

# Notes to *The OM Mala: Meanings of the Mystic Sound*

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## Preface

... as Kalidasa states in the *Raghuvamsha*: *tasyāḥ khuranyāsapavitrāpāṃsumapāṃsulānāṃ dhuri kīrtaniyā, mārgaṃ manuṣyeśvaradharmapatnī śruterivārthaṃ smṛtiranvagacchat* (*Raghuvamśa* 2.2).

... as a popular verse says: *oṃkāraṃ bindusaṃyuktaṃ nityaṃ dhyāyanti yoginaḥ, kāmadaṃ mokṣadaṃ caiva oṃkārya namo namaḥ*.

## 1 om, tridaivat [y] a

As per the *Ekakshara Kosha*, ...: *akāro vāsudevaḥ syāt ... ukāraḥ śaṅkaraḥ proktaḥ ... maḥ śivaścandramā vedhā* (*Ekākṣarakośa* 1, 2, 27).

## QUOTES

OM is known as *tridaivata*: *oṃkārasañjñāṃ ... tridaivatam ... brahmā viṣṇuśca rudraśca tridaivatya udāhṛtaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.17–20).

The sound *a* is said to be ...: *akāro viṣṇuruddiṣṭa ukārastu maheśvaraḥ, makāreṇocyate brahmā praṇavena trayo matāḥ* (cited in *Śabdakalpadruma* under *uḥ*).

OM is Vishnu, Brahma, and Shiva: *omityetat ... viṣṇurbrahmā haraścaiva* (*Mārkaṇḍeya-purāṇa* 42.8–9).

There is a threefold form ...: *oṃkāre trividhaṃ rūpam* (*Līṅga-purāṇa* 1.104.22), *trividhaṃ brahma-viṣṇu-harātmakamityarthaḥ* (*Śivatoṣiṇī* on the same).

The sound OM is called *tridaivata*: *oṃkāraḥ ... tridaivataḥ* (*Bijavarṇābhīdhāna*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

## 2 om, udgītha, tryavasthāna

Elsewhere, the three *loka*-s are listed as ...: *trayāṇām lokānām samāhārah nīp, svarga-martyapātālarūpe* (*Vācaspatya* under *trilokī*).

The complete *Gayatri Mantra* ...: *bhūrbhuvah svāh, tatsaviturvareṇyaṃ bhargo devasya dhīmahi, dhiyo yo nah pracodayāt* (*Śukla-yajurveda's Vājasaneyi-mādhyandina-saṃhitā* 36.3).

The same chapter has the *Shanti Mantra* ...: *dyauḥ śāntirantarikṣaṃ śāntiḥ pṛthivī śāntirāpaḥ śāntiḥ, vanaspatayaḥ śāntirviśvedevāḥ śāntirbrahma śāntiḥ sarvaṃ śāntiḥ śāntireva śāntiḥ sāmā śāntiredhi* (*Śukla-yajurveda's Vājasaneyi-mādhyandina-saṃhitā* 36.17)

### QUOTES

In *udgītha*, the heaven alone is ut ...: *dyaurevot, antarikṣaṃ gīh, pṛthivī tham* (*Chāndogyopaniṣad* 1.3.7).

OM is called *tryavasthana* ...: *bhūrbhuvah svastryavasthānam* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.21).

The sound *a* is the earth, ...: *akārastveṣa bhūrloka ukāro bhuva ucyate, sa vyañjano makārastu svarloka iti gīyate* (*Liṅga-purāṇa* 1.91.54); *akārastvatha bhūrloka ukāraścocyate bhuvah, sa vyañjano makāraśca svarlokaḥ parikalpyate* (*Mārkaṇḍeya-purāṇa* 42.10–11).

OM—this means the three realms: *omīyetattrayo lokāḥ* (*Liṅga-purāṇa* 1.91.51); *oṅkārastu trayo lokāḥ* (*Liṅga-purāṇa* 1.91.55); *omīyetat ... trayo lokāḥ* (*Mārkaṇḍeya-purāṇa* 42.8 and *Vāyu-purāṇa* 1.20.6).

## 3 om, tridhāma, trimukha

In the *Prashna Upanishad*, ...: *prāṇāgnaya evaitasmin pure jāgrati, gārhapatyo ha vā eṣo'pāno vyāno'nvāhāryapacano yadgārhapatyātpraṇīyate praṇayanādāhavanīyaḥ prāṇaḥ* (*Praśnopaniṣad* 4.3)

... in the *Maitri Upanishad*: (*Maitryupaniṣad* 6.24)

... the fire of knowledge (*jnanagni*) burns to ashes all the *karma*-s: *yathaidhāṃsi samiddho'gnirbhasmasātkurute'ṛjuna, jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā* (*Bhagavad-gītā* 4.37)

The *Manu Smṛiti* says ... : *pītā vai gārhapatyo'gnirmātāgnirdakṣiṇaḥ smṛtaḥ, gururāhavanīyastu sāgnitretā garīyasī* (*Manu-smṛti* 2.231).

The *Taittiriya Upanishad* teaches ... : *devapitrkāryābhyāṃ na pramaditavyam, mātrdevo bhava, pitṛdevo bhava, ācāryadevo bhava, atithidevo bhava* (*Taittirīyopaniṣad* 1.11.2).

## QUOTES

The sound *a* is the householder's fire, ...: *akāraḥ gārhapatyah, ukāraḥ ... dakṣiṇāgniḥ, makāraḥ ... āhavanīyah* (*Atharva-sīkhopaniṣad* 1).

OM is called *tridhama* ...: *tridhāmaṃ ca ... gārhapatyō dakṣiṇāgnirāhavanīyas-tridhāmakam ... gārhapatyō dakṣiṇāgnirāhavanīyastṛīyakaḥ, trimukhaḥ sa tu vijñeyaḥ* (*Bṛhad-yogī-yājñavalkya-smṛti* 2.18, 2.23, and 2.75).

OM—this means the three fires: *omīyetaṭ ... trayo'gnayaḥ* (*Liṅga-purāṇa* 1.91.51), *omīyetaṭ ... trayo'gnayaḥ* (*Mārkaṇḍeya-purāṇa* 42.8), *omīyetaṭ ... trayo'gnayaḥ* (*Vāyu-purāṇa* 1.20.6).

## 4 om, udgītha, tribrahma

The *Garuda Purana* explains ...: *eko vedaścaturdhā tu vyāsarūpeṇa viṣṇunā, kṛtaḥ* (*Garuḍa-purāṇa* 1.87.62–63)

... the fourth Atharva Veda is believed to be concealed in the three Veda-s ...: *atharva-vedastriṣvatrāntarbhavati* (*Prastāvanā* of *Adhyātmarāmāyaṇe'pāṇinīyaprayogaṇām Vimarśaḥ*)

## QUOTES

In *udgītha*, the Sama Veda alone is *ut*, ...: *sāmaveda evodyajurvedo gīrgvedastham* (*Chāndogyopaniṣad* 1.3.7).

OM is *rik*, ...: *ṛgyajuśca tathā sāma tribrahma iti sañjñitaḥ* (*Bṛhad-yogī-yājñavalkya-smṛti* 2.21).

The Lord milked ...: *akāraṃ cāpyukāraṃ ca makāraṃ ca prajāpatiḥ, vedatrayānniraduhat* (*Manu-smṛti* 2.76); *akāraṃṛgavedādādūduhat, ukāraṃ ca yajurvedādādūduhat, makāraṃ sāmavedādādūduhat* (*Rāmacandra's* commentary on the same). Also see *Viṣṇu-smṛti* 55.10.

OM—this means the three Veda-s: *omīyetaṭ ... trayo vedāḥ* (*Liṅga-purāṇa* 1.91.51); *omīyetaṭtrayo vedāḥ* (*Mārkaṇḍeya-purāṇa* 42.8 and *Vāyu-purāṇa* 1.20.6); *Pranava* (OM) is said to consist of the three Veda-s: *vedatrayātmakaṃ proktaṃ praṇavaṃ* (*Padma-purāṇa* 6.226.22); OM is the Rig Veda, ...: *ṛgyajuḥsāmavedāya oṃkārya* (*Liṅga-purāṇa* 104.21).

## 5 om

The Vamana incarnation is alluded to in the *samhita*-s ...: *Ṛgvedasamhitā* 1.22.16–18, *Kṛṣṇayajurveda's Taittirīya-samhitā* 1.7.5.4 and 5.2.1.1.

... in the eighth canto of the *Bhagavata Purana*: *Bhāgavata-purāṇa* 8.18.1–8.23.31.

## QUOTES

OM—this means the three strides of Vishnu: *omityetat ... viṣṇukramāstrayastvete* (*Līṅga-purāṇa* 1.91.51 and *Vāyu-purāṇa* 1.20.6).

## 6 om

The *chaturvyuha* concept is found in ...: *caturvyūhaścaturdhāmā* (*Sātvata-tantra* 6.24) and *vāsudevaḥ saṅkarṣaṇaḥ pradyumnaḥ puruṣaḥ svayam, aniruddha iti brahman mūrtivyūho'bhidhīyate* (*Bhāgavata-purāṇa* 12.11.21), *caturbhiṣca caturvyūhaḥ* (*Garuḍa-purāṇa* 1.45.28).

As per the *Durga Saptashati*, ...: *ardhamātrāsthītā nityā yānuccāryāviśeṣataḥ* (*Durgā-saptaśatī* 1.74)

It is, however, represented as a crescent ...: see *Guptavati* on the *Durgā-saptaśatī* 1.74.

Commentaries on the *Gopala Tapini Upanishad* ...: For example, see the commentary by Prabhodhānanda Sarasvatī.

## QUOTES

Balarama, the son of Rohini, ...: *rohiṇītanayo rāmaḥ akārākṣarasambhavaḥ, taijasātmakaḥ pradyumna ukārākṣarasambhavaḥ, prājñātmako'niruddho vai makārākṣarasambhavaḥ, arddhamātrātmakaḥ kṛṣṇo yasmin viśvaṃ pratiṣṭhitam* (*Gopāla-tāpinyupaniṣad* 2.75).

## 7 om

The *Brahmanda Purana* describes *sharanagati* as sixfold, ...: *ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam, rakṣiṣyatīti viśvāso gopṭṛtvavaraṇam tathā, kārpaṇyamātmanikṣepaḥ ṣaḍvidhā śaraṇāgatīḥ, aṅgikṛtyātmanikṣepaṃ pañcāṅgāni samarpayet* (*Brahmaṇḍa-purāṇa, Uttara-khaṇḍa, Lalitopākhyāna* 41.76-77)

## QUOTES

The sound *a* denotes Vishnu ...: *akāreṇocyate viṣṇuḥ śrīrukāreṇa cocyate, makārastvanayordāsaḥ paṃcaviṃśaḥ prakīrtitaḥ* (*Padma-purāṇa* 6.226.23).

## 8 om

As per the *Gopatha Brahmana*, ...: see *Gopatha-brāhmaṇa* 1.1.16–21.

The *Narada Purana* states ...: *onkāraścāthaśabdaśca dvāvetau brāhmaṇaḥ purā, kaṇṭhaḥ bhittvā viniryātau tena māṅgalikāvubhau* (*Nārada-purāna* 51.10; also see Durgādāsa's commentary on *Mugdhabodha-vyākaraṇa* 1)

## QUOTES

OM is used in the sense of beginning: *omupakrame* (*Medinī-koṣa*, *Avyayavarga* 51); *om .. cāpyupakrame* (*Viśva-koṣa*, *Avyayāni* 47).

If not started with OM, ...: *sravatyanomkṛtaṃ pūrvaṃ parastācca viśryate* (*Manu-smṛti* 2.74).

Therefore, for the students of Veda-s, ...: *tasmādomityudāhṛtya yajña-dāna-tapaḥ-kriyāḥ, pravartante vidhānoktāḥ satataṃ brahma-vādinām* (*Bhagavad-gītā* 17.24).

At the beginning of a Vedic verse, ...: *omabhyādāne [padasya plutaḥ udāttaḥ]* (*Aṣṭādhyāyī* 8.2.87).

You are the source of the Veda-s ...: *udghātaḥ praṇavo yāsāṃ ... tāsāṃ tvam prabhavo girām* (*Kumārasambhava* 2.12).

Manu was the first among kings, ...: *āsīnmahikṣitāmādyāḥ praṇavaśchandāsāmiva* (*Raghuvamśa* 1.11).

Vishvamitra [to himself] ...: *eṣa tāvadamkāraḥ sakalarākṣasasaṃhāranigamādhyayanasya* (*Mahāvīracarita* 1.41).

## 9 om

The word OM occurs thrice ...: Śukla-yajurveda's *Vājasaneyi-mādhyandina-saṃhitā* 2.13, 40.15, and 40.17.

It is first seen in the second chapter, ...: *om pratiṣṭha* (Śukla-yajurveda's *Vājasaneyi-mādhyandina-saṃhitā* 2.13)

... Narada carries Indra's message to Krishna, ...: *tadindrasandiṣṭamupendra yadvacaḥ kṣaṇaṃ mayā viśvajānīnamucyate, samastakāryeṣu gatena dhuryatāmahidviṣastadbhavatā niśamyatām* (*Śiśupāla-vadha* 1.41)

The *Aitareya Aranyaka* compares: see *Aitareyāranyaka* 2.3.6.

## QUOTES

OM—this is compliance, indeed: *omityetadanukṛtirha* (*Taittirīyopaniṣad* 1.8).

Saying ‘OM’ ...: *omityādeśamādāya ... suravandinaḥ* (*Bhāgavata-purāṇa* 11.4.15).

OM has the meaning of agreement: *omkāraḥ ... abhyupagamārthaḥ* (Uvaṭa’s commentary) and *omityaṅgikārārthaḥ* (Mahīdhara’s commentary) on *Śukla-yajurveda*’s *Vājasaneyi-mādhyandina-saṃhitā* 2.13).

Then, after listening to Narada’s request, ...: *omityuktavato’tha śārṅgiṇa ...* (*Śiśupāla-vadha* 1.75).

OM is used in the sense of agreement: *om ... cābhyupagame* (*Medinī-koṣa*, *Avyayavarga* 51).

## 10 om

In the *Brahma Sutra*, ...: *anujñāparihārau dehasambandhājyotirādivat* (*Brahma-sūtra* 2.3.47).

The cognate word *anujnata* is used in the *Mahabharata*, ...: *śiṣyāṅāmakhilam kṛtsnamanujñātaṃ sasaṅgraham* (*Mahābhārata* 12.318.24)

## QUOTES

For an explanation, ...: *nirvācye tu bho3 iti codanā syānnirukta om bho3 iti cābhyanujñā* (*Ṛgvedaprātiśākhya* 15.11).

Saying ‘OM’, ...: *omityagnihotramanujñānāti* (*Taittirīyopaniṣad* 1.8.1).

Verily, OM is the syllable ...: *tadvā etadanujñākṣaram yaddhi kiñcānujñāntyomityeva tadāha* (*Chāndogyopaniṣad* 1.1.8).

OM means permission: *omityanumatau proktaṃ ...* (*Viśva-koṣa*, *Avyayāni* 47).

