
		6	61	Doing Japa daily makes person Vagmi and Buddiman.
		8	16	Japa of above sukta with surya darshana make person victory in vada vivada and does shatru nasha.
		10	45	Chanting prayed for Jatavedasa makes person Shraddavanta.
		10	125	Chanting of this Sukta Make the person Vagmi.
15	Moksha	4	40	Doing japa of 5 th ruk seeing surya Attains brahamma loka.
		10	63	Chanting of this sukta is useful in achieving the Svarga and Svasthya
16	mrutyubhaya nasha	10	18	chanting of 1st rukt for one year at Night, consuming little food one can clear all the mrutyu bhaya.

17	Oushadhalabha	1	34	Aswin is prayed thrice to grant us the medicaments of heaven
		1	43	Rudra for obtaining medicine
18	Papa Nasha	1	104	Protects child in womb, destroys papa
		1	112	Yuva avasta and deergayu, destroys papa
		1	164	papa karma get reduced
		1	179	helps to attain all the desire and destroys the sin
19	Prasava	1	101	easy Prasava
		5	78	shree suktha-sukha prasava of garbhini and for preventing shatru
20	prevents roga	10	137	This sukta will chanted for prevention of roga.
21	protection of Ahara Dhanya, place of residence, fear from the enemy.	1	23	varuna and Mitra for protection of Ahara Dhanya, place of residence, fear from the enemy.
		1	98	varuna and Mitra for protection of Ahara Dhanya, place of residence, fear from the enemy.
22	Putra	1	4	chanting makes happy provides wealth, putra sampat, etc shresta vara. 9th ruk chanted To attain pashu, Putra, Dhana etc wealth the power ful person in Yuddha
		1	114	vidya, wealth, offspring
		1	141	for getting obedient and energetic son the receptacle learning and other merits
		1	1	Mantra with Agni Sthapana – get veera Putra
		2	32	Shukla Paksha Shashti, Homa with Ajya & Ksheeranna, consuming remaining food attains good offspring.
		5	46	.In this ruk requesting wives of the gods, for the protection of vigorous offspring and abundant food
		6	3	Chanting daily and conducting Aajya Homa, person get Rupavati, Dharmistha santati.

		7	1	As per rigvidhana this Sukta is useful for Ajya Japa to attain Putra, Ayu, Arogya and Sukha.
		8	12	Pathana of above ruk and sparshana with nabhi – Ayu vruddi for pati and increases 100 children
		8	71	Chanting of this ruk to pray god Surya achieves shatrujaya and Santati labh
23	Rakashasa Bhada	1	22	prevents fro Rakashasa Bhada
		6	48	Japa of above Sukta if done by holding truna and visarjana in jala – achieves all phala and removes shatru, rakshasa bhaya
		7	13	Japa in sandhyakala of above ruk prevents rakshasa bhada
		7	104	After doing Japa of 3 rd ruk, if Dana is given to to Bhrahmana one can become Sarva Shastra sampanna.
		8	17	Doing Puja of vaishva deva with above Ruk prevents bhuta, roga and achieve sukha
		9	88	Daily Chanting of Rakshohanam sukta and performing Homa and doing Ajya Ahuti useful in Shanty Karma, Havishvanti sukta chanting daily for 6 months seeing surya Removes kutsitanna dosha, vaishvanara vidye will become vasha.
		1	133	Destroys Rakshasa.
24	Rogahara	1	35	clearing the diseases.
		1	50	Get ride from disease
		1	101	Japa for 3 nights Prevents du Svapna, homa cures all the disease
		1	181	Chanting during Bhojana Kala attains good food, dose not get any disease due to food, even poison converts into food. Food consumed without speaking, clean, shanta mana dose not get any disease
		2	33	Person suffuring with Sever Disease on Krishna Paksha Caturdashi, doing Ajya and Havi Homa, worshiping Rudra and consuming remaining food with in one mont get releaved from diseases and death
		5	18	Pathana by diseased person cures disease.

		7	51	This above mentioned sukta pathana at morning time useful for shatru nasha and roga nasha
25	Sandhyavandhana	1	35	useful during Sandhyavandana for giving Arghya to Surya
26	Santana and Sampat, deerghayu	1	30	Santana and Sampat, deerghayu
27	sarva sukha	2	12	1 Day achive wealth, 2 days special siddi, 3 day Health, 4 days more food, 5 day – Brahma Varcas, 6 day – Ayu, 7 day – achive offspring, 8 days – Pusti
		2	23	Sukta Japa – Attains sarva Sukha and Sarva Kama Siddhi
		3	62	all benefits
		5	38	This sukta is useful to pray the God indra and helps to achieves mahat sukha
		6	69	Chanting of this sukta helps to achieve all the desire.
		6	74	Chanting of these Mantra removes all the Papa, Abhishapa and kukarma person attains shuddi
		8	32	Chanting of this Ruk 1 st to 5 th before bhojana helps to attain Sarva Kama and Removes all the Papa.
		10	97	Using this Mantra Charu homa if done daily for 6 Months prevents diseases. Also Prevents shatrukruta oshadi prayoga effect if pathana done for 7 nights pathana.
28	Shapahara	10	35	Doing Nitya Japa with this sukta helps to remove all the Shapa
29	Shuchitva	5	51	daily pathana of 15 th ruk after doing shuchi karma attain suchitva always. In this sukta 15 th RUK to 20 th RUK are useful in 6 th day of Shashthyaha Yaga.
30	Somarasa	1	27	while collecting somarasa
31	Somayaga	1	1	Longlife, Useful in Soma Yaga
		1	2	Somayaga
		1	40	Somayaga, achieve sukha
32	svasthyayana	1	84	Svasthyayana

33	vak dosha	8	100	1 st two ruk chanting during Gouri pooja makes samskara of vak and prevents asat vani dosha.
34	Vidya	1	114	vidya, wealth, offspring
35	vigour, progeny and long life	1	23	praying agni for providing vigour, progeny and long life
36	Vishahara	1	191	prevents the toxic effect of Snake bite or due to Drusti Dosha. Also reduces the poison due to Saeesrupa, Scorpion etc or pison due to food. Also Japa of this sukta is benifitial in achieving intellect, wealth, child, fortune, health, nourishment, education and fame.
		10	189	This Sukta is useful for avoiding Sarpa Bhada.
37	Yuvavastha	1	112	3 to 5 Yuva avasta and deergayu, destroys papa

Above are the observation made in Rigveda Samhita

Table No 12

Consolidate References of Daivavyapashraya in Rigveda

Sl	Indication	No
1	Deergayu	13
2	Putra	10
3	Sarva Sukha	8
4	Medha	7
5	Rakashasa Bhada	7
6	Rogahara	7
7	Dusvapnanashana	5
8	Garbharaksha	4
9	Papa Nasha	4
10	Somayaga	3
11	Moksha	2
12	Oushadhalabha	2
13	Prasava	2
14	Protection Of Ahara Dhanya, Place Of Residence, Fear From The Enemy.	2

15	Vishahara	2
16	Ajeerna	1
17	Asatya Dosha	1
18	Asthi And Charma Dosha	1
19	Bala	1
20	Dundubi	1
21	Dura Desha Gamana	1
22	Garbhadhana	1
23	Hrudroga	1
24	Kshayaroga	1
25	Mahodara, Papa Nasha, Deerghayu	1
26	Mrutyubhaya Nasha	1
27	Prevents Roga	1
28	Sandhyavandhana	1
29	Santana And Sampat, Deerghayu	1

30	Shapahara	1
31	Shuchitva	1
32	Somarasa	1
33	Svasthyayana	1

34	Vak Dosha	1
35	Vidya	1
36	Vigour, Progeny And Long Life	1
37	Yuvavastha	1

To treat Ajeerna (no=1), Asatya Dosha (n=1), Asthi And Charma Dosha (n=1), to increase Bala (n=1), to obtain deerghayu (n=13), to prevent the effect of Agantu karana (n=1)Dura Desha Gamana to prevent dusvapna (n=5), Garbhadhana & Garbha Samskara (n=6), to initiate Prasana (n=2), to treat hrudroga (n=1), to treat Kshayaroga (n=1), to increase medha (n=7), Medha (n=7), to remove Vak Dosha (n=1), to get vidya (n=1) to get putra (n=10), to get Santana And Sampat, Deerghayu (n=1),

To prevent effect of Rakshasa (n=7), vishahara suktha (n=3), somayaga (n=4), to achieve Sarva Suktha (n= 8), to reduce papa (n=5) to reduce Mahodara, Papa Nasha and to get Deerghayu (n=1), to get Moksha (n=2) Mrutyubhaya Nasha (n=1), to get Oushadhalabha(n=2), Prevents Roga(n=1) Protection Of Ahara Dhanya, Place Of Residence, Fear From The Enemy(n=2), Rogahara (n=7), Sandhyavandhana(n=1), Shuchitva(n=1), Svasthyayana(n=1), to get Vigour, Progeny And Long Life (n=1), to get Yuvavastha(n=1)

ATHARVA VEDA

1st SUKTA

MEDHA SUKTA

Rushi – Atharva, God Vacaspati, related to Vak Shakti, Chanda used for writing is Anustup, 4 catuspada Virat Urobruhati

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः । वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ॥१॥ इहैवाभि वि तनूभे आर्त्नी इव ज्यया । वाचस्पतिर्नि यच्छतु मय्येवास्तु मयि श्रुतम् ॥३॥ उपहूतो वाचस्पतिरुपास्मान् वाचस्पतिर्ह्ययताम् । संश्रुतेन गमेमहि मा श्रुतेन वि राधिषि ॥४॥

In this sukta prayed for Vachaspati which bear, wear, and comprise the entire world of forms in existence are the three seven considered to be lord of speech, awareness, and the phenomenal universe prayed for all forms of knowledge. Vachaspati, source of wisdom, power, money, and value. Prayed for both instructor and the student, in the process of learning and teaching, be at the optimal tension of joyful instruction, lead the discipline.

UTILITY

Manana of This Sukta is helpful for achieving Jnana, increase memory, grasping capabilities, power of intuition, and overall intelligence. Hence this sukta is beneficial for the students who study Veda and this also provides the knowledge of sapta padartha. Also it can be chanted during Pushpabhisheka for the King. This sukta recitation by the devout, this can inculcate even in their new-borns supreme intellectual abilities.²³

2 SUKTA

VIJAYA SUKTA – AGAINST INJURY FROM THE DISEASE

विद्वा शरस्य पितरं पर्जन्यं भूरिधायसम् । विद्मो ष्वस्य मातरं पृथिवीं भूरिवर्षसम् ॥१॥ ज्याके परि णो नमाश्मानं तन्वं कृधि । वीडुर्वरीयोऽरातीरप द्वेषांस्या कृधि ॥२॥ वृक्षं यद्वावः परिष्वजाना अनुस्फुरं शरमर्चन्त्यभुम् । शरुमस्मद्यावय दिद्युमिन्द्र ॥३॥ यथा द्यां च पृथिवीं चान्तस्तिष्ठति तेजनम् । एवा रोगं चास्रावं चान्तस्तिष्ठतु मुञ्ज इत् ॥४॥

Here father of the wave, Parjanya, breadwinner, mother well Prithivi prayed for strength, drive away the distant evil and full of hatred. Also during fight Munja herb keeps between sickness and dysentery.

UTILITY

Not present in Paippalada Brahmana, but 5,6Ruk are commonly referred as Sangramika Mantra to avoid wounds by arrows, also for the purpose of healing of wound as Upakrama and considered to belong to Mahashanti by name Aparajita Ghana. 7th and 8th Ruk found in Paipp (xix). This is useful in Mutratisara for by Koushika Sutra doubtful, however Bloomfield interpret as diarrhoea.²⁴

3RD AROGYA SUKTA

विद्वा शरस्य पितरं पर्जन्यं शतवृष्यम् । तेना ते तन्वे शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥१॥ विद्वा शरस्य पितरं मित्रं शतवृष्यम् । तेना ते तन्वे शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥२॥ विद्वा शरस्य पितरं वरुणं शतवृष्यम् । तेना ते तन्वे शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥३॥ विद्वा शरस्य पितरं चन्द्रं शतवृष्यम् । तेना ते तन्वे शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥४॥ विद्वा शरस्य पितरं सूर्यं शतवृष्यम् । तेना ते तन्वे शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥५॥

In this sukta father of the **tree**, Parjanya father of the **tree**, Mitra, Varuna and sun and Moon the father of the shaft for health, make body free from old.²⁵

UTILITY

These Mantras are considered as the Gana Mantra which are helpful for achieving the Arogya of Vruksha and Vanaspati. Here the truna Vishesha Shara is described. In this sukta 5 Pita are explained – Parjanya – provide rain, Mitra – provide Prana Vayu, Varuna – god of Jala, Chandra – King of Moon, Surya – god of life

MUTRA DOSHA NIVARANA SUKTA

यदान्त्रेषु गवीन्योर्यद्वस्तावधि संश्रितम् । एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥६॥

प्र ते भिनद्धि मेहनं वर्त्रं वेशन्त्या इव । एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥७॥ विषितं ते वस्तिबिलं समुद्रस्योदधेरिव एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥८॥ यथेषुका परापतदवसृष्टाधि धन्वनः । एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥९॥

In this Sukta Mutra which is prepared from Pakvashaya, Gavini and Basti come out of the body through urethra just like water come out of dam, ocean or pond. How arrow go out of the body with high speed similarly urine come out of the body.

UTILITY: This sukta is useful against obstruction of Urine.²⁶

4TH, 5TH AND 6TH SUKTA

APAM BHESHAJA (JALA CHIKITSA SUKTA)

अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् । पृञ्चतीर्मधुना पयः ॥१॥ अमूर्या उप सूर्ये याभिर्वा सूर्यः सह । ता नो हिन्वन्त्वध्वरम् ॥२॥ अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः । सिन्धुभ्यः कर्त्वं हविः ॥३॥ अप्स्वन्तरमृतमाप्सु भेषजम् । अपामुत प्रशस्तिभिरश्वा भवथ वाजिनो गावो भवथ वाजिनीः ॥४॥

In this sukta river is described which is part of a ceremony to heal sick kine and of a good fortune ceremony.

UTILITY: The hymn is not found in Paippalada, it and the two that next follow are reckoned by Koushika to both *Shanti Gana*, *Apam Sukta* or water-hymns, applied in various ceremonies; and by some to the *salila gana*.

आपो हि ष्टा मयोभुवस्ता न ऊर्जे दधातन महे रणाय चक्षसे ॥१॥ तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ आपो जनयथा च नः ॥३॥ ईशाना वार्याणां क्षयन्तीश्चर्षणीनाम् । अपो याचामि भेषजम् ॥४॥

शं नो देवीरभिष्टय आपो भवन्तु पीतये शं योरभि स्रवन्तु नः ॥१॥ अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा अग्निं च विश्वशंभुवम् ॥२॥ आपः पृणीत भेषजं वरूथं तन्वे मम ज्योक्च सूर्यं दृशे ॥३॥

शं न आपो धन्वन्याः शमु सन्त्वनूप्याः शं नः खनित्रिमा आपः शमु याः कुम्भ आभृताः शिवा नः सन्तु वार्षिकीः ॥४॥

In this sukta water is compared for mother, water which is purified by sun good for health, water is oushadha, amruta, because of its good quality horse and cows becomes stronger. Water quality changes which is treated with sunrays. Water which is having moment and devoid of moment quality is different. Water also carries honey I.e flowers and pollen and content of trees. The qualities of water are differet which is treated with animals which come for drinking water. Water itself is amruta and kalyanakari Utility: Not present in Paippa in cluded in Shanti Gana as per koushika sutra recited in ceremony of good fortune. 5th and 6th are known as Sambhumayobhu, useful in house building ceramoney.²⁷

11th SUKTA NARI SUKHA PRASUTI SUKTA

वषट्ते पूषन् अस्मिन्सूतावर्यमा होता कृणोतु वेधाः ।सिस्रतां नार्यृतप्रजाता वि पर्वाणि जिहतां सूतवा उ ॥१॥ चतस्रो दिवः प्रदिशश्चतस्रो भूम्या उत ।देवा गर्भं समैरयन् तं व्यूर्णुवन्तु सूतवे ॥२॥

सूषा व्यूर्णोतु वि योनिं हापयामसि ।श्रथया सूषणे त्वमव त्वं बिष्कले सृज ॥३॥ नेव मांसे न पीवसि नेव मज्जस्वाहतम् ।अवैतु पृश्नि शेवलं शुने जराखत्तवेऽव जरायु पद्यताम् ॥४॥ वि ते भिनद्धि मेहनं वि योनिं वि गवीनिके ।वि मातरं च पुत्रं च वि कुमारं जरायुणाव जरायु पद्यताम् ॥५॥ यथा वातो यथा मनो यथा पतन्ति पक्षिणः । एवा त्वं दशमास्य साकं जरायुणा पताव जरायु पद्यताम् ॥६॥

Here god Agni who is considered to be Jata veda – who makes srusti properly, Paramestin – who got the state of samadhi, Tanuvashin – who has control over Indriya and Mana, Nrucaksha – provides Dharma Margha, Deva – Prakashamana, Agni – who removes Andhakara. God is prayed for permitting the woman, rightly engendered, be relaxed; permit her joints cross aside so as to birth. God prayed for uncloser *Yoni*. Not because it had been stuckin the flesh, now no longer withinside the fat, now no longer because it had been withinside the marrows, allow the noticed slimy afterbirth come down, for the canine to eat; allow the afterbirth descend. I split apart thy urinator, apart the *yonis* apart the twogroins, apart both the mother and the child, apart the boy from the afterbirth; let the afterbirth descend.

UTILITY: Useful for safe delivery.²⁸

12TH YAKSHMA NASHANA SUKTA

जरायुजः प्रथम उस्त्रियो वृषा वाताभ्रजा स्तनयन् एति वृष्ट्या । स नो मृडाति तन्व ऋजुगो रुजन् य एकमोजस्त्रेधा विचक्रमे ॥१॥ अङ्गेऽङ्गे शोचिषा शिश्रियाणं नमस्यन्तस्त्वा हविषा विधेम । अङ्गान्त्समङ्गान् हविषा विधेम यो अग्रभीत्पर्वास्या ग्रभीता ॥२॥ मुञ्च शीर्षक्त्या उत कास एनं परुष्परुराविवेशा यो अस्य । यो अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्सचतां पर्वतांश्च ॥३॥ शं मे परस्मै गात्राय शमस्त्ववराय मे । शं मे चतुर्भ्यो अङ्गेभ्यः शमस्तु तन्वे मम ॥४॥

In this sukta Sun whomakes clouds with Vayu responsible for the rain, moves in sky and removes Dosha and Provides Sukha for all the body part. Prayed him to remove head ache, cough etc,
UTILITY: It is present in Takmanashana Gana and Useful in healing ceremony against disease arising from hurtful changes of wind, bile, or phlegm, and against bad weather *durdina*.²⁹

17TH RUDHIRA SRAVA NIVRURRTNA DHAMANI BANDANA SUKTA

अमूर्या यन्ति योषितो हिरा लोहितवाससः । अभ्रातर इव जामयस्तिष्ठन्तु हतवर्चसः ॥१॥ तिष्ठावरे तिष्ठ पर उत त्वं तिष्ठ मध्यमे । कनिष्ठिका च तिष्ठति तिष्ठादिद्धमनिर्मही ॥२॥ शतस्य धमनीनां सहस्रस्य हिराणाम् । अस्थुरिन् मध्यमा इमाः साकमन्ता अरंसत ॥३॥ परि वः सिकतावती धनूर्बृहत्यक्रमीत् । तिष्ठतेलयता सु कम् ॥४॥

Blood which is red circulating all over the body through artery, when ever it got injured we need to stop the bleeding. The vessels which are superficial or deep, small or big need to be stopped.

UTILITY: It is useful to stop the flow of blood as result of a knife wound and the like, and also of disordered menses.³⁰

22ND HRUDROGA KAMALA NASHANA SUKTA

अनु सूर्यमुदयतां हृद्योतो हरिमा च ते । गो रोहितस्य वर्णेन तेन त्वा परि दध्मसि ॥१॥ परि त्वा रोहितैर्वर्णेर्दीर्घायुत्वाय दध्मसि । यथायमरपा असदथो अहरितो भुवत् ॥२॥ या रोहिणीर्देवत्या गावो या उत रोहिणीः । रूपंरूपं वयोवयस्ताभिष्ट्वा परि दध्मसि ॥३॥ शुकेषु ते हरिमाणं रोपणाकासु दध्मसि । अथो हारिद्रवेषु ते हरिमाणं नि दध्मसि ॥४॥

Prayed for reducing Hrudyaoma and Halima, like it get covered behind the sun. The cow which are Rohita varna and Sun rays which are red makes person devoid of the disease, disease and removes Halima which makes person yellow colour.

UTILITY: this sukta is useful for treating Hrudroga.³¹

23RD AND 24TH SHVETA KUSTHA NASHANA SUKTA

नक्तंजातासि ओषधे रामे कृष्णे असिक्नि च । इदं रजनि रजय किलासं पलितं च यत् ॥१॥ किलासं च पलितं च निरितो नाशया पृषत् । आ त्वा स्वो विशतां वर्णः परा शुक्लानि पातय ॥२॥

असितं ते प्रलयनमास्थानमसितं तव । असिक्नी अस्योषधे निरितो नाशया पृषत् ॥३॥

अस्थिजस्य किलासस्य तनूजस्य च यत्त्वचि । दूष्या कृतस्य ब्रह्मणा लक्ष्म श्वेतमनीनशम् ॥४॥ सुपर्णो जातः प्रथमस्तस्य त्वं पित्तमासिथ । तदासुरी युधा जिता रूपं चक्रे वनस्पतीन् ॥१॥ आसुरी चक्रे प्रथमेदं किलासभेषजमिदं किलासनाशनम् । अनीनशक्किलासं सरूपामकरत्वचम् ॥२॥ सरूपा नाम ते माता सरूपो नाम ते पिता । सरूपकृत्वमोषधे सा सरूपमिदं कृधि ॥३॥ श्यामा सरूपं करणी पृथिव्या अध्युद्भृता । इदमूषु प्र साधय पुना रूपाणि कल्पय ॥४॥

In this suktha the terms Rama and Krushna are used to indicate medicine. Mentioned as the Asura-woman first made this remedy for leprous spot, this effacer of leprous spot and it has made the leprous spot disappear, has made the skin uniform.

UTILITY: this sukta is useful for treating Shveta Kustha³²

25TH JVARA NASHAKA SUKTA

यदग्निरापो अदहत्प्रविश्य यत्राकृण्वन् धर्मधृतो नमांसि । तत्र त आहुः परमं जनित्रं स नः संविद्वान् परि वृङ्ग्धि तक्मन् ॥१॥ यद्यर्चिर्यदि वासि शोचिः शकल्येषि यदि वा ते जनित्रम् । हूडुर्नामासि हरितस्य देव स नः संविद्वान् परि वृङ्ग्धि तक्मन् ॥२॥ यदि शोको यदि वाभिशोको यदि वा राज्ञो वरुणस्यासि पुत्रः । हूडुर्नामासि हरितस्य देव स नः संविद्वान् परि वृङ्ग्धि तक्मन् ॥३॥ नमः शीताय तक्मने नमो रूराय शोचिषे कृणोमि । यो अन्येद्युरुभयद्युरभ्येति तृतीयकाय नमो अस्तु तक्मने ॥४॥

In this sukta, prayed for avoiding fever.

UTILITY: this sukta is useful against fever, in connection with heating an ax and dipping it in hot water to make a lotion; and reckoned Present in takma nashana ghana.³³

26TH – SHARMA (SUKHA) PRAPTI SUKTA RECITING AT THE BEGINNING OF THE DAY AND WHILE SLEEPING

आरेऽसावस्मदस्तु हेतिर्देवासो असत् । आरे अश्मा यमस्यथ ॥१॥ सखासावस्मभ्यमस्तु रातिः सखेन्द्रो भगः सविता चित्राधाः ॥२॥ यूयं नः प्रवतो नपान् मरुतः सूर्यत्वचसः शर्म यच्छथ सप्रथाः ॥३॥ सुषूदत मृडत मृडया नस्तनूभ्यो । मयस्तोकेभ्यस्कृधि ॥४॥

UTILITY: This sukta is useful for the students in the rite of entrance on study, during upakarma samskara for Aajya Homa it is useful.³⁴

27TH SUKTHA – SVASTHYAYANA SUKTA

अमूः पारे पृदाकस्त्रिषप्ता निर्जरायवः । तासां जरायुभिर्वयमक्षयावपि व्ययामस्यघायोः परिपन्थिनः ॥१॥ विषूच्येतु कृन्तती पिनाकमिव बिभ्रती । विष्वक्पुनर्भुवा मनोऽसमृद्धा अघायवः ॥२॥ न बहवः समशकन् नार्भका अभि दाधृषुः। वेणोरद्गा इवाभितोऽसमृद्धा अघायवः ॥३॥ प्रेतं पादौ प्र स्फुरतं वहतं पृणतो गृहान् । इन्द्रान्येतु प्रथमाजीतामुषिता पुरः ॥४॥

UTILITY: Useful for all the Swasthyayana Karma.³⁵

28TH RAKSHOGHNA SUKTA

उप प्रागाद्देवो अग्नी रक्षोहामीवचातनः । दहन् अप द्वायाविनो यातुधानान् किमीदिनः ॥१॥ प्रति दह यातुधानान् प्रति देव किमीदिनः । प्रतीचीः कृष्णवर्तने सं दह यातुधान्यः ॥२॥ या शशाप शपनेन याघं मूरमादधे) या रसस्य हरणाय जातमारेभे तोकमत्तु सा ॥३॥ पुत्रमत्तु यातुधानीः स्वसारमुत नप्यम् । अधा मिथो विकेश्यो वि घ्नतां यातुधान्यो वि तृह्यन्तामराय्यः ॥४॥

UTILITY: These sukta is useful in Rakshoghna karma

30th , 35th Deerghayu Prapti Sukta – during reception of Vedic Students- Upanayana, Mahashanti rites and in Pushpabhisheka

विश्वे देवा वसवो रक्षतेममुतादित्या जागृत यूयमस्मिन् । मेमं सनाभिरुत वान्यनाभिर्मेमं प्रापत्पौरुषेयो वधो यः ॥१॥ ये वो देवाः पितरो ये च पुत्राः सचेतसो मे शृणुतेदमुक्तम् । सर्वेभ्यो वः परि ददाम्येतं स्वस्त्येनं जरसे वहाथ ॥२॥ ये देवा दिवि ष्ट ये पृथिव्यां ये अन्तरिक्ष ओषधीषु पशुष्वस्वन्तः । ते कृणुत जरसमायुरस्मै शतमन्यान् परि वृणक्तु मृत्यून् ॥३॥ येषां प्रयाजा उत वानुयाजा हुतभागा अहुतादश्च देवाः । येषां वः पञ्च प्रदिशो विभक्तास्तान् वो अस्मै सत्रसदः कृणोमि ॥४॥³⁶

यदाबध्नन् दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः । तत्ते बद्राम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय ॥१॥ नैनं रक्षांसि न पिशाचाः सहन्ते देवानामोजः प्रथमजं ह्येतत् । यो बिभर्ति दाक्षायणं हिरण्यं स जीवेषु कृणुते दीर्घमायुः ॥२॥ अपां तेजो ज्योतिरोजो बलं च वनस्पतीनामुत वीर्याणि । इन्द्र इवेन्द्रियाण्यधि धारयामो अस्मिन् तद्दक्षमाणो बिभरद्विरण्यम् ॥३॥ समानां मासामृतुभिष्ट्वा वयं संवत्सरस्य पयसा पिपर्मि । इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहणीयमानाः ॥४॥

In this sukta, God Vasus will be prayed, to protect against weapon and avoid the hundred other deaths. Utility: to protect one self from the rakshasa, this Sukta is useful.

2ND KHANDa

2nd Sukta 02

UTILITY: In Ayushya karma, this sukta processed Sthali Paka with 3 Gruta pinda should be consumed. Also useful in Upanayana Karma for Ajya Homa.

3rd SUKTA – Aasrava Bheshaja SUkta

अदो यदवदावत्य वत्कमधि पर्वतात् तत्ते कृणोमी भेषजं सुभेषजं यथाससी। आदङ्ग कुविदङ्ग शतं या भिषजानी ते तेषामसी त्वमुत्तम मनास्रावं अरोगणं नीचैः खनन्त्यासुर अरुस्नानमिदम् महत् तदास्रावस्य भेषजं तदु रोगमनीनशत्। उपजीक उद्भरन्ती समुद्रादधि भेषजं नीचैः तदास्रावस्य भेषजं तदु रोगमनीनशत्। अरुस्नानमिदम् महत् पृथिव्यां अध्युद्भृतं तदास्रावस्य भेषजं तदु रोगमनीनशत्। शं नो भवन्त्वप शिवाः इन्द्रस्य वज्रो अप हन्तु रक्षसा आरद् विसृष्टा इषवः पतन्तु रक्षसां

For healing of diseases like wound, Jwara, atisara, Atimutra. employs it only once (25. 6), in a healing rite for various disorders and wounds (*jvarātīsārātīmūtranādīvraṇeṣu*, comm.), with i. 2

4TH SUKTA – DEERGAYU PRAPTI SUKTA

दीर्घायुत्वाय बृहते रनायरिष्यन्तो दक्षमाणाः सदैव मणि निष्कन्ध दूषण जङ्गिडं बिभ्रुमो वयं। जङ्गीडो जम्भाद् विशराद् विष्कन्ध अदभिशोचनात् मणिः सहस्रवीर्यः परीणः पातु विश्वतः। अयं विष्कन्धो सहते अयं बाधते अत्रीनः अयं नो विश्वभेषजं जङ्गीड पात्वहसः। देवैदत्तेन मणिना जङ्गेडेन मयोभुव विष्कन्धं सर्वरक्षांसी व्यायामो सहामहो शनस्च मा जङ्गेडश्च विष्कनदादभि रक्षतां अरण्यादन्य आभ्रुतः कृष्या अन्यो रसेब्यः। कृत्यादूषीरयम् मनीरथो अरातिदूषिही अथो सहस्वञ्जडि गह् प्र ण आयूंषि तरीषात्

In this sukta, in order to length of life, to great joy, avoiding harm, to make person all the time capable Jangidha and Vishkinda herb. Jangida protect us about on every side by Sahasra Veerya, and This one overpowers the *Vishkinda*.

Utility: This sukta is useful while administering Sarva Bhaishajya, i.e Aplavana, Avasecana and Payana etc. Also useful while tieing mani this sukta should be chanted

UTILITY: This sukta is useful in Putra Janana Karma – Shanti Oushadhi Sahita Abhisheka Karma for Vandya. ³⁸

7TH SUKTA

श्रेष्ठं यविष्ठ भारताऽग्नें द्युमन्तमा भरं । वसो पुरुस्पृहं रुयिम् ॥१॥ मा नो अरातिरीशत देवस्य मर्त्यस्य च । पर्षि तस्यां उत द्विषः ॥२॥ विश्वा उत त्वया वयं धारा उदुन्या इव । अति गाहेमहि द्विषः ॥३॥ शुचिः पावक वन्द्यो ऽग्नें बृहद् वि

रौचसे । त्वं घृतेभिराहुंतः ॥४॥ त्वं नो असि भारताऽग्नें वृशाभिरुक्षभिः । अष्टापदीभिराहुंतः ॥५॥
द्रवन्नः सर्पिरांसुतिः प्रतो होता वरेण्यः । सहसस्पुत्रो अद्भुतः ॥६॥

Utility: This Sukta is Useful for Sarva Sampat Karma, during tieing of Vasita Hiranya Yugma Kshushna Mani. This helpful to protect from Rakshasa, prevents Jvara etc Upadrava. Also Prashana of Sarupa Odana with Purushakruti leha for 12days for Ayushkama. In Upanayakarma for Ajya Homa to attain Ayu this sukta is useful.

8TH SUKTA – KSHETREEYA ROGA NASHAKA SUKTA

उदगातं भगवती विद्युतो नाम तारके वि क्षेत्रीयस्य मुञ्जमधम् पशुमुत्तमं अपेयं रात्रुच्यत्वा पोच्छन्त्वा भिकृत्वरीः
वीरुत क्षेत्रियन्नशान्यप क्षेत्रियमुच्यतु बभ्रो अर्जुन कण्डस्य यवस्य ते पलाल्य तिलस्य तिलपिञ्ज
विरुत् क्षेत्रेयनशान्यप क्षेत्रियमुच्यतु नमस्ते लाङ्गलेभ्यो नमः सन्देशेभ्यो नमः क्षेत्रस्य पतये
विरुत् क्षेत्रेयनशान्यप क्षेत्रियमुच्यतु

Present in Tkma – Jwara Nashaka gana useful in healing ceremony against Kulagata Kusta, Kshaya and Grahani Roga³⁹

9TH SUKTA – DEERYAYU PRAPTI

दश वृक्ष मुञ्जेमन् रक्षसो ग्राह्य अधी यैनं चाग्राह पर्वसु अथो येन वनस्पथे जीवानां लोकमुन्नय। आगदुदगादयं जीवानां
व्रतमुष्यगात् अभूद् पुत्राणां पिता नृणां च भगवत्तमः। आधीतीर्ध्यागादयमधि जीवपुरा अगन् शतं ह्यस्य भिषजः
सहस्रमुत वीरुधः। दीवस्ते चीतीमविदन ब्रह्मणा उत वीरुधः चीती ते विश्वे देवा अविदन् भूम्यामधि। यस्चकार स
निष्करत् स येवा सुभिषक् तमः स येव तुभ्यं भेषजानी कृन्वद् भिषजा शुचि।

Here ten trees, are protected from the demon, and seizure. While tying Mani for achieving long life, included under Takma Nasha Gana. ⁴⁰

11TH SUKTA – SHREYA PRAPTI SUKTRA

दूष्य दुषिरसी हेत्य हेतेरसी मेन्य मेनीरसी आप्नुही श्रेयाम् समति समं क्राम । स्रक्तयोअसी प्रतिसरो असी
प्रत्यभिचरणो असी आप्नुहि श्रेयाम् समति समं क्राम। प्रति तमभि चर यो असमान् द्वेषी यं वयं द्विष्मः आप्नुहि श्रेयाम्
समति समं क्राम । सुरीरसी वर्चोध असि तनुपानो असि आप्नुहि श्रेयाम् समति समं क्राम। शुक्रो असि भ्राजो असि
स्वरसी ज्योतिरसी आप्नुहि श्रेयाम् समति समं क्राम ।

Utility: Chanting of this sukta along with mani dharana removes the effect of black magic⁴¹

13TH DEERGHAYU PRAPTI SUKTA

आयुर्दा अग्ने जरसं वृणानो घृतप्रतीको घृतप्रुष्टो अग्ने घृतं पीत्वा मधुं चारु गव्यं पितवे पुत्रानभि रक्षताधिमं। परि धत्त धत्त नो वर्चसेम जरामृत्युं कृणुत दीर्घ आयुः बृहस्पतिः प्रायस्चद् वास एतत् सोमाय राज्ञे परीधातव। परीदं वासो अधिथाः स्वस्तये अभूर्गुष्ठीना अभिषस्तिपा शतं च जीव शरदः पुरूच्द् रायस्च पोषरुपसंययस्व। येयेष्मानम तिष्ठाष्म भवतु ते तनूः कृण्वन्तु विश्वे देव आयुष्टे शारदः शतं। यस्य ते वासः प्रथमवास्यं हरामस्तं त्वा विश्वे अवन्थु देवाः तं त्वा भ्रातरः सुवृध वर्धमानं अनु जायन्तां बहवः सुजातं। येयेष्मानम तिष्ठाष्म भवतु ते तनूः कृण्वन्तु विश्वे देव आयुष्टे शारदः शतं। यस्य ते वासः प्रथमवास्यं हरामस्तं त्वा विश्वे अवन्थु देवाः तं त्वा भ्रातरः सुवृध वर्धमानं अनु जायन्तां बहवः सुजातं।

In this Suktha Agni is prayed for providing Deerghayu. Utility: For the welfare and long life of an infant while wearing new cloths etc this sukta will be chanted.⁴²

14TH SUKTA – DASYU NASHANA SUKTA

निः सालं धृष्णु धिषनमेकवाध्यं जिघत्स्वं सर्वाश्च अण्डस्य नप्त्यो नाशयमः सदन्वाः। निर्वो गोष्टदजामसी निरक्षां निरुपानसात् निर्वो मगुन्ध्य दुहितरो गृहेब्यस्च अतयामहे। असो यो अधराद् गृहस्तन्न संत्वरय्यः तत्र सेदिर्नुच्यत सर्वत् च यातुधान्यः। भूतपतिर्निरजत्व इन्द्रचेतः सदान्वाः गृहस्य बुध् आसीनास्ते इन्द्रो वज्रेनाधि तिष्ठतु। यदि स्त क्षेत्रीयानं यदि व पुरुषेषिताः यदि स्त दुस्युभ्यो जाता नश्यतेतः सदन्वाः। परी धामान्य असामार्षुगष्ट अमिवसरन् अजैषं सर्वानाजीन् वो नश्यतेतः सदन्वाः।

Utility: This sukta can be recited during Stri karma to prevent abortion.⁴³

15TH SUKTA – ABHAYAPRAPTI SUKTA

यथा द्वोस्व पृथिवी च न बिभीतो न रिष्यतः येवा मे प्राण मा बिभेः। याथःच रात्रि च न बिभीतो न रिष्यतः येवा मे प्राण मा बिभेः। याथःच सूर्य च चन्द्र च न बिभीतो न रिष्यतः येवा मे प्राण मा बिभेः। याथःच ब्रह्म च क्षत्रं च न बिभीतो न रिष्यतः येवा मे प्राण मा बिभेः। याथःच सत्यं च अनृतं च न बिभीतो न रिष्यतः येवा मे प्राण मा बिभेः। याथःच भूतं च भव्यं च न बिभीतो न रिष्यतः येवा मे प्राण मा बिभेः।

This sukta is included in Ayushya Gana and useful for achieving long life.

17TH SUKTA – BALA PRAPTI SUKTA

ओजो अस्योजो मे दाः स्वाहा। सहो असि सहो मे दाः स्वाहा बलं असि बलं मे दाः स्वाहा। आयुरस्य अयुर्मे दाः स्वाहा। श्रोत्रमसी श्रोत्रं मे दाः स्वाहा चक्षुरसी चक्षुर्मे दाः स्वाहा। परिपाणमसी परिपाणं मे दाः स्वाहा

This sukta is also included under Ayushya Gana.

25 SUKTA – PRUSHNAPARNI SUKTA

शं ना देवी प्रुष्णपण्य अंशं निरृत्या अकः उग्रः ही कण्व जम्बनि तामभक्षि सहस्वतीम्। सहमानेयं प्रथम प्रुष्णपण्यं जायत तयाः दुर्नानं शिरो वृस्त्रामि शुकुनेरीव। अरायं असृक् पावन यत् च स्पातिं जिहिर्षति गर्भदं कण्वं नाशाय प्रुष्ण पर्णी सहस्व चगिरिमेनो आ वेशय कण्वान् जीवितयोपनान् तांस्त्व दीवि प्रुष्ण पर्णय अग्निरेव अनुदाहर्निह। परास्च येनान् प्रणुद कण्वान् जीवितयोपनान् तमांसी यत्र गच्छन्ती तत् क्रव्यादो अजीगमं

Asper Weber and Grill this sukta is useful for against abortion but as per koushika brahmana – against varies evil

28TH SUKTA DEERGHAYU PRAPTI SUKTA,

तुभ्यमेव जरीमन् वर्धतामयं मेममन्ये हिंसिषु शतं ये मातेव पुत्रं प्रमान उपस्थे मित्रं येन मित्रियात् पात्वं हसः।

मित्रं येन वरुणो वा रिशाद जरा मृत्यु कृणुता संविधानो तदग्निर्होत वयुनानि विद्वान् विश्व देवानां जनिम विवक्थि। तवमीशिषे पशूनां पर्थीवानं ये जात उत वा ये जनित्राः मेमं प्राणो हासीन्मो अपनो मेमं मित्र विधिषुर्मो अमित्राः। ध्योष्वा पिता पृथिवी माता जरामृत्यु कृनुतु संविधानो यथा जीव अधितेरुपस्ते प्राणापानाभ्यां गुपितः शतं हिमाः। इमं अग्र आयुषे वर्चसे नय प्रिय रेतो वरुणो मित्रराजन् मातेवास्मा अदिते शमं यत् च विश्वे देवा जराधिस्तयर्थासात्

This sukta is included under Ayushya Gana, useful in Cuda Karma and Godana

29TH SUKTA – DEERGHAYUSHYA SUKTA

पार्थिवस्य रसे देवा भगस्य तन्वो बले आयुष्ममस्मा अग्निः सूर्यो वर्च आधाद् बृहस्पतिः। आयुरस्मै धेहि जात वेदः प्रजा तव्तरधिनिधेह्यस्मै रायस्पोषं सवितार सुवस्मै शतं जीवति शरदस्त्वायं। आशीर्ण ऊजमुत सौप्रजास्तं दक्षं धत्त द्रविणं सचेतसो जयं क्षेत्राणि सहसाय इन्द्रं कृणवानो अन्यान धरन्त सत्पतान्। इन्द्रेण दन्तो वरुणेन शिष्टो मर्दुभिरुग्रं प्रहितो न आगन् एष वां ध्यवप्रुथिवी उपस्थे मा क्षुधन्म तृषत्। ऊउर्जमस्म ऊर्जस्वती धत्तं पयो अस्मै

पयस्वती धत्तं ऊर्जमस्मै ध्यवप्रुथिवि अधातं विश्वे देव मरुत ऊर्जम् आपः। शिवाम्भिष्टे हृदयं तर्पयन्मनमीवो मोदिषीष्टाः सुवर्चाः सवासीनो पिबता मन्यमेतं अश्विनो रूपं परिधाय मायां। इन्द्र येत ससृजे विद्धो अज्ञं ऊर्जा स्वधामजरं स ता येषः तया त्वा जीव शरदः सुवर्चा माता आ सुसोद् भिषजस्ते अक्रन्

As per Koushikeeya Brahmana for healing thirst, useful in Cuda karma and Godhana

31ST AND 32ND SUKTA

इन्द्रस्या या महि दृषत् क्रिमेर् विश्वस्य तर्हनी तया पिनष्मि स कृमीन् द्रुषदा कल्वो इवा। दृष्टं अदृष्टं अत्रुहमथो कुरुमत्रुहम् अलान्दुन्त सर्वान् चलुनान् किर्मीन् वचसा जम्भयामसि। आलान्दून् हन्मि महता वधेन दून अदून अरसा अभूवन् शिष्टा अनिष्टान् नि तिरामि वाच यथा कृमीणां नकिरुच्यशातै। अन्वान्त्र्यं शीशन्य अथो पर्ष्येयं कृमीन् अवस्कवं वध्वरं कृमीन् वचसा जम्भयामसी। ये क्रिमयह पर्वतेषु वनेषु औषधीषु पशुश्वप्सा अन्तः ये अस्माकं तन्वमाविमिशुः सर्वं तद्धृन्नि जानमि कृमीणां। उधन्नादित्य कृमीन् हन्तु निम्रोचन् हन्तु रश्मिभिः ये अन्तः कृमयो गवी। विश्वरूपं चतुरक्षं कृमिन् सारङ्गं अर्जुनं श्रुणाम् यस्य पृष्ठी रपि वृश्चामि यत् चिरः। अत्रिवद् वः कृमयो हन्मी कण्ववज्जमदग्निवत् अगस्तस्य बृह्मणा सं पनश्यहम् कृमीन्। हतो राज क्रिमिनामुतेशाम् स्थापतिर्हतः हतो हतमात कृमिर्हतभ्रात हतस्वसा। हतासो अस्य वेशसो हतासः परिवेशसः हथो ये क्षुल्लका इव सर्वे ते क्रिमयो हताः। प्र ते श्रुणामि शृङ्गे याभ्यां वितुदायसी भिनम्हि ते कुषुम्भं यस्ते विषधानः॥

31st sukta is named as Krimijambhana Sukta for treating worm in human and 32nd for treating krimi in cattle. 33rd SUKTA – Yakshma Nibarhana Sukta, included in Ayushya Ghana, useful for healing.

TRUTEEYA KHANDA⁴³

7th YAKSHMA NASHAKA SUKTA

हिरण्यस्य रघुष्यधो अधि शीर्षाणि भेषजं स क्षेत्रीयं विषाणय विशूचि नामनि नशत्। अनु त्वा हरिणो वृषा पध्विस्व चतुर्भिर् अक्रमीत् विषाणे विष्यं गुष्पितं यदस्य क्षेत्रीयं हृदि। अदो यदवरोचते चतुष्पक्षमिवच्छिः तेन ते सर्वं क्षेत्रेयं अङ्गेभ्यो नाशयामसी। अमू ये दिवा सुभुगे विच्युतो नाम तारके वि क्षेत्रीयस्य मुञ्चताम् अधमं पाशमुतमम्। आपं इद् वा उ भेषजीरापो अमीवचातनीः आपो विश्वस्य भेषजी स्तास्त्व मुञ्चन्तु क्षेत्रीयात्। यदासुते क्रियमन्याः क्षेत्रियं त्वा व्यानशे वेदाहं तस्य भेषजं क्षेत्रीयं नाशयामि त्वत्। अपवासे नक्षत्राणां अपवास उष सामुत अपास्मत् सर्वं दुर्भूतमप क्षेत्रेयं अच्छतु

This is included in Takmanashaka Ghana useful forhealing ceremony. How ever its text does not specify the disease.

9th DUKHA NASHAKA SUKTA

कर्शफस्य विशफस्य ध्योष्पिता पृथिवी माता यथाभिचक्रा देवास्तथाप कृणुता पुनः। अश्रेष्मानो अधारयन् तथा तन् मनुना कृतं कृणुमि वधि विष्कन्धं मूषका बहो गवामिव। पिशङ्गे सूत्रे खुगलं तदा बध्नन्ति वेधसः श्रवस्यु शुष्मं काबवं वधिं क्रुनवन्तु बन्धुरः। येन श्रवस्य वत् चरथा देव एवासुरमायया शुनां कपिरीवा दूषणो बन्धुरा काबवस्य च। धृष्यै ही त्वा भत्स्यामि दूष इष्यामि काबवं उदाशवो रथा इव रपथेभिः सरिष्यथ। एकशतम् विष्कन्धानि विष्टिता पृथिवी मनु तेषां त्वं अग्र उज्जहरुर् मणिं विष्कन्ध दूषणं

This Sukta is useful for protecting against demons

11TH DEERGHAYU PRAPTI SUKTA

मुञ्चामि त्वा हविषा जीवनाय कमज्ज्यतय यक्ष्मादुत राजयक्ष्मात् ग्रहिर्जग्राह यध्येतदेनम् तस्य इन्द्राग्नी प्र मुमुक्तमेनम्। यदी क्षितयुर् यदी वा परेतो यदी मृत्योरन्तिकं नीत येव तमा हरामि निर्रूते उपस्ताद् स्पर्शमेन शतशारदाय। सहस्राक्षेन शत वीर्येण शतायुषा हविषा हर्षमेनं इन्द्रो येथिनं शरदो नयात् यति विश्वस्य दुरितस्य पारं ।शतं जीव शरधो वर्धमानः शतं हेमन्त आञ्चतमु वसन्तान् शतं त इन्द्रो अग्नि सविता बृहस्पति शतायुषा हविषाहर्ष मेनं ।इहेइव स्तं प्राण अपानो माप गतामितो युवं शरीरं अस्य अङ्गानि जरसे वहतं पुनः। जरायै त्वा परी ददामि जरायै नि धुवामि त्वा जरा त्वा भद्र नेष्ट व्य अन्ये यन्तु मृत्यवो यानहुर् इतरान्चतं। अभि त्वा जईमाहित गामुक्षनमिव रज्ज्वा यस्त्व मृत्युर् अभ्यदत्वा जायमानं सुपाशय तं ते सत्यस्य हस्ताभ्यम्मुदमुञ्चत् बृहस्पतिः

In this sukta lord Indra and Agni are prayed to release Yakshma. Useful in General healing ceremony and achieving long life. Included in Takma Nashana Ghana

23RD SUKTA – VIRA PRASUTI SUKTA

येन वेहद् बभुवित नाशयामसि तत् त्वत् इदं तद् अन्यत्रं त्वदप दूरे नि दध्मसी। आ ते योनि गर्भ ये तु पूमन् बाण इवेषुधिम् आ वीरो अत्र जायतां पुत्रस्ते दशमास्यः। पुमांसं पुत्र जन्यं पुमान् ननु जायतां भवासी पुत्राणां माता जातानां जनाय च यान्। यानि भद्राणि बीजानि ऋषभ जनयन्ति च तैस्त्वं पुत्रं विदस्त्वा सा प्रसुर्धनुक भव । कृणोमि ते प्रजपत्यामः योनिं गर्भं येतु ते विन्दस्व त्वं पुत्रं नारी यस्तुभ्यं शमस्चमु तस्मै त्वं भव। यासां ध्योश् पिता पृथिवी माता समुद्रो मूलम् वीरूधाम् बभूव तास्त्व पुत्र विधाय दैवीः प्रावन्त्वा ओषधयः

Heaven is regarded the father, earth the mother, and the ocean the root in this sukta of plants good for Sukha Prasava. These herbs of the gods are useful for acquiring a son. This sukta can be used to get male offspring by breaking an arrow over the mother's head.

31ST SUKTA YAKSHMA NASHANA SUKTA

वी देवा जरसा आवृतान् वी त्वं अग्ने अरात्य व्य अहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा। व्यार्त्य पवमानो वि शक्रः पापकृत्यः व्य अहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा। वि ग्राम्याः पशव आरण्येर् व्याप्य तृष्ण यासरन् व्य अहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा । वी हमे ध्याव प्रुथिवी इतो वी पन्थानो दिशं दिशं व्य अहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा। त्वष्टा दुहित्रे वहन्तु युनक्तेतीदं वुश्वं भुवनं वि याति व्य अहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा । अग्निं प्रानन्त्सं दधाति चन्द्रः प्राणेन संहितः व्य अहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा। प्राणेन विश्वतो वीर्यं देवाः सूर्यं समैरयन् व्य अहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा । आयुष्मता आयुष्कृता प्राणेन जीव मामृता व्य अहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा। प्राणेन प्राणतां प्रणेहैव भव मा मृथाः व्य अहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा । उदायुषा समायुषा दोषाधीनां रसेन व्य अहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा । आ पर्जन्यस्य वृष्णोदस्था मामृता वयं व्य अहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा।

In this sukta, Agni is worshipped to keep away from Yakshma, to unite with life-time purification, and to keep one away from arti, evil-doing, and so on. Agni, Moon, and Sun are also supportive of the long-breath, lived's resulting in ayushkrut. This sukta is appropriate for a long-life ceremony.4th

KHANDA

4TH SUKTA – VAJEEKARANA SUKTA

यां त्व गन्धर्वो अखनद् वरुणाय मृतभ्रजे तां त्व वयं खनमस्योषधिं शोपहर्षणीं । यथा स्म ते विरोहत अभितप्तमिवमति ततस्ते शुष्मवत्तरमियं कुनोतुओषदिहि। उदषा उदा सूर्या उदिदं मामकं वचा उदेजतु प्रजपतिर्वृषा शुष्मेण वाजिना । अध्याग्ने अद्य सवीतरध्य देवी सरस्वती अध्यास्य ब्रह्मणस्पते धनुरीव तनुया पसः। अपां रस प्रथमजो अथो वनस्पथीनाम् उत सोमस्य भ्रतसुतर्शमसी वृष्ण्यं। उच्छुष्मु औषधीनां सार ऋषभाणां सं पुम्सामिन्द्र वृष्ण्यमस्मिन धेहि तनुवशिन् । आहं तेनोमि तेपसो अधि ज्यामिव धन्वनि क्रमस्वर्श इव रोहितमनवग्लायत सदा । आश्वस्य अश्वतरस्य अजस्य पेतवस्य च अथ ऋषबस्य ये वजास्तानस्मिन् धेही तनुवशिन्।

In this suktha is useful for achieving sexual vigor

5TH SUKTA – SVAPANA SUKTA

सहस्रश्रुङ्गो वृषभो यः संदुद्राधुधाचरत तेन सहस्येन वयं नि जानस्त्वा अपयामसी। न भूमिं वातो अती वाति नाति पश्यति कश्चन स्त्रियश्च सर्वाः स्वापय शुनस्चेन्द्र सखा चरन्। प्रोष्येस्ता अल्पेशय नारीर्या वह्यशीवरीह स्त्रियो यः पुण्य गन्ध्यस्त्याः सर्वाः स्वपयामसी। येददेजदजग्रभं चक्षुः प्राणामजग्रभम् अङ्गान्य जग्रभं सर्वा रात्रीनां अथि शर्वरी। य आस्थे यत् चरती यत् च तिष्ठठन् विपश्यति तेषां सं दध्मो अक्षीनी यतेधम् हर्म्य तथा। स्वप्तु माता स्वप्तु पिता स्वप्तु श्वा स्वप्तु विशपतिः स्वप्रास्तस्यै ज्ञातयः स्वप्त्वा यम भीतो जनः। स्वप्न स्वप्राभिकरणीन सर्वं नि श्वपया जनं औत्सुर्य मन्यन्त्साव पयाव्युषं जाग्रुताधहम् इन्द्र इवारिष्टो अक्षितः।

Kaushika used it in a rite for putting a woman and her attendants to sleep so that they may approach her safely.

6TH SUKTA – VISHAGNA SUKTA

ब्रह्मणो जज्ञे प्रथमो दश शीर्षो दश अस्यः स सोमं प्रथमः पपो स चकरारसं विषं। यस्त आस्यत् पञ्चाङ्गु इव वक्रचिदधि धन्वनः अपस्कंबस्य शल्यानिरवोचामहं विषं। सुपर्ण सत्व गुर्मान् विष प्रथममावयत् नामीमदो नरुरुप उतास्मा अभवः पितुः। यावती ध्यवप्रुथिवी वरिम्ह यावत् सप्त सिन्धवो वितष्टिरे वाचं विषस्य दुशणीं तामतो निरवाधिषं। शल्यद् विषं निरवोच प्रञ्जनादुत पर्णधेः अपाप्तञ्चुअङ्गात् कुल्मलनिरमोचमहं विषं। अरसस्त इषो शल्यो अथो ते अरसं विषं उतारसस्य वृक्षस्य धनुष्टे अरसारसं। अपीषन् ये अदिहन्य आस्यन् ये अवासृजन् सर्वे ते वर्धयः कृत वधिर्विषगिरिः कृतः। वध्रयस्ते खनितारो वधिस्त्व मस्य ओषधे वधिः पर्वतो गिरिर्यतो जातमिदं विषं।

This suktha is useful for praying takshaka king of serpent, distinct to Sthavara Kanda/ Kanda Mula.

7TH SUKTA – VISHANASHANA SUKTA

वारिदं वारयातै वरनामत्या मधि तत्रामृतस्य अस्कितम् तेन ते वरये विषं। अरसं प्राच्यां विषम रसं यदुदीच्यं अथेधा मदराच्यं करम्भेन विकल्पते। करम्ब कृत्वा तीर्य पीबस्पाकं उदारथिं क्षुधा किलत्वा दुष्टनो चक्षिवन्त्सा न रुरुपः। वि ते मदं मदावति शरमिव पातयामसी प्रत्व चरूमिव येषन्तं वचसा स्थापयामसी। परि ग्राम मिवाचितं वचसा स्थापयामसी तिष्ठा वृक्ष एवा स्थामन्य भ्रिकाते नरुरूप। पवस्तैस्त्वा पर्यक्रीनन दुर्शोभिरजी नैरुत् प्रकीरसी त्वं ओषधे अभ्रिकाते न रुरूप। अनाप्त ये वः प्रथमा यानि कर्माणि चक्रेरी वीरान् नो अत्र मा दभन् तद् व येतत् पुरो दधे।

9TH SUKTA – AANJANA SUKTA

येहि जीवं त्राय मानं पर्वतस्य अस्यक्षं विश्वे भिर्देवैर् दत्तं परिधिर् जीवनाय कम्। परिपाणं परुषाणां परिपाणं गवामसी
 अश्वानामर्वतां परिपानाय तस्थिषे। उतासी परीपानं यातुजंबजमान्जनं उतारुतस्य त्वं वेथाथो असि जीवन भोजनं
 अथो हरती भेषजं। यस्य अञ्जनं प्रसर्पस्य अङ्गम् अङ्गम् परुषरुः ततो यक्ष्मं वि बाधस्य उग्रे मद्यम् अशीरिवानैनं
 प्राप्नोती शपथो न कृत्वा नाभिशोचनं नैनं विष्कन्धं अश्रुते यस्त्वा बिभर्त्यान्जन। असन् मन्त्राद् दुश्वप्याद् दुष्कृतं अछ
 मलादुतं दुर्हर्दं चक्षुषो घोरात् तस्मानः पाह्यञ्जन। इदं विद्वान् आज्जन सत्यं वक्ष्यामि नानृतं सनेयमश्वं गामहमात्मनम्
 तव पुरुष। त्रयो दास आन्जनस्य तक्मा बलास आदहिः वर्षिष्ठः पर्वतानां त्रिककुत्राम ते पिता। यदान्जनं त्रैककुदं
 जातं हिमवतस्परी यातुस्च सर्वान्जंभयत् सर्वाश्च यातुधान्यः। यदि वासि त्रैककुदं यदि यामुनमुच्यसे उभे ते भद्रे नाम्नि
 ताभ्यां नः पाह्याञ्जना।

Binding of an anjana during ceremony for long life

10TH SUKTA – SHANKHA MANI

वातात् जातो अन्तरिक्षाद् विध्युतो ज्योतिशस्परि स नो हिरन्यजाः शङ्ख कृशन पात्वहसः। यो अग्रतो रेचनानां
 समुद्रादधि जज्ञिषे शङ्खेन हत्वा रक्षांस्य त्रिनो वि षःआमहे। शङ्खेन अमीमवमति शङ्खेनोत सदान्वाः शङ्खो
 नो विश्वभेषजो कृशनः पात्वहसम्। दिवा जातः समुद्रजह सिन्धुतस्पर्याभ्रुतः स नो हिरन्यजाः शङ्ख आयुष्रतरणो
 मणि। समुद्राजातो मनिर्वृत्राजातो दिवाकरः सो अस्मान्त सर्वतः पातु हेत्य देवासुरेभ्यः। हिरण्यानाम येको असी
 सोमात् त्वमधि जज्ञिषे रथे त्वमसी दर्शता इषुधो रोचनस्त्वं प्रणा आयुषी तारिषत्। देवानां अस्थि कृशनं बभूव तद्
 आत्मन् वत् चरत्यपस्व अन्तः तत् ते बध्मम् आयुषी वर्चसी बलाय दिर्गयुत्वाय शत शारदाय कार्शनस्त्वाभि रक्षतु

Ceremony of long life

12TH SUKTA – ROHINI VANASPATI SUKTA

रोहन्यसी रोहन्यस्थ नस्चिनस्स्य रोहिणी रोहयेदमरुन्धति। यत् ते रिष्टं यत् ते धुत्तमस्ति पेष्ट्रं न आत्मनि धाता तत्
 भद्राय पुनः सं दधत् पुरुषाः पुरुः। सं ते मज्जा मग्न्य भवतु समु ते पुरुषा पुरुः सं ते मांसस्य विस्रस्तं समस्थ्या अपि
 रोहतु। मज्जा मग्न्या सं धीयतां चर्मणः चर्म रोहतु असृक् ते अस्थि रोहतु मांसं मांसेन रोहतु। लोम लोम्र सं कल्पय
 त्वचा सं कल्पया त्वचं असृक् ते अस्थि रोहतु चिन्नं सं धेयोषधे। स अत् तिष्ठा प्रेहि प्र द्रव रथः सुचक्रः सुपविहि
 सुनाभिः प्रतितेष्ट ऊर्ध्वः। यदि कर्त्र पतित्वा संशश्रे यदि वाष्म प्रह्यतो जगाना हुंभो रथस्वेअङ्गानि सं दधत् पुरुषः पुरा।

to heal serious wounds with an herb, prevents flow of blood from sword – boiled laksha water should be poured.

