

# Missing Links - a key for Covid 19 Suggested Design through *Immunity* (Vyadhikshamatva) Beej Mantra Chikitsa

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## Abstract:

### Introduction

Health and diseases have always been matters of concern of the society. A question was raised as to the different approaches in the causation of disease to find a better cure.

### Findings

Study reveals that every system developed its own model of cause of disease such as epidemiological triad of agent, host and environment in allopathy, miasms in homeopathy and doshas in Ayurveda. In spite of apparent divergence there appears to be no material divergence of approach in the causation of infectious diseases among various systems of medicine. Similarly, all systems of medicine have observed that the susceptibility of the host is different in every body, resulting in different responses to same external agent and environment. This phenomenon is called as immunity in allopathy, vital force in homeopathy and Vyadhikshamatva in Ayurveda. By whatever named called or understood they are "Thoughts".

Vyadhikshamatva known to Ayurveda is a broad concept comprising the whole modern understanding of immunology and other gross and subtle factors paying attention to the prevention and progression of diseases in human body. Different aspects of *Vyadhikshamatva* as found in treatises have been elaborated. If cause of *vaat*, *pitta kaph* is thought so the concept of immunity is also a thought. Mantra is also treated as a thought. So when thought of Mantra is triggered, its immediate impact is a spurt in generating and strengthening the antigens in the body. *Beejmantra* is the key sound of a mantra connected with 9 *dhatus* in the body and different chakras. *Shreebeejmantra* meditation. Assumptions in the beejmantra chikitsa are: that we are 3 in a body a: Sthool Sharir (Body) b: Sooksham Sharir (Manna)c: Karan Sharir (Aatma) and that every particle bears intelligence and there is a cumulative intelligence (Karan Sharir) which governs the course of action of each single particle (Sthool Sharir & Sooksham Sharir). Role of beejmantras in acting as catalyst for electro-chemical action in the body to fight against diseases and in the cure is proved. This when applied to benign subjects in the community resulted in increased immunity level, keeping them safe from the possible attack. Recent outbreak of Covid 19 pandemic provided an opportunity to test the effectivity of *beejmantra* therapy as isolated or supportive therapy. The same when applied to asymptomatic carriers has resulted in their faster cure. However, the number of cases of full blown confirmed Covid 19 cases are limited as the patients are mostly under official regimented therapy as approved by ICMR. Still, few on whom beejmantra recitation sound therapy has been applied have shown better results and have not shown any adverse results.

### Material & method

Literary method of research was adopted from different texts on different systems of medicine to understand the common thread in the causation of disease. Effects of mantras and beejmantras (which is a lost science by now) on human body were observed and confirmed with scientific tools.

### Conclusion;

The thesis of *beejmantra chikitsa* goes to fill a gap between divergent causes of disease under the three prevalent therapies. It looks at the initial stage of creation, prior to the doshas, miasms or pathogens recognized by the three prevalent therapies. It looks into the intelligence of body cells of which body mass is made and its connection with the intelligence in the Universe. The intelligence of cells can be supported or directed by certain specific sounds known as *beejmantras*. However, the science having been lost for centuries, more studies and empirical research during this Covid 19 pandemic is required to hone the science for better universal health.

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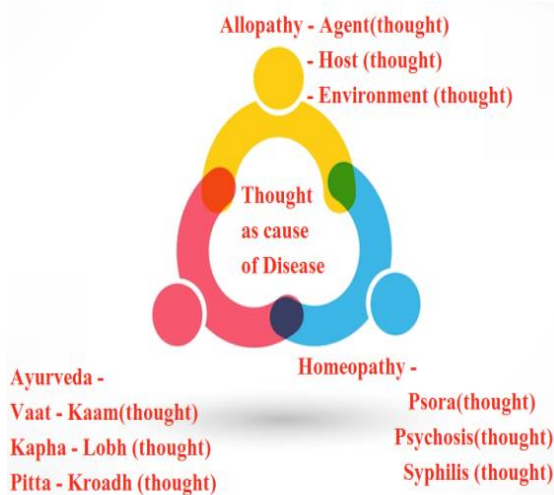
ORIGINAL ARTICLE

**Key words:** Sahaja bala; Kalaja bala; Yuktikrita bala; Ojas; Immunity , Covid 19 , Corona , Immune System, Vyadhikshamatva(Immunity), Immunodeficiency, Antibodies, Epigenetic, Antigen, Kapha

## Introduction

Health and diseases have always been matters of concern of the society. This resulted in constant search for improvement in the quality of living and maintenance of a healthy society. In that process various concepts on health, diseases and treatment emerged, thereby the practice of medicine got refined on scientific basis. Every medical system has its own models of identifying the cause of diseases.