OM means permission ...: *anujñāyām—agnau karavāṇi, om tathā kuru* (*Avyaya-koṣa* under OM).

## 11 om, triguṇa

For *guṇa*-s in the *Gita*, see *Bhagavad-gītā* 7.13, 14.9–10, 14.20, chapter 17, and chapter 18.

The *Bhagavata Purana* says that ...: see *Bhāgavata-purāṇa* 12.2.39, 12.3.26–30.

The *Purana*-s add that ...: *sāttvikeṣu ca kalpeṣu mātmyamadhikam hareḥ, rājaseṣu ca*

*māhātmyamadhikaṃ brahmaṇo viduḥ, tadvadagre ca māhātmyaṃ tāmaseṣu śivasya hi* (Skanda-purāṇa 7.1.2.87–88). See also the introduction to the *Śivatattvarahasya*.

## QUOTES

OM is known as *triguna ...: oṃkāraḥ ... triguṇaḥ smṛtaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.15); *sattvaṃ rajastamaścaiva triguṇastena sa smṛtaḥ* (*ibid* 2.19).

A, u, and m ...: *akāraśca tathokāro makāraścākṣaratrayam, etā eva trayo mātrāḥ sātvarājasatāmasāḥ* (*Mārkaṇḍeya-purāṇa* 42.4), *akāraśca tathokāro makāraścākṣaratrayam, etāstistrastato mātrāḥ sātvarājasatāmasāḥ* (*Garuḍa-purāṇa* 1.226.24).

## 12 om

The *samhita* of the Shukla Yajur Veda ends ...: *oṃ khaṃ brahma* (*Śukla-yajurveda's Vājasaneyi-mādhyandina-saṃhitā* 40.17).

This is understood in Sanskrit commentaries as a recommendation for ...: *nabhovyāpakaṃ brahma omiṭi japan dhyāyeditarthāḥ* (Mahidhara's commentary) and *ākāśasvarūpaṃ brahma dhyāyet* (Uvaṭa's commentary) on *Śukla-yajurveda's Vājasaneyi-mādhyandina-saṃhitā* 40.17.

## QUOTES

If not started with OM, ...: *sravatyanomkṛtaṃ pūrvam parastācca viśīryate* (*Manu-smṛti* 2.74).

Moreover, a twice-born Brahmin ...: *brāhmaṇaḥ praṇavaṃ kuryādante ca vidhivaddvijāḥ* (*Kūrma-purāṇa* 2.14.45).

While performing a *yajna*, ...: *praṇavaṣṭeḥ [yajñakarmani vākyasya padasya plutaḥ udāttaḥ]* (*Aṣṭādhyāyī* 8.2.90).

OM means ending ...: *ante—'brahma bhūrbhuvāḥ svarom'* (*Nipātāvyayopasargavṛtti* 1.37) and *ante—'brahma bhūrbhuvassuvarom'* (*Avyaya-koṣa* under OM).

## 13 om

Some traditional Vedic scholars of today ...: Dr. P Ramanujan's message summarizing the views of Shrivatsankacharya under <https://groups.google.com/d/msg/bvparishat/IQ5gYRYxUS4/Rw3ipdguBgAJ>

Indeed, the *Shiva Purana* talks of a longer subtle OM ...: *dirghapraṇavamevaṃ hi yogināmeva hr̥dgatam* (*Śiva-purāṇa* 1.17.14).

The *Shiva Purana* says that OM is to be chanted mentally ...: *samādhau mānasam proktamupāṁśu sārvakālikam (Śiva-purāṇa 1.11.38)*.

In the *Gita*, Arjuna asks ...: *arjuna uvāca, evaṃ satatayuktā ye bhaktāstvāṃ paryupāsate, ye cāpyakṣaramavyaktaṃ teṣāṃ ke yogavittamāḥ, śrībhagavānuvāca, mayyāveśya mano ye mām nityayuktā upāsate, śraddhayā parayopetāḥ te me yuktatamā matāḥ, ye tvakṣaramanirdeśyamavyaktaṃ paryupāsate, sarvatragamacintyañca kūṭasthamacalandhruvam, sanniyamyendriyagrāmaṃ sarvatra samabuddhayaḥ, te prāpnuvanti māmeva sarvabhūtahite ratāḥ, kleśo'dhikatarasteṣāmyayaktāsaktacetasām, avyaktā hi gatirduḥkhaṃ dehavadbhīravāpyate (Bhagavad-gītā 12.1–5)*.

Tulsidas says in the *Ramcharitmanas* ...: *sagunahiḥ agunahiḥ nahiḥ kachu bheda, gāvahiḥ muni purāna budha beda, aguna arūpa alakha aja joī, bhagata prema baśa saguna so hoī, jo guna rahita saguna soi kaise, jala hima upala bilaga nahim jaise (Rāmacaritamānasa 1.116.1–3)*.

## QUOTES

OM means silence: *tūṣṇīmbhāvaḥ (Nipātāvyayopasargavṛtti under OM)*.

OM means silence—‘perform the *kadvad om*’: *tūṣṇīmbhāve—‘kadvad om kuru’ (Avyaya-koṣa under OM)*.

## 14 om, trimātra

As per a popular definition, ...: *kālavīṣeṣaḥ, yathā “kālena yāvatā pāṇiḥ paryyeti jānumaṇḍale, sā mātrā kavibhiḥ proktā hrasvadirghaplute matā” iti prācīnāḥ, api ca “vāmajānuni taddhastabhramaṇam yāvatā bhavet, kālena mātrā sā jñeyā munibhirvedapāragaiḥ” iti tantrasāraḥ (Śabdakalpadruma on mātrā)*.

As per *Purana-s*, ...: *prathamā vidyutī mātrā dvitīyā tāmasī smṛtā, tṛtīyāṃ nirguṇāṃ caiva mātrāmakṣaragāminīm, gāndhārī caiva vijñeyā gāndhārasvarasambhavā (Liṅga-purāṇa 1.91.46–47) and prathamā vaidyutī mātrā dvitīyā tāmasī smṛtā, tṛtīyā nirguṇī vidyānmātrāmakṣaragāminīm (Vāyu-purāṇa 1.20.2)*

As per the *Prashna Upanishad*, ...: Refer the fifth *praśna* of the *Praśnopaniṣad*

In *Smṛiti-s*, the three *matra-s* of OM ...: *mātrāstisro vyaktā’vyaktā tathā parā sūkṣmā, adhyātmāmathibhūtāmathādhidaivīm vijānīyāt (Bṛhad-yogi-yājñavalkya-smṛti 2.12)*

Finally, the *Mandukya Upanishad* identifies ...: *so’yamātmā’dhyakṣaramoṃkāraḥ, adhimātraṃ pādā mātrā mātrāśca pādā akāra ukāro makāra iti ... amātraścaturtho’vyavahāryaḥ prapañcopaśamaḥ śivo’dvaitaḥ, evamoṃkāra ātmaiva (Māṇḍūkyopaniṣad 8, 12)*.



## QUOTES

OM is *trimatra*: *trimātraḥ prasvāraḥ* (Ṛgvedaprātisākhya 15.5); *prasvāraḥ sa omkārasabdaḥ* (Uvaṭa's commentary on the same).

OM is known as *trimatra*, ...: *eṣa trimātro vijñeyo vyañjanaṃ cātra ceśvaraḥ* (Liṅga-purāṇa 1.91.46).

The sound *a* is said to be ...: *akāro hyakṣaro jñeya ukāraḥ sahitaḥ smṛtaḥ, makārasahitoṃkāstrimātra iti samjñitaḥ* (Liṅga-purāṇa 1.91.53).

## 15 om

The question is important as the ancient followers of *Nirukta* ...: *tatra nāmānyākhyātajānīti śākaṭāyano niruktasamayaśca, na sarvāñīti gārgyo vaiyākaraṇānāṃ caike* (Nirukta 1.12)

Describing the Supreme Brahman, the *Katha* and *Mundaka* Upanishad-s say ...: *nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena, yamevaiṣa vṛṇute tena labhyastasyaiṣa ātmā vivṛṇute tanūṃ svām* (Kāṭhopeniṣad 1.2.23 and Muṇḍakopeniṣad 3.2.3)

OM is described as the means of attaining Brahman ...: *omiti brāhmaṇaḥ pravakṣyannāha brahmopāpnavānīti, brahmaivopāpnoti* ( 1.8.1).

## QUOTES

What is the root of OM ...: *ko dhāturityāpṛrdhātuḥ ... tasmādāperomkāraḥ sarvaṃ āpnotīyārthaḥ* (Chāndogyopeniṣad 1.1.26).

OM is derived from the root ...: *avateravāpnotervā omkāra* (Uvaṭa's commentary on Śukla-yajurveda's *Vājasaneyi-mādhyandina-saṃhitā* 2.13).

## 16 om

As per the *Aitareya Brahmana*, ...: *omityrcaḥ pratigara evaṃ tatheti gāthāyā, omīti vai daivaṃ tatheti mānuṣaṃ, daivena caivainaṃ tanmānuṣeṇa ca pāpādenasaḥ pramuñcati* (Aitareya-brāhmaṇa 7.18).

The *Jaiminiya Brahmana* says that ...: *tadetatsatyamakṣaraṃ yadomīti ... atho hāsyaita eva vajrā eṣu lokeṣu sarvaṃ pāpmānam apahatya omītyeva svargaṃ lokamārohati* (Jaiminiya-brāhmaṇa 1.323).

The Rig Veda uses the word ...: *vidā devā aghānāmādityāso apākṛtim* (Ṛgveda-saṃhitā 8.47.2).

The *Manu Smṛiti*, *Ramayana*, and *Purana-s ...: ṛṇāni trīṇyapākṛṭya mano mokṣe niveśayet* (*Manu-smṛti* 6.35), *ṛṇāni trīṇyapākurvan durhṛdaḥ sādhu nirdahan* (*Vālmiki-rāmāyaṇa* 2.98.64).

## QUOTES

OM is used in the sense of removal: *om ... apākṛtau* (*Medinī-koṣa*, *Avyayavarga* 51).

## 17 om

## QUOTES

OM and the word *atha ...: oṅkāraścāthaśabdaśca dvāvetau brāhmaṇaḥ purā, kaṅṭham bhittvā viniryātau tena māṅgalikāvubhau* (*Nārada-purāṇa* 51.10; also see Durgādāsa's commentary on *Mugdhabodha-vyākaraṇa* 1).

OM is used in the sense of auspiciousness: *om ... maṅgale* (*Medinī-koṣa*, *Avyayavarga* 51).

## 18 om, oṃkāra

This idea of raising also finds place in the *Chandogya Upanishad*, ...: *atha yatraitadasmāccharīrādutkrāmatyathaitaireva raśmibhirūrdhvamākramate sa omiti vā hodvā miyate* (*Chāndogyopaniṣad* 8.6.5)

## QUOTES

As merely on being pronounced, ...: *sa eṣa sarvān prāṇān sakṛduccāritamātraḥ sa eṣa ūrdhvamutkrāmayatīyoṅkāraḥ* (*Atharva-śikhopaniṣad* 1), *atha kasmāducyata oṃkāro yasmāduccāryamāṇa eva prāṇānūrdhvamutkrāmayati tasmāducyata oṃkāraḥ* (*Atharva-śira-upaniṣad* 4).

When pronounced, ...: *uccāryamāṇaḥ sarvatra āpādatalamastakam, unnāmayeccharīraṃ tu oṃkārastena ucyate* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.116).

Since it raises the devotee ...: *bhaktamunnayate yasmāttadomiti ya iritaḥ* (*Skanda-purāṇa* 4.73.89).

That alone which raises upwards ...: *ūrdhvamunnāmayatyeva sa oṃkāraḥ prakīrtitaḥ* (*Liṅga-purāṇa* 2.18.15).

## 19 om, praṇava

As per Patanjali, *Ishvara* is ...: *kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ, tatra niratīśayaṃ sārvaññabījam, sa pūrveṣāmapī guruḥ kālenānavacchedāt* (Yoga-sūtra 1.24–26).

The *Vaijayanti Kosha* begins with ...: *omkārārthāya tattvāya vācyavācakaśaktaye, brahmasaṃjñāya pūrveṣāṃ gurūṇāṃ gurave namaḥ* (*Vaijayantikōṣa, Paribhāṣādhyāya* 1).

### QUOTES

OM is the Supreme Brahman, ...: *om khaṃ brahma* (*Śukla-yajurveda's Vājasaneyi-mādhyandina-saṃhitā* 40.17).

OM is the name or image ...: *omiti nāma vā pratimā vā brahmaṇaḥ* (Uvaṭa's commentary on *Śukla-yajurveda's Vājasaneyi-mādhyandina-saṃhitā* 40.15).

Verily, *praṇava* (OM) is the ...: *brahma ha vai praṇavaḥ* (*Gopatha-brāhmaṇa* 2.3.11).

OM—this is the Supreme Brahman: *omiti brahma* (*Taittirīyāranyaka* 7.8.1, also *Taittirīyopaniṣad* 1.8.1).

O Satyakama, ...: *etadvai satyakāma paraṃ cāparaṃ ca brahma yadoṅkāraḥ* (*Praśnopaniṣad* 5.2).

The indicated is the Supreme Brahman ...: *vācyam tu paramaṃ brahma vācakaḥ praṇavaḥ smṛtaḥ* (*Nārada-purāna* 1.33.157).

His indicator (name) is *praṇava* ...: *tasya vācakaḥ praṇavaḥ* (*Yoga-sūtra* 1.27), *vācyā īśvaraḥ praṇavasya* (*Vyāsa-bhāṣya* on the same).

## 20 om

Another important work is the *Rama Stavaraja Stotra*, ...: *śrīnṛsiṃhaṃ mahābāhuṃ mahāntaṃ dīptatejasam, cidānandamayam nityam praṇavam jyotirūpiṇam* (*Rāma-stavarāja-stotra* 40).

In the *Vaishnava Matabja Bhaskara* ...: *yāvadvedārthagarbhaṃ praṇavi jagadudādhāra-bhūtaṃ sabindu suvyaktaṃ rāmabījam śrutimuniḡaditotkrṣṭaṣaḍvyāptibhedam, rephārūdhatrimūrtti pracurataramahāśakti viśvonnidānaṃ śasvatsaṃrājate yadvividhasakalasaṃbhāsamāna-prapañcam* (*Vaiṣṇava-matābja-bhāskara* 12).

