

**OUTRAGEOUS MANTRA EXPERIMENT
PRODUCTIONS PRESENTS:**

OME 6: Health and Healing

(Accessing the divine healer within)

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OME: Outrageous Mantra Experiment

It is our desire to transform ourselves in connection with and in service to our community.

We have chosen a 40-day discipline within which to offer the fruits of our spiritual discipline to you, our friends and fellow adventurers and to ourselves.

When two or more gather in the name of anything, the efforts increase exponentially in their power.

This experiment is being conducted for the highest good of all people involved.

OME 6: Health and Healing (Accessing the divine healer within)

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Health problems are part of the human condition. We have all had physical maladies which we would have tried to heal ourselves, if we had only known what to do. Even modern medical science, with its antibiotics and flu shots, has made only limited progress in addressing many common health issues.

Mantra is not a cure for all ills. But mantra can dramatically contribute to your overall health and well-being, and as with all life challenges, the more tools you have to work with, the better your chances for a long and productive life.

Note that most healing mantras are general in nature. Most of the formulas presented here can be applied to almost any condition. Whatever mantra you finally select, be open to looking at all methods of healing the condition that might appear.

Those practicing Sanskrit mantra for healing purposes must not abandon all other routes to healing. The result of your mantra discipline may not be what you expect. Be open and ready to take any route to recovery even an unexpected one.

When we work with mantra we are working with energy and energy is never lost. It will appear in some way. But we must not attempt to dictate through belief systems just how the energy will work.

As you look over the healing mantras presented in the following pages, please understand that if you undertake a discipline of any of these mantras you will be setting certain forces in motion. *The energy itself will work in a specific way. Your intention will add focus and power to the practice. But you must also be ready to receive a result when the time comes.*

---From HEALING MANTRAS by Thomas Ashley Farrand

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To do:

Pick a “Healing” mantra that appeals to you.

Pick a discipline for your mantra.

Commit to your Self.

Gather your tools:

Mala Beads

Journal

A sense of humor

Your willpower

Say your mantra every day for forty (40) days

(beginning Monday, February 12th and ending Friday, March 23rd 2007.)

Getting Started

Start by picking some aspect of your life you wish to improve or some vexing problem you would like to solve or dissolve. Then pick a mantra which seems, to you, to apply. Offer a prayer to God, in whatever way you relate to God. Ask for God's blessing in accomplishing your objective in doing this spiritual discipline.

Once you have decided to undertake the discipline and offered your prayers, then pick a place where you will say your mantra for a certain number of times each day. If possible, obtain a rosary (or mala) of some kind and do your mantras in some multiple of 108. If getting a rosary is not possible, then decide on a certain amount of time you will spend each day saying your mantra. It can be five minutes, ten minutes, twenty minutes or even an hour. For your first experience, any time up to twenty minutes is advisable.

The reason for taking things easy for the first 40 day commitment is due to the cumulative action of the mantra. For the first few days, all will probably go smoothly. Then as you progress, you may find that things start to get in the way of your doing the discipline: You oversleep; there is some minor emergency; you get a cold, whatever. This means that you are beginning to effect the inner 'something' for which you undertook the mantra. You are beginning to encounter inner resistance. That inner resistance manifests as outer obstacles to your discipline. It has almost become a joke in many spiritual circles in which the practice of mantra is common, that something of a very surprising nature happened on day 33 or 35 of a 40 day sadhana.

Develop a sense of humor about it, and be thankful. There is no better indication that your efforts are working than to have small upheavals in your life while you are in the midst of a 40 day mantra discipline. Ask anyone who has undertaken one and they will have some interesting stories for you.

A warning: These mantra formulas and the 60 day or 120 day programs should never be forced upon anyone. You should not even attempt to be persuasive about their use. If you feel drawn to use the mantra formulas, then by all means begin your discipline. If you find that you are thinking of someone who would benefit from this approach to changing inner conditions, then by all means recommend these methods. But remember you are working with karma. That means that nothing should be forced. As they say in the East, “You cannot rip the skin from the snake. It must shed by itself.”

