



Application #9B – Going Out

This is an external meditation tool using a mantra and an object. In this exercise, you are exposed to an application that is the opposite of the previous exercise. The one-point focus in this application is on something outside of you – *Application 3* yantra or mandala.

Exercise 9B -- Affirmation chanting, looking away

The second mantra to be introduced in series 9 is an affirmation exercise. An excellent example of an affirmation exercise that is already out in world religions is the Nichirin sho-sho Buddhists chant: *Nam-Myo-Ho-Renge-Kyo*. Affirmation chanting also appears in many shamanic practices. Affirmation chants are also called power chants. Nichirin sho-sho Buddhists claim whatever you chant *Nam-Myo-Ho-Renge-Kyo* for, you will get.

Essentially, *Nam-Myo-Ho-Renge-Kyo* means, “I will follow the chosen way to peace and enlightenment.” At least, that was what the author was told by the people who taught it. Still, it is an affirmation/reaffirmation chant. An affirmation chant can be done with or without devotions. It is an affirmation of a direction you want to go in chant.

However, because *Nam-Myo-Ho-Renge-Kyo* happens to be a mouthful for non-Japanese speaking people, you may want to develop a chant that has meaning for you in your native language. Like:

- "I'm going to do this, I'm going to do this, I'm going to do this."...
- "I will _____.", "I will _____.", "I will _____.",...
- "I will follow the chosen way", "I will follow the chosen way.", "I will follow the chosen way."...

- “I will go to peace”, “I will go to peace”, “I will go to peace”...
- “I will go to God”, “I will go to God”, “I will go to God”...
- “I will be one with the Universe”, “I will be one with the Universe”, “I will be one with the Universe”...

When doing an affirmation chanting session, say a number of the chosen affirmation phrases per one breath. When you run out of breath, inhale. It is even possible to say one chant phrase while inhaling. With this chant, as with the others, you may develop a rhythm with breath. Affirmation exercises can be the exception to the ‘say it in silence’ rule mentioned in the previous exercise.

Recognize the “I” element, using breath, along with the choosing element in the chant, and expressing it physically produces the effect.

Again, you do several affirmations in one exhale and perhaps one affirmation with the inhale. Part of the physical effect of this chant on you will be due to breath.

When first doing this chant, do this exercise with eyes open, you are to have something for your eyes to converge on in order to have a one-point physical focus.⁵⁹ Your one-point focus over a period of time ($f\Delta t$) for this exercise is with the words and your focus will be on the mandala or yantra you made in *Application 3*.

This is only one of the ways the mandalas created in *Application 3* can be used. Your eyes are to stay on that yantra or mandala as your mind stays on the words. No other thought is appropriate. You should keep your eyes on the center of a mandala while saying something like:

- ◆ “*Nam-Myo-Ho-Renge-Kyo, Nam-Myo-Ho-Renge-Kyo, Nam-Myo-Ho-Renge-Kyo*”
- ◆ “I will do this. I will do this. I will do this. I will do this.”
- ◆ “I choose peace. I choose peace. I choose peace. I choose peace.”
- ◆ “I will follow the chosen way to _____. I will follow the chosen way to _____. I will follow the chosen way to _____.”, etc.

It is strongly advised, for this exercise, that there is only one thing to look at and that ‘something’ does not move. It is also strongly recommended that whatever you are focusing on be in black and white.⁶⁰

Do not let your eyes or your mind drift from that object while chanting.

⁵⁹ *Nam-Myo-Ho-Renge-Kyo* uses a gohonzon – a black and white calligraphy scroll.

⁶⁰ This way less information – no color – is coming into the mind from the outside.

There are a couple of advantages to doing it this way – to something specific; one is you are maintaining a physical focus as well as a mental one. Also, there are less visual distractions this way; it decreases ‘objective event’ perceptions that are present at Choice.⁶¹

You may want to experiment with different chants. Then, pick one you like to do constantly. And...just so you can see the difference in effect, you are also encouraged to try this type of chant with the eyes closed as well as open.

Again, doing this exercise exerts your focus over a change of time -- $f(\Delta t)$; it is exercising your ‘focus muscle’.

This application can help strengthen your focus and resolve. All of these exercises do in the end. They are applications of the formula and the mortal mind matrix model.⁶² The stronger your focus is, the more effective the chant is going to be.

Remember, in this chant as well as with almost all meditations no thought is appropriate while chanting except the chant.

In terms of the mental mechanics involved, this chant is tweaking aspects of the human mind/matrix (decreasing D_S , \mp_P , and \mp_C while attempting to increase T_P and T_C).⁶³ An affirmation chant is playing with desire, perception, choice; desire, perception, choice; desire, perception, choice loop. The use of this exercise with constancy can affect your total *Programming* through the exercise of choice using repetition.⁶⁴

This exercise is to:

- ***Get into a comfortable position (again, not too comfortable). When doing the exercise with eyes open, hang the mandala/object on the wall at eye level and position yourself before it about 3-4 feet (1+ meter) away from it.***
- ***Before each session, pre-form intention, cultivate a disinterested-interest, and establish your priorities -- Application 7B.***
- ***Perform an opening ritual like bowing before the mandala/object three times, one mantra and one bow per breath. Emptying your mind, except for the words, as you do so.***
- ***Do an affirmation chant for at least 20 minutes.***
- ***When done, perform a closing ritual like; again, bowing before the mandala/object three times -- one mantra and one bow per breath.***

⁶¹ *I A M A I*, Chapter 4 and Figure 4-4 in back of book

⁶² *ibid*

⁶³ *I A M A I*, Chapter 5, Formula of Effectiveness

⁶⁴ Example: *I A M A I*, Chart 4-4, *H10*

Again, in emptiness. (The before and after bowing ritual clearly marks a beginning and a closure to this exercise.)

- *Do an affirmation chant session aloud at least three separate times.*
- *Do an affirmation chant session softly to yourself three separate times.*
- *With both ways, develop mantra rhythm with your breath. If the eyes are closed, focus behind the eyes, go all the way back in. With eyes open, focus the eyes on one specific thing (like the mandala) and do not let the eyes drift.*
- *Sit for 2-5 minutes after the chant session; in order to get a perspective on how it feels afterwards -- Application 7B.*
- *Enter any thoughts or feelings into your notebook or journal.*
- *Do both methods – aloud and in silence -- with the eyes open looking only at the mandala or yantra three times. Then, do both methods with the eyes closed three times (making 12 separate chanting sessions).*

One of the purposes this specific type of exercise was chosen is it is an example of an active affirmation whereas OM is a passive and a dropping in. This exercise, instead of a dropping in, is going out and involves a participation in a specific perception/desire operation loop.