... and also *taraka* (in *Tarasara Upanishad*): *omīyetadakṣaram paraṃ brahma, ... tārakattvāttārako bhavati, tadeva tāraḡam brahma tvam viddhi, tadevopāsitavyam* (*Tārasāropaniṣad* 2)

Similarly, the *Rama Tapini Upanishad* says that ...: *atha hainaṃ bhāradvājaḥ*

*papraccha yājñavalkyaṃ kiṃ tārakaṃ kiṃ tārayatīti, sa hovāca yājñavalkyastārakaṃ dīrghānalaṃ bindupūrvakaṃ dīrghānalaṃ punarmāyāṃ namaścandrāya namo bhadrāya nama ityetadbrahmātmikāḥ saccidānandākhyā ityupāsitavyam, ... tārakatvāttārako bhavati, tadeva tārakaṃ brahma tvam viddhi, tadevopāsitavyamiti jñeyam, garbhajanmajarāmarāṇasaṃsāra-mahadbhayātsaṃtārayatīti, tasmāducyate ṣaḍakṣaraṃ tārakamiti (Rāmottara-tāpinyupaniṣad 1.2).*

The *Harita Smṛiti* says that ...: *adyāpi kāśyāṃ rudrastu sarveṣāṃ tyaktajīvinām, diśatyetan-mahāmantraṃ tārakabrahmanāmakaṃ, ... śrīrāmāya namo hyeṣa tārakabrahmanāmakaḥ (Hārīta-smṛti 3.238–239).*

In the *Rama Stavaraja Stotra*, ...: *śrīrāmeti paraṃ jāpyaṃ tārakaṃ brahmasaṃjñakam (Rāma-stavarāja-stotra 5).*

## QUOTES

Salutations to Rama ...: *namo vedādirūpāya oṅkāryaya namo namaḥ, ... rāmāya (Rāmapūrva-tāpinyupaniṣad 2.13).*

Brahma said, ...: *brahmā ... abravīt ... rāghava ... tvamoṃkāraḥ (Vālmiki-rāmāyaṇa 6.117.12–19).*

Ahalya said, ...: *ahaloyvāca ... oṃkāravācyāstvam rāma (Adhyātma-rāmāyaṇa 1.5.43–53).*

## 21 om

In the *Ramcharitmanas*, Tulsidas presents a metaphor ...: *janu jīva ura cāriu avasthā bibhuna sahita birājahī (Rāmacaritamānasa 1.325.14)*

Elsewhere in the *Ramcharitmanas*, ...: *dhare nāma guru hṛdaya bicārī, beda tattva nṛpa tava suta cārī (Rāmacaritamānasa 1.198.1)*

## QUOTES

Lakshmana, indicated by ...: *akārakṣara-saṃbhūtaḥ saumitirviśva-bhāvanaḥ, ukārākṣara-saṃbhūtaḥ śatrughnastaijasātmakaḥ, prājñātmakastu bharato makārākṣara-saṃbhavaḥ, ardhmātrātmako rāmo brahmānandaika-vigrahaḥ (Ramottara-tāpinyupaniṣad 3.1–2).*

## 22 om

In the *Adhyatma Ramayana*, Sita tells Hanuman that ...: *māṃ viddhi mūlaprakṛtiṃ sargasthityantakāriṇīm, tasya sannidhimātreṇa sṛjāmīdamatandritā (Adhyātma-rāmāyaṇa 1.1.34)*

## QUOTES

Brahma, who arose from ...: *akārādabhavadbrahmā jāmbavānitisamjñakaḥ, ukārākṣarasambhūta upendro harināyakaḥ, makārākṣarasambhūtaḥ śivastu hanumānsmṛtaḥ, bindurīśvarasamjñastu śatrughnaścakrarāṭ svayam, nādo mahāprabhurjñeyo bhārataḥ śaṅkhanāmakāḥ, kalāyāḥ puruṣaḥ sākṣāllakṣmaṇo dharaṇīdharaḥ, kalātītā bhagavatī svayaṃ sīteti samjñitā, tatparaḥ paramātmā ca śrīrāmaḥ puruṣottamaḥ* (Tārasāropaniṣad 2.1–4).

## 23 om, praṇava

In the first canto, ...: *tvamudgīthe'rdhamātrā'si* (Devī-bhāgavata 1.5.55)

Four major commentaries interpret the word ...: *Guptavati* and *Śāntanavi* on *Durgā-saptaśatī* 4.10 interpret *śabdātmikā* as *Nada Brahman*, while *Caturdhari* and *Daṃṣoddhāra* interpret it as *Shabda Brahman*.

## QUOTES

We revere the goddess ...: *praṇavārthasvarūpāṃ tām bhajāmo bhuvaneśvarīm* (Devī-bhāgavata 7.28.71).

Salutations to her ...: *namaḥ praṇavarūpāyai namo hrīnkāramūrtaye* (Devī-bhāgavata 7.31.53).

Salutations to you, ...: *namaste praṇavātmike* (Devī-bhāgavata 7.33.45).

O Devi ...: *śabdātmikā suvimalargyajusāṃ nidhānamudgītharamyapadapāṭhavatām ca sāmnam, devī trayī bhagavatī bhavabhāvanāya vārtā'si sarvajagatām paramārthāntrī* (Durgā-saptaśatī 4.10).

## 24 om

In the *Yoga Sutra*, Patanjali defines ...: *tasminsati śvāsaprasvāsayorgativicchedaḥ prāṇāyāmaḥ* (Yoga-sūtra 2.49)

The description of the *sagarbha pranayama* in the *Gheranda Samhita*, ...: *prāṇāyāmaṃ sagarbham ca prathamam kathayāmi te, sukhāsane copaviśya prāṇmukho vāpy udānīmukhaḥ, dhyāyed vidhiṃ rajoguṇam raktavarṇam avarṇakam, iḍayā pūrayed vāyum mātrayā ṣoḍaśaiḥ sudhīḥ, pūrakānte kumbhakādye kartavyas tūḍḍīyānakaḥ, sattvamayaṃ hariṃ dhyātvā ukāraiḥ śuklavarṇakaiḥ, catuḥṣaṣṭyā ca mātrayā anilaṃ kumbhakaṃ caret, kumbhakānte recakādye kartavyaṃ ca jālaṃdharam, rudraṃ tamoguṇam dhyātvā makāraiḥ kṛṣṇavarṇakaiḥ, dvātriṃśanmātrayā caiva recayed vidhinā punaḥ* (Gheraṇḍa-saṃhitā 5.48–51)

## QUOTES

*Pranayama* is said to be ...: *prāṇāyāma iti prokto recapūrakakumbhakaiḥ, varṇatrayātmakāḥ proktā (hyete) recapūrakakumbhakāḥ, sa eṣa (eva) praṇavaḥ proktaḥ prāṇāyāmaśca tanmayah (Jābāla-darśanopaniṣad 6.1–2; Devī-bhāgavata 11.1.40–41; and Yoga Yājñavalkya 5.2–3).*

## 25 om

Perhaps the most beautiful prayer to Brahma ...: see *Kumārasambhava* 2.4–15.

## QUOTES

You (Brahma) are the sound OM: *tvamoṃkāro'syaṅkurāya prasūto viśvasya (Matsya-purāṇa 153.7).*

The sound OM is the seed mantra of Brahma: *oṃkāro brahmabījaṃ syāt (Garuḍa-purāṇa 1.20.3).*

## 26 om, pañcākṣara

These parts are associated with Shiva's five heads in the *Shiva Purana*: *akāra uttarātpūrvamukāraḥ paścimānanāt, makāro dakṣiṇamukhādbiṃduḥ prāṇimukhatastathā, nādo madhyamukhādevaṃ pañcadhā'sau vijṛṃbhitaḥ, ekibhūtaḥ punastadvadomityekākṣaro bhavet (1.10.18–19)*

... which can be interpreted as “having the five-syllabled mantra”: *pañcākṣaro mantro'styasyeti pañcākṣara oṃkāra ityarthah, arśa-ādibhyo'c (5.2.127) ityacpratyayaḥ.*

These are described by Shiva in the *Shiva Purana* ...: refer *Śiva-purāṇa* 1.20.1–2, 1.20.6–9.

In the same chapter of *Shiva Purana*, ...: *yuvābhyāṃ tapasā labdhametatkrtyadvayaṃ sutau, sṛṣṭisthityabhīdhaṃ bhāgyaṃ mattaḥ prītādatipriyam, tathā rudramahesābhyāmanyatkrtyadvayaṃ param, anugrahākhyam kenāpi labdhuṃ naiva hi śakyate (Śiva-purāṇa 1.20.10–11)*

## QUOTES

Ganesha has the form of ...: *pañcākṣarātmā (Gaṇeśa-purāṇa 1.46.137), nādabindumakārokārākārāḥ praṇavasthitāḥ tvaccharīramataḥ pañcākṣarātmā parikīrtiyase (Bhāskara-rāya's commentary on the same).*

There are five components of OM ...: *praṇavasyākārokāra-makāra-bindu-nādāḥ pañcāṃśāḥ* (Śrīdharasvāmin's commentary on *Bhāgavata-purāṇa* 11.27.23).

## 27 om

As per the Tamil work *Tirumantiram*, ...: see *Tirumantiram* 2799.

The first verse of *Pratyabhijna Hridaya* ...: *namaḥ śivāya satataṃ pañcakṛtyavidhāyine, cidānandaghanasvātmaparamārthāvabhāsine* (*Pratyabhijñāhṛdaya* 1).

As per the *Lakshmi Tantra*, ...: *svatantrā sarvasiddhināṃ hetuścātra mahādbhutā, śaktirnārāyaṇasyāhaṃ nityā devī sadoditā, tasyā me pañcakarmāṇi nityāni tridaśeśvara, tirobhāvastathā sṛṣṭiḥ sthitiḥ saṃhṛtīreva ca, anugraha iti proktaṃ madīyaṃ karmapañcakam* (*Lakṣmī-tantra* 12.12–14)

## QUOTES

The sound *a* is ...: *akāraḥ ... sraṣṭā caturmukhaḥ, ukāraḥ ... pālayitā hariḥ, makāraḥ ... saṃhārako haraḥ, bindurmaheśvaro devastirobhāva udāhṛtaḥ, nādassadāśivaḥ proktassarvānugrahakāraḥ, nādamūrdhani sancintya parātparatarāḥ śivaḥ* (*Śiva-purāṇa* 6.3.21–23).

## 28 om

In the eighth canto of the *Bhagavata Purana*, ...: see *Bhāgavata-purāṇa* 8.5.32–43.

## QUOTES

The first mora is ...: *akāraḥ prathamā mātrā'pterādimattvādvā ... ukāro dvitīyā mātrotkarṣādubhayatvādvā ... makārasṛṣṭiyā mātrā miterapītervā* (*Māṇḍūkyaopaniṣad* 9-11).

The sound *a* means the most pervading ...: *akāra āptatamārthaḥ .. ukāra utkrṣṭatamārthaḥ ... makāro mahāvibhūtyarthaḥ* (*Nṛsiṃhottaratāpinyupaniṣad* 5).

The sound *a* means Narasimha, ...: *akāra āptatamārthaḥ .. ukāra utkrṣṭatamārthaḥ ... makāro mahāvibhūtyarthaḥ* (*Nṛsiṃhottaratāpinyupaniṣad* 5).

## 29 oṃkāra/oṅkāra

... a *varttika* (auxiliary rule) by Katyayana says that ...: *varṇātkāraḥ* (Kātyāyana's *vārttika* on *Aṣṭādhyāyī* 3.3.108).

... the spelling *Ik Onkar* is more common than *Ik Omkar*: a Google Books search on June 11 2017 for *Ik Onkar* (in quotes) returned 2,280 results while that for *Ik Omkar* (in quotes) returned 190 results.

### QUOTES

*Omkara* is *Pranava*: *oṅkāraḥ praṇavaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.15).

That sound *Omkara* alone ...: *oṅkāro yaḥ sa eveha praṇavaḥ* (*Līṅga-purāṇa* 2.8.13).

Suffix *kara* occurs after sounds, ...: *varṇātkāraḥ* (Kātyāyana's *vārttika* on *Aṣṭādhyāyī* 3.3.108), *varṇātkārapratyayo vaktavyaḥ*, *akāraḥ* (*Mahābhāṣya*, *ibid.*), *kvacid-varṇa-samudāyānu-karaṇādapi* (*Pradīpa*, *ibid.*).

*Omkara* and *Pranava* are synonymous: *oṃkārapraṇavau samau* (*Amara-koṣa* 1.6.4).

## 30 praṇava

... the name is first used in the Shukla Yajur Veda: *praṇavaiḥ śāstrāṇām rūpam* (*Śukla-yajurveda's Vājasaneyi-mādhyandina-saṃhitā* 19.25)

It is used five times in the *Chandogya Upanishad* ...: *atha khalu ya udgīthaḥ sa praṇavo yaḥ praṇavaḥ sa udgītha iti, asau vā āditya udgītha eṣa praṇavaḥ* (*Chāndogyopaniṣad* 1.5.1) and *atha khalu ya udgīthaḥ sa praṇavo yaḥ praṇavaḥ sa udgītha iti* (*ibid.* 1.5.5).

The *Aitareya Brahmana* uses the verb *pranauti* four times, ...: *ṣoḍaśibhiḥ pranauti* (4.16), *omiti pranauti* (5.32), *uttamena padena pranauti* (6.33, 6.35).

The *Linga Purana* states that ...: *praṇavenaiva mantreṇa pūjayellīṅgamūrdhani* (*Līṅga-purāṇa* 1.27.52).

In the *Shiva Gita* of the *Padma Purana*, ...: *bhasmābhimantrya yo māṃ tu praṇavena prapūjayeta, tasmātparataro bhakto mama loke na vidyate* (*Śiva-gītā* 25).

Shiva further says, ...: *kuśapūspairbilvadalaiḥ pūspairvā girisaṃbhavaiḥ, yo māmarcayate nityaṃ praṇavena priyo hi saḥ* (*Śiva-gītā* 28).

### QUOTES

It is known as *pranava*, ...: *praṇūyate yataḥ sarvaiḥ paranirvāṇakāmukaiḥ, sarvebhyo'bhya dhikastasmātpraṇavo yaḥ prakīrtitaḥ* (*Skanda-purāṇa* 4.73.91).



*Om*kara and *pranava* are synonymous ...: *omkārapraṇavau samau* (*Amara-koṣa* 1.6.4). *praṇūyate praṇavaḥ* (*Udghāṭana*), *praṇūyate stūyata iti praṇavaḥ* (*Rasāla*), *praṇūyate stūyate* (*Vyākhyā-sudhā*) on the same.

*Pranava* is that with which ...: *prakarṣeṇa nūyate stūyate ātmā sveṣṭadevatā vāneneti* (*Śabdakalpadruma* on *praṇava*). See also *Vācaspatya* on *praṇava* (*prakarṣeṇa nūyate'nenā*), *Vyākhyā-sudhā* on *praṇava* in *Amara-koṣa* 1.6.4, and *Satyabhāṣya* on name 957 in *Viṣṇusahasranāma* (*praṇūyate prakarṣeṇa nūyate stūyate anena*).

## 31 praṇava

... used in two names in the *Vishnu Sahasranama*, ...: the names are *yogavidāṃ netā* (19) and *netā* (222).

The same sense of the root is used to explain the word *prana* in the *Aitareya Brahmana* ...: *udyannu khalu vā ādityaḥ sarvāṇi bhūtāni praṇayati tasmādenamprāṇa cākṣate* (*Aitareya-brāhmaṇa* 5.31).

In the *Rig Veda*, *Indra* is called *praneta* ...: see verses 3.30.18, 8.16.10, 8.24.7, and 8.46.1 for *Indra*; 2.9.2 and 3.23.1 for *Agni*; 5.61.15 and 7.57.2 for *Marut-s*; 2.28.3 for *Varuna*; and 7.41.3 for *Bhaga*.

The riches of *Indra* are called *praneta* ...: see verse 1.169.5.

