



# MUSIC THERAPY

BY

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My family Members,  
Relatives,  
Friends,  
Acquaintances  
and  
All Classical Music Lovers  
Of  
India  
&  
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## PREFACE

This is another document developed in continuation of my earlier publication "Understanding Indian Classical music."The same was very well accloded by the readers all over.I received many supportive comments without any threadbare criticism of my defaults.That dared & encouraged me to get into the trouble of development of another one on the subject.I do not want to hide the fact that I did not have to strain much as I had already in possession ,a good amount of required materials with me,which I researched and gathered for the earlier compendium.A few paragraphs are there in my first document on therapeutic values of Indian classical music.I just elaborated that portion in this document.But,a bit of consultation and discussion was necessary with the concerned personalities in the subject,though it is a bit different in the approach and presentation.I got inputs from persons from the professions of Psychology, Psychiatry, Academics,Management,IT&Software etc.Even,one very young lady with Master degree in Psychology Major(whose name I don't want to disclose here now due to some compulsions) gave me very valuable inputs in a very short discussion with her.I am really grateful to her for her valuable inputs and confirmation of my thoughts.

I am greatly indebted to my family members, again and again ,who all through supported me and helped to keep my balance of mind and concentration,by adjusting to my fluctuating temperaments.

I want to specially mention one name,Dr.Ramanuj Ganguly,the Associate Professor and Head of the Department of Sociology,WestBengal State University,Barasat,West Bengal,India,who really inspired me with his very valuable comments and inputs on my earlier document.

Thanks,Ramanuj!!once again.

I must not forget the names of Sri Sudipto Das and Sri Bhaskar Jyoti Karmakar of Sarathi Cultural Trust,Koramangala,Bangalore,India for their encouragement and taking all the pains to go through my earlier document and publishing the same in their Cultural Magazine and their website:www.sarathionline.com for wide spread publicity among their members and also other acquaintances.

Thanks!!!Sudipto and Bhaskar for your interest and cooperation.

All the documents are available in the Facebook,Linkedin,Googledocs,Twitter,scribd,slideshare and many other websites.Anybody may like to access the document freely.

If this document gives rise to the growing interest in the subject,I personally feel that the humanity as a whole will be benefited.

I am personally benefited from the therapeutic values of Indian classical music.It gave me great relief and protected me from many difficult situations.

Any comment is welcome and will be appreciated for the development of the document further.

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22/11/2009

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## MUSIC THERAPY

Sound therapy, also known as music therapy or sound healing, is an automatic process of deep inner healing set in motion through the right combinations of sounds that resonate within and fill the space around us. Since we are a product of our immediate environment, Nada Yoga music aims to treat the environment first, with music based on the chemistry of sound from the ancient sacred music of India.

Sound has the power to affect the body, emotions and mind. What affects one aspect has ramifications on the others. This is because the universe is a manifestation of sound. Yogic texts talk of the power of **Aum** manifesting the universe, having pierced through bindu, the infinite point or centre of creation. If we can understand the science and power of sound we can master ourselves and the universe. This is that aspect of the science and art of tantra called mantra, and can be studied in many old texts (shastras).

The power of sound to affect matter was developed by the great singer Caruso who could shatter a glass. To do this he would strike the glass to discover its resonant frequency. Then standing in another part of the room would powerfully intone the note so that it would resonate the glass, causing it to shatter.

Music is an important aspect of sound in our lives. Used properly it can be a powerful means to promote health, but used unwisely it can lead to dissipation of mind, unhinging of the passions and degeneration in the body. It can also kill if certain very low frequencies are utilised. To understand how the power of music can be utilised to enhance growth we can read in the ancient texts how Lord Krishna's flute playing promoted the bewitching verdure in the forests and gardens of Vrindavan. Mian Tan Sen, one of the nine sages in the court of the Moghul emperor Akbar, could make plants blossom as though spring had arrived, just by intoning devotional songs (ragas) to them. He could also make rain fall and light oil lamps in the same way. Tan Sen cured many diseases with his singing. He took the disease onto himself, then another singer would take the disease from him, and so on, until it had been passed around, shared, and thereby dissipated of its negative, disharmonic force.

Many modern day researchers have shown that sound affects growth. P. Tomkins and G. Bird in their book *The Secret Life of Plants* report on experiments conducted by Mrs. Dorothy Rettalack of USA. She set up three sets of plants listening to 'rock and roll', classical western music and classical eastern music. Loud pop music caused the plants to lean away from the sound. Western classical, Bach organ preludes, caused the plants to lean 35 degrees towards the music. The sitar playing of Ravi Shankar, however, caused the plants to strain

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towards the sound at angles of more than 60 degrees, "the nearest one almost embracing the loudspeaker".

Music has a hypnotic effect, subduing not only man and plants, but also the most vicious and irrational brute in the animal kingdom as well. For example, snake charmers are famous for their flute-entranced cobras. The rhinoceros, camel, elephant and horse have also been tamed by instruments such as the stringed veena and the pungi (trumpet). Birds, of course, are music lovers and adept musicians in their own right.

The ancient musicologists and mystics of India, who developed sound therapy, observed that Sound has an invincible power. Nothing is an exception to its laws of natural harmony. Sound therapy is an arrangement of sounds, in a specific order and design, to invoke different vibrational states that influence our very DNA.

Much scientific study has been done relating how our feelings affect our bodies and minds. When sounds are arranged according to the principles of the ancient music of India, which are based on natural scales and intonations, they produce pure intervals and tones not found in western music. When these natural tones are expressed in the proper formula by a musician trained in Nada Yoga, a healing vibration is set up that goes beyond the sound vibrations in the air, and resonates within us at the cellular and molecular level. This gives the listener the experience of sound healing.

The music therapy of India is a 'science of awareness' and a vehicle to still the mind - the science of using sound vibrations to bring the moving pendulum of the mind to a stop.

Musical sounds, when combined in a specific manner, have a dynamic and powerful effect in balancing the energies of the body. Therefore, the arrangement of tones for different times of day, night and seasons, and how they relate with the changing states of body chemistry, was at the very center of study for ancient Indian masters of 'sound' and 'music'.

The human body is like a musical instrument, expressing numerous frequencies and rhythms in a constantly changing spectrum of life. It responds and resonates in consonance with music, sounds, speech and thought from the environment, and undergoes changes of heart beat, breathing, blood chemistry and circulation of energy in various organs of the body.

