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

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ABSTRACT

In Ayurveda there is a description of 3 *Aushadhi* : 1. *Daivavyapasraya Chikitsa* [taking refuge of your *Aatma* (Soul)], 2. *Yuktivyapasraya Chikitsa* (taking refuge of device which is considered the fastest way to heal), 3. *Sattavajaya Chikitsa* (Purity of Thoughts). Here the *Mantras* are the sacred words having spiritual potency. *Mantras* are not merely sounds but thoughts which establish a connection between Divine and You. Later comes the sound of that *Mantra* and its impact is also affected if not done with full attention. *Mantra* instill confidence, improve concentration and *Aatma* (soul) therapy is 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:** Manual and electronic search was done on Mantra Chikitsa, Beej Mantra in Charak Samhita, Susruta Samhita and Astanga Hridaya. Then 48 PEC Chandigarh Ist Yr students practised Beej Mantra meditation technique through a one hour lecture. Pre and post meditation measurements were recorded and analysed. **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 Beej Mantra meditation could be adopted to enhance Stress reduction in students.

Key words: *Daivavyapasraya, Mantra, Chikitsa, Aatma therapy, Psychotherapy, Ayurveda*

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 that a human body consists of three parts; i.e., Mind, Body and Soul (soul here is *Aatma* not mind). It is mentioned that "A physician should be particularly attached to the *Atharvaveda* as it deals with the treatment of diseases by advising *Daana, Homa, Mantra, Japa, Niyama* etc.

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According to Ayurveda, treatment principles can be classified as follows:^[1]

1. *Daivavyapasraya Chikitsa* (Taking Refuge of your *Aatma* (Soul) therapy)
2. *Yuktivyapasraya Chikitsa* (Causation of disease - How to heal fastest - Rational therapy)
3. *Sattwavajaya Chikitsa* (Purity of Thoughts – Soul {*Aatma*} Therapy)

In Ayurvedic science such entities are attributed to *Daivika Shakti, Poorva-Janmakrita Karma, Adhibala Vyadhis, 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 refuge 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, Praayaschitta, Upavaasa, Swastyana, Pranipata, Yatragamana.^[2]

Rules of Guided Meditation

Guided meditation means a type of meditation led by a teacher, in person or via audio or video. In a guided meditation, a narrator or teacher explains the dynamics of the 3 Bodies working in unison as one - Gross Body, Subtle Body and Causal Body and how it's likely to behave during meditation. Any guided meditation has 4 parts 1: Object 2: Properties 3: Action 4: Relationship. You are the Object understanding the relationship between your Properties and Actions you perform. Steps involved are 1: Close your eyes 2: Observe your breath moving from Nose to Naval and naval to nose 3: Draw a line between two ears and observe the centre of that line behind the nose. 3 Addressing the Ears for attention on the Mantras chanted by the Teacher 4: Observing Trans attainment through instructions in a 10 minutes exercise 5: After trans is attained make the participant relax for some time and ask to open the eyes and share feedback.

Fundamental doctrines of Mantra chanting

The *Vedas* interpret the vowels and consonants of Sanskrit as coming from the *Damaru* (drum) of Lord Siva.^[3] The individual letters are considered to be bundle of *Nadis* arranged inside the body in such a manner that on listening or visual or mental connection these get activated and the person starts connecting with Inside and the phenomenon is Trans. 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 starts silent communication with the inner self. *Mantra* is letters of the Sanskrit alphabet that can create a positive, friendly and a healing effect. The process is only possible in Sanskrit not because of exclusivity of language but because of the process of the language in which creation of alphabets is observed.

