

**OUTRAGEOUS MANTRA EXPERIMENT
PRODUCTIONS PRESENTS:**

OME 7: From Earth to Heaven

(Honoring Mother Earth and her Energies...)



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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 7: From Earth to Heaven (Honoring Mother Earth and her Energies)



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“When we investigate the invisible mechanics of nature, we find that everything in the universe is directly connected to everything else. Everything is constantly being influenced by everything else. No wave in the ocean is independent of any other.”

--Maharishi Mahesh Yogi

“Global warming is now very real and highly felt. Major disasters are no longer rare and distant. The earth is certainly sick and is doing self-repair which may be unpleasant to humans. But as humans we are not totally helpless. With a few people doing something positive, a force field much like a magnetic field can be created that would have quantum (unexpectedly great) effects. Indeed there are quantum solutions that produce quantum events for situations that seem already too much for humans to solve.”

--Dr. Pamela Fernandez
(Agnihotra: A Simple Approach for Earth
and Human Healing)

To do:

Pick an “earth honoring” 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, April 23rd and ending Friday, June 1st 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.”

Bija Mantra: Lam

Pronounced: Lahm

Translation: Lam is the bija (seed) mantra for Earth.

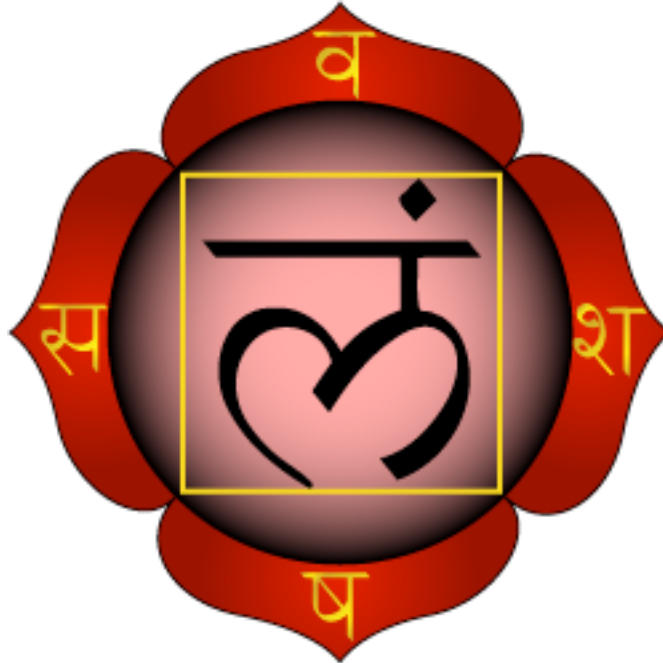
Description (from Healing Mantras):

Bija Mantras for the individual chakras help activate those chakras and prepare them for the handling of energy that is processed and used at that specific site. The seed sound Lahm is for the Muladhara Chakra, located at the base of the spine. It is ruled by the Earth element and has the quality of smell. When a seeker meditates on Lam, a mystic fragrance is said to appear as an indication of spiritual progress

From Wikipedia:

“Muladhara is the first primary chakra according to Hindu and Yoga tradition. It is the chakra that draws down spiritual energy and causes it to assume a physical existence. It is like the negative pole in an electrical circuit, which provides the potential for the evolution of form. Within this chakra resides/sleeps the kundalini shakti, the great spiritual potential, waiting to be aroused and brought back up to the source from which it originated, Brahman.

Muladhara is the base from which the 3 main psychic channels, nadis, ida, pingala and sushumna, emerge.”



Muladhara chakra is shown as having four petals, bearing the Sanskrit letters va, sha, sha, and sa. The seed sound in the centre is lam. The tattwa of Earth is shown (here in outline) as a yellow square.

Bija Mantras:**Lam Vam Ram Yam Hum Om**

Pronounced:

Lahm, Vahm, Rahm, Yahm, Hoom, Aum

Translation:

There are certain powerful, one-syllable mantras called seed mantras that have no specific translation. In Sanskrit, these are known as *bija* mantras, and Vedic literature abounds with tales and legends of beings who used them and rose to greater heights of spiritual and material power. In the Rig Veda, for example, the earth spirit Kubera became the lord of wealth simply by chanting a few powerful seed mantras over a long (supernaturally long) period of time.

Unlike the words of everyday speech, bija mantras are experiences of energy in their own right. They are not symbols of other objects or experiences in the world. The word “chair” denotes an object with four legs, but seed mantras don’t represent objects or even feelings. They’re like the smell of a flower or the taste of an apple. Words don’t define those experiences. Experiences define the words.

