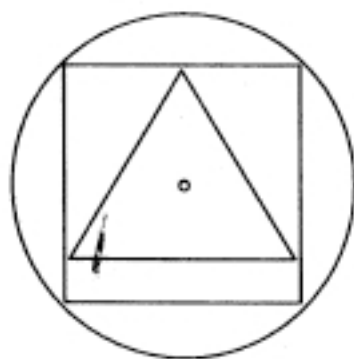


**Aryan
Cosmology
and the
Science
of
Mantras**



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Aryan Cosmology and the Science of Mantras

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Introduction

Thousands of years ago, our Aryan Forefathers developed a civilization in the foothills of the Himalayan mountains known as *Aryavarta*. This civilization was far more advanced than anything conceivable today. They had advanced beyond the need for industrialization, agriculture, or even instrumentation, and they lived in harmony with the natural order. But the greatest of their achievements was the perfection of an extraordinary science by which human evolution could be accelerated to the most advanced levels. The history and details of this science are discussed in my booklet, *The Aryan Science of Accelerated Evolution*.

I was initiated into the techniques of this ancient science in 1970, and I have practiced them daily ever since. I can testify that over the years I have experienced health and vitality, a steady purification of my values and character, and a dramatic expansion of my awareness and intuitive faculties. But there was more to come. A few years ago, I was initiated into another aspect of the Aryavartan science, one which added exponentially to the growth of my awareness and my personal power: the science of Mantras.

Mantras are just simple invocations, a few words with little or sometimes no meaning at all. New agers and east Indian savants have always claimed that these invocations had miraculous powers of healing, renovation of character, protection, and personal power. I had always been skeptical of these claims, but since my initiation into Mantras and some years of experience and observation of their effect on myself and others, I am skeptical no longer. I now fully realize the awesome possibilities of this science, not only for individuals and their families and friends, but most of all for its potential to help bring order and harmony to this present age of chaos and degeneration. This is the primary reason I have written this booklet.

To adequately explain the science of Mantras, it is necessary to cover three different, but closely related, subjects, and I have



divided this booklet into three parts accordingly. The first part covers ancient Aryan cosmology. Our Aryan Forefathers were able to develop this science only because their advanced level of evolution allowed them to completely realize the origin and true nature of humankind, the earth, and indeed the whole universe - a cosmology which dwarfs the investigations, theories, and understanding of today's scientists.

The second part of this booklet covers the principles of cause and effect which seem to rule our destiny. Our Aryan Forefathers realized that every human condition, whether fame, beauty, health, and fortune, or disease, disaster, ugliness, and misfortune, was not just chance, but always an exact principle of cause and effect. It was to take charge of their own destiny in this unpredictable world that our Forefathers developed the science of Mantras.

These are both large, complicated subjects, and in order to explain them as simply and concisely, yet as comprehensibly, as possible, I have omitted many minor aspects which are not necessary to understanding the science of Mantras.

The third part covers the actual science of Mantras, and with this I have been as comprehensive as I could. However, one aspect which I did not cover is the subject of *Yantras*, which are geometrical diagrams inscribed on various materials for use with certain Bija Mantras. This is a fascinating subject, but it is not at all necessary to the use of Mantras, and I am not sufficiently familiar with it to include it here.

The reader may notice that many of the terms and concepts in this booklet are similar, or the same as, those of today's east Indian religions. I want to emphasize that what is presented here is neither a form of east Indian religion nor a synthesis of the old Vedic religion. These are all original Aryan concepts which were realized at a time of much higher human evolution, and long before the idea of religions (a product of the dark ages) came into existence. Our Aryan Forefathers viewed all these concepts just as we view the concepts of today's astronomy and physics: as

scientific facts. However, as the earth entered the dark ages and human intellect waned, it became necessary to preserve the science for the future, and so it was written down in allegorical form in what became the Vedas, Upanishads, Agamas, Puranas, etc. But at that point, a priesthood took over, Vedic religion was born, and, of course, everything went down hill from there. Since east Indian religions are based on the old Vedic religion, and Vedic religion is based on allegories of the ancient science of accelerated evolution, it is no surprise that there are many terms and concepts in common.

The language of our Aryan Forefathers was called *Aryabhasha*, and since this language is part and parcel of the science of Mantras, there are, of course, a number of Aryabhashan words in the text of this booklet. I have transliterated Aryabhashan words as simply as possible considering the complex Aryabhashan alphabet. To indicate the approximate pronunciation and accented syllables, I have given a phonetic spelling in parentheses after the Aryabhashan word. The Aryabhashan vowels and consonants which differ from English are pronounced as follows: short a = u as in *but* (written phonetically as a); long a = a as in *father* (written phonetically as ah); e = a in *made* (written phonetically as e); short i = i in *fit* (written phonetically as i); long i = i in *machine* (written phonetically as ee); o = in *rope* (written phonetically as o); short u = u in *put* (written phonetically as u); long u = u in *prudence* (written phonetically as oo); ai or ay = ai in *aisle* (written phonetically as ay); c = ch in *choose*; g = g in *gong*; v or w = v in *Viking*. Examples: *Aryavarta* (Ahr'-ya-vahr'-ta); *Aryabhasha* (Ahr'-ya-bah'-sha); *Yantra* (Yahn'-tra). Translation of Aryabhashan into English can be somewhat subjective. Five different scholars may very well translate the same phrase five different ways. I have translated the words and Mantras as simply as I could to reflect their meanings.

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Part 1

Aryan Cosmology

The Infinite Consciousness

Our Aryan Forefathers declared that everything that exists, mankind, the earth, the universe, and countless other dimensions beyond physical matter, are in reality nothing more than various manifestations of one great, unending sea of pure consciousness. This consciousness is without beginning or end, and it is the origin and true nature of everything that exists. Everything is simply a manifestation of this infinite consciousness, just as waves and bubbles are merely a manifestation of the ocean.

Our Aryan Forefathers called this great Infinite Consciousness, *Sat* (Saht'), which means eternal truth. Like virtually everything in existence, the Infinite Consciousness has polarity, that is, it consists of a negative force, or force of repulsion, and a positive force, or force of attraction. The repulsion force is called *Shakti* (Shahk'-tee), which means force or power, or *Ananda* (Ah-nahn'-da), which means eternal, ecstatic joy, and the attraction force is called *Chit* (Cheet'), which means consciousness of feeling. *Sat*, *Chit*, and *Shakti* / *Ananda*, are the nature of the Infinite Consciousness: Eternal truth, Consciousness, and force or power.

Time, Space, and the Idea of Particles

The actions of repulsion (*Shakti*) and attraction (*Chit*) produce a peculiar, subtle vibration, which is called *Pranava* (Prah'-nah-va). This vibration of *Pranava* brings forth the idea of change in that in which there is no change (in *Sat*, the Infinite Consciousness). This is called *Kala* (Kah'-la), which means time. *Pranava* also brings

forth the idea of division in that in which there is no division (in Sat, the Infinite Consciousness). This is called *Desa* (De'-sa), which means space. The ensuing effect of Kala and Desa (the ideas of time and space) is the idea of particles. This is called *Anu* (Ah'-noo), which means atom (not the physical atom, but the idea of particles). En masse, Anu is called *Maya*, (May'-ya), which means delusion, as Anu is really nothing more than ideas in the Infinite Consciousness, which obscure its true reality.

