

Mantra And Mantra Japa

DOI: <https://doi.org/10.63345/ijre.v15.i9.2>

Dr. Pamela Khudan

Research Scholar of Maharaj Agrasen Himalayan Garhwal University (MAHGU) Ph.D

Maharaj Agrasen Himalayan Garhwal University (MAHGU)

Pauri Garhwal, Uttarakhand

Dr. Ravinder Kumar Verma

Associate Professor,

Faculty of Yogic Science

Maharaj Agrasen Himalayan Garhwal University (MAHGU)

Pauri Garhwal, Uttarakhand

Abstract: The philosophical, theoretical and methodical aspects of meditation and mantra research with relationship between meditation and scientific research are discussed. Both masters Swami Rama and his Disciple Swami Veda Bharati (Scientists) subjected themselves to experimentation. They have demonstrated several meditation methods and tested scientifically with the utilization of fMRI, EEG and other equipment for obtaining brainwave patterns during meditation. Which contain important scientific evidence for future directions of scientific research in meditation. On both ends of the brainwave spectrum one end is the lowest frequency, Delta brainwave frequency (1-4 Hz) and the other end is the highest brainwave frequency, high beta (20-32Hz) and gamma brainwave frequency (35-120+ Hz). These represent the first three Cittabhumis (states of mind) that is kshiptam, mudham and vi-kshiptam, and partially ekagram. "These may appear on a flat-rate wave, which indicates that the subject state of consciousness cannot be measured, by the level of sensitivity to which the equipment is calibrated. In meditational research one should keep in mind that the action of producing alpha or delta brainwave frequency at volitionally, is not enough evidence that the subject is enlightened or experiencing Atman-Realization", Bharati (2022). The EEG machine has the capacity to measure the 5 types of brainwave frequencies. Gamma brainwave is a pattern of neural oscillation in humans with a frequency between (> 30 Hz). When gamma brainwaves are dominant, they are the fastest brainwaves (high frequency) relates to simultaneous processing of information from various parts of the brain. Gamma brainwaves pass information rapidly and quietly. In the dominance occurs in a state of universal love, altruism and the higher virtues. Its frequency is about the frequency of neuronal firing; it's a mystery how it is generated. However, is speculated that

Gamma brainwaves rhythms modulate perception and consciousness and that a greater presence of gamma brainwaves relates to the expanded consciousness and spiritual emergence. One can choose any method we want to alter the state of our mind and the physical functioning of our brain. There is an ancient, traditional eastern method called Meditation and Yoga that is applied to bring these brainwaves to a balance (Ali, 2016).

Index Terms: Silence, mind-field, brainwave frequencies, vrittis, chittabhumis, subtle breathing, relaxation, mantra japa, meditation into silence, mindless. MATLAB, EEGLAB, SPSS, paired t-test and EEG electroencephalograph analysis.

MANTRA AND MANTRA JAPA

According to Bharati (2015), "mantra" is related to man in the English language, "mind" and "mental". Mens in Latin means mind and in Greek "menos" means mind so, menos, mens, mental mind, man and mantra are derived from the Sanskrit verb root "man" which means to meditate. Man is the highest animal who can meditate, he can engage his mind in meditation, which evolves the mind. Man can focus on a mantra for meditation. In India and other countries in the world a mantra or sacred word is used as a primary link in their cultures, and it is important in one's life. It is said that an incomplete human being is someone without a mantra. Receiving a mantra is a stage for seeing and looking within oneself (the atman). Mantra should not be acknowledged as meditation because they are entirely different, until an aspirant has mastered ajapa. "Mantra is a sound syllable or a set of sounds. It is known by its vibrations not by its meaning. It is a focal point for the mind and helps one to become aware of his internal states". It helps to understand oneself and coordinate his internal and external worlds, also, mantra helps the mind to become one-pointed, gradually leading the

aspirant to a state of silence, to the center of consciousness. "Mantra is a seed a bija that is instilled in the subconscious mind. It is a medium on the path of enlightenment and should be remembered, meditated upon and become a part of your life for it is a guide throughout your entire life. Mantra is the first transmission from Guru to student, a sonar unit to concentrate on, for expansion. Mantra can also be a series of words, thought or prayer, a link between the lower consciousness and the higher consciousness, the divine life force. It's a sound unit (navigating sound and ranging), a thought unit, a frequency, given for a specific spiritual purpose. The network of the energy of consciousness has two forms, sound and light. And at some point, in your meditation sound and light becomes unified or intertwined. Initially we begin with sound and initiation into light is carried out, sound has a particular effect in the mind, if recited mentally. Everyone should know the meaning or their mantra", Bharati (2007).

