



Role of Mantras in Mental Health

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Abstract

Mental health is a sense of wellbeing, confidence and self-esteem. It can disturb behavioral balance. Mantra therapy can be control of stress, depression, anxiety, fear and promotion of mental health and happiness. Studies have shown that Mantras can have beneficial effects on the health of the body as well as positive results in Mental & Physical levels. Mantras have become an important tool in today's Mental Illness out society.

Key Words: Mantra therapy, Mental health, Remedies of Vedic Mantras,

Introduction:

What is mental illness? A mental illness is a health problem that significantly affects how a person thinks, behaves and interacts with other people. A **mental health problem** also affects how a person thinks, feels, and behaves, but to a lesser extent than a mental illness. Mental illnesses are of different types and degrees of severity.

Some of the major types are:

- anxiety
- schizophrenia
- bipolar mood disorder
- personality disorders
- eating disorders
- depression
- Stress
- ADHD

These illnesses to be referred as a mental disorder, mental impairment or psychiatric disability.

What causes mental illness? Mental illness results from complex interactions between the mind, body and environment. These factors are:

- long-term and acute stress
- biological factors such as genetics, chemistry and hormones
- use of alcohol, drugs and other substances
- cognitive patterns such as constant negative thoughts and low self esteem
- social factors such as isolation, financial problems, family breakdown or violence

The word mantra is therefore an instrument of the mind, a powerful sound or vibration that you can use to enter a deep state of meditation.

Vedic Mantra Treatment (also called as chikitsa is the ancient science) originated from Vedas. This is a parallel science to Ayurveda also called as Alternative Medicine System. Vedic Mantra Treatment is based on chanting Vedic mantras and awaken the body's natural healing mechanisms. The right and systematic chanting of Vedic mantras produces a state where the end user receives positive energy allows the body came back to a natural state these mantras are chanted between 10,000 - 100,000 times in a systematic manner.

Vedic mantras are energy based sounds and Vedic mantra treatment is a great solution to treat physical and mental illnesses. Distinct from traditional Ayurveda, Vedic mantra treatment emphasizes the role of mantra chanting and the Vedic way of Living.

According to the Vedic tradition, the ancient sages were able to hear the subtle vibrations produced by everything in nature—the sounds of the wind, thunder, butterflies, rushing rivers and all other creations. They recognized that these sounds are the manifestation of spirit into matter. They identified “Om” (or aum) as the most elemental sound, representing the infinite universal consciousness. For thousands of years, people have used this mantra to expand their awareness of the divine.

The ancient seers also identified all the primordial vibrations or mantras that make up the universe and these eventually recorded in the Vedic literature the four texts that form the basis for the Hindu religion. Hear all the mantras your self if you sit quietly notice a background hum in the air, and as you practice focusing on that hum, ultimately hear every mantra the sages recorded long ago.

Man burns and ruins himself in the fire of unending cravings. His dire desire for fulfillment always remains unfulfilled. We want to be happy but often find that the circumstances of life pull us back into the mire of discontent, desperation and worries. Mantras have great significance in the mental and spiritual evolution of harmony. These could also manifest tremendous results in the physical world; they could be powerful like a Patton tank or an atomic bomb. Our spiritually empowered, eminent ancestors – the rishis, knew this fact and had therefore developed a whole gamut of mantras for specific purposes and had also devised the methods of experimentation with use of these subliminal tools.

Mantras also have their own history of discovery and mastery of inner realms of consciousness by a long line of masters and seekers of spirit. Mantras and yantras have been in existence since prehistoric times. The Vedic scriptures describe that once the devas (gods) and the asuras (demons) argued as to what was superior – mantra or yantra? The demons regarded yantras as superior and mightier as material resources and capabilities were more important to them. The gods affirmed the prominence of mantras; that is, spirituality was of greater significance to them. We all have seen and used several types of yantras in this age of materialistic progress. Let us acquaint ourselves with some knowledge of mantras here.

The effects of mantras largely pertain to the mental, emotional and spiritual realms of life. Mantras inspire positive and penetrating thoughts and enlighten the emotional and deeper levels of consciousness. '*Mananat-trayate iti Mantrah*' - By the Manana (constant thinking or recollection) of which one is protected or is released from the round of births and deaths, is Mantra. That is called Mantra by the meditation (Manana) on which the Jiva or the individual soul attains freedom from sin, enjoyment in heaven and final liberation, and by the aid of which it attains in full the fourfold fruit (Chaturvarga), i.e., Dharma, Artha, Kama and Moksha. A Mantra is so called because it is achieved by the mental process. The root 'Man' in the word Mantra comes from the first syllable of that word, meaning 'to think', and 'Tra' from 'Trai' meaning 'to protect' or 'free' from the bondage of Samsara or the phenomenal world. By the combination of 'Man' and 'Tra' comes Mantra.

Mantras are in the form of praise and appeal to the deities, craving for help and mercy. Some Mantras control and command the evil spirits. Rhythmical vibrations of sound give rise to forms. Recitation of the Mantras gives rise to the formation of the particular figure of the deity.

