NATUROPATHY AND YOGA

Effectiveness of Mantra Meditation on Mental Health: A Narrative Review

Athmi K. Shetty, Vineetha, K. A. Anantha Vijay, Vanitha S. Shetty

Alva's College of Naturopathy and Yogic Science, Karnataka, India

Published November 2026

Abstract

The increasing problem of mental health issues and psychological distress is making mental health a more important topic of public health, which reveals why complementary answers to psychological care should be available. Mantra meditation is a form of meditation that consists of the repetitive chanting of a sound, syllable, word or phrase to keep the mind focused and achieve mental tranquility. This narrative review investigates the effectiveness of mantra meditation on anxiety, depression, stress, post-traumatic stress disorder (PTSD), emotional regulation, and psychological well-being. Data on Transcendental Meditation, Mantram Repetition, Om chanting, Gayatri Mantra, Mahamrityunjaya Mantra, Shanti Mantra and Japa were taken into account based on systematic reviews, meta-analyses, randomized controlled trials, and chosen experimental data. The evidence that has been reviewed indicates that mantra-oriented practices might lead to positive changes in anxiety, psychological distress, depressive manifestations, and traumatic complications, in addition to helping to control attention and regulate emotions. They include suggested mechanisms of attentional control, rumination reduction, controlled breathing, autonomic relaxation and brain activity. Nevertheless, the diversity of intervention strategies, small sample sizes, dependence on self-reported result, unstable control settings, and the short-term follow-ups narrow down definitive conclusions. On the whole, mantra meditation seems to be a promising optimal complement on the basis of enhancing mental health, though more rigorous studies are needed to determine its effectiveness and clinical applicability in the long term.

Keywords: anxiety; depression; Gayatri Mantra; Japa; mantra meditation; Mantram Repetition; mental health; Om chanting; post-traumatic stress disorder; psychological well-being; stress; Transcendental Meditation

1 Introduction

Mental health is a very important aspect of the general health as it determines the capabilities of an individual to handle life challenges in the daily routines, relationships, education and working, and a comfortable quality of life [1]. Personal, social, and occupational functioning can be impaired by anxiety, depression, chronic stress, trauma and other types of psychological distress. The growing awareness of mental health as a social health agenda has created a desire to interventions which could be employed to supplement the current list of treatments.

Psychological treatment and pharmacological intervention are still the main focus of treatment of clinically significant mental disorders [2]. There are however costs, availability, geographical constraints, stigma and choice of treatment that limit access to professional mental health services. These have challenged the growing research on complementary and self-administered interventions. One of the best-researched practices in mind-body is meditation that has been examined due to its

potential impact on stress levels, emotional control, anxiety, depression, and overall psychological health.

There are a number of different approaches to meditation. Mindfulness and focused-attention meditations are different as the first is based on non-judgmental awareness of current experiences and the latter on attention to any object that is chosen [3]. In contrast, mantra meditation involves a repeated sound or syllable, word, or phrase that is used to act as the major focus of attention. The mantra is reintroduced into the mind of the practitioner whenever the practitioner is distracted. This monotonous pattern can offer a convenient way of coping with the mind distraction and minimizing occupiedness with negative repetitive thoughts.

There are strong Indian traditions behind mantra meditation. Japa which is the practice of concentration, Vedic recitation, has been practiced centuries as a means of devotion, spiritual growth and mental control [4]. Modern studies have tried to explore some of these practices through psychological measures, physiological indicators, electroencephalography and neuroimaging. Transcendental Meditation has been one of the most widely studied standardized mantra-based interventions, and Mantram Repetition is one that has been studied in relation to combat veterans with PTSD [5].

The practices of mantras may vary greatly in terms of administration. Others are accompanied by quiet repetitions, and other types are accompanied by singing. Others have their own mantra and others have phrases that are set culturally [6]. Duration of practice can also change or frequency. As a result, the term mantra meditation does not designate a single, totally standardized intervention.

A potential benefit of mantra meditation is that it is simple. Without any special apparatus, a practitioner will be able to work with a short phrase repeatedly [7]. Certain practices may be integrated into every day lives, whereas the others are practiced at scheduled meditation. Such availability has facilitated the curiosity in mantra meditation as a potential element of mental health promotion.

