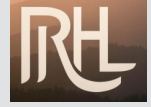


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Research

Interconnection of Rigveda, Mandukya Upanishad and Yoga Sutra for Spiritual Growth

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Abstract

According to ancient principles of Sanatana(eternal) dharma, the four Purusharthas include Dharma (righteous), Artha(just means for acquiring wealth), Kama (fulfilling basic desires and needs of human life), and Moksha i.e enlightenment, be one with the Paramatma. The ultimate goal for human birth is described as Moksha or being one with Paramatma in Adi Shankaracharya's VivekaChudamani. One needs to go through each Purusharthas in a dharmic way to achieve moksha. The Manu Smriti proclaims that the fundamental foundation of Dharma is Veda. वेदोऽखलिधर्ममूलंस्मृतिशीलेचतद्वदिम।vedo 'khilo dharmamūlaṁ smṛtiśīle ca tadvidāṁ | -Verse 2.6 Manusmriti. It can also be inferred that the attainment of other three modes of Purushartha also emanated from the Veda. Veda as a source is reinforced in Brahma Sutra by sage Badarayana in this Sutra शास्त्रयोनित्वात्॥१.१.३॥śāstrayonitvāt. Which states that Paramatma or ParaBrahma can be known only through Vedas. For the ease of consumption Veda is categorized by Sage Veda Vyasa into four parts Rigveda, Yajur Veda, Sama Veda and Atharva Veda. Each of these Veda has an end part called Upanishad. There are 10 principal Upanishads and 108 main Upanishads Along with Veda, there are six ancient texts called darshanas or schools of thought. One such preeminent darshana is Maharishi Patanjali's Yoga Sutra. This study extracts and provides a vision of underlying connection across Rigveda, Mandukya Upanishad and Yoga Sutra to seek Paramatma. The Mandukya Upanishad having only twelve verses, represents the quintessence of the entire Upanishadic teaching. It analyzes the whole spectrum of human consciousness through the three states

of waking (Jagrat), dream (Svapna), and dreamless sleep (Susupti). This Upanishad provides a great symbol for the meditation and the realization of the supreme reality, a mono-syllable AUM. It is considered as “the word of all words”, with three sounds -A, U, M- each one is a representation of the divine entity i.e., deva, Vaisvanara, Taijasa and Prajna respectively. Each of these deities are visualized by Rig Vedic sages, in some instances with the same name as described in Mandukya Upanishad, in other times in derived forms based on the traits associated with each syllable of AUM. In order to contemplate and meditate on this symbol and realize the truth, one needs strong physical and mental health. Sage Patanjali in his pioneering work in Yoga Sutras has indicated the systematic paths in four padas - Samadhi Pada, Sadhana Pada, Vibhuti Pada and Kaivalya Pada. īśvarapraṇidhānādvā -Yoga Sutra 1.23, tasya vācakaḥ praṇavaḥ -Yoga Sutra 1.27. These sutras in the Samadhi pada signify that surrender to īśvara with the sacred word is Om. The Rigveda describes īśvara and its various forms, while the Mandukya upanishad describes praṇavaḥ (Aum) and how to achieve spiritual growth through its contemplation. This paper highlights interconnectivity of these ancient texts which were not explored or studied in detail. In this study, our approach to spiritual growth unearthed a practical guideline for spiritual seekers, drawing from the rich traditions of Vedic philosophy, meditation, and yoga practice, where the seekers can find a structured path toward spiritual enlightenment.

Keywords: Paramatma, Patanjali, Rigveda, Spirituality, Upanishad

Introduction

Sanatana Dharma

Sanatana Dharma is also called as Vaidika Dharma, meaning dharma based on Veda. Foundation for Vaidika dharma is ‘Shruti’, the heard word. Shruti is categorized into four parts by Vyasa at the beginning of ‘Kali Yuga’. Kali Yuga is the current epoch of time lasting thousands of years. Previous epochs of time are Dvapara Yuga, Treta Yuga and Krita Yuga. The four divisions of Veda are Rigveda, Yajurveda, Samaveda and Atharvaveda. Sage Patanjali in his Mahabashya mentions there were 21 Shakhas (branches) of Rigveda, 101 for Yajurveda, 1000 for Samaveda, and 9 for Atharvaveda. Rigveda is ‘svataḥ pramāṇa’ - self-evident means of knowledge and ‘apauruṣeya’, which was revealed to rishis in the deep state of tapas. Rigveda, the mantras in the Vedic corpus were intimately and invariably associated with seer-sages (Rishi). The mantras were revealed to the Rishi, and the Rishi by definition were seers of the mantras known as mantra-drashtārah, who made their first appearance in the Rigveda-samhitā.

