

**MANTRA YOGA: A TOOL FOR A HEALTHY MIND****Dr. Jyoti Vaidik<sup>1</sup>, Dr. Sunil K. Vaidik<sup>2</sup>, Kavita Sharma<sup>3</sup>**<sup>1</sup>Assistant Professor at Jayoti Vidyapeeth Women's University<sup>2</sup>Director of World Health Research & Development Organization<sup>3</sup>Assistant Professor at Jayoti Vidyapeeth Women's University**Article Info:** Received 04 January 2019; Accepted 26 January. 2020**DOI:** <https://doi.org/10.32553/jbpr.v9i1.715>**Address for Correspondence:** Dr. Jyoti Vaidik**Conflict of interest statement:** No conflict of interest**ABSTRACT:**

Mantra Yoga is a scientific method devised by the Rishis to activate the extrasensory strength centers inside to facilitate the sublime float of crucial non secular currents in this majestic residing device.

The wonderful shape, capabilities and complexity of the human body has been the center of deep attention for thousands of scientists, biologists, anatomists and physiologists considering long. Still loads stay unknown, mainly the frame's exceptional network of nerves, molecular functions, endocrine machine and the mind. In comparison, what has been experienced and recognised approximately the human body and brain by using rigorous yoga-sadhanas appears to be greater thorough and extensive. In the deep country of trance through devout yoga sadhanas, the Rishis, the yogis of the Vedic times, had located this frame a miniature mirrored image of the entire cosmos, as noted within the quote – "Yat Brahmande Tat Pinde".

Mantras have terrific significance in the intellectual and non secular evolution of concord. These can also take place excellent results inside the physical international; they could be powerful like a Patton tank or an atomic bomb. Our spiritually empowered, eminent ancestors – the rishis, knew this reality and had consequently advanced a whole gamut of mantras for precise purposes and had also devised the techniques of experimentation with use of those subliminal tools.

**INTRODUCTION**

Practice of Yoga modulates health by way of influencing nearly all systems in our frame and improves the pleasant of lifestyles of the practitioners<sup>1</sup>. It is probably more congruent with values, belief and philosophical orientation towards fitness and lifestyles evincing an awful lot interest in recent times. The subjective blessings of yoga consisting of self, self consciousness, self-recognition is nonetheless unaccountable with the available physiological strategies. Even the precise mechanism by means of which Yoga modulates health or disorder isn't bright.

The whole Vedic Literature and the sages and savants of the shastric scriptures have given paramount importance to the Mantra Yoga and feature mentioned in detail the strategies of the japa and sadhana of this System. There is not any scripture, which does no longer sing paeans of the preeminent advantages and supramental outcomes of the mantra that embody the non-public, global and the cosmic realms of life. It is said that even supposing one plays the japa and dhyana (meditation) of this mantra with fervent faith with out going via all of the prescribed ascetic disciplines of

higher-degree sadhanas, he attains all the blessings and boons of this mantra. Not most effective the immanent inspirations and the astounding configuration of particular syllables and sonic patterns, the psychological and religious middle of this Vedic Mantra is likewise so sound that it seems to be based on profound clinical basis. Let us observe some of these aspects to apprehend the effect of its japa.

The japa of Divine Name or Mantras has been an integral a part of all modes of worship or prayer in each faith – be it Hindu, Sikh, Islam, Buddhist, Christian, Tao, Bahai, and many others. As the particular pattern of controlled wind-drift via the holes of a flute produces unique sonorous song, likewise, the vibrations precipitated by way of the repeated rhythmic chanting of a selected mantra generate particular pulsation of prana and stimulate the extrasensory electricity nuclei within the body for that reason. The japa- sadhana of mantras is consequently practiced to educe supernatural skills and potentials.

Since the 1970's researchers have been checking out how yoga and different stress-discount and meditation strategies can reduce the presence of hysteria. With

research nonetheless on the rise nowadays, yoga has been significantly recommended for its triumphs in “modulating pressure reaction structures”<sup>2</sup>. The physiological signs and symptoms related to tension mentioned previously have all been found to come to be extensively reduced in many cases of research, including heart rate, blood pressure, and respiration.

