



ISSN 2456-3110

Vol 6 · Issue 5

Sept-Oct 2021

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Review of Mantra Chikitsa in Ayurveda

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ABSTRACT

Ayurveda, the Indian system of medicine, advocates about different types of *Chikitsa*. *Daivavyapashraya Chikitsa* is one of the treatment approaches concerned with Spiritual way of treatment. It includes so many approaches, amongst all *Mantra Chikitsa* is described in Ayurveda at various places as a potent approach. It is discussed for both the healthy and unhealthy conditions. *Mantra* comes from Sanskrit word which means sacred message or text, spell. Basically *Mantra* is pure thought from a pure heart, which acts as an inspirational believe. When *Mantra* is constantly repeated awakens the consciousness-chit or *Chaithanya*. *Mantra Chikitsa* is one among the *Daivavyapashraya Chikitsa* highlights the importance of concept of *Mantra*. In *Atharva Veda* and *Kaushikasutra*, the two most ancient and authentic sources of *Daivavyapashraya*. *Mantra Chikitsa* is mainly used for both preventive and curative aspect. It is also used for the enhancement of the *Gunas* of *Aushadhi*. Effect of *Mantra* is described as *Prabhavajanya* action. *Prabhava* means the specific and characteristic action of substances, it is called as *Acintya*. *Mantra Chikitsa* cure the *Karmaja Vyadhi* and *Agantuja Vyadhi*. In the Vedic period, *Daivavyapashraya Chikitsa* was followed in various rituals. These rituals were used to get rid of various *Karmaja Vayadhi* and *Agantuj Vyadhi*. This review paper will focus upon the concept of *Mantra Chikitsa* to make it more comprehensive and practicable.

Key words: *Mantra, Chikitsa, Daivavyapashraya, Doshaj Vayadhi, Karmaj Vayadhi*

INTRODUCTION

The term 'Veda' means knowledge or wisdom, is derived from the root 'Vid Gyne'. *Veda* is he tremendous hoard of ancient knowledge having solution to every social problem. It is composed of specific *Mantras* (hymns) pertaining to different disciplines such as social science, Political science Mathematics, Astrology, Medicine and many others. Ancient medical science Ayurveda is considered as

Upanga or *Upaveda* of *Atharvaveda*. According to *Acharya Kashyap* Ayurveda is the *Pancham Veda*. The *Vedas* have been designed to praise the gods by the *Mantras* along with medicines for various diseases. Ayurveda, the ancient system of medicine, advocates about the medicines for diseases. *Acharya Charak* has discussed the three types of the treatment;^[1]

1. *Daivavyapashraya Chikitsa*
2. *Yukti Vyapashraya Chikitsa*
3. *Sattavavajaya Chikitsa*

The *Sharira Dosha* are pacified by remedial measures of divine nature (*Daivavyapashraya*) and rational therapy (*Yukti Vyapashraya*) while the later ones *Manas Dosha* can be treated with *Gyan* (spiritual knowledge), *Vigyan* (Scientific knowledge), *Dhairya* (patience), *Smriti* (memory) and *Samadhi*. *Daivavyapashraya Chikitsa*^[2] is related to blessing and influence of god and consist of *Mantra* (chanting sacred hymns or words), *Ausadhi* (tying some part of specific medicinal plant), *Manidharana* (wearing

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Submission Date: 05/09/2021

Accepted Date: 12/10/2021

Access this article online

Quick Response Code



Website: www.jaims.in

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Ayurveda Organization, Vijayapur,
Karnataka (Regd) under the license CC-
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gems), *Mangal* (auspicious observances), *Bali* (offering), *Upahar* (gift), *Homa* (oblation), *Niyama* (observance of scripture), *Prayashchitta* (Atonement), *Upavasa* (fasting), *Swastyayana* (Chanting of auspicious hymns), *Pranipata* (*Pranama* or Bowing forward) and *Gamana* (*Tirthsthana-Gamana*). Usually it is used in *Karmaj* diseases. It is also used in some *Doshaj* diseases along with *Yukti-Vyapashraya-Chikitsa*. According to *Charapani* the term '*Daiva*' means '*Adrishta*', *Daivavyapashraya Chikitsa* causes immediate mitigation of disease without suffering, Hence this is stated first of all.^[3]

Diseases are of three types

- *Doshaja*
- *Karmaja*
- *Doshakarmaja*

Diseases that are caused by improper *Ahara* and *Vihar*, are called the *Doshaja* while the diseases which arise due to sinful acts of the previous life are called *Karmaja* diseases. Diseases which appear with more symptoms in spite of very less etiological factors are called *Doshakarmaja Roga*. Application of *Daivavyapashraya Chikitsa* such as chanting of *Mantra*, *Aushadh Dharan*, *Manidharan*, *Japa*, *Homa*, *Swastivachana* etc. is done in *Karmaja* and *Doshakarmaja* diseases.^[4]

AIMS AND OBJECTIVES

To review the literature related to the concept of *Mantra Chikitsa*.

