The contents of this bibliography do not provide medical advice and should not be so interpreted. Before beginning any exercise program, see your physician for clearance.
NOTE: See also the “Om” bibliography.


Topics: How words affect us, The universality of mantra, The sounds within, Om, The origin of mantras


Contents: Introduction (Harvey P. Alper); *Mantra kavisasta:* Speech as performative in the Rgveda (Ellison Banks Findly); Vedic mantras (Frits Staal); The mantra in Vedic and Tantric ritual (Wade T. Wheelock); *Mantra in Ayurveda:* A study of the use of magico-religious speech in ancient Indian medicine (Kenneth G. Zysk); Are mantras speech acts? The Mimamsa point of view (John Taber); The meaning and power of mantras in Bharthari’s *Vakyapadiya* (Harold Coward); Mantras in the *Sivapurana* (Ludo Rocher); The use of mantra in yogic meditation: The testimony of the *Pasupata* (Gerhard Oberhammer); The Pancaratra attitude to mantra (Sanjukta Gupta); The cosmos as Siva’s language-game: “Mantra” according to Ksemaraja’s *Sivasutravimarsini* (Harvey P. Alper); Conclusions: Mantras—what are they? (André Padoux), A working bibliography for the study of mantras (Harvey P. Alper) (116 pages, sections include: Preliminary remarks; On mantra and Mantrasastra in general; The Vedic world; Post-Vedic traditions other than Tantra; Tantra; The diffusion of mantras), Bibliographical list (85 pages)

**Anandi Ma, Shri.** *Healing Mantras* audiotape or CD. Sounds True, 1997.


Contents: Overview, A family of words, The sounds and the psyche, Mantra as a central thought, The meaning of my mantra, Revelation and inspired speech, Subtle origins of sounds, Finite and infinite, The character of the mantra, Initiation and the initiator, Levels of initiation, The character of an initiate, Power and practice of the mantra, Your mala beads, A sorceror’s apprentice, photographs showing the use of the mala


“[Knowledgeable] in Hindu and Buddhist mantras, Thomas Ashley-Farrand has practiced mantra-based spiritual disciplines for twenty-five years. In this . . . book, he explains how and why mantras work and shows how to use them for everything from controlling habits to overcoming fear, from curing specific ailments to finding inner peace. In each of the more than fifty mantras, all translated from the original Sanskrit, Ashley-Farrand unlocks the power of every word, explains its appropriate application, and tells you how to pronounce it in easy-to-follow phonetic symbols.”

Contents: Introduction: In the Beginning Was the Word; Sound, Music, and Healing; How Mantras Work; Our Spiritual Physiology; How to Use Your Mantra; Seed Mantras; Mantras and Attracting Love; Mantras for Changing Physical and Planetary Karma; Mantras and Health; Mantras for Mastering Fear; Mantras for Anger and Other Undesirable Inner Conditions; Mantras for Abundance and Prosperity; Mantras for Self-empowerment; Chanting for the Planet; Gayatri Mantra: The Essence of All Mantras


“Teaches how to intone dozens of mantras . . . [Also explores aspects] of mantra theory and the effects on the body’s energy centers . . .”


___________. Mantra Therapy: Healing Intensive 1, 2 CDs or audiotapes.

“Two separate Mantra Therapy Intensives are included here for practice. The first is for ‘Systemic Disorders.’ These include such things as Chronic Fatigue Syndrome (CFS), diabetes, lupus, AIDS, cancer and other forms of illness that may be system-wide problems. The second is for ‘Emotional or Mental Distress,’ including items such as depression, general melancholy, or simple negativity. People with bulimia or anorexia
might try this program of mantras. As a bonus, Hanuman mantras for a variety of conditions are also included. Hanuman, a major figure in the Hindu classic *The Ramayana*, is an allegorical representation for our prana—a form of life energy that powers our subtle body.”


*Vol. II: The Avatars of Vishnu, Narasimha, Rama and Hanuman, Krishna, Buddha, Kulki as Panduranga; Mantras of Tibetan Buddhism including Tara, Planetary Mantras and Slokas, The Thousand Powers of Gayatri; Great Spiritual Disciplines: Sudarshana, Gayatri, Maha Mrityunjaya, Durga-Chamundi, Guru Miscellaneous Slokas, Sukta, and Astotaras*  


“Teaches mantra-powered guided imagery to heal mental, physical, and spiritual energy.”