Healing Mantra #1: RAMA

Pronounced: Rah-Mah

Translation: Ra is associated with the solar current that runs down the right side of our bodies. Ma is associated with the lunar current that runs down the left side of our bodies.

Description: Ram is the seed sound for the manipura, or solar plexus chakra. Tremendous healing energy lies dormant at that chakra. Mantra can help you get at the energy. This mantra begins to awaken and activate the entire chakra. It specifically prepares the chakra to be able to handle the inflow of kundalini energy that gives the chakra its power.

Although the two currents (solar and lunar) crisscross and meet at the chakras, they are generally associated with the right and left sides of the body. By repeating *Rama Rama Rama* over and over again, you begin balancing the two currents and their activity so that they can work with the higher stages of energy that will eventually come up the spine. This simple mantra, *Rama* qualifies as a healing mantra in its own right.

Healing Mantra #2: OM RAM RAMAYA NAMAHA or OM RAM RAMAYA SWAHA*

Pronounced: Aum Rahm Rahm-eye-yah Nahm-ah-ha
or
Aum Rahm Rahm-eye-yah Swah-ha*

Translation: I offer this sound to Rama, the healer.

Description: The simple mantra *Om Ram Ramaya Namaha* begins to clear the two currents with a slight emphasis on the right or solar side, which is needed in this age of darkness.

*After the age of 29, the ending of the mantra should be changed to *Swaha*. At the Saturn Return around the age of twenty-nine, the energy pattern in the body changes. Our general energy center rises from the second chakra to the third chakra.

Healing Mantra #3: Om Arkaya Namaha

Pronunciation: *Aum Ahr-kah-yah Nahm-ah-ha*

Rough Translation: Om and Salutations to the Shining One (Arkaya) who removes afflictions

Description: General Healing Power of the Sun. The use of the mantra given above activates certain petals in the solar plexus chakra which then begin to produce powerful healing vibrations. This mantra can also be chanted at the Sun, asking that Great Sun Being to send forth the Arkaya energy (that which heals afflictions.) When using this mantra it is beneficial for the sick person to spend some time in the sun every day.

Healing Mantra #4: Om Shri Dhanvantre Namaha

Pronounced: Om Shree Don-von-trey Nahm-ah-ha

Rough Translation: Salutations to the being and power of the Celestial Physician

Description: The science of healing is as old as humanity. Shamans and Medicine men and women have existed in every culture. Sometimes the very valuable esoteric knowledge of healing herbs and plants is passed down through generations. The ancient Vedic records include detailed histories of shamans or medicine people. One such healer in the Hindu tradition was called Dhanvantre, “the celestial physician.” His mantra is used to find a path to the appropriate healing method for any health problem.

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

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

**Healing Mantra #5: OM TRAYUMBAKAM YAJAMAHE SUGHANDHIM
PUSHTI VARDANAM URVAR-UKAMIVA
BHANDHANAN MRITYOR MUKSHEEYA
MAMRITAT**

Pronounced: (Om Try-um-bah-kum Ya-jahm-mah-hey Soo-gahn-deem Poosh-tee Vahr-dah-nahm Oor-vahr Oo-kumee-vah Bahn-dahn-ahn Mrit-your Mook-shee-yah Mam-ree-tat)

Rough Translation: Shelter me, O three-eyed Lord Shiva. Bless me with health and immortality and sever me from the clutches of death, even as a cucumber is cut from its creeper.

Description: Called the Maha-Mrityunjaya mantra, which roughly means “great mantra relieving one from death and disease,” this mantra is often referred to in everyday discussions as the Markandeya mantra. It is efficacious for a relief of a wide variety of chronic illnesses, including immune system problems. Of course, it is no substitute for conventional care.