There are two main aims and objectives of this research paper to find out the ancient knowledge about *Mantra Chikitsa* which is used in different diseases.

MATERIALS AND METHODS

Reviews of *Vedas* and *Ayurveda* texts, electronic data base, and published researches have been carried out. Collection, compilation and analysis of the concept have been done.

Mantra Term - Etymology and Definition

मन्त्र-पु० मन्त्रि-अच्,

रहसि कर्त्तव्यावधारणार्थं, देवादीनां साधनार्थं तन्त्रा शब्द भेदे, वेद विभाग भेदे।^[5]

प्रयोग समवेतार्थं स्मारका मन्त्राः, तेषाञ्च तादृशार्थं स्मरकत्वेनार्थवत्त्वम्।^[6]

मननात्त्रायते यस्मात्तस्मान्मन्त्रः प्रकीर्तितः॥

Shabdakalpadruma defines *Mantra* as the one whose repeated incantation helps in protection from the bondage or troubles.^[7]

मन्त्रा मननात्।^[8]

मन्नात् त्रायते, इति मन्त्रः।^[9]

Chanting of which leads health, happiness, protection, prosperity, and well beings to the person is known as *Mantra*. *Mantra* is a magical formula which is deigned of some specific letters arranged in definite order. it is filled up with the specific sound energy. When repeatedly chanting the *Mantra*, it produces a set of vibration on surrounding environment. *Mantra* is one significant approach under the umbrella of *Daivavyapashraya Chikitsa*. *Mantra* affects not only on *Manas* or *Atma* but five sense organs are similarly involved in this process.^[10] The Law of nature that states everything has a vibration. Nature consists of different vibration at various frequencies and amplitude giving rise to the phenomenon of the world. *Mantras* are energy-based sounds, when the *Mantra* is chanting at a certain frequency comes in contact with cosmic energy and spreads all around the body. It balances the power of the human body, increases action modesty.^[11]

REVIEW OF MANTRA CHIKITSA

Mantra Chikitsa in Vedic Period

Vedas are ancient religious texts originating in India and composed in Vedic Sanskrit. There are four *Vedas* i.e., the *Rigveda*, the *Yajurveda*, the *Samveda* and the *Atharvaveda*. The *Vedic Mantras* are chanting in the modern age for phonology rather than the study of meanings of words and phrases, these are considered to be "primordial rhythms of creation". Preceding the forms to which they refer. By chanting them the

cosmos is regenerated, by vitalizing and maintaining the forms of creation at their root.^[12]

The *Rigveda* is the oldest extant Indian text. It is a collection of 10,600 verses (*richa*) with 1,028 hymns (*Suktas*) in all, organized in to 10 *Mandalas*. The *Veda* begins with an address to *Agni, Indra, Soma* and other gods. In *Rigveda, Mantra* are described for *Chikitsa* of different diseases such as -

Msnta for *Hriday Roga: Mandal 1. Sukta 50. Sloka11^[13], Yellowness of the body (Jaundice): Mandal 1.sukta 50.sloka 12^[14], For all Disease and wellbeing: Mandal 1.sukta 50 .Sloka 13^[15], Leprosy: Mandal 1.sukta 117.sloka 7^[16], Hydrotherapy: Mandal 1.sukta 23.sloka 19-20^[17], and Rejuvenation of aged: Mandal1.sukta 116.sloka 10.^[18]*

Samaveda word is derived from the word 'Sama' means song and 'Veda' means knowledge. It is the *Veda* of melodies and chants. It consists of 1549 verses.75 verses taken from *Rigveda*. The liberation of Indian classical music is based on these *Samveda Mantra*.^[19]

