

## Transcription of Vol. 1.10: Religious Examples Analyzed with HEP

[Slide: 1] "Holistic Emotive Practices Vol.1 Part 10: Religious Examples Analyzed with HEP"

Hello. Welcome to Holistic Emotive Practices Volume 1, Part 10. This is Brian McPherson. In this talk I will present a number of words and mantras used in Hindu, Buddhist, and Islamic religious practices and analyze their emotional impact using the tools developed for HEP and presented in the previous talks in this series. My goal is to point out some of the useful aspects of existing religious mantras and some of their pitfalls from a HEP perspective. I don't subscribe to any of these religions, but find myself open to exploring all of them from an objective viewpoint. I don't accept any claims that any religion makes that state or imply divine inspiration of names or mantras. However, I do believe that these words and mantras may have come into existence due to people intuitively recognizing the emotional values of the sounds that compose them. You don't have to know the science behind HEP to use words in a manner consistent with that science. I believe people can intuit the emotional significance of speech sounds.

[Slide: 2] "Hindu Mantras and HEP"

Long mantras - difficult to follow the emotions, e.g., Gayatri mantra: Om bhuh bhuvah svah tat Savitur varenyam. Bhargo Devasya dheemahi. Dhiyo yo nah prachodayat"

Many Hindu mantras have a great number of syllables and words. One of the most popular, the Gayatri mantra, has over twenty-five syllables. It is shown here in one popular English phonetic rendition of the original Sanskrit. Mantras of this nature don't lend themselves to easy HEP analysis. The flow of feelings generated by the phonemes in this mantra twists and turns so many times that any effort to grasp the flow as it proceeds has virtually no chance in succeeding. For HEP to work you must follow the feelings as you express them with sounds. Long mantras like this cannot find a place in HEP.

[Slide: 3] "Shorter Hindu example: Om Namah Shivaya – "I bow to Shiva"

Also seen as Om Shivaya Namaha "

"/om/ - Relaxed, austereness yields pleasure

/namâh/ - Confident control reinforces the pleasure & cuts short the relaxation

/shivaya/ - Thinking about control of physical is lovely, and provides better physical control"

Not all Hindu mantras fall beyond the scope of HEP. We can follow emotions laid out in one shorter, popular Hindu mantra: Om Namah Shivaya, also used in the form Om Shivaya Namaha.

The flow of feelings in this go something like this, starting with /om/ - a relaxed, austere feeling giving pleasure; this leads to /namâh/ - which feels like confident control giving pleasure and cutting short relaxation; which in turn yields /shivaya/ - which brings diffuse conscious control over the physical world which feels wonderful and makes you work for more physical control

[Slide: 4] “Hindu Bija Mantras

Used to worship Shakti (energy) or added before deity name

Most end in /îm/ - clear mind feels good

Om, Hrîm, Krîm, Hûm, Strîm,  
Aim, Shîm, Klîm, Hlîm, Trîm”

Single syllable mantras show up in many places in Hindu practices, sometimes they are repeated by themselves as a form of worship of the energy that they supposed to represent, but most often they appear as a mantra within a mantra, usually before a name of a deity. These bija or seed mantras most often end in an “m” sound and very often in /îm/. This combination of the /î/ sound followed by the “m” sound can feel transporting. The /î/ sound corresponds to a feeling of being controlled by an outside force. In spiritual practices losing oneself or transcending the self and feeling part of a larger consciousness is a desirable goal. The frequent appearance of /îm/ in Hindu mantras helps those using the mantras to achieve that feeling.

[Slide: 5] “Common Hindu Format:

Om < something > Namaha (I bow)

or Om <something> Swaha (so be it)

<b>&lt;something&gt;</b>	<b>rough translation</b>
Gam Ganapataye	remover of obstacles
Dum Durgayei	protector from negative energy
Shrim Maha Lakshmiyei	bestow abundance
Eim Saraswatyei	energize artistic endeavor”

A common format for Hindu mantras consists of the following formula: start with /om/; continue with the name of a deity with an appropriate seed modifier; then finish with /namaha/, which means “I bow to thee,” or /swaha/, which means “so be it.”