13TH SUKTA – ROGA NIVARANA SUKTA

उत देव अवहितम् देव उन्नयथा पुनः उताघ्नचक्रुषं देवा देवा जीवयथा पुनः। द्वविमो वात वाता आ संधोरा परावत दक्षं ते अन्य आवातु व्य अन्ये वातु यद् रपः। आ वात वाहि भेषजं वि वात वाहि यद् रपः त्वं ही विश्व भेषजं देवानां दूत ईयसे। त्रायन्तामिम देवास्त्रायन्तां मरुतां गणः त्रायन्तां विश्व भूतानि यथायम रपा असत्। आ त्वागं शान्ततिभिरथो अरिष्ट ताथिभिः दक्षं तं उग्र आभारिशम् पुरा यक्ष्म सुवामि ते। अयं ते हस्तो भगवान् अयं मे भगवत्तरः अयं मे विश्व भेषजो अयं शिवाभिमर्शनः। हस्ताभ्यां दश शाखाभ्याम् जिह्वा वाच पुरा गवी अनामयित्नुभ्यां हस्ताभ्यां ताभ्यां त्वाभि मृशामसी।

This SUKTA included under laghushanti gana, Ayushya gana and brahachanti gana – for achieving long life

17TH & 18TH SUKTA – DUSWAPNA NASHANA SUKTA

In this suktha praying for drug to aquire Sahasra Veerya, which is remedy for witchcraft, i.e Apamarga,

ईशाणां त्वा भेषजानामुज्जेषु आ रंभामहे ।चक्रे सहस्रवीर्यं सर्वस्मा ओषधे त्वा ॥१॥सत्यजितं शपथयावन्तीं सहमानां पुनःसुराम्।सर्वाः समहव्योषधीरितो नः पारयादिति ॥२॥या शशाप शपनेन याघं मूरमादधे।या रसंस्य हरणाय जातमारिभे तोकमंतु सा ॥३॥यां तं चक्रुरामे पात्रे यां चक्रुर्नीललोहिते।आमे मांसे कृत्यां यां चक्रुस्तयां कृत्याकृतो जहि ॥४॥दौष्वंज्यं दौर्जीवित्यं रक्षो अभवऽमराय्यः ।दुर्गाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि ॥५॥क्षुधामारं तृष्णामारमगोतामनपत्यताम्।अपामार्ग त्वया वयं सर्वं तदपं मृज्महे ॥६॥तृष्णामारं क्षुधामारमथो अक्षपराजयम्।अपामार्ग त्वया वयं सर्वं तदपं मृज्महे ॥७॥अपामार्ग ओषधीनां सर्वासामेक इद् वशी। तेनं ते मृज्म आस्थितमथ त्वमंगदश्चर ॥८॥

सुमं ज्योतिः सूर्येणाह्वा रात्रीं सुमावतीं ।कृणोमि सत्यमूतयेऽरसाः संन्तु कृत्वरीः ॥१॥यो देवाः कृत्यां कृत्वा हरादविदुषो गृहम्।वत्सो धारुरिव मातरं तं प्रत्यगुपं पद्यताम्॥२॥अमा कृत्वा पाप्मानं यस्तेनान्यं जिघांसति ।अशमानस्तस्यां दुग्धया बहुलाः फट् करिक्रति ॥३॥सहस्रधामन् विशिखान् विग्रीवां छायया त्वम्।प्रति स्म चक्रुषे कृत्यां प्रियां प्रियावते हर ॥४॥अनयाहमोषध्या सर्वाः कृत्या अदूदुषम्।यां क्षेत्रे चक्रुर्या गोषु यां वां ते पुरुषेषु ॥५॥यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम्।चकारं भद्रमस्मभ्यमात्मने तपनं तु सः ॥६॥अपामार्गोऽपं मार्ष्टु

क्षेत्रियं शपथंश्च यः । अपाहं यातुधानीरपु सर्वा अराय्यः ॥७॥ अपमृज्यं यातुधानानपु सर्वा अराय्यः । अपामार्गं त्वया वयं सर्वं तदपु मृज्महे ॥८॥

included under duswapna nashana gana

20TH SUKTA – PISHACHA KSHAYANA SUKTA

आ पश्यति प्रति पश्यति परा पश्यति पश्यति दिवं अन्तरिक्षमाद् भूमिं सर्वं तद् देवी पश्यति । तिस्रो दिवस्त्रिसः प्रुथिविः षट् चेमाः प्रदिशः पृथक् त्वयाहं सर्वं भूतानि पश्यानि देव्योषधे । दिव्यस्य सुपर्णस्य तस्य हासि कनीनिका सा भूमिमा रुरोहित वह्यम् श्रान्त वधुरीव । तां मे सहस्राक्षो देवो दक्षिणे हस्थ आ दधत् तयाहं सर्वं पश्यामि यत् च शूद्र उतार्यः । आविष्कृनाश्च रूपाणि आत्मानमप गूहथाह् अथो सहस्र चक्षो त्वं प्रति पश्याः किमीदीनह । दर्शय मा यातु धनान् दर्शय यातु धान्यः पिशाचान्तु सर्वान् दर्शयेति त्व रभ ओषधे कश्यपस्य चक्षुरसी शून्यात् च चतुरक्षयः विध्रे सूर्यमिव सर्पान्तः मा पिशाचं तिरस्करः । उदग्रभं परिपानाद् यातुधानम् किमीदीनम् तेनाहं सर्वं पश्याम्युत शुर्द्र मृतार्यमा । यो अन्तरिक्षेण पतति दिव यत् च अतिसर्पति भूमिं यो मन्यते नाथं तं पिशाच प्रदर्शय

Chanted along with binding of Sadapushpam in healing ceremony

37TH SUKTA – KRIMINASHANA SUKTA

त्वया पूर्वं अथर्वाणो जघ्नु रक्षांस्य ओषधे त्वया जघान कश्यपस्त्वाय कण्वो अगस्त्यः । त्वया व्यमस्परसो गन्धर्वस्च अतयामये अजश्रुङ्गयजं रक्षः सर्वान् गन्धेन नाशय । नदीं यत् अप्सरसो आपं तारम अश्वसं गुग्गुलु पीला नलध्वो अक्ष गन्धि प्रमन्दनि तत् पेरतप्सरसः प्रतिभुध्द अभूतन् । यत्रश्वाथः न्यग्रोध महावृक्षः शिखण्डिनः तत् पेरतप्सरसः प्रतिबुधा अभूतन् । यत्र वः प्रेन्खा हरित अर्जुनाहुत यत्र घाठाः कर्कयः संवदन्ति तत् पेरतप्सरसः प्रतिभुधः अभूतन् । येयमगनोशधीनां वीरुधां वीर्यवती अजश्रुनान्य राटकि तीक्ष्ण शृङ्गी व्युषतु । आनृत्यतः शिखण्डिनू गन्धर्वस्यस्य अप्सरा पतेः भिनधि मुष्कावापि यामि शेषः । भीम इन्द्रस्य हेतयः शतमस्तीरयस्मायि ताभिर् हविरधान् गन्धर्वानव कादान् व्युषतु । अवकादान भिशोचान् अप्सु ज्योतय मामकान् पिशाचान् सर्वान् ओषधे प्र मृणीही सहस्व च । श्वेवैकः कपिरेवैकः कुमारः सर्वकेशकः प्रियो दशो एवा भूत्वा गन्धर्व सचते त्रयस्तमितो नाशयामसी ब्रह्मणा वीर्यावता जया इद् वो अप्सरसो गन्धर्वाः पतयो यूयं अप धावतामर्त्य मर्त्यान् मा सचध्वं

This Suktha is useful against Krimi

5th KHANDA⁴⁴

1ST SUKTA – AMRUTA SUKTA

ऋधञ्ज मन्त्रो योनि या आबभूव अमृतसुर् वर्धमानाः सुजन्म अधब्द असुर् भ्राजमानो अहेव त्रितो धर्ता दधार त्रीणि । आ यो धर्माणि प्रथमः ससाद ततो वपूम्शम् कृनुषे पुरूनि ध्यासुर् योनि प्रथमा आविवेश यो वाचं अनुदितां चिकेत् । यस्ते शोकाय तन्वं शिरेच क्षरधिरन्य शुचयो अनु स्वाः अत्रा दधेत अमृतानि नमास्मे वस्त्राणि विश यरन्यतां । प्र येदेत परतरं पूर्वं गुः सदः सद आतिष्ठन्तो अर्जुनं कविः शुषस्य मातर रिहान्ये जाम्यो धुर्य पतिमेरयेथाम् । तदू षु ते महत् प्रथुज्मन् नमः कविहि काव्येन कृणोमि यत् संयन्जाव भियन्तावभि क्षामत्र महि रोधचक्रे वाव्रुधेते । सप्त मर्यादाः कवयस् तक्षुस्ता सामिदेकामभ्यं यो गात् आयोर्ह स्कम्भ उपमस्य नीडी पथं विसर्गो धरनेषु तस्थो । आतामृतासुर् व्रत एमी कर्णवन्न सुरात्म तन्वा सत

स्तत् सम्दुगुह् उत वा शुक्रो रत्नं दधत्युर्जय वा यत् सचते हविर्दाः । उत पुत्र पितरं क्षत्रमीडे जेष्टं मर्याद महयन्त स्वस्ते दर्शन् नु ता वरुण यास्ते विष्ट आवर्तततः कृणवो वपुम्षी । अर्धमर्धेन पयसा प्रुनक्ष्यर्धेन शशम वर्धसे अमुरा अविम व्रुधाम श्रमेयं सखायं वरुणं पुत्रं मदित्य इषिरं कविशस्तान्यस्मै वपुम्ष्य वोचाम् रोदसी सत्यवाच

This is considered as Pustika Mantra, ceremony against abortion, to acquire good fortune,

4TH SUKTA – TAKMA NASHANA SUKTA

यो गिरिश्वजायथा वीरुधां बलवत्तमः कुष्टेहि तक्मनाशन तक्मानं नाशयनीतह । सुपर्ण सुवने गिरो जातं हिमवतस्परि धनैरभि श्रुत्वा यन्ति विदुर्हि तक्मनाशनम् । अश्वत्थो देवसदनस् तृतीय अस्यमितो दिवि तत्रामृतस्य चक्षण देवाः कुशतमवन्वत । हिरण्ययी नोरचर्धिरण्य बन्धन दिवि तत्रामृतस्य पुष्यं देवाः कुशतमवन्वत । हिरण्ययाः पन्थान आसनिरीत्राणि हिरण्यया नावो हिरन्ययीरसम् याभिः कुष्टं निरावहन । इमं मे कुष्ट परुषं तमा वह तं निष्कुरु तमु मे अगदं कृधि । देवेभ्यो अधि जातो असि सोमस्यासी सुखा हितः स प्राणाय व्यानाय चक्षुषे मे अस्मै मृड । उदन् जातो हिमवतः स प्राच्यां नीयसे जनं तत्र कुष्टस्य नामानि उत्तमानि वि भेजीरे । उत्तमो नाम कुष्टस्य उत्तमो नाम ते पिता यक्षं च सर्वं नाशाय तक्मानं चारसं कृधि । शीर्षं मयमुपहत्य अमक्ष्योस् तन्वो रपः कुष्टस्तत् सर्वं दैवं समह वृष्यं ।

In this suktha, strongest of plants Kushtha, to treat Takman, i.e fever. This suktha is

included under Takma Nashana Gana and Kustalingas, useful for healing Rajayakshma also

5TH SUKTA – LAKSHA SUKTA

रात्रि माता नभः पितार्यमा ते पितामह सिलाचि नाम वा असि स देवानमसी स्वसा । यस्त्व पिबति जीवति त्रायसे पुरुषं त्वं भर्त्री ही शाश्वतामसी जनानां च न्यञ्जनी । वृक्षं वृक्षं आरोहसी वृषन्यन्तीव कन्यला जयन्ति प्रत्यातिष्ठन्ति स्पराणि नाम वा असि । यद् दण्डेन यदिष्व यद् वारुर्हरस कृतं तस्य त्वमसि निष्कृति सेमं निष्कृधि पूरुषं । भद्रात् प्लक्षा तिष्टस्य अश्वत्तात् खदिराद् धवात् भद्राणि न्यग्रोधात् पर्णात् सा न यह्यु रुन्धति । हिरण्यवर्णो सुभगो सुर्यवर्णो वपुप्तमे रुतं गच्छ सी निष्कृते निष्कृतिनाम वा असि । हिरण्यवर्णो सुभगो शुष्मे लोमश्वक्षने अपामसी स्वसा लाक्षे

वातो हात्म बभूव ते। षिलाची नाम कानीनो अजबभु पिता तव अश्वो यमस्य यः श्यावस्तस्य हास्त्रास्युक्षिता।
अश्वस्यास्रः संपतिता सा वृक्षो अभि सिष्यदे सरा पतत्रिणी भूत्वा सा न ह्य रुन्धति।

This sukta is found in Paippa. Not in koushika brahmana, useful for healing flesh wound

6TH SUKTA –BRAHMA VIDYA SUKTA

ब्रह्मं जज्ञानं प्रथमं पुरस्ताद् वि सीमृतः सुरुचो वेन आंवः ।स बुध्याऽ उपमा अस्य विष्ठाः सतश्च योनिमसंतश्च वि वंः
॥१॥अनांप्ता ये वंः प्रथमा यानि कर्माणि चक्रिरे ।वीरान् नो अत्र मा दंभन् तद् वं एतत् पुरो दंधे ॥२॥सहसंधार एव
ते समंस्वरन् द्विवो नाके मधुजिह्वा असश्चतः ।तस्य स्पशो न नि मिषन्ति भूर्णयः पदेपंदे पाशिनः सन्ति सेतवे ॥३॥पर्यु
षु प्र धन्वा वाजंसातये परि वृत्राणि सक्षणिः ।द्विषस्तदध्यर्णविनेयसे सनिस्रसो नामांसि त्रयोदशो मास इन्द्रस्य गृहः
॥४॥न्वेऽतेनारात्सीरसौ स्वाहां ।तिग्मायुंधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥५॥अवैतेनारात्सीरसौ
स्वाहां ।तिग्मायुंधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥६॥अपैतेनारात्सीरसौ स्वाहां ।तिग्मायुंधौ
तिग्महेती सुशेवौ सोमारुद्राविह सु मृडतं नः ॥७॥मुमुक्तमस्मान् दुःरितादवद्याज्जुषेथां यज्ञममृतमस्मासुं
धत्तम् ॥८॥चक्षुषो हेते मनंसो हेते ब्रह्मणो हेते तपंसश्च हेते ।मेन्या मेनिरंस्यमेनयस्ते संन्तु येऽस्माँ अभ्यघायन्ति
॥९॥योऽस्माँश्चक्षुषा मनंसा चित्याकूत्या च यो अंघायुरंभिदासात् ।त्वं तानग्ने मेन्यामेनीन् कृणु स्वाहां ॥१०॥इन्द्रस्य
गृहोऽसि । तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुःसर्वपूरुषः सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेनं ॥११॥इन्द्रस्य
शर्मांसि ।तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुःसर्वपूरुषः सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेनं ॥१२॥इन्द्रस्य वर्मांसि
।तं त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुःसर्वपूरुषः सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेनं ॥१३॥इन्द्रस्य वरूथमसि । तं
त्वा प्र पद्ये तं त्वा प्र विशामि सर्वगुःसर्वपूरुषः सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेनं ॥१४॥

This Suktha is useful in healing ceramoney, protecting child bearing woman, epilepsy included under Rudra Ghana

8TH SUKTA – SHATRU NASHANA SUKTA

त्र्यवसाना षट्-पदा युष्णिग्गर्भा जगती।वैकङ्कतेनेध्मेनं देवेभ्यु आज्यं वह ।अग्ने ताँ इह मांदयु सर्व आ यन्तु मे हवम्॥१॥इन्द्रा याहि मे हवमिदं करिष्यामि तच्छृणु ।इम ऐन्द्रा अतिसुरा आकूतिं सं नमन्तु मे ।तेभिः शकेम वीर्यं जातवेदस्तनूवशिन्॥२॥यदुसावमुतो देवा अदेवः संश्रिकीर्षति ।मा तस्याग्निर्हव्यं वाक्षीद्धवं देवा अस्य मोपं गुर्ममैव हवमेतन ॥३॥अतिं धावतातिसरा इन्द्रस्य वचसा हत ।अविं वृकं इव मधीतु स वो जीवन्मा मौचि प्राणमस्यापि नह्यत ॥४॥यममी पुरोदधिरे ब्रह्माणमपंभूतये ।इन्द्र स तै अधस्पदं तं प्रत्यस्यामि मृत्यवे ॥५॥यदिं प्रेयुर्देवंपुरा ब्रह्म वर्माणि चक्रिरे।तनूपानं परिपाणं कृण्वाना यदुपोचिरे सर्वं तदरुसं कृधि ॥६॥यानुसारवतिसुराश्चकारं कृणवंच्च यान्।त्वं तानिन्द्र वृत्रहन् प्रतीचुः पुनरा कृधि यथामुं तृणहां जनम्॥७॥यथेन्द्रं उद्वाचनं लब्ध्वा चक्रे अंधस्पदम्।कृण्वेऽहमधरांस्तथामूञ्छंश्वतीभ्युः समाभ्युः ॥८॥अत्रैनानिन्द्र वृत्रहन्नुग्रो मर्माणि विध्य ।अत्रैवैनांनुभि तिष्ठेन्द्र मेघंशहं तवं ।अनु त्वेन्द्रा रंभामहे स्यामं सुमतौ तवं ॥९॥

Chanting of this suktha takes away witchcraft

9TH SUKTA - ATMA SUKTA

दिवे स्वाहा। पृथिव्यो स्वाहा। अन्तरिक्षाय स्वाहा। सूर्यो मे चत्सुर्वातः प्राणो अन्तरिक्षमात्मा पृथिवी शरीरं अस्तुतो नामाहमयमस्मि स आत्मानं नि दधे ध्यावा पृथिविभ्यां गोपिथाय । ऊदायुरुद बलमुत् कुतमुत् कृत्यामुन्मनीशामुदेन्द्रीयं आस्युष् कृत् आयुष्पत्नी स्वधन्वन्तो गोप मे स्तं गोपायतम् मा आत्मसदो मे स्तं मा मा हिसिष्टं

Chanting of this suktha is useful for remedial cremoney included in Takma Nashana Gana

13TH SUKTA – SARPAVISHA NASHANA SUKTA

ददिर्हि मह्यं वरुणो दिवः कविर्वचोभिरुग्रेनिर् रिणामि ते विषं खातमखातमुत् सक्तमग्रम् भमिरेव धन्वन्नि जजास ते विषं। यत् ते अपोदकं विषं तत् त येतास्वग्रभं गृह्णामि ते मध्यमं उत्तमम् रसं उतावं भियसा नेशदादु तोवृषा मे रवो नभसा न तन्यतुरुग्रेण ते वचसा बाध आदु ते अहं तमस्य नृभिरग्रभं रसं तमस एव ज्योतिरुदेतु सूर्यः। चक्षुषा ते चक्षुर्हन्मि विषेण हन्मि ते विषं अहे प्रियस्व मा जीवीह प्रत्यग्भ्येतु त्वा विषं। किरात प्रुश्र उपत्रुन्य बभ्रु आ मे श्रुनुतासिता अलीकाः मा मे सुख्युः स्तामान्मपि शताश्रावयन्तो नि विषे रमध्वं। असितस्य तैमातस्य बभ्रुरपूदकस्य च स्रात्रासाहस्याहम् मन्योरव ज्यामिव धन्वनो वि मुञ्चामि रथ एव। आलिगी च विलिगी च पिता च माता च विध्व वः सर्वतो बन्ध्वरसाः किं करिष्यथ। ऊरुगूलाय दुहिता जात दास्यस्किन्या प्रतङ्गा ददृशीनां सर्वासांरसं विषं। कर्णा श्वावित् तद्वीद गोरेरव चरन्तिका यः कास्चोमाः खनित्रिमास्तासामरसतमं विषं। ताबुवं न ताबुवं न धेत् त्वमसी ताबुवं ताबुवेनारसं विषं।

तुस्तुवं न तुस्तुवं न धेत् त्वमसी तस्तुवं तस्तुवीनारसं

This suktha is useful in healing poisonous wound to prevent witchcraft rite

22ND SUKTA

अग्निस्तक्मनामप बाधतामितः सोमो वरुणः पूतदक्षाह वेदिर्बहिहि समिधः शोषुचाना अप द्वेषांस्यमुया भवन्तु। अयं यो विश्वान् हरितान् कृनोष्युच्छोच यन्नग्निरि वाभिदुन्वन अधा ही तक्मन्नरसो ही भूयो अधा न्य दन्धरान् वा परेहि। यः पुरुषः पुरुषयो अवध्वंस इवारुण तक्मानं विश्वधावीर्याधरञ्चं परा सुव। धराञ्चं प्र हिनोमि नमः कृत्वा तक्मने शकंभरस्य मुष्टिहा पुनरेतु महावृषान्। ओको अस्य मुजवन्त ओको अस्य महावृषा यावत् जातस् तक्मस्ता वानसि बलिःकेषु न्योचरः। तक्मन् व्याल वि गद व्यङ्ग भूरि यावप दासीं निष्टाक् वरीं एचम्म तां वज्रेण समर्पय। तक्मन् मुजवतो गत् च बलिहकान् वा परस्तरां शूद्रां इचाम् तां तक्मन् वीव धूनुहि। महावृषान् मूजावतो बन्ध्वधिः परेत्य प्रैतानि तक्मने बुमो अन्य क्षेत्राणि वा इ मा। अन्यक्षेत्रे न रमसे वशी सन् मृदयासी नः अभूद् प्रार्थस्तक्मन स गमिष्यति बलिहकान्। यत् त्वं शीतो अथो सह कासावेपयः भीमास्ते तक्मन् हेतयस्ताभिः स्म परि वृदग्धि न। मा स्मैतान्तसखेन् कुरुथ बलासं कासमुद्युगम् मा स्मातो आर्वादो पुनस्तात् त्वा तक्मन्नूप बुवे। तक्मन् भ्रात्रा बलासेन स्वस्र कासीकया सह पाप्मा भ्रत्रुव्येन सह गत् च अमुमरणं जनं। तृतीयकं वित्रुतीयं सदन्दिमुत शारदम् तक्मानं शीतं रुरं ग्रैष्मं नाशाय वार्षिकं। गन्धारिभ्यो मुजवृद्धो अन्धोभ्यो मगधेभ्यो प्रैश्यन् जनमिव शेवधिं तक्मानं परि दध्यसी

In this suktha prayer is done for Agni to take away the fever.

23RD SUKTA – KRIMIGHNA SUKTA

ओति मे ध्याव पृथिवी ओतो देवी सरस्वती ओतो म इन्द्र च अग्नि क्रिमि जम्भयतां इति। अस्येन्द्र कुमारस्य क्रिमीन् धनपते जहि हता विश्वा अराताय उग्रेण वचसा मम। यो अक्ष्यो परिसर्पति यो नासे परिसर्पति दतां यो मध्यं गच्छति तं क्रिमि जम्भयमसी। सरूपो द्वो विरूपो द्वो कृष्णो द्वो रोहितो द्वो बभ्रुश्च बभ्रुकर्णच गृध्र कोकश्च ते हताः। ये कृमयः शितिकक्षा ये कृष्णः शितिबाहवह ये के च विश्व रूपस्तान् कृमिन जम्बयामसी। उत् पुरस्तात् सूर्यं यति विश्वदृष्टो अद्रुष्टाह दृष्टा च घ्न न्नद्रुष्टं च सर्वा च प्रमृणन् कृमिन्। येवाशासः कष्कचासः यजत्काः शिपविल्लुकाः दृष्टश्च हन्यात् कृमिरुताद्रुस्तश्च हन्यतां त्रिशीषाणां त्रिककुन्दं क्रिमि सारङ्गं अर्जुनं श्रुनायस्य प्रुस्थिरापि वृस्चामि यत् चरः। इतो येवाषः कृमीणा हतो नदनिमोत सर्वान् नि मष्मशाकरं द्रुषदा खुल्वो इव। आत्रिवद् वः कृमयो हन्मि कण्ववत् जमदग्निवत् अगस्तस्य ब्रह्मणा सं पिनश्याहम् क्रिमीन्। हतो राजा कृमीनांमुतैषां स्थापतिर्हतः हतो हतमात क्रिमिर् हत भ्राता हतस्वस। हतासो अस्य वेशसो हतासः परिवेशसह अथो ये क्षुल् लक इव सर्वे ते क्रिमयो हताः। सर्वेषां च कृमीणां सर्वासां च कृमीणां भिनध्यष्म शिरो दहाम्य अग्निना मुखं।

In this suktha God saraswati is prayed, chanting of the same useful against worms

25TH SUKTA – GARBHADHANA SUKTA

पर्वताद् द्विवो योनेरङ्गादङ्गात् सुमाभृतम्।शेषो गर्भस्य रेतोधाः सरौ पूर्णमिवा दंधत् ॥१॥यथेयं पृथिवी मही भूतानां
 गर्भमादधे।एवा दंधामि ते गर्भं तस्मै त्वामवंसे हुवे ॥२॥गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति ।गर्भं ते अश्विनोभा
 धत्तां पुष्करस्रजा ॥३॥गर्भं ते मित्रावरुणौ गर्भं देवो बृहस्पतिः ।गर्भं त इन्द्रश्चाग्निश्च गर्भं धाता दधातु ते
 ॥४॥विष्णुर्योनिं कल्पयतु त्वष्टां रूपाणि पिशतु ।आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥५॥यद् वेद राजा वरुणो
 यद् वां देवी सरस्वती ।यदिन्द्रो वृत्रहा वेद तद् गर्भकरणं पिब ॥६॥गर्भो अस्योषधीनां गर्भो वनस्पतीनाम्।गर्भो
 विश्वस्य भूतस्य सो अग्ने गर्भमेह धाः ॥७॥अधिं स्कन्द वीरयस्व गर्भमा धेहि योन्याम्।वृषांसि वृष्यावन् प्रजायै त्वा
 नयामसि ॥८॥वि जिंहीष्व बार्हत्सामे गर्भस्ते योनिमा शंयाम्।अदुष्टे देवाः पुत्रं सोमपा उभयाविनम् ॥९॥धातुः श्रेष्ठेन
 रूपेणास्या नार्या गवीन्योः ।पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥१०॥त्वष्टुः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः
 ।पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥११॥सर्वितुः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।पुमांसं पुत्रमा धेहि दशमे
 मासि सूतवे ॥१२॥प्रजापते श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
 पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥१३॥

In this suktha, Sinivali, Saraswati, Ashvini, Mitra-and-Varuṇa, Brihaspati, Indra and Agni, Vishnu, Prajapati . This suktha is useful in Pumsavana

28TH AND 30TH DEERGHAYU SUKTA

[नव प्रानान् नवभिः सं मिमीते दीर्घायुत्वाय शतशारदाय हरीते त्रीणि रजते त्रीणी अयसी त्रीणी तपसाविष्टीतानी।
 अग्निः सूर्य चन्द्र भूमिः आपो धयो अन्तरिक्षं प्रदिशो दिशश्च आर्तवा ऋतुभिः संविदाना अनेन मा त्रिवृता पारयन्तु ।
 त्रयः पोषस्त्रिवृति श्रयन्तामनक्तु पूषा पयसा घृतेन अन्नस्य भूम पुरुषस्य भूम भूम पशूनम् इह श्रायन्तां इमं आदतिय
 वसुना समुक्षते ममग्ने वर्धय वावृधानः इमं इन्द्रं सं सृजा वीयेण अस्मिन् त्रिवृत्वरयताम् पूषयिष्णु भूमिष्ठा पातु
 हईतेन विश्व बृत् अग्निः पिपत्वयसा सजोषाः वुरुध् भिष्टे अर्जुनं संविदानं दक्षं दधातु समनस्यमानम् त्रेधा जातं जन्म
 नेदं हरिन्यं अग्नेः येकं प्रियतां बभूव सोमस्येकं हिम्सेतस्य पारपतत् आपमेक वेधसाम् रेत आहुस्तात् ते हिरण्य
 त्रिवृदस्त्वायुषे त्रायुषं जमदग्ने काश्यपस्य त्रायुषं त्रेधामृतस्य चक्षणम् त्रीन्ययुषी ते अकरं त्रयः सुपर्ण त्रिवृता यादयेन्
 येकाक्क्षर अभिसम्भूय शक्राः प्रत्योह हन्मृत्युम मृतेन साकमन्तर्दधान दुरेतानि विश्वं दिवस्त्व पातु हरीतं मध्यात् त्व
 पात्व अर्जुनं भूम्या अयस्मयम पातु प्रागाद् देवपुरा अयं हिमास्त्रिस्रो देव पुरस्तस्व रक्षन्तु सर्वतः तास्त्वं बिभ्रद
 वर्चस्त्वा उत्तरो दूषताम् भव। पुरं देवानां अमृतं हिरण्यं य आबेधे प्रथमो देवो अग्ने तस्मै नमो दश प्राचीः कुनोम्यनु
 मन्यतां त्रिवृदाबधे मे। आ त्व च्चु तत्वयमा पूषा बृहस्पतिः अहर्जातस्य यत् नाम तेन त्वाति च्युतामसी। ऋतुबिष् त्वार्त
 वैरायुषे वर्तते त्वा संवत्सरस्य तेजसा तेन संहनु कृन्मसी। घृतादुल्लुप्तं मधुना समक्तं भूमिं द्रुहं उच्यताम् पारयिष्णु
 भिन्दत् सपत्नान धरां च कृन्वधा आरोह महाते सोभगाय। आवतस्त आवतः परावतस्त आवतः इहेव भव मा नू गा

मा पुर्वाननु गाः पित्रुनसुं बध्नामि ते द्रुडं। यत् त्वाभि चेरुहु पुरुषः स्वो यत् अरन्यो जनः उन्मोचन प्रमोचने उभे वाच वदामि ते। यत् दुद्रोहित शिपिवे स्त्रीयै पुंसे अचित्य उन्मोचन प्रमोचने उभे वाच वदामि ते। येदेनसो मात्रुकृता च्छेषे पितृ कृताश्च यत् उन्मोचन प्रमोचने उभे वाच वदामि ते। यत् ते माता येत् ते पिता जामिभ्रात च सर्जतः प्रत्यक् सेवस्व भेषजं जरदिष्टं कृणोमि त्वा इहैध पुरुषः सर्वेण मनसा सह दूतो यमस्य मानु गा अधि जीवपुरा इहि। अनुहूत पुनरेहि विद्वानुदयनम् पथं आरोहणं आक्रमणं जीवतो जीवतो अयनं। मा बिभेन मरिष्यसी जरदिष्टम् कृणूमि त्वा निरवोचं अहं यक्ष्मं अनोभ्यो अङ्गज्वरम् तव। अनाभेदो अङ्गज्वरो यत् च ते हुदयामयः यक्ष्मः श्येन इव प्राप्तद् वाचा साडः परस्तरां। ऋशी बोध प्रति बोध अवस्वप्नो यत् च जागृविः तो ते प्राणस्य गोप्तारो दिवा नक्तं च जागृतां अयं अग्निरुपसद्य इह सूर्य उदेतु ते उदेहि मृत्योर् गम्भीरात कुश्राचित् तमस्परी नमो यमाय नमो अस्तु मृत्यवे नमः पितृभ्य उत ये नयन्ति उत्पारणस्य यो वेद तं अग्नि पुरो दधे अस्मा अरिष्टतातय एतु प्राण येतु मन येतु चक्षुर् अथो बलं शरीरं अस्य संविदां तत् पद्म्यां प्रति तिष्ठतु प्राणेन अग्ने चक्षुषं सं सुजेम समीरया तन्वा सं बलेन वेथरुतस्य मा नु गन्म नु भूमि गृहो भुवत् मा ते प्राण उप दसन्मो अपानो अपि दायि ते सूर्यस्त्व अधिपतिर् मुर्थ्योरुदयत्त्तु रश्मिभिः इ यम् अन्तर् वदति जिह्वा बधा पनिष्पदा त्वया यक्ष्मं निरवोचम् शतं रोपीच तक्मन अयं लोकः प्रियतमो देवानमपरजितह यस्मै तं इहा मृत्यवे दिष्टः पुरुष जज्ञिषे स च त्वानु हुयामसी मा पुरा जरसो मृथाः

In this sukta, God Aditya bestows Goodness, Indra with force, earth, the all-bearing, guard thee with the yellow one; let Agni rescue [thee] in accordance with the iron; let the silver one Arjuna bestow dexterity, with favouring mind, in accordance with the plants.

This suktha is recited in order to have a long life.

6th KHANDA⁴⁵

11. SUKTA- PUMSAVANA SUKTA

शमीमंश्वत्थ आरूढस्तत्रं पुंसुर्वनं कृतम्। तद् वै पुत्रस्य वेदंनं तत् स्त्रीष्व्वा भ्रामसि ॥१॥ पुंसि वै रेतो भवति तत् स्त्रियामनुं षिच्यते । तद् वै पुत्रस्य वेदंनं तत् प्रजापतिरब्रवीत् ॥२॥ प्रजापतिरनुमतिः सिनीवाल्यऽचीक्लृपत्। स्त्रिषूयमन्यत्र दधत् पुंमांसमु दधद्रिह ॥३॥

. Shami and Ashwath are applied to women, and Pumsavana is a ceremony for the conception of a male kid.

12. Sarpavishanashaka Suktha.

परि द्यामिं व सूर्योऽहीनां जनिमागमम्। रात्री जगदिवान्यद्भ्रंसात् तेनां ते वारये विषम् ॥१॥ यद् ब्रह्मभिर्यदृषिभिर्यद् देवैर्विदितं पुरा। यद् भूतं भव्यमासुन्वत् तेनां ते वारये विषम् ॥२॥ मध्वां पृञ्चे नृद्यः१ पर्वता गिरयो मधु । मधु परुष्णी शीपाला शमास्त्रे अस्तु शं हृदे ॥३॥

This suktha is useful to against the poison of snakes.

13TH SUKTA – MRUTYUNJAYA SUKTA

नमो देववधेभ्यो नमो राजवधेभ्यः । अथो ये विश्यानां वृधास्तेभ्यो मृत्यो नमोऽस्तु ते ॥१॥ नमस्ते अधिवाकायं परावाकायं ते नमः । सुमृत्यै मृत्यो ते नमो दुर्मृत्यै तं इदं नमः ॥२॥ नमस्ते यातुधानेभ्यो नमस्ते भेषुजेभ्यः नमस्ते मृत्यो मूलैभ्यो ब्राह्मणेभ्यं इदं नमः ॥३॥

This suktha is useful for Svasthyayana

14TH SUKTA – BALASHA NASHAKA SUKTA

अस्थिसंसं परुसंसमास्थितं हृदयामयम्। बलासं सर्वं नाशयाङ्गेषु यश्च पर्वसु ॥१॥ निर्बलासं बलासिनः क्षिणोमिं मुष्करं यथा । छिनदम्यस्य बन्धनं मूलमुर्वा इव ॥२॥ निर्बलासेतः प्र पंताशुङ्गः शिशुको यथा । अथो इटं इव हायनोपं द्राह्यवीरहा ॥३॥

used in a catarrh therapeutic rite, with the patient receiving varying amounts of prepared water.

16TH SUKTA – AKSHIROGA BHESHAJA SUKTA

आबयो अनाबयो रसस्त उग्र आबयो । आ तें करम्भमंसि ॥१॥ विहहो नामं ते पिता मुदावती नामं ते माता । स हिंनु त्वमंसि यस्त्वमात्मानुमावयः ॥२॥ तौविलिकेऽवेलयावायमैलुब ऐलयीत् । बभ्रुश्च बभ्रुकर्णश्चापैहि निराल ॥३॥ अलसालासि पूर्व सिलाञ्जालास्युत्तरा । नीलागलसाला ॥४॥

as a healing rite, for ailments of the eyes, with mustard plant, explained as designed for diseases of the eyes, with numerous uses of mustard plant

17TH SUKTA – GARBHAT BHRUHMANA SUKTA

यथेयं पृथिवी मही भूतानां गर्भमादधे। एवा तें ध्रियतां गर्भो अनु सूतुं सवितवे ॥१॥ यथेयं पृथिवी मही दाधारेमान वनस्पतीन्। एवा तें ध्रियतां गर्भो अनु सूतुं सवितवे ॥२॥ यथेयं पृथिवी मही दाधार पर्वतान् गिरीन्। एवा तें ध्रियतां गर्भो अनु सूतुं सवितवे ॥३॥ यथेयं पृथिवी मही दाधार विष्टितं जगत्। एवा तें ध्रियतां गर्भो अनु सूतुं सवितवे ॥४॥

Useful in the fight against abortion

19TH SUKTA – PAVAMANA SUKTA

पुनन्तु मा देवजनाः पुनन्तु मनवो धिया।पुनन्तु विश्वा भूतानि पवमानः पुनातु मा ॥१॥ पवमानः पुनातु मा क्रत्वे दक्षांय
जीवसे ।अथो अरिष्टतांतये ॥२॥ उभाभ्यां देव सवितः पवित्रेण सुवेनं च ।
अस्मान् पुनीहि चक्षसे ॥३॥

In this suktha purification of body was expected from god-folk, Manu, Dhi , Chanting of this suktha helps to achieve Good fortune.

20TH SUKTA – YAKSHMANASHANA SUKTA

अग्नेरिवास्य दहत एति शुष्मिणं उतेवं मत्तो विलपन्नपायति ।अन्यमुस्मदिच्छतु कं चिदव्रतस्तपूर्वधाय नमो अस्तु
तक्मने ॥१॥ नमो रुद्राय नमो अस्तु तक्मने नमो राज्ञे वरुणाय त्विषीमते । नमो दिवे नमः पृथिव्यै नम ओषधीभ्यः
॥२॥ अयं यो अंभिशोचयिष्णुर्विश्वां रूपाणि हरिता कृणोषि ।तस्मै तेऽरुणाय ब्रुवते नमः कृणोमि वन्याय तक्मने
॥३॥

This suktha is mentioned in Takmanashana Gana, remedial for fever

21ST SUKTA – KEHSVARDHINI OUSHADI SUKTA

इमा यास्तिस्रः पृथिवीस्तासां ह भूमिरुत्तमा । तासामधिं त्वचो अहं भेषजं समुं जग्रभम् ॥१॥ श्रेष्ठमसि भेषजानां वसिष्ठं
वीरुधानाम् । सोमो भगं इव यामेषु देवेषु वरुणो यथा ॥२॥ रेवतीरनांधृषः सिषासवंः सिषासथ । उत स्थ
केश्वहंणीरथो ह केश्वर्धनीः ॥३॥

In this suktha bhumi, Soma, Varuna are prayed for protecting hair

23RD SUKTA – APAM BHESHAJA SUKTA

सस्रुषीस्तदपसो दिवा नक्तं च सस्रुषीः ।वरेण्यक्रतुरहमपो देवीरुपं ह्वये ॥१॥ ओता आपः कर्मण्याऽमुञ्चन्वितः
प्रणीतये ।सद्यः कृण्वन्त्वेतवे ॥२॥ देवस्य सवितुः सुवे कर्म कृण्वन्तु मानुषाः ।
शं नो भवन्त्वप ओषधीः शिवाः ॥३॥

This Suktha is useful in Pavamana Homa

24TH SUKTA – APAM BHESHAJA SUKTA

हिमवतः प्र संवन्ति सिन्धौ समह सङ्गमः । आपो ह मह्यं तद् देवीर्ददन् हृद्योतभेषजम् ॥१॥ यन्मे अक्ष्योरादिद्योत्
पाष्ण्योः प्रपदोश्च यत् । आपस्तत् सर्वं निष्करन् भिषजां सुभिषक्तमाः ॥२॥ सिन्धुपत्नीः सिन्धुराज्ञीः सर्वा या नद्यंस्थनं
। दत्त नस्तस्य भेषजं तेनां वो भुनजामहे ॥३॥

In this suktha water which is moving from the mountain considered as remedy for heart-burn, burning of eyes, heels, front feet. This suktha is useful for Healing Ceremony of Heart burn and dropsy

25TH SUKTA – MANYA NASHANA SUKTA

पञ्च च याः पञ्चाशच्च संयन्ति मन्यां अभि। इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव ॥१॥ सप्त च याः सप्ततिश्च
संयन्ति ग्रैव्यां अभि। इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव ॥२॥ नव च या नवतिश्च संयन्ति स्कन्धां
अभि। इतस्ताः सर्वा नश्यन्तु वाका अपचितामिव ॥३॥

This suktha pathana is useful for Healing Gandamala

26TH SUKTA – PAPANASHANA SUKTA

अवं मा पाप्मन्सृज वशी सन् मृडयासि नः । आ मां भुद्रस्यं लोके पाप्मन् धेह्यविहृतम् ॥१॥ यो नः पाप्मन् न जहांसि
तमुं त्वा जहिमो वयम् । पथामनुं व्यावर्तनीऽन्यं पाप्मानुं पद्यताम् ॥२॥ अन्यत्रास्मभ्युऽच्यतु सहस्राक्षो अमर्त्यः । यं
द्वेषाम् तमृच्छतु यमुं द्विष्मस्तमिज्जहि ॥३॥

This suktha is useful in healing against all the diseases, included in Takma Nashana Ghana

30TH SUKTHA – IMPROVES HAIR

देवा इमं मधुना संयुतं यवं सरस्वत्यामधि मृणावचर्कृषुः । इन्द्रं आसीत् सीरंपतिः शतक्रतुः कीनाशां आसन् मरुतः
सुदानवः ॥१॥ यस्ते मदोऽवकेशो विकेशो येनाभिहस्यं पुरुषं कृणोषि ।
आरात् त्वदन्या वनानि वृक्षि त्वं शमि शतवल्शा वि रोह ॥२॥ बृहत्पलाशे सुभगे वर्षवृद्ध ऋतावरि । मातेवं पुत्रेभ्यो
मृडु केशेभ्यः शमि ॥३॥

Asper this suktha Yava, combined with honey, prayed the gods Sarasvati and Indra, Maruts makes the hair good, which was intoxication that is thine, with loosened hair, with disheveled hair.

41ST SUKTA – DEERGHAYU PRAPTI SUKTA

मनसे चेतसे धिय आकृतय उत चित्तये ।मृत्यै श्रुताय चक्षसे विधेम हविषा वयम् ॥१॥ अपानाय व्यानाय प्राणाय
भूरिधायसे । सरस्वत्या उरुव्यवे विधेम हविषा वयम् ॥२॥ मा नो हासिषुर्ऋषयो देव्या ये तनूपा ये नस्तन्वऽस्तनूजाः
। अमर्त्या मर्त्या अभि नः सचध्वमायुर्धत्त प्रतरं जीवसे नः ॥३॥

When mahavrihi rice is made to eat by Youth and useful in Godana this suktha is chanted

43RD SUKTA MRUTYU SHAMANA SUKTA

अयं दुर्भो विमन्युकः स्वाय चारणाय च ।मन्योर्विमन्युकस्यायं मन्युशमन उच्यते ॥१॥ अयं यो भूरिमूलः
समुद्रमवतिष्ठति ।दुर्भः पृथिव्या उत्थितो मन्युशमन उच्यते ॥२॥ वि ते हनुव्यां शरणिं वि ते मुख्यां नयामसि
।यथावशो न वदिषो मम चित्तमुपायसि ॥३॥

This suktha pathana gives sukha mrutyu

44TH SUKTA – ROGANASHANA SUKTA

अस्थाद् द्यौरस्थात् पृथिव्यस्थाद् विश्वमिदं जगत् ।अस्थुर्वृक्षा ऊर्ध्वस्वंप्रास्तिष्ठाद् रोगो अयं तव ॥१॥ शतं या भेषुजानिं
ते सहस्रं संगतानि च ।श्रेष्ठमास्रावभेषुजं वसिष्ठं रोगनाशनम् ॥२॥ रुद्रस्य मूत्रमस्यमृतस्य नाभिः ।विषाणुका नाम वा
अंसि पितृणां मूलादुत्थिता वातीकृतनाशनी ॥३॥

In this Suktha useful in treating all the diseases, along withchanting of this suktha Vishana of Cow tied

45TH AND 46TH SUKTA – DUSVAPNA NASHANA SUKTA

पुरोऽपेहि मनस्पाप किमशस्तानि शंससि ।परैहि न त्वां कामये वृक्षां वनानि सं चरं गृहेषु गोषु मे मनः ॥१॥ अवशसां
निःशसा यत् पराशसोपारिम जाग्रतो यत् स्वपन्तः ।अग्निर्विश्वान्यपं दुष्कृतान्यजुष्टान्यारे अस्मद् दधातु ॥२॥ यदिन्द्र
ब्रह्मणस्पतेऽपि मृषा चरामसि ।
प्रचेता न आङ्गिरसो दुर्दितात् पात्वंहंसः ॥३॥ यो न जीवोऽसि न मृतो देवानाममृतगुर्भोऽसि स्वप्न ।
वरुणानी ते माता यमः पितारुरुर्नामांसि ॥१॥ विद्म ते स्वप्न जनित्रं देवजामीनां पुत्रोऽसि यमस्य करणः ।अन्तकोऽसि
मृत्युरसि । तं त्वां स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्यात् पाहि ॥२॥ यथा कुलां यथा शफं यथुर्णं संनयन्ति ।एवा
दुष्वप्यं सर्वं द्विषते सं नयामसि ॥३॥

These two suktha are included under Duswapna Nashana Ghana

47TH SUKTA – DEERGHAYU PRAPTI SUKTA – FOR LONG LIFE

अग्निः प्रातःसवने पात्वस्मान् वैश्वानरो विश्वकृद् विश्वशंभूः ।स नः पावको द्रविणे दधात्वायुष्मन्तः सहभक्षाः स्याम
॥१॥ विश्वं देवा मरुत् इन्द्रो अस्मान्स्मिन् द्वितीये सवने न जंह्युः ।

आयुष्मन्तः प्रियमेषां वदन्तो वयं देवानां सुमतौ स्याम ॥२॥ इदं तृतीयं सर्वं कवीनामृतेन ये चमसमैर्यन्त । ते सौधन्वनाः स्वऽरानशानाः स्विऽष्टिं नो अभि वस्यो नयन्तु ॥३॥

In this suktha Agni, Marut, Indraares prayed for long-lived, provided with draughts and Moksha.

49TH SUKTA – ETONASHANA SUKTA

नहि ते अग्ने तन्वः क्रूरमानंश्च मर्त्यः । कृपिर्बभस्ति तेजंस्व जरायु गौरिव ॥१॥ मेष इव वै सं च वि चोर्वऽच्यसे यदुत्तरद्रावुपरश्च खादतः । शीष्णा शिरोऽप्ससाप्सो अर्दयन्त्रंशून् बभस्ति हरितेभिरासभिः ॥२॥ सुपर्णा वाचमक्रतोप द्यव्याखुरे कृष्णा इषिरा अनर्तिषुः । नि यन्नियन्त्युपरस्य निष्कृतिं पुरु रेतो दधिरे सूर्यश्रितः ॥३॥

In this suktha Agni is prayed for treating the Disorder of drinking of Soma

51ST SUKTA FOR VARIOUS BLESSINGS

वायोः पूतः पवित्रेण प्रत्यङ् सोमो अति द्रुतः । इन्द्रस्य युजः सखा ॥१॥ आपो अस्मान् मातरः सूदयन्तु घृतेन नो घृतप्वः पुनन्तु । विश्वं हि रिप्रं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पूत एमि ॥२॥ यत् किं चेदं वरुण दैव्ये जनेऽभिद्रोहं मनुष्याश्चरन्ति । अचित्या चेत् तव धर्मा युयोपिमा नस्तस्मादेनसो देव रीरिषः ॥३॥

In this suktha Vayu, Varuna is prayed during healing rites against various diseases, and (25. 21) especially against disorders arising from soma drinking

52ND SUKTA – BHAISHAJYA SUKTA

उत् सूर्यो दिव एति पुरो रक्षांसि निजूर्वन् । आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥१॥ नि गावो गोष्ठे असदन् नि मृगासो अविक्षत । न्यूरर्मयो नदीन् न्यंशदृष्टां अलिप्सत ॥२॥ आयुर्ददं विपश्चितं श्रुतां कण्वस्य वीरुधम् । आभारिषं विश्वभेषजीमस्यादृष्टान् नि शमयत् ॥३॥

This suktha is remedy against demons

53RD SUKTA – SARVATO RAKSHANA SUKTA

द्यौश्च म इदं पृथिवी च प्रचेतसौ शुक्रो बृहन् दक्षिणया पिपर्तु । अनु स्वधा चिकितां सोमो अग्निर्वयुर्नः पातु सविता भगश्च ॥१॥ पुनः प्राणः पुनरात्मा न ऐतु पुनश्चक्षुः पुनरसुर्न ऐतु । वैश्वानरो नो अदब्धस्तनूपा अन्तस्तिष्ठाति दुरितानि विश्वा ॥२॥ त्वष्टां नो अत्र वरीयः कृणोत्वनुं नो मार्ष्टु तन्वोऽयद् विरिष्टम् ॥३॥ सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सं शिवेन ।

This suktha is considered as Remedy for Boils, Medhajanana, during Godhana ceremony and Upanayana Ceremony

56TH SUKTHA FOR PROTECTION FROM SERPENTS.

मा नो देवा अर्हिर्वधीत् सतीकान्त्सहपुरुषान्।सम्यंतं न वि षरद् व्यात्तं न सं यमन्नमो देवजनेभ्यः॥१॥
नमोऽस्त्वसिताय नमस्तिरंश्चिराजये ।स्वजायं बभ्रुवे नमो नमो देवजनेभ्यः ॥२॥ सं ते हन्मि द्रुता द्रुतः समुं ते हन्वा
हनू ।सं ते जिह्वायां जिह्वां सम्वास्नाहं आस्यऽम्॥३॥

In the ceremony for beginning Vedic study, it was used in a rite for protection against serpents, scorpions, and other venomous creatures.

57TH WITH A CERTAIN REMEDY AGAINST DISEASE.

इदमिद् वा उं भेषजमिदं रुद्रस्यं भेषजम्।येनेषुमेकंतेजनां शतशंल्यामपुब्रवत्॥१॥ जालाषेणाभि षिञ्चत
जालाषेणोपं सिञ्चत ।जालाषमुग्रं भेषजं तेनं नो मृड जीवसें ॥२॥ शं चं नो मयश्च नो मा चं नुः किं चनाममत्।क्षमा
रपो विश्वं नो अस्तु भेषजं सर्वं नो अस्तु भेषजम्॥३॥

In this suktha god Rudra is prayed useful in healing rite, while treating a bruise

62ND SUKTA – PAVAMANA SUKTA

वैश्वानरो रश्मिभिर्नः पुनातु वातः प्राणेनेषिरो नभोभिः ।द्यावापृथिवी पर्यसा पर्यस्वती ऋतावरी यज्ञिये न पुनीताम्॥१॥
वैश्वानरीं सूनुतामा रंभध्वं यस्या आशास्तन्वोऽवीतपृष्ठाः ।
तयां गृणन्तः सधुमादेषु वयं स्याम पतयो रयीनाम्॥२॥ वैश्वानरीं वर्चसु आ रंभध्वं शुद्धा भवन्तः शुचयः पावकाः
।इहेडंया सधुमादं मदन्तो ज्योक् पश्येम सूर्यमुच्चरन्तम्॥३॥

In this Suktha Agni is prayed and useful in Pavamana Homa.

71ST AGAINST HARM FROM IMPROPER FOOD.

यदन्नमदिं बहुधा विरूपं हिरण्यमश्वमुत गाम्जामविम्।यदेव किं चं प्रतिजग्रहाहंमग्निष्टद्धोता सुहुंतं कृणोतु ॥१॥
यन्मां हुतमहुंतमाजगामं दत्तं पितृभिरनुमतं मनुष्यैः ।यस्मान्मे मनु उदिव रारंजीत्यग्निष्टद्धोता सुहुंतं कृणोतु ॥२॥
यदन्नमदम्यनृतेन देवा दास्यन्नदास्यन्नुत संगृणामि ।
वैश्वानरस्यं महतो मंहिम्ना शिवं मह्यं मधुमद्रस्वन्नम्॥३॥

Useful in the *upanayana*, accompanying an offering by the pupil from the food obtained by begging.

72ND AND 100TH VAJEEKARANA SUKTA WITH MANI DHARANA OF ARKA

यथासितः प्रथयते वशां अनु वपूषि कृण्वन्नसुरस्य माययां ।एवा ते शेषः सहसायमर्कोऽङ्गेनाङ्गं संसंमकं कृणोतु ॥१॥
यथा पसंस्तायादुरं वातेन स्थूलभं कृतम्।यावत् परंस्वतः पसस्तावत् ते वर्धतां पसः ॥२॥ यावदङ्गीनं पारंस्वतं
हास्तिनं गार्दभं च यत्।यावदश्वस्य वाजिनस्तावंतं ते वर्धतां पसः ॥३॥

This suktha is considered as Vajeeekarana Sukta chanted along with Mani dharana of Arka is Mentioned.

76th SUKTA

य एनं परिषीदन्ति समादधति चक्षसे ।संप्रेद्धो अग्निर्जिह्वाभिरुदेतु हृदयादधि ॥१॥ अग्नेः सान्तपुनस्याहमायुषे पदमा रंभे ।अद्भ्रातिर्यस्य पश्यति धूममुद्यन्तमास्यतः ॥२॥ यो अस्य समिधुं वेदं क्षत्रियेण समाहिताम् ।नाभिह्वारे पुदं नि दधाति स मृत्यवे ॥३॥ नैनं घ्नन्ति पर्यायिणो न सत्राँ अवं गच्छति ।अग्नेर्यः क्षत्रियो विद्वान् नामं गृह्णात्यायुषे ॥४॥

This suktha is considered as Ayushya Sukta , useful for achieving long life.

81st SUKTA

यन्तासि यच्छसे हस्तावपु रक्षांसि सेधसि ।प्रजां धनं च गृह्णानः परिहृस्तो अभूद्यम् ॥१॥ परिहृस्तु वि धारयु योनिं गर्भायु धातवे ।मयदि पुत्रमा धेहि तं त्वमा गमयागमे ॥२॥ यं परिहृस्तमभिभूरदितिः पुत्रकाम्या ।त्वष्टा तमस्या आ बंध्राद् यथा पुत्रं जनादिति ॥३॥

Chanting of this suktha is useful for successful pregnancy with Manidharana. For conception of Male conception

83RD BHAISHAJYA SUKTA

अपंचितः प्र पंतत सुपर्णो वसतेरिव ।सूर्यः कृणोतु भेषजं चन्द्रमा वोऽपोच्छतु ॥१॥ अन्येका श्येन्येका कृष्णैका रोहिणी द्वे ।सर्वासामग्रभुं नामावीरघ्नीरपेतन ॥२॥ असूतिका रामायण्यऽपचित् प्र पतिष्यति ।ग्लरितः प्र पतिष्यति स गलुन्तो नशिष्यति ॥३॥ वीहि स्वामाहुतिं जुषाणो मनसा स्वाहा मनसा यदिदं जुहोमि ॥४॥

Chanting of this this suktha is helpful in treating the disease Apaci.

85th and 91st SUKTA – Yakshmanashana Sukta – with barley oushadha dharana

वृणो वारयाता अयं देवो वनुस्पतिः ।यक्ष्मो यो अस्मिन्नाविष्टस्तमुं देवा अवीवरन् ॥१॥ इन्द्रस्य वचसा वयं मित्रस्य वरुणस्य च ।देवानां सर्वेषां वाचा यक्ष्मं ते वारयामहे ॥२॥ यथा वृत्र इमा आपस्तस्तम्भं विश्वधां यतीः । एवा ते अग्निना यक्ष्मं वैश्वानुरेण वारये ॥३॥ इमं यवमष्टायोगैः षड्योगेभिरचर्कृषुः ।तेनां ते तन्वोऽरपो ऽपाचीनुमपं व्यये ॥४॥ न्यंश्वतो वाति न्यऽक् तपति सूर्यः ।नीचीनमृच्या दुहे न्यऽग् भवतु ते रपः ॥५॥ आप इद् वा उं भेषजीरापो अमीवचातनीः ।

आपो विश्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥३॥

In this suktha God Varuna is Prayed to treat Yakshma

90TH ISHUNASHANA SUKTA

यां ते रुद्र इषुमास्यदङ्गेभ्यो हृदयाय च । इदं तामद्य त्वद् वयं विषूचीं वि वृहामसि ॥१॥ यास्ते शतं धमनयोऽङ्गान्यनु
विष्टिताः । तासां ते सर्वासां वयं निर्विषाणि ह्वयामसि ॥२॥ नमस्ते रुद्रास्यते नमः प्रतिहितायै । नमो विसृज्यमानायै
नमो निपतितायै ॥३॥

In this Suktha God rudra is prayed for treating intense pain.

95TH KUSTHOUSHADHI NASHANA SUKTA

अश्वत्थो देवसदनस्तृतीयस्यामितो द्विवि । तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥१॥ हिरण्ययी नौरचरुद्धिरण्यबन्धना
द्विवि । तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥२॥ गर्भो अस्योषधीनां गर्भो हिमवतामृत । गर्भो विश्वस्य भूतस्येमं मे अगुदं
कृधि ॥३॥

In this Suktha tree Ashwatha is considered as seat of the gods useful for Kushtha. It is prayed for treating Kushtha.

96TH CHIKITSA SUKTA

या ओषधयः सोमराज्ञीर्बहीः शतविचक्षणाः । बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वहंसः ॥१॥ मुञ्चन्तु मा शपथ्याऽदर्थो
वरुण्याऽदुत । अर्थो यमस्य पड्वीशाद् विश्वस्माद् देवकिल्बिषात् ॥२॥ यच्चक्षुषा मनसा यच्च वाचोपांरिम जाग्रतो
यत् स्वपन्तः । सोमस्तानि स्वधया नः पुनातु ॥३॥

The herbs whose king is Soma treats distress. Chanting of this suktha treats dropsy

100TH VISHADHUSHANA SUKTA

देवा अदुः सूर्यो अदाद् द्यौरदात् पृथिव्यऽदात् । तिस्रः सरस्वतिरदुः सचित्ता विषदूषणम् ॥१॥ यद् वो देवा उपजीका
आसिञ्चन् धन्वन्युदकम् । तेन देवप्रसूतेनेदं दूषयता विषम् ॥२॥ असुराणां दुहितासि सा देवानामसि स्वसां
। दिवस्पृथिव्याः संभूता सा चकथरिसं विषम् ॥३॥

In this Suktha God is prayed for reducing the strength of Poison.

105TH SUKTA – KASA SHAMANA SUKTA

यथा मनो मनस्केतः परापतत्याशुमत् । एवा त्वं कासे प्र पंत मनसोऽनुं प्रवाय्यऽम् ॥१॥ यथा बाणः सुसंशितः
परापतत्याशुमत् । एवा त्वं कासे प्र पंत पृथिव्या अनुं संवतम् ॥२॥ यथा सूर्यस्य रश्मयः परापतन्त्याशुमत् । एवा त्वं
कासे प्र पंत समुद्रस्यानुं विक्षरम् ॥३॥

Chanting of this Suktha is useful to reduce Kasa

108RH MEDHA JANANA SUKTA

त्वं नो मेधे प्रथमा गोभिरश्वैर्भिरा गंहि । त्वं सूर्यस्य रश्मिभिस्त्वं नो असि यज्ञियां ॥१॥ मेधामहं प्रथमां ब्रह्मण्वतीं
ब्रह्मज्जामृषिष्टुताम् । प्रपीतां ब्रह्मचारिभिर्देवानामवंसे हुवे ॥२॥ यां मेधामृभवो विदुर्या मेधामसुरा विदुः । ऋषयो
भद्रां मेधां यां विदुस्तां मया वैशयामसि ॥३॥ यामृषयो भूतकृतो मेधां मेधाविनो विदुः । तया मामद्य मेधयाग्रे
मेधाविनं कृणु ॥४॥ मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि । मेधां सूर्यस्य रश्मिभिर्वचसा वैशयामहे ॥५॥

This suktha is useful to get wisdom chanted prior to vedic study.