**Healing Mantra #6: Om Apadamapa Hataram Dataram Sarva
Sampadam Loka Bhi Ramam Sri Rama Bhuyo Bhuyo Namamyaham**

Pronounced: Om Ap-pah-dah-mah-pah Hah-tah-rahm Dah-tah-rahm
Sahr-vah Sahr-pah-dahm Loh-kah Bee Rahm-ahm Shree Rahm-mahm Boo-yoh
Boo-yoh Nah-mahm-yah-ham

Rough Translation: Om, oh compassionate Rama. Please send your healing energy right here to the earth, to the earth (twice for emphasis) Salutations.

Description: From healing mantras: “This is a long mantra to put in a chapter for those just starting off, but is placed here because it is the most powerful healing mantra I have ever encountered.

I have seen this mantra completely cure one person from a schizophrenic break who was in a locked ward. The psychiatrist said he would never lead a life on the outside again. In the middle of a 40 day sadhana done in his behalf, he was living in a 'halfway house' for those on the road to recovery. After 40 days of a spiritual discipline done on his behalf, he was on his own. He has since graduated from Art School which he attended on scholarship, and is working as an artist.

Another individual who was on medication, took off spurning his pills and disappeared for a time. After a 40 day sadhana done on his behalf, he had stabilized his life and was back on his medication without complaint.

A woman I know was in constant pain for four years. She undertook this discipline and after just a few weeks was in less pain than at any time she could remember over the past several years. She is still doing the mantra and expects to be pain free relatively soon.

Although the mantra is long, it is simple to say phonetically. If you can, say it 108 times in a sitting. If you are just starting out, this may initially take up to one hour. After you are comfortable with the mantra, it will only take you 30 minutes.”

Healing Mantra #7: Om Sri Hanumate Namaha

Pronounced: Aum Shree Hah-noo-mah-tay Nahm-ah-ha

Rough Translation: I honor the conscious prana within.

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

English Healing Mantra#1: I am filled with healing light.

Description: Allowing the light of spirit, the light of Jesus Christ, the light of the angels, the light within and without to illuminate you, surround you and fill you up. Whatever way in which you are most comfortable seeing the light, simply allow this light of God to serve you in a way that is for your highest good.

Basic Mantra Approaches:

OPTION 1. Repetition of the mantra as often as possible over a specific amount of time. This approach means that you will remember to say the mantra as many times as possible throughout each day. While doing household chores, you will say the mantra. In the shower, on a walk, while driving your car you will say the mantra (NOTE: IF YOU FIND THAT THE PRACTICE OF MANTRA WHILE DRIVING MAKES YOU “SPACE OUT” THEN DISCONTINUE AT ONCE.

If you choose this approach, sit down with a watch, check the time and repeat the mantra for five minutes while counting how many you do. You can use your fingers, beads or whatever you prefer. Then multiply the results by twelve. You now have a figure of how many times you say the mantra in an hour.

During the day, keep track of how many hours you the mantra. Keep a small notebook in which you record your daily amount of time in mantra repetition. Tally up the totals and that is the total amount of repetitions for this period.

The minimum number of days for this kind of discipline is TWENTY ONE.

OPTION 2. Forty day discipline:

A discipline of forty days is the time given for practicing mantra in the Eastern Texts. Sages taught this process centuries even before Noah walked the earth.

Place: In addition to saying your mantra as often as possible, you should set aside a specific place where you will practice your spiritual discipline twice every day.

Time of Day: It is recommended that you perform your practice in the morning upon rising and in the evening before bed. While any time is appropriate for practicing mantras, the periods just before dawn and dusk are reported to be especially good.

Completing the Practice: If you are in the middle of your discipline and the telephone rings, do not answer it. Better yet, before you begin, turn the volume down on your ringer and answering machine. You should strive to complete your daily disciplines without interruption. If you miss a day, you should be aware of the circumstances which lead to your miss and begin again.