Though there is categorization at the beginning of Kali Yuga, ‘Shruti’ is considered eternal. “Riḥo akshare paramē vyoman”-ऋचो अक्षरे परमे व्योमन् यस्मिन्निदेवा अधविशिर्वेन षिदुः Rigveda, 1.164.39. It translates to “Riks are in imperishable supreme ether”. This sukta forms the basis for the origin of Rigveda as Anādi (eternity) and Apauruṣeyā (not made by humans), thus making Rigveda as the foundation of Sanātana Dharma.

Each of Vedas has a profound philosophical treatise part called ‘Upanishads’. All deal with the Paramatma or Parabrahma, and ways to achieve oneness or Moksha. These are 108 in number out of which 12 are considered principal Upanishads, and they are Aitareya, Kaushitaki, Taittiriya, Katha, Svetasvatara, Brihadaranyaka, Isha, Kena, Chandogya, Mandukya, Mundaka and Prasna. Based on these Upanishads six great systems of philosophy called as Darshana are built, they are Samkhya, Yoga, Nyaya, Vaisheshika, Purva Mīmāṃsā and Uttara Mīmāṃsā. For each of the Darshana there is a Rishi, who gives its principles in the form of aphorisms or Sutra. The objective of all these darshanas is remove the veil of ignorance and make one understand the truth about Paramatma.

Paramatma

Paramatma is the indescribable, immutable, transcendental, inner dwelling spirit in all. Words such as Parabrahma, Purusha, Virat Purusha, Ishawara, Paramaeshwara, Puroshottama, Parama Purusha are used to describe this inner dwelling Paramatma.

The Paramatma has manifested in many forms. To understand and the path to reach the Paramatma as well as what is or who is this invisible universal entity is visualized and witnessed by sages in a deep state of contemplation called penance which is termed as ‘tapas’. The Rigveda represents the primary medium of revelation for Paramatma and it was envisioned by Sage Dirghatamas (01.164.46) vividly suggests the origin and manifestation of the One in many forms. The aforementioned mantra states the creation, creator and the transcendental truth ultimately is the “That One - Tad Ekam”. ‘This one’ is known and given multiple names and forms.

इंद्रमित्रवरुणमग्निमिहुरथोदवियससुपर्णो गरुत्मान्। 01.164.46

एकंसद्वपिरांबहुधावदंतयुग्नयिममात्रशिवांनमाहुः॥

indram | mitram | varuṇam | agnim | āhuḥ | atho iti | divyaḥ | saḥ | su-parṇaḥ | garutmān |

ekam | sat | viprāḥ | bahudhā | vadanti | agnim | yamam | mātariśvānam | āhuḥ ||

The declaration of this vision was further elaborated in Upanishads. All the Upanishads describe the Paramatma and the path to attain the divine. There are about 109 Upanishads recognized out of which there are 10 principal Upanishads. Out of which 1) Aitareya Upanishad is from Rigveda 2) Isa, Katha, Taittirīya, Br̥hadāranyaka are from Yajurveda, 3) Kena, Chāndogya from Samaveda 4) Praśna, Muṇḍaka and Māṇḍūkya are from Atharvaveda.

The main objective of this paper is to provide a deeper elaboration of Paramatma in Māṇḍūkya upanishad. This Upanishad is named after its seer Mandūkya, and is part of Atharvaveda. Though it is the shortest of the principal Upanishads, having twelve passages, it presents the quintessence of the entire Upanishadic teaching. It analyses the whole gamut of human consciousness, in the three states of waking (jagrat), dream (svapna), and dreamless sleep (sushupti). This Upanishad is represented as a symbol for the meditation and the realization of the supreme Reality; and that symbol is the monosyllable AUM, the word of all words, comprising three sounds with the letters A, U, M.

This Upanishad serves as a practical and experiential step toward realization of the Paramatma. A natural question arises from Upanishadic teaches: am I ready to do this contemplation? Would I realize the divine? The 195 Yoga Sutras (aphorisms) expounded by Sage Patanjali, divided into four parts - padas of Samadhi, Sadhana, Vibhuti and Kaivalya. These layouts are the prerequisites to visualize the divine and its path towards spiritual realization. Many of the aphorisms have a direct or implied linkage to the both Rig vedic verses and also to the Upanishadic verses. One such example is Yoga Sutra 1.23 'Īśvarapraṇidhānādvā', which means with Isvara or Paramatma grace alone one can attain the state of liberation and become one with the divine. Next sutra Yoga Sutra 1.27 tasya vācakaḥ praṇavaḥ- establishes a connection between Paramatma and AUM . It indicates that the primal sound AUM is the supreme expression and description of Ishvara.