109TH PIPPALI BHAISHAJYA SUKTA

पिप्पली क्षिप्तभेषज्युः ताति विद्ध भेषजी । तां देवाः समकल्पयन्नियं जीवित्वा अलम् ॥१॥ पिप्पल्यः
समवदन्तायतीर्जननादधि । यं जीवमश्रवांमहै न स रिष्याति पूरुषः ॥२॥ असुरास्त्वा न्यऽखनन् देवास्त्वोदवपन् पुनः
। वातीकृतस्य भेषजीमथो क्षिप्तस्य भेषजीम् ॥३॥

In this suktha the medicine Pippali is said to prepare by to to attain life. Useful against wounds

110TH DEERGHAYU SUKTA

प्रतो हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि । स्वां चाग्रे तन्वं पिप्रायंस्वास्मभ्यं च सौभंगुमा यंजस्व ॥१॥
ज्येष्ठघ्न्यं जातो विचृतीर्यमस्यं मूलबर्हिणात् परि पाहो नम । अत्येनं नेषद् दुरितानि विश्वां दीर्घायुत्वायं शतशारदाय
॥२॥ व्याघ्रेऽहन्यजनिष्ट वीरो नक्षत्रजा जायमानः सुवीरः । स मा वंधीत् पितरं वर्धमानो मा मातरं प्र
मिनीज्जनित्रीम् ॥३॥

This suktha is useful in child birth against Unlucky time

111ST UNMATTA MOCHANA SUKTA

इमं मे अग्रे पुरुषं मुमुग्ध्यं यो बद्धः सुयंतो लालपीति । अतोऽधि ते कृणवद् भागधेयं यदानुन्मदितोऽसति ॥१॥
अग्निष्टे नि शमयतु यदि ते मनु उदयुतम् । कृणोमि विद्वान् भेषजं यदानुन्मदितोऽससि ॥२॥ देवैनुसादुन्मदितुमुन्मत्तं
रक्षसस्परि । कृणोमि विद्वान् भेषजं यदानुन्मदितोऽसति ॥३॥ पुनस्त्वा दुरप्सरसः पुनरिन्द्रः पुनर्भगः । पुनस्त्वा दुर्विश्वं
देवा यथानुन्मदितोऽससि ॥४॥

This suktha is chanted against demons

113st SUKTHA

त्रिते देवा अमृजतैतदेनंस्त्रित एनन्मनुष्येषु ममृजे । ततो यदि त्वा ग्राहिरानुशे तां ते देवा ब्रह्मणा नाशयन्तु ॥१॥
मरीचीधूमान् प्र विशानुं पाप्मन्नुदारान् गच्छोत वां नीहारान् । नदीनां फेनां अनु तान् वि नश्य भूणघ्नि पूषन् दुरितानि

मृक्ष्व ॥२॥ द्वादशधा निहितं त्रितस्यापमृष्टं मनुष्यैनुसानि ।ततो यदि त्वा ग्राहिरानुशे तां तं देवा ब्रह्मणा नाशयन्तु ॥३॥

Chanting of this suktha is useful to release from seizure

126st Suktha

उपं श्वासय पृथिवीमुत द्यां पुरुत्रा तं वन्वतां विष्टितं जगत् ।स दुन्दुभे स्रजूरिन्द्रेण देवैर्दूराद् दवीयो अपं सेधु शत्रून् ॥१॥
आ क्रन्दय बलमोजो न आ धां अभिष्टं दुरिता बाधमानः ।अपं सेध दुन्दुभे दुच्छुनामिदं इन्द्रस्य मुष्टिरसि वीडयस्व ॥२॥
प्रामूंजयाभीरमे जयन्तु केतुमद् दुन्दुभिर्वीवदीतु ।समश्वपर्णाः पतन्तु नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥३॥

When the drum is hammered and produces reverberation in this suktha, it gives human beings strength.

This suktha is useful in a battle rite, when the drums and other war musical instruments are sounded three times and passed to those who would play them.

127TH YAKSHMA NASHANA SUKTA

विद्रधस्य बलासंस्य लोहितस्य वनस्पते ।विसल्पंकस्योषधे मोच्छिषः पिशितं चन ॥१॥ यौ तं बलासु तिष्ठतः कक्षे
मुष्कावपंश्रितौ ।वेदाहं तस्य भेषजं चीपुद्रुरभिचक्षणम् ॥२॥ यो अङ्गयो यः कर्ण्यो यो अक्षयोर्विसल्पंकः ।वि वृहामो
विसल्पंकं विद्रधं हृदयामयम् ।परा तमज्ञातं यक्षममधुराञ्च सुवामसि ॥३॥

In this suktha should be chanted after Smeared by Palasha and varuna to head while treating Yakshma.

129TH– BHAGAPRAPTI SUKTA

भगेन मा शांशुपेन साकमिन्द्रेण मेदिनां ।कृणोमिं भुगिनं मापं द्रान्त्वरांतयः ॥१॥ येन वृक्षां अभ्यभवो भगेन वर्चसा
सह ।तेन मा भुगिनं कृण्वपं द्रान्त्वरांतयः ॥२॥ यो अन्धो यः पुनःसरो भगो वृक्षेष्वहितः ।तेन मा भुगिनं कृण्वपं
द्रान्त्वरांतयः ॥३॥

This Suktha is chanted during ceremony relating to women for good fortune, simultaneously shimshipa and souvarchala mani dharana also done.

133RD SUKTA – MEKHALA BHANDANA SUKTA

य इमां देवो मेखलामाबन्धु यः संननाह य उं नो युयोजं ।यस्य देवस्य प्रशिषा चरांमः स पारमिच्छात् स स उं नो
वि मुञ्जात् ॥१॥ आहुतास्यभिहुत ऋषीणामस्यायुधम् ।पूर्वा व्रतस्य प्राश्रुती वीरघ्नी भव मेखले ॥२॥ मृत्योरुहं ब्रह्मचारी
यदस्मिं निर्याचन् भूतात् पुरुषं यमायं ।तमहं ब्रह्मणा तपसा श्रमेणानयैन् मेखलया सिनामि ॥३॥ श्रद्धायां दुहिता

तपसोऽधिं जाता स्वसु ऋषीणां भूतकृतां ब्रभूवं ।सा नो मेखले मृतिमा धेहि मेधामथो नो धेहि तप इन्द्रियं च ॥४॥
यां त्वा पूर्वे भूतकृत ऋषयः परिबेधिरे ।सा त्वं परिष्वजस्व मां दीर्घायुत्वायं मेखले ॥५॥

In this suktha prayer is done to achieve Mati, Indra's power and provide long length of life.

136TH SUKTA – KESHA BHRUHMANA SUKTA

देवी देव्यामधिं जाता पृथिव्यामस्योषधे ।तां त्वां नितद्वि केशोभ्यो दंहणाय खनामसि ॥१॥ दंहं प्रतान् जनयाजातान्
जातानु वर्षीयसस्कृधि ॥२॥ यस्ते केशोऽवपद्यते समूलो यश्च वृश्चते ।
इदं तं विश्वभेषज्याभिषिञ्चामि वीरुधां ॥३॥

This Suktha is remedial rites for increasing growth of hair

137TH SUKTA – KESHA VARDHANA SUKTA

यां जमदग्निखनद दुहित्रे केशवर्धनीम् ।तां वीतहव्य आभरदसितस्य गृहेभ्यः ॥१॥ अभीशुना मेयां आसन्
व्यामेनानुमेयाः ।केशां नडा इव वर्धन्तां शीर्ष्णस्ते असिताः परि ॥२॥ दंहं मूलमाग्रं यच्छु वि मध्यं यामयोषधे ।केशां
नडा इव वर्धन्तां शीर्ष्णस्ते असिताः परि ॥३॥

In this Suktha herb which possess property to increase hair growth are considered as invented by Jamadagni for his daughter. Chanting of this suktha is useful increasing the hair growth

138TH SUKTA – KLAIBYA SUKTA

त्वं वीरुधां श्रेष्ठतमाभिश्चुतास्योषधे ।इमं मे अद्य पुरुषं क्लीबमोपशिनं कृधि ॥१॥ क्लीबं कृध्योपशिनमथो कुरीरिणं
कृधि ।अथास्येन्द्रो ग्रावंभ्यामुभे भिनत्त्वाण्ड्यौऽ ॥२॥ क्लीबं क्लीबं त्वाकरं वधे वधिं त्वाकरमरंसारसं
त्वाकरम् ।कुरीरंमस्य शीर्ष्णि कुम्बं चाधिनिदंमसि ॥३॥ ये ते न्द्व्यौऽदेवकृते ययोस्तिष्ठति वृष्ण्यम् ।ते ते भिनद्धि
शम्यंयामुष्या अधिं मुष्कयोः ॥४॥ यथा नडं कृशिपुने स्त्रियो भिन्दन्त्यश्मना ।एवा भिनद्धि ते शेषोऽमुष्या अधिं
मुष्कयोः ॥५॥

This suktha is useful to making man impotent

7th KHANDA⁴⁶

2ND SUKTA – ATHARVA (ATMA SUKTA)

अथर्वाणं पितरं देवबन्धुं मातुर्गर्भं पितुरसुं युवानम् ।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥१॥

Chanting of this suktha useful in healing ceremony

6TH SUKTA – ADITI SUKTA

अदितिर्घोरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः । विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनिन्त्वम् ॥१॥ महीमू
षु मातरं सुव्रतानामृतस्य पत्नीमवंसे हवामहे ।
तुविक्षत्रामजरन्तीमुरूचीं सुशर्माणमदितिं सुप्रणीतिम् ॥२॥ सुत्रामाणं पृथिवीं द्यामनेहसं सुशर्माणमदितिं
सुप्रणीतिम् । देवीं नावं स्वरित्रामनांगसो अस्रवन्तीमा रुहेमा स्वस्तये ॥३॥
वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे । यस्या उपस्थं उर्वशन्तरिक्षं सा नः शर्म त्रिवरूथं नि
यच्छात् ॥४॥

In this Suktha God Aditi is prayed, useful for Svasthyayana

12 SUKTHA

सुभा चं मा समितिश्चावतां प्रजापतेर्दुहितरौ संविदाने । येना संगच्छा उपं मा स शिक्षाच्चारुं वदानि पितरः संगतेषु
॥१॥ विद्म ते सभे नामं नुरिष्टा नाम वा असि । ये ते के चं सभासदस्ते मे सन्तु सवाचसः ॥२॥ एषामहं समासीनानां
वर्चो विज्ञानमा दंदे । अस्याः सर्वस्याः संसदो मामिन्द्र भुगिनं कृणु ॥३॥ यद् वो मनः परांगतं यद् बुद्धमिह वेह वां
। तद् व आ वर्तयामसि मयि वो रमतां मनः ॥४॥

This Suktha is useful for success in the assembly.

18TH– DHATA PRARTANA SUKTA

धाता दधातु नो रयिमीशानो जगत्स्पतिः । स नः पूर्णेन यच्छतु ॥१॥ धाता दधातु दाशुषे प्राचीं जीवातुक्षिताम् । वयं
देवस्य धीमहि सुमतिं विश्वरांधसः ॥२॥ धाता विश्वा वार्या दधातु प्रजाकामाय दाशुषे दुरोणे । तस्मै देवा अमृतं सं
व्ययन्तु विश्वे देवा अदितिः स्रजोषाः ॥३॥ धाता रातिः संवितेदं जुषन्तां प्रजापतिर्निधिपतिर्नो अग्निः । त्वष्टा विष्णुः
प्रजयां संरराणो यजमानाय द्रविणं दधातु ॥४॥

This Suktha is useful in in ceramoney related to women for achieving male child and for Sarva Karma.

20TH SUKTA – PRAJA SUKTA

प्रजापतिर्जनयति प्रजा इमा धाता दधातु सुमनस्यमानः । संजानानाः संमनसः सयोनयो मयि पुष्टं पुष्टपतिर्दधातु ॥१॥

In this suktha Prajapati prayed for acquiring child

33RD (32ND) AND 3TH, 55TH DEERGHAYU SUKTA

उपं प्रियं पनिप्रतं युवानमाहुतीवृधम् । अगन्म बिभ्रतो नमो दीर्घमायुः कृणोतु मे ॥१॥

This suktha is included under AYUSHYA Gana useful for long life.

37TH SUKTA – ANJANA SUKTA

अक्ष्यौऽनौ मधुसंकाशे अनीकं नौ समञ्जनम्। अन्तः कृष्णुष्व मां हृदि मन इत्रौ सहासति ॥१॥

This Suktha is useful in in marriage ceremony Anjana need to be applied to each other by the Spouses

53 55 th Suktha

अमुत्रभूयादधि यद् यमस्य बृहस्पतेरभिशस्तेरमुञ्चः। प्रत्यौहतामश्विनां मृत्युमस्मद् देवानामग्रे भिषजा शचीभिः ॥१॥
सं क्रामतं मा जंहीतं शरीरं प्राणापानौ तं सयुजाविह स्ताम्। शतं जीव शरदो वर्धमानोऽग्निष्टे गोपा अधिपा वसिष्ठः
॥२॥ आयुर्यत् ते अतिहितं पराचैरपानः प्राणः पुनरा ताविताम्। अग्निष्टदाहानिर्दृतेरुपस्थात् तदात्मनि पुनरा वेश्यामि
ते ॥३॥ मेमं प्राणो हांसीन्मो अपानोऽवहाय परां गात्। सप्तर्षिभ्यं एनं परि ददामि त एनं स्वस्ति ज्वरसें वहन्तु ॥४॥
प्र विशतं प्राणापानावनड्वाहाविव व्रजम्। अयं जंरिम्णः शं वधिररिष्ट इह वर्धताम् ॥५॥ आ तं प्राणं सुवामसि परा
यक्ष्मं सुवामि ते। आयुर्नो विश्वतो दधद्यमग्निर्वरण्यः ॥६॥ उद् वयं तमंसस्पारि रोहन्तो नाकमुत्तमम्। देवं देवत्रा
सूर्यमगन्म ज्योतिरुत्तमम् ॥७॥

This Suktha is useful in some one's health and long life.

58TH SUKTA – VISHA BHAISHAJYA SUKTA

तिरंश्चिराजेरसितात् पृदाकोः परि संभृतम्। तत् कृङ्कपर्वणो विषमियं वीरुदनीनशत् ॥१॥ इयं वीरुन्मधुजाता
मधुश्चुन्मधुला मधुः। सा विहुतस्य भेषज्यथो मशकजम्भनी ॥२॥ यतो द्रष्टं यतो धीतं ततस्ते निर्हयामसि। अर्भस्यं तृप्रदंशिनो
मशकंस्यारसं विषम् ॥३॥ अयं यो वक्रो विपरुर्व्यऽङ्गो मुखानि वक्रा वृजिना कृणोषि। तानि त्वं ब्रह्मणस्पत
इषीकामिव सं नमः ॥४॥ अरुसस्यं शर्कोटस्य नीचीनस्योपसर्पतः। विषं हांशस्यादिष्यथो एनमजीजभम् ॥५॥ न तं
बाहोर्बलमस्ति न शीर्षे नोत मध्यतः। अथ किं पापयामुया पुच्छे बिभर्ष्यभुकम् ॥६॥ अदन्तिं त्वा पिपीलिका वि
वृश्चन्ति मयूर्यः।

सर्वे भल ब्रवाथु शार्कोटमरुसं विषम् ॥७॥ य उभाभ्यां प्रहरसि पुच्छेन चास्येऽन च।

आस्येऽन तं विषं किमु ते पुच्छधावसत् ॥८॥

Chanting of this suktha is useful against venomous snake bites

67 69 th SUKTHA

पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च। पुनरग्रयो धिष्यां यथास्थाम कल्पयन्तामिहैव ॥१॥

Chanting of this suktha helps For recovery of sense, etc.

76 SUKTHA

आ सुस्रसः सुस्रसो असंतीभ्यो असंतराः ।से हौरसतरा लवणाद् विकलेदीयसीः ॥१॥या प्रैव्यां अपचितोऽथो या
उपपक्ष्याः ।विजाम्नि या अपचितः स्वयंस्रसः ॥२॥यः कीकसाः प्रशृणाति तलीद्यऽमवतिष्ठति ।निर्हस्तं सर्वं जायान्यं
यः कश्च ककुदिं श्रितः ॥३॥ पक्षी जायान्यः पतति स आ विशति पूरुषम् ।तदक्षितस्य भेषजमुभयोः सुक्षतस्य च ॥४॥
विद्म वै ते जायान्य जानं यतो जायान्य जायसे ।कथं ह तत्र त्वं हनो यस्यं कृण्मो हविर्गृहि ॥५॥ धृषत् पिब कलशे
सोममिन्द्र वृत्रहा शूर समरे वसूनाम् ।माध्यन्दिने सवनं आ वृषस्व रयिष्ठानो रयिमस्मासुं धेहि ॥६॥

This Suktha is useful for treating against Apachi and Rajayakshma

93rd Sarpa Visha Nashana Sukta

इन्द्रेण मन्युनां वयमभि ष्याम पृतन्यतः ।
घ्नन्तो वृत्राण्यप्रति ॥१॥

This Suktha is useful in flinging out snake poison and along with rubbing grass

100 And 101– Duswapna Nahsna Sukta

पर्यावर्ते दुष्वप्यात् पापात् स्वप्यादभूत्याः ।ब्रह्माहमन्तरं कृण्वे परा स्वप्नमुखाः शुचः ॥१॥यत् स्वप्ने अन्नमश्रामि न प्रातरधिगम्यते
।सर्वं तदस्तु मे शिवं नहि तद् दृष्यते दिवा ॥१॥

These Suktha are useful against bad dreams and 2nd own against bad dream of food eaten in dreams

108 13 th SUKTHA

तृष्टिके तृष्टवन्दन उदमूं छिन्धि तृष्टिके ।यथा कृतद्विष्टासोऽमुष्मै शेष्यावन्ते ॥१॥ तृष्टासिं तृष्टिका विषा विषातक्यऽसि
।परिवृक्ता यथासंसृष्टभस्यं वृशेवं ॥२॥

Here Agni is prayed to avoid enemy

116th SUKTA – JWARANASHANA SUKTA

नमो रूराय च्यवनाय नोदनाय धृष्णवे नमः शीताय पूर्वकामकृत्वने ॥१॥यो अन्येद्युरुभयद्युरभ्येतीमं
मण्डूकमभ्येऽत्वव्रतः ॥२॥

This Suktha is useful for treating Jwara

8TH Khanda⁴⁷

1ST SUKTA – DEERGHAYUPRAPTI SUKTA

अन्तकाय मृत्यवे नमः प्राणा अपाना इह ते रमन्ताम् ।इहायमस्तु पुरुषः सहासुना सूर्यस्य भागे अमृतस्य लोके ॥१॥ उदेनं भगो
अग्रभीदुदेनं सोमो अंशुमान् ।उदेनं मरुतो देवा उदिन्द्राग्नी स्वस्तये ॥२॥ इह तेऽसुरिह प्राण इहायुरिह ते मनः ।उत् त्वा

निरृत्याः पार्श्वेभ्यो दैव्यां वाचा भ्रामसि ॥३॥ उत् क्रामातः पुरुष माव पत्था मृत्योः पड्वीषमवमुञ्चमानः ।मा च्छिंत्था
अस्माल्लोकादग्नेः सूर्यस्य संदृशः ॥४॥ तुभ्यं वातः पवतां मातरिश्वा तुभ्यं वर्षन्त्वमृतान्यापः ।सूर्यस्ते तन्वेऽशं तंपाति त्वां
मृत्युर्दयतां मा प्र मेष्ठाः ॥५॥ उद्यानं ते पुरुष नावयानं जीवातुं ते दक्षतातिं कृणोमि ।आ हि रोहेमममृतं सुखं रथमथ
जिर्विर्विदथमा वंदासि ॥६॥ मा ते मनस्तत्र गान्मा तिरो भून्मा जीवेभ्यः प्र मंदो मानुं गाः पितृन् ।विश्वं देवा अभि रक्षन्तु त्वेह ॥७॥
मा गतानामा दीधीथा ये नयन्ति परावतंम् ।आ रोहं तमंसो ज्योतिरेह्या ते हस्तौ रभामहे ॥८॥ श्यामश्च त्वा मा शबलश्च प्रेषितौ
यमस्य यौ पथिरक्षी श्वानौ ।अर्वाङ्गिहि मा वि दीध्यो मात्रं तिष्ठः पराङ्गनाः ॥९॥ मैतं पथ्यामनुं गा भीम एष येन पूर्वं
नेयथ तं ब्रवीमि ।तमं एतत् पुरुष मा प्र पत्था भयं परस्तादभयं ते अर्वाक् ॥१०॥ रक्षन्तु त्वाग्रयो ये अप्स्वंशन्ता रक्षतु
त्वा मनुष्याः यमिन्धते ।वैश्वानरो रक्षतु जातवेदा दिव्यस्त्वा मा प्र धाग् विद्युतां सह ॥११॥ मा त्वां कृव्यादभि
मंस्तारात् संकंसुकाच्चर ।रक्षतु त्वा द्यौ रक्षतु पृथिवी सूर्यश्च त्वा रक्षतां चन्द्रमाश्च ।अन्तरिक्षं रक्षतु देवहेत्याः ॥१२॥
बोधश्च त्वा प्रतिबोधश्च रक्षतामस्वप्नश्च त्वानवद्राणश्च रक्षताम् ।गोपायंश्च त्वा जागृविश्च रक्षताम् ॥१३॥ ते त्वां रक्षन्तु ते
त्वां गोपायन्तु तेभ्यो नमस्तेभ्यः स्वाहा ॥१४॥ जीवेभ्यस्त्वा समुद्रे वायुरिन्द्रो धाता दधातु सविता त्रायमाणः ।मा त्वां
प्राणो बलं हासीदसुं तेऽनुं ह्यामसि ॥१५॥ मा त्वां जम्भः संहनुर्मा तमो विदन्मा जिह्वा बर्हिः प्रमयुः कथा स्याः ।उत्
त्वाद्रित्या वसवो भरन्तूदिन्द्राग्नी स्वस्तये ॥१६॥ उत् त्वा द्यौरुत् पृथिव्युत् प्रजापतिरग्रभीत् ।उत् त्वां मृत्योरोषधयः
सोमराज्ञीरपीपरन् ॥१७॥ अयं देवा इहैवास्त्वयं मामुत्रं गादितः ।इमं सहस्रवीर्येण मृत्योरुत् पारयामसि ॥१८॥ उत्
त्वां मृत्योरपीपरं सं धमन्तु वयोधसः ।मा त्वां व्यस्तकेश्योऽमा त्वाघरुदो रुदन् ॥१९॥ आहार्षमविदं त्वा पुनरागाः
पुनर्णवः

सर्वाङ्गं सर्वं ते चक्षुः सर्वमायुश्च ते ऽविदम् ॥२०॥ व्यऽवात् ते ज्योतिरभूदप त्वत्तमो अक्रमीत् ।
अप त्वन्मृत्युं निरृतिमप यक्ष्मं नि दध्मसि ॥२१॥

This Suktha is useful During Upanayana Ceramoney by Touching naval this sukta should be chanted

2ND SUKTA – DEERGHAYU PRAPTI SUKTA

आ रंभस्वेमाममृतस्य श्रुष्टिमच्छिद्यमाना जरदंष्टिरस्तु ते ।असुं तु आयुः पुनरा भ्रामि रजस्तमो मोपं गा मा प्र मेष्ठाः ॥१॥
जीवतां ज्योतिरभ्येहर्वाङ्गा त्वां हरामि शतशारदाय ।अवमुञ्चन् मृत्युपाशानशस्तिं द्राघीय आयुः प्रतरं तं दधामि ॥२॥
वातात् ते प्राणमविदं सूर्याच्चक्षुरहं तवं ।यत् ते मनस्त्वयि तद् धारयामि सं वित्स्वाङ्गैर्वदं जिह्यालपन् ॥३॥ प्राणेन त्वा
द्विपदां चतुष्पदामग्निमिव जातमभि सं धमामि ।नमस्ते मृत्यो चक्षुषे नमः प्राणायं तेऽकरम् ॥४॥ अयं जीवतु मा मृतेमं
समीरयामसि ।कृणोम्यस्मै भेषजं मृत्यो मा पुरुषं वधीः ॥५॥ जीवलां नघारिषां जीवन्तीमोषधीमहम् ।त्रायमाणं सहमानं
सहस्वतीमिह हुंवेऽस्मा अरिष्टतांतये ॥६॥ अधिं ब्रूहि मा रंभथाः सृजेमं तवैव सन्सर्वहाया इहास्तु ।भवांशर्वो मृडतं शर्म
यच्छतमपसिध्यं दुरितं धत्तमायुः ॥७॥ अस्मै मृत्यो अधिं ब्रूहीमं दयस्वोदितोऽयमेतु ।अरिष्टः सर्वाङ्गः सुश्रुज्जरासां
शतहायन आत्मना भुजंमश्रुताम् ॥८॥ देवानां हेतिः परिं त्वा वृणक्तु पारयामि त्वा रजंस उत त्वां मृत्योरपीपरम् ।आरादग्निं

कृव्यादं निरूहं जीवातवे ते परिधिं दधामि ॥९॥ यत् तें नियानं रजसं मृत्यो अनवधुर्ष्यऽम्।पथ इमं तस्माद् रक्षन्तो ब्रह्मास्मै
वर्म कृष्मसि ॥१०॥ कृणोमिं ते प्राणापानौ जरां मृत्युं दीर्घमायुः स्वस्ति।वैवस्वतेन प्रहितान् यमदूतांश्चरतोऽपं सेधामि
सर्वान्॥११॥ आरादरातिं निरृतिं पुरो ग्राहिं कृव्यादंः पिशाचान्।रक्षो यत् सर्वं दुर्भूतं तत् तमं इवापं हन्मसि ॥१२॥ अग्नेष्टे
प्राणममृतादायुष्मतो वन्वे जातवेदसः।यथा न रिष्यां अमृतंः सजूरसस्तत् तें कृणोमि तदुं ते समृध्यताम्॥१३॥ शिवे तें स्तां
द्यावापृथिवी अंसतापे अभिश्रियौ।शं ते सूर्य आ तंपतु शं वातो वातु ते हृदे।शिवा अभि क्षरन्तु त्वापो दिव्याः पर्यस्वतीः
॥१४॥ शिवास्ते सन्त्वोषधय उत त्वाहार्षमधरस्या उतरां पृथिवीमभि।तत्र त्वादित्यौ रंक्षतां सूर्याचन्द्रमसांबुभा॥१५॥ यत्
ते वासः परिधानं यां नीविं कृणुषे त्वम्।शिवं तें तन्वेऽतत् कृष्मः संस्पर्शोऽद्रूक्षमस्तु ते ॥१६॥ यत् क्षुरेणं मर्चयता सुतेजसा
वप्ता वपसि केशश्मश्रु।शुभं मुखं मा न आयुः प्र मोषीः ॥१७॥ शिवौ तें स्तां व्रीहियवावंबलासावदोमधौ।एतौ यक्षं वि
बांधेते एतौ मुञ्चतो अंहसः ॥१८॥ यदश्रासि यत् पिबसि धान्यंऽ कृष्याः पर्यः।यदाद्यंश यदनाद्यं सर्वं ते अन्नमविषं कृणोमि
॥१९॥ अहं च त्वा रात्रये चोभाभ्यां परि ददामि।अरायैभ्यो जिघत्सुभ्यं इमं मे परि रक्षत ॥२०॥ शतं तेऽयुतं हायनान् द्वे
युगे त्रीणि चत्वारिं कृष्मः।इन्द्राग्नी विश्वं देवास्तेऽनुं मन्यन्तामहंणीयमानाः ॥२१॥ शरदे त्वा हेमन्ताय वसन्ताय ग्रीष्माय
परि ददामि।वर्षाणि तुभ्यं स्योनानि येषु वर्धन्त ओषधीः ॥२२॥ मृत्युरीशे द्विपदां मृत्युरीशे चतुष्पदाम्।तस्मात् त्वां
मृत्योर्गोपंतेरुद् भ्रामि स मा बिंभेः ॥२३॥ सोऽरिष्ट न मरिष्यसि न मरिष्यसि मा बिंभेः।न वै तत्रं प्रियन्ते नो यन्त्यधुमं
तमः ॥२४॥ सर्वो वै तत्रं जीवति गौरश्वः पुरुषः पशुः।यत्रेदं ब्रह्म क्रियते परिधिर्जीवनाय कम्॥२५॥परिं त्वा पातु
समानेभ्योऽभिचारात् संबन्धुभ्यः।अमग्निर्भवामृतोऽतिजीवो मा तें हासिषुरसंवः शरीरम्॥२६॥ ये मृत्यव एकंशतं या नाष्ट्रा
अंतितायाः।मुञ्चन्तु तस्मात् त्वां देवा अग्नेर्वैश्वानरा दधिं ॥२७॥ अग्नेः शरीरमसि पारयिष्णु रंक्षोहासिं सपत्नहा।
अथो अमीवचातनः पूतुर्दुर्नामं भेषजम्॥२८॥

This suktha is utilised in the name-giving ritual with a continuous stream of water being poured on the youth's right hand, followed by the binding on of a deodar amulet and the putting on of a new clothing. When there are family disputes, it is utilised at the tonsure ceremony and again when the child leaves the house for the first time. Previously, the number 17 had been mandated for the same tonsure rite. It is used at the commencement of the Vedic student's reception ritual and on the child's first feeding (with rice and barley).

6TH SUKTA – GARBHA DOSHA NIVARANA SUKTA

यौ तें मातोन्ममार्ज जातायाः पतिवेदनौ।दुर्णामा तत्र मा गृधदलिंशं उत वत्सपः ॥१॥ पलालानुपलालौ शर्कु कोकं मलिम्लुचं
पलीजकम्।आश्रेषं वत्रिवांससमृक्षग्रीवं प्रमीलिनम्॥२॥ मा सं वृत्तो मोपं सृप ऊरू मावं सृपोऽन्तरा।कृणोम्यस्यै भेषजं बजं
दुर्णामुचातनम्॥३॥ दुर्णामां च सुनामां चोभा संवृतमिच्छतः।अरायानपं हन्मः सुनामा स्तैणमिच्छताम्॥४॥ यः कृष्णः
केश्यसुर स्तम्बज उत तुण्डिकः।अरायानस्या मुष्काभ्यां भंससोपं हन्मसि ॥५॥ अनुजिघ्रं प्रमृशन्तं कृव्यादमुत
रैरिहम्।अरायांश्चकिष्किणो बजः पिङ्गो अनीनशत्॥६॥ यस्त्वा स्वप्ने निपद्यंते भ्रातां भूत्वा पितेवं च।बजस्तान्संहतामितः

क्लीबरूपांस्तिरीटिनः ॥७॥ यस्त्वां स्वपन्तीं त्सरति यस्त्वा दिप्संति जाग्रतीम्।छायामिव प्र तान्सूर्यः परिक्रामन्ननीनशत् ॥८॥
यः कृणोति मृतवत्सामवतो कामिमां स्त्रियम्।तमोषधे त्वं नाशयास्याः कुमलमञ्जिवम् ॥९॥ ये शालाः परिनृत्यन्ति सायं
गर्दभनादिनः।कुसूला ये च कुक्षिलाः कंकुभाः करुमाः सिमाः।तानोषधे त्वं गन्धेन विषूचीनान् वि नाशय ॥१०॥ ये कुकुन्धाः
कुकूरभाः कृतीर्दूर्शानि बिभ्रति।क्लीबा इव प्रनृत्यन्तो वने ये कुर्वते घोषं तानितो नाशयामसि ॥११॥ ये सूर्यं न तितिक्षन्त
आतपन्तमुमुं दिवः।अरायान् बस्तवासिनो दुर्गन्धील्लोहितास्यान् मककान् नाशयामसि ॥१२॥ य आत्मानंमतिमात्रमंसं
आधाय बिभ्रति।स्त्रीणां श्रोणिप्रतोदिन इन्द्र रक्षांसि नाशय ॥१३॥ये पूर्वं बध्वोऽयन्ति हस्ते शृङ्गाणि बिभ्रतः।आपाकेस्थाः
प्रहासिनं स्तम्बे ये कुर्वते ज्योतिस्तानितो नाशयामसि ॥१४॥ येषां पृश्नात् प्रपदानि पुरः पाष्णीः पुरो मुखां।खलुजाः शंकधूमजा
उरुण्डा ये च मट्मटाः कुम्भमुष्का अयाशवः।तानस्या ब्रह्मणस्पते प्रतीबोधेन नाशय ॥१५॥ पर्यस्ताक्षा अप्रचङ्कशा अस्त्रेणाः
सन्तु पण्डगाः।अवं भेषज पादय य इमां संविवृत्सत्यपतिः स्वपतिं स्त्रियम् ॥१६॥उद्धर्षिणं मुनिकेशं जम्भयन्तं
मरीमृशम्।उपेषन्तमुदुम्बलं तुण्डेलमुत शालुडम्।पदा प्र विध्य पाष्ण्यां स्थालीं गौरिव स्पन्दना ॥१७॥ यस्ते गर्भं प्रतिमृशाज्जातं
वां मारयाति ते।पिङ्गस्तमुग्रधन्वा कृणोतुं हृदयाविधम् ॥१८॥ ये अग्नौ जातान् मारयन्ति सूतिका अनुशरंते।स्त्रीभागान् पिङ्गो
गन्धर्वान् वातो अभ्रमिवाजतु ॥१९॥ परिसृष्टं धरयतु यद्धितं मावं पादि तत्।गर्भं त उग्रौ रक्षतां भेषजौ नीविभार्योऽ ॥२०॥
पवीनसात् तंङ्गल्वाश्छायंकादुत नग्नकात्।प्रजायै पत्ये त्वा पिङ्गः परि पातु किमीदिनः ॥२१॥ द्याऽस्याच्चतुरक्षात्
पञ्चपदादनङ्गुरेः।वृन्ताद्भि प्रसर्पतः परि पाहि वरीवृतात् ॥२२॥ य आमं मांसमदन्ति पौरुषेयं च ये क्रविः।गर्भान् खादन्ति
केशवास्तानितो नाशयामसि ॥२३॥ ये सूर्यात् परिसर्पन्ति सुषेव श्वशुरादधिं।बजश्च तेषां पिङ्गश्च हृदयेऽधि नि विध्यताम् ॥२४॥
पिङ्ग रक्ष जायमानं मा पुमांसं स्त्रियं क्रन्।आण्डादो गर्भान्मा दंभन् बाधस्वेतः किमीदिनः ॥२५॥ अप्रजास्त्वं मार्तवत्समाद्
रोदंमघमां वयम्।

वृक्षादिव स्रजं कृत्वाप्रिये प्रति मुञ्च तत् ॥२६॥

During Seemanta at 8th Month, tying white and yellow Sarshapa – neck to Navl this suktha will be chanted. In this suktha prayer is done to prevent complication during delivery of male or female son from the egg eater.

7TH SUKTA – OSHADHI SAMUHA SUKTA

या बभ्रवो याश्च शुक्रा रोहिणीरुत पृश्रयः।असिकनीः कृष्णा ओषधीः सर्वा अच्छावदामसि ॥१॥

त्रायन्तामिमं पुरुषं यक्ष्माद् देवेषितादधिं।यासां द्यौष्पिता पृथिवी माता संमुद्रो मूलं वीरुधां बभूव ॥२॥ आपो अग्रं दिव्या
ओषधयः।तास्ते यक्ष्ममेनस्यंशमङ्गादङ्गादनीनशन् ॥३॥ प्रस्तृणती स्तम्बिनीरिंकशुङ्गाः प्रतन्वतीरोषधीरा वंदामि
।अंशुमतीः काण्डिनीर्या विशाखा ह्यामि ते वीरुधां वैश्वदेवीरुगाः पुरुषजीवनीः ॥४॥ यद् वः सहः सहमाना वीर्यंशयच्च वो
बलम्।तेनेममुस्माद् यक्ष्मात् पुरुषं मुञ्चतौषधीरथो कृणोमि भेषजम् ॥५॥ जीवलां नघारिषां जीवन्तीमोषधीमहम्।
अरुन्धतीमुन्नयन्तीं पुष्पां मधुमतीमिह हुवेऽस्मा अरिष्टतांतये ॥६॥ इहा यन्तु प्रचेतसो मेदिनीर्वचसो ममं।यथेमं
पारयामसि पुरुषं दुरितादधिं ॥७॥ अग्नेर्घासो अपां गर्भो या रोहन्ति पुनर्णवाः।ध्रुवाः सहस्रनाम्रीर्भेषजीः सन्त्वाभृताः ॥८॥

अवकौल्बा उदकात्मानो ओषधयः । व्युषन्तु दुरितं तीक्ष्णशृङ्गयः ॥९॥ उन्मुञ्चन्तीर्विवरुणा उग्रा या विषदूषणीः । अथो बलासनाशनीः कृत्यादूषणीश्च यास्ता इहा युन्त्वोषधीः ॥१०॥ अपक्रीताः सहीयसीर्वीरुधो या अभिष्टुताः । त्रायन्तामस्मिन् ग्रामे गामश्वं पुरुषं पशुम् ॥११॥ मधुमन्मूलं मधुमदग्रमासाम्मधुमन्मध्यं वीरुधां बभूव । मधुमत् पूर्णं मधुमत् पुष्पमासां मधोः संभक्ता अमृतस्य भक्षो घृतमन्नं दुहतां गोपुरोगवम् ॥१२॥ यावतीः कियंतीश्चेमाः पृथिव्यामधोषधीः । ता मां सहस्रपुण्योऽ मृत्योर्मुञ्चन्त्वहंसः ॥१३॥ वैयाघ्रो मणिर्वीरुधां त्रायमानोऽभिशास्तिपाः । अमीवाः सर्वा रक्षांस्यपं हन्त्वधिं दूरमुस्मत् ॥१४॥ हस्येव स्तनथोः सं विजन्तेऽग्रेरिव विजन्त आभृताभ्यः । गवां यक्ष्मः पुरुषाणां वीरुद्धिरतिनुत्तो नाव्याऽएतु स्रोत्याः ॥१५॥ मुमुचाना ओषधयोऽग्रेर्वैश्वानरादधिं । भूमिं संतन्वतीरित् यासां राजा वनस्पतिः ॥१६॥ या रोहन्त्याङ्गिरसीः पर्वतेषु सुमेषु च । ता नः पर्यस्वतीः शिवा ओषधीः सन्तु शं हृदे ॥१७॥ याश्चाहं वेदं वीरुधो याश्च पश्यामि चक्षुषा । अज्ञाता जानीमश्च या यासुं विद्म च संभृतम् ॥१८॥ सर्वाः समग्रा ओषधीर्बोधन्तु वचंसो मम । यथेयं पारयांसि पुरुषं दुरितादधिं ॥१९॥ अश्वत्थो दुर्भो वीरुधां सोमो राजामृतं हविः । व्रीहिर्यवश्च भेषजौ दिवस्पुत्रावमर्त्यौ ॥२०॥ उज्जिहीध्वे स्तनयत्यभिक्रन्दत्योषधीः । यदा वः पृश्निमातरः पर्जन्यो रेतसावति ॥२१॥ तस्यामृतस्येमं बलं पुरुषं पाययामसि । अथो कृणोमि भेषजं यथा संच्छतहायनः ॥२२॥ वराहो वेदं वीरुधं नकुलो वेदं भेषजीम् । सर्पा गन्धर्वा या विदुस्ता अस्मा अवसे हुवे ॥२३॥ याः सुपर्णा आङ्गिरसीर्दिव्या या रघतो विदुः । वयांसि हंसा या विदुर्याश्च सर्वे पतत्रिणः । मृगा या विदुरोषधीस्ता अस्मा अवसे हुवे ॥२४॥ यावतीनामोषधीनां गावः प्राश्रन्त्युच्या यावतीनामजावयः । तावतीस्तुभ्यमोषधीः शर्म यच्छन्त्वाभृताः ॥२५॥ यावतीषु मनुष्याऽ भेषजं भिषजो विदुः । तावतीर्विश्वभेषजीरा भरामि त्वामभि ॥२६॥ पुष्पवतीः प्रसूमतीः फलिनीरफला उत । संमातरं इव दुहामस्मा अंरिष्टतांतये ॥२७॥ उत् त्वाहार्षं पञ्चशलादथो दशशलादुत । अथो यमस्य पड्वीशाद् विश्वस्माद् देवकिल्बिषात् ॥२८॥

In this suktha consists 10 types of tree like Anshumati, Kandini etc. Chanting of this suktha is useful against all disease, while offering food during Pumsavana, during Sutramani

10TH SUKTA – VIRAT SUKTA IN MRITYUNJAYA HOMA

विराड् वा इदमग्रं आसीत् तस्यां जातायाः सर्वमभिभेदियमेवेदं भविष्यतीति ॥१॥ सोदक्रामत् सा गार्हपत्ये न्यऽक्रामत् ॥२॥ गृहमेधी गृहपतिर्भवति य एवं वेदं ॥३॥ सोदक्रामत् साहवनीये न्यऽक्रामत् ॥४॥ यन्त्यस्य देवा देवहृतिं प्रियो देवानां भवति य एवं वेदं ॥५॥ सोदक्रामत् सा दक्षिणाग्नौ न्यऽक्रामत् ॥६॥ यज्ञतो दक्षिणीयो वासंतयो भवति य एवं वेदं ॥७॥ सोदक्रामत् सा सुभायां न्यऽक्रामत् ॥८॥ यन्त्यस्य सुभां सभ्यो भवति य एवं वेदं ॥९॥ सोदक्रामत् सा समितौ न्यऽक्रामत् ॥१०॥ यन्त्यस्य समितिं सामित्यो भवति य एवं वेदं ॥११॥ सोदक्रामत् सामन्त्रणे न्यऽक्रामत् ॥१२॥ (६) यन्त्यस्यामन्त्रणमामन्त्रणीयो भवति य एवं वेदं ॥१३॥ (७) सोदक्रामत् सान्तरिक्षे चतुर्धा विक्रान्तातिष्ठत् ॥१४॥ (८) तां देवमनुष्याऽ अब्रुवन्नियमेव तद् वेदं यदुभयं उपजीवेमेमामुपं ह्वयामहा इति ॥२॥ (९) तामुपाह्वयन्त ॥३॥ (१०) ऊर्ज एहि स्वधु एहि सूनृत एहीरावत्येहीति ॥४॥ (११) तस्या इन्द्रो वत्स आसीद् गायत्र्यऽभिधान्यभ्रमूर्धः ॥५॥ (१२) बृहच्च रथन्तरं च द्वौ स्तनावास्तां यज्ञायज्ञियं च वामदेव्यं च द्वौ ॥६॥ (१३) ओषधीरेव रथन्तरेण देवा अदुहन् व्यचो बृहता ॥७॥ (१४) अपो वामदेव्येन यज्ञं यज्ञायज्ञियेन ॥८॥ (१५) ओषधीरेवास्मै रथन्तरं दुहे व्यचो बृहत् ॥९॥ (१६) अपो वामदेव्यं यज्ञं यज्ञायज्ञियं य एवं वेदं ॥१०॥ (१७) सोदक्रामत् सा वनस्पतीनागच्छत् तां वनस्पतयोऽघ्नत् सा संवत्सरे समंभवत् ॥११॥ तस्माद् वनस्पतीनां संवत्सरे वृक्णमपि रोहति वृश्चतेऽस्याप्रियो भ्रातृव्यो य एवं वेदं ॥२॥ (१८) सोदक्रामत् सा पितृनागच्छत् तां पितरोऽघ्नत् सा मासि समंभवत् ॥३॥ तस्मात्

पितृभ्यो मास्युपमास्यं ददति प्र पितृयाणं पन्थां जानाति य एवं वेदं ॥४॥(१९)सोदक्रामत् सा देवानागच्छत् तां देवा अघ्नत् सार्धमासे समभवत् ॥५॥ तस्माद् देवेभ्योऽर्धमासे वर्षट्कुर्वन्ति प्र देव्यान् पन्थां जानाति य एवं वेदं ॥६॥(२०)सोदक्रामत् सा मनुष्याऽनागच्छत् तां मनुष्याऽ अघ्नत् सा सद्यः समभवत् ॥७॥ तस्मान्मनुष्येऽभ्य उभयदयुरुपं हरन्त्युपास्य गृहे हरन्ति य एवं वेदं ॥८॥(२१)

(4-5)(१-१६, १-१६) २२-२३, २६,२९(प्र०) चतुष्पदा साम्नी जगती, २२-२४, २८-२९(द्वि०) साम्नी बृहती, २२,२६ (तृ०) साम्नी उष्णिक, २२-२३,२६,२९ (च०) आर्च्यनुष्टुप्, २३ (तृ०) आर्ची गायत्री, २४-२५, २८ (प्र०) चतुष्पदा उष्णिक, २४ (तृ०) प्राजापत्यानुष्टुप्, २४-२५, २७ आर्ची त्रिष्टुप्, २५-२६ (द्वि०) साम्नी उष्णिक, २५, २७-२८ (तृ०) विराड् गायत्री २७ (प्र०)चतुष्पदा प्राजापत्या जगती, २७ (द्वि०) साम्नी बृहती त्रिष्टुप्, २८ (च०) त्रिपदा ब्राह्मी भुरिगायत्री, २९ (तृ०) साम्नी अनुष्टुप्। सोदक्रामत् सासुरानागच्छत् तामसुरा उपाह्वयन्त माय एहीति ॥ १॥तस्यां विरोचनः प्राहादिर्वत्स आसीदयस्पात्रं पात्रम् ॥२॥तां द्विमूर्धाव्योऽधोक् तां मायामेवाधोक् ॥३॥तां मायामसुरा उपं जीवन्त्युपजीवनीयो भवति य एवं वेदं ॥४॥(२२)सोदक्रामत् सा पितृनागच्छत् तां पितर उपाह्वयन्त स्वध एहीति ॥५॥तस्यां यमो राजा वत्स आसीद् रजतपात्रं पात्रम् ॥६॥तामन्तको मार्यवोऽधोक् तां स्वधामेवाधोक् ॥७॥तां स्वधां पितर उपं जीवन्त्युपजीवनीयो भवति य एवं वेदं ॥८॥(२३)

सोदक्रामत् सा मनुष्याऽनागच्छत् तां मनुष्याऽ उपाह्वयन्तेरावत्येहीति ॥९॥तस्या मनुर्वैवस्वतो वत्स आसीत् पृथिवी पात्रम् ॥१०॥तां पृथीं वैव्योऽधोक् तां कृषिं च सस्यं चाधोक् ॥११॥ते कृषिं च सस्यं च मनुष्याऽउपं जीवन्ति कृष्टराधिरुपजीवनीयो भवति य एवं वेदं ॥१२॥(२४)सोदक्रामत् सा सप्तऋषीनागच्छत् तां सप्तऋषय उपाह्वयन्त ब्रह्मण्वत्येहीति ॥१३॥तस्याः सोमो राजा वत्स आसीच्छन्दः पात्रम् ॥१४॥ तां बृहस्पतिराङ्गिरसोऽधोक् तां ब्रह्मं च तपश्चाधोक् ॥१५॥तद् ब्रह्मं च तपश्च सप्तऋषय उपं जीवन्ति ब्रह्मवर्चस्युऽपजीवनीयो भवति य एवं वेदं ॥१६॥(२५)(5)सोदक्रामत् सा देवानागच्छत् तां देवा उपाह्वयन्तोर्ज एहीति ॥१॥तस्या इन्द्रो वत्स आसीच्चमसः पात्रम् ॥२॥तां देवः संविताधोक् तामूर्जमिवाधोक् ॥३॥ तामूर्जा देवा उपं जीवन्त्युपजीवनीयो भवति य एवं वेदं ॥४॥(२६)सोदक्रामत् सा गन्धर्वाप्सरस आगच्छत् तां गन्धर्वाप्सरस उपाह्वयन्त पुण्यगन्ध एहीति ॥५॥तस्याश्चित्ररथः सौर्यवर्चसो वत्स आसीत् पुष्करपर्ण पात्रम् ॥६॥तां वसुरुचिः सौर्यवर्चसोऽधोक् तां पुण्यमेव गन्धमधोक् ॥७॥तं पुण्यं गन्धं गन्धर्वाप्सरस उपं जीवन्ति पुण्यगन्धिरुपजीवनीयो भवति य एवं वेदं ॥८॥(२७)सोदक्रामत् सेतरजनानागच्छत् तामितरजना उपाह्वयन्त तिरोधु एहीति ॥९॥तस्याः कुबैरो वैश्रवणो वत्स आसीदामपात्रं पात्रम् ॥१०॥तां रंजतनाभिः काबेरकोऽधोक् तां तिरोधामेवाधोक् ॥११॥तां तिरोधामितरजना उपं जीवन्ति तिरो धत्ते सर्वं पाप्मानंमुपजीवनीयो भवति य एवं वेदं ॥१२॥(२८)सोदक्रामत् सा सर्पानागच्छत् तां सर्पा उपाह्वयन्त विषवत्येहीति ॥१३॥तस्यास्तक्षको वैशलेयो वत्स आसीदलाबुपात्रं पात्रम् ॥१४॥तां धृतराष्ट्र ऐरावतोऽधोक् तां विषमेवाधोक् ॥१५॥तद् विषं सर्पा उपं जीवन्त्युपजीवनीयो भवति य एवं वेदं ॥१६॥(२९)

(6)(-१-४) १ द्विपदा विराड् गायत्री, २ द्विपदा साम्नी त्रिष्टुप्,३ द्विपदा प्राजापत्यानुष्टुप्, ४ द्विपदाच्युष्णिक। तद् यस्मा एवं विदुषेऽलाबुनाभिषिञ्चेत् प्रत्याहंन्यात् ॥१॥न च प्रत्याहंन्यान्मनसा त्वा प्रत्याहंन्याति प्रत्याहंन्यात् ॥२॥यत् प्रत्याहन्ति विषमेव तत् प्रत्याहन्ति ॥३॥विषमेवास्याप्रेयं भ्रातृव्यमनुविषिच्यते य एवं वेदं ॥४॥(३०)

This suktha is useful in Mrutyunjaya home

9TH KHANDA⁴⁸

2ND SUKTA – KAMA SUKTA

सपत्नहनंमृषभं घृतेन कामं शिक्षामि हविषाज्येन । नीचैः सपत्नान् ममं पादय त्वमभिष्टुतो महता वीर्येऽण ॥१॥यन्मे मनसो न प्रियं चक्षुषो यन्मे बभंस्ति नाभिनन्दति । तद् दुष्वप्यं प्रति मुञ्चामि सपत्ने कामं स्तुत्वोदहं भिदेयम् ॥२॥दुष्वप्यं काम दुरितं च कामाप्रजस्तामस्वगतामवर्तिम् । उग्र ईशानः प्रति मुञ्च तस्मिन् यो अस्मभ्यमंहरणा चिकित्सात् ॥३॥नुदस्व काम प्र पुंदस्व कामावर्तिं यन्तु मम ये सपत्नाः । तेषां नुत्तानामधमा तमांस्यग्रे वास्तूनि निर्दह त्वम् ॥४॥सा तं काम दुहिता धेनुरुच्यते यामाहुर्वाचं क्वयो विराजं । तया सपत्नान् परि वृङ्ग्धि ये मम पर्येनान् प्राणः पशवो जीवनं वृणक्तु

॥५॥कामस्येन्द्रस्य वरुणस्य राज्ञो विष्णोर्बलेन सवितुः सवेन । अग्नेर्होत्रिण प्र णुंदे सपत्नांछम्बीव नावंमुदकेषु धीरः
 ॥६॥अर्धक्षो वाजी मम काम उग्रः कृणोतु मह्यमसपत्नमेव । विश्वे देवा मम नाथं भवन्तु सर्वे देवा हवमा यन्तु म
 इमम् ॥७॥इदमाज्यं घृतवञ्जुषाणाः कामंज्येष्ठा इह मादयध्वम् ।
 कृण्वन्तो मह्यमसपत्नमेव ॥८॥इन्द्राग्नी काम स्रथं हि भूत्वा नीचैः सपत्नान् मम पादयाथः ।
 तेषां पुत्रानामधमा तमांस्यग्ने वास्तून्यनुनिर्दह त्वम् ॥९॥जृहि त्वं काम मम ये सपत्ना अन्धा तमांस्यव पादयैनान् । निरिन्द्रिया
 अरसाः संन्तु सर्वे मा ते जीविषुः कतमच्चनाहः ॥१०॥अवधीत् कामो मम ये सपत्ना उरु लोकमकरन्मह्यमेधुतुम् । मह्यं
 नमन्तां प्रदिशश्चतस्रो मह्यं षडुर्वीर्घृतमा वहन्तु ॥११॥
 तेऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात् । न सायंकप्रणुत्तानां पुनरस्ति निवर्तनम् ॥१२॥
 अग्निर्यव इन्द्रो यवः सोमो यवः । यव्यावानो देवा यावयन्त्वेनम् ॥१३॥असर्ववीरश्चरतु प्रणुत्तो द्वेष्यो मित्राणां परिवर्ग्यः ।
 स्वानाम् । उत पृथिव्यामव स्यन्ति विद्युत उग्रो वो देवः प्र मृणत् सपत्नान् ॥१४॥
 च्युता च्येयं बृहत्यच्युता च विद्युद् बिभर्ति स्तनयित्नुश्च सर्वान् । उद्यन्नादित्यो द्रविणेन तेजसा नीचैः सपत्नान् नुदतां मे
 सहस्वान् ॥१५॥यत् ते काम शर्म त्रिवरूथमुद्भु ब्रह्म वर्म विततमनतिव्याध्यं । कृतम् ।
 तेन सपत्नान् परि वृङ्गिषि ये मम पर्येनान् प्राणः पशवो जीवनं वृणक्तु ॥१६॥येन देवा असुरान् प्राणुदन्तु येनेन्द्रो दस्यूनधुमं
 तमो निनाय । तेन त्वं काम मम ये सपत्नास्तान्स्माल्लोकात् प्र णुदस्व दूरम् ॥१७॥
 यथा देवा असुरान् प्राणुदन्तु यथेन्द्रो दस्यूनधुमं तमो बबाधे । तथा त्वं काम मम ये सपत्नास्तान्स्माल्लोकात् णुदस्व
 दूरम् ॥१८॥कामो जज्ञे प्रथमो नैनं देवा आपुः पितरो न मर्त्याः ।
 ततस्त्वमसि ज्यायान् विश्वहां महास्तस्मै ते काम नम इत् कृणोमि ॥१९॥यावती द्यावापृथिवी वरिष्णा यावदापः
 सिष्यदुर्यावदाग्निः । ततस्त्वमसि ज्यायान् विश्वहां महास्तस्मै ते काम नम इत् कृणोमि ॥२०॥
 यावतीर्दिशः प्रदिशो विष्वचीर्यावतीराशां अभिचक्षणा दिवः । ततस्त्वमसि ज्यायान् विश्वहां महास्तस्मै ते काम नम इत्
 कृणोमि ॥२१॥यावतीर्भृङ्गा जत्वः । कुरुरवो यावतीर्वघा वृक्षसुष्योऽ बभूवुः ।
 ततस्त्वमसि ज्यायान् विश्वहां महास्तस्मै ते काम नम इत् कृणोमि ॥२२॥ज्यायान् निमिषतोऽसि तिष्ठतो
 ज्यायान्त्समुद्रादसि काम मन्यो । ततस्त्वमसि ज्यायान् विश्वहां महास्तस्मै ते काम नम इत् कृणोमि ॥२३॥न वै वातश्चन
 काममाप्नोति नाग्निः सूर्यो नोत चन्द्रमाः । ततस्त्वमसि ज्यायान् विश्वहां महास्तस्मै ते काम नम इत् कृणोमि ॥२४॥यास्ते
 शिवास्तन्वः । काम भद्रा याभिः सत्यं भवन्ति यद् वृणीषे ।
 ताभिष्टुमस्माँ अभिसंविशस्वान्यत्र पापीरपं वेशया धियः ॥२५॥

This suktha is useful for various Blessings

8TH SUKTA – YAKSHMA NIVARANA SUKTA

शीर्षक्तिं शीर्षामयं कर्णशूलं विलोहितम्।सर्वं शीर्षण्यंऽ ते रोगं बहिर्निर्मन्त्रयामहे ॥१॥
 कर्णाभ्यां ते कङ्कूषेभ्यः कर्णशूलं विसल्पकम्।सर्वं शीर्षण्यंऽ ते रोगं बहिर्निर्मन्त्रयामहे ॥२॥
 यस्य हेतोः प्रच्यवन्ते यक्ष्मः कर्णत आस्यतः।सर्वं शीर्षण्यंऽ ते रोगं बहिर्निर्मन्त्रयामहे ॥३॥
 यः कृणोति प्रमोतमन्धं कृणोति पूरुषम्।सर्वं शीर्षण्यंऽ ते रोगं बहिर्निर्मन्त्रयामहे ॥४॥
 अङ्गभेदमङ्गज्वरं विश्वाङ्ग्यंऽ विसल्पकम्।सर्वं शीर्षण्यंऽ ते रोगं बहिर्निर्मन्त्रयामहे ॥५॥
 यस्य भीमः प्रतीकाश उद्वेपयति पूरुषम्।तुक्मानं विश्वशारदं बहिर्निर्मन्त्रयामहे ॥६॥
 य ऊरू अनुसर्पत्यथो एति गृवीनिके।यक्ष्मं ते अन्तरङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥७॥
 यदि कामादपकामाद्दृदयाज्जायते परि हृदो बलासुमङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥८॥
 हरिमाणं ते अङ्गेभ्योऽप्वामन्तरोदरात्।यक्ष्मोधामन्तरात्मनो बहिर्निर्मन्त्रयामहे ॥९॥
 आसो बलासो भवतु मूर्त्रं भवत्वामयत्।यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥१०॥
 बहिर्बिलं निर्द्रवतु काहाबाहं तवोदरात्।यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥११॥
 उदरात् ते क्लोमो नाभ्या हृदयादधि यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥१२॥
 याः सीमानं विरुजन्ति मूर्धानं प्रत्यर्षिनीः।अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥१३॥
 या हृदयमुपर्षन्त्यनुतन्वन्ति कीकसाः।अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥१४॥
 याः पार्श्वे उपर्षन्त्यनुनिक्षन्ति पृष्ठीः।अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥१५॥
 यास्तिरश्चीरुपर्षन्त्यर्षणीर्वक्षणासु ते।अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥१६॥
 या गुदां अनुसर्पन्त्यान्त्राणि मोहयन्ति च।अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥१७॥
 या मज्जो निर्धयन्ति परूषि विरुजन्ति च।अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥१८॥
 ये अङ्गानि मृदयन्ति यक्ष्मांसो रोपणास्तव यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥१९॥
 विसल्पस्यं विद्रधस्यं वातीकारस्यं वालुजेः।यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥२०॥
 पादाभ्यां ते जानुभ्यां श्रोणिभ्यां परि भंसंसः।अनूकादर्षणीरुष्णिहाभ्यः शीर्ष्णो रोगमनीनशम्॥२१॥
 सं ते शीर्ष्णः कपालानि हृदयस्य च यो विधुः।उद्यन्नादित्य रश्मिभिः शीर्ष्णो रोगमनीनशोऽङ्गभेदमशीशमः ॥२२॥

Chanting of this suktha for remedial ceremony

10TH KHANDA⁴⁹

1st SUKTA – Krutya Dushana Sukta

यां कल्पयन्ति वहतौ वधूमिव विश्वरूपां हस्तकृतां चिकित्सवः।सारादेत्वपं नुदाम एनाम्॥१॥शीर्षण्वतीं नुस्वतीं कर्णिनीं
 कृत्याकृतां संभृता विश्वरूपा।सारादेत्वपं नुदाम एनाम्॥२॥शूद्रकृता राजकृता स्त्रीकृता ब्रह्मभिः कृता।जाया पत्यां नुत्तेवं