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 and Earth),

5 Elements of Mind (Sky, Air, Fire, Direction and Time) and 5 Elements of Soul (Sky, Direction, Time, *Aatma* and *Mann*). Hence it is very clear that due to the involvement of Body, Mind and Soul. Chanting of *Mantra* produces some particular energy in the body of the person chanting it. Since body, mind and soul (Tra-three) are interlinked, the pulsation of sound attunes the body, mind and breath.^[4] When *Aatma* (soul) and mind conjunct and associate 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 - Srimad Bhagwatgeeta - 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 organs, which results in union of systems as one body (is a function of Purpose (Karma). Who is holding the integration of Cells as one Body. It is the purpose of each entity that binds into one body. That is how the whole universe is staying connected. The one who imparted purpose to the smallest particle is considered as the creator. Connecting with the creator inside the body and outside the body is actually Meditation. When a mantra is chanted, sound energy is generated and the vibrations of that energy are 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.*^[5] 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 into neural energy and is passed on to the nerves which in turn obey the brain and then get circulated throughout the body through blood.^[6] 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, 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 *Dhatu*s according to Ayurveda and here the nine *Chakras* with the *Sahasrara* at the crown of the head nourish the *Dhatu*s which are the structural unit of human body and hence the whole body. Depending on the disease, the patient's condition, the *Dhatu*s affected, *Mantra* chanting can bring about healing of that particular *dhatu* (Body tissue) which is previously imbalanced.^[7] 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 *Chhandas* (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.^[8]

These *Mantras* were primarily invented by great seers for the welfare of society. Since human being is part of our solar system, the cosmic energy received contains different energies coming from different celestial bodies Ayurveda also believed on *Pinda Brahmanda* theory (An individual is epitome of the universe). Hence, the energies emanating from different Planets in this solar system reaching this planet are absorbed by human body. These energies are much needed by everyone. Life force (*Prana*) 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, poor eye sight, weakness of heart etc will occur. It can be overcome by increasing the absorption of Sun's energy by recitation

of Sun's *Mantra*. When a *Mantra* is repeatedly chanted, a tuning to a particular frequency is established and this frequency establishes a contact with the cosmic energy and drags it into body and surroundings. Thus, it balances the energies and also increases the level of a certain type of energy, which promotes health. *Mantra* therapy can be analogous with music therapy in modern words. Modern science is also having the same opinion but they only consider mind and body but not *Aatma*, thus with a different approach. The word psychology derives roots from Greek 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. 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. 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 under Neuro Science. So, no *Aatma* no *Paramatma* 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 smoothening 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 *Bhajan*s, songs etc. have the good effect almost similar to the NLE and PLE.^[9]

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 (*Apratighatatwa*) 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* (omnipresence) of this basic element *Akasha*.^[10] 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 and spiritually. Together many *Shabda* constitute a *Mantra*, which is a repetition of group of *Shabda* or a specific energy-field. 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. 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.

Mantras are *Beejmantra* combinations (Primordial sound) which produce certain type of energies. Hence, *Mantra* protects the person who recites it. 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 purposes 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 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 patient becomes normal. Hence, in the Psychiatric disorder, the patient has to have faith on the *Vaidya* (Physician). Effects of *Mantra* are not only on *Manas* (Psyche) or *Aatma* (soul) but the five sense organs are similarly involved in this process because these are the instruments through which waves of *Mantra* reach the soul and mind. *Mantras* are thoughts as per *Sharda Tilak* and as per Ram Charit Manas, source of all diseases is *Moh* (thought) and the *Tridosha*; *Vaat* (caused by desires - wish *Kaam*), *Kaph* (caused by *Lobh*, holding the desires) and *Pitta* (caused by *Kroadh* when the desires are not fulfilled). This approach highlights cause of disease as *Agyaan* (*Moh*) which is not accepting the relationship between inside the body and outside the body. *Mantra* is a thought which accepts relationship between inside the body and outside the body and also considers the cause of relationship with Divine. Even in this present age of materialistic life *Mantra-Shakti* (power) can prove to be more influential than any other therapy.^[11] 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. 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 *Kapha Dosha*. It is according to *Samanya Vishesh* 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).

Statistical Analysis

Analysis of the difference in the performance in multiple using unpaired-t-test and Analysis of covariance (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.

