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Gayatri Mantra: Music Therapy of Health and Mind

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The Vedas constitute the back-bone of our entire culture and development through the millennia not only in India but also abroad. For most of us, they constitute the first literature that dawned on us at the earliest time of man's appearance on this globe. In India, we regard them as the revealed knowledge. What the effulgent sun is to animate and inanimate activity on the terrestrial earth, the Vedic enlightenment is to the prestigious life of man on this planet for the majority of humanity.

Music is the universal language of mankind. In Gujarat music is the speech of Angels. Where words fail, music speaks. A famous Sanskrit poet Bhartrihari exclaims in his book 'Neeti Shatakam'.

"Sahitya sangeet kala vihin,sakshat pashu poochchh vishan-hin.

"A person destitute of literature, music or the arts is as good as animal without a tail or horns.

The word 'Music' comes from the Greek word (mousike) which means 'art of the Muses'. In ancient Greece the Muses included the goddesses of music, poetry, art and dance. In Gujarat, the beginning of musical activity goes as back as the foundation of his capital Dwaraka by the Lord Shri Krishna, a fascinating personality, who by his flute-playing captured the hearts not only of Gopis but of cows and other animals. The tradition records that Parvati taught the *lasya* type of dance to Usha, the daughter of the demon Bana, and the daughter-in-law of the Lord Shri Krishna. She taught it to Gopis residing in Dwaraka and gopis taught it to the women-folks of Saurashtra, who made it popular on the earth. Shri Krishna gave us (1) Chorus (2)Rasa-lila and(3)dance. The Rasalila is the precursor of the practical garaba dance for which Gujarat is very popular and proud thereof. Hallisaka is the name of *Rasa* in which participating males and females use sticks (dandiyas) for rhythm.

Like Indian drama, Indian music too had its germs in the liturgical practices of the Vedic community. Even though these earliest stages do not deserve the status of an art and even though they were not cultivated as an art but as a part of recitation of scriptures, certain fundamentals of musicology are seen to evolve in these. The popularly known names of the seven musical notes like shadaja, rishabha, gandhara, madhyama, pancham, dhaivata and nishada occur in the works of Shiksha. The vedang Shiksha attributed to Panini mentions them in connection with recitation and tries to show their correspondences with Udatta, Anudatta and Svarita svaras. The "Naradeeya Shiksha" and "Taittiriya Pratishakhya" also discuss the details.

Chanting Gayatri mantra has been a part of Hindu traditions for long and it is a jewel among the treasures that is handed down from generation to generation.

**Om Bhur Bhuvaha svaha Tat Savitur Varenyam Bhargo Devasya Dheemahi Dhiyo Yo naha
Prachodayat.**

Rigveda 3-62-10

We meditate upon the radiant Divine Light of that adorable Sun of spiritual consciousness. May it awaken our intuitional consciousness.

The Gayatri mantra is highly revered mantra of the Vedic tradition. It is sometimes called "Maha Mantra". Maha means 'great'. The beautiful mantra has been chronicied in the Rigveda which was written

in Sanskrit about 2500 to 3500 years ago and the mantra may have been chanted for many centuries before that.

In spite of hectic pressure, people remain committed to their goals and remain positive in the face of failures. Chanting verses plays a crucial role in the well being of the people. Modern life is replete with tension that might impact not only mental but physical health. Chanting mantras bring calmness to the brain switching it off from the hustle and bustle of surroundings. It helps people to meet the challenges of life with renewed confidence. While chanting word OM, the body right from the tongue to skull reverberates, ensuring the passage of air. The body releases relaxing hormones to calm the soothing nerves. It plays an important role in activating the three Chakras which include eye, throat and crown. They are important parts of the body connecting brain, penial glands and the eyes. Once the vibrations travel inside the body, they increase the focus and the concentration power of the individual.

One of the most important effects of Gayatri Mantra chanting is that it vibrates the inner organs, of the body making the nervous system robust. It can stimulate the neurotransmitters to transfer impulses and enhances the alert level of the body. In addition, the verses also improve the immune system of the body to ward off diseases. By using the mantras, the body can easily withstand the physical and mental stress.

Breathing in itself is a vital exercise, and those do it right are the ones who can reap health benefits. Reciting the Gayatri Mantra brings positivity and then we find a pattern in our breathing technique. This deep, controlled type of breathing can be achieved upon reciting the Gayatri Mantra. The Mantra reduces pressure in people of course when we are calming our mind and fetching positivity in life, it is quite natural for us to be able to reduce depression and stay happy. The vagus nerve which is stimulated to treat depression is found to be automatically vibrating with the chanting of the mantra. It also allows vital points in our skin to increase blood circulations which then work to get rid of toxins in our skins. We can see positive results and make us look younger.

Music For Brain and Health : A Gandharva Veda Perspective of Indian Classical Music

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Introduction

According to Aristotle, of all arts, music is closest to human heart. Oxford dictionary mentions that music means the instrumental or vocal sounds or both combined in such a way to produce beauty of form, harmony, and expression.

Music is an art, entertainment, pleasure, meditation and a medicine for the soul and the body. All the cultures and the people have universal responses to it. This paper intends to examine effects of music on human brain and health from the view point of Gandharva Veda and traditional Indian classical music.

Historical References

The ancient people considered music a form of communication affecting the emotions without words and thought.

- The great masters of ancient India, China, Greece, and Rome used music and sound to improve human health. Plato, Cicero, and Seneca wanted the state to ban certain harmful music which may affect the behavior of society.
- The philosophers like Confucius, Pythagoras, Democritus, Aristotle, and Galen believed that the music had both positive and negative effects on human health.
- The traditional Indian and Chinese medicines mention that certain instruments/sounds have beneficial effects on specific organs.

Brain

Music involves the use of the whole brain. It improves memory, attention, physical coordination and mental development. The classical music stimulates the regeneration of brain cells.

Certain music improves the mood, intelligence, motivation and concentration. It also improves the quality of life and aids in physical, emotional, cognitive, and social needs. It helps in the treatment of autism, dementia, Alzheimer's, chronic pain, emotional trauma, mental disorders, and depression. Music decreases anxiety, anger, stress, and frustration.

Music Boosts Human Health and Immune System

Music is not just a harmless background noise created by musical instruments. The modern scientific research confirms the opinion of ancient philosophers that music and sound have both harmful and beneficial effects on people, plants, and animals.

An emotional response of the secretion of immune-boosting hormones is induced by certain music. Music decreases the stress-related hormone cortisol, the increased levels of which weaken the immune system. Hence the chances of illness get reduced.

Health Effects of Indian Classical Music

According to Indian Ayurveda and the Chinese system of traditional medicines, the music supplements treatments and gives emotional and mental strength during illnesses. The health and illness are referred to as harmony and disharmony respectively.