Yajurveda consists of prose *Mantras*. It includes about 1875 verses. It is a compilation of ritual offering formulas that were said by a priest while an individual performs ritual action such as those before the *Yajna Agni. Gayatri Mantra:Adhyay-3.Sloka 35Maha Mrituanjya Mantra: Adhyay 3 Sloka 60* is described in this *Veda*.^[20]

Atharvaveda has 20 chapter (*kand*), 760 *sukta*, and 5977 *Mantra*. It belongs to *Atharvan* and *Angirasa Rishi*. The name of *Atharvan* is almost synonymous with *Bheshaja*. *Atharvaveda* the focal point of *Ayurveda* of the Vedic age. A detailed description of medicine is found in the *Atharvaveda* helps to establish the continuity of medical tradition in the Vedic period. The *Atharvaveda* describes a large no of diseases. The *Atharva Veda* speaks of a number of medicinal plants and their use. Some of the rituals prescribed in the *Atharvaveda* have been performed for certain junctures, medicines and herbs were offered for propitiation of god. *Daiva Vyapashraya* (divine therapy) derived mainly from *Atharvaved*. In *Atharvaveda* the word *Yakshma* use for different

Sukta. Yakshma which means *Roga* and some place for *Yakshma Rog* (similar to tuberculosis), *Kand 1 Sukta12 yakshma* use for the *Roga* and *Sukta* dedicated for the *Yakshama Nashan Sukta*. It is for health, happiness, prosperity, to all human being.

जरायुः प्रथम उस्त्रियो वृषा वातभ्रजा स्तनयन्नेति वृष्टया ।

स नो मृडाति तन्व ऋजुगो रुजन् य एकमोजस्त्रेधा विचक्रमे ॥
(Ath.Kand-1.suk-12 .shlok-1)

अग्दे अग्दे शोचिषा शिश्रियाणं नमस्यन्तस्त्वा हविषा विधेम।

अक्ङान्तसमक्ङन् हविषा विधेम यो अग्रभीत पर्वास्याग्रभीता ॥
(Ath.Kand-1.suk-12 .shlok-2)

मुञ्च शीर्षक्तया उत कास एनं परुष्पपरुरविवेशा यो अस्य ।

यो अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्त्सचतां पर्वतांश्च॥
(Ath.Kand-1.suk-12 .shlok-3)

शं मे परस्मै गात्राय शमस्त्ववरय मे ।

शं मे चतुर्भ्यो अग्देभ्यः शमस्तु तन्वेऽ मम ॥ (Ath.Kand-1.suk-12 .shlok-4)

The first, life born out of the dark womb, it goes forward, covered in the rays of light, overflowing, wind impelled, thundering with rain, breaking, straight on, the one living force moving in three directions. That humane power, bless our physical existence and mind. Any natal disease born out of exposure to sun, wind and rain. Let it spare us from bad ailments.

As you pervade every limb with powerful presence, we acknowledge you and also have great admiration. We honor and pay the respect to the power which holds every parts and system of the body together.

O Lord Suryadev, cure him, who is suffering from headache and other ailment in the brain. Free him from cough and congestion that has affected every limb and joints in his body Lets any ailments caused by the rain, or by wind, or by heat and dryness be cured by diverting forest-trees and mountains.

Let there be health and wellness to the upper parts of my body. Let there be peace and wellbeing to the lower parts of my body. Let there be good health for all the parts of my body, mind and soul of my life system.^[21]

References of Mantras in Atharvaveda

Disease	Sukta	Khand
Yakshma Nashan	12	1
	33	2
	7	3
	31	3
	20	6
	85	6
	91	6
	127	6
Hridayaroga	22	1
Kamala-Nashan	22	1
Swetakushtha-Nashan	23-24	1
Jwara-Nashan	25	1
	121	7
	116	7
Kshetriya-Roga Nashan (Congenital)	8	2
Vishaghna	6	4
Vshnashan	7	4
Takman - Nashan	4,22	5
Sarpavisha - Nashan	13	5
Sarpavisha - Niwarna	12	6
Krimighna	23	5
Balasa Nashan	14	6
Akshiroga Bhesaja	16	6
Manya-Vinashan (Gandamala)	25	6

Gandamala Chikitsa	74,76	7
Unmada Roga Nashan	111	6
Garbha Dosha Nivarna	6	8
Kushtha Nashan	39	19

