

Mantra Chikitsa in Tulsidas Krat RamCharitManas and its impact on 48 students of PEC Chandigarh Pre & Post Meditation through BeejMantra on Weight, BP, SPO2, BMI, BPS, BPD, BPP

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Original Article

Abstract

Ayurveda deals with philosophy of life and living being. For treatment Charak classified the treatment principle in, 1. *Daivavyapasrayachikitsa*, 2. *Yuktivyapasrayachikitsa*, 3. *Sattavajayachikitsa*. In *Daivavyapasrayachikitsa*, *Daiva* comes in relation to Aatma (Soul) which is drashta of the *Purvajanma*. *Daivavyapasrayas* is the spiritual therapy related to blessings and influence of god and consist of *Mantra, Ausadhi, Mani dharan, Mangal, Bali, Upahar, Homa, Niyama, Prayachitta, Upavasa, Swastayana, Pranipata* and *Yatragamana*. Here the *mantras* are the sacred words having spiritual potency. *RamCharitManas* describes the cause of disease as Moh (Agyaan), Vaat(Kaam), Kaph(Lobh) & Pitta (Kroadh) and all three are thoughts, so he interpreted the cause of disease is our thoughts (Desires-Wants) and mantras (purpose) are also thoughts which counters negativity caused by thoughts. Their power is not in the word themselves but in the emotion - Ras vibration created when they are uttered mentally. *Mantra* - the soul therapy of healing effect on the body, mind and spirit through the movement of praan, oaj, tej and it changes the chemical in brain which relaxes the brain (theta outburst), detoxify the mind, cleansing the cellular toxin. *Mantra* instill confidence, improve concentration and soul therapy in the medicine of the future, soul as a creator of mind & body wave of consciousness protects us from several diseases and reforms the future.

Aims & Objective

The aim of the present study was to know the effect of the beej mantra meditation on the student's BP, Pulse, spo2, Weight and pulse rate.

Methods

48 PEC Chandigarh 1st Yr students practiced Beej Mantra meditation technique through a one-hour lecture.

Results

Significant number of students reported to be more attentive, comfortable, relaxed and had better memory and had significant reduction in mean pulse rate, Weight, BP. Students expressed a feeling of relaxation and of having a fun filled learning atmosphere after meditation.

Conclusion

This simple and easy technique of BeejMantra meditation could be adopted to enhance student reduction in Stress.

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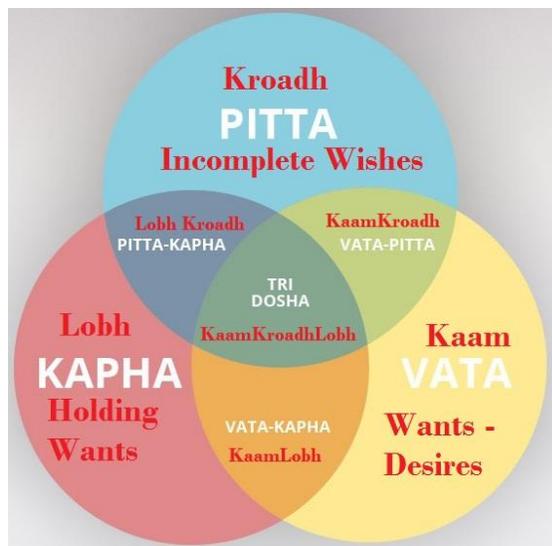
Key words: *Daivavyapasraya, Mantra, Chikitsa, Soultherapy(Psychotherapy), Ayurved, Learning*

Introduction

Ayurveda is not only a science of medicine but also it is an art of living, i.e. a philosophy of life. It believes a human body consists of three parts Mind , Body , Soul (soul here is Aatma not mind) . It is mentioned that "A physician should be particularly attached to the *Atharvaveda* for it as it deals with the treatment of diseases by advising *Daana, Homa, Mantra, Japa, Niyama* etc".[1] According to Ayurveda, treatment principle can be classified as follows.[1]

1. *DaivavyapasrayaChikitsa*(Spiritual therapy)
2. *YuktivyapasrayaChikitsa*(Rational therapy)
3. *SattwajayaChikitsa*(Psychotherapy-Soul(Aatma)Therapy)