कर्तारं बन्ध्वच्छतु ॥३॥ अनयाहमोषंध्या सर्वाः कृत्या अदूदुषम्।यां क्षेत्रं चक्रुर्या गोषु यां वां ते पुरुषेषु ॥४॥ अघमंस्त्वघकृतं
 शपथः शपथीयते।प्रत्यक् प्रतिप्रहिण्मो यथा कृत्याकृतं हनन्तु ॥५॥ प्रतीचीनं आङ्गिरसोऽध्यक्षो नः पुरोहितः।प्रतीचीः कृत्या
 आकृत्यामून कृत्याकृतो जहि ॥६॥ यस्त्वोवाच परेहीतिं प्रतिकूलमुदाय्यऽम्।तं कृत्येऽभिनिवर्तस्व मास्मानिच्छो अनागसः
 ॥७॥ यस्ते परूषि संदधौ रथस्येवर्भुर्धिया।तं गच्छ तत्र तेऽयंनमज्ञातस्तेऽयं जनः ॥८॥ ये त्वां कृत्वालोभिरे विद्वला अंभिवारिणः
 ।शंभिविदं कृत्यादूषणं प्रतिवर्त्म पुनःसरं तेन त्वा स्रपयामसि ॥९॥ यद् दुर्भगां प्रस्रपितां मृतवंत्सामुपेयिम।अपैतु सर्वं मत् पापं
 द्रविणं मोपं तिष्ठतु ॥१०॥ यत् ते पितृभ्यो ददंतो यज्ञे वा नामं जगृहः ।संदेश्याइत् सर्वस्मात् पापादिमा मुञ्चन्तु त्वौषधीः
 ॥११॥ देवैनासात् पित्त्रानामग्राहात् संदेश्याऽदभिनिष्कृतात्।मुञ्चन्तु त्वा वीरुधो वीर्येऽणु ब्रह्मण ऋग्भिः पयंसु
 ऋषीणाम् ॥१२॥ यथा वातश्च्यावयति भूम्यां रेणुमन्तरिक्षाच्चाभ्रम्।एवा मत् सर्वं दुर्भूतं ब्रह्मनुत्तमपायति ॥१३॥ अपं क्राम
 नानंदती विनद्धा गर्दभीव ।कर्तृन् नक्षस्वेतो नुत्ता ब्रह्मणा वीर्याऽवता ॥१४॥ अयं पन्थाः कृत्येतिं त्वा नयामोऽभिप्रहिंतां प्रति त्वा
 प्र हिण्मः ।तेनाभि यांहि भञ्जत्यनंस्वतीव वाहिनीं विश्वरूपा कुरूटिनीं ॥१५॥
 परांक् ते ज्योतिरपथं ते अर्वागुन्यत्रास्मदयना कृणुष्व ।परंणेहि नवतिं नाव्याइ अतिं दुर्गाः स्रोत्या मा क्षणिष्ठाः परंहे ॥१६॥ वातं
 इव वृक्षान् नि मृणीहि पादय मा गामश्वं पुरुषमुच्छिष एषाम्।कर्तृन् निवृत्येतः कृत्योऽप्रजास्त्वायं बोधय ॥१७॥ यां तं बर्हिषि यां
 शमशाने क्षेत्रे कृत्यां वलुगं वां निचखुः ।अग्नौ वां त्वा गार्हपत्येऽभिचेरुः पाकं सन्तं धीरंतरा अनागसम् ॥१८॥ उपाहंतमनुबुद्धं
 निखांतं वैरं त्सार्यन्वविदाम् कर्त्रम्।
 तदेतु यत् आभृतं तत्राश्वं इव वि वर्ततां हन्तुं कृत्याकृतः प्रजाम् ॥१९॥ स्वायसा असयः सन्ति नो गृहे विद्वा तं कृत्ये यतिधा परूषि
 ।उत्तिष्ठैव परंहीतोऽज्ञांते किमिहेच्छंसि ॥२०॥ ग्रीवास्तं कृत्ये पादौ चापि कत्स्यामि निर्द्रव ।इन्द्राग्नी अस्मान् रक्षतां यौ प्रजानां
 प्रजावती ॥२१॥ सोमो राजाधिपा मंडिता च भूतस्यं नः पतयो मृडयन्तु ॥२२॥ भवाश्वावस्यतां पापकृतं कृत्याकृतं ।दुष्कृतं
 विद्युतं देवहेतिम् ॥२३॥ यद्येयथं द्विपदी चतुष्पदी कृत्याकृता संभृता विश्वरूपा ।सेतोष्ठापदी भूत्वा पुनः परंहे दुच्छुने
 ॥२४॥ अभ्यंक्ताक्ता स्वऽरंकृता सर्वं भरन्ती दुरितं परंहे ।जानीहि कृत्ये कर्तारं दुहितेवं पितरं स्वम् ॥२५॥ परंहे कृत्ये मा
 तिष्ठो विद्धस्येव पुदं नय ।मृगः समृगयुस्त्वं न त्वां निकर्तुमर्हति ॥२६॥ उत हन्ति पूर्वासिनं प्रत्यादायापरं इष्वां ।उत पूर्वस्य
 निघ्नतो नि हन्त्यपरः प्रति ॥२७॥ एतद्धि शृणु मे वचोऽथेहि यत् एयथं ।यस्त्वां चकार तं प्रति ॥२८॥
 अनागोहृत्या वै भीमा कृत्ये मा नो गामश्वं पुरुषं वधीः ।यत्रयत्रासि निहिंता तत्स्त्वोत्थापयामसि पुर्णाल्लघीयसी भव ॥२९॥ यद्वि
 स्थ तमसावृता जालेनाभिहिता इव ।सर्वाः संलुप्येतः कृत्याः पुनः कर्त्रे प्र हिण्मसि ॥३०॥ कृत्याकृतो वलगिनोऽभिनिष्कारिणः
 प्रजाम्।मृणीहि कृत्ये मोच्छिषोऽमून कृत्याकृतो जहि ॥३१॥ यथा सूर्यो मुच्यते तमसस्परि रात्रिं जहांत्युषसंश्च केतून्।एवाहं सर्वं
 दुर्भूतं कर्त्रं कृत्याकृतां कृतं हस्तीव रजो दुरितं जंहामि ॥३२॥

Chanting of this suktha is useful to get ride of witch Craft

4TH SUKTA – SARPAVISHA DURIKARANA SUKTA

इन्द्रस्य प्रथमो रथो देवानामपरो रथो वरुणस्य तृतीय इत्।अहीनामपमा रथं स्थाणुमारदथार्षत् ॥१॥ दुर्भः
 शोचिस्तरूणंकुमश्वस्य वारः परुषस्य वारः । रथस्य बन्धुरम् ॥२॥ अवं श्वेत पदा जंहि पूर्वेण चा परेण च । उदप्लुतमिव

दार्वहीनामरसं विषं वारुग्रम् ॥३॥ अरुघुषो निमज्योन्मज्य पुनरब्रवीत् । उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम् ॥४॥ पैद्वो
 हन्ति कसर्णीलं पैद्वः श्वित्रमुतासितम् । पैद्वो रंथर्व्याः शिरः सं बिभेद पृदाक्काः ॥५॥ पैद्व प्रेहिं प्रथमोऽनुं त्वा वयमेमसि । अहीन्
 व्यऽस्यतात् पृथो येन स्मा वयमेमसि ॥६॥ इदं पैद्वो अजायतेदमस्य पुरायणम् । इमान्यर्वतः पृदाहिच्यो वाजिनीवतः
 ॥७॥ संयतं न वि षरुद् व्यात्तं न सं यमत् ।
 अस्मिन् क्षेत्रे द्वावही स्त्री च पुमांश्च तावुभावरसा ॥८॥ अरुसासं इहाहंयो ये अन्ति ये च दूरके । घनेन हन्मि वृश्चिकमहिं
 दृण्डेनागतम् ॥९॥ अघाश्वस्येदं भेषजमुभयो स्वजस्यं च । इन्द्रो मेऽहिमघायन्तमहिं पैद्वो अरन्धयत् ॥१०॥ पैद्वस्यं मन्महे व्यं
 स्थिरस्यं स्थिरधाम्नः । इमे पश्चा पृदांकवः प्रदीधत्त आसते ॥११॥ नृष्टासं वो नृष्टविषा हता इन्द्रेण वृजिणां । जघानेन्द्रो जघिमा
 व्यम् ॥१२॥ हतास्तिरंश्चिराजयो निपिंष्टासः पृदांकवः । दर्विं करिक्रतं श्वित्रं द्रभेष्वसितं जहि ॥१३॥ कैरातिका कुमारिका सका
 खंनति भेषजम् । हिरण्ययींभिरभ्रिंभिर्गिरीणामुप सानुषु ॥१४॥ आयमंगन् युवां भिषक् पृश्निहापराजितः । स वै स्वजस्य जम्भन
 उभयोर्वृश्चिकस्य च ॥१५॥ इन्द्रो मेऽहिमरन्धयन्मित्रश्च वरुणश्च । वातापर्जन्योऽभा ॥१६॥ इन्द्रो मेऽहिमरन्धयत् पृदांकुं च
 पृदाकम् । स्वजं तिरंश्चिराजिं कसर्णीलं दशोनसिम् ॥१७॥ इन्द्रो जघान प्रथमं जनितारमहे तवं । तेषामु तृह्यमाणाणां कः स्वित्
 तेषामसुद रसः ॥१८॥ सं हि शीर्षाण्यग्रंभं पौञ्जिष्ठ इव कर्वरम् । सिन्धोर्मध्यं पुरेत्य व्यऽनिजमहेर्विषम् ॥१९॥ अहीनां सर्वेषां विषं
 परां वहन्तु सिन्धवः । हतास्तिरंश्चिराजयो निपिंष्टासः पृदांकवः ॥२०॥ ओषधीनामहं वृण उर्वरीरिव साधुया । नयाम्यर्वतीरिवाहे
 निरैतुं ते विषम् ॥२१॥ यदग्रौ सूर्ये विषं पृथिव्यामोषधीषु यत् । कान्दाविषं कुनक्नकं निरैत्वैतुं ते विषम् ॥२२॥
 ये अग्निजा ओषधिजा अहीनां ये अप्सुजा विद्युतं आबभूवुः । येषां जातानि बहुधा महान्ति तेभ्यः सर्पेभ्यो नमसा विधेम
 ॥२३॥ तौदी नामासि कन्याऽघृताची नाम वा असि । अधुस्पदेनं ते पदमा दंदे विषदूषणम् ॥२४॥ अङ्गादङ्गात् प्र च्यावय हृदयं
 परिं वर्जय । अथा विषस्य यत् तेजोऽवाचीनं तदेतु ते ॥२५॥
 आरे अभूद् विषमरौद् विषे विषमप्रागपि । अग्निर्विषमहेर्निरंधात् सोमो निरणयीत् । दुष्टारमन्वंगाद् विषमहेरमृत ॥२६॥

In the beginning of Vedic Study, this suktha is useful.

19th KHAND⁵⁰

2nd SUktha Apaha Sukta

शं त् आपो ह्यैमवतीः शमुं ते सन्तुत्स्याः । शं तें सनिष्यदा आपः शमुं ते सन्तु वृष्याः ॥१॥ शं त् आपो धन्वत्याः ३ शं तें सन्तुवृष्याः । शं
 तें खनित्रिमा आपः शं याः कुम्भेभिराभृताः ॥२॥ अनुभ्रयः खनमाना विप्रां गम्भीरे अपसः । भिषग्भ्यो भिषक्तरा आपो अच्छां वदामसि
 ॥३॥ अपामहं द्विव्याऽनामपां स्रोतस्याऽनाम् । अपामहं प्रणेजनेऽश्वा भवथ वाजिनः ॥४॥ ता अपः शिवा अपोऽयंक्ष्मंकरणीरपः । यथैव
 तृप्यते मयस्तास्त आ दंत भेषजीः ॥५॥

The Waters, the Waters, be blessed unto thee, bringing health. They will heal the wounded area for you, just as thy comfort demands.

28TH SUKTHA

इमं बंधामि ते मणिं दीर्घायुत्वाय तेजसे ।दर्भ संपत्तदम्भनं द्विषतस्तपनं हृदः ॥१॥द्विषतस्तापयन् हृदः शत्रूणां तापयन् मनः ।दुर्हर्दः सर्वास्त्वं दर्भ घर्म इवाभिन्संतापयन्॥२॥घर्म इवाभितपन् दर्भ द्विषतो नितपन् मणे ।हृदः सपत्नां भिन्द्नीन्द्रं इव विरुजं ब्रलम्॥३॥भिन्द्दि दर्भ सपत्नां हृदयः द्विषतां मणे ।उद्यन्त्वचमिव भूम्याः शिरं एषा वि पांतय ॥४॥भिन्द्दि दर्भ सपत्नां भिन्द्दि मे पृतनायतः ।भिन्द्दि मे सर्वान् दुर्हर्दो भिन्द्दि मे द्विषतो मणे ॥५॥छिन्द्दि दर्भ सपत्नान् मे छिन्द्दि मे पृतनायतः ।छिन्द्दि मे सर्वान् दुर्हर्दो छिन्द्दि मे द्विषतो मणे ॥६॥वृश्च दर्भ सपत्नांमे वृश्च मे पृतनायतः ।वृश्च मे सर्वान् दुर्हर्दो वृश्च मे द्विषतो मणे ॥७॥कृन्त दर्भ सपत्नान् मे कृन्त मे पृतनायतः ।कृन्त मे सर्वान् दुर्हर्दो कृन्त मे द्विषतो मणे ॥८॥पिंश दर्भ सपत्नांमे पिंश मे पृतनायतः ।पिंश मे सर्वान् दुर्हर्दो पिंश मे द्वि षतो मणे ॥९॥विध्यं दर्भ सपत्नान् मे विध्यं मे पृतनायतः ।विध्यं मे सर्वान् दुर्हर्दो विध्यं मे द्विषतो मणे ॥१०॥

This suktha is used in Mahashanti called aindri with binding on of a darbha Mani by one desiring victory and the like

Similarly 29 and 30th suktha are useful. 32nd and 33 are Darbha suktha are useful in Mahashanti called Yami with Mani Dharana of Drabha.

31ST SUKTHA

औदुम्बरेण मणिना पुष्टिकामाय वेधसा ।पशूणां सर्वेषां स्फातिं गोष्ठे मे सविता करत्॥१॥यो नो अग्निर्गार्हपत्यः पशूनामधिपा असंत।औदुम्बरो वृषां मणिः सं मां सृजतु पुष्ट्या॥२॥करीषिणीं फलवतीं स्वधामिरां च नो गृहे। औदुम्बरस्य तेजसा धाता पुष्टिं दधातु मे ॥३॥यद् द्विपाच्च चतुष्पाच्च यान्यन्नानि ये रसाः ।गृहेऽहं त्वेषां भूमानं बिभ्रदौदुम्बरं मणिम्॥४॥पुष्टिं पशूनां परिं जग्रभाहं चतुष्पदां द्विपदां यच्च धान्यम्।पयः पशूनां रसमोषधीनां बृहस्पतिः सविता मे नि यच्छात्॥५॥अहं पशूनामधिपा असानि मयिं पुष्टं पुष्टपतिर्दधातु ।मह्यमौदुम्बरो मणिर्द्रविणानि नि यच्छतु ॥६॥उप मौदुम्बरो मणिः प्रजयां च धनेन च ।इन्द्रेण जिन्वितो मणिरा मांगन्सह वर्चसा ॥७॥देवो मणिः संपत्तहा धनसा धनसातये ।पशोरन्नस्य भूमानं गवां स्फातिं नि यच्छतु ॥८॥यथाग्रे त्वं वनस्पते पुष्ट्या सह जज्ञिषे।एवा धनस्य मे स्फातिमा दधातु सरस्वती ॥९॥आ मे धनं सरस्वती पयस्फातिं च धान्यम्।सिनीवाल्गुपां वहादयं चौदुम्बरो मणिः ॥१०॥त्वं मणीनामधिपा वृषांसि त्वयिं पुष्टं पुष्टपतिर्जजान ।त्वयीमे वाजा द्रविणानि सर्वौदुम्बरः स त्वमुस्मत् संहस्वारादरातिममतिं क्षुधं च॥११॥ग्रामणीरंसि ग्रामणीरुत्थायाभिषिक्तोऽभि मां सिञ्च वर्चसा ।तेजोऽसि तेजो मयिं धारयाधिं रुयिरंसि रुयिं मे धेहि ॥१२॥पुष्टिरंसि पुष्ट्या मा समङ्ग्धि गृहमेधी गृहपतिं मा कृणु ।औदुम्बरः स त्वमुस्मासुं धेहि रुयिं च नः सर्ववीरं नि यच्छ रायस्पोषाय प्रति मुञ्चे अहं त्वाम्॥१३॥अयमौदुम्बरो मणिर्वीरो वीरायं बध्यते ।स नः सनि मधुमतीं कृणोतु रुयिं च नः सर्ववीरं नि यच्छात्॥१४॥

Useful for getting wealth, or in the case of loss of wealth, in a Mahashananti Kauberi with udumbara Mani dharana

34th and 35th Suktha- Jangidha mani

जाङ्गिडोऽसि जङ्गिडो रक्षितासि जङ्गिडः । द्विपाच्चतुष्पादस्माकं सर्वं रक्षतु जङ्गिडः ॥१॥ या गृत्स्यस्त्रिपञ्चाशीः शतं कृत्याकृतंश्च
ये । सर्वान् विनक्तु तेजसोऽरसां जङ्गिडस्करत् ॥२॥ अरसं कृत्रिमं नादमरसाः सप्त विस्रंसः । अपेतो जङ्गिडामतिमिषुमस्तैव शातय
॥३॥ कृत्यादूषण एवायमर्थो अरातिदूषणः । अथो सहस्वां जङ्गिडः प्र ण आयूषि तारिषत् ॥४॥ स जङ्गिडस्य महिमा परि णः पातु
विश्वतः । विष्कन्धं येन सासह संस्कन्धमोज् ओजसा ॥५॥
त्रिष्टुं देवा अंजनयन् निष्ठितं भूम्यामधि । तमु त्वाङ्गिरा इति ब्राह्मणाः पूर्व्या विदुः ॥६॥ न त्वा पूर्वा ओषधयो न त्वा तरन्ति या नवाः
। विबांध उग्रो जङ्गिडः परिपाणः सुमङ्गलः ॥७॥ अथोपदान भगवो जाङ्गिडामितवीर्य ।
पुरा तं उग्रा ग्रंसत् उपेन्द्रो वीर्यं ददौ ॥८॥ उग्र इत् तं वनस्पत् इन्द्रं ओज्मानुमादधौ । अमीवाः सर्वाश्चातयं जहि रक्षांस्योषधे
॥९॥ आशरीकं विशरीकं बुलासं पृष्ट्यामयम् ।
तुक्मानं विश्वशारदमरसां जङ्गिडस्करत् ॥१०॥

Lumbago and rheumatic pain, consumptive cough, and pleurisy, And fever which each Autumn brings, may Jangida make- powerless.

36TH SHATAVARI MANI

शतवारो अनीनशद् यक्ष्मान् रक्षांसि तेजसा । आरोहन् वर्चसा सह मणिर्दुर्णाम्चातनः ॥१॥ शृङ्गाभ्यां रक्षो नुदते
मूलैर्न यातुधान्यः । मध्येन यक्ष्मं बाधते नैनं पाप्मातिं तत्रति ॥२॥ ये यक्ष्मांसो अर्भका महान्तो ये च शब्दिनः । सर्वान्
दुर्णामहा मणिः शतवारो अनीनशत् ॥३॥ शतं वीरानंजनयच्छतं यक्ष्मानपावपत् । दुर्णाम्भूः सर्वान् हत्वाव रक्षांसि धूनुते
॥४॥ हिरण्यशृङ्ग ऋषभः शातवारो अयं मणिः । दुर्णाम्भूः सर्वास्तृड्वाव रक्षांस्यक्रमीत् ॥५॥ शतमहं दुर्णाम्भूनां
गन्धर्वाप्सरसां शतम् । शतं शश्वन्वतीनां शतवारेण वारये ॥६॥

Considered as having 100s of roots and removes 100 of diseases.

38th SUKTHA

न तं यक्ष्मा अरुन्धते नैनं शपथो अश्रुते । यं भेषजस्य गुल्गुलोः सुरभिर्गन्धो अश्रुते ॥१॥ विष्वञ्चस्तस्माद् यक्ष्मा मृगा
अश्वा इवेरते । यद् गुल्गुलु सैन्धवं यद् वाप्यासिं समुद्रियम् ॥२॥ उभयोरग्रभुं नामास्मा अरिष्टतातये ॥३॥

Dharana of guggulu protects against disease

39th SUKTHA- KUSHTHA NASHANA SUKTHA

ऐतुं देवस्त्रायमाणः कुष्ठो हिमवतस्परि । तुक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥१॥ त्रीणि ते कुष्ठ नामानि नद्यमारो नद्यारिषः । नद्यायं
पुरुषो रिषत् । यस्मै परिब्रवीमि त्वा सायंप्रातरथो दिवा ॥२॥ जीवला नाम ते माता जीवन्तो नाम ते पिता । नद्यायं पुरुषो रिषत् । यस्मै
परिब्रवीमि त्वा सायंप्रातरथो दिवा ॥३॥ उत्तमो अस्योषधीनामनुडवान् जगतामिव व्याघ्रः श्वपदामिव । नद्यायं पुरुषो रिषत् । यस्मै
परिब्रवीमि त्वा सायंप्रातरथो दिवा ॥४॥ त्रिः शाम्बुभ्यो अङ्गिरेभ्यस्त्रिरादित्येभ्यस्परि । त्रिर्जातो विश्वदेवेभ्यः । स कुष्ठो विश्वभेषजः साकं
सोमेन तिष्ठति । तुक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः ॥५॥ अश्वत्थो देवसदनस्तृतीयस्यामितो द्विवि । तत्रामृतस्य चक्षणं ततः कुष्ठो

अजायत ।स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।तुक्मानं सर्वं नाशयु सर्वाश्च यातुधान्यः ॥६॥हिरण्ययी नौरं चरुद्धिरण्यबन्धना
दिवि ।तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत ।स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।तुक्मानं सर्वं नाशयु सर्वाश्च यातुधान्यः
॥७॥यत्र नावंप्रभ्रंशं यत्र हिमवंतः शिरः ।तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत ।स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति ।तुक्मानं
सर्वं नाशयु सर्वाश्च यातुधान्यः ॥८॥यं त्वा वेद पूर्व इक्ष्वाको यं वां त्वा कुष्ठ काम्यः ।यं वा वसो यमात्स्यस्तेनासि विश्वभेषजः
॥९॥शीर्षलोकं तृतीयकं सदन्दिश्यश्च हायनः ।तुक्मानं विश्वधावीर्याधिराञ्च परां सुव ॥१०॥

In this suktha discussing the connection of kuṣṭha and soma,

44th BHaishajya Suktha

आयुषोऽसि प्रतरणं विप्रं भेषजमुच्यसे ।तदाञ्जनं त्वं शंताते शमापो अभयं कृतम् ॥१॥यो हरिमा जायान्योऽङ्गभेदो
विसल्पकः ।सर्वं ते यक्ष्ममङ्गैर्भ्यो बहिर्निर्हन्त्वाञ्जनम् ॥२॥आञ्जनं पृथिव्यां जातं भद्रं
पुरुषजीवनम् ।कृणोत्वप्रमायुकं रथं जूतिमनांगसम् ॥३॥प्राणं प्राणं त्रायुस्वासो असंवे मृड ।निरृते निरृत्या नुः
पाशैर्भ्यो मुञ्च ॥४॥सिन्धोर्गर्भोऽसि विद्युतां पुष्पम् ।वातः प्राणः सूर्यश्चक्षुर्दिवस्पयः ॥५॥देवाञ्जनं त्रैककुटुं परि मा
पाहि विश्वतः ।

न त्वां तरन्त्योषंधयो बाह्याः पर्वतीया उत ॥६॥वीरदं मध्यमवासृपद् रक्षोहामीवचातनः ।अमीवाः सर्वाश्चातयन्
नाशयदभिभा इतः ॥७॥बृह्निदं राजन् वरुणानृतमाह पूरुषः ।तस्मात् सहस्रवीर्यं मुञ्च नुः पर्यहंसः ॥८॥यदापो
अध्या इति वरुणेति यद्वचिम ।तस्मात् सहस्रवीर्यं मुञ्च नुः पर्यहंसः ॥९॥मित्रश्च त्वा वरुणश्चानुप्रेयंतुराञ्जन ।तौ
त्वानुगत्य दूरं भोगाय पुनरोहंतुः ॥१०॥

Useful in Mahashanti nairuti, useful in taking of witch caraft

45th Anjana Suktha

ऋणाट्टणमिव संनयन् कृत्यां कृत्याकृतो गृहम् ।चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणाञ्जन ॥१॥यदस्मासुं दुष्वप्यं यद् गोषु यच्चं नो
गृहे ।अनामगस्तं च दुर्हार्दः प्रियः प्रति मुञ्चताम् ॥२॥अपामूर्ज ओजसो वावृधानमुग्नेर्जातमधि जातवेदसः ।चतुर्वीरं पर्वतीयं यदाञ्जनं
दिशः प्रदिशः कर्दिच्छिवास्ते ॥३॥चतुर्वीरं बध्यत आञ्जनं ते सर्वा दिशो अभयास्ते भवन्तु ।ध्रुवस्तिष्ठासि सवितेव चार्य इमा विशो
अभि हरन्तु ते बलिम् ॥४॥आक्ष्वैकं मणिमेकं कृष्णुष्व स्राहोकेना पिबैकमेषाम् ।चतुर्वीरं नैरुतेभ्यश्चतुर्भ्यो ग्राह्यां बन्धेभ्यः परि
पात्वस्मान् ॥५॥अग्निर्माग्निनावतु प्राणायांपानायायुषे वर्चस् ओजसे तेजसे स्वस्तये सुभूतये स्वाहा ॥६॥इन्द्रो मेन्द्रियेणावतु
प्राणायांपानायायुषे वर्चस् ओजसे तेजसे स्वस्तये सुभूतये स्वाहा ॥७॥सोमो मा सौम्येनावतु प्राणायांपानायायुषे वर्चस् ओजसे तेजसे
स्वस्तये सुभूतये स्वाहा ॥८॥भगो मा भगेनावतु प्राणायांपानायायुषे वर्चस् ओजसे तेजसे स्वस्तये सुभूतये स्वाहा ॥९॥मरुतो मा
गुणैरवन्तु प्राणायांपानायुषे वर्चस् ओजसे तेजसे स्वस्तये सुभूतये स्वाहा ॥१०॥

Against Apasmara

56th & 57thDusvapna Nashana Suktha

युमस्यं लोकादध्या बंभूविथ प्रमंदा मर्त्यान् प्र युंनक्षि धीरं । एकाकिनां सुरथं यासि विद्वान्स्वप्नं मिमानो असुरस्य योनौ ॥१॥ बन्धस्त्वाग्नें विश्वचंया अपश्यत् पुरा रात्र्या जनिंतोरेके अह्निं । ततः स्वप्नेदमध्या बंभूविथ भिषग्भ्यो रूपांमं पृगूहंमानः ॥२॥ बृहद्वावासुरेभ्योऽधि देवानुपावर्तत महिमानंमिच्छन् । तस्मै स्वप्रायं दधुराधिपत्यं त्रयस्त्रिंशासुः स्वरानशानाः ॥३॥ नैतां विदुः पितरो नोत देवा येषां जल्पिश्चरंत्यन्तरेदम् । त्रिते स्वप्नमदधुराप्ये नर आदित्यासो वरुणेनानुशिष्टाः ॥४॥ यस्यं क्रूरमभजन्त दुष्कृतोऽस्वप्नेन सुकृतः पुण्यमायुः । स्वर्मदसि परमेणं बन्धुनां तप्यमानस्य मनसोऽधि जज्ञिषे ॥५॥ विद्वन् ते सर्वाः परिजाः पुरस्ताद् विद्वन् स्वप्नं यो अधिपा इहा तै । यश्शिविर्नो नो यशंसेह पांहाराद् द्विषेभिरपं याहि दूरम् ॥६॥

Chanting of above suktha prevents evil dreaming

60th Angha Suktha

वाङ् मं आसन् नसोः प्राणश्चक्षुरक्ष्णोः श्रोत्रं कर्णयोः । अपलिताः केशा अशोणा दन्ता बहु बाहोर्बलम् ॥१॥ ऊर्वोरोजो जङ्घयोर्जवः पादयोः । प्रतिष्ठा अरिष्टानि मे सर्वात्मानिभृष्टः ॥२॥

A prayer for perfect bodily and mental health and Vigour

61st Purnayu Suktha

तनुस्तन्वा मे सहे द्रतः सर्वमायुरशीय । स्योनं मे सौद पुरुः पृणस्व पवमानः स्वर्गे ॥१॥

A prayer for long life prosperity and final happiness

63rd Ayu Vardhana Suktha

उत् तिष्ठ ब्रह्मणस्पते देवान् युजेन बोधय । आयुः प्राणं प्रजां पशून् कीर्तिं यजमानं च वर्धय ॥१॥

A prayer, with sacrifice, for long life and Prosperity

64th Deergayusutha

अग्नें समिधुमाहार्षं बृहते जातवेदसे । स मे श्रद्धां च मेधां च जातवेदाः प्र यच्छतु ॥१॥ इध्मेन त्वा जातवेदः समिधां वर्धयामसि । तथा त्वमस्मान् वर्धय प्रजयां च धनेन च ॥२॥ यदग्ने यानि कानि चिदा ते दारूणि दुध्मसिं । सर्वं तदंस्तु मे शिवं तज्जुषस्व यविष्ठ्य ॥३॥ एतास्ते अग्ने समिधुस्त्वमिद्धः समिद् भव । आयुरस्मासुं धेहामृतत्वमाचार्याय ॥४॥

A prayer to Agni for children, long life, and various blessings

67th Deergayusutha

पश्येम श्रदः शतम् ॥१॥ जीवेम श्रदः शतम् ॥२॥ बुध्येम श्रदः शतम् ॥३॥ रोहेम श्रदः शतम् ॥४॥ पूषेम श्रदः शतम् ॥५॥ भवेम श्रदः शतम् ॥६॥ भूर्येम श्रदः शतम् ॥७॥ भूर्यसीः श्रदः शतात् ॥८॥

A prayer for long life

69th Apaha Suktha

जीवा स्थ जीव्यासं सर्वमायुर्जीव्यासम् ॥१॥ उपजीवा स्थोपं जीव्यासं सर्वमायुर्जीव्यासम् ॥२॥ संजीवा स्थ सं जीव्यासं
सर्वमायुर्जीव्यासम् ॥३॥ जीवला स्थ जीव्यासं सर्वमायुर्जीव्यासम् ॥४॥

A prayer or charm for long life

70th Purnayu Suktha

इन्द्र जीव सूर्य जीव देवा जीवा जीव्यासं महम् । सर्वमायुर्जीव्यासम् ॥१॥

A charm for long life

20th KHAND

96th SUKTHA

तीव्रस्याभिव्यसो अस्य पाहि सर्वथा वि हरीं इह मुञ्च । इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन् तुभ्यमिमे सुतासः ॥१॥ तुभ्यं
सुतास्तुभ्यंमु सोत्वासुस्त्वां गिरः श्वात्र्या आ ह्वयन्ति । इन्द्रेदमद्य सर्वं जुषाणो विश्वस्य विद्वां इह पाहि सोमम् ॥२॥ य उंशता मनसा
सोमंमस्मै सर्वहृदा देवकामः सुनोति । न गा इन्द्रस्तस्य परां ददाति प्रशस्तमिच्चारुंमस्मै कृणोति ॥३॥ अनुस्पष्टो भवत्येषो अस्य यो
अस्मै रेवान् न सुनोति सोमम् । निरंरत्नौ मघवा तं दधाति ब्रह्मद्विषो हन्त्यनानुदिष्टः ॥४॥ अश्रायन्तो गव्यन्तो वाजयन्तो हवामहे
त्वोपंगन्तवा उं । आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र त्वा शूनं हुवेम ॥५॥ मुञ्चामि त्वा हविषा जीवनाय कर्मज्ञातयक्ष्मादुत
रांजयक्ष्मात् । गार्हिर्जग्राह यद्येतदेनं तस्यां इन्द्राग्नी प्र मुमुक्तमेनम् ॥६॥ यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीऽत एव । तमा
हरामि निरृतेरुपस्थादस्पांशमेनं शतशारदाय ॥७॥ सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम् । इन्द्रो यथैनं शरदो नयात्यति
विश्वस्य दुरितस्य पारम् ॥८॥ शतं जीव शरदो वर्धमानः शतं हेमन्तान्छतमुं वसन्तान् । शतं तु इन्द्रो अग्निः संविता बृहस्पतिः शतायुषा
हविषाहार्षमेनम् ॥९॥ आहार्षमविदं त्वा पुनरागाः पुनर्णवः । सर्वाङ्गं सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम् ॥१०॥ ब्रह्मणाग्निः संम्विदानो
रंक्षोहा बांधतामितः । अमीवा यस्ते गर्भं दुर्गाम्ना योनिमाशये ॥११॥ यस्ते गर्भममीवा दुर्गाम्ना योनिमाशये । अग्निष्टं ब्रह्मणा सह
निष्कृव्यादमनीनशत् ॥१२॥ यस्ते हन्ति पतयन्तं निषत्सुं यः संसीसूपम् । जातं यस्ते जिघांसति तमितो नाशयामसि ॥१३॥ यस्तं ऊरू
विहरंत्यन्तरा दम्पती शये । योनिं यो अन्तरारेल्हि तमितो नाशयामसि ॥१४॥ यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते । प्रजां यस्ते
जिघांसति तमितो नाशयामसि ॥१५॥ यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते । प्रजां यस्ते जिघांसति तमितो नाशयामसि
॥१६॥ अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुंकादधि । यक्ष्मं शीर्षण्यं मस्तिष्कांज्जिह्वाया वि वृहामि ते ॥१७॥ ग्रीवाभ्यंस्त उष्णिहाभ्यः
कीकसाभ्यो अनूक्याऽत् । यक्ष्मं दोषण्यं शंसाभ्यां बाहुभ्यां वि वृहामि ते ॥१८॥ हृदयात् ते परिं क्लोमो हलीक्षणात् पार्श्वभ्याम् । यक्ष्मं
मतंसाभ्यां प्लीहो यक्नस्ते वि वृहामसि ॥१९॥ आन्त्रेभ्यंस्ते गुदाभ्यो वनिष्ठोरुदरादधि । यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते
॥२०॥ ऊरुभ्यां ते अष्टीवद्भ्यां पाष्णिभ्यां प्रपंदाभ्याम् । यक्ष्मं भसृद्यं श्रोणिभ्यां भासंदं भंसंसो वि वृहामि ते ॥२१॥ अस्थिभ्यंस्ते
मुज्जभ्यः स्रावंभ्यो धुमनिभ्यः यक्ष्मं पाणिभ्यां मुङ्गुलिभ्यो नुखेभ्यो वि वृहामि ते ॥२२॥ अङ्गैः अङ्गैः लोमिंलोमिं यस्ते पर्वणिपर्वणि । यक्षं
त्वचस्यं ते वयं कुश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि ॥२३॥ अपेहि मनसस्पृतेऽपं क्राम पुरश्चर । पुरो निरृत्या आ चक्ष्व बहुधा
जीवंतो मनः ॥२४॥

This suktha is concerned with Yakshma, Garbha Samsrava, Dusvapna.

127th Suktha

इदं जना उपं श्रुत नराशंसु स्तविष्यते । षष्टिं सहस्रां नवतिं च कौरम आ रुशमेषु दद्महे ॥१॥ उष्ट्रु यस्यं प्रवाहणो वधूमन्तो द्विर्दशं ।
। वृष्मा रथस्य नि जिहीडते दिव ईषमाणा उपस्पृशः ॥२॥ एष इषायं मामहे शतं निष्कान् दश स्रजः ।
त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् ॥३॥

These Suktha are stated as narashansya means appreciation of leader or establishment of Speech

Table No 13

Observation of Daivavyapashraya Chikitsa in Atharva Veda

Sl	Kha nda	Sukta	Mantra	Indication
1	1	1	Medha Sukta	Achieve Jnana required to study Veda.
2	1	2	Vijaya Sukta	Sangramika Mantra to avoid wounds by arrows
3	1	3	Arogya Sukta	Sadhana for Arogya of Vruksha and Vanaspati
4	1	3	Mutra Dosha Nivarana Sukta	against obstruction of Urine
5	1	4,5,5	Sukta Apam Bhesaja (Jala Chikitsa Sukta)	recited in ceremony of good fortune
6	1	11	Nari Sukha Prasuti Sukta	for safe delivery
7	1	12	Yakshma Nashana Sukta	Treat Yakshma
8	1	17	Rudhira Srava Nivrurtna Dhamani Bandana Sukta	Arrest Bleeding
9	1	23,24	Shveta Kustha Nashana Sukta	Shvithra
10	1	25	Jvara Nashaka Sukta present in <i>takmanāçana gana</i> .	against fever, heating an ax and dipping it in hot water to make a lotion and applied
11	1	26	Sharma (Sukha) Prapti Sukta	<i>Svastyayana Karma</i> , on going to bed and getting up again and in the rite of entrance on Vedic study
12	1	27	Svस्थ्यayana sukta	Swस्थ्यayana Karma
13	1	28	Rakshoghna Sukta	Protection against all elements
14	1	30,35	Deerghayu Prapti Sukta	Upanayana, Mahashanti rites and in Pushpabhisheka
15	2	3	Aasrava Bhesaja Sukta	Arrest secretion
16	2	4	Deergayu Prapti Sukta	while tying mani this sukta should be chanted
17	2	8	Kshetreeya Roga Nashaka Sukta Present in Tkma – Jwara Nashaka gana	Kulagata Kusta, Kshaya and Grahani Roga
18	2	9	– Deeryayu Prapti- included under Takma Nasha Gana.	While tying Mani for achieving long life,

19	2	11	– Shreya Prapti Suktra	With mani dharana against black magic
20	2	13	Deerghayu Prapti Sukta	For the welfare and long life of an infant while wearing new cloths etc
21	2	14	Dasyu Nashana Sukta –	recited during Stri karma to prevent abortion
22	2	15	Abhayaprapti Sukta included in Ayushya Gana	for achieving long life
23	2	17	Bala Prapti Sukta included under Ayushya Gana	Achieve Bala
24	2	25	Prushnaparni Sukta,	against abortion/ against various evil
25	2	28	Sukta Deerghayu Prapti Sukta -includes under Ayushya Gana,	useful in Cuda Karma and Godana
26	2	29	Deerghayushya Sukta	in Cuda karma and Godhana
27	2	31-32	Krimijambhana Sukta	treating worm in human and cattle
28	2	33	Yakshma Nibarhana Sukta, Included In Ayushya Ghana,	Useful For Healing
29	3	7	Yakshma Nashaka Sukta - included in Takmanashaka Ghana	This is useful for healing ceremony.
30	3	9	Dukha Nashaka Sukta	protecting against demons
31	3	11	Deerghayu Prapti Sukta Included in Takma Nashana Ghana	Useful in General healing ceremony and achieving long life.
32	3	23	Vira Prasuti Sukta	male offspring with breaking an arrow over the mothers head
33	3	31	Yakshma Nashana Sukta	long life
34	4	4	Vajeekarana sukta	sexual vigor
35	4	5	Svapana Sukta	Used by Kāuṣ. among the women's rites, in a rite for putting to sleep a woman and her attendants, in order to approach her safely
36	4	6	Vishagna Sukta	praying takshaka king of serpent, distinct to Sthavara Kanda/ Kanda Mula
37	4	7	Vishanashana Sukta	Against Poison
38	4	9	Aanjana Sukta	Binding of an anjana during ceremony for long life

39	4	9	Shankha Mani	Ceremony of long life
40	4	12	Rohini Vanaspati Sukta	to heal serious wounds with an herb, prevents flow of blood from sword – boiled laksha water should be poured
41	4	13	Roga Nivarana Sukta included under laghushanti gana, Ayushya gana and brahachanti gana	for achieving long life
42	4	17,18	Duswapna Nashana Sukta	To prevent bad dreams
43	7	100 & 101		
44	4	20	Pishacha Kshayana Sukta	against Krimi
45	5	1	Amruta Sukta	for Pustika Mantra, ceremony against abortion, to acquire good fortune
46	5	4	Kustatakma Nashana Sukta included under Takma Nashana Gana	Healing Kustha and Rajayakshma
47	5	5	Laksha Sukta	healing flesh wound
48	5	6	Brahma Vidya Sukta epilepsy included under Rudra Ghana	useful in healing ceremony, protecting child bearing woman,
49	5	8	Shatru Nashana Sukta	takes away witchcraft
50	5	9	Atma Sukta	useful for remedial ceremony included in Takma Nashana Gana
51	5	13	Sarpavisha Nashana Sukta	healing poisonous wound to prevent witchcraft rite
52	5	22	in the <i>gaṇamālā</i> as belonging in the <i>takmanāçana gāna</i>	healing ceremony
53	5	23	Krimighna Sukta	against worms
54	5	25	Garbhadhana Sukta	in Pumsavana
55	5	28 to 30	Deerghayu Sukta	attaining long life
56	6	11	Pumsavana Sukta	shami and Ashwath applied to women, . Pumsavana
57	6	12	Vishanashaka Sukta	Poison Of Snake
58	6	13	Mrutyunjaya Sukta	for Svasthyayana
59	6	14	Balasha Nashaka Sukta	prepared water against Shleshma,

60	6	16	Akshiroga Bheshaja Sukta	for diseases of Eye, with mustard plant, in a healing rite, explained as intended for disease of the eyes, with various use of mustard plant
61	6	17	Garbhat Bhruhmana Sukta	against abortion
62	6	19	Pavamana Sukta	for Good fortune.
63	6	20	Yakshmanashana Sukta Takmanashana Gana	fever
64	6	21	– Kehsvardhini Oushadi Sukta	for protecting hair
65	6	23	Bheshaja Sukta	in Pavamana Homa
66	6	24	Apam Bheshaja Sukta	Healing Ceremony of Heart burn and dropsy
67	6	25	Manya Nashana Sukta	Healing Gandamala
68	6	26	Papanashana Sukta included in Takma Nashana Ghana	healing against all the diseases
69	6	41	Deerghayu Prapti Sukta	mahavrihi rice is made to eat by Youth and useful in Godana
70	6	43	Mrutyu Shamana Sukta	Protect life
71	6	44	Roganashana Sukta	along with Vishana of Cow tied
72	6	45-46	Dusvapna Nashana Sukta included under Duswapna Nashana Ghana	Against bad dreams
73	6	47	Deerghayu Prapti Sukta –	For Long Life
74	6	49	Etonashana Sukta	Disorder of drinking of Soma
75	6	52	Bhaishajya Sukta	remedy against demons
76	6	53	Sarvato Rakshana Sukta	Remedy for Boils, Medhajanana, during Godhana ceremony and Upanayana Ceremony
77	6	56	Sarpa rakshana Sukta	. For Protection From Serpents
78	6	57	Jala Chikitsa Sukta	With A Certain Remedy Against Disease
79	6	62	Pavamana Sukta	For health
80	6	71	AnnaSukta	Against Harm From Improper Food
81	6	72 and 100	Vajeekarana Sukta	With Mani Dharana Of Arka
82	6	76	Ayushya Sukta	Long life

83	6	81	Garbhadhana Suktha	For Successful Pregnancy With Manidharana. For Conception Of Male Conception
84	6	83	Apaci Chikitsa	Against Apachi
85	6	85 and 91	Yakshmanashana Sukta	With Barly Oushadha Dharana
86	6	90	Ishunashana Sukta	For Intense Pain
87	6	95	Kusthoushadhi Nashana Sukta	Against Skin Disease
88	6	100	Vishadhushana Sukta	Against Poison
89	6	105	Kasa Shamana Sukta	Against cough
90	6	108	Medha Janana Sukta	to get wisdom chanted prior to vedic study.
91	6	109	Pippali Bhaishajya Sukta	Useful against wounds
92	6	110	Deerghayu Sukta	useful in child birth against Unlucky time
93	6	114	Unmatta Mochana Sukta	This suktha is chanted against demons
94	6	113	Papanashana Sukta	release from Apsmara
95	6	126	Dundubi Sukta	In this suktha, when drum is beaten and produce resound, its assigns strength to human
96	6	127	Yakshma Nashana Sukta	In this suktha should be chanted after Smeared by Palasha and varuna to head while treating Yakshma.
97	6	129	Bhagaprapti Sukta	This Suktha is chanted during ceremony relating to women for good fortune, simultaneously shimshipa and souvarchala mani dharana also done.
98	6	133	Mekhala Bhandana Sukta	In this suktha prayer is done to achieve Mati, Indra's power and provide long length of life.
99	6	136	Kesha Bhruhmana Sukta	This Suktha is remedial rites for increasing growth of hair
100	6	137	Kesha Vardhana Sukta	Chanting of this suktha is useful increasing the hair growth
101	6	138	– Klaibya Sukta –	\making man impotent
102	7	2	Atharva (Atma Sukta)	healing ceremony

103	7	6	Aditi Sukta – For Svasthyayana	Svasthyayana
104	7	13	Sbha Shatru nashana Sukta	Vaada
105	7	18	Dhata Prartana Sukta	useful in in ceremony related to women for achieving male child and for Sarva Karma.
106	7	20	Praja Sukta	for acquiring child
107	7	33 rd (32 nd) and 3 th , 55 th Sukta	Deerghayu Sukta – Included Under AYUSHYA Gana	under AYUSHYA Gana useful for long life.
108	7	37	Anjana Suktha	This Suktha is useful in in marriage ceramoney Anjana need to be applied to each other by the Spouses
109	7	53	Deerghayu Sukta	health and long life.
110	7	58	Visha Bhaishajya Sukta	venomous snake bites
111	7	67	Murcha Nashana	recovery of sense, etc.
112	7	80	Apachi Jayanya Sukta	Apachi
113	7	93	Sarpa Visha Nashana Sukta –	flinging out snake poison and along with rubbing grass
114	7	1,05,106	Duswapna Nahsna Sukta –	against bad dreams
115	7	108	Kshatriya Sukta	avoid enemy
116	7	121	Jwaranashana Sukta	Jwara
117	8	1	Deerghayuprapti Sukta	Upanayana Ceremony by Touching naval this sukta should be chanted
118	8	2	Deerghayu Prapti Sukta	Namakarana Samskara with Devadharu dharana, Nishkramana and Upanayana Samskara
119	8	6	Garbha Dosha Nivarana Sukta –	During Seemanta at 8 th Month, tying white and yellow Sarshapa – neck to Navl this suktha will be chanted. In this suktha prayer is done to prevent complication during delivery of male or female son from the egg eater.

120	8	7	Oshadhisamuha Sukta	In this suktha consists 10 types of tree like Anshumati, Kandini etc. Chanting of this suktha is useful against all disease, while offering food during Pumsavana, during Sutramani
121	8	10	Virat Sukta	Mrutyunjaya home
122	9	2	Kama Sukta	various Blessings
123	9	8	Yakshma Nivarana Sukta	remedial ceremony
124	10	1	Krutya Dushana Sukta	to get ride of witch Craft
125	10	4	Sarpavisha Durikarana Sukta - .	In the beginning of Vedic Study
126	19	2	Apaha Sukta	Healing wounda
127	19	28	Dharbha Mani Suktha	Mahashanti with dharbha dharana
128	19	31	Oudumbaramani Suktha	Mahashanti
129	19	34 th and 35 th	Suktha- Jangidha mani	lumbago and rheumatic pain, consumptive cough and pleurisy, and the fever that each Autumn brings.
130	19	36	36 th Shatavari Mani	Considred as having 100s of roots and removes 100 of diseases. with the Shatavari amulet
131	19	38		Dharana of guggulu protects against disease
132	19	199	39 th SUKTHA- KUSHTHA NASHANA SUKTHA	discussing the connection of kushtha and soma,
133	19	44	SukthaBHaisajya Suktha	Use ful in Mahashanti
134	19	45	Anjana Suktha	Apasmara
135	19	56,57	Dusvapna Nashana Suktha	evil dreaming
136	19	60	ANGHA SUKTHA	perfect bodily and mental health and vigour
137	19	61	Purnayu Suktha	long life prosperity and final happiness in heaven
138	19	63	Ayu Vardhana Suktha	long life and prosperity
139	19	64	Deerghayu Suktha	for children, long life, and various blessings
140	19	67	Deergayusuktha	long life
141	190	69	- Apaha Suktha	charm for long life

142	19	70	Purnayu Suktha	charm for long life
143	20	96		Yakshma, Garbha Samsrava, Dusvapna.
144	20	127		appreciation of leader or establishment of Speech

By observing the references of Mantra Prayoga found in atharvaveda above categorizations were made.

Table No 14

Consolidated References of Daivavyapashraya Chikitsa in Atharva Veda

Sl	Mantra	No		
1	Dheerghayu Prapti Sukta	18	21	Rakshoghna Sukta
2	Yakshma Nashaka Sukta	8	22	Roganashana Sukta
3	Apaha Sukta	6	23	Vajeekarana sukta
4	Visha Bhaishajya Sukta	5	24	Aanjana Sukta
5	Dusvapna Nahsna Sukta	4	25	Aasrava Bheshaja Sukta
6	Sarpa rakshana Sukta	4	26	Abhayaprapti Sukta
7	Kehsvardhini Oushadi Sukta	3	27	Aditi Sukta
8	Kustatakma Nashana Sukta	3	28	Akshiroga Bheshaja Sukta
9	Anjana Suktha	2	29	Amruta Sukta
10	Apachi Jayanya Sukta	2	30	ANGHA SUKTHA
11	Bhaishajya Sukta	2	31	AnnaSukta
12	Garbhadhana Sukta	2	32	Atharva (Atma Sukta)
13	Jvara Nashaka Sukta	2	33	Atma Sukta
14	Krimighna Sukta	2	34	Bala Prapti Sukta
15	Medha Janana Sukta	2	35	Balasha Nashaka Sukta
16	Mrutyu Shamana Sukta	2	36	Bhagaprapti Sukta
17	Oshadhisamuha Sukta	2	37	Brahma Vidya Sukta
18	Papanashana Sukta	2	38	Dasyu Nashana Sukta
19	Pavamana Sukta	2	39	Dharbha Mani Suktha
20	Purnayu Suktha	2	40	Dhata Prartana Sukta
			41	Dukha Nashaka Sukta

42	Dundubi Sukta	1
43	Etonashana Sukta	1
44	Garbha Dosha Nivarana Sukta –	1
45	Garbhat Bhruhmana Sukta	1
46	GandaMALA	1
47	Ishunashana Sukta	1
48	Kama Sukta	1
49	Kasa Shamana Sukta	1
50	Klaibya Sukta –	1
51	Krutya Dushana Sukta	1
52	Kshatriya Sukta	1
53	Kshetreeya Roga Nashaka Sukta	1
54	Laksha Sukta	1
55	Manya Nashana Sukta	1
56	Mekhala Bhandana Sukta	1
57	Murcha Nashana	1
58	Mutra Dosha Nivarana Sukta	1
59	Nari Sukha Prasuti Sukta	1
60	Pippali Bhaishajya Sukta	1
61	Pishacha Kshayana Sukta	1
62	Praja Sukta	1
63	Prushnaparni Sukta,	1
64	Pumsavana Sukta	1
65	Rohini Vanaspati Sukta	1
66	Rudhira Srava Nivrurtna Dhamani Bandana Sukta	1
67	Sarvato Rakshana Sukta	1
68	Sbha Shatru nashana Sukta	1
69	Shankha Mani	1
70	Sharma (Sukha) Prapti Sukta	1

71	Shatavari Mani	1
72	Shatru Nashana Sukta	1
73	Shreya Prapti Suktra	1
74	Shveta Kustha Nashana Sukta	1
75	Suktha- Jangidha mani	1
76	BHaishajya SUktha	1
77	Svapana Sukta	1
78	Svasthyayana sukta	1
79	Unmatta Mochana Sukta	1
80	Vijaya Sukta	1
81	Vira Prasuti Sukta	1
82	Virat Sukta	1
83	Dharana of guggulu	1
84	Yakshma, Garbha Samsrava, Dusvapna.	1
85	appreciation of leader or establishment of Speech	1

By the above observation Maximum (n=18) sukthas are- related to Deerghayu, (n=8) are related to Yakshma, (n=6) are related to Apa bhesaja, n=5 are related to Visha, n=4 are related to dusvapna and Sarpa Visha, and n=3 are related to Kesha Vardhini or Bhruhmani and Kustha

A. ANIMAL EXPERIMENT

1. WEIGHT IN GMS

I. With in the Group

A. CONTROL GROUP

Table No 15						
DISTRIBUTION OF ANIMALS IN CONTROL GROUP BASED ON WEIGHT IN GMS ON BT, 28TH DAY & 48TH DAY (N = 14)						
	Mean	MD	SD	SEM	t value	
BT	176	9	17.83148	4.76566	-11.6	≤0.01 0
28TH DAY	185		17.88071	4.77882		
28TH DAY	185	7	17.88071	4.77882	-6.55	≤0.00 2
48TH DAY	192		18.01114	4.81368		
0 day	176	18	17.83148	4.76566	-10.135	≤0.00 1
48TH DAY	192		18.01114	4.81368		

There was significant increase in weight was observed from BT to 28th day ($\bar{x} = 9$, $t = 11.6$ and $p = 0.001$), 28th day to 48th day ($\bar{x} = 7$, $t = 6.55$ and $p = 0.001$) and over all increase of weight from 0 day to 48th day ($\bar{x} = 18$, $t = 10.135$ and $p = 0.01$) in control group.

B. STANDARD GROUP

Table No 16						
DISTRIBUTION OF ANIMALS IN STANDARD GROUP BASED ON WEIGHT IN GMS ON BT, 28TH DAY & 48TH DAY (N = 12)						
	Mean	MD	SD	SEM	t value	
BT	190	5	36.63580	10.57	6.09	≤0.001
28TH DAY	195		36.00	10.39		
28TH DAY	195	3	36	10.39	5.152	≤0.001
48TH DAY	198		34.26	9.89		
BT	190	8	36.63580	10.57	6.445	≤0.001
48TH DAY	198		34.26	9.89		

There was significant increase in weight was observed from BT to 28th day is significant ($\bar{x} = 5$, $t = 6.09$ and $p = 0.001$), 28th day of treatment to 48th day increase of weight not significant ($\bar{x} = 3$, $t = 5.152$ and $p = 0.001$) and over all increase of weight from 0 day to 48th is significant ($\bar{x} = 8$, $t = 6.445$ and $p = 0.001$) in standard group.

C. PURANAGAYATRI GROUP

Table No 17 DISTRIBUTION OF ANIMALS IN PG GROUP BASED ON WEIGHT IN GMS ON BT, 28 TH DAY & 48 TH DAY						
	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	153	64	22.58379	6.03577	-9.050	≤0.001
28TH DAY	217		32.89552	8.79170		
28TH DAY	217	23	33.83501	8.79170	-4.937	≤0.001
48TH DAY	240		40.92475	10.93760		
BT	153	87	22.58176	6.26305	-9.148	≤0.001
48TH DAY	240		40.92475	10.93760		

There was significant increase in weight was observed from before treatment to 28th day of treatment ($\bar{x} = 64$, $t = 9.05$ and $p = 0.001$), 28th day of treatment to 48th day of treatment ($\bar{x} = 23$, $t = 4.93$ and $p = 0.001$) and over all increase of weight from before treatment to 48th day of treatment ($\bar{x} = 87$, $t = 9.148$ and $p = 0.001$) in the animals intervened with Purana Gayathri.

D. VISHVAMITRAGAYATRI GROUP

Table No 18 DISTRIBUTION OF ANIMALS IN VG GROUP BASED ON WEIGHT IN GMS ON BT, 28 TH DAY & 48 TH DAY (N=14)						
	Mean	Std. Deviation	Mean Diff	Std. Error Mean	T value	
BT	168	36.18117	21	9.66982	4.294	≤0.001
28TH DAY	189	29.40808		7.85964		
28TH DAY	189	29.40808	55	7.85964	4.919	≤0.001
48TH DAY	244	41.26782		11.02929		
BT	168	36.18117	76	9.66982	7.073	≤0.001
48TH DAY	244	41.26782		11.02929		

Weight of animals was not increased before treatment to 28th day of treatment ($\bar{x} = 21$, $t = 4.294$ and $p = 0.001$) which is statistically insignificant, significant increase in weight was observed during 28th day of treatment to 48th day of treatment ($\bar{x} = 55$, $t = 4.919$ and $p = 0.001$) and over all increase of weight was significant from before treatment to 48th day of treatment ($\bar{x} = 76$, $t = 7.073$ and $p = 0.001$) in the animals intervened with Vishwamitra Gayatri.

II. WEIGHT BETWEEN THE GROUP

A. CONTROL VS STANDARD GROUP

TABLE NO 19 DISTRIBUTION OF ANIMALS BASED ON WEIGHT IN GMS IN CONTROL & STANDARD GROUP							
	GROUP	Mean	Mean diff	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						T	Sig.
28TH DAY	CONTROL	185	9	17.88	4.77882	0.869	.394
	STANDARD	194		36	10.39		
48TH DAY	CONTROL	191	7	18.092	4.835	0.643	.527
	STANDARD	198		34.26	9.89		

Weight of animals in Standard group was slightly more when compared to the control Group significant increase in weight was observed during 28th day of treatment in standard in comparison to Control group ($\bar{x} = 9$, $t = 0.869$ and more than $p = 0.394$) and after 48th day of treatment in control group animals were more in comparison to control group ($\bar{x} = 7$, $t = 643$ and more than $p = 0.527$), however the differences are statistically insignificant

B. CONTROL VS PURANA GAYATHRI GROUP

TABLE NO 20 DISTRIBUTION OF ANIMALS BASED ON WEIGHT IN GRMS IN CONTROL & Purana Gayathri Group GROUP							
GROU P		Mean	Mean diff	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						T	Sig.
28TH DAY	CONTROL	185	32	17.83148	4.76566	3.269	.003
	PURANA GAYATHRI	217		32.89552	8.79170		
48TH DAY	CONTROL	191	49	18.09	4.83544	-4.074	.001
	PURANA GAYATHRI	240		40.92	10.93		

Weight of animals in control group was slightly more when compared to the Purana Gayathri Group during 28th day of treatment in Purana Gayathri in comparison to Control group ($\bar{x} = 32$, $t = 3.269$ and $p = 0.003$) and after 48th day of treatment in Purana Gayathri group animals were more in comparison to Control group ($\bar{x} = 49$, $t = 4.074$ and $p = 0.001$)

C. CONTROL VS VISHWAMITRA GAYATHRI GROUP

TABLE NO 21
DISTRIBUTION OF ANIMALS BASED ON WEIGHT IN GMS CONTROL & VISHWAMITRA gAYATHRI GROUP

Time	GROUP	Mean	Mean diff	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						T	Sig.
28TH DAY	CONTROL	185	6	17.83148	4.7786	.381	.444
	VISHWAMITRA GAYATHRI	191		29.40			
48TH DAY	CONTROL	191	53	18.0925	4.96744	4.840	.001
	VISHWAMITRA GAYATHRI	246		38.30			

Weight of animals in control group was slightly more when compared to the Vishvamitra Gayathri Group during 28th day of treatment ($\bar{x} = 6$, $t = 0.381$ and $p = 0.444$) which was statistically insignificant and after 48th day of treatment in Vishvamitra Gayathri group animals were more in comparison to Control group ($\bar{x} = 53$, $t = 4.840$ and $p = 0.001$) which was statistically significant.

D. STANDARD GROUP VS PURANA GAYATHRI GROUP

TABLE NO 22
DISTRIBUTION OF ANIMALS BASED ON WEIGHT IN GMS IN Purana Gayathri & STANDARD GROUP

GROUP		Mean	Mean diff	Std. Deviation	Std. Error Mean	t-test	
						T	Sig.
28TH DAY	Standard	191	26	36.002	10.39	1.720	.098
	PURANA GAYATHRI	217		32.89552			
48TH DAY	Standard	198	37	34.26	9.89	2.805	.010
	PURANA GAYATHRI	235		40.92			

Weight of animals in standard group was slightly more when compared to the Purana Gayathri Group during 28th day of treatment in Purana Gayathri in comparison to standard group ($\bar{x} = 26$, $t = 1.720$ and more than $p = 0.098$) which is statistically insignificant and after 48th day of treatment in Purana Gayathri group animals were more in comparison to standard group ($\bar{x} = 37$, $t = 2.805$ and less than $p = 0.01$) which was statistically significant

E. Standard Group VS Vishvamitra Gayatri Group

TABLE NO 23
DISTRIBUTION OF ANIMALS IN between the GROUPs BASED ON WEIGHT IN GMS
ON BT, 28TH DAY & 48TH DAY (N=14)

GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test	
						t	Sig.
28TH DAY	Standard	194	19.60	35.74690	10.31924	1.849	.077
	VISHWAMITRA GAYATHRI	189		16.13814			
48TH DAY	Standard	198	49.63	35.25706	10.17784	-3.273	.003
	VISHWAMITRA GAYATHRI	244		41.26782			

Weight of animals in standard group was slightly less when compared to the Vishwamitra Gayathri Group significant increase in weight was observed during 28th day of treatment in Vishwamitra Gayathri was less in comparison to standard group ($\bar{x} = 19.60$, $t = 1.849$ and $p = 0.077$) which was statistically insignificant and after 48th day of treatment in Vishwamitra Gayathri group animals were more in comparison to standard group ($\bar{x} = 49.63$ $t = 3.273$ and $p = 0.003$) which was statistically significant.

