

What is a bijamantra?

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1. Origin and meaning of Path of Mantra (*Mantrayoga*)

Some definitions of the word *mantra* are as follows:

A. मन्नात् त्रायते इति मंत्रः । *Manan* means bringing only one thought to one's mind repeatedly and *trayate* means to protect. In other words, *mantra* refers to that which when thought of repeatedly protects oneself and also that which protects one from the mind or that which helps to bring about the dissolution of the mind. At a further stage *Mantrayoga* also means that state in which contemplation (*manan*) stops during chanting, there is dissolution of the mind, cessation of the *mantra*, dissolution of the triad (*triputi*) that is, of the *mantra*, the one chanting the *mantra* and the act of chanting and the seeker attains the state of dissolution (*layavastha*).

B. *Mantra* refers to the collection of letters which assists in acquisition of the favorable and the vanquishing of obstacles. The word *mantra* is derived from *mantri*, a Sanskrit word which means secret speeches (*guhyabhashane*). It has various meanings like acquisition of secret objectives, acquisition of secret meanings, invoking a deity for a specific cause, etc. Philosophically it means that by contemplation (*manan*) of which, knowledge about the oneness of the entire world, that is the embodied soul (*jiva*), *Brahman* and the universe is bestowed upon oneself and that by which the embodied soul acquires Liberation (*Mukti*) from worldly bondages and *Dharmacharan* - Righteousness (*Dharma*), wealth (*Artha*) and desire (*Kama*) are achieved in this world.

C. मंत्राः मन्नात् । means a *mantra* is that on which one contemplates (*manan*) and from which one acquires the knowledge about sacrificial fires (*Yajña*), God and the soul (*Nirukta* 7.12).

D. मकारो मन्नात् प्राह त्रकारस्त्राणमुच्यते ।
मन्नात्प्राणसंयुक्तो मंत्र इत्यभिधीयते ॥

makāro mananaṃ prāha trakārastrāṇamucyate|

mananatrāṇasaṃyukto maṅtra ityabhidhīyate ||

Meaning: In the word *mantra* 'ma' (म) refers to contemplation (*manan*) and 'tra' (त्र) to protection (*tran*). Thus that which consists of contemplation (*manan*) and protection is called a *mantra*.

E. The word *mantra* is derived from 'mar' (मन्) and 'tra' (त्र). 'Mar' refers to the mind and 'tra' to vital energy (*pran*). That which is done with the fusion of the mind and vital energy is called a *mantra*.

F. According to the science of Tantra, sound (*nad* or *dhvani*) being the fundamental frequency of creation appears foremost in the origin of the universe. Sound is a subtle part of the divine energy (*chit shakti*) of the embodied soul (*jiva*). Just as sound waves are produced in the atmosphere due to air currents, so also in the body of the embodied soul sound waves are generated due to flow of a type of vital energy (*pranvayu*). A word is generated from this sound. Later, a *mantra* originates from it. The energy contained in a *mantra* is beyond one's imagination.

2. Parts of a *mantra*

मंत्राणां पल्लवो वासो । मंत्राणां प्रणवः शिरः ।
शिरः पल्लव संयुक्तो । कामधुक् भवेत् ॥

maṁtrāṇāṁ pallavo vāso | maṁtrāṇāṁ praṇavaḥ śiraḥ |

śiraḥ pallava saṁyukto | kāmadhuk bhavet ||

Meaning: The letters or words in a *mantra* constitute its body and the *Om* at its beginning, is the head. If both the head and the body are present then with that *mantra* one's aspirations are fulfilled.

Usually a *mantra* consists of the following:

2.1 The Name of a deity

The Name of the deity which is to be worshipped. Usually *Shri* or *Om* is prefixed to the deity's Name.

2.2 The favour asked for

Whatever is to be asked of the deity.

2.3 *Pallav* (salutation)

Pallav refers to the last or the decorative part of the *mantra*. *Pallav* also means to collect, the description of the benefit derived, etc. Often the '*namah*' in a *mantra* expresses salutation to the deity. That is the *pallav*. The words in the *mantra* are also known as *pallav*.