Our physical, mental, and emotional systems are relentlessly assaulted by the cacophony of daily life. The physical body responds by retaining tension, which limits our mobility and makes us tired. The mental and emotional systems are thrown out of balance, adding stress and making us prone to anger and depression and weakening the immune system.

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When harmful or negative sounds or vibrations are received and processed by the Chakras (bio-electro-magnetic energy centers of the body) and cells, the balance or equilibrium of these systems is disturbed. This abnormality produces stress on various organs and cells and ultimately over the entire body. In this system of Sound Therapy, specific sounds are used that deal directly with the root causes of imbalance by: --Purifying and re-organizing the energy patterns that surround the individual in the form of an ever-expanding and contracting magnetic field (AURA). --Penetrating the human body through the skin, the chief sensory organ, and balancing the frequencies of Chakras and cells, thereby regulating the flow of energy throughout the entire body. Music therapy deals with problems related to the mind and its complexes; to emotional imbalances; and finally to physical problems.

Raga” is derived from the Sanskrit root “ranja”, meaning to colour the mind with the sounds emanating from the cosmic vibratory Nada called "AUM" transmitting pranic energy. Technically speaking a raga is a sequence of notes or swaras which manifest of the universe both internal & external. But there is a lot more to this, as there are many characteristics required to establish the many fine features of any particular raga. Raga describes a generalised form of melodic practice. It also prescribes a set of rules for building the melody. It specifies the rules for movements up (aahroh) and down (aavroh) the scale, which Swara (notes) should figure more and which notes should be used more sparingly, which notes may be sung with gamaka, phrases to be used, phrases to be avoided, and so on. The result is a framework that can be used to compose or improvise melodies, allowing for endless variation within the set of notes.

The immense potential of the power of Shabda (cosmic flow of sound) hidden in music was well recognised by the ancient Indian sages and they had devised several musical patterns emanating from the "Omkaara" for chanting of the Vedic hymns and for distinct spiritual effects. The Shastric schools of music discovered musical octave (sa, re, ga, ma, pa, dha, ni, sa) indwelling in the subtle sounds of Nature and invented the basic classical ragas for activating specific streams of natural powers and effects; a wide variety of musical compositions were generated consequently. Ever since then music has been an integral part of human culture with varied applications and forms. Despite its degeneration into the noisy and destructive kinds of so-called 'modern music', the creative and soothing role of music has not lost its prominence. The last few decades have seen revival of classical Indian and western music in a big way through increasing interest of researchers in music therapy.

According to the Vedic Philosophy, yoga and music both are part of Nada Vidya. Yoga deals with realisation of anahata nada the sublime sound (extrasensory vibrations) of the eternal force of cosmic consciousness. Music pertains to the perception and expression of the infinite spectrum of the rhythmic flow of the ahata nada (perceivable sonic currents) pervading in Nature. Both have direct impact on the shat chakras hidden along the endocrine column and hence affect our physical as well as subtle bodies.

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The seven basic swaras (musical notes) of the musical octave have a one-to-one correspondence with these chakras (nuclei of subtle energy). The lower most (in the kava equina region along the erect endocrine column), viz., the Muladhara Chakra is associated with the swara "sa"; that means, the practice of chanting this particular musical note will have impact on awakening or activation of this particular chakra. Similarly, the chakras successively upwards in this direction namely, the Swadhisthana, Manipura, Anahata, Vishuddha, Agya and the top-most Sahastrara Chakra... have correspondence respectively with the swaras "re", "ga", "ma", "pa", "dha" and "ni". Significantly, the order of the compositions of these swaras in the "aroha" (ascending) and "avaroha" (descending) patterns of the Shastric musical tunes also match with the top-down (from Sahastrara to Muladhara) and bottom-up (from Muladhara to Sahastrara) directions of the flow of energy or prana.

Some of the sounds naturally produced inside the human body are easily perceivable if one sits quietly at a calm place. Usually these are felt in the heart (beat), throat and head (cerebral region). In the state of deep meditation, while concentrating on the internal sounds of the body, one can distinctly feel these and several otherwise non-audible sounds; their rhythmic compositions are also said to be in tune with the musical octave. The subtler sounds of the heart are said to be musical expressions of the emotions. Also, it is said that humans feel, recognise, create and express music only because of the emotional sensitivity of the human heart. Moreover, music also happens to be the best means for expressing the inner feelings. This is why good music is often described as the voice of the heart.

The original ragas of the Indian classical music (Shastric Music or shastriya Music = Divine knowledge of Prana movement & sounds emanating from it) are created according to the deep knowledge of harmonious consonance between the seven swaras and chakras. This is why shastric musical compositions are found to have significant positive effect on the mind-body system and also have the potential to awaken the otherwise dormant faculties.

Interpretation of the Vedic scriptures on Nada Vidya implies that Shastric Music helps synergetic augmentation of the panch pranas (the five major streams of vital energy in a human being). In concordance, research in energy medicine (pranic healing) and classical music shows that specific shastric ragas enhance the level of vital energy. It is the deficiencies and disorders in the vital energy distribution in the mind body system, which is the root cause of its ailing state. The smooth and increased flow of vital energy rejuvenates the mind and empowers the immune system as well as the auto-regulatory healing mechanism of the body. This is how classical music generates new hope, joy and enthusiasm in the otherwise dull or depressed mind and removes the disorders and relieves one of the untoward pressures and excitements of inferiority, despair, fear, anger, etc. Because of its fast remedial effects, which lead to eventual cure of the psychosomatic disorders, music therapy based on classical ragas is being used or advised these days for the treatment of insomnia, migraine, hypertension,

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chronic headache, anxiety, etc. and empowers the immune system as well as the auto-regulatory healing mechanism of the body. This is how classical music generates new hope, joy and enthusiasm in the otherwise dull or depressed mind and removes the disorders and relieves one of the untoward pressures and excitements of inferiority, despair, fear, anger, etc. Because of its fast remedial effects, which lead to eventual cure of the psychosomatic disorders, music therapy based on classical ragas is being used or advised these days for the treatment of insomnia, migraine, hypertension, chronic headache, anxiety, etc.

There are several historical examples of the immense remedial power of the shastric ragas. For instance, in 1933, when the Italian dictator Mussolini was terribly suffering from insomnia, no medicine or therapeutic mode could help him get sleep. Pt. Omkarnath Thakur, a great shastric musician was visiting Europe around that time. When he heard of Mussolini's affliction, he agreed to perform remedial musical programme to allay the latter's sufferings. His performance of the raga puriya indeed worked magically and Mussolini went into deep sleep within half-an-hour. This and similar incidents attracted the attention of many contemporary musicians, scientists and physicians and triggered research in music therapy.