Even the psychological explanation of mantra meditation is crucial. Worry, intrusive thoughts and repetitive mental activity are often accompaniments of anxiety and stress. Rumination and obsessive negative self-centered thoughts are possible with depression [8]. A mantra could act as an alternative attentional object and decrease the amount of attention that can be allocated to such cognition. Rhythmic breathing, repetition may also be encouraged in the practice to build relaxation. Meditation research findings though positive must, however, be taken with caution. Some of the factors that can lead to improvement include relaxation, expectancy, social interaction, practice, support of the instructor, and lifestyle changes [9]. There is thus need to separate evidence (that is directly concerned with mantra meditation) and general evidence (that is, accompanied with meditation in general).

This narrative review aims to analyze the existing evidence in regard to the effectiveness of mantra meditation in mental health [10]. Specific attention in the review is given to anxiety, depression, stress, PTSD, and psychological well-being. It also takes into account the suggested mechanisms of action and the evidences pertaining to particular types of mantra meditation.

2 Methodology

The literature review was performed as a narrative in order to explore the existing evidence of the effectiveness of mantra meditation regarding that of mental health. It was deemed suitable to adopt a narrative approach since the practice of mantra meditation is a set of practices that vary in form and mode of teaching, time, frequency and culture. Major scholarly databases and academic search

platforms, such as PubMed, Scopus, and Google Scholar were used to identify relevant literature. The systematic review, meta-analysis, randomised controlled trial, and clinical studies were prioritized and selected experimental, physiological, EEG, and neuroimaging studies were also taken into account in a bid to determine the potential mechanisms of mantra practice. The search terms in the literature were; mantra meditation, Transcendental Meditation, Mantram Repetition, Japa, Om chanting, Gayatri Mantra and Mahamrityunjaya Mantra, Shanti Mantra, mental health, anxiety, depression, stress, PTSD and psychological well-being. The retrieved studies were classified into themes based on the types of mantra meditation, hypothetical psychological and physiological processes, and stated the effects on depression, anxiety, and PTSD. The importance of the controlled studies and systematic reviews was focused more, and the individual studies were also included in case evidence on a particular mantra was scarce. Results have been narratively synthesized and not statistically in order to determine the broad patterns, variations and methodological shortfalls in the current literature.

3 Results

3.1 Defining mantra meditation and its principal forms

Mantra meditation is a practice of focusing on a specific sound, syllable, word or phrase. The repetition may be silent, whispering or loud. The focus can shift off the mantra in the process of practice due to thoughts, emotions, physical sensations or distractions in the environment. The focus is shifted to the chosen mantra again and again by the practitioner. In such a manner, the repetition has a composite attentional role. One of the classical mantra meditation is called japa. It is typically performed by reciting a chosen mantra several times, and can include counting with prayer beads. The practice has historically been associated with concentration, discipline, spiritual development, and inner awareness. Psychologically, the repetitive format might promote lasting attention and decrease distraction with irrelevant thoughts.

One of the most-researched mantra methods is Transcendental Meditation. It is mostly silent repetition of a personalized mantra and practiced based on a systematic teaching method. Its effect on anxiety, stress, depressive symptoms, psychological well-being, and physiological indicators have been investigated in research.

Another technique is Mantram Repetition. It is a practice of repeating a personally significant word or phrase especially when one is distressed. Slowing down and developing one-pointed attention is also incorporated with the program. This renders it applicable when one is going through the day in real worldly circumstances and not just when one is in a formal meditation experiment.

Om chanting is a syllable repetition of Om. It is an amalgamation of mantra repetition, controlled visualization and breathing. Studies have investigated its effects on the autonomic activity, brain functions, stress and cognitive processes. Another popular Vedic mantra that has been studied to discover potential impacts on psychological and cognitive processes is Gayatri Mantra. Previous studies have investigated attention, memory, stress, anxiety, and emotional well-being.

Mahamrityunjaya Mantra has traditionally been associated with healing and protection. The scientific studies on this mantra are also minimal yet a few studies have been done on physiological signs of stress and psychotherapy as a result of structured chanting. Shanti Mantras are known to be a source of peace and harmony. There is a relative lack of scientific evidence directly studying Shanti Mantra

used as an independent intervention. A lot of the research done deals with more general groups of Vedic chanting or mantra practice.

Variety of these practices matters in interpreting research findings. Variability of mantra content, meaning, length, vocalization, teaching and culture can have an effect. Hence, one type of mantra meditation cannot be readily generalized to other types of mantra meditation.