In Ayurvedic science such entities are attributed to *Daivika Shakti, Poorva-janmakrita Karma, AdhibalaVyadhis, Grahadosa* etc. To pacify this entities Ayurveda mention *Daivavyapasraya chikitsa*. The term *Daiva-vyapasraya* consist of two words, *Daiva + Vyapasraya*. *Daiva* relates to Aatma (Soul) the unknown resource which feeds every need of mind and body . *Vyapasraya* literally means taking refugee or recourse. Thus it is related to spiritual therapies, which have empirical power to eradicate diseases. *Daivavyapasraya* contain - *Mantra, Ausadhi* and *Mani dharan, Mangala, Bali, Upahara, Homa, Niyama, Praayachitta, Upavaasa, Swastyana, Pranipata, Yatragamana*. [2]



Aim & Objectives

1. A literary study was carried out to evaluate the concept of *Mantra chikitsa* and the same was performed on a 46 students of PEC Chandigarh on whom the BP, pulse , weight , BMI , SBP , DBP were measured before and after a Beej Mantra Meditation session 2. Scientific analysis of *Mantra chikitsa* prescribed in Tulsidas Krit Ram Charit Manas

Methodology

Manual and electronic search was done on Mantra Chikitsa , Beej Mantra , RamCharitmanas , Charak Samhita, Susruta Samhita and AstangaHridaya. A humble effort has been made to give probable scientific explanation on *Mantra chikitsa and practical correlation on the students stress reduction through the usage of Beej Mantra Meditation done with closed eyes*. The technique is very simple, which advocates the mediator to rotate attention through all stress location in the body and guided meditation using Beej Mantra , leading to an inner silence and reduction in flooding of unnecessary thoughts.

Assessment of Outcomes

Test was administered twice : a pre-test before the session, post-test immediately after the session and the measurements done through BP , Weighing machine , Oxymeter after the session. A feedback form was administered to all the participants (meditation group) asking them to record their experience about the session. We also asked the students in both the groups to record their 'pulse rate per minute' before and after the entire session.

Discussion

Daivavyapasrayachikitsa is only for *Karmaja* diseases. According to law of *karma*, disease is a divine justice, a form of punishment to restore harmony in the most compassionate way. Among *Daivavyapasrayachikitsa* here I am discussing about *Mantra chikitsa*. The word *Mantra* is derived from *Man+Tra, man—mana---* just by thinking and *tra—three ---* we can protect ourselves. Means, just by thinking one can save himself in the universe. i.e. it is saved from onset of disturbances. *Mantras* are the words loaded with power and sounds capable of penetrating our body into deep levels. *Mantra*, a word or sound repeated to aid concentration in meditation. It is a sacred utterance, a numinous sound, a syllable, a word or group of word in Sanskrit believed by practitioners to have psychological and spiritual powers. *Mantra* meditation helps to induce an altered state of consciousness. The word *Mantra* is used to describe any thought, utterance, songs or other sequences of words or sounds that are supposed to have spiritual efficacy or invoking the divine . Any utterance or thought that is used to invoke the divine (Pukarna) to affect either the inward state of a person's soul or the world at large can be called a *Mantra*. Any vibration created by the utterance of *Mantra* causes an impact on our inner self. These vibration generate some neurotransmitter and brain wave which effect in our entire body. In Ayurveda, apart from herbal remedies for diseases, a stress is laid on *Mantra* recitation also to enhance the healing.

Rules of Chanting mantras

Effect of Mantra is described as *prabhavajanya* (Inexplicable action) in the classical texts of Ayurveda. Though the reason behind it is *prabhava*, one of the purpose of this attempt is for understanding the cause effect theory behind it. The cause effect theory behind effects of mantra chanting as per Ayurveda concerns, the heart which is the base for mind i.e. manas, its vitiation is

Featured Article

responsible for the formation of manasvika (Psychiatric diseases(diseases of Soul)) and use of mantra is advised for treatment to purify the heart. As heart gets purified the patients become normal. Mantra affects not only on manas (Psyche) or Aatma (soul) but five sense organs are similarly involved in this process because these are the instruments through which waves of mantra reaching up to the süole and mind.