Under the influence of Chit, the force of attraction, Anu is polarized. The polarized Anu forms *Chitta* (Chee'-ta), the consciousness of feeling at one pole, and *Ahamkara* (Ah'-hahm-kahr'-a), the idea of separate existence, at the other pole. The consciousness of feeling and the idea of separate existence bring about will and desires.

The Ideational Universe

Our Aryan Forefathers called the sphere, or realm, of the polarized Anu, *Svarloka* (Svahr'-lo-ka). This is the Ideational Universe, a universe which consists only of pure ideas. It is far more vast than the physical cosmos, and it is the fusion point between mind and matter. It is also known as the Causal universe because the modifications of the Infinite consciousness there (Kala, Desa, and Anu) are nothing but pure consciousness in the form of ideas, and these ideas are the basis (or cause) of all further modifications.

One particular point within the Ideational Universe with its own idea of separate existence and its own particular desires to create and experience becomes (manifests) an Ideational Being. By the force of its will, the desires of an Ideational Being are manifested into

ideas. In this manner, the Ideational Universe is manifested and adorned with galaxies, stars, planets, etc., all in the form of pure ideas.

Ideational Beings have desires only for the manifestation of pure ideas. The bodies of Ideational Beings can be identified only as points within the Ideational Universe surrounded by their various idea manifestations. These Beings remain in the Ideational Universe as long as they wish. When all of their desires have been fulfilled, they merge back into the Infinite Consciousness, discarding the idea separate existence, but retaining all the memories of their ideational experiences. Anytime they wish, they may return to the Ideational Universe and manifest new idea desires. But some Ideational Beings foster desires that lead them beyond the sphere of pure ideas. These desires bring them into another universe, one which consists of pure Pranic energy.

The Energetic Universe

The action of Chit, the force of attraction, on the polarized Anu produces five types of subtle energies, all of which have a positive, negative, and neutral attribute. These subtle energies and their attributes constitute all the various forms of Pranic energy. Like the polarized Anu, from which they come, the Pranic energies are also possessed of polarity, which generates a strong force of attraction between Pranic energy of like attributes. Through this force of attraction of like attributes, Pranic energies of like attributes concentrate, and this produces further modifications of the Infinite Consciousness: a universe of pure Pranic energy.

Our Aryan Forefathers called the universe of Pranic energy *Bhuvvarloka* (Boo'-vahr-lo'-ka). The Energetic Universe is also many times more vast than the Physical Universe. It is often referred to as the Astral (shining) Universe because it is so bright and colorful compared to the Physical Universe. The natural process of attraction of like attributes follows the patterns of the Ideational Universe and adorns the Energetic Universe with galaxies, stars, planets, etc., all of pure Pranic energy.

Ideational Beings with energetic desires are attracted to what ever realm of the Energetic Universe which corresponds to their particular desires. There, they manifest bodies of Pranic energy which are also delineated by their own particular desires, thereby becoming Energetic Beings. There are many different realms in the Energetic Universe. They extend from realms with golden planets of indescribable beauty inhabited by noble, joyous Beings, to realms of dark, gloomy planets inhabited by loathsome, evil Beings. In between, there exists realms of every degree of beauty or wretchedness, all according to the particular desires of the inhabitants.

Most Energetic Beings become so absorbed in their desires that they begin to identify completely with their energetic bodies and soon completely forget their origin in the Ideational Universe. Convinced that they are solely a Being of Pranic energy, they accumulate more and more desires for which they remain in the Energetic Universe to fulfill. But when an Energetic Being has finally fulfilled all of its desires, it remembers its ideational origin, dissolves its body of Pranic energy and returns to the Ideational Universe, where it fulfills any ideational desires. If there are no ideational desires, the Being discards the idea of separate existence and merges back

into the Infinite Consciousness with all the memories of its energetic and ideational experiences.

But some Energetic Beings foster desires that lead them beyond the Energetic Universe into the Physical Universe.

The Physical Universe

Following the natural force of attraction of like attributes, some Pranic energy concentrates into manifestations of protons and electrons, which, in turn, also through the force of attraction of like attributes, concentrate to form physical matter in the form of atoms. The same force of attraction of like attributes forms molecules from atoms, and then inorganic and organic compounds from molecules. Thus, the Physical Universe is manifested. Although much of the Physical Universe is perceivable through our five physical senses, it is really only a further modification of the Infinite Consciousness. Our Aryan Forefathers called the Physical Universe, *Bhuloka* (Boo'-lo-ka). It is adorned with galaxies, stars, planets, etc., which follow the patterns of the Ideational and Energetic Universes.

Physical matter, being really nothing more than a modification of the Infinite Consciousness, begins to form a rudimentary consciousness of feeling when it is concentrated enough. By the attraction of like attributes, organic compounds concentrate to evolve into microscopic life forms, and then plants and animals. As the life form evolves, it develops greater and greater capacity for a more developed consciousness of feeling. When advanced enough, organs are developed for a sub-conscious mind. This is the normal evolutionary path for physical matter.

Like the Energetic Universe, there are also many different realms in the physical Universe. There are solar systems and planets of every degree of beauty or darkness, each according to its distance from the energy concentration at the centers of the galaxies. Solar systems and planets near the galactic centers are affected by the tremendous concentration of energy there. The high concentration of energy forms planets of great beauty with an expansive natural order (Nature) which is balanced by a consciousness of cooperation. But solar systems and planets farther from the galactic centers are affected by their distance from the energy concentration. At the edges of the galaxies, the low energy forms dark planets which attract many noxious, ignoble, and aggressive creatures. The contractive natural order (Nature) on these planets is balanced by a heartless, cut-throat competition for survival.

Energetic Beings with physical desires are attracted to the particular galaxy, solar system, and planet which correspond to their particular desires. Those which have mostly noble, selfless, desires are attracted to the higher planets near the galactic center. Those with more selfish, ignoble desires are attracted to the darker planets further from the galactic center. In accordance with their desires, Energetic Beings are attracted into the embryo of an existing physical life form and thereby become a physical Being. The life form they enter depends on their individual desires. It is possible, but very unlikely that any would enter into the embryos of plant or animal forms. They usually enter higher forms, such as humans on this planet or comparable forms in other parts of the universe, some higher, some lower, depending on their desires.

The Earth

Our earth is situated toward the outer edge of our galaxy, and it is, in fact, considered to be one of the darker, less advanced planets. As would be expected of a darker planet, the earth attracts lower energy forms which manifest as noxious creatures, such as germs, diseases, lice, ticks, fleas, mosquitoes, poisonous snakes, aggressive, flesh eating animals, etc., which are less common or completely unknown on planets nearer the galactic center. In order to accommodate lower energy forms, Nature on the Earth is balanced by a fairly brutal competition which we call survival of the fittest. But the Earth is not the darkest of planets. There are much darker planets even further away from the galactic center which are homes for far more noxious creatures. The Earth still attracts beauty, nobility, and cooperation, especially during the times when its orbit brings it nearer to the galactic center (Treta and Satya Yugas).

But Humans on this Earth have a special origin. Millennia ago, advanced Energetic Beings altered and advanced the genetic patterns of some of the existing species of apes on this planet into human form to provide more advanced physical bodies which have the capacity for a conscious and superconscious mind. This was done so that Energetic Beings could enter a sufficiently advanced physical form in order to experience the trials and tribulations of a darker planet and, learning by experience, advance their evolution more rapidly there than by basking around on an advanced planet of high energy. Different physical bodies were provided for Energetic Beings with different desires. The races of humans are a visible manifestation of groups with different desires, values, and aspirations.