3.2 Proposed mechanisms of action

It is possible that multiple interacting processes lead to the potential mental health effects of mantra meditation, as opposed to a single process. Attentional stabilization, rumination interruption, emotional regulation and acquisition of coping skills are all psychological processes. The physiological processes include the autonomic control, breathing and relaxation.

The key aspect in mantra practice is attention. The constant repetition of the mantra is a consistent stimulus whose attention can be drawn away. This could save time wasted in worrying or thinking in negative terms. To those who are anxious, the method could offer them an alternative object of worry of the future. The repetition of the mantra by the sufferers of depressive rumination can break the negative self-centric rumination.

The neuroscientific studies analyzed how meditation relates to the default mode network, a set of brain networks that are related to self-referential processing and mind-wandering. Changes in the activity of the default mode network have been detected throughout the meditation literature, indicating that meditation practices can modulate the activities related to repeated internal thinking. Nonetheless, there are still limited studies that link all the types of mantra meditation specifically to the alterations in this network.

Changes also have been reported during mantra practice using electroencephalographic research. Other studies about Transcendental Meditation have reported alterations in alpha activity and coherence which have been explained in terms of being in a relaxed alertness state. These results could be used to generalize about subjective experience of calmness, but physiological indicators alone cannot be a determinant of clinical efficacy.

It can be the meaning of the mantra as well. A personally significant word or phrase can offer an emotional reassurance and might reinforce feelings of safety or belonging, as well as spirituality. This can be especially true in Mantram Repetition where participants are chosen to repeat phrases that have personal significance to them. All in all, the mechanisms proposed imply that mantras meditation can have an effect on the mental health due to a complex of the cognitive, emotional, neurological, and physiological mechanisms.

3.3 Om chanting

One of the most popular mantras practices is the om chanting. It includes the repetition of the syllable Om with the vocalizations practiced in most cases in conjunction with the regulated and rhythmic breaths. The Common readings relate Om to spirituality but modern studies have investigated whether a process of chanting has any psychological or physiological effects.

Neuroimaging studies have also illustrated some preliminary evidence on a brain activity during chanting of Om. The reported pilot functional MRI study had found neural activation differences in Om chanting as compared to control conditions. The results indicated the participation of emotional and autonomic regulation regions of the brain. Nonetheless, the limitation of these findings to

generalization of results is due to the small sample. Om chanting has been exploring even among students who are under stress in their academics. This type of research is significant as the tests and learning process can be some of the factors that cause anxiety and psychological torture. The effect of the short-term chanting can be an easy method of relaxation and focus.

However, the influences of the Om chanting are not only related to sound. It may come through breathing, expectation, attention, posture, relaxation, as well as the cultural significance of the exercise. Active control conditions where chanting is separable to the general breathing and relaxation exercises should be used in future studies, though.

3.4 Gayatri Mantra

Gayatri Mantra is a notable mantra of the Vedas and this mantra has gained a growing scientific interest. Its possible impact on psychological and stress, anxiety, attention, and memory has been researched. The procedure is mostly repeated and long sustained recitation with emphasis and can be done in groups or on an individual basis. One of the possible advantages is related to concentration. Repetition involves reciting with the practitioner having to remember the order of the sounds. This could minimize environmental distraction and promote attentional stability. Young participants have been involved in studies that have explored the potential benefits of enhancing attention and memory when practiced on a regular basis.

Potential implications on anxiety and psychological states have also been proposed through research. The rhythm of the recitation can promote constrained breathing and relaxation and the cultural and spiritual importance of the mantra can offer an emotive purpose to the followers.

Moderate support of the positive effects on mental health and cognitive outcomes of the practices of Gayatri Mantra has been reported in recent systematic evidence studies, but the amount of rigorous studies is comparatively low. The available literature is also quite varied in the sample size, duration of interventions, and outcome measure. This evidence hence supports subsequent research as opposed to conclusive clinical assertions. While larger randomized studies which are standardized in protocol need to be conducted to determine whether Gayatri Mantra has any effects other than those linked to general meditation, relaxation or structured breathing.