Fundamental Doctorines of mantra chanting

The Vedas interpret that the vowels and consonants of Sanskrit as coming from the Damaru (drum) of Lord Siva. [5] The individual letters of the Sanskrit alphabet are derived from the basic strands of energy vibrating at the central part of existence of human beings. The vibrations created by sound, thought and actions really do have an impact on inner self of human beings, as well as on environment and hence the universe. Mantra is letters of the Sanskrit alphabet it can create a positive, friendly and a healing effect.



As per Ayurveda every word or shabda possesses some inherent energy (Shakti). According to Vaisheshika Nyaya School, Shabda (sound) is a common function in the 5 elements of Body (Sky , Air , Fire , Water, Earth) , 5 Elements of Mind (Sky , Air , Fire , Direction , Time) and 5 Elements of Soul (Sky , Direction , Time , Aatma , Mann). Hence it is



very clear that due to the involvement of Aatma, Mind , Body , chanting of Mantra produces some particular energy in the body of that person who is chanting it. Since body, mind,soul (Tira-three) are interlinked, the pulsation of sound attunes the body, mind and breath.[8] When a soul and mind are conjuncted and associated with memory, a desire to utter some words is raised. After this desire the

efforts start. Due to those efforts, the soul joins with vayu (prana) etc. and the action of vayu is produced. The vayu (air) reaching upward passes through larynx etc. and the required word is produced with the conjunction of vayu with Akasha (ether).

Yoga philosophy also supports the same theory but in different way. As per Yoga (Yogah Karmasu Kaushalam - Simadbhagwatgeeta - which means yoga (the journey from addition to integration) which is responsible for union of cells which results in union of tissues , which results in union of organ which results in union of Systems as One BODY (is a function of Purpose (Karma) . Apart from the physical nervous system, there are some 72,000 naadis (bundles of tubular vessels) as part of the pranic nervous system to be the counterparts of the physical nervous system. When a mantra is chanted, sound energy is generated and the vibrations of that energy is diffused and distributed into the physical nervous system by these naadis through nine major chakras (wheels in Sanskrit and plexus in physiology) situated along the length of the spinal column and a ninth at the crown of the head.[10] It can be understood with the nearest possible correlation between Ayurveda and Yoga. When the energy produced



due to the chanting of mantra passes from the naadis to these plexuses of the physical nervous system, it turns in to neural energy and is passed on to the nerves which in turn obey the brain and then get circulated throughout the body through blood.[11] So what is so special about Mantras? What difference does it make between reciting a mantra and talking when both are a group of letters Shabda? Answer is hidden in the nine Chakras. Yoga philosophy considers as each Chakra in its subtle form is a lotus with varied number of petals. Each petal represents an Akshara (letter or alphabet) apart from a main letter, the Beejaakshara (beeja means seed). As well as each Chakra has a presiding deity with unique colour and features,

मोह सकल व्याधिन्ह कर मूला । तिन्ह ते पुनि उपजहिं बहु मूला ॥
काम बात कफ लोभ अपारा । क्रोध पित्त नित छाती जारा ॥
 सब रोगोंको जड़ मोह (अज्ञान) है। उन व्याधियोंसे फिर और बहुत-से शूल उत्पन्न होते हैं। काम बात है, लोभ अपार (बढ़ा हुआ) कफ है और क्रोध पित्त है जो सदा छाती जलाता रहता है ॥ १५ ॥
प्रीति करहिं जौं तीनिउ भाई । उपजइ सन्यपात दुखदाई ॥
 विषय मनोरथ दुर्गम नाना । ते सब शूल नाम को जाना ॥
 यदि कहीं ये तीनों भाई (वात, पित्त और कफ) प्रीति कर लें (मिल जायें), तो दुःखदायक सन्यपात रोग उत्पन्न होता है। कठिनतासे प्राप्त (पूर्ण) होनेवाले जो विषयोंके मनोरथ हैं, वे ही सब शूल (कष्टदायक रोग) हैं; उनके नाम कौन जानता है (अर्थात् वे अपार हैं) ॥ १६ ॥
ममता दादु कंडु इरषाई । हरष बिषाद गरह बहुताई ॥
पर सुख देखि जरनि सोइ छई । कुष्ट दुष्टता मन कुटिलई ॥
 ममता दादु है, इंध्यां (डाह) खुजली है, हर्ष-विषाद गलेके रोगोंको अधिकता है (गलगंड, कण्ठमाला या घेचा आदि रोग हैं), पराये सुखको देखकर जो जलन होती है, वही क्षयी है। दुष्टता और मनकी कुटिलता ही कोड़ है ॥ १७ ॥

