



ISSN: 2456-4419

Impact Factor: (RJIF): 5.18

Yoga 2018; 3(2): 198-203

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www.theyogicjournal.com

Received: 28-05-2018

Accepted: 29-06-2018

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Analysis and benefits of chant-less Sohum/Humsa mantra meditation

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Abstract

The meaning of Sohum is “I am He” or “I am ‘That’ ”. What is ‘That’? ‘That’ means Brahman, the Universal Soul, God Almighty Himself. The inhalation of breath makes the subtle sound of ‘So’, and the exhalation of breath makes the subtle sound of ‘Hum’, hence ‘Sohum’. This mantra is the natural inhalation and the exhalation of the breath, happening in every human being and in all other living creatures with different frequencies. We just have to sit still and pay our attention to this breathing process within us. Humsa mantra is just reverse of the Sohum mantra. To do the Humsa meditation, as you inhale, breathe in “Hum” and as you exhale breathe out “So”. Sohum/Humsa mantra is Ajapa-Japa. What does it mean? When any mantra or any other word is uttered repeatedly audibly or even with a whispering sound, it is called japa (chanting); when it is just thought mentally from the heart, it is called ajapa (without chanting or chant-less). Sohum/Humsa is thus ajapa-japa, the most natural, the most effortless and hence the most effective mantra to take us to the pilgrimage of enlightenment. There are innumerable benefits to sadhakas of this ajapa-japa mantra, which will be explained in this paper.

Keywords: Sohum, Humsa, Mantra, Meditation, Sadhana, Ajapa-Japa

1. Introduction

1.1 What is a Mantra?

A mantra is a sound, a word, or a phrase, that is recited repetitively, usually in an unvarying tone, and is used as an object of concentration or contemplation for calming the mind ^[1, 2]. A mantra is just like the oar of the boat; it is the instrument you use to cross the samsāra (world) of your restless mind, with its unending thought waves. A mantra can be said to cure the mental constipation and unblock all the knots from it.

1.2 What is the meaning of ‘Sohum’?

The meaning of Sohum is “I am He” or “I am That”. "I am Brahman." "Sah" means "He." "Aham" means "I." It means identifying oneself with ultimate reality – identifying individual soul with the Supreme Soul ^[3].

1.3 What is the meaning of ‘Humsa’?

One variation of Sohum mantra is the “**Humsa**” mantra. The synchronization of ‘Hum’, with inhalation of breath and that of ‘Sa’, with exhalation of breath. Both Humsa and Sohum have got the same meaning. They are just the same, producing the same spiritual effect. While some sadhakas use ‘Soham’, others use ‘Humsa’ ^[4-6].

1.4 What is a Chant-less Mantra (Ajapa Japa)?

A mantra may be chanted aloud, or recited silently or even thought silently. Sohum/Humsa mantra belongs to the last category. It is called Ajapa-Japa. What does it mean? This mantra is the natural inhalation and the exhalation of the breath, happening in every human being and in all other living creatures with different frequencies ^[7]. We just have to sit still and pay our attention to this breathing process within us. For example, in the case of Sohum mantra, we have to consciously think of synchronizing ‘So’ with every inhalation of breath, and synchronize ‘Hum’ with every exhalation of breath. Keep on observing this process repeatedly as just a witness. We don’t have to do anything.

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Just observe this process of breathing in sync with ‘So’ and ‘Hum’. Or if we wish to prefer, we can do this same (passive) exercise with ‘Hum’ mantra. Inhale with ‘Hum’ and ‘exhale with ‘So’. That’s all.

1.5 Why is Sohum/Humsa the most effective mantra?

The Soham/Humsa Mantra has been called the universal mantra because its vibrations are already a part of the breath. It is the most effective of all the mantras to calm our minds, to make us totally relaxed, totally at peace with ourselves because this is the natural tendency and inclination of our mind. Like the water naturally flows wherever it finds a downward slope; in the same way the mind flows naturally towards peace, satisfaction, accomplishment and happiness. To achieve this state, there cannot be a better mantra than the Sohum/Humsa Mantra, the most natural one [8].