Certain musical compositions have been found of being beneficial for specific illness and disharmony. But the effects of specific music are different for different people. The music may alleviate the depression or illness, or it may be ineffective due to the dissimilar liking for music, personality or health differences and the context of listening etc.

Ayurveda mentions the effects of different sounds on the different chakras (physical levels) as follows.

1. The higher frequencies affect the head region.
2. The lower frequencies affect the base of the spine and lower abdomen.
3. The intermediate frequencies affect the chest and neck.

This could be verified personally by listening to a drum with low frequency and a violin which among all instruments has the high frequency above 5000 Hz.

Most people find distinct physical sensation especially at the top of their heads with the higher violin notes. The deep bass notes are felt in the lower half or over the whole body.

Every instrument can affect one or all emotions. The great composers achieve different effects by sound variations in musical content, key signatures, tempo, rhythm, loudness, melody, technique etc.

Five Traditional Elements

Traditional elements	Emotions	Organs	Corresponding sounds, and musical instruments
Fire	Joy/mania/laughter	Heart/Small Intestine,	Stringed instruments (violin, viola, cello, etc.).
Earth	Worry/melancholy	Spleen/Stomach	Song, human voice
Water	Fear/terror/groaning	Kidneys/Urinary Bladder	Percussion and percussive activated instruments (drums, piano)
Metal (Air)	Grief/sadness/ weeping	Lungs/Large Intestine	Brass instruments (trumpet, French horn)
Wood	Anger/irritability/ shouting	Liver/Gall Bladder	Woodwinds (clarinet, oboe, flute)

Gandharave Veda

The ancient Indian literature is known as Vedic literature. It encompasses all realms of life, both temporal or secular and sacred or religious. Most of the sacred literature in India consider Vedas as the source from which they have drawn inspiration from. The four Vedas are, Rigveda, Yajurveda, Atharvaveda and Samveda .There are the following four secondary texts or Upavedas related to the Vedas respectively.

1. Ayurveda (It is the text on living, healing, and herbal medicines)
2. Dhanurveda (It is the text on statecraft, martial art, and war)
3. SthapatyaVeda (It is the text on architecture, sculpture, and art)
4. Gandharva Veda (It is the text on all art forms including music, dance, and poetry)

Gandharva Veda refers to Gandharvas as singers in the court of Gods with superb musical skills. In the absence of written accounts, the oral tradition has preserved the Vedas and the ancient music in its completeness.

The ancient sages discovered the intrinsic spirit of the frequencies of nature within their consciousness and reflected it through music. These sounds match with the basic rhythms and melodies of nature and create balance and harmony in environment and health.

This ancient classical music is used in Ayurveda, where the components of rags or melodies and layas or rhythms are used to rectify the imbalances or doshas. Certain melodies or Ragas could induce the plant to blossom.

In meditation, it helps to transcend to the innermost consciousness.

It finds an association of different sounds with different species and different natural phenomenon. It says that every environment is composed of sound vibrations which resonate with other sounds.

Gandharva Veda Music and Brain

It increases total brain functioning, as the scientific studies also prove the influence of this music on the areas of consciousness, behavior, and physiology. By integrating the brain functions it produces a state of relaxation and promotes the experience of bliss.

It decreases tension, irritability, and lethargy. The increased mental activity leads to an experience of finer states of awareness.

Benefits of Gandharva Veda

Ayurveda treats the symptoms and takes into consideration every aspect of the person; body, mind, and soul. It has different methods to restore the body by balancing all the five senses. The massage works through the sense of touch; food, spices, and herbs restore the sense of taste; aroma oils influence the sense of smell; watching natural beauties satisfy the sense of sight, and Gandharva Veda music harmonizes the physiology by the sense of hearing.

This music can change pulse rate, blood circulation, blood pressure, metabolism, and respiration. So it is being used as a treatment to alleviate and decrease the need for pain medication and anesthesia.

It promotes balance, inner peace, better health and neutralizes stress when played at home or at the workplace. It creates harmony within discordant things whether animate or inanimate.

The benefits do not depend upon the personal taste or musical background. It is for all lands, all times and all men. It goes beyond physical relaxation and attunes the mind and body with the cycles of Nature. It uses the sounds of nature to promote happiness and peace when played at certain time for certain duration. The particular quality or Rasa of each Raga or melody have different characteristics like courage, self-confidence, wisdom and happiness.

Listening to Gandharva Veda Music There are certain rules to practice music to heal the body and soul. The different Ragas are played at their appropriate time based on three-hour periods called Praharas which correspond to the changing frequencies of Nature throughout the day.

A particular melody at night brings harmony between body, nature, and soul, while it produces negative effects at other time. These melodies are performed at a proper time of the day featuring various instruments such as the sitar, flute etc.

Listen to the music in a relaxed sitting position or lying down with closed eyes. The ragas are ideal for relaxation in the evening to induce sleep, or to take a break from work. One can listen to it anywhere to get relaxed and recharged.

Even in the absence of listener, play the music for 24 hours a day at home or workplace to generate peace in the entire atmosphere.

Proofs of the Effects of Gandharva Veda Music

The Vedic music affects the consciousness, behavior, physiology, and environment. The following studies scientifically prove its authenticity to influence the physical and mental health of the individual.

1. The researchers in the US analyzed the electric potential energy of the brain during the listening of Vedic music and found that the frequencies between the range of 4–8 increased.
2. Another study in the US too confirmed that the music balanced physiology decreased tension and irritability, caused less lethargy and increased the activity of the brain.
3. In the early 1950's, an Indian Botanist Dr. T. C. N. Singh proved the effects of sounds on the metabolism of plant cells. He found that the plant protoplasm moved faster under sound effects. He proved that the Gandharva Veda music affects the growth, flowering, fruiting, and seed-yields of plants. The Charukesi Raga increased the crop yield from 25% to 60%; and increased the chromosome count of certain species of water plants.
4. The Sound and Music of Plants (De Vorss and Company, 1973) documented the research that the monotonous rock music played for several hours destroyed the plants. The Western classical music had mixed effects, while the plants flourished in Gandharva Veda music.
5. The Secret Life of Plants (Harper and Row, 1989) also documented the research that the plants close to the source of the sound of Gandharva Veda music virtually embraced the loudspeaker, while they moved away from the source of hard-rock music.

Some Important Studies

- Bulgarian psychologist George Lozanov found that background Baroque instrumental music of Handel and J.S. Bach greatly increased the learning and memory retention during the teaching foreign language.