Through the techniques of Sudarshan Kriya Yoga and other pranic types of respiratory a victim of chronic tension has the opportunity to lessen the presence of each their physiological signs and the mental problems beneath them. Pranayama and yogic breath paintings gives a secure, mild and really powerful alternative to medical remedy and using pharmaceuticals to help reduce anxiety. It seems that the dedication to a yogic way of life is indicative to living a lifestyles wherein the complete body's fitness is attended to. One can't appoint just one method and preserve on with all of their identical unfavourable conduct. It is a commitment to the best degree. It is critical that in conjunction with pranayama strategies one should also make an try and extensively improve their lifestyle. The exercise of pranayama is simplest effective if it's miles completed continuously and with cognizance. One need to pay interest to what is going on of their frame and pay attention deeply to these inner cues; in any other case the exercise will bare little effectiveness for the man or woman.

Mantra Yoga practice is stated to produce changes in heart price, blood pressure, galvanic skin response, respiration rate, fasting blood glucose (Type II diabetes mellitus and healthful), breath preserving time, auditory and visible response instances, and intraocular pressure<sup>4</sup>. A simple pranayama technique guarantees higher usage of oxygen from the air that we breathe, better utilization of lung floor and the higher circulation of oxygenated blood<sup>5</sup>. Yoga practice has also been proven to persuade the cardiovascular gadget with lower in heart rate, and blood pressure<sup>6</sup>. Practice of yoga inhibits sympathetic tone in the skeletal muscle blood vessels leading to vasodilatation consequently decreasing the peripheral vascular resistance and lowering diastolic blood pressure (BP)<sup>7</sup>. Studies have shown that there's an increase inside the HF electricity of autonomic functions indicating elevated vagal tone and decrease within the LF strength which denotes the sympathetic frightened function<sup>8</sup>. It has been well documented that practice of yoga induces a shift in the autonomic stability in the direction of relative parasympathetic dominance<sup>9</sup>.

The autonomic frightened system is divided into two separate components as properly that are known as the sympathetic and parasympathetic worried systems. These system's jobs are to balance and adjust the

frame. If we emerge as nervous and our coronary heart starts pumping extraordinarily tough the parasympathetic anxious device will intrude and sluggish down the heart price. If the heart price then drops too dramatically the sympathetic frightened system then will begin to accelerate the coronary heart charge to hold the body performing on a sustainable stage. Inside the frame when our sympathetic nervous device becomes engaged the adrenal glands boom adrenaline and cortisone manufacturing. This is what causes the commonplace signs and symptoms humans frequently accomplice with anxiety. For example, the heart charge starts to soar and the respiratory turns into shallow, the hands and toes grow to be bloodless and muscular tissues tighten and agreement.

The preeminence of the japa of Gayatri Mantra lies in its particular intellectual, emotional and spiritual results further to other soul-raising results of mantra-japa. This mantra incorporates the essence of divine know-how and wisdom. Even its literal translation implies a prayer for the refinement and illumination of our mind and mind and for well-being of the sector. This is why the Vedic Rishis respected Gayatri as – Vedmata, Devamata and Vishwamata (the starting place of the Vedas, the Mother of godly-beings and the Mother of the whole international respectively). Not simplest the Hindu religion, however also the follower of other religions and paths of non secular in search of revere this sacred mantra. Mahatma Gandhi referred to it as the premise of the arena religion of the destiny.

The structure of Gayatri Mantra is in ideal song with the science of cosmic sound. It will now not be viable for us to research its sonic sample and the resonance of its subtle vibrations in this small article. We shall mainly elucidate the fundamental steps of psychological elevation and evolution of a sadhaka's cognizance by means of the japa of this mantra.

