

The Use of Mantras in Traditional Health Treatment.

Sima Bhuyan

Assistant Professor

Assamese Department

Pandit Deendayal Upadhyaya Adarsha Mahavidyalaya, Dalgaon, Darrang, Assam;

Email simabhuyan2009@gmail.com

Introduction:

Proposed Topic of Discussion --The Use of Mantras in Traditional Health Treatment.

The literal meaning of the word 'mantra' means a chant used to worship a god or goddess. This is the meaning of the word 'mantra' found in the two Assamese dictionaries, namely Hemkosh and Saraighat. Etymologically Mantra is a secret conversation or repetition of some words in a rhythmic manner. On the other hand, the Tantra literature suggests that the word mantra is derived from two words-- 'Mon' and 'Troi'. In other words, the mantra is uttered secretly to save the mind and body from any disease or evil spirits. In simple sense, a mantra is one that protects both the body and the mind. The popular belief was that Mantras could remove any disease or misfortune along with application of meditation at the same time. In English, Mantra is defined by the word 'charm' which is related to magic.

Assam has a rich tradition of using mantras in folk life since ancient times to achieve various purposes. Among them, various mantras have been used in traditional medicine or traditional health care methods and practices. The very common and popular projection methods for using mantras such as in Burning, *Pani Katta* (symbolically cutting water), etc. or with the help of several other physical accessories. Mantras were used in various

treatments such as surgery, women health treatment (modern term gynaecology) and child health (modern term paediatrics). In other words, mantras have been used to treat various diseases ranging from common cold, fever and cough to wounds, cuts, acidity, diseases of pregnant women and children and various other common diseases of the nose, ears and eyes, diseases of the skin and upper body parts, etc. Before the development of modern medical science, people used to have belief on mantras for the treatment of diseases among other practices for a long period of time. It is essential to consider how mantras were used or how mantras worked in the cure of various diseases during a period before the spread the era of modern medicine. This paper mainly analyses how mantras were used in various fields of traditional medicine as well how mantras were performed in various functions for curing diseases as well to drive away evil spirit that conquers a human body, mind.

0.01 Objectives and Importance:

The main purpose of the study of the chosen topic is to consider various aspects of the application of mantras in traditional cure methods and to analyse how they could be effective. The discussion of the use of mantras in traditional beliefs of health treatment will give an insight into the customs, ideas, etc. of the Assamese folk society and folk life. This will also

give an idea of the relationship of mantras with folk life.

0.02 Scope and Methodology:

The scope of the study covers only the usage of mantras in treatment of diseases out of the vast fields of Assamese mantra literature. It covers the field of application of such mantras, the type of projection, the type of judgment, etc.

The field study method has been adopted to study the subject minutely. Oral interviews with resource persons and persons who provide information from various areas have been conducted. Both descriptive and analytical methods are used in the presentation of the topic.

0.03 Sources of Data:

The sources of information for analysis of this topic namely “Application of Mantras in Traditional Health treatment” are collected resources from field visit in Assam. The collected resources include books on mantra, textbooks, magazines, internet etc.

1.00 Mantra Literature: Brief Introductory Highlights:

It is difficult to define mantra or mantra literature with a specific definition. Mantras are words that are projected through correct pronunciation, recitation, retaining breathing etc. to accomplish some specific purposes and on various rituals. The segment of literature that deals with Mantras is called mantra literature. The definition of mantra literature gives an idea of its characteristics. The main characteristics of mantras are its secrecy and obscurantism, and the dependence on sound. The history of mantras shows that mantras have been in use since ancient times. Although it is not possible to date

the origin of magic spells (English name closer to mantra) exactly, the use of magical spells in Egypt dates back to 3000 BC. Since ancient times, it has been believed that the main cause of various misfortunes in human life or diseases, etc. is due to dissatisfaction or anger of the gods and goddesses. Therefore, mantras are the ultimate solace for people. Mantras were developed slowly at first orally to appease the particular gods and goddesses or forces. The concept of mantras developed further in the Vedic period. Mantras were also used in the great epic period. There are many accounts of throwing of various enchanted arrows in warfare and sometimes to perform a wonder by using infallible arrows and the use of Brahmastras on the battlefield.

