CHAPTER II

CONCEPT OF NADA IN VEDA AND UPANISADS
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UPANISADS

VEDA-S - A HOLISTIC VIEW

'Sanātana Dharmā' is the collection of the spiritual, material, scientific views and professions about the physical, mental and social well being of a person, his family, and thereby the society and the nation. The four great phrases given by Yajñavalkyā when his disciples asked the Saint to explain the four vēda-s are noteworthy. The essence of Rgveda 'Prajñānam Brahma' (Knowledge is Brahmaicitanyam) Yajurveda 'Aham Brahmasmi', Sāmaveda 'Tatvamasi', Atharvaveda 'Ayamātma Brahma' (The self consciousness is the Supreme soul). These four words of Yajñavalkyā constitute comprehensive knowledge.

The most modern materialistic astrological researchers say that the essence of the descriptions in the vedas are self aware universe.

All the happenings in the Universe are in the control of a universal Body. In the Rgveda it is described as a Universal soul with thousands of heads and limps. In the Yajurveda, Mathematics is interpreted in its own style. Yajurveda is the first book in the world in which the first number to the Lakhs and Crores of numbers are written as the multiples of ten. The world comes to
know about the numbers greater than thousand only 2000 years back. The fact that Yajurvēda is 5000 years old is noteworthy. Similarly the book Yajurvēda gives knowledge about various types of metals, and grains.

The scientific truth that fire is created through waterfalls is found in the Rgvedā. If electricity can be produced from waterfalls, then to say that fire exists in the waterflow is not figurative. Make my life happy and prosperous by giving knowledge and intelligence. When mental consciousness becomes a matter of study, it is called Psychology in science.

Question to know, to know very closely, question in all directions. This is the definition of knowledge in the Yajurvēda. This is also the present scientific viewpoint. A source of thought that leads to the study of the beginning of all creations is dealt with in the Rgveda. Who knows the reality? Who can tell about it emphatically? When did creation start? When was it created? Were Gods also created at the time of Universal creation? Is it not the ignorance at the peak of knowledge?

Modern science urges us to view water as a Universal medicine. It is clearly interpreted in the Atharvaveda. Samaveda tells us that water is a medicine of Universal power. Similarly he
says that mokṣā is not the only aim of life. The Rgvedā talks about the comprehensive view of life. It prays for monetary, spiritual, physical prosperity. Modern man - family- society and nation - the management of these units is interpreted in the Rgvedā and the Atharvavedā. It is because it involves all the activities of human race and as it is the fundamental principle of all knowledge, that the veda is considered as the basis of Universal knowledge.

The Veda-s deal with the eternal truths, facts and knowledge. Brāhmaṇa-s deal with the practical side of life and Aranyakā-s prepare to lead a life gived by knowledgeand the Upaniṣad-s describe a string of eternal truths. This is the reason behind the saying that the foundation stones of Indian culture were laid by the vedic philosophy.

From the atom to the eternal universe all things are covered with a shining gold covering. When this is removed the basis of Truth and Dharma is revealed: the eternal glow, termed as Caitanyā, has people as its glow, people have heart as this eternal glow, heart has mind, mind has word and word has deed. The essential eternal glow is not visible. The Upanisad-s go into the depth of this Brahma Caitanyā.
VEDA-S

The most ancient literary wealth of the human race is the Veda-s. Everything is described in several branches of vedâ-s; the world, nature, animal race, plant race, humans, society, regions and so on. The spirit of divinity, the expression of Gandharva, and demonic deeds are all explained in them. Musical hymns, and description of Karmakāndā in brāhmaṇa-s are also contained in them.

It is believed that Kṛṣṇa Dvaipāyan or VedaVyāsā divided the Veda into four. Of these he advised Ṛgveda to Paila, Yajurveda to Vaiśampāyan, Sāmaveda to Jaimini, and Adharva to Sumantu. The maharṣi-s of Yore promoted the study of veda-s in order to give a firm foundation to the cultural development of India.5

The important veda-s are the first three - Ṛg, Yajur and Sāmā. In Bhagavatgīta, Śrī Kṛṣṇa tells Arjunā that he is a Sāmavedi. Though some Veda-s can be thought as more important than the others, for the followers of each vedic branch, their’s is the most important one. The most ancient of all the Veda-s is the Ṛgveda. It is a collection of hymns - Mantrā-s - praising Gods. The notable aspect is that they are musical.

It is seen that Ṛgveda has 25 branches among these. The
The number and arrangement among the \textit{veda} \textit{mantrā}-s are the factors that differentiates them. The \textit{Śakalā} branch contains 193816 words made of 397265 letters. These words are arranged in 10552 \textit{mantrā}-s. These \textit{mantrā}-s are divided into 2024 groups, groups into 64 Chapters and chapters into 8 \textit{Aṣtakā-s} with 8 chapters each.\footnote{2}

These mantras in \textit{Ṛgveda} are divided into ten \textit{Maṇḍala-s} also. In fact, this arrangement is the most ancient one. And this is followed by the \textit{Śakalā} branch. \textit{Bāskalā-s} follow the \textit{Aṣtakā} arrangement. Though the tenth \textit{maṇḍalā} is written in modern Sanskrit, the \textit{maṇḍalā} arrangement is thought to be the ancient one because this tenth \textit{Maṇḍalā} is supposed to have been added later.

\textit{Ṛgveda} is explained differently due to the difference in points of view. \textit{Adi bhautikam, Ādi deivikam, Ādhyātmikam} are some. But there is an opinion that \textit{veda}-s have no meaning as such. According to \textit{Yāskā}, the meanings are \textit{Yājñika, Deivatā} and \textit{Ātmīyā}\footnote{3}. If we accept the \textit{Yājñikā} way of thought this meaning is whatever we’ve earned through the mantras is offered to the power of nature. To praise the Gods and to visualize the single spirit in everything is \textit{Deivatam}.  

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The relationship between the Ātmā and Paramātma is Ātmīyā. To understand the third aspect i.e., is essential to know the Jñānakānda of the Vedas. A comprehensive study of the Upaniṣads is necessary to understand Indian culture.

Upaniṣads are many in number. 'Allāh Upaniṣad' written by a courtier of Akbar is the recently written one, 'Sri Rāmakṛṣṇa Upaniṣad' and the 'Christian Upaniṣad' all belong to this category. The important upaniṣad-s are '108' of these the most valuable ones are only '108'.

Upaniṣads are divided differently. One school divides them into three: Īṣa etc.. there are 108 upaniṣads. The Vaiṣṇava - Sakteya - Yōga another school. The third division is based on the vēdas - Rg, Yajur, Sāmā and Atharva. If the explained subjects are connected with Vaiṣṇava religion it is called Vaiṣṇavōupaniṣads, if it is connected to Śivā - Śakti it is called Sakteyōupaniṣads and if it explains the Yōgavidyā it is called Yōgōupaniṣads.