Weight, Pulse, SPO2, BMI, BPS, BPD, BPP Analysis

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

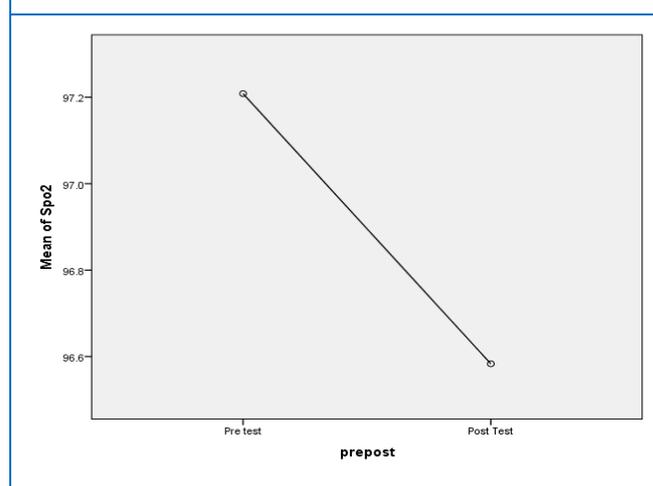
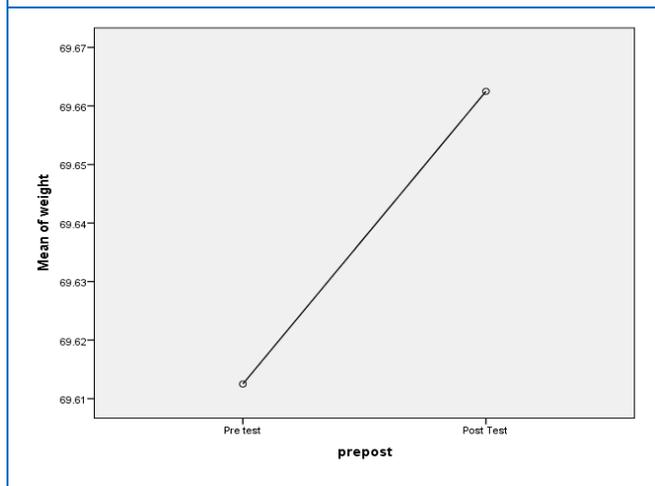
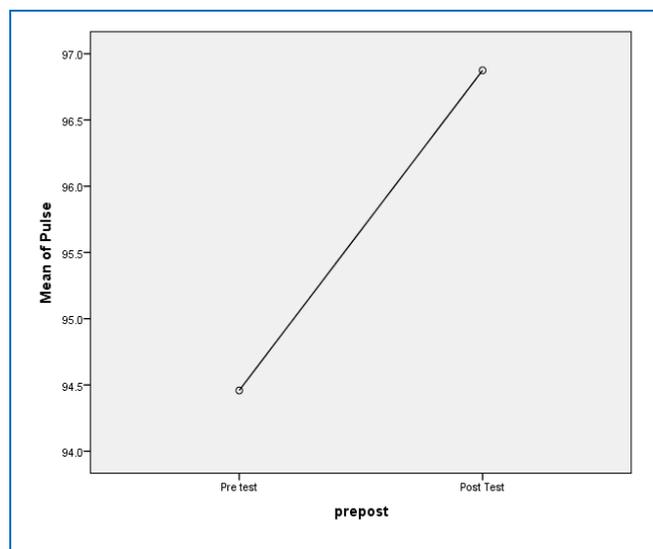
Test of Homogeneity of Variances