1.6 Meditation on Sohum/Humsa Mantra:

Sohum Mantra comes in the Isavasya Upanishad: "Sohumasmi." As mentioned earlier, there is no effort in doing Japa of this Mantra. If you simply concentrate on the breath, if you simply watch the breath, that is quite sufficient. Therefore it is called "Ajapa (Chant-less) Japa (Chant)". This automatic formation of the sohum/humsa-mantra takes place in muladhara and is anahata. When synchronized with the breath, Sohum/Humsa is the supreme mantra of Self-awareness and Self-knowledge culminating into liberation [9].

2. Glory of Sohum Mantra in Scriptures

2.1 Sohum in Isha Upanishad (Verse 16)

*pūṣannekarṣe yamasūrya prājāpatya
vyūha raśmīn samūha |
tejo yatte rūpaṃ kalyāṇatamaṃ tatte paśyāmi
yo'sāvasau puruṣaḥ so'humasmi ||*
- (Isha-Upanishad, Mantra 16)

Meaning: O, Nourisher, O lonely Courser of the heavens, O Regulator, O Sun, Thou offspring of Prajapati. Remove Thy rays, gather up thy effulgence, So that I may see that, which is Thy most auspicious effulgence. The Person, that is in Thee, That am I [11].

2.2 Brihadaranyaka Upanishad

*Aatmaivedamagra aaseetpurushavidhah.
So'anuveekshya naanyadatmano'pashyat.
So'Humasmityagre vyaharat.*
-Brihadaranyaka Upanishad (1.4.1)

Meaning: In the beginning this (world) was only the Self [Atman], in the shape of a person. Looking around he saw nothing else than the Self. He first said, 'I am Sohum (Sohum asmi).

2.3 Vijnana Bhairava Tantra

*Ṣaṣṭatāni divā rātrau sahasrāṅyeka vimśatīḥ |
japo devyāḥ samuddiṣṭaḥ sulabho durlabho jaḍaiḥ ||*

Meaning: This ajapa japa happens 21,600 times in day & night (full day of 24 hours). The individual who is alert and attentive can become aware of this ajapa japa and is available easily to the individual who is with awareness and very difficult to the ignorant.

2.4 Gheranda Samhita

*Hamkarena bahiryati sakarena vishet punah
Hamsahamsetyamuma mantram jivo japati sarvada.
(5.83)*

Meaning: The breath of every person in entering makes the sound of "sah" and in coming out, that of "ham." These two sounds make *So'ham* ["He am I"] or *Humsa* ["I am He"]. Throughout a day and a night there are twenty-one thousand and six hundred such respirations. Every living being performs this japa unconsciously, but constantly. This is called *ajapa gayatri* (5:83).

2.5 Bhaja Gauresam

*Sohum Humso Brahmaivaaham,
Sudhananda Thatva Parohum,
Adwaitohum Sanga Viheene,
Chendriya Aatmani Nikhile Leene.
Bhaj Gaurisum, Bhaj Gaurisum.
- (Bhaja Gauresam, 8)*

Meaning: In the state of Soham/Hamsa when you become a part of Brahman, You become the meaning of pure bliss, And you become alone but realize that there is no two, And the senses become dissolved in this Aatman.

2.6 Saint Kabir and Soham Mantra

*Dwadasha Kamal Hridaya ke maahin, sanga gaur
shiva dhyana lagaahin.
Sohum shabda tahaan chhayee gana karate jai kara
hai.*

Meaning: Hridaya (heart) has a lotus of twelve petals. Shiva and Gauri (his consort) sit in meditation there. The Shabda of this place is SOHAM. The Ganas attendants of Lord Shiva are praising their Lord.

2.7 Ramana Maharishi on Sohum:

*Vigraha naham, indriya naham, vrittiya naham,
kutaham soham, kutaham soham.*

Meaning: I am not this body, I am not these sensations. I am not these thoughts. Who I am? I am 'That' [10].