The standard model of infectious disease causation under the epidemiological triad theory states that an external agent (Thought) can cause diseases on a susceptible host (thought) when there is a conducive environment (Thought).



Based on the theory of *Tridosha* (thoughts with origin from *Kaam* (Vaat- Air-Pran), , *Kroadh* (Pitta-Fire-Tej), , *Lobh* (Kaph- Water-Oaj), , **Ayurveda** explore treatment to bring harmony of the *doshas* (Thoughts). The causes and interventions were broadly based on the *doshas* and different permutations/combinations of doshas. **Homoeopathy** considers all chronic diseases due to *miasms* (Negative thoughts affecting Vital force ). Miasm is invisible, insensible vapour, , which produced disease. The invention of miasma was outcome of rational thinking, that something cannot come out of nothing, that was the basis of this concept. Thus suppression of diseases (thoughts) was a major basis for many of the chronic diseases. Suppression of itch to a miasm called *Psora* and venereal diseases to *Sycosis* and *Syphilitic* miasms.

**Allopathy**, the standard model of infectious disease causation under the epidemiological triad theory states that an external agent (Thought) can cause disease on a susceptible host (thought) when there is a conducive environment (Thought). The allopathic system of medicine studied the symptoms or group of symptoms "conveniently known as disease" on the body and the materials/substances that could alleviate the symptoms of disease by attacking/affecting the natural defense of body.

Based on those concepts they developed models of treatment. Though all these models are divergent in nature, the goal of every medical system has been to provide rational treatment to diseases. The basic effort of every medical system is to bring homeostasis (balance) with one's surroundings based on their medical philosophy to extend a healthy state to the sick and tackle diseases.

With the divergence of approach among various systems of medicine there may be observed some commonalities, such as approach to diseases caused by external factors and the strength of the inbuilt system of the body to repel the attack of external cause.

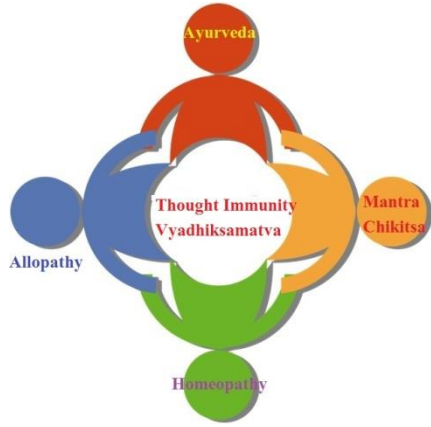
There seems to be no material divergence of approach in the causation of infectious diseases among various systems of medicine.

Similarly, all systems of medicine have observed that the susceptibility of the host is different in every body. Therefore, the response to the same external agent and the same conducive environment is different in different bodies. The strength of a host body against the external agent and conducive environment is understood as immunity in allopathic system, vital force under homoeopathic system and *Vyadhikshamatva* under ayurvedic system of medicine.

*Vyadhikshamatva* has been elaborately discussed in Ayurvedic treatises.