The concept of Nādā on the basis of Vēdā and Upaniṣads

In this chapter 'Nādā Saṅkalpā' is explained on the basis of Vēdās and Upanishads.

'Nādā is 'Brahmā itself' and Brahma is pure and complete by itself'. This Ōhmkārā has four parts - 'ā' - 'ū' - 'ma'
and ‘turiyā’. Based on the ten Upaniṣads, Nādabindu upaniṣad and the vedās this ōṁkārā can be explained.

THE FOUR DIVISIONS OF ‘VĀK’

In Rgvēdana, Śakalyā limits ‘Vāk’ as four types. Though the Vedic scholars understand all the four types but the first three are generally unknown. Only the fourth type is uttered by the scholar and the layman.

When the unknown three are explained there is difference of opinion regarding their types. According to some scholars the first three types are ‘bhū’ etc. Of these the opinion that they are the Parā- Paśyantī- Madhyamā is the agreeable one. The fourth one is known as ‘Vaikhari’. There are scholars who argue that these types are the ‘A’kārā, ‘U’kārā and ‘M’kārā of Praṇavā. Certain scholars maintain that they are mantra- kalpa- brāhmaṇā-s. Besides, there is a strong argument that they are Rg, Yajur and Sāmā. If ‘Ōṁkārā’/ ‘Praṇavā’ is imagined as a swan, the ‘a’ sound is its right side, ‘u’ sound its left, ‘ma’ its back and the ‘Ardha Matrā’ its head.

Through a Yogi’s point of view the Ōṁkārā’s 16 parts are ‘ā’, ‘u’, ‘ma’, Turiyā, Ghōṣinī, Vidyut, Pataṅgini, Vāyuvegini, Nāmadhēyā, Indrā, Vaiśṇavi, Mahati, Dhṛti, Nārī and Brahmi.
Each of the matra-s (parts) has three faces each. So Praṇavā is referred to as ‘Dvādaśa Kalātmakā’.

FOUR MĀTRĀ-S & THEIR DEITIES

The matra-s have their own ruling deity. Here the deities of the first four matras and their names in terms of three deity are described.

First matra is ‘A’kārā whose deity is Agni (fire). Its form resembles Agni maṇḍala. So Agnēyi is its derived name.

\[
\begin{align*}
\text{Agnēyi} & \quad \text{‘a’} \\
\text{Ghōṣiṇi} & \quad \text{Vidyut}
\end{align*}
\]

Such are the faces of ‘A’kārā.

The deity of ‘u’ is Vāyu (air). Its form is like Vāyu Maṇḍalā. ‘Vāyavyam’ is its derived name.

\[
\begin{align*}
Pataṅgini & \quad \text{‘u’} \\
Vāyuvegini & \quad \text{Nāmādhēyā}
\end{align*}
\]
‘Ma’ sound has Sūryā as its ruling deity, whose form is like Sūryamaṇḍalā. This is Trīyōttara mātrā.

The fourth one Ardhamāṭrā ‘Vāruṇī’ has Varuṇā as its ruling deity. To understand these faces of the Praṇavā is Meditation.

1) Ghōṣiṇī
2) Vidyut Māla
3) Pataṅgini
4) Vāyu Vēginī
5) Nāmadhēyā
6) Aindri
7) Vaiṣṇavi
8) Śāṅkari
9) Mahati
10) Dhṛti
11) Mouni
12) Brāhma
Brhadāraṇyakaṁpaniśad\textsuperscript{12} begins with the image of a horse as a symbol. Head of the horse denotes Dawn. Surya is its eyes. Air its life. Agni or Vaiśvānarā its open face and ‘Samvatsaram’ is the horse’s body for Yajñā. Ākāśa is its stomach, earth its heels, ‘Dik’ (directions) its sides and Avāntara dik are its ribs. Its limbs are seasons, joints are months, and feet day and night. Its bones are the stars, and its flesh clouds. The half chewed food in its stomach is sand, veins rivers, liver and lungs are mountains. Its hairs are plants and trees. The front half of its body is the rising sun and the hind half is the setting sun. Its yawn is lightning. When it shakes its body that is thunder. When it urinates that is rain. Its sound itself is the word. This is the first mantra of the first chapter in Brhadaranyakopanisad. It begins with ‘Ohm’ and ends with ‘vāk’.

The horse is a powerful symbol which holds an important position in all the myths of the world culture from the vedas till Bhagavatīta. Before we enter into the study of correlation we have to examine some changing pictures rather closely. Of them, the first is how the inexplicable supernatural being is explained in terms the purely physical. For the inexplicable to be explained the physical has to be depended upon. For example it is beyond our capability to visualize the light without a touch of darkness.
CONCEPT OF “PARĀ, PAŚYANTI, MADHYAMA AND VAIKHARĪ”¹³

For the explicable sense to be dissolved in the inexplicable there has to be a common border. But this is against the philosophy of the inexplicable. And if the common sound or nada* is visualized as the ‘Nādabrahmā’, our own visualizations of sound would be revealed here. Thus we will turn unsuitable for the visualization of the true Nādabrahmā. It is in view of such limitations that Indians use the word ‘Parā’.

As a beginning for the inexplicable we use ‘Para’. From a vague formless image, our physical senses have evolved and distorted the Truth. (Parā is discussed in detail in the VIIth chapter.)*

It is from this purely physical world that we aspire to visualize the unlimited. Though the word ‘Paśyanti’* indicates that something can be seen, nothing is actually seen with the naked eye. Only an indication of its form and a hint of its name occur at the same time and this is counted as ‘Madhyamā’ by Indians. Madhyamā is not entirely different from Paśyanti but only a slightly altered form of it.*

ORIGIN OF VAIKHARĪ*

It is through such an evolution that idea should make sound its
carrier. All the minute organs of the body are made alive with breath and the word is created. Its meaning is contained in the word’s minutest form. Its visible power creates friction in the air and presents Vaikhari as the visible body of language. The truth or knowledge thus comprehended by the philosopher is transcended from ‘Prakāśa’ to ‘Vimarsa’ in order to be given to a fellow being. That process is the first aspect dealt with.

In Brhadāraṇyakopaniṣad three divisions of breath (prāṇa) are mentioned; Adityā (sun), Vāyu (air) and Agni (fire). The east is Agni’s head. His two hands are the south eastern and north eastern corners. The back side of his body is the west. The two bones on his hindlegs are south west and north west. His left and right sides are south and north. His bottom is the sky, stomach is akasa and its urass is earth. One who meditates Agni in this form will attain the Pratistā.

VIRTUES GAINED BY PRANAVĀ MĀTRĀ-S

In Nādabindūpaniṣad, Praṇavā has 12 mātrā-s. Next we pass on to the virtue attained by mātrā-s at each step of sacrifice. If the body is sacrificed in the first mātrā he’ll be reborn as the emperor of this world. If sacrifice is at the second mātrā the rebirth will be as a famous Yaksa. In the third mātrā will be as
Vidyādharā, fourth Gandharvā, at fifth it will be as Uṣītā in Candraloka. Sixth as Indrā, if at seventh he’ll attain mōksā at lord Viṣṇū’s feet. At eighth he’ll attain Sivalokā. At ninth Maharlokā, tenth Jñanalokā, eleventh Tapōlokā and twelveth or last mātrā the sādhakā attains the eternal Brahmalokā.