responsible for nurturing specific organs or area of human body. Here comes the Ayurvedic connection to Mantras as chanting of a particular Beejakshara will nourish that particular Dhatu (Body tissue). There are Seven Dhatus according to Ayurveda and here the nine chakras with the Sahasrara at the crown of the head nourish the ten Dhatus which are the structural unit of human body and hence the whole body. Depending on the disease, the patient's condition, the Dhatus affected, Mantra chanting can bring about healing of that particular dhatu (Body tissue) which is imbalanced.[12] Slow or fast healing depends on the mantra or sloka chosen for the purpose and the concentration and sincerity of the chanting person. Mantras are chosen in a specific manner that is chandas (meters) etc. for a specific purpose and are loaded with power. So chanting Mantras has an effect in all planes and at all levels from the physical, physiological, mental levels to the subtle Chakras and into the subtlest energy vibrating at the core of human existence.[13]



These mantras are primarily invented by great seers for the welfare of the society. Since human being is part of our solar system. The cosmic energy received contains different energies coming from different celestial bodies.[14] Ayurveda also believed on Pinda Brahmanda theory (An individual is epitome of the universe).[15] Hence the energies coming from the Planets in this solar system always fall & absorbed by human body. These energies are much needed by everyone. Life force (Praan) is indeed combined with these energies. When there is a deficit of any of these energies, the related problems will arise. For example, when there is a deficit of energy coming from Sun, health problems like headache, bad eye sight, weakness of heart etc will occur. It can be overcome by increasing the Sun's energy by recitation of Sun's Mantra.[16] When a Mantra will repeatedly utter attuning to a particular frequency is established and this frequency establishes a contact with the cosmic energy and drags it into body and surroundings. Thus balance the energies and also increase the level of a certain type of energy, which promote health. [17] Mantra therapy can be analogous with music therapy in modern words. Modern science is also having the same opinion but they only consider mind & body but not Aatma , thus with a different approach. The word *psychology* derives from Greek roots meaning study of the *psyche*, or *soul* (ψυχή *psychē*, "breath, spirit, soul" and -λογία *-logia*, "study of" or "research").^[8] The *Latin* word *psychologia* was first used by the *Croatian humanist* and *Latinist Marko Marulić* in his

book, *Psichiologia de ratione animae humanae* in the late 15th century or early 16th century.^[9] The earliest known reference to the word *psychology* in English was by [Steven Blankaart](#) in 1694 in *The Physical Dictionary* which refers to "Anatomy, which treats the Body, and Psychology, which treats of the Soul."^[10] Originally the westerners also believed that the soul exists and the subject divide existed same as eastern system , but with advent of increasing powers of the church , the mere existence of Aatma - Soul was denied and Soul a special function of Brain was accepted as the revised definition. So no Aatma no Parmatma was assumed and new subjects like Neuro-linguistics and Psycholinguistics were created which deal with the language (sound). Neuro-linguistics is the study of the neural mechanisms in the human brain that control the comprehension, production, and acquisition of language. Psycholinguistics is the study of language acquisition and linguistic behavior as well as the psychological mechanism responsible. As per this science, when a mantra is chanted in rhythmic tone with ups and downs, Neuro-linguistic creates a melodious effect in the body. The Neuro-linguistic effect will be possible even if the meaning of the mantra is not known. Hence knowing the meaning of every mantra is not compulsory. At the same time if the meaning known it has got an additional effect which is known as Neuro-linguistic (NLE) + Psycholinguistic effect (PLE). The NLE and PLE effects are due to the production and spreading of curative chemicals in the brain. These curative chemicals give soothing and curing effect in the body, probably first in psyche and ultimately in body as both are interconnected. Different sounds have different effects on human psyche. Soft sound soothes nerves, the musical note enchants heart; but the sound of thunders may cause awe and fear. Even chanting the kirtanas, melodious bhajanas, songs etc. have the good effect almost similar to the NLE and PLE.[18]