... *Prajapati* is also called *praneta* in the *Taittiriya Brahmana*: see verse 2.5.7.3.

## QUOTES

'To the *praneta* named *pranava*' ...: *praṇavākhyam praṇetāram prakarṣeṇa tattatkarmanām pravartayitāramata eva praṇavākhyamityarthaḥ* (*Rāmatīrtha's Dīpikā* on *Maitryupaniṣad* 6.4).

As it leads its worshipper ...: *svasevitāram puruṣam praṇayedyāḥ paraṃ padam; atastam praṇavam ...* (*Skanda-purāṇa* 4.73.92).

## 32 praṇava

## QUOTES

The wise certainly know ...: *pro hi prakṛti-jātasya saṃsārasya mahodadheḥ, navam nāvāntaramiti praṇavam vai vidurbudhāḥ* (*Śiva-purāṇa* 1.17.4).

### 33 praṇava

... follows a Sanskrit maxim (*nyaya*) which says that ...: *nāmaikadeśagrahaṇe nāmamātragrahaṇam* is the *nyāya* being referred to.

#### QUOTES

They (the wise) know ...: *praḥ prapañco na nāsti vo yuṣmākaṃ praṇavaṃ viduḥ* (*Śiva-purāṇa* 1.17.5).

### 34 praṇava

#### QUOTES

As it completely (*pra*) leads ...: *prakarṣeṇa nayedyasmānmokṣaṃ vaḥ praṇavaṃ viduḥ* (*Śiva-purāṇa* 1.17.5).

### 35 praṇava

#### QUOTES

The divine knowledge is ever new ...: *divyajñānaṃ tu nūtanam, prakarṣeṇa mahātmānaṃ navaṃ śuddhasvarūpakam, nūtanam vai karotīti praṇavaṃ taṃ vidurbudhāḥ* (*Śiva-purāṇa* 1.17.7–8).

Ever new, hence *pranava*: *nityanūtanatvātpraṇavaḥ* (Baladeva Vidyābhūṣaṇa's *Nāmārthasudhā* on name 409 in *Viṣṇusahasranāma*).

### 36 praṇava

... for the *Kena Upanishad* says, ...: *yanmanasā na manute yena āhuḥ mano matam, tadeva brahma tvaṃ viddhi nedaṃ yadidamupāsate* (*Kenopaniṣad* 5.4).

... who is called *prana* and *pranada* (“the giver of *prana*”) in the *Vishnu Sahasranama*: see names 65, 321, 408, and 956.

... who is called *pranada* in the Yajur Veda: *prāṇadā apānadā vyānadāḥ* (*Śukla-yajurveda's Vājasaneyi-mādhyandina-saṃhitā* 17.15).

As per the *Chandogya Upanishad*, ...: *sarvāṇi ha vā imāni bhūtāni prāṇamevābhisamviśanti prāṇamabhyujjihate (Chāndogyopaniṣad 1.11.5).*

... as *pranasya pranah*, ...: see *Taittirīyāranyaka 3.7.3*, *Bṛhadāranyakopaniṣad 1.3.23*, *Kenopaniṣad 1.2*, and *Jaiminiyopaniṣadbrāhmaṇa 1.35.2*.

## QUOTES

That which is OM is the fire ...: *sa yadomiti so'gnirvāgiti pṛthivyomiti vāyurvāgityantarikṣamomityādityo vāgiti dyauromiti prāṇo vāgityeva vāk (Jaiminiyopaniṣad-brāhmaṇa 1.1.2).*

The three-syllabled OM is ...: *ṛgyajuḥsāmātharvāni devatāścākṣaratrayam, śarīram vānmanaścaiva prāṇanātpṛaṇavaḥ smṛtaḥ (Bṛhad-yogi-yājñavalkya-smṛti 2.117).*

As this *pranava* is surely ...: *brahmādisthāvarāntānām sarveṣām prāṇinām khalu, prāṇaḥ prāṇava evāyaṃ tasmātpṛaṇava īritaḥ (Śiva-purāṇa 6.3.14).*

## 37 prāṇava

### QUOTES

Then, why is it called *pranava* ...: *atha kasmād ucyate prāṇavaḥ yasmād uccāryamāṇa eva ṛgyajuḥsāmātharvāṅgirasam brahma brāhmaṇebhyaḥ prāṇāmayati nāmayati ca tasmād ucyate prāṇavaḥ (Atharva-śira-upaniṣad 4).*

Certainly, OM makes all the beings ...: *prāṇavaḥ sarvān prāṇān prāṇāmayati nāmayati vai tasmātpṛaṇavaḥ (Atharva-śikhopaniṣad 1).* As per the *Vācaspatyam*, *prāṇopādihike jīve* is a meaning of *prāṇaḥ*.

*Pranava* is that which makes one bow down: *prāṇāmayati (Satyabhāṣya on name 957 in Viṣṇusahasranāma).*

## 38 prāṇava

The *Shiva Purana* says that the subtle OM is located in the hearts of yogi-s, ...: *dirghapṛaṇavamevaṃ hi yogināmeva hṛdgatam (Śiva-purāṇa 1.17.14).*

while Krishna says in the *Gita* that *ishvara*, ...: *īśvaraḥ sarvabhūtānām hṛddeśe'rjuna tiṣṭhati (Bhagavad-gītā 18.61).*

## QUOTES

It protects/loves/pervades/grows ...: *prāṇānavati yastasmāt praṇavaḥ parikirtitaḥ* (*Liṅga-purāṇa* 2.18.15).

## 39 praṇava, omkāra

... goddess Kali is described as *tryakshare'ti*: see Arthur Avalon (1953), *Hymn to Kālī: Karpūrādi-Stotra*, Madras: Ganesh & Co., p. 51.

Although the word *omkareshvara* ...: compare with the popular verse *ṣaṣṭhitatpuruṣaṃ rāmo bahuvrīhiṃ maheśvaraḥ, rāmeśvarapade brahmā karmadhārayamabravit*.

## QUOTES

*Pranava* is the indicator of the Supreme Self ...: *praṇavo vācakastasya śivasya paramātmanaḥ, śivarudrādiśabdānāṃ praṇavo'pi paraḥ smṛtaḥ, śaṃbhoḥ praṇavavācyasya bhāvanā tājapādapi* (*Liṅga-purāṇa* 2.9.50–51).

Above the *nada* (sound), ...: *nātopari śivaṃ dhyāyedomkārahyaṃ jagadgurum* (*Liṅga-purāṇa* 2.27.25).

To Shiva, who is ...: *praṇave ṛgyajuḥsāmne ...* (*Matsya-purāṇa* 47.155).

Sadashiva, ...: *nama omkārarūpāya ... sadāśiva, akārastvamukārastvaṃ makārastvam* (*Skanda-purāṇa* 4.73.101–102).

Shiva said, ...: *īśvara uvāca ... omityekākṣare mantrē sthito'haṃ sarvagaḥ śivaḥ ... śivo vā praṇavo hyeṣa praṇavo vā śivaḥ smṛtaḥ, vācyavācakayorbhedo nātyaṃtaṃ vidyate yataḥ* (*Śiva-purāṇa* 6.3.1–7).

## 40 udgītha, trimātra

A verse in the Rig Veda is a prayer to this triad ...: see verse 10.158.1 and its commentary by Sāyaṇa.

The *Nirukta* (Vedic etymology) tradition believes ...: *tisra eva devatā iti nairuktāḥ, agniḥ pṛthivishānaḥ, vāyurvendro vā antarikṣashānaḥ, sūryo dyusthānaḥ* (*Nirukta* 7.2).

Indeed, in a hymn addressed to Vishvedeva-s ...: see verse 1.164.46 and its commentary by Sāyaṇa.

The *Jaiminiya Aranyaka* presents ...: *sa yadomiti so'gnirvāgiti pṛthivyomiti vāyurvāgityantarikṣamomityādityo vāgiti dyauromiti prāṇo vāgityeva vāk* (*Jaiminiyopaniṣad-brāhmaṇa* 1.1.2).

## QUOTES

The sun alone is *ut*, ...: *āditya evot, vāyurgīḥ, agnistham* (*Chāndogyopaniṣad* 1.3.7), *agnivāyurādityaḥ sa udgīthaḥ* (*ibid.* 2.21.1).

OM is called *trimatra* ...: *agnivāyuravibhyaśca trimātra iti sañjñītaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.20).

## 41 udgītha

The context is an allegorical account as follows ...: see *Bṛhadāranyakopaniṣad* 1.3.1–23 and *Chāndogyopaniṣad* 1.2.1–14.

## QUOTES

The vital force (*prana*) alone is *ut*, ...: *prāṇo vā utprāṇena hīdaṃ sarvamuttabdhaṃ vāgeva gīthocca gīthā ceti sa udgīthaḥ* (*Bṛhadāranyakopaniṣad* 1.3.23).

## 42 udgītha

A popular verse of *Katha Upanishad*, ...: *uttiṣṭhata jāgrata prāpya varānnibodhata* (*Kathopaniṣad* 1.3.14).

Paul Deussen, who translated sixty Upanishad-s into German, ...: see *Sixty Upanisads of the Veda*, Motilal Banarsidass, ISBN 978-81-208-1467-7, p. 72.

## QUOTES

The vital force (*prana*) alone is *ut*, ...: *prāṇa evotprāṇena hyuttiṣṭhati vaggīrvāco ha gira ityācakṣate'nnam thamanne hīdaṃ sarvaṃ sthitam* (*Chāndogyopaniṣad* 1.3.6).

## 43 udgītha

In the *Shvetashvatara Upanishad*, ...: *udgītametat paramaṃ tu brahma* (*Śvetāśvataropaniṣad* 1.7).

In the *Gita*, ...: *vedānāṃ sāmavedo'smi* (*Bhagavad-gītā* 10.22).

The *Chandogya Upanishad* proclaims ...: *sāmna udgītho rasaḥ* (*Chāndogyopaniṣad* 1.1.2).

In the *Durga Saptashati*, ...: *śabdātmikā suvimalargyajuṣāṃ nidhānamudgītharamya-padapāṭhavatām ca sāmnam, devi trayī bhagavati bhavabhāvanāya vārtā'si sarvajagatām paramārtihantrī (Durgā-saptaśatī 4.10).*

## QUOTES

Then, verily, what is *udgītha* ...: *atha khalu ya udgīthaḥ sa praṇavo yaḥ praṇavaḥ sa udgītha iti (Chāndogyopaniṣad 1.5.5).*

OM is known as *udgītha*: *omkāraḥ ... smṛtaḥ ... udgīthaḥ (Bṛhad-yogi-yājñavalkya-smṛti 2.15).*

Vishnu was singing aloud ...: *omkāramudgīran vaktrāt (Mahābhārata 12.339.7).*

Shiva was singing aloud ...: *samudgīrantam praṇavam bhāntam (Kūrma-purāṇa 1.25.53).*

## 44 udgītha, sūryāntargata

... also mentioned in the *Isha Upanishad*, ...: *pūṣannekarṣe yama sūrya prājāpatya vyūha raśmīn samūha tejaḥ, yatte rūpam kalyāṇatamaṃ tatte paśyāmi yo'sāvasau puruṣaḥ so'hamasmi (Īśopaniṣad 16).*

In the *Rama Stavaraja Stotra*, ...: *ādityamaṇḍalagatam (Rāma-stavarāja-stotra 41)* and also *sūryamaṇḍalamadhyastham (ibid. 50).*

In the *Valmiki Ramayana*, ...: *sūryasyāpi bhavet sūryaḥ (Vālmiki-rāmāyaṇa 2.44.15).*

In his commentary on the *Isha Upanishad*, ...: *sūribhiḥ prāpyatvahetunā "sūrya"śabdavācyāḥ san sūryāntargata (Rāghavendra Svāmin's commentary on Īśopaniṣad 16).*

## QUOTES

Now, this golden being ...: *atha ya eṣo'ntarāditye hiraṇmayāḥ puruṣo dṛśyate ..., tasyoditi nāma ... tasyarkca sāma ca geṣṇau tasmādudgīthaḥ (Chāndogyopaniṣad 1.6.6–8).*

OM is known by synonyms like *suryantargata*: *sūryasyāntargatam ... paryāyaisca tathā cānyaiḥ ... sampragīyate (Bṛhad-yogi-yājñavalkya-smṛti 2.16).*

## 45 akṣara

Therefore, as the *Nirukta* ...: *akṣaram na kṣarati kṣīyate vā (Nirukta 13.12).*

The *Amara Kosha* says that ...: *akṣaram to mokṣe'pi (Amara-koṣa 3.3.182).*

In chapter 15 of the *Gita*, ...: *dvāvimau puruṣau loke kṣaraścākṣara eva ca, kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate, ... yasmātkṣaramatīto'hamakṣarādapi cottamaḥ, ato'smi loke vede ca prathitaḥ puruṣottamaḥ* (*Bhagavad-gītā* 15.16 and 15.18).

In the *Shabda Ratnavali* dictionary, ...: *śivaḥ, viṣṇuḥ, iti śabdaratnāvalī* (*Śabdakalpadruma* under *akṣaraḥ*).

It is used in this sense in the Rig Veda ...: see *Ṛgvedasaṃhitā* 1.164.29 and its commentary by Sāyaṇa.

## QUOTES

One should worship OM, ...: *omityetadakṣaramudgīthamupāsita* (*Chāndogyopaniṣad* 1.1.1). See also *om ityetadakṣaramudgīthaḥ* (*Chāndogyopaniṣad* 1.1.5).

Of all speech, I am OM ...: *girāmasmyekamakṣaram* (*Bhagavad-gītā* 10.25).

Know *akshara* to be that which is not *kshara* ...: *akṣaram na kṣaram vidyāt, na kṣiyate na kṣaratīti vā'kṣaram* (*Mahābhāṣya, Pratyāhārāhnikā*).

The word *akshara* means OM: *mokṣe'pavarge oṃbrahmanyacyute'kṣaram* (*Anekārthakoṣa*, cited in *Vyākhyāsudhā* on *Amarakoṣa* 3.3.182).

## 46 akṣara

... following the *Unadi Sutra*-s and rules of Paninian grammar: *aśeḥ saran* (*Unādī-sūtra* 3.70), *vraścabhrasjasṛjamṛjayajarājabhrājacchaśāṃ ṣaḥ* (*Aṣṭādhyāyī* 8.2.36), *ṣadhoh kaḥ si* (*ibid.* 8.2.41), and *ādeśapratyayayoḥ* (*ibid.* 8.3.59).

Or, as the *Vachaspatya* dictionary explains, ...: *aśnute vyāpnoti vedādiśāstrāṇi* (*Vācaspatya* under *akṣara*).

In chapter 10 of the *Gita*, ...: *girāmasmyekamakṣaram* (*Bhagavad-gītā* 10.25).

In the Rig Veda, ...: an example is *tataḥ kṣaraty akṣaram* (*Ṛgveda-saṃhitā* 1.164.42).

## QUOTES

Or, *akshara* results from ...: *aśnoteḥ vā saro'kṣaram, ... aśnute ityakṣaram* (*Mahābhāṣya, Pratyāhārāhnikā*).