“In this book, Atkins introduces us to the Buddhist master Nichiren (1222–1281) and the healing teachings of Shakyamuni Buddha as laid out in the Lotus Sutra. Nam-myoho-renge-kyo is an old mantra that has accumulated a great deal of power from centuries of countless individuals focusing their highest intents while chanting it. He explains how nam-myoho-renge-kyo can be used to ‘undo’ karma that has damaged our health. Methods for chanting while visualizing abound in this book. His example [the author used the mantra to “carry him through [chemotherapy] and allay his fears of death and doubts for recovery], along with that of many others struggling with diseases as diverse as fibromyalgia, diabetic ulcers, high blood pressure, and mental illness, provides a beacon of hope for those facing illness . . .”


“The Matrika-Nighantu and Vija-Nighantu or Mantra-Kosha by Bhairava Rishi are dictionaries of the single vowels and consonants of the Sanskrit language. Both, published from ancient and rare (in some cases extinct) manuscripts for the first time, comprise the main body of this book. They give the Tantrik meaning of the vowels and then of the consonants with a view to facilitate the understanding of the Tantrika vijas or mantras of that name. These vijas are generally given in the Tantrik texts in a covert way.”


From the website: “. . . a complete and in-depth mantra book, featuring mantras for fear, anger, prosperity, and many of life’s situations . . . includes original Sanskrit, transliteration, and some translations. Comes in a three ring binder [and] . . . includes an audiotape to insure proper pronunciation . . . for those unfamiliar with Sanskrit.”


Objective: To test whether rhythmic formulas such as the rosary and yoga mantras can synchronize and reinforce inherent cardiovascular rhythms and modify baroreflex sensitivity. Design: Comparison of effects of recitation of the Ave Maria (in Latin) or of a mantra, during spontaneous and metronome controlled breathing, on breathing rate and on spontaneous oscillations in RR interval, and on blood pressure and cerebral circulation. Setting: Florence and Pavia, Italy. Participants: 23 healthy adults. Main outcome measures: Breathing rate, regularity of breathing, baroreflex sensitivity, frequency of
cardiovascular oscillations. Results: Both prayer and mantra caused striking, powerful, and synchronous increases in existing cardiovascular rhythms when recited six times a minute. Baroreflex sensitivity also increased significantly, from 9.5 (SD 4.6) to 11.5 (4.9) ms/mm Hg, P<0.05. Conclusion: Rhythm formulas that involve breathing at six breaths per minute induce favorable psychological and possibly physiological effects.


Tracks include: Bhagavatamrta, Sri-Vaisnava-Pranama, Invocation Mantram, Mangalacarana, Bhajata-Gita, Sri Sri Siksastaka, Sri Nama Sankirtana, Om Mani Padme Hum


__________. Special Mantras. Rishikesh, India: Sadhana Mandir Trust. (Booklet)

Bhavyananda, Swami. The repetition of the name of God. In Monks of the Ramakrishna Order, Meditation. Mylapore, Madras, India: Sri Ramakrishna Math, [n.d.].


Contents: The forest of recluses, The lost tradition, The beginning of understanding, The indwelling deity, Some yogic mantras, Words of power, Shabda: Sacred sound


Topics addressed: Impact of sound, The effects of specific sounds, The TM mantras, The mantra in India, The admonition of secrecy, Ancient views on revealing the mantra, Music and chanting


__________. *Pranic Healing Using Breathing with Healing Mantras*. India. (Available from Himalayan Institute Press, Honesdale, PA.)


Contents: What is meditation?, Meditation and health, Meditation theory and philosophy, Preparing for meditation, How to meditate