The ancient Assam was famous as a land of magic. Tantra-Mantra was a part and parcel of the social and cultural life of people in ancient Kamrup. The travellers who visited Assam at various times mentions in their travel notes about the high practice of Tantra- mantra prevalent in ancient Kamrup or Assam. Ancient Kamrup enchanted the travellers not with their cultural heritage but with the intangible properties of tantra-mantra. It is worth mentioning that there are books in Assamese literature which have mention about the practice of Tantra-Mantra in Assam. The books are Banikanta Kakati's “Purani Kamrup Dharma Dhara” and Birinchi Kumar Barua's “ The Cultural History of Assam”. Banikanta Kakati mentions while telling about the merit of Abhinavgupta's socery(wizardry)---

“The kingdom of Kamrup has been famous for its black magic (witchcraft) since the time of history. This fame is not only confined to the common class of

foreigners, but also in pan India literature and history there is mention about it, the black magic of Kamrup.”

(Kakati. Page; 204)

To prove this statement, Kakati presents the charit puthis of the Advaita Shankaracharya of South India and the two Sikh Gurus of Western India. He has also mentioned about the Mughal history of Central India. He mentions the story of Abhinavagupta who fails in a debate with Shankaracharya and this cause Sankaracharya to suffer from the disease of an anal fistula. Besides Banikanta Kakati's book, there are many other sources of information and descriptions on this subject. For example, Shankaracharya, who came to Assam in the ninth century AD, or the Mughal emperor or Senapati who invaded Assam were harassed by mantras and Ram Singh left Assam saying that Assam is a land of tantra-mantras. Birinchi Kumar Baruah had a very high view regarding the development of Assamese mantra literature as:

“There are contributions of the Atharva Veda, the Buddhist as well Hindu Tantra scriptures and tribal beliefs to the development of mantras.” (Barua. p. 140)

There are many mantras in the society of Assam as in other parts of India. Mantras are also available in Sanskrit, Assamese and various tribal languages. It is believed that mantras have been in use since before the fully developed form of the Assamese language and literature or since the oral era. Old Kamrup was famous for its tantra-mantras. There are several oral legends and references found in various books as evidence of the strong practical position of mantras in Assamese society. The Assamese mantra literature has gained

a distinct identity from the mantras of other languages due to its distinctive characteristics.

There are two main aspects to Assamese mantra literature — the practical or application aspect and the literary aspect. There is a vast field of application of Assamese mantra literature. Mantras are used to achieve both good and bad purposes. In addition to house protection, crop protection, wealth increase, love, etc., good mantras are used in various fields such as weaving, fishing, returning people when they run away, catching thieves, beauty treatments, exorcism, enchantment, hypnosis, etc. Similarly, evil mantras are used for some ill purposes such as increasing enemies, increasing diseases, increasing quarrels, etc.. Notably, most of the Su- mantras are used in medicine. There is a predominance of Sanskrit-driven words, spoken and indigenous words along with some meaningless words such as Kong, Khong. Hring. Fhot Kling etc. in Assamese mantra literature. Therefore, Mantra literature bears a rich legacy of the medieval Assamese literature inheriting the literary characteristics of that period. Although the creation of meaningful literature is not the real purpose of the mantra, some literary characteristics are spontaneously preserved in the mantra. However, mantra literature occupied an important place in the religious, literary and cultural traditions of Assam.