The meaning of some words which appear at the end of a mantra: Often several words like *namaha*, *svaha*, *svadha*, *vashat*, *vaushat*, *hum* and *phat* are joined to the *bijas*. These words either depict the mental state of a seeker at the time of chanting the *mantra* or whatever one wishes to achieve with their usage. Their implied meanings are as follows.

<i>Namaha</i>	: The serene and peaceful state of the <i>antahkaran</i> appeasing the deity of the <i>mantra</i> by surrendering to it.
<i>Svaha</i>	: Destruction of harmful energy, for instance curing a disease and doing good to others, appeasing the deity of the <i>mantra</i> with offerings.
<i>Svadha</i>	: Self-contentment, strengthening oneself.
<i>Vashat</i>	: A spiritual emotion of destroying the enemy.
<i>Vaushat</i>	: To create conflicts or opposition among enemies, to acquire power and wealth.
<i>Hum</i>	: Anger and courage, to frighten one's enemy.
<i>Phat</i>	: A spiritual emotion of attacking the enemy, to drive the enemy away.

2.4 Kilak

A. *Kilak* means a wedge or a clue to a mystical puzzle. The Guru gives the *kilak* of the *mantra*. Consequently, the energy of the *mantra* is manifested. *Kilak* means the description, proximity, speed and method of pronunciation, the rhythm of recitation of the *mantra* (*alap*), etc. Sometimes the *kilak* assumes the form of a prior notice. When a sage creates a *mantra* along with a precondition that 'without the pronunciation of a particular word prior to the *mantra*, the practice of the *mantra* will not be fruitful', then the mere chanting of the *mantra* does not prove to be of any avail. Such a word is termed as a *kilak* of a *mantra*, that is a wedge or a clue to a mystical puzzle. Only when the *mantra* is chanted along with it does it prove to be fruitful. Understanding that word, and chanting along with it or destroying the relationship of that word with the *mantra* is called *nishkila*

or *utkilan*. However, only spiritually evolved persons can give guidance to this effect. One comes across '*Shrimat Hanuman kilakam*' in *Shriramaraksha* verse (*stotra*).

B. Movement of the *saman* vital energy (*vayu*) is essential to activate the *kundalini* (spiritual energy). *Nadibandha* (blocking the channels) is performed to achieve it. The energy used to perform *nadibandha* is also called *kilak*. *Kilak* means the expulsion of the *saman* vital energy from which energy is generated. *Nadibandha* also occurs if a *mantra* is chanted appropriately.

2.5 Parts of a *mantra* according to the science of *Tantra*

Every *mantra* includes three principles, the *pranav*, the *bija*, and the deity. The secrets of The Almighty within and beyond the universe are present in the *pranav* principle. Through the *bija* principle one becomes aware of one's true nature (*prakriti*), the type of one's relationship with The Almighty and the unmanifest energy within oneself which is making attempts to manifest itself. Knowledge of the deity principle gives one the realization of The Lord's wish which is to be fulfilled through oneself.

3. Chanting a *mantra* (*mantrajapa*)

Repetition of a *mantra* understanding its meaning, along with faith and spiritual emotion is called chanting a *mantra* (*mantrajapa*).

4. Types of *mantra*

4.1 According to the holy texts

A. The Vedas: Vedic *mantras* are superior to all other *mantras*. The Sanhita section of the Vedas is itself regarded as a *mantra*. The *Gayatri mantra* in the Rigveda was first written by Sage Vishvamitra and is considered superior to the others. The Atharvaveda too is a treasure house of various *mantras*. *Mantras* or meanings are created in various sciences such as astrology, Ayurveda, Spirituality, etc. when different *bijas* are prefixed to the Vedic verses.

B. The texts of the *Tantras*: As in the Vedas thousands of *mantras* have also been mentioned in the texts of the *Tantras*.

The Vedic and Tantrik mantras: Since the Vedic *mantras* are the very breath of The Lord they are efficacious (*siddha*) *mantras*. Hence according to Vedic scholars no rituals are deemed necessary for their chanting. Contrary to this, *tantriks* have prescribed specific rituals even for the Vedic *mantras*.

