



## *Introduction*

WE ARE CUSTODIANS of great power, but we do not think about it or sometimes even believe it. To most of us, power is something that exists outside of ourselves, and no one seems to have control over the events and conditions of his or her life. It can be an internal condition, a relationship, a chain of events, an organization ... there is always something out of our control.

Complicating matters, there is little in the way of reference material—spiritual or otherwise—that explains what tangible, accessible power really is or how to get it. To be sure, there are many self-help books that show us how to control our habits, and develop new and better ones. There are also books that instruct us how to communicate more effectively, and build better personal and business relationships. But nowhere are there clearly defined and explained texts that tell us how we can have an immediate, powerful effect on our environment through the application of some kind of personal force.

In the West, we are not at all accustomed to the idea of having a personal force or power. We are well aware of the power of government and other institutions. We respect and even admire the brute force of machines that power our economy. We are all becoming better informed through the power of mass media, but it, more than anything else, can convince us that real power lies outside of us. In fact, in the West we are faced

with a de facto conditioning that all power is really external to the individual. Part of the lure of the computer is that it increases our sense of personal power and our impact on the world, but for all of its tremendous advantages, it is still external.

In the East, the idea of personal power has been commonly accepted for centuries. It is a paradox that, while there is great poverty in many Eastern nations, there is also a history and legacy of great spiritual power from Rama, Krishna, the Buddha, and others. Like Western religious leaders, these Eastern figures stated clearly that whatever they have attained, we can also attain. There are, of course, many different methods taught for accumulating personal power for spiritual and material advancement. The one that has been taught to me and that I present in this book is mantra meditation.

Mantra meditation is not only something one practices, but a radical re-envisioning of ourselves, our lives, and our ability to create the future we desire. The principles of mantra meditation are based on a classical Eastern model of how the universe operates, and our place and purpose in it. In this model, the universe is composed of energy, and the most important thing we can do in order to manifest the kind of life we want is to tap into that energy, specifically in this case through the power of sound.

Through the application of Sanskrit spiritual formulas, energy comes into our body that dissolves our difficulties and improves our lives. Over time—sometimes many lives—our *karma*, which is a term I discuss in more detail a bit later—becomes exhausted, and we become spiritually free of any worldly bondage. Then we are presented with a new set of options as evolving entities.

Among the many mantras that have been recorded by sages and mystics, some of which have come to the West, I have selected and categorized a few that are the most useful in pursuing the classical Eastern aims of human existence: prosperity, worldly desires, ethical and noble development, and spiritual fulfillment leading to liberation. Those goals are explained in subsequent chapters, but for now, know that with mantras you can begin to shape the outer manifestations of your life.

So powerful are these ancient tools that they were intentionally hidden by the Brahman priesthood in India for centuries. It is only in the last century that the lid has come off, and teachers have come from India and Tibet to share their spiritual wealth with students in the West, many of them their former students from previous lives. Collectively, this spiritual work will ultimately reshape the planet, but in the short term, you can fulfill some of your most cherished desires and have a better life.

Mantra meditation is not magic, but the results can be magical. Through the practice of a daily discipline that is simple and easy to use—customarily over a period of forty days—anyone can learn how to organize some of the fundamental energies of the universe to directly affect their specific concerns.

People have healed themselves or family members using mantra as a tool to guide them to proper practitioners and methods. New relationships have appeared, satisfying long-standing desires. Better jobs have been secured, raises obtained, and working conditions improved, all by harnessing the great power in Sanskrit mantras that activates the dynamic forces within each and every one of us.

In this program, I have collected some of the most popular and effective mantras, and presented them in such a way that you can begin practicing mantra meditation immediately. You do not have to travel to India, or become a monk, or change your religion in order to come to a new understanding of the basic principles of causality and to use them to get the results you desire.

I have also included a chapter on a space-cleansing *Feng Shui* mantra from the Chinese system for organizing the space environments in our lives for maximum benefit. Some have suggested that Feng Shui derives from the ancient Hindu science of *Vastu*. Certainly the underpinning philosophies are nearly identical, but there are functional differences, just as there are among various schools of Feng Shui. When I met Feng Shui Master Nathan Batoon, I was struck by his humility as well as his expertise. He and I share a connection through the *Vajrayana* branch of Tibetan Buddhism, so the type of Feng Shui from which I have selected this mantra is called *Black Hat* (Vajrayana-based) Feng Shui. Since we all live and work in various environments, I thought it important to include a mantra that would cleanse the spaces that you inhabit.

Before you can most successfully practice mantra meditation, you need to understand some of the important principles of this system. Thus, the first section of this program prepares the ground for your practice by explaining the basic principles underlying the use of mantras. This includes an introduction to some of the forces of this system as personified in the Hindu pantheon of gods and goddesses, because most of the mantras you will be using will be directed to these figures, included in the classical Eastern scriptures from which these mantras have been preserved.