I. CHANGES IN NEUROMUSCULAR ACTIVITY - BASED ON ROTAROD WITH IN THE GROUP
A. CONTROL GROUP

TABLE NO 24
DISTRIBUTION OF ANIMALS IN CONTROL GROUP BASED ON ROTAROD ON
BT, 28TH DAY & 48TH DAY (N=14)

	Mean	Std. Deviation	Mean Differences	Std. Error Mean	T value	
BT	58.4286	34.34825	13.07	9.17996	.805	≤0.436
28THDAY	45.3571	38.58977		10.31355		
28THDAY	45.3571	38.58977	12.93	10.31355	.888	≤0.391
48THDAY	32.4286	29.10647		7.77903		
BT	58.4286	34.34825	26	9.17996	2.086	≤0.057
48THDAY	32.4286	29.10647		7.77903		

The neuromuscular activity of the animals was observed using rotarod with 15 RMP, which was decreased from BT to 28th day ($\bar{x} = 13.07$, $t = 0.805$ and $p = 0.436$), 28 with 15 RMP to 48th day ($\bar{x} = 12.93$, $t = 888$ and $p = 0.391$) and BT to 48th day ($\bar{x} = 26$, $T = 2.086$ and $p = 0.057$) which was statistically non significant in the animals of control group

B. STANDARD GROUP

TABLE NO 25						
DISTRIBUTION OF ANIMALS IN STANDARD GROUP BASED ON ROTAROD ON BT, 28TH DAY & 48TH DAY (N=13,14)						
	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	52.8571	2.4	4.29988	1.43624	-1.691	0.115
AT	55.2857					

The neuromuscular activity of the animals was observed using rotarod with 15 RMP, which was increased from from BT to AT day ($\bar{x} = 2.4$ $t = 1.691$ and $p = 0.115$) which was statistically non significant in the animals of standard group

C. PURANA GAYATHRI GROUP

TABLE NO 26						
DISTRIBUTION OF ANIMALS IN PG GROUP BASED ON ROTAROD ON BT, 28TH DAY & 48TH DAY (N=14)						
	Mean	Std. Deviation	Mean Differences	Std. Error Mean	T value	
BT	68.7857	21.44108	24.36	5.73037	-4.209	≤ 0.001
28THDAY	93.1429	37.74175		10.08691		
28THDAY	93.1429	37.74175	5.208	10.08691	2.275	≤ 0.041
48THDAY	98.3571	30.73361		8.21390		
BT	68.7857	21.44108	29.57	5.73037	-6.838	≤ 0.001
48THDAY	98.3571	30.73361		8.21390		

The neuromuscular activity of the animals was increased from day BT to 28TH ($\bar{x} = 24.36$, $t = -4.209$ and $p = 0.001$), from day 28 to 48th day ($\bar{x} = 5.208$, $t = -2.275$ and $p = 0.041$) and from day1 to 48th day ($\bar{x} = 29.57$ $t = -6.838$ and $p = 0.001$) which was statistically highly significant in the animals Purana Gayatri intervention

Table No 27						
DISTRIBUTION OF ANIMALS IN VG GROUP BASED ON ROTAROD ON BT, 28TH DAY & 48TH DAY (N=13,14)						
	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	62.6429	11.8	24.05637	6.42933	-3.955	≤0.002
28THDAY	74.5000		32.79951	8.76604		
BT	74.5000	33.2	32.79951	8.76604	-4.09	≤0.001
48THDAY	107.7		26.18111	6.99720		
28THDAY	62.6429	45	24.05637	6.42933	-6.43	≤0.001
48THDAY	107.7		26.18111	6.99720		

The neuromuscular activity of the animals was increased from day 1 to 28TH day ($\bar{x} = 11.8$, $t=3.955$ and $p = 0.002$), from day 28 to 48th day ($\bar{x} = 33.2$, $t=4.09$ and $p = 0.001$) and from day1 to 48th day ($\bar{x} = 45$, $t=6.43$ and $p = 0.001$) which was statistically highly significant in the animals Vishwamitra Gayatri intervention

II. BETWEEN THE GROUP

1. CONTROL VS STANDARD

Table No 28							
DISTRIBUTION OF ANIMALS IN CONTROL VS STANDARD GROUP BASED ON ROTAROD ON 28th day & 48TH DAY (N=14,12)							
GROUP		Mean	Mean difference	Std. Deviation	SEM	t-test for Equality of Means	
						t	Sig.
28TH DAY	CONTROL	45.35	9.65	38.58	10.31	0.880	0.391
	STANDARD	55		12.77	3.68		
48TH DAY	CONTROL	32.4286	22.03	29.10647	7.77903	2.187	0.022
	STANDARD	55		14.05250	4.23699		

The neuromuscular activity of the animals was more in standard group on the day 28 ($\bar{x} = 9.65$, $t= 0.88$ and $p = 0.391$) which was statistically insignificant and on 48th day ($\bar{x} = 22.03$, $t= 2.187$ and $p = 0.022$) which was statistically highly significant in comparison to control group

2. CONTROL VS SPURANA GAYATHRI

Table No 29							
DISTRIBUTION OF ANIMALS IN CONTROL VS PURANA GAYATHRI GROUP BASED ON ROTAROD ON 28TH DAY & 48TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
28TH DAY	CONTROL	45.3571	47.7	38.58977	10.31355	3.312	0.003
	PURANA Gayathri	93.1429		37.74175	10.08691		
48TH DAY	CONTROL	32.4286	59.65	29.10647	7.77903	5.053	0.001
	PURANA Gayathri	92.0769		32.01682	8.87987		

The neuromuscular activity of the animals was more in Purana Gayatri group on the day 28 ($\bar{x} = 47.7$, $t = 3.312$ and $p = 0.003$) more in Purana Gayatri group which was statistically highly significant and on 48th day ($\bar{x} = 59.65$, $t = 5.053$ and $p = 0.001$) which was statistically highly significant in the animals of Purana Gayatri group in comparison to control group

GROUP Table No 30							
DISTRIBUTION OF ANIMALS IN CONTROL VS VISHWAMITRA Gayathri GROUP BASED ON ROTAROD ON 28TH DAY & 48TH DAY (N=14)							
		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
28TH DAY	CONTROL	45.3571	27.18	38.58977	10.31355	1.964	0.061
	VISHWA MITRA Gayathri	72.5385		33.27315	9.22831		
48TH DAY	CONTROL	32.4286	60.72	29.10647	7.77903	4.766	0.001
	VISHWA MITRA Gayathri	93.1429		37.74175	10.08691		

The neuromuscular activity of the animals was more in Vishwamitra Gayatri group on the day 28 ($\bar{x} = 27.18$, $t = 1.964$ and $p = 0.061$) which was statistically in significant and on 48th day with ($\bar{x} = 60.72$, $t = 4.766$ and $p = 0.001$) which was statistically highly significant in comparison to control group

Table No 31
DISTRIBUTION OF ANIMALS IN STANDARD VS PURANA GAYATHRI GROUP
BASED ON ROTAROD ON 28TH DAY & 48TH DAY (N=14)

GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
28TH DAY	standard	55.0000	38.14	12.77071	3.68659	3.552	0.003
	Purana Gayathri	93.1429		37.74175			
48TH DAY	standard	54.4545	37.62	14.05250	4.23699	3.842	0.001
	Purana Gayathri	92.0769		32.01682			

The neuromuscular activity of the animals was more in Purana Gayatri group on the day 28 ($\bar{x} = 38.14$, $t = 3.552$ and $p = 0.003$) which was statistically highly significant and on 48th day ($\bar{x} = 37.62$ $t = 3.842$ and $p = 0.001$) which was statistically highly significant in comparison to standard group .

TABLE NO 32
DISTRIBUTION OF ANIMALS IN STANDARD VS VISHWAMITRA GAYATHRI
GROUP BASED ON ROTAROD ON 28TH DAY & 48TH DAY (N=14)

GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
28TH DAY	standard	55.0000	17.53	12.77071	3.68659	1.765	0.97
	Vishwamitra Gayathri	72.5385		33.27315			
48TH DAY	standard	54.4545	38.69	14.05250	4.23699	3.636	0.002
	Vishwamitra Gayathri	93.1429		37.74175			

The neuromuscular activity of the animals was more in Vishwamitra Gayatri group on the day 28 ($\bar{x} = 17.53$, $t = 1.765$ and $p = 0.97$) which was statistically in significant and on 48th day ($\bar{x} = 38.69$ $t = 3.636$ and $p = 0.002$) which was statistically highly significant in comparison to standard group

Table No33							
DISTRIBUTION OF ANIMALS IN Purana VS Vishwamitra Gayathri GROUP BASED ON ROTAROD ON 28 TH DAY & 48 TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
28TH DAY	Purana	93.1429	20.60	37.74175	10.08691	1.500	0.286
	Vishwamitra Gayathri	72.5385		33.27315			
48TH DAY	Purana	92.0769	-1.06	32.01682	8.87987	0.079	0.246
	Vishwamitra Gayathri	93.1429		37.74175			

The neuromuscular activity of the animals was more in Purana Gayatri group on day 28 (\bar{x} =20.60, t= 1.5 and p = 0.286) and on 48th day (\bar{x} =-1.06 t= 0.079 and p = 0.246) neuromuscular activity of the animals was more in Vishwamitra Gayathri group than Purana Gayathri Group which was statistically not significant

3. The Escape response

A. With in the Group - Control

Table No34						
Distribution of animals in standard group based on hole board ON 28TH DAY & 48TH DAY (N=13,14)						
	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	9.7857	0.571	1.34	0.358	1.593	0.135
28THDAY	9.2143					
28THDAY	9.2143	0.142	1.099	0.293	0.486	0.635
48THDAY	9.0714					
BT	9.7857	0.714	1.857	0.496	1.439	0.174
48THDAY	9.0714					

The Escape response of the animals was decreased from day 1 to 28TH day (\bar{x} = 0.5, t= 1.593 and p = 0.135) , 28 to 48th day (\bar{x} =0.142, t= 0.486, p = 0.635) and BT to 48th day (\bar{x} =0.714, t = 1.439 and p = 0.174) which was statistically insignificant in the animals of control group **STANDARD**

Table No 35						
DISTRIBUTION OF ANIMALS IN Standard GROUP BASED ON Hole Board ON BT & 48TH DAY (N=13,14)						
	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	16.3333	4.75	2.37	0.686	6.917	0.001
At	11.5833					

The Escape response of the animals was decreased from day BT to 48th day (\bar{x} =4.75 t = 6.97 and p = 00001) which was statistically highly significant in the animals of standard Group

Table No36						
DISTRIBUTION OF ANIMALS IN Purana Gayatri GROUP BASED ON Hole Board ON BT, 28TH DAY & 48TH DAY (N=13,14)						
	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	10.0000	5.00000	3.39683	.90784	5.508	.0001
28THDAY	5.0000					
28THDAY	5.0000	.28571	5.09039	1.36046	.210	.837
48THDAY	4.7143					
BT	10.0000	5.28571	3.62531	.96890	5.455	.0001
48THDAY	4.7143					

The Escape response of the animals was decreased from day 1 to 28th day (\bar{x} = 5, t = 5.508 and p = 0.001) which was statistically highly , decrease in escape response from day 28 to 48th day (\bar{x} = 0.28571, t = 0.210 and p = 0.837) which was statistically insignificant and decrease in escape response from day 1 to 48th day (\bar{x} =5.289, t = 5.455 and p = 0.001) which was statistically highly significant in the animals Purana Gayatri intervention

Table No37
DISTRIBUTION OF ANIMALS IN Vishwamitra Gayatri GROUP BASED ON Hole Board ON ON BT, 28TH DAY & 48TH DAY (N=13,14)

	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	16.2143	1.00000	5.09902	1.36277	.734	≤0.476
28THDAY	15.2143					
28THDAY	15.2143	11.571	7.56220	2.02108	5.725	≤0.001
48THDAY	3.6429					
BT	16.2143	12.5714	5.73403	1.53248	8.203	≤0.001
48THDAY	3.6429					

The Escape response of the animals was decreased from day 1 to 28TH day ($\bar{x} = 1$, $r = 0.821$ and $p = 0.001$) which was statistically insignificant, decrease in escape response from day 28 to 48th day ($\bar{x} = 11.58$, $r = 0.530$ and $p = 0.001$) which was statistically highly significant and decrease in escape response from day 1 to 48th day ($\bar{x} = 12.5714$, $t = 8.203$ and $p = 0.001$) which was statistically highly significant in the animals Vishwamitra Gayatri intervention

Between the Group

Table No 38
DISTRIBUTION OF ANIMALS IN Control VS Standard GROUP BASED ON Hole Board ON BT & 48TH DAY (N=14)

GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means		
						Sig.	T	Sig.
48TH DAY	Control	9.0909	0.12	1.57826	.47586	0.054	0.129	0.698
	standard	9.2143		3.09288				

The Escape response of the animals was less in standard on 48th day ($\bar{x} = 0.1214$, $t = 0.129$ and $p = 0.698$) which was statistically no significant

Table No 39							
DISTRIBUTION OF ANIMALS IN Control VS Purana gayatri GROUP BASED ON Hole Board ON 28TH DAY & 48TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						T	Sig.
28TH DAY	Control	8.0714	2.61	2.70226	.72221	2.185	0.039
	Purana gayatri	5.4615		3.43063	.95149		
48TH DAY	Control	9.2143	4.21	3.09288	.82661	3.200	0.004
	Purana gayatri	5.0000		3.69685	1.02532		

The Escape response of the animals was less in Control Group on 28th day escape response was less in Purana Gayatri group ($\bar{x} = 2.61$, $t = 2.185$ and $p = 0.039$) which was statistically significant and escape response was less in Purana Gayatri Group on 48th day ($\bar{x} = 4.21$, $t = 3.2$ and $p = 0.004$) which was statistically highly significant.

Table No 40							
DISTRIBUTION OF ANIMALS IN Control VS Vishwantra gayatri GROUP BASED ON Hole Board ON 28TH DAY & 48TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						T	Sig.
28TH DAY	Control	8.0714	7.14	2.70226	.72221	2.888	0.011
	Vishwantra gayatri	15.21		8.85072	2.36545		
48TH DAY	Control	9.2143	5.36	3.09288	.82661	4.019	0.001
	Vishwantra gayatri	3.85		3.79994	1.01558		

The Escape response of the animals was less in Control Group on 28th day escape response was less in Control Gayatri group ($\bar{x} = 7.14$, $t = 2.88$ and $p = 0.011$) which was statistically significant and escape response was less in Vishwamitra Gayatri Group on 48th day ($\bar{x} = 5.36$, $t = 4.019$ and $p = 0.001$) which was statistically highly significant.

Table No 41							
DISTRIBUTION OF ANIMALS IN Standard VS Purana gayatri GROUP BASED ON Hole Board ON 48 TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						T	Sig.
48TH DAY	Standard	9.0909	4.09	1.57826	.47586	3.619	0.002
	Purana gayatri	5.0000		3.69685	1.02532		

The Escape response of the animals was less in Purana Gayatri Group on 48th day ($\bar{x} = 4.09$, $t = 3.619$ and $p = 0.002$) which was statistically highly significant.

Table No 42							
DISTRIBUTION OF ANIMALS IN Standard VS Vishwamitra gayatri GROUP BASED ON Hole Board ON 48 TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						T	Sig.
48TH DAY	Standard	9.0909	5.24	1.57826	.47586	4.667	0.001
	Vishwamitra gayatri	3.8571		3.69685	1.01558		

The Escape response of the animals was less in Vishwamitra Group on day 1 ($\bar{x} = 0.69$, $t = 0.307$ and $p = 0.762$) which was statistically insignificant, and escape response was less in Vishwamitra Gayatri Group on 48th day ($\bar{x} = 5.24$, $t = 4.667$ and $p = 0.001$) which was statistically highly significant.

Table No 43							
DISTRIBUTION OF ANIMALS IN Purana Gayatri Group VS Vishwamitra gayatri GROUP BASED ON Hole Board ON 28 TH DAY & 48 TH DAY (N=14)							
GROUP	Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means		
					T	Sig.	
28TH DAY	Purana Gayatri	5.4615	9.75	3.43063	.95149	3.825	0.001
	Vishwamitra gayatri	15.2143		8.85072			
48TH DAY	Purana Gayatri	5.0000	1.15	3.69685	1.02532	0.792	0.436
	Vishwamitra gayatri	3.8571		3.79994			

The Escape response of the animals was less in Purana Gayatri Group on 28th day escape response was less in Purana Gayatri group ($\bar{x} = 9.75$, $t = 3.825$ and $p = 0.001$) which was statistically significant and escape response was less in Vishwamitra Gayatri Group on 48th day ($\bar{x} = 1.15$, $t = 0.792$ and $p = 0.436$) which was statistically highly significant.

BEHAVIOURAL DESPAIR

A. With in the Group Control

Table No 44						
DISTRIBUTION OF ANIMALS BASED ON BEHAVIOURAL DESPAIR IMMOBILITY FREQUENCY ON BT, 28 TH DAY & 48 TH DAY (N=12,14)						
	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	17.0000	0.36	1.081	0.2891	1.235	≤ 0.239
28THDAY	16.64					
28THDAY	16.64	0.72	0.994	0.2657	2.687	≤ 0.019
48THDAY	15.92					
BT	17.0000	1.08	0.916	0.245	4.375	≤ 0.001
48THDAY	15.92					

The immobility frequency of the animals was decreased from day BT to 28th day ($\bar{x} = 0.36$, $t = 1.235$ and $p = 0.239$) which was statistically insignificant, 28 to 48th day ($\bar{x} = 0.72$, $t = 2.687$ and $p = 0.019$) and from BT to 48th day ($\bar{x} = 1.08$, $t = 4.375$ and $p = 0.001$) which was statistically highly significant in control group

Table No45						
DISTRIBUTION OF ANIMALS BASED ON BEHAVIOURAL DESPAIR IMMOBILITY						
Duration ON BT, 28TH DAY & 48TH DAY (N=12,14)						
	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	36	0.7	0.744	0.199	3.229	≤0.007
28THDAY	35.3					
28THDAY	35.3	0.4	1.222	0.326	1.312	≤0.212
48THDAY	34.9					
BT	36	1.1	1.268	0.339	3.160	≤0.008
48THDAY	34.9					

The immobility duration of the animals was decreased from day 1 to 28TH day ($\bar{x} = 0.7$, $t = 3.229$ and $p = 0.007$) and from BT to 48th day ($\bar{x} = 1.1$, $t = 3.160$ and $p = 0.008$) which was statistically highly significant, and from 28 to 48th day ($\bar{x} = 0.4$, $t = 1.312$ and $p = 0.212$) which was statistically insignificant in control group

Standard

Table No46						
DISTRIBUTION OF ANIMALS ASED ON BEHAVIOURAL DESPAIR IMMOBILITY						
FREQUENCY ON BT & 48TH DAY (N=12,14)						
	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	10.9167	2.8	1.11464	.32177	8.805	≤0.001
48THDAY	13.7500					

The immobility frequency of the animals was decreased from BT to 48th day ($\bar{x} = 2.8$, $t = 8.805$ and $p = 0.001$) which was statistically highly significant in standard group

Table No47						
DISTRIBUTION OF ANIMALS IN BASED ON BEHAVIOURAL DESPAIR						
IMMOBILITY FREQUENCY ON BT, 28TH DAY & 48TH DAY (N=12,14)						
	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	21.6667	3.9	1.403	0.40	6.999	≤0.001
48THDAY	24.5000					

The immobility duration of the animals was decreased from day 1 to 48th day ($\bar{x} = 3.9$, $t = 6.99$ and $p = 0.002$) which was statistically highly significant in in standard group intervention

Table No 48						
DISTRIBUTION OF ANIMALS IN PG GROUP BASED ON BEHAVIOURAL DESPAIR IMMOBILITY frequency ON BT, 28TH DAY & 48TH DAY (N=12,14)						
Frequency	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	19.0000	7.7	12.39217	3.31195	2.351	≤0.035
28THDAY	11.2143					
28THDAY	9.2500	6.1	6.22069	1.79576	3.43	≤0.001
48THDAY	3.0833					
BT	17.7500	14.67	12.39217	3.57672	4.101	≤0.002
48THDAY	3.0833					

The immobility frequency of the animals was decreased from day 1 to 28TH day ($\bar{x} = 7.7$, and $p = 0.035$) from day 28 to 48th day ($\bar{x} = 6.1$, and $p = 0.001$) from day 1 to 48th day ($\bar{x} = 14.67$ and $p = 0.002$) which was statistically highly significant in the animals Purana Gayatri intervention

Table No 49						
DISTRIBUTION OF ANIMALS IN PG GROUP BASED ON BEHAVIOURAL DESPAIR IMMOBILITY duration ON BT, 28TH DAY & 48TH DAY (N=12,14)						
duration	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	13.0714	4.9	6.45	1.72	2.859	≤0.013
28THDAY	8.1429					
28THDAY	7.3333	4	5.25	1.51	2.63	≤0.023
48THDAY	3.3333					
BT	12.0833	8.7	4.73	1.36	6.406	≤0.001
48THDAY	3.3333					

The immobility duration of the animals was decreased from day 0 to 28TH day ($\bar{x} = 4.9$, $r = 0.013$) from 28 to 48th day ($\bar{x} = 4$, $p = 0.023$) 0 to 48th day ($\bar{x} = 8.75$ and $p = 0.001$) which was statistically highly significant in the animals Purana Gayatri intervention

Table No 50
BEHAVIOURAL DESPAIR IMMOBILITY Frequency DISTRIBUTION OF ANIMALS IN
VG GROUP BASED ON BEHAVIOURAL DESPAIR IMMOBILITY Duration ON BT,
28TH DAY & 48TH DAY (N=12,14)

	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	9.0000	.25000	4.37191	1.26206	.198	≤0.847
28THDAY	8.7500					
28THDAY	8.7500	6.27273	3.03615	.91543	6.852	≤0.001
48THDAY	2.5455					
BT	9.0000	6.23077	4.49359	1.24630	4.999	≤0.001
48THDAY	2.5455					

The immobility frequency of the animals was decreased from day 0 to 28TH day ($\bar{x} = 0.25$, $p = 0.847$) which was statistically insignificant, decrease in immobility duration from day 28 to 48th day ($\bar{x} = 6.27$, $p = 0.001$) 0 to 48th day ($\bar{x} = 6.23$ and $p = 0.001$) which was statistically highly significant in the animals Vishwamitra Gayatri intervention

Table No 51
DISTRIBUTION OF ANIMALS IN PG GROUP BASED ON BEHAVIOURAL DESPAIR
IMMOBILITY duration ON BT, 28TH DAY & 48TH DAY (N=12,14)V BEHAVIOURAL
DESPAIR IMMOBILITY duration

	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
BT	17.5385	8.07692	16.59047	4.60137	1.755	≤0.105
28THDAY	9.4615					
28THDAY	9.4615	7.00000	4.82418	1.39262	5.026	≤0.001
48THDAY	2.4615					
BT	17.5385	E1	16.89447	4.68568	3.497	≤0.004
48THDAY	2.4615					

The immobility duration of the animals was decreased from day 0 to 28TH day ($\bar{x} = 8.076$, $p = 0.105$) which was statistically insignificant, decrease in immobility frequency from day 28 to 48th day ($\bar{x} = 7$, $p = 0.001$) 0 to 48th day ($\bar{x} = 1.63$ and $p = 0.004$) which was statistically highly significant in the animals Vishwamitra Gayatri intervention

B. Between the Group

Table No52							
DISTRIBUTION OF ANIMALS IN Control VS Standard GROUP BASED ON Frequency of immobility in behavioral despair 28TH DAY & 48TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
48 th day	Control	16.7857	10.21	7.96317	2.12825	1.612	0.002
	Standard	13.7500		4.24532	1.22552		

The immobility frequency of the animals was less in standard group on 48th day (\bar{x} =10.21 , t= 1.612 and p = 0.002) in comparison to Control which was statistically significant

Table No 53							
DISTRIBUTION OF ANIMALS IN Control VS Standard GROUP BASED ON duration of immobility in behavioral despair 48TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
48TH DAY	Control	34.7143	4.28	21.34129	5.70370	1.753	0.013
	Standard	24.5000		9.56794	2.76203		

The immobility duration of the animals was less in standard group on 48th day (\bar{x} =4.28 , t= 1.753 and p = 0.013) in comparison to Control which was statistically significant

Table No 54							
DISTRIBUTION OF ANIMALS IN Control VS Purana gayatri GROUP BASED ON immobility frequency ON 28TH DAY & 48TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
28TH DAY	Control	16.7857	7	7.96317	2.12825	2.558	0.017
	Purana gayatri	9.7857		6.43522	1.71989		
48TH DAY	Control	16.7857	13.45	7.96317	2.12825	6.136	0.001
	Purana gayatri	3.3333		1.82574	.52705		

The immobility frequency of the animals was less in Purana Gayatri group was less in comparison to Control which was statistically significant 28th day of treatment (\bar{x} =7 , t= 2.558 and p = 0.017), and on 48th day of treatment (\bar{x} =13.45 , t= 6.136 and p = 0.001).

Table No55							
DISTRIBUTION OF ANIMALS IN Control VS Purana gayatri GROUP BASED ON immobility duration ON BT, 28TH DAY & 48TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
28TH DAY	Control	34.7143	20.42	21.34129	5.70370	3.23	0.004
	Purana gayatri	14.2857		10.22387			
48TH DAY	Control	34.7143	31.62	21.34129	5.70370	5.527	0.001
	Purana gayatri	3.0833		1.62135			

The immobility duration of the animals was less in Purana Gayatri group was less in comparison to Control which was statistically significant 28th day of treatment (\bar{x} =20.42 , t= 3.23 and p = 0.004), and on 48th day of treatment (\bar{x} =31.62 , t= 5.52 and p = 0.001).

Table No56							
DISTRIBUTION OF ANIMALS IN Control VS Vishwantra gayatri GROUP BASED ON ON immobility frequency ON BT, 28TH DAY & 48TH DAY (N=14) ON BT, 28TH DAY & 48TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
28TH DAY	Control	16.7857	8.03	7.96317	2.12825	4.305	0.001
	Vishwantra gayatri	8.7500		2.98861			
48TH DAY	Control	16.7857	14.32	7.96317	2.12825	6.687	0.001
	Vishwantra gayatri	2.4615		.87706			

The immobility frequency of the animals was less in Vishwamitra Gayatri group was less in comparison to Control which was statistically significant 28th day of treatment (\bar{x} =8.03 , t= 4.305 and p = 0.001), and on 48th day of treatment (\bar{x} =14.32 , t= 6.687 and p = 0.001).

Table No 57							
DISTRIBUTION OF ANIMALS IN Control VS Vishwantra gayatri GROUP BASED ON ON immobility duration ON BT, 28TH DAY & 48TH DAY (N=14) ON BT, 28TH DAY & 48TH DAY (N=14)							
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						T	Sig.
28TH DAY	Control	34.7143	25.25	21.34129	5.70370	4.305	0.001
	Vishwantra gayatri	9.4615		4.94327			
48TH DAY	Control	34.7143	32.25	21.34129	5.70370	5.65	0.001
	Vishwantra gayatri	2.4615		.87706			

The immobility duration of the animals was less in Vishwamitra Gayatri group was less in comparison to Control which was statistically significant 28th day of treatment (\bar{x} =25.25 , t= 4.305 and p = 0.001), and on 48th day of treatment (\bar{x} =32.25 , t= 5.65 and p = 0.001).

Table No 58							
DISTRIBUTION OF ANIMALS IN Standard VS Purana gayatri GROUP BASED ON immobility frequency ON BT, 28TH DAY & 48TH DAY (N=14)							
		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
48TH DAY	Standard	10.9167	7.58	4.23102	1.22139	5.701	0.001
	Purana gayatri	3.3333		1.82574			

The immobility frequency of the animals was less in Purana Gayatri group was less in comparison to standard group which was statistically in significant on 48th day of treatment (\bar{x} =7.58 , t= 5.701 and p = 0.001).

Table No 59							
DISTRIBUTION OF ANIMALS IN Standard VS Purana gayatri GROUP BASED ON immobility duration ON BT, 28TH DAY & 48TH DAY (N=14) GROUP							
		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
48TH DAY	Standard	21.6667	18.58	8.95781	2.58590	7.072	0.001
	Purana gayatri	3.0833		1.62135	.46804		

The immobility duration of the animals was less in Purana Gayatri group was less in comparison to standard group which was statistically in significant during on 48th day of treatment (\bar{x} =18.58 , t= 7.072 and p = 0.001).

Table No 60									
DISTRIBUTION OF ANIMALS IN Standard VS Vishwamitra gayatri GROUP BASED ON immobility frequency ON BT, 28TH DAY & 48TH DAY (N=14)									
GROUP		Mean	Mean difference	Std. Deviation	Std. Error Mean	Levene's Test for Equality of Variances		t-test for Equality of Means	
						F	Sig.	t	Sig.
48TH DAY	Standard	10.9167	8.45	8.95781	2.58590	26.093	0.001	7.394	0.001
	Vishwamitra gayatri	2.4615		.87706	.24325				

The immobility frequency of the animals was less in Vishwamitra Gayatri group was less in comparison to standard group which was statistically in significant statistically in significant during on 48th day of treatment (\bar{x} =8.45 , t= 7.394 and p = 0.001).

Table No61							
DISTRIBUTION OF ANIMALS IN Standard VS Vishwamitra gayatri GROUP BASED ON immobility duration ON BT, 28TH DAY & 48TH DAY (N=14) GROUP							
		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
48TH DAY	Standard	21.6667	19.2	8.95781	2.58590	7.394	0.001
	Vishwamitra gayatri	2.4615		.87706	.24325		

The immobility duration of the animals was less in Vishwamitra Gayatri group was less in comparison to standard group which was statistically in significant on 48th day of treatment (\bar{x} =19.2 , t= 7.394 and p = 0.001).

Table No63							
DISTRIBUTION OF ANIMALS IN Vishwamitra Gayatri VS Purana gayatri GROUP BASED ON immobility Duration ON BT, 28 TH DAY & 48 TH DAY (N=14)							
		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
28TH DAY	Vishwamitra Gayatri	9.7857	1	6.43522	1.71989	0.538	0.597
	Purana gayatri	8.7500		2.98861	.86274		
48TH DAY	Vishwamitra Gayatri	3.0833	0.62	1.62135	.46804	1.179	0.255
	Purana gayatri	2.4615		.87706	.24325		

The immobility frequency of the animals was less in Purana Gayatri group on 28th day of treatment ($\bar{x} = 1$, $t = 0.538$ and $p = 0.597$), and 48th day of treatment ($\bar{x} = 0.62$, $t = 1.179$ and $p = 0.255$), which was statistically insignificant

TABLE NO 64
DISTRIBUTION OF ANIMALS IN VISHWAMITRA GAYATRI VS PURANA GAYATRI GROUP BASED ON IMMOBILITY frequency ON BT, 28TH DAY & 48TH DAY (N=14)

		Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
						t	Sig.
28TH DAY	Vishwamitra Gayatri	14.2857	4.82	10.22387	2.73244	1.578	0.131
	Purana gayatri	9.4615		4.94327			
48TH DAY	Vishwamitra Gayatri	3.0833	0.62	1.62135	.46804	1.179	0.255
	Purana gayatri	2.4615		.87706			

The immobility duration of the animals was less in Purana Gayatri group on 28th day of treatment (\bar{x} =4.82 , t= 1.578 and p = 0.131), and 48th day of treatment (\bar{x} =0.62 , t= 1.179 and p = 0.255) which was found statistically in significant

COOKS POOL

A. With in the Group

Table No 65							
DISTRIBUTION OF ANIMALS IN PG GROUP BASED ON Cooks Pole ON BT & 48 TH DAY (N-14)							
Cooks Pole		Mean (S)	Mean Diff	Std. Dev	Std. Error Mean	T value	
Jumping	BT	15.0714	-4.58571E1	22.19445	5.93172	-7.731	≤0.001
	48THDAY	60.9286					
LATENCY TO POLE	BT	40.5714	-5.47143E1	24.59027	6.57203	-8.325	≤0.001
	48THDAY	95.2857					
TSP	BT	65.2143	-4.47857E1	18.73778	5.00788	-8.943	≤0.001
	48THDAY	110					

Before treatment jumping response was observed was 15 seconds which are increased to 60.9 sec after 48 days of intervention which was statistically significant (\bar{x} =4.5 , t = 7.73 and p = 0.001), Before treatment latency at pole was observed was 40.5 seconds which are increased to 95.2 sec after 48 days of intervention which was statistically significant (\bar{x} =5.4 , t = 8.325 and p = 0.001), and Before treatment time spent at pole was observed was 65.2 seconds which

are increased to 110sec after 48 days of intervention which was statistically significant ($\bar{x} = 4.4$, $t = 8.94$ and $p = 0.001$), in the animals Purana Gayatri intervention

Table No 66 DISTRIBUTION OF ANIMALS IN VG GROUP BASED ON Cooks Pole ON BT & 48 TH DAY (N-14)							
Cooks Pole – V		Mean	Mean Diff	Std. Deviation	Std. Error Mean	T value	
Jumping	BT	17.5714	-8.192	22.97646	6.14072	-13.342	≤0.001
	48THDAY	99.5000					
LATENCY TO POLE	BT	57.2857	-2.385	23.76441	6.35131	-3.756	≤0.002
	48THDAY	81.1429					
TIME SPENT AT POLE	BT	62.0000	-4.685	20.70621	5.53397	-8.467	≤0.001
	48THDAY	108.86					

Before treatment jumping response was observed was 17 seconds which are increased to 99.5 sec after 48 days of intervention which was statistically significant ($\bar{x} = 8.1$, $t = 13.3$ and $p = 0.001$), Before treatment latency at pole was observed was 57.28 seconds which are increased to 81.1 sec after 48 days of intervention which was statistically significant ($\bar{x} = 2.3$, $t = 3.75$ and $p = 0.002$), and Before treatment time spent at pole was observed was 62 seconds which are increased to 108.8sec after 48 days of intervention which was statistically significant ($\bar{x} = 4.6$, $t = 8.46$ and $p = 0.001$), in the animals Vishwamitra Gayatri intervention

B. Between the Group

Response Vs Group	Mean	Mean Diff	Std. Deviation	Std. Error Mean	T-Test For Equality Of Means	
					T	Sig.
Jumping Control	10.8571	4.22	7.43026	1.98582	1.695	0.104
Jumping Purana Gayatri	15.0714		5.63593	1.50627		
Latency at Pole Control	22.2143	18	17.10231	4.57078	2.785	0.010
Latency at Pole Purana Gayatri	40.5714		17.77082	4.74945		
Time spent at Pole Control	69.3571	4.14	43.65531	11.66737	0.327	0.742
Time spent at Pole Purana Gayatri	65.2143		18.43149	4.92602		

On 28th Day jumping response was more in Purana Gayatri in comparison to Control Group which was statistically in significant ($\bar{x} = 4.22$, $t = 1.695$ and $p = 0.104$), Before treatment latency at pole was more in Purana Gayatri in comparison to Control Group which was statistically significant ($\bar{x} = 1.8$, $t = 2.785$ and $p = 0.01$), Before treatment time spent at pole was more in Purana Gayatri in comparison to Control Group which was statistically in significant ($\bar{x} = 4.14$, $t = 0.327$ and $p = 0.742$).

Table No 68						
DISTRIBUTION OF ANIMALS IN Control Group VS Purana Gayatri GROUP						
BASED ON Cooks Pole ON 48 day (N=14,12)						
Response Vs GROUP	Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
					t	Sig.
Jumping Control	10.8571	50.07	7.43026	1.98582	8.157	0.001
Jumping Purana Gayatri	60.9286		22.03307	5.88858		
Latency at Pole Control	22.2143	73.07	17.10231	4.57078	11.601	0.001
Latency at Pole Purana Gayatri	95.2857		16.21694	4.33416		
Time spent at Pole Control	69.3571	40.65	43.65531	11.66737	3.389	0.004
Time spent at Pole Purana Gayatri	11000E2		10.37749	2.77350		

On 48th Day jumping response was more in Purana Gayatri in comparison to Control Group which was statistically significant ($\bar{x} = 50.02$, $t = 8.157$ and $p = 0.001$), Before treatment latency at pole was more in Purana Gayatri in comparison to Control Group which was statistically significant ($\bar{x} = 73.07$, $t = 11.601$ and $p = 0.001$), Before treatment time spent at pole was more in Purana Gayatri in comparison to Control Group which was statistically significant ($\bar{x} = 40.65$, $t = 3.389$ and $p = 0.004$).

Table No 69						
DISTRIBUTION OF ANIMALS IN Control Group VS Vishwamitra Gayatri GROUP						
BASED ON Cooks Pole ON 28th Day (N=14)						
RESPONSE VS GROUP	Mean	Mean diff	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
					t	Sig.
Jumping Control	10.8571	6.72	7.43026	1.98582	2.009	0.05
Jumping Vishwamitra Gayatri	17.5714		10.05917	2.68843		
Latency at Pole Control	22.2143	35.07	17.10231	4.57078	4.833	0.001
Latency at Pole Vishwamitra Gayatri	57.2857		21.09112	5.63684		
Time spent at Pole Control	69.3571	7.35	43.65531	11.66737	0.575	0.572
Time spent at Pole Vishwamitra Gayatri	62.0000		19.58021	5.23303		

On 28th Day jumping response was more in Vishwamitra Gayatri in comparison to Control Group which was statistically significant ($\bar{x} = 6.72$, $t = 2.009$ and $p = 0.005$), Before treatment latency at pole was more in Vishwamitra Gayatri in comparison to Control Group which was statistically significant ($\bar{x} = 35.07$, $t = 4.833$ and $p = 0.001$), Before treatment time spent at pole was more in Vishwamitra Gayatri in comparison to Control Group which was statistically in significant ($\bar{x} = 7.35$, $t = 0.575$ and $p = 0.572$).

Table No 70						
DISTRIBUTION OF ANIMALS IN Control Group VS Vishwamitra Gayatri GROUP						
BASED ON Cooks Pole ON 48 day (N=14,12)GROUP						
	Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
					t	Sig.
Jumping Control	10.8571	88.62	7.43026	1.98582	13.722	0.001
Jumping Vishwamitra Gayatri	99.5000		23.00084	6.14723		
Latency at Pole Control	22.2143	58.93	17.10231	4.57078	7.22	0.001
Latency at Pole Vishwamitra Gayatri	81.1429		25.29475	6.76031		
Time spent at Pole Control	69.3571	38.65	43.65531	11.66737	3.314	0.005
Time spent at Pole Vishwamitra Gayatri	10886E2		9.13874	2.44243		

On 48th day jumping response was more in Vishwamitra Gayatri in comparison to Control Group which was statistically significant (\bar{x} =88.62 ,t = 13.722 and p = 0.001), Before treatment latency at pole was more in Vishwamitra Gayatri in comparison to Control Group which was statistically significant (\bar{x} =58.93,t = 7.22 and p = 0.001), Before treatment time spent at pole was more in Vishwamitra Gayatri in comparison to Control Group which was statistically significant (\bar{x} =38.65 ,t = 3.314 and p = 0.005).

Table No 71						
DISTRIBUTION OF ANIMALS IN Standard Group Purana Gayatri Gayatri GROUP						
BASED ON Cooks Pole ON 28th Day (N=14)						
Response Vs GROUP	Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
					t	Sig.
Jumping Standard	10.1667	4.904	4.78318	1.38078	2.400	0.024
Jumping Purana Gayatri	15.0714		5.63593	1.50627		
Latency at Pole Standard	16.5000	24.07	7.76355	2.24114	4.584	0.001
Latency at Pole Purana Gayatri	40.5714		17.77082	4.74945		
Time spent at Pole Standard	36.3333	28.88	18.14754	5.23874	4.016	0.001
Time spent at Pole Purana Gayatri	65.2143		18.43149	4.92602		

On 28th Day jumping response was more in Purana Gayatri in comparison to Standard Group which was statistically significant ($\bar{x} = 4.904$, $t = 2.4$ and $p = 0.024$), Before treatment latency at pole was more in Purana Gayatri in comparison to Control Group which was statistically significant ($\bar{x} = 24.07$, $t = 4.58$ and $p = 0.001$), Before treatment time spent at pole was more in Purana Gayatri in comparison to Control Group which was statistically significant ($\bar{x} = 28.88$, $t = 4.01$ and $p = 0.001$).

Table No 72						
DISTRIBUTION OF ANIMALS IN Standard Group Purana Gayatri Gayatri GROUP						
BASED ON Cooks Pole ON 48th Day (N=14)GROUP						
	Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
					T	Sig.
Jumping Standard	10.1667	50.754	4.78318	1.38078	8.393	0.001
Jumping Purana Gayatri	60.9286		22.03307	5.88858		
Latency at Pole Standard	16.5000	78.78	7.76355	2.24114	16.147	0.001
Latency at Pole Purana Gayatri	95.2857		16.21694	4.33416		
Time spent at Pole Standard	36.3333	73.67	18.14754	5.23874	12.428	0.001
Time spent at Pole Purana Gayatri	110.00E2		10.37749	2.77350		

On 48th day jumping response was more in Purana Gayatri in comparison to standard Group which was statistically significant ($\bar{x} = 50.754$, $t = 8.39$ and $p = 0.001$), latency at pole was more in Purana Gayatri in comparison to standard Group which was statistically significant ($\bar{x} = 78.78$, $t = 16.14$ and $p = 0.001$), time spent at pole was more in Purana Gayatri in comparison to standard Group which was statistically significant ($\bar{x} = 73.67$, $t = 12.42$ and $p = 0.001$).

Table No 73						
DISTRIBUTION OF ANIMALS IN Standard Group VS Vishwamitra Gayatri GROUP						
BASED ON Cooks Pole ON 28th Day (N=14)						
GROUP	Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
					t	Sig.
Jumping Standard	10.1667	7.404	4.78318	1.38078	2.459	0.024
Jumping Vishwamitra Gayatri	17.5714		10.05917	2.68843		
Latency at Pole Standard	16.5000	40.78	7.76355	2.24114	6.724	0.001
Latency at Pole Vishwamitra Gayatri	57.2857		21.09112	5.63684		
Time spent at Pole Standard	36.3333	25.67	18.14754	5.23874	3.464	0.002
Time spent at Pole Vishwamitra Gayatri	62.0000		19.58021	5.23303		

On 28th Day jumping response was more in Vishwamitra Gayatri in comparison to standard Group was ($\bar{x} = 7.404$, $t = 2.459$ and $p = 0.024$), latency at pole ($\bar{x} = 40.78$, $t = 6.72$ and $p = 0.001$), time spent at pole ($\bar{x} = 25.67$, $t = 3.484$ and $p = 0.002$) which was statistically significant

Table No 74						
DISTRIBUTION OF ANIMALS IN Standard Group Vishwamitra Gayatri GROUP						
BASED ON Cooks Pole ON 48th Day (N=14)GROUP						
	Mean	Mean difference	Std. Deviation	Std. Error	t-test for Equality of Means	
					t	Sig.
Jumping Standard	10.1667	89.334	4.78318	1.38078	14.179	0.001
Jumping Vishwamitra Gayatri	99.5000		23.00084	6.14723		
Latency at Pole Standard	16.5000	64.64	7.76355	2.24114	9.076	0.001
Latency at Pole Vishwamitra Gayatri	81.1429		25.29475	6.76031		
Time spent at Pole Standard	36.3333	71.67	18.14754	5.23874	12.547	0.001
Time spent at Pole Vishwamitra Gayatri	1.0886E2		9.13874	2.44243		

On 48th day of treatment jumping response was more in Vishwamitra Gayatri in comparison to standard Group was ($\bar{x} = 89.334$, $t = 14.179$ and $p = 0.001$), latency at pole ($\bar{x} = 64.64$, $t = 9.07$ and $p = 0.001$), time spent at pole ($\bar{x} = 71.67$, $t = 12.547$ and $p = 0.001$) which was statistically significant

Table No 75						
DISTRIBUTION OF ANIMALS IN Purana Gayatri VS Group VS Vishwamitra Gayatri GROUP BASED ON Cooks Pole ON 28th day (N=14)						
GROUP	Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
					t	Sig.
Jumping Purana Gayatri	15.0714	2.5	5.63593	1.50627	0.427	0.024
Jumping Vishwamitra Gayatri	17.5714		10.05917	2.68843		
Latency at Pole Purana Gayatri	40.5714	16.71	17.77082	4.74945	2.268	0.032
Latency at Pole Vishwamitra Gayatri	57.2857		21.09112	5.63684		
Time spent at Pole Purana Gayatri	65.2143	3.21	18.43149	4.92602	0.446	0.658
Time spent at Pole Vishwamitra Gayatri	62.0000		19.58021	5.23303		

On 28th Day jumping response was more in Vishwamitra Gayatri in comparison to standard Group was ($\bar{x} = 2.5$, $t = 0.427$ and $p = 0.024$), latency at pole ($\bar{x} = 16.71$, $t = 2.268$ and $p = 0.032$) which was statistically significant, time spent at pole was more in Purana Gayatri ($\bar{x} = 3.21$, $t = 0.446$ and $p = 0.001$) which was statistically in significant

TABLE NO 76						
DISTRIBUTION OF ANIMALS IN PURANA GAYATRI VS GROUP VS VISHWAMITRA GAYATRI GROUP BASED ON Cooks Pole ON 48th Day (N=14)GROUP						
	Mean	Mean difference	Std. Deviation	Std. Error Mean	t-test for Equality of Means	
					t	Sig.
Jumping Purana Gayatri	60.9286	34.58	22.03307	5.88858	4.537	0.001
Jumping Vishwamitra Gayatri	99.5000		23.00084	6.14723		
Latency at Pole Purana Gayatri	95.2857	14.14	16.21694	4.33416	1.761	0.092
Latency at Pole Vishwamitra Gayatri	81.1429		25.29475	6.76031		
Time spent at Pole Purana Gayatri	110.00E2	2	10.37749	2.77350	0.309	0760
Time spent at Pole Vishwamitra Gayatri	10886E2		9.13874	2.44243		

On 48th day of treatment jumping response was more in Vishwamitra Gayatri in comparison to standard Group was ($\bar{x} = 34.58$, $t = 4.537$ and $p = 0.001$, latency at pole ($\bar{x} = 14.14$, $t = 1.781$ and $p = 0.002$) which was statistically significant, time spent at pole was more in Purana Gayatri ($\bar{x} = 2$, $t = 0.308$ and $p = 0.760$) which was statistically in significant

4. CAR BT

Table No 77							
DISTRIBUTION OF ANIMALS IN Purana Gayatri VS Group VS Vishwamitra Gayatri GROUP BASED ON CAR ON BT Day							
	GROUP					Total	Chi Square value & Sig
	CONTROL	STANDARD	PURANA GAYATHRI	VISHWAMITRA GAYATHRI			
ABSENT	9	5	9	8		31	1.758 0.624
PRESENT	5	7	5	6		23	
Total	14	12	14	14		54	
	% of Total	25.9%	22.2%	25.9%	25.9%	100.0%	

On 28th day CAR response was statistically insignificant in control (9), Standard (5) Purana Gayatri Group (9) and Vishwamitra Gayathri Group (8) with z value 1.758 and p value 0.624

Table No 78						
DISTRIBUTION OF ANIMALS IN Purana Gayatri VS Group VS Vishwamitra Gayatri GROUP BASED ON CAR ON 48th Day						
	CONTROL	STANDARD	PURANA GAYATHRI	VISHWAMITRA GAYATHRI	Total	Chi Square and p Value
Absent	9	5	7	9	30	1.977 0.577
Present	5	7	7	5	24	
	14	12	14	14	54	

After 48th day of treatment CAR response was statistically insignificant in control (9), Standard (5) Purana Gayatri Group (7) and Vishwamitra Gayathri Group (9) with z value 1.977 and p value 0.577.

5. WATER MAZE – EFFECT

1. With in the Group

Purana Gayatri BT to 28th Day

Purana Gayatri BT to 28th Day							
		Mean	Std. Deviation	Std. Error Mean	Mean Diff	T	p
N	BT	14.0000	6.59545	1.82925	3.61538	3.023	.011
	28 th Day	10.3846	6.85004	1.89986			
W	BT	19.2308	13.20451	3.66227	7.07692	5.390	0.001
	28 th Day	12.1538	15.88420	4.40548			
S	BT	35.1538	18.08704	5.01644	3.23077	3.742	0.003
	28 th Day	31.9231	19.29793	5.35228			
E	BT	24.0769	24.76376	6.86823	2.46154	2.816	0.016
	28 th Day	21.6154	26.23464	7.27618			
Latency	BT	22.4615	9.21607	2.55608	8.61538	2.981	0.011
	28 th Day	13.8462	8.27492	2.29505			
Time spent	BT	17.4615	3.79946	1.05378	7.00000	6.481	0.001
	28 th Day	10.4615	5.70987	1.58363			
No of crossing	BT	3.0769	2.90004	.80433	-4.46154	-6.108	0.001
	28 th Day	7.5385	2.43637	.67573			

There was Significant decrease in time spent at North (t=3.023, p=0.011), West (t = 5.390, p=0.001), South (t=3.742, p=0.003), Easte (t= 2.816, p=0.016), Latency (t=2.981, [p=), time spent (t=6.481, p=0.001) and No of crossing (t=6.108, p=0.001) from 0 to 28th day in Purana Gayatri Group.

Purana Gayatri 28th to 48th Day

<p align="center">Table No 80 Purana Gayatri 28th to 48th Day</p>							
		Mean	Std. Deviation	Std. Error Mean	Mean Diff	T	p
N	28 th Day	10.3846	6.85004	1.89986	2.84615	2.467	0.030
	48th Day	7.5385	3.38170	.93791			
W	28 th Day	12.1538	15.88420	4.40548	4.53846	1.247	0.227
	48th Day	7.6154	6.07644	1.68530			
S	28 th Day	31.9231	19.29793	5.35228	2.02308E1	4.003	0.002
	48th Day	11.6923	4.88850	1.35583			
E	28 th Day	21.6154	26.23464	7.27618	7.15385	2.306	0.04
	48th Day	14.4615	20.89504	5.79524			
Latency	28 th Day	13.8462	8.27492	2.29505	6.53846	3.626	0.003
	48th Day	7.3077	2.86893	.79570			
Time spent	28 th Day	10.4615	5.70987	1.58363	5.53846	3.734	0.003
	48th Day	4.9231	3.20056	.88768			
No of crossing	28 th Day	7.5385	2.43637	.67573	-2.07692	-2.920	0.013
	48th Day	9.6154	4.05254	1.12397			

There was Significant decrease in time spent at North (t=2.467, p=0.030), South (t=4.003, p=0.002), East (t= 2.306, p=0.04), Latency (t=3.626, p=0.003), time spent (t=3.734, p=0.003) and increase in No of crossing (t=2.920, p=0.013) which was statistically significant, West (t = 1.247, p=0.227) which was statistically insignificant, from 28th to 48th day in Purana Gayatri Group.

Table No 81
Purana Gayatri 0 to 48th Day

N	BT	14.0000	6.59545	1.82925	6.46154	5.307	0.001
	48 th Day	7.5385	3.38170	.93791			
W	BT	19.2308	13.20451	3.66227	1.16154E1	3.793	0.003
	48 th Day	7.6154	6.07644	1.68530			
S	BT	35.1538	18.08704	5.01644	2.34615E1	4.855	0.001
	48 th Day	11.6923	4.88850	1.35583			
E	BT	24.0769	24.76376	6.86823	9.61538	3.596	0.004
	48 th Day	14.4615	20.89504	5.79524			
Latency	BT	22.4615	9.21607	2.55608	1.51538E1	5.798	0.001
	48 th Day	7.3077	2.86893	.79570			
Time spent	BT	17.4615	3.79946	1.05378	1.25385E1	12.333	0.001
	48 th Day	4.9231	3.20056	.88768			
No of crossing	BT	3.0769	2.90004	.80433	-6.53846	-5.906	0.001
	48 th Day	9.6154	4.05254	1.12397			

There was Significant decrease in time spent at North ($t=5.307$, $p=0.001$), West ($t = 3.793$, $p=0.003$), South ($t=4.855$, $p=0.001$), Easte ($t= 3.596$, $p=0.0104$), Latency ($t=5.798$, $p=0.001$), time spent ($t=12.333$, $p=0.001$) and No of crossing ($t=-5.9066.108$, $p=0.001$) from 0 to 48th day in Purana Gayatri Group.

Vishwamitra Gayatri BT to 28th Day

<p align="center">Table No 82 Vishwamitra Gayatri BT to 28th Day</p>							
		Mean	Std. Deviation	Std. Error Mean	Mean Diff	T	p
N	BT	15.7143	8.51631	2.27608	4.14286	4.538	.001
	28 th Day	11.5714	8.50081	2.27194			
W	BT	17.1429	10.16674	2.71718	6.14286	4.187	.001
	28 th Day	11.0000	11.58912	3.09732			
S	BT	16.2143	11.38946	3.04396	3.50000	3.862	.002
	28 th Day	12.7143	13.14083	3.51203			
E	BT	17.6429	12.26381	3.27764	2.07143	4.368	.001
	28 th Day	15.5714	13.21837	3.53276			
Latency	BT	20.7143	14.72532	3.93551	1.78571	2.832	.014
	28 th Day	18.9286	16.03585	4.28576			
Time spent	BT	14.0000	7.36938	1.96955	2.92857	2.484	.027
	28 th Day	11.0714	8.93966	2.38923			
No of crossing	BT	2.6429	2.37316	.63425	-2.92857	-4.759	.001
	28 th Day	5.5714	3.52386	.94179			

There was Significant decrease in time spent at North (t=4.538, p=0.011), West (t = 4.187, p=0.001), South (t=3.862, p=0.003), Easte (t= 4.368p=0.016), Latency (t=2.832, [p=), time spent (t=2.484, p=0.001) and increase in No of crossing (-4.759, p=0.001) from 0 to 28th day in VishwamitraGayatri Group.

Vishwamitra Gayatri 28th to 48th Day

Table No 83 Vishwamitra Gayatri 28to 24th Day							
		Mean	Std. Deviation	Std. Error Mean	Mean Diff	T	p
N	28 th Day	11.5714	8.50081	2.27194	6.00000	4.068	.001
	48th Day	5.5714	3.52386	.94179			
W	28 th Day	11.0000	11.58912	3.09732	5.42857	2.303	.038
	48th Day	5.5714	3.87724	1.03624			
S	28 th Day	12.7143	13.14083	3.51203	7.57143	2.677	.019
	48th Day	5.1429	3.32490	.88862			
E	28 th Day	15.5714	13.21837	3.53276	9.85714	4.639	.001
	48th Day	5.7143	5.99267	1.60161			
Latency	28 th Day	18.9286	16.03585	4.28576	1.32143E1	3.058	.009
	48th Day	5.7143	4.77862	1.27714			
Time spent	28 th Day	11.0714	8.93966	2.38923	6.71429	3.173	.007
	48th Day	4.3571	3.87511	1.03567			
No of crossing	28 th Day	5.5714	3.52386	.94179	-5.64286	-3.801	.002
	48th Day	11.2143	3.80644	1.01731			

There was Significant decrease in time spent at North ($t=4.068, p=0.030$), South ($t=2.303, p=0.002$), East ($t=2.677, p=0.04$), Latency ($t=4.639, p=0.003$), time spent ($t=3.058, p=0.003$) and No of crossing ($t=3.173, p=0.013$) which was statistically significant, West ($t = -3.801, p=0.227$) which was statistically insignificant, from 28th to 48th day in Vishwamitra Gayatri Group.

Table No 84
Vishwamitra Gayatri 0 to 24th Day

		Mean	Std. Deviation	Std. Error Mean	Mean Diff	T	p
N	BT	15.7143	8.51631	2.27608	1.01429E1	6.496	0.001
	48 th Day	5.5714	3.52386	.94179			
W	BT	17.1429	10.16674	2.71718	1.15714E1	5.369	0.001
	48 th Day	5.5714	3.87724	1.03624			
S	BT	16.2143	11.38946	3.04396	1.10714E1	4.539	0.001
	48 th Day	5.1429	3.32490	.88862			
E	BT	17.6429	12.26381	3.27764	1.19286E1	6.532	0.001
	48 th Day	5.7143	5.99267	1.60161			
Latency	BT	20.7143	14.72532	3.93551	1.50000E1	3.670	0.001
	48 th Day	5.7143	4.77862	1.27714			
Time spent	BT	14.0000	7.36938	1.96955	9.64286	4.899	0.001
	48 th Day	4.3571	3.87511	1.03567			
No of crossing	BT	2.6429	2.37316	.63425	-8.57143	-5.952	0.001
	48 th Day	11.2143	3.80644	1.01731			

There was Significant decrease in time spent at North (t=6.496, p=0.001), West (t = 5.369, p=0.003), South (t=4.539, p=0.001), East (t= 6.532, p=0.0104), Latency (t=3.670, p=0.001), time spent (t=4.899, p=0.001) and No of crossing (t=-5.952, p=0.001) from 0 to 48th day in Vishwamitra Gayatri Group.