FOUR STEPS OF ĀTMA

In Maṇḍukyopaniṣad too, the four pādā (steps) of the atma are described. The Ōhmkāra has four matra-s. These mātrās and pādās are likened to each other. As ‘Turiyā’ differs from others it is put aside and the three mātrā-s ‘ā’, ‘ū’, and ‘ma’ are likened to Vaiśvānarā, Taijasā and Prajñā. This ‘Ātmā’ when viewed on the basis of letters becomes Ōhmkāra. On the basis of mātrās the pādās become matras of Ōhmkāra. The mātrās ā, ū, ma become the three Pādās. The first three mātrā-s of Ōhmkāra symbolize Saguṇa aparabrahman and the fourth mātrā symbolize Nirguṇaparabrahman which is explicated in the Upaniṣads.

‘Ā’KĀRĀ THE POSITION OF VAIŚVĀNARĀ (JĀGRAT)

In Maṇḍukyopaniṣad the effect of mātrās is described thus. Vaiśvānarā in the position of Jāgrat is the first mātrā ‘a’. The one who knows that it is all pervading and powerful will have all his wishes come true and will become the greatest of the great. To put more clearly the first pada is Vaiśvānarā, which is
the first matra of ĪOhmkārā is ‘a’, which means that the first sound is uttered considering the other sound ‘u’ and ‘ma’. Similarly, considering Taijasā and Prajñā, Vaiśvānarā is recognized as the first pādā. Vaiśvānarā’s form pervades the whole world. And no word can exist or is uttered without ‘a’ sound.

Almost all the languages of the world begin with ‘a’ sound. Tiruvalluvar’s Tirukkural begins with the profound greatness of letter ‘a’. Māṇḍūkyopaniṣad says ‘a’ sound denotes Jāgrat and the visible world. So, ‘a’ sound and Vaiśvānarā can be said to be synonymous. We open our mouth and the ‘a’ comes out. Similarly world without jāgrat cannot be imagined. A person who meditates on Vaiśvānarā will have all his desires fulfilled. Praśnopaniṣad speaks of the results of ĪOhmkārōpāsanā.

If one meditates on the first of the four mātrā-s of ĪOhmkārā he takes rebirth as a human being and attains every kind of prosperity. If he meditates on the element ‘a’, he enlightened even by that, comes quickly to the earth (after death); the Rcās (verses) lead him into the world of men. There endowed with austerity, chastity and faith, he experiences greatness.

UKARA- THE POSITION OF TAIJASA

The dream like Taijasā is the second element ‘U’. It is an elevated state and can be joined by either side. One who knows
this attains a higher state and knowledge. He will be respected by everyone and each one born into his family will have the knowledge of Brahmā.

Taijasā comes after Vaiśvānarā. It is believed that the later ones possess more power. If so Taijasā will be having a higher status than Vaiśvānarā and it is true since the later one brings us closer to truth above all. Ubhayatvā means being able to adjust with both sides.22 This quality is possessed by Taijasā. So the one who knows this will be treated without enmity by everyone. ‘U’kārā comes between ‘a’kārā and ‘m’kārā. Likewise Taijasā situated between Vaiśvānarā and Prājñā and is related to both.23 Then, if he meditates on this, as of two elements (‘a’, ‘u’), he attains control over the mind. He is led by the Yajus (formulas) to the intermediate space, the world of the moon having experienced greatness there, he returns hither again.24

The experiences of our moments of awareness is shown to have similarities with the experiences in our dreams, so says Gaudapādā. But this is not accepted by many. In reality of awareness both in our moments and in our dreams what we experience is a rush of ideas.25
Even the modern science holds that an external object will never be known to the mind as it is. **Immanuel Kant** also says so. It can only be concluded that certain beats of the mind and the nerves help to create some impressions in the mind. As for us the emotional outbursts also happen due to these beats. Only an idea or a shadow brought into the mind through an external inspiration is known truly. But we know that no such external inspiration is needed in dreams. It is the same in awareness. The question is, if in dreams no such inspiration is needed to create impressions, why can’t it be possible in a state of awareness? It is not impossible. The feeling that it is different from the real experience is common to both states.\(^{26}\) If dream is denied because of the other then **Jāgrat** is also denied. Logically it is better to say that both are similar. The method of arrangement is the same for both. If water pacifies our thirst in **Jāgrat** (awareness) state, it does the same in dreams too. Something that doesn’t exist in the beginning and the end won’t exist in the middle. This fact is applicable for both **jāgrat** and dream states. In such a condition it is proved that both are unreal. This leads to the conclusion that the whole world is unreal and what we see as different objects *prāṇavāyu, pancabhūta, triguṇā, lōkā-s, dēvā-s, kulam, stānā, manas, buddhi, karma* etc. are in fact one - the Ātmā. Only the one who has realized this has understood the vēdā-s.\(^{27}\)
‘M’KĀRĀ - THE POSITION OF PRAJNA

The third element/mātrā is ‘ma’ which adorns the state of susuptā is sleepy state. Knowledge and oneness are its duties.²⁸ One who knows it knows the truth of this world. And becomes one with the divine.²⁹

Prajñā and the third element ‘ma’ are likened to each other. Duties are the same for both. In origin and the end Viśvā and Taijasa seems to be measured by Prajñā by entry and exit. When Ohmkārā is uttered the ‘a’ and ‘u’ seem to enter ‘ma’ and then make an exit. Oneness is also same for both. Viśva and Taijasa become one in Prajñā in a trance (sleepy state).³⁰ Similarly ‘a’ and ‘u’ become one at ‘ma’. The one who knows this similarity and meditates on it can know the whole world. That is he can understand the truth of life.³¹ Moreover, he can become one with god. Praśnōpaniṣad describes the results of this upāsanā.³² But if he meditates on the highest person with the three elements of the syllable Aum (‘a’, ‘u’, ‘m’), he becomes one with the light, the sun. Even as a snake is freed from its skin, even so is he freed from sins. He is led by Sāmā (chant) to the world of Brahmā. He sees the person that dwells in the body, who is higher than the highest life. The world of Brahma is the world of Hiranyagarbhā who is the lord of the Satya-lōkā. Hiranyagarbhā is the self of
all the \textit{jīvās} travelling in \textit{samsārā}; for he is the internal self of all living beings in the subtle form and in him, the subtle self are all the jivas strung together. So he is \textit{jīvāghanā}.