Abstract: There is a large body of research encompassing juvenile delinquency. It includes information about the causes and correlates of delinquency and the costs and effectiveness of interventions, preventions, and treatments. A number of conventional (behavioral or cognitive) and unconventional (mentor, retreats, meditation, or bibliotherapy) treatments are available to and utilized by adolescents. Although research suggests that treatment outcomes are quite similar for either type of treatment, an important dimension of treatment involves the use and effectiveness of personalized treatments for adolescents. This topic has often been cited in delinquency research; adolescents seem to participate more and show more favorable outcomes when interventions are personalized and the adolescents are interested in the intervention (Mulvey, Arthur, & Reppucci, 1993). This project explores the idea that an adolescents’ interest(s) might best be established through his or her own personal research. That is, an adolescent could become interested on an intervention on his or her own. This idea is expanded by considering the recent popularity of bibliotherapy with adolescents and its
positive research outcomes. Research suggests that bibliotherapy may be a suitable approach to introduce and educate adolescents about an unconventional treatment such as mantra meditation. This project involves the introduction of mantra meditation to juvenile delinquents using a comic book, a bibliotherapeutic technique. Participants found the comic to be readable and enjoyable and seemed to understand the underlying theme of the story. The participants commented on the *good* and *bad* characters in the book, and were able to follow the comic storyline. The consequences of the characters’ actions appeared to make impressions on the participants (based on their feedback) and they seemed to relate to the moral of the story as well. Participants reported that they understood that meditation was being used as an alternative to fighting, and seemed to find interest in its use in the story.

**Dagsay Tulku Rinpoche, Lama.** *The Practice of Tibetan Meditation: Exercises, Visualizations, and Mantras for Health and Well-Being.* Inner Traditions, 2001. Includes a 60-minute CD of *mantras* to accompany each meditation.

**Dasanudas, Bhaktisiddhartha.** The glories of spiritual sound. Article available online: http://www.iloveyoga.org/music/spiritual_sound.htm

**Desikachar, Kausthub.** The Yoga of Sound and Silence: Asana, Chanting & Meditation as an Inward Journey retreat (seven days).

"Yoga is a process of linking with something precious that is devoid of agitation and faults. Once this link is established then the beauty within radiates. The experience of this joy is beyond words. It is true silence.

"Chanting and meditation are tools that help reach this state of silence that is devoid of disturbance and ignorance. Combining special vocal sounds in harmony, and meditative practices, participants will experience an inward journey and link with the precious source of joy within each of us. The beauty of chanting lies in its simplicity and its ability to reach the heart. Combined with meditative practices, participants will recognize the power of sound and its value while embarking on such a path.

"Universally relevant sounds will be used in different forms of practices like asana, pranayama and meditation to prepare us in this journey. Apart from these experiential practices, the workshop will also include theme presentations, dialogs and reflective sessions. No prior experience of chanting or meditation will be necessary to participate."

Some or all of the following topics will be addressed, depending on the interests of attendees:

- The use of sound in its many forms in asana practices
- The use of sound in its many forms in pranayama practices
- The use of sound in its many forms in meditative practices
- What sounds produce what effects – the langana/brahmana types
- How to utilize sounds in asana/pranayama/meditative practices to people with different backgrounds/cultures/interests
- The relevance of certain mantras and their effects when combined with
appropriate asana/pranayama/meditation

- The symbolism behind some of these mantras and what they mean
- Bija mantras (source mantras) and how to use them in different practices


“Almost entirely in Devanagari Sanskrit with swara marks, this is a Vedic chanting book for reciting the *Upanishads* and other hymns. The book contains 16 *Upanishads*, 13 *Suktas*, *Sri Rudra Prasnah*, *Gjñana-Patha* and *Sama Veda* mantras, etc.”


Contents: What the mantram is; Some great mantrams, Making the mantram a part of your day; Keeping the mind steady; Elation and depression; Harnessing fear, anger, and greed; The mantram at the time of death; The goal of life; The mantram and other spiritual disciplines; Becoming established in the mantram; Suggestions for further reading


__________. Mantra-Yoga. Article available online: http://www.yrec.info/contentid-89.html.


Abstract: This case study examined the premise that reading aloud the Sanskrit literature from the Vedic Tradition of India would have beneficial effects on the mind, body and behavior of the reader. In Maharishi Vedic Science, a unique science of consciousness, His Holiness Maharishi Mahesh Yogi identifies the Veda and Vedic Literature as
vibrational modes of pure consciousness and the sounds of these texts as the frequencies of Natural Law governing the evolution of creation. If the Vedic Literature is read aloud regularly after practice of the Transcendental Meditation program, the predicted effect is growth towards higher states of consciousness. The researcher, who was trained to pronounce Devanagari Sanskrit text but not to understand the meaning, read 35 areas of Vedic Literature over three years, kept a journal and wrote poetry about his experiences. During the reading sessions, the researcher observed two particular indicators of growth of Cosmic Consciousness: witnessing and spontaneous life-supporting activity. The witnessing occurred when the reading proceeded automatically and effortlessly while he simultaneously experienced silence and expansion inside. The life-supporting activity came in the form of intuitive prompts to correct mistakes in the sequence of sounds. Since Maharishi Vedic Science considers safeguarding the sequence of sounds equivalent to protecting the basic sequence of the evolution of nature, these spontaneous intuitions had the property of being fundamentally “life-supporting.” Experiences after reading included increased reverence, greater acceptance of death and dying, more ease in life and other markers of growth towards higher states of consciousness. Analysis of the poems written over the three years, according to a model of communication based on Maharishi Vedic Science, showed improved effectiveness in using images and avoiding interpretation in the poems. The researcher argues that practiced innocence reduced subject/researcher bias and that his observations are intrinsically no less reliable than objective measurements. Though this study replicated other case studies, it contributes original results for reading Vedic literature and is part of an original doctoral program which trains scholars while profoundly enhancing self-development. Several new directions for research on reading Vedic Literature are recommended.