Because of its impact on the chakras (and hence on the pranas), shastric music not only vibrates and soothes the mental strings, but also energises and balances the organs of the body. According to recent studies, the Indian classical music can cure the problems of the digestive system, liver including the diseases like jaundice. This music rhythmically vibrates the tissue-membranes of the ear and, relaxes the nerves and muscles beneath the temple and in the brain; as a result of which the sensory and motor systems are energised and activated.

The empirical studies on therapeutic evaluation of the classical ragas have shown interesting results. Singing or engrossed listening of Raga Bhairavi (Meaning=Shakti - Consort of Shiva or Bhairava) has been found to uproot the diseases of kapha dosha e.g. asthma, chronic cold, cough, tuberculosis, some of the sinus and chest related problems etc.

Raga Asavari is effective in eliminating the impurities of blood and related diseases.

Raga Malhar pacifies anger, excessive mental excitements and mental instability. Raga Sorat and raga Jajaiwanti have also been found effective in curing mental disorders and calming the mind.

Raga Hindola helps sharpening the memory and focussing mental concentration. It has been proved effective in curing liver ailments.

Apart from the classical ragas played on musical instruments, the rhythmic sounds of temple bells and shankha (conch shell or bugle) produced during devotional practices have also been found to have therapeutic applications.

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Indian classical music is most suitable and beneficial in this respect and also for spiritual elevation because of the soothing and harmonising impact of the shastric ragas on the sat chakras and the pranas. The findings of research laboratories on immense potential of the shastric ragas in music therapy scientifically support these theories.

Deeper research on the spiritual aspects of the Indian classical music and compositions of the shastric ragas might also give some clues about the lost links of the knowledge of the Vedic Science of mantras. This might also open new avenues of reviving the applications of mantra-therapy, as elaborated in the Scriptures.

Sound travels in the form of wave motions, transmitting energy and vibrating the medium it travels in. It is this transfer of energy which can be utilised in therapy. To gain an understanding of the potential usefulness of such a system we have to remember what a big part it plays in our lives and the effects it has on our being. We all know, for example, how we feel in noisy, heavy city traffic as compared to a quiet, peaceful country setting. Apart from these gross external sounds there also exist subtle inner sounds, from the heart beat, to the sound of air in the lungs, to the sounds in the mind, and beyond. Thus to know how to manipulate the sounds of our environment in such a way as to promote healing, requires a specialised and deep understanding of nada yoga, the science of sound.

The knowledge of Indian music extends into the field of kundalini yoga. The basic scale (bilaval) balances the three elements when it is sung. It does this through vibration of the body at the point where mind and the neuro-endocrine system intersect at chakra points on the sushumna nadi, within the spinal cord. Resonance of the chakra stimulates it into action, and therefore different chakras can be stimulated according to need. For example, kirtan (chanting) of the name Ram will help people with peptic ulcer, constipation, and other digestive disorders as it stimulates the manipura chakra.

We can demonstrate this phenomenon for ourselves by singing the scale and concentrating at each chakra as we ascend and descend. The vibrations felt during this exercise stimulate the nerve plexuses and endocrine glands throughout the body, calming the nervous system, and bringing harmony to the whole body.

In the yogic tradition, the science of vibration and sound has been developed into an exact science called taan. The practitioner has the ability to control the rate and location of sound vibrations in his body. The voice is synchronised with complex rapid note changes, and sound vibrations can be directed so that they emanate from the mouth, nose, skull and spine.

One master of taan is Swami Nadabrahmananda, a disciple of Swami Sivananda. After initiation into sannyas and seven years of practice, he accomplished the most difficult of all aspects, kundalini taan, in which vibrations

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are made to vibrate the mooladhara chakra. This, he states, keeps him in good health and full of energy, even at the age of 82 years. Swami Nadabrahmananda has the ability to suspend his breath completely and not blink his eyes while playing tabla for half an hour. At the end of this time, while playing the last note he directs energy to the top of his head and makes a coin that has been resting there since the beginning of the session, jump into the air. The state of consciousness he has achieved through these techniques has been studied by Elmer Green, Ph. D., of the Menninger Foundation, USA, who reported :

"While wired up to our portable psychophysiology lab, he demonstrated an important kind of nervous system control (evidenced by the production and maintenance of alpha and theta brain waves) normally associated with a state of quiet reverie, while he was performing a complex and demanding raga, a musical performance". \*1

Ottawa University tests have shown that he does not dream, and he has shown his ability to control the autonomic nervous system by consciously raising his blood pressure to 240 millimetres of mercury, thereby demonstrating the power of nada yoga to expand conscious awareness.

Though very few of us can ever become masters of music, we can all enjoy and appreciate the effects of music in our lives. If we utilise mantra with music, as in kirtan, chanting of spiritual songs, We have a powerful means to affect and calm the mind, emotions and nervous system, releasing pent up, stored, stale and stagnant energy, and thus experiencing a 'release' or 'catharsis'.

At a purely therapeutic level the effects of music could be easily used in hospitals to help the convalescing and those who are ill to relax and thereby speed up the healing process.

Music is the most ancient of arts. It is the medium for expressing emotion. Music kindles love and infuses hope. It has countless voices and instruments. Music is in the hearts of all men and women. Music is on their tongues. Music is in the wind and the waves. Music is in the nightingale. It is in cinema stars and musicians. It is in the concert, orchestra and theatres. There is music in the running brooks. There is music in the crying of children. There is music in all things if you have ears.

Sound is the first manifestation of the absolute. Super charged with transcendent soul force, sound is the one powerful principle in all creation that widely influences and effectively brings under control all other manifestations. Many examples can be quoted to bear testimony to this claim of sound regarding both the individual and the cosmos.

We have heard how Tansen was able to make it rain through the Megha Raga, how he lit the lamp through singing in Dipaka Raga. There are accounts of how

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the Tibetan lamas drove away and dispersed rain-bearing clouds, or gathered the clouds and made them rain by blowing horns and trumpets and beating drums.

We have also heard how the deer is entrapped by sweet sound, how the cobra is enchanted by sweet music. Nada entraps the mind. The mind dissolves in sweet nada. Mark the power of the gentle, sweet sounds: Sa, Re, Ga, Ma, Pa, Dha, Ni, Sa. Music has charms to soothe a ferocious tiger. It melts rocks and bends the banyan tree. It enraptures, lulls and energizes. It elevates, inspires, strengthens and invigorates. It vibrates in the memory.