The knower of the three elements \textit{a, u, m} sees the supreme beyond the \textit{Hiranyagarbha}. He obtains liberation and is not forced to return to mundane life. He sees the supreme \textit{Īsvara} who is beyond the world-soul and that vision qualifies this for liberation.\textsuperscript{33}

\textbf{“Jīvāghanātparam puruṣam paśyati, tatō muktābhavati”}

If he meditates on the highest person of the three elements \textit{(a,u,ma)} he becomes one with light/ Sun. As a snake is freed of its skin, he is freed of his sins. He is led to the \textit{Brahmalōkā}. The world of \textit{Brahma} is the world of \textit{Hiranyagarbha} who is the lord of \textit{satya- loka}. He is the inner self of all living beings.

\textbf{FORTH MĀTRĀ: TURIYĀ}

\textit{Ōhmkārā} without the elements is the fourth \textit{Pādā} of the pure spirit. One who knows this will enter the pure spirit.\textsuperscript{34}

Here it is termed \textit{Amātrā} (non-element) for the state in which the three elements ‘\textit{a’, ‘u’, ‘m’} dissolve into each other and produce the single ‘\textit{a}’ sound in ‘\textit{Ōhm}’ i.e. \textit{Pranavā}. This doesn’t have separate elements. But it is complete in itself. This
fourth mātrā is identified with Turiyā, which is devoid of bijā state which refers to ignorance. It embodies advaita, bliss and ultimate purity. Thus one who meditates on this will reach Paramātmā. As he has attained this state with the help of knowledge he will never return to the awareness of the physical world. Even though Prajñā experiences the perfect bliss in susupti, there exists the seed of ignorance, so he comes back the physical world of duality. So Śruti advises to meditate on the non-elemental Ohmkāra. You reach the eternal world if you cross the world of Māyā. Transcending nādā you attain samādhi. By practising Sādhanā on Ohmkāra you transcend nādā.

UPANISAD-DISCUSSION ON DARSANA

Upaniṣads are a wealth of knowledge. To impart knowledge is the purpose of the veda. The one who knows should be able to observe and understand. The Upaniṣads desire the Jñeyam to be a temple. But here the temple only means a field of knowledge. To this temple the seeker enters and views the comprehensiveness of knowledge which reflects him. Here he is only a tiny particle or an ember who observes the vast possibilities. This ember should expand so as to comprehend the temple. As we know more the horizons of knowledge spread out. Here three aspects
are included in a ring. Of these the first is ‘a’ which is the field of ‘vyavahāra’ (affairs). Then comes ‘u’ which dissipates itself from the mind and deals with the images which come from awareness even while dissipating them too. This is called Taijasā. The third is trance like state in which nothing is known. But in this nothingness there is a truth. And such a statement is the biggest philosophical contradiction. But this is something well experience. For example, when we feel hungry it is actually an absence of proteins. This absence tortures us. And we search for a method to appease it. This search is ordered from the inner self and this requires an awareness. The basic awareness is ‘to think’. We think with words and words originate in the mind. The continual occurrence of words is called the ‘mind’.

The upaniṣads explain the philosophical form of the world the same way by connecting the earlier to the latter. The images which drop from the unconscious to the conscious appear in various forms. To understand the power of the mind, which stores visual and auditory images require an intensive study and analysis. It is difficult to enter a forest and ease out all its crookedness and clear one’s own path. But the unveiling of each secret reveals one’s own spiritual secrets.

It is by understanding a little of the basic factors of the
Brahmavidyā founded earlier by the Upaniṣad teachers that modern science explains Astrology, Mathematics, Physics, Chemistry, Biology and Psychology.41

REALIZATION OF NADA-BRAHMA

The ‘a’, ‘u’, and ‘ma’ dissolve in ‘Turiya’ (Its form praṇavā, dvādasakalātmakā. Its deities and the virtues gained each mātra by sacrificing the body are explained above) and becomes Parabrāhma. From this parabrahmā spring Agni, Suryā, Candra and other jyōtis. A method to realize this, Parabrahmā is explained in the Nādabindu Upaniṣad and that is meditation. So it is necessary to make your mind fit for meditation.

To be fit for meditation one’s mind has to go beyond his senses and the three qualities; Sātvikā, Rājasā and Tāmasā. He has to reject all physical attractions and slowly reject the ‘Aham’ - ‘Self’.

MAN AND MIND

One who has mind is called man. He knows and relates because of this phenomenon. But when he tries to find an explanation for mind he is at a loss. He can understand his body, his senses. His line of thought, his reasons. But he can’t understand mind which is always with him. Is the mind’s place inside or out-
side the human body? To find the truth, to make the truth systematic through knowledge, to evaluate etc. Mind has to play an important role, however much it tries to keep away from it. Mind makes him aware that the soul is the foundation of his personality. When you come to know about the nobility of your soul, the mind tells that you can call it God. To whom is this told? Whose advisor is mind? When you think of all these you will come to know that ‘me’, ‘him’ and ‘her’ all are mere imaginations of mind.

The synonymity between mind and ‘mine’ reveals certain secrets. Individuality is described as ‘I am’ and this is synonymous with aham. Europeans call their letters alphabet i.e.. Alpha, beta, gama etc. In Greek the first letter is Alpha. The last one is Omega. Similarly when we open our mouth the first sound produced is ‘a’. When this is given a pressure it becomes ‘ha’. Thus alpha becomes ‘a’ and omega becomes ‘ha’. In sanskrit most of the words are end in ‘am’. When ‘am’ is joined to ‘a’ and ‘ha’ it becomes ‘aham’. Thus, ‘I am’ and ‘aham’ both are imagination of the mind. Sri Nārāyaṇaguru says in Darśanamālā, “all originates from the mind but mind itself exists no where”.

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Mind is like a rainbow ridge on the one end of which there is the ‘Atma’ and at the other end there is the purely imaginative universe. It is called Prapañca (universe) because it has the Pañca (five) quality. Pañcatanmatra-s, Pañcamahābhūta-s, Pañcendra-s, Pañca Karmendriā-s, Viṣayapañcakā-s, Pañcaprāṇās all join together to form the phenomenon called Prapanca. As mind is a phenomenon which exists in all the creations since prehistoric times, psychologists call it consciousness and unconsciousness and they have complicated the whole affair.

When mind along with senses involve in physical matters, it is subjected to worldly attractions and the feeling ‘Aham’ occurs. But the true yogi should free himself of these worldly matters. Then he is sure to attain ‘mokṣa’ (eternal freedom) and he will experience perfect bliss and assume the form of ‘Paramātmā’.

YOGI

In Bhagavat Gīta, the ‘Dhyānayoga’ explains the nature of the ‘Yogamārgapathikā’ (One who travels through the path of the Yōga). Here differences are pointed out between a sanyāsi and a yogī. A sanyāsi is one who abandons all desires. He lives in
nothingness. But a yōgi defers from a Sanyāsi because he strives to achieve Astaisvaryasidhi and to have control over others by crooked means of sādhanā. A yōgi is one who attempts severe practises in trying to achieve his goal. If the sacrificial attitude, sympathy and sense of equality of the Sanyāsi is adopted in life, then it would set a model to the world. That is why Lord Kṛṣṇa shows a way to achieve the best of Sanyāsi and Yōgi in Bhagavat Gītā which is the perfect man with the best of the two. With regard to the above subject Kṛṣṇa’s views can be examined.