In the science of *Mantra*, the armour (self protection), *argala* (generation of energy, destruction of distressing energies) and *kilak* are equally important and without the accomplishment of all these, a *mantra* cannot become efficacious. In the *Tantrik* path the armour and *argala* are deemed to be inferior and greater importance is attached to the *kilak*. According to the science of *Tantra* mere removal of obstacles preventing the accomplishment of the *tantra* is sufficient for proving the *tantra*, as this science is based on gross objects. 5% of the effectiveness of a *tantra* is due to the qualities of the object used in it, for instance black lentil (*udid*). The effect is purely due to the intrinsic qualities of the object and not due to any external process.

C. The Shabar texts: Thousands of *Shabar mantras* are given in these texts. They are also known as *mantras* of spirits (*paishachik mantras*) and are often meaningless. In these *mantras* emphasis is laid not on the meaning but on the sound. These *mantras* are of an inferior quality because through them a seeker develops communion with spirits and not deities. They have been written in a number of languages like Sanskrit, *Prakrit* (a dialect derived from Sanskrit), *Marathi*, *Arabic*, etc. The notes in some of the *Shabar mantras* are an admixture of the sounds of insects, animals, birds, etc.

4.2 According to the meaning

A. With meaningful words: *Mantras* such as the *Gayatri mantra* have a specific meaning.

B. Without meaningful words: Some *mantras* pertaining to spirits and others like '*Gan gan ganata bote*' as chanted by Saint Gajanan Maharaj of Shegaon or monosyllables such as *lam*, *vam*, *sham*, etc. which represent various spiritual energy *chakras* in our body appear meaningless at face value. Some of these seemingly meaningless *mantras* too have a deep meaning. For instance, the Sanskrit letter *Om* is composed of the three letters *a* (अ), *u* (उ) and *m* (म). These represent the *sattva*, *raja* and *tama* components respectively. *Om*, a combination of the three components (*trigunas*) is in fact a symbol of the one beyond the three components (*trigunatit*). Vowels have high frequencies, most consonants have medium frequencies, whereas *y* (य), *r* (र), *v* (व) and *h* (ह) have low frequencies. *Om*, however has all these three frequencies.

4.3 According to the number of letters

A. The existing types

Bijamantra : Monosyllabic *mantras* like *yam, ram, rham, rhim*

Mulamantra : 2 to 10 letters or the deity's subtle body known as *kamakala*

Pindamantra : 11 to 20 letters

Malamantra : A *mantra* with more than 20 letters or one chanted with a *mala* (rosary)

B. Types according to the *Nitya Tantra*

Pinda : A *mantra* with only one letter

Kartari : 2 letters

Bija : 3 to 9 letters

Mantra : 10 to 20 letters

Mala : More than 20 letters

C. Some prevalent examples

1. With one letter : *Om* (ॐ)

2. With five letters : *Namaha Shivaya* (नमः शिवाय ।)

3. With six letters : *Om namaha Shivaya* (ॐ नमः शिवाय ।)

Om namo Vishnave (ॐ नमो विष्णवे।)

4. With seven letters : *Om rhim Suryaya namaha* (ॐ र्हिं सूर्याय नमः ।)

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5. With eight letters : *Om namo Vasudevaya* (ॐ नमो वासुदेवाय ।)
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6. With nine letters : *Om gam Ganapataye namaha* (ॐ गं गणपतये नमः ।)
-
7. With twelve letters : *Om namo Bhagvate Vasudevaya* (ॐ नमो भगवते वासुदेवाय ।)
-
8. With thirteen letters : *Shrirama jai Rama jai jai Rama* (श्री राम जय राम जय जय राम ।)

4.4 According to the gender

In the science of *Tantra* masculine and neuter *mantras* are called *mantras* while the feminine ones are known as *vidya* (knowledge).

A. Masculine [solar (*soura*)] *mantras*: *Mantras* concluding with words like `hum, phat' are considered as masculine *mantras*. Such *mantras* help in vanquishing enemies or in changing the minds of others. *Mantras* of the Sun deity too are masculine *mantras*.

B. Feminine [lunar (*som*)] *mantras*: *Mantras* concluding with words like *tham, svaha* or *svadha* should be considered as feminine *mantras*. Such *mantras* are useful in curing illnesses. *Mantras* of the moon are considered to be feminine *mantras*.