Gayatri Mantra. At the following website, this mantra is repeated 108 times in 18 minutes: http://www.geocities.com/siddhaashram/Gayatri.htm.

Ghanananda, Swami. The science of mantra or the sacred word. In Monks of the Ramakrishna Order, Meditation. Mylapore, Madras, India: Sri Ramakrishna Math, [n.d.].


Goldman, Jonathan. Planetary healing sounds—the meaning of mantras. Article available online; http://www.byregion.net/articles-healers/Planetary_Healing_Sounds.html.


Holtje, Dennis, and Greg Sipp. Mantra as “key notes” for the brain. Article available online: http://members.aol.com/nam87501/love.html.


“This most sacred of all Hindu Vedic mantras is traditionally repeated each morning and evening, addressing the source of creation, Savitiri, the sun. Sung by renowned Sanskrit teacher Houston . . .”


Abstract: Since Vietnamese refugees are an often underserved population who face a myriad of psychosocial difficulties, research and intervention must attend to their specific needs and available resources. In an attempt to do so, this study examined the factor structure of the Religious Orientation Scale (ROS) and the correlation of mantra meditation, religious orientation, and the interaction thereof to psychological distress and self-actualization. Participants were 169 Buddhists between the ages of 18 and 91 from a community center and a temple. Cross-sectional data were gathered using the ROS, the Brief Symptom Inventory, the Personal Orientation Inventory, the Suinn-Lew Asian Self-Identification Scale, and constructed meditation and demographic questionnaires. Results indicated ROS items loaded onto separate Intrinsic and Extrinsic factors; however, there was no distinction between Personal and Social secondary gains. Results also revealed that the least psychological distress was reported by those who were more culturally traditional, those who were indiscriminately proreligious, and those with a strong intrinsic orientation. When mindfulness to the present was used as an indicator of self-actualization, westernized individuals and those with a weaker extrinsic orientation scored as healthiest. When increased reactivity to internalized principles and motivations was used as an indicator of self-actualization, westernized individuals, indiscriminately proreligious individuals, and those a weaker intrinsic orientation scored as healthiest. The examination of the interaction between mantra meditation and religious orientation showed that a strong extrinsic orientation among experienced mantra meditators was correlated with less distress and more self-actualization. The current study ameliorated the paucity of research on mantra meditation within a religious context by supporting the notion of a 12-month practice period during which time nonmeditators and inexperienced meditators were psychometrically indistinguishable, showing that the indiscriminately proreligious label unexpectedly conferred protection among this ethnic minority sample, and exposing the powerful confounding relationships of practice regularity, concentration levels during mantra use, and acculturation. Future research should employ true experimental design with random assignment to treatment conditions to render causal relationships. A prospective design exceeding 12 months and focusing on the label of indiscriminately proreligious among ethnically- and religiously-diverse cohorts would be optimal.


Contents: Definition of mantra meditation, How does mantra meditation work?, How should mantras be used?, Buddhist mantras (sabbe satta sukhi hontu, om shanti shanti shanti, Prajnaparamita, Avalokitesvara, Manjushri, Vajrapani, Green Tara, Amitabha, White Tara, Shakyamuni, Padmasambhava), Postscript: About TM


Jyotirmayananda, Swami. *Insight into Mantra Yoga* audiotape. South Miami, Fla.: Yoga Research Foundation. To order, call 305-666-2006. 60 minutes.