Niragnī - abandoning everything that stands for religion.
Aruruksu - Desire for mōksā.
Yogārūṭhā - Well read in all practices (sādhanā).
Samadrkkku - Sense of equality.
Samāhitā - Receiver of all knowledge.

It is such a person whom the Lord describes in s Only it is described in a way suitable to practical life.

In the state of dream the body doesn’t exist. It is only a figment of imagination. Similarly the state of awareness in jāgrat is also an imagination. How does such a thing have an origin? As clay is the source of the pot, the source of this universe is the
‘Ātmā’. A philosophical viewpoint tells us that the reason for this worldliness is ignorance. With ignorance removed all the worldliness of this universe will be removed. Man believes this world to be true because he lacks spiritual knowledge. That is why he thinks a piece of rope to be a serpent. When he achieves knowledge this hallucination also ends. Similarly this physical world will also cease to exist. In a way this body itself is a universe. In the second chapter of Brhadāranyaka-paniṣad the fifth Brāhmaṇā explains the relationship between the body and the world.

"Hēymanusya! let you be blessed. You are the essence of the universe. You are capable of handling everything be aware of that. Everything is the soul (ātmā) and this soul is Brahmā, and the Brahmā has become all. Body is the universe itself. When you become aware of this, its absence also is experienced. When the practitioner reaches this state every difficulty comes to an end. As sunrise becomes visible when clouds disappear, we can visualize the Paramatmā in the form of Nādā".

NĀDABRAHMĀ ŚĀKṢĀTKĀRAM

The Yogi should sit in siddhāsanā wearing the vaisṇavī mudrā and listen to the anāhatā sound through the right ear. This
training through, Nādā covers all the external sounds. Thus he should win over all the ‘Praṇavā’.

If so, he attains self realization. (This topic is discussed in detail in the next chapter.)*

Now, we can move on to the Praṇavās. The aspects of Brahmā can’t be explained in a direct manner. So Sruti explains it so as to attain knowledge of the Brahmā. The cause of all phenomenon in this world is Brahmā. The invisible Atmā (Soul) present in all the creations is also Brahmā. So it is stated that Drkkull (vision- the ability to see) and Drṣya (the object seen) is one in Brahmabhāva. What the Ācāryās (ancient teachers) say ‘when you know yourself you’ll know Brahmā’ is proved by this. This Ātmā has four pādās. Pādās here mean four aspects. Viśva, tāiyāsa, prājñā and turiya are aspects of Praṇavā.

As one fourth dissolves in half, half in three fourth, three fourth in whole and become complete. Viśvā dissolves in tāijāsa, tāijasa in prājñā, prājñā in turiyā and reaches completion. As it is known as padyate jñayate iti pāḍah, turiya can be called Pāḍā and as it is padyate anēna iti pāḍāḥ and helps to achieve turiyā the first three can be called Pāḍā.

The divinity of the human soul is the most important idea of sanātana dharma. The mantra ayaṃatma brahma which proclaims this divinity and the inseparable quality of the Ji[vātma]
and *Paramātma* is acclaimed as the greatest of *Adharva veda*.

The one who is in the state of intense awareness (*Jāgrat*), one who is conscious of external affairs, one with seven limbs, with 19 faces and one who experiences the physical aspects is the *Vaiśvānarā* and he is the first *pāda* of the *ātmā*.

The *Candiśiopaniṣad* 54 speaks of the seven limbs of *vaśvānarā* thus it is the forehead, sun eyes, air is *prāṇa*, sky middle of the body, water urine, earth the feet and the sacrificial fire is the face. Since the means to accept external affairs are 19 it is termed as *Ekonavimsati mukhaḥ* (*five jñānendriyā-s, five karmendriyā-s (five senses), five prāṇa-s, mind, buddhi, ahakērā and cītā*.

The inseparable quality of *ādhyātmika* (spiritual) and *Adidāivika* is taken into account for this description. The seven limbs quoted are that of the ultimate form (*virat yūpa*) of the soul in the *samaśti bhāva* and the 19 faces are that of *Vaiśvānarā* form of the soul in creation. When this is seen through the knowledge of *advaitā, Vyaṣṭisamaṣṭirūpa* of the universe is attained. And you are capable of seeing one soul in all beings, *Virat* and *Vaiśvānarā* are the two aspects of one soul.

One who sees all beings in himself and himself in all be-

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ings is not contemptuous of anything due to this \textit{Ekatvadarsanā} (all is one).\textsuperscript{55}

The one who sees the soul in all beings and all beings in the soul attains mōkṣā. (ultimate freedom)\textsuperscript{56}

The Yōgi who has the sense of equality and who has made his mind pure with yōgā will be able to see the soul as situated in all beings and contained in the soul.\textsuperscript{57}

The one who is in the state of svapna (dream), who is conscious of the internal matters, who has 7 limbs 19 faces and who experiences the invisible aspects of imagination is taijasā, the second pada of ātmā.

As the state of dream occurs after awareness, the taijasā aspect of the soul is said to be the second pada. It is called taijasā as it exists in prajña which is in the form of radiance and lights up the spiritual matters with his own radiance, thereby experiencing them. Mind when compared with senses is situated inner. In this mind prajña is situated in the form of radiance. So it is called Antaprajña. In the state of awareness the external sounds experienced due to external matters create an equal effect of culture in the mind. Whereas in the state of dream without any external
pressure an imaginative culture is created. So it is called Pravibhaktabhuk. Of this dream like experience it is described thus in Praśnōpaniṣad.⁵⁸

The physical aspects of sleep and the Pañcaprāṇā-s become alert for the safety of the body. In such a state the mind diffuses into many- that is dream. Then what we have seen, heard and experienced much before is seen, heard and experienced again. The seen and unseen, heard and unheard, experienced and unexperienced, so what is there and what is not - all are created by mind and it experiences all by itself. This idea is there in Brhadāraṇyakōpaniṣad.⁵⁹

At this state the soul (ātmā) is called Hiranyagarbha. Only that the seven limbs and nineteen faces are invisible. As it is the experiences of Vaiśvanarā and taijasā don’t differ. Even in the state of awareness no experience occurs without the involvement of mind. Because all objects are creations of the mind. Since the visible senses are there to help, objects are also visible in the state of awareness and in the state of dream the senses are invisible, so the objects are also invisible. There are only two of them - the one who undergoes the experience and the mind. Without the mind, there is nothing for him. In the same way, when we come out of the dream of ignorance we will realize the emptiness of the objects visible in the state of awareness.
A state devoid of dreams and desires is Suṣuptā. The one who is in this state, with the absence of duality, who is in a state of bliss and who is the prajñā is the third pādā of the soul (ātmā).