व्याधिक्रमत्वं व्याधिबलविरोधित्वं व्याधि उत्पादप्रतिबन्धक (शरीरबलं) इति । चक्रपाणि— च.सू.28/7

**Vyadhikshamatva** refers to the biological defensive power of the body to fight against the ongoing afflicted diseases (*vyadhibala virodhitvam*) and to prevent the future development of disease (*vyadhi utpad pratibandhakatvam*). [C.Su. 28/7]



*Vyadhikshamatva* is a broad concept comprising the whole modern understanding of immunology and other gross and subtle factors paying attention to the prevention and progression of diseases in human body. Resistance to diseases or immunity against diseases is of two kinds i.e. the one which attenuate the manifested disease and other variety prevents the manifestation of diseases. So if cause of vaat, pitta kaph is thought so the concept of immunity is also a thought. The mantra in Sharda Tilak is also treated as a thought. So when thought of Mantra is triggered, the immediate impact it generates is strengthening the antigens and a spurt of Antigens are generated inside. This spurt of antigens is experienced because of Particular sounds which generates antigens and minimise the effects caused by bad pathogens, thus lowering infection in few seconds. These sounds are connected by 9 dhatu - rakta, maans, medh, majja, asthi, veerya, nakh, rom, snayu and thus these sounds connect with 9 chakras. **The antigen may originate from within the body ("self-antigen") or from the external environment ("non-self"). Antigens get strength from the Dehadhatus भ म ह य व र ल श ष**

देहधातुप्रत्यनीकभूतानि द्रव्याणी देहधातुभिः विरोधम् आपद्यन्ते; परस्परगुणविरुद्धानि कानिचित्, कानिचित् संयोगात्, संस्कारदपराणि, देशकालमात्रादिभिश्चापराणि, तथा स्वभावादपराणि ।। च.सू. 26 / 81 चक्रपाणि – व्याधिप्रतिद्वन्द्वैः व्याधिप्रत्यनिकैः हेतुप्रतिद्वन्द्वैः हेतुप्रत्यनिकैः प्रतिद्वन्द्व शब्द विपरातार्थकारिण ।च.सू. 7 / 44

The *Dehadhatu-pratyanik dravyas* (antigens) get resistance from the *Dehadhatus* (antibodies from cells) due to factors like antagonistic properties of each other (*paraspar gunavirodhat*), sensitive contact (*sanyogah*), unsuitability to geographical distribution (*desh virodhat*),

prevented but if the antigen is food then allergic reaction may occur. The reaction is severe at second time as the antibody titer is high during second and subsequent entries of antigens.

There are individual variations in *Vyadhikshamatva*.



न च सर्वाणि शरीराणि व्याधिक्षमत्वे समर्थानि भवन्ति । शरीराणि च अतिस्थूलानि अतिकृशानि निविष्टमांसशोणितास्थीनि दुर्बलानि असात्म्य आहार उपचितानि अल्पाहाराणानि अल्पसत्त्वानि च भवन्ति व्याधि असहानि, विपरीतानि पुनः व्याधिसहानि । च.सू. 28 / 7 चक्रपाणि— व्याधि अक्षम शरीराणि – निविष्टानि इति विषमाणि किंवा श्लथानि मांसादिनि, उपचितानि सर्वार्थितानि विपरीतानि इति अनतिस्थूलत्वादियुक्तानि, व्याधिसहानि इति व्याधि उत्पादप्रतिबन्धकानि । तेन यथा उक्त अपथ्यबलवैपरित्यं दोषबलवैपरित्यं च न सद्यो व्याधिकारकं भवेत् इति । न सर्वाणि वपूषि च व्याधिक्षमत्वे शक्तानि । अ.सं.सू. 9 / 89 इंदु – बहु अपि दोषः कुपितो व्याधिक्षमे देहे न लक्ष्यते विकारं , पीडाकरण अशक्तत्वात् ।

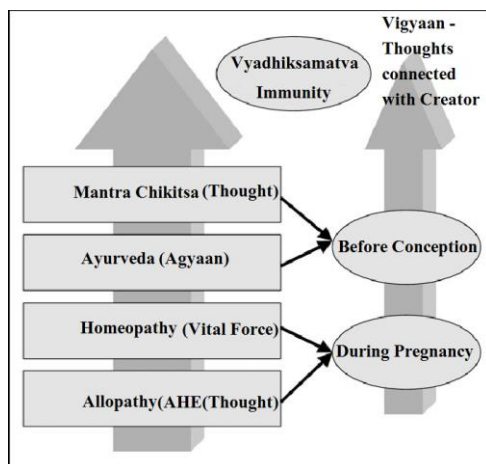
abnormal dose (*matra virodhat*) or as a natural defensive reaction against antigen (*svabhawat*). The *asatmya dravyas* (incompatible substance) constitute the antigens to the body as its contact leads to the allergic manifestation in the body. This *asatmya dravyas* may be food or microbes. So antibodies are developed in the body as a result of entry of antigens. These antibodies fight against the entry and reentry of antigens as the immunity develops. This is beneficial in case of microbial antigen so that infectious disease is