Contents: Yoga; Mantra-yoga; Japa-yoga; What is aum?; Who is a Guru?; Dhyana-yoga or yoga of meditation; Meditation in Bhagavad-Gita; Meditation in Upanisads; Meditation on Gayatri; Gayatri, the personal mother; Upanayana-samskara; Gayatri, the highest meditation for illumination; Gayatri-sadhana; Gayatri meditation; Gayatri and purusa-sukta; Visvamitra; Practice of sandhya-vandana; Chart of the Gayatri; Bhussuddhih ,etc.; Tarpana: Mid-day sandhya-vandana; Meditation on kundalini through the Gayatri-mantra; Different Gayatri-s


Khalsa, Shanti Shanti Kaur, and Dev Suroop Kaur Khalsa. Mantra as Medicine course. Contact: Guru Ram Das Center for Medicine & Humanology, P.O. Box 943, Santa Cruz, NM 87567, 800-326-1322, healthnow@grdcenter.org.


Includes symbolism and mantras.


**Lamas, Daniela.** Say a mantra and relieve stress: Transcendental Meditation’s technique allows the burdened mind to take a rest. *Charlotte Observer*, 21 Dec 2003, Living section, One-Three edition, page 5G.

**Madhava.** *Matrikanighantu*.


Contents: The science of Tarak Bija Mantra; Brahmanada; The power of words, the Bija Mantra, and the limitations of intellect; Letters: Disciples’ experiences; The Bija Mantra; Experiments using Kirlian aura photography; Information on Dhyanyogi

**Magee, Mike.** Mantras and vidyas—Godhead as sound. Article available online: [http://www.shivashakti.com/mantra.htm](http://www.shivashakti.com/mantra.htm).

**Maha Mrityunjaya Mantra.** At the following website, this mantra is repeated 108 times in 18 minutes: [http://www.geocities.com/siddhaashram/Mahamrityunjaya.htm](http://www.geocities.com/siddhaashram/Mahamrityunjaya.htm).

**Mahidhara.** *Matrikanighantu*.


**Mantrabhidhana.** In the *Rudrayamala Tantra*.


From the publisher: “Sing, dance, enjoy! Each mantra has its own special power and purpose, and its music is equally unique, ranging from soothing meditation to rhythmic dance. Whether you chant along or simply listen, you'll delight in the effect. The soul-stirring music of these healing mantras transforms, relaxes, and inspires. In each selection a solo voice introduces a sacred chant, then disappears, letting the music weave its own
special magic.”

Mantras CD. Oreade (www.oreade.com).

From the publisher: “A double album with magical songs of power. Pure and penetrating rhythms are performed by magnificent singers and musicians. Extensive textbook included.”

Mantras II CD. Oreade (www.oreade.com).

From the publisher: “Beautiful Mantras, sung with a many voiced choir and tasteful accompaniments. Extensive booklet in several languages included.”

Mantras III: A Little Bit of Heaven CD. Oreade (www.oreade.com).

From the publisher: “These mantras are magical songs for protection, healing and liberation. They blend sacred texts from the East with soul stirring music from the West. Extensive booklet included.”


Mohan, Nitya, and Ganesh Mohan. Peace Chants from the Vedas and The Gayatri Mantra CD.

Taittiriya Upanishad, Rudram & Camakam and Narayana Upanishad CD.

Morgan, John, with medical adviser Steven A. Shoop, M.D. Mantras become mainstream medicine. USA Today, Health section, 9 Aug 2000.

“‘Meditation is only one of many techniques for evoking the relaxation response,’ offers [Herbert] Benson. ‘Breathing exercises, repetitive prayer, yoga, even the rosary activate our body’s relaxation response. And they all work equally well—some better than others depending on the individual.’”


Chanting the Chakras: Mantras for Healers and Agni Hotra: The Healing Fire CD. Available at http://www.thesuncentre.net/muz/goodies.html.

From the publisher: “A vibrant rendering of the ancient Bija Mantras, or ‘seed-sounds’ as used by Tantric adepts for the activation of the Chakras. These seed-sounds (Lam, Vam, Ram, Yam, Ham, A and Om) pronounced in the authentic nasalised manner of the tantrics, awaken and harmonise the whole chakra system, generating kundalini heat and bringing energy to the nervous system and perceivable vital force throughout the body.

“Mantracharya Muz Murray (Ramana Baba) and his students here also intone the dynamic form of the Mantra of the Green Goddess of Healing and liberation (the Shakti aspect of Chenrizig and Shiva) which energizes the body and brain and empowers consciousness.