Music fills the mind with sattwa. Music generates harmony in the heart. Music melts the hardest heart. It softens the brutal nature. Music comforts, soothes and cheers the afflicted. It comforts the lonely and the distressed. Music removes worries, cares and anxieties. It makes you forget the world. Music relaxes and elevates.

Music is not an instrument for titillation of the nerves or satisfaction of the senses. It is a yoga sadhana which enables you to attain Self-realization. Music should be treated as yoga. True music can be tasted only by one who has freed himself from all taints of worldliness, and who practises music as a sadhana for Self-realization.

Tyagaraja was a devotee of Lord Rama. Most of his devotional songs are in praise of Lord Rama. He had direct darshan of Lord Rama on several occasions. Mira came face to face with Krishna. She talked with her beloved. She drank the Krishnaprema-rasa. She has sung from the core of her heart the; music of her soul, the music of her beloved, her unique spiritual experiences.

Music is nada yoga. The various musical notes have their own corresponding nadis or subtle channels in the kundalini chakras. Music vibrates these nadis, purifies them and awakens the psychic and spiritual power dormant in them. Purification of the nadis not only ensures peace and happiness of mind, but goes a long way in yoga sadhana and helps the aspirant to reach the goal of life very easily.

Sweet melody exercises a powerful influence on the mind and physical nature of every living being. Trapped in music, the mysterious mind with its thousand hoods of vasanas and vrittis lies quiescently in the lap of the sadhaka; and he can make it dance to his tune, control it according to his will, and mould it as he pleases. The mind, the magic wand of Maya, the terror of all spiritual aspirants, is under perfect control in the hands of the music yogi.

The wonder of wonders is that not only is the mind of the musician thus controlled, but also the minds of all those who listen to the music. They become calm and blissful. That is why great saints like Mira Bai, Tukaram, Kabir Das,

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Tyagaraja, Purandara Das and others wove their experiences into sweet music. With the sweet music these sublime thoughts would easily get into the heart of the listener, which at other times is zealously guarded by the cobra of worldliness.

The rishis of yore have invariably written their inspiring works either in the form of poetry or in the form of songs. The vedas, smritis, puranas etc. are all set to music, and are metrical compositions. There is rhythm, metre and melody in them. The Sama Veda, especially, is unrivalled in its music. Music is an aid in the treatment of diseases. The sages affirm that many diseases can be cured by the melodious sound of a flute or violin, a veena, a sitar or a sarangi. Harmonious rhythm caused by sweet music draws out disease. The disease comes out to encounter the music wave. The two blend together and vanish in space.

Music relaxes nervous tension and makes the parts of the body affected by tension resume their normal functions. When all other medicine has failed to cure a disease, kirtan will work wonders. Try this unique medicine and realize its marvellous benefits. If you do kirtan near the bed of someone suffering from a disease, they will soon be cured.

Music melts the heart of even a stone-hearted person. If there is anything at all which can change the heart in a very quick time, that is music and dance. This very method is made use of in kirtan bhakti; but it is directed towards God instead of towards sensual enjoyments. The emotions are directed towards divinity. The heart is easily purified.

Sankhya, one of the six ancient systems of Indian philosophy, explains the process how the subtle primordial energy (Prakriti) manifests into gross objects being empowered by God. Whatever we perceive around us is energy. The language of energy is waves and frequencies. Scientists have detected that at every dimension of life, including the human body, subtle energy layers are vibrating beneath the visible world of matter.

According to the Upanishadas we have different layers of bodies. The visible physical body is the grossest of them. Within and beyond it are the electrical, mental, emotional and intuitive layers. Finally there is the soul, the very source of consciousness. All these layers or bodies are interlinked and, therefore, influence each other. Our mind, the seat of emotions, exercises a great influence on the physical body. We all experience the visible symptoms and changes in our body when we have emotions such as anger, depression, happiness or love. It is also an accepted medical fact that most of

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our physical ailments are psychosomatic. Therefore, emotions play a vital role in our well-being.

Emotions are defined as energy in motion. Emotions arise from thoughts and thoughts are vibrations. Each emotion has a different frequency. Love exhibits the highest vibration frequency while the emotions of shame and guilt vibrate at very low levels. Recent experiments in higher consciousness show that people begin to have mystical experiences and visions while vibrating at above 200,000 cycles per second. A person with low consciousness vibrates at about 350 cycles per second.

We express our different emotions in different manners. If somebody is in joyful mood he feels like singing, dancing and laughing. Similarly, if someone is miserable he feels the urge to cry. When these emotions are presented through a musical instrument or our vocal chords with proper beats, notes and pauses it becomes an art. This is called Sangita (music). According to Vedic musicology Sangita is an expression of our emotions and it has the ability to induce emotions within us. Music includes vocal music, instrumental music and dancing because they depict our emotions.

Upanisadas explain that the world manifested from Nada-Brahman, the original and eternal vibration. Therefore, the whole universe has a rhythm (called Rtam in the Vedas). Our body being part of the universe also follows certain rhythm. We know that there is a biological clock in our body. If we keep in harmony with the rhythm of the nature around us we remain in good health otherwise we fall sick. Illness is nothing but body going out of rhythm. Therefore, Ayurveda prescribes daily and seasonal regimen to keep our body in tune with nature and its changes. This is also the principle behind music therapy which tries to put our body in its natural vibration. The ragas of Indian music are related to different emotions and moods, times of day and seasons. The effect of music is well known to the army all over the world.

Beyond physical well-being music also has its role in spirituality. This fact was understood by the Vedic seers. Therefore, the chanting of the Vedic hymns was an essential part of Vedic rituals and worship. Singing of Sama Veda was essential during the fire sacrifices. Music is a way to link up with God. When the temples came into existence singing and dancing in front of the deity became an essential part of worship.

Originally, in India music was only devotional and was used as a spiritual means. There are numerous references to Sankirtana (congregational chanting) as a means to propitiate the Lord. Singing

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and dancing in front of the deity as a spiritual means have been an old tradition. In the present age, Sankirtana is the only spiritual practice as prescribed by the scriptures—the other paths being not as potent and suitable as devotional chanting and singing.

There are nine types of devotional services out of which singing is considered as the most important. One can have the taste of temple music in various temples in India as well as abroad. Bhakti Yoga (the path of love of God) gives a great stress on singing devotional songs and names of God. This is the easiest and most pleasurable means to have a rapport with God who loves music.