I list four of the many Hindu mantras that adhere to this formula. We can analyze the feelings associated with each of these using the science of HEP.

[Slide: 6] “HEP Analysis

Gam Ganapataye – Keeping physical control feels good. Keeping physical control gives confidence so the good feeling is not hoarded. This allows easy mental control to work for more physical control.

Dum Durgayei – Holding mental control, with austerities feels good. It will also provide energy to grab physical control and then seek more of it. ”

Om Gam Ganapataye Namaha is a Hindu prayer to Ganesh, who is revered as the remover of obstacles. The word, “gam,” is the bija mantra for Ganesh. “Ganapatye,” is another way to address to Ganesh. Looking at this from the standpoint of HEP we have:

/gam/ - keeping physical control feels good; /gan/ - keeping physical control also gives confidence; /apa/ - the good feeling is not held onto; /taye/ - easy mental control works for better physical control before releasing control and relaxing.

The words start with physical control and work for more of it.

Om Dum Durgayei Namaha is a prayer to Durga, the divine protectress, who is supposed to protect from negative influences. Dum is the seed and Durgayei is an affectionate way to address Durga. The HEP interpretation of the mantra goes like this:

/dum/ - holding on to mental control take unpleasant feelings and makes them pleasant. /dur/ - continued holding on to control gives energy; /ga/ and a desire to hold on to physical control; /yei/ - and brings in more physical control before releasing control and relaxing.

[Slide: 7] “HEP Analysis

Shrim Maha Lakshmiyei – Awareness of the world gives energy, feels good, but a little tired. Let things flow mentally and physical control comes with awareness and good feelings, allowing more physical control.

Eim Saraswatyei – A relaxed cleared mind feels good. Thoughts give energy and they control unpleasant feelings. This gives mental control and search for more physical control which gently clears the mind.”

Om Shrim maha laksmiyei Swaha is a prayer to Laksmi, the goddess of abundance and bestower of wealth. The feelings associated with Shrim maha laksmiyei are more difficult to follow than the previous two examples because this mantra has more sounds. Stringing the feelings of the sounds together gives you this: awareness of the world gives energy, feels good, but a little tired. If you let things flow, physical control comes with awareness and good feelings, prompting effort for more physical control before releasing control and relaxing.

The final Hindu mantra following this formula is Om Eim Saraswatyei Swaha, a prayer to Saraswati the feminine energy ruling over all artistic endeavors. A HEP interpretation of Eim Saraswatyei goes like this: A relaxed cleared mind feels good. Thoughts give energy and they control unpleasant feelings. This gives mental control and a search for more physical control which gently clears the mind.

Although you may be able to grasp the emotional meaning of mantras of this length, it is a difficult task to keep those meanings intact and follow them in a timely fashion as the mantra progresses.

[Slide: 8] “Buddhist Mantras

Many long, hard to follow with HEP  
 Some similarities to Hindu mantras, but  
     More austere, Less devotional/deity oriented”

The many long Buddhist mantras have the same problem of interpretation as the long Hindu mantras – just too many sounds strung together to hold the feelings of them together. Buddhist mantras share other similarities with those from the Hindu tradition. Both traditions utilize Sanskrit based mantras, although Buddhists often Tibetanize the pronunciation. Overall Buddhist mantras tend to a bit more austere. They don’t use as many words ending in /îm/, and they tend to be less devotional and deity oriented.

[Slide: 9] “Popular Buddhist Mantra

Om Manî Padmæ Hum

Translation: I bow to the jewel in the lotus  
 HEP: Relaxed austerity brings pleasure and gives confidence, which clears the mind. Letting go of the pleasure allows holding onto mental control. This yields pleasure which promotes a relaxed, clear mind as tiring, austereness brings pleasure.”