C. Neuter *mantras*: *Mantras* ending with `namah' are considered as neuter *mantras*. Such *mantras* are used to fulfill some desire.

4.5 Gurumantra - initiation of a *mantra* by the Guru (*mantradiksha*)

This is also called a *sabija mantra* as besides the letters it is laden with the Guru's resolve (*sankalpa*) and divine consciousness (*chaitanya*) too. [For further details refer 'Science of Spirituality: Vol. 4 – Path of Guru's Grace (*Gurukrupayoga*), point *Gurumantra*'] In the routine spiritual practice commenced on one's own, the energy of spiritual practice is operational whereas in the initiation of a *mantra* both, the energy of spiritual practice as well as the energy of the *mantra* become operational.

4.6 The *bijamantra*

A. Introduction:

The *bija* is the seedling of the *mantra*. It is from this seedling that shoots of the science of *Mantra* spread. The energy of any *mantra* lies in its *bija*. The chanting of a *mantra* is efficacious only if an appropriate *bija* is selected. The *bijas* activate the deity of the *mantra*. In this context the *Bruhadgandharvatantra* relates –

शृणु देवि प्रवक्ष्यामि बीजानां देवरूपताम् ।
मन्त्रोच्चारणमात्रेण देवरूपं प्रजायते ॥

śṛṇu devi pravakṣyāmi bījānāṃ devarūpatām |

mantroccāraṇamātreṇa devarūpaṃ prajāyate ||

The meaning: O Parvati, I will tell you the divine nature of *bijas*. Mere pronunciation of a *bijamantra*, causes the manifestation of the deity at that site.

Bijas are also extremely useful from the physical and psychological point of view. When pronouncing *bijas* a particular frequency is generated leading to the production of specific sound waves. Spread of these waves activates certain centres and *chakras* in the body, which in turn facilitate the proper flow of the vital energies (*pranas*) through the channels (*nadis*). It is said that chanting of a *bijamantra* helps to achieve a healthy body, pure mind, increase in the mental (psychic) energy, sharp intellect, etc.

Mr. Woodroff has explained about *bijas* of various deities, their implied meaning and objectives in the following way:

1. *Om* (ॐ) : This is a *bija* too. It has to be pronounced before all *bijas* and *mantras*. It is called the *pranav bija*. This itself is the *bija* or the gist of the Vedas. All the *bijas* originate from the *pranav bija*. This is an eternal and non-dualistic (*advait*) *bija*.

2. *Aim* (ऐं) : The *bija* of Sarasvati. The objective is the same as above.

3. *Krim* (क्रीं) : The *bija* of Kali, *k* = Kali, *r* = *Brahman* and *i* = *Mahamaya* (the Great Illusion). The dot in Sanskrit (*anusvar*) means overcoming unhappiness. The objective is to overcome unhappiness.
4. *Klim* (क्लीं) : The *bija* of Krishna or desire (*kama*), *k* = Krishna or *kama* (desire), *l* = Indra, *i* = satisfaction and the dot refers to generation of happiness. Its objective is acquisition of happiness.
5. *Gam* (गं) : The *bija* of Ganesh, *g* = Ganesh, the dot represents overcoming unhappiness; its objective is overcoming unhappiness.
6. *Dum* (दूं) : The *bija* of Durga, *d* = Durga, *u* = protection and the dot refers to the act of protection. Its objective is protection.
7. *Shrim* (श्रीं) : The *bija* of Lakshmi, *sh* = Lakshmi, *r* = wealth, *i* = satisfaction and the dot represents overcoming unhappiness. Its objectives are prosperity and contentment.
8. *Strim* (स्रीं) : The *bija* of Vadhu, *s* = protection from crisis, *t* = saviour energy, *r* = Liberation (*Mukti*), *i* = *Mahamaya* (the Great Illusion) and the dot indicates overcoming unhappiness. Its objective is overcoming unhappiness.
9. *Rhim* (रहीं) : It is the *bija* of *Brahman* (Shiva) and Energy (Shakti), *h* = Shiva (*Brahman*), *r* = *Prakriti*, *r* = *Mahamaya* and the dot indicates overcoming unhappiness. Its objective is to overcome unhappiness.
10. *Hum* (हूं) : The *bija* of Varma or Kurcha, *h* = Shiva, *u* = Bhairav and the dot indicates overcoming happiness. Its objective is to overcome unhappiness.