2.00 Use of Mantras in Traditional Health Treatment:

Mantras are used in almost all aspects of human life. These include home care, health care, good will and fortune, courtship, beauty care, etc., as well as various areas of practical life. It is worth

mentioning that most of the mantras used in the field of Sumantra in Assamese mantra literature are about health treatment and cure. In addition to common diseases such as fever, cough, headache, abdominal pain, etc., mantras are also used to treat diseases based on popular beliefs such as driving away evil spirit, ghost possession in human body, unrest stomach due to ghost sickness, etc. A discussion of the practical areas of medical mantras, methods of projection are given below:

2.01 Application of Health Cure Mantras as a Wide Area

There is a vast field of mantras used in traditional health treatment. Most of the eight types of treatment in the ancient Ayurveda scriptures belong to the Assamese mantra literature. These eight types of medicine of Ayurveda are *Sailya Sikitsha*, *Shalkya Tantra*, *Graha Tantra*, *Sishur Sikitsha*, *Agad Tantra*, *Kaya Sikitsha*, *Rashayan Tantra* and *Bazzikaran Tantra*. All these types of health mantras were once available in the Assamese mantra literature. However, although mantras on fertility tantra were once available, they cannot be collected at present. Mantras were once used to treat sexually transmitted diseases of both men and women. Similarly, physical medicine is also available in mantra literature. Mantras are also used to treat various diseases along with medicines. There are many herbal medicines that were used to treat the body along with mantras. This is how various diseases of animals and humans are treated. Mantras are available in Assamese mantra literature for all kinds of treatments ranging from headaches, stomach pain to animal bites, diarrhoea of animals, etc. Some popular mantra treatments are discussed below:

Sailya Sikitsha (Modern Term Surgery):

Sailya mantras include various surgical diseases such as death in the womb or at birth, bandaging mantras, childbirth mantras, mantras for curing burning and wounds or cuts and preventing blood clots, etc. The method of application of these mantras varies from region to region.

Mantras for Preventing the Death of a Child in the womb:

Mantras were widely used in curing the diseases of pregnant women. Some witch doctor (those who practice black magic or witchcraft) give mantra string, others give amulets or recommend cutting off (known as *pani kata* in Assamese) water symbolically to prevent the death of the child in the womb. According to the “Brihat Vaidyasara Mantra Puthi”, it is believed that the mantra "Oan, Kring, Krong, Hong, Hing, Kring, Kroy, Hri, Bhok, Bhok, Kota, Sri Sri Shraha" is written on Bhurjapatra (tough outer skin of a tree trunk) with guruchuna (a yellow colour made from the bile of cow) and attached to the ears or arms of the mother to ward off evil eyes and for good will of child in the mother's womb.

Mantra for Cure Burning:

It is also believed that some mantras can be used to treat burns. When someone is burnt by fire, the following mantra is applied....

Rame faille khor
Lakshmane jalile jui
Seetai pani dhali thake
Jene tene hui
Lankar agni hanumantai khai
Mukhar agni mukhe numay

It is believed that repeated recitation of this mantra reduces the spread of fire and cure the burning areas.

(Data Provided by: Jeuti Gogoi)

Those who practice witchcraft or a witch doctor chants the burnt mantra three times and applies lime water and coconut oil to the burnt area. Coconut oil is considered to be beneficial for burns. Therefore, the patient is able to get relief by using coconut oil given with mantras. It is believed that the result of this mantra is achieved through the effective application of projection method as well as the techniques of using some supernatural elements.

Mantra to Treat Cuts and Wounds

Cuts and Wounds were very common diseases in earlier days. Various mantras were used to cure cuts. Among them, this mantra is used to heal cuts or wounds on the body.

Har har hana bikh

Saukhasthi rog

Har bikh har

Amukar hakalu bikh jaru

Paani uthi par

(Collection: Junu Dutta)

This mantra should be chanted and mustard oil should be applied to the cut. This will help to heal as well recover from wounds. Sometimes the stem of the betel leaf rubbed with mustard oil and was used at any small wounds.

Mantras for Childbirth

There are many different types of childbirth mantras used in Assamese society to solve problems of pregnant women. Such mantras include mantras for binding the body to save from evil spirit,

mantras for preventing death in the womb or at birth, mantras for happy delivery, etc.

(Bar Bejali. P. 13)

It is customary to apply this mantra by mixing honey with half a cow's hot milk and let it for the mother to drink it. Warm milk and honey are very good food items for pregnant women. Therefore, this mantra is performed in a certain tune and rhythm while giving milk so that the mother can get strength

from the milk and become mentally stronger by listening to the mantra. This food items were provided with chanting mantras for happy childbirth.