All over again, to understand the above subject in Ayurveda point of view, the knowledge about the concept of Panchamahabhoota (Five primordial elements) is also very vital. Akashamahabhuta is the space without which matter cannot exist. Its main sense attribute is shabda (Sound). Shabda and Nonresistance (Apratighatatawa) is its main property. It can be something similar to Space. All the body channels, pores or empty spaces symbolize Ether or space. All sound is transmitted through space and is related to the sense of hearing. The ear is the sense organ of hearing and since sound is produced through means of the vocal cords and mouth these are considered to be the organ of action related to the sense of hearing. As nothing can exist in the absence of space, even the human bodies, cells and organs have a space to exist. As the outer space is for our body, our body is for the billions of cells in it. It is believed that the outer space is made up of nothing but the inner space and thus proving the sarvavyapakatwa (omnipresent) of this basic element Akasha.[21] In the Akashamahabhoota energy exists in the form of Shabda that is sound energy. Hence sound energies that have always existed in the universe, they cannot be created or destroyed and command the power to heal physically & spiritually.[22] Together many shabda constitute a mantra, which is a repetition of group of shabda or a specific energy-field. [23] Sound is the basic

source of energy and motion existing in the universe. Mantra is the science of the subconscious as well as the cosmic powers of sound. [24] The specific configuration of the syllables compiled in the mantras makes them important in terms of associated emotional effect. The voice production (elocution) of a Vedic mantra in a specific composition of accent, pitch, intensity, amplitude and rhythm results in its expansion in the endless domain (area) of physical energy waves and consciousness. Because of the unique property of sound to traverse anywhere in the space, the collective chanting of bija mantras can induce cosmic impact. Each bija mantra (seed of origin) comes with such configurations of phonemes which can deliver one from ignorance, illusions and evils.[25]

Mantras are spiritualist sounds which produce certain type of energies hence mantra protect the person who recites it.[26] Effect of Mantra is described as prabhavajanya (Inexplicable action) in the classical texts of Ayurveda.[27] Though the reason behind it is prabhava, one of the purpose of this attempt is for understanding the cause effect theory behind it.

The cause effect theory behind effects of mantra chanting as per Ayurveda concerns, heart which is the base for mind i.e. manas, its vitiation is responsible for the formation of manasvikara (Psychiatric diseases) and use of mantra is advised for treatment to purify the heart. As heart gets purified the patients become normal. Hence in the Psychiatric disorder patient have to faith on the Vaidya (Physician). Mantra affects not only on manas (Psyche) or Aatma (soul) but five sense organs are similarly involved in this process because these are the instruments through which waves of mantra reaching up to the soul and mind.[28] Mantras are thoughts as per **Sharda Tilak** and as per **RamCharit Manas** , Source of all diseases is Moh (thought) and the tridosha Vaat (caused by desires - wish Kaam) , Kaph (caused by Lobh , holding the wishes) and Pitta (caused by Kroadh when the desires are not fulfilled) , this approach is in conjunction with Vaat , kaph , Pitta all three are domains of thought and since mantras are being thoughts so each mantra cause a positive impact over manas against the disease for the most optimal effect in balancing the Tridoshas (Vata, pitta, kapha). Even in this present age of materialistic life Mantra-Shakti (power) can prove to be more influential than any other therapy.[29]

Louis Hay (MD) has written a book on Heal your Body and created a structure which connects some 300 disease and 300 negative thoughts and its positive affirmations which is an application of the system prescribed by Tulsidas ji in 1585.

Thus it helps to develop latent powers. One can attain health by developing his dormant powers through Mantra. The regular recitation (japa) of a mantra reduces restlessness of the mind, brings restraint in life; and works wonders in developing the concentration and memory.[30] It is important to use mantras as part of daily practice with yoga and Ayurveda. In a quiet and clean place at home, one can practice it for five minutes at least in the morning. Chanting of specific mantra for dosha or one prescribed by an Ayurvedic practitioner or spiritual teacher is necessary. Soft mantras are best for vatadosha. Cooling and soft mantras are the best for pitta dosha. Warm and stimulating mantras are the best for kaphadosha.[31] It is according to SamanyaVishesha principle (theory of similarity and differences). Chanting can be done loudly (vachakjapa) / lip whisper (upanshu) / mentally (manasik), all work the same way in delivering the benefits. Recitation method just remains a means for arousing the omnipresent subtle power of Shabda (sound).[32]

Statistical Analysis

Analysis of the difference in the performance in multiple using unpaired-t-test and Analysis of co variance (ANCOVA). The change in the pulse rate before and after the session for each group was analysed using paired-t-test. the p-value of <0.05 was deemed to be statistically significant. The response to open ended question about the experiences after performing Meditation was analysed by quantitative methods[15] by categorizing the results in various domains.