- The American Society of Hypertension has confirmed that the 30 minutes listening to classical, Celtic or raga music every day significantly reduce high blood pressure.
- The first large-scale, longitudinal study in the Netherlands (2018) has found that structured music lessons significantly enhance children's cognitive abilities – particularly around **inhibition, planning and verbal intelligence** and therefore their academic achievement. The study involved 147 in primary schools over two-and-a-half years.

Conclusion

Finally, we can say that in the fourth Industrial Revolution, music, especially like that of Gandharva Veda of Indian classical music, may become the panacea for the health, wealth, peace and bliss of mind. Such music would certainly integrate body, mind and soul leading to an around development of mankind.

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Music for Well-Being

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Since the beginning of civilisation, music, dance and drama have been integral part of our culture. Initially these arts were used as a medium of propagation of religion and social reforms. Of all arts, music has been considered the best means of worship and salvation in *Gayatri Shloka*. Music not only gives aesthetic pleasure like all other arts, it is the best yogic practice and according to *SangeetChudamani*, it is a unique means for all the four karmas (actions) of man- Dharma, artha, kama and moksha. (30) The present paper attempts to show how Indian music (an amalgamation of song, instrument and dance) is a source of physical and mental well-being of human beings.

Major authentic treatises of Ayurveda, *CharakSanhita* and *SushrutSanhita* have referred to treatment of certain diseases like tuberculosis, asthma and jaundice with the help of chanting of mantras. *Samaveda*, which is all about music, refers to prevention and cure of ailments by chanting of ruchas. Sangeetacharya Sumberu in his *SangeetSwaramrut* describes the effects of different notes of Hindustani saptak on three major ailments – vata (gas), pitta (acidity) and cough – that may affect the human body and cause diseases. In his book *SangeetParijat* Pandit Ahobal has described the relativity of the 22 shrutis and 22 blood vessels of human body.

Yoga can be best practiced by singing of notes. Practicing notes is a type of physical exercise which in itself is a therapy. It is a type of pranayama – a breathing exercise. Vocal singing strengthens lungs and vocal cords. It gives exercise to lungs, throat, palate and jaws.

Music helps not only the practitioner but the listener as well. Listening to music relaxes mind and muscles, controls blood pressure,

heart beat and oxygen saturation. In the present times, music therapy for prevention and cure of ailments is becoming popular day by day. Music

improves memory, attention, physical coordination and mental development. The classical music stimulates the regeneration of brain cells. Certain music improves the mood, intelligence, motivation and concentration. It also improves the quality of life and aids in physical, emotional, cognitive, and social needs.

<https://owlcation.com/social-sciences-The-Effect-of-Music-on-Human-Health-and-Brain-Growth>

Very recently, Pfizer medical Team has penned an article stating health benefits of music. According to it, the following are 10 health benefits of music on human beings:

- 1.Improves mood
- 2.Reduces stress
- 3.Lessens anxiety
- 4.Improves exercise
- 5.Improves memory
- 6.Eases pain
- 7.Provides comfort
- 8.Improves cognition
9. Helps children with autism spectrum disorder
- 10.Soothes premature babies

<https://www.gethealthystayhealthy.com/articles/10/health/benefits-of-music>

The system of raagas of ancient times has acknowledged the positive effect of music on human mind as well as body. Resonance of raagas can serve as complementary medicine. Musicologists have identified certain raagas as having definite impact on certain diseases. The following are a few examples of raag

therapy. RaagDarbariKanada, Khamaj, Puriya help in hysteria and in diffusing mental tension. RaagAhirBhairav and Todi help on hypertension. Stomach related ailments can be treated by raagGunkali, Jaunpuri, Malkaus and Hindol. Headaches are eased by Jayajayvanti, Rohini and Darbari.

To conclude, music is not only an art which gives pleasure, entertainment; nor is it simply a pastime activity. It has aesthetic and spiritual significance. Ancient as well as modern musicologists, scholars, researchers and even scientists agree that music is equally significant from medical and health point of view.

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Music Therapy and Mozart's Effects

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Music allows us to transcend the everyday states of consciousness and travel to places that we either have a memory of or create in our imagination. When an individual uses music for relaxation, their abstract thinking is slowed down as they remain in a normal walking state. Often during music therapy sessions, people will lose track of time for extended periods, which in turn helps them reduce feelings of stress, anxiety, fear and pain.

Stress has become, in modern society, the subject of many bestselling books and is often a lead story in the daily papers. People need to be educated about the remedial effects of music as therapy. Many still feel that music used as therapy is just another liberal health fad. Despite this belief, music therapy continues to be a growing occupation. There are more than 5000 certified and licensed music therapists in the United States working in hospitals, rehabilitation units, health care and educational settings.

Raymond Bahr, Director of coronary care at St Agnes hospital Baltimore, contends without a doubt that music therapy ranks high on the list of modern day management of critical care patients..... its relaxing properties enable patients to get well faster by allowing them to accept their condition and treatment without excessive anxiety.

Modern scientists agree that many different kinds of music can be therapeutic. Some people respond well to reggae or jazz. Others are uplifted- indeed healed- after listening to Gregorian chants, or heavy metal. But researchers have discovered that the work of one composer in particular- Wolfgang Amadeus Mozart-mysteriously rises above all other forms of music in its power to reach the human body. This special ability of Mozart's music to heal is called the MOZART EFFECT.

Mozart's music "may 'worm up' the brain," suggested Gordon Shaw, a theoretical physicist and one of the Irvine researchers. Following the Irvine studies, a number of public schools introduced Mozart pieces as background music and reported improvements in their pupils' attention and performance. The Mozart Effect is real.

Music is the harmony of the universe in microcosm; for this harmony is life itself; and in man, who is himself a microcosm of the universe, chords and discords are to be found in his pulse, in his heartbeat, his vibration, his rhythm and tone. His health or sickness, his joy or displeasure, shows whether his life has music or not.

-From the Sufi Message of Nazrat Inayat Khan

It is difficult to guess when Homo sapiens first started to use, understand and enjoy music. Many who research the subject believe that music, song and dance preceded language as a means of communication. The unborn child provides some evidence of the capacity of all human beings to react to music when motor responses to rhythmical stimuli, or even specific pieces of music, are commonly reported by the mother.

In the neonatal period, the vocalizations of the young child are musical responses. The rise and fall of the mother's cooling patterns are also very similar in all societies and cultures. As time passed, the musical qualities of rhythm and pitch gradually subsumed into the development of speech. These qualities are subsequently localized mainly in the left side of the brain, which is subject to significant growth between the ages of two and four. This innate capacity of the brain to interpret musical information suggests that the process has some biological survival value too.

