

OUTRAGEOUS MANTRA EXPERIMENT PRODUCTIONS PRESENTS:

OME 3 (Inner Clarity)

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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 3: Inner Clarity

Summer is a time of longer days and more LIGHT. To honor this time of year, we are dedicating this OME experiment to the light that shines within each and every one of us. By awakening to our own light, we can have more clarity of vision and therefore more awareness of our purpose of being.

Summer is also a time of HEAT, both inner and outer. The heat is a necessary part of our journey. The heat creates conditions for the release of toxins from our bodies. In a similar fashion, mantras create the conditions for the release of dischord and negativity from our energy field.

The name of this process of purification is called SAUCHA (cleanliness.)

“Without Saucha in body and mind, clarity eludes us. The immensity and luminosity of our true selves and our connection to spirit and to each other becomes clouded. The transparency we cultivate in saucha enables us to reflect the divine more completely in all our relationships. It is worth the effort to find time each day to practice the observance of saucha and express gratitude for our ability to do so.”

From: Saucha: Lucid Cleanliness by Swami Shraddhananda

There are three possible CLARITY focuses we have chosen for this upcoming experiment:

1. Shiva – The Destroyer (also The Pure One)
2. Kali – The Destroyer of Negativity
3. Vajrasattva (Tibetan) – The Thunderbolt Buddha of purification

To do:

Pick a “Clarity” 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 days

(beginning Monday, July 24th and ending Friday, September 1st)

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.”

Rough Translation: "I offer this sound to Kali, the destroyer of the negative ego."

Description:

If you are impatient in your worldly or spiritual pursuits, Kali is for you. She is the fast track, often on a bumpy road, to problem solution and spiritual advancement. When called by mantras that carry her vibrations, Kali responds with a direct power that often leads right through some cherished part of our ego attachments. Her power tools are the Kundalini Shakti (the power of spiritual electricity); the Kriya Shakti, the power to creatively affect the universe; and Iccha Shakti, the power of will that personally compels our physical movements and actions, while in the universe it causes the galaxies to rush away from one another into cosmic night. Although she puts "effective" before "gentle," it should also be noted that even in the midst of the sometimes turbulent effects she produces, Kali is a repository of great compassion.

Shiva Mantra #1: Om Namah Shivayah

Pronounced: Aum Nah-mah Shee-Vay-yah

Rough Translation: "I offer this sound to our great lord, the destroyer"

Description:

Destroyer: one of the twelve major archetypes that must be mastered, integrated & balanced in the process of clearing the negative ego; Higher expression: positive use of power to destroy the old & make place for the new. Used for destruction of negative ego in all its manifestations and to make positive change, very tied up with the psychological issue of owning your personal power. Hinduism has a trinity of Brahma, Shiva and Vishnu (The Creator, the Destroyer, and the Preserver). Shiva equates to the Destroyer aspect of God. This is that aspect that tears down the old negative ego aspects so the new can be reborn!

Buddhist Mantra#1: Om Vajra Sattwa Hung

Pronounced: Aum Vahj-rah Saht-vah Hoong

Description:

Bright bluish white, this Tibetan positive thought-form is used to produce mental clarity. In traditional Tibetan Buddhist meditations, a small, white meditative figure is visualized sitting a foot over one's head. As the mantra is chanted, the figure sends a beam of white light into the top of your head. Subsequently, all manner of foul mental thoughts and habits are released through the aura, charkas, and subtle body. The gunk is then absorbed into the Earth, which knows how to recycle it into usable energy.

English Mantra #1: Bless me with clarity. (Thank you.)

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.



Shiva

Adi Sankara interprets the name **Shiva** meaning "*One who purifies everyone by the utterance of His name*" or *the Pure One*.

Shiva is one of the Trimurti (i.e "trinity"). In the Trimurti, Shiva is the destroyer, and Brahma is the creator and Vishnu is the preserver. Even though he represents destruction, Shiva is viewed as a positive force (The Destroyer of Evil), since creation follows destruction. However, according to Shaivism, Shiva is not merely a destroyer but performs five functions:

1. Creator
2. Preserver
3. Destroyer
4. Hiding the sins, and most importantly
5. Blessing

Shiva's consort is Devi, God's energy or God as the Divine Mother who comes in many different forms, one of whom is Kali, the goddess of death. Parvati, a more pacific form of Devi is also popular.

Shiva and Parvati are the parents of Ganesha. Ganesha, the elephant-headed God of wisdom, acquired his head by offending Shiva, by refusing to allow him to enter the house while Parvati was bathing. Shiva sent his ganas to subdue Ganesha, but to no avail. As a last resort, he bade Vishnu confuse the stalwart guardian using his powers of maya. Then, at the right moment, Shiva hurled Trishula and cut Ganesha's head from his body. Upon finding her guardian dead, Parvati was enraged and called up the many forms of Shakti to devour Shiva's ganas and wreak havoc in Swargaloka. To pacify her, Shiva brought forth an elephant's head(from North direction) from the forest and set it upon the boy's shoulders, reviving him. Shiva then took Ganesha as his own son and placed him in charge of his ganas. Thus, Ganesha's title is Ganapati, Lord of the Ganas. In another version, Parvati presented her child to Shani (the planet Saturn), whose gaze burned his head to ashes. Brahma bade Shiva to replace with the first head he could find, which happened to be that of an elephant.