At a higher level, the sages across different generations have provided a clear path to visualize the identity in the Rigveda to describe it as universal truth in Upanishads and offering practical methods to attain this truth in Yoga Sutras.

Interconnection

The figure 1 illustrates the flow and further expansion of thought about the Paramatma from its definition in Rigveda Samhita, through its philosophical elaboration in Mandukya Upanishad to its practical application and techniques prescribed in Patanjali Yoga Sutras. This concept undergoes a comprehensive evolution.

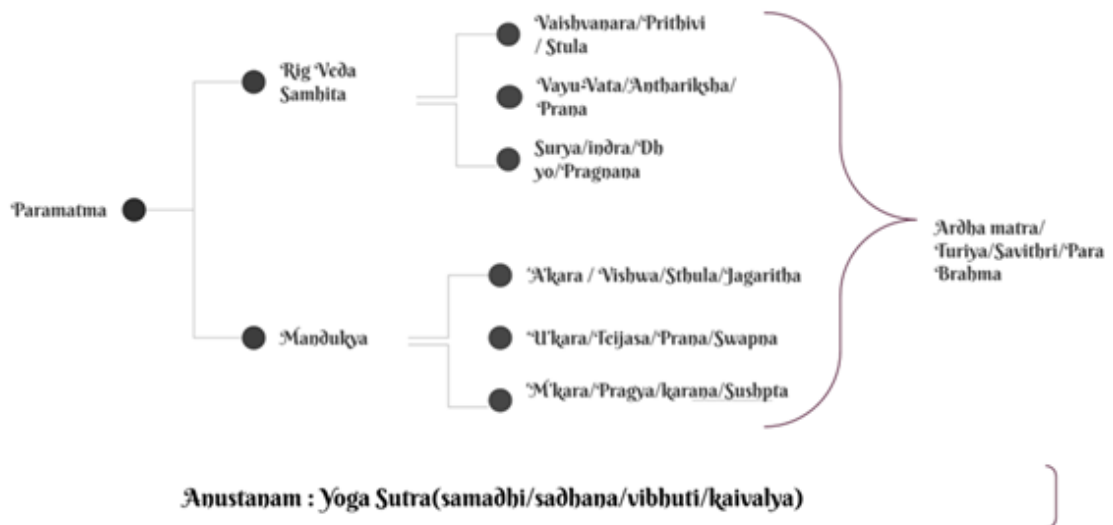


Figure 1

Interconnection between RigVeda, Mandukya Upanishad and Patanjali Yoga Sutra

Paramatma in Rigveda Samhita, Mandukya Upanishad and Yoga Sutra

Further elaboration on this interconnection between Rigveda and Mandukya Upanishad can be inferred by studying a verse from famous Purusha Suktam Rigveda 10.90

एतावानस्यमहमिातोज्यायाश्चतुर्षः॥पादौऽस्यवशिवांभूतानतिरपिदस्यामृतदिवि॥

etāvān | asya | mahimā | atah | jyāyān | ca | puruṣaḥ | pādaḥ | asya | viśvā | bhūtāni | tri-pāt |
asya | amṛtam | divi ||

This mantra states that one quarter of the known universe is his one pada (quarter), the other three quarters are in celestial heights, which are untouched by decay and death. This indirectly states that Paramatma also named as Purusha or Virat Purusha has four Pada's or quarters. Correspondingly the Mandukya Upanishad verse 2 explicitly declares that Paramatma has composed of 4 quarters as described below.

सरवंह्येतदब्रह्मायमात्माब्रह्मसोऽयमात्माचतुष्पात्॥२॥

sarvaṃ hyetad brahmāyamātmā brahma so 'yamātmā catuṣpāt || 2 ||

This establishes an irrefutable connection between two pillars of dharma and provides the same definition of Paramatma's qualities. In a similar vein, the first mantra of Mandukya Upanishad states that 'OM' is imperishable Paramatma, this Upanishad is the explanation of OM, that is imperishable in the past, present and future. Thus establishing the supremacy of the 'OM' (Basu, 1911, 284).