Considerable research has proved that there are neurophysical mechanisms, which appear to have an inherent capacity to analyse musical patterns. The rhythms of the body and those of music have also been studied. Changes in pulse rate, respiration, galvanic skin responses and muscle activity have been noted. It has also been proved that the heartbeat could be slowed if the speed of the music was one beat per minute slower than the pulse rate suggesting an entrainment effect between the speed of the music and the pulse.

Music is related to certain basic physiological processes. This has been proved scientifically. Music speaks to us. There are ways in which the structure of music can be compared to that of spoken and written language. The study of disturbances of musical function in relation to focal brain damage from strokes and injury has led to the use of the term *amusia* which denotes the impairment of musical skills and understanding associated with a lesion of the cerebral hemisphere. Like aphasia, amusia can be divided into expressive and receptive types. Musical dyslexia and dysgraphia have been used to describe the inability to read or write musical notation respectively.

There is also no doubt that music works as a therapeutic agent. Our response to music lies not obviously in the perception and processing of a series of complex sound waves with powerful emotional overtones. However, music is more than sound, as deaf musicians will testify. Performance is accompanied by movement and body language, both important aspects of communication.

However, not much is known about how the central nervous system registers and reacts to vibrations and particularly those above and below the range of human hearing. The considerable interest and increasing amount of literature on vibro-acoustic therapy, which uses pulsed frequencies of a very low order as well as musical vibrations, suggests that the physical effect of vibration on the nervous system may contribute to the therapeutic potential of music.

Certain musical frequencies vibrate the brain cells and this process might 'wash the cells so that the cerebrospinal fluid may more effectively carry away the metabolites and waste products of neuronal activity. Maybe, this is the modern equivalent to the ancient belief that the human body and the brain 'resonate' with music.

Fundamental Truths about Mantra

Principal Dr. Dilkhush
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1. Mantras are energy – based sounds.

Words used in conversation derive their power from the meaning they convey. Mantra derives its power from the energy effect its sounds produce. Pronouncing a mantra creates a particular physical vibration in the form of sound that in turn produces various “energetic effects” in the physical and subtle body.

2. Mantras are also chakra – based sounds.

Each of the fifty letters in the Sanskrit alphabet corresponds to one of the fifty petals on chakras one through six, from the base of the spine to the brow. Sanskrit mantra vibrates to the letters in the words of the mantra, which energize the petal, and attracts ambient spiritual energy in the atmosphere to the person pronouncing the mantra. In this way, mantra affects both physical bodies and our spiritual consciousness. We literally grow, in spirit and in flesh.

3. Mantra – combined intension – increases physical and spiritual benefits.

When we combine the physical energy of mantra, the sound vibration, with the mental energy of intention and attention, we increase, strengthen, and direct the energetic effect of mantra. Intention, the reason we are saying the mantra, is carried on the physical vibration, producing an effect. This is the essence of Sanskrit mantra.

4. Mantras have only an approximate language – based translation.

If we warn a young child not to touch a hot stove, we try to explain that the stove will burn the child. However language is insufficient to convey the experience. Only the act of touching the stove and being burned will adequately define the words “hot” and “burn” in the context of “stove.” Essentially, there is no linguistic translation for the experience of being burned.

Om Shrim Shriyei Namaha (OM SHREEM SHREE – YEI NAHM – AH – HA)

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“Om and salutations to the creative abundance that is the very form of this universe.”

Howard learned the mantra on the spot, right in front of the bank, and started chanting it immediately. When I stopped by the bank later that week he told me that he had chanted for half an hour the first day, two hours the next day, and, that day he had been chanting it all day long. He said that it made him feel a bit odd, but he liked it.

Another week passed before I returned to the bank, at which time Howard described an interesting incident. He had been talking on the telephone with a woman who was an acquaintance but not a friend.

He was about to say good – bye, but to this surprise she asked if they could talk a bit longer. The woman sensed Howard’s surprise but said that he seemed different somehow, and she was enjoying speaking with him.

Howard was certain that this was a result of the manta, and I agreed. Howard was confident that the mantra would help him open to new opportunities in his life. He had already increased his own inner feminine energy, which created a powerful affinity with women who would previously have felt no energy at all coming from him.

The mantra I thought Howard will almost always result in a man’s attracting a woman who will be compatible with him.

Another powerful mantra is also very effective for helping a man to find a woman:

Narayani Patim Dehi Shrim Klim Parameshwari

(NAH – RAH – VEH – NEE PAH - TEEM DAY – HEE SHREEM KLEEM PAH – RAHM – ESH – WAH - REE)

“Oh power of truth, please let me attract a spouse carrying the supreme feminine energy manifesting abundance and creativity.”

This mantra, employing the seed sounds for attraction and abundance, entreats the power of the flame at the Harit Padma (Narayana) to provides a women who holds the highest of the various feminine attributes, including abundance.

Om Sri Dhanvantre Namaha (OM SHREE DON – VON – TREY NAMH – AH - HA)

Shri Rajendra Raval

“Salutations to the being and power of the Celestial Physician.”

In traditional households in southern India, women chant this mantra as they prepare food to infuse it with the powerful healing vibrations that wars off disease. In other households the mantra is chanted during preparation of food for the sick or infirm.

You can chant this mantra while concentrating upon any condition that you would like remedied or healed. Chant it for at least 12,500 times, then be open to the manner in which healing may manifest. Remember that healing may be achieved according to traditional medicine, or through some other means altogether. Be open-minded and do not hold expectations of how the healing will occur.

Rochelle’s Story

For several weeks Rochelle had been having stomach problems caused by nervousness. When her doctors seemed unable to help her, Rochelle called me to ask if there was a mantra that could help her stomach. After a brief meditation, I determined that the Dhanvantre could be of benefit. She began repeating it every day, and after just a short time began to feel better. She kept on with the mantra even after her problems had disappeared.

After several weeks of practice, Rochelle had to drive her husband to the airport for an unexpected business trip. Because of other conditions in her life at the time, this was very unsettling for her. After she had dropped her husband off at the airport and was driving home, she had a panic attack. Without even thinking, she reflexively began to chant Om Sri Dhanvantre Namaha. After only half – a – dozen repetitions, the attack subsided. A bit shaken but otherwise feeling normal, she drove home without further difficulty. She was amazed at how this mantra had calmed her anxiety in only a few moments. She now feels that she has control over her nervous stomach condition, even under stressful conditions.

In using any mantra, it’s important to plan your discipline and monitor the results. These procedures were discussed in chapter 3, “How to use Your Mantra.” Here is a brief refresher:

Place

Set aside a place where you will practice the mantra discipline every day.

Time of Day

Schedule a specific time, either once or twice a day, when you will sit for your discipline. Some people have very busy schedule and once a day is all they can allow themselves. Others with more flexible schedules can easily manage once in the morning and once in the evening.