3.5 Mahamrityunjaya Mantra

Mahamrityunjaya Mantra is linked in tradition to being healing, protective, strong and victorious. This is a repetitive saying habit and is often incorporated in the context of larger spiritual or yogic practices. This mantra has not been scientifically investigated as much. Other studies have estimated physiological outcomes like cortisol and found that after structured chanting, there is a decrease. These results are indicative of the possibility that the practice can have any effect on the physiological processes related to stress.

The psychological impacts could be decreased subjective stress, more tranquility, and better emotional equilibrium. But due to the conventional definition of mantra, there is not much space to isolate the effects of chanting and the expectations, spirituality, and the personal belief. Stricter research is thus required to compare Mahamrityunjaya Mantra to no vocalization and other relaxation techniques. Physiological outcomes should be coupled with standardized measures of anxiety, depression, stress, and well-being. Currently, the evidence is wanting to prove Mahamrityunjaya Mantra to be a particular clinical intervention. However, it is also a worthwhile field that requires further investigation on culturally-driven contemplatories.

3.6 Shanti Mantra

Shanti Mantras are often regarded as peaceful, harmonic and emotionally balanced. They are prevalent in spiritual and religious and yogic environments. Repetition gives an attentional focus and the meaning of peace could would have a force on the emotional aspect of practice. Studies that are dedicated to Shanti Mantra are limited. Available data is usually derived out of larger studies of Vedic chanting or Om chanting or mantra-related meditation. As such, we can not now be sure about the independent effects of Shanti Mantra.

Possible mechanisms might be rhythmic breathing, sustained attention, relaxation and emotional reassurance. Group recitation can also be a source of social connectedness and group experience.

The study of Shanti Mantra in future projects must be specifically conducted applying randomized controlled designs and confirmed mental-health outcomes. It would specifically be useful to compare to non-mantra vocalization whether the mantra itself added any specific benefits.

3.7 Mantra meditation and depression

Depression can be defined as low mood, lack of interest, tiredness, poor concentration, sleeping disturbances and negative thinking patterns. Meditation can possibly have an impact on some of these processes because it can decrease rumination and enhance emotional control. Systematic review evidences suggest that mantra-based meditation can result in small-to-moderate symptom alleviation of depression. The evidence that is available is in both general-population samples and clinical populations. The amount of quality trials that utilize known major depressive disorder is however comparatively small.

Reduction of rumination is one of the possible mechanisms. Depressive rumination is the repeated emphasis on bad experiences and self-ratings. Repetitive mantras can break into this process that offers a steady object of attention. Populations with depressive symptoms have also been examined with Transcendental Meditation and this includes those with cardiovascular disease. The results indicate that there might be some improvements in depressive symptoms but the findings must be considered with limitations of the study quality, and differences in protocols used.

Depression can also be indirectly improved because of mantra meditation sleep reduction, and reduction in stress. Because long-term stress and sleep disturbance may be causes of depressive symptoms, any gain in these domains may help overall affective functioning. But mantra meditation cannot be seen as an alternative to clinical intervention of major depressive disorder. Patients with severe cases of depression should be assessed and treated in accordance with evidence. Mantra meditation can be implemented as a complementary practice where appropriate, clinically.

3.8 Mantra meditation and anxiety

One of the best studied results of mantra meditation is anxiety. It is characterized by over worry, fear, physiological arousal, restlessness and inability to control thoughts. The repetition of mantras can be specifically applicable since it offers a consistent source of attention that can rival worry. Trait anxiety has been shown to be reduced in research on Transcendental Meditation. The results of a meta-analysis of randomized controlled trials indicated positive results in comparison to the control conditions. These discoveries are part of the more established mantra literature.

Evidence on mantra-based meditation at larger scale also shows because small-to-moderate changes in anxiety symptoms. Nonetheless, passive controls to some studies have been applied, like waiting

lists as opposed to active interventions. Passive controls might overstate observed treatment effects since members of meditation groups are given structured attention and an active intervention.

This mechanism can be through worry interruption. By practicing the same mantra over and over again, people might have less time to indulge in future anxious thought. Breathing exercises and relaxation can also decrease the physiological perceptions of anxiety. Mantra practice can also offer coping strategy to be independently used. Knowledge that one can use simple technique which could be applied during stress decrease situations can lead to better perceived control. Although the encouraging signs, the further studies are required among individuals with technically proven cases of anxiety disorders. Further research using a comparative method ought to focus on comparing mantra meditation with the existing psychological interventions, relaxation training, and controlling behaviors.