Cycles of Physical Embodiment

The manifestations of physical matter are far less stable than Pranic energy. Hence, the Physical Universe changes form through the course of time, that is, changes (deteriorates) back and forth from solids to liquids to gases, or, as in organic matter, appears to decay and die.

Unfortunately, like Beings in the Energetic Universe, Beings in the Physical Universe usually become so completely identified with their physical desires that they forget their true nature. As they go about fulfilling their physical desires, they also create many new desires. Unlike an energetic body, a physical body changes form: deteriorates and dies. But the energetic body of the Being does not die. When the physical body dies, the Being usually remembers that he or she is actually a Energetic Being. The Being returns to the particular realm of the Energetic Universe to which it is attracted by its energetic desires.

However, most have accumulated many physical desires which will ultimately draw them right back to the Physical Universe. The Being is attracted to and drawn into a physical embryo which has the proper genetic pattern, and which is conceived in the proper physical circumstances (during the proper Yuga, associated with former family or friends, and other circumstances which coincide with its own evolutionary level and at least some of its particular desires).

The Being soon becomes identified completely with this new physical body (once again forgetting its energetic nature) and fulfills as many of its physical desires as possible, and probably accumulates a number of new desires. When the physical body dies, it again becomes

aware of its energetic nature and returns to the Energetic universe until drawn again into the physical Universe by its unfulfilled physical desires.

The cycles of physical embodiment, which are also called reincarnation, are repeated over and over until all physical desires are fulfilled. Then the Being may leave the Physical Universe forever and remain in the Energetic Universe (with the memory of all its physical experiences) to fulfill desires in those realms. The Being goes on to the Ideational Universe after fulfilling all its energetic desires, and then, in turn, into the Infinite Consciousness after fulfilling its ideational desires.



Part 2

The Principles of Cause and Effect

Karma

Cycles of embodiment, or reincarnation, are a consequence of what our Aryan Forefathers called Karma (Kahr'-ma), which simply means action. Nowadays many east Indian religionists and a gaggle of new agers refer to it as "the law of Karma", but Karma is not a law at all. It is the natural effect of (or action caused by) desires we had in the past, either in this life or some past life. Karma is an effect of either physical actions performed with the desire for results, or mental actions such as thoughts, moods, or emotions.

Chitta Vritti

Since we are all merely manifestations of one great Infinite Consciousness, our true nature is beyond all relative concepts of time and space. Therefore, every single desire we ever have, large or small, good or bad, transcends time and space and will, sooner or later, be fulfilled (or otherwise neutralized). Each desire we have actually produces a modification in the Infinite Consciousness. Our Aryan Forefathers called these desire-modifications *Chitta Vritti* (Chee'-tah Vrit'-tee), which means a vortex or whirlpool (Vritti) of a consciousness of feeling (Chitta). Every one of these Chitta Vritti, or vortexes of consciousness, which we manifest by our desires becomes part and parcel of our body (ideational, energetic, and even physical through genetic manifestations). Every single one of these Chitta Vritti remain with us until the desire which manifested them is fulfilled or until we neutralize them by manifesting an opposite Chitta Vritti, or vortex of consciousness, of equal or greater force.

The great Aryan Siddha Patanjali used the term Chitta Vritti in his *Yoga Sutras* to describe modifications of the subconscious mind which need to be cleansed before higher evolution can be attained. But there is much more to the term Chitta Vritti than just that. Although rarely termed as such, a Chitta Vritti is what is manifested for every single desire we ever have, including Energetic and Ideational ones, right on back to the initial manifestation of Anu. The very idea of separate existence itself manifests a vortex of the consciousness of feeling, a Chitta Vritti within the Infinite Consciousness. In fact, our Ideational, Energetic, and Physical bodies are nothing more than concentrations of various Chitta Vritti. Our bodies are literally made up of our own particular desires.

The Physical Universe is manifested by a process of the natural attraction and concentration of consciousness/energy of like attributes. This same natural attraction of like attributes also causes these Chitta Vritti in our bodies to attract other Chitta Vritti of like attributes. When the concentration of these Chitta Vritti of like attributes are great enough, they manifest energy which causes action. The action caused may be social, economic, or physical circumstances, relationships, physical or mental traits, or just about everything else we can imagine. This is why our lives so often seem to be prescribed by a destiny or fate. What seems to be our fate is actually only the end result of the attraction and concentration of Chitta Vritti which are manifested by our own desires.

Our Aryan Forefathers realized that there were three basic types of Chitta Vritti, and that these three types correspond to our evolutionary progress. The type

which produces very undesirable circumstances in our life and may retard our evolutionary progress they called Tamasic (Tah-mah'-sik), which means obstructing. This type is usually a reaction of very selfish past desires which, because of our self absorption, were completely unforeseen at the time. The type which expands our awareness and raises our evolutionary level they called Sattvic (Saht'-vik), which means expanding. By far the most common type is what they called Rajasic (Rah-jah'-sik), which means activating. This type simply reflects common everyday desires (past or present) which shape our present life but have only moderate effect on our evolutionary progression. There are also combinations of the basic types, Rajasic-Sattvic and Rajasic-Tamasic, which effect our evolutionary progression in various degrees, depending on the combination. Although all types of Chitta Vritti are considered collectively as Karma, they called the Sattvic type Dharma (Dahr'-mah), which means proper virtue. Our present situation in life is a result of the Karma and/or Dharma which we have accrued in the past.

Ramifications of Karma

Obviously, there are many possible ramifications of Karma. The intricate variations and combinations of these Chitta Vritti make it very difficult to figure out the Karmic reasons for an individual's situation in life. There is no way I could present a comprehensive exposition in the space available here, but I will give some examples from which you can extrapolate possibilities.

Generally, such seemingly unpreventable things as birth defects, major illnesses, physical and mental weaknesses, severe accidents, sudden deaths, environments of cruel parents, violence, and poverty, etc. are usually the result

of Tamasic Chitta Vritti which have attracted those circumstances. For example, if an individual constantly worries about physical illness or having an severe accident, Tamasic Chitta Vritti may be created which attract other Tamasic Chitta Vritti of like attributes which concentrate to manifest an energy which creates illnesses or accidents. If an individual is cruel to his or her children, Tamasic Chitta Vritti are created which may very well attract the individual to others who have Tamasic Chitta Vritti of like attributes: parents who are cruel to children.

Mental Attitudes

Our past mental attitudes can affect our environment and situation in this life. For example, those who had a lighthearted or joyful mental attitude in the past usually manifest Sattvic Chitta Vritti. This Sattvic Chitta Vritti will attract them to situations and the company of others who have similar mental attitudes of joyousness and lightheartedness — and away from the situations and company of those who have dissimilar mental attitudes: negative (problem oriented), miserable, or hateful. In contrast, those who had negative (problem oriented), miserable, or hateful mental attitudes manifest Tamasic Chitta Vritti which will attract the situations and the company of others of such mental attitudes, and away from the lighthearted and joyful.

Karmic Implications of War

Since I served two tours in Vietnam, both in actual combat, I have a special interest in the Karmic implications of war. Those who are involved in war (or calamities) are usually attracted to it by Chitta Vritti created in their past. The actual physical actions of killing and destruction have far less to do with creating Chitta Vritti

than the accompanying mental attitudes. Participation in war with the consciousness of duty and selfless service usually creates Sattvic Chitta Vritti (Dharma) which will neutralize further attraction to such violence and calamity. However, animosity for our enemies, in war or otherwise, creates Tamasic Chitta Vritti which will attract us to others with animosity (usually our enemies). This can keep us locked together with our enemies in mutual animosity, violence, hatred, and cruelty for countless lives and retard our evolutionary progress. This relationship is severed only when our (or their) Tamasic Chitta Vritti is neutralized by an opposite Sattvic Chitta Vritti of equal or greater intensity.