That which pervades or devours is *akshara*: *aśnute aśnāti vā'kṣaram* (*Satyabhāṣya* on name 17 in *Viṣṇusahasranāma*).

The word *akshara* means OM: *mokṣe'pavarge oṃbrahmanyacyute'kṣaram* (*Anekārthakoṣa*, cited in *Vyākhyāsudhā* on *Amarakoṣa* 3.3.182).

## 47 svara

The *Shiva Tattva Rahasya*, ...: *yadyapi praṇavo makāreṇa saha svaravyañjanasamudāyaśca na svarah, tathāpi svarasya dve māt্রে vyañjanasyārdhamātreṭi svarāṃśasya bhūyastvāt-svaratvena vyapadeśaḥ* (*Śivatattvarahasya on svaramaya*, 43<sup>rd</sup> name).

These are named in the *Amara Kosha* as ...: *niśādarṣabhaḡāndhāraśadjamadhyama-dhaivatāḥ, pañcamaścetyamī sapta tantrikaṅṭhotthitāḥ svarāḥ* (*Amarakośa* 1.7.1).

These seven notes are said to be ...: *śadjam rauti mayūrastu gāvo nardanti carṣabham, ajāvikaḡ ca gāndhāraḡ krauñco nadati madhyamam, puṣpasādhāraṇe kāle kokilo rauti pañcamam*.

In the *Bhagavata Purana*, ...: *devadattāmimāḡ vīṇāḡ svarabrahmavibhūṣitām, mūrcchayitvā harikathāḡ gāyamānaścarāmyaham* (*Bhāḡavata-purāṇa* 1.6.33).

## QUOTES

The *svara* (OM) which is uttered ...: *yo vedādau svarah prokto vedānte ca pratiṣṭhitah* (*Mahānārāyaṇopaniṣad* 12.17).

As one sees fish in water, ...: *tānu tatra mṛtyuryathā matsyamudake paripaśyedevaḡ paryapaśyadṛci sāmni yajuṣi, te nu viditvordhvā ṛcaḥ sāmno yajuṣaḥ svameva prāviśan* (*Chāndogyopaniṣad* 1.4.3).

*Svara* means a vowel, ...: *svaro nāmāc, sa cātra praṇavarūpaḥ, sāmānyaśabdasya viśeṣe paryavasānāt* (*Śivatattvarahasya on svaramaya*, 43<sup>rd</sup> name).

## 48 svara

## QUOTES

The deities entered *svara* (OM) itself: *svameva prāviśan* (*Chāndogyopaniṣad* 1.4.3).

*Svara*-s are those that shine by themselves: *svayaḡ rājanta iti svarāḥ* (*Mahābhāṣya* 1.1.30).

“That which shines by itself,” ...: “*yo’yaḡ svayaḡ rājate*” *anyānapekṣatayā*”-*nandayitṛtvāt, svara-padasya niruktir-apyanena kathyate* (*Sanḡītasudhākara* commentary on *Sanḡītaratnākara* 1.1).

*Svara*, which is radiant by itself ...: *svaraḡ svena rājamānam ... svasmin parameśvare ramayatīti svarah ... sveṣu vedeṣu ramate yaḥ sa svarah ... svaḡ parameśvaraḡ rāti yaḥ sa svarah* (*Rāḡhavakṛpābhāṣya* on *Chāndogyopaniṣad* 1.4.3).



## 49 ādibīja

In the *Gita*, ...: see *Bhagavad-gītā* 7.4–6 and 7.10.

In the same context, ...: *praṇavaḥ sarvavedeṣu* (*Bhagavad-gītā* 7.8).

In the *Bhāgavata Purāna*, ...: *puruṣāyādibijāya pareśāyābhidhīmahī* (*Bhāgavata-purāna* 8.3.2) and *puruṣāyādibijāya pūrṇabodhāya te namaḥ* (*ibid.* 10.59.27).

### QUOTES

The sound OM is called *adibija*: *omkāraḥ ... ādibijam* (*Prānatoṣiṇī*, quoted by *Śabdakalpadrūma* under *praṇavaḥ*).

Where the three—*a*, *u*, and *m*—meet, ...: *he tinhi ekavaṭale, tetha śabdabrahma kavalale, te miyaṃ gurūkrpā namile, ādibija* (*Jñāneśvarī* 1.20).

## 50 āditya

As per the *Nighantu Kosha*, ...: *Nighaṇṭu* 1.1 (earth), 1.11 (speech), and 2.11 (cow).

... is explained by Adi Shankara as ...: *aditerakhaṇḍitāyā mahyāḥ patiriti vā* (*Śāṅkarabhāṣya* on *āditya*, name 39 in *Viṣṇu-sahasranāma*).

the cow is called *pranavedya* ...: *praṇavā praṇavākārā praṇavābhā praṇveduṣi, praṇavedyā satpraṇavā praṇavadhvānadhāriṇi* (*Gosahasranāma-stotra* 15).

### QUOTES

This syllable (OM) is that sun: *asau vā āditya etadakṣaram* (*Jaiminiya-brāhmaṇa* 1.322).

That sun is verily *udgitha*: *asau vā āditya udgitha eṣa praṇavaḥ omīti hyeṣa svaranneti* (*Chāndogyopaniṣad* 1.5.1), *āditya udgithaḥ* (*ibid.* 2.20.1), *asau vā āditya udgitha eṣa praṇavaḥ* (*Maitryupaniṣad* 6.4).

The sound OM is known as *aditya*: *omkāraḥ ... smṛtaḥ ... ādityaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.15), *omkāraḥ ... ādityaḥ* (*Lakṣmī-tantra* 24.49).

## 51 advaita

*Advaita* means without any such division, ...: *advaitaḥ, tri, (dvidhābhedaṃmitaḥ prāptaḥ, dvīta + svārthe aṅ, na dvaitaḥ, dvitīyarahitaḥ) ekaḥ* (*Śabdakalpadrūma* under *advaitaḥ*).

In the *Rama Stavaraja Stotra*, ...: *nityānandaṃ nirākāramadvaitaṃ tamasah param (Rāma-stavarāja-stotra 48)*.

The *Raghavakripa* commentary explains ...: *dvābhyāṃ śrīpuruṣābhyāmitaṃ jātamiti dvītaṃ, dvītameva dvaitaṃ, na dvaitamadvaitam (Rāghavakṛpābhāṣya on Rāma-stavarāja-stotra 48)*.

In chapter 7 of the *Gita*, ...: *bhūmirāpo'nalo vāyuh khaṃ mano buddhireva ca, ahaṅkāra itīyaṃ me bhinnā prakṛtiraṣṭadhā, apareyamitastvanyāṃ prakṛtiṃ viddhi me parām, jīvabhūtāṃ mahābāho yayedaṃ dhāryate jagat, etadyonini bhūtāni sarvāṅityupadhāraya, ahaṃ kṛtsnasya jagataḥ prabhavaḥ pralayastathā (Bhagavad-gītā 7.4–6)*.

In the *Kurma Purana*, ...: *tasmādanādimadvaitaṃ viṣṇumātmānamīśvaram (Kūrma-purāṇa 1.16.167)* and *tadevākṣaramadvaitaṃ tadādityāntaraṃ param (ibid. 2.29.39)*.

In the *Garuda Purana*, ...: *namaste paramādvaita (Garuḍa-purāṇa 1.234.13)* and *advaitamakṣayam (ibid. 1.234.40)*.

## QUOTES

The sound OM is called *advaita*: *oṃkāraḥ ... advaitam (Prāṇatoṣiṇī, quoted by Śabdakalpadruma under praṇavaḥ)*.

## 52 anādi

Vyasa's commentary on Patanjali's *Yoga Sutra* ...: *sthito'sya vācyasya vācakena saha saṃbandhaḥ (Vyasa's commentary on tasya vācakaḥ praṇavaḥ, Yoga-sūtra 1.27)*.

The *Mandukya Upanishad* describes ...: *agrāhyam ... acintyam (Māṇḍūkyopaniṣad 7)*.

In the *Chandogya Upanishad*, ...: *sa hovāca kiṃ me'namaṃ bhaviṣyatīti yatkiñcididamā śvabhya ā śakunibhya iti hocustadvā etadanasyānmanano ha vai nāma pratyakṣaṃ na ha vā evaṃvidi kiñcanānannaṃ bhavatīti (Chāndogyopaniṣad 5.2.1)*.

In the *Gita*, ...: *anāditvānnirguṇatvātparamātmāyamavyayaḥ (Bhagavad-gītā 13.32)*.

... Bhishma tells Yudhishtira that ...: *anādinidhanā nityā vāgutsrṣṭā svayambhuvā (Mahābhārata )*.

*Anadi-nidhana* is the first word ...: *anādinidhanaṃ brahma śabdatattvaṃ yadakṣaram, vivartate'rthabhāvena prakriyā jagato yataḥ (Vākyapadīya 1.1)*.

## QUOTES

The sound OM is called *anadi*: *oṃkāraḥ ... anādiḥ (Prāṇatoṣiṇī, quoted by Śabdakalpadruma under praṇavaḥ)*.

## 53 ananta

... as per the *Amara Kosha*: *śeṣo'nantaḥ* (*Amara-koṣa* 1.8.4).

In the *Vishnu Purana*, ...: *gandharvāpsarasasḥ siddhāḥ kiṃnaroragacāraṇāḥ, nāntaṃ guṇānāṃ gacchanti tenānto'yam avyayaḥ* (*Viṣṇu-purāṇa* 2.5.24).

... as per the *Mahabharata* and the *Bhagavata Purana*: see *Mahābhārata* ??? and *Bhāgavata-purāṇa* 10.2.4–8.

The *Arthashastra* of Chanakya ...: *saṃkarṣaṇadaivatīyo vā muṇḍajaṭilavyaṅjanaḥ prahavaṇakarmaṇā* (*Arthaśāstra* 13.3.54).

... Bhasa's play *Svapna-vasavadatta* begins with ...: *udayanavendusavarṇāvāsavadattābalau balasya tvām, padmāvatīrṇapūrṇau vasantakamrau bhujau pātām* (*Svapna-vāsavadatta* 1).

As per the *Amara Kosha*, *ananta* also ...: *nabho'ntarikṣaṃ gaganamanantaṃ suravartma kham* (*Amara-koṣa* 1.2.1).

... the *Brahma Sutra* uses the word *akasha* ...: *ākāśastallīṅgāt* (*Brahma-sūtra* 1.1.23) and *ākāśo'rthāntaratvādivyapadeśāt* (*Brahma-sūtra* 1.3.42).

## QUOTES

As OM leads to the place where ...: *anantaṃ nayate sthānaṃ tasya cānto na labhyate, ṛsidevamanuṣyeṣu anantastena kīrtitaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.119).

Then, why is it (OM) called *ananta* ...: *atha kasmāducyate'nanto yasmāduccāryamāṇa eva tiryagūrdhvamadhastāccāsyānto nopalabhyate tasmāducyate'nantaḥ* (*Atharva-śīra-upaniṣad* 4).

## 54 avyaya

... is explained by Durgadasa as ...: *mahādevanamaskārātmakaparamaṅgalam, ... athavā omīti luptacaturthyekavacanam, om namaḥ viṣṇuśivabrahmabhyo nama ityarthah, ... kathamityāha śivāyeti tādarthyē caturthī* (Durgadasa' commentary on the opening line *om namaḥ śivāya* in *Mugdhabodha-vyākaraṇa*).

A saying (*subhashita*) in Sanskrit goes ...: *vyaye kṛte vardhata eva nityam vidyādhanam sarvadhanapradhānam*.

## QUOTES

The word OM is true to its name, ...: *anvarthavācī śabdo na vyeti kadā caneti, sadṛśaṃ triṣu liṅgeṣu sarvāsu va vibhaktiṣu vacaneṣu ca sarveṣu yanna vyeti tadavyayam* (*Gopatha-brāhmaṇa* 1.1.26).

The sound OM is called *avyaya*: *omkāraḥ ... avyayaḥ* (*Bijavarṇābhidhāna*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

## 55 bhavanāśana

*Bhavanashana* occurs as one of the names ...: *bhāvo bhāvyo bhavakaro bhāvano bhavanāśanaḥ* (*Garuḍa-purāṇa* 1.15.113).

Shiva is also described as *bhavanashana* ...: *tasmāt sṛṣṭiprakāreṇa bhāvayedbhavanāśanam* (*Liṅga-purāṇa* 2.21.58) and *śuddhadīpaśikhākāraṃ bhāvayedbhavanāśanam* (*Liṅga-purāṇa* 2.23.31).

... one of Lalita's names in the *Lalita Sahasranama* ...: *niḥsaṃśayā saṃśayaghñi nirbhavā bhavanāśinī* (*Lalitā-sahasranāma* 48).

... and a name of the Sarayu River in the Purana-s: *sarayūnadī, iti purāṇam* (*Śabdakalpadruma* under *bhavanāśinī*).

## QUOTES

The sound OM is called *bhavanashana*: *omkāraḥ ... bhavanāśanaḥ* (*Prāṇatoṣiṇī*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

## 56 binduśakti

... as described in the *Prapancha Sara Tantra*: *sā tattvasaṃjñā cinmātrajyotiṣaḥ saṃnidhestathā, vicikīrṣurghanībhūtvā kvacidabhyeti bindutām, kālena bhidyamānastu sa bindurbhavati tridhā, sthūlasūkṣmaparatvena tasya traividhyamiṣyate* (*Prapañca-sāra-tantra* 1.41–42).

The word also occurs in the Atharva Veda ...: *ūrdhvo bindurudacarat* (Atharva Veda's *Śāunaka-saṃhitā* 10.10.19) and *tato hiraṇyayo binduḥ* (*ibid.* 19.30.5).

The *Prapancha Sara Tantra* describes ...: *sa bindunādabijatvabhedena ca nigadyate, bindo-tasmādbhidyamānādravo'vyaktātmako bhavet, sa ravaḥ śrutisaṃpannaiḥ śabdabrahmeti kathyate* (*Prapañca-sāra-tantra* 1.43–44).

... which are described by the *Gopatha Brahmana* as ...: *vedāḥ prasṛtāḥ somabinduyuktāḥ* (*Gopatha-brāhmaṇa* 1.5.24).

As per the *Amara Kosha*, ...: *prṣanti bindupṛsatāḥ pumāṃso vipruṣaḥ striyām* (*Amara-koṣa* 1.10.6).

As per the *Medini Kosha*, ...: *bindurdakṣakṣatāntare, bhruvormadhye rūpakārthaparakṛtau pṛsate pumān* (*Medinī-koṣa, dadvika* 10–11).

## QUOTES

The sound OM is called *bindushakti*: *omkāraḥ ... binduśaktiḥ* (*Bījavaraṇābhīdhāna* and *Prāṇatoṣiṇī*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

## 57 brahma, parabrahma

### QUOTES

Then, why is it (OM) called *param brahma ...*: *atha kasmāducyate paraṃ brahma yasmātparamaparaṃ parāyaṇaṃ ca bṛhadbṛhatyā bṛṃhayati tasmāducyate paraṃ brahma* (*Atharva-śīra-upaniṣad* 4).

