

## MANTRAYOGA

### G.K. Punagalya

This is also one of the powerful systems of Yoga and it has its own philosophy. This philosophy says that the whole universe is formed out of Sabdabrahman. This, philosophy says that the entire process in this world have started by explosion (Sphota Siddhanta). The grammarians establish that the whole creation is a result of Sabda-Brahman and its Audio-visible form is “Om” Onkāra. The philosophy says that the origin of Sabdahrahman is from Onkāra. The entire world of the vowels and consonants had originated from Onkāra and from these various the vowels and consonants Mantras have been formed. As per this theory, every syllable is having specific sound waves, specific size, specific vibration, form and the specific colour. The description of every letter and its form and its colours etc. are available in our ancient scriptures. Further the ancient Rsis have done research on the vowels and consonants and have found that they are having relation upon our human body. And to the great surprise, it is found that our human body is also associated with the vibrations of these syllables, The grammarians have invented the vibrations, place of pronunciation and efforts of particular part of the mouth inside and outside and on that they have connected these with five elements which are the basic principle elements of universe.

Not only this but according to the accent of pronunciation the specific form of the alphabets are fixed. Thus grammar proves the natural process of sounds in the universe. All the letters have initially been divided in two groups, one is vowels and the another is consonants. Now these consonants which are 33 in No., have connection with the vertebral column in which 33 vertebrae are present. So the vibration of an individual consonant can activate the vertebra which it represents and that is why the ancient Rsis have discovered that each vertebra can be activated with the sound wave of that particular consonant. This also has a close relation in our ancient medical science. i.e. Āyurveda.

Vedas and Upanisads are full of Mantras. So also Tantra texts which are known as Āgama have thousands of Mantras.

This power of Mantra has also been accepted by Patanjali his Yoga sutra No.IV.1  
In one Tantra text Lord Sankara tells pārvati, “O pārvati! Now I shall tell you the science of Mantras, whereby the human beings can fulfill their various desires and so also he can experience the God.” This reference is found in Kubjikātantra, 5th Chapter.

Mantras can destroy the various sufferings and bondages of Samsāra. They can offer various Siddhis, cure disease, remove sorrows and sufferings, remove various sins accumulated in this life and the previous lives, your different types of fears etc. can safely be destroyed with the help of these Mantras. Further one can experience the Ātmajyotis with the careful chant of the Mantras. With the acquisition of expertise in Mantras, Lord Siva says that, the person can become like Siva only and those persons can very well reach my stage and this is why he had developed this science of Mantra, to such minutest possible extent.

There was a time when Rsis were directly in contact with natural energies and were able to control rain, storm and other such natural calamities. Not only this but tremendous energy was created by control of water-air and other elements like heat and light for the benefit of human welfare.

As per quotation from Dhanurveda it is very clear that “Mantras” were utilised to create missiles and other weapons for warfare, the description of which we find in Ramayana, Mahabharata and other Puranas.

Lord Siva says that Bijamantra can be very easily compared with the seed of a tree. The seed of a tree is first of all planted in the soil. Then it becomes a small plant and afterwards slowly and slowly it develops and takes the shape of a tree. So also, is the case with Mantra Bija. It is first of all planted in the mind of the Sadhaka. Then the water is given to this Bija in the form of continuous Upasana and chanting. Slowly and Slowly this Mantra develops and with full Upasana and chanting, it takes the form of that specific deity. That is why this comparison. The seed is the complete body of the chanting. It takes the form of that specific deity. That is why this comparison. The seed is the complete body of the tree in a very very minute form. The tree is in the gross form and the seed is in the subtle form. So also the Mantra Bija is in the subtle form. When the Sadhaka constantly utters the Mantra, with intense love, Upasana and chanting, it also develops into a certain size and shape. That size and shape is the gross form of that Bija Mantra. The gross form is such form that it exactly coincides the form of the deity. This is what has been explained in the Gandharva Tantra.

When this Bija form is fully developed, a stage comes when in the meditation that deity can give Darsana to that Sadhaka. There are such number of instances wherein after the Mantrasakti is fully developed, lots of Sadhakas receive the Darsana of their deities. However, it is most essential that the Sadhaka should enter deep into the meditation wherein he has controlled totally all his Chittavrttis and when he gets full control on his breathing process also.

Kundalini Sakti or the serpent power is said to be both Jyotirmayi (composed of light) and Mantramayi (composed of sound waves). That is why the sound waves of the Mantra are responsible for awakening this power. It is expected from the disciple that he should make the unification of the Mantra, his Devata and his mind. When all these factors are unified perfectly, coupled with his love and devotion, then his Mantra gets the desired results. He can visualise a particular deity, for which he is chanting the Mantra. His entire mind force gets assimilated in his pranika force which has been correctly mentioned in the Matrka bheda Tantra, 10th chapter, verse No.1 and 2.

Sometimes it so happens that the so-called intellectuals think that the Guru is nothing else but an ordinary person. Mantra is nothing else but collection of a few syllables. The idol of the God is nothing else but a creation out of a stone. Those intellectuals who have such type of thoughts will never get any fruits out of Mantra Japa. Because their mind will not have any love, attraction and affinity towards the particular deity and hence for such people they should not think of going in for Mantra Japa. It is also said that the Mantras are to be uttered at a specific time and at specific places. If the timing and the place is not proper, then there may be bad results, whereby the whole body of the aspirant may get damaged. It is the sincerity and love for that deity which is very important in all these Upasanas. Without love, devotion and sincerity, it is no use doing all these actions. That is why the faith and belief play the most

important part in all these actions.