As the mind becomes one with the soul here all the dual experiences dissolve in avyākṛtakāraṇā. Thereby the soul which has thus yualot is called Ekibhūtā (the one who unites). As nothing is distinct in the darkness, everything appears to be one. All the beats of the mind in both the states - awareness and dream- become frozen. In such a state only prajñānā is there. So it is said prajñānaghana ēva. He becomes happy since all the aspects of the physical mind disappear. But it doesn’t turn blissful because still ignorance remains. As he still has the opening of consciousness to enter awareness and dream, the prajñā is called Cētōmukhā.

Awareness, dream and susupti are described as visible, invisible and karana respectively. The spiritually visible form is vaiśvānarā, invisible taijasā and kāraṇā is prajñā. When the visible (stūlā) dissolves in the visible (sūkṣmā) invisible in kāraṇā and then free itself from avidyā- turiyā is realized. And this is the ātmā itself- the witness to all states. The four states of Brahmā are stated to be four pādās and likened to Īnkāra. Īnkāra also has the four stages ‘a’, ‘u’, ‘ma’ and amātra: ‘A’ visible (stūla), ‘u’ invisible (sūkṣmā), ‘ma’ kāraṇā and amātra is the condition
beyond the three. And thus, one should win all prānavaṇās, reach turiya and attain self realization.

**NĀDĀBHYĀSAM**

When nada is practiced first, it is audible in different manners. It'll be loud, for instance. But through constant practice it’ll become soft. In the beginning it will resemble drums, stream, clouds and ocean. But later it will turn to be soft like vina, flute etc. This is described in Brhadāraṇyakopaniṣad.

**NĀDASAṚVANAM**

When a sankhu (conch) is blown, the sound of that particular sankhu is not understood. Since the general sound of sankhu is understood, the sound of the particular one is also understood. The same happens in the case of vina. Those who know that all sounds originate from Nādabrahma, can understand that all generalizations of sound are a part of Nāda. So, all the sounds, whether it is drum or sankhu are contained in this generalization. If we realize that all experiences are contained in bhānavṛtti and without discarding anything, join all information together we’ll realize that everything is atmābhava. One who understands all this won’t need to discard anything. Even though in experience there
will be variety for \textit{bhāṇavṛtti}, one can this as part of the same bhāṇavṛtti which all pervading and self shining. Such a sound will be heard in many ways. After hearing loud ones like that of the bhēri, analyse the softest sound of the lot and should move from the soft to the loud and back. Mind shouldn’t be left to wander. The general nature of mind is to be steady on the sound which is liked first. It dissolves in the nada as water in milk. The one who has control over himself should hear the nādā again and again, should think of it constantly since mind becomes one with nādā and he should reject all other thoughts and search for it nādā.\footnote{63}

The bee fills itself with the honey, but doesn’t respond to the scent of the flower. Similarly mind which shows affinity to Nādā doesn’t desire the nasty smells of the physical world. Mind which responds to nada is reflected in the state of the serpent which forgets itself in hearing the Nādā. When mind forgets all petty things it attaines concentration. It stops wandering. Mind is likened to an elephant which can be controlled only by the practice of Nādā. If we name the mind, deer or a wave, then the nādā will be a net to trap that deer or bigger wave to stop the smaller one.\footnote{64}

\textbf{NADABRAHMALAYAM- TURIYAVASTA}

When the Nādā becomes one with the praṇāvā it becomes radiant. This is the turīyā state. In this state happens, ‘manōlaya’ which
is the same as Viṣṇu’s supreme world. Only till the sound is uttered, does image remain in the mind. When it is silent it experiences the supreme soul. The mind exists only till the Nādā is there. And it is when the Nādā becomes softest that mind attains complete peace. When sound is undetectable in Nādā it should be understood that the supreme world is that itself. The Nādā destroys desires. Then the mind and the breath become one with Parabrahmā.

All become one with the Brahma Praṇava Nādā. It is free of all states and thoughts. The one who is beyond all the three states jāgrat, svapnā and suṣupti and who has discarded all thoughts, is in the state of death. And it can be concluded that he is in the state of ultimate freedom (salvation). He never hears the saṅkhanādā or the dundubhinādā. When the mind attains peace, even if it remains in the body it is inanimate like wood. It never experiences heat or cold, happiness or unhappiness and respect or humiliation. He discards everything desiring only ‘Samādhi’ (wishful/conscious death). The mind of the yogi becomes stable - never to be disturbed by any of the three states, awareness, dream and suṣupti. And he exists in his real form, free of everything. In
the absence of the invisible whose creation remains stable, in the absence of effort whose breath remains steady, that one can be understood to have attained the noble state- the turiya.

**FOOT NOTES**

2. Bhadram nōpi vatayah manōdakṣa utakratum.
3. A śīkṣāyei praśnīnam Upāśikṣāyei abhi praśnīnam.
5. Ibid. P. 16
6. Ibid. P. 12
7. Ibid. P. 14
8. Ibid. P. 7

**Śruti**

Etadhīvāksaram brahmā ētadhīvāksaram param
Etadhīvāksaram jñātvā yō yadiddcasi tasya tad
Etadhālambanam śrēśṭham ētadhālambanam param
Etadhālambanam jñātvā brahmalōke mahīyatē

Prāsnāpanishad- ch.2 verse 2

Etadvai satyakāmā param caparam
cā brahma yadōṅkāraḥ
tasmādvidvānēctēṃcēivāyatanēcēikataramanvēti

**Taittīrīyopaniṣad-** ch.1 Anuvākam.8.v.1.

Ohmityedatākṣaramidam sarvam tasyotpā vyākhyaṇām
bhūtams bhavat bhavisyaditi sarvamōṅkāra ēva
yaccānyat trikālātēm tadapyōṅkāra ēva

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Gaudapada Karika - Karika-24 to 28

10. Rigvedam - Ashtaka. 2, Adhyaya. 3, Varga. 22, Mantra. 45
Catvaris vikarimita padani
tani vidur brhmanah ye manishinah
gubaste may nihati nagentanti
turiyam vaco manusyah vadanti

"Akaroh dakshina paksah ukarastuttarah smrtaah
makaram puccamiyaghurardhamatra tu mastakam
padaadikam gunastasya sariiram tattvamucyate
dharmo f sya dakshinam caikshuradharmo f thro parah smrtaah
bhurlokah padaayostasya bhuvarlkastu januni
Suvarlloka katidece nabhidese maharjagat
janalokastu hrddese kante lokastapastatah
bhruvorlalamadheyu tu satyalokgyyavastitah
saahasrarnamati vatra mantra osha pradarshitaah
evametyam samaruthho hamsa yogaa vicaksanah."

ghosini prathamamatra vidyamatra tathaf parah
pataangini tritya syacchaturthi vayuveginii
pancamii namadhnya tu saastti cai ndryabhidiyate
saptami vaisnavi nama astami sankariti ca
navami maha nema dhritstu dawami matii
ekadaasi bhavamari brhami tu dvadasii parah.