This *brahma* (OM), greatest of all, ...: *adhyeturadhyāpayituśca nityaṃ svargadvāraṃ brahma variṣṭhametat* (*Ṛgvedaprātiśākhya* 15.6).

It is explained as the mouth of all speech ...: *vāṇmayasya tu sarvasya brahmaṇastrividhasya ca, mukhametatsamuddiṣṭaṃ śabdabrahmamayaṃ vibhu, paraṃ brahma nayatyeva parabrahma iti smṛtaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.114–115 and 2.125–126).

OM is called *brahma* because of growth or expansion: *om ... bṛhatvādbṛṃhaṇāccaiva tadbrahmetyabhidhīyate* (*Brahmāṇḍa-purāṇa* 35.129) and *om ... bṛhatvādbṛṃhaṇatvācca tadbrahmetyabhidhīyate* (*Viṣṇu-purāṇa* 3.3.22).

## 58 brahmabīja, vedabīja

As per the *Amara Koṣa*, ...: *vedāstattvaṃ tapo brahma* (*Amara-koṣa* 3.3.114).

### QUOTES

Conquering (regulating) the breath, ...: *mano yacchejjitaśvāso brahmabījamavismaran* (*Bhāgavata-purāṇa* 2.1.17).

The sound OM is called *brahmabīja*: *omkāraḥ ... brahmabījam* (*Bījavaraṇābhīdhāna*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

I worship her whose true form is *vedabīja* (OM), ...: *vedabījasvarūpāṃ ca bhaje tām vedamātaram* (*Devī-bhāgavata* 9.26.52).

## 59 brahmākṣara

### QUOTES

One should repeat in the mind ...: *abhyasenmanasā śuddhaṃ trivṛdbrahmākṣaram param* (*Bhāgavata-purāṇa* 2.1.17).

[The word] *brahmākṣara* means *omkara* ...: *brahmākṣaram syādomkāraḥ* (*Trikāṇḍaśeṣa* 1.5.2), *brahmākṣaram, brahmaṇaḥ akṣaram* (*Sārārthacandrikā* on the same).

## 60 dhruva, dhruvākṣara

The *Vishnu Smṛiti* also addresses ...: *dhruvākṣara susūkṣmeśa bhaktavatsala pāvana, tvam gatiḥ sarvadevānām tvam gatiḥ brahmavādinām* (*Viṣṇu-smṛiti* 1.57).

The astronomical work *Surya Siddhanta* ...: *merorubhayato madhye dhruvatāre nabhaḥsthite, nirakṣadeśasaṁsthānāmubhaye kṣitijāśraye* (*Sūryasiddhānta* 12.43).

### QUOTES

... Vishnu, who has been called the eternal syllable (OM): *viṣṇuḥ ... dhruvākṣaram ... yamāhuḥ* (*Mahābhārata* 1.63.99–102).

*Dhruvakshara* means ...: *dhruvākṣaram praṇavākhyavarṇasvarūpam* (*Bhāvadīpa* on *Mahābhārata* 1.63.99–102).

The sound OM is called *dhruva*: *omkāraḥ ... dhruvaḥ* (*Bijavarṇābhidhāna*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

He who follows single-minded devotees is *dhruva*: *dhruvatyanugacchatyekāntibhaktāniti dhruvaḥ* (*Baladeva Vidyābhūṣaṇa's Nāmārthasudhā* on name 388 in *Viṣṇusahasranāma*).

## 61 divya

... the heavenly pleasures are called ...: *te puṇyamāsādyā surendralokamaśnanti divyān divi devabhogān* (*Bhagavad-gītā* 9.20).

... *divya* is used thrice to describe the supreme being or Krishna: *Bhagavad-gītā* 8.8, 8.10, and 10.12.

... to describe his birth, actions, powers, and forms: *Bhagavad-gītā* 4.9 (birth and actions); 10.16, 10.19, and 10.40 (powers); and 11.5 (form).

... as a popular verse says: *oṅkāraṃ bindusaṃyuktaṃ nityaṃ dhyāyanti yoginaḥ, kāmadaṃ mokṣadaṃ caiva oṅkārya namo namaḥ*.

The *Linga Purana* describes ...: *namo nārāyaṇāyeti mantraḥ paramaśobhanaḥ, hareraṣṭākṣarāṇiha praṇavena samāsataḥ* (*Linga-purāṇa* 2.48.35).

## QUOTES

OM is known as *divya*: *divyaṃ ... paryāyaisca tathā cānyaiḥ śāstrebhyaḥ saṃpragīyate* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.16).

## 62 divyamantra

Vishvamitra instructs Dhruva ...: *brūhi mantramimaṃ divyaṃ praṇavena samanvitam* (*Linga-purāṇa* 1.62.20).

## QUOTES

By [chanting] the *divyamantra* (OM) repeatedly, ...: *divyamantreṇa bahudhā kuryādātmalacyutim* (*Amṛtanādopaniṣad* 21).

Therefore, even one who is omniscient should ...: *divyamantraṃ japitvā ... bhāgavataṃ purāṇaṃ saṃśrāvayetsarvavettā'pi nityam* (*Garuḍa-purāṇa* 3.20.41).

For the purpose of achieving a place in *svarga*, ...: *svargavāsanimitthārthaṃ tadāgrāmodbhaven tu, sthāpito divyamantreṇa varendryudyotakāriṇā* (*Epigraphia Indica*, XXI, p. 264).

## 63 eka

Narayana's commentary ...: *eti saṅkhyāntareṣu vyāpnoti* (Narayana's commentary on *eka* derived from *Uṇādi-sūtra* 3.43).

... leader (*nayaka*) among all mantra-s: *oṅkāraḥ paramaṃ brahma sarvamantreṣu nāyakaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.2).

... hymn dedicated to Vishvakarma: *viśvataścakṣuruta viśvatomukho viśvatobāhuruta viśvataspat, saṃ bāhubhyāṃ dhamati saṃ patatrairdyāvābhūmī janayan deva ekaḥ* (*Ṛgveda-saṃhitā* 10.81.3).

## QUOTES

Then, why is it called *eka* ...: *atha kasmāducyate ekaḥ yaḥ sarvānprāṇānsambhaksya sambhakṣaṇenājaḥ saṃsrjati visrjati tasmāducyata ekaḥ* (Atharva-śira-upaniṣad 4).

## 64 ekākṣara

### QUOTES

*Ekakshara* is the Supreme Brahman ...: *ekākṣaram paraṃ brahma* (Manu-smṛti 2.83); *omkāra ekākṣaram* (Medhātithi), *ekākṣaramoṅkāraḥ* (Kullūka), and *ekākṣaram praṇavaḥ* (Rāghavānanda and Nandana) on the same.

OM—this eternal *ekakshara*—is Brahman: *dhruvamekākṣaram brahma omityevam* (Viṣṇu-purāṇa 3.3.22).

The *ekakshara* OM is Brahman: *omityekākṣaram brahma* (Mahābhārata 14.26.8).

One who dies pronouncing OM—the *ekakshara* Brahman ...: *omityekākṣaram brahma vyāharanmāmanusmaran, yaḥ prayāti tyajandehaṃ sa yāti paramāṃ gatim* (Bhagavad-gītā 8.13).

... to the guru, who gives the *ekakshara* mantra (OM): *ekākṣarapradātāraṃ ... gurum* (Cāṇakya-nīti 13.18).

## 65 guṇabīja, guṇajīvaka

### QUOTES

The sound OM is called *gunabija*: *omkāraḥ ... guṇabijam* (Prapañcasāraṇtra 18.34).

The sound OM is called *gunajivaka*: *omkāraḥ ... guṇajivakaḥ* (Prāṇatoṣiṇī, quoted by Śabdakalpadrūma under *praṇavaḥ*).

## 66 haṃsa

Many meanings of *hamsa* ...: *haṃsaḥ syānmānasaukasi, nirlobhanṛpaviṣṇvarke paramātmani matsare, yogiabhede mantrabhede śārīramarudantare, turaṅgamaprabhede'pi* (Medinī-koṣa, sāntavarga 12–14).



## QUOTES

The sound *a* is the right wing, ...: *akāro dakṣiṇaḥ pakṣa ukārastūttaraḥ smṛtaḥ, makāraṃ pucchamityāhurardhamātrā tu mastakam* (*Nādabindūpaniṣad* 1).

OM is known as *hamsa* ...: *omkāraḥ ... smṛtaḥ ... haṃsaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.15), *hṛdi dhyānaṃ sadā yasmādādityodgīthameva ca, bhittvā śarīraṃ nayati tasmāddhamṣa iti smṛtaḥ* (*ibid.* 2.123).

OM is known as *hamsa*: *omkāraḥ ... haṃsaḥ* (*Lakṣmī-tantra* 24.49).

## 67 īśāna

The Upanishad quotes a verse ...: the verse is *abhi tvā sūra no numo'dugdhā iva dhenavaḥ, īśānamasya jagataḥ svarḍṣamīśānamindra tasthuṣaḥ* (*Ṛgveda-saṃhitā* 7.32.22).

As per the *Medini Kosha*, ...: *īśānaṃ jyotiṣi klībaṃ pulliṅgaḥ syātrilocane* (*Medini-koṣa, nānta* 40).

The *Amara Kosha* lists ...: *īśvaraḥ śarva īśānaḥ śaṃkaraścandraśekharaḥ* (*Amara-koṣa* 1.1.30).

In the *Durga Saptashati*, ...: *sā cāha dhūmrajaṭilam īśānamaparājitā, dūtatvaṃ gaccha bhagavan pārśvaṃ śuṃbhaniśuṃbhayoḥ* (*Durgā-saptaśatī* 8.24).

The iconographic work *Rupamandana* ...: *pañcamañca tatheśānaṃ yogināmapyagocaram* (*Rūpamaṇḍana* 4.94).

As per the *Brihat Jabala Upanishad*, ...: *īśānādākāśam* (*Bṛhajjābālopaniṣad*).

The *Shvetashvatara Upanishad* uses the word ...: *sarvasya prabhūm īśānaṃ sarvasya śaraṇaṃ suhṛt* (*Śvetāśvataropaniṣad* 3.17).

## QUOTES

Then, why is it called *ishana* ...: *atha kasmāducyate īśānaḥ, yaḥ sarvāndevānīśate īśānibhirjananībhiṣca śaktibhiḥ ... tasmāducyate īśānaḥ* (*Atharva-śira-upaniṣad* 4).

... after bowing to Hari, ...: *īśānaṃ ... ekākṣaraṃ ... namaskṛtya ... harim* (*Mahābhārata* 1.1.22–24).

## 68 lokasāra

... Adi Shankara cites a verse ...: the verse is 2.23.2 in the *Chāndogyopaniṣad*.

... *lokasaranga* is also listed as a name of Shiva ...: *śubhāṅgo lokasāraṅgo jagadīśo'mṛtāśanaḥ, bhasmaśuddhikaro merurojasvī śuddhavigrahaḥ* (*Liṅga-purāṇa* 1.98.51).

In the Tantra tradition, ...: the name *tritattva* is listed in the *Bijavarṇābhidhāna*.

The Upanishad says that the gods achieved immortality ...: see *Chāndogyopaniṣad* 1.4.2–5.

## QUOTES

Or, 'Prajapati meditated on the *loka-s'*—from this Vedic verse, ...: "*prajāpatirlokānabhyatapat*" *iti śruterlokasāraḥ praṇavaḥ* (*Śāṅkarabhāṣya* on name 783 in *Viṣṇusahasranāma*).

## 69 mantrādi, mantrādyā

Bhaskara Raya's commentary on the *Lalita Sahasranama* ...: *omkāro vartulastāro mantrādyāḥ praṇavo dhruvaḥ iti māṭṛkākośāt* (*Saubhāgyabhāskara* on *Lalitāsahasranāma*).

In the *Nirukta*, ...: *mantra mananāt chandāṃsi chādanāt* (*Nirukta* 7.12).

The *Rama Tapini Upanishad* ...: *mananātrāṇanānmantraḥ sarvavācyasya vācakaḥ* (*Rāmapūrva-tāpinyupaniṣad* 1.12).

... and the *Brihat Tantra Sara* ...: *mananātrāyate yasmāttasmānmantraḥ prakīrtitaḥ* (*Bṛhattantrasāra* 98).

The *Yogi Yajnavalkya Smṛiti* mentions ...: *omkāraḥ paramaṃ brahma sarvamantreṣu nāyakaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.2).

## QUOTES

The sound OM is called *mantradi*: *omkāraḥ ... mantrādiḥ* (*Bijavarṇābhidhāna*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

The sound OM is called *mantradya*: *omkāraḥ ... mantrādyāḥ* (*Prāṇatoṣiṇī*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

## 70 nārāyaṇa

... the word *narayana* in the *Padma Purana*: the dialogue is in chapter 226 of the sixth book of the *Padma-purāṇa*.

... is explained by the *Manu Smṛiti* ...: *āpo narā iti proktā āpo vai naraśūnaḥ, tā yad aśyāyanaṃ pūrvaṃ tena nārāyaṇaḥ smṛtaḥ* (*Manu-smṛti* 1.10).

## QUOTES

OM is known as *narayana*: *omkāraḥ ... smṛtaḥ ... nārāyaṇaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.15).

The sound OM is called *narayana*: *omkāraḥ ... nārāyaṇaḥ* (*Lakṣmī-tantra* 24.49).

## 71 nirañjana

The *Isha Upanishad* says ...: *kurvanneveha karmāṇi jijīviṣecchataṃ samāḥ, evaṃ tvayi nānyatheto'sti na karma lipyate nare* (*Īśāvāsyopaniṣad* 2).

... in the *Shvetashvatara* and *Mundaka Upanishad*-s: *niṣkalaṃ niṣkriyaṃ śāntaṃ niravadyaṃ nirañjanam* (*Śvetāśvataropaniṣad* 6.19) and *tadā vidvān puṇyapāpe vidhūya nirañjanaḥ paramaṃ sāmīyamupaiti* (*Muṇḍakopaniṣad* 3.1.3).

## QUOTES

OM is known as *niranjana*: *nirañjanaṃ ... paryāyaisca tathā cānyaiḥ śāstrebyaḥ saṃpragīyate* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.16).

The mantra OM is called *niranjana*: *praṇavo mantraḥ ... nirañjanaḥ* (*Naigamābhidhāna*, cited in the *Caturdharī* commentary on verse 4.9 of the *Durgāsaptasatī*).

## 72 pañcaraśmi

The medieval *Brihat Tantra Sara* traces the name ...: *yathā yakṣaḍāmare, atha praṇavābhāve tat svarūpabijānām viśeṣamāha tatraiva, tadanādi pañcaraśmi sṛṣṭisthityavyayaṃ viṣam, sādhitam tadanādi pañcaraśmi iti tadeva praṇavam* (*Bṛhattantrasāra*).

The chapter on OM ...: *athavā yogopetāḥ pañcāvasthāḥ kramaṇa vijñāya, tābhiryuñjita sadā yogī sadyaḥ prasiddhaye mukteḥ, jāgratsvapnasuṣuptī turīyatadatītake ca tāstāsu* (*Prapañca-sāra-tantra* 19.46–47).

A commentary associates these states ...: see the *Vivaraṇa* commentary on *Prapañca-sāra-tantra* 19.46–47.