About 525 years ago Chaitanya Mahaprabhu, one of the greatest devotees of Lord Krishna, propagated singing of the names of Him, specifically the Mahamantra. Although singing always existed but he gave it a status even higher than meditation or any other such processes for realising God. Since then it has been a tradition in the temples of Krishna to regularly utter the names of Him and sing devotional songs with musical instruments in front of the deity. There have been various Vaishnava saints, both in northern and in southern parts of India, who composed thousands and thousands of songs in glorification of the Lord.

The beauty of music is that it can be appreciated by all. Music appeals to all including a child in a cradle. Even animals and plants respond to music. Plants grow better and produce bigger fruits and flowers under the influence of pleasing music. German scientists did experiments on sharks, the deadly predators and found that that they get influenced by a decent tune.

It is but natural for the living things to behave in such a way because the universe was originally created through music. According to the Indian mythology the universe will be destroyed too through music—Tandava Nritya (the cosmic dance of Lord Shiva) disintegrating the atoms through its breakneck vibrations. The trinity of the Indian gods are musicians—Brahma plays the Veena (the Indian lute), Krishna the flute and Shiva the Damru (kettledrum).

Therefore, it is easy to fathom how music has been an essential part of Indian culture. About 2000 years ago there was a famous king in India who wrote books on aesthetics, spirituality and Sanskrit grammar. In one of the most famous verses he says, “A person who has no interest in music is indeed an animal devoid of a tail and horns.”

The world today is assailed by a barrage of health-related, moral and ethical issues fired by the by-products of civilisation such as

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rampant industrialisation, over-consumerism and an unnaturally hasty life. The essence of music as taught by the Vedic tradition, if incorporated into every field of human endeavour, can bring a solace to the millions of suffering masses and help them cope with the vagaries of the modern world. This is music to our ears!

- Music has frequently been used as a therapeutic agent from the ancient times. Music is a kind of yoga system through the medium of sonorous sound, which acts upon the human organism and awakens and develops their proper functions to extent of self-realisation. This is the ultimate goal of Hindu Philosophy and religion. Melody is the keynote of Indian Music. The 'Raga' is the basis of melody. Various 'Ragas', have been found to be very effective in curing many diseases.

Music Therapy is not the subject of an article only. The entire subject is now in the experimental and implementation stage and data are rapidly accumulating. And the ancient system is gradually being transformed in to a modern science. The music stimulate the Brain, ease tension and remove fatigue. The effect of Music Therapy may be immediate or slow, depending upon number of factors like the subject, his mental condition, environment and the type of Music, selected for having the desired effect. Music Therapy largely depends on individual needs and taste. The use of Music as therapy is based on scientific and clinical approach and has to be used with great care and deep study of the nature of illness. We can call it "The study of Individual- Modality Theory". Before using music as Therapy it must be ascertained which type of music is to be used? The concept of Music Therapy is dependent on correct intonation and right use of the basic elements of music. Such as notes [swara] rhythm, volume, beats and piece of melody. There are countless 'Ragas' of course with countless characteristic peculiarities of their own. That is why we cannot establish a particular Rag for a particular disease. Different types of Ragas are applied in each different case. When we use term Music Therapy, we think world -wide system of therapy. Literature of Vocal part of Indian Classical Music is not sufficient in that case.

We should apply the formula of three ' Ps ' -  
i] Perfect Time - It includes duration, span, interval and time to play the music.  
ii] Perfect Direction - It includes posture and conditions to listen the music.  
iii] Perfect Force - It includes Tone, Timber, sound quality and volume of Meditative Music

We should remember the three categories of patients' i.e.  
i] Music-Learned,  
ii] Music-Lovers,  
iii] Non-Musical.

Select the Meditative Music accordingly. Music helps in the treatment of actual diseases in the following manner:

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One obvious use of music is that of a sedative. It can replace the administration of tranquilizers, or at least reduce the dosage of tranquilizers. Music increases the metabolic activities within the human body. It accelerates the respiration, influences the internal secretion, improves the muscular activities and as such affects the "Central Nervous System" and Circulatory System of the listener and the performer.

#### BENEFITS OF MUSIC THERAPY

1. Music acts on our mind before being transformed into thought and feeling.
2. Music influences the lower and higher cerebral centers of the brain.
3. Use of Music as a therapy helps search of an individual's personal harmony.
4. Music therapy is an important tool in the treatment of both psychological and psychosomatic disorders.
5. Music Therapy stimulates good vibrations in the nerves of the listeners.
6. Music brings about a sense of mental well being in individuals.
7. Music Therapy helps to clear the junked thought in mind, which leads to have positive frame of mind.
8. Music Therapy enhances the concentration level of children.
9. Music improves the capacity of planning.
10. Music training helps to express refined exhibition of emotions and clarity in cognition too.

The present day heavy schedule on individuals and work pressure tolls, first the mindset and then many organs. The beating heart is a delicate mechanism, highly sensitive to emotion-provoking situations. Many research and several independent studies relate emotional circumstances to physiological conditions effecting cardiovascular function as well as to the cardiovascular pathology. When the work pressure was greatest, serum cholesterol fell and the whole-blood clotting time was accelerated. Like that when work pressure is reduced these things will also come to normality.

Classical music with its unique swara/note structure ensures calm and cozy mind by exposure and subdues the emotion provoking situations. Music plays an effective role in subduing the so-called emotional imbalance.

*The Hindustani Music* is perhaps one of the oldest music in the world. Hindustani greatest cultural heritage is in her music. It is considered to be an *Upaveda* and given the same respect that the Vedas received. It is also associated with Gods and Goddesses and *rishis* and considered to be the best of *moksha sadhansas*. *Moksha* is a state of mind. Hence there is *moksha* in this existence of ours and also life after. Hindustani music is essentially melodic and has retained this character.

Hindustani music is believed to have come from heaven. The first raga, *Bhairav*, has come from lord *Mahadev*. In fact five *raagas* (*Bhairav, hindol, deepak, shree, megh*) have come from the five faces of Lord Shiva and the sixth raaga (*malkaus*) has come from his consort *Parvati*. Lord *Ganesh*, Goddess *Saraswati*

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and many celestial *rishis* like sage *Narada*, have given us this wonderful music. And they were the celestial musicians also called *Gandharvans*. Thus it is called Gandharva Music. Later on the *raaga-taala* system had been developed by various great musicians of India. The highly developed and sensitive music was but the outcome of the ancient ecclesiastical and celestial music. Music is universal. It has no language, no religion. The earliest defined music that we know is that of *Rigveda*, the oldest was recited by using three tonal regions. *Samadeva*, which is the sung version of *rigveda* in its most developed state, was chanted in a descending manner with seven notes.