Perhaps the most popular Buddhist mantra is “Om mani padme hum.” This can be literally translated as “I bow to the jewel in the lotus,” although other interpretations abound. A HEP analysis would go something like: Om - Relaxed austerity brings pleasure; mani– this pleasure gives confidence, which clears the mind; padme – With the cleared mind I let go of the pleasure and hold on to mental control, which yields pleasure and promotes a relaxed, clear mind; hum – attenuated austerity brings pleasure

Tracking these feelings associated with all seven syllables, again is not an easy task.

[Slide: 10] “Mantras in Islamic Tradition

Ninety-nine names of Allah  
 Refer to attributes of the divine  
 Short, relatively easily interpreted with HEP”

In the Islamic tradition the most common recitation of sounds akin to mantras involves the repetition of one or more of the Islamic names of God, known as the names of Allah. Islamic faithful believe that these names embody attributes of the divine and repetition of them is said to imbue one’s life with those qualities.

The vast majority, 98%, of names these names consists of one or two syllables. Their shortness lend them to easy interpretation using HEP, and makes these names candidates for HEP.

[Slide: 11] “Islamic Examples

Name	Translation	HEP Analysis
Halîm	Forebearing	Tired. Relax, let things flow. Clear mind. Feel good.
Muqîṭ	Maintainer	Unattained goal. Take physical control to clear mind and bring mental focus and control.
Qawî	Most Strong	Reluctant control. Relax, rid negative. Clear mind.

Here are three Islamic names of Allah taken from the traditional list of 99 such names. All of these three contain an /î/, a surrender to an outside force or simply a clearing of the mind so as not to try to control things.

Halîm, translates as “Forbearing.” It starts with a tired /hâ/ before letting things flow and clearing the mind, which brings on a pleasant feeling. This combination can help when you have to keep plugging away at something even though you are getting tired.

Muqîṭ, carries the meaning of “the maintainer.” It begins with musing over an unattained goal before taking control of the physical environment, clearing the mind and bringing in focused easy going mental control. One situation this word could prove useful is when you are distracted by daydreaming and need to take control of the situation, clear your mind, and focus.

Qawî, which translates as “the most strong,” begins with reluctant physical control, then relaxes somewhat and releases unpleasantness before clearing the mind. This word can help you from being distracted or disheartened whenever you are doing a tough job. The /q/ corresponds to the reluctant physical control needed for the job. The /w/ releases your unpleasant feelings toward the work and the /î/clears the mind so you don’t think about the difficulty you face.

[Slide: 12] “More Islamic Examples

Name	Translation	HEP Analysis
Razzâq	Provider	With energy use mental awareness to relax and take control
Barr	Source of Goodness	Hold on to a good thing and get active, energize
’Afûw	Forgiver	Anguish. Relax, be content. Take unpleasantness and release it.

Not all Islamic names of Allah contain an /î/ sound. Here are three without it.

Razzâq, means “the provider.” It begins with an active, aroused “r” mood. From there it moves comfortably (with the /a/ sound) into an easy stream of consciousness feeling of control before ending with reluctant physical control. This word could be useful when you have energy and need to psyche yourself up to get to work on something you must do that is not fun. The /r/ fits the current energetic state. The /zz/ gets you into the proper mental frame of control. The /â/ relaxes you before you reluctantly take control with the /q/.

Barr gets translated as “the source of goodness.” The word begins with the feeling of holding on to something pleasant. It then simply moves into a highly aroused state. The word can help give you energy to get working toward a goal if you are momentarily captured by a good feeling that the goal gives you.

The last Islamic example, ‘afûw, is translated as “the forgiving.” It begins with the guttural ayin. After expressing agitation through the ayin, the word proceeds to a content “f” sound. It continues with an unpleasant feeling before releasing the unpleasantness. This word can help in various anxious situations by taking the disturbing feeling and replacing it with a content one and releasing any of the lingering unpleasantness.

[Slide: 13]”Photos by Brian McPherson”

That’s all I have for you on the topic of religious mantras and HEP at this time. I have only scratched the surface in this talk. I have done a more detailed analysis on the use and usefulness of some of these and many more. You can find much of that in Volume 2 of this series.

Until next time,

Thanks for listening.