



Review Article

**PANCHMAKAAR FOR AUSHADHI IN MANTRACHIKITSA - A REVIEW**

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**ABSTRACT**

Ayurveda considers only 3 *Aushadhi Daivavyapashray* (taking refuge of your Aatma (soul)), *Yukti Vyapashraya* (how one can immediately bring relief to patient *Yukti* (idea)), *Sattvavajay* (purity of thoughts). *Daivavyapashraya Chikitsa* includes all *Mantra Chikitsa* in Ayurveda for healing *Doshas* caused due to past life *Karmas*. Our *Aatma* is *Drishta* of all our *Karmas* in a lifespan. *Aatma* is connected with *Parmatma*. Invocation of *Parmatma* is done through *Mantras*. *Mantra* is a broader term with its application under Vedic Texts, Tantrik Texts, *Tarka Shastra*, *Yagya & Tapa*. *Mantra* as a concept is often misunderstood that it only connected with *Tantra*. *Tantra* is not appreciated because of *Panch Makaan*. This review will highlight the Correct *Panchmakaan* and why so it was consumed as *Aushadhi*. Since *Mantra* is invocation of divine under different approach systems. The *Rishis* who were called *Mantra Drishta* highlights the importance of concept creation over language. This review will help in establishing the importance of *Panchmakaan* as *Aushadhi* for *Mantra Chikitsa* under Ayurveda for treatment of diseases/disorders. Removing confusion and pursue healthy spiritual journey is the purpose of this research paper. This controversial subject of *Panchmakar* was the major reason for avoiding spiritualist/*Tantriks* (those seeking path of spirituality). These misinterpretations created *Bhram* though it was supposed to connect with Brahma. *Panch Makaan's* were widely misunderstood and misinterpreted by all.

**INTRODUCTION**

Sridevduttji's<sup>[1]</sup> article on Aurobindo's Adhyatma Parak Veda Bhashya, while discussing the purpose behind the pursuit and practice of total yoga, refers to a letter written by Sri Aurobindo to Sri Motilal Roy as, "Lord Srikrishna has explained the real meaning of the Vedas to me. Not only that, he has even explained the new science of language (philology) and Human Development to me in such a way, that the evolutionary process of development of human language becomes clear and understandable. As a result a need for a new treatise for *Sanskrit Nirukta*

(Original Etymology- directive for interpreting and understanding the words in the Vedas), is felt for creation. He also explained about what is hidden in the *Upanishads*, which has not been brought forth till date, either by Indian scholars or by European scholars (richness of the Sanskrit language). Therefore, I will have to write commentary on the Vedas and Vedanta in such a way that it becomes clear and obvious, how all religions have actually originated from here. It will clearly get established how India is the Dharma Capital of the world, and safeguarding the world through *Sanatana Dharma* is the destiny of India. This highlights the purpose of education created by British were not allowing true meanings to flourish." Aurobindo's expertise over language and scientific mind created serious questions on the capabilities of all Indian and European experts of languages. This also raised question mark over the quality of translations of Sanskrit texts on *Vedas - Tantra - Tarka Shastra* as existed before 1950.

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## AIMS AND OBJECTIVES

To review the literature related to the concept of *Panch Makaan*. The objectives of this research paper are twofold, i.e., to dig out the ancient knowledge about *Panch makaan* as *Aushadhi* under *Mantra Chikitsa* that is used in different diseases and to remove the confusion about the meaning and connotation of five Ms in *Panch Makaan*.