Desire for Atonement

Another aspect of Karma is the desire for atonement. We are all part of the Infinite Consciousness, and as such, we are all inwardly aware of the reality of right and wrong (despite all the squawking nowadays about everything being relative). The deep, inner consciousness of our ideational bodies, which is much closer to our true nature of Infinite Consciousness, judges all of our desires and actions on a much more advanced level than our physical consciousness. All of us have probably experienced a pang of "guilty conscience" for something we have done in the past. Perhaps it is only an occasion where we made a complete ass out of ourselves, or perhaps it was an injury or injustice we did to another. By a little introspection we can often see that not only do we wish we hadn't have done that, but as well, we harbor a genuine desire to go back and undo it, or to some way atone for it. Unknown to us consciously, our ideational bodies may foster desires to atone for all of our thoughtless, cruel, or selfish actions. These de-

sires also manifest Tamasic Chitta Vritti which will attract us to other Tamasic Chitta Vritti of like attributes. Hence, if we were cruel or we injured unjustly, it is likely that a hidden desire for atonement will attract us to circumstances of cruelty or unjust injury.

Group Karma

More often than not, physical embodiment occurs in groups. This is because the particular group has so many Chitta Vritti in common. Families have usually been together before, and they usually work through their desires together. If the family has good fortune or great misfortune it is because all of the members have that Chitta Vritti in common. The harmony or disharmony in each family is no accident nor quirk of mindless fate. It is a natural consequence of common Sattvic or Tamasic Chitta Vritti. Usually all of our friends and even our enemies have been with us before, and we are together again in this life, attracted by common Chitta Vritti.

It is the same with larger groups as well. Nations, for example, also have this sort of "group Karma", that is, a particular concentration of Chitta Vritti which governs the Nation's fortune or misfortune. Racial groups also have group Karma. We can see this fairly clearly in our racial problems today. The reasons for the degeneration of the White race are probably many, but a large part of it stems from the second world war, when so many of our race hurled unjust hatred and violence toward those who sought the betterment of the race and harmony with the natural laws.

There are different evolutionary levels in each race, but the overall common desires, values, and aspirations of

the individuals give the whole race its own particular evolutionary level which is different from other races. One of the duties of the members of each race is to produce the highest quality physical bodies possible for others of that evolutionary level. However, in today's chaotic, confused, selfish environment (caused partly by the reasons above and also by our entry into a galactic Kali Yuga) there is often a great deal of thoughtless miscegenation.

A mixed-race physical body may attract one who has Tamasic Chitta Vritti from a thoughtless or selfish act of miscegenation in the past. But it may just as well serve only as a channel for someone to fulfill a few particular physical desires. Unfortunately, in some cases mixed-race physical bodies can attract Energetic Beings who have some very mixed-up desires and problem personalities. There are lots of Karmic possibilities.

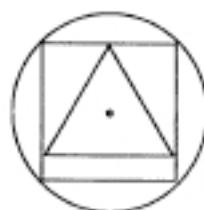
We have a duty to create quality physical bodies for the advancement of evolution. Miscegenation usually hinders human evolution, and that is why it should be avoided and discouraged. But while it may be our duty to discourage miscegenation, we are certainly under no similar obligation to show animosity to those of mixed-race. Showing hostility, animosity, or violence to those of mixed-race will probably create Tamasic Chitta Vritti which could one day draw us into a mixed-race physical body.

Care of our Physical Bodies

The care we have given our physical bodies in past lives can be responsible for our health or ill health today. For instance, a person who damages his physical body by consumption of alcohol creates Tamasic Chitta Vritti

which may manifest a sickly body in future. This may be why some people have serious problems with their livers or kidneys for no apparent reason. A poor diet in a past life may create problems in this life. Even though a person is careful and eats only natural food today, he or she may still have physical problems from Tamasic Chitta Vritti accrued from past indulgences.

The realization that the unknown actions and desires of our past controls our present status and may at any moment wreak havoc on us is indeed depressing. But if this gives you a feeling of hopelessness, fear not. Our Aryan Forefathers not only understood the problems of Chitta Vritti, but they also figured out how to completely neutralize the undesirable ones and create desirable ones. They were able to create Sattvic or Rajasic Chitta Vritti which could change their own social and economic conditions. They were also able to create Chitta Vritti which could neutralize any enemy, no matter how strong or how well armed. They developed a science more powerful than bombs or marching armies: the science of Mantras.



Part 3

The Science of Mantras

Mantras

Mantra (Mahn'-tra), means mind protector. Mantras are specially formulated invocations which can effect great changes in the natural order or in one's own inner nature. The proper use of a Mantra can, for example, heal or strengthen the mind or physical body, bring about social or financial changes, attract a good wife or husband, protect you from accidents, illnesses, enemies, governments, and there are some which can even kill or do great harm to an adversary. There are four types of Mantras: Bija Mantras, Sattvic Mantras, Rajasic Mantras, and Tamasic Mantras.

Bija Mantras

During the last Satya Yuga, or golden age, on this earth, the great Aryan Siddhas of Aryavarta discovered that there were certain sounds in the Energetic Universe which, when intoned with adequate concentration, could effect changes in the fabric of Pranic energy, thereby creating changes in physical matter as well. They found that these sounds could be used effectively in a number of ways, such as: stimulate and open the Chakras and Nadis; open higher (and lower) energetic realms to the conscious mind; attract powerful psychic forces (which later in the dark ages would become Gods and Goddesses); heal the physical body; do great harm to the physical body; manipulate and change physical matter. They called these sounds Bija (Bee'-ja), which means seed, and the beneficial ones were called Bija Mantras.

Aryabhasha: the Language of Mantras

Our Aryan Forefathers of the Satya Yuga were at a very advanced level of evolution, and so, their spoken language was conceived and developed from a much higher level of awareness than is common today. They were able to incorporate all of the important Bija Mantras into their spoken language, so that their spoken word would have significance and power. Their language was called Aryabhasha (Ahr'-ya-bah'-sha), which means language of the Aryans.

In the Satya and Treta Yugas, human mental faculties were so developed that there was no need at all for a written language. But as the earth entered the dark ages, a written language became necessary to preserve as much of the ancient knowledge as possible. To be able to adequately convey their complex spoken language into writing, the Aryans of the last descending Dwapara Yuga developed a very advanced alphabet. For a long time there were several different versions of the alphabet, and the language had begun to splinter off into dialects. But finally, in the second century AD, Panini, a learned Aryan scholar, refined and codified Aryabhasha into the form it is known today. Panini's codification is called *Sanskrit*, which means polished, and that term is used today far more often than the language's proper name of Aryabhasha.

Aryabhasha is probably the most complex and advanced language ever to have been developed. The extraordinary alphabet consists of 48 letters which allows the finest distinctions in sounds. The grammar, which is designed to allow the speaker or writer to express the most subtle thoughts, is, compared to modern languages or even Greek and Latin, nothing less

than mind boggling! This is, of course, because Aryabhasha comes from the highly evolved Aryans of the Satya Yuga.