Between the Group
CONTROL VS STANDARD

Table No 85 Control and Standard Group						
		Mean	SE	MD	t	p
N	Control	17.6429	5.85574	8.18132	1.40	0.175
	Standard	9.4615				
W	Control	17.6429	6.60439	.10440	0.016	0.988
	Standard	17.5385				
S	Control	15.2857	7.87619	4.90110	0.622	0.539
	Standard	10.3846				
E	Control	14.1429	4.12740	2.75824	0.631	0.510
	Standard	11.3846				
Latency	Control	8.6429	1.80681	2.75824	0.688	0.435
	Standard	10.0769				
Time spent	Control	20.2857	2.51484	-1.43407	0.674	0.635
	Standard	19.0769				
No of crossing	Control	4.6429	3637	1.20879	0.75	0.940
	Standard	17.6429				

Insignificant difference between Control and Standard was observed in North (t=1.40, p=0.175), West (t = 0.016, p=0.988), South (t=0.622, p=0.539), Easte (t= 0.631 p=0.510), Latency (t=0.688, p=0.435), time spent (t=0.674, p=0.635) and No of crossing (t=0.75, p=0.940)

Control Vs Purana Gayathri on 28th Day

Table No 86						
Control and Standard Group						
	Group	Mean	T	Sig. (2-tailed)	Mean Difference	Std. Error Difference
N	Control	17.6429	0.816	0.422	4.42857	5.42763
	Purana	13.2143				
W	Control	17.6429	0.456	0.653	2.92857	6.42885
	Purana	14.7143				
S	Control	15.2857	-1.861	0.074	-15.21429	8.17540
	Purana	30.5000				
E	Control	14.1429	-.824	.417	-6.21429	7.54071
	Purana	20.3571				
LATENCY	Control	8.6429	-1.860	.074	-4.64286	2.49623
	Purana	13.2857				
TIME SPENT	Control	20.2857	4.332	0.001	10.57143	2.44018
	Purana	9.7143				
No of CROSS	Control	4.6429	-4.238	0.001	-2.85714	.67415
	Purana	7.5000				

Insignificant difference between Control and Purana Gayathri was observed in North ($t=0.816$ $p=0.422$), West ($t = 0.456$, $p=0.653$), South ($t=-1.861$, $p=0.074$), East ($t= -.824$ $p=0.417$), Latency ($t=-1.861$, $p=0.74$), However statistically significant reduction in time spent at central platform ($t=4.332$, $p=0.001$) and increase in No of crossing ($t=-4.238$, $p=0.001$) was observed on 28th day of intervention

Control Vs Purana Gayathri on 48th Day

Table No 87 Control and Purana Gayathri						
	Group	Mean	t	Sig. (2-tailed)	Mean Difference	Std. Error Difference
N	Control	17.3571	2.055	.050	9.50000	4.62253
	Purana	7.8571				
W	Control	17.5000	2.130	.049	9.71429	4.55965
	Purana	7.7857				
S	Control	15.2857	.628	.540	4.07143	6.48549
	Purana	11.2143				
E	Control	14.0714	.046	.964	.28571	6.25962
	Purana	13.7857				
LATENCY	Control	8.6429	1.186	.248	1.71429	1.44523
	Purana	6.9286				
TIME SPENT	Control	20.2857	7.813	.0001	15.71429	2.01135
	Purana	4.5714				
No of CROSS	Control	4.6429	-4.748	.0001	-5.14286	1.08327
	Purana	9.7857				

Significant difference between Control and Purana Gayathri was observed in North ($t=2.055$, $p=0.05$), West ($t = 2.130$, $p=0.049$), insignificant difference was observed in South ($t=.628$, $p=0.540$), East ($t= .046$, $p=0.964$), Latency ($t=1.861$, $p=0.248$), However statistically significant reduction in time spent at central platform ($t=7.813$, $p=0.001$) and increase in No of crossing ($t=-4.238$, $p=0.001$) was observed on 48th day of intervention

Control vs Vishwamitra Gayathri on 28th Day

Table No 88 Control and Vishwamitra Gayathri						
	Group	Mwan	T	Sig. (2-tailed)	Mean Difference	Std. Error Difference
N	Control	17.6429	1.252	.225	6.07143	4.84974
	Vishwamitra	11.5714				
W	Control	17.6429	1.261	.219	6.64286	5.26611
	Vishwamitra	11.0000				
S	Control	15.2857	.355	.727	2.57143	7.25202
	Vishwamitra	12.7143				
E	Control	14.1429	-.302	.765	-1.42857	4.73074
	Vishwamitra	15.5714				
LATENCY	Control	8.6429	-2.313	.035	-10.28571	4.44635
	Vishwamitra	18.9286				
TIME SPENT	Control	20.2857	3.079	.005	9.21429	2.99247
	Vishwamitra	11.0714				
No of CROSS	Control	4.6429	-2.280	.039	-3.50000	1.53517
	Vishwamitra	8.1429				

In Significant difference between Control and Vishwamitra Gayathri was observed in North ($t=1.252$ $p=0.225$), West ($t = 1.261$, $p=0.219$), South ($t=.628$, $p=0.540$), East ($t= .355$ $p=0.727$), significant reduction was found in Latency ($t=-2.313$, $p=0.035$), time spent at central platform ($t=3.079$ $p=0.005$) and increase in No of crossing ($t=-2.280$, $p=0.039$) was observed on 28th day of intervention

Table No 89
Control and Vishwamitra Gayathri

	Group	Mwan	t	Sig. (2-tailed)	Mean Difference	Std. Error Difference
N	Control	17.3571	2.548	.023	11.78571	4.62592
	Vishwamitra	5.5714				
W	Control	17.5000	2.708	.017	11.92857	4.40462
	Vishwamitra	5.5714				
S	Control	15.2857	1.583	.137	10.14286	6.40680
	Vishwamitra	5.1429				
E	Control	14.0714	2.363	.029	8.35714	3.53614
	Vishwamitra	5.7143				
LATENCY	Control	8.6429	1.681	.105	2.92857	1.74165
	Vishwamitra	5.7143				
TIME SPENT	Control	20.2857	7.664	.000	15.92857	2.07824
	Vishwamitra	4.3571				
No of CROSS	Control	4.6429	-6.275	.000	-6.57143	1.04716
	Vishwamitra	11.2143				

Significant difference between Control and Vishwamitra Gayathri was observed in North (t=2.548 p=0.023), West (t = 2.708, p=0.017), East (t= 2.363 p=0.029), time spent at central platform (t=7.664 p=0.001) and increase in No of crossing (t=-6.257, p=0.001), insignificant reduction was found in South (t=1.583, p=0.137), Latency (t=1.681, p=0.105), was observed on 48th day of intervention

Standard vs Purana

Table No90 Standard and Purana Gayathri						
	Group	Mean	T	Sig. (2-tailed)	Mean Difference	Std. Error Difference
N	Standard	9.4615	-.726	.475	-3.75275	5.16954
	Purana	13.2143				
W	Standard	17.5385	.403	.691	2.82418	7.01057
	Purana	14.7143				
S	Standard	10.3846	-2.946	.007	-20.11538	6.82825
	Purana	30.5000				
E	Standard	11.3846	-1.223	.238	-8.97253	7.33592
	Purana	20.3571				
LATENCY	Standard	10.0769	-1.238	.229	-3.20879	2.59218
	Purana	13.2857				
TIME SPENT	Standard	19.0769	3.904	.001	9.36264	2.39841
	Purana	9.7143				
No of CROSS	Standard	4.6154	-4.235	.001	-2.88462	.68107
	Purana	7.5000				

In Significant difference between Standard and Purana Gayathri was observed in North ($t = -.726$ $p = 0.475$), West ($t = 4.03$, $p = 0.691$), East ($t = -1.223$ $p = 0.238$), latency ($t = -1.238$, $p = 0.229$) Significant reduction in time spent at central platform ($t = 3.904$ $p = 0.001$) and increase in No of crossing ($t = -4.235$, $p = 0.001$), increase in South ($t = -2.946$, $p = 0.007$) was observed on 28th day of intervention

Table No 91 Standard and Purana Gayathri						
	Group	Mean	t	Sig. (2-tailed)	Mean Difference	Std. Error Difference
N	Standard	9.1538	.324	.751	1.29670	3.99773
	Purana	7.8571				
W	Standard	13.8462	1.321	.206	6.06044	4.58817
	Purana	7.7857				
S	Standard	6.3846	-2.223	.036	-4.82967	2.17286
	Purana	11.2143				
E	Standard	11.1538	-.453	.656	-2.63187	5.80545
	Purana	13.7857				
LATENCY	Standard	8.7692	1.531	.138	1.84066	1.20200
	Purana	6.9286				
TIME SPENT	Standard	19.5385	7.107	.000	14.96703	2.10598
	Purana	4.5714				
No of CROSS	Standard	4.6154	-4.754	.000	-5.17033	1.08759
	Purana	9.7857				

In Significant difference between Standard and Purana Gayathri was observed in North ($t=-.324$ $p=0.751$), West ($t = 1.321$, $p=0.206$), East ($t= -0.453$ $p=0.656$), latency ($t=1.531$, $p=0.138$) Significant reduction in time spent at central platform ($t=7.107$ $p=0.001$) and increase in No of crossing ($t=-4754$, $p=0.001$), increase in South ($t=-2.223$, $p=0.036$) was observed on 48th day of intervention

STANDARD vs VISHWAMITRA Gaytari

Table No 92 Standard and Vishwamitra Gayathri						
	Group	Mean	T	Sig. (2-tailed)	Mean Difference	Std. Error Difference
N	Standard	9.4615	-.471	.641	-2.10989	4.47631
	Vishwamitra	11.5714				
W	Standard	17.5385	1.115	.275	6.53846	5.86424
	Vishwamitra	11.0000				
S	Standard	10.3846	-.413	.683	-2.32967	5.64601
	Vishwamitra	12.7143				
E	Standard	11.3846	-.940	.356	-4.18681	4.45228
	Vishwamitra	15.5714				
LATENCY	Standard	10.0769	-1.905	.068	-8.85165	4.64621
	Vishwamitra	18.9286				
TIME SPENT	Standard	19.0769	2.671	.013	8.00549	2.99721
	Vishwamitra	11.0714				
No of CROSS	Standard	4.6154	-2.211	.036	-3.52747	1.59514
	Vishwamitra	8.1429				

In Significant difference between Standard and Vishwamitra Gayathri was observed in North (t=-.471 p=0.641), West (t = 1.115, p=0.275), South (t=-0.413, p=0.683), East (t= -0.940 p=0.356), latency (t=-1.9.5, p= 0.068) Significant reduction in time spent at central platform (t=2.671 p=0.013) and increase in No of crossing (t=-2.211, p=0.036), was observed on 28th day of intervention

Table No 93
Standard and Vishwamitra Gayathri

	Group	Mean	T	Sig. (2-tailed)	Mean Difference	Std. Error Difference
N	Standard	9.1538	.926	.363	3.58242	3.86788
	Vishwamitra	5.5714				
W	Standard	13.8462	1.931	.065	8.27473	4.28563
	Vishwamitra	5.5714				
S	Standard	6.3846	.659	.516	1.24176	1.88501
	Vishwamitra	5.1429				
E	Standard	11.1538	2.071	.049	5.43956	2.62653
	Vishwamitra	5.7143				
LATENCY	Standard	8.7692	1.946	.063	3.05495	1.56959
	Vishwamitra	5.7143				
TIME SPENT	Standard	19.5385	7.137	.000	15.18132	2.12706
	Vishwamitra	4.3571				
No of CROSS	Standard	4.6154	-6.066	.000	-6.59890	1.08787
	Vishwamitra	11.2143				

In Significant difference between Standard and Vishwamitra Gayathri was observed in North (t=-.926 p=0.363), West (t = 1.931p=0.065), South (t=0.659, p=0.516), latency (t=1.946, p=0.063) Significant reduction East (t= 2.071 p=0.049), in time spent at central platform (t=7.137 p=0.001) and increase in No of crossing (t=-6.066, p=0.001), was observed on 48th day of intervention

6. OPEN FIELD
A. WITH IN THE GROUP

Table No 94							
Purana Gayathri							
Parameter	Time	Mean	Std. Deviation	SEM	MD	t	p
OC	BT	1.0357E 2	50.14397	13.40154	7.321	4.533	0.001
	28 th day	30.3571	23.17362	6.19341			
MC	BT	8.2857	5.97982	1.59817	-3.214	1.995	0.067
	28 th day	11.5000	6.30933	1.68624			
IC	BT	1.1429	2.93145	.78346	-4.7	5.411	0.001
	28 th day	5.9286	3.38468	.90459			
REARING	BT	30.2857	11.71080	3.12984	2.142	5.546	0.001
	28 th day	8.8571	7.01490	1.87481			
GROOMING	BT	40.7857	27.71886	7.40818	2.357	4.146	0.001
	28 th day	17.2143	15.69507	4.19468			
FREEZING	BT	6.7857	13.37724	3.57522	4.785	1.416	0.180
	28 th day	2.0000	3.01279	.80520			
NO OF FEACAL	BT	2.5714	1.60357	.42857	1.642	3.967	0.002
	28 th day	.9286	.99725	.26653			

Before treatment to 28th day of intervention in Purana Gayatri group significantly reduction in time spent at outer circle (t=4.533, P=0.001), inner circle (t=5.411, P=0.001) raring(t=5.546, P=0.001), grooming (t=4.146, P=0.001). time spent at middle circle (t=1.995, P=0.067) and decrease in freezing (t=1.416, P=0.180) which was statistically in significant.

Purana Gayatri Group BT to 48th day

Table No 95 Purana Gayatri Group BT to 48 th day						
	Mean	Std. Deviation	Std. Error Mean	Mean Diff	T	p
OC BT	1.0357E2	50.14397	13.40154	8.01	5.118	0.001
48 th day	23.4286	21.31707	5.69723			
MC BT	8.2857	5.97982	1.59817	-1.96	.487	0.641
48 th day	10.2143	11.82031	3.15911			
IC BT	1.1429	2.93145	.78346	-7.71	7.962	0.001
48 th day	8.8571	3.65549	.97697			
REARING	30.2857	11.71080	3.12984	2.428	7.35	0.001
48 th day	6.0000	4.77171	1.27529			
GROOMING	40.7857	27.71886	7.40818	2.707	4.2	0.001
48 th day	13.7143	15.92013	4.25483			
FREEZING	6.7857	13.37724	3.57522	5.785	1.615	.130
48 th day	1.0000	1.83973	.49169			
NO OF FEACAL	2.5714	1.60357	.42857	1.92	4.170	0.001
48 th day	.6429	.74495	.19910			

Before treatment to 48th day of intervention in Purana Gayatri group significantly reduction in time spent at outer circle (t=5.118, P=0.001), increase in inner circle (t=7.962, P=0.001) raring(t=7.35, P=0.001), grooming (t=4.2, P=0.001). time spent at middle circle (t=0.487, P=0.641) and decrease in freezing (t=1.615, P=0.130) which was statistically in significant

Vishwamitra Gayatri Group BT to 28th day

Table No 96 Vishwamitra Gayatri Group BT to 48 th day							
Parameter	Time	Mean	Std. Deviation	Std. Error Mean	Mean Diff	T	p
OC	BT	60.7143	34.77716	9.29459	56.5	3.67	0.003
	28 th day	4.20000E1	17.806654	4.759028			
MC	BT	9.1429	10.45766	2.79493	3.79	2.479	0.028
	28 th day	5.3571	5.62422	1.50314			
IC	BT	3.0714	4.98404	1.33204	-4.21	4.98	0.001
	28 th day	7.2857	5.16540	1.38051			
REARING	BT	16.2857	5.82341	1.55637	2.57	5.037	0.001
	28 th day	13.7143	4.90570	1.31110			
GROOMING	BT	34.5714	25.11731	6.71288	5.86	5.236	0.001
	28 th day	28.7143	22.60166	6.04055			
FREEZING	BT	2.4286	1.60357	.42857	0.858	2.121	0.05
	28 th day	1.5714	.64621	.17271			
NO OF FEACAL	BT	3.1429	2.98347	.79737	1.79	2.534	0.025
	28 th day	1.3571	1.15073	.30755			

Bt to 28th day of intervention in Vishwamitra Gayatri group significantly reduction in time spent at outer circle (t= 3.67, p= 0.003), Middle circle, (t=2.479, p=0.028), inner circle(t=-4.98, p=0.001) raring(t=t=5.037, p=0,001), grooming(t=5.236, p=0.001), freezing (t=2.121, p=0.05) and no of faecal matter (t=2.534, p=0.025 which was statistically in significant.

Vishwamitra Gayatri Group 28th to 48th day

Table No 97							
Vishwamitra Gayatri Group 28 to 48th day							
Parameter		Mean	Std. Deviation	Std. Error Mean	Mean Diff	T	p
OC	28 th day	4.20000 E1	17.806654	4.759028	1.171	2.945	0.011
	48 th day	30.2857	20.35239	5.43941			
MC	28 th day	5.3571	5.62422	1.50314	1.285	2.938	0.012
	48 th day	4.0714	5.42734	1.45052			
IC	28 th day	7.2857	5.16540	1.38051	0.857	1.710	0.111
	48 th day	8.1429	6.03652	1.61333			
REARING	28 th day	13.7143	4.90570	1.31110	4.285	4.207	0.001
	48 th day	9.4286	3.61012	.96485			
GROOMING	28 th day	28.7143	22.60166	6.04055	7	1.986	0.068
	48 th day	21.7143	17.65668	4.71895			
FREEZING	28 th day	1.5714	.64621	.17271	1.214	5.667	0.001
	48 th day	.3571	.74495	.19910			
NO OF FEACAL	28 th day	1.3571	1.15073	.30755	1	2.248	0.043
	48 th day	.3571	1.08182	.28913			

28th day to 48th Day of intervention in Vishwamitra Gayatri group significantly reduction in time spent at outer circle (t= 2.945, p= 0.010), Middle circle, (t=2.938, p=0.012), raring(t=4.285, p=0,001), , freezing (t=5.667, p=0.001) and no of faecal matter (t=2.248, p=0.043) which are statistically significant, inner circle(t=-1.710, p=0.111) grooming(t=1.986, p=0.068)which was statistically in significant.

Vishwamitra Gayatri Group BTto 48th day

Table No 98						
Vishwamitra Gayatri Group 28 to 48 th day						
	Mean	Std. Deviation	Std. Error Mean	Mean Diff	T	p
OC BT	60.7143	34.77716	9.29459	3.024	4.637	0.001
48 th day	30.2857	20.35239	5.43941			
MC BT	9.1429	10.45766	2.79493	5.071	3.166	0.007
48 th day	4.0714	5.42734	1.45052			
IC BT	3.0714	4.98404	1.33204	-5.07	4.827	0.001
48 th day	8.1429	6.03652	1.61333			
REARING	16.2857	5.82341	1.55637	6.857	6.025	0.001
48 th day	9.4286	3.61012	.96485			
GROOMING	34.5714	25.11731	6.71288	1.285	3.713	0.003
48 th day	21.7143	17.65668	4.71895			
FREEZING	2.4286	1.60357	.42857	2.071	4.265	0.001
48 th day	.3571	.74495	.19910			
NO OF FEACAL	3.1429	2.98347	.79737	2.785	3.267	0.006
48 th day	.3571	1.08182	.28913			

0 to 48th Day of intervention in Vishwamitra Gayatri group significantly reduction in time spent at outer circle (t= 4.637, p=0. 001), Middle circle, (t=3.166, p=0.007), inner circle (-4.827, p=0.001) raring(t=6.025, p=0,001),Grooming (t=3.713, p=0.003) freezing (t=4.265 p=0.001) and no of faecal matter (t=3.267, p=0.006) which are statistically significant

Open field

Control Vs Purana Gayatri Group on 28th day

Table No 99 Control vs Purana Gayatri Group 28 to 48 th day							
	GROUP	Mean	Std. Deviation	Std. Error Mean	Mean Diff	t	Sign
OC BT	CONTROL	74.5000	41.90603	11.19986	44.14	3.449	.002
	Purana Gayatri	30.3571	23.17362	6.19341			
MC BT	CONTROL	5.7143	10.68737	2.85632	-5.78	-1.744	0.093
	Purana Gayatri	11.5000	6.30933	1.68624			
IC BT	CONTROL	1.9286	4.02806	1.07654	-4	-2.845	0.009
	Purana Gayatri	5.9286	3.38468	.90459			
REARING	CONTROL	20.0000	10.35523	2.76755	11.14	3.333	0.003
	Purana Gayatri	8.8571	7.01490	1.87481			
GROOMING	CONTROL	24.1429	21.36805	5.71085	6.928	0.978	0.337
	Purana Gayatri	17.2143	15.69507	4.19468			
FREEZING	CONTROL	16.5000	20.43658	5.46191	14.5	2.626	0.014
	Purana Gayatri	2.0000	3.01279	.80520			
NO OF FEACAL	CONTROL	1.3571	1.54955	.41413	0.428	0.870	0.392
	Purana Gayatri	.9286	.99725	.26653			

On 28th Day of intervention Statistically significant reduction in time spent at Outer circle ($t=3.449$, $p=0.002$), Rearing($t=3.333$, $p=0.003$), Freezing ($t=2.626$, $p=0.014$) and increase in time spent at inner circle (-2.845 , 0.009) was observed in Prana Gayatri, Increase in time spent at middle circle ($t=-1.744$, $p=0.093$) and reduction in grooming ($t= 0.978$, $p=0.337$), number of faecal matter ($t=0.870$, $p=0.392$)is more in Purana Gayathri which is statistically insignificant.in comparison to control

Control Vs Purana Gayatri Group on 48th day

Table No 100							
Control vs Purana Gayatri Group 28 to 48th day							
	GROUP	Mean	Std. Deviation	Std. Error Mean	Mean Diff	t	Sign
OC BT	CONTROL	74.5000	41.90603	11.19986	51.07	4.064	0.001
	Purana Gayatri	23.4286	21.31707	5.69723			
MC BT	CONTROL	5.7143	10.68737	2.85632	-4.5	-1.05	0.301
	Purana Gayatri	10.2143	11.82031	3.15911			
IC BT	CONTROL	1.9286	4.02806	1.07654	-6.9	-4.766	0.001
	Purana Gayatri	8.8571	3.65549	.97697			
REARING	CONTROL	20.0000	10.35523	2.76755	14	4.59	0.001
	Purana Gayatri	6.0000	4.77171	1.27529			
GROOMING	CONTROL	24.1429	21.36805	5.71085	10.428	1.464	0.156
	Purana Gayatri	13.7143	15.92013	4.25483			
FREEZING	CONTROL	16.5000	20.43658	5.46191	15.5	2.826	0.009
	Purana Gayatri	1.0000	1.83973	.49169			
NO OF FEACAL	CONTROL	1.3571	1.54955	.41413	0.714	1.554	0.132
	Purana Gayatri	.6429	.74495	.19910			

On 48th Day of intervention Statistically significant reduction in time spent at Outer circle (t=4.064), Rearing(t=4.59, p=0.001), Freezing(t=2.826, p=0.009) and increase in time spent at inner circle (t=-4.766, p=0.001) was observed in Prana Gayatri, Increase in time spent at middle circle (t=1.05, p=0.301) and reduction in grooming (1.464, p=0.156), number of faecal matter (t=1.554, p=0.132) is more in Purana Gayithri which is statistically insignificant in comparison to control

Control Vs Vishwamitra Gayatri Group on 28th day

Table No 101							
Control vs Vishwamitra Gayatri Group 28 ^h day							
	GROUP	Mean	Std. Deviation	Std. Error Mean	Mean Diff	t	Sign
OC BT	CONTROL	74.5000	41.90603	11.19986	32.5	2.671	0.013
	Vishwa Gayatri	42.0000	17.80665	4.75903			
MC BT	CONTROL	5.7143	10.68737	2.85632	0.357	0.111	0.913
	Vishwa Gayatri	5.3571	5.62422	1.50314			
IC BT	CONTROL	1.9286	4.02806	1.07654	-5.357	-3.06	0.005
	Vishwa Gayatri	7.2857	5.16540	1.38051			
REARING	CONTROL	20.0000	10.35523	2.76755	6.285	2.053	0.05
	Vishwa Gayatri	13.7143	4.90570	1.31110			
GROOMING	CONTROL	24.1429	21.36805	5.71085	-4.57	0.550	0.587
	Vishwa Gayatri	28.7143	22.60166	6.04055			
FREEZING	CONTROL	16.5000	20.43658	5.46191	14.928	2.732	0.011
	Vishwa Gayatri	1.5714	.64621	.17271			
NO OF FEACAL	CONTROL	1.3571	1.54955	.41413	0	0	0
	Vishwa Gayatri	1.3571	1.15073	.30755			

On 28th Day of intervention Statistically significant reduction in time spent at Outer circle (t=2.671, p=0.013), Rearing (t=2.053, p=0.05), Freezing (t=2.732, p=0.011) and increase in time spent at inner circle (t=-3.06, p=0.005) was observed in Vishwamitra Gayatri, Increase in time spent at middle circle (t=0.11, p=0.913) and reduction in grooming (t=0.550, p=0.587), number of faecal matter (0) is more in Vishwamitra Gayatri which is statistically insignificant comparison to control

Control Vs Vishwamitra Gayatri Group on 48th day

Table No 102							
Control vs Vishwamitra Gayatri Group 48 th day							
	GROUP	Mean	Std. Deviation	Std. Error Mean	Mean Diff	t	Sign
OC BT	CONTROL	74.5000	41.90603	11.19986	44.21	3.551	0.001
	Vishwa Gayatri	30.2857	20.35239	5.43941			
MC BT	CONTROL	5.7143	10.68737	2.85632	1.642	0.513	0.614
	Vishwa Gayatri	4.0714	5.42734	1.45052			
IC BT	CONTROL	1.9286	4.02806	1.07654	-6.21	-3.204	0.0097
	Vishwa Gayatri	8.1429	6.03652	1.61333			
REARING	CONTROL	20.0000	10.35523	2.76755	10.571	3.607	0.001
	Vishwa Gayatri	9.4286	3.61012	.96485			
GROOMING	CONTROL	24.1429	21.36805	5.71085	2.428	0.328	0.746
	Vishwa Gayatri	21.7143	17.65668	4.71895			
FREEZING	CONTROL	16.5000	20.43658	5.46191	16.142	2.954	0.007
	Vishwa Gayatri	.3571	.74495	.19910			
NO OF FEACAL	CONTROL	1.3571	1.54955	.41413	1	1.980	0.05
	Vishwa Gayatri	.3571	1.08182	.28913			

On 48th Day of intervention Statistically significant reduction in time spent at Outer circle ($t=3.551$, $p=0.001$), Rearing($t=3.607$, $p=0.001$), Freezing($t=2.954$, $p=0.007$) and increase in time spent at inner circle ($t=-3.204$, $p=0.009$) number of faecal matter ($t=1.980$, $p=0.05$) was observed in Vishwamitra Gayatri, Increase in time spent at middle circle($t=0.513$, $p=0.614$) and reduction in grooming($t=0.328$, $p=0.746$), is more in Vishwamitra Gayathri which is statistically insignificant.

Open field

Standard Vs Purana Gayatri Group on 28 day

Table No 103							
Standard vs Purana Gayatri Group 28 th day							
	GROUP	Mean	Std. Deviation	Std. Error Mean	Mean diff	T	Sign
OC BT	Standard	83.4167	26.73254	7.71702	53.05	5.42	0.001
	Purana Gayatri	30.3571	23.17362	6.19341			
MC BT	Standard	3.5833	5.55073	1.60236	-7.91	-3.36	0.003
	Purana Gayatri	11.5000	6.30933	1.68624			
IC BT	Standard	6.0000	11.77825	3.40009	0.07143	0.022	0.983
	Purana Gayatri	5.9286	3.38468	.90459			
REARIN G	Standard	14.5000	12.39135	3.57707	5.64	1.456	0.158
	Purana Gayatri	8.8571	7.01490	1.87481			
GROOMING	Standard	17.9167	20.77349	5.99679	0.7023	0.098	0.923
	Purana Gayatri	17.2143	15.69507	4.19468			
FREEZING	Standard	13.8333	30.96870	8.93989	11.833	1.427	0.167
	Purana Gayatri	2.0000	3.01279	.80520			
NO OF FEACAL	Standard	1.5833	2.39159	.69039	0.654	0.936	0.358
	Purana Gayatri	.9286	.99725	.26653			

On 28th Day of intervention Statistically significant reduction in time spent at Outer circle (t=5.42, p=0.001), increase in time spent at middle circle (t=-3.36, p=0.003) in Purana group, reduction in time spent at inner circle (t=0.022, p=0.983), rearing (t=1.456, p=0.158), grooming (t=0.098, p=0.923), freezing (t=1.427, p=0.167) and number of faecal matter (t=0.936, p=0.358) in Purana Gayatri is statistically insignificant compared to standard

Open field

Standard Vs Purana Gayatri Group on 48 day

Table No 104							
Standard vs Purana Gayatri Group 48 th day							
	GROUP	Mean	Std. Deviation	Std. Error Mean	Mean diff	T	Sign
OC BT	Standard	83.4167	26.73254	7.71702	59.98	6.366	0.001
	Purana Gayatri	23.4286	21.31707	5.69723			
MC BT	Standard	3.5833	5.55073	1.60236	-6.63	-1.779	0.088
	Purana Gayatri	10.2143	11.82031	3.15911			
IC BT	Standard	6.0000	11.77825	3.40009	-2.857	-0.863	0.397
	Purana Gayatri	8.8571	3.65549	.97697			
REARING	Standard	14.5000	12.39135	3.57707	8.5	2.376	0.026
	Purana Gayatri	6.0000	4.77171	1.27529			
GROOMING	Standard	17.9167	20.77349	5.99679	4.20	0.584	0.565
	Purana Gayatri	13.7143	15.92013	4.25483			
FREEZING	Standard	13.8333	30.96870	8.93989	12.833	1.553	0.134
	Purana Gayatri	1.0000	1.83973	.49169			
NO OF FEACAL	Standard	1.5833	2.39159	.69039	0.940	1.399	0.175
	Purana Gayatri	.6429	.74495	.19910			

On 48th Day of intervention Statistically significant reduction in time spent at Outer circle (t=6.366, p=0.001) and rearing (t=2.376, p= in Purana group, reduction in time spent at inner circle, increase in time spent at middle circle, reduction in rearing, grooming, freezing and number of faecal matter in Purana Gayatri is statistically insignificant. compare to standard

Standard Vs Vishwamitra Gayatri Group on 28th day

Table No 104							
Standard vs Vishwamitra Gayatri Group 28 th day							
	GROUP	Mean	Std. Deviation	Std. Error Mean	Mean diff	T	Sign
OC BT	Standard	83.4167	26.73254	7.71702	41.41	4.7120	.001
	Vishwamitra Gayatri	42.0000	17.80665	4.75903			
MC BT	Standard	3.5833	5.55073	1.60236	-1.77	-.807	0.428
	Vishwamitra Gayatri	5.3571	5.62422	1.50314			
IC BT	Standard	6.0000	11.77825	3.40009	-1.28	-0.307	0.715
	Vishwamitra Gayatri	7.2857	5.16540	1.38051			
REARING	Standard	14.5000	12.39135	3.57707	0.785	0.219	0.829
	Vishwamitra Gayatri	13.7143	4.90570	1.31110			
GROOMING	Standard	17.9167	20.77349	5.99679	-10.79	-1.26	0.220
	Vishwamitra Gayatri	28.7143	22.60166	6.04055			
FREEZING	Standard	13.8333	30.96870	8.93989	12.261	1.486	0.150
	Vishwamitra Gayatri	1.5714	.64621	.17271			
NO OF FEACAL	Standard	1.5833	2.39159	.69039	0.226	0.315	0.756
	Vishwamitra Gayatri	1.3571	1.15073	.30755			

On 28th Day of intervention Statistically significant reduction in time spent at Outer circle ($t=4.712$, $p=0.001$) in Vishwamitra Gayatri group, reduction in time spent at inner circle ($t=-0.307$, $p=0.715$), increase in time spent at middle circle ($t=-0.807$, $p=0.428$), reduction in rearing ($t=0.219$, $p=0.829$), grooming ($t=-1.26$, $p=0.220$), freezing ($t=1.486$, $p=0.150$) and number of faecal matter ($t=-0.315$, $p=0.756$) in Vishwamitra Gayatri is statistically insignificant. compare to standard

Standard Vs Vishwamitra Gayatri Group on 48th day

Table No 105							
Standard vs Vishwamitra Gayatri Group 48 th day							
	GROUP	Mean	Std. Deviation	Std. Error Mean	Mean diff	T	Sign
OC BT	Standard	83.4167	26.73254	7.71702	53.13	5.74	0.001
	Vishwamitra Gayatri	30.2857	20.35239	5.43941			
MC BT	Standard	3.5833	5.55073	1.60236	-0.488	-0.226	0.283
	Vishwamitra Gayatri	4.0714	5.42734	1.45052			
IC BT	Standard	6.0000	11.77825	3.40009	-2.14	-0.597	0.556
	Vishwamitra Gayatri	8.1429	6.03652	1.61333			
REARING	Standard	14.5000	12.39135	3.57707	5.071	1.465	0.156
	Vishwamitra Gayatri	9.4286	3.61012	.96485			
GROOMING	Standard	17.9167	20.77349	5.99679	-3.769	-0.504	0.619
	Vishwamitra Gayatri	21.7143	17.65668	4.71895			
FREEZING	Standard	13.8333	30.96870	8.93989	13.476	1.633	0.115
	Vishwamitra Gayatri	.3571	.74495	.19910			
NO OF FEACAL	Standard	1.5833	2.39159	.69039	1.226	1.728	0.097
	Vishwamitra Gayatri	.3571	1.08182	.28913			

On 28th Day of intervention Statistically significant reduction in time spent at Outer circle (t=5.74, p=0.001) in Vishwamitra Gayatri group, reduction in time spent at inner circle (t=-0.597, p=0.556), increase in time spent at middle circle (t=-0.226, p=0.283), reduction in rearing (t=1.465, p=0.156), grooming (t=-0.504, p=0.619), freezing (t=1.633, p=0.115) and number of faecal matter (t=1.728, p=0.097) in Vishwamitra Gayatri is statistically insignificant. compare to standard

Purana Vs Vishwamitra Gayatri Group on 28th day

Table No 106							
Purana Gayathri vs Vishwamitra Gayatri Group 28 th day							
	GROUP	Mean	Std. Deviation	Std. Error Mean	Mean diff	T	Sign
OC BT	Purana Gayatri	30.3571	23.17362	6.19341	-44.14	-3.449	0.002
	Vishwamitra Gayatri	74.5000	41.90603	11.19986			
MC BT	Purana Gayatri	11.5000	6.30933	1.68624	5.785	1.744	0.93
	Vishwamitra Gayatri	5.7143	10.68737	2.85632			
IC BT	Purana Gayatri	5.9286	3.38468	.90459	4	2.845	0.009
	Vishwamitra Gayatri	1.9286	4.02806	1.07654			
REARI NG	Purana Gayatri	8.8571	7.01490	1.87481	-11.14	-3.333	0.003
	Vishwamitra Gayatri	20.0000	10.35523	2.76755			
GROO MING	Purana Gayatri	17.2143	15.69507	4.19468	-6.92	-0.9	0.337
	Vishwamitra Gayatri	24.1429	21.36805	5.71085			
FREEZI NG	Purana Gayatri	2.0000	3.01279	.80520	-14.5	-2.262	0.014
	Vishwamitra Gayatri	16.5000	20.43658	5.46191			
NO OF FEACAL	Purana Gayatri	.9286	.99725	.26653	-0.428	-0.870	0.392
	Vishwamitra Gayatri	1.3571	1.54955	.41413			

On 28th Day of intervention Statistically significant reduction in time spent at Outer circle (t=-3.449. p=0.002), Inner Circle(t=2.845. p=0.009), reduction in rearing (t=-3.333. p=0.003) and freezing (t=-2.262. p=0.014) in Purana Gayatri group, More time spent at Middle circle (t=-1.744. p=0.093)and number of faecal matter (t=-0.870. p=0.392)is more in Purana Gayatri which is statistically insignificant WHEN Compare to standard

Purana Vs Vishwamitra Gayatri Group on 48th day

Table No 107							
Purana Gayathri vs Vishwamitra Gayatri Group 48 th day							
	GROUP	Mean	Std. Deviation	Std. Error Mean	Mean diff	T	Sign
OC	Purana Gayatri	23.4286	21.31707	5.69723	-51.071	-4.06	0.001
	Vishwamitra Gayatri	74.5000	41.90603	11.19986			
MC	Purana Gayatri	10.2143	11.82031	3.15911	4.50	1.057	0.300
	Vishwamitra Gayatri	5.7143	10.68737	2.85632			
IC	Purana Gayatri	8.8571	3.65549	.97697	6.928	4.766	0.001
	Vishwamitra Gayatri	1.9286	4.02806	1.07654			
REARING	Purana Gayatri	6.0000	4.77171	1.27529	-14	-4.594	0.001
	Vishwamitra Gayatri	20.0000	10.35523	2.76755			
GROOMING	Purana Gayatri	13.7143	15.92013	4.25483	-10.42857	-1.464	0.155
	Vishwamitra Gayatri	24.1429	21.36805	5.71085			
FREEZING	Purana Gayatri	1.0000	1.83973	.49169	-15.50	-2.826	0.009
	Vishwamitra Gayatri	16.5000	20.43658	5.46191			
NO OF FAECAL	Purana Gayatri	.6429	.74495	.19910	-0.7142	-1.554	0.132
	Vishwamitra Gayatri	1.3571	1.54955	.41413			

On 48th Day of intervention Statistically significant reduction in time spent at Outer circle (t=-4.06, p=0.001), Inner Circle(t=4.766, p=0.001), reduction in rearing(t=-4.594 p=0.001) and freezing (t=-2.826, p=0.009) in Purana Gayatri group, More time spent at Middle circle (t=1.057, p=0.301)and number of faecal matter(t=-1.554, p=0.132) is more in Purana Gayatri which is statistically insignificant.

Hot plate

Control vs standard: REPOSE DURATION

Table No 107					
Control vs Standard Group					
GROUP	Mean	Std. Deviation	SEM	T	P
CONTROL	5.6286	1.23065	.32891	-2.132	.050
STANDARD	8.1029	4.16466	1.11305		

After intervention in Standard Group response duration was more ($t=-2.132, p=0.05$) found statistically significant compare to control

Table No 108						
Control vs Purana Gayathri Group						
REPOSE DURATION	GROUP	Mean	Std. Deviation	Std. Error Mean	T	p
28 th day	CONTROL	5.6286	1.23065	.32891	-5.910	0.001
	PURANA GAYATHRI	16.3786	6.69384	1.78900		
48 th day	CONTROL	5.6286	1.23065	.32891	-5.910	0.001
	PURANA GAYATHRI	16.3786	6.69384	1.78900		

After 28th and 48th day day of intervention in Purana Gayatri Group response duration was more ($t=-5.910, p=0.001$) found statistically significant. compare to control

Table No 109						
Control vs Vishwamitra Gayathri Group						
REPOSE DURATION	GROUP	Mean	Std. Deviation	Std. Error Mean	T	p
28 th day	CONTROL	5.6286	1.23065	.32891	-5.591	0.001
	VISHWAMI TRA GAYATHRI	10.8000	3.20464	.92510		
48 th day	CONTROL	5.6286	1.23065	.32891	-5.265	0.001
	VISHWAMI TRA GAYATHRI	11.5467	4.00301	1.15557		

After 28th day and 48th days of intervention in Vishwamitra Gayatri Group response duration was more ($t=-5.591, p=0.001$ & $t=-5.265, p=0.001$) found statistically significant. compare to control

Table No 110						
Standard vs Purana Gayathri Group						
REPONSE DURATION	GROUP	Mean	Std. Deviation	Std. Error Mean	T	p
28 th day	STANDARD	8.1029	4.16466	1.11305	-3.928	0.001
	PURANA GAYATHRI	16.3786	6.69384	1.78900		
48 th day	STANDARD	8.1029	4.16466	1.11305	-3.928	0.001
	PURANA GAYATHRI	16.3786	6.69384	1.78900		

After 28th day and 48th days of intervention in Purana Gayatri Group response duration was more $t=-3.928, (p=0.001)$ found statistically significant. Compare to standard

Table No 111						
Standard vs Vishwamitra Gayathri Group						
REPONSE DURATION	GROUP	Mean	Std. Deviation	Std. Error Mean	T	p
28 th day	STANDARD	8.1029	4.16466	1.11305	-1.864	.075
	VISHWAMITRA GAYATHRI	10.8000	3.20464	.92510		
48 th day	STANDARD	8.1029	4.16466	1.11305	-2.140	.042
	VISHWAMITRA GAYATHRI	11.5467	4.00301	1.15557		

After 28th day of intervention response duration was more in Vishwamitra Gayatri which was found statistically insignificant ($p=-1.864, p=.07$) and 48th days of intervention in Vishwamitra Gayatri Group response duration was more ($t=-2.140, p=0.04$) found statistically significant. Compare to standard

Table No 112						
Puranavs Vishwamitra Gayathri Group						
REPONSE DURATION	GROUP	Mean	Std. Deviation	Std. Error Mean	T	p
28 th day	PURANA GAYATHRI	16.3786	6.69384	1.78900	2.770	.012
	VISHWAMITRA GAYATHRI	10.8000	3.20464	.92510		
48 th day	PURANA GAYATHRI	16.3786	6.69384	1.78900	2.269	.034
	VISHWAMITRA GAYATHRI	11.5467	4.00301	1.15557		

After 28th day response duration was more in Purana Gayitri (t=2.770,p=0.012) and 48th days of intervention in response duration was more in Purana Gayatri Group response duration was more (t=2.269,p=0.034)found statistically significant. Compare to vishwamitra

28th Day

TABLE NO 113 RESPONSE IN HOT PLATE ON 28TH DAY				
GROUP		No Response	Paw licking	Jumping
CONTROL	Count	0	10	4
	% of Total	.0%	18.5%	7.4%
STANDARD	Count	2	6	6
	% of Total	3.7%	11.1%	11.1%
PURANA GAYATHRI	Count	0	11	3
	% of Total	.0%	20.4%	5.6%
VISHWAMITRA GAYATHRI	Count	0	10	2
	% of Total	.0%	18.5%	3.7%
	Count	2	37	15
	% within GROUP	3.7%	68.5%	27.8%

No difference in Response observed in Control group (no response =0, Paw licking – 10 & Jumping-4), in Satndard (no response =2, Paw licking – 6 & Jumping-6), in Purana Gayathri no response =0, Paw licking – 11 & Jumping-3) and in Vishwamitra Gayathri no response =0, Paw licking – 10 & Jumping-2) with Chi Square Value 9.848, p value more than 0.05 on 28th day

Table No 114 RESPONSE IN HOT PLATE ON 48TH DAY				
GROUP		No Response	Paw licking	Jumping
CONTROL	Count	0	10	4
	% of Total	.0%	18.5%	7.4%
STANDARD	Count	2	6	6
	% of Total	3.7%	11.1%	11.1%
PURANA GAYATHRI	Count	0	11	3
	% of Total	.0%	20.4%	5.6%
VISHWAMITRA GAYATHRI	Count	0	11	3
	% of Total	.0%	18.5%	3.7%

No difference in Response observed in Control group (no response =0, Paw licking – 10 & Jumping-4), in Satndard (no response =2, Paw licking – 6 & Jumping-6), in Purana Gayathri no response =0, Paw licking – 11 & Jumping-3) and in Vishwamitra Gayathri no response =0, Paw licking – 10 & Jumping-2) with Chi Square Value 9.289, p value more than 0.05 on 48th day

EFFECT ON NEUROTRANSMITTER

Table No 115 CONTROL VS SATNDARD						
Neurotransmitter	GROUP	Mean	Std. Deviation	Std. Error Mean	t	sig
DOPAMIN 28 th Day	CONTROL	.6131	.11492	.03187	6.103	0.001
	STANDARD	.9617	.16420	.04740		
DOPAMIN 48 th Day	CONTROL	.6131	.11492	.03187	6.103	0.001
	STANDARD	.9617	.16420	.04740		
CORTISOLE 28THDAY	CONTROL	26.8462	6.79272	1.88396	0.614	0.546
	STANDARD	28.6667	7.93534	2.29074		
CORTISOLE 48THDAY	CONTROL	26.8462	6.79272	1.88396	0.614	0.546
	STANDARD	28.6667	7.93534	2.29074		
ACTH 28THDAY	CONTROL	5.5800E2	200.89798	55.71908	0.312	0.758
	STANDARD	5.34	182.28672	52.62164		
ACTH 48THDAY	CONTROL	5.5800E2	200.89798	55.71908	0.212	0.834
	STANDARD	5.4223E2	176.98124	49.08576		

On 28th day and 48th day Dopamine level was more in Standard group which was statistically significant at p value 0.001 (t=6.103). Cortisone level was same on 28th and 48th day after treatment in both standard and Control group, which was slightly less in Standard Group (t=0.614, p=0.546). ACTH level is slightly less in statistical group in standard group during 28th and 48th day after treatment (28th day t= 0.312, p=0.758, on 48th day t=0.212, p=0.834).

Table No 116
CONTROL VS PURANA GAYATHRI

	GROUP	Mean	Std. Deviation	Std. Error Mean	T	sig
DOPAMIN 28 th Day	CONTROL	.6131	.11492	.03187	2.537	.019
	PURANA GAYATHRI	.4700	.17409	.04653		
DOPAMIN 48 th Day	CONTROL	.6131	.11492	.03187	-3.209	.004
	PURANA GAYATHRI	.7675	.12491	.03606		
CORTISOLE 28THDAY	CONTROL	26.8462	6.79272	1.88396	-.601	.555
	PURANA GAYATHRI	29.2857	13.45893	3.59705		
CORTISOLE 48THDAY	CONTROL	26.8462	6.79272	1.88396	-1.775	.090
	PURANA GAYATHRI	32.1667	8.07728	2.33171		
ACTH 28THDAY	CONTROL	5.5800E2	200.89798	55.71908		
	PURANA GAYATHRI	3.3679E2	239.53904	64.01950		
ACTH 48THDAY	CONTROL	5.5800E2	200.89798	55.71908	1.344	0.178
	PURANA GAYATHRI	4.6400E2	125.34433	37.79274		

On 28th day after intervention in Purana Gayathri dopamine level was less ($p=0.01$), on 48th day it was increased (0.004) which was statistically significant. On 28th and 48th day cortisol level was higher Purana Gayitri which was statistically insignificant. On 28th and 48th day level of ACTH was less in Purana Gayitri which was statistically insignificant. Compare to control group

Table No 117 CONTROL VS VISHWAMITRA GAYATHRI						
	GROUP	Mean	Std. Deviation	Std. Error Mean	T	sig
DOPAMIN 28 th Day	CONTROL	.6131	.11492	.03187	.720	.479
	VISHWAMITR A GAYATHRI	.5825	.09715	.02805		
DOPAMIN 48 th Day	CONTROL	.6131	.11492	.03187	-5.311	.001
	VISHWAMITR A GAYATHRI	.8592	.11650	.03363		
CORTISOLE 28THDAY	CONTROL	26.846 2	6.79272	1.88396	.840	.414
	VISHWAMITR A GAYATHRI	25.166 7	2.32900	.67232		
CORTISOLE 48THDAY	CONTROL	26.846 2	6.79272	1.88396	-1.497	.148
	VISHWAMITR A GAYATHRI	30.916 7	6.78847	1.95966		
ACTH 28THDAY	CONTROL	5.5800 E2	200.89798	55.71908	1.663	.112
	VISHWAMITR A GAYATHRI	4.5000 E2	115.66959	33.39094		
ACTH 48THDAY	CONTROL	5.5800 E2	200.89798	55.71908	-.412	.684
	VISHWAMITR A GAYATHRI	5.8975 E2	184.51909	53.26607		

On 28th day after intervention in Vishwamitra Gayathri dopamine level was less ($p=0.479$), which was found statistically insignificant on 48th day it was increased (0.004) which was statistically significant. On 28th cortisole level is less in and 48th day cortisole level was higher Vishwamitra Gayatri which was statistically In significant. On 28th ACTH level was less and 48th day level of ACTH was more in Vishwamitra Gayitri which was statistically insignificant.

Table No 118
STANDARD VS PURANA GAYATHRI

	GROUP	Mean	Std. Deviation	Std. Error Mean	T	p
DOPAMIN 28 th Day	STANDARD	.9617	.16420	.04740	7.402	0.001
	PURANA GAYATHRI	.4700	.17409	.04653		
DOPAMIN 48 th Day	STANDARD	.9617	.16420	.04740	3.260	.004
	PURANA GAYATHRI	.7675	.12491	.03606		
CORTISOLE 28THDAY	STANDARD	28.6667	7.93534	2.29074	-.145	.886
	PURANA GAYATHRI	29.2857	13.45893	3.59705		
CORTISOLE 48THDAY	STANDARD	28.6667	7.93534	2.29074	- 1.071	.296
	PURANA GAYATHRI	32.1667	8.07728	2.33171		
ACTH 28THDAY	STANDARD	5.3408E2	182.28672	52.62164	2.381	.026
	PURANA GAYATHRI	3.3679E2	239.53904	64.01950		
ACTH 48THDAY	STANDARD	5.4223E2	176.98124	49.08576	1.263	.220
	PURANA GAYATHRI	4.6400E2	125.34433	37.79274		

On 28th day after intervention in Purana Gayathri dopamine level was less (p=0.01), on 48th day it was increased (0.004) which was statistically significant. On 28th and 48th day cortisol level was higher Purana Gayitri which was statistically In significant. On 28th and 48th day level of ACTH was less in Purana Gayitri which was statistically insignificant. standard

Table No 119 Standard VS VISHWAMITHRA GAYATHRI						
	GROUP	Mean	Std. Deviation	Std. Error Mean	T	p
DOPAMIN 28 th Day	STANDARD	.9617	.16420	.04740	6.885	0.001
	VISHWAMITRA GAYATHRI	.5825	.09715	.02805		
DOPAMIN 48 th Day	STANDARD	.9617	.16420	.04740	1.764	.093
	VISHWAMITRA GAYATHRI	.8592	.11650	.03363		
CORTISOLE 28THDAY	STANDARD	28.6667	7.93534	2.29074	1.466	.167
	VISHWAMITRA GAYATHRI	25.1667	2.32900	.67232		
CORTISOLE 48THDAY	STANDARD	28.6667	7.93534	2.29074	-.746	.464
	VISHWAMITRA GAYATHRI	30.9167	6.78847	1.95966		
ACTH 28THDAY	STANDARD	5.3408 E2	182.28672	52.62164	1.349	.193
	VISHWAMITRA GAYATHRI	4.5000 E2	115.66959	33.39094		
ACTH 48THDAY	STANDARD	5.4223 E2	176.98124	49.08576	-.656	.518
	VISHWAMITRA GAYATHRI	5.8975 E2	184.51909	53.26607		

On 28th day after intervention in Vishwamitra Gayathri dopamine level was less (p=0.01) found statistically significant. On 48th day it was less (0.093) which was statistically insignificant. On 28th cortisol level was less and 48th day cortisol level was higher Vishwamitra Gayatri which was statistically insignificant. On 28th ACTH level was less and 48th day level of ACTH was more in Vishwamitra Gayatri which was statistically insignificant. Compare to standard

Table No 120
VISHAMITHRA VS PURANA GAYATHRI

	GROUP	Mean	Std. Deviation	Std. Error Mean	T	P
DOPAMIN 28 th Day	PURANA GAYATHRI	.4700	.17409	.04653	-2.071	.051
	VISHWAMITRA GAYATHRI	.5825	.09715	.02805		
DOPAMIN 48 th Day	PURANA GAYATHRI	.7675	.12491	.03606	-1.859	.077
	VISHWAMITRA GAYATHRI	.8592	.11650	.03363		
CORTISOLE 28THDAY	PURANA GAYATHRI	29.2857	13.45893	3.59705	1.126	.279
	VISHWAMITRA GAYATHRI	25.1667	2.32900	.67232		
CORTISOLE 48THDAY	PURANA GAYATHRI	32.1667	8.07728	2.33171	.410	.686
	VISHWAMITRA GAYATHRI	30.9167	6.78847	1.95966		
ACTH 28THDAY	PURANA GAYATHRI	3.3679E2	239.53904	64.01950	-1.568	.133
	VISHWAMITRA GAYATHRI	4.5000E2	115.66959	33.39094		
ACTH 48THDAY	PURANA GAYATHRI	4.6400E2	125.34433	37.79274	-1.925	.069
	VISHWAMITRA GAYATHRI	5.8975E2	184.51909	53.26607		

On 28th day after intervention in Vishwamitra Gayathri dopamine level was more (p=0.05) found statistically significant. On 48th day it was more in Vishwamitra Gayatri (0.077) which was statistically insignificant. On 28th cortisol level was less and 48th day cortisol level was higher in Vishwamitra Gayatri which was statistically insignificant. On 28th and 48th day level of ACTH was more in Vishwamitra Gayatri which was statistically insignificant. Compare to Purana

DISCUSSION

Arthashrayas are useful for comprehending the concept of author, applying theories, grasping the practical utility of verses, clarifying controversial terms, and completing incomplete

granthas such as Kasyap Samhita. They are also the key to understanding the shastras - the style and aim of Author. When citing instances from Ayurveda books proves challenging, authors turn to examples from other fields. The use of paratantra Pratyaya Arthashraya clarifies this. Parathantra arthashraya was chosen and employed in Rigveda and artharva veda for understanding Daiva Vyapashraya Chikitsas in Bhruhatrayee.

In Ayurveda, Daiva Vyapashraya is one of the three therapy techniques. Acharya Chakrapani comments on term Daiva as

1. Roga are two types, manifested due to hetu which is drusta and Adrusta.
 - A. Adrusta karma are related to Purva Janma, which present with less Nidana, more expression. For this type of disease chikitsa shows its result only after Karma kshaya. Adrustha, or diseases that appear as a result of Adrustha Karana – a difficult-to-determine reason that can be treated using Daiva Vyapashraya techniques such as mantra, etc.

Adharma rupi Karma adopted in Previous janma manifests Disease as mentioned in Janapadodwamsa Adhyaya. The effect is manifested by the Karma that is stronger.
 - B. Adrusta Karma here to Bhuta, Graha etc, which are invisible.

In Astanga Sangraha Daiva, is considered as a deciding factor for Sadhya and Asadyata of Vyadhi. Even all the four limbs of Chikitsa is Complete, if Vyadhi is not cured, which need to be assessed considering Daiva influence. Acharya Arunadatta comments as, the daivavyapashraya treatment acts on diseases by destructing the Papa Karma, without contacting Jatharagni Samyoga. Anna Svarupa Vijnaneeya Adhyaya, there is a quotation “ विनापि चोपयोगेन मणिमन्त्रादिकार्यकृतः॥” which means when Guduchi etc medicine does not have any effect, the mani mantra are useful. These acts by ist swabhava. According to Acharya Daiva Vyapashraya Chikitsa is an Vyadhipratyaneeka Chikitsa.

- C. Daiva Shabda is associated with Deva, and the measurements Mantra, etc., are influenced by Deva Prabhava, and Bali upahara is also pleasing to Deva.

Acharya Chakrapani comments in Atulyagotriya Shareera definitely balavat Daiva results into vyadhi. While explaining congenital diseases in Kuddika Garbhavakranti Shareera Andhya, Kubja etc get manifests with the influence of Daiva. While describing stree also acgarya

explains, due to daiva yoga i.e Praktana Karma Vrushyatva, Rupa and Guna. Similarly in 30th Chapter of Yonivyapad Chikitsa importance of Daiva Vyapashraya chikitsa is highlighted.

Hence daiva Vyapashraya Chikitsa is useful in treating the Diseases which are manifested by Aadrusta Karana, any diseases which are treated by the Deva Prabhava and purva janmakruta papakarma. As per Acharya Charaka following of Atharva veda is hita for Ayu, and method specified for daiva vyapashraya chikitsa should be referred from the Atharva Veda.

According to Acharya Sushruta, while explaining Rutu Vyapat Chikitsa Daiva Vyapashraya Chikitsa is explained (Su Su 6/19). Along with Sthana Parityaga leaving the place one can adopt daivavyapashraya Chikitsa. Also in Bhuta chikitsa Daivavyapashraya Chikitsa is useful. Even Acharya tells in Anghavibhaga Shareera Adhyaya Samyoga and Vibhaga of Paramanu, are due Vayu, get influenced by the Karma of This Janma and Daiva. In Prakruti bhedeya Adhyaya Acharya States that Daiva decides the Prakruti of the Purusha. Gatoshneesa Mantra japa should be done to treat Agantu Dosha, Sahaja Roga and also useful to treat all the Vyadhi.

As per Acharya Kashyapa, two types of chikitsa are mentioned, i.e Oshadha and Bheshaja, Oshadha refers to chikitsa done with dravya samyoga like deepana etc. Bheshaja refers to Homa, Vrata, Tapa, Dana and Shanti Karma.

As per Acharya Sushruta When Ayu Kshaya is there person is opportunistic to get effected with Preta, Bhuta, Pishacha and Rakshasa. Here above said chikitsa dose not helps.

In Kshyapa Samhita Dupa Kalpa Adhyaya, along with 40 Dhupa yoga, importance of Homa, Japa and tapa to worship Agni

IMPORTANCE OF KNOWLEDGE OF DAIVA VYAPASHRAYA CHIKITSA

In Yukta Seneeya Adhyaya, to protect the king, one should appoint of the priest who are well versed in the knowledge of mantra. Here Rigveda, Yajurveda, Samaveda and Atharva Veda mantra are explained.

Hence how for the dosha chikitsa Physician is considered important, for daiva vyapashraya chikitsa Udgatru, Hotru, Brahmana and Adwaryu is important. Here Udgatru refers to the person who are expert in Samaved, Hotru referes to the person who is expert in Rigveda, Brahma refers to person expert in Atharva veda veda, Advaryu expert in all the three Veda.

Also whom daivavyapashrya chikitsa can be administered, In Yukthaseneeya Adhyaya, while explaining the quality of patient Acharya Specifies that patient should be of Astika. Here Astika refers to

आस्तिक इति दत्तमस्ति हुतमस्ति परलोकोऽस्त्येवं मतिर्यस्य स आस्तिकः।

Which means the person who has belief on Dana, Homa and Praloka.

COMPONENTS OF DAIVAVYAPASHRAYA CHIKITSA

Daivavyapashraya chikitsa includes Mantra, Oushadhi, Mani, Mangala, Bali, Upahara, Homa, Niyama, Prayaschita, Upavasa, Svasthyayana, Pranidhana, Gamana.

Mantra

According to the Shabdakalpadruma, मन्त्रि गुप्तभाषणे + घञ् । The word mantra comes from the Sanskrit word Matri Dhatu, which meaning Gupta Bhasahna. Mantra are useful, according to Manusmriti, from the nisheka to the Smashana. These mantras should be used according to Shastra. जप ओङ्कारपूर्वकमृग्यजुःसामावर्तनं – Chanting of Ruk, Yaju etc followed by Omkara is Considered as Japa. In Astanga Sanghrahā मन्त्रार्थस्त्वदर्शनीयः, आवृत्त्यैव केवलया मन्त्राणां फलदत्वात्। Meaning of Mantra is self evident, repetition of mantra helps to get the phala.

देवब्रह्मर्षिभिः प्रोक्ता मन्त्राः सत्यतपोमयाः | According to Acharya Sushruta, Mantra are revealed by the God like Bhrahma and Mantra prayoga is successful if it is chanted by the sages who are aiding satya and doing the Tapa.

The person who do Mantra Prayoga should avoid Stree, Mamsa and Madhu and follow Mita Ahara, Shuchi, sleep on mat of Kusha. Also should practice the Japa, Homa and Bali karma etc. As per Visha Pratisheda Adhyaya Mantra and Tantra are explained to treat Visha. Here Tantra refers to Dupa etc Raksha Vidhana

Mantra acts without undergoing Paka. After paka reduction of veerya occurs. Hence Action of Mantra is more and fast. Mantra chanted without adhering to these procedure and deficient by either sound or letters do not become successful. svara refers to Udatta, Anudatta & Svarita Swara Specified for Chanting of Mantra.

In Shabdakalpadruma, Japa refers to Hrudi Ucchara. Hrudi Ucchara means जिह्वोष्ठादिव्यापार-रहितं शब्दार्थयोश्चिन्तनं i.e Thinking of Shabdārtha with out Jihva Osthā etc, in Hrudaya thinking about God.

There are certain rules for doing Japa. Mantra should not be chanted loudly, japa should be done at Rahasya – secret place which is devoid of disturbance, not in the state of Tandra, with concentration, or disturbance in mind, not thinking anything else other than god, with the rules described in the Shastra, with 10 qualities. Japa in the form of Upamshu gives 100 benefits,

Manasa Japa 1000 of benefits. Japa done without Darbha, Snana, Dana and Udaka though Asankhyeya Japa is done it does not yield benefits. Hence Mantra effect is fruitful if adopted with Tantra and chanted in presence of mind.

मन्त्रमुच्चारयेद्वाचा वाचिकः स जपः स्मृतः ॥ Japa is that which pronounced is vachika.

उच्चैर्जपाद्विशिष्टः स्यादुपांशुर्दशभिर्गुणैः ।Pronounced loudly Upamshu/using lips.

जिह्वाजपः स विशेषः केवलं जिह्वया बुधैः – only using tongue-जिह्वाजपः शतगुणः

साहस्रो मानसः स्मृतः ।1000 benefits with mind.

Oushadhi Dharana

Acharya Chakrapani, consider Oushadhi as Dharaneeya Prashasta Oushadhi, medicines which are suitable for wearing. According to Shabda kalpa druma, ओषधिरेव वा “ओषधेरजातौ” *Oushadhi* are which origin from *Oshadhi*. ओषोधीयतेऽत्र । ओष + धा +कि । Osha refers to which provides phala and get destroys, फलपाकान्तवृक्षादिः

Example in Garuda Purana, कुसुमस्य निबद्धञ्च तरुणीनां महेश्वर ! ।रक्तोत्पलस्य – Dharana of flower of lotus prevents bleeding. हिङ्गुसैन्धवसंयुक्तं शीघ्रं स्त्रीणां प्रसूतिकृत् ॥मातुलुङ्गस्य वै मूलं कटिबद्धं प्रसूतिकृत् । Dharana of *Hingu Saindhava* or *Matulunga Mula* in *kati* initiates labor. अपामार्गस्य वै मूले नारीणां शिरसि स्थिते ।गर्भशूलं विनश्येत नात्र कार्या विचारणा ॥ Dharana of *Apamarga Mula* over *Shira* destroys *Garbha Shula*. शङ्खनाभिवचाकुष्ठलोहानां धारणं सदा ॥बालानामुपसर्गेभ्यो रुद्र ! रक्षाकरं भवेत् ।

To protect Baala – dharana of Shankanabhi, Vaca, Kushtha and loha is useful.