“Both yoga practitioners and healers will benefit from this selection of powerful healing mantras, which include the Gayatri Mantra for Enlightenment, the Panchakshara Mantra—Om Namah Shivaya—for inner stability and freedom from fear and the almost magical Maha Mrtyunjaya Mantra for mental, physical and spiritual healing and transcendence of death. These latter three, performed during the Agni Hotra or Ceremony of the Healing Fire, to the accompaniment of the cracklings of the flames, plunge the participant into a deep state of restorative meditation. These mantras are not only beneficial for aspirants, but are also especially valuable chanted for the profound well-being of the mentally troubled, the bereaved and for those passing their last moments in this world.


From the publisher:

Side A: Mantracharya Muz Murray’s . . . exploration into the secrets of sound and the practical, mystical and psychotherapeutic aspects of Mantra. Includes the pronunciation and Tantric practice of the Sanskrit Alphabet for mantrically toning and recharging the bodily forces and energies of each plexus.

Side B: Group chanting of the Mantric Alphabet, the method of intoning Om in both single and fluctuating styles, the “Sushumna Rocket” energizing sequence, Om Namah Shivaya, Rama-Rama, Bhaja Govindam and other mantrams, including the explanation and practice of the glorious Gayatri Mantra and Tvam Eva Mata.


From the publisher:
“... Muz Murray (Ramana Baba) leads his chant-group students in an hour-long dynamic Mantra Meditation session, firstly intoning a series of energizing mantras, followed by a half-hour of deeply moving gentle mantras for instilling peace and tranquillity, with a selection of heart-opening, reverential, loving and lullaby mantras, (all those as practiced in the weekend workshops) as a meditative experience.

“This is a superb new studio-recorded version of Songs of Silence... from Red Edizioni, a publishing company in Italy who have produced it under the title of Mantra il Suono dell’Energia (Mantra: The Sound of Energy)...”

Some of the mantras included: Om (with group), Om (fluctuating), Om Nama Shivaya, Karara Vindena, Hari Om Tat Sat


Namai, Chisho Mamoru Namai (Koyasan). On mantranaya: Some remarks on mantra practice from the view point of the formation and development of the esoteric Buddhist tradition. Article available online: http://padma.org/001/lab/onmantranaya.htm.

Namasté. Magical Healing Mantras.

“Twenty-five musicians, united from around the world, use their voices, guitars, flutes, sitars, tablas, and a tarang to create this... East-West musical fusion that is both exotic and familiar. The healing and transformational powers of these seven Sanskrit mantras are... available to all...”

Neel, Chandra Mukhi. Music and plants. Yoga (Sivananda Math), May 2000, 11(3):6-11. (Plants for which mantras were played grew better than others.)


Om sweet Om. The Times of India, Saturday edition, 18 Jul 1998.


_________. *Japa*. Twin Lakes, Wis.: Lotus Press.


On the right and fruitful way to do *japa*.

**Prem, Yogi Harinam Baba.** Mantra: An introduction to the healing and meditative application of sound. 2001. Article available online: http://www.floridavedicinstitute.com/Index_files/page0019.htm

**Purushottamadeva.** *Ekaksharakosha*. 

Contents: What is mantra?, Mantra and japa yoga, Mantra practice, Worship: Cultivating the imagination, Benefits of using a mantra, Practice and understanding of individual mantras, Mantra and healing, Mantra and initiation, Mantra in daily life, A disciple: Faith can work miracles, Om Namah Sivaya, Om Om Om Om, Hari Om, Radhe Govinda, Om Krishna Guru, Krishna invocation, Ave Maria, Namo Amitabha, Om Namo Bhagavate, Sri Rama Jay Ram, Om Sri Ram, I am Thine, Mantras: Guru & disciple (excerpts from the writings of Swami Sivananda Saraswati: A real guru, Devotion to guru, Guru and disciple, Guru and initiation, Are you really qualified?, The four means, Greatest factor in spiritual realization, Stories, The technique of perfection, Talks with aspirants, Guru and diksha [initiation], Siddi, I am pain: Thy teacher), Mantras: Questions and answers, Interview with Swami Radha


“Mantra and chanting have long been associated with yoga practice, but should you teach them to your students? Learn the history of these practices and some popular chants to help you get started.”