Each individual mind has its own composition (samskaras), mantra repetition can change our true nature. Refined the mantra make subtle, gentle, quiet, tranquil, peaceful etc. These changes one's personality. Meditation done with mantra is a prayer without words and is the subtlest in sentiment in the practice of devotion. If you don't have a mantra, the natural sound of your breath "so-ham" will make changes in your personality, breathe in soooo and breathe out humm. Mantra diksha is given by a competent Guru (this cannot be emphasised enough) Your mantra is like a drop from the universal mind planted in your mind by the Guru through a lineage of Gurus, during which some form of energy is passed on to the you. Having received your mantra, the recitation of your mantra is important. So, mantra japa can be done using your mantra. Mantra japa is mental recitation or the remembrance of your mantra. This will awaken the energy vibration in the mind-field. Meditation begins with mantra diksha, there are many ways of doing mantra japa, some do it daily, recite it aloud, through kirtan or chanting, these are some forms of mantra japa. The highest mantra is mental japa, one is submerged in the silence of mind, Bharati (2018).

To practice mantra japa, we have to learn to "sit comfortably, stilled, relaxed with correct posture, establish diaphragmatic breathing, feel the flow of the breath along the path of navel to nostrils, then feel in only in the nostrils, feel the flow of the breath, let it flow slowly, gently, smoothly without any jerks, pauses and breaks. Feel the silent flow of the breath and eliminate the pauses between the breaths because pauses are the doors through which external thoughts enter the mind. now, experience mantra along with the breath, just observe the breath flow. Let the mantra comes in whatever way it wants with the breath, don't try to synchronise it. do your mantra mentally but, feel the flow and touch of the breath in the nostrils or the pathway of the breath from navel to nostrils, Rama (1977)". This is one method of mantra japa.

A second method of mantra japa is to, "experience mantra as a verbal thought, don't think that the mantra is a word, convert it into a vibration, learn to seal the lips, then still the tongue while doing japa. Don't allow the mantra to go to any speech organs such as the throat, larynx etc. the subtle shift in mantra japa when you stop doing mantra, you see mantra is not your thoughts or something that you are doing, mantra is manaso retaha, mantra is the Guru's- mind drop that has been instilled in your mind, it's an entire lineage you are linked with and the lineage will take care of you. Now let the mantra come and just observe its presence, just let it be. By using your will, you will only block the divine will or Guru-will working within you. Let the mantra come and do whatever it has to do, you just observe its presence. For being aware of the presence of the mantra, that is real japa.

Also, another method is, mind has many layers, vibrating at different frequencies, therefore, the force-field "mind" becomes subtler as it goes deeper through the layers. Our relationship with the mind's vastness is limited due to the noise in the mind. at various levels of the mind the frequencies of vibration gradually become higher. Any thought, or word into the layers of the mind, that layer will vibrate the frequency of that layer, as we go deeper, mantra becomes a higher frequency. Observe that layer of the mind and try to penetrate the next layer and continue its refining, Bharati (2022).