## Methodology

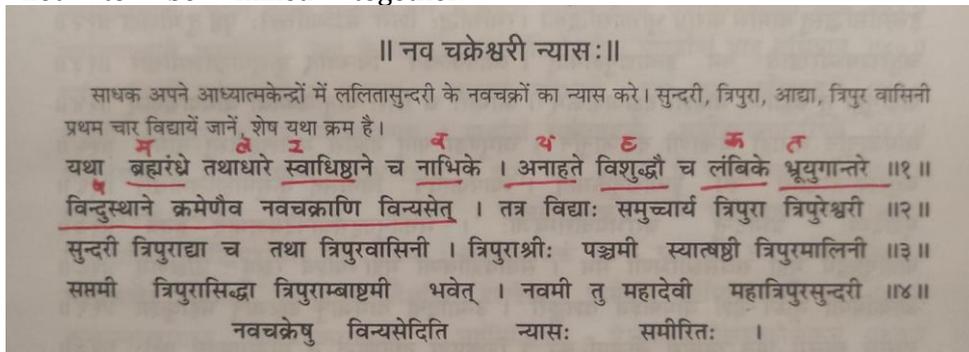
Reviews of Vedas and Ayurveda texts, electronic data base, and published researches have been carried out. Collection, compilation and deep analysis of the concept have been done.

The application of *Aastik* and *Nastik darshan* is not limited to Vedas only. It is philosophy that applies to *Tantra*, *Mantra*, *Yantra*, *Tarka*, *Yagya* and *Tapa* also. *Tantra* has broadly developed into 3 schools; 1. Hindu (*Aastik*) 2. Jain (*Nastik*) and 3. Baudh (*Nastik*). It has been observed that *Tantra*<sup>[2]</sup> is connected with Worship of *Kali*, *Mudra*, *Mantra*, *Mandal*, *Panchmakaan* etc. Thus a segregation was required in separating *Panchmakaan Aastik Darshan* from *Panch Makaan Nastik Darshan*. Since India was always under some kind of cultural invasion thus western authors continuously placed their commentaries in all our *Tantric* text and this created misinterpretations of *Veda*, *Tantra*, and *Tarka Shastra* and could not be stopped as Muslims or British or the Kings adopted Jain or Buddhism.<sup>[3]</sup> The biggest mistake committed were mixing Hindu *Veda*, *Tantra* and *Tantra* commentaries by Jain and Buddhist *Tantra* Experts. The inherent difference between the philosophy of *Astik* and *Nastik darshan* were supposed to be kept separated and not to be mixed together.

*Panchmakaan*<sup>[4]</sup>, also known as the five Ms, is the *Tantric* term for the five transgressive substances used in a *Tantric* practice of *Nastik Darshan*. These are *Madya* (alcohol), *Māmsa* (meat), *Matsya* (fish), *Mudrā* (pound grain), and *Maithuna* (sexual intercourse). Taboo-breaking elements are only practiced literally by "left-hand path" *Tantrics* (*Vāmācārins*), whereas "right-hand path" *Tantrics* (*Dakṣiṇāārins*) oppose these. The earliest *Panchmakaars* were *Mal*, *Mutra*, *Maas*, *Madira*, *Maithun* (later entry was *Matsya*) in the *Astik Darshan* context were actually *Mal*(*Ma*(*Sahastrar chakra* end-point) to *La* (*Muladhar Chakra* end-point)) which may be understood as *Sharir* (creation of body between 9 Chakras), *Mutra* was *Mudra Vigyan* (sign language), *Maas* was *Mantra*, *Madira* was *Madhu* (*Madhu Vidya* - universal consciousness) and *Maithun* which was originally *Mahavidya* (*Srishti Parak Gyaan*). The whole concept of 5Ms was jumbled by confusing *Vishwa Purush* (macro) for human body (micro). The curious important question that arises is that when someone knew that *Tantra* and *Panchmakaan*, are bad why still people followed it. It is because of the reason of treachery<sup>[5]</sup> and usage as medicine *Aushadhi* for diseases they suffered.

Common people were ignorant being unconcerned or unable to discriminate. Even to the present time people were not able to discriminate "*Saundaryalahari*" which has a description of 64 *Tantra* (31<sup>st</sup> *Shlok*), considered to be a treatise of Shankaracharya is not by the same person, Advaitguru Shankaracharya<sup>[6]</sup> who re-established vedic systems in India.