Number of Repetitions.

You may decide to accomplish 108, or 200, or more repetitions of your selected mantra while sitting in your special place. Also remember that you may do the mantra informally at other times and places throughout the day.

After you have decided on the particulars of your discipline. Fix your starting and ending date. If helpful, place a calendar near your meditation spot with the dates clearly marked.

Om Shrim Maha Lakshmiyei Swaha (OM SHREEM MAH – HA LAHSH – MEE YEI SWAH - HA)

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Om, you may remember, is the seed sound for the sixth chakra, where masculine and feminine energies meet at the center of the brow. Because Om represents a conjunction of will and sound, it is commonly used as prefix to mantras of all kinds. Of the millions of mantras that have originated in the Far East over the past five thousand years, more than 95 percent begin with Om.

Shrim is the seed sound for the principle of abundance. Which is personified by the goddess Lakshmi in the Hindu pantheon. She is often depicted sitting or standing on a lotus flower, beautiful beyond measure, with a stream of coins. Flowing from her hand. Behind the goddess, elephants are playing, with their trunks upraised. Elephants are a traditional symbol of good fortune, and the raised trunks indicate a propensity to retain the good fortune, rather than spilling it onto the ground.

Maha means “great.” In this context it denotes both quantity and quality. When we speak of the quality of abundance here, we are referring to its Harmony with dharma or divine law. Abundance of any other kind is more of a burden than a blessing. Imagine, for example, that someone presents financial resources – but if the money has been stolen you could be implicated in the crime. The prefix Maha is intended to prevent this kind of difficulty.

Lakshmi, again is the principle of abundance. This goddess is such a powerful feminine force that continued use for her Sanskrit name generates great creative energy. But in the simplest terms, she is the personification of wealth. She holds aloft the torch of prosperity in its forms and for all beings.

Swaha, in this context, means, “I salute.” It is also related to the manifestation of energy at the solar plexus chakra. Mantras exist in masculine, feminine, and neutral forms. Here, Swaha provides a feminine ending.

This mantra can be used to attain abundance in almost any form. If you’re able, commit yourself to a forty-day program. It’s best to set aside thirty minutes or so each day to chant quietly by yourself. At other times, say the mantra as often as possible.

When you face a problem related to abundance, remember that the general nature of the mantra will immediately help the chakras to begin processing new levels of energy. The kundalini will start to send out energy related to the principle you are invoking with your mantra. You will be drawing in energy from your spiritual surrounding, but you must also focus your mental efforts to have a clear understanding of that which is desired. As the saying goes, “be careful what you ask for, you just might get it.”

OM HUM HANUMANTE VIJAYAM (OM HOOM HAN – MAH – THE VEE – JAY- YAHM)

Prakashraj P Kumavat
Assistant Prof. MBA
Kalol Institute of Management, Kalol, Gandhinagar

“Victory to the prana in its evolutionary course, as it strengthen the will through the throat center.”

For those involved in athletics, this mantra can aid in gaining both strength and agility.

Om Sri Hanumante Namaha
OM SHREE HAH – NOO – MAH – THE NAHM – AH –HA
“solutions to the conscious prana.”

With this mantra, healers strengthen their ability to transfer healing prana to their patients.

Saraswati Mantras for knowledge and Creative Achievement

Shown holding a stringed instrument in one hand and a mala in the other, with a book at her feet, Saraswati is a feminine power that activates and sustains artistic, academic and spiritual endeavors. Eastern artists and musicians practice Saraswati japa (recitation of mantra). Mothers chant Saraswati japa on behalf of their children to help them do well in school. Spiritual chant Saraswati japa to obtain the capacity to hold the highest wisdom. Teachers, secular and spiritual, chant Saraswati japa to ensure that the words coming out of their mouths contain the truth and the correct principle desired. They want to be persuasive to their hearers. All this is the province of Saraswati.

Saraswati is one of the Hindu feminine trinity of Lakshmi, Durga and Saraswati. But her power is least talked about in the West. We hear much about Lakshmi's gifts of abundance and Durga's provisions may be that most knowledge spiritual teachers from the Far East want to keep “true spiritual knowledge” secret, and Saraswati is the path to that knowledge.

In the earliest Vedic writings, Saraswati is referred to as Vach, the goddess of speech in the primordial sense – that is, the source of all speech, both divine and mundane. She represents:

- The sacrificial word, the primal cause, and the mystical “name” referred to by the Kabbalists;
- The power, mistress, and constructor of mantra;
- The goddess of hidden wisdom.

There is an old and ongoing “divine disputation” to determine which is superior, mind or speech. The final answer in this discussion is what ultimately mind is superior, but only after the realm of creation includes spheres may dwell. Mind assumes preeminence only when we withdraw our consciousness from the akashic realm accessible through the Vishuddha Chakra at the throat center and travel to the place where duality ends.

The significance of Saraswati for today's practitioner of mantra can be summed up in a few points. The Saraswati energy, according to the ancient scripture:

- Governs all spiritual pursuits;
- Gives mantras their power – spiritual teachers and gurus transmit the power of mantra through the Saraswati energy;
- Rules followers of the path of intellectual understanding and mind;
- Governs the transmission of a powerful shakti, or energy of transformation, as recorded by many famous teachers such as Yogananda and Ramakrishna;
- Is adopted by many Himalayan adepts and swamis as part of their spiritual name.

Mantra for Success in Education, Music, and Artistic Endeavors.

Om Eim Saraswatiyei Swaha

(OM I'M SAH – RAH – SWAH – TEE – YEI SWAH - HA)
“Om and salutations to the feminine Saraswati principle.”

In any the creative endeavor, this mantra invokes energy for making the project fruitful and successful.

A.R. Rahman

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His home in Chennai is a quiet hub-undisturbed behind its gates even though cars regularly drives past it in a narrow lane. The bungalow that houses both his residence and his workspaces, indifferent wings, bears ample evidence of the personality of its owner, A. R. Rahman. On a glass door I spot a translucent design of music notes. In the rooms insides, a piano occupies pride of place – as do a variety of other musical equipments.

When I walk into his living room on the ground floor, my eye immediately takes in the innumerable awards lined up in a showcase on one wall, too many to count in that spilt second before we begin our conversation. We start with the recent 10 – year anniversary celebration of Slumdog Millionaire's release in India(2009). Danny Boyle's cinematic offering had got Rahman his two Oscars, a feat that made him the first Asian to bag this twin honour in one year! Rewinding to that historic moment, the 52-year –old musician says, "When Slumdog Millionaire won, Andrew Llund Webber told me that we had deserved it much earlier. He had believed in me since the musical Bombay Dreams (2002). However, I feel that for everything there is a time! Even now, I do not think that the Oscars were my success. The achievement was the aspirations of all of India – the culmination of all our attempts to win an Oscar. I was lucky that there was a director doing a movie on India and the music could trigger applause in an international audience."