There are two distinct phenomena of the mind. mantra and other thoughts appear simultaneously, they happen intermittently and alternatively, of which we are unaware, because the mind moves so rapid. One solution is to close the gap between mantra and the next mantra, take a mental resolve for one minute "I shall have only my mantra in my mind", keeping the mantra in the mind, gently carry on with your work. Train the mind one minute at a time. Intensive deep meditation should be kept secret. Close the gap between breaths, eliminate the pauses between mantra and mantra. Mantra and thought do happen simultaneously, thinking is happening in one layer, and mantra is pulsating in another. Another level of mantra japa is, to practice five seconds of absolute stillness in the mind, you may enter a chamber of silence, and the mind will become a crystal lake with no ripples, maintain it at this high frequency, no words, no thoughts only a vibration. Mantra japa is a very subtle and fine art. Now be on the alert for the undercurrents called samskaras, Bharati (2019). They are active, real and alive as you and me. When stillness arises, you may see a light, now not all lights are spiritual lights, it can be a light of prana or a physical heart experience. Have a fixed time for meditation, it is a great secret for success. Always maintain a certain level of japa in the mind regardless of what is happening around.

However, "one should learn to let the mantra be. Simply invite, invoke its presence, let the mantra arise by itself and continue in the mind. after mantra initiation, the mantra

continues to repeat itself, it never stops. It goes on continuously in the mind. so, it is advised to just let the mantra be. If you are tired, the mind becomes sluggish, because the mind uses some energy from prana, Bharati (2015)".

"There is a principle called ardha-matra, half a mora, (the time it takes to pronounce a short vowel. We can pronounce it in half of that time. It is advised not to recite a mantra verbally or indulging the speech organs because it will increase tension and not deepen the meditation. Mind has many layers vibrating at different frequencies, the mind's force-field becomes subtler at deeper layers. At various levels, the mind vibrates gradually at higher frequencies. mantras maybe refined nine (9) times according to the tantras. It begins from one half, 1/2 to 1/4 to 1/8 to 1/64 to 1/28 to 1/256 to 1/512. There are also nine (9) levels at the subtle point of life force and consciousness in sahasrara chakra and even within that bindu nine (9) levels are there. It begins with a mora, the reduce by half, then half of that half and so on leading to higher frequency vibrations". When practicing meditation, relax the entire body, let the breath relax and flow freely. Let your personal mantra arise in your mind, not as a syllable or a word. Let the mantra flash as a single unit through the mind, only the mantra flashing and flashing. Similarly let the long mantras flash in segments, let the mind observe the mind, by this observation meditation will deepen. Observe the presence of the mantra, observe that part of mind experiencing the thought wave of the mantra. Observe the rest of the mind wandering off, but that part of mind that is observing, should continue to observe the mind and gradually both will merge. For meditation practice with mantra.

When a mantra is transmitted to a student by the Guru, the Guru is the transmitter or spiritual link or tradition. **The Guru is wired to the universal consciousness and picks up the sound frequency and transmit it or distribute it to the students.** The guru is a medium through which these vibrations flow. This mantra is more powerful than learning a mantra from a book. It does not have the same effect. Mantras are not kept secret, they are sacred. "Keeping your mantra secret is to keep the practice of meditation uncontaminated by the doubts and criticisms of others. These doubts dilute the effectiveness of the mantra. Not all mantras represent a higher state of consciousness, higher consciousness may experience peace, love, joy etc. mantras may affect you in different ways, with a specific problem, to resolve conflict, find your direction and more... Mantra is given in accordance with the personality and circumstances of the student to help him with his unique difficulties. Certain mantras can make you devotional, joyful, not being attached to external worldly things. Some may be successful in material worldly things. Changes do not happen suddenly but gradually. Your mantra is your greatest and best friend. Your mantra is there to guide you, mantra ask you for nothing and will give you the greatest joy and happiness, purpose and

direction in your life, Ajaya (1979). Om namah shivaya. Bharati (1979) believes that Laya yoga is concerned with the practices of Nada yoga, the yoga of sound. It merges the gross sounds vibrations into subtle sound vibrations.

SOME BENEFITS OF MENTAL MANTRA JAPA

Repetition of the same mantra for a long time, same frequency and time produces positive mental pathway and gradually overcome spiritual darkness. increase concentration, harness body mind energies in self-transformation, removes the ignorance accumulated in thousands of lives, it reveals the supreme diety, protects the mind, calls an awakening, gives the brain feedback in being mindful and focused, increased concentration. It heals. Stimulate new cell growth in the brain, rewires the brain, increase memory, relax brain tension, relive physical tension and stress, reduce insomnia (in adults). Increase subtle awareness, become aware of consciousness, you can know the self, increase creativity, increase compassion and empathy for others and increase intuitive knowledge.