ओमित्येतदक्षरमदिसर्वतस्योपव्याख्यानंभूतंभवदभवषियदतिसिर्वमोङ्कारएव । यच्चान्यतत्तरकिलालातीतंदप्योङ्कारएव॥१॥

omityetadākṣaramidaṃ sarvaṃ tasyopavyākhyānaṃ bhūtaṃ bhavadbhaviṣyaditi
sarvamoṅkāra eva | yaccānyatṛikālātītaṃ tadapyoṅkāra eva || 1 ||

Yoga Sutra 1.27 declares that word designating Paramatma is 'OM' Pranava

तस्यवाचकम्रणवः॥१.२७॥*tasya vācakaḥ praṇavaḥ* || 1.27 ||

Four Quarters of AUM Designating Consciousness

The Upanishad describes the four quarters of AUM as four states of consciousness as mentioned in mantras 3 - 7 of Mandukya Upanishad. The first quarter Paramatma is described as Visvanara, which signifies the wakeful state of consciousness. In this state one establishes the relations between the gross self and external objects. The second quarter is described as Taijasa, where consciousness is withdrawn from external aspects and in this aspect one looks inward, completely focusing on internal impressions. The third quarter is Pragna state, where one withdraws from both internal and external consciousness, entering into a deeper realm of consciousness without any impressions. This is the blissful state. The fourth state is called Turyia, which goes beyond all the three states and experiences absolute bliss.

Divinities in 4 states of consciousness

The eight mantra of the Mandukya upanishad combines all 4 states and assigns three measures which are visible and invisible 4th measure to mono syllable AUM. These are (अ) A, (उ) U and (म) M, and the fourth state is described as a form of half measure (Ardha matra). Mantras 9 - 12

describe the divinities attached and results of contemplating on these divinties as a step by step process. The first state represented by ‘A’ (अ), has divinity attached in the form of Vaisvanara. The second state, represented by U (उ), has a divinity attached in the form of Taijasa. The third state, represented by M (म), has a divinity attached in the form of Prajna. The fourth state has no representation as it is the formless, eternal Paramatma beyond death or decay or end or beginning. The Upanishad states knowing this fourth state is true bliss, referred to as Turiya (Basu, 1911, p.297).

Divinities in Mandukya Upanishad reference in Rig Vedic Mantra

The divinities that are referenced in Mandukya upanishad can be traced to Rigveda and also to other Upanishads, establishing a continuous chain of thought from the sages. Vaishvanara was described in the various Rigveda suktas. 1.59 , 1.98,3.2, 3.3, 4.5, 6.8, 6.9 , 7.5 , 7.6 and 7.13. An example of this can be found in Vaishvanara *Suktam* (Rigveda 01.098.02), revealed to Sage Kutsa Āṅgīrasa, which describes Vaishvanara as the supreme principle, omnipresent in all beings. Vaishvanara is represented as the inner power that permeates all elements of existence. This divine force manifests in its gross form, as explained in the Māṇḍūkya Upanishad.

पृषटोदविपृषटोअग्नमिधुदियांपृषटोवशिवाओषधीरावविश।वैश्वानुरसहसापृषटोअग्नसिनोदविसरषिमांतुनक्तं॥
prṣṭaḥ | divi | prṣṭaḥ | agniḥ | prthivyām | prṣṭaḥ | viśvāḥ | oṣadhīḥ | ā | viveśa |
vaiśvānaraḥ | sahasā | prṣṭaḥ | agniḥ | saḥ | naḥ | divā | saḥ | riṣaḥ | pātu | naktam ||

The second principle power described in the Mandukya Upanishad, Taijasa represents subtle elements. These elements of consciousness are represented by pranic elements whose manifestation is air or Vayu. (Ghose, 1971, 297). Vayu is the lord of all life giving energies, prana which represents suksma sarira (subtle body). All emotions, passions, thoughts and experiences at the pranic level are governed by Vayu.

वहिहित्वाअवीतावपिनरायोअर्यवायुवाचंदरेणरथेनयाहसितस्यंपीतये॥
vihi | hotrā | avītāḥ | vipaḥ | na | rāyaḥ | aryaḥ | vāyo iti | ā | candreṇa | rathena | yāhi | sutasya | pītaye ||

These riks indicate Vayu is responsible for inquiry into hidden forms and unmanifested energies. The movement of Vayu takes one to higher planes of consciousness. The third form Pragna is takes one to a state of bliss. This can be attributed to Indra. There are numerous suktas in Rig Veda about Indra as divine mind and powers. This Rik 1.4 revealed to Sage Madhucchandas Vaiśvāmītra describes Indra as vastness of bliss, let’s sing for Indra. The word ‘gayata’ signifies contemplation on this third form described as Pragna in Upanishad, whose manifestation is Indra as divine mind beyond realm of both gross and subtle elements on Vaishvanara and Taijasa state