*Description:***Lam:** (see above bija mantra for description)

Vam: Seed sound for the Swadhisthana chakra, located in the genital center. It is a watery element and its quality is taste. While saying the *Vam* bija, visualize a crescent moon over water. Patience will begin to manifest, as well as greater control over appetite and other senses.

Ram: Seed sound for the Manipura chakra, located in the solar plexus. The ruling element is Fire and the quality is form. Meditate on *Ram* and see a “friendly” fire that is a part of you. When this element becomes balanced, stomach ailments and digestive problems disappear.

Yam: Seed sound for the Anahata chakra, located at the heart center. The ruling element is Air and the ruling quality is touch. Meditate on *Yam*, the seed sound for the wind principle. You may hear music or the music of divine beings. (as the bible says, if you encounter spirits always test them) Asthma and other lung conditions can be greatly relieved by meditating upon this bija mantra.

Hum: Seed sound for the Vishuddha chakra, located at the throat center. The element is Ether. The quality is sound. When you meditate on *Hum*, illnesses of the throat are healed and languages become easy to learn.

Aum: Seed sound for the Anja chakra, located at the third eye center. Masculine and Feminine energies meet at the third eye center. Thus, this seed-sound contains the Principle of Unity. There is a quality of cosmic intelligence associated with this chakra. Through meditation on *Om*, worry is extinguished and the mind becomes serene.

The last chakra is the thousand petaled lotus and there is no sound for it.

Earth Mantra #1: Hung Vajra Peh

Pronounced: (Hoong Vahj-rah Pay)

Translation: **Hung** is the Tibetan pronunciation of the Sanskrit term *Hum* which is the seed sound for the Vishuddha (throat) chakra. This seed sound is quite powerful in repelling unwanted vibrations.

Vajra means thunderbolt. This indicates the power of the mind to penetrate any environment (material, mental or emotional.)

Pay is the Tibetan pronunciation for the Sanskrit term “Phat” It is another seed sound which repels unwanted vibrations.

Description:

Tibetan Buddhism teaches that there is a sphere of consciousness surrounding our planet. Within this sphere are destructive forces that are sometimes called thought-forms. These packages of negative energy created by anger, violence, terrible events (like world wars), and other ignominious aspects of consciousness cause havoc every day. Circulating like blobs of oil within the ocean of consciousness, these bits of gunk need to be neutralized in some way. The Tibetans use the mantra of Vajrapani to disperse these items of consciousness-gunk. In the aspect of protecting the pious and initiating those who qualify, the dark blue Vajrapani is shown holding a thunderbolt raised over his head in an outstretched hand. The face of the protector is terrible to behold. Yet at the instant that the bit of negative energy that threatens the devout (seeker) is neutralized, the visage (appearance) turns to one of tender mercy, showing that Vajrapani is ready to initiate the seeker into the highest spiritual mysteries.

Chant this mantra as you see the Earth's layer of consciousness being cleansed of negative energy.

Earth Mantra #2: Om Ha Ksa Ma La Va Ra Yam Swaha

Pronounced: (Aum Hah Ksah Mah Lah Vah Rah Yahm Swah-ha)

Rough Translation: This is a collection of seed sounds, so there is no translation.

Description: Kalachakra is the spirit of the Wheel of Time, the last teaching of the Buddha before his death. The phrase "as it is outside, so it is within the body" is often found in the Kalachakra tantra to emphasize the similarities and correspondence between human beings and the cosmos.

Chanting this mantra in a personal way will help you evolve more quickly. Chanting it for the planet will help the Earth on her own spiritual journey.

English Earth Mantra: “I Love You Mother Earth”

Description: You can speak whatever words move in your heart. May you speak from your heart directly to the earth. May you align with the powerful currents of energy which flow through you. May those words take flight in the air finding their way to the center of this beautiful, spinning planet. We all share the same home. It may look as though we are in separate places, as we move from box to box, car to car, house to house and building to building...but truly we are connected every one of us.

We all stand on the same ground. The ground that supports us under our feet. The ground which sustains us through the food we ingest. The ground which comforts us when we are tired of standing. The earth between our toes when we stand under the great sky and look up to remember a piece of our history or catch a glimpse of our future.

You may choose to think of the earth as a planet, a spirit or our great mother. From that place we salute you and honor you and your journey here on earth...namaste!

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 say 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.