**Ma L** (*Ma* (*Sahastrar chakra* closed) to *La* (*Muladhar Chakra*)) *Sharir* (creation of body between 9 Chakras).



Thus there are 9 chakras as described in *Shreeyantra* where the *Pradhan* deity is *Lalita devi* and 9 chakras are there in our human body with *Brahmarandhra* as with sound *Ma* and *Muladhar chakra* with sound *La*. Thus the *Sharir* in between is *Ma L Sharir*. This is known as first *Makar* and sometimes known as *Matsya* also<sup>[7]</sup>. *MaL/Matsya* as *Aushadhi* and first *Makaan*.

*Tantra*<sup>[8]</sup>: are *Shiv Pranit* and are bifurcated into 3 parts as per *Vaarahi Tantra: Aagam, Yaamal & Mukhya Tantra* which describes the creation & destruction of universe, deities and their worship,

good deeds (what is considered under *Satkarma*), *Pusrascharan*, *Shatkarma Sadhan*, and 4 types of *Dhyaan Yoga* are *Aagam*.

*Srishtitvatva* (element which creates the universe), *Jyotish* (study of *Navagrah* and 27 constellations), *Nitya Kritya* (daily routines), *Krama* (order or sequence), *Sutra* (*Sangya, Paribhasha, Vidhi, Niyam, Atidesh, Adhikar*), *Varnabheda* (discrimination of *Varna*) and *Yugdharam* are known as *Yaamal*.

*Srishti, Laya, Mantra Nirnaya, Tirtha, Ashram Dharma, Kalpa, Jyotish Sansthan, Vratkatha, Shauch - Ashauch,*

*Stree - Purush Lakshan, Rajdharam, Daan Dharama, Yugdharama, Vyavahar and Aadhyatmik Niyam* description are known as *Mukhya Tantra*.

**Tapa<sup>[9]</sup>:** *Tapa ki sthiti mein rehne ka Bhaav*. As per *Tantra Tapa* is not *Tapasya*, *Brahmacharya* is *Tapasya*. One who is always keen on looking at the world as its source of creation is known as *Tapasvi*. As per *Srimadbhagwat<sup>[10]</sup>* Ta Pa -Ta Pa *Brahmaji* attempted creation of the universe and was not able to create, so he concentrated on his inner voice and heard Ta Pa twice . Pa was *Vayu Beej* and Ta was *Ashta beej* which has very elaborate meaning (in *Mantra Rahasya*) to have 8 *Beej* 1. *Guru* 2. *Kshakti* 3. *Rama* 4. *Kaam* 5. *Yoga* 6. *Teja* 7. *Kshanti* 8. *Raksha Beej*. So creation of universe by *Brahma* was like *Ashtabeej* into *Vayu Beej* and *Vayu* into *Ashta Beej* and finally everything into *Vayu Beej*. Which means everything in the space - universe possesses 8 *Beej* and each *Beej* has *Raksha Beej*. Every particle in the universe possesses the purpose of protection of other particles.

**Vedas<sup>[11]</sup>:** Etymologically *Veda* originated from 4 *Dhatu shabda* 1: *Vid (Gyaan)* 2. *Vid (Satta)* 3. *Vid (Labhe)* 4. *Vid (Vicharane)*. *Gyaan<sup>[12]</sup>* has a very unique meaning Jo Whatever falls inside the body and whatever falls outside the body, the relationship between the two is known as *Gyaan* and the relationship which connects us to divine source is known as *Agyaan*. *Mantra* term has multiple meanings under different Headings of *Veda, Tantra, Yagya, Tarka* and *Tapa*.