11. *Houm* (हौं) : The *bija* of grace (*prasadbija*), *h* = Shiva, *ou* = grace of Lord Shiva or Sadashiv and the dot refers to overcoming of grief. Its objective is to overcome unhappiness with the grace of Lord Shiva or Sadashiv.

12. *Kshroum* (क्षौं) : The *bija* of Nrisinha, *ksh* = Nrisinha, *r* = *Brahman*, *ou* = Urdhavadanta and the dot represents overcoming grief. Its objective is overcoming unhappiness.

Various combinations are created when *bijas* are combined. Two or more *bijas* can be combined. As a result, great diversity is created in the energy of the *mantra* for example, '*rhim shrim krim*' is a conjoined *bijamantra*. All the three *bijas* are various forms of the same energy – *rhim* = the Great Illusion (*Maya*), *shrim* = Lakshmi and *krim* = the deity Kali. According to the scriptures (*Darshans*) these three *bijas* represent creation, sustenance and destruction respectively. The Fetkarini Tantra gives the yogic meaning of some conjoined *bijas*, for example when *rhim* is joined twice it becomes a *bija* of coyness (*lajjabija*). This is considered to be the *bija* of the principle of entire creation. To illustrate this with an example, a legend states that at the time of creation of the universe The Creator felt coy for the first time. '*Shrim*' means maintaining harmony between the functions of Lord Vishnu namely nurture and sustenance.

B. Types according to the motive

1. With worldly expectation (*sakam*): The *mantra* begins with *rhim*, *shrim*, *krim*, etc.
2. Without worldly expectation (*nishkam*): The *mantra* commences with *Om*. All *mantras* originate from *Om*. It is a symbol of *Brahman*, God and the Vedas. Hence, the *mantra* '*Om*' can bestow the Final Liberation (*Moksha*).
3. Both with and without expectation: The *bijas* like *rhim* are suffixed to *Om* and are followed by the other letters in the *mantra*.

C. Some important *bijamantras*

<i>Bijamantra</i>	Deity	<i>Bijamantra</i>	Deity
<i>Om</i>	Brahman, God, the Vedas	<i>bhruum</i>	Kshatajokshita
<i>rham</i>	Kalaratri	<i>soum</i>	Devi, Varun
<i>rhim</i>	Girija, Dhumrabhairavi	<i>sphim</i>	Pralayagni
<i>klim</i>	Maya (the Great Illusion), shakti (The Primal Energy), Kama, Kali	<i>sphem</i>	Kalagni
<i>shrim</i>	Lakshmi, Kamala, Vishnupriya, Vishva	<i>strim</i>	Vadhu, Dhumrabhairavi
<i>aam</i>	Anant, Vinayak, Pasha	<i>svaha</i>	Agnivallabha
<i>krum</i>	Svaha, Kalpini	<i>hum</i>	Kalkuta Durga
<i>krom</i>	Krodhish	<i>huum</i>	Rudrarakini

<i>gloum</i>	Bhumi	<i>rhuum</i>	Vaivasvat Kurchakavach
<i>tham tham</i> <i>tham tham</i>	Mahakal	<i>houm</i>	Shiva
<i>prim</i>	Ghorakshi	<i>rhoum</i>	Dakini
<i>plaim</i>	Vetal	<i>kshroum</i>	Narsinha
<i>phat</i>	Vidyujjivha		

D. *Bijamantras* according to the Devnagari alphabets

<i>Bijamantra</i>	Deity	<i>Bijamantra</i>	Deity
<i>am</i>	Shrikantha, Kamakarshini, Vidyujjivha	<i>aam</i>	Anant, Vinayak, Pasha
<i>im</i>	Chandra, Vighnavinayak, Rudra, Garjini	<i>iim</i>	Trimurti, Tripursundari, Dhumrabhairavi, Vedmata*, Gayatri, Lakshmi
<i>um</i>	Shankar Shadanan	<i>uum</i>	Madhusudan, Bhairav, Rupakarshini