There are two systems of Hindustani classical music - one is Carnatic and the other Hindustani. Carnatic music is popular in Southern India. Hindustani music is popular in North, West and East India. Due to difference of styles the systems have been thus named. There are many common *raagas* and some of them are derived from each other and thus made popular. *Bharatiya Sangeet* and *ragas* are derived from each other and thus made popular. *Bharatiya Sangeet* and *ragas* are inseparable. *Raaga* or melody is the arrangement of group is of *swaras* of notes, which by being rendered in a special way gives its personality.

Hindustani music formed of *surs* (tones) and *taalas* (times). Each is dependent upon the other for a complete arrangement of tune sung or played. The *surs* are seven in number and are named individually. First *kharaj* or *Shadj*, *Rishabha*, *Gandhara*, *Madhyama*, *Panchama*, *Dhaivat*, *Nishadha*, and collectively they are called *sargam*. And to simplify their use in music they have abbreviated names to distinguish them such sa, ri, ga, ma, pa, dha, ni. These *surs* have interesting biographies, human and supernatural in composition. They are human in having temperaments, costumes and colours and like products of nature, they flourish in particular seasons. They descended from heavenly bodies and trace their lineage from above. Certain *surs* are dominant at certain stages of man's life. They are produced from various parts of the body. The *surs* occur in certain animals from whom they are taken. These *surs*, which possess hot temperaments, have the mysterious faculty of curing those afflicted with rheumatism and such ailments and vice versa, provided they are sung by high minds and noble souls and at the specified season of the year and hour of the day. Any violation of the prescribed law is regarded as sacrilege. The seven notes are under the protection of the seven *devatas* who reside over them.

Sadja or Sa:

It connected with the first heaven and the planet called *Kamar* (Moon in Arabic). It has a happy temperament. The effect is cold and moist. It's complexion is pink. It is arrayed in most beautiful white garments and lovely ornaments and it's seasons are all the seasons of the year. This note is produced from the abdomen. It is prevalent in the voice of the human being when he is 70 years old. This tone is harmonious in all the *ragas* and *raginis*. It has four *surats* (semi tones), *tivra*, *kamodvati*, *manda* and *chand-do-dhuti*.

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## Rishabha or Re:

This tone changes into *tivra* (sharp), *komal* (flat) as the occasion may require. It is connected with the second heaven and the planet called *Retarid* (Mercury in Arabic), it has a happy temperament. The effect is cold and dry. It's complexion is pale green. It is arrayed in a red costume and is decorated with beautiful ornaments. It's season is the hot season. This note is produced from the heart. The sound has been taken from the cry of the bird *Papiha*. This note is prevalent in the voice of the human being when he is 60 years old. It is harmonious in the tunes *desh*, *kanhra*, etc. and quite unpleasant in *malkaus*, *hindol*, etc. It has three *surats* – *dayati*, *ranjini* and *ragtika*.

## Gandhar or ga:

The gandhar or ga *sur* is under the protecting divinity *Saraswati*. This changes into sharp as well as flat as an occasion may require. It is connected with the third heaven called *Zuhrah* (Venus in Arabic). It is of a sad temperament. The effect is cold and moist. It's complexion is orange and is arrayed in crimson garment. It's season is the hot weather. This note is produced from the chest. It's sound has been taken from the cry of the animal *goos-fund*. It is prevalent in the voice of a human being aged 50. And is present in the tunes *kalangra*, *khamach*, etc. and is quite unpleasant in *saranga*. It has two *surats* – *se-ve* and *kro-dhi*.

## Madhyam or ma:

The madhyam or ma *sur* is under the protection of the Lord *Mahadeva*. Changes into sharp and flat and is connected with fourth heaven and the planet called *Shams* (Sun in Arabic). It has restless temperament. In effect it is warm and dry. It's complexion is pale pink and is arrayed in reddish black garment and is prettily ornamented. And it's season is the rainy season. It is prevalent in the voice of a human being when he is 40 years old. This note is pleasant in *malkaus*, *bhairav*, etc. and is unpleasant in *kalyans*. It has four *surats* – *vagnika*, *prasarini*, *priti* and *margini*.

## Panchama or pa:

The panchama or pa note is under the protection of Goddess *Lakshmi*. It is connected with the fifth heaven and the planet called *Marrik* (Mars). It has of a passionate temperament. In effect it is warm and dry. It's complexion is red and is arrayed in yellow garments. It's season is the rainy weather. This note is produced from the mouth. It's sound has been taken from bird *koyel* (cuckoo). It is prevalent in the voice of a human being 30 years old. It's sound pleasant in the tunes *todi*, *asavari* and is quite unpleasant in *malkaus*, *hindol*. It has four *surats* – *ragta*, *sandipani*, *alapni* and *rohiti*.

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*Dhaivat or dha:*

The dhaivat or dha *sur* is under the protection of *Ganesha*. It changes into sharp and flat. It is connected with the sixth heaven and the planet called *Mushtari* (Jupiter). It has an equable temperament. In effect it is warm and cold. It's complexion is yellow and it is produced from the palate. It's sound has been taken from the mane of a horse. This note is prevalent in *bilawal, alaiya*, etc. and is harmonious in *zeelaf, jogia*, etc. It has three *surats* – *mandati, rohini* and *ramya*.

Nishadha or ni:

The nishadha or ni *sur* is protected by *Surya*. It is changeable into sharp and flat and is connected with the seven heaven *Zahol* (Saturn). It has a happy and passionate temperament. In effect it is cold and dry. It's complexion is dark. It is arrayed in black garments and is most beautifully ornamented. It's season is the cold weather. It is produced from the nose. It's sound has been taken from trumpeting of an elephant. This note is prevalent in the voice of a human being when he is ten years old. It is pleasant in *behag, purya, puruj*, etc. and is quite unpleasant in *sorata*, etc. It has two *surats* – *qogara* and *dho-bi-ni*.

Time or rhythm is an important factor in the science of music. *Mantra* is a unit of *tala* and varies in number in the different tales. The first or beginning point of a performance is called *sam*. Next comes *laya* (speed) – or regular intervals. They are of three kinds – *bilambit* (slow), *Madhya* (medium) and *drut* (rapid). The uniform of *taal* is broken by the performance changing the different *taal* is broken by the performer changing the different *layas* during the performance. There are different *talas* consisting of different mantras.