3. Glory of Humsa Mantra in Scriptures

3.1 Humsa Gayatri Mantra

*Om Paramahamsaaya Vidmahe Mahatvatvaya
Dhimahi.
Tanno Hamsha Prachodayaat*

Meaning: "May we realize Humsa that is our own Self as Swan. Let us meditate on that Paramahamsa, the Supreme Self. May Humsa illumine us."

3.2 Humsa Upanishad

*Athahumsaparamhumsanirnayam vyakhyasyamah.
Brahmacharine shaantaya daantaya gurubhaktaya.
Humsahumseti sada dhyayansarveshu deheshu
vyapya vartate.*

*Yatha hyagnih kashtheshu tileshu teilamiva tam
viditva mrityumatyeti. (4)*

Meaning: Now we shall explain the true nature of Humsa and Paramahansa for the benefit of a Brahmacharin (a seeker after Brahman or celibate), who has his desires under control, is devoted to his guru and always contemplates (as) Humsa and realise thus: It (Humsa) is permeating all bodies like fire (or heat) in all kinds of wood or oil in all kinds of gingerly seeds. Having known (It) thus, one does not meet with death.

3.3 Surya Upanishad

*Aum atha sūryātharvāṅgirasam vyākhyāsyāmah |
brahmā ṛṣih | gāyātrī chhandaḥ | ādityo dēvatā |
hamsāḥ so'ham agni nārāyana yuktam bījam |
hrillekhā śaktih | viyadādi sarga samyuktam kīlakam
| catur-vidha puruṣārtha siddhyarthe jape viniyogaḥ
||*

Meaning: Now we shall expound mantras of Atharva Veda in relation to the Sun: The seer of this Atharva Aṅgiraśa mantra is Brahma, metre Gayatri, Aditya the deity, 'Humso'ham with Agni and Narayana is the seed, the power is hrillekha or hrim, the pin is the power in the process of unfolding the sky etc., the application is its use in repetition for winning the four human goals (viz. Dharma, Artha, Kama and Mokṣa).

3.4 Tejobindu Upanishad

*svayameva svayaṃ hamsaḥ svayameva svayaṃ
sthitaḥ |
svayameva svayaṃ paśyetsvātmarājye sukhaṃ vaset
|| 4.31 ||*

Meaning: I am Hamsa itself. I remain of my own will. I can see myself through myself. I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman.

3.5 Yogashikha Upanishad

*eka eva caturdhā'yaṃ mahāyogo'bhidhīyate |
hakāreṇa bahiryāti sakāreṇa viṣetpunaḥ || 1. 130 ||
hamsahamseti mantrō'yaṃ sarvairjīvaśca japyate |
guruvākyātsuṣumnāyāṃ viparīto bhavējyapaḥ || 1.
131 ||
so'hamso'hamiti prokto mantrayogaḥ sa ucyate |
pratīrmantrayogācca jāyate paścime pathi || 1. 132 ||*

Overall Meaning: Going out with the sound of "Ha" and entering again with the sound of "Sa", this Mantra, viz., "Humso Humso" is muttered by all the Jiva-s (involuntarily). (In the case of Yogin-s,) on account of the precept of the Guru and during Susumna (-yoga), the Japa (prayer) will become reversed. That which becomes thus: "So 'ham So 'ham", is known as the Mantra-yoga. (1.130-132)

3.6 Tripuratapini Upanishad

*hamsa ityeva mātrkā | pañcāśadvarṇavigraheṇā-
kāradikṣakārāntena vyāptāni bhuvanāni śāstrāṇi
cchandāmsītyevaṃ bhagavatīm sarvaṃ
vyāpnoṭītyeva tasyai vai namonama iti |*

Meaning: The ajapa, 'humso', the unuttered (is chanted) without break. The matrika, comprising fifty letters, from a to kusa, pervades all words, all Shastras, all Vedas. The Goddess pervades all things. Obeisance, obeisance, unto Her !