WEIGH, PULSE , SPO2, BMI , BPS, BPD, BPP ANALYSIS

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DESCRIPTIVES HOMOGENEITY /PLOT MEANS /MISSING
ANALYSIS /POSTHOC=DUNCAN ALPHA(0.05). Oneway
[DataSet2]
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Warnings

1. Post hoc tests are not performed for weight because there are fewer than three groups.
2. Post hoc tests are not performed for Pulse because there are fewer than three groups.
3. Post hoc tests are not performed for Spo2 because there are fewer than three groups.
4. Post hoc tests are not performed for BMI because there are fewer than three groups.
5. Post hoc tests are not performed for BPS because there are fewer than three groups.
6. Post hoc tests are not performed for BPD because there are fewer than three groups.
7. Post hoc tests are not performed for BPP because there are fewer than three groups.

Descriptives

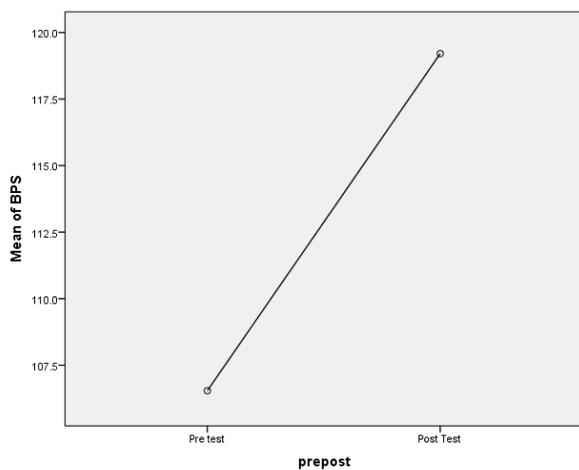
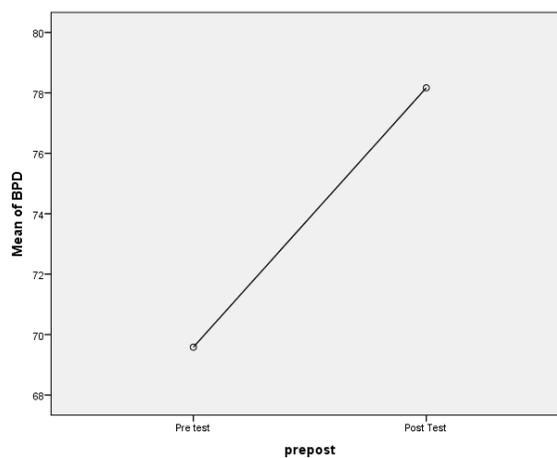
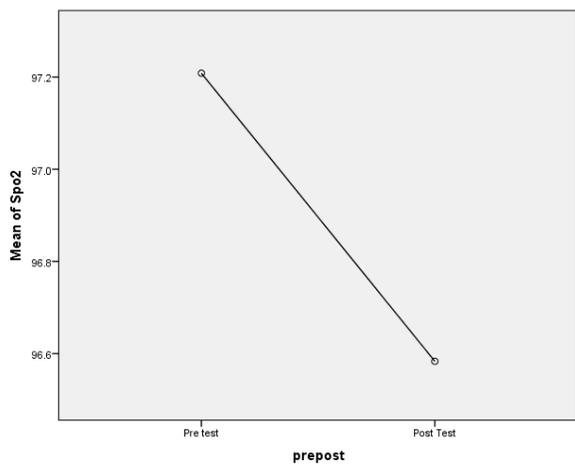
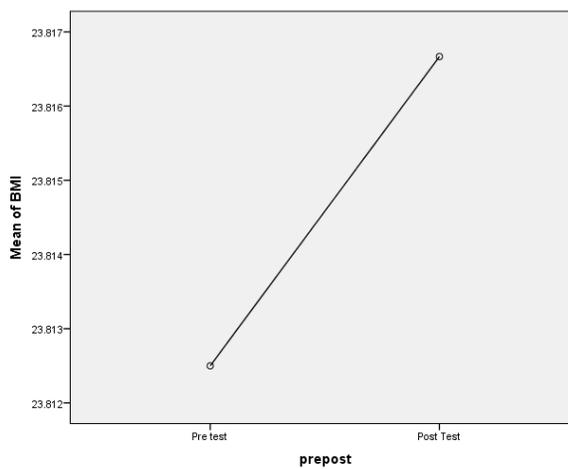
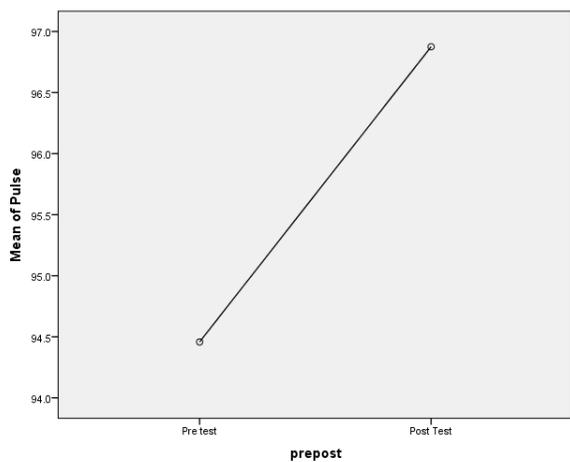
	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum	
