Worship is an act of devotion, and the incomparable bliss of Nada is the ultimate source of all such inspiration. 'Nada' which is synonymous with 'Paravak'—being the energy of Brahman, is inseparably close to it and therefore propitiation of Nada leads to the attainment of Brahman as one desirous of obtaining the lustre of a jewel attains the jewel along with it—'Nada may be differentiated from sound. The concept of sound is purely objective, but nada is not merely an object of the sense of hearing. The 'Concept of Nada' refers to the perception in which the subject and the object is not differentiated. In other words, Nadabrahman implies the undifferentiated state of manifestation, which cannot be translated into the terms of the differentiated consciousness. This point of view can also be approached in a different way. Names generally are considered to refer to objects of perception perceived by or perceivable by a subject—thus implying a subject-object relationship. But the referent of names may not be an object, for according to some, what we perceive is the modifications in our consciousness; we have no access to the objects except through the thought forms of the mind. Thus names ultimately refer to forms of consciousness and therefore every word implies in its meaning not only the form perceived by the senses but also the substance which finally is consciousness. Thus the word Nada also implies consciousness, for other wise it
cannot be meaningful. The function of the word is to awaken a particular form in the consciousness and Nada brahman signifies undifferentiated consciousness.

The Gods Brahma, Visnu and Siva in the puranic mythology represent the three aspects of the manifestation of Brahman in to the phenomenon of the universe, viz; creation, preservation and destruction; the three being of the part and parcel of a single movement, called Sakti or the energy or the creative power of Brahman. This energy is also called 'Nada' or 'Sabda, i.e., the word paravak. In the first stage of manifestation the energy involved in Brahman evolves in to undifferentiated consciousness which is called 'Nadabrahman', the three Gods named above are the three aspects in which the energy separates in the manifestation.

In preparing this thesis I have been greatly helped by my supervising professor, Dr. P. Syamaladevi who has been a source of inspiration and support to me. My debt to her is more than what I can convey in words.

I take this opportunity to express my profound thanks to Dr. T. Devarajan, Professor and Head of the department of Sanskrit, University of Kerala for his valuable suggestions.
This thesis was completed while I held a Research Fellowship of the University of Kerala and I express my thanks to the University for granting me the fellowship.

I am deeply indebted to Sri. C. Ajayan, Lecturer, Selection Grade in English, S. N. College, Kollam who has been extremely patient and encouraging in going through the thesis and suggestion of necessary corrections.

My special thanks to Sri. K. Anil Ram who has generously helped me by offering valuable suggestions related to certain problems in musicology and has taken great pains in neatly typing out this thesis.

I am grateful to Smt. Mariyamma Antony, Librarian, University of Kerala, Kariavattom who has always assisted me in finding books. I am thankful to the teaching and nonteaching staff and students of the Department of Sanskrit, University of Kerala, Kariavattom.

Kariavattom
27-12-2002

Ushakumary