3.9 Mantram Repetition and post-traumatic stress disorder

Mantram Repetition has obtained specific interest in terms of PTSD studies. Intrusive memories, avoidance, hyperarousal, sleep disorder, negative mood and persistent feelings of threat can be some aspects of PTSD. Mantram Repetition was created as an effective technique that can assist people to cope with distress in their everyday life. It is done by repeating a personally meaningful spiritual word or phrase. Teaching participants to slow down and attentively focus is also undertaken. The parts are designed to help decrease automatic response to stressful experiences.

In one randomized clinical trial that included military veterans it was found that the Mantram Repetition technique was related to an alleviation of symptoms of PTSD and insomnia over a present-centered therapy control. This gives valuable evidence since the intervention was subject to testing among individuals whose symptoms related to trauma were clinically significant and not entirely on healthy individuals. The portability of the technique might be highly beneficial especially to PTSD. Symptoms may result in daily functioning, during nighttime, or upon unpleasant triggers of trauma. This is as opposed to engaging in interventions in a particular physical setting, mantram repetition can be carried out when normal activities are taking place.

The intervention can also be used to reduce hyperarousal through presenting an organized attention control and slowing down the responses. Sleep problems can also be enhanced thus adding to psychological recuperation. Yet, a lot of research that is available is focused on military veterans. Further research is needed in the areas of civilian trauma survivors, women, adolescents, refugees, and individuals with complex trauma. Mantram Repetition must not be seen as a substitute to traditional PTSD treatments but should be viewed as complimentary. Its greatest potential can be its facilitating coping, emotional regulation, sleep, and between formal treatment sessions, distress.

4 Discussion

The reviewed evidence suggests that mantra meditation may have potential benefits to a variety of aspects of mental health but the quality of evidence may vary depending upon the particular practice and result [11]. Transcendental Meditation have attracted a significant amount of research on anxiety and Mantram Repetition has yielded clinically-interesting research on PTSD. Depression evidence is optimistic but not conclusive and conservative methods like Gayatri Mantra, Om chanting, Mahamrityunjaya Mantra and Shanti Mantra need further research of high quality. The visible positive effects of mantra meditation can be attributed to various interacting mechanisms. Repeated thoughts have the ability to break cycles of worry and rumination, whereas repeating breathing exercises and

chanting can aid in relaxation of the body [12]. Autonomic activity and brain processes can change and have a role in regulating emotion. Motivation and perceived coping may also increase with the personal or spiritual meaning of a mantra [13].

One of the primary advantages of mantra meditation is accessibility. Most of the practices have minimal equipments and can be learnt in fairly short times [14]. This can be of use in community mental-health promotion and stress-management programs. Mantram Repetition is especially applicable as it can be added to everyday routine instead of having to be the part of the formal meditation process [15]. However, there are a few constraints that limit the inferences that can be made. To begin with, the interventions of mantra are extremely heterogeneous [16]. Various studies employ variable mantras, mantra time, teachers and practice situations. Second, sample sizes are frequently small. Third, it is hard to blind, which raises the chance of expectancy effects. Fourth, numerous research studies rely on self-reports [17].

Another significant limitation is the lack of long-term evidence. The effects of mental health must be assessed over longer than the immediate intervention time [18]. Whether people continue to practice on a regular basis or if there are sustained benefits after official training are not sufficiently clear. The implicit difference between symptom minimization and treatment of psychiatric disorders is also another question [19]. What a decrease in anxiety scores in healthy students does not indicate is the efficacy of treatment of generalized anxiety disorder. On the same note, the presence of improvement in the level of depressive symptoms in a community sample does not prove effectiveness in severe major depressive disorder [20].

The cultural context is also important to be taken into account. Mantra meditation has evolved in specific religious and philosophical doctrines [21]. Spiritual meaning can bring about more involvement to some people and other people can use secular methods [22]. The role that cultural familiarity, personal beliefs and perceived meaning have in adherence and outcomes should therefore be studied [23]. There is no evidence to show that mantra meditation is to be used instead of psychotherapy or medicine [24]. Quite on the contrary, it can be best complementary [25]. It has potential to assist relaxation, emotional control, coping, stress management, and psychological well-being as clinical interventions are established to help in managing important psychiatric symptoms [26, 27].