Not all individuals have good immunity. The individuals having obese, thin, uneven, weak body and those who could not get proper nutrition on account of incompatible diet and inadequate



diet and those who have low mental toughness are prone to diseases and cannot offer resistance to the diseases due to low immunity.

These types of bodies have been referred as '**Vyadhi A-ksham Sharirani**' (bodies which cannot resist the diseases) i.e. **not having Vyadhikshamatva** (immunity) by *Acharya Chakrapani*. In these individuals, even the minor diseases become severe.



Whereas these measures are useful in preventing the lifestyle related diseases but for preventing the *Aupsargik rogas* (communicable diseases), *Janapada dhwansa rogas* (epidemic diseases), *Krumij Roga* (Infectious diseases), *Asatmyaj roga* (allergic disorders),

the concept of *Vyadhikshamatva* (Immunity) is propagated by the Ayurvedic science. *Vyadhikshamatva* in *Ayurveda* is defined as the biological defensive power of the body to fight against the ongoing afflicted diseases (*vyadhibala virodhitvam*) and to prevent the future development

*Thus Mantra Chikitsa becomes a powerful tool in treating epidemics as immediately when a body is exposed to a meditation (driving attention with Breathing till Naval) in mass and anyone does a particular Vibration of a combination of Beej Akshar, immediately a particular set of bodies gets increased and acts as defense mechanisms (by creating strengthening and controlling Antigens) gets invoked. So we can connect with sounds or thoughts or vibrations (can call anything but unknown is performing some actions) which happens before Pregnancy and during pregnancy. The before pregnancy states are:*

*1: Ichha - Formation of Zygote*

*2: Kriya - Thoughts before formation of Zygote*

*3: Gyaan - Relationship of Zygote with Aatma*

*Thus immunity will actually happen before each of the 3 exists and only then the programming is explained inside the body.*

*1: 9 months journey*

*2: when exactly conception happens*

*Since these sounds play a vital role during pregnancy and only because of them a successful birth takes place, thus we call them Mother. As without them even our mother cannot take pregnancy successfully*

**ह्रीं श्रीं  
षीं ह्रीं क्लीं ल्लीं**

In contrast to this, the individuals having proportionate and properly nourished body with good mental endurance, are called as '**Vyadhi Ksham Sharirani**' (bodies which can resist the diseases) and **have good vyadhikshamatva** (immunity) to prevent and fight against the diseases. In these individuals, even the major diseases become minor due to good defensive power. [C.Su. 28 / 7] *So chanting these sounds created by the combination of these chakras in designated manners in our books of traditional wisdom is the master key to immunity from the Mantras. As also this process is certainly measurable.*

**Factors which contribute for vyadhikshamatva are :**

normal dosa, equilibrium state of dhatu, normal agni, patency of srotas etc. or factors which supports the equilibrium state of all physiological parameters. Innate immunity may be correlated to sahaja bala described in Ayurveda. Kalaja anad yuktikrita bala may be correlated to acquired immunity. The far most objective of *Ayurveda* is to prevent the disease. For prevention of diseases, Ayurveda had advocated the adherence to concepts like *dina charya* (Daily code of conduct), *ritu charya* (seasonal code of conduct), *sadvritta* (noble code of conduct), *Na vega dharan* (non suppression of natural urges) etc.

of disease (*vyadhi utpad pratibandhakatvam*). [C.Su. 28/7].

In modern science, immunity is defined as the ability of the body to recognize the harmful antigen and eliminate it through body defense system and by forming specific antibodies against the antigens.

According to **Ayurveda**, the power of body which decreases the damaging power of the disease and stops the genesis of the disease is known as **Vyadhikshamatva (Immunity)**. Dharam (Religion), Darshan (philosophy) and Ayurveda (medicine) were integral part in the early part of Indian civilization.