Shalkya Tantra:

(Mantras for Eye diseases, tooth decay, tongue enlargement, etc.)

The therapeutic mantras of Shalkya Tantra, one of the forms of Ayurvedic medicine, are also within the umbrella of the practical field of Assamese mantra literature. Mantras for various types of eye diseases mantras as well for dental diseases and tongue diseases are also available in Assamese mantra literature.

Chakshushul Mantra :

Xul Xul mahaxul

Anadi dile aadi mul

Amukar chaku xul jarisu paani uthi por

(Collection: Jyoti Gogoi)

The mantra is chanted by the witch doctor with a clean cotton cloth or gomocha placed around the eyes. It is believed that repeated recitation of the mantra will eventually cure cataracts.

Mantra to get rid of Alveolar Swelling

If alveolar ridge of the tongue swells, it is treated with mantras. It is believed that burning the tip of an incense stick and

inserting it into the mouth will relieve the growth of alveolar swelling.

Some chant this mantra by blowing in their mouths and others by beating their bodies with clothes or *Biholongni* (fern) stems.

It is believed that taking three sticks of Ullu and using it five times with chanted mantras will cure tooth decay or taking out germs from a tooth.

Graha Treatment:

Graha Treatment can be described as a form of mental illness treatment. The folk people were ignorant about the causes of mental illness. Therefore, when ordinary people see abnormal behaviour, they begin to treat it with mantras, saying that it is caused by ghosts or evil forces. There are many mantras used in Assamese mantra literature as part of Graha Sikitsha. Among such mantras, ghosts and planets have been used to relieve them from evil spirit. It is said that chanting this mantra twenty times removes the evils or evil deities. Mantras are used to ward off ghosts and spirits by throwing dolls, burning mustard oil in the fire or beating the person with a stick of water hydro pepper. Some witches also use enchanted amulets or instruments to expel ghosts. Here is a mantra to cure ghosts, spirits, witches which conquer a human body, etc.

The witch doctor sings a long mantra as if he is fighting against the ghost. Many witches beat the patient with poisonous spells until he becomes unconscious. Finally, the ghost leaves the human body by throwing away a palm tree or other objects as a sign of departure. Different people use spells to remove ghosts in different forms. Some are long prose mantras and others are seed mantras is

seen to be applied. A seed mantra to expel demons is as follows:

Rudraya Chakreshwaraya Hunghung Hung
Phat Phat Swaha.

It is believed that chanting this mantra one hundred and eight times and sprinkling seed of mustard oil on the body of the patient will cure the ghosts. It is said that chanting this mantra twenty times removes the evils of planets or evil deities.

Mantras for Child Diseases

Mantras to Prevent Morkuchia, and Baby's cry, etc. The treatment of children's diseases is also within the scope of application of Assamese mantra literature. Some Mantras were used for preventing frequent cry of baby. such as "Ram Naam Hong Kong Kong Khong Gong Phong Phong Wring Wring Hring Hring" to cure the evil of crying children.

This above mantra is written on Bhujapatra (outer tough skin of the tree trunk) with Gorochana(a yellow colour made from the bile of the cow) and placed in an amulet and worn around the neck.

Mantras can also be applied if the baby is frequently vomiting or crying a lot. It is customary to take seven long strands of white thread in the same measurement by saying 'Vishnu Namah' Then take the rope and tie three knots in the name of Vishnu, one knot in the name of Indra, one in the name of Agni and one in the name of Yasha. In addition, after mentioning the names of vampires, Dangoria(a traditional ghost of Assam) Gorokhia (cowherd), Kheta(traditional ghost of Assam) etc., a knot should be placed in the name of the person whose name is mentioned at the very end. If you don't want to name the baby, you can take the name of the mother or father and say 'Someone's daughter or

son' Finally, put the rope around the baby's neck.