*"Mananat trayate yasmatasmanmantra udahrit:'*, *Manan, Chintan, Dhyan* resulting in freedom from pain, protection - brings security and cause of salvation and *Aanand* is known as *Mantra*. *"Manyate gyayate aatmadi yen"* *Aatma & Parmatma* invocation is also known as *Mantra*. *"Manyate vicharyate aatmadesho yen"* divine *Aadesh* through *Aatma* is also *Mantra*. *"Manyate satkriyante parampade sthithita devta:'* Good deeds - *Satkarya* which bring connection with higher energy through *Yagya* is also known as *Mantra*.

*"Mananam Vishwavigyaanam traanam sansar bandhanat|*

*Yatah: Karoti Sansiddho mantra ityuchyate tatah:"*

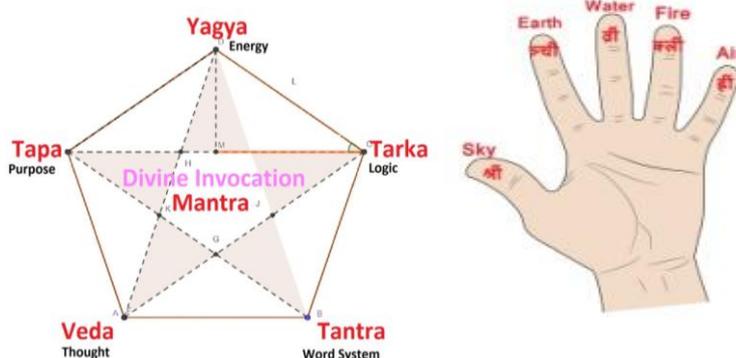
*Mantra* is a thought which triggers thinking on divine creation and thus ends diseases, disorders, pain, fear and protects at all times of life.

*"Mananat tatva rupa saya devasyamita tejasah:| Trayate Sarvadukhebhystasmanmantra itiritah trayate sarvadukhebhystasmanmantra itiritah:"*

*Mantra* is divine connection through thought, energy, sound, logic and *Samadhi* (meditation) and protects at every point of life. *"Mananaat trayate eti mantra:"* Thought which takes any one above *Sukh & Dukh* and brings purpose of life is *Mantra*. *"Prayogsamvetarthsmarika: mantra:"* *Yagya, Purashcharan, Havan, Samadhi - Japa* and *Tapa*, the connectors are also known as *Mantra*. *"Sadhaksadhansadhya vivek: Mantra:"* The prudence to distinguish between *Sadhana, Sadhak,* and Purpose is also known as *Mantra*. *"Sarve beejatmaka: Varna: Mantra: Gyeya shivatmika: "* All alphabets, seed *Mantra* for invocation of *Shiva* are known as *Mantra*. *"Mantra hi gupta vigyaan:"* Relationship which connects with divine and gives access to whole of unknown domain is known as *Mantra*. *Mantra Veerya<sup>[13]</sup>*

*Ath mantravinirman vidhanambhidhiyate|| Mantraveeryeshusidhanamitresham vishesh krita || Mantra ekakshara: pinda: kartryo dwayakshara: smrita: || Varnatrayam samarabhya navarnavadhi bijika: ||*

*Ekakshar mantra* is *Pinda*, Two *Akshar mantra* is *Kartari*, Three to nine *Akshar mantra* are *Beejmantra*, composed of 10 to 20 alphabets is *Mantra* and of more than 20 alphabets is *Malamantra*. So is *Mantra* family defined. Important question is what causes *Mantraveerya*. *Mantra* with *Sh* is known for carrying *Mantra veerya*. *Malamantra* are sometimes small and sometimes long. In *Yogini Hridya Tantra* there are 2 broad groups, small (*Laghu*) and large (*Brihad*). Upto 84 *Akshar mantra* are *Laghu* and more than that are *Brihadmalamantra*. At times they are very long like in *Durga Saptashati "Saavarni suryatanya"* to *"Saavarni Bhavitamanu:"* 700 *Shlok* is one *Malamantra*. *'Amantram Aksharam Naasti Naasti Mulam Anaushadham'*, there is no *Akshar* which is not a *mantra*, there is no plant which is not an *Aushadhi* (medicine), which means every *Akshar* leads to *Aushadhi*. Knowledge of *Aushadhi* and knowledge of *Mantra* is only possible under the guidance of an enlightened *Guru*. *Mantra* is the second *Makaar* as *Aushadhi*