Mantra Chikitsa in Ayurveda

For the Longevity

For the longvity, *Daivavyapashrya Chikitsa* along with *Mantra-Chikitsa* is asked to follow.^[22]

In Sadvritta

Acharya Charak while describing *Sadvritta* has advised to chant *Gayatri Mantra* before meals.^[24] *Snan Mantra* (bathing) has also been quoted as follow.^[25]

अग्निर्मे नापगच्छेच्छरीराद्वायुर्मे प्राणानादधातु विष्णुर्मे बलमादधातु इन्द्रो मे वीर्यं शिवा मां प्रविशन्त्वाप आपोहिष्ठेत्यपः स्पृशेत्, द्विः परिमृज्योष्ठौ पादौ चाभ्युक्ष्य मूर्धनि खानि चोपस्पृशेदद्विरात्मानं हृदयं शिरश्च॥ (Ch.Su-8/28)

Initiation of study

Acharya Charak^[25] and *Acharya Sushruta* have given a detailed description of methods of study and teaching. The Duty of disciple is to become pure and according to method of study *Brahma*, *Agni*, *Dhanvantari*, *Prajapati*, *Ashwinikumaras*, *Rishi*, *Sutrakara* should be worshipped with certain *Mantras*.^[26]As quoted-

ॐ भूः स्वाहा, ॐ भुवः स्वाहाः, ॐ स्वः स्वाहाः ॐ भूर्भुवः स्वाहाः,।

ब्राह्मणे स्वाहा, प्रजापतये स्वाहा, अश्विभ्यां स्वाहा, इन्द्राय स्वाहाः प्रतिऋषीनिति धन्वन्तरये स्वाहा, भरद्वाजाय स्वाहा, आत्रेयाय स्वाहा। (Su.su-2/4)

In Jwara Chikitsa

Acharya Charak has stated to use *Vishnu Sahastranama Patha* in treatment of *Jwara*. In *Vishnu Sahastranama Mantra* reciting the thousand names of *Lord Vishnu*, which is given in the context of *Santi Parva* section of *Mahabharata*.^[27] *Acharya Charaka* Says-

विष्णुं सहस्रमूर्धानं चराचरपतिं विभुम्।

स्तुवन्नामसहस्रेण ज्वरान् सर्वानपोहति ॥ (Ch.Chi-3/197)

In Garbhadhana and Prasava

Garbhadhana is an important process, *Acharya Charak* has asked to recite *Ahirasi* and *Brahma, Brihaspati Mantra* before conceiving.^[28]

"अहिरसि आयुरसि सर्वतः प्रतिष्ठासि धाता त्वा ददतु विधाता त्वा दधातु ब्रह्मवर्चसा भव"

"ब्रह्मा बृहस्पतिर्विष्णुःसोमःसूर्यस्तथाऽश्विनौ।

भगोऽथ मित्रावरुणौ वीरं ददतु मे सुतम्" (Ch.sha-8/7)

Mantra is also chanted during *Prasava*. Women who is helping in *Prasava*, chanting this *Mantra* for pregnant Women.^[29]

"क्षितिर्जलं वियत्तेजो वायुर्विष्णुः प्रजापतिः।

सगर्भा त्वां सदा पान्तु वैशल्यं च दिशन्तु ते।

प्रसूष्व त्वमविक्लिष्टमविक्लिष्टा शुभानने।।

कार्तिकेयद्युतिं पुत्रं कार्तिकेयाभिरक्षितम् ॥(Ch.Sha-8/39)

Ahirashi Mantra is described in *Ashtanga Hridaya* to recite after *Putreshti Yagya*. The *Putreshti Yagya* has been advised to wish for both the son and the daughter.^[30] While performing the treatment to remove the dead foetus, chanting of the *Atharvavedokta Mantra* steps should be taken to remove the *Jarayu* (chorion)^[31]

In Drug Manufacturing

Mantra is used even before the manufacture of medicine. It has been said to recite the *Sri Sukta Mantra* of the *Atharvaveda* in the manufacture of *Ayurvedhak Rasayan*.^[32] In the manufacture of *Nagbala Rasayan* mentioned in the *Charak Chikitsa Rasayana Pada*. It is instructed to chant the *Swastivachan Mantra* before uprooting the *Nagabala Aushadhi*.^[33] Similarly, In *Rasayan Pada* there is directed to take the fruit of *Amla* from the tree after chanting the *Omkar Mantra* in *Kevalamlak Rasayan*.^[34] *Mantras* should be used at the time of making *Vishanashak Agad*.^[35] The description of the *Mantra* is-