योरायोऽवनिर्महान्तसुपारसुन्वतसखा।तस्माइंद्रायगायत॥ 1.004.10
yaḥ | rāyaḥ | avaniḥ | mahān | su-pāraḥ | sunvataḥ | sakhā | tasmai | indrāya | gāyata ||

One other interpretation for the third state can also be Surya , the celestial Sun. The Rigveda mantra in 10th mandala revealed to Rishi Cakṣus Saurya can also be attributed to third state

सूर्योनोदविस्पांतुवातोऽंतरिक्षात्। अग्निरिति पार्थविभ्यः॥

sūryaḥ | naḥ | divaḥ | pātu | vātaḥ | antarikṣāt | agniḥ | naḥ | pāṛthivebhyaḥ ||

This mantra describes three states of existence and assigns the Agni to the earthly state, Vayu to mid region Anthariksha and Surya to Dhyu, the celestial orb. The Upanishad describes the fourth state as formless ‘śivo’dvaita’ and ‘ātma’ the inner pervading sense which is above the Vaishvanara, Taijasa, Pragna. This is the state into which all other states merge into.

अमात्रश्चतुर्थोऽव्यवहार्यप्रपञ्चोपशमशर्विऽद्वैतएवमोङ्कारआत्मैवसंवशितयात्मनाऽऽत्मानंयएववेदयएववेद॥१२॥

amātraścaturtho’vyavahāryaḥ prapañcopaśamaḥ śivo’dvaita

evamoṅkāra ātmaiva saṁviśatyātmanā”tmānaṁ ya evaṁ veda ya evaṁ veda .. 12..

From Rig vedic interconnection this can be considered as the Virat Purusha described in the Rig Vedic sukta 1.90.1 - 1.90.16, known as Purusha Suktam. Also the famous Gayatri mantra revealed to sage Vishwamitra 3.62.10, clearly indicates the contemplation on ‘tat’ that one, which is eternal.

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो नो प्रचोदयात्॥

tat | savituḥ | vareṇyam | bhargaḥ | devasya | dhīmahi | dhiyaḥ | yaḥ | naḥ | pra-codayāt ||

In practice it is customary to invoke elements of Bhur, Bhuva, Swaha representing the three realms described in Upanishad, followed by contemplation on ‘tat’ -the supreme reality-for eternal bliss.

States of consciousness in Yoga Sutra

Pantajali Yoga sutras provide a systematic method of realizing the Paramatma. Yoga Sutra is divided into 4 quarters (padas), Samadhi, Sadhana, Vibuthi and Kaivalya. Sutra in the Samadhi pada 1.3 illustrates that the soul abides in its own nature. This can be attributed to the description of the Pragna or Sushupta state described in the Mandukya Upanishad.

तदादृष्टस्वरूपेऽवस्थानम्॥१.३॥ *tadā draṣṭuḥ svarūpe ’vasthānam* || 1.3 ||

Another key connection is reference to Isvara and Pranava as Isvara’s manifestation in sutras 1.23 and 1.27. Furthermore, one of the key pillars of Kriya yoga Sutra, mentions Kriya is surrender to the Ishvara whose representation is the Omkara.

2.1 tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ

Various siddhis that manifest into one by practice of Kriya yoga can be attributed to the one’s journey to different states to reach Kaivalya or Turiya state.

Results

A detailed study of the aforementioned interconnections reveals that sages, at different epochs of the universe, have laid down the foundation and steps needed to climb the ladder of consciousness and unite with the Paramatma. This connection can be realized by study of Rig Vedic mantras and Upanishad in a form called Anustanam, which means constant contemplation/tapas. Yoga

Sutra prepares the individual for this tapas and provides practical means.

There is one Paramatma existing in many forms. Rigveda provides a clear vision of many forms representing each state of both macro and micro level. Upanishad further elaborates these forms as sub elements of mono syllable AUM. Quoting the Sri Rama therein, recommends Mandukya as first among 108 Upanishads and states that “The Mandukya alone is sufficient for the deliverance of the aspirant” —Muktika Upanishad I.i.26-29 (Deussen, 1980, 556-557). Reflecting upon this quota from the lord Sri Rama indicates the profound nature of this Upanishad.