Future studies need to utilize bigger randomized controlled trials, active comparison groups, standardization procedures, objective and subjective outcome scales, and prolonged follow-ups [28, 29]. Clinically diagnosed populations should also be included in research and potential moderators including age, gender, level of baseline symptom, cultural background, prior meditation experience should be examined [30].

5 Conclusion

Mantra meditation is a varied category of meditative methods that entail the repetition of focus over a sound, syllable, word or phrase. The literature available positively recommends that such practices can be beneficial to mental health, especially by decreasing anxiety, psychological distress, stress, and the chosen depressive and trauma-related symptoms. Transcendental Meditation has a relatively large body of evidence on the presence of an effect on anxiety-related phenomena compared to other types of practice, and Mantram Repetition has shown promising findings in the PTSD literature. Om chanting as well as Gayatri Mantra also exhibit possibilities of beneficence in psychological and cognitive results but scientific evidence on Mahamrityunjaya and Shanti Mantra is not as extensive.

The possibilities of the relevance of mantra meditation include attentional control, lessened rumination, autonomic relaxation, controlled breathing, neural activity alterations, and affective regulation. Nevertheless, the present body of research is still characterized by the heterogeneity of methods used, small sample sizes, lack of control consistency, self-reporting, and lack of long-term follow-up. Thus, mantra meditation may rightly be viewed as a promising, but not a substitute, to conventional psychiatric and psychological therapies and care. Future studies must be targeted towards larger clinical trials, protocol standardization, heterogeneous population, active comparison, and follow-up studies as well as systematic evaluation of positive and negative effects. Research like this will help to determine the types of mantra meditation that are most effective, whom these practices are beneficial and in what circumstances they can be safely applied to modern mental-health care.

References

[1] Tseng AA. Scientific evidence of health benefits by practicing mantra meditation: Narrative review. *International Journal of Yoga*. 2022;15(2):89.

[2] Alvarez-Perez Y, Rivero-Santana A, Perestelo-Perez L, Duarte-Diaz A, Ramos-Garcia V, Toledo-Chavarri A, Torres-Castano A, Leon-Salas B, Infante-Ventura D, Gonzalez-Hernandez N, Rodriguez-Rodriguez L. Effectiveness of mantra-based meditation on mental health: A systematic review and meta-analysis. *International Journal of Environmental Research and Public Health*. 2022;19(6):3380.

[3] Sharma N, Soni D. Effect of Gayatri Mantra on health: a narrative review [preprint]. Open Science Framework; December 2022.

[4] Raval MD. *The positive impact of mantra-based meditation: A comprehensive review*. The International Journal of Commerce and Management. 2024;4(1).

[5] Lynch J, Prihodova L, Dunne PJ, Carroll A, Walsh C, McMahon G, White B. Mantra meditation for mental health in the general population: A systematic review. *European Journal of Integrative Medicine*. 2018;23:101–8.

[6] Ohri K, Dutta H. Mindfulness, meditation, yoga, mantra and spiritual practices for mental well-being. In: *Improving mental well-being at the intersection of mindfulness, meditation, and yoga*. Hershey, PA: IGI Global Scientific Publishing; 2026. p. 23–54.

[7] Sharma N, Soni D, Kumar J, Garg R. Effect of Gayatri Mantra Practices on Health: A Systematic Review with Narrative Synthesis. *Indian Journal of Social Psychiatry*. 2025;41(3):236–51.

[8] Lynch J, Prihodova L, Dunne PJ, McMahon G, Carroll A, Walsh C, White B. Impact of mantra meditation on health and wellbeing: A systematic review protocol. *European Journal of Integrative Medicine*. 2018;18:30–3.

[9] Hulett JM, Corona M, Hartman BM, Bormann JE. A systematic review of interventional trials reporting relationships between silent mantram repetition and health in adults. *Complementary Therapies in Clinical Practice*. 2023;50:101709.

[10] Haider T, Dai CL, Sharma M. Efficacy of meditation-based interventions on post-traumatic stress disorder (PTSD) among veterans: a narrative review. *Adv Mind Body Med*. 2021;35(1):16–24.

[11] Yang KY. Comparison Between How Narrative Therapy and Buddhist Mantra-Based Meditation Promote Mental Healing. *OBM Integrative and Complementary Medicine*. 2025;10(1):1–21.