	Vanhikavasini Kalakuta		
<i>rum</i>	Trivikram, Shivadut, Gandhakarshini Maharoudri	<i>ruum</i>	Bhayankari
<i>lrum</i>	Shidhar, Dirghajivha, Chittakarshini, Sanharini	<i>lruum</i>	Kamla, Rushikesh, Dhairyakarshini Karalini
<i>em</i>	Marut, Vanhi, Ekadashi Udhvarakeshi	<i>aim</i>	Sarasvati, Vijaya Dvadashi, Ugrabhairavi, Yoni, Veda*
<i>om</i>	Trayodashi Vasudev, Gayatri Bijakarshini	<i>oum</i>	Jvalini, Atmakarshini, Dakini
<i>am</i>	Som, Amrutakarshini, Kubjika	<i>aha</i>	Rati, Suyash, Chandika
<i>kam</i>	Mahakali, Skandha,	<i>kham</i>	Akash, Tapini Varun

	Kameshvari, Krodhish		
<i>gam</i>	Ganga, Ganesh, Vishvamata, Bhogini	<i>gham</i>	Varun, Trailokyavidya
<i>nham</i>	Bhairav, Kameshi, Unmattabhairavi	<i>cham</i>	Vadhu, Chandrama, Kulavati, Jvalamukhi
<i>cham</i>	Sadashiv, Vilasini, Raktadanshra	<i>jam</i>	Nandi, Bhogada, Vijaya
<i>jham</i>	Gruha, Dravini	<i>yam</i>	Vidyunmukha
<i>tam</i>	Pruthvi, Marut	<i>tham</i>	Vanhi, Kapali
<i>dam</i>	Bhivakra, Yogini, Bhishana	<i>dham</i>	Yadnyesh, Vighnesh, Malini, Guru
<i>nam</i>	Prahari	<i>tam</i>	Varahi, Shyamamukhi
<i>tham</i>	Bhadrakali, Dandi	<i>dam</i>	Dhara
<i>dham</i>	Shankhini, Dhanesh	<i>nam</i>	Jvalini, Sinhanadi
<i>pam</i>	Kalaratri	<i>pham</i>	Pralayagni, Kalakubjini
<i>bam</i>	Kledini, Tapini, Bhayankara	<i>bham</i>	Klinna, Bahurupi

<i>mam</i>	Kali, Matangamalini, Mahakal	<i>yam</i>	Vayu, Sthiratma
<i>ram</i>	Agni, Krodhini, Tripursundari	<i>lam</i>	Shakra, Amruta, Prithvi
<i>vam</i>	Varun	<i>sham</i>	Kama, Shubhaga, Chandish
<i>sham</i>	Suryatma	<i>sam</i>	Sammoha, Brahmi, Dhumadhvaja
<i>ham</i>	Shiva, Yogavaktra	<i>lam</i>	Pruthvi, Vyapini
<i>ksham</i>	Nrisinha, Kalajivha		

* The first sound of all the four Vedas has created the *bija im* or *aim*.

The *Shakta Tantra* quotes not only the Names of various deities like Vishnupriya, Dhurabhairavi, Rudrashakini, Vidyujjivha, Kalpini, Agnivallabha, Ghorakshi, Kalaratri, Urdhvakeshi, Durga, Lokamata, etc. but also the independent *bijas* for their worship. The *Shaiva Tantra* mentions the forms of Shiva such as Varan Chand, Jvalamukh, Raktadanshtra, Asitang, Valayamukh, Vidyunmukh, Kapali, Kapardi, Mahakal, Dhumradhvaja, etc. and also gives the respective *bijas* which fulfill varied objectives.

E. Bijamantras of the five cosmic elements (*panchamahabhutas*)

1. *Prithvi* (absolute earth): *lam*
2. *Apa* (absolute water): *vam*
3. *Tej* (absolute fire): *ram*
4. *Vayu* (absolute air): *yam*
5. *Akash* (absolute ether): *ham, kham*