(Collection: Anjumani Bhuyan)

Morkuchia Mantra: It is also believed that mantras are applied to cure children's morkuchia (A wasting disease of the baby which is fatal). This was used to make them healthy and strong.

Take this Mantra —

Garbhar lalita garbhar thit

Kaar garbhat loli bax

Om hrinh hring swaha.

(Collection: Anjumani Bhuyan)

This is how the mantra is applied by pouring water. There are many beliefs to prevent children from urinating in bed using some mantras along with some properties, one of these is a fish namely Mutura in Assamese. The fish is burnt to apply the mantra and sometimes this is allowed to eat. The Saturday and Tuesday is lucky to chant this mantra.

Agad Tantra

(To Cure snake bite, scorpion bite, centipede bite, Tiger bite, etc)

The treatment for various diseases under Agad Tantra of India's ancient medical system, Ayurveda also belongs to the affective field of Assamese mantra literature.

Agad Tantra

Snake bites: Mantras used in case of snake bites have been used in different forms in each place. Some use long mantras while others use short mantras. There is a rule of chanting mantras and taking seven or nine roots of the bihalangi(Fern) and using them twenty-

one times. On the snake bite wounds three times Phoo (blowing air outside with lips) is used. The person who applies the mantra should also protect himself with the mantras. The *Bandhani* mantra that is used for protecting from snake bite is as follows.....

Meru giri parbat lukay

Tehe mor gaathi xukay

Haak anadir daak

Amukir gaa bandhilu

Riju hoy a thak

(Collection _ Jeuti Gogoi)

Singing in this way, the bind himself with the binding mantra. When applying the mantra, he beats himself with a sticks of hydro pepper. Sometimes new bell metal Some doctors use new bell metal dish to treat snake venom.

Mantras to cure Scorpion Bite

It is believed that if a scorpion bites , it can be cured by chanting a mantra

Om ollah ollah tollah hring hring phoo

By singing twelve times and uttering Phoo (blowing air outside with the lips) thirty-two times this mantra is chanted. Sometimes hair is rubbed on the affected area. Many people still try to heal scorpion bite by tearing it with their hair as a first aid. Repeatedly rubbing the ends of the hair in this way makes it easier to get rid of the small stings. Sometimes onions, bamboo shoots are also used by chanting mantras.

Centipede Bite

The mantra is said to heal the centipede bite along with using the flower paste of Spanish cherry (Bakul phool in Assamese) and applying them to the affected area..

Rasayan Tantra

(Preventive Treatment)

Ga Bandhani Mantra : Mantras for preventive medicine are also found in Assamese mantra literature. An example of this is the Ga Bandhani Mantra. This mantra is used to protect the body from any diseases and evil forces.

Victory Mantra

There are also mantras to achieve victory everywhere: This mantra of victory is chanted to stay away from all evils and misfortunes as well to attain success.

Om kring kring hring hring dah dah pas pas.

The Beej mantra should be written on a piece of bhujapatra (outer tough skin of the tree trunk) with Gorochuna (yellow colour made from cow's bile) and placed in an amulet made from eight metals. The man had been fasting since the day before of wearing it.

2.02 Method of Projection of mantras used for Treatment

Having discussed how mantras are used in traditional treatment we have come to conclusion that mantras were widely used in treatment. The discussion also gave some ideas about the method of projection of mantras. It is noteworthy that the method of applying these mantras varies from place to place or from person to person. Although the methods are different, secrecy and conservatism are equally emphasized everywhere when applying the mantras. In addition, it is believed that mantras have meaning only if they are used through certain rules and regulations. This applies to mantras used in other fields as well as medical mantras. However, when applying mantras, equal

emphasis is placed on the projection of the mantra as well as the application of physical attachments. The projection of the mantra emphasizes repetition, breathing, melody, correct pronunciation, etc. Some mantras are recited by the mouth in an inaudible voice. Some other mantras are read aloud. Similarly, emphasis is placed on proper breathing and pronunciation in the projection of Beej mantras like Om Hring Kring etc. It is believed that the slightest variation in this does not give the mantra any quality. The use of physical accessories is almost essential in the application of medical mantras. In most cases, leaves, flowers, roots, branches, etc. of herbs are used. It is worth mentioning that most of the mantras use *Bihalangi* or *Bihu Dhekia* in the Jara- Fuka. Overall, such mantras could be achieved through the use of proper projection methods and appropriate physical accessories.