					Lower Bound	Upper Bound			
weight	Pre test	24	69.613	15.6137	3.1871	63.019	76.206	43.8	99.0
	Post Test	24	69.662	15.8514	3.2357	62.969	76.356	43.6	100.6
	Total	48	69.637	15.5647	2.2466	65.118	74.157	43.6	100.6
Pulse	Pre test	24	94.46	14.679	2.996	88.26	100.66	67	124
	Post Test	24	96.88	14.414	2.942	90.79	102.96	75	130
	Total	48	95.67	14.443	2.085	91.47	99.86	67	130
Spo2	Pre test	24	97.21	3.162	.645	95.87	98.54	83	100
	Post Test	24	96.58	3.599	.735	95.06	98.10	84	100
	Total	48	96.90	3.366	.486	95.92	97.87	83	100
BMI	Pre test	24	23.813	4.8867	.9975	21.749	25.876	16.1	32.7
	Post Test	24	23.817	4.9495	1.0103	21.727	25.907	15.6	33.2
	Total	48	23.815	4.8656	.7023	22.402	25.227	15.6	33.2
BPS	Pre test	24	106.54	12.144	2.479	101.41	111.67	72	133
	Post Test	24	119.21	13.822	2.821	113.37	125.04	101	153
	Total	48	112.88	14.374	2.075	108.70	117.05	72	153
BPD	Pre test	24	69.58	11.594	2.367	64.69	74.48	42	88
	Post Test	24	78.17	18.703	3.818	70.27	86.06	55	132
	Total	48	73.88	15.993	2.308	69.23	78.52	42	132
BPP	Pre test	24	88.42	14.264	2.912	82.39	94.44	57	124
	Post Test	24	90.92	14.554	2.971	84.77	97.06	64	123
	Total	48	89.67	14.312	2.066	85.51	93.82	57	124