F. Bijamantras practised with worldly expectation (*sakam*) [according to the *Bijanighantu* text]

Objective	<i>Bijamantra</i>
1. Acquisition of knowledge	<i>aim</i>
2. Acquisition of worldly happiness	<i>rhim</i>
3. Achieving the impossible	<i>am</i>
4. Longevity	<i>dram</i>
5. Acquisition of good health and prevention of untimely death	<i>Om jum saha</i>
6. Progress and prosperity in all spheres	<i>soum</i>
7. Fulfillment of wishes	<i>Klim</i>
8. Successful completion of actions (<i>sampannakaran</i>)	<i>Namaha</i>
9. Satisfaction, Serenity	<i>rhom</i>
10. Winning debates	<i>lhim</i>
11. Hatred (<i>Dvesh</i>)	<i>Hum</i>
12. Hindering others progress	<i>tam tam</i>
13. Killing (<i>maran</i>)	<i>khem khem</i>

14. Hypnotising (<i>sammohan</i>)	<i>blrum</i>
15. Controlling someone else's mind (<i>vashikaran</i>)	<i>vashat</i>
16. Attraction (<i>akarshan</i>)	<i>vaushat</i>

G. *Bijamantras* which cure disease

1. *Chakras*, *bijamantras* and organs

<i>Chakra</i>	<i>Bijamantra</i>	Organ
1. <i>Muladhara</i>	<i>lam, lrum</i>	The anus
2. <i>Svadhishthana</i>	<i>vam</i>	The sex organs
3. <i>Manipura</i>	<i>ram, rum</i>	The organs of digestion
4. <i>Anahata</i>	<i>yam</i>	The heart and lungs
5. <i>Vishuddha</i>	<i>ham</i>	The organs of speech
6. <i>Ajña</i>	<i>Om</i>	The nervous system (mind and intellect)

Information about the association of the *chakras* with various organs and the appropriate *bijamantras* for them is given in 'Science of Spirituality : Chapter 38 – *Kundaliniyoga* (Path of Activation of Spiritual Energy)'. The *bijamantras* purify the *chakras* and channels (*nadis*) and make the organs disease free.

2. Diseases of organs and *bijamantras*: The *bijamantras* which are useful in the diseases of certain organs are given below:

Rhaam : Diseases of the chest, heart, respiratory tract and brain

Rhim : Diseases of the nose, throat and palate

Rhum : Diseases of the liver, spleen, intestines, stomach and uterus

Rhaim : Diseases of the kidneys, urinary bladder

Rhoum : Diseases of the anus and organs of digestion

Rham : Disorders of the chest and throat

H. The four social classes (*varnas*) and *bijamantras*

1. *Brahman* : *rhim*

2. *Kshatriya* : *shrim*

3. *Vaishya* : *klim*

4. *Shudra* : *aim*

I. The three components (*trigunas*) and *bijamantras*: The *bijas* *s*, *r* and *t* correspond to the *sattva*, *raja* and *tama* components respectively.

4.7 The *bijakshar*

This is a terminology from the *Tantrik* path. In all *tantrik* methods there is a tendency to consolidate the *mantras* into a single letter. The *mantras* which are consolidated using the Sanskrit letters *shrim*, *rhim*, *klim*, etc. are called *bijakshars*. Just as powerful subatomic particles are produced as a result of the disintegration of a substance so also it is believed that the *bijakshar* contains energy equivalent to millions of subatomic particles. In the science of *Tantra*, *bijakshars* are used to make a *yantra*, *mantra* or a *tantra* immensely powerful and mysterious. The *Shabdasiddhanta* of *Mimamsak* advocates the concept of various presiding deities of the *bijakshars* and states that a *bijakshar mantra* is eternal. The meaning lies in the word, not in the one who understands it.

Writing *bijakshars* like *shrim*, *rhim*, *klim*, *rhoun*, *svaha*, etc. is an art in itself. Intense spiritual practice and the knowledge of control over the usage of words is essential to write, utter and put them into practice. Perhaps scripts of the perfected ones (*siddhas*) came into being only to be able to write down the *bijakshars*. Ten rules have been prescribed for writing them. The length and breadth of every *bijakshar* has special significance. Only by writing down a *bijakshar* is its mystery, purity and secrecy revealed. It is said that a *mantra* without the conjunction of *bijakshars* becomes devoid of meaning and power.

Reference:

'Path of Chanting The Lord's Name (*Namasankirtanyoga*) and Path of Mantra (*Mantrayoga*)', published by Sanatan Sanstha.

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