The establishment of this connection, hitherto unexplored, opens new doors for spiritual seekers. On a practical note, the results of this study indicate a systemic approach which Rishis have used and practiced. However, they were not comprehended by the general public as these Vidyas are handed down from Guru (teacher) to Sishya (disciple). For instance the worship of Agni, Vayu, Surya and Indra was in practice for ages, many times without understanding the underlying significance. Also, there are numerous temples and rituals in practice for this worship. The Chandogya Upanishad has a reference to ‘Vaishvanara vidya’ as a form of tapas to realize the Paramatma. (Kapali Sastry, 2001, 65).

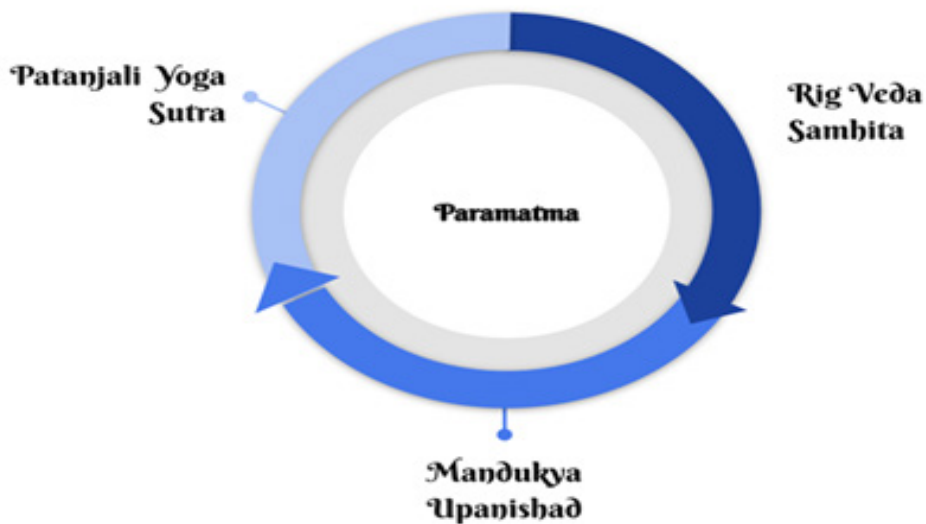


Figure 2

Illustration of symbiotic connection across Rigveda, Upanishad and Yoga Sutra

Discussion

Before accepting the teachings of Rigveda as authoritative, the first question that would arise is how do we verify and justify that authority? In other words, what evidence or criteria can be used to determine that the Rigveda's assertions are reliable. The question is answered by Veda itself in this mantra revealed to Rishi Dirghatamas “Richo akshare parame vyoman”—ऋचो अक्षरे परमेव

यौमन्यस्मनिदेवाअध्विशिवेनषिदुःRigveda, 1.164.39. It translates to “Riks are in imperishable supreme ether”. This sukta forms the basis for the origin of Rigveda as Anādi (eternity) and Apauruṣeyā (not made by humans), thus making Rigveda as the foundation of dharma. Further the supremacy of Vedas to realize the Paramatma established in the Brahma-Sutra by sage Badarayana. The first sutra states अथातोब्रह्मजिज्ञासा॥१॥ athāto brahmajijñāsā || 1 ||. This can be interpreted as ‘now’ the contemplation of brahman (Paramatma) (Śaṅkarācārya, 1965, 30). In order for one to start contemplation, need the purity of mind. Further second sutra “जन्मादयस्ययतः॥२॥ janmādyasya yataḥ || 2 || states that Brahman (Paramatma) is the cause of creation, dissolution and sustenance. The third sutra ‘शास्त्रयोनित्वात्॥३॥ śāstrayonitvāt || 3 || states that Brahman can be known only by the Veda. The fourth sutra तत्तुसमन्वयात्॥४॥ tat tu samanvayāt || 4 || states that ‘tat’, that one is revealed through the Upanishads. Over the centuries numerous scholars have debated these sutras and provided various philosophical schools of thought. Some of the schools of thought may differ in interpretation of Paramatma and ways to realize the truth, majority of the scholars agree with the purport of these 4 fundamental sutras, establishing the Vedic supremacy.

Another key point to consider, these mantras are visualized/heard by Rishis in the ‘Para’ state of speech. Speech occurs at four levels, finds its expression and articulation only at one level called Vaikhari, while the other three levels are hidden. The deepest, the most fundamental and purest speech is described as Para, which is beyond the transactional world. Arising out of this level, speech enters into the stage of initial but still amorphous bifurcation into the subject and the object, the sound and the sense and the object, the sound and the sense, the word and its meaning. Speech here looks outward and is called “pasyanti”. Speech emerges into the next stage Madhyama, there is a definite thrust towards expression, out of the level of buddhi, enters into the realm of Manas. The next level is articulations in words and sentences, as it is known as Vaikhari.