Vol. I, Chapter I, sloka. I

Brhadaranyakopanisad- Adhyaya.1,
Brhmanah. 2, mantra.3.

15. Nabadindupanisad - Verse. 12 to 16.
Sarvam hyetatbrahma
Ayamātma brahmā
Sō f yamātmanā catuṣpād.

Srī Rāmakṛṣṇa Vaiṣṇava Cāntam. 2. 504
2.57

Sō f yamātma dhanyakṣaramōḍikārō f dhī mātram
pādā mātra mātrāsca pādā akāra ukārō makārā iti.

Jāgarita stūnō baih prajñāh saptāṅgaḥ
ekōnavimśaṭi mukhaḥ stūlabhuk vaiśvānaraḥ prathamah pādāḥ.

Chāndogya Upaniṣad - 6 - 18 - 2
tasya ha va etasyātmano vaiśvānaraśya
mūrdheiva sutejascaśuṣvarūpa prāṇāḥ
prthak vartma sandeḥo bahulō bastirīva rayāḥ
prthivyēva pādāvura evā vedi lōṁāṇi
bahirḥdayam gārhapatyō manō f nvāhārya pacana
āsyaṁahavanīyāḥ.

yastu sarvāṇi bhūtāni ātmayāvānupāyati
Sarvabhūteṣu cātmanām tatō na vigūpītāḥ.

Manusmṛti - 12 - 91.
Sarvabhūtaṣṭathanātmanam
Sarvabhūtāni cātmanī
Sampaśyannātmayāci vai
Śvārājya madhi gacchati

Bhagavatgītā - 6 - 29
Sarvabhūtaṣṭathanātmanam
Sarvabhūtāni catmanī
Īkṣatē yogayuktāṁ
Sarvatra samadarśanah

Srīrāmakṛṣṇa Vaiṣṇava Cāntam. 1. 373.

Aksarâñamakârôsmi........

21. Prâśnopanisad. ch. 5. 3
Sa yadyêkamâtrâbhikhyàyi ta sa
têneiva sarvôditastûrâmanëva jagatyâmabhî sampadyatê
tamûco manusyâlôkamupanayante
Sa tåtra tapasa brahmacyàêna śrâddhâyà sampanno mahimânamanubhavati.
Gaudapadakarika- Ver. 23

Svapnastânô / ntaà prajñâh
Saptâânga ëkõnavimûsati mukhah
praviviktabhuk tajjaso dvitiyah pàdah
Rgveda.
"kô addha vêdê ka iha pravôcat
kuta ájata kuta iyam visrûti urvagëva saya visarjanëna
adha kô vêdayata a babhuvah"

23. Prâśnopanisad. ch. 4 Ver 5
Atrêisi dévâh svapnë mahimânamanubhavati
yaddståm drståmanupasyati,
ârutam srutâmvarthamanusñûoti
dësadigantarcisâa pratyanubhûtam punah
punah pratyanubhavati
drståm cadrståm ca ârutam castrutam
canubhûtam cananubhûtam
da saccasacca sarvam
pasyati sarvah pasyati.

Brhadâranyakôpanisad. 4 - 3 - 9
Sûrâmakrsñavacanâmrtam. 2. 487

24. Prâśnopanisad. 5. 4
Atha yadi dvimatrëna manasi sampadyate
Sô / ntaàksham yajûbhûrsmiyanatë sûmalôkam,
Sa somalôke vibhutimanubhûya punaravarttate

Svapna nidrayutavadyau prâjñâstvasvapna nidraya
na nidràm naiva ca svapnam turñî pañyati niñcitâh
taijasasyôtavijñàna utkarsôû drçyate shûtam
mátrê sampratipattau syàdbhayatvam tadhñvidham

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yathā svapne dvayābhāsam cittam calati mayaya
tathā jagradvābhāsam cittam calati mayayāh.

26. Goudapadakārīka- Ver. 30 to 33
Antastānātu bhūdānām tasmājjāgariṇātī smṛtām
yadā tatra yathā svapnē samvrtatvān bhidyate.

27. Goudapadakārīka. Ver. 34.
Sapnajāgariṇitastāṁ hi ēkamāhurmanamśiṇāṁ
bhūdānām hi samatvān prasiddhīneiva lītunā.

28. Māndūkyopaniṣad. Ver. 5
Yatra supūṭo na kaṇcana kāmam kāmayate
na kaṇcana svapnam paśyati tatusūptam
sūptastāṁ ēkibhūtah praṇānaghana
evānandamayō hyānandabhuk cētomukhaḥ
praṇāınıśtriya pādaḥ.

Sūptastāṁ prājñō makāraṇāṁtya matrāṁ
ītērapitērvaminīti ha va
idam sarvamapiṭīṣca bhavati ya ēvam vēda.

30. Goudapadakārīka- Kārika- 21
Makārabhāve prājñisya
manasāṁmānyamutkātām
mātrā sampratipattau tu
layasāṁmānyamēva ca

31. Śrīrāmakrṣnaṇacanāmrtam. 2. 584

32. Praśnāpaniṣad. 5. 5.
Yāḥ punarītām trimātrēnōmityētēnciśvākśareṇa param
puruṣamabhidhyāyīta sa tējasī
śūryō sampanna yatha
pādodoravacavā vinirnucyata
ēvam ha vai sa samabhirumniyate
brahmālokaṁ, sa ētasmāt jīvanhānāt
parātparam purūṣayam puruṣamikṣatē.

33. Goudapadakārīka- Kārika- 28
prapāvam hi ēswaram vīdyāt sarvasya hṛdi stītam
Sarvavāyāpinamōṅkāram mattvā dhīrō na śocati.

34. Māndūkyopaniṣad. Ver. 12.
Amātrascaturdhōṣvyavahāreyah prapaṅcopaśamāḥ
Śivō ḍvaita ēvamōṅkāra āṭmeiva
Sa viṃśatītmanāṭmanāṃ ya ēvaṃ vēda.

35. Goudapādākārikā. Ver. 23, 24
Akārō nayatē viswamukārasātipī taijasam
makarāśca punah prajñāṃ namatē vidyate gatiḥ
Ōṁkāram padaśo vidyādāpādā mātrā na samśayāḥ
Ōṁkāram padaśa jñātva na kincidapi cintayēt.

36. Sṛimakṣrasvacanāṁṛtam. 1. 348

Ch. kṣetrakṣetrājña vibhāgayōgam.

Viśwasyatva vivakṣāyāmādi sāmānyamukāram
mātrāsampratīpattau syādāpī sāmānyamēva ca.

Tajjasasyottvavijnāna utkarsā drṣyate sphutam
mātrā sampratīpattau syādubhayatvam tathāvidham.

40. Gaudapādākārikā. Ver. 21 to 23.
makārābhavē prajñāṣya manasāmānyamut katam
mātrāsampratīpattau tu layasāmānyamēva ca
trīṣūḍhāmāṣu yastulyam sāmānyam vētti niścitah
Sampūjyaḥ sarvabhūtānām vadyāśceiva mahāmuniḥ
Akārō nayatē viswamukaraścāpi taijasam
makarāśca punah prajñāṃ nāmatē vidyate gatiḥ.