According to the foundation of Kaalism, the goddess Kali came into existence when Shiva looked into himself. She is considered his mirror image, the divine Adi-shakti or primordial energy while he is the primordial substance.

In another version, she had gone out to destroy the Asuras storming Swargaloka, but became enraged and erratic. To calm her, Shiva went and lay down on the ground in front of her path. When she stepped on him, she looked down and realized that she had just stepped on Shiva. Taken aback by his actions, she bit her tongue and calmed her fury.

Kali



Kali is a feminine form of the Sanskrit word "kala," meaning "time". It also means "black". Kali has therefore been translated variously as "She who is time," "She who devours time," "She who is the Mother of time," "She who is black," and "she who is black time". Kali's association with blackness stands in contrast to her consort, Shiva, who is white, like the ashes of the cremation ground (Sanskrit: '_ma_an') in which he meditates, and with which they are both associated, hence Kali's epithet '_ma_anâ.' Kali as Shakti is life energy (prana, represented by breath), and when it enters into the body (Shava or corpse), the body becomes alive. Thus the saying "Shiva without Shakti is Shava." Kali (Life Energy or Shakti) and the body together are called Shiva. Thus the saying, "Every person is God (Shiva)". The "I" in Shiva is the energy of Shakti.

The name Kali first appears in the Rig Veda, not as that of a goddess, but as that of the black tongue of the seven flickering tongues of Agni, the Hindu god of fire.

In spite of her seemingly terrible form, Kali is often considered the kindest and most loving of all the Hindu goddesses, as she is regarded by her devotees as the Mother of the whole Universe. And, because of her terrible form she is also often seen as a great protector.

Many Tantric scholars (as well as sincere practitioners) agree though that, no matter how propitious or appalling you describe them, Shiva and Devi (Kali) are simply recognizable symbols for everyday, abstract (yet tangible) concepts such as perception, knowledge, space-time, causation and the process of liberating oneself from the confines of such things. Shiva, symbolizing pure, absolute consciousness, and Devi, symbolizing the

entire content of that consciousness, are ultimately one in the same -- totality incarnate, a micro-macro-cosmic amalgamation of all subjects, all objects and all phenomenal relations between the "two." Like man and woman who both share many common, human traits yet at the same time they are still different and, therefore, may also be seen as complementary.

Vajrasattva



Vajrasattva (Vajra Hero, Tib. *dorje sempa*) "Dorsem" is the buddha of purification. As the "action" or karma protector, he also manifests the energies of all Buddhas.

Vajrasattva Purification

From Ven. Thubten Chodron's *Pearl of Wisdom, Book II*

Visualization

Visualize about four inches above your head an open white lotus upon which is a moon disc. Vajrasattva is seated upon this. He is white, translucent and adorned with beautiful ornaments and clothes of celestial silk. His two hands are crossed at his heart; the right holds a vajra, symbolic of great bliss; his left holds a bell, symbolic of the wisdom of emptiness. The vajra and bell together signify his attainment of the enlightened state, the inseparable unity of the wisdom and form bodies. At his heart is a moon disc with the seed-syllable HUM at its center and the letters of Vajrasattva's hundred-syllable mantra standing clockwise around its edge.

Purification of Body

Your disturbing attitudes and negativities in general and particularly those of the body, take the form of black ink. Sickness takes the form of pus and blood and afflictions caused by spirits appear in the form of scorpions, snakes, frogs and crabs. Flushed out by the light and nectar, they all leave your body through the lower openings, like filthy liquid flowing down a drain pipe. Feel completely empty of these problems and negativities; they no longer exist anywhere.

Purification of Speech

Your disturbing attitudes and imprints of negativities of speech take the form of liquid tar. The light and nectar fill your body as water fills a dirty glass: the negativities, like the dirt, rise to the top and flow out through the upper openings of your body: your eyes, ears, mouth, nose, etc. Feel completely empty of these problems; they no longer exist.

Purification of the Mind

Your disturbing attitudes and the imprints of mental negativities appear as darkness at your heart. When struck by the forceful stream of light and nectar, the darkness completely vanishes. It is like turning a light on in a room: the darkness does not go anywhere, it simply ceases to exist. Feel that you are completely empty of all these problems; they are non-existent.

Simultaneous Purification

Do the three above visualizations simultaneously. This sweeps away the subtle obscurations that prevent you from seeing correctly all that exists. Feel completely free of these obscurations.

The Power of the Promise

After reciting the mantra and doing the visualizations, make the following promise to Vajrasattva, specifying a period of time for which you intend to keep it:

"I shall not create these negative actions from now until _____."

Vajrasattva is extremely pleased and says, "My spiritual child of the essence, all your negativities, obscurations and degenerated vows have been completely purified."

With delight, Vajrasattva melts into light and dissolves into you. Your body, speech and mind become inseparably one with Vajrasattva's holy body, speech and mind. Concentrate on this.