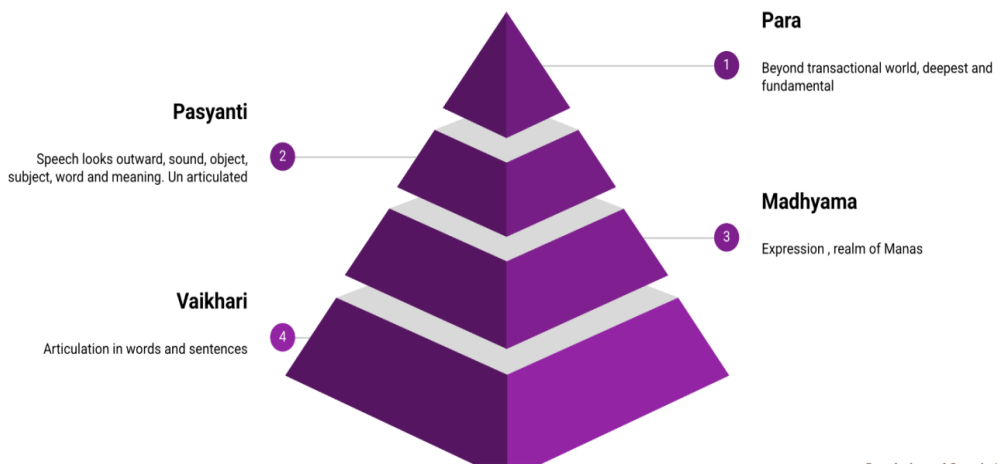


Figure 3
Anatomy of speech

Further these aspects of speech are interconnected with both the concepts of Yoga at physical level and to the external and internal elements at gross, subtle and causal level. Rishis are draṣṭā (someone who is able to visualize hidden things) who conquered time and space dimension. Given this, Riks need to be considered as the ultimate truth. All the speech originates at the Para (Transcendental) level, hidden at the Muladhara center. This is the seed or bija, where self (Atma) joins with buddhi (Consciousness). Next step is Pasyanti, where Manas(Mind/Indra) joins with Agni. This power organizes the intentions with experiences Madhyama is the third state where speech crystallizes. Here is where Prana, represented by Maruts or Vayu, Finally Vaikhari is an outer expression. The figure 4 illustrates this interconnection as shown below.