नमः पुरुषसिंहाय नमो नारायणाय च

यथाऽसौ नाभिजानाति रणे कृष्णपराजयम् ॥

एतेन सत्यवाक्येन अगदो मे प्रासिध्दयतु।

नमो वैदूर्यमाते हुलुहुलु र मां सर्वविषभ्यः॥ (As.hri.u-35/28-30)

Before taking the Drug

In the context of *Madhumeha* treatment, It is stated to chant the *Mantra* at the time of *Tuvarak Tail Pana*.^[36] As quoted-

मज्जसार महावीर्यं सर्वान धातून् विशोधय।

शंख चक्र गदा पाणि स्वामाज्ञापयतेऽच्युतः॥ (Su.chi-13/26)

In Graha-Chikitsa

In *Mukhamandika Chikitsa* there is a description of bathing in *Goshala* with *Gayatri Mantra Sanskarita Jala*.^[37] Use of *Mantra* is advised in sacrificial work to protect from *Graha Roga*^[38] As,

नमः स्कन्दाय देवाय ग्रहाधिपतये नमः' '

शिरसा त्वाऽभिवन्देऽहं प्रतिगृह्णीष्व मे बलिम् ।

नीरुजो निर्विकारश्च शिशुर्मे जायतां द्रुतम् ॥ (Su.u-27/21)

In Shalya-Karma

Acharya Sushruta has stated to protect *Vrana* from *Graha* etc. by the application of *Dhupana* and *Rakshoghna Mantra* after cleaning of the *Sadyovrana*. The description of *Raksha Karma* has come to overcome fear of *Kritya* and Devils, in this *Karma*, *Brahma Deva* and many other deities have been prayed by the *Mantras*.^[39]

In Visha-Chikitsa

Acharya Charak has described the use of specific *Siddha Mantra* for *Visha Chikitsa*.^[40]

Acharya Charak has described the use of specific *Siddha Mantra* for *Visha Chikitsa*.^[40]

मम माता जया नाम जयो नामेति मे पिता ।

सोऽहं जयजयापुत्रो विजयोऽथ जयामि च ।

नमःपुरुषसिंहाय विष्णवे विश्वकर्मणे॥

सनातनाय कृष्णाय भवाय विभवाय च ।

तेजो वृषाकपेः साक्षात्तेजो ब्रह्मेन्द्रयोर्यमे ॥

यथाऽहं नाभिजानामि वासुदेवपराजयम् ।

मातुश्च पाणिग्रहणं समुद्रस्य च शोषणम्॥

अनेन सत्यवाक्येन सिध्यतामगदो ही अयम् ।

हिलिमिलिसंस्पृष्टे रक्ष सर्वभेषजोत्तमे स्वाहा ॥ (Ch.chi-23/90-94)

Alarka Visha Chikitsa Mantra has been described by *Sushruta*.^[41]

अलकाधिपते यक्ष सारमेयगणाधिप ! ॥

अलर्कजुष्टमेतन्मे निर्विषं कुरु माचिरात् ॥ (Su.k.7/61-62)

Arishta Bandhan Mantra is used in *Sarpadansha Chikitsa*.^[42]

In Panchakarma

Acharya Charak has advised to recite the *Mantra* before the *Vaman Karma*. For the *Vaman Karma*, prepared, *Vaman Aushadh* should be used after chanting of *Mantra* such as,^[43]

ॐ ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानलाः।

ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु ते।

रसायनमिवर्षीणां देवानाममृतं यथा।

सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते' ॥ (Ch.K-1/14)

Mantra Chikitsa in Modern Period: Contemporary Researches

In modern era, some of the researches have been carried out to find out the effects of *Mantras* in various disease. It is well known that sound and music are forms of vibration energy which can have a significant impact on living organisms.

Effect of Mantra Chikitsa on Weight, BP, SPO2, BMI.