Sachchidananda Swamiji, Sri Ganapati. *Nama Sankirtana* CD. Mysore, India.
From the CD cover: “This CD contains some of the earliest compositions of Sri Swamiji, newly recorded in Datta Peetham's recording studio. This CD, which has been composed and sung by His Holiness Sri Swamiji, brings the most potent Mantras uttered to perfection. Mantras are a great source of power that can cut through confusion and help the mind take charge of itself.

Contents: Pahi Pahi Gajanana, Jaya Jaya Jnana, Dattatreya Attreya Putra, Namah Parvati Pataye, Amba Bhavani Sharade, Indiresha Govinda, Mata Pitane Panduranga, Om Iti Brahma, Vande Mukundam


“Om namah shivaya” is spelled out using the curves and lines of various yoga asanas.


**Sarva-Antah.** *Mantras from Tibet* CD. Oreade (www.oreade.com).

From the publisher: “Two long Tibetan Mantras [Om Mani Padme Hum; Vajra Guru Mantra] sung with great style and inspiration. The songs are provided with a modest instrumental accompaniment. The booklet contains extended information (in English, German, Dutch and French) about the meaning of the mantras.”

__________. *Mantras from Tibet: Om Tara* CD. Oreade (www.oreade.com).

From the publisher: “Sequel to the successful album Mantras from Tibet. The cycle of this recording offers to relax body and mind, to go deep into meditation and finish off with a celebration.”


**Satyavan. The Gayatri Mantra.**


Abstract: This thesis provides the contextual background, theoretical foundation, and procedural components of mantra meditation. This thesis also proposes the complementary use of mantra meditation in conventional psychotherapy practice. The paper is supported by the professional psychotherapy literature and relevant writings by renowned Indian authors and philosophers, and is interspersed with the author's own viewpoints and suggestions. The thesis begins with an introduction, providing a general overview of meditation in psychotherapy, and briefly outlines the facts and reasons for the lack of its wide acceptance in standard psychotherapy practice, despite positive research evidence. This introductory section is followed by chapters that include: (i) the development of mantra meditation from the ancient Indian context to the contemporary one; (ii) a detailed outline of the theoretical foundation of Mantra Meditation, rooted in the ancient Indian medicine system called “Ayurveda”; (iii) the process of Mantra Meditation; (iv) a comparison of Transcendental Meditation (TM), a contemporary form of mantra meditation with Mindfulness Meditation; (v) a comparison of mantra meditation with psychodynamic theories of psychotherapy; and (vi) guidelines for integrating mantra meditation in traditional psychodynamic psychotherapy with the help of a case example. The final chapter concludes with a discussion about the responsible use of mantra meditation in psychotherapy, and limitations of the thesis and its potential contributions to the field of psychotherapy.


**Sharma Acharya, Shree Ram.** *The Great Science and Philosophy of Gayatri*. Uttar Pradesh, India: Shanti Kunj.


From the publisher: “An important guidebook for spiritual aspirants that explains the inner power of the mantra and how it grows within us.”

Contents: Description of the Gayatri; Saktis of the Gayatri; Gayatri Kavacham; Gayatri Hridayam; Gayatri Stotram; One thousand and eight names of Gayatri; Diksa Vidhi (rules of initiation); Gayatri Purascharnam


Contents include: What is japa?, Mantra, Sound and image, Glory of the Divine Name, Varieties of japa, Practical aids to japa, Mantras for japa


Includes: Om-kara mantra, Gayatri mantra, Mrityunjaya mantra, Dasavatara mantra, and Parvati sloka

Sovik, Rolf. *Awakening to the gayatri mantra.* *Yoga International*, Apr/May 2003, pp. 66-75.

On the Maha Mrityunjaya mantra.


From the publisher: “The Indian perspective has always been holistic and all-inclusive: thought and activity in different fields, at different levels, have been timeless. Indian arts is a classic example of such amalgamation: It interlinks aspects of art, philosophy, mythology, religion, and mysticism. This book is an attempt to unravel such links with specific reference to the Kathaka dance form. Dr. Ranjana Srivastava explores the roots of Kathaka dance form to reveal its sublime, philosophic, esoteric and divine dimensions. Focussing on inter-relationship, she unfolds how dance embraces other disciplines of Yoga—Tantra, Mantra and Yantra. She deals with the importance and aspects of sound in the Hindu religious scheme and its manifestation in Kathaka. Explaining the significance of the yantra as a diagrammatic/geometric representation and the way it functions, she analyses the techniques of Kathaka which create distinct yantra formations both in the physical movements of the dancer in the surrounding space as well as on the dancing floor. The study abounds in extensive notes to explain numerous terms and concepts and has references to noted works and authors on the subject. The book will be useful to experts and students of Indian art and, in particular, dance and will interest general people keen to know more about India’s art traditions.”