*Mudra*<sup>[14]</sup> is a part of sign language, originally highlighted by Agastya Rishi. The 5 fingers represent five elements. Thumb finger sky, index finger earth, middle finger water, ring finger fire, little finger air. The disturbances in one or more of these five elements are the causes of diseases and imbalance of the mind. In order to bring equilibrium in the state of our body and mind we resort to yoga and its constituent part *Mudra Vigyan*. The nerve endings at the extremity (finger endpoints) have guiding, controlling or influencing power to calibrate the respective elements in the body. We can perform hundreds of *Mudras* and it depends on how the formation is performed with different fingers. *Mudra* plays a very significant role in improving and maintaining our health. Irrespective of age and gender, anyone can get the benefits from *Mudras*. *Mudras* are very helpful in maintaining equilibrium<sup>[15]</sup> in body. Thus, *Mudra* is an *Aushadhi*. In *Puranas* gods and goddesses are stated to possess different poses and in different hand *Mudras*. In Sanskrit literature the term *Mudra* has special meaning while in common parlance it means controlling, making stronger, a symbol used to keep something safe and secret bodily symbol used by *Yogini*. One of the meanings is also safeguard and strengthens; *Mudra* also means happiness, also stands for bliss.<sup>[16]</sup>

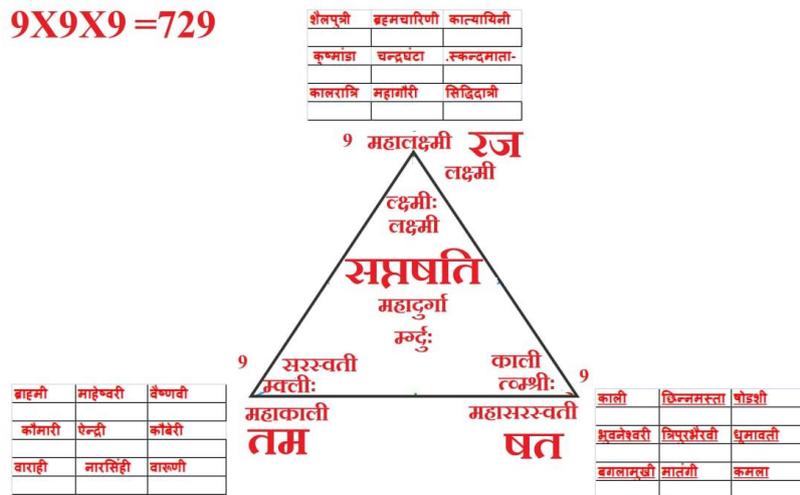
Important things regarding *Mudras Chikitsa* by gesture ought to be discontinued once one's health improves<sup>[17]</sup>.

*Mudra* helps to bring in equilibrium the state of body and mind; it helps in keeping body function as well as mind stable. Hence *Mudra* has great effect on

health thus it is to be treated as medicine *Aushadhi*. *Mudra* is third *Makaar*.

