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Tuesday 4th August 2009 at 4:03:54 PM



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Maharishi1
Vitarka

Posts 9 Points 9

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I think I have discovered the mantras that Deepak Chopra uses in his famous Primordial Sound Meditation. I have been initiated also and I have some knowledge of mantras and meditation, so I can tell.

The structure of the mantra = Aum "Beej mantra" namah

Beej mantra = a mantra which starts with the Nakshatra Pada Sound of your birth Nakshatra-pada (= the Nakshatra pada in which the moon falls at the time of your birth). The sound of your birth Nakshatra is your PERSONAL BIJA or BEEJA SOUND. After the PERSONAL BEEJA SOUND, usually there is an addition with "m" (bindu) to make it a complete PERSONAL BEEJA or BIJA Mantra with a bindu (ending).

For example : If your BEEJA SOUND = VAA, then your mantra will be Aum VAAM namah. And if your BEEJA SOUND = PEE then your mantra will be Aum PEEM namah. You can find the list of Nakshatra Pada Sounds on the internet.

Below here I provide a list with the personal BEEJ or BEEJA or BIJA sounds associated with each Nakshatra Pada in which the moon falls at the time of your birth.

By adding "M" (bindu) to these sounds you get the personal BEEJ or BEEJA of BIJA MANTRAS used in the famous Primordial Sound Meditation of Deepak Chopra and David Simon.

By placing "Aum" before and "Namah" after the personal BEEJ or BEEJA or BIJA MANTRA you get the complete Primordial Sound Meditation Mantra.

Ashvini Nakshatra
Chu (as in Fu-Manchu)
Che (as in chase)
Cho (as in choke)
La (as in lava)

Bharani Nakshatra
Li (as in lilt)
Lu (as in lute)
Le as in leg)
Lo (as in local)
Krittika Nakshatra
A (as in ananda)
I (as in iridescent)
U (as in uvula)
E (as in egg)

Rohini Nakshatra
O (as in odor)
Va (as in vanilla)
Vi (as in Vina)
Vo (as in vote)

Mrigashira Nakshatra
Ve (as in Veda)
Vo (as in votary)

Ka (as in Kanji)
Ke (as in Kenya)
Ardra Nakshatra
Ku (as in Kuwait)
Gha (as in Ghana)

Ng (pronounced "ng")
Chha (as in Churchill)
Punarvasu Nakshatra
Ke (as in Kenya)
Ko (as in kodiac)
Ha (as in hardy)
Hi (as in hither)

Pushya Nakshatra
Hu (as in hurrah)
He (as in heyday)
Ho (as in homogenous)
Da (no English equiv.)
Ashlesha Nakshatra
Di (no English equiv.)

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Du (no English equiv.)
 De (no English equiv.)
 Do (no English equiv.)
 Magha Nakshatra
 Ma (as in maya)
 Mi (as in miracle)
 Mu (as in mudra)
 Me (as in megabyte)
 Purvaphalguni Nakshatra
 Mo (as in motion)
 Ta (no English equiv.)
 Ti (no English equiv.)
 Tu (no English equiv.)
 Uttaraphalguni Nakshatra
 Te (no English equiv.)
 To (no English equiv.)
 Pa (no English equiv.)
 Pi (no English equiv.)
 Hasta Nakshatra
 Pu (as in purusha)
 Sha (as in shanti)
 Na (no English equiv.)
 Tha (no English equiv.)
 Chitra Nakshatra
 Pe (as in Peru)
 Po (as in pole)
 Ra (as in Rama)
 Ri (as in Rio de Janeiro)
 Svati Nakshatra
 Ru (as in rumor)
 Re (as in regulate)
 Ra (as in Rama)
 Ta (as in Tahiti)
 Vishakha Nakshatra
 Ti (as in East Timor)
 Tu (as in tune)
 Te (as in terrace)
 To (as in total)
 Anuradha Nakshatra
 Na (as in Nagasaki)
 Ni (as in Nicaragua)
 Nu (as in numeral)
 Ne (as in Nepal)
 Jyeshtha Nakshatra
 No (as in noble)
 Ya (as in Yama)
 Yi (as in yield)
 Yu (as in Yukon)
 Mula Nakshatra
 Ye (as in Yemen)
 Yo (as in yo-yo)
 Ba (as in ball)
 Bi (as in Bini)
 Purvashadha Nakshatra
 Bu (as in Buddha)
 Dha (as in dharma)
 Bha (as in bhakti)
 Dha (no English equiv.)
 Uttarahadha Nakshatra
 Be (as in beta)
 Bo (as in Bohemian)
 Ja (as in jar)
 Ji (as in jiva)
 Shrivana Nakshatra
 Ju (as in Jupiter)
 Je (as in hay)
 Jo (as in joke)
 Gha (as in Ghana)
 Dhanishta Nakshatra
 Ga (as in garden)
 Gi (as in keep)
 Gu (as in guru)
 Ge (as in Gestalt)
 Shatabhisha Nakshatra
 Go (as in go)
 Sa (as in Sahara)
 Si (as in Sita)
 Su (as in Surya)
 Purvabhadhrapada Nakshatra
 Se (as in Seoul)
 So (as in sonar)
 Da (as in Dante)
 Di (as in dipa)