Japa is a scientific system of inward orientation of mind. The japa of the Gayatri Mantra allows a harmonious linkage and flow of the man or woman awareness (of the sadhaka) with the cosmic consciousness. If a novice is aware the psychological effect of mantra-japa or has intrinsic religion in it then meditating as per the requirement of the japa-sadhana will now not be hard for him. With prior conditioning of the mind, the rhythmic manner of japa additionally allows in controlling its waywardness. Once this level of education of the mind is over, the development of meditation and subsequently the japa-sadhana actions quite easily and at an uninterrupted pace.

In phrases of intellectual and emotional enlightenment, japa (japa- sadhana) involves the subsequent: (i) Training – repeating the equal mantra; (ii) Recognition –

imbibing the inspirations of what has been repeated; (iii) Recollection and Contemplation – recalling the intellectual connection at some stage in meditation and reestablishing the damaged hyperlinks with the internal self; (iv) Retention – Deepening the faith (inside the mantra) and sincerity to the extent of internal experience and intrinsic emotions. In terms of religious elevation those correspond to – (i) Self-Analysis; (ii) Self-Refinement; (iii) Self-Development; (iv) Self-Realization. These are gradual steps of the conclusion through japa-sadhana. Although we don't find the multiple activities and physical games like yoga practices in it, the sadhana procedure of japa is so powerful that just with the sincere overall performance of this unmarried exercise, beginning with self-evaluation, we can attain the excellent aim of self-realization.

The super significance of japa isn't because of threat, or with none firm basis. Had it been so, this kind of large range of devotees and yogis of the Gayatri Sadhana could now not were suggested to waste time in practising more and more japa for longer and longer periods. The aforesaid ideas of psychology and spirituality work toward success of japa. These can increase the devotee's personality out of the darkness of lack of information into the light of divine expertise. The four principles stated above paintings inside the subliminal domain names of the cognizance to eliminate the layers of lack of knowledge from the unconscious and thus help in the emergence of light of spirit in the man or woman soul.

During this manner one stories usaand downs within the mental and emotional domains. The baser instincts and inclinations gathered in the course of innumerable births of the fallen soul in one-of-a-kind bureaucracy earlier than the present life are not clean to be uprooted and thrown out. These kusamskaras, coupled with the lack of understanding-driven ego, warfare tough to hinder the manner of internal purification inside the initial levels. However, with the continuity of the japa-sadhana the devotee realizes that he isn't the body but the everlasting soul and therefore gains the light and braveness to fight and eliminate all the hurdles inside the course of self-consciousness. He consciously and gladly undergoes the prescribed austerities to loosen the hold of inner evils and passions. He knows that most effective the course of selfless carrier ends in proper happiness, and that spiritual life is a long way extra superior to lifestyles wasted in the pursuit of materialistic success and energy. Nothing can then prevent his march toward self-awakening.

Human ego-focused fake self and its gross appearance is handiest a car for the manifestation of his soul. This international of mirage isn't his true domestic. He is guided by using divine grace on his journey back to his

real domestic- the realm of everlasting light. Just, as the puppet show could be absurdly haphazard if even a few threads that control its moves are damaged or loosened, because the young child is orphaned and turns into helpless due to the unexpected dying of his mother and father, because the residence turns into darkish inside the night if its electrical power deliver is cut, further the soul, the man or woman self, suffers an illusory, ignorant, and evanescent lifestyles if its subliminal linkage with divinity is damaged. We are way-lost youngsters inside the desolate tract of this illusory phenomenon; groping for the sunlit route main us back home.

Finding this sunlit route and reestablishment of this lost connection with the supply by way of awakening of the proper inner attention is the 1/3 component of japa-sadhana. In the powers of japa, the internal self awakens and acknowledges its soul-identification; the soul too remembers its divine nature. As this retrieval of lost reminiscence progresses, it ponders upon its origin greater deeply and gets nerve-racking to unite with the supply. This intensifies the reactivation of its chic reference to the divine self. It calls upon the divine Mother (Gayatri) to keep and defend it from illusions, diversions and pitfalls of the worldly cycle. This level purifies the sadhaka's gross and diffused bodies; his mind now gets educed and illuminated by high quality and righteous aspirations. His persona is steadily suffused with nobility.