Religion recognized multiplicity of Gods, both good and evil. Philosophy accepted the influence of inanimate bodies such as sun, moon and stars on living bodies. Thus a co relation between these with health and disease was established since long in the past.

The need of different models emerged because of the changing Scenarios and depleting expert knowledge of one subject thus Past was Ayurveda which gave rise to Unani and which further transformed to Homoeopathy. But the present 19th & 20th century gave us Allopathy. So, despite that the knowledge was complete in Ayurveda yet due to non supportive nature of the royalty in India during the last 500 years, the knowledge bearers were constantly ignored which



resulted in loss of subject experts. Same happened to homoeopathy as well in comparison to Allopathy in the early days and still today. So we have merged all the three in one and worked an alternate model of BeejMantra Chikitsa which was a subset of Ayurveda. This subject had been very popular in past but due to non support given by the demonic theory, it has slowly become a Lost Science .

We raised a question as to whether there is some common thread among the divergent approaches of the three systems of medicine. That led us to enquiry into something more fundamental and taking place even prior to the doshas, miasms or symptoms, some intelligence that makes them to act in a particular manner or change their course.

On gleaning through ancient texts and their commentaries we struck at the power of sound and more particularly those particular sounds that could act as catalyst for electro-chemical action of body. The beejmantra, a particular sound or group of sounds may act as a key to unlock the power of thought of the body.

Even prior to Covid 19 we had tested the hypothesis in individual and group tests. The results confirmed the hypothesis that repeated sound of certain beejmantras stimulated electro-chemical action of body, and fought against diseases or their manifestation in a measurable manner. Further, the beejmantra sounds did improve various chakras or control centers in the body.

Resistance to diseases or immunity against diseases is of two kinds, i.e., the one which attenuates the manifested disease and the other prevents the manifestation of diseases.

The discipline of homoeopathy, "vital force dominates the human body in an unopposed and dynamic way"; disease processes are considered the consequence of a disturbance of this vital force. According to this doctrine, there are only three diseases: psora, syphilis and sycosis.

### Assumptions which work in invoking ShreemBeejMantra Meditation:

- 1: We are 3 in a body a: Sthool Sharir (Body) b: Sooksham Sharir (Manna)c: Karan Sharir ( Aatma)
- 2: Every particle bears intelligence and there is a cumulative intelligence (Karan Sharir) which governs the course of action of one single particle (Sthool Sharir & Sooksham Sharir)
- 3: What is Intelligence :  
Intelligence - Gyaan : One who seeks Relationship between Whatever exists inside the body (sthool Sharir & Sooksham Sharir) and whatever existing outside the body ( another Body, family, society, nation, Solar system, galaxy, milky way, universe - Cumulative Intelligence)

Ignorance - Agyaan : one who doesn't seek a relationship who considers two as separate

4: Our body produces Shukranu, Keetanu, Vichar (thought), thus thoughts are a reflection of Aatma (as the moment Aatma leaves are body our thought creating ability also diminishes.

5: from thoughts we have our thinking, from thinking we have our listening, from listening we get our speaking and thus the different body functions and body parts appear, so thought creates the brain (vedic inference) . This brain created the body. Thus the thought of the universe created multiple bodies and that thought was "*Ekoham Bahusyan*" to become from one to many. So the whole of universe is affecting our thoughts which is predicted by astrologers . But every particle bears intelligence is also applied on the Universe itself, So the point where whole of Universe Originates, Merges or Universe itself affects the course of action of our composite form ( Sthool sharir, Sooksham Sharir & Karan Sharir ).

So we can Say everything is Thought, this thought is the reflection of Universe .

Agent -( Thought), Host - (Thought), Environment - (Thought) thus the cumulative direction defines the manifestation of disease .

In other words, when we say Agyan is a Negative Thought and Gyaan is a positive thought, so the classification fiddles around Relationship - yes or no This Yes or No is represented for whom The Universe or Multiverse or Cosmos may be multiple expressions of our Consciousness, but definitely each particle ( matter) of that expression bears a cumulative intelligence.