In the Rig Veda, Soma and Pushan's chariot, ...: *taṃ jinvaṭho vṛṣaṇā pañcaraśmim* (*Ṛgveda-saṃhitā* 2.40.3).

Pushan is one of the twelve Aditya-s: *vivasvānaryamā pūṣā tvaṣṭātha savito bhagaḥ, dhātā vidhātā varuṇo mitraḥ śakra urukramaḥ* (*Bhāgavata-purāṇa* 6.6.39).

The *Amara Kosha* lists ...: *vikartanārkaṃ mātaṇḍamihirāruṇapūṣaṇaḥ* (*Amara-koṣa* 1.3.29).

The *Chandogya Upanishad* describes the sun ...: *atha yā etā hrdayasya nāḍyas tāḥ piṅgalasyānimnas tiṣṭhanti śuklasya nīlasya pītasya lohitasyeti, asau vādityaḥ piṅgala eṣa śukla eṣa nīla eṣa pīta eṣa lohitaḥ* (*Chāndogyopaniṣad* 8.6.1).

In the esoteric work *Tara Bhakti Rahasya Dipika*, : *makāraṃ pañcakaṃ devi tava rūpaṃ sanātanam, pañcatattvamiti khyātaṃ pañcaraśmyā copāsitam* (*Tārā-bhakti-rahasya-dīpikā* 6.5).

## QUOTES

The sound OM is called *pancharashmi*: *omkāraḥ ... pañcaraśmiḥ* (*Bijavarṇābhidhāna* and *Prāṇatoṣiṇī*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

## 73 parama

The word *parama* has many ...: refer the *Śabdakalpadruma* under *paramaḥ*.

## QUOTES

The word *parama* is also said to mean the sound OM: *paramaṃ syāt ... omkāre'pi tathocyate* (*Viśva-prakāśa, Mānta-varga* 44).

Then, the group of sages departed ...: *tataḥ paramamityuktṛvā pratasthe munimaṇḍalam* (*Kumārasambhava* 6.35), *paramam ityuktṛvā, om ityuktṛvā* (*Mallinātha's Sañjīvanī* *ibid.*).

## 74 paramākṣara

The *Taittiriya Aranyaka* alludes to ...: *dakṣiṇottarau pāṇi pādau kṛtvā sapavitṛāvomiti pratipadyata etadvai yajustrayīm vidyām pratyasā vāgetat paramamakṣaram* (*Taittirīyāranyaka* 2.11.4).

... an esoteric mantra from the Rig Veda ...: the mantra is *ṛco akṣare parame vyoman yasmin devā adhi viśve niṣeduhm, yastan na veda kiṃ ṛcā kariṣyati ya itad vidusta ime samāsate* (*Ṛgvedasamhitā* 1.164.39).

In chapter 8 of the *Gita*, ...: *kiṃ tad brahma ... akṣaram brahma paramam* (*Bhagavad-gītā* 8.1 and 8.3).

Later, in chapter 11, ...: *tvamakṣaram paramam veditavyam tvamasya viśvasya param nidhānam, tvamavyayaḥ śāśvatadharmagoptā sanātanastvam puruṣo mato me* (*Bhagavad-gītā* 11.18).

It is one of the 1,000 names of Krishna ...: *kavirjagadupadraṣṭā paramākṣaravigrahaḥ* (*Kṛṣṇasahasranāmastotra* 141).

... and also one of the 1,000 names of the guru ...: *kavirjagadrūpadraṣṭā paramākṣaravigrahaḥ* (*Gurusahasranāmastotr* 59).

In the *Ishvara Pratyabhijna Karika*, ...: *śivaścidānandaghanah paramākṣaravigrahaḥ* (*Īśvara-pratyabhijñākārikā* 4.1.14).

## QUOTES

There, Brahman is resplendent in four states ...: *tatra catuṣpādaṃ brahma vibhāti ... jāgarite brahmā svapne viṣṇuḥ susuptau rudrasturīyaṃ paramākṣaram* (*Brahmopaniṣad* 2).

Then, even when the *paramakshara* OM split, ...: *vibhakte'pi tadā tasmīnpranave paramākṣare, vibhāvārthaṃ ca tau devau na kiñcidavajagmatuḥ* (*Śiva-purāṇa* 7.2.35.5–6).

## 75 prabhu

... as per Bhishma's account in the *Mahabharata*: *hiranyagarbho yogasya vettā nānyaḥ purātanaḥ* (*Mahābhārata* 12.337.60).

In the *Arthashastra*, ...: *śaktistrividhā, jñānabalaṃ mantraśaktiḥ, kośadaṇḍabalaṃ prabhuśaktiḥ, vikramabalamutsāhaśaktiḥ, kośadaṇḍabalaṃ prabhuśaktiḥ* (*Arthaśāstra* 6.2.34–35).

In the fifth chapter of the *Gita*, ...: *na kartṛtvaṃ na karmāṇi lokasya sṛjati prabhuḥ, na karmaphalasaṃyogaṃ svabhāvastu pravartate, nādatte kasyacit pāpaṃ na caiva sukṛtaṃ vibhuḥ, ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ* (*Bhagavad-gītā* 5.14–15).

*Prabhu* is also a name of Shiva ...: *haraśca hariṇākṣaśca sarvabhūtaharaḥ prabhuḥ* (*Mahābhārata* 13.48.32).

## QUOTES

*Pranava*, the most eminent means of Yoga, ...: *praṇavaṃ prabhum, hiranyagarbhā icchanti yogasādhanamuttamam* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.69).

The sound OM is called *prabhu*: *omkāraḥ ... prabhuḥ* (*Prāṇatoṣiṇī*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

## 76 pralaya

... and its three rhythms (*laya*-s) are ...: *eṣāṃ ca drutamadhyavilambitāstrayo layā raseṣūpapādyāḥ* (*Nāṭyaśāstra* 17.131).

The *Sangita Ratnakara* says that all three parts ...: *gītaṃ vādyam tathā nr̥tyam yatastāle pratiṣṭhitam* (*Saṅgītaratnākara* 5.2).

... begins with praising both Shiva and *tala* simultaneously: *nānāmārgairlayo yatra yatīnām syātkalānidhau, taṃ dakṣiṇam śivam naumi citraṃ vṛttimayaṃ dhruvam* (*Saṅgītaratnākara* 5.1).

## QUOTES

As it dissolves all *prana*-s, ...: *prāṇānsarvānpraliyata iti pralayaḥ* (*Atharva-śikhopaniṣad* 1).

All [mantra-s] arise from OM ...: *tasmācca niḥsṛtāḥ sarve praliyante ca tatra vai* (*Bṛhad-yogī-yājñavalkya-smṛti* 2.1), *pralayaḥ ... oṃkāraḥ samudāhṛtaḥ* (*ibid* 2.103).

*Pralaya*—the mystic syllable OM ...: *The mystic syllable Om* (*Apte Sanskrit-English Dictionary*, under the entry *pralaya*), *usī se saba niḥsṛta hote aura usī meṃ pralīna ho jāte haim* (*Apte Sanskrit-Hindi Dictionary*, under the entry *pralaya*).

## 77 prasvāra

In the *Nāṭya Śāstra* of Bharata, ...: *varṇānukarṣo'ṣṭakalastvanyaḥ prasvāra ucyate* (*Nāṭyaśāstra* 31.300).

Abhinavagupta explains the word *prasvara* ...: *prakarṣeṇa svarāṇam śabdasyeti* (*Abhinavabhāratī* on *Nāṭyaśāstra* 31.300).

## QUOTES

*Prasvāra* has three instants (morae) ...: *trimātraḥ prasvāraḥ*, *Ṛgvedaprātiśākhya* 15.5) and *prasvāraḥ sa oṃkāraśabdaḥ*, Uvaṭa's commentary on the same).

## 78 rasa

The *Chandogya Upanishad* describes OM as follows ...: *oṣadhīnām puruṣo rasaḥ, puruṣasya vāgrasaḥ, vāca ṛgrasaḥ, ṛcaḥ sāma rasaḥ, sāmna udgītho rasaḥ* (*Chāndogyopaniṣad* 1.1.2).

... the elders tell the sage Aurva ...: *āpomayāḥ sarvarasāḥ* (*Mahābhārata* 1.171.18).

In the *Gita*, Krishna says that he nourishes ...: *puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ* (*Bhagavad-gītā* 15.13).

The *Taittiriya Upanishad* says ...: *raso vai saḥ* (*Taittirīyopaniṣad* 2.7.1).

In the *Gita*, Krishna identifies himself ...: *raso'hamapsu kaunteya* (*Bhagavad-gītā* 7.8).

## QUOTES

Now speech is Brahman, ...: *atho brahma vāgrasa omkāraḥ, tām etāṃ vācaṃ rasena priṇāti* (Jaiminiya Brāhmaṇa 2.78).

*Udgitha* (OM) is the *rasa* of all *rasa*-s: *rasānāṃ rasatamaḥ ... udgīthaḥ* (Chāndogyopaniṣad 1.1.3).

... should be offered in the water ...: *juhuyādapsu ... vāruṇyarcā rasena vā* (Śāṅkhāyana-grhya-sūtra 2.13.8), *rasena vedānāṃ rasabhūtena praṇavena* (Nārāyaṇa's commentary, ibid.).

## 79 rudra

As per the *Unadi Sutra*, ...: *roderṇiluk ca* (Uṇādi-sūtra 2.22).

Commentaries explain the word as ...: *rodayati aśrukārayati abhaktān saṃsāriṇo vā rudraḥ paramātmā* (Śvetavanavāsi), *pāpino rodayatīti rudraḥ* (Dayānanda Sarasvatī), *ārāt duḥkhaṃ drāvayati apanayatīti nairuktāḥ* (Śvetavanavāsi), *rodayatyarīti rudraḥ* (Nārāyaṇa), *rodayati dānavayoṣita iti rudraḥ śivaḥ* (Daśapādyuṇādivṛtti).

The *Taittirīya Samhita* of the Yajur Veda gives the reason: refer *Taittirīya-saṃhitā* 1.5.1.1.

Following the *Unadi Sutra*, ...: *rodayantyasurān iti rudrāḥ* (Vyākhyāsudhā on Amarakoṣa).

## QUOTES

Then, why is OM called *rudra* ...: *atha kasmāducyate rudraḥ yasmādṛṣibhīrṇānyairbhaktairdrutamasya rūpamupalabhyate* (Atharva-śira-upaniṣad 4).

## 80 sarvapāvana

Patanjali's *Yoga Sutra* includes *svadhyaya*, ...: *tapahsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ* (*Yoga-sūtra* 2.1).

The commentary by Vyasa says ...: *svādhyāyaḥ praṇavādipavitrāṇāṃ japo mokṣasāstrādhyayanam vā* (Vyasa's commentary on *Yoga-sūtra* 2.1).

... states that the chanting of OM burns sins ...: *japyena dahate pāpaṃ prāṇāyāmaistathā malam* (*Brhad-yogi-yājñavalkya-smṛti* 2.147).

... *sarvapāvana* is one of the names of Shiva: *saṃtāno bahulo bāhuḥ sakalaḥ sarvapāvanaḥ* (*Liṅga-purāṇa* 1.65.152).

It is also one of the names of Rama ...: *rāmo dayākaro dakṣaḥ sarvajñaḥ sarvapāvanaḥ* (*Rāmasahasranāma* 47).

Krishna uses the word to describe Parvati ...: *tato mām jagato mātā dharāṇi sarvapāvani* (*Mahābhārata* 13.16.4).

... while Indra uses the word to address Lakshmi ...: *mā śarīraṃ kalatraṃ ca tyajethāḥ sarvapāvani* (*Viṣṇu-purāṇa* 1.9.124).

In the *Bhagavata Purana*, Krishna is called ...: *pāvanaḥ sarvalokānām viveśa nijamandiram* (*Bhāgavata-purāṇa* 10.64.44).

In the *Ramayana*, Agastya praises Rama ...: *pāvanaḥ sarvabhūtānām* (*Vālmiki-rāmāyaṇa* 7.83.9).

## QUOTES

The sound OM is called *sarvapavana*: *oṃkāraḥ ... sarvapāvanaḥ* (*Lakṣmī-tantra* 24.49).

## 81 sarvavid

The *Taittiriya Upanishad* says “OM is all this (everything)”: *omitidaṃ sarvam* (*Taittirīyopaniṣad* 1.8.1).

... and the *Aitareya Upanishad* says ...: *prajñānaṃ brahma* (*Aitareyopaniṣad* 3.3).

... the auspicious goddess and Indra are called *sarvavid*: *kalyāṇi sarvavide mā pari dehi* (*Atharva Veda's Śāunaka-saṃhitā* 6.107.4) and *sarvavitpuruhūtastvamindra* (*ibid.* 17.1.11).

## QUOTES

OM is known as *sarvavid*: *oṃkāraḥ ... sarvavit* (*Vaijayantī-koṣa* 3.6.233).

OM is synonymously known as *sarvajna*: *sarvajñaḥ paryāyeṇa hi kirtitaḥ* (*Bṛhad-yogī-yājñavalkya-smṛti* 2.115).

## 82 sarvavyāpī

The *Gopatha Brahmana* states that Prajapati created ...: see *Gopatha-brāhmaṇa* 1.1.16–21).

The word *sarvavyapi* occurs thrice in the *Shvetashvatara Upanishad* ...: *sarvavyāpinamātmānaṃ kṣīre sarpirivārpitam, ātmavidyātapomūlaṃ tadbrahmopaniṣatparam* (*Śvetāśvataropaniṣad* 1.16), *sarvānanaśirogrīvaḥ sarvabhūtaguhāśayaḥ, sarvavyāpī sa bhagavāṃstasmāt sarvagataḥ śivaḥ* (*ibid.* 3.11), *eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā, karmādhyakṣaḥ sarvabhūtādhivāsaḥ sākṣī cetā kevalo nirguṇaśca* (*ibid.* 6.11).



## QUOTES

Then, why is it called *sarvavyāpi* ...: *atha kasmāducyate sarvavyāpī yasmāduccāryamāṇa eva sneho yathā palalapiṇḍamiva śāntarūpamotaprotamanuprāpto'vyatiṣaktaśca tasmāducyate sarvavyāpī* (*Atharva-śīra-upaniṣad* 4).

This syllable *Om* is called *sarvavyāpi* ...: *omkāram ... sarvavyāpī tathocyate ... śarīraṃ caīva viśvaṃ ca vidyāsthānāni sarvaśaḥ, vyāpya saṃtiṣṭhate yasmātsarvavyāpī tataḥ smṛtaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.89 and 2.118).

Know the Supreme Brahman to be *pranava*, ...: *ātmānaṃ praṇavaṃ viddhi sarvavyāpinamavyayam* (*Liṅga-purāṇa* 1.85.43).

The mantra OM is [called] *sarvavyāpi*: *udgīthaḥ praṇavo mantraḥ sarvavyāpī nirañjanaḥ* (*Naigamābhidhāna*, cited in the *Caturdharī* commentary on verse 4.9 of the *Durgāsaptaśatī*).