Abstract: The EEGs of 13 experienced practitioners of transcendental meditation (TM) were recorded for 5 min preceding TM, during 20 min of TM and until 5 min after, as well as during closed-eyed wakefulness, drowsiness, sleep onset and sleep. Thirteen healthy volunteers matched for age served as control subjects. Computer period-amplitude analysis of F3-C3, T3-T5, P3-O1, F4-C4 and P4-O2 epochs of 50--100 sec duration resulted in a frequency and amplitude spectrum (0.5--28.6 c/sec), and the mean frequency and the mean voltage of each EEG lead. The EEG frequency spectra constituted a continuum with increasing theta and delta activity and decreasing alpha activity as the participants tended to fall asleep. The frequency spectrum during TM corresponded to a spectrum situated between that of wakefulness and drowsiness and remained virtually unchanged during the 20 min of meditation. The EEG frequency of the TM group was about 1 c/sec slower than that of the control group. Intra- or interhemispheric differences between quantities of EEG activity remained stable during...
TM, nor did we observe any theta bursts. There was no consistent EEG patter associated with a successful or unsuccessful meditation, nor did the EEGs of two meditators who stated they had felt drowsy during TM show a different pattern.

**Strand, Clark.** The way of the name. *Yoga Journal*, Dec 2002, pp. 139-142.

“Surrendering to the unknown is less frightening if you have faith that something will catch you when you fall—whatever name you call it by.”


“The transforming power of mantras is beyond ordinary perception.”

“It is not the meaning of the mantra, but its subtle vibrations that lead the meditator to the center of silence within.”

___________. *Mantra for Igniting the Fire and Making a Fire Offering Within and Without* audiocassette. Honesdale, Pa.: Himalayan Institute Press.
From the publisher: “The yoga tradition calls mantra ‘the word which protects by being repeated.’ Connecting you to the Divine, mantras can transform your life. Making this 6,000-year-old esoteric science both accessible and practical, Pandit Tigunait explains the process of mantra initiation and how mantra can bring peace and spiritual development.”

Contents: Introduction, The bridge to the inner world, Blocking and unveiling the light, Finding a teacher, The universal mantra, The power of initiation, Classes of mantras and their powers, Mantra, yantra, and deity, Shaktipata: The descent of grace, Preparation for mantra initiation, How to do a purash charana

Answers the questions: “When I meditate on my mantra, thoughts still come into my mind. Does this mean that I’m not doing my practice correctly?” “Even when my mind is engaged with my mantra, I’m still aware of other thoughts. Most of these intruding thoughts that I experience are trivial, but some of them are significant and are powerful enough to force me to pay attention to them. What can I do?” “Are there any other ways of dealing with deeper issues?” “I’ve heard that the gayatri mantra is helpful in clearing the mind of negative thinking and resolving deeper issues. Why is that, and how can I use it as a means for overcoming mental pollution?” Yoga International, Apr/May 2003, pp. 31-34.


In addition to instructions on how to chant specific mantras, explains “how to make prostrations and mandala offerings and how to combine mantras with the use of prayer flags and prayer wheels.”


Contents: Morning Hymns (Sri Venkatesa Suprabhatam, Sri Venkatesa Stotram, Sri Venkatesa Prapattih, Sri Venkatesa Mangalasasanam), Daily Worship (Venkatesa Puja), Havan, Guru Pada Puja

Vibrations create forms. Bindu, no. 10.

“Is there a connection between life’s forms, the universe’s forms and vibrations: Is it sound which keeps things going?”

__________. *Yoga Mantra*. Miami, Fla.: Candle Light Publishing.


Walters, J. Donald (Kriyananda). *Mantra* CD. Nevada City, Calif.: Crystal Clarity Publishers. 70 minutes. (Gayatri Mantra and Mahamrityunjaya Mantra.)

__________. *Mantra of Eternity* CD. Nevada City, Calif.: Crystal Clarity Publishers. 71 minutes. (Aum.)