The second part of the book provides specific mantras for goals, objectives, and desires. The CD included with this program will help you with pronunciation of the

individual mantras. Since these mantras are based on sacred sounds tuned to primordial energies, it is important to pronounce mantras as correctly as possible, since it is through the repetition of these sounds that you will be tuning your mind, body, and spirit to the underlying cosmic vibrations that most closely resonate with your intended outcome. You can chant with the CD, out loud or silently. Both silent and audible chanting are powerful, so do that which appeals to you. You can also, of course, just listen or chant while you are doing anything else. I listen to CDs while driving; if you do, please be safety-minded while you listen.

Although the focus of this program is on improving various aspects of the “Four Aims of Human Life,” the ultimate goal of mantra practice is spiritual freedom. Mantra meditation will deepen your connection with your essential divine self. You will learn how to quiet the mind, entering into ever-deeper levels of silence. There, mysteries of life and the universe are revealed, bringing sublime satisfaction and peace.

As in any spiritual discipline, the most important aspect of mantra meditation is regular practice. Mantra meditation—or any meditation practice—will rarely have dramatic results if only practiced occasionally. A classical mantra practice is typically forty days in length. You can, of course, practice your mantra as often or as infrequently as you like, but for best results, you should do the forty-day discipline as classically practiced for thousands of years. Discipline places the key in the lock, and regularity turns the key.

Since coming to the West Coast in 1982, I have taught successive chanting workshops, each seven years in length, where I organized and refined methods for teaching mantra meditation. Since then, I have taught people not only in workshops, but through books and audio programs, how to actively work to change conditions in their lives through mantra-based spiritual disciplines. The results come to me every day through email from around the world. As one voice, they speak the truth of mantra meditation: “You can change your life. You are endowed with great power to help yourself and the world.” 🌀



## *The Varieties and Goals of Meditation Practice*

MOST OF US ARE familiar with the common practices of meditation—from the Christian tradition of contemplating sacred scripture or a particular concept or quality, to the breath-centered practices of Buddhism, to the postures of *Hatha Yoga* and other yogic disciplines. All of these methods are valuable, and they all work in different ways to deepen our ability to connect to various underlying aspects of reality and our experience.

Of course, any of these forms of meditation practiced only once or twice usually will not produce the results you are seeking, but repeated periods of practice with ever-increasing levels of mastery will take you down the road to whatever goal you seek—whether it is a quality of mindfulness in your everyday life, a specific goal or result, or deeper and deeper states of concentration that will eventually lead you to the very source of thought itself.

In the East, all of these are considered forms of meditation practice, not “true meditation.” True meditation is defined in Eastern scriptures as doing absolutely nothing except Being. In true meditation, thought ceases and, because nature abhors

a vacuum, the mind begins to work in a different way. So difficult is it to explain a non-verbal functioning of the mind, that we have words like *mystical* that really only hint at the possibilities. In Buddhism, the term *zen* comes close to this state of mind that is conscious and aware, but works in a way different from the way most of us live our lives. In the East, prayer is what we do when we talk to God, and true meditation is what happens when we listen—to the universe, to our own divinity, to God.

But many of us are most comfortable when we feel we are actually doing something to bring about what we want. Doing nothing is hard, and clearing the mind, or just “being” with our eyes open or closed while doing nothing, is almost impossible. That is why, over the centuries, various forms of spiritual practices have been perfected to quiet the mind so that true meditation can take place, and one of the oldest spiritual practices is known as mantra meditation.

## MANTRA MEDITATION

For thousands of years, the use of genuine Sanskrit mantras and spiritual formulas has been practiced in order to work in very specific ways to reduce karma and to attune our minds, bodies, and spirits to the various invisible energies that exist in the universe. Systematic work with mantras also deepens our breath and automatically increases our ability to concentrate. As the mind becomes clearer, new kinds of perceptual information appear to us as our outer awareness expands. Inner awareness also grows as our karmic struggles are burned away through the repetition of these ancient sacred formulas. We begin to see in new ways, hear in new ways, and understand in new ways.

The word *mantra* is derived from two Sanskrit words. The first is *manas* or “mind,” and the second syllable is drawn from the Sanskrit word *trai*, which means “to protect” or “to free from.” Therefore, a mantra is a tool, used by the mind, that eventually frees us from the vagaries of the mind.

Repeating any sound produces an actual physical vibration. Nowhere is this idea truer than in Sanskrit mantra. When chanted out loud or silently, mantras create a single, powerful vibration that corresponds to both a specific spiritual energy frequency and also a state of consciousness in seed form. Over time, the mantra process begins to override and absorb all of the other smaller vibrations that eventually become subsumed within the mantra. After a length of time that varies from indi-

vidual to individual, the great wave of the mantra overwhelms all other vibrations. Ultimately, when practiced repeatedly, the mantra will result in a subtle change of state in the organism, where the organism vibrates at a rate in tune with the energy and spiritual state represented by and contained within the mantra. Just as a laser is light that is coherent in a new way, the person who becomes one with the state produced by the mantra is also coherent in a way that did not exist prior to the conscious undertaking of repetition of the mantra.