### 1) Music to enhance Concentration and Memory

Learning takes place only with memory. Learning is the process of building up memories for future use. Neural basis for retention is termed as 'engram'. Memory is the 'static residue' of past activity in a neural pathway. Each learning trial involves reactivating the same neural circuit. Eventually, the circuit is in some sense permanently modified, and when it is stimulated only partially later, the entire circuit is reactivated.

Music enhances the bio-chemical nature of the memory. The swaras/notes of the selected ragas are played in such a way to activate the potential chemical agent. The individual memory is the prime satisfying aspect in the therapy. Music as a refined sound gets into the neural circuit to take its own specified neural path. There are a number of chemical substances are involved in the "memory molecule".

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## 2) Music to overcome Depression

Depression has become a common terminology being utilized by everyone alike. Unable to comprehend the incidents or events in the right spirit may be one of the reasons for landing in depression. Comprehending the activities of others in the social situation, either in the classroom, in the midst of peers, understanding the concepts toward studies, even it applies while learning to play a new game in the case of children. Every individual should be trained to develop a clear thinking process as habit. Too much negative thinking may also lead to depression.

Depression in the clinical sense is the extreme version of the more ordinary emotion of sadness and low spiritedness. During depression the activities of brain is considerably reduced especially in the frontal areas. On account of this, activities pertaining to the frontal areas of brain may not be able approached or comprehend clearly. The number works and planning will be of substandard level. To come out of this there are many techniques available in the health awareness field. With out much side effects and positive after effects, Classical Music with specific notes enhances activity in the frontal areas of brain.

## 3) Music to overcome Fear and Anxiety

Patients undergoing surgical procedures often experience anxiety in anticipation of events that will be unfamiliar, uncomfortable, or have undesirable results. Even minor surgical procedures can produce anxiety in patients, which can affect their postoperative recovery and risk for physiological complications. Music is an easily administered, nonthreatening, noninvasive, and inexpensive tool to calm preoperative anxiety.

- a). Music helps to achieve a deep state of relaxation.
  - b). Music relieves insomnia.
  - c). Music enables patients to recall suppressed memories.
  - d). Music helps to achieve lower blood pressure.
  - e). Music normalizes cardiac arrhythmia.
  - f). Racing heart beat/rate will slow down and synchronize with music's rhythm.
- Exposing to classical music regularly facilitate few positive benefits in patients. Music helps to attain comfort from a discomforting condition. Music gives familiarity in a strange environment. Music paves way for distraction from fear, pain and anxiety

## 4) Music for the Heart

The present day heavy schedule on individuals and work pressure, tolls first the mindset and then many organs. The beating heart is a delicate mechanism, that is highly sensitive to emotion - provoking situations.

Many research and several independent studies relate emotional circumstances to physiological conditions effecting cardiovascular function as well as to the cardiovascular pathology. When the work pressure was

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greatest, serum cholesterol fell and whole- blood clotting time was accelerated. Like that when work pressure is reduced these things will also come to normality.

Classical music with its unique swara/note structure ensures calm and cozy mind by exposure and subdues the emotion provoking situations. Music plays an effective role in subduing the so called emotional imbalance.

#### 5) Music for Peace of Mind

There are occasions in an individuals' life that we feel with nagging thought of negative nature and finding very difficult to come out of it. In many aspect it jeopardises the routine too. In quite few occasions it even disturbs the cognitive process of the mind. This reaction is same for the positive nature of thought process also. It is the basic principle that we should act according the situation aptly and judiciously plan for the betterment. This can be achieved by regular practise, to take things as it comes and do the actions accordingly. We hear often, people say, that 'I could not take any decision, my mind is very much blank' in this angle music does a good service to the needy to clear their mind and help to get the required solutions.

#### 6) Music for Pregnancy & Babies

Sound was born with humans. Gesture and sound conveys message. The tone level reveals the mood expressed by an individual. Pleasant tunes transfer good vibrations in the atmosphere. Good and correct music brings in the good vibrations in the nerves of the listeners. Music is a direct experience before being translated into thought and feeling.

The Indian classical music has an impact on the individual moods and behavior. The sole and prime motto of all physicians who practice, is to give the best treatment to the patient. This can be attained either through medicine or through some therapeutic aids ; which works both as supplement and complement to medicine. Many times it acts as complementary . In the realm of many types of therapies available in the medical field, Music Therapy is also one of the promising field.

Music therapy (sound stimulation) was tried in the Gynecology area on pregnant women and had been successful in many a case.

This is termed as "PSYCHOSOMATIC TREATMENT."

#### 7) Music for Sleep and Relaxation

The present day heavy schedule in everybody's life deprives many normal needs of individuals. In that many needs, sleep is also one among the many, and it is the basic requirement for an individual to get along with his daily routines. If we deprive ourselves from sleep for 36 hours continuously the normal function of the brain gets disturbed and the balance is at stake. The level of Serotonin is reduced and the relaxing mind also gets feeble. Hence normal sleep of six to eight hours in a day without disturbance is a must for every individual. But the

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requirement of sleep hours may vary individually. Sleep is restorative, during sleep some of the vital substance gets re synthesized in the nervous system. Anyhow for the so called normal and for the disturbed individuals classical music does a wonderful effect on their sleep patterns. Specific ragas with selected notes with its vibration gives relief from stress and makes the individual get relaxed and go for sleep.

#### 8) Music to overcome Stress and Strain

Stress is the most imprecise word in the scientific dictionary. The present day heavy schedule of work and other activities extols the individuals' positive mind set.

Stress has become a major buzzword and legitimate concern of the times. Stress is an inevitable part of everyday life for everyone of us. Stress is of two types. One is positive other is negative. Negative stress leads to physiological problems which in turn leads to psychosomatic problems. Continuous exposure to stress, the individual's psychological and physiological resources become depleted; leads to gastrointestinal problems.

Stress either positive or negative music plays a wonderful role in overcoming the same. Ragas with specific notes with its vibration gives relief from stress and helps maintain freshness of the mind. Listening to music as habit as an exposure, enhances the quality of some chemicals in the brain – neurotransmitters- which are helpful in restoring clam and relaxation.

#### 9) Music to Enhance Intellect & Creativity

Creativity is a commodity which is in short supply. It is and should valued by all segments of the society.