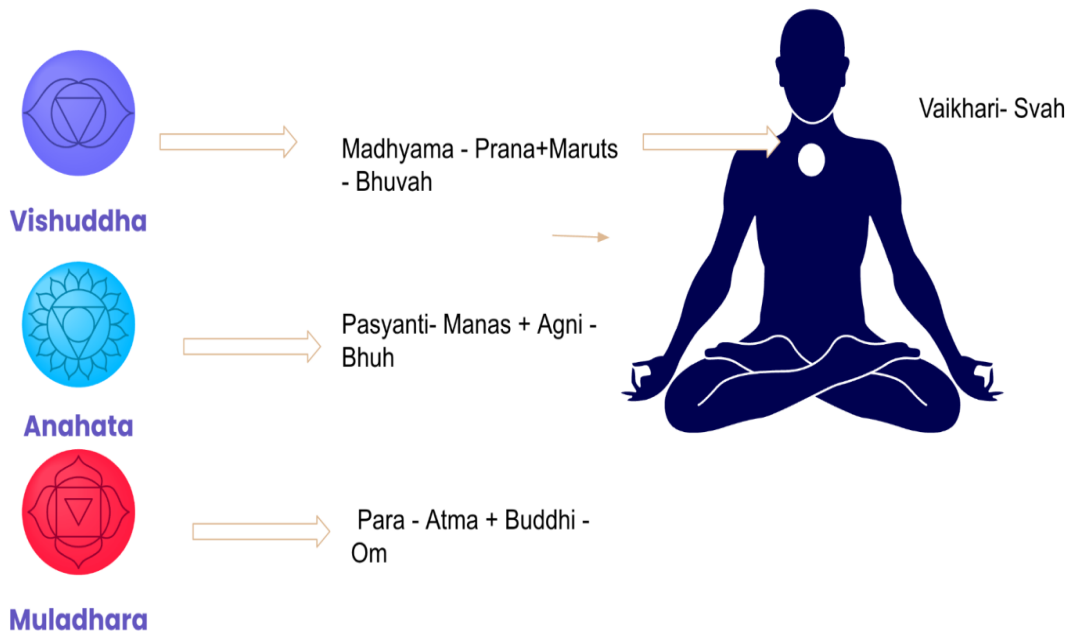


Figure 4

Origin of mantra

At a subtle level Rig Veda and Upanishad provide a clear view of Paramatma. For one to comprehend, one needs clarity of thought i.e Chitta Suddhi. Paramatma is the ‘Shuddha Brahma’ i.e the ‘pure one’. Achieving the Chitta Suddhi needs discipline. Patanjali Yoga Sutra starts with the verse “1.1 atha yogānuśāsanam”. Vyasa in his commentary on this Yoga Sutra mentions Yoga as a contemplation. Mind is described as wandering (Ksipta), forgetful (Mudha), distracted (Viksipta), one-pointed (Ekarga) and restrained (Niruddha) (Prasada #18). A mind which is at the one-pointed state, enables one to see the perfect form of one’s self i.e one with Paramatma. This state removes all the afflictions covering the truth, thereby revealing true self. This state can be achieved by philosophical curiosity (Vitarka) and meditation (Vichara). In order to develop philosophical curiosity and do meditation one should have subsided the

constant waves of thoughts the mind goes through. Rishi Patanjali states in second sutra as “1.2 yogaścittavṛttinirodhaḥ”. The seed of Vṛithi(modifications) originates due to one of the three Gunas, Sattva (Pure nature), Rajas(Activity), Tamas(Inertia). When the mind is influenced by ‘rajas’ and ‘tamas’, one pursues power and sensory objects. When the mind is influenced by the ‘tamas’, one pursues vice and becomes lazy intellectually. When the mind is influenced by ‘sattva’ the veil of ignorance is removed and one gets on a path to true self. Yoga Sutra 1.3 ‘tadā draṣṭuḥ svarūpe’vasthānam’ || 1.3 ||. This sutra summarizes the states that at the time of concentration (tada), the seer of the soul abides in own nature that is being one with Paramatma. Compare this sutra with Mandukya Upanishad verse 12 अमात्रश्चतुर्थोऽव्यवहार्यप्रपञ्चोपशमशब्दोऽद्वैत एवमोङ्कार आत्मैव संवशित्यात्मनाऽऽत्मानं य एव वेद ॥१२॥ amātraścaturtho’vyavahāryaḥ prapañcopaśamaḥ śivo’dvaita evamoṅkāra ātmaiva saṁviśatyātmanā”tmānaṁ ya evaṁ veda || 12 ||

This verse can be interpreted as, here the partless aspect of Om, i.e amatrah, the fourth state ‘caturthah’ i.e Turiya, which is merely the absolute self. This state is described as ‘avyavaharyah’, beyond empirical relations, because of the disappearance of names and nameables, that are but forms of speech and mind. ‘prapañcopaśamaḥ’, the culmination of phenomenal existence into ‘śivah’, the auspicious; and ‘advaitah’, non-dual. ‘Evam’, thus; Om, as possessed of the three letters and as applied by a man with the above knowledge, is atma eva, verily identical with the Self possessed of three quarters. ‘Yah evaṁ veda’, he who knows thus, ‘saṁviśati’, enters the atmanam i.e into his own supreme (Basu, 1911).

Conclusion

As evident from discussion above and rest of the paper, Santana dharma or Vaidika dharma provides a path towards achieving realization of Paramatma or Prabramha. This eternal truth - Satyam and Jnanam - Knowledge is Anantam- Infinite and is verily the Brahman or Paramatma. This is codified in Taittiriya Upanishad Anandavalli “Satyam Jnanam Anantam Brahma (2.1.1). There is famous dialogue between Rishi Saunaka and Rishi Angiras in Manduka Upanishad (Verse 1.1.3), where in Rishi Saunka asks Rishi Angiras “vijñāte sarvamidaṁ vijñātaṁ bhavatīti”, “which being known, all this becomes known”. The answer for this question is the essence of every Upanishad, that is Parabramha or Paramatma. In puranic lore Srimad Baghvatham begins with the “Satyam Param Dheemahi”, meaning “We meditate on supreme truth”.

As one contemplates to realize this truth it is essential to understand the whole gamut of things from the first principle of origin, that is Rigveda, understand and contemplate Paramatma as “AUM” as prescribed in Mandukya Upanishad . In order to do the above two, one should have discipline to put things into perspective and apply the practices as prescribed in the Yoga Sutras. This harmonious flow of activities and contemplating at a deeper state of consciousness, one realizes the clear interconnection of Rigveda, Mandukya Upanishad, and the Yoga Sutras -all guiding the seeker toward the Purushartha, i.e Moksha or be one with Paramatma.

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