Beej Mantra which is described in *Tulasidas Krit Ramcharitmanas*. Chanting of this *Mantra* shows that significant number of students reported to be more attentive, comfortable, relaxed and had better memory and significant reduction in mean pulse rate, weight. Students suffering from BP expressed a feeling of relaxation and of having a fun filled learning atmosphere after meditation.^[44]

Effect on Growth of Cancer Cell

Sound affects the body due to its physiology. When vibration given to the cell then dynamic changes are seen in it, which occur through harmonic wave motion. In this study, the effect of sound was seen on the growth of tumor cells, *Samaveda Mantra* sound used for this experiment. The effect of these *Mantras* was seen in tumor cells in culture medium, these tumor cells were that of Lungs, Colon, Brain, Breast, Skin. *Mantra* sound of *Samaveda* significantly decreased the growth of the tumor cells.^[45]

Effect in Pain Management

Pain is a condition or symptom of many diseases, it stems from activation of the nervous system. In some cases, pain is clearly caused by specific injury or medical condition. We see pain in Many illness or disorders, such as the fibromyalgia (muscle pain & tenderness), trigeminal neuralgia (Trigeminal nerve in the face), Arthritis and many others. This study plan over the pain management of Osteo- arthritis which is very common in present era. This study states that *Mantra* meditation significantly reduce the knee pain and other symptom of Osteo-Arthritis. Chanting or meditating of *Mantra* increase the beneficial function and promote structural changes in Brain, which is associated with pain processing, emotional control mechanism, attentiveness, awareness. Transformation seen on the central pain sensitization and hyperalgia even reducing their severity, which is associated with Osteo-Arthritis.^[46]

Effect in Hypertension

This study was planned over Hypertension In which *Saura-Sukta Mantra* was used, which is described in the first *Mandal* of the *Rigveda Samhita*, these *Sukta* praise to the Sun to cure all cardiac problem. Chanting of the *Mantra* has proved effective in lowering the symptoms of excessive *Sweda* and *Krodha*, *Kampa*, and *Shirashula* which is one of the symptoms in all mild, moderate and severe grade primary Hypertension.^[47]

Effect on Brain

Three structure of brain Insula, Anterior Singulate Cotex and Orbiofrontal cortices which perform several

functions of the brain. Function of the Insula is Pain, Temperature, vagal and gustatory. Anterior Singulate has the function of behavior and cognitive process, and another one Orbioforntal cortices has function of visual, taste and touch. In this study, observation shows that during om chanting, these three areas of brain reduced their output and deactivate them. It decreases the sympathetic system and also increases the parasympathetic activities. Parasympathetic activity such as lowering heart rate, respiratory rate and intensified sensitivity to sensory transmission. In some cases of mental disorder which have involved in emotional processing Chanting of *Om Mantra* may helpful for them.^[48]

Effect on Post-Stroke Patients

In the present situation stroke is very serious problem in all around the world. Stroke patient suffer from different physical, psychological and emotional problems which affect their daily life. It also affects the control of the movement, emotional disturbances, sensory system including pain, disturbance in memory and many other things like communication, thought process, fatigue etc. Gayatri *Mantra* has been cited widely in Vedic and Post-Vedic texts; study shows that chanting of this *Mantra* significantly increases the quality of life of post –stroke patients.^[49]

Effect on the Thought Process

Chanting of *Mantra* or praying to God is widely practiced in all over the world, which is helpful to cope up with negative or stressful emotions. This study showed that Chanting or praying of *Mantra* induce strong Brain activity; give response to stimuli with negative valence. Repetitive *Mantra* chanting may structurally lateralize a network of Brain areas involved in biased memory function. These both results suggest that *Mantra* chanting help to form a positive effect to compensate negative emotions.^[50]

CONCLUSION

Vedic Mantra chanting is stated to help develop one's mental powers and strength, ease stress and take one to a higher level of consciousness. Regular chanting of *Mantra* is believed to wipe out fear, anger and

depression and help relieve disorders of the respiratory system, digestive system, circulatory system, speech, intellectual and cognitive systems. Chanting of *Mantra* eventually makes us meditate. The true purpose of meditation is to connect oneself to one's deep inner self which can give a sense of calm, peace and balance that can benefit both the emotional well-being and overall health. WHO defined the health as, Health is a state of physical, mental and social wellbeing and not merely the absence of disease or infirmity. Especially for mental health, the world is moving towards meditation and yoga in which the role of *Mantra* is important.

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How to cite this article: Puja Upadhyay, Murlidhar Paliwal. Review of Mantra Chikitsa in Ayurveda. J Ayurveda Integr Med Sci 2021;5:261-269.

Source of Support: Nil, **Conflict of Interest:** None declared.