Option 3: Siddhi Attainment

Siddhi is a general term for spiritual power or ability. Therefore, some power or ability deriving from the saying of the mantra should become evident. The generally accepted time for achieving mantra siddhi is universally given in texts and references as a minimum of 125,000 repetitions. To say a short mantra like Om Gum Ganapateyei Namaha it is fairly easy to repeat the mantra, say 1500 times/hour. At this rate it would take 83.3 hours to complete 125,000 repetitions. This could easily be accomplished in forty days. Short mantras lend themselves easily to a forty day discipline. Driving on the highway or riding the subway provides a great opportunity to work with mantras and it is much cheaper than talking on the cell phone.

What Is a Mantra and How Does It Work?

A Selection from *Healing Mantras*

Definition # 1: Mantras are energy-based sounds.

Saying any word produces an actual physical vibration. Over time, if we know what the effect of that vibration is, then the word may come to have meaning associated with the effect of saying that vibration or word. This is one level of energy basis for words.

Another level is intent. If the actual physical vibration is coupled with a mental intention, the vibration then contains an additional mental component which influences the result of saying it. The sound is the carrier wave and the intent is overlaid upon the wave form, just as a colored gel influences the appearance and effect of a white light.

In either instance, the word is based upon energy. Nowhere is this idea more true than for Sanskrit mantra. For although there is a general meaning which comes to be associated with mantras, the only lasting definition is the result or effect of saying the mantra.

Definition #2: Mantras create thought-energy waves.

The human consciousness is really a collection of states of consciousness which distributively exist throughout the physical and subtle bodies. Each organ has a primitive consciousness of its own. That primitive consciousness allows it to perform functions specific to it. Then come the various systems. The cardio-vascular system, the reproductive system and other systems have various organs or body parts working at slightly different stages of a single process. Like the organs, there is a primitive consciousness also associated with each system. And these are just within the physical body. Similar functions and states of consciousness exist within the subtle body as well. So individual organ consciousness is overlaid by system consciousness, overlaid again by subtle body counterparts and consciousness, and so ad infinitum.

The ego with its self-defined "I" ness assumes a pre-eminent state among the subtle din of random, semi-conscious thoughts which pulse through our organism. And of course, our organism can "pick up" the vibration of other organisms nearby. The result is that there are myriad vibrations riding in and through the subconscious mind at any given time.

Mantras start a powerful vibration which corresponds to both a specific spiritual energy frequency and a state of consciousness in seed form. Over time, the mantra process begins to override all of the other smaller vibrations, which eventually become absorbed by the mantra. After a length of time which varies from individual to individual, the great wave of the mantra stills all other vibrations. Ultimately, the mantra produces a state where the organism vibrates at the rate completely in tune with the energy and spiritual state represented by and contained within the mantra.

At this point, a change of state occurs in the organism. The organism becomes subtly different. Just as a laser is light which is coherent in a new way, the person who becomes one with the state produced by the mantra is also coherent in a way which did not exist prior to the conscious undertaking of repetition of the mantra.

Definition #3: Mantras are tools of power and tools for power.

They are formidable. They are ancient. They work. The word "mantra" is derived from two Sanskrit words. The first is "manas" or "mind," which provides the "man" syllable. The second syllable is drawn from the Sanskrit word "tra" meaning to "protect" or to "free from." Therefore, the word mantra in its most literal sense means "to free from the mind." Mantra is, at its core, a tool used by the mind which eventually frees one from the vagaries of the mind.

But the journey from mantra to freedom is a wondrous one. The mind expands, deepens and widens and eventually dips into the essence of cosmic existence. On its journey, the mind comes to understand much about the essence of the vibration of things. And knowledge, as we all know, is power. In the case of mantra, this power is tangible and wieldable.

Statements About Mantra

1 Mantras have close, approximate one-to-one direct language-based translation.

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

Similarly, there is no word which is the exact equivalent of the experience of sticking one's finger into an electrical socket. When we stick our hand into the socket, only then do we have a context for the word "shock." But shock is really a definition of the result of the action of sticking our hand into the socket.

It is the same with mantras. The only true definition is the experience which it ultimately creates in the sayer. Over thousands of years, many sayers have had common experiences and passed them on to the next generation. Through this tradition, a context of experiential definition has been created.