Since Aryabhasha is based on Bija Mantras, it was a natural language from which a science of Mantras could be developed. It has always been known as the language of Mantras. There are, however, some very effective Mantras which have some Tamil words as well. This is because millennia ago the great Aryan Siddha, Agastyar, revised the Tamil language into a Mantric language. So far as I know, no other known languages are old enough (or designed) to be Mantric languages.

Sattvic Mantras

The ancient Aryan Siddhas were, of course, aware of the problems caused by the Tamasic Chitta Vritti which individuals had unwittingly accumulated. But they knew that any Tamasic Chitta Vritti could be neutralized by an equal or greater Sattvic Chitta Vritti. With a language based on Bija Mantras, they were able to empower certain words to create a very powerful Sattvic Chitta Vritti which could remain indefinitely on its own as a powerful modification within the great web of the Infinite Consciousness. By concentrating their highly advanced mental faculties as they intoned certain Aryabhashan words, they created special invocations which they called Sattvic Mantras.

For each Sattvic Mantra there is a powerful Sattvic Chitta Vritti which remains independently in the fabric of the Infinite Consciousness. When you intone the Mantra (orally or mentally) you begin to generate that same Sattvic Chitta Vritti. This in itself begins to neu-

tralize any Tamasic Chitta Vritti you have. But, of course, unless you are a Siddha, the Chitta Vritti you generate with the Mantra will not be anywhere near as powerful as the original. But continuous repetitions of the Mantra will increase the strength of the Sattvic Chitta Vritti. In addition, the strength of the Chitta Vritti generated by repetitions of the Mantra will, by the natural force of attraction of like attributes, attract a portion of the Mantra's original Chitta Vritti of equal strength. In this way, the strength of a Mantra's Chitta Vritti is always double whatever you can generate yourself.

As the Sattvic Chitta Vritti generated from the Mantra grows in intensity, your Tamasic and Rajasic Chitta Vritti are lessened and neutralized, and as these are neutralized, you will find that your health, strength, capabilities, social and financial circumstances will all begin to change for the better, and your evolution will advance noticeably. Eventually, you can, simply by repetitions of the Mantra, create a Sattvic Chitta Vritti as powerful as the one created by the Siddha of old. This will neutralize all your Tamasic and Rajasic Chitta Vritti and protect you against generating new ones. Hence, the word Mantra, meaning mind protector, is indeed appropriate, since the primary function of Mantras is to protect you from Tamasic Chitta Vritti, either old ones from the past or the possibility of generating new ones.

There are a number of very powerful Sattvic Mantras. Although any of them will neutralize all of your Tamasic Chitta Vritti, each one has a specialty of its own. Some are designed to attract the power and attributes of various psychic forces which were deified during the dark ages into Gods and Goddesses. Others attract the

power and attributes of the Siddha who created the Mantra. Each Mantra usually consists of a simple invocation in Aryabhashan to the particular psychic force (God or Goddess) or Siddha along with one or more Bija Mantras.

Rajasic Mantras

Rajasic Mantras are designed to produce very specialized results, such as attract wealth, success, or material goods, attract a lover, or protect you from enemies. They generate a particular Rajasic Chitta Vritti which attracts the desired result. However, Rajasic Mantras were designed for people of the Satya and Treta Yugas who were at a sufficient level of consciousness to avoid or neutralize the many pitfalls of generating Rajasic Chitta Vritti. Moreover, use of a Rajasic Mantra will also attract any problems related to the desired result which you cannot foresee. Use of Rajasic Mantras may very well impede your evolution by keeping your consciousness in a Rajasic state (materialistic). A Sattvic Mantra will accomplish virtually anything a Rajasic Mantra would, and without attracting any unforeseen problems. You should avoid the use of Rajasic Mantras.

Tamasic Mantras

Tamasic Mantras, which some call "black magic mantras", are designed to do harm or injury, or to control or force others to your will. Many were designed for use in warfare, probably during the late Treta Yuga. Their use is extremely dangerous. They generate a Tamasic Chitta Vritti which will ultimately attract the same thing to you, unless you know how to neutralize it. Moreover, if you try to use a Tamasic Mantra on someone who is protected by the use of any Sattvic Mantra, the Tamasic Mantra will boomerang back to you with disastrous

results. Tamasic Mantras are being used today in some circles, and I suspect their use will spread. I have witnessed their use and effect, and they are indeed effective and dangerous. However, any Sattvic Mantra will protect you from all Tamasic Mantras. There is no need to ever use Tamasic Mantras. Sattvic Mantras will neutralize any enemy, and they can be used to change the circumstances of others without any danger to yourself.

Mantra Initiation

Our Aryan Forefathers established definite procedures for Mantra initiation, that is, learning and using a Mantra. Often, the prospective initiate would be required to practice Dhyana or Kundalini Pranayama techniques for a period of time before initiation. This was to build concentration abilities and to open the latent mental faculties so that the effect of the Mantra would be much faster and more dramatic. Sometimes, Mantra initiation was done in conjunction with Kundalini Pranayama initiation, so that the Mantra could neutralize any of the Tamasic and Rajasic Chitta Vritti dislodged by intensive Pranayama practice.

Many Mantras can only be learned during a formal initiation from a Mantra Master. A formal initiation involves a Mantra Yagna (Yahg'-na), which is a fire ceremony during which a certain Mantra is chanted around a fire for several hours, usually by teams of participants. A Mantra Master is an initiate who has completed certain requirements and has, by long practice of Mantras, experienced a renovation of his or her nature. During the Yagna, the Mantra Master teaches individuals who have taken part in the chanting the correct pronunciation and rhythm of the Mantra of their choice, and instructs them in its proper use.

There are, however, some very powerful Mantras which can be taught without formal initiation. These Mantras should be taught in person, but with today's audio or video technology, it is possible to teach them long distance as well. Of course, this will require more effort on the part of the initiate.

The first step is to choose a Sattvic Mantra for yourself. This is pretty much a matter of desire or special need. Once you decide which Mantra you want, you must learn its correct pronunciation from a Mantra Master or someone who has a great deal of experience with Mantras. Once you have received instruction in your Mantra, then you begin the process of establishing it in your consciousness. The procedure which our Aryan Forefathers prescribed for this is to chant your Mantra, mentally, (at any speed you like so long as each word or syllable is distinct), 108 times, at least once each day for 108 days. Chanting your Mantra 108 times is called a *Mala* (Mah'-la), and Mantras are chanted in Malas. It takes 108 Malas to establish the Mantra in your consciousness. During your chanting, you need to keep your mind sufficiently focused on the Mantra so that you are aware of each word. The greater the concentration, the greater the Chitta Vritti manifested.

You must do at least one Mala (round of 108) each day, and until you complete that first 108 Malas you must not miss a single day. If you miss a day, you must start all over again with the 108 Malas. This is because missing a day allows more than 24 hours to pass between two Malas, and this will break an important psycho-physical cycle necessary for establishing the Mantra in your consciousness. However, you may do more than one Mala per day, and this will count toward your total of

108 Malas. For example, you could do 2 Malas a day for 54 days, or 3 Malas one day, 4 the next, and then 1 the next, etc., until you reach 108 Malas, or you could even do all 108 Malas in one day. But don't miss a day until you have completed the first 108 Malas.