When a mantra is chanted over a long period of time, the power of the mantra overcomes all of the other vibrations operating in the mind. The first level of this is that the mantra manifests itself in some sort of vision or form to indicate that one has stilled the other vibrations. Then, with continued mantra work, the mind becomes completely still. Now another spiritual dynamic comes into play that the mystics are hard pressed to explain, because the mind now begins to work in a different way. Some yogis may describe it as “Realization”; the Zen Buddhists as “Nirvana.” The *Jnanis*, or seekers after knowledge, describe it as the beginning of true knowledge—which is quite different from “information” that we may get from books. What all of these and other descriptions have in common is that the state of the mind is different and evades ordinary description.

Another aspect of a mantra involves the intention of its use. If the actual physical vibration is coupled with a mental intention, the vibration then contains an additional mental component that influences the result of repeating it. In this way, the sound of the mantra is the carrier wave and the intent is overlaid upon the waveform, just as a colored gel influences the appearance and effect of a white light.

The mantras and practices detailed in this program will all help you achieve deeper concentration, mental clarity, a quieter inner world, a calmer inner environment, and help you plough through your karmic barriers, obstacles, and conditions. Chanting these mantras will also help you to fulfill your desires and lead you toward spiritual fulfillment.

It is in their ability to fulfill desires and promote health and well-being that mantras will prove their value to you without persuasion from me or anyone else. Also, by helping you to solve some of life’s problems and difficulties, you will be simultaneously be moving forward spiritually toward realization of your true divine nature. This is why any mantra practice—no matter the goal—will become a “can’t



lose” situation. You can help yourself in specific situations while, at the same time amassing excellent spiritual fringe benefits, until you finally reach the ultimate goal of all spiritual practices—attainment of a state of true listening, of solely Being, of “true meditation.”

## THE SOURCE OF MANTRAS

Two ancient Eastern spiritual texts present in-depth explorations of the Sanskrit language, one of the earliest known forms of human language. The first of these, the *Laksmi Tantra*, explains the construction of the universe, in specific Eastern spiritual terms, from its first conception as pure energy, to the creation of the material universe, known as the Earth Plane. It also includes a variety of mantra practices designed to achieve various states of consciousness in attunement with the divine.

The other text, the *Siva Sutras*, was revealed to a sage who was directed to it in meditation, after it had mystically appeared carved in stone. The *Siva Sutras* consist of a discussion of the nature and states of consciousness and energy, as well as methods of spiritual evolution.

Amazingly, the chapters in both scriptures that discuss Sanskrit are so similar that they are almost identical—interchangeable, really. The gist of what they convey is that the universe at the physical and subtle level is composed of fifty principal vibrations. Collectively, these sound vibrations are called the *Matrika*—The Mother. These sounds exist in three categories 1) audible sound, 2) subtle sound, and 3) completely silent (yet existent) sound. These three categories make up the *spanda* (vibrations) that have constructed the universe we inhabit.

### From the *Laksmi Tantra*

The ultimate (absolute) imperishable Brahman, undifferentiated between (polarization of) knowledge and agent appearing in the form of ever-shining light and identical with the All is termed *Aham* (I). Its ever active *Shakti* is the I-hood identified with it and appears as indistinguishable light ... [T]his same *Shakti* ... then evolves out of the Great God into *Shabdabrahma* (Divine Sound or *Spanda*) ... Consider this unmanifested eternal sound as resembling the faint sound of a musical instrument ... *Matrika* is the collective term for all the let-

ters or sound units which are called the Mother or Matrika because they form the basis or source of all the *lokas* (planes of existence) ... The Matrika is the source of all mantras.

From this point forward, the *Laksmi Tantra* explains in detail the various letters of the Sanskrit alphabet and their function in the construction of our reality.

### **From the *Siva Sutras***

She [the Matrika] is the Shakti of the creator of the world and is said to be in constant and intimate union with Him ... [T]his Shakti appears as the entire universe in the form of the Matrika composed of fifty letters ... [As the source of them] the mantras resorting to that power of Spanda (divine sound, also known as Shabdabrahma) proceed to perform their respective functions, even as the senses of the embodied ones do ... The source of all mantras is the divine I-consciousness and it is to this divine I-consciousness that all mantras [ultimately] are directed.

From this point on, the *Siva Sutras* also presents the letters of the Sanskrit alphabet in detail as to their spiritual state and function. The central thesis is that the Sanskrit alphabet is the collection of vibrations that has constructed the whole universe. It is this conception of the Sanskrit alphabet from which the mantras we will learn have been created. 