Since he grabbed the spotlight with Raja(1992) his versatility across diverse forms and languages was quickly established, and film critics soon learned that it is well-nigh impossible to box the man's genius, though initially he was referred to as Mr Synthesiser. This was largely due to the fact that he was talked about primarily for his use of 'computer music'. His melodic rhythms soon wooed not just India but the world as well; as the man from Madras (now Chennai) reinvaded that art of creating tunes, merging melody with technology. But, while embracing the new, he also absorbed age – old traditions and creatively used a variety of sounds – the voices of old ladies, folk artistes and children, different choruses, jungle rhythms, orchestral arrangement and waltz scores – in his songs with equal impact.

So, when I ask him how he would define the 'Rahman sound' that film – makers come to him for, he smiles. "I don't know. I think it's the vibes that comes through the music. And if there is a direct connection between your thought process and the way it is implemented, then the resulting work is magic."

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It would not be untrue to call Rahman a living legend – but the man feels the tag is undeserved. Pausing for a minute as his staff member comes in with cups of hot coffee, he states, "I feels that you are just as good as what you are doing. The past is fine and respect the love people have for my past achievement, but you have to keep moving on. Otherwise, you are done – and that is my nightmare."

Music has fuelled his life to greater heights. And Rahman remains grateful for the opportunities that he has had. He says, "Music is a blessing that I received. I had my mother protected me. She let me do my work, without letting me worry about its social impact or where I would be in the future. I didn't have to think about all that."

But the early years weren't easy for the young boy, the only son of Rajagopala Kulashekhara Shekhar and Kasthuri(renamed Kareema Begum after the family converted ti Islam). His father – a talented musician, composer and arranger – exerted a great influence on the young lad, but when he died at 43, the boy had to swiftly becomes the man of the house. Till the age of 16, Young Raheman balanced the dual responsibilities of attending school and learning how to create tunes on the computer. When it soon become though for him to juggle college and music, his mother told him to focus on the latter. Though harboring no regrets, Rahman admits to a feeling of guilt, "I was working and studying. So if didn't go to school, I would be questioned and told that I was going to fail, that I will be a loser. But my mother did not care about that. She told me, 'Your

father did this, you have to do this.’ And rather than missing out on the joys of childhood, there were challenges that I had to face. We went through the normal things that most families face. My sisters were studying and I had to morally support my mother. Eventually, we shifted from our old home to this place, so that we could start a whole new life away from a dark past.”

Looking beyond the bad times and into the future is a philosophy that Rahman abides by. “In every faith the one thing that is definite is death. So if you can come to terms with that, You realise that all our efforts are going to end there. The good is not going to last forever, but neither is the bad, But if you do something for a person that changes his/her life, that lasts forever. And your real satisfaction comes from that. My mother taught me that when you give, you have a reason to live.”

When his family embraced Sufism, he changed his name from Dileep Kumar to Allah Rakha Rahman. He tells me, “I had low self – esteem and it could have stemmed from my name. When I was a kid, children teased me about it. I also felt it did not match my personality. And I wanted to become another person, Then I had three options – A Ram, A Rahim, A. Rahman, I think the AR came in my mother’s dream and it sounded cool. So I went with A. R. Rahman. And the change of religion brought me a lot of peace of mind. Sometimes you just stop at a door, open it and you get an answer. It was just like that.”

He has come a long way indeed from the time his journey with music started. He bought his first ‘music computer’ in 1984. Rahman was doing sessions with composer Ramesh Naidu and he invested the money he earned in his new acquisition. The next huge landmark for him the tools to create what he loved making – music. Rahman says, “It gave me the protection from the outside world. Sometimes, I didn’t even feel like I was living in India – it felt like living in another space, and that helped me shape the music the way I wanted to.” Rahman does not believe in compromising with quality, and his music is released only after he is completely satisfied with it. “The day I feel that I don’t like a piece but I think ‘just let it pass’ is when I’ve failed, not commercially but as an artiste. It is like having a hole in a boat – the boat is bound to sink.”

What he terms ‘creative ego’ is what has helped him in his quest for excellence, and I realise that he is not using this term in a negative sense. He feels, “Your heart and mind need to be free. And you need to work towards greatness. That happens only when you feel that you have to do something amazing. And despite striving for greater heights, as a person, you try to be as humble as possible because you don’t know when you are going to fall. That’s a feat that makes you humble.”

His attitude towards his work indicates a humility that his achievement have thankfully not erased. When his studio was created (and grew into the Panchatan Record Inn & AM Studio.) he would – and still does – enter it with a great deal of deference, almost as if he was entering a religious space. “I follow a certain ritual; it is a disciplined routine,” he states, adding, “I have a bath and get dressed. I will never go there in my night suit. I am entering a space where I need to get into the zone.”

Anyone who knows even a little bit about Rahman knows that he works largely at night – a fact that he works largely at night insomniac. Smiling at my remark, he states, “I think, in the morning, one’s mind is too active. You get up and it’s sunny. For music, you need calmness, and that does not come in the day – there are too many distractions and too much action happening constantly, At night, everyone is sleeping. I just keep it quiet and make my music.”

Which brings me to my next question – how did he maintain a work – life balance, especially after his marriage to Saira Banu (not to be confused with the actor) and the birth of his three now – grown – up children – Khatija (23), Raheema (20) and A.R. Ameen (16). He admits, “It was very difficult to leave them and go on extended trips for work. And later on, as they began to grow up, they began to grow up, they began to do what all kids do – follow the father. They would wait for me, hang out with me, especially in the two years after the Oscars win. I had to urge them to stick to their bedtimes. But one or the other would inevitably reply, ‘How can I sleep when you’re awake, Daddy? I want to spend time with you.’”

He takes great comfort from the support he gets from his wife Saira. The way the match was made makes for interesting reading. With a mischievous glint in eyes, Rahman tells me, “I was working like a possessed person, enjoying the process of creating music and the love that people were giving me. I didn’t have the time to go and find a wife. So, I left the search to my mother and told her that my wife had to be educated, beautiful and humble.” One day, at a mosque, his mother found a young girl praying and took a liking to her. When she went to the younger daughter – and the older one, Saira, would have to be married first. They sent a photograph home.....”

And the rest, as they say, is a happily – ever – after tale in the Rahman household. The man of the house sates, “Marriage made me feel like I was growing from being a boy to a man. Also, I was trying hard to balance saas-bahu-sasural!! I knew that I have to be kind to the girl who came into my life, for she is my responsibility. There were no major adjustment. It was just a great learning on how to deal with different points of view and find common ground. My spiritual learning helped me a great deal, and when the kind came along, it became an amazing blessing to understood them as well.”