3.7 Yogachudamani Upanishad

*jāgrannetradvayormadhye humsa eva prakāśate |
sakārah khecarī proktastvampadam ceti niścitam ||
82 ||*

Meaning: In the waking state, between the two eyes is manifesting the Hamsa alone, (the Paramatman, unbroken in the interior). The 'Sa' (the Khechari Bija) is known as the Khechari, (that which moves in the Avyakta ether of the heart of all beings, reversing its subtle form turned outwards) and hence has been conclusively taken to indicate the Tvam-padartha, (the "Thou-substance", the innermost consciousness).

3.8 Nirvana Upanishad

*hamsācārah isarvabhūtāntarvartī hamsa iti
pratipādanam |*

Meaning: Their conduct is in consonance with the realization of the oneness of the Self and Brahman (Hamsa).

3.9 Vijnana Bhairava Tantra

*sakāreṇa bahiryāti hakāreṇa viṣetpunaḥ |
hamsahamsetyamun mantram jīvo japati nityaśaḥ
||155 b||*

Meaning: During inhalation and exhalation - the exhalation happens with the sound 'sa' and the inhalation happens with the sound 'ha'. Hence, in this way the ajapa japa (involuntary utterance of a word) of 'humso' happens all the time in the individual.

3.10 Goraksha Samhita

*Anaya Sa Drasi Vidya Ca Nayo Sa Draso Japah ;
Anaya Sadrasam Punyam Na Bhutam Na Bhavisyati.
-Goraksha Samhita*

Meaning: There is no knowledge equivalent to it. No Punya is comparable with the prodigious benefits of this Sadhana has ever existed in the past or is likely to exist any time in the future.

3.11 Saint Kabir on Humsa

*Shodasha bhany hamsa ko rupa beena satta dhuna
baje anupa,
Hamsa krat chamvar sir bhupa satta purusha
darbara hai.*

Meaning: The light of the soul here resembles that of sixteen Suns. The unparalleled sound of the Veena is heard here. The Hamsas (liberated souls) stay in the service of the King, The Sat Purusha (the ever existent Lord) in His Darbar (abode).

3.12 Yoga Rasayanam

*Abhyasanantaram Kuryad Gacchmstist
hanswapannapi /
Chintanam Hamsa Mantrasya Yogasiddhikarm
Param / /*

— Yog. Rasayanam 303

Meaning: Even before (or after) the regular practice (of Humsa Yoga), the reflection of the 'Sohum', sound (produced by the breaths) should be continuously felt while walking, sitting or even sleeping. This leads to ultimate success. This Sohum Mantra is also known as Humsa.

3.13 Shiv Svarodaya

*Hakaro Nirgame Proktah Sakarena Pravesanam
Hakarah Sivarupena Sakarah Saktirucyate /
— Shiv Svarodaya*

Meaning: The out flow of a breath produce 'Hakar' (the sound of 'ha') and its in-flow produce 'Sakar' (the sound of 'sa'); Hakar represents a manifestation of God Shiva and Sakar corresponds to that of Sakti (Goddess Parvati).

4. Correlation between frequency of breathing and the life span

There are 86,400 seconds in a day (= 24 x 60 x 60). If we take 4 seconds, on an average, during the complete cycle of each inhalation + exhalation, we conclude that we are repeating (though not consciously) Sohum/Humsa mantra 21,600 times per day (=86400 / 4). It amounts to an average of 15 breaths per minute ^[10]. 15 rounds per minute is the rate which correlates to 75 or 80 years of life. When the breathing rate is increased, longevity is decreased.