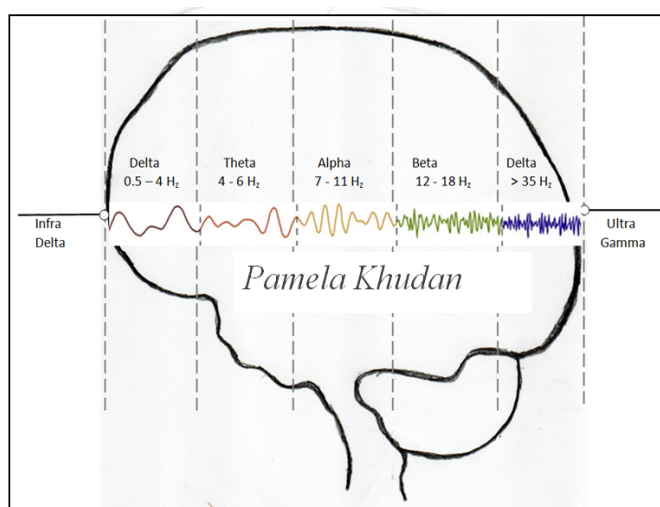
THE HIGHEST MANTRA JAPA IS MENTAL JAPA

here one is submerged in the silence of mind. Firstly, Mantra Diksha is given, then with repetition of that mantra concentration increases, one will observe that there is a little less thought in the mind. As one continues to do mental mantra japa, one will observe that, the more concentrated one gets, the fewer thoughts arise in the mind. As concentration fills the mind the thoughts become less until the entire mind is filled with this one mantra only. Then there comes a point when the intensity of the speed of the mantra is so fast that the entire mind is left behind (mindless yoga) and one (ataman) merges into the absolute, the infinite. At various levels, the mind vibrates gradually at higher frequencies. mantras maybe refined nine (9) times according to the tantras. It begins from one half, 1/2 to 1/4 to 1/8 to 1/64 to 1/28 to 1/256 to 1/512. Bharati (2025). There are also nine (9) levels at the subtle point of life force and consciousness in sahasrara chakra and even within that bindu nine (9) levels are there. It begins with a mora, the reduce by half, then half of that half and so on leading to higher frequency vibrations".

"Both masters Swami Rama and his Disciple Swami Veda Bharati (Scientists) subjected themselves to experimentation. They have demonstrated several meditation methods and tested scientifically with the utilization of fMRI, EEG and other equipment for obtaining brainwave patterns during meditation. Which contain important scientific evidence for future directions of scientific research in meditation. On both ends of the brainwave spectrum one end is the lowest frequency, Delta brainwave frequency (1-4 Hz) and the other end is the highest brainwave frequency, high beta (20-32Hz)

and gamma brainwave frequency (35-120+ Hz). These represent the first three Chittabhūmis (states of mind) that is kṣiptam, mudham and vi-kṣiptam, and partially ekagram. “These may appear on a flat-rate wave, which indicates that the subject state of consciousness cannot be measured, by the level of sensitivity to which the equipment is calibrated. In meditational research one should keep in mind that the action of producing alpha or delta brainwave frequency at volitionally, is not enough evidence that the subject is enlightened or experiencing Atman-Realization”, Bharati (2022).