MANI

Mani, according to Acharya Chakrapani, Dharaneeya Prashastha Chandrakantadi. मण + “सर्वधातुभ्य इन्” The term Mani is derived from Man Dhatu indicates Sarvadhātu. In Bhavaprakasha Purva Khanda 1st part Mani includes Pashana Bheda, Mukta etc. According to Sushruta Samhita Sutrasthana 46th Chapter Mukta, Vidruma, Vaidurya etc are Mani which are Chakshushya, Sheeta, Lekhana, reduces Visha. Which are Pavitra, suitable for wearing removes Papa and Alakshmi

Mangala Karma

According to Acharya Charaka, Mangala Karma refers to Shubhakat Karma, where as Acharya Sushruta explains mangala as Prashasta and Oushadha Mani Dharana. In Shabda kalpa druma मङ्गति हितार्थं सर्पति मङ्गति दुरदृष्टमनेनास्माद्वेति । मङ्गि + “मङ्गतेरलच् । word mangala is derived from Mang Dhatu, which means activities spreads Hita and Anghati refers to by which bad fortunes removed. *Mangala Karma* for *Brahmana* desired for *Kushala*, *Kshtriya* for *bandu anamayarta*, *Vaishya* are for *Kshemarta* and for *Shudra* for attaining *Arogya*

Bali

In Charaka Samhita Bali Upaharo Devadishu is considered as Homa. According to Acharya Dalhana, उपहारः देवादिषु गवाश्वप्रभृतीनामुपा(न)यनम् अन्ये उपहारो देवतानां सपशुर्बलिः;- Bringing go or Ashva near to God is Upahara others opines that Pashubali as Upahara

In Shabdakalpadruma, बल्यते दीयते इति । बल दाने + “सर्व-धातुभ्य इन् *Bali* refers to that which is offered. बलेः पूजोपकरणस्य देवतो-द्देशेन संकल्पितच्छागादेर्वा दानम्| Offering sheep etc to God after *Sankalpa*.

Upahara

According to Astanga Sangraha, Upahara is considered as अत्रौषधीनां धारणमेवाभिप्रेतम् बलेरुपहारो देवादिषु. According to Shabda kalpa druma the term Upahara derived from उप + ह् + घञ्. Which means उपढौकनद्रव्यम्. Synonyms of the same are प्राभृतम्, प्रदेशनम्, उपायनम्, उपग्राह्यः and उपदा. This indicates Offering Ratna, Puspa etc.

Homa

According to Sushruta Samhita होमो लक्षकोटिप्रयुतोपलक्षितः- offering 1 lack or 1 crore time. In Shabdakalpadruma, Homa is Havana, derived from hu dhatu हवनमिति । हु + “अर्त्तिस्तुमुहु-स्रिति अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् । होमो दैवो वलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥”Homa refers to Havana. As per Acharya Manu Homa refers to Havana, it includes Tarpana to Deva, Deva Bali, Nru Yagna, Athithi Pujana, As per Manusmriti, one should follow Nitya Homa to attain all the desires Here while doing homa Agni should be brought to kunda with mula Mantra, followed with submission of bali.

Prayashchita

Acharya Chakrapani consider Vratadi as Prayaschita, Acharya Sushruta Chandrayana etc Vrata which helps for Prashamana of praktana karma i.e Prayaschita. प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते। तपोनिश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम् . Here Praya refers to Tapa, chitta refers to Nischaya, hence where Tapa is Nischaya i.e Prayaschita.

According to Shabda Kalpa Druma, प्रायस्य पापस्य चित्तं विशोधनंयस्मात् । यदुक्तं स्मृतौ ।

According to Smruti, Praya refers to Papa, Shodhana of Papa refers to Shaodhana of Manas"यद्वा, प्रायस्य तपसः चित्तम् निश्चय इति । or Praya refers to Tapa, which are considered as Sadhana for Citta Nischaya. पापक्षयमात्रसाधनं कर्म । Also Sadhana karma should be adopted to reduce Papa.

Upavasa

In Astanga Sangraha, उपवासः प्रसिद्धः पापहर्तृत्वे- Upavasa is considered as Popular entity which is responsible for reduction of Papa. In Shabdakalpa druma, उप + वस + घञ् उपवस्तम् , therm Upavasa derives from Uapa Dhatu, Vas Pratyaya. Here Upavrutta refers to Papa, Vasa refers to Guna

उपावृत्तस्य पापेभ्यो यस्तु वासो गुणैः सह ।

उपवासः स विज्ञेयः सर्वभोगविवर्जितः। Avoiding all Bhoga removes Papa, which means Upavrutta means nivrutta devoid of Papa Karma, this guna or qualities are expected by adopting Upavasa.

As a part of Upavasa in Mahabharana states that rendering Daya for all the bhuta, not having asuya, shoucha, not having Ayasa, Mangala, no Karpanya and Aspruha.

Abhyupagama

According to Acharya Sushruta, अभ्युपगमः गुरुवाक्यादीनामङ्गीकारः; - following of Guru Vakhya etc.

Svasthyayana

स्वस्थ्ययनं वेदोक्तं कर्म।- Karma mentioned in Veda according to Acharya Charaka and Vagbhata.

Niyama

नियमो वर्ज्यवर्जनम्। i.e Niyama activities which need to be avoided according to Acharya Charaka, नियमः शास्त्रोदितो विधिर्मौनादिः; - following rules as per shastra i.e mouna etc according

to sushruta. In Shabdakalpadruma, नियमनमिति । नि + यम + “यमःसमुपनिविषु च प्रतिज्ञा Niyama referes to regulating onself by taking certain Pratijna.

नियमं प्रथमं कृत्वा पश्चात् पूजां समाचरेत् ॥”बन्धनम् । यथा, मनुः । ८ । १२२ ।

As per Manu one should follow Niyama first, the Puja should be carried out. As per Garuda Purana, Niyama enlisted are Shouca – maintaining cleanliness, Tusti, Santosha – happiness, Indriya Nigraha – controlling sense organ, Snana, Mouna – controlling verbs, Upavasa – Fasting, Ijya, Adhyaya – study, Upastha Nigraha – Brahma Carya, Tapa, Krodha, Guru Bhakti.

Pranipata

Devebhyo Namaskara according to Acharya Charaka, Sushruta Describe it as नमस्कारो देवद्विजगुरुभ्यः कायवाङ्मनसः प्रणामः; - Expressing salutation to Deva, Dvija and Gura through Kaya Vak and Mana. Gamana is देवतीर्थादिगमनम्।

Others

Additnal to this according to Acharya Sushruta Shanti Karma *Indriya Vijaya* or *Yajana* of *Vedokta Mantra* and according to *Astanga Sangraha* स्वस्त्ययनं वेदोक्तं कर्म। इज्या यागः; - Yaga as Ijya, offering offered to Agni as per Acharya Dalhana which can be brought under Homa. अञ्जलिः भक्त्या करसम्पुटविधानं – Kara Smputa Vidhana ie different Anga Nyasa which are adopted in Puja which can be considered under Pranipata. तपः तापनालक्षणमुपवासादि; - following Upavasa etc by which making Shareera Tapan etc दया प्राणिषु कृपा;- compassionate for animals दानं यथाविभवं वित्तविसर्गः; - offering दीक्षा गुरुतो मन्त्रादिग्रहणं; - from guru receiving the mantra can be taken under Niyama.

Among enlisted Daivavyapashraya Chikitsa Measures Mantra, Oushadhi, Mani, Mangala, Bali, Upahara, Homa, Niyama, Prayaschita, Upavasa, Svasthyayana, Pranidhana and Gamana, all are not applied as treatment of disease and prevention of the same.

In Rigveda To treat Ajeerna (no=1), Asatya Dosha (n=1), Asthi And Charma Dosha (n=1), to increase Bala (n=1), to obtain deerghayu (n=13), to prevent the effect of Agantu karana (n=1)Dura Desha Gamana to prevent dusvapna (n=5), Garbhadhana & Garbha Samskara (n=6), to iniate Prasana (n=2), to treat hrudroga (n=1), to treat Kshayaroga (n=1), to increase

medha (n=7), Medha (n=7), to remove Vak Dosha (n=1), to get vidya (n=1) to get putra (n=10), to get Santana And Sampat, Deerghayu (n=1),

In Atharva Veda To prevent effect of Rakshasa (n=7), vishahara suktha (n=3), somayaga (n=4), to achieve Sarva Suktha (n= 8), to reduce papa (n=5) to reduce Mahodara, Papa Nasha and to get Deerghayu (n=1), to get Moksha (n=2) Mrutyubhaya Nasha (n=1), to get Oushadhalabha(n=2), Prevents Roga(n=1) Protection Of Ahara Dhanya, Place Of Residence, Fear From The Enemy(n=2), Rogahara (n=7), Sandhyavandhana(n=1), Shuchitva(n=1), Svasthyayana(n=1), to get Vigour, Progeny And Long Life (n=1), to get Yuvavastha(n=1)

Under standing of references of Daivavyapashraya can be done under Svasthya Rakshana and Vikara Prashamana

In Swasthya Raksana

In Matraashiteeya Adhyaya the practice which are required for protecting Svasthya includes रत्नाभरणधारणम् | - wearing of Ratna, Abharana is mentioned. When diseases do not respond to Oushadha Chikitsa, one must consider the Karma (Karma Vipak siddhanta) or Graha rogas (planets), then shanithi Vidhanas can be adopted in the form of Ratana dana or Ratna dharana, Ratnena Devata Archana (gem). For example Jwara, Patan, Apasmara, Hritroga, and other diseases are due to Sun. Nidra, Agnimandya, Atisara, Pitaka, Sheeta Jwara, Aalasya, Kapharoga, and other ailments are caused by the effects of the Moon. Surya is represented by Manikya (Ruby), Chandra by Mukta (Pearl), Mangal by Vidruma (Coral), Budha by Markat (Emerald), Guru by Pushpraga (Topaz), Shukra by Vajra (Diamond), Shani by Neelam (Blue sapphire), Rahu by Gomeda (Hessonite), and Ketu by Vaidurya (Cat's eye stone). However in Atharva Veda, Mani which are made out of Oushadha are specified, for instance wearing of Darbha Mani, Shatavari Mani etc. However this can be brought under heading Oushadha Dharana also.

Doing Snana Mantra is explained. In 10th mandala of Rigveda आपो ह यद्बृहतीर्विश्वमायुर्नर्भु --While chanting 7th mantra if Gruta lepa if done it will increases Ayu. While doing any shubhakarma Apa sprusha etc Mantra Should be chanted. Suktha which starts from Apasprusha is not observed either in Rigveda or Atharvaveda is not available. In Commentator quotes 'अग्निर्मे' इत्यादिना etc or 'आपोहिष्ठा' इत्यन्तः are considered as स्नानमन्त्रः.

In Rigveda अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् ।पृञ्चतीर्मधुना पयः in 1st Mandala 16th ruk Pathana during Abhisheka Snana improve Ayu and Arogya. It Similarly in 1st Mandala इदमापुः प्र वहतु यत्किं च दुरितं मयिं ।----22nd ruk can be used as marjana mantra as mentioned in gruhya sutra. Also in yagnantya this mantra can be useful as marjana mantra. सं माग्ने वर्चसा सृज सं ---24th ruk is useful for praying agni for providing vigour, progeny and long life. in atharva veda apam bhesaja or jala chikitsa sukta, अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् --- recited in ceremony of good fortune. 5th and 6th are known as Sambhumayobhu, useful in house building ceremony. In Atharva Veda 19th khanda 2nd Suktha and 20th khanda 69th suktha are related to Apam suktha which is explained for attaining the deerghau. These Mantra Pathana during Abhisheka Snana improve Ayu and Arogya, for Yagnya marjana mantra, in Svasthyayana Karma also described.

Shuchitva can be interpreted as Kayika, Manasika and Vachika Shuchi. Snana helps to achieve both Kayika and Mansika Shuchi. While explaining Snana as a part of Dinacharya terms Vrushya and Ayushya are the effect mentioned. Also in pathantara it is stated as सौमनस्यमलक्ष्मीघ्नं स्नानमोजस्करं परम् i.e Soumanasya, Alakshmi are the benefits of the same. As per Astanga Hrudaya Snana removes Papa Karma. Hence Snana can be considered as beneficial to achieve both internal and externally shuchitva. 5th Mandala of Rigveda 51st Suktha daily pathana of 15th ruk after doing shuchi karma attain suchitva always. In this sukta 15th RUK to 20th RUK are useful in 6th day of Shashthyaha Yaga

As per Matrashiteeya of Charaka Samhita daily food should be consumed after processing food with Vedokta mantra. Suktha explained in Rigveda वैश्वानरं मनसाग्निं निचाय्यां हविष्मन्तो अनुषृत्यं स्वर्विदंम् suktha and अग्निंस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् Ruk useful in Agni cayana, as per rigvidhana Chanting of this suktha before food destroys the disease Ajeerna. According to the Bela Samhita, dharana of Oshadi, Mani, adopting Mani, Mangala, doing Mantra Avarthana need to be adopted after food and Maithuna Karma

Daily one should do Brahma Japa ie doing Avartana of Pranava etc Mantra and Doing Dana helps for going to Moksha (Ca Su 27/346). Here Agni is understood as Antaragni and lokhagata agni, antaragni should be maintained by following pathya ahara, bahi agni daily bhrahma japa should be done which helps to correct janmantara kurta apathya janitha ahara related disease. This acts by prabhava reduces Adharma.

For the Protection of Food from Visha in Sushruta Annapana Vidhi Adhyaya, In Aharavidhi the food which is prepared should be purified with ant poisonous drugs, sprinkled with water

processed with atharva veda mantra. According to Astanga Sangraha in Dravadravya vijñaneeya Adhyaya Water purified with Chandrakanta mani useful for the rakshoghna karma, reduces the effect of the Visha along with other benefits. In Anna rakshavidhi Adhyaya of Astanga Sangraha To make vishayuktha dravya into Nirvisha, laksha etc dravya mixed with honey applied to horn of cow store in earth for 7 nights, then cover with gold, and dharana should be done . Harenu, Jathamamsi, Manjista etc. should be made mani as explained in previous explanation for the preparing the mantra. Also After Abhimantrana with Raksha Mantra Shayya Should be given to raja to prevent the effect of poison.

In Rigveda 1st Mandala 181 suktha Chanting during Bhojana Kala attains good food, does not get any disease due to food, even poison converts into food. Food consumed without speaking, clean, shanta mana dose not get any disease. 191 sutha of 1st Mandala prevents the toxic effect of Snake bite or due to Drusti Dosha. Also reduces the poison due to Sareesrupa, Scorpion etc or poison due to food. Also Japa of this sukta is beneficial in achieving intellect, wealth, child, fortune, health, nourishment, education and fame. In 9th mandala 88th sukta 1st ruk अयं सोमं इन्द्र तुभ्यं सुन्वे तुभ्यं पवते त्वमस्य पाहि । त्वं हृ यं ----named as Rakshohanam sukta or Havishvamti sukta. Daily Chanting of Rakshohanam sukta and performing Homa and doing Ajya Ahuti useful in Shanty Karma, Havishvamti sukta chanting daily for 6 months seeing surya Removes kutsitanna dosha, vaishvanara vidye will become vasha

by observing the Rigveda benefit of Chanting different Mandala can be grouped under, Chanting of Mantra, doing Homa before or during Bhojana Kala helps to attains good food, prevents disease, reduces the toxic effect of poison mixed food, promotes nourishment, removes kutsitanna dosha. Here Kutsita can be considered as Nindita, Nikrusta as per Dictionary. In Charaka Samhita Indriyopakramaneeya Adhyaya Acharya specifies that Kutsita Anna should be avoided. Acharya chakrapani comments Nindita by Svarupa itself. Svarupa of Ahara can be understood with Hita and Ahita concept, Astavidha Ahara Ayatana etc. Acharya Dalhana comments of Kutsita word for Anistha. शेषाण्यपि चानिष्टरूपरसगन्धस्पर्शशब्दमानसानि.. Sushruta Samhita 24^t Chapter Acharya quotes that food should not be consumed with Anista Rupa, Anistha Rasa, Anista Gandha, Anistha Sparsha, Anista Shabda and Anistha Manas. Consumption of food is one of the cause for Manodushana and inturn results in manifestation of unmada, more chance of getting affected with Graha.

In rasa vimana Adhyaya while commenting on karana refers to Acharya chakrapani commented as पेषणाभिमन्त्रणादि गृह्यते|while preparing the food and

medicine Abhimantrana importance is explained. In Rigveda 2nd suktha of 1st mandala is useful for extracting the juice of Saomarasa. The Abhimantra related to food are enlisted above.

Karana for Janapadodwamsa is Adharma. Due to Adharma by the influence of raksho Gana. Here Raksho gana is referred as Rakshasa etc according to Chakrapani. Acharya Ganghadhara consider bhuta sanga, in this context Ashuci is considered as karana for bhutonmada. Here reason for bhutonmada is Adharma itself due to Prajnaparadha. daily pathana of 5th mandala of Rigveda 15th ruk after doing shuchi karma attain suchitva always. However this suktha is not mentioned by the Acharya Ganghadhara.

In 7th Mandala of Rigveda 55th Suktha अमीवहा वास्तोष्पते विश्वा--- Prevents bhuta bhade, dusvapna. In the same Mandala 46th Suktha useful In Shulagava Rudra Yagna it is useful and to attain Praja and Dhana. Rudra God protects our progeny and protect against diseases, make appears of wind are a thousand medicaments inflict not evil upon sons and grand sons.

Similarly in 8th Mandala 17TH SUKTA वास्तोष्पते ध्रुवा ---mention Doing Puja of vaishva deva with above Ruk prevents bhuta, roga and achieve sukha. In 4th Khanda of Atharva Veda Pishacha Kshayana Suktha Chanted along with bairding of Sadapushpam in healing ceramoney

The disease which manifests due to Janapadodwamsa can treated with Satya, Daya, Dana, Bali, Devarchana, Gupti (Mantra), worshiping Shiva. According to Acharya Ganghadhara Prasham referes to following of Shantarasa, Atmano gupti refers to Deshantara Gamana, Shiva sevana refers to shiva refers to Manghalakara svasthyayana

In Sushruta Samhita, to Protect from Vyapanna Rutu the measures of Daiva Vyapashraya was highlighted with Shantikarma, Prayaschita, homa etc. can be adopted. Here Daiva vyapashraya is advised as Rutu kopa manifests due to Adharma. Shanti karma in this context refers to Vedakto mantra yajana

In Janapadodwamasa Acharya Charaka Mentions that due to Janapadodwamsa bhava Vaishmya quality of medicine going to reduce. In Atharva Veda 1st Khanda 3rd suktha Arogya Sukta is Sadhana for Arogya of Vruksha and Vanaspati

In Astanga Sangraha Viruddhanna Vijnaneeya While describing Rutu Vyapanna Chikitsa, Daiva Vyapashraya is explained, as per commentator which includes Bali, Upahara, Mani & Mantra etc Brahmacharya etc. Also acharya explains Daiva and Purusha Karma are decides the

Ayu. In case of Akala mrutyu due to Vasuki, Mantra chikitsa is useful. To prevent Death in Person with Arista Lakshana In Viparita Aviparita Vrana Vijnaneeya Adhyaya daiva vyapashraya chikitsa is explained.

In Shishyopanayana vidhi Mantra is explained along with Homa, Acharya Ganghadhara explains Om bhuhu Svaha, Om Bhuvaha Svaha, Om svaha Svaha e avruti is explained. In Rigveda 24 th suktha In Atharva veda Rakshogna suktha – 28th suktha 1st khanda, Suktha of protecting Sarpa - 56th suktha of 6th khanda, Medhajanana Suktha- 108th suktha of 6th Khanda, Deerghayu Suktha – 2nd Suktha of 8th Mandala and Sarpavisha Durikarana Sukta of 10th mandala are mentioned.

However these suktha are not same as explained by Acharya Ganghadhara. Similarly in Sushruta Samhita Acharya Dalhana comments सप्रणवाभिः सोङ्काराभिः mantra prayoga is mentioned. However for the Shudra Ayurveda Upadesha Can be given with out providing Mantra Upadesha.

To increase Medha in Rigveda 18th Suktha 6th ruk is sadasspati Ruk, Sadasaspati – refers to adhipati for sadas or sabha refers to agni. In this sukta 6th to 9th ruk related to the sadasaspati. Sadaspaticonsidered to be devata of Medha shakti, to attain the same this suk can be chanted and also useful for the Homa. This ruk is also useful during gruhya karma like vivaha for anupravacaneeya caru homa as mentioned by Ashvalayana gruhya sutra.

1st Mandala 23RD Sukta 6th sukta of 5th Anuvaka. It consists 24 ruk. Here Vayu, Indra, Varuna, Mitra, Marut, Pusha and Apa are the devata. Rush is Medhatithi kanva. 114th Suktha helps to achieve vidya, wealth, offspring. In 8th mandala, 100th Suktha 1st two ruk chanting during Gouri pooja makes samskara of vak and prevents asat vani dosha

In Atharva veda 1st khanda 1st Medha Sukta helpful for achieving Jnana, increase memory, grasping capabilities, power of intuition, and overall intelligence. Hence this sukta is beneficial for the students who study Veda and this also provides the knowledge of sapta padartha. Also it can be chanted during Pushpabhisheka for the King. This sukta recitation by the devout, this can inculcate even in their new-borns supreme intellectual abilities.

5th Khanda Khanda 53rd Suktha Sarvato Rakshana Suktha is considered as Remedy for Boils, Medhajanana, during Godhana ceremony and Upanayana Ceremony, 108th medha janana suktha

In Garbhadhana Samskara, “अहिरसि आयुरसि सर्वतः etc Mantra is explained. For the Putrakamesthi Yagna, ततस्तस्या आशासानाया ऋत्विक् प्रजापतिमभिनिर्दिश्य योनौ ... is mentioned.

Archana with Vishnu Yonim Mantra is mentioned. Here Mantra puta Ajya is explained. Vishnu yoni mantra is explained as Isti Sadhika mantra as per Acharya Chakrapani. In Rigveda 10th Mandala 164 Sukta, 1st Ruk विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिशतु --Sukta prayed Prajapati Sinivali, Saraswati and Aswins for nourishing and Sustaining the embryo bring it forth in the 10th month. Hence this Sukta is useful for sustaining the same.

In Atharva Veda 5th Khanda 25th Suktha Garbhadhana Sukta useful in Pumsavana. 7th Khanda 18th Suktha Dhata Prartana Sukta is mentioned helps in ceremony related to women for achieving male child and for Sarva Karma. 6th Mandala 11th Suktha – Pumsavana Suktha Pathana while preparing medicine by Phsician/Preiest shami and Ashwath applied to women. 22nd Truteeya Naka Sukta useful in Offering for Offspring. 6th Mandala 81st Ayushya Suktha is useful. For Successful Pregnancy with Manidharana. For Conception of male conception. In Atharva Veda 8th Khanda 7th Oshadhisamuha Suktha describes 10 Types Of Tree – Against All Disease, While Offering Food During Pumsavana, During Sutramani

In 10th Mandala 108th Suktha for offering in Santana Puja of Ashvini and bali during sandyakala attains ayushmanta varchasvi putra. In 1st mandala 104th Suktha Chanting Protects child in womb, destroys papa. &th Mandala 46th Suktha Pathana protects our progenyagainst diseases.

In Atharva Veda 8th Khanda 1st suktha Garbha Dosha Nivarana Suktha useful During Seemanta At 8th Month, Tying White and Yellow Sarshapa – Neck To Navl

1st Mandala 104th Suktha Protects child in womb, destroys papa, 1st Mandala 4th Suktha chanting makes happy provides wealth, putra sampat, etc shresta vara. 9th ruk chanted To attain pashu, Putra, Dhana etc wealth the power ful person in Yuddha . 1st mandala 114th Suktha chanting helps to get child with vidya, wealth, offspring. 1st Mandala 1st Suktha Pathana with Agni Sthapana get veera putra 141st Suktha usefulfor getting obedient and energetic son the receptacle learning and other merits.

2nd Mandala32nd Shukla Paksha Shashti, Homa with Ajya & Ksheeranna, consuming remaining food attains good offspring. 5th Mandala 46th Suktha requesting wives of the gods, for the protection of vigorous offspring and abundant food. 6th Mandala 3rd Suktha Chanting daily and conducting Aajya Homa, person get Rupavati, Dharmistha santati. 7th Mandala 1st Suktha is useful for Ajya Japa to attain Putra, Ayu, Arogya and Sukha. 8th Mandala 12th Suktha Pathana of above ruk and sparshana with nabhi – Ayu vruddi for pati and increases 100 children. 8th

Mandala 71st Suktha Chanting of this ruk to pray god Surya achieves shatrujaya and Santati labh

To get healthy conception 'क्षितिर्जलं वियत्तेजो वायुर्विष्णुः ७ प्रजापतिः.. mantra is mentioned to initiate Prasava without any difficulty. According to Astanga Sangraha To treat obstructed labour गच्छ सुभगे! स्वस्थानम्' इति मन्त्रं पदेनैव तां योनिं ब्रूयात्। Mantra Pathana should be done

In Atharva Veda 3rd Khanda 23rd Vira Prasuti Sukta useful for achieving male offspring with breaking an arrow over the mothers head

In Charaka Samhita Shaareera Sthana 8/20 ऐन्द्री ब्राह्मी शतवीर्या सहस्रवीर्याऽमोघाऽव्यथा etc शिरसा दक्षिणेन वा पाणिना धारणं is mentioned. 1st mandala 101st Suktha chanting helps for easy Prasava. 5th Mandala 78th Suktha considered as shree suktha-sukha prasava of garbhini and for preventing shatru In Sushruta Samhita to treat Mudagarbha 'इहामृतं च सोमश्च चित्रभानुश्च भामिनि | उच्चैःश्रवाश्च तुरगो मन्दिरे----Mantra should be chanted During garbha Nirharana, if fetus is live but difficult to extract. In Atharva Veda 1st khanda 11th suktha Nari Sukha Prasuti Sukta useful for safe delivery

However 162 Sukta of Rugveda ब्रह्मणाग्निः सँविदानो रंक्षोहा बांधतामितः etc suktha pathana is useful for preventing Garbhasrava. When a lady confirms pregnancy to prevent abortion, Homa should be carried out with Ajya and remaining Ajya should be consumed orally and applied externally by lady, this helps for live birth. Also along with Homa mani should be kept and should be tied to head of the lady with three thread along with Ashwatta tender fruits after reciting 10 Gayatri japa and Svasti vachana by Brahmana. This process should be done during 3rd month of pregnancy, which provides male child.

The child born should be smeared with ajya and with in one year Japa Homa should be counducted

In this sukta Agni is prayed considering him as destroyer of the rakshasa and destroyes the evil spirit causing the sickness durnaman. Also in this sukta specifies that the evil spirit can destroy the impregnating energy the germ as it settles the moving embryo who seeks to destroys the babe when born and effects the seed during the conception.

In Atharvaveda 17TH SUKTA – GARBHAT BHRUHMANA SUKTA of 6th khanda यथेयं पृथिवी मही भूतानां गर्भमादधे। एवा तै ध्रियतां गर्भो अनु सूतुं सर्वितवे ॥१॥ useful against abortion.

यन्तासि यच्छसे हस्तावपु रक्षांसि सेधसि । प्रजां धनं च गृह्णानः परिहस्तो81 suktha of 6th khanda
Chanting of this SukthSa is useful for successful pregnancy with Manidharana. For conception of Male conception also chanting of this mantra is useful. In pumsavana karma while explaining 164 suktha of 1th mandala of Rigveda Also along with Homa mani should be kept and should be tied to head of the lady with three thread along with Ashwatta tender fruits after reciting 10 Gayatri japa and Svasti vachana by Brahmana. This process should be done during 3rd month of pregnancy, which provides male child

In Sushruta Samhita, in Shareera Sthana 10th Chapter during jathakarma Mantraputa Madusarpi administration to Garbhini is explained. In Astanga Sangraha Balopacharaneeya Adhyaya अङ्गादङ्गत्सम्भवसि हृदयादभिजायसे। आत्मा वै पुत्रनामासि स जीव शरदां शतम्। mantra pathana should be done. In Sutikaghara morning and night bali should be done. Every 10th day after delivery raksha vidhana is explained, specially on 60th night raksha bali kriya should be adopted

In Upaveshana Samskara हे धरणि! अशेषाणां भूतानां त्वमसि कामधुङ्गाता---- Mantra pathana should be done, Bala Graha Pratisheda. स्वस्ति ते भगवान् ब्रह्मा स्वस्ति नारदपर्वतौ। स्वस्ति वेदाश्च यज्ञाश्च---- mantra is useful for protecting child from all the graham and to achive Deerghayu. अपूपपूपसंयावस्वस्तिकालोपिकादयः। पायसो मिश्रकः etc bali should be offered to protect child. 2nd Mandala 28th and 29th Suktha Sukta Deerghayu Prapti Sukta -includes under Ayushya Gana, useful in Cuda Karma and Godana

1st Mandala 1st Suktha, 23rd Suktha, 25th SUKTHA AND 115TH Suktha, 5th Mandala 24th Suktha ,6th Mandala 47th Suktha, 7th Mandala 32nd and 66th Suktha are useful to achieve Longlife. 1st Mandala 97th Suktha Reduces Vidvesha, increases Oja, Ayu and destroys Shatru. 1st Mandala 112nd Suktha chanting provides Yuva avasta and deergayu, destroys papa. 10th Mandala 58th suktha keeping hand over head - chanted-protect the ayu. While doing Gruta lepa chanting 10th Mandala 121st Suktha pathana increases Ayu. In Atharva Veda 2nd Khanda 13th Suktha pathana For the welfare and long life of an infant while wearing new cloths etc 3rd Khanda 11th Suktha Deerghayu Prapti Sukta Included in Takma Nashana Ghana Useful in General healing ceramoney and acheliving long life. 5th Khanda 28th to 30th Suktha Deerghayu Sukta useful for attaining long life

6th MKhanda 41st Suktha is useful in mahavrihi rice is made to eat by Youth and useful in Godana 52th Suktha Ajya Homa, which improves Ayu. 6th Khanda 110th Suktha is useful against Child Birth Against Unlucky Time 10th Khanda 14th Suktha doing Astami/chaturdashi-puja of yama- homa, Deerghayu. In Atharva Veda 8th Khsnda 2nd Suktha useful in Namakarana Samskara, Nishkramana Samskara, Nava Vastra Dharana, And In Chuda Karma To Child. 8th Khanda 1st Suktha is useful During Upanayana Ceramoney by Touching naval this sukta should be chanted

19th Khanda 61st SUKTHA – Purnayu Suktha and 63rd Suktha Ayu Vardhana Suktha for long life prosperity and final happiness in heaven. 64th Suktha Deerghayu Suktha A prayer to Agni for children, long life, and various blessings 67th Suktha Deerghayu Suktha and 70th Suktha Purnayu Suktha A charm for long life

आयुर्दा अग्ने जरसं वृणानो घृतप्रतीको घृतपृष्टो अग्ने घृतं etc 13th deerghayu prapti sukta of 2nd Khanda of Atharva veda useful for the welfare and long life of an infant while wearing new cloths etc this sukta will be chanted.

Similarly 28TH Sukta Deerghayu Prapti Sukta of 1st khanda तुभ्यमेव जरीमन् वर्धतामयं मेममन्ये हिंसिषु शतं ये मातेव----included under Ayushya Gana, useful in Cuda Karma and Godana 29th Sukta – Deerghayushya Sukta

पार्थिवस्य रसे देवा भगस्य तन्वो बले आयुष्ममस्मा अग्निः सूर्यो वर्च आधाद् बृहस्पतिः। आयुरस्मै धेहि जात वेदः प्रजा तव्स्तरधिनिधेह्यस्मै रायस्पोषं सवितार सुवस्मै शतं जीवति शरदस्त्वायं |useful in Cuda karma and Godhana 8th Kanda 2nd suktha Deerghayu Prapti Sukta. आ रंभस्वेमाममृतस्य श्रुष्टिमच्छिद्यमाना ज्वरदंष्टिरस्तु ते ।असुं----used on the first feeding of the child (with rice and barley.

RELATED TO HEALTH OTHER SUKTHAS MENTIONED IN RIGVEDA

8th Mandala 24 riks are useful in Ashwini Mantra to increase Bala and Dana. In Atharvaveda 17th Sukta – Bala Prapti Sukta is also included under Ayushya Gana. 2nd Mandala 12th Suktha Pathana 1 Day achive wealth, 2 days special siddi, 3 day Health, 4 days more food, 5 day – Brahma Varcas, 6 day – Ayu, 7 day – achive offspring, 8 days – Pusti. 23rd Suktha Japa – Attains sarva Sukha and Sarva Kama Siddhi. 3rd mandala 62nd Suktha provides all benefits. 5th mandala 38th Suktha useful to pray the God indra and helps to achieves mahat sukha. 6th Mandala Chanting of 69th sukta helps to achieve all the desire. Chanting of 74th Suktha removes all the Papa, Abhishapa and kukarma person attains shuddi. 10th Mandala 97th Suktha

Pathana Using this Mantra Charu homa if done daily for 6 Months prevents diseases. Also Prevents shatrkruta oshadi prayoga effect if pathana done for 7 nights pathana.

In Rigveda 8th Mandala 101st Sukta बण्महाँ असि सूर्य बळादित्य म्हाँ असि Japa along with seeing surya prevents asatya dosha. 1st Mandala 42nd Suktha to prevent the effect of Agantu karana during Dura Desha Gamana

In Rigveda 1st Mandala 99th and 120th Suktha, 2nd Mandala 27th Suktha Prevents dusvapna, 101st Suktha Japa for 3 nights Prevents dusvapna, homa cures all the disease, 7th Mandala 55th Suktha pathana Prevents bhuta bhade, dusvapna. In Atharva Veda 4th Khanda, 17th & 18th sukta and 7th khanda 100, 101, 106 and 108 sukta duswapna nashana sukta included under duswapna nashana gana

1st Mandala 84th Suktha helps to perform Svasthyayana. In Rigveda 10th Mandala 18th Suktha chanting of 1st rukt for one year at Night, consuming little food one can clear all the mrutyu

In Atharva Veda 6th Khanda 13th Mrutyunjaya Sukta is useful for Svasthyayana, 43rs Mrutyu Shamana Sukta Pathana Gives Sukha Mrutyu 8th Khanda 10th Sukta – Virat Sukta Useful In Mrityunjaya Homa

As per Rigvidhana Gayitri Candayukta pavamana sukta – japa and Doing in jale nimajya – get ride of sarva papa. Japa by jitendriya-adyayana – achieve ayu, balayasha. In 6th khanda 62ND SUKTA – PAVAMANA SUKTA here Agni is prayed and useful in Pavamana Homa. In 6th Khanda 19th पुनन्तु मा देवजनाः पुनन्तु मनवो धिया।पुनन्तु Pavamana Suktha purification of body was expected from god-folk, Manu, Dhi , Chanting of this suktha helps to achieve Good fortune. Similarly in the same khanda 23rd SUKTA – Apam Bshhaja Sukta ससुषीस्तदपसो दिवा नक्तं च ससुषीः is useful in Pavamana Homa

1st mandala 34th Suktha Aswin is prayed thrice to grant us the medicaments of heaven , in 43rd Suktha worshipping of Rudra for obtaining medicine 10th Mandala 137th Suktha chanted to for prevention of roga. 1st Mandala 23rd Suktha and 98th Suktha varuna and Mitra for protection of Ahara Dhanya, place of residence, fear from the enemy.

4th Mandala 40th suktha 5th ruk japa seeing surya Attains bhrahma loka. 10th Mandala 63rd Suktha is useful in achieving the Svarga and Svasthya. Atharva veda 5th Khanda 47th Suktha Agni, Marut, Indraares prayed for long-lived, provided with draughts and Moksha.

ATHURA – TO TREAT THE DISEASE.

In general to treat Disease In Rigveda 1st Mandala, 35th suktha chanting clearing the diseases, 50th Suktha chanting, Get ride from disease , 101st SukthaJapa for 3 nightsPrevents du Svapna, homa cures all the disease, 181st Suktha Chanting during Bhojana Kala attains good food, dose not get any disease due to food, even poison converts into food. Food consumed without speaking, clean, shanta mana dose not get any disease. 2nd Mandala 33rd Suktha if Person suffering withSever Disease on Krishna Paksha Caturdashi, doing Ajya and Havi Homa, worshiping Rudra and consuming remaining food with in one mont get releaved from diseases and death. 5th Mandala 18th Suktha Pathana by diseased person cures disease. 7th Mandala 51st Suktha pathana at morning time useful for shatru nasha and roga nasha

As a Part of Rasayana Chikitsa, Processing of oushadha with Mantra are explained. While administering the Kevala Amalaka rasayana, take Amalaki after meditating on the Savitri mantra (Gayatri mantra), which helps to regain youthfulness and lives a thousand years longer than the fruits consumed. In Sushruta Samhita In Sarvopaghata Shamaneeya Adhyaya, before Vidhanga Prayoga, 1000 times recitation of Rugveda mantra are explained. Here Acharya gejjata, shabda considered as Yajna Sravanam According to Gayadasa here Atharvaveda should be followed

त्रिपदा गायत्र्या वा प्राक्तनकर्मक्षयार्थं विघ्नशान्त्यर्थमभिमताशीःप्राप्त्यर्थं वा सहस्राभिहुतं कृत्वा प्रयुज्यन्ते
here tripada Gayitri or to reduce praktana and for Vighna Shanti 1000 times Ahuti should be done.

In Rigveda 62ND SUKTA Gayithri mantra is explained. Tat Savituhu Varenyam became popular as Gayatri. This ruk is mentioned in all the three Veda. In Sama Veda – 1462, in Shukla Yajurveda- 3-35, 22-9, 30-2, 26-3, Krishna Yajurveda – 1-5-6-4, 4-1-11-1. According to the rigvidana, 1000 time Japa of Gayitri Mantra provides Ayu, Arogya and Ishwarya quickly, Doing Snana with Sahasra gayatri with Jalasparsha destroys Papa and Vyadhi, Drinking only milk and doing laksha gayatri Japa overcome mrutyu. Similary doing laksha gayatri japa with only drinking ghee becomes Mahamedhavi and Jnani. Doing Grutakta Tila Homa with Gayitri Mantra Fulfills all the desire, achieve moksha, Doing Homa with Yava and Ghee with 1 lakha Gayitri Mantra Japa achieves all the desires. Conducting Homa with Ghee with 1 lakh japa Achieves all the desire, Home with rakta karaveera and doing Gayiti Japa Induces Jvara to Shatru. Conducting Rakta Shali with Gruta Homa with Gayatri Mantra Japa Achieves strength, Panchagavya with Madhu – Homa leads to Pratyanyana. Grutakta Bilva Homa and doing Laksha Gayatri Japa Removes Bhrahma Hatya Dosha. Doing 25 laksha gayatri japa Consuming milk, curd, ghee makes Shareera Shuddhi and Niroga Avasta. Conducting100 days doing

Gayatri Japa standing in water with consuming Pancagavya/vayu/Anna removes all the papa. Gayithri japa Remove the papa due to Go, Pitru, matru, Bhrahma, Guru – disrespect Papa due to stealing gold and consuming alcohol. Conducting Gayatri Japa and Doing yagna which should not, kukarma dosha and dosha due to mahadana

In Su Chi 30/28 while administering Soma Prayoga महेन्द्ररामकृष्णानां ब्राह्मणानां ---- Mantra Prayoga is specified. In Rigveda the ninth mandla is useful for the soma ceremonies. According to Acharya Sayana, 1st sukta of 1st Mandala can be chanted previous night of Soma Yaga, till Usha Kala for praying Agni, Ushas, Ashvini devata using Gayitri etc 7 chandus. 2nd Suktha of 1st Mandala is useful for Agni Stoma Yaga, Soma is offered for Agni. This sukta pathana will be done during extraction of Soma rasa. If Soma rasa extracted morning then named as Pratassavana, noon – madyandina and evening as truteeya savanna – during this time 12 stotra and 12 shastramantra pathana should be done. 1st Ruk of 2nd Mandala tell about the Soma Stuti, even in 9th Mandala application of Soma Stuti is present. Here soma is a creeper after collecting it should be crushed with Adri, Grava or Ullukala, the rasa should be extracted. It possesses Babru Varna/Arusha varna/ Haridra Varnna/ Shona Varna/ and Madhura Gandhi. If store for long period attains Amla or Durganda induces Vamana. In Rasayana Adyaya, Soma considered as creeper which is balack in colour without leaf. Juice of it looks like ksheera, commonly consumed by Ajadi animals.

7th Ruk to 9th Ruk of 3rd Sukta are vaishvadeva ruca useful for abhijit savanna and during chaturmasa soma sevana.

Kalpas are one among the Shad Vedangas. Shrautasutras of the Kalpa Vedanga deal with the rules for the execution of the great yajnas based on the Veda mantras. All the four Vedas have their Shrautasutras. Shrauta Yajnas are performed in the shrauta-agnis which consist of three fires called as Tretagni (Garhapatya, Ahvaniya and Dakshinagni). Different sutras mention different shrauta yajnas.

In the Shabdakalpadrum the following Shrauta Yajnas are summarized as given in the table below.

तत्र श्रौताग्निकृत्य- हविर्यज्ञाः सप्त । यथा । आग्न्याधानं तदेवाग्निहोत्रम् १ दर्शपौर्णमासौ २ पिण्डपितृ-यज्ञः ३ आग्रयणम् ४ चातुर्मास्यः ५ निरूढ-पशुबन्धः ६ सौत्रामणिः ७ । श्रौताग्निसप्तसंस्थाः । यथा । सोमयागः स एवाग्निष्टोमः १ अत्यग्निष्टोमः २ उक्थ्यः ३ षोडशी ४ वाजपेयः ५ स द्विविधः संस्था कुरुश्च । अतिरात्रः ६ अप्तूर्यामः ७ ।

Meaning : Shrauta Yajnas are 14 in number. They are divided into two main groups : Haviryajnas and Somayajnas.

Table No 121

Shrauta Yajnas	
Haviryajnas	Somayajnas
अग्निहोत्रम् ॥ Agnihotra	अग्निष्टोम ॥ Agnistoma
दर्शपूर्णमासेष्टिः ॥ Darsapurnamasa	अत्यग्निष्टोम ॥ Atyagnistoma
आग्रयणम् ॥ Agrayana	उक्थ्य ॥ Ukthya
पिण्डपितृयज्ञ ॥ Pindapitryajna	षोडशी ॥ Sodashi
चातुर्मास्य ॥ Chaturmasya	वाजपेय ॥ Vajapeya
निरूढपशुबन्ध ॥ Nirudha Pashubandha	अतिरात्र ॥ Atiratra
सौत्रामणी ॥ Sautramani	आप्तोर्याम ॥ Aptoryam

The Agnihotra is the most common of these yajnas, in which daily havis of milk is offered in the three fires every morning and evening. Apart from Agnihotra, Darsapurnamasa and Chaturmasya are important Hindu rituals that are still practised in a few places today.

In Atharva Veda, in 5th khanda 49th sukta – etonashana sukta and 51st suktha for various blessings is useful against disorders arising from soma drinking, 96th Suktha soma is explained as king of medicine treats distress. Chanting of this suktha treats dropsy. 6th Khanda Kehsvardhini Oushadi Sukta, Soma Is Prayed For Protecting The hair.

In Charaka Samhita 4th सोमो नामौषधिराजः पञ्चदशपर्वा स सोम इव हीयते वर्धते च। Soma is considered as King of Medicine, leaves of this plant increases one by one 15 days and fall of in 15 days.

By observing this the sukthas explained in Rigveda can be chanted during Preparation of Soma and Soma Yagna. In Atharva Veda Suktha explained are related to intake of Soma and its complication.

Tuvaraka taila should be administered to the patients of Prameha after reciting the Mantra. Here Mantra specified are Similarly Ayushkama Rasayana Prayoga Su Chi 28/13 should be done along with the mantra. श्रीसूक्तमथर्ववेदोक्तं “हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम्” इत्यादिकम्। To get protect oushadhi and achieve required benefits one should chant the mantra starting from Mahendra etc.

हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् ।चन्द्रां हिरण्मयीं

This is found in Khilanis or appendices to the Rigveda, which is found in Bashkala Shaka. It is placed in the sixth sukta of 19th kanda of the Atharvaveda, it has sixteen stanzas similar to the Rgveda with some differences in the order of stanzas and with change in some words. Person who has desire of Shree Japa should be done daily, Pathana of this suktha helps to achieve all the desire, putra, poutra, dhanya Also helps to achieve Deerghayu. This is considered as Shree Suktha.

According to Astanga Sangraha ' अत्रेयमुनिगीतश्च मन्त्रोऽयं mantra is useful during Guggulu Prayoga. This Suktha also not present either in Rigveda or Atharva veda. In Nivrutta Santaapeeya rasayana Su Chi 30/28, To protect oushadhi and achieve required benefits one should chant the mantra starting from Mahendra etc.

VAJEEKARANA

In Astanga Sangraha 50th Chapter, VajeeKarana Adhyaya, रुचिभेदेन लोकस्य –etc shloka describes regarding influence of daiva Rupa and Guna. In Rigveda 112th Suktha 1st Ruk, Ashwini prayed through shining Agni and from 5th ruk chanting of 3rd ruk onwards provides Yuva avasta and deergayu. When patharva rushi became krusha due to roga, which altered the natural colour of the body, Ashwini devata made him glow and strong like Ashwini Pathana of above sukta leads to Sarva Vruddi & destroys all sin In Atharva Veda 4th khanda 4th suktha - vajeeKarana suktha is useful for achieving sexual vigor, 5th khanda 72nd and 100th sukta considered as VajeeKarana Sukta chanted along with Mani dharana of Arka is Mentioned.

JVARA CHIKITSA

In Ayurved Jwara is explained under two category. i.e Nija and Agantuja. Nija Jwara causes due to Ahara Vihara resulting in dosha Vaishamya, which is treated with Ahara and Oushadha trough Shamana and Shodhana. Agantu Jwara manifested due to Abhigata, Abhicara, Abhishapa and Abhishanga jwara there is need of Daiva Vyapashraya Chikitsa. In Abhigataja Jwara manifest due to abhigata and vitiated Vayu and dustha raktha. Jwara Asrava Bhesaja suktha of Atharva Veda is useful, which is useful to treat wound, bleeding and Jwara. Abhicara jwara due to Atharva vidhi prayoga, which can be treated by the suktha explained in Atharva veda. Abhishapa already described above, Abhishapa jwara manifest due to bhuta abhishanga, mano vaishamya- due to raja and tamoguna, Visha. Hence in abhishangaja jwara bhutabhishanga and rakshoghna suktha may be useful. Agantu unmada hara suktha are useful in Mana related Abhishanga Jwara. Jwara due to Visha Visha hara suktha are beneficial.

Hence all above Agantu Jwara Daiva Vyapashraya Chikitsa are useful. Also as per acharya all the Nija Jwara can have association Agantu karana. In Jwara Chikitsa Recitation of the Vishnu sahasra nama explained under Vishama Jwara, however this is useful in treating all types of jwara. It contains 1000 Vishnu names, appears in the Mahabharata's Anushasana Parva. Other versions can be found in the Padma Purana, the Skanda Purana, and the Garuda Purana.

As per the Phalashruti, the recitation of the Sahasranama provides unwavering mental serenity, reduces stress and provides the eternal wisdom. Unpleasant or inauspicious will be prevented if daily hears or repeats these names. If the person recites Vishnusahasra nama removes fear, provides courage and vitality, and removes disease. Formal beauty, physical and mental strength, and noble conduct will come naturally to the person who recites Vishnu Sahasra Nama. Peace of mind, patience, prosperity, mental stability, memory, and reputation are all gained by reading this hymn every day with dedication and care.

In Sushruta samhita Uttara Tantra 39th Bhutabhishanga Jwara and Chikitsa, the fever which manifests due to bhutabhishanga should be treated with Bhandana with Mantra, Sarshapadi Tadana, Pujana – Bali Upahara etc as mentioned under Bhutavidya. Also Abhishapaja Jwara can be treated with Homa etc, if produce by bad effects of Utpata and Graha through dana, svasthyayana, etc. In Astanga Sangraha Jeerna Jwara Chikitsa Adhyaya Daiva Vyapashraya chikitsa explained in Atharva Veda is useful in Abhishapaja Jwara

In Atharva veda 1st Khanda 25th Suktha explained for Jwaranashaka suktha, in connection with heating an ax and dipping it in hot water to make a lotion; and reckoned Present in takma nashana ghana. In 2nd Khanda 3rd sukta, aasrava bhesaja sukta is useful for treating the jwara. In 9th suktha deerghayu prapti suktha ten trees are mention which are useful to protect demon, and seizure, While tying Mani for achieving long life, included under Takma Nasha Gana. 3rd khanda 7th suktha and 11th Suktha included in Takmanashaka Ghana useful forhealing ceremony. How ever its text does not specify the disease.

5th Khanda 4th Suktha plant Kushtha is mentioned, to treat Takman, i.e fever and 9th suktha for remedial cremoney included in Takma Nashana Gana . 22nd kuktha is useful to pray to Agni to take away the fever. 6th Khanda 20th Suktha Yakshma Nashana Suktha mentioned in Takmanashana Gana, remedial for fever. 26th Papanashana Suktha useful in healing against all the diseases, included in Takma Nashana Ghana

Also in 7th Khanda 116th Suktha useful to treat Jwara. Gatoshneesha Mantra japa should be done to treat Agantu Dosha, Sahaja Roga and also useful to treat all the Vyadhi.

By the observation of above references there are description about Suktha for treating Jwara. Few Suktha explained above are included are in Takmanashana Gana. Here Takma Nashaka Ghana are used for general healing ceremony, treating disease in general, fever and Yakshma.

However treatment of bhuta, rakshasa etc is explained separately.

In Abhicara jwara In Rigveda - 3 vrutta suvarna mani – abhisheka – dharana shira or kantha or ura prevents abhicara krutya (627-28). In Atharva veda 17th and 18th suktha of 4th khanda is useful for praying for drug Apamargha to aquire Sahasra Veerya, which is remedy for witchcraft. 5th Khanda 8th Suktha shatrunashana suktha is useful Abhicara. 13th Sarpavisha nashana suktha useful in healing poisonous wound to prevent witchcraft rite, In 10th khanda, 1st kuktha Krutya Dushana Sukta chanting is useful to get ride of witch Craft. 2nd Khanda of Atharva Veda 11th Suktha pathana with Mani dharana is useful to treat Black magic.

In Rigveda सोमरुद्रा धारयेथामसुर्य---74th suktha of 6th Mandala helps to remove all the papa, 35th Suktha of 10th Mandala अबुध्रमु त्य इन्द्रवन्तो अग्रयो nithya japa removes all the papa, however in Asthanga Sangraha jeerna jwara chikitsa Adhyaya, atharva veda mantra are specified for treating the abhishapaja jwara.

UNMADA CHIKITSA

Agantuja unmada chikitsa Daiva vyapashraya is explained. Nidana for the unmada Acharya has explained Abhigarshana of Deva, Rushi, Gandarva, Pishaca, Yaksha, Raksha, Pitru etc Abhiharshana (Avesha), not following the Nityakarma and Purva Janma Kruta Mithya Karma. For the bhuta Avesha 3 karana are explained, i.e Rati/kama, Archana and Himasa. Among these three Himsa is considered as Asadhya. Abhipraya in Rati and Achara in Archana are to be considered before selecting the Daiva vyapashraya chikitsa bali, upahara, mantra, shanti karma, homa, japa, swastyayana, vedic rites and expiations, i.e. prayaschita, are beneficial. In Caraka Samhita while explaining the chikitsa, Yukthi and daiva vyaoashraya chikitsa are mentioned. Being Ishwara and gana of him is Deva ect adhipathi, nitya puja should be done. Also bali for for devatha, Prashastha oushadhi & Agadha dharana. In Astanga Sangraha To treat unmada shree panchakshara mantra is mentioned, In Bhutanubanda Unmada bhuta nirdista oushadha is needed. For which bali of palala, yavaka saktu pindaka is mentioned. In Atharva Veda 6th Khanda 11th suktha is useful ganinest bhuta Unmada.

APASMARA

In Apasmara if extrinsic causative factors are involved, and presentation of symptoms also if indicates Agantu involvement the chikitsa explained in Agantu Unmada can be advised. In Acoomentory acharya chakrapani specifies that though apasmara can have presentation with Agantu karana, initially to manifest Vyadhi Dosha Anubandha is essential. Howeevr in Sushruta Samhita Acharya explains Apasmara being Mahavyadhi, manisfest due to involvement of Dosha itself. . In In Atharva Veda 6th khanda 113rd Suktha त्रिते देवा अमृजतैतदेनस्त्रित एनन्मनुष्येषु ममृजे ----chanting helps to release seizers.

ATISARA

In Sushruta Samhita in Atisara chikitsa if it is due to Karmaja, then यागदानमन्त्रबल्युपहारदेवताराधनगुरुपूजनादिना should be followed. However to stimulate Agni Suktha are explained, also Papa Nashana Suktha are described. There is no specific suktha for the Karmaja Atisara Chikitsa.

Kustha Chikitsa

In Astanga Sangraha Kustha Chikitsa Here Visha lepa is commented as Mantra Yuktha Agada Lepa. In Rigveda 8th Mandala, 3rd Sukta, 13th Ruk कन्नव्यो अत्सीनां तुरो --- Chanting daily prevents charma and Asthi dosha. In 2nd Khanda 8th Sukta – Kshetreeya Roga Nashaka Sukta, useful in healing ceremony against Kulagata Kusta. In 5th Khanda 95 Suktha- kushthoushadhi nashana suktha, describing Ashwatha which is considered as seat of the gods useful for Kushtha. It is prayed for treating Kushtha. In 19th khanda 39th suktha describes about Kustha Nashana Suktha. In 1st Mandala 23rd And 24th Shveta Kustha Nashana Sukta useful for treating Shveta Kustha.

In Ayurveda according to Acharya Charaka, विप्रान् गुरून् धर्षयतां पापं कर्म च कुर्वताम्। Gharshana with Vipra and Guru, Papa Karma are mention as Nidana. Also Shveta Kustha will manifest due to Vachamsi tatya i.e Papakarma due to Vak and Manas, deve ninda, Purva kruta Papa karma.

As nidhana included under Aadrustha Karana, Chikitsa will be of Daivavyapashraya.

In gayadasa commentory on sushruta Samhita, kushtha chikitsa, along with ahara vihara, karma is karana for Kustha. Kustha which manifest due to karma even person dies it wont get cured. Only karma kshaya results into reduction of kustha.

In the kusta which get transfer one to other manifest due to प्रसङ्गाद्वात्रसंस्पर्शा—etc. Here Prasanghat Acharya Gayadasa comments as पापकृतां प्रसङ्गेन पापं सङ्क्रमति. Because of which chikitsa also कुष्ठानां द्विविधं चिकित्सितं युक्तिव्यपाश्रितं दैवव्यपाश्रितं च, दोषकर्मसम्भवत्वात् कुष्ठानाम् Daivavyapashraya and Yukthivyapashraya. In Rigveda 1st Mandala 104th Suktha is prayer for Indra for protecting offspring while yet in the womb. This is Mantra of Vishwa Devata pathana of the same Destroys all papa. 3rd Mandala 62nd Suktha 10th ruk Gayatrimantra reduces Papa Karma. 6th Mandala 74th Suktha Chanting of these Mantra removes all the Papa, Abhishapa and kukarma person attains shuddi. 8th Mandala 32nd Suktha Ruk 1st to 5th before bhojana helps to attain Sarva Kama and Removes all the Papa.

In Atharva Veda 6th khanda 26th Papanashana Suktha useful in healing against all the diseases, included in Takma Nashana Ghana. When Kusta reaches to the state of Asadhya. Krimi get manifested. These krimi effects tvak, mamsa, meda, raktha sira, snayu, tarunasthi and produces deformity.

2nd Khanda named as Krimijambhana Sukta for treating worm in human and 32nd for treating krimi in cattle. 4th khanda 20th suktha Pishacha Kshayana Sukta and 37th Sukta – Kriminashana Sukta against Krimi. 5th khanda 23rd suktha krimighna kusta God saraswati is prayed, chanting of the same useful against worms.

Hence Kusta can manifest due to Papa Karma or due to Dosha with the involvement of Krimi. In Atharva Veda also suktha related to above it is mentioned.

RAJAYAKSHMA CHIKITSA

In Rajayakshma chikitsa of Charaka Samhita tells importance of Veda vihita Isti is explained. In Astanga Sangraha Daiva Vyapashraya chikitsa explained in Atharva Veda is useful. While describing Jvara nidana chakrapani commentary describe about Vighraha as Tripada Tri Shira Prani Vishesha, invasion of the same results into jwara.

In Rigveda 10th Mandala 163 Sukta, 1st Ruk, अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि is useful for treating the Kshaya Roga and Ajya should be smeared to hand and head, ear, eyes, chin and nose should be touched daily

In Atharva Veda 1st Khanda 12th Suktha mentions about Yakshma Nashaka Suktha, It is present in Takmanashana Gana and Useful in healing ceremony against disease arising from hurtful changes of wind, bile, or phlegm), and against bad weather *durdina*.

In 2nd khanda 33rd sukta – Yakshma Nibarhana Sukta, included in Ayushya Ghana, useful for healing. 3rd khanda 7th Yakshma Nashaka Sukta is included in Takmanashaka Ghana useful

forhealing ceremony. How ever its text does not specify the disease, Similarly in the same khanda 11TH Deerghayu Prapti Sukta in this sukta lord Indra and Agni are prayed to release Yakshma. Useful in General healing ceremony and achieving long life. Included in Takma Nashana Ghana. 31st Sukta Yakshma Nashana Sukta in this sukta Agni is prayed to keep away from Yakshma, This sukta is useful for ceremony for long life

In 5th khanda 4th Sukta – Takma Nashana Sukta In this suktha, strongest of plants Kushtha, to treat Takman, i.e fever. This suktha is included under Takma Nashana Gana and Kustalingas, useful for healing Rajayakshma also. In 6th Khanda 20th Sukta – Yakshmanashana Sukta mentioned in Takmanashana Gana, remedial for fever, 85th and 91st Sukta – Yakshmanashana Sukta – with barly oushadha dharana, 127th Sukta – Yakshma Nashana Sukta should be chanted after Smeared by Palasha and varuna to head while treating Yakshma. In 7th khanda 80TH sukta – apachi jayanya sukta is useful for treating against Apachi and Rajayakshma. 9th Kanda 8th Sukta – yakshma nivarana sukta for remedial ceremony and 96th Suktha of 20th khanda concerned with Yakshma, Garbha Samsrava, Dusvapna.

Yakshma and Shosha are the two different terms used in this context. In nidana sthana shosha nidana and chikitsa sthana rajayakshma chikitsa are explained. In Shoshanidhana chatuvidhakarana resulting into shosha and opportunistic for invasion of Bhuta. Hence in rajayakshma chikitsa acharya states that when body possess स्नेहपरिक्षयात् here Sneha refers to Sara of the Shareera. Sara in Ayurveda includes Shukra and Oja. During this stage क्रोधो निःश्वासरूपेण मूर्तिमान् निःसृतो मुखात्||bhuta come out of the mukha from the infected person can invade. Here Nija Vyadhi turn to Agantu Avastha hence Daiva Vyapashraya can be condidered as chikitsa.

By observing the above references Takma Nashaka and Yakshama Nashaka Ghana used to treat in general disease, jwara and Rajayakshma. Acharya charaka consider क्रोधो यक्ष्मा ज्वरो रोग एकार्थो दुःखसञ्ज्ञक Yakshama and Jwara are synonym to each other.

तत्र व्याधिरामयो गद आतङ्को यक्ष्मा ज्वरो विकारो रोग इत्यनर्थान्तरम्॥५॥

In Nidana sthana 1st Chapter Yakshma and Jwara are synonym for the Vyadhi. While comenting on this Acharya chakrapani states यक्ष्मशब्देन च राजयक्ष्मवदनेकरोगयुक्तत्वं विकाराणां दर्शयति yakshma is synonym for vyadhi, as it indicative about roga samuhatva. ज्वरशब्देन च देहमनःसन्तापकरत्वं jwara indicates santapa of Deha and Manas.

Hence when Vyadhi is effecting both shareera and manas like jwara, apasmara, unmada and manifest like syndrome i.e Rajayakshma, disease which manifest with the invasion of agantu karana daivayapashraya chikitsa are useful.