It’s not easy for any child to live in the shadow of A. R. Rahman. When I point out the legacy that they are shouldering, he says, “I just pray for them. I keep on telling them that there is time for them to grow but to do that they must have fire inside them. No one can ignite that except for themselves. If that is not there, you may have everything but you might just fail at what you are doing.”

And even though, to a certain extent, they live in the reflected glory of their father, Rahman has done all he can to keep his work and personal space separate. He remembers, “I did face problems when the kids were young. I would be carrying Ameen, getting ready to bored a flight and people would ask for a photograph with me. I would politely decline, but some would not listen. In the last three years, I have begun to let them go them explore the world for themselves.”

“Your heart and mind need to be free. And you need to work toward greatness. That happens only when you feel that you have to do something amazing. And despite starving for greater heights, as a person, you try to be as humble as possible because you do not know when you are going to fall. That is a fear that makes you humble.”

Emotions and the Brain

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Music is the harmony of the universe in microcosm; for this harmony is life itself; and in man, who is himself a microcosm of the universe, chords and discords are to be found in his pulse, in his heartbeat, his vibration, his rhythm and tone. His health or sickness, his joy or displeasure, shows whether his life has music or not.

-From the Sufi Message of Nazrat Inayat Khan

It is difficult to guess when Homo sapiens first started to use, understand and enjoy music. Many who research the subject believe that music, song and dance preceded language as a means of communication. The unborn child provides some evidence of the capacity of all human beings to react to music when motor responses to rhythmical stimuli, or even specific pieces of music, are commonly reported by the mother.

In the neonatal period, the vocalizations of the young child are musical responses. The rise and fall of the mother's cooling patterns are also very similar in all societies and cultures. As time passed, the musical qualities of rhythm and pitch gradually subsumed into the development of speech. These qualities are subsequently localized mainly in the left side of the brain, which is subject to significant growth between the ages of two and four. This innate capacity of the brain to interpret musical information suggests that the process has some biological survival value too.

Considerable research has proved that there are neurophysical mechanisms, which appear to have an inherent capacity to analyse musical patterns. The rhythms of the body and those of music have also been studied. Changes in pulse rate, respiration, galvanic skin responses and muscle activity have been noted. It has also been proved that the heartbeat could be slowed if the speed of the music was one beat per minute slower than the pulse rate suggesting an entertainment effect between the speed of the music and the pulse.

Music is related to certain basic physiological processes. This has been proved scientifically. Music speaks to us. There are ways in which the structure of music can be compared to that of spoken and written language. The study of disturbances of musical function in relation to focal brain damage from strokes and injury has led to the use of the term *amusia* which denotes the impairment of musical skills and understanding associated with a lesion of the cerebral hemisphere. Like aphasia, amusia can be divided into expressive and receptive types. Musical dyslexia and dysgraphia have been used to describe the inability to read or write musical notation respectively.

There is also no doubt that music works as a therapeutic agent. Our response to music lies not obviously in the perception and processing of a series of complex sound waves with powerful emotional overtones. However, music is more than sound, as deaf musicians will testify. Performance is accompanied by movement and body language, both important aspects of communication.

However, not much is known about how the central nervous system registers and reacts to vibrations and particularly those above and below the range of human hearing. The considerable interest and increasing amount of literature on vibro-acoustic therapy, which uses pulsed frequencies of a very low order as well as musical vibrations, suggests that the physical effect of vibration on the nervous system may contribute to the therapeutic potential of music.

Certain musical frequencies vibrate the brain cells and this process might 'wash the cells so that the cerebrospinal fluid may more effectively carry away the metabolites and waste products of neuronal activity. Maybe, this is the modern equivalent to the ancient belief that the human body and the brain 'resonate' with music.

Music, the Foetus and Vedic Chanting

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There is enormous research globally on the effect of structured sound on the unborn child. It has been proved that the foetus responds to sound from the 24th week of pregnancy. While sounds are greatly altered as they pass from the outside world to the ear of the foetus, there is more than sufficient stimulation to be heard in the womb. There are documented changes in the heart rate and breathing patterns of the foetus in response to sound stimulation. It has been proved that there is a 'biology in music' and that structured specific sounds heard by the foetus in the womb provide a strong foundation for later learning and behavior.

Says Giselle Whitwell, a prenatal music therapist, "We now know that the foetus is having first language lessons in the womb. The inflections of the mother tongue are conveyed through speech and song. The singing voice has a richer frequency range than speech. Babies born of deaf mothers miss these important first lessons in language development".

Even in nature, the effects of music are passed on to the offspring in the foetal stage. Dr Alfred Tomatis of France mentions being intrigued by the fact that songbirds hatched by silent foster mothers can't sing. This finding has been replicated by other naturalists too.

In India, Vedic chanting provides a culturally appropriate sound for both the mother and the child. The inherent resonance and rhythms in the chanting will stimulate the child and provide a strong basis for later learning patterns. Listening to Vedic chanting is the first step in early parenting for the couple. It affords an opportunity to be in harmony with the new life growing inside the womb. The pressures of pregnancy are calmed somewhat by Vedic chanting.

While listening to the chants, it is not necessary to understand the meaning of the mantras. The perennial sound vibrations, which exist in the cosmos, connect every cell. Sounds can be understood and related to at three levels;

- Shabda Anusandhaanam (perceiving the vibration of sound): When we hear certain sounds, we relate only to the sound vibration that leaves an impact on our system.
- Bhaava Anusandhaanam (perceiving the emotions/feelings of sounds): Every sound, whether it has a specific meaning or not, contains a bhaava or emotion in it. A sensitive person can hear and feel the intention of the sound.

By listening to Vedic chanting in the prenatal period, it is possible to nourish the child through music into becoming well integrated in his/her physical, emotional, intellectual and spiritual self.

The Ojas Foundation in Chennai is a global Vedic health movement. It promotes the Vedic path to healthy living. Mining the essence of the Vedas, this movement advocates the use of chanting, guided meditation, stress reduction, diet modifications and exercises to deal with health challenges on an everyday basis. The founder, Sri Tartwamasi Dixit, is a Vedic scholar who has extracted specific mantras for specific health problems. The co-founder, Dr Gita Arjun, an obstetrician and gynaecologist from Chennai, uses and helps channel the Vedic knowledge to access the wellspring of healing energies dormant in all of us.

Recently, the Ojas Foundation released Ojas for the Expectant Mother, a CD which contains specific mantras culled from the Vedas which impact the child in a positive way.