There are several ways to practice Mantra Yoga. Repeat the Mantra verbally for sometime, in a whisper for sometime and mentally for sometime. The mind wants variety. It gets disgusted with any monotonous practice. The mental repetition is very powerful. It is termed Manasika Japa. The verbal or loud repetition is called Vaikhari Japa. The loud Japa shuts out all worldly sounds. There is no break of Japa here. Repetition in a whisper or humming is termed Upamshu Japa. Even mechanical repetition of Japa without any Bhava has a great purifying effect on the heart or the mind. The feeling will come later on when the process of mental purification goes on.

Many define mantra as an uplifting, energy-charged sublimated thought current. For example, Gayatri mantra is the most sacred and sublime thought in the whole creation. In it, prayer has been made to the Divine symbolized as Sun on behalf of whole of humanity for the gifts of righteousness and enlightened intelligence. "*Om bhoorbhuvah swah tatsaviturvarenyam bhargo devasya dhimahi dhiyo yo nah prachodayaat*" (May Almighty illuminate our intellect and inspire us towards the righteous path) But the intellectual understanding of the meaning of mantra, although good, is not in itself sufficient to make it efficacious. It does not encompass all the variegated dimensions of a mantra.

A mantra may have a meaning, or it may not have one. It may be sublime thought, or it may not be. Many times, the arrangement of its syllables is such as to give out a meaning, while at other times, this construction is so haphazard that no intelligible meaning can be made out of it. There are several other Mantras like:

“Ohm” – 7.83Hz

Gam – 14hz

Hleem – 20Hz

Hreem – 26Hz

Kleem – 33Hz

Krowm – 39Hz

Sreem – 45Hz

Mental Power - Om hrim mannas chetnayee phat ll

Om Namah Narayane Aye

Om Namah Bhagwate Vasdevaye Namaha

Om Namah Shivāyā

Disease

Mantra

- | | |
|---------------------------|---|
| a) Hysteria | Om Ganeshya Namaha |
| b) Schizophrenia | Om Narayana-Ram-Krishna-Hariaya Namaha |
| c) Paranoid Schizophrenia | Om Naryana- Viththal-Ram-Krishna-Hariaya Namaha |

Nervous System Related

Disease

Mantra

- | | |
|--------------------------------|---------------------------------------|
| a) Brain Tumour -- | Om Shri-Viththalya Namaha |
| b) Migraine -- | Om Jay-Krishnaya Namaha |
| c) Epilepsy -- | Om Jayram-Ganapatiya Namaha |
| d) Paralysis -- | Om Jayram-Jay-Jayramya Namaha |
| e) Polio -- | Om Ram-Krishnaya Namaha |
| f) Ana- Plastic-Astrocytoma -- | Om Hare- Pandurang-Uma-Hariaya Namaha |
| g) Coma -- | Om Ram-Ramaya Namaha |

These mentions of Eastern origin have been successful, such as treatment of stress, depression, and addictions. Further, it is recommended that the maha mantra be integrated into a spiritual approach to client care in social work and related fields.

Why do we use different mantras in mental health? Each mantra induces specific vibrations in the mind, which is why people use different mantras depending upon their intentions. However, mantras don't have particular meanings—they are simply vibrations of consciousness. When they're silently repeated, they help us disconnect from the thoughts filling our mind and slip into the gap between thoughts. Since each mantra induces specific vibrations in the mind, Deepak uses a variety of them throughout the Meditation Experience to align with the daily message and meditation.

Train your breath with your mantra: Mantras are recitation produces regular and rhythmical breathing. Controlled recitation can help you achieve controlled breathing. Here is an example of utilizing silent recitation for controlled breathing: While inhaling the mantra two times and exhaling it three or four times. As you, continue you each inhalation and exhalation. Thus, by manipulating the number of recitations.

Change your mood with your mantra: As you recite your mantra smile with your eyes and be mindful of the meaning and of the positive feelings that go with the meaning. Visualize light or another pleasing image in the eyebrow center or the heart. When you are hurting, angry or upset it may seem hard and unconvincing to smile or feel cheerful. Your mind may rebel against the whole idea. But stay with it. As the saying goes, “Force it and fake it until you make it.” When you persist the positive emotion may no longer feel fake or forced. Pain may lessen and your mood may change for better.

Thom Ashley-Farrand (1999) asked that the mantras can be repeated aloud or in silence and can be used by people of any religion or spiritual practice, "as you wash dishes, as you drive on the freeway,

as you meditate, or as you cook." Sound can help and sound can heal, and Healing Mantras now makes this sound medicine available to everyone.

David B. Wolf and Neil Abell (2003) suggest that the maha man-tra has potential in addressing problems related to stress and depression and that it be considered as one possible component of a spiritual approach to social work practice.

Hemadri Sao (2005) show that the notable positive effect of Japa, Shavasana and Yagya. While the first two involve some kind of meditation and are therefore expected to induce soothing effects on the brain, the most prominent positive impact of the Yagya gives new and important direction for applications of yagyopathy. The applications of such methods derived from the Vaidic Sciences thus appear to be promising in providing the much-awaited natural modes of prevention and cure of Neurological Diseases and Disorders.