[12] Valluri J, Gorton K, Schmer C. Global meditation practices: A literature review. *Holistic Nursing Practice*. 2024;38(1):32–40.

[13] Liu S, Noh YE, Kim J. Mantra meditation in sport: a scoping review of its use as a mental training and coping strategy for psychological well-being. *Australian Journal of Psychology*. 2026;78(1):2700236.

[14] Orme-Johnson DW, Barnes VA, Rees B, Tobin J, Walton KG. Effectiveness of meditation techniques in treating post-traumatic stress disorder: a systematic review and meta-analysis. *Medicina*. 2024;60(12):2050.

[15] Burke A, Lam CN, Stussman B, Yang H. Prevalence and patterns of use of mantra, mindfulness and spiritual meditation among adults in the United States. *BMC Complementary and Alternative Medicine*. 2017;17(1):316.

[16] Sharma P, Mahapatra A, Gupta R. Meditation-induced psychosis: a narrative review and individual patient data analysis. *Irish Journal of Psychological Medicine*. 2022;39(4):391–7.

[17] Kuhn AL, Schneider JK, Easton SD, Abdullahi SG, Willis DG. Effects of mantram repetition on spiritual well-being: A systematic review and meta-analysis. *Journal of Integrative and Complementary Medicine*. 2025;31(3):252–63.

[18] Vancampfort D, Stubbs B, Van Damme T, Smith L, Hallgren M, Schuch F, Deenik J, Rosenbaum S, Ashdown-Franks G, Mugisha J, Firth J. The efficacy of meditation-based mind-body interventions for mental disorders: A meta-review of 17 meta-analyses of randomized controlled trials. *Journal of Psychiatric Research*. 2021;134:181–91.

[19] Schneider JK, Abdullahi SG, Easton SD, Willis DG. Mantram repetition and psychological distress: A systematic review and meta-analysis. *Journal of Psychiatric and Mental Health Nursing*. 2023;30(3):389–97.

[20] Varne SR, Balaji PA. A systematic review on molecular, bio-chemical, and pathophysiological mechanisms of yoga, pranayama and meditation causing beneficial effects in various health disorders. *Indian J Integr Med*. 2023;3(4):87–96.

[21] Malviya S, Meredith P, Zupan B, Kerley L. Identifying alternative mental health interventions: A systematic review of randomized controlled trials of chanting and breathwork. *Journal of Spirituality in Mental Health*. 2022;24(2):191–233.

[22] Gupta S, Dhawan A. Methodological issues in conducting yoga-and meditation-based research: A narrative review and research implications. *Journal of Ayurveda and Integrative Medicine*. 2022;13(3):100620.

[23] Tseng AA. Effectiveness of meditation-based interventions on health problems caused by COVID-19 pandemic: Narrative review. *International Journal of Yoga*. 2023;16(2):72.

[24] Oman D. What is a mantra? Guidance for practitioners, researchers, and editors. *American Psychologist*. 2025;80(7):1032.

[25] Pundir A, Chauhan A. Positive effects of 'aum' chanting on mental health well-being. *Traditional Medicine*. 2023;4(2):1–8.

[26] Torkamani F, Aghayousefi A, Alipour A, Nami M. Effects of single-session group mantra-meditation on salivary immunoglobulin A and affective state: A psychoneuroimmunology viewpoint. *Explore*. 2018;14(2):114–21.

[27] Kucukosmanoglu HS, Cramer H, Tavakoly R, Moosburner A, Bilc MI. Mind-body medicine in the treatment of depression: a narrative review of efficacy, safety and mechanisms. *Current Psychiatry Reports*. 2024;26(12):729–40.

[28] Farias M, Maraldi E, Wallenkampf KC, Lucchetti G. Adverse events in meditation practices and meditation-based therapies: a systematic review. *Acta Psychiatrica Scandinavica*. 2020;142(5):374–93.

[29] Teh YY. Piloting a narrative-mantra multi-clinician group for mental health clinicians at a child and adolescent mental health service in London, UK. *Journal of Family Therapy*. 2024;46(2):196–210.

[30] Filipe MG, Magalhaes S, Veloso AS, Costa AF, Ribeiro L, Araujo P, Castro SL, Limpo T. Exploring the effects of meditation techniques used by mindfulness-based programs on the cognitive, social-emotional, and academic skills of children: A systematic review. *Frontiers in Psychology*. 2021;12:660650.