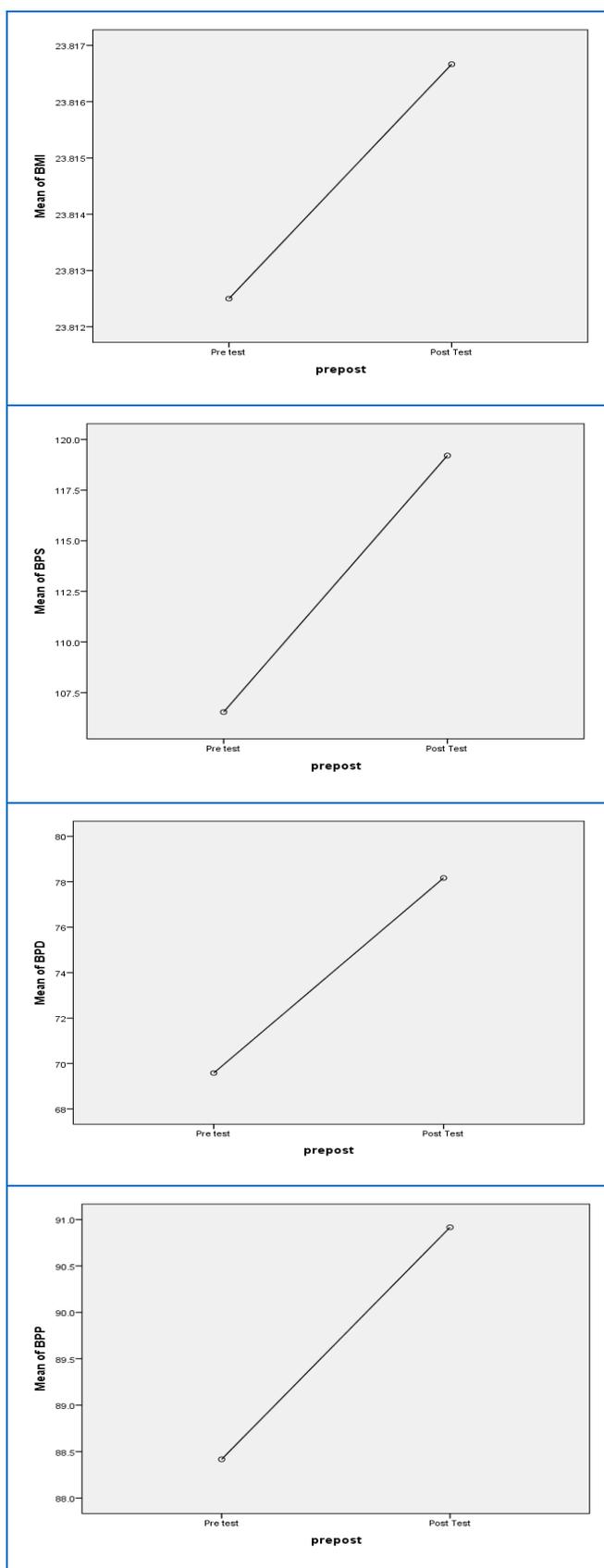
Variance	Levene Statistic	df1	df2	Sig.
Weight	.004	1	46	.949
Pulse	.134	1	46	.716
SPO2	1.034	1	46	.314
BMI	.005	1	46	.944
BPS	1.098	1	46	.300
BPD	1.034	1	46	.315
BPP	.001	1	46	.976

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
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			





Benefits of Mantras as confirmed by the study

The study scientifically proves the preaching of Ayurvedic Masters about *Daivavyapasraya Chikitsa*.

What benefits can be derived from *Mantra Chikitsa* in the present-day context of mental and physical illness and how. Negative impressions such as fear, anger, jealousy, etc. can be removed by the chanting of *Mantra*. Practice of *Mantra* increases concentration, memory and logical thinking amongst others. It has a soothing effect on nervous system, relaxes muscles and effectively reduces stress. Listening to the *Mantras* directly lowers blood pressure, normalizes heart beat, brain wave pattern, adrenalin level and 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. It is mentioned in *Brihatryeet* 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.^[12]
- The concentration level of our mind gets increased after listening a spiritual music or mantra. For this reason, Susruta advises to practice *Mantra* before *Sastra Karma* or operation.^[13]
- Charak and Susruta advise for chanting 'aum' before delivering a baby. 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 to easy delivery.

DISCUSSION

Daivavyapasraya Chikitsa is advised 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 *Daivavyapasraya Chikitsa* 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 that just by thinking one can save himself in the universe, i.e., 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 vibrations generate some neuro-transmitter and brain wave which have effect on our entire body. In Ayurveda, apart from herbal remedies for diseases, an emphasis is laid on *Mantra* recitation also, to enhance the healing.

CONCLUSION

Mantra Therapy is mentioned at various places in classical Ayurveda texts as one of the very potent area of management of various mental as well as physical disorders. In terms of modern science based on tests and results, a curiosity arises as to what is *Mantra* and whether its use in mental and physical ailments is merely superstition or has some observable basis. It has been presently attempted to define *Mantra* and its cause effect relation. The present study further goes to once again confirm that it has observable effects on various body indicators like Weight, BP, SPO2, BMI, BPS, BPD, BPP having direct bearing on mental and physical health. The effects of *Beej Mantra Chikitsa* have been observed on patients of different disorders including the recent Covid-19. However, a wider study

awaits availability of requisite monetary and other resources.

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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