World wide Psychologists use the term creativity, synonymously with imagination, originality, divergent thinking, inventiveness, intuition, venturesomeness, exploration, giftedness and so on . Creative imagination, fantasy and problem solving ability related to unorganized thought processes. Doubtless there are aspects of personality, motivation, will ( that is qualities other than purely cognitive ones) which are involved in creativeness.

To be creative it requires a thorough knowledge of the subject and do actions innovatively. Less than two percent of the total population are rated as gifted people. The brain must have the fluency, flexibility and originality of thinking to enhance creative ability.

Music is regarded as activity of the brain, which enhances the functions of the cognitive domain. Just give children an opportunity to experience and enjoy creating with music.

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The classical music with selected ragas and specific emphasis on certain notes enhances the creative curve of mind which shapes the intellectual approach of the individual. Unorganized thought processes gets streamlined.

#### 10 ) Music to Reduce Pain and for advance Healing

Pain is of two kinds. One is physical pain the other is mental pain. Mental pain is always related to our experiences and our external and internal reaction to it. One more strata can be stated here, that is how others imply the same upon us, it also matters a lot. We experience physical pain when we undergone a simple surgical procedure or a major one in any part of our body. After the anesthetic effect the pain will reach the surface of the mind and it is challenging for every one.

A neuromodulator is a substance other than a neurotransmitter, released by a neuron at a synapse and conveying information to adjacent or distant neurons, either enhancing or damping their activities. Serotonin and Acetylcholine are considered as effective neuromodulators in the sensory transmissioin especially pain which leads toward fast healing. Endorphins are the natural pain killers, The best-known endorphins are  $\alpha$ -,  $\beta$ - and  $\gamma$ -endorphin, of which  $\beta$ -endorphin appears to be most implicated in pain relief. Beta-endorphin is released into the blood (from the pituitary gland) and into the spinal cord and brain from hypothalamic neurons. Dopamine regulates feeling of pain in the body.

Healing is the process whereby cells in the body regenerate and repair to reduce the site of a damaged or necrotic area. Healing incorporates both the removal of necrotic tissue and replacement of this tissue. Healing uses mixture of both mechanisms either by regeneration or by replacement. Healing must happen by repair in the case of injury to cells that are unable to regenerate (e.g. cardiac muscle or neurons). Also, damage to the collagen network, or total collapse cause healing to take place by repair only.

Music has a hormonizing effect on pain regulating neuro endocrine functions, important opiods of the pain inhibiting systems. Music gives enormous stimulation to the secretion of endorphins and encourage faster healing. It can be perceived by the patient .Music strengthens the immuneactivity and paves to good health .Music increases the activity of immune system too.

#### 11) Music to overcome Headache & Migraine

Headache is medically known as cephalalgia ,sometime spells as cephalgia is a condition of pain in the head. It ranks amongst the most common local pain complaints. Headache have a wide variety of causes ranging from strain to eyes, sinusitis and tension. There may be other life threatening situations also leads to headache. The most common type of headache is a tension headache . Some time it occurs recurrently even without any reason or real tension. These headaches disturbs the routine of the individual. Individuals experience headache dehydrated or suffering from caffeine withdrawal symptoms. Treatment

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of uncomplicated headaches are usually symptomatic, with painkillers it vanishes!

Some specific forms of headache like migraine will demand better suitable treatment. Here in this angle music plays an innovative role in helping the individual to overcome the severity and intensity of the migraine. Regular exposure to classical music reduces the duration also. Migraine pain is one symptom of several to many disorders of the serotonergic control system- dual hormone neurotransmitter- with numerous types of receptors. Music has a influence on the Neurotransmitters, it does the necessary job for the one who expose to music as therapy in reducing the severity and intensity of the headache..

Music therapy is based on the associative and cognitive powers of the mind. Sound creates certain vibrations which are picked up and amplified by the human ear. These waves are then picked up by the sensory nerve going into the middle of the brain and redistributed throughout the neuron network to other parts of the brain to distinguish the pitch, tone, and frequency of that sound.

Research has shown that it is the right side of the brain which responds to the creative arts, including music. Different genres of music thus have different effects on the mind. Rock music, which has a series of repetitive notes, many high and low pitches and dense tone figures, requires an immediate adjustment from the mind to understand the different frequencies.

This is because every sound that goes into the brain will be carried through a series of electrochemical impulses through different pathways of the brain. Each sound not only registers in the primary and secondary auditory sections, but is also stored up as a part of memory.

Yoga believes that the heart and other organs of the body vibrate at particular sound frequencies. Each *chakra* has its corresponding syllable. Therapist Jon Monroe has recorded 12 musical tones whose vibratory levels stimulate certain organs of the body. Thus, certain vibrations and frequencies can soothe or disturb the mind and the body.

Music which resonates with the seven *charkas* of the body can thus energizes and re-tune the body. In fact, the Yogacharya's experiments with the Swissair crew in helping them regulate sleep patterns after long flights and jet-lag have shown that music therapy can help the body relax to quite an extent. Music, like some other alternative therapies, must work through the mind. The chanting of certain mantras or choir chants create vibrations within the vocal cords, which move deeper through the whole body. These vibrations must be felt in totality for them to have any effect. Hence meditation techniques, whether they are eastern or western, always use chants or music. Shruti gives an interesting example to support this: The raga (in Indian classical music, ragas and raginis are different permutations and combinations of the seven basic musical notes and their variations) *Miya Ki Malhar* is for the monsoon season, when the grey

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clouds are just about to burst. It begins on a tense note, and ends in a crescendo of sounds. Thus, if played near a person who is emotionally charged up, it will help that person release pent-up energies and negative emotions."

Mantras, or chants used in the West, repeated monotonously, help the mind to achieve a sense of balance. A combination of the sounds in Sanskrit mantras produces certain positive vibrations and elevate the mind to a higher level of consciousness.

Guided meditation, or even music for meditation, is fast becoming something people can relate to, perhaps because music therapy is not confined by time or spatial constraints. It can be heard anywhere.

Many people also believe that any music you respond to positively will work for you, regardless of its content. Thus, even pop music might work for you. More than anything else, it is the amount of concentration the music can elicit from you that matters.

Music therapy may not be an exact science. It may yet be in its infancy. But there is no disputing the fact that music has a value which affect one of our prime senses. That people respond to music is a foregone conclusion, what now matters is how the response can be tempered and turned to something more positive and more conclusive to enrich our life.

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