**Madhu Vidya:** In the *Rig Veda*, *Soma*, the Vedic symbol for deep spiritual truth, is addressed as *Madhu*, the nectar or ambrosia, the drink of Immortality sought by both *Devas* and men. It is believed that *Rishi Dadhichi* was a sage of Vedic repute (*Rig Veda* I.84.13: *Indro dadhicho Asthbir Vritranyapratishkuta:/ Jaghan navtirnav/*). *Rishi Kakshivana*, the sage of the *Rig Veda Sukta* 119 which is addressed to the Ashvins, in Mantra 9 tells us: *Utasya vann madhumanmakshikarpanmade somryashija huvanyati / Yuvam dadhicho man aa Vivasthos tha Shir: Prati Vaamshavyam Vadat*|| "The bee desirous of honey sang praise-song for you. *Aushij* in delight of *Soma* tells how *Dadhichi*, told you the secret of his mind after the head of his horse was cured."<sup>[18]</sup> This Brahman is the Atman, the very self of the seeker; nothing exists apart from it, everything is of the nature of everything.<sup>[19]</sup> This *Vidya* does not teach meditation on *Devas* but on *Brahman* who is also known by the names *Devas* are known; it is a *Brahma-vidya*.<sup>[20]</sup> The bondage that is experienced as individuals is due to the emphasis on individuality rather than the task, and independently on the cause which is organically connected by the same *Atman* that is present in both; the essence of the *Madhu-vidya* is the cosmic contemplation of the reality of *Prana* within and *Vayu* outside, and the correlation with the Universal Consciousness. Thus we can say *Madhu Vidya* as a core concept revolving around immortality through universal consciousness - so it is to be treated as an *Aushadhi* the fourth *Makaar* and not *Madya* (*Madira*).

9X9X9 = 729



**Mahavidya**<sup>[21]</sup>: The fifth *Makaar* is often confused as *Maithun* treating it to be human form of creation, whereas originally it is about the creation of the universe (*Srishti Parak gyan*). *Mahavidya* are a group of 9 Hindu *Tantric* goddesses, usually named in the following sequence:

*Kali* (*Parvati*), *Tripura Sundari* (*Lalita*), *Bhuvaneshvari* (*14 Lok Bhuvan*), *Chhinnamasta* (*Vajravairochaniya* - throat or *IDA*, *Pingala*, *Sushumna*

*goddess*), *Bhairavi* (*krishi kshakti*), *Dhumavati* (*Maithuni Kshakti*), *Bagalamukhi* (*goddess of immunity*), *Matangi* (also *Ganga* or *Akash Ganga*) and *Kamala* (*Mahakali* is sometimes known as one who is holding the lotus of creation). A fact epitomized by texts *Devi-Bhagavata Purana*, especially its last nine chapters (31-40) of the *seventh Skandha*, which are known as the *Devi Gita*, and soon became central texts of *Shaktism*. The *Mahavidyas* are considered *Tantric* in

nature, and are usually identified as *Kali*, The group of these 9 goddess comprises different aspects of creation of universe, first being Time - time holds the bubble. The bubble is the universe or *Brahmand* all 8 other goddess are helping the Goddess *Kali* in creation of Universe. Knowing each goddess generates divine powers in the individuals of health, wealth and education<sup>[22]</sup>. Thus *Mahavidya* is the 5<sup>th</sup> *Makaar* as *Aushadhi*.