ANOVA

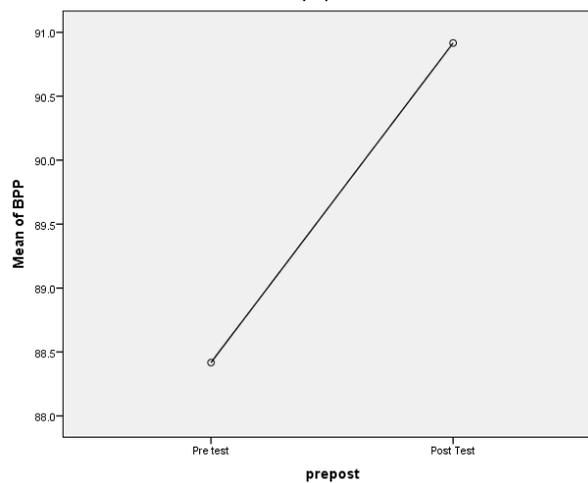
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weight	Between Groups	.030	1	.030	.000	.991
	Within Groups	11386.242	46	247.527		
	Total	11386.272	47			
Pulse	Between Groups	70.083	1	70.083	.331	.568
	Within Groups	9734.583	46	211.621		
	Total	9804.667	47			
Spo2	Between Groups	4.688	1	4.688	.409	.526
	Within Groups	527.792	46	11.474		
	Total	532.479	47			
BMI	Between Groups	.000	1	.000	.000	.998
	Within Groups	1112.680	46	24.189		
	Total	1112.680	47			
BPS	Between Groups	1925.333	1	1925.333	11.375	.002
	Within Groups	7785.917	46	169.259		
	Total	9711.250	47			
BPD	Between Groups	884.083	1	884.083	3.652	.062
	Within Groups	11137.167	46	242.112		
	Total	12021.250	47			
BPP	Between Groups	75.000	1	75.000	.361	.551
	Within Groups	9551.667	46	207.645		
	Total	9626.667	47			

Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
weight	.004	1	46	.949
Pulse	.134	1	46	.716
Spo2	1.034	1	46	.314
BMI	.005	1	46	.944
BPS	1.098	1	46	.300
BPD	1.034	1	46	.315
BPP	.001	1	46	.976



nicr



Benefits of Mantras

When a *Mantra* is chanted in rhythmic tone with ups and downs, they create a melodious effect in the body. *Mantra* chanting affects the subconscious mind it has different impressions on subconscious, thinking patterns are affected. Negative impressions such as fear anger jealousy etc. can be removed by the chanting of *Mantra*. Practice of *Mantra* increases concentration, memory, logical thinking. It has soothing effect on nervous system, relaxes muscle and effectively reduces stress. Chanting of *Mantra* is not beneficial to the person who chants the *Mantra* but it is also beneficial to the person who is listening. Listening to the *Mantras* directly lowers blood pressure, normalizes heart beat, brain wave pattern, adrenalin level, even cholesterol level. It reduces restlessness of the mind, brings restraint in life, and works wonders in developing the concentration and memory.

According to research, the combined effect of sound vibrations on physical plane can be observed, especially on brain or on EEG. One can see the brain wave emission patterns affected with *Omkar* chanting, *Gayatri mantra* chanting. An alpha activity in brain can be seen during *mantra* chanting. This effect is defined as neuro linguistic effect. In *Brihatyeat* is mentioned that

- We feel that before study our mind should be calm and quite. to avoid anxiety we have to activate parasympathetic activity. This *mantra* lowers the sympathetic activity.[33]
- After listening a spiritual music or mantra increase the concentration level of our mind. For this reason Susruta advice to practice *Mantra* before *Sastra karma* or operation.[34]
- Before delivering a baby Charak and Susruta advice to chanting '*aum*'. It is proved that the sound 'A' starts as a vibration near navel. This abdominal vibration brings energy and vitality to our reproductive organ. Sound 'U' starts as a vibration on chest. It sustains breaths. The sound 'M' roll up the throat and head. vibration in the head brings clarity and it brings dedication. So it proceeds easy delivery.(35),

Conclusion

Mantras are Sanskrit words loaded with power and capable of penetrating the body into deep levels of consciousness by their unique sounds and the vibrations they create. The sacred utterances or chanting of Sanskrit Mantras provide with the power to attain goals and lift from the ordinary to the higher level of consciousness. They give the power to cure diseases; ward off evils; gain wealth; acquire supernatural powers; worship a deity for glorious spiritual union and for attaining blissful state and attain liberation. It is crystal clear that Mantra therapy which is mentioned in various places in classical Ayurveda texts is one of very potent area of management of various mental as well as physical disorders. It is similarly applicable in health preservation too. Mantra therapy is not a superstition however it is incredibly scientific and based on fundamental principles of Ayurveda. Hence mantra is a divine instrument with the uncommon potential of arousing hidden consciousness

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