Kularnava - Tantra says that the practice of meditation whereby the Kundalini Sakti is awakened is also very important in Mantra Sadhana. So the aspirant has to practice continuously the meditation and see that the inner power of Kundalini is also inspired. As long as that power is not inspired, and the pranic force does not enter the Susumlia Nadi, the desired fruits of Mantra and Sadhana will not be obtained. The scriptures say that the three knot centres i.e. Brahma, Visnu and Rudra Granthis which are present in this spinal cord are to be untied and the aspirant should reach the ultimate Cakra known as Sahasrara Cakra by untying the three knots. When the aspirant is in a position to go through Medula Oblangata (Susumna Nadi) and experience every Cakra gradually, the mantra Sadhana becomes successful and he gets all the results which he wanted by way of Mantra Sadhana. So it is most essential that the aspirant has to awaken the Kundalini power and activate all the Cakras for getting the best possible results of Mantra Sadhana.

There are various types of Bija Mantras. One of which OM is known as Brahma-bija. Hrimi, Srim are known as Saktibijas etc. So the Mantras are to be uttered with the help of these Bija Mantras along with Kumbhaka Pranayama. When the aspirant is in the state of Kumbhaka Pranayama and when the pranic force passes through (Susumna Nadi) the Medula Oblaganta, the aspirant starts listening the cosmic sound (Anahata Nada) which is sound of ONKAR. When he listens such sound, without uttering any word, it is presumed. To be an extremely good sign and he is proceeding on a correct path. However, we have now to understand as to how and in what way this practice is to be done.

Mantra has a sound (Nada) which is a quality (Guna) of Akasa (Ether). The Sabda is of two types. One is Vamātmaka Sabda i.e. the syllable which we write, and the other is Dhvani sound i.e. Dhvanyātmaka Sabda. That means the letters which we utter are having two aspects. This word which we utter is with the help of striking of our tongue with air, in all the inner parts of the mouth. Dhvani is caused by the striking of the air in contact with the vocal organs viz. the throat, palate and tongue etc. This Dhvani, that is uttered sound is known as Vaikhari sound. However, this is the final or fourth stage of the Sabda which we want to utter. This gross manifestation of the Sabda or the final effect of the Sabda is used in the day-to-day practice. However, before this stage, there is a stage which is known as Madhyama. This stage is near the heart centre which is known as Anahata - Cakra. This is responsible for creating necessary vibrations in our mind only. Because whenever you want to utter some word, it comes in your mind first, i.e. at the Madhyama stage and then it is uttered which is through Vaikhari stage. So these two stages are the external stages of the subtle stages which are also present in our body. The first stage of Vani is known as the Parāvāni which is situated at the Perinium Plexus (Mulādhāra Cakra). It is such a stage which we can call it as the stage before creation of the sound. This can be compared with the stage of the embryo. After this stage, there is a second stage of Vāni which is known as Pasyanti. The place of this stage is in the Nabhi centre. The word Pasyanti is also self-suggestive. It is said that the Rsis used to visualise the Vāni in the solar Plexus (Nabhi Cakra). Since they visualise this Sabda (Vani) at that centre, they call it as Pasyanti Vani.

After this second stage, the third stage is Madhyama and the fourth stage is Vaikhari. As per grammarian, the two stages of speech i.e. "Para" and "Pasyanti" are invisible to ordinary aspirant but they are experienced by Yogis and Rsis. The process is connected with the process of creation of

the visible world. The first stage of world is “Parā”, i.e. invisible (Avyakta). Then it comes to stage of visionary perception i.e. Pasyanti. Then Madhyama i.e. creation of molecules, atoms and visible elements and the fourth is the material world i.e. Vyakta visible to the ordinary sight.

So every Mantra when we listen comes through these first three stages and then becomes sound in Vaikhari. Now naturally, the question arises as to how to utter the Mantra from the first or the second or the third or the fourth i.e. the Vaikhari stage. Our scriptures have prescribed certain rules and regulations for uttering these Mantras. They say that as far as Mantras are concerned, you have to go from the gross to the subtle stage by very slow process. That means initially Mantras are to be uttered loudly i.e. in the Vaikhari form. In this the sound of the Mantra is listened by others also. Slowly and slowly this sound is to be reduced and the person should come to Nādi. The three knots (Cranthis) which are ‘present in the spinal cord are to be untied. At this time, the aspirant experiences dazzling light within himself, even if his eyes are closed. This light is just like liquid and it has such tremendous reservoir and such tremendous power thilt the aspirant does not know whence it is coming and to where it is going. The various Samskāras which should be done on the Mantra in order that Mantra should become alive (Cetana) are also stated in Tantra books such as Sāradatīalaka Tantra. II chapter verse No. 112,113and 114. The Samskāras which are essential for the Mantra, to become alive are ten and are known as Janana, Jivana, Tadana, Bodhana, Abhiseka, Vimalikarana, Āsyayana, Tarpana, Deepana and Cupti. After these ten Samskiiras are done on the Mantra, it becomes an alive Mantra. As a sword, which is completely rusted, is of no use in the war, so also the Mantra in the book is of no use. When the rust on the sword is removed, and is sharpened properly, then and then the sword is of use in the battlefield. So also the Mantra has to be made alive. The Mantrasastra and Kundalini - Yoga go hand in hand. Unless the Kundalini energy is inspired, your Mantra does not become a successful Mantra which has been mentioned in Rudrayīmalatantra. That is why the aspirant of Mantrayoga has to master the Kundalini-Yoga also.

It is to be remembered that the Mantras are respected by the various Yoga system. Soham Mantra is also considered to be very effective. It is said that this Mantra is going on in your body throughout day and light However; you have to practice the same under some able guidance. However, OM is the basic Mantra from which all the mantras have started and hence OMKĀRA Upasana is also considered to be very effective since OMKĀRA is the representative word for Brahman.

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