It is, of course, difficult to keep count of 108 on your fingers. Our Forefathers kept count of their Mantras on a garland of 108 Rudraksha seeds (or sometimes beads of sandalwood, crystal, garnet, or some other semi-precious stone). These were also called Malas, by virtue of their number and their purpose. Our Forefathers discovered that the Rudraksha seeds, which grow only in the Himalayas (the heart of ancient Aryavarta), have a singular property which holds some of the Sattvic Chitta Vritti of the Mantras. This makes it very beneficial to use Rudrakshas and to keep them close to your skin at all times. The ancient Siddhas always wore strings of Rudraksha Malas (for them, more powerful than a 44 magnum!). Rudraksha Malas are available here and there in east Indian and new age shops. But you can simply use any string of 108 beads, and that will do the job of keeping count.

After you have done your 108 Malas, the Mantra will be established in your consciousness. You should still chant at least one Mala of your Mantra each day, although at this point it is not so critical if you happen to miss a day. But the more you chant the Mantra, the sooner you will realize the renovating effects. There is no set time limit as to when you will begin to experience the effects of your Mantra, as everyone has a different Karmic pattern. Some people will see great changes almost immediately. Others may take many hundreds of Malas. After your Mantra is firmly established, you

may wish to chant it continuously. You can chant the Mantra anytime you like during the day or night, while your working, eating, driving, etc., and this does not need to be in Malas. The more you chant it, the greater Mantra's strength.

To get the maximum effect of your Mantra, you need to continue to chant it, preferably at least one Mala a day, until you complete 1008 Malas (regardless of how many times you chant it other than in Malas). Completion of 1008 Malas is called the Minor Siddhi (See'-dee). At this point you will certainly have noted many changes in your health, strength, and circumstances. After you reach the Minor Siddhi, you may want to learn a different Mantra, establish it in your consciousness with 108 Malas, and begin taking it to the Minor Siddhi to realize its benefits. Otherwise, you should continue with your first Mantra for 10 times 1008 Malas, which will bring you to the Major Siddhi. At that point the Sattvic Chitta Vritti of the Mantra will have replaced virtually all of your Tamasic Chitta Vritti, and you will witness profound renovations of your nature.

Techniques for Establishing your Mantra

The following are Tantra (Kriya) techniques which will build your concentration and dramatically accelerate establishing your Mantra in your consciousness:

Sit in Swastikasana and Swastik Mudra if you know these positions, otherwise, sit in any upright position that is comfortable. Focus your eyes on the tip of your nose. Yes, this is a cross-eyed position. At first, this will be very uncomfortable, but within a few minutes your eyes will relax and they will feel just fine. In fact, it will actually relax and strengthen the eyes. Our Forefathers

did this exercise for great periods of time. Blink your eyes as often as you need, but hold your eyes in this position and chant your Mantra, mentally, 108 times. Then, relax your eyes. You will notice that while your eyes are held in this position (which takes some concentration) your breath will get very shallow and slow. This technique builds your concentration, while it slows the breath and rejuvenates the body.

Sit in Swastikasana and Swastik Mudra (or in any comfortable position, if necessary). Breathe in through the nose, slowly, with the throat constricted so that you make a slightly audible sound of Eeee. Breathe in until your lungs are completely full. At the same time you begin to breathe in, begin chanting your Mantra, mentally, at a speed so that your Mantra will end at the end of the breath when your lungs are completely full. Then, without holding the breath at all, begin exhaling slowly (again, through the nose), with the throat constricted, making the slightly audible sound of Eeee. Exhale at the same rate of speed as your previous inhalation. When you begin your exhalation, begin chanting your Mantra, mentally, at a speed so that your Mantra will end just as your lungs are completely empty. Continue this until you have chanted your Mantra 108 times (54 inhalations and 54 exhalations). If your Mantra is short, you may want to chant the Mantra twice during each inhalation and twice during each exhalation. But do not rush the breath to accommodate the Mantra, and make sure your inhalations and exhalations are the same length. Lengthen the Mantra to accommodate the breath. (The slower the better! This is a powerful Pranayama technique which concentrates Pranic energy in your body.) But however many times you chant your Mantra per breath, do so until you chant the Mantra 108 times. Do

this technique for only one Mala of 108 (regardless of how many times you chant your Mantra per breath). You may do it several times during the day or night, but always relax a bit between Malas.

You can combine both of the above techniques. Focus your eyes on the tip of your nose while chanting the Mantra during the inhalation and exhalation of the Pranayama technique.

Transmission of Mantras

The renovations and benefits accrued from the use of Mantras is not limited just to the individual who chants the Mantra. It is quite feasible to transmit Mantras to others, giving them a Sattvic Chitta Vritti which will affect their health, evolution, and material circumstances. To accomplish this requires only a simple technique of concentration and visualization while mentally, or orally, chanting the Mantra. The better trained the mind in concentration, the greater the results of transmitting a Mantra to others. Students of Tantra/Kriya, Yoga, or other meditation techniques should be very effective at sending Mantras. My wife and three children are all Kriya initiates and they have been trained in the use of Mantras. Together, we have experimented with transmitting Mantras to others in need. The results have been astounding.

Our first experience with this was some years ago when we learned that the children's grandmother, who lives in England, was diagnosed with cancer of the lymph system. We began a daily vigil of sending a healing Mantra to her, but we did not tell her what we were doing. The British National Health system being what it is, it took, of course, some time before any treatment

could begin. We had been sending her Mantras for about two weeks when she finally got in for her treatment. The doctor examined her, and then canceled the treatment because there was no sign of any Cancer! Although delighted at the outcome, we recognized that it could be just a coincidence, and so we decided to experiment further. We selected subjects which we knew fairly well, so that we could keep tabs on their condition, and we never told them what we were doing. Some had health problems and some had family problems. But, in case after case, their health or family problems vanished or improved dramatically after we began sending them a Mantra. Although this was hardly any sort of double blind test, our experiences convinced us that Mantra transmissions could change the health or circumstances of others. By the use of a Mantra, we had been able to create a powerful Sattvic Chitta Vritti for them, which neutralized the Tamasic Chitta Vritti that caused the problems.

The excellent results we had with sending healing Mantras inspired us to experiment sending Mantras to political activists who, with little support and even less finances, struggled for truth and justice against the overwhelming dark age forces. We wanted to see if we could send them a strong enough Sattvic Chitta Vritti to neutralize the awesome Tamasic Chitta Vritti of their enemies. Myself and two of my children began the experiment.

We picked a subject who we knew had a good and noble heart. Many political activists are filled with hatred and animosity for their opposition, which creates tremendous Tamasic Chitta Vritti. Any Mantra sent to them would first have to neutralize all of their Tamasic Chitta

Vritti before affecting that of their opposition, and that could take a long time. Our first subject was a German-American revisionist who, during a trip to Germany to see his family, had been jailed and charged with the usual "hate crimes" for daring to question the authorized version of history. He was an older man who was probably not up to the rigors of a German prison, and his chances against the German legal establishment looked pretty hopeless. We sent him a Ganesha (Gah-nesh'-a) Mantra each day. (Ganesha, or Ganapati, is a son of Shiva. The speciality of the Mantra is to overcome all obstacles.) It was some time before we got word about his situation, and we were astounded to learn that when he got to court the judge, against all precedence and very strong objections from the prosecution, granted him bail on his own recognizance! Prudently, he hightailed it for the USA and out of the reach of the dark age forces. Although we had no idea at the time, we learned that we had begun our transmissions about two weeks before his court appearance. He later noted that about two weeks before his court appearance he began to have the feeling that he was going to get out of prison (he had been in prison for many months). We knew that this could just be simple coincidence, and so we began a second experiment.

