



Improve Mental Health Through Mantra Yoga

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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.

This time I would introduce you a wonderful technique of self realization, which is not new for you but its experiences will be definitely interesting and pleasurable. 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 the four Purushartha, 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.

The phonemes of the Vedic hymns and the seven fundamental notes – Sa, Re, Ga, Ma, Pa, Dha, Ni of the Indian classical music have originated (distinctly recognized by the Rishis) from the vibrations of the sublime sound of Om in the Nature. The Vedic quote –

'Ekoham Bahusyami' implies that all the sounds, all the energies, all the motions and everything existing in the universe have originated from the vibrations of this single anahata nada. This is the source of the manifestation of the Shabda-Brahm and the Nada Brahm.

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:

Om Namo Bhagavate Vasudevaya,

Om Namo Narayanaya,

Hari Om Tat Sat,

Om tryambakam yajamahe sugandhim pushtivardhanam urvarukamiva bandhanaan mrityor mukshiya maamritaam and

Om Namah Shivaya

By mantra - practice, certain secret recesses or zones of the practitioner's interior become activated, and he becomes capable of receiving, bearing and harnessing those subtle energies. Only then the mantra is said to have become siddha (accomplished or mastered).

Mantras are not some verbal structures to be enunciated rhythmically and repeatedly. Rather, these are subtle means of contemplating that can reorient the mental tendencies.

Many people suffer from a variety of adversities, scarcities and worries because they do not have the aptitude to be initiated into proper mantras (of sane thinking, righteous attitude, etc). Mantras are defined as the tools for liberation from ignorance, illusion, infirmities and sorrows. These can transform the course of life and convert agonies into joys. Indeed, mantras, as special carriers of the energy of cosmic sound, do have amazing potentials for affecting the physical world also (as some of you might have seen or read about mantra based healing of physical and mental ailments, etc). But the spiritual powers and benefits of the mantras are far more intense and creative.

Let us go through an example. For the research purpose of view I designed a study of forty people suffering with mild depression and self inferiority. After a forty days practice of Mahamrityunjaya Mantra a significant change seen in their behavior as per tested through a standard measurement tool - Adjustment Neuroticism Dimensional Inventory Questionnaire by Ram Narayan Singh (1983). The data collected during the study again undergone through statistical analysis, which is given in the following tables:

Table (1) – Self inferiority:

	Mean	sd	“t” value	significance level
Pre	7.15	1.54	4.80	0.01
Post	5.9	2.29		

Table (2) – Depression:

	Mean	sd	“t” value	significance level
Pre	7.67	1.47	5.9	0.01
Post	6.5	1.64		

The methodology of a mantra’s functioning is novel. As the specific phase of its practice is completed, it connects the practitioner’s inner consciousness with the specific cosmic energy current or cosmic energy. But this is one aspect of its function. In its other aspect, it simultaneously makes the practitioner qualified and fit to receive this special power. By mantra -practice, certain secret recesses or zones of the practitioner’s interior become activated, and he becomes capable of receiving, bearing and harnessing those subtle energies. Only then the mantra is said to have become siddha (accomplished or mastered). This mantra siddhi does not come by mere rote chanting or mechanical repetition. This explains why a good many persons even after years of practice of a mantra have to meet with disappointment. Either they get no result at all or only partial and negligible result. The fault lies not with the mantra but with the practitioner. It is

important to bear in mind that any mantra- practice requires the practitioner to attune his life to the peculiar nature of the mantra.

Healing by mantras is an important aspect of the science of occultism. It can provide healing even in incurable-looking diseases, remedy personality disorders and enable one to overcome the greatest of difficulties. The impossible becomes possible; the unachievable is made achievable. The true adepts in the theory and practice of this science are capable of yoking the powers of nature favorably and positively modifying the course of destiny.

Mantras are very special configurations of sounds or syllables. Accordingly, each mantra has specific patterns of enunciation or chanting. Mantras work on the yantra of our physical body and also on our energy-body, mind and the inner-self. In the Mantra Yoga meditation one has to chant a word or a phrase until he/she transcends mind and emotions. In the process the super conscious is discovered and achieved. The rhythm and the meaning of mantras combine to conduct the mind safely back to the point of meditation- the higher consciousness or the specific spiritual focus. Different syllables, phrases and words possess their unique healing potential. Hence they are chanted at a specific time. As a tool to achieve stillness, the mantra is to be discarded at the moment stillness is achieved. Sometimes mantras are also applied to modify circumstances. In the chanting of the mantras it is of immense importance that they are pronounced properly or else all their intended effect would not come. For such purposes it is important that the proper pronunciation is imparted.