Our life span is not decided by the number of days, months or years we live, it has been decided by God Almighty by the fixed number of breath cycles (inhalation + exhalation) we take. There is a very interesting correlation between the frequencies of breathing of living creatures with their respective life spans. For example, the average frequency per minute, in the descending order: (i) for a rabbit, it is 78, leading to an average life span of 8 years; (ii) for a monkey, it is 32, leading to an average life span of 10 years; (iii) for a dog, it is 29, leading to an average life span of 11 years; (iv) for a horse, it is 19, leading to an average life span of 35 years; (v) for a human being, it is 15, leading to an average life span of 80 years; (vi) for a snake, it is 8, leading to an average life span of 1000 years; and (vii) for a tortoise, it is 5, leading to an average life span of 2000 years.

Therefore, we draw a conclusion that if we wish to live longer, one of the most effective means for this is to decrease the average frequency per minute from 15 to 12 (say) through Sohum/Hamsa pranayama and live happily and healthily (unless there is an unnatural death) for more than 120 years.

5. Benefits of Sohum/Humsa Mantra Meditation

Prana is not the breath which you inhale; prana is shakti, subtle energy. With the help of breath we can recharge the prana shakti in our body. In scientific investigations it was found that most people do not breathe correctly. Tests performed all over the world have shown that most people do not breathe enough to fulfill the needs of their body and brain. We live on prana and oxygen, supplied through the medium of breath, through the nostrils. Usually both nostrils do not

flow at the same time; Each nostril flows for about eighty minutes, and both flow together for only a minute or two in between. Both nostrils are directly connected to the left and right brain hemispheres, each of which controls certain functions of the body. Paralysis occurs when the brain is unable to direct nerve impulses to the body. When a man thinks or worries too much, if he becomes excited or emotional, his breath will automatically be affected. A continuous practice of Sohum/Humsa mantra meditation can correct this imbalance in the use of nostrils for breathing. Following are some of the benefits of the Sohum/Humsa mantra meditation:

- **Development of Blood Circulation:** As Sohum/Humsa meditation's principles focus basically on the techniques of breathing, it develops the blood circulation in our body. This is because, as we breathe in, we take in oxygen, which is vital for the energy required by our body. It also helps to ease the pain between our muscles, and is quite effective for those people with pain in the back and the knee section. This is because it eases the tension between the muscles.

- **Development of Focus and Concentration:** Sohum/Humsa meditation requires attention and systematic practices to perform. As we perform this meditation, it helps us focus and train our mind on one-pointedness, increasing our levels of concentration and focus. These are vital to help us perform our daily activities and work with ease and success. Practicing Sohum/Humsa with the nostrils aids us in this cause. This is because, focusing on the breathing helps us explore the inner energy or prana, relieves us of our stress and helps us to focus on deeper meditation.

- **Refining Mental Capabilities:** As Sohum/Humsa meditation helps us to focus, we can get a clearer image of our surroundings, and with our increasing levels of concentration, it helps one to remember more, and with greater clarity. It helps one to discover his/her inner self, and in doing so, one can go about his daily chores and practices with vividness.

- **Way to a Healthy Life:** The benefits of Sohum/Humsa meditation are unending. Do not speak the words, but let the silent sound perform the action. Try to find the silent sound from within. Our body plays the tunes from within; one needs to discover them in order to explore one's true self. Those who meditate are mentally healthier than the general population. They are happier and spiritually wealthier. In the beginning, curiosity, or perhaps even desperation, might have driven you to meditate. Once established in the skills of meditation, this will further encourage you to learn more about yourself through active meditation.

- **Effect of Sohum Mantra on the Stress Levels of Students:** Deepika of Dev Sanskriti Vishva vidyalaya studied the effect of Ajapa Japa on stress levels of 20 students (2013) [12]. This research was done by employing simple random sampling to select 20 boys from graduation (1st year) of Dev Sanskriti Vishva vidyalaya, Haridwar. The single group pre test-post test experiment was conducted for 20 days with Ajapa Japa regularly in the morning. Stress Scale (constructed the Institute of Research and Test Development, Mumbai) was used to measure the stress level. After statistical analysis, the results revealed that the Ajapa Japa is one of the best tools to manage the stress. The Ajapa Japa provides the individual

with refreshing experiences, peace and happiness and develop positive thinking, self esteem, smooth and calm mental status with emotional stability and increase the coordination between the mind and the body.