Our second subject was a well-known revisionist, a very noble and idealistic man who fights hard for truth and justice, yet exhibits little or no animosity to those who have persecuted him for years. He faced being charged under the new Canadian hate crimes law, again, for daring to question the authorized version of history. He had been prosecuted earlier and convicted, but on appeal the law was ruled unconstitutional and his conviction reversed. This time, however, the prosecutors had

made sure that the law would stand up under appeal, and, under the pressure of powerful special interests, they prepared to charge him again. We began sending him the same Ganesha Mantra. After some time, we learned that the prosecution had suddenly, completely unexpectedly, and in the face of hysterical remonstrations by very powerful special interest groups, decided to drop all charges against him for lack of evidence. The revisionist, amazed at the sudden turn of events, called it a divine intervention. But the dark age forces were not beaten. They moved to have him deported, so we continued to send him the Mantra. He soon won a very important legal decision, which will probably nullify any deportation attempts. Now, all this, too, could have merely been a coincidence, but, since our healing Mantras were beyond any probability of coincidence, it seems reasonable to believe that our efforts had at least some effect on the legal situations of these revisionists.

This has led us to begin a daring project. If myself and two small children can have results of this sort, what would be possible for ten, twenty, fifty, or a hundred individuals trained in Mantras? It is completely feasible for a small group of Mantra initiates to be instrumental in protecting honest and noble political activists from legal harassment by the all powerful dark age forces, or insuring the success of honest political ventures, or perhaps the failure of dishonest ones. Our project is to do just that! This booklet is written especially for idealists across the country, or even around the world, who are interested in combining their efforts to transmit Mantras to selected individuals. If you are interested in joining this project, write me for information and an application.

The Mantras

Our Aryan Forefathers created a great number of Sattvic Mantras. Each is designed with special attributes for transforming or empowering, and they are all capable of neutralizing all of your hidden Rajasic and Tamasic Chitta Vritti. The following are some very powerful Sattvic Mantras which have been tried and proven over thousands and thousands of years. Make no mistake about it, if you properly use any one of these Mantras you will see some dramatic transformations in yourself. In addition, once the Mantra is properly established in your consciousness, you will be able to transmit Mantras to others in need.

The Gayatri Mantra

This is the oldest and most important of the Vedic Mantras. Although termed a Vedic Mantra, its origins are far older than Vedic times. The Mantra was originally an invocation to *Savitur* (Sah-vee'-tur), which means procreator, and is the Shakti aspect of the ancient Aryan Sun God, *Surya* (Soor'-ya). Allegorically, the Shakti aspect is always considered to be feminine, and so as time went on Savitur apparently became *Savitri* (Sah-vee'-tree) which was the Goddess of the Sun and the Mantra was allocated to her. (Savitri Devi, the well known National Socialist philosopher and writer, chose this name as her spiritual name.) To confuse matters even more, at some point it was decided that the Mantra itself, even then considered the highest of Mantras, had incarnated in physical form as a maiden by the name of *Gayatri* (Gay'-a-tree), who became the consort of the God *Brahma*. Anyway, Gayatri won out and the Mantra has come down to us today under this name. In spite of the ravages of time on its name, the Mantra itself has not been changed (although there are several different ver-

sions for ritual use which probably originated in the dark ages). Like all Sattvic Mantras, this Mantra will neutralize your Rajasic and Tamasic Chitta Vritti, but its specialty is for advancing your evolution. It is an invocation, that is, both an affirmation and an appeal, to the Infinite Consciousness (Surya) in the aspect of Savitur/Savitri/Gayatri to advance your evolution.

Aum Bhur Bhuvah Svaha

(Om Boor Boo'-vah Svah'-ah)

Tat Savitur Varenyam

(Taht Sah'-vee-tur vah- ren'-yahm)

Bhargo Devasaya dimahi

(Bahr'-go De'-vah-shyah dee'-mah-hee')

dhiyo yo nah pracodayat

(dee-yo' yo nah prah- cho'-day-aht)

The Mantra means: Aum. Savitur, procreator of the Physical, Energetic, and Ideational Universes, highest aspect of the Infinite Consciousness. We meditate on the spiritual light of the shining ones (Gods and Goddesses) which is able to illumine our intellect (evolve our consciousness).

Aum = Bija sound included in many Mantras. Sort of a "so be it". *Bhur* = Physical Universe. *Bhuvah* = Energetic Universe. *Svaha* = Ideational Universe. *Tat* = creative principle. *Savitur* = Savitur, Shakti aspect of Surya. *Varenyam* = highest aspect of the Infinite Consciousness. *Bhargo* = spiritual light which bestows wisdom. *Devasaya* = of the shining ones (celestial Gods and Goddesses). *dimahi* = we meditate on. *dhiyo* = consciousness or intellect. *yo* = which. *nah* = our. *pracodayat* = to illumine.

Vyaas Houston, a recognized (Euro-Aryan) expert in Sanskrit has made a recording of the Gayatri Mantra. The beauty of this audio tape is absolutely beyond description. I know of no one who has listened to this tape who has not been noticeably moved. It transports the listener back thousands of years to the golden age of ancient Aryavarta. I highly recommend that you obtain a copy and play it often, especially during times of stress or negativity. An audio cassette of Vyaas Houston's Gayatri Mantra is available for \$10 from *American Sanskrit Institute*, 73 Four Corners Road, Warwick, NY 10990. You can also order it by phone at 1-800-484-7112, ext. 1008.

The Shiva Mantra

This is an ancient Tantric Mantra, which is also known as the six syllable Mantra. It is considered by the followers of Tantra to be the supreme Mantra. Its specialty is to bestow the powers and attributes of that powerful psychic force which is known today as Shiva (Indo-Aryan counterpart to the Euro-Aryan Wotan or Odin), which overcomes all obstacles and represents the highest of human evolution. There are many different variations of this Mantra. The following are the most common:

Aum namah Shivaya
(Om na'-mah Shee-vay'-a)

The Mantra means: Aum. Salutations to Shiva. *Aum* = bija sound. *namah* = salutations. *Shivaya* = to Shiva.

Another somewhat less popular variation is:

Shivaya namah Aum
(Shee-vay'-a na'-mah Om),

Some prefer to combine the variations:

Aum namah Shivaya, Shivaya namah Aum.

The Maha Mrtyunjaya Mantra

Maha Mrtyunjaya Mantra (Mah'-hah Mrit'-yun-jay'-a) means the great Mantra for victory over death. This is without doubt the most powerful healing Mantra ever conceived. It is also a Shiva Mantra, and its specialty is to banish all disease, illness, and fear of death.

Aum Tryambakam yajamahe

(Om Tray-am'-ba-kam ya-jah'-ma-he)

sugandhim pushti vardhanam

(soo-gan-dim' poosh'-tee vahr'-da-nam)

urvarukam iva bandhanan

(oor-vahr'-ook-am iv'-a bahn'-da-nahn)

mrityor mukshiya mamritat

(mrit'-yor mook-shee'-ya mahm'-ri-taht)

It means: Aum. We meditate on the three eyed one (Shiva) of sweet fragrance who expands our growth (evolution). Like a cucumber from its stem, may I be free from death, but not from immortality. *Aum* = bija sound. *Tryambakam* = three-eyed one (Shiva). *yajamahe* = we meditate on. *sugandhim* = sweet fragrance. *pushti* = growth. *vardhanam* = expanding or increasing. *urvarukam* = cucumber. *iva* = like. *bandhanan* = holding (on the stem). *mrityor* = from death. *mukshiya* = may I be free. *mamritat* = not from immortality.