The fourth level signifies a still better country of religious maturity. With deeper and purer engagement inside the japa of Gayatri Mantra, the sadhaka sees the light of his soul within the radiance of the diffused frame of the solar – the cosmic middle of this mantra. As this awareness intensifies, he starts to experience, in deep trance, the unity of his soul with the cosmic soul (God). He then sees the identity of his soul as a mirrored image of the Brahm – conveyed within the Vedant Philosophy as "Ayamatma Brahm", "Tatvamasī", "Soahm", "Shivoaham", etc. This nation is mentioned inside the Shastras as samadhi, turiavastha or para siddhi – the nation of remaining beatitude, absolute bliss and very best accomplishment

Japa-sadhana alone, if executed with sincerity, purity and intrinsic religion, results in this nation of everlasting bliss and mild. It is therefore called the key to the deeper technological know-how of spirituality and also revered as a yajóá. Japa yajóá by myself is a whole supply of ultimate self-recognition.

By the divine energy immanent within the Vedic Mantras, we will acquire supramental understanding and actualize the potentials that are in any other case implausible, unimaginable and unreachable.

Understanding and attainment of such extrasensory faculties are yet past the scope of the present day clinical development. Japa is therefore now not well identified or practiced by way of many of the so-known as scientifically modern people. We do see a few of the erudite scholars, tremendous scientists and elites engulfed in the sorrows, delusions and sufferings of the arena in spite of their abilities and sources; whereas there are some illiterate but spiritually accelerated souls endowed with divine bliss and information attained via sincere japa-sadhana of the Gayatri Mantra.

The strength locked up in the mantras is essentially spiritual in nature. The precise configurations of the Vedic Mantras are stated to be derived from the diffused science of syllables and sound. The rishis, who had realized the cosmic and religious dimensions of the omnipresent eternal sound, had compiled those mantras. The consistency of the rhythm and amplitude of the mantras are consequently of critical significance. The prescribed modes and range of japas each day for precise sadhana also are enjoined therefore. The sadhaka should follow those with due sincerity and punctuality. Sometime slow someday speedy velocity or pitch of japa or acting the japa in a half of-asleep or inconsistent way does not serve any purpose. Sitting with erect backbone and in a country of mental peace, regularity of timings for japa are critical stipulations for regular and sure progress.

The extrasensory additives just like the Sat-cakras, upatyikas and the extraordinary nerve community hidden in it are located to be like nuclei and canals of cosmic power. Having the version of the endless cosmos in its small structure makes the human body the excellent introduction in the physical manifestation of Nature.

### Conclusion

Purity of the frame and thoughts is every other prerequisite for attention of mind and proper meditation. It is recommended to do the japa with the assist of a rosary in order that counting can also be automatic with the mechanical circulate of the hand on its beads with every complete chanting of the mantra, without stressful the intellectual concentration<sup>10</sup>. The upanshu kind japa is said to be the excellent for the novices. Here, one chants the mantra so that his tongue and lips may also move but the voice is inaudible. Once one has perfected the rhythmic chanting of the chant he may also take a look at the timings of unique range of japas in keeping with his natural frequency and may use a clock (alarm) in place of a rosary, as per his comfort.

Any one that virtually and rightly performs the japa-sadhana of the Gayatri Mantra begins to progressively development through the aforesaid 4 stages of

psychological and religious refinement and attains the ultimate purpose. His mind and intellect are converted and illuminated with divine love, mild and information and he awakens to the ultimate truth of reality, attention, bliss (sat-chita-anand) beyond the boundaries of time and space. Material well-being and elimination of worldly issues accrue to the sadhak, however these are mere byproducts of the spiritual illumination. Nothing stays to be gained or aspired for thereafter. Everyone, without any constraint of caste, creed, gender or social popularity, is entitled to undertake this scientific test of japa-sadhana of Gayatri Mantra and be the recipient of divine grace.

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