• **Decreased medical expenditures:** It can lead to decreased medical-care expenditures. The greatest savings are seen in elderly and high-cost, medical-risk groups.

• It promotes better sleeping habits and even helps decrease smoking addictions. People, even insomniacs, who meditated were reported as having improved in the time taken to fall asleep.

• **Reversal of Aging Process:** Sohum/Humsa Meditation in elderly has demonstrated a reversal of aging and increased longevity (higher survival rate). Meditators age more gracefully. Studies show improvements in self-reported measures of behavioral flexibility and aging (greater ability to cope with inconvenience, reduced feelings of being older, less impatience with others). They have lower erythrocytesedimentation rate levels, indicating less serious illnesses and a slower aging process.

• **Meditators do better in studies.** Studies show that Sohum/Humsa meditation has increased cognitive flexibility (less premature cognitive commitment, increased learning ability on associate learning, and greater perceptual flexibility). They have increased word fluency.

• **Sohum/Humsa Meditation has been used to help decrease stuttering:** Sohum/Humsa will relieve all its Sadhakas from all the troubles and difficulties. Sohum/Humsa japa is like an ocean which is full of unlimited bliss.

• **It results into glowing skin:** The health benefits of Sohum/Humsa mantra can also be seen on the skin. The vibrations also stimulate vital points on the face that help increase circulation and get rid of toxins from your skin. The various vibrations in the nerves improve the circulation of blood in the face region and help get rid of toxins leaving behind happy, glowing skin. Apart from that the deep breathing also helps oxygenate your skin making it look younger and glowing.

• **It improves the pattern of breathing and has therapeutic value:** Sohum/Humsa mantra is associated with reduced respiratory rate, which leads to psycho sympathetic state of the body. Ideally the respiratory rate should be reduced to 4 per minute and then continue for the next 20 minutes, that is, 80 breaths in 20 minutes. When the Sadhaka's mind is in the Mantra, it leads to deeper relaxation and better regulation in the breathing pattern. It is believed that while synchronizing this mantra with the breath, it is a must that you take deep breaths to improve the functionality of the lungs and thus, it improves your breathing condition. Breathing also helps to transport the purified blood all over the body.

• **It helps the Sadhaka in Swara Sadhaka (Musical Practice):** As the Sohum/Humsa Sadhana also deals with the swaras (*nada*) produced in breathing; it can give the benefits of swara sadhana too. The states of the human body and mind are governed by the extent of the positive and negative biochemical currents, which flow through the *ida* and *pingala nadis* with the surya and chandra swaras. By harmonizing the

breathing patterns in a pranayama, one can control his surya and chandra swaras and hence the functioning of the body and the mind.

• **It calms the mind:** Sohum/Humsa mantra releases relaxing hormones, which have a soothing and calming effect on the mind. Actually Sohum/Humsa mantra meditation calms one's conscious mind to enable the Sadhaka to connect with the vast world of subconscious as well as the unconscious mind in order to tap the maximum potential hidden there. As meditation deepens, Sadhaka's attention begins to dive into the subconscious. The conscious mind becomes less busy, and the awareness is thus allowed to recede back to deeper levels of our being. Therefore, this meditation, not only calms the mind, it improves one's personality, it gives clarity of thinking and it makes a qualitative transformation in the Sadhaka's vision.

• **It strengthens the mind and keeps depression at bay:** The Sohum/Humsa mantra helps stimulate your brain, keeping you calm and more focused. This Mantra also gives a person relief from stress making them more resilient. By combining sound (silent), breath and rhythm, mantra meditation channels the flow of energy through the mind-body circuit, adjusting the chemical composition of our internal states and regulating brain-hemisphere imbalances, contributing to a natural abatement of fear and despair—emotions that underlie both of these common afflictions. By balancing the nervous system, it regulates the chronic stress and tension that is the norm for many people in today's hyper-stimulated lifestyle. And by balancing the endocrine system, it normalizes hormone production, which balances our moods and overall sense of well-being.