41. Cf. Brhadārāṇyakopāṇiṣad Vākhyanam-
Nityacaitanyayati. Vol.2. P

Atindriyam guṇātītā manōlinam yadaḥbhavē
Anūpānām śivam śāntam yōgāyuktam sadāvisēt
tadyuktāntmayojantuḥ śāneimūnīcēt kalēbaram
Samstē tō yōgācārēna sarvasānācā vīvarjiḥ
tātō vīnāpāsaḥ sau vimalāḥ kamalāprabhuḥ
tēcēva brahmablāvēna paramānandamaṁśutē.

Na manāḥ kvāpi vidyate.

44. Bhagavatgīta
Ātmamanasamyojēna

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manamindriyāṇa, indriyamārthaṇa.

45. Bhagavatgīta- Dhyānayogā. Śloka-1 to 15

46. Vēdasārama.
Nityānityavastuvivēkam
Ihāmutrārthaphalabhūgavirāgam
Śamādiṣaṭka sampatti
mumukṣūttvam.

47. Śrīrāmakṛṣṇavacanāṁrtam 11. 504
11.57


Brahma prāṇava sandhānaṃ nādō jyotirmayaḥ śivaḥ
Svayamāvirhavēdātmā mābhāpye j mśumaṇiva.

50. Nādabindūpaniṣad. Ver. 31
Siṃhāsanē stitō yogī mudrām sandhiyā vaiśṇavīṃ
Śrīyācaddhaśī karnē najamantargatam sadaṃ
ekhetrāraṇāṁ jaya

51. Nādabindūpaniṣad. Ver. 32.
Abhayasyaśāṃśa nādōśyam brahmaāvṛṇute dhvaniṁ
pakaśadvipasamakhilam jitrā turyapadam vrajēt.

52. Māndūkyopaniṣad. Ver.2.
Sārvaṃ hyētat brahma
Āyamātma brahma
Sīyō yamātma catuspāṭ.

53. Chāndogyopaniṣad. 6.18.2
Tasya ha va ētasyatmano vaisvānasasya
mūrdheiva suteṣaśca śuṣuvīsvarūpāḥ
prānāḥ prathakvartmaśca sandhō bahuḷo
bāṣṭirēva rayēḥ prthivyēva pādēvūraḥ
ēva vēdi lōmani bahirṛdayam
gāṛhapatyō manōjñāhaurapacanāḥ

54. jñānendriyāni paṇcā
karmendriyāni paṇcā
pṛānādī vayavah paṇcā
mānaḥ, buddhi, Ahamkāre, cittam are 19 faces.s

55. Īśāvāsyopaniṣad. Ver. 6.
Yastu sarvāṇi bhūtāṇi atmanyevaṁupaśyati
Sarvabhūtāni cātmānam tato na vijugupsate

56. Manusmṛti. 12-91
Sarvabhūtastamātmānam sarvabhūtāni cātmāni
sampaśyānti mayājī vai svārajyamadhi gaccai

57. Bhagavatgīta. 6 to 29
Sarvabhūtastamātmānam sarvabhūtāni cātmāni
Iksate yogyayuktāma sarvartrasamadarśanaḥ

58. Praśnāpaniṣad. 4-5
Atreisadēva svapnē mahimānāmanubhāvati
yaddṛṣṭam drṣṭamānātmāpasyati


60. Nādabindupaniṣad. Ver. 33-35.
Srūyate prathamābhivyāśe nādē nānāvidhōmahān
Vardhamāṇe tathābhivyāśe śrūyate sūkṣma sūkṣmatāh
ādau jaladhi jīmūtabhēri nirjcara sambhavāḥ
madhyē maddala sabbabhū ghantakāhalajastathā
Ante tu kinkīnivāmsavina brahma nisvanah
iti nānāvidhō nādāḥ śṛuyantē sūkṣma sūkṣmatā

Brahmavidyōpaniṣad: Ver. 12 - 15
Kāmśya ghanṭānimadastu yathā liyati santaye
 olmuşkārāstu tatha yōjyaḥ santaye sarvamiccaatu
yasminvīlyayatē sabdastatpuram brahma gīyate
dhiyam hi liyate brahma so mṛttāvāyakalpatē.

Sa yathā sankhāsyā dhīyāyamānāsya na
bāhyan śaknuyāt grhṇaya sankhāsa tu
grahaṁcna sankhadhanasya vā sābdō grhitāḥ
Sa yathā vināyec vādyamānāyei na vādyan
śabdān śaknuyāt grahaṃcna vīna vādasya vā sābdō grhitāḥ

62. Brahmatīvaḍyōpaniṣad. (f.n.52) above mentioned ver.12.

63. Nādabindupaniṣad. Ver. 36-41.
Mahātī śṛuyāmānē tu mahābhīṛyādikadhvanam
tatra sūkṣmam sūkṣmataram namamēva paramāśēt
ghanamutsṛṣya vā sūkṣmē sūkṣmamutsṛṣya vā ghanē
ramamāṇaṃapi kṣiptam manō nānyatra cālayēt
sarvacintām samutsṛṣya sarva cēṣā vivarjiṣṭaḥ
nadamēvanu sandāthyānāde cītām vīlyayate.
64. Nādabindūpaniṣad. Ver. 42 to 46.
Upaniṣaddiṣṭi. P. 202 to 203.
Makārāṇḍam pibanbhrīgō gandhānnāpēksaśatē tathā
nādāsaktaṃ sadā cīttaṃ viṣayam nahi kāṁśatī
badhāḥ sunādagandhīṇa sadyaḥ santyaṅktō capalāḥ
nādagrahaṇāṭaścittamantarāṇa bhujāṅgamaḥ
vismṛtya viśvamēkāgraḥ kutra cininha dhāvati
manōnmattagajēndrasya viṣayōdyata cārīṇaḥ
niyāmana samartīḥō f yam nīnādē niśītāṅkuśaḥ
nādō f ntaraṅga saraṅgabandhaḥ vayurāyate
Antaraṅgasamudrasya rōdhē vēlayate f pi vā
brahmaśravanasamlaganaṇaṇādō jyotirmayātmakāḥ

65. Nādabindūpaniṣad. Ver. 48 to 50
Nīsābdam tatparam brahmā paramatma samiryaṭe
Nādō yāvanmanastāvāt nādāntē f pi manōṃmani
nirāṅjanē vīlīyēcī manō vāyu na samśayaḥ
nādākoti sahasrāṇi bindukōti śatāṇi ca

drṣṭī stīrā yasya vīṇā sā drṣyam
vāyu stīrō yasya vīṇā prayatnam
cīttaṃ stīram yasya vīṇā f valambam
sa brahmaṇatarāntara nādaṛūpaḥ