THE BRAINWAVES AND MANTRA JAPA



5 CATEGORIES OF BRAINWAVE, RANGE AND CHITTABHUMIS

Delta	0.5 – 4 Hz	Mudham (stupefied)
Theta	4 – 6 Hz	Vikshpita (distracted) Ekagram (onepointed)
Alpha	7 – 11 Hz	Muddham (stupified) Vikshpta
Beta	12 – 18 Hz	Kṣiptam vikshpta
High Beta	18 – 35 Hz	Ekagram (high concentration)
Gamma	>35 Hz	Ekagram (intense concentration) and Niruddham (with some level of control)
Flat line		Niruddham (complete Control)

MEASUREMENT OF SILENCE IN THE MIND-FIELD AND MANTRA JAPA

The EEG machine has the capacity to measure the 5 types of brainwave frequencies. Gamma brainwave is a pattern of neural oscillation in humans with a frequency between (> 30 Hz). When gamma brainwaves are dominant, they are the fastest brainwaves (high frequency) relates to simultaneous processing of information from various parts of the brain. Gamma brainwaves pass information rapidly and quietly. In the dominance occurs in a state of universal love, altruism and the higher virtues. Its frequency is about the frequency of neuronal firing; it's a mystery how it is generated. However, is speculated that Gamma brainwaves rhythms modulate perception and consciousness and that a greater presence of gamma brainwaves relates to the expanded consciousness and spiritual emergence. One can choose any method we want to alter the state of our mind and the physical functioning of our brain. There is an ancient, traditional eastern method called Meditation and Yoga that is applied to bring these brainwaves to a balance (Ali, 2016). Under anaesthesia gamma cannot be detected. An example of Gamma wave “the time it will take a novice to do a mantra purely mentally; a master is able to repeat the mantra 512 times. This is high Gamma. It depends on where you are on the nine (9) levels of progression. Bharati says that beyond Gamma wave there is a flat line, but he believes that, that flat line may come before that flat line”.

Where does yoga come in, in the high frequency waves or in the low frequency waves? Bharati (2022) Yoga is Samadhi says Vyasa, Yoga sutra of Patanjali 1:1 chapter one sutra one, in Vyasa's commentary he expounded on the five levels of the mind-field,” chittabhūmis brainwave can be understood in this context as well, kṣiptam (distracted, disturbed), non-meditators are always in Kṣiptam and Mudham. Mudham (somnolent, stupefied), a state of stupefaction, unaware of body, unconscious of sleep and yet believe that he is awake. Vikshiptam (distracted), Vikṣiptam produce a mixture of brainwave frequencies, a few seconds of alpha, a few seconds of beta, theta, delta etc... In Vikṣiptam the mind wanders here and when one tries to concentrate, it does not remain in one frequency. Ekagram (one-pointed, concentrated) here high Beta, gamma and high Gamma are produced and Niruddham

(controlled). Niruddham is that flat line, mindless, not measurable, Bharati (2025).

REFERENCES

1. Bharati, V. Swami (1979) "Meditation and the art of Dying", Himalayan Institute Press RR1Box 405 Honesdale, P.A.
2. Bharati, V. Swami (2007) "Mantra after initiation", SRSG Publications Virpur khurd, Virbhadraroad Rishikesh India
3. Bharati, V. Swami (2015) "The Himalayan Tradition of Yoga Meditation", Published Himalayan Yoga Publication Trust
4. Bharati, V. Swami (2018) "Silence: The Illuminated Mind" Swami Rama Sadhaka Grama, Virbhadraroad Rishikesh, Uttarakhand India.
5. Bharati, V. Swami (2019) "Silence: Volume II, Light and Beyond" Swami Rama Sadhaka Grama, Virbhadraroad Rishikesh, Uttarakhand India.
6. Bharati, V. Swami (2022) "Yogi in the Lab" future directions of Scientific Research in Meditation. SRSG Publications Virpur khurd, Virbhadraroad Rishikesh India
7. Bharati, V. Swami (2025) "Cultivating a Meditative Voice" SRSG Publications Virpur khurd, Virbhadraroad Rishikesh India
8. Rama, Swami (1977) "Freedom from the Bondage of Karma" Himalayan International Institute of Yoga Science and Philosophy of the U.S.A.
9. Rama, Swami., Roudolph Ballentine MD., Allan Hymes MD (1979) "Science of Breath" A Practical Guide. Himalayan International Institute of Yoga Science and Philosophy of the U.S.A.
10. Saraswati, N. Swami (2013) "Gheranda Samhita" -: Commentary on the Yoga Teachings of Maharshi Gheranda, Bihar School of Yoga.