2 Definitions of mantras are oriented toward either the results of repeating the mantra or of the intentions of the original framers and testers of the mantra.

In Sanskrit, sounds which have no direct translation but which contain great power which can be "grown" from it are called "seed mantras." Seed in Sanskrit is called "Bijam" in the singular and "Bija" in the plural form. Please refer to the pronunciation guide on page 126 for more information on pronunciation of mantras.

Let's take an example. The mantra "Shrim" or Shreem is the seed sound for the principle of abundance (Lakshmi, in the Hindu Pantheon.) If one says "shrim" a hundred times, a certain increase in the potentiality of the sayer to accumulate abundance is achieved. If one says "shrim" a thousand times or a million, the result is correspondingly greater.

But abundance can take many forms. There is prosperity, to be sure, but there is also peace as abundance, health as wealth, friends as wealth, enough food to eat as wealth, and a host of other kinds and types of abundance which may vary from individual to individual and culture to culture. It is at this point that the intention of the sayer begins to influence the degree of the kind of capacity for accumulating wealth which may accrue.

3 Mantras have been tested and/or verified by their original framers or users.

Each mantra is associated with an actual sage or historical person who once lived. Although the oral tradition predates written speech by centuries, those earliest oral records annotated on palm leaves discussed earlier clearly designate a specific sage as the "seer" of the mantra. This means that the mantra was probably arrived at through some form of meditation or intuition and subsequently tested by the person who first encountered it.

4 Sanskrit mantras are composed of letters which correspond to certain petals or spokes of chakras in the subtle body.

As discussed in Chapter 2, there is a direct relationship between the mantra sound, either vocalized or subvocalized, and the chakras located throughout the body.

5 Mantras are energy which can be likened to fire.

You can use fire either to cook your lunch or to burn down the forest. It is the same fire. Similarly, mantra can bring a positive and beneficial result, or it can produce an energy meltdown when misused or practiced without some guidance. There are certain mantra formulas which are so exact, so specific and so powerful that they must be learned and practiced under careful supervision by a qualified teacher.

Fortunately, most of the mantras widely used in the West and certainly those contained in this volume are perfectly safe to use on a daily basis, even with some intensity.

6 Mantra energizes prana.

"Prana" is a Sanskrit term for a form of life energy which can be transferred from individual to individual. Prana may or may not produce an instant dramatic effect upon transfer. There can be heat or coolness as a result of the transfer.

Some healers operate through transfer of prana. A massage therapist can transfer prana with beneficial effect. Even self-healing can be accomplished by concentrating prana in certain organs, the result of which can be a clearing of the difficulty or condition. For instance, by saying a certain mantra while visualizing an internal organ bathed in light, the specific power of the mantra can become concentrated there with great beneficial effect.

7 Mantras eventually quiet the mind.

At a deep level, subconscious mind is a collective consciousness of all the forms of primitive consciousnesses which exist throughout the physical and subtle bodies. The dedicated use of mantra can dig into subconscious crystallized thoughts stored in the organs and glands and transform these bodily parts into repositories of peace.

Note from the author:

A saying from the Vedas claims that "Speech is the essence of humanity." All of what humanity thinks and ultimately becomes is determined by the expression of ideas and actions through speech and its derivative, writing. Everything, the Vedas maintain, comes into being through speech. Ideas remain unactualized until they are created through the power of speech. Similarly, The New Testament, Gospel of John, starts "In the beginning was The Word. And the Word was with God and the Word was God..."

In mainstream Vedic practices, most Buddhist techniques and classical Hinduism, mantra is viewed as a necessity for spiritual advancement and high attainment. In The Kalachakra Tantra, by the Dalai Lama and Jeffrey Hopkins, the Dalai Lama states, "Therefore, without depending upon mantra...Buddhahood cannot be attained."

Clearly, there is a reason why such widely divergent sources of religious wisdom as the Vedas, the New Testament and the Dalai Lama speak in common ideas.