So how that intelligence is connected to him or her bears the way one thinks.

Homoeopathy considers the same as Vital Force because of the original principles of Psychology in 18th Century where psychology was Science of Soul and Science was considered primarily as Scientia ( Knowledge) so Soul Science was considered as Vigyaan. But later the definitions were changed as it was conflicting with the precepts of the church.

However, the expression of Vital force was connected with Ayurved where the objection to Vital force in its pristine meaning was treated as *Agyaan* and was the basis of diseases platter *Vaat, Kaph, Pitta*

But the story did not end here. The goal of every medical system has been to provide rational treatment to the diseases. The basic effort of every medical system is to bring homeostasis (balance) with one's surroundings based on their medical philosophy to extend a healthy state to the sick and tackle diseases. So if Allopathy is based on Pathogens and fundamental purpose is Balance what are the other parameters as regards Pathogens

Recent outbreak of Covid 19 pandemic provided an opportunity to test the effectivity of beejmantra therapy as isolated or supportive therapy. As



mentioned above, the role of beejmantras in acting as catalyst for electro-chemical action in the body to fight against disease is proved. This when applied to benign subjects in the community resulted in increased immunity level, keeping them safe from the possible attack. The same when applied to asymptomatic carriers has resulted in their faster cure. However, the number of cases of full blown confirmed Covid 19 cases are limited as the patients are mostly under official regimented therapy as approved by ICMR. Still, the few on whom *beejmantra* recitation sound therapy has been applied have shown better results in the form of delayed aggravation or delayed mortality and have not shown any adverse results.

### Conclusion:

The thesis of *beejmantra chikitsa* goes to fill a gap between divergent causes of disease under the three prevalent therapies. It looks at the initial stage prior to the doshas, miasms or pathogens recognized by the three prevalent therapies. It looks into the intelligence of body cells of which body is made and its connection with the intelligence in the Universe. The intelligence of cells can be supported or directed by certain specific sounds known as *beejmantras*. The research so far made shows promising results. However, the science having been lost for centuries, more studies and empirical research is required to hone the science for better universal health. This is a small endeavour to find a key which uniformly applies to all the three therapies, when the humanity is struggling with new viruses and their mutations of which Covid 19 is not the last.

### ABBREVIATIONS

1. C.Su. – Charak sutrasthana
2. C.Sha. – Charak Sharir Sthana
3. A.S.Su. – Ashtang Sangraha Sutrasthana

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1. 'kqØ 'kksf.kr la;ksxs ;ks Hkosiks" k mRdV% izÑfrtkZ;rsuA & lq-'kk- 4%63  
The *Doṣa* (*vata*, *pitta* or *kapha*) which is expressed with dominance during fertilization ie contact of sperm and ovum in a couple manifests the *Prakṛiti* or Genetic Constitution of the particular offspring. – *SS.Sā* .4.63
2. nks"kkua'kf;rk fg , "kka nsg izÑfr mP;rsa & p-lw- 7%40  
The *Doṣa* specific constitution is called *Deha Prakṛiti*. – *CS.Su*.7.40
3. izÑfrukZe tUeej.kkUrjky Hkkfouh xHkkZoØkfUr dkysLodkj.kksæsd tfurk fufoZdkj dkj.khflFkfr%A & jloS'ksf"kd@ujflag Hkk"; The *Prakṛiti* is the product of the dominant manifestation of the respective humors during embryogenesis occurring in the period falling between birth and death. – *RVNarasimha bhāṣya*.
4. dk;kuka izÑfrkKZRok Lo:ika fØ;ka pjsr~A & lq-'kk- 4%96  
5 O;kf/k{kfeRoa O;kf/kcyfojksf/kRoa  
O;k;qRiknizfrCU/kdRofefr;kor~A & p-lw- 28%16 ij pØikf.k

Immune strength prevents a disease on one hand and also reduces the severity of an existing disease on the other hand. – *CS. Sū*. 28.16/Chakra Commentary 6 vksf% l³{kh;rs g;ksH;ks /kkqxzg.kkfu%l`re~AA & lq-lw- 15% 24 The above factors deplete immune strength. – *SS. Sū*.15.24

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