THE WORLD OF MUSIC- All About Music & Its Impact

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Abstract:

Music is a wonderful gift of human to human. Some culture suggests its birth since the beginning of the universe. The article presents Music and its holistic impact

The world of Music & Its Impact on living beings

What is Music?

Music is an art form and cultural activity whose medium is sound organized in time.

Music is performed with a vast range of instruments and vocal techniques ranging from singing to rapping; there are solely instrumental pieces, solely vocal pieces (such as songs without instrumental accompaniment) and pieces that combine singing and instruments. The word derives from Greek μουσική (mousike; "art of the Muses").

Source (Wikipedia)

Musical Era

Musical Era could be divided into following

- a) Pre-historic Music
 - a. Ancient Music (before 500AD), primarily known as primitive music
 - b. Early Music(500AD- 1760), during Roman Empire
- b) Medieval Music
- c) Renaissance Music
- d) New Musical Era

Source (Wikipedia)

Music & India

Origin

In India, the origin of music, could be traced back to the formation of the universe. In Hindu Mythology, the first sound of music was Naadbrahma, which pervades the entire universe. The other mythological story also suggests that the origin of sound was from the Shiva Tandav&Omkar.

Origin of music in India was mostly in association with religion & ritual purpose. It was used to please the Gods.

Source (<https://www.urbanpro.com/indian-classical-music/history-of-music-in-india>)

Music in Ancient India

In the earlier days, when Indian music was just coming of age, the music was devotional in nature. It was restricted only to temples and used for ritualistic purposes. It is said that the sound that pervades the whole universe, i.e. Nadabrahma, itself represents the divinity. Organized Indian music owes its origin to the Samaveda. The Veda has all the seven notes of the raga karaharpriya in the descending order. The earliest Raga is speculated to be 'Sama Raga'. Theories and treatises began to be written, how the primitive sound 'Om' gave rise to the various notes.

Then later on forms like 'PrabandhSangeet', which was in sanskrit, and 'dhruvpad', in hindi became popular. With the coming of the Gupta era, which is considered as the golden era in the development of Indian music, the music treatises like 'Natya Shastra' and 'Brihaddeshi' were written.

Indian Music and External influence

Indian Music had the touch of The Persian Influence (SUFISM) during the medieval period. Post the medieval period Indian Music had other form called Hindustani Music. It was majorly influenced by Persia and Arabia Carnatic Music on the other hand was lyrics based. Spiritualism is what Carnatic music consisted of. Apart from that India music also have been influenced by certain folk tales, stories, and folk dances.

Source - <http://www.indiamarks.com/indian-music-origin-and-evolution/>

Music and its Impact

Music is one of the arts that brings the world together. It is said to be a part of us since the origin of the universe. Music not only has an Impact over human mind but also on the surroundings. Hindu mythology speaks of a special raga – Meghmalhar, that was sung to induce rain. It also speaks of Dipakrag, sung by a well-known ancient singer Taansen that would light up earthen lamps. Music has been an integral part of human beings and a study suggests deprivation of music from human life can cause drastic change in behavior in a human being.

Let's talk about music and its impact on our holistic health.

Music & Its relation with human health

Music is an art, entertainment, pleasure, meditation and a medicine for the soul and the body. All the cultures and the people have universal responses to it.

But too loud or too jarring a music distracts and is not beneficial as it competes for attention.

The noise and disharmony cause diseases. The healing effects of music on human beings is being explored. The effect of sound on proteins provides new insight into the health of plants and human beings.

The increased yield and the improved vitality of the plant ingredients by music are very beneficial human consumption.

Brain

The playing and listening to music have positive effects on the brain. It makes one happier and productive at all stages of life and could delay the aging of the brain.

Listening to music after stroke not only promotes behavioral recovery but also induces fine-grained neuro-anatomical changes in brain recovery.

Music activates several regions of the brain, including auditory, motor, limb and emotions. The emotional and cognitive benefits of music are due to these activations.

It helps in the following

- A headache/Migraine
- Cognition , Intelligence, Learning, & IQ - The music makes one smarter and the listening or playing an instrument helps in better learning. The classical music including Mozart increases the performance in reasoning tests. But the new findings prove that any personally enjoyable music has similar effects
- Boosts concentration and Attention
- Enhances brain function
- Boosts dopamine & Oxytocin
- Improves Memory

Heart

Music has therapeutic properties. The patients who listened to music during and after open heart surgery recovered soon.

The researchers at Tokyo University in Japan performed heart surgery on a group of male mice to study the effects of different types of music on their recovery. The mice were exposed to Verdi's music, Mozart sonatas and the songs of an Irish singer En-ya. In first two cases, the mice lived twenty days longer than those without music or with single frequency tone or of the third group. The immune system of control group rejected the foreign tissues.

Immune System

An emotional response of the secretion of immune-boosting hormones is induced by certain music. Music decreases the stress-related hormone cortisol, the increased levels of which weaken the immune system. Hence the chances of illness get reduced.

Health effects of Music in Ayurveda

Ayurveda mentions the effects of different sounds on the different chakras (physical levels) as follows.

1. The higher frequencies affect the head region.
2. The lower frequencies affect the base of the spine and lower abdomen.
3. The intermediate frequencies affect the chest and neck.

This could be verified personally by listening to a drum with low frequency and a violin which among all instruments has the high frequency above 5000 Hz.

Most people find distinct physical sensation especially at the top of their heads with the higher violin notes. The deep bass notes are felt in the lower half or over the whole body.

Every instrument can affect one or all emotions. The great composers achieve different effects by sound variations in musical content, key signatures, tempo, rhythm, loudness, melody, technique etc.

Other Health Benefit of Music

- a) Post-Partum Health
- b) Tinnitus
- c) Improves physical and Athletic Performance
- d) Fatigue fighter
- e) Improves efficiency
- f) Treats insomnia
- g) Helps relieve depression & anxiety
- h) Elevates your mood
- i) Pain reliever

Music and its holistic Impact

Five traditional elements

Traditional elements	Emotions	Organs	Corresponding sounds, and musical instruments
Fire	Joy/mania/laughter	Heart/Small Intestine,	Stringed instruments (violin, viola, cello, etc.).
Earth	Worry/melancholy	Spleen/Stomach	Song, human voice
Water	Fear/terror/groaning	Kidneys/Urinary Bladder	Percussion and percussive activated instruments (drums, piano)
Metal (Air)	Grief/sadness/weeping	Lungs/Large Intestine	Brass instruments (trumpet, French horn)
Wood	Anger/irritability/shouting	Liver/Gall Bladder	Woodwinds (clarinet, oboe, flute)

Source - <https://owlcation.com/social-sciences/The-Effect-of-Music-on-Human-Health-and-Brain-Growth>

“Music can change the world” Beethoven