## DISCUSSION

Points in favour of the topic: *Sharda Tilak* 11<sup>th</sup> century *Tantra granth* the specialty was the description of only 2 *Makaar Mantra* and *Mudra*<sup>[23]</sup>. *Devibhagwat* (11.1.25) *Tantra* which does not contradict with *Veda* is considered authentic but one which is contradictory is considered non authentic<sup>[24]</sup>. Initially Buddhist paid stress on *Ahinsa* but *Guhyasamaj* allowed consumption of *Maans* (meat) of elephant, horse, dog and human<sup>[25]</sup>. *Guhyasamajtantra* described *Siddhi* through *Pratyahar*, *Dhyaan*, *Pranayaam*, *Dharna*, *Anusmriti* and *Samadhi* whereas *Patanjali Yog Pradeep* had *Yam*, *Niyam*, *Aasan* that were excluded by *Guhyasamajtantra* because its emphasis was on *Yam* (*Ahinsa*, *Satya*, *Asteya*, *Brahmacharya*, *Aparigrah*), *Niyam* (*Shauch*, *Santosh*, *Tapa*, *Swadhyaya*, *Ishwarpranidhan*) which were not acceptable in Buddhism<sup>[26]</sup>. *Guhyasamaj shatkarma* *Shanti*, *Vashikaran*, *Stambhan*, *Vidweshan*, *Uchhatan*, *Maran*, were considered very cruel and inhuman.<sup>[27]</sup> *Guhyasamaj* also respected the *Guru* but in the vein expressed in *Sudharnav* pg 116 that true *Shishya* must offer his wife to the *Guru* and this will increase his *Punya* in the whole *Kula*<sup>[28]</sup>. *Panchmakaar* and its *Tantric Shiksha granth* created abnormal behaviour patterns especially amongst the financially weaker section of the society. Sir John Woodroff in principles of *Tantra* part 2 pg 9 said that in Vedic period and in *Mahabharat* the consumption of *Matsya*, *Madira*, *Maas*, and it is written in all *Puraan* and they had no discrimination between *Sura* and *Som*. Whereas *Shatpath Brahman* (5/1/5/28) says *Som satya*, *Shree* are *Prakash* and *Sura*, *Asatya*, is pain and discomfort<sup>[29]</sup>. This is just one example how the 5Ms of *Aastik Darshan* were confused and mixed up with *Nastik* practices. India was known for its power, valor, spirituality and above all, created roadmap for following *Dharma*. Spirituality was connected with *Chakras*, *Mudras*, *Mantras*, *Vidyas* and *Mahavidyas* but somehow due to cultural invasions under treacherous forms the knowledge got corrupted. Writing a translation of a Sanskrit text required lot of funds which were supported by Buddhist and Jain origin so it became very difficult for anyone to write content with 100% purity. Above all, for the last 2 centuries education was under British control, which had no history of physical, spiritual or logical investigation thus it became very

difficult to pave way for truth. The base for *Mantra Chikitsa* was held on 5 *Makaar* which was a simple tool to learn the subject of *Mantra Chikitsa* as described in *Ayurveda* under *Daivyapashraya Chikitsa*. It was felt that any attempt to reduce ultimate reality to words, categories and conventional logic would always end in paradox<sup>[30]</sup>- instead bodily and mental techniques such as breathing, visualization, postures (*Asana*), gestures (*Mudra*) and chanting (*Mantra*) were recommended. This focus on mind, body and soul believe the overlap as *Aushadhi* for *Mantra Chikitsa*. When a *Tantra* practitioner describes something, it is simply taken that it can be sensed within you, through the inward direction of attention. The subtler aspects of reality were not readily apparent to most people; instead, the careful cultivation of concentrated attention and maintenance of a clear mind were essential to detect them. *Mantra* almost all *Tantric* schools paid significant attention to mantras, especially "*Bija mantras*"<sup>[31]</sup>. It has been established that Sanskrit mantra repetition can induce brain changes. Some preliminary evidence suggests that the neuro-chemical asymmetries in the brain induced by *Mantra* chanting are language- dependent<sup>[32]</sup>. Hindu meditative practices would have different effects on brain structure, based on the differences in the metaphysics and goals that underlay the two traditions.

## CONCLUSION

In this brief review, we have discussed the five *Makaars* as correctly understood in Vedic *Aastik Darshan* as against 5 vices generally propagated as part of *Nastik Darshan* like Buddhism or Jainism, and further as 5 ways to be treated as *Aushadhi* 1. 9 *Chakras* (*MaL*) 2. *Mudras* 3. *Mantra* 4. *Madhu Vidya* (universal consciousness) 5. *Mahavidyua* (different aspects of creation and sustenance of the universe) are the 5 *Makaars* under *Veda*, *Tantra*, *Tarka*, *Yagya*, *Tapa* group of *Astik Darshan*. Thus an umbrella term for a collection of Indian philosophies and rituals emanating from the *Shaivite-Shakta* traditions of Hinduism, can be analyzed in a medicine perspective for dealing with emerging Mental Health Issues.

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