CORONA IN INDIAN EPICS

Balaji Deekshitulu P V
Homeopathy Doctor and Counseling Psychologist, Sri Balaji Homeo Clinic, Hindu Priest, SKV Temple, Vice-Prisident, Indian Redcross society

ABSTRACT

This corona disease was mentioned in Indian mythology a few thousand years ago, the article are explained the corona virus features, how it spreads, where and how to control it, mentioned Indian epics.

Keywords: Corona and Indian Epics

*Correspondence to Author: Balaji Deekshitulu P V
Homeopathy Doctor and Counseling Psychologist, Sri Balaji Homeo Clinic, Hindu Priest, SKV Temple, Vice-Prisident, Indian Redcross society

How to cite this article:
Balaji Deekshitulu P V. CORONA IN INDIAN EPICS. International Journal of Archaeological Research, 2020,2:3

Website: https://escipub.com/
This corona disease was mentioned in Indian mythology a few thousand years ago in a book called Yoga Vasishtha, Yoga Vasishtha describes a Virus named Karkati which attacks Lungs, Heart, Liver causing piercing pain and Death (similar to Coronavirus or Covid-19, H1N1, SARS etc…). Vasishtha Geeta or Yoga Vasishtha is the content revealed by sage Vasishtha to Lord Rama, when the latter was depressed after seeing the sorrow in this world.

Centuries ago, Rama who was also born in Ikshvaku dynasty and after completing formal education, he wanted to understand the needs and real life situations of his citizens before becoming king.

Rama wandered in his Ayodhya kingdom, disguised as a common man and found similar scenes. He was disturbed by the sickness, old age, deaths, sorrows of his people. He return and remained depressed for many days. When sage Viswamitra wanted Rama to come and protect his hermitage from demons like TaaTaki, king Dasaratha calls out for Rama who does not show any interest in daily activities. To answer his questions about creation cycles, Vasishtha narrates a series of verses, which were later complied as Vasishtha Geeta or Yoga Vasishtha. Listening to this, Rama comes out of his depression.

A Rakshasi (monster) lived on the northern slopes of the Himalayas and was called Karkati. She was known by two names Visoochika and Anyaayabaadhika. Vulcan eyed, Collyreum dark, she looked like a mountain-size doll. Because of her immense body and limbs, her appetite was never satiated like ever hungry ocean fire.

She was always worried about her never satisfied palate and stomach. Her mind was always occupied by the thought about her hunger and the ways to satisfy it. It is as if her mind became her body.

During one of her hungry moments she thought ‘If I consume all the people, my hunger may be quenched. It is like a sea drawing all the rivers into it. But is it proper to do so? Many of the people are protected by gods because of their worship and prayers.

How can I put them into trouble. I shall do immense penance and become griefless with concentrated mind.

One can obtain the most difficult, unattainable things with penance.' With this thought she performed severe penance and Lord Brahma, the creator, appeared before her. She thinks that ‘In order to assuage my ever-increasing fire, if I transform myself into the form of an Jeeva-Suchika (living needle or pain causing virus). I can enter into the bodies of all in the world and consume as much food as I require.' Lord Brahma grants her boon that she becomes Visoochika (living being causing needle piercing like pain) and shall afflict those who feed themselves on unwholesome food, who betake themselves to vicious courses, who are ignorant or ferocious, who live in insanitary places, and who are wicked. You shall mingle with Prana Vayu in the heart and afflicting people with the diseases Padma (related to heart and lungs), Pleeha (related to spleen) and others shall be (the disease) Visoochika.

You shall enter both Saguna and Nirguna people. But in the case of entry in Saguna men, to remedy the above disease, the following Mantras will have to be uttered:

**Mantra to cure Viral Diseases (Corona, Swineflu, Cholera etc)**

ॐ हो हीं श्रीं राम विष्णुशक्त्येः नमो भगवती विष्णुशचिति एही

एनां हर हर दह दह हन पच पच मथ मथ उत्सादय
उत्सादय दरे कुँ कुँ स्वाहा।

विषूिचके त्िां हिमवन्नतम च्छ गच्छ, औवसार
चन्रमण्डलम गतोसी स्वाहा।

Translation: Oh Vishnu Sakti, fit to be worshipped, prostrations to you; please come here, take her, take her (Visoochika); burn her, burn her; kill her, kill her; cook her, cook her;
churn her, churn her; destroy her, destroy her; drive her, drive her; Oh Visoochika, go away to the Himalayas; oh the essence of Jivas, you are of (or go to) the sphere of the moon.

Method to use this Mantra: The reciter of the above Mantra should get it written on the left hand (with left hand of another reciter) and he and should pass it (the left hand) over the body of the diseased person. Then he should contemplate upon Karkati, who is crushed with the pestle of the Mantra and hence angry, as having departed for the Himalayas. Then he should regard the diseased person as bathing in the ambrosia of the moon and as free from diseases, mental or physical. Being pure and having duly performed Achamana (sipping water) with all his senses under perfect control, he will destroy all Vishuchikas through the due performance of the above mentioned means. Visoochika was radiant and was as subtle as the aroma of flowers. Dependent upon the life-force of others, she was devoted to her own work. With her twofold form of Sucika and Visucika, the demoness roamed the world afflicting all the people.

Visoochika had her numerous hiding places. Among them were: dust and dirt on the ground, (unclean) fingers, threads of cloth, within one’s body in the muscles, dirty skin covered with dust, unclean furrows on the palms and on other parts of the body (due to senility), places where flies abound, in the lusterless body, in places full of devays leaves, in places devoid of healthy trees, in people of filthy dress, people of unhealthy habits, in tree-stumps caused by deforestation in which flies breed, in puddles of stagnant water, in polluted water, in open sewers running in the middle of roads, in rest houses used by travellers, and in those cities where there are many animals like elephants, horses, etc. She wore dirty pieces of cloth thrown on the roads, sewn together; and she roamed freely in the bodies of sick people. Even as a sewing needle which has been well used by a tailor feels fatigued and falls to the ground to take some rest, as it were, Soocika also got tired of her destructive activity. Just as sewing (piercing) is the natural function of a needle, cruelty was the nature of Sucika. Just as the needle keeps on swallowing the thread that passes through it, Soochika continued to claim her victims. Known also as Jiva-Soochika (living needle), she moves in all beings as the life-force with the help of prana and apana (air), subjecting the jiva (living being) to sorrow, by causing terribly sharp pain (of gout, rheumatism) which makes one lose his mind. She enters into the feet (like a needle) and drinks blood. Like all wicked people, she rejoices in others sorrow.

Reference

2. Valmiki - Yoga vasishtham