• **It helps to develop self esteem and faith in Self:** Self Esteem is the experience of being competent to cope up with basic challenges of life and being worthy of happiness. Self esteem issue is very important throughout the life as it is a shield to cope up gracefully all the physical, emotional and social changes taking place. Sohum/Humsa Mantra helps the Sadhaka to enhance self esteem in him.

• **It causes improvement in respiration:** In Sohum/Humsa mantra, people tend to perform deep breathing. It helps to clear congestion of the wind pipe and also improves the health of the lungs. Increased level of oxygen in blood enhances the stamina of the person during the performance of the physical and mental tasks.

• **It helps relieve the symptoms of asthma:** In Sohum/Humsa mantra, one is required to breathe in deep and hold their breath for a short period of time. This helps strengthen the lungs and can help as an adjuvant therapy for asthma.

• **It helps to keep your heart healthy:** The regular practice of Sohum/Humsa Mantra helps to synchronize and regularize one's heart beats. It keeps the blood pressure in control thus keeping one's heart in a healthy condition.

• **It makes nervous system robust:** One of the most important effects of the Ajapa Japa is that it vibrates the inner organs of the body making the nervous system robust. Apart from that it also stimulates the proper release of neurotransmitters that help in the conduction of impulses. It

can stimulate the neurotransmitters to transfer impulses and enhances the alert level of the body.

- **It stimulates chakras:** Sohuh/Humsa helps stimulates chakras or the extrasensory energy centres. These chakras align themselves with certain essential lymph nodes and organs of the body that help in the proper functioning of the entire body. This in turn helps strengthen your immune system as the vibration align all your chakras, keeping your body disease free.

- **It energizes Prana:** Sohuh/Humsa mantra destroys all delusions, bestows longevity and energizes Prana.

- **It removes all fears:** Sohuh/Humsa mantra sadhana removes all fears and feelings of insecurity.

- **It dissolves the ego:** The smog of intemperance, ego, selfishness, fear and varieties of illusions, present in the core of mind is destroyed by this divine radiance and the Sohuh/Humsa Shakti indwelling in it is kindles the unique spark of awareness, alacrity, self-control, enlightened thoughts and spirituality.

- **It purifies the mind:** The mind is purified by constant worship of Sohuh/Humsa mantra. It is filled with good and pure thoughts.

- **It attracts positive energy:** Sohuh/Humsa Mantra creates positive vibrations which help to dispel negative energy and attract positive energy thus relaxing your mind and body.

- **Its effect is multiplied if meaning is also understood:** Contemplation on the meaning of the Sohuh/Humsa Mantra during the sadhana (meditation) helps excellent emotional conditioning.

- **It destroys Taapa or pain:** Sohuh/Humsa mantra destroys the three kinds of Taapa or pain.

- **It destroys the three knots:** Sohuh/Humsa mantra destroys the three Granthies or knots of ignorance, Avidya, Kama and Karma.

- **It bestows Siddhis:** Sohuh/Humsa mantra bestows Ashta Siddhis (special spiritual powers).

6. Conclusion

In this paper, we have done the detailed analysis of the chantless Sohuh/Humsa mantra meditation. After explaining the meaning and its spiritual significance we have taken the help of ancient Hindu scriptures to explain the significance and glory of Sohuh and Humsa mantras. Our life span is decided by the fixed number of breaths, and not by the number of years. So we have explained in this paper as to how this mantra can help its devotees in increasing their life span and also lead a blissful and healthy life. Finally we have explained the benefits accrued to the sadhakas of this mantra in terms of physical health, mental health, enhancement of cognitive skills, emotional and psychological health and ultimately acting as a brilliant light for these sadhakas who are the pilgrims on the path of enlightenment.

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