Shamsher Singh (2006) significantly on psychological fitness, post test mean score of experimental group is significantly differ from post test mean scores of controlled group on psychological variables i.e. emotional stability, over all adjustment intelligence and mental health. However yogic practices improve the emotional stability, over all adjustment intelligence and mental health significantly. Significant that There was a reduction in anger score after the training period in both the experimental groups when compared to the controls, of which there was a marked reduction in the group that practiced Suryanamaskar with mantra chanting.

Kiran Mehta (2010) asked that the mantras firstly because of my own experience of using them as tools to help me not to ponder over negative thoughts but to find peace, solace, create positive energy and thoughts; and face the challenges of everyday life. Chanting of mantras has allowed me to conquer my mind.

Bormann, J. E. (2010) study that the mantram is a very concrete, practical tool whereby "you know when you are repeating it, and you know when you are not." Each time your mind wanders and you bring it back to focus on the mantram, you have an opportunity to increase mindfulness and your ability to control.

Kumar et al. (2010) found that the ancient Indian scriptures, in which the chanting of "OM" or another mantra is used in healing and wellness. OM is regarded as the most basic, pure sound that is associated with God or One.

Bodhipaksa, and Sunada (2011) asked that the "instrument of thought", speech, sacred text or speech, a prayer or song of praise; a sacred formula addressed to any individual deity; a mystical verse or magical formula (sometimes personified), incantation, charm, spell

Ravisankar Ramanathan and Karthikeyan Ramanathan (2011) Asked that Vedic spiritual practice (Mantra chanting) creates inner energy, activates the hypnosis power to control the senses of self as well as others, control the diseases. Hypnosis is a state where the conscious mind relaxes or doesn't function and allows the subconscious to work.

Bangalore G Kalyani (2011) Study that neurohemodynamic correlates of 'OM' chanting indicate limbic deactivation. As similar observations have been recorded with vagus nerve stimulation treatment used in depression and epilepsy, the study findings argue for a potential role of this 'OM' chanting in clinical practice.

Pradhan, B., & Derle, S. G. (2012) significant that the improvement in the total and net score of digit-letter substitution task DLST. The magnitude of net score improvement was greater after Gayatri mantra GM (21.67%) compared to Poem line PL (4.85%). Female group had found better performance following GM compared to PL chanting.

Pundeer Ashwani et al. (2013) significant that the effective on psychological well-being, school performance and stress and anxiety. It was also effective on developing self awareness. Parents, Teachers and Students self observation reveals significant improvement in sense of well-being vitality, low mood and anxiety.

Tomasino et al. (2013) finding that the for both studies were similar: mantra chanting triggers activation in the inferior frontal gyrus, prefrontal cortex, anterior cingulate cortex, limbic and superior parietal areas, middle cortex, and precentral cortex.

Bhatt, S., & Gupta, M. (2013) shows that the stress has become an inseparable part of life of human beings. The stress is a great challenge to the mind & body. Stress is a product of dissatisfaction, frustration & leads to psychosomatic disorders.

Kumar VS (2013) suggests that the beneficial effects of yoga practices as well as yoga-based intervention in the management of emerging occupation related stress and associated hazards among force personnel. The programme consisted of an integral yoga practice which included selected Asanas, Pranayamas, Prayer (Omkar & Gayatri Mantra Chanting) and Yoganindra.

S B Manish gupta (2013) significant that the relationship between "Aum chanting" and Stress reduction. According to Yog-Vashishtha during Aum chanting divine energy flows down to the practitioner, filling him with divine light, love and power. So we concluded that through Aum chanting students felt relaxation, inner peace, harmony in daily work and positive thinking.

Brian Rees (2013) study that the effect of Transcendental Meditation(TM) practice on symptoms of posttraumatic stress (PTS) TM practice was good; most reported regular practice throughout the study. There were no adverse events. All refugees who learned TM completed the study and were able to practice TM successfully, with subsequent substantial reduction in PTS symptoms.

Kamakhyia Kumar (2014) shown by an empirical fact. Experience of the calming effect of Mantra meditation only for 10 minutes each day, would create a period of physical relief that enhances immune function. Over time, the benefits of Mantra Yoga have a cumulative effect, improving the well-being of the practitioner.

Conclusion: When we think of modern wellness and the uses of mantra chanting, we think of a process to slow down that reduces daily stress and increasing mental health. Chanting provides a means of achieving this through a simple focused activity that slows respiration, improves concentration, and induces calm. This 5000-year-old practice seeks to provide health and wellness in the lives of the chanter by reducing mental and physical health. Absence of mental pressure leaves the subject in a state of consciousness where the mind is peaceful and steady. Steadiness contributes to a healthy physiological state by improving how well the breath, glands, and nervous system function in a relaxed state (Bhajan). The result is less vulnerability to disease and a sense of well-being. The research substantiates that peace, calm, and healing in the body is achieved the benefits of mantra chanting in mental health and wellness.

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