Vyaas Houston has just released an audio cassette of the Maha Mrtyunjaya Mantra which is every bit as beautiful and moving as his Gayatri Mantra. I highly recommend that you get a copy of this too. It is available for \$10 from the above address (or phone).

The Rama Mantra

This Mantra's specialty is the power and attributes of Rama (Ramachandra), the most famous Aryan hero of all times: strength, courage, honor, and the nobility of the warrior. Besides a warrior-king, Rama was a Siddha and considered to be a Vishnu Avatar, an incarnation of the old Aryan God Vishnu. Those who properly use his Mantra not only neutralize all their Rajasic and Tamasic Chitta Vritti, but attain the power and attributes of this famous Aryan warrior-king.

Aum Shri Ram jai Ram jai jai Ram
(Om Shree Rahm jay Rahm jay jay Rahm)

It means: Aum. Lord Rama, victory to Rama, victory, victory to Rama. *Aum* = bija sound. *Shri* = title of respect; *Ram* = Rama; *jai* = victory.

Babaji Nagaraj's Mantra

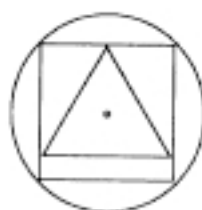
This Mantra's specialty is the attributes of Babaji Nagaraj, which is the highest level of human evolution.

Om Kriya Babaji Nama Aum
(Om Kree'-ya Bah'-bah-jee nah'-ma Om)

It means: Om. Salutations to Kriya Babaji. Aum. *Om* = a bija sound which primarily affects the Vishuddha Chakra. *Kriya Babaji* = one of Babaji Nagaraj's names. *Nama* = salutations. *Aum* = a bija sound.

I have made a special audio tape on which I have chanted each Mantra slowly so that you can learn the correct pronunciation. In addition, I have chanted each Mantra in a popular rhythm. If you would like to learn one or more of these Mantras, write for information on

this tape. Many prisoners are unable to receive audio tapes. Careful analysis of the phonetics I've indicated for each Mantra should enable you to learn and effectively use the Mantras.



Some Notable Past Lives

Any discussion of the cycles of physical embodiment, or reincarnation, always brings about speculation on individual past lives. Occasionally we run into fairly ordinary people who are quite convinced that they had once been an Egyptian princess, a Roman Caesar, a Druid high priest, or some other glamorous former incarnation. However, an ordinary life today usually indicates an ordinary past life. Ordinary people are ordinary because of their ordinary Chitta Vritti. A dramatic or famous incarnation almost always indicates an extraordinary and advanced individual. Great heroes and leaders of historical note are such because of their powerful Chitta Vritti.

In times of great need, extraordinary individuals are often attracted to the earth to assume dramatic leadership positions. World War 2 was one such time, and it attracted many of the greatest military and political leaders of history. Over the years, I have learned some fascinating details about the former lives of a few of the leaders and notables of the World War 2 era which I believe you will find of interest.

- In a former life, Josef Stalin had been the great Mongol leader, Ghengis Khan. The great Khan had the desire to conquer all of Europe, but he died before he could fulfill it. That desire attracted him to return as Josef Stalin, who, in the spirit of the great Khan, employed his Siberian and Mongol troops to ravage Europe. But to fulfill his desire turned out to be a two edged sword. Stalin had to sell his soul to International Finance, which may have accounted for his sudden demise.

- Winston Churchill had been Napoleon. The great French Emperor apparently harbored both admiration and animosity toward his enemy, England. The complexities of this attracted him to incarnate as Winston Churchill, who was instrumental in starting and escalating World War 2 (his inner guilt about this may have caused his growing drunkenness). Ultimately, Churchill's unnecessary war destroyed the empire and turned England into a third rate power - something which Churchill either hadn't foreseen or didn't care about, but which Napoleon would certainly have desired.

- Benito Mussolini had been Marc Anthony. The great Roman General desired to rule Rome, but was thwarted by Augustus. His desire was gloriously fulfilled in his incarnation as Il Duce.

- Charles Lindbergh had been Abraham Lincoln. The "great emancipator" had done the bidding of International Finance, manipulating the Civil War by sending Federal troops into the Southern States. But then he foiled their plans to make profits by lending money to finance the war when he, like John F. Kennedy, printed his own currency (Greenbacks) instead. Also like Kennedy, he was assassinated in retaliation. Although it is little known today, Lincoln had great apprehensions about Negroes sharing this country with Whites, and he

avored Negro repatriation to Africa. As Lindbergh, he showed considerable concern about the future of the White race, and wrote articles on his fears of Asian expansion. He was quite friendly to Adolf Hitler, and he strongly opposed Roosevelt's manipulations to get us involved in World War 2. When Lindbergh became popular enough to threaten Roosevelt's presidency, his old adversary, International Finance, moved against him once again, kidnapping and murdering his child.

- Adolf Hitler had been probably the greatest commander and warrior in history: Alexander the Great. Alexander wanted to create a mono-cultural empire, and he encouraged his officers and soldiers to intermarry with the conquered ethnic groups. However, after his early death, his empire collapsed mainly because of this ethnic diversity. During his march into India, Alexander became a student of Kalyanos, a Hindu Yogi, who no doubt taught him the ancient Aryan science which advanced Alexander's evolution considerably. When Alexander returned as Adolf Hitler, he launched a great crusade against the efforts of the dark age forces of International Finance to create a global empire. He had learned from his mistakes in the past, and, contrary to the perspective of a global empire, he encouraged the natural separation of ethnic and racial groups, gave autonomy to the conquered nations and encouraged their own Folk cultures. Hitler did what he could to avoid war and to isolate it or end it after it started. But like Lincoln before him and Kennedy after him, he had flaunted the dictates of International Finance by printing his own money. Unable to assassinate Hitler, International Finance manipulated their vassal states into launching the most destructive war in history, and they keep the true issues concealed to this day.

Hitler's death in the Berlin bunker apparently did not end his mission. Believe it or not, he is already back again. For

obvious reasons of personal privacy and possible political implications, I will not give any specific details here. He was born shortly after the war into a family of great social and financial means. Although very unprecedented in his particular social position, he is still an ardent vegetarian (which would be normal for one of his evolutionary level). He still enjoys painting with watercolors, and his paintings show a close resemblance to those he did as Hitler. He is in a position to become a national leader should that need arise. However, as unlikely as it may seem, this time he has returned to a position of significance in a major branch of International Finance! I suspect that he has returned to continue his battle with International Finance from the only place it could ever be toppled in today's climate of degeneration and devolution: from within. I have seen a photograph of him reading a revisionist book, and, even more amazing, none other than Mussolini has returned as one of his siblings! The next few years should be very interesting!

• Also of interest is that Babaji Nagaraj, the great Siddha who has revived and clarified the ancient Aryan science of accelerated evolution for us today, had been Rama (ca. 6000 BC), the great Aryan hero and king of the Solar race (a highly evolved Aryan race) who led the Aryans of Aryavarta out of degeneration during the last Treta Yuga. Rama took Mantra initiation from Agastyar. Later Rama incarnated at the end of the last descending Dwapara Yuga as Krishna (ca. 700 BC) who trained the last of the Aryan aristocracy, the Pandavas, especially Arjuna, in the ancient Aryan science. He has now returned as Babaji Nagaraj, again initiated by Agastyar, to once again teach the ancient science, and perhaps in the future to lead a new Solar race into enlightenment and prosperity as he did thousands of years ago as the great Rama.

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