VRANA CHIKITSA

Acharya charaka Vrana is two types based on hetu. Nija Vrana manifests due to shareera dosha, Agantu manifests due to Agantu nidana. मन्त्रागदप्रलेपाद्यैर्भेषजैर्हेतुभिश्च ते। In Agantuja Vrana Mantra is first measures. Once Agantu karana subsides Nija dosha of shareera should be treated. In Sushruta Samhita dvivraneeya Adhyaya importance of Raksha Vidhana is explained. Day night there will be chance of microbial invasion of Micro organism. Hence Rakshavidhana with Guggulu etc dhupana and Ayurvedavihita Mantra are essential. रक्षाविधानैरुद्दिष्टैरिति गुग्गुल्वादिधूपादिभिः, मन्त्रैश्चायुर्वेदविहितैः In Dvivraneeya Adhyaya, Rakshavidhana is explained in two form

1. तन्त्रेण रक्षोघ्नगुग्गुल्वादिना धूपनेन लक्ष्मीगुहाद्योषधिधारणेन चेत्येतदुक्तमग्रोपहरणीये व्रणितोपासनीये।

As explained in Vranitopasaneeya and Agropaharaneeya Dhupana and medicine like Lakshmi etc dharana

2. मन्त्रेण च “कृत्यानां प्रतिषेधार्थं” (सू. ५) इत्यादिनाऽग्रोपहरणीये, Rakshavidhana through mantra as explained in Krutya Pratisheda. Here before Mantra Prayoga Jala Prokshana is should be done.

In Atharva veda 1st Mandala 2nd suktha describes about Viajaya Suktha. In this suktha 5,6Ruk are commonly reffered as Sangramika Mantra to avoid wounds by arrows, also for the purpose of healing of wound as Upakrama and considered to belongs to Mahashanti by name Aparajita Ghana.

Japa in ranaranga of 29th ruk by doing sparsha og dundubi solders strength increases.

During Yudda – from this ruk next three ruk should be chanted for doing Abhimarshana of dundubi. In Atharva veda 6th Khanda 126st Suktha उपं श्वासय पृथिवीमुत द्यां पुरुत्रा ते वन्वतां विष्टितं जगत्। स दुन्दुभे ---when drum is beaten and produce resound, its assigns strength to human . This suktha is useful in a battle rite, as the drums and other musical instruments of war, duly prepared, are sounded thrice and handed to those who are to play them

In Astanga Sangraha Daiva or Anya Janma Kruta karma is cause for 20 yonivyapad.

In 1st Khanda 17TH Rudhira Srava Nivrurtna Dhamani Bandana Sukta is useful to stop the flow of blood as result of a knife wound and the like, and also of disordered menses. In 2nd Khanda 3rd Sukta – Aasrava Bheshaja Sukta

In 4th Khanda 12TH Sukta – Rohini Vanaspati Sukta mentions to heal serious wounds with an herb, prevents flow of blood from sword – boiled laksha water should be poured. 5th Sukta – Laksha Sukta of 5th khanda is useful for healing flesh wound, 13th Sarpavisha Nashana Sukta is useful to treat poisonous wound 109th Pippali Bhaishajya Sukta in 6th khanda Useful against wounds. In 19th khanda 2nf Apaha suktha , water its self is considered as healing entity of wound.

In veda Mantra explained for treating Vrana can be categorized into Sangramika Mantra and Dundubisvana playing which prevents wound during war, arrest bleeding in fresh wound, treat poisonous wound. Along with mantra laksha prayoga is specified to treat wound. In Apa suktha jala itself considered as medicine to treat wound. Also in general many mantra are mentioned for rakshoghna karma that also can be adopted to treat wound. These measures includes oushasa dharana also.

VISHA CHIKITSA

The measures to reduce the effect of Visha are recitation of mantras and application of the Arishta – that is, tying an Oushadha recited with mantra or tying a bandage above the bite. Also It destroys the afflictions of bad spirits, poisons, germs, alaksmi, karmana, mantra, fire, thunderbolt, and foes when breathed, applied topically as an ointment, carried in the body as an amulet, smoked, or stored in the house. While administering Mahagandhahasti Agada, the treatment requires the chanting of Mantra.

मन्त्रैरित्यादौ अवमार्जनमिति विषस्य प्रतिलोमेन मार्जनं मन्त्रैरेव कार्यम्

Mantra should be used for Visha Marjana.

मन्त्रस्य विषहरेषु श्रेष्ठत्वादग्रेऽभिधानं; यदुक्तं “विषं तेजोमयैर्मन्त्रैः सत्यब्रह्मतपोमयैः। यथा निवार्यते क्षिप्रं प्र युक्तैर्न^[३] तथौषधैः” (सु.क.अ.५) इति

Among the measures explained for Visha, Mantra is explained in the beginning

Mantra which is Tejo maya by the Satya, Brahma, Tapa, fast action of mantra is mentioned in the Sushruta Samhita, which is taken as example by Chakrapani. Arista is of two types, by Rajju and by the Mantra. .

यत्र च सन्निहितोऽयं न तत्र बालग्रहा न रक्---हिलिमिलि सं स्पृष्टे रक्ष सर्वभेषजोत्तमे स्वाहा^[५] ||94

To treat visha upadrava shvasa chikitsa is explained with above mantra. According to Astanga Sangraha During Ashlesha Nakshatra between cows shastra mantra rakshana is mentioned with above mantra written by Vishnu. In Astanga Sangraha in Visha Pratishedha Adhyaya By the

mantra oushadha bala Visha gets come down. In Mantra and Tantra Paka abhava is there.as after paka reduction of veerya occurs

By the teja of visha it is going effect fatly, all the purusha bhesaja is not capable of reviving the same. Mantra does not effect if adopted devoid of vrata by the physician, or svara, varna heena..

सिता वैगन्धिको द्राक्षा -----पानं समन्त्रपूताम्बु प्रोक्षणं सान्त्वहर्षणम्॥२२३Here Mantra puta jala prokshana need to be done.

चर्मवृक्षकषायं वा कल्कं ^[३] वा कुशलो भिषक् ।वादयेच्चागदैर्लिप्त्वा दुन्दुभीस्तस्य पार्श्वयोः ॥४६

Physician expert should smear charma with Kashaya or kalka, Agada and Vadana should be done to bring back consciousness.

अनेन दुन्दुभिं लिम्पेत् पताकां तोरणानि च श्रवणाद्दर्शनात् स्पर्शात् विषात् ^[३] सम्प्रतिमुच्यते ॥४

In Dundubhi svaneeya kalpa of Sushruta Samhita, application of Ksharaghada over Dundumbi, pataka, torana – listening of sound when drum is beaten, touching of totana and pathaka reduces the effect of poison. The effect of the same during war already discussed under Vrana Chikitsa. According to Astanga Sangraha Dharana of above mani is mentioned to reduce the effect of Visha. As per Acharya Jejjataby Prabhava

In Sushruta Samhita Mantra Prayoga is mention in treatment of Alarka Visha. However this is not present Rigveda or Atharva veda . To teat visha bhimantraita jala is required, which should be used for Snana. Also bali of Pinyaka, Palala, Dadhi etc need to be adopted. Praying of alakadipathi removes the effect of Alarka Visha

In Rigveda 1st Mandala 191st Sukta 1st Ruk कङ्कतो न कङ्कतोऽथो सतीनकङ्कतः ।---explained by Agastya Rishi for reducing the Visha when he had doubt of Sarpa Damstra. In Shrouta prayoga this sukta is laingika. As per Rugvidhana the person who is effected with Visha this sukta Japa should be done. It prevents the toxic effect of Snake bite or due to Drusti Dosha. Also reduces the poison due to Saesrupa, Scorpion etc or pison due to food. Also Japa of this sukta is benifitial in achieving intellect, wealth, child, fortune, health, nourishment, education and fame.

In 4th khanda of atharveda veda 6th suktha-Vishaghna suktha ब्र ह्यणो जज्ञे प्रथमो दश शीर्षो दश अस्यः स सोमं प्रथमः पपो स चकरारसं विषं| ---is Vishagna Suktha. This suktha is useful for praying takshaka king of serpent, distinct to Sthavara Kanda/ Kanda Mula. 7th Suktha Vishanashana

Suktha वारिदं वारयातै वरनामत्या मधि तत्रामृतस्य अस्कितम् तेन ते वरये विषं| अरसं प्राच्यां विषम रसं यदुदीच्यं अथेधा मदराच्यं करम्भेन विकल्पते| also useful for Visha hara. In 5th khanda 13th Sukta – Sarpavisha Nashana Sukta

ददिर्हि मह्यं वरुणो दिवः कविर्वचोभिरुग्रेनिर् रिणामि ते विषं खातमखातमुत---is useful in healing poisonous wound to prevent witchcraft rite. 12. Sarpavishanashaka Suktha.

परि द्यामिं व सूर्योऽहीनां जनिमागमम्। रात्री जगदिवा न्यद्रुंसात् of 6th khanda useful to against the poison of snakes.

7th khanda 58TH Visha Bhaishajya Sukta तिरंश्चिराजेरसितात् पृदांकोः परि संभृतम्। तत् कृङ्कपर्वणो--
-Chanting of this suktha is useful against venomous snake bites

93rd Sukta – Sarpa Visha Nashana Sukta इन्द्रेण मन्थुना वयमभि ष्याम पृतन्यतः । घ्नन्तो वृत्राण्यप्रति ॥१॥

This Suktha is useful in flinging out snake poison and along with rubbing grass

10th khanda 4th Sukta – Sarpavisha Durikarana Sukta

इन्द्रस्य प्रथमो रथो देवानामपरो रथो वरुणस्य तृतीय इत्। अहीनामपुमा रथं स्थाणुमारुदथार्षत् ॥१॥ दुर्भः शोचिस्तरूणकमश्वस्य वारः परुषस्य वारः । रथस्य बन्धुरम् ॥२॥ In the beginning of Vedic Study, this suktha is useful.

Mantra explained by Acharya Charaka is not found in either in Atharva or Rigveda.

Mantra in Rigveda are related to Shanka Visha Chikitsa, Atharvaveda describes suktha to worship Takshaka, treating poisonous wound, prevent witchcraft rite and Drusti Dosha. Dundubi svaneeya description as mentioned in the Sushruta Samhita specifies about agada lepa to dundubi before its usage to reduce the effect of the Visha. In Veda this method included under varana chikitsa.

MANTRA PRAYOGA BEFORE VAMANA VIRECHANA

Before administration medicine for Vamana and Virechana ‘ॐ ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानलाः---Mantra prayoga is mentioned. As explained in Veda Ashi mantra and above explained mantra should be chanted prior to administration of Vamana Virechana Oushadha. This mantra also not found in Rigveda or Atharva veda. How ever while preparing and administering the Soma Mantra are explained. Same mantra is mentioned in Sushruta Samhita. While commenting on this Acharya Dalhana specifies that

मन्त्रार्थस्त्वदर्शनीयः, आवृत्यैव केवलया मन्त्राणां फलदत्वात् Mantra Artha is self explanatory and mantra phala can be achieved, only if avarthana of mantra is followed.

PURVAKARMA FOR SHASTRA KARMA

Additionally in Sushruta Samhita before after Shastra karma Raksha Vidhana is explained. The measures like bali, mangala and svasthivacana are included prior to Shastra Karma in Vidradi. After shastra karma Raksha karma should be carried out through fumigation and protect the patient by chanting mantra. After performing protective rituals as described in veda the patients should be taken into Aturagara.

In Rigveda first mandala 133rd Suktha उभे पुंनामि रोदंसी ऋतेन द्रुहो ---- Chanting Destroys Rakshasa. 1st Mandala 22nd Suktha prevents fro Rakshasa Bhada In 2nd mandala 7th suktha is Useful for Sarva Sampat Karma, during tieing of Vasita Hiranya Yugma Kshushna Mani. This helpful to protect from Rakshasa, prevents Jvara etc Upadrava. Also Prashana of Sarupa Odana with Purushakruti leha for 12days for Ayushkama. In Upanayakarma for Ajya Homa to attain Ayu this sukta is useful. 9th suktha Here ten trees, are protected from the demon, and seizure. While tying Mani for achieving long life, included under Takma Nasha Gana in 6th mandala 48th suktha यज्ञायज्ञा वो अग्नये गिरागिरा च.....japa done by holding truna and visarjana in jala – achieves all phala and removes shatru, rakshasa bhaya

In 7th Mandala 13th suktha प्राग्नये विश्वशुचे धियुधेऽसुरघ्ने मन्म धीतिं ..Japa in sandhyakala of above ruk prevents rakshasa bhada. After doing Japa of 104th suktha 3rd ruk, if Dana is given to to Bhrahmana one can become Sarva Shastra sampanna. 8th Mandala 17th Suktha Doing Puja of vaishva deva with above Ruk prevents bhuta, roga and achieve sukha. 9th Mandala 88th Suktha Daily Chanting of Rakshohanam sukta and performing Homa and doing Ajya Ahuti useful in Shanty Karma, Havishvamti sukta chanting daily for 6 months seeing surya Removes kutsitanna dosha, vaishvanara vidye will become vasha. 1st Mandala 35th Suktha useful during Sandyavandana for giving Arghya to Surya

In Atharva Veda 28th suktha 28th Rakshoghna Sukta उप प्रागाद्देवो अग्नी रक्षोहामीवचातनः | दहन्न अप द्वायाविनो यातुधानान् किमीदिनः ----These sukta is useful in Rakshoghna karma 30th , 35th Deerghayu Prapti Sukta-विश्वे देवा वसवो रक्षतेममुतादित्या जागृत यूयमस्मिन् | of 1st Khanda – during reception of Vedic Students- Upanayana, Mahashanti rites and in Pushpabhisheka

KSHARA PREPRATION

While preparing the Kshara महान्तमसितमुष्ककमधिवास्यापरेद्युः Dalhana commented adhivasya refers to Mantravat Bali karma. Some uses mantra – Agni Veerya Maha veerya----. This suktha is not available either in Rigveda or Atharva veda.

GRAHACHIKITSA

For Graha Chikitsa In Sushruta samhita Uttara Tantra 27th Chapter The samanya chikitsa of the child effected with Navagrahas like Skandha, Shakuni, Revati, Putana etc in general application of purana gruta, mustard should be spread all around, light of mustard oil lamp, worshiping of Agni and Krutika by giving bali with sarva gandha dravya, beeja oushidhi.

Table No 122

Skhanda Graha	Mantra नमः स्कन्दाय देवाय ग्रहाधि पतये नमः ---	Bali Rakta Mala, Rakta Pataka, Rakta Gandha Vividha Bakshya, Ghanta, Kukkuta	Snana 3 nights at Catvara, with water Gayathri Mantra	रक्षा स्वस्त्ययनं; मन्त्राणामचि न्त्यशक्तित्वान्म न्त्रमयी रक्षा पा पनाशिनी Here Raksha Vidhana refers to Svasthyayana , here Mantramaya Raksha Karma for removing Papa, as it possess Achintya Shakti Mantra Raksha	
Shakuni	अन्तरीक्षचरा देवी सर्वा--- लङ्कारभूषिता	Tila, Tandula, Mala, Haritala, Manashila	Snana at Garden with gayatri Abhimantrita Jala		Shatavari, Indravaruni, Naga Danti, Bhruhati etc
Revati	नानावस्त्रधरा देवी चित्रमा ल्यानुलेपना ।	Sukla, SumanaSa laja, Paya, Shali,	Sanghama		Varuna, Aristhaka, Sainduka
Putana	मलिनाम्बरसं वीता मलिना	Matsya Odana, Krushara, palala at Shunya Gruha	Achamana udaka		Kakadani, Chitrphala, Bimbi, Gunja
Andhapu tana	कराला पिङ्ग ला मुण्डा	Ama mamsa, Pakva Shonita at chatuspatha	Sarva Gandha Udaka Snana at Anta Gruha		Kukkuti, Markati, Shimbi
Sheeta putana		Mudgakruta Anna, Varuni, Rudira	River bank		Lamba, Gunja, Kakadani
Mukha mandika	अलङ्कृता रूपवती सुभ गा कामरूपि णी	Varnaka, Churnaka, Mala, Anjana, Parada, Manashila	Gayatri Mantra Jala Gostha Madya Snana		Vacha, sarjarasa, kustha
Naigame sha	अजाननश्चला क्षिभ्रः काम	At ksheera vruksha mula bali of Tilatandula, Mala, Bhakshya	Gayatri Mantra Jala AdhavrukshaS nana		Vaca, Guduchi, Durva, Jatamamsi

In Sushruta samhita Uttara Tantra 60th Chapter – Graha Chikitsa Adhyaya,

For all the Bhuta rakta gandha malya, seeds, honey, ghee and different kinds of Bhakshya
Garments, scents, garlands, flesh and blood which ever is liked most by them.

The days on which Graha causes harm, bali should be givan on the same day.

Table No 123

1	Deva Graha	Offering should be done at temples after performing Agni Hotra with Kusha, svastika, Pupa, ajya,
2	Asura Graha	Offering should be given on the day of sizer at Chatushpata
3	Gandarva Graha	At cowshed using wine, Mamsa of Anupa and Jangala Mamsa
4	Yaksha Graha	Offering should be at beautiful house with cooked grains, beers, garlands of atimuktaka, kunda and abja
5	Pitru Graha	At bank of river adorned by spreading Kusha Grass
6	Naga Graha	At bank of river with Guda, Madhu, Asava, Payasa etc
7	Rakshasa Graha	Either at chatuspatha or at thick forest
8	Pishaca Graha	At vacant house consisting foul things like raw flesh cattle feed atc.

Those Graha which do not respond to the Mantra mentioned in Bhutavidhya it should be treated with medicinal preparation.

Bali of Unclean things should not be done to Deva Graha except Pishacha, if done it kills both Patient and Physician.

In Astanga Sangraha Ishwara is considered to be god for treating Sarva Graha, Sarva Vyadhi, including unmade, apasmara and chitta viplava, listening of Mahavidya and Mayuri Vidya, doing puja of bhutesh including his gana is specified for treating bhutesha

No specific Treatment for Graha suktha are available in Rigveda and Atharva Veda except Gayathri Mantra, however suktha related to Rakshogna, Svasthayaya, Shanti mantra, Deerghayu Paraptimantra are useful.

However in Ayurveda to treat Graha almost of the methods of Daiva Vyapashraya chikitsa are useful like Mantra, Oushadhata Dharana, Bali, Homa, Upahara, Mangala are included.

IN RIGVEDA

Other than the Suktha discussed above following Suktha are described.

- I. In Rigveda 1st Mandala, 24th Suktha कस्य नूनं कतमस्यामृतांनां मनामहे ----chanting to reduce Mahodara, Papa Nasha and to reduce Deerghayu
- II. Rigveda 1-50-11 Praskanva rushi pray surya for clearing the hrudroga and Kamala. In Atharva Veda in 1st Khanda 22nd Suktha Hrudroga Kamala Suktha is mentioned.
- III. In Rigveda Japa of 11th ruk of 101 Suktha of 8th Mandala while seeing surya, removes Asatya Dosh.
- IV. In total 5 Sukth are useful in preventing the Dusvapna
- V. 100th Suktha of 8th Mandala chanting during Gouri pooja makes samskara of vak and prevents asat vani dosha

IN ATHARVA VEDA

The treatment for diseases not mentioned in ayurveda found in Atharva veda are as follows.

- I. 1st Khanda 3rd Suktha Mutra Dosh Nivarana Sukta useful against obstruction of Urine
- II. In 6th Khanda 21st and 37th Keshsvardhini Oushadi and Keshavardhana Suktha pathana for protecting hair . Pathana of 137th Suktha increases growth of hair.
- III. 6th Khanda 30th Suktha useful while processing the Shami, which is useful for hair
- IV. 6th Khanda 25th Manya Nashana Sukta useful for Healing Gandamala
- V. 6th Khanda 105th Suktha describes about Kasa Nashaka Suktha useful against cough

- VI. In Rigveda 6th Khanda 83rd Suktha Useful against Apachi, 7th Khanda 8th Apachi jayana Suktha useful Against Apachi And Rajyakshma
- VII. 6th Khanda 90th Suktha Ishunashana Sukta useful For Intense Pain
- VIII. 7th Khanda 67th Suktha Murcha Nashana Suktha useful For Recovery Of Sense, Etc.
- IX. 6th Khanda 83rd Suktha Apachi Chikitsa
- X. 6th Khanda 129th Bhagaprapiti Sukta - is chanted during ceremony relating to women for good fortune, simultaneously shimshipa and souvarchala mani dharana also done.
- XI. 6th Khanda 133rd Mekhala Bhandana Sukta- prayer is done to achieve Mati, Indra's power and provide long length of life.
- XII. 6th Khanda 138th Klaibya Suktha - making man impotent
- XIII. 7th Khanda 13th Sbha Shatru nashana Suktha useful in getting success in vaada
- XIV. 7th Khanda 67th Murcha Nashana Suktha get recovery of sense, etc.
- XV. 19th Khanda 28th Dharbha Mani Suktha for Mahashanti
- XVI. 19th Khanda 31st Oudumbaramani Suktha for Mahashanti
- XVII. 19th Khanda 34th & 35th Jangidha mani Suktha lumbago and rheumatic pain, consumptive cough and pleurisy, and the fever that each Autumn brings
- XVIII. 19th Khanda 36th Shatavari Mani

The references of Daivavyapashraya chikitsa In Charaka Samhita 21, in Sushruta Samhita 21 and in Astanga Sangraha 28. Among which most commonly practiced measure by Acharya Charaka , Sushruta and Vagbhata are Mantra. Application of these measures in many diseases was in combination like some time all together as Daiva Vyapashraya as like in Agantu Vyadhi with Bhuta etc. Some time Mantra with Oushadhi Dharana as in Prasava.

The Mantra which are explained in Bhruhatrayee few are refered from Atharva Veda. Mantra Mentioned for prior to administration of Vamana, Graha Chikitsa atc not found either Rigveda or Atharva Veda.

However by observing the information available in Bhruhatrayee and both the Veda by application of Paratantra Arthashraya, references of Daivavyapashraya considered are near to Atharva Veda. This may be due to time period of Rigveda and Atharva Veda.

The measures found in bhruhatrayee under daiva vyapashraya chikitsa are not the same. This variation could be related to Acharya's field of interest and changes in people's lifestyles in the society. In comparison to the Atharva Veda, the Rigveda contains far less material about Dvaivavyapashraya Chikitsa. There are currently no references for Yuktivyapashraya Chikitsa.

आदिकाले ह्यदितिसुतसमौजसोऽतिविमलविपुलप्रभावाः प्रत्यक्षदेवदेवर्षिधर्मयज्ञविधिविधानाः -----
व्यपगतभयरागद्वेषमोहलोभक्रोधशोकमानरोगनिद्रातन्द्राश्रमक्लमालस्यपरिग्रहाश्च पुरुषा --- पृथिव्यादीनां कृतयुगस्यादौ
भ्रश्यति तु कृतयुगे केषाञ्चिदत्यादानात् साम्प्रन्निकानां सत्त्वानां शरीरगौरवमासीत्, शरीरगौरवाच्छ्रमः, श्रमादालस्यम्, आलस्यात्
सञ्चयः, सञ्चयात् परिग्रहः, परिग्रहाल्लोभः प्रादुरासीत् कृते।

People were bereft of Bhaya, Raga, Dvesha, Moha, Lobha, Krodha, and other things during the Adikala period, according to Janapadodwamsa Adhyaya. During the Kruta Yuga, the illness began to manifest. This could explain why Yukthi Vyapashraya has fewer Suktha.

Ayurveda is considered as Upaveda of Rigveda according to Acharya Kashayapa. According to Acharya Sushruta and Charaka Ayurveda is Upaveda of Atharva Veda. By the above reference we can understand that Ayurveda can be considered as Upaveda of Atharva Veda.

Some believe that the effect of Mantra is fast and stronger, than Oushadha etc measure mentioned under Daivavyapashraya Chikitsa. However Mantra Chikitsa application in

Ayurveda observed along with Oushadha. Acharya Dalhana considers Oushadha Prayoga externally in the form for Dhupa etc in Rakshavidhana as Tantra. In Mantra Chikitsa in common practice also give more importance of Tantra. For instance while chanting Gayathri Mantra during Sandhya Vandhana Angha Nyasa, Pranayama are mentioned, which signifies added effect to the Mantra.

Also while explaining clinical application of Daiva vyapashraya chikitsa, methods are not detailed in Bhruhatrayee. Also Rigveda and Atharva Veda dose not specify how to use these measure. Acharya Sushruta mention Mantra Visharadha and Rasa Visharadha need to administer Bshhaja and Mantra Chikitsa respectively. Here Mantra is Upalakshana. Other measures of Daiva Vyapashraya Chikitsa also administer by experts only.

However even in Rigveda Methods of application of Sukth are not mentioned. As in Rigveda few Ruk are lingika, those are considered in this study. Other Suktha / Ruk application is understood by considering Sayana Bhasya and Rigvidhana. Atharveda also Koshika and Pippalyadi bhramana are considered for understanding its application along with Suktha name.

When ever clinically when patients if need to be chanted proper training should be given as Acharya Sushruta specify if Mantra chanted with improper Svava and Varna it dose not produce its effect. Many researches are carried out to understand the benefit of Mantra by listening. Hence here most commonly used Gaythri Mantra is considered for animal experiment.

VI. ANIMAL EXPERIMENT

There was significant increase in weight was observed in control group {0 to 28th day ($\bar{x} = 9$), 28th to 48th day ($\bar{x} = 7$) 0 to 48th day ($\bar{x} = 18$)}, in Standard Group {0 to 28th day ($\bar{x} = 5$), 28th to 48th day ($\bar{x} = 3$) 0 to 48th day ($\bar{x} = 8$)}, in Purana Gayatri Group {0 to 28th day ($\bar{x} = 64$), 28th to 48th day ($\bar{x} = 23$) 0 to 48th day ($\bar{x} = 87$)}, and in Vishwamitra Gayatri. {0 to 28th day ($\bar{x} = 21$), 28th to 48th day ($\bar{x} = 55$) 0 to 48th day ($\bar{x} = 76$)}. Three to five-month-old animals were chosen for the investigation. Purana Gayatri, Vishwamitra Gayathri, and Standard Groups, on the other hand, have a higher mean weight gain than the control group. Weight gain is within Physiological Limits in Purana and Vishwamitra Gayathri as a function of age and gender. This means that both Gayathri Mantra versions are aided in achieving regular growth and development. The amount of food consumed by albino rats determines their weight gain. The rats in each group were given the same amount of water and food.

CHANGES IN NEUROMUSCULAR ACTIVITY -BASED ON ROTAROD WITH IN THE GROUP

The neuromuscular activity of the animals assessed using rotarod with 15RMP in control group {(0 to 28TH day ($\bar{x} = 13$), 28th to 48th day ($\bar{x} = 12.93$) and 0 to 48th day ($\bar{x} = 29.57$)}, in standard group {(0 to 28TH day ($\bar{x} = 1.307$), 28th to 48th day ($\bar{x} = 1.292$) and 0 to 48th day ($\bar{x} = 2.6$)}, in purana gayathri {(0 to 28TH day ($\bar{x} = 24.36$), 28th to 48th day ($\bar{x} = 5.208$) and 0 to 48th day ($\bar{x} = 29.57$)}, in Vishwamitra Gayatri {(0 to 28TH day ($\bar{x} = 11.8$), 28th to 48th day ($\bar{x} = 33.2$) and 0 to 48th day ($\bar{x} = 45$)}

The neuromuscular activity of the animals increase was more in Vishwamitra Gayathri in comparison to Purana Gayathri, Control and Standard Group. In comparison to Control, Standard, Purana Gayathri & Vishwamitra Gayathri are showing the significant improvement in Neuromuscular activity was observed.

In comparison to Standard group, highly significant increase in nuro muscular activity was observed in Purana Gayatri group and Vishwamitra Gayatri group. Neuromuscular activity of the animals was more in Vishwamitra Gayathri group than Purana Gayathri Group which was statistically significant. The rota rod test is commonly used to assess rodent motor coordination.

It gives a variety of continuous variables (time length) that can be measured and analysed for statistical purposes to assess the effects of various situations, procedures, and interventions. Neuromuscular or motor coordination was significantly increased in both Purana and Vishwamitra Gayathri. Listening to fast-tempo music boosted overall exercise tolerance as well as the neuromuscular fatigue threshold, according to a study. Here Vishwamitra Gayatri is a Rigveda Mantra, where as Purana Gayathri is Stotra. Vedic mantras are traditionally referred to as mantras. They are only taught to those who have demonstrated their ability to learn them, and their recitation is subject to certain circumstances. They are almost often preceded with a single syllable, most commonly Om. To chant vedic Mantra Knowledge of Chandas is required. Also training should be given by the Guru.

Where as Any lyric or even a chunk of prose can be referred to as a shloka. Stotra and stuthi are prayers, often glorification prayers. They can be written in either prose or poetry. Sutra can also be added to the list. A sutra is a code that in a few words expresses the core of all knowledge. According to the Vayu and Skanda Puranas, a sutra must be universally applicable and error-free in its linguistic expression. Here there no stringent rules are required to chant the Shloka.

Above study reveal that listening of both the version of Gayathri mantra in Mantra and Shloka form increased neuromuscular coordination in animals.

The Escape Response decreased in Control group (0 to 28TH day (\bar{x} = 0.5), 28th to 48TH day (\bar{x} = 0.142), 0 to 48TH day (\bar{x} = 0.714) is insignificant, in standard group (0 to 48th day (\bar{x} = 4.75) was statistically highly significant, in Purana Gayatri Group (0 to 28TH day (\bar{x} = 5), 28th to 48TH day (\bar{x} = 00.28), 0 to 48TH day (\bar{x} = 5.289) statistically highly significant. In the animals Vishwamitra Gayatri intervention (0 to 28TH day (\bar{x} = 1), 28th to 48TH day (\bar{x} = 11.58), 0 to 48TH day (\bar{x} = 12.57)

which was statistically highly significant. The escape response was less in standard on 48th day (\bar{x} = 0.1214) in comparison to Control group which was statistically no significant. on 28th day escape response was less in Purana Gayatri group (\bar{x} = 2.61) and on 48th day (\bar{x} = 4.21) in comparison to Control group which was statistically highly significant.

On 28th day escape response was less in Control Gayatri group (\bar{x} = 7.14) and escape response was less in Vishwamitra Gayatri Group on 48th day (\bar{x} = 5.36,) which was statistically highly significant.

The Escape response of the animals was less in Purana Gayatri Group less on 48th day (\bar{x} = 4.09) in comparison to Standard Group which was statistically highly significant. The Escape response of the animals was less in Vishwamitra Group on 48th day (\bar{x} = 5.24) which was statistically highly significant.

The Escape response of the animals was less in Purana Gayatri Group on 28th day (\bar{x} = 9.75) which was statistically significant and escape response was less in Vishwamitra Gayatri Group on 48th day (\bar{x} = 1.15) when compared to each other which was statistically highly significant. The Hole board equipment test is an experimental method for measuring anxiety, stress, neophilia, and emotionality in animals used in scientific research. The animals were put on a Hole board and allowed to explore for 5 minutes. The animal's total number of head dips was recorded. When the animals' anxiety levels are high, the holes may serve as a means of escaping the aversive surroundings rather than an exploring object.

The study animals' fearless behaviour, which shows reduced anxiety, is indicated by a decrease in value in all groups. Purana Gayathri and Vishwamitra Gayathri both demonstrate favourable behaviour changes in the group, according to this assessment. In the Literature also we observe that Vedic mantras are energy-based sounds or vibrations that can be used to achieve a deep state of meditation, which is thought to help alleviate physical and mental diseases by reawakening the body's innate healing mechanisms. On November 7, 2003, UNESCO designated Vedic chant as a Masterpiece of Humanity's Oral and Intangible Heritage. The

sympathetic and parasympathetic nerves, which are dispersed in a fine network surrounding the internal organs, are influenced by the frequencies and sympathetic overtones generated by mantras, which have their own vibration pattern.

BEHAVIOURAL DESPAIR

The immobility frequency of the animals was decreased {0 to 28TH day (\bar{x} =0.36), 28 to 48th day (\bar{x} = 0.72) – insignificant and 0 to 48th day (\bar{x} =1.08) - significant}, the immobility duration was decreased from {0 to 28TH day (\bar{x} =0.7) – insignificant , 28 to 48th day (\bar{x} = 1.1) – significant , 0 to 48th day (\bar{x} =0.4) - insignificant} in control group. The immobility frequency of the animals was decreased from {0 to 48th day (\bar{x} =2.8) – significant } immobility duration was decreased 0 to 48th day (\bar{x} =3.9) – significant } which was statistically highly significant in in standard group intervention. The immobility duration of the animals was decreased {0 to 28TH day (\bar{x} =7.7), 28 to 48th day (\bar{x} = 6.1) and 0 to 48th day (\bar{x} =14.67) - significant} immobility frequency of the animals was decreased {0 to 28TH day (\bar{x} =4.9), 28 to 48th day (\bar{x} = 4) and 0 to 48th day (\bar{x} =8.75) - significant} which was statistically highly significant in the animals Purana Gayatri intervention.

The immobility duration of the animals was decreased {0 to 28TH day (\bar{x} =0.25)-insignificant , 28 to 48th day (\bar{x} = 6.27) and 0 to 48th day (\bar{x} =6.23) - significant} immobility frequency of the animals was decreased 0 to 28TH day (\bar{x} =8.076), 28 to 48th day (\bar{x} = 7) and 0 to 48th day (\bar{x} =1.63) - significant} which was statistically highly significant in the animals Vishwamitra Gayatri intervention

The Behavioral despair test (also known as the Porsolt forced swimming test) is a test that measures susceptibility to bad mood by observing a rodent's response to the danger of drowning. The rats begin to swim, attempting to escape the cylinder; the length and frequency of immobility is used as a measure of depression. The increased duration and frequency of immobility in animals indicates a higher level of depression. There is a significant reduction in the frequency and duration of immobility from before to after intervention, indicating a reduction in depression in Standard, Purana Gayathri and Vishwamitra Gayathri Group.

The immobility duration of the animals was less in standard group on 48th day (\bar{x} =10.21), immobility frequency (\bar{x} =4.28) in comparison to Control which was statistically significant.

The immobility duration of the animals was less in Purana Gayatri group { 28th day (\bar{x} =7), 48th day (\bar{x} =13.45)}, the immobility frequency of the animals was less in Purana Gayatri group {28th day (\bar{x} =20.42) 48th day (\bar{x} =31.62). in comparison to Control which was statistically significant

The immobility frequency of the animals was less in Vishwamitra Gayatri group { 28th (\bar{x} =25.25), 48th day (\bar{x} =32.25 }}, the immobility duration of the animals was less in Vishwamitra Gayatri group { 28th day of treatment (\bar{x} =8.03) 48th day (\bar{x} =14.32) }. in comparison to Control which was statistically significant.

This shows significant effect of both the version of Gayithri Mantra in comparison to Control group.

The immobility duration of the animals was less in Purana Gayatri group was less on 48th day (\bar{x} =7.58). The immobility frequency of the animals was less in Purana Gayatri group was less in comparison to standard group on 48th day (\bar{x} =18.58) in comparison to standard group which was statistically in significant. The immobility duration of the animals was less in Vishwamitra Gayatri group was less on 48th day (\bar{x} =8.45), the immobility frequency of the animals was less in Vishwamitra Gayatri group on 48th day of treatment (\bar{x} =19.2) in comparison to standard group which was statistically in significant.

Hence this indicates the more benefit of Gayathri Mantra on depression when compared to Standard group.

The immobility duration of the animals was less in Purana Gayatri group { 28th day (\bar{x} =1), 48th day (\bar{x} =0.62) The immobility frequency of the animals was less in Purana Gayatri group { 28th day (\bar{x} =4.82), 48th day (\bar{x} =0.62) } which was found statistically in significant. Insignificant result indicates Vishwamitra Gayathri and Purana Gayathri are equally beneficial in reducing the depression. In a trial of inpatients with major depression, supplementary mantra meditation resulted in a clinically significant reduction in the severity of depressed symptoms.

COOKS POOL

Before treatment jumping response was observed was 15 seconds which are increased to 60.9 sec after 48 days (\bar{x} =4.5), Before treatment latency at pole was observed was 40.5 seconds which are increased to 95.2 sec after 48 days (\bar{x} =5.4), and Before treatment time spent at pole was observed was 65.2 seconds which are increased to 110sec after 48 days (\bar{x} =4.4) in the animals Purana Gayatri intervention. Before treatment jumping response was observed was 17 seconds which are increased to 99.5 sec on 48 days (\bar{x} =8.1), Before treatment latency at pole was observed was 57.28 seconds which are increased to 81.1 sec after 48 days (\bar{x} =2.3), and Before treatment time spent at pole was observed was 62 seconds which are increased to 108.8sec after 48 days (\bar{x} =4.6) in the animals Vishwamitra Gayatri intervention.

By observing the above data both Vishwamitra and Purana Gayathri Showed significant improvement in recall memory.

On 28th Day jumping response was more in Purana Gayatri (\bar{x} =4.22-insignificant), latency at pole (\bar{x} =1.8), time spent at pole (\bar{x} =4.14 ,) in comparison to Control Group which are found statistically significant. On 48th Day jumping response was more in Purana Gayatri in (\bar{x} =50.02), latency at pole (\bar{x} =73.07), time spent at pole (\bar{x} =40.65) in comparison to Control Group which was statistically significant.

On 28th Day jumping response was more in Vishwamitra Gayatri (\bar{x} =6.72), latency at pole (\bar{x} =35.07), time spent at pole (\bar{x} =7.35) in comparison to Control Group which was statistically significant. On 48th day jumping response was more in Vishwamitra Gayatri in (\bar{x} =88.62), latency at pole (\bar{x} =58.93), time spent at pole (\bar{x} =38.65) in comparison to Control Group which was statistically significant. On 28th Day jumping response was more in Purana Gayatri (\bar{x} =4.904), latency at pole (\bar{x} =24.07), time spent at pole (\bar{x} =28.88) in comparison to Standard Group which was statistically significant. On 48th day jumping response was more in Purana Gayatri (\bar{x} =50.754), latency at pole (\bar{x} =78.78), time spent at pole (\bar{x} =73.67) in comparison to standard Group which was statistically significant.

On 28th Day jumping response was more in Vishwamitra Gayatri (\bar{x} =7.404), latency at pole (\bar{x} =40.78), time spent at pole (\bar{x} =25.67) in comparison to standard Group which was statistically significant. On 48th day of treatment jumping response was more in Vishwamitra Gayatri was (\bar{x} =89.334), latency at pole (\bar{x} =64.64), time spent at pole (\bar{x} =71.67) in comparison to standard Group which was statistically significant.

On 48th day there was significant improvement in recall memory was observed in both Purana and Vishwamitra Gayathri Group in comparison to Control and Standard group respectively.

On 28th Day jumping response (\bar{x} =2.), latency at pole (\bar{x} =16.71) was more in Vishwamitra Gayathri and time spent at pole was more in Purana Gayatri (\bar{x} =3.21) which was statistically in significant . On 48th day of treatment jumping response (\bar{x} =34.58), latency at pole (\bar{x} =14.14) was more in Vishwamitra Gayatri, time spent at pole was more in Purana Gayatri which was Statistically in significant (\bar{x} =2 ,t = 0.308 and p = 0.760) which was statistically in significant

jumping and latency response was more in Vishwamitra Gayathri Group, Time at pole was more in Purana Gayathri Group.

On 28th day CAR response was statistically insignificant ($z= 1.758$), 48th day of treatment CAR response was statistically insignificant ($z= 1.977$)

For producing a consistent baseline behaviour, Cook's pole climbing device (Techno) was used. To prevent footshock, the rats had to learn to leap on a pole. The conditioned stimulus was a tone of 50 Hz and a footshock of 1. OmA was unconditioned stimuli. The animal was given one minute to adjust in the chamber during the training phase. Then, for a total of 15 seconds, conditioned and unconditioned stimuli were presented in succession. The trial stopped when the animal jumped on the pole or after 30 seconds, whichever came first. Without waiting for the shock, the taught animal either responded spontaneously or to the buzzer. Before and after medication treatment, memory retention of painful stimuli created throughout the learning process was examined. It was measured as the percentage of animals hopping on the pole to avoid being shocked. The statistical significance of the data from the various treatment groups was determined. This test helps to assess the active avoidance learning can be understood as recall memory. The animal capable of identify the conditioning stimuli (buzzer) as precursor of the unconditioned stimuli of shock.

jumping and latency response was more in Vishwamitra Gayathri Group, Time at pole was more in Purana Gayathri Group.

Here Jumping indicates escape response of animal, latency is passive avoidance latency, and time spent at pole. Changes in CAR through statistically insignificant, response found more in Purana and Vishwamitra Gayatri in comparison to other which indicates unconditional response.

Utility of Gayathri mantra was observed in Rigveda, if any one dose the laksha gayatri japa with only drinking ghee becomes Mahamedhavi and Jnani. A study involving school students found that reciting the Gayatri mantra resulted in a significant enhancement in both spatial and verbal memory scores. Another study used DLST to compare Gayathri Mantra and Poem chanting, and found that Gayathri Mantra had a considerably better net score in the female group.

Meditation was made utilising gayathri mantra on 8 naive subjects who had not before practised any sort of meditation. The EEG study had 12 participants, while the fMRI study had eight. The bilateral superior temporal gyri, right temporal lobe, right insula, left inferior parietal lobule, lateral globus pallidus, and culmen of the cerebellum were shown to have the highest levels of activation.

Dr. Rama Jayasundar describes the metaphysical and physiological benefits of Mantra, as well as the Vishwamitra Gayathri effect, which he discovered using MRI. Gyathri mantra recitation 108 times in comparison to the English translation of the same. In the Sanskrit version of Gayathri Mantra, there was a considerable drop in nuro transmitter, and the effect lasted for three months.

WATER MAZE

There was Significant decrease in time spent at North ($p=0.011$ (28 day) $p=0.030$ (48 day)), West ($p=0.001$, (28 day) $p=0.227$ (48 day)), South ($p=0.003$, (28 day) $p=0.04$ (48 day)), East ($p=0.016$, (28 day) $p=0.002$, (48 day)), Latency ($p=0.01$, (28 day) $p=0.003$, (48 day)), time spent ($p=0.001$, (28 day) $p=0.003$, (48 day) and increase in No of crossing ($p=0.001$, (28 day) $p=0.013$, (48 day) in VishwamitraGayatri Group.

With in tha group both in Purana Gayathri and Vishwamitra Gayathri rats were reached the target quadrant quickly. Time spent at central flat form were decreased in both group crossing over time was increase. To find the submerged, concealed platform in relation to visual signals, functional brain circuitry is required, analogous to declarative memory formation in humans, such as the ability to recall a phone number, a song, or visuals from a previous event.

Insignificant difference between Control and Standard was observed in North ($p=0.175$), West ($p=0.988$), South ($p=0.539$), East ($p=0.510$), Latency ($p=0.435$), time spent (4, $p=0.635$) and No of crossing ($p=0.940$)

The effect of drug not showed statistical significant in comparison with control group. However improvement was found in standard group.

Insignificant difference between Control and Purana Gayathri was observed in North ($p=0.422$, (28 day)), West ($p=0.653$, (28 day)), South ($p=0.074$, (28 day)), East ($p=0.417$ (28 day)), Latency ($p=0.74$ (28 day)), However statistically significant reduction in time spent at central platform ($p=0.001$ (28 day)) and increase in No of crossing ($p=0.001$ (28 day)) was observed. Significant difference between Control and Purana Gayathri was observed in North ($p=0.05$ (48 day)), West ($p=0.049$ (48 day)), insignificant difference was observed in South ($p=0.540$ (48 day)), East ($p=0.964$ (48 day)), Latency ($p=0.248$ (48 day)), However statistically significant reduction in time spent at central platform ($p=0.001$ (48 day)) and increase in No of crossing ($p=0.001$, (48 day)) was observed on 48th day of intervention

Purana gayithri showed improvement in memory compression to the control, which is observed in time spent at center platform and increased number of crossing.

In Significant difference between Control and Vishwamitra Gayathri was observed in North ($p=0.225$, (28 day), West ($p=0.219$, (28 day), South ($p=0.540$, (28 day), East ($p=0.727$, (28 day), significant reduction was found in Latency ($p=0.035$, (28 day), time spent at central platform ($p=0.005$, (28 day) and increase in No of crossing ($p=0.039$, (28 day) was observed on 28th day of intervention

Significant difference between Control and Vishwamitra Gayathri was observed in North ($p=0.023$, (48 day), West ($p=0.017$ (48 day)), East ($p=0.029$, (48 day)), time spent at central platform ($p=0.001$, (48 day)) and increase in No of crossing ($t=-6.257$, $p=0.001$), insignificant reduction was found in South ($t=1.583$, $p=0.137$), Latency ($t=1.681$, $p=0.105$), was observed on 48th day of intervention.

Similarly Vishwamitra Gayithri showed better result than Control group with statistical significance in few parameter.

In Significant difference between Standard and Purana Gayathri was observed in North ($p=0.475$ (28 day)), West ($p=0.691$, (28 day)), East ($p=0.238$, (28 day)), latency ($p=0.229$, (28 day)) Significant reduction in time spent at central platform ($p=0.001$, (28 day)) and increase in No of crossing ($p=0.001$, (28 day)), increase in South ($p=0.007$, (28 day)) was observed on 28th day of intervention

In Significant difference between Standard and Purana Gayathri was observed in North ($p=0.751$, (48 day)), West ($p=0.206$, (48 day)), East ($p=0.656$, (48 day)), latency ($t=1.531$, $p=0.138$) Significant reduction in time spent at central platform ($t=7.107$ $p=0.001$) and increase in No of crossing ($t=-4754$, $p=0.001$), increase in South ($t=-2.223$, $p=0.036$) was observed on 48th day of intervention

In Significant difference between Standard and Vishwamitra Gayathri was observed in North ($p=0.363$, (48 day)), West ((48 day)), $p=0.065$, South ($p=0.516$, (48 day)), latency ($p=0.063$, (48 day)), Significant reduction East ($p=0.049$, (48 day)), in time spent at central platform ($p=0.001$, (48 day)) and increase in No of crossing ($p=0.001$, (48 day)), was observed on 48th day of intervention

There was Significant decrease in time at North ($p=0.011$ (28 day) $p=0.030$ (48 day)), West ($p=0.001$ (28 day) $p=0.002$ (48 day)), South ($p=0.003$ (28 day) $p=0.04$ (48 day) East ($p=0.016$ (28 day) $p=0.01$ (48 day)), Latency ($p=0.001$ (28 day) $p=0.003$, (48 day), time spent ($p=0.001$ (28 day) $p=0.003$, (48 day) and increased number of crossing ($p=0.001$ (28 day, $p=0.013$ (48 day)) in Purana Gayatri Group.

Both in Purana gayathri and Vishwamitra Gayithri Statistical insignificance differences in comparison with Standard drug.

OPEN FIELD

Before treatment to 48th day of intervention in Purana Gayatri group significantly reduction in time spent at outer circle (0-48days $P=0.001$), increase in inner circle (0-48days $P=0.001$) raring(0-48days, $P=0.001$), grooming (0-48days $P=0.001$). time spent at middle circle (0-48days $P=0.641$) and decrease in freezing (0-48days $P=0.130$) which was statistically in significant.

0 to 48th Day of intervention in Vishwamitra Gayatri group significantly reduction in time spent at outer circle ($p=0.001$), Middle circle, ($p=0.007$), inner circle ($p=0.001$) raring($p=0,001$),Grooming ($p=0.003$) freezing ($p=0.001$) and no of faecal matter ($p=0.006$) which are statistically significant

Here Each animal was treated to the Open field apparatus before being given extra 5 minutes to explore the test area and record their findings. The number of outside and inner squares crossed, as well as activities like as rearing, grooming, the amount of faecal pellets emitted, freezing time, and so on, are all evaluated in this test. Rats and mice, for example, have a natural intolerance to brightly illuminated open spaces. They do, however, exhibit a strong desire to

investigate a potentially dangerous stimuli. Reduced anxiety leads to more exploratory activity, whereas higher anxiety leads to reduced movement and a preference for staying near to the field's boundaries. Thus Exploratory behaviour, such as Rearing and a higher number of inner squares crossed, indicates that the animal is less anxious. An increase in the amount of faecal pellets (boli) can indicate the subject animal's uneasiness and emotionality. Given this remark, it is reasonable to assume that the increased quantity of faecal pellets emitted, grooming, and freezing time indicate greater anxiousness in the animal.

Improvement in all the parameters were observed both in Purana and Vishwamitra Gayathri Group.

On 28th Day of intervention Statistically significant reduction in time spent at Outer circle, Rearing, Freezing and increase in time spent at inner circle was observed in Prana Gayatri, Increase in time spent at middle circle and reduction in grooming, number of faecal matter is more in Purana Gayathri which is statistically insignificant.in comparision to control. On 48th Day of intervention Statistically significant reduction in time spent at Outer circle, Rearing, Freezing and increase in time spent at inner circle was observed in Prana Gayatri, Increase in time spent at middle circle and reduction in grooming, number of faecal matter is more in Purana Gayathri which is statistically insignificant.in comparision to control.

On 28th Day of intervention Statistically significant reduction in time spent at Outer circle, Rearing, Freezing and increase in time spent at inner circle was observed in Vishwamitra Gayatri, Increase in time spent at middle circle and reduction in grooming, number of faecal matter is more in Vishwamitra Gayathri which is statistically insignificant.comparisoon to control. On 48th Day of intervention Statistically significant reduction in time spent at Outer circle, Rearing, Freezing and increase in time spent at inner circle was observed in Vishwamitra Gayatri, Increase in time spent at middle circle and reduction in grooming, number of faecal matter is more in Vishwamitra Gayathri which is statistically insignificant.

Though increase time spent at center platform, reduction of grooming statistically insignificant, there was less frequency observed in Purana Gayathri

On 28th Day of intervention Statistically significant reduction in time spent at Outer circle, increase in time spent at middle circle in Purana group, reduction in time spent at iiner circle, rearing, grooming, freezing and number of faecal matter in Purana Gayatri is statistically insignificant.compare to standard. On 48th Day of intervention Statistically significant reduction in time spent at Outer circle and rearing in Purana group, reduction in time spent at iiner circle, increase in time spent at middle circle, reduction in rearing, grooming, freezing and number of faecal matter in Purana Gayatri is statistically insignificant. compare to standard

On 28th and 48th Day of intervention Statistically significant reduction in time spent at Outer circle in Vishwamitra Gayatri group, reduction in time spent at inner circle, increase in time spent at middle circle, reduction in rearing, grooming, freezing and number of faecal matter in Vishwamitra Gayatri is statistically insignificant. compare to standard

Similar effect of Purana Gayathri and Vishwamitra Gayathri to that of Standard group is observed in above result.

On 28th Day of intervention Statistically significant reduction in time spent at Outer circle, Inner Circle, reduction in rearing and freezing in Purana Gayatri group, More time spent at Middle circle and number of faecal matter is more in Purana Gayatri which is statistically insignificant. Compare to Vishwamithra gayathri.

On 48th Day of intervention Statistically significant reduction in time spent at Outer circle, Inner Circle, reduction in rearing and freezing in Purana Gayatri group, More time spent at Middle circle and number of faecal matter is more in Purana Gayatri which is statistically insignificant Compare to Vishwamitra Gayathri.

Most of the parameter in this test is more effective in Purana Gayathri Group.

HOT PLATE

When compared to the control group, the response duration in the Standard Group was significantly higher ($p=0.05$). Purana Gayatri Group response duration was longer ($p=0.001$) than control group after 28th and 48th days of intervention. Purana Gayathri has a long-lasting effect, as evidenced by the same value in both stages of evaluation.

After 28 and 48 days of intervention, the response duration in the Vishwamitra Gayatri Group was greater ($p=0.001$ & $p=0.001$) than in the control group. When compared to the control group, the Purana Gayatri Group's reaction duration was greater ($p=0.001$) after 28 and 48 days of intervention.

When compared to standard, after 28 days of intervention, response duration was higher in Vishwamitra Gayatri, which was statistically insignificant ($p=0.07$), and after 48 days of intervention, response duration was higher in Vishwamitra Gayatri, which was statistically significant ($p=0.04$).

After 28 days, Purana Gayatri had a longer response duration ($p=0.012$), and after 48 days, Purana Gayatri had a longer response duration ($p=0.034$), which was statistically significant when compared to Vishwamitra Gayathri.

No difference in Response observed in Control group (no response =0, Paw licking – 10 & Jumping-4), in Standard (no response =2, Paw licking – 6 & Jumping-6), in Purana Gayathri

no response =0, Paw licking – 11 & Jumping-3) and in Vishwamitra Gayathri no response =0, Paw licking – 10 & Jumping-2) with Chi Square Value 9.848, p value more than 0.05
No difference in Response observed in Control group (no response =0, Paw licking – 10 & Jumping-4), in Standard (no response =2, Paw licking – 6 & Jumping-6), in Purana Gayathri no response =0, Paw licking – 11 & Jumping-3) and in Vishwamitra Gayathri no response =0, Paw licking – 10 & Jumping-2) with Chi Square Value 9.289, p value more than 0.05 on 48th day

EFFECT ON NEUROTRANSMITTERS

Dopamine levels were higher in the Standard group on the 28th and 48th days, which was statistically significant at p value 0.001 (t=6.103). Cortisone levels were similar in both the standard and control groups on the 28th and 48th days after treatment, with the Standard Group marginally lower (t=0.614, p=0.546), which was statistically insignificant. During the 28th and 48th days following treatment, ACTH levels are slightly lower in the statistical group than in the standard group (28th day t= 0.312, p=0.758, 48th day t=0.212, p=0.834), but this difference is statistically insignificant.

Dopamine levels were lower (p=0.01) on the 28th day after intervention in Purana Gayathri, but increased (0.004) on the 48th day, which was statistically significant. Purana Gayatri's cortisol level was greater on the 28th and 48th days, but the difference was not statistically significant. Purana Gayatri had lower ACTH levels on the 28th and 48th days, which was statistically insignificant when compared to the control group.

On the 28th day following intervention, dopamine levels in Vishwamitra Gayathri were lower (p=0.479), which was statistically insignificant, but on the 48th day, they were higher (0.004), which was statistically significant. Vishwamitra Gayatri had a lower cortisol level on the 28th day and a higher cortisol level on the 48th day, which was statistically significant. In Vishwamitra Gayatri, the ACTH level was lower on the 28th day and higher on the 48th day, which was statistically insignificant when compared to the control group.

Dopamine levels were lower (p=0.01) on the 28th day after intervention in Purana Gayathri, but increased (0.004) on the 48th day, which was statistically significant. Purana Gayatri's cortisol level was greater on the 28th and 48th days, but the difference was statistically insignificant. Purana Gayatri had lower ACTH levels on the 28th and 48th days, which was statistically insignificant when compared to the standard group.

On the 28th day following intervention, the dopamine level in Vishwamitra Gayathri was lower ($p=0.01$) found statistically significant. It was less (0.093) on the 48th day, which was statistically insignificant. Vishwamitra Gayatri's cortisol level was lower on the 28th day and higher on the 48th day, which was statistically insignificant. In Vishwamitra Gayatri, the ACTH level was lower on the 28th day and higher on the 48th day, which was statistically insignificant when compared to the standard group.

On the 28th day after intervention, dopamine levels in Vishwamitra Gayathri were higher ($p=0.05$), which was statistically significant. It was higher in Vishwamitra Gayatri (0.077) on the 48th day, which was statistically insignificant. Vishwamitra Gayatri's cortisol level was lower on the 28th day and higher on the 48th day, which was statistically significant. The level of ACTH was higher in Vishwamitra Gayatri on the 28th and 48th days, but statistically negligible in the Comparison to Purana Gayathri Group.

According to Tasset et al., 2012, music reversed dopamine depletion in rats after injection of a D2-receptor antagonist. Meng et al., 2009 found that music increased the expression of dopamine-related genes in mice. The mesolimbic route connects the prefrontal cortex to the nucleus accumbens of the amygdala, cingulate gyrus, hippocampus, and pyriform complex of the olfactory bulb in the ventral tegmental area (VTA). Emotion production and processing are controlled by dopaminergic projections in the amygdala and cingulate gyrus. The presence of dopaminergic neurons in the hippocampus is linked to learning, working memory, and long-term memory development. Finally, the pyriform complex of the olfactory bulb is responsible for the sensation of smell in humans. Dopamine is released in the mesolimbic pathway during pleasurable events, generating arousal, and influencing behaviour (motivations) to seek out the pleasurable activity or employment. Dopamine binds to dopaminergic receptors in the nucleus accumbens and prefrontal cortex.

According to the research, classic music causes a calmodulin-dependent drop in systolic pressure and a rise in mesencephalon dopamine levels in humans and rats treated with ecstasy. Corticosterone is a major glucocorticoid in many animals, including amphibians, reptiles, rodents, and birds, and it regulates energy, immunological responses, and stress responses. Nature's built-in alert mechanism is cortisol. It is the primary stress hormone in the body. It regulates mood, motivation, and fear by interacting with specific areas of the brain. Cortisol is produced by the adrenal glands, which are triangle-shaped structures at the apex of your kidneys.

In a study, ACTH levels were higher in the classical music group and lower in the sufi music group as compared to the control group. A study also found that prenatal exposure to classical music can raise rat pups' stress levels, leading to depression-like behaviour, but calming traditional music can lower stress levels by lowering ACTH levels in the blood. Furthermore, music with a high sound intensity, such as rock music, may induce oxidative stress, which affects the organism in various ways.

The Rigveda Mantra Vishwamitra Gayathri is a Rigveda Mantra. Mantra's influence on nuero transmitter may be greater because it comprises Udatta and Anudatta svara.

CHAPTER 5

CONCLUSION

Using Paratantra Arthashraya in Rigveda and Atharvaveda, this work establishes the understanding of Bhruhatrayee's Daiva Vyapashraya chikithsa. There are only a few references to daiva vyapashraya chikitsa in the Rigveda, most of which are focused with Svasthyayana, Shanti Karma, and Sukta for curing Hrudroga Haleemaka, Ajeerna. A few references in Bhruhatrayee that explain the clinical application of Daiva Vyapashraya are similar to the Atharva Veda. Daivavyapashraya, Yukthivyapashraya, and Satvavajaya have all been mentioned in the Atharveda. In the Rigveda and Atharvaveda, however, Mantra Viniyoga Paddati is not mentioned. Later texts, such as Rigvidhana and Bhashya of Veda, are helpful in improving application.

Vishwamitra and Puranokta Gayatri Mantra are equally beneficial physiological parameters like weight, food intake etc and psychological parameters like anxiety, stress etc in albino rats.

Improving Dopamine and ACTH was better in Vishwamitra Gayathri Group in Comparison to Purana Gayathri. Though an increase of Cortisol was found in Purana Gayathri, other experiments dose not show an increase of Anxiety stress.

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ANNEXURES

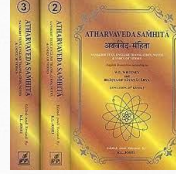
Mantra Viniyoga Paddhathi

- Literary Research

Rigveda – Rugvidana of Acharya Shounaka



Atharva Veda of Sayana Bhashya



- 4 GROUPS

- Control Group
- Satndard Group
- Vishwamitra Gayathri Group
- Purana Gayathri Group

- Either gender healthy 3 to 5 month
- 12:12 hours dark: light cycle
- controlled temperature ($25 \pm 3^{\circ}\text{C}$)
- background noise - 40 dB
- 108 times with 90 Db sound intensity
- diazepam 4mg per kg /Piracetam 1mg per kg / Diclofenac 1mg/kg



यो देवः सवितास्माकं धियो धर्मादिजोचराः ।

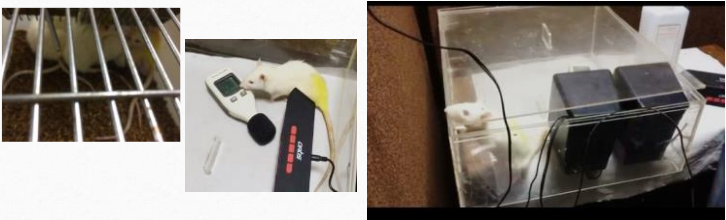
प्रेरयेत् तस्य यद्दुर्गः तत्त्वरेण्यम् उपास्महे ॥

PURANA GAYATHRI – 23 MINUTES

VISHWAMITRA GAYHTI GAYATHRI
- 27 MINUTES



Mantra Administration



Experiments carried out



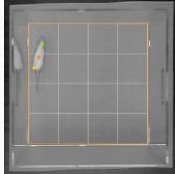
Rotarod



Hole Board



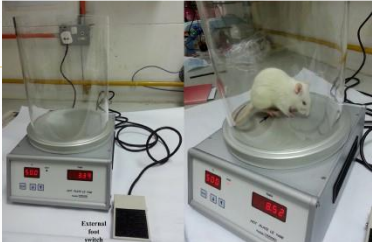
Water maze



Open field



Cooks pole



Hot Plate



Behavioural Despire