Practical Aspects of Folk- Healing Mantras:

Assamese mantra literature was once able to perform successfully in various aspects of folk society. When we consider how the mantra worked in practice, it can be seen that various factors are involved. Along with the literary text of the mantra, a mantra worked successfully in practice due to the combination of several other factors. In other words, just as correct projection plays an important role in the type of mantra, so does the method of its application.

Further consideration shows that the belief of the people in mantras, psychological reasons, the proper utterance of sounds, the use of proper physical attachments, etc. enabled the witch to accomplish their practical effects. This has already been mentioned above. In addition, it is said that

mantras are meaningful if they are recited with the right pronunciation, recitation and breathing in and out in the right place. The act of reciting the mantra in this way is able to fascinate the person who is diagnosed with the mantra and bind him in a special entrancing trap. Forgetting himself, he spends that special time just listening to the mantra. Just as music therapy is now thought to relieve mental distress, anxiety, etc., there is no doubt that mantras can work as a therapy in many ways. Furthermore, although many mantras may seem to be a collection of meaningless words, in reality each of these seemingly meaningless words has its own significance in its own place. Even the slightest sound is considered equally important in the mantra. There is no need to give a scientific explanation for the word 'OM' which is frequently uttered in yoga practice. It should be noted that the word Om is uttered at the beginning of most mantras. Many mantras also found meaning with the use of proper physical accessories. For this reason, it is also known that the mouth-breaking mantra is practically effective. In some places, lime water is poured to break the mouth. Lime water cleanses the stomach. Some witches use a mantra to give a piece of ginger to eat. In some places, other things with medicinal properties are given to eat. Therefore, the use of medicinal plants and others used as physical accessories can be thought to contribute greatly to the successful application of the mantra. Similarly, the method of applying the mantra to keep blood from a cut is to apply the mantra by pressing the thumb firmly on the cut. There are many ways in which you can press the cut and chant mantras for a long time to stop the bleeding.

Similarly, if a fish gets stuck in the neck, a mantra is chanted by rubbing a comb around the neck. Again, Bhimkall (a banana available in Assam) is given to eat to remove the bones of a fish. This mantra is also known to have been successfully applied in folk life at one time. It is believed that the mantras were able to achieve their effects in a good combination of the two due to the proper method of reciting the mantras.

Some mantras are used quite cleverly. Therefore, such mantras were once easily solved. For example, in the mantra for catching thieves, this mantra is chanted.

"If Vishvakarma shakes the husking pedal, religion shakes the rice sitting there, if that rice is bowled, the thief's throat is broken."

Naturally, the gods Vishwakarma, Dharma and others have a high place in the folk mind. The suspect is scared that if he eats the rice heaped out by that god would have his throat slit. So, the thief will not swallow the rice for fear of being caught and that is how the thief will be caught. Therefore, such mantras are also likely to be fulfilled with the help of application methods.

In many cases, faith works like a panacea in tantra. The relationship between body and mind has been discussed in various ways since ancient times. Medical research has shown that the functions of the nervous system and endocrine glands affect mental states in various ways. These studies have shown that many physical illnesses are caused by mental causes.

Therefore, many people think that treatment or rituals with the help of tantra,

Jara- Fuka have an effect on the mental world and have healed them. Just as many people feel cured of their illnesses without taking medicine, a believer in tantra feels cured of their illnesses as soon as they go to the Bej (who practises tantra mantra or black magic). In fact, mantras can be thought to have a profound effect on the mental

aspect of a person. Therefore, people are saved from their problems by drinking water, taking mustard and wearing ropes by chanting mantras with a little one or two lines of sentences.

This belief in mantras sometimes changes the mental state and makes it possible to solve problems. In this way Mantras used in health care could have practical applications.