Uttarabhadrapada Nakshatra
 Du (as in duty)
 Tha (as in Thar Desert)
 JNa (as in Jnana)
 Da (as in Tahiti)
 Revati Nakshatra
 De (as in deva)
 Do (as in donut)
 Cha (as in chakra)
 Chi (as in chief)

The main principle during meditation is thinking the mantra effortlessly :

"In this meditation, we do not concentrate, we do not try to think the mantra clearly. Mental repetition is not a clear pronunciation, rather it is a faint idea. We don't try to make a rhythm of the mantra. We don't try to control thoughts. We do not wish that thoughts should not come. If a thought comes, we do not try to push it out. We don't feel sorry about it. When a thought comes, the mind is completely absorbed in the thought. And if at any time you seem to be forgetting the mantra, don't try to hold on. Whenever we forget the mantra, we come back to it very quietly. It is a very simple and natural process.

"When we become aware that we are not thinking the mantra, then we quietly come back to the mantra. Very easily we think the mantra and if at any moment we feel that we are forgetting it, we should not try to persist in repeating it. Only very easily we start and take it as it comes and do not hold the mantra if it tends to slip away.

"The mantra may change in different ways. It can get faster or slower, louder or softer, clearer or fainter. Its pronunciation may change, lengthen or shorten or even may appear to be distorted or it may not appear to change at all. In every case, we take it as it comes, neither anticipating nor resisting change, just simple innocence."

"There is no need to try to stop thinking because thoughts are a part of meditation. Even if the mind is filled with other thoughts while the mantra is going on, there is no conflict. Our concern is with the mantra, and if other thoughts are there along with it, we do not mind them and we don't try to remove them. We are not concerned with them, we innocently favor the mantra."

"Noise is no barrier to meditation. Even in a noisy market, it is possible to be thinking thoughts and whenever we can think, we can meditate. So one can think the mantra comfortably even though aware of outside noises. We just innocently favor the mantra and do not try to resist noise in any way."

"Even with some discomfort we should be able to meditate, for anyone who can think can meditate, and even with some bodily discomfort, it's our experience that we do not lose the natural ability to have thoughts."

"One thing is very important, that we do not try to meditate. We do not try to keep the tempo of the mantra the same, nor do we try to change the tempo. And, we do not concentrate against thoughts we might have, or against noises we might hear. We do not resist thoughts, we do not resist noise, we do not resist the mantra changing or disappearing, we do not resist anything. We take it as it comes. It is a very simple, natural, innocent process. When we meditate at home, we start with half a minute sitting easily. That means, close the eyes about half a minute and then start the mantra easily. And when we want to end meditation then we stop thinking the mantra inside, but do not open the eyes for about 2 minutes. This is very important that we start with half a minute of silence and end with 2 minutes of silence."

Below here I offer you some questions which may aid you in thinking the mantra effortlessly :

1. "When we close our eyes, naturally we feel some quietness, some silence, yes?"
2. "Did you feel some quietness, some silence?"
3. "Did you have any thoughts in that silence?"
4. "Did you notice how spontaneously, how effortlessly these thoughts come?"
5. "Did you notice that a thought comes naturally, effortlessly and spontaneously?"
6. "Did you notice that thoughts come without any effort?"
7. This is how we should think the mantra effortlessly. We close our eyes and sit easily. After about half a minute, we begin to think the mantra in that same effortless way as we think other thoughts.

There are only three possible outcomes during meditation :

1. Falling asleep
2. Getting a lot of thoughts
3. Slipping/Falling into the Gap between thoughts

Falling asleep means that you are still too tired.

Getting a lot of thoughts is a sign of stress release of the body-mind system

Slipping/Falling into the Gap between thoughts happens when 1. and 2. does not happen

It is not possible to directly experience this Gap.

You can only know that you have been there when you are already out of it.

Signs of approaching and entering the Gap are a very silent breathing and the absence of thoughts. It is also possible that you loses the sense of time while being in the Gap. After staying in the Gap for some seconds of minutes you will notice that you take a deep breath and get new thoughts. Then the process will repeat again.

Wednesday 19th August 2009 at 8:37:08 AM



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Posts 9 Points 9

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Nadi Shodhana Pranayama :

This is an additional technique to facilitate the practice of the Primordial Sound Meditation. By doing this kind of pranayama the meditation becomes easier and the experiences during meditation become more clear and profound.

The Nadi Shodhana Pranayama is the easiest pranayama and also the basis of all other pranayama techniques.

By practising this pranayama the energy channels in the subtle/astral/energy body are cleaned. This is very important, because the condition of our subtle body has a direct effect on the condition of our physical body.