Conclusion:

The discussion shows that the Assamese mantra literature covers a large part of traditional medicine. Mantras treat various diseases, both large and small, in Assamese mantra literature. The following are the important aspects that can be reached after discussing this topic in conclusion form.

Decision:

a. Mantra literature has an important place in the religious, social, cultural and literary traditions of Assam. Mantras were used to achieve various practical purposes. There were also various medical mantras.

b. Diagnostic mantras have been found in almost every field of folk medicine. All the eight types of mantras of the ancient Ayurvedic scriptures such as Shalya Chikitsa, Shalak Tantra, Urdhanga

Chikitsa, Agad Tantra etc. are available in Assamese mantra literature.

c. Like other mantras, projection plays an important role in the application of medical mantras. It is believed that mantras have meaning in the proper application of melody, pronunciation, recitation, breathing, etc.

d. The use of physical accessories is essential in most traditional medicine mantras. These mantras are used by burning, cutting water, giving amulets, giving doles or ropes, and giving various medicinal plants, leaves and flowers to eat as medicines. There is a widespread use of biholongni (fern--scientific name water pepper) in Jara Phuka.

e. The use of mantras are practical due to popular beliefs, psychological reasons, soundness of mantras, application of proper physical attachments, etc Many medical mantras were able to accomplish the task in terms of direction.

f. Mantras are available in folklore for everything from minor watery fever, abdominal pain, burns, snake bites, etc. to accidents. This reflects the deep relationship of mantras with folk life and therefore mantra literature is not limited to the practical aspects based on the beliefs of folk life but also as a cultural tradition.

Conclusion:

Here is a brief analysis of the topic entitled; “The Use of Mantras in Traditional Treatment and Their Types” Although some aspects of the health care of the mantra were discussed in detail, many aspects were omitted due to limited

scope. Certainly, there is room for systematic and extensive study.

Bibliography mentioned:

Baruah, Birinchi Kumar. *Asamar Loko Sanskriti*. Guwahati Ð bina Library, 1996. Published, Page 140

Neog, Maheswar. ed. *Banikanta Kakati Rachanawali* Ð Loyars bbook stal, Ghy, 2015. Print page 240

Nath, R.M. *The back-Ground of Assamese Culture*. Shillong Ð A.K. Nath, 1948. Print..

Nath, R.M. *The back-Ground of Assamese Culture*. Shillong Ð A.K. Nath, 1948. Print.

Neog, Maheswar. ed. *Banikanta Kakati Rachanawali* Ð Loyars bbook stal, Ghy, 2015. Print

b. Supporting Bibliography:

Gogoi Leela. *Asamar Loka Sahityar Ruprekha*. Dirugarh Ð Banalata Ð 2007. Published.

Goswami, Prafulladutta. *Asamiya Jana Sahitya*. Paanbazar Ð Guwahati_Bani Prakash Ð 1948. Published.

Baruah, Birinchi Kumar. *Asamar Loko Sanskriti*. Guwahati Ð bina Library, 1996. Published

Barua K. L. *Early History of Kamrupa*. Shillong Ð K.L. Barua, 1933. Print.

Bhat, M. S. *Vedic Tantrism : A study of Rgvidhana of Saunaka with Text and Translation*. Delhi Ð Motilal Banarsidass, 1987. Print.

Chattopadhyaya Debiprasad *A Study in ancient Indian Materialism*. New Delhi Ð Peoples Publishing House Private Limited, 1959. Print.

Chittattukalam, Kuriala. *Culture & Religions of Assam*. New Delhi Ð Omsons Publications, 2002 1st Print.

Goswami, PraphullaDatta. *Flok-Literature of Assam : An Introuductory Survey*. Guwahati Ð Government of Assam in the Department of Historical and Antiquarian Studies, 1965. 2nd Print..

Gupta, Nilanjana. ed. *Cultural Studies*. Jawahar Nagar, Delhi Ð Worldvie a Publication, 2004. Print.

Krishnamurti, S. *Mantra*. Chennai Ð Zion Printers, 2004. Print.