If there are impurities in our subtle body, this can cause disease or imbalance in our physical body. Also, impurities in our subtle body will have a clouding effect on our mind and daily consciousness. Meditation can clear these impurities, but combined with this Nadi Shodhana Pranayama the benefits will be multiplied.

Technique :

Sit with an erect spine at a chair or at your bed or your sofa. Use alternately the thumb and the ring+little finger of your left or right hand to switch between the left and right nostril (alternate nostril breathing), while the other hand can rest on the knee and can be used for counting the number of cycles.

In this example the left hand is used for closing the nostrils.

Close the right nostril with the ring finger of the left hand. The little finger rests upon the ring finger. Breathe out through the left nostril in a comfortable way, neither too fast neither too slow. Then inhale, in a comfortable way, through the left nostril until the lungs are full and close also the left nostril with the thumb for just one second. Then immediately open the right nostril by releasing the ring finger and little finger and exhale, in a comfortable way, through the right nostril until the lungs are empty. Wait one second and then inhale through the right nostril until the lungs are full again, keep the air in again for one second and exhale again through the left nostril.

This completes one cycle of the Nadi Shodhana Pranayama.

For a minimum effectivity it is necessary to do at least 4 or 9 cycles. For example you can do one round, consisting of 4 or 9 cycles, in the morning, and one round in the evening.

It is best to practise this pranayama after meditation. Meditation makes our mind rest in Consciousness. By Pranayama our Consciousness is set in motion.

Thursday 3rd December 2009 at 10:06:22 AM



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charlesboom

Vitarka

Posts 1 Points 1

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I got my primordial sound mantra from the Chopra Center. I would like to get mantras for the rest of my family based on their names, birth times and places. Is there a database I can reference?

Sunday 6th December 2009 at 8:51:42 PM



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cyril

Advanced

Posts 168 Points 168

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thanks for the info guys..

that would help me a lot..

Thursday 21st January 2010 at 8:55:22 PM



occolemger

Vitarka

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Would be great to contact you for some details. I congratulate you for the bravery and walking in the middle.

I read there are differences between the standard TM (I did it for 30 years) and this. Your quotes from the method bring back nostalgia of early TM years. Since then I tried many Sanskrit-based techniques - buddhist and vedic. And I am a Vedic astrologer - this would come in handy if we do it right, with due responsibility and reverence.

We live in a far away country and have no means to pay for an official workshop now

Posts 2 Points 2

- but we like Chopra's books too... And it would be easy for me with vedic software to isolate the right pada - the easiest is the navamsha chart (e.g. Aswini goes from 1 to 4, by 3.20, so if it is in the last pada the same grah would be in cancer in the navamsha chart, in gemini if in the portion before... etc.

Sunday 14th February 2010 at 4:37:47 PM



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Maharishi1

Vitarka

Posts 9 Points 9

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“**occolemger** posted the following on Thursday 21st January 2010
I read there are differences between the standard TM (I did it for 30 years) and this.”

What is the great difference between Transcendental Meditation and Primordial Sound Meditation ?

Transcendental Meditation creates a state of dynamic Silence.

Primordial Sound Meditation creates a state of static Silence.

The TM mantras are dynamic mantras, because they are derivations of Shakti mantras. Shakti is the principle of Movement and Vibration. Therefore you get a state of dynamic Silence, which means that there are still prana flows going on while being in the Silent state.

The Primordial Sound Meditation mantras are not Shakti mantras. They are mantras which contain a seed sound (bija beej beeja mantra mantras) that is incorporated in a bigger mantra (Aum "seed mantra" namah. These sounds correspond to the position of the Moon in our horoscope at the time of our birth. The Moon governs the Mind principle in our astrological chart (horoscope). Therefore, that specific sound that is associated with the specific position of the Moon at our time of birth, is also a sound which is very closely related to our Mind. Normally it is not possible to meditate with just the "seed sound", that is why "Aum" has been placed in front of it and "Namah" after it. Thus we get the Primordial Sound Mantra. Meditating with this mantra creates a faster and deeper Silence than the Silence with Transcendental Meditation. In Transcendental Meditation the effects are very much dependent of the way or the manner in which you meditate. In Primordial Sound Meditation it doesn't matter : the mantra is so strong that by just thinking it, a sort of silence is produced that deepens during meditation and at times you will just "be present" without any thought or any breathing or anything at all. In this kind of meditation a part of the pranic currents in our body-mind system become silent, especially the pranic currents that cause the mind to be active. So the mind become inactive and you get a state of Static Silence (,because there occurs a stop or slowing down of the pranic currents that cause our mind to be active).

Both meditations are good to practice, because there is a slight difference between the states that are "achieved".

Both states are enjoyable. For example, you can practice the Transcendental Meditation in the morning and the Primordial Sound Meditation in the evening, or vice versa, dependent of what suits you.

Aum Gurudev Shree VishvaDevAya Namah

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