## 83 satya

*Sat* has many meanings including ...: *sansudhīḥ kovido budhaḥ* (*Amara-koṣa* 2.7.5), *satye sādḥau vidyamāne praśaste'bhyarhite ca sat* (*Amara-koṣa* 3.383), and *sansādḥau dhīrasastayoḥ, mānye satye vidyamāne triṣu sādḥvubhayoḥ striyām* (*Medinī-koṣa*, cited in *Vyākhyā-sudhā* on *Amara-koṣa*).

The *Aitareya Aranyaka* gives ...: *saditi prāṇastityannaṃ yamityasāvādityaḥ* (*Aitareyāranyaka* 2.1.5.6).

As per Yaska's *Nirukta*, ...: see *Nirukta* 1.13 and Durgācārya's commentary on the same.

The *Taittirīya Upaniṣad* describes Brahman as *satya*: *satyaṃ jñānāmanantaṃ brahma* (*Taittirīyopaniṣad* 2.1.1).

The first verse of the *Bhagavata Purana* ...: *satyaṃ paraṃ dhīmahi* (*Bhāgavata-purāṇa* 1.1.1).

## QUOTES

One should respond with OM only: *omityeva pratigrṇīyāt, taddhi satyam taddevā viduḥ* (*Śatapatha-brāhmaṇa* 4.3.2.13).

That which is OM is this *satya* syllable: *tadetatsatyamakṣaram yadomiti* (*Jaiminīya-brāhmaṇa* 1.323).

OM—this is truth (*satya*) ...: *omiti satyaṃ netyanṛtam* (*Aitareyāranyaka* 2.3.6.8).

The sound OM is called *satya*: *omkāraḥ ... satyaḥ* (*Bijavarṇābhidhāna*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

## 84 setu

The *Manu Smṛiti* says ...: *brahmanaḥ praṇavaṃ kuryādādāvante ca sarvadā, sravatyanoṃkṛtaṃ pūrvam parastācca viśīryate* (*Manu-smṛti* 2.74).

... destruction (*sambheda*) ...: *sambhedo vināśaḥ* (*Upasargārthacandrikā* under *sam ++ bhid*).

... in the *Bṛihad Aranyaka Upanishad*: *eṣa setuḥ vidharaṇa eṣāṃ lokānām asaṃbhedāya* (*Bṛhadāranyakopaniṣad* 4.4.22).

In the *Mundaka Upanishad*, the Supreme Brahman is called ...: *tamevaikaṃ jānatha ātmānam anyā vāco vimuñcathāmṛtasyaiṣa setuḥ* (*Muṇḍakopaniṣad* 2.2.5).

## QUOTES

The bridge (binding force) of all mantra-s is OM ...: *mantrāṇaṃ praṇavaḥ setustatsetuḥ praṇavaḥ smṛtaḥ* (*Kālikā-purāṇa* 56.72).

[The word] *setu* means *praṇava* (OM): *setuḥ ... praṇavaḥ, iti tantrasāraḥ* (*Śabdakalpadruma* on *setuḥ*).

## 85 śabda

In the very first verse, Bhartrihari says ...: *anādinidhanaṃ brahma śabdatattvaṃ yadaḥśaram, vivartate'rthabhāvena prakriyā jagato yataḥ* (*Vākyapadiya* 1.1).

In the *Gita*, Krishna identifies himself with both OM and sound ...: *praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṃ nṛṣu* (*Bhagavad-gītā* 7.8).

... Suta describes Shiva as having the body of *Shabda Brahman* ...: *śabdabrahmatanuṃ sāḥśācchabdabrahmaprakāśakam* (*Liṅga-purāṇa* 1.1.19).

*Shabda-brahma* is also one of the names of Shiva ...: *sthūlaṃ sūkṣmaṃ susūkṣmaṃ ca śabdabrahmamayaḥ śubhaḥ* (*Liṅga-purāṇa* 1.95.23).

... Narasimha also being praised as *shabda-brahma* by the deities: *sureśaḥ śaraṇaṃ sarvaḥ śabdabrahma satāṃ gatīḥ* (*Liṅga-purāṇa* 1.98.153).

## QUOTES

Closing one nostril with a finger ...: *nāsikāpuṭamaṅgulyā pidhāyaikena mārutam, ākṛṣya dhārayedagniṃ śabdamevābhicitayet* (*Amṛtanādopaniṣad* 20).

## 86 śrutipada

... *Brihaddeshi* as originating from *Nada Brahman* ...: *na nādena vinā gītaṃ na nādena vinā svarāḥ, na nādena vinā nṛttaṃ tasmānnādātmakaṃ jagat, nādarūpo smrto brahmā nādarūpo janārdanaḥ, nādarūpā parā śaktirnādarūpo maheśvaraḥ* (Bṛhaddeśī 16–18).

As per the *Nada Bindu Upanishad*, the union of Brahman and OM is *Nada* ...: *brahmapraṇavasandhānaṃ nādo jyotirmayaḥ śivaḥ* (Nādabindūpaniṣad 30).

The *Sangita Ratnakara* extols *Nada Brahman* as follows: *caitanyaṃ sarvabhūtānāṃ vivṛttaṃ jagadātmanā, nādabrahma tadānandamadvitīyamupāsmahe, nādopāsanayā devā brahmaviṣṇumaheśvaraḥ, bhavantyupāsītā nūnaṃ yasmādetē tadātmakāḥ* (Saṅgītaratnākara 1.3.1–2).

Narada says that his lute is adorned by *Svara Brahman*: *devadattāmimāṃ vīṇāṃ svarabrahmavibhūṣitāṃ, mūrcchayitvā harikathāṃ gāyamānaścarāmyaham* (Bhāgavata-purāṇa 1.6.33).

## QUOTES

*Shrutipada* means the place of origin of the Veda-s, ...: *śrutipadaṃ śrutināṃ vedānāṃ padamutpattisthānaṃ praṇava ityārthaḥ* (Kalānidhi commentary on Saṅgītaratnākara 1.1).

## 87 śukla

Elsewhere, the *Smṛiti* says that OM is white in colour: *viniyogaḥ samuddiṣṭaḥ śveto varṇa udāhṛtaḥ* (Bṛhad-yogi-yājñavalkya-smṛti 2.5).

A commentary on the *Amara Koṣa* derives the word ...: refer the *Vyākhyā-sudhā* commentary on *śuklaśubhraśuciśvetaviśadaśyetaḥpāṇḍarāḥ* (Amara-koṣa 1.5.12).

... who is described as “fair like the jasmine flower, the moon, the snow, and a necklace of pearls”: *yā kundendutuṣārahāradhavalā yā śubhravastrāvṛtā yā vīṇāvaradaṇḍamaṇḍitakarā yā śvetapadmāsanā, yā brahmācyutaśaṃkaraprabhṛtibhirdevaiḥ sadā vanditā sā māṃ pātu sarasvatī bhagavati niḥśeṣajāḍyāpahā.*

The *Nyasa*, a grammatical commentary, explains ...: *śuklaguṇayuktāḥ prāsādāḥ śuklāḥ, te'smin santi śuklaṃ nagaram* (Kāśikā on varṇāt under arśa·ādibhyo'c (Aṣṭādhyāyī 5.2.127).

... in *Unadi Sutra*: see *Unādi-sūtra* 2.29.

## QUOTES

Why is it called *shukla* ...: *atha kasmāducyate śuklaṃ yasmāduccāryamāṇa eva klandate klāmāyati ca tasmāducyate śuklam* (Atharva-śira-upaniṣad 4).

Know OM as *shukla ...: oṃkāraṃ ... śuklam ... jānata ... varṇena ca bhavecchuklaḥ śuddhaṃ ca nayate padam, trividhaṃ śoṣayetpāpaṃ tena śukla iti smṛtaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.114–115 and 2.121).

## 88 sūkṣma

The *Jaiminiya Brahmana* of the *Sama Veda* says ...: *yathā sūcyā palāśāni santrṇṇāni syurevametenākṣareṇeme lokāḥ santrṇṇāḥ* (*Jaiminiya-brāhmaṇa* 2.10).

A similar comparison is found in the *Chandogya Upanishad* ...: *tadyathā śaṅkunā sarvāṇi parṇāni santrṇṇānyevamomkāreṇa sarvā vāk samtrṇṇā* (*Chāndogyopaniṣad* 2.23.3).

## QUOTES

Then, why is it called *sukshma* ...: *atha kasmāducyate sūkṣmaṃ yasmāduccāryamāṇa eva sūkṣmo bhūtvā śarīrānyadhitiṣṭhati sarvāṇi cāṅgānyabhimṛṣati tasmāt* (*Atharva-śira-upaniṣad* 4).

OM is known as *sukshma*: *sūkṣmaṃ ... paryāyaisca tathā cānyaiḥ śāstrebyaḥ sampragīyate* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.16).

It (OM) is extremely infinitesimal and ...: *atisūkṣmaṃ mahārthaṃ ca jñeyam tadvaṭabijavat* (*Śiva-purāṇa* 6.3.3).

## 89 tāra

... *Adi Shankara* says that *Vishnu* is called *tara* ...: *saṃsārasāgaram tārāyan tāraḥ, praṇavo vā* (*Śaṅkarācārya's* commentary on *tāra*, name 968 in *Viṣṇu-sahasranāma*).

*namah taraya* (“Salutations to *tara*”): *namastārāya* (*Vājasaneyi-mādhyandina-saṃhitā* 16.40, *Vājasaneyi-kāṇva-saṃhitā* 17.15, *Taittirīya-saṃhitā* 4.5.8.1, *Maitrāyaṇīsaṃhitā* 2.9.7).

## QUOTES

Since on merely being pronounced ...: *yasmāduccāryamāṇa eva garbha-janma-vyādhi-jarā-maraṇa-saṃsāra-mahābhayāt-tārāyati trāyate ca tasmāducyate tāram* (*Atharva-śira-upaniṣad* 4).

OM is known as *tara* ...: *oṃkāraḥ ... tāraḥ ... smṛtaḥ ...* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.15 and 2.120).

As it (OM) carries them whose ...: *tārayedyadbhavāmbhodheḥ svajapāsaktamānasam, tatastāra iti khyātaḥ* (*Skanda-purāṇa* 4.73.90).

The minds of all deities ...: *evam satyayuge sarve gāyatrijapatatparāḥ, tārahṛllekhayoścāpi jape niṣṇātamānasāḥ* (*Devī-bhāgavata* 12.8.87).

[The word *tara* means] that which liberates: *tārayati svajāpakān saṃsārārṇavāt; tāryate'nena vā, tṛ-ṇic karane; tṛ-ṇic bhāve 'ac' vā* (Vācaspatya on *tāra*).

## 90 traikālya

... whatever is beyond the three times is also OM: *yaccānyattrikālātitaṃ tadapyoṅkāra eva* (*Māṇḍūkyaopaniṣad* 1) and also *bhūtaṃ bhavadbhaviṣyaditi sarvamoṅkāra eva yaccānyattrikālātitaṃ tadapyoṅkāra eva* (*Nṛsiṃhapūrvatāpinyupaniṣad* 4.2).

The Vedic *Puruṣa Sukta* ...: *puruṣa evedaṃ sarvaṃ yadbhūtaṃ yacca bhavyam* (*Ṛgveda-saṃhitā* 10.90.2).

... Krishna says that he is the eternal *Kala*: *aham evākṣayaḥ kālo* (*Bhagavad-gītā* 10.33).

... *Kala* as the string-puller ...: *utpattau ca sthitau caiva vināśe cāpi tadvatām, nimittaṃ kalam evāhurvibhaktanātmanā sthitam, tamasya lokayantrasya sūtradhāraṃ pracakṣate, pratibandhābhyanujñābhyaṃ tena viśvaṃ vibhajyate* (*Vākyapadīya* 3.9.3–4).

As if he were witnessing the ruins of a capital city, ...: *ramyā sā nagarī mahānsa nṛpatīḥ sāmantacakram ca tatpārśve tasya ca sā vidagdhapariṣattaścandrabimbānanāḥ, utsiktaḥ sa ca rājaputranivahaste bandinastāḥ kathāḥ sarvaṃ yasya vaśādagātsmṛtipathaṃ kālāya tasmai namaḥ* (*Vairāgyaśataka* 37).

The *Maitri Upanishad* says that all entities originate from *kala*, ...: see *Maitryupaniṣad* 6.14.

## QUOTES

OM is known as *traikalya* ...: *bhūtaṃ bhavyaṃ bhaviṣyaṃ ca traikālyaṃ tena cocyate* (*Bṛhad-yogī-yājñavalkya-smṛti* 2.22).

## 91 tridhātu

In the *Shanti Parva* of the *Mahabharata*, ...: *trayo hi dhātavaḥ khyātāḥ karmajā iti ca smṛtāḥ, pittaṃ śleṣmā ca vāyuśca eṣa saṃghāta ucyate, etaiśca dhāryate janturetaiḥ kṣīṇaiśca kṣīyate, āyurvedavidastasmātridhātuṃ mām pracakṣate* (*Mahābhārata* 12.330.21–22).

... OM is also called *tridhatu* ...: *daivaṃ tridhātuṃ trivṛtaṃ suparṇaṃ* (*Mahābhārata* 12.237.29).

As per the *Trikanda-shesha* dictionary, ...: *tridhāturekadantaśca* (*Trikāṇḍaśeṣa* 1.1.54).

A commentary explains that ...: *omityekākṣarasthatvādekākṣaraparāyaṇaḥ* (*Bhāskararāya's* commentary on the name *ekākṣaraparāyaṇa* in the *Gaṇeśa-sahasranāma*).

## QUOTES

OM is declared to be *tridhatu* ...: *vātaḥ pittaḥ tathā śleṣmā tridhātuḥ samudāhṛtaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.24).

## 92 trika

The Upanishad then lists eleven triads as forms of OM ...: *athānyatrāpyuktaḥ svanavatyēśasyastanuryā omīti strīpūṇnapuṃsaketi liṅgavatī eṣā'thāgnirvāyurāditya iti bhāsvati eṣā atha brahma rudro viṣṇurityadhipativatī eṣā'tha gārhapatyō dakṣiṇāgnirāhavanīyā iti mukhavatī eṣā'tha ṛgyajuḥsāmeti vijñānavatī eṣā bhūrbhuvahsvaritī lokavatī eṣā'tha bhūtaḥ bhavyaḥ bhaviṣyaditī kālavatī eṣā'tha prāṇo'gniḥ sūrya iti pratāpavatī eṣā'thānnamāpaścandramā ityāpyāyanavatī eṣā'tha buddhirmano'haṅkāṛā iti cetanavatī eṣā'tha prāṇo'pāno vyāna iti prānavatī eṣeti ata omītyuktenaitāḥ prastutā arcitā arpitā bhavantīti evaḥ hyāhaitadvai satyakāma parāḥ cāparāḥ ca brahma yadomītyetadakṣaramīti* (*Maitryupaniṣad* 6.5).

The *Bhagavata Purana* uses the word ...: *bhaktiḥ pareśānubhavo viraktiranyatra caiṣa trika ekakālah, prapadyamānasya yathāśnataḥ syustuṣṭiḥ puṣṭiḥ kṣudapāyo'nughāsam* (*Bhāgavata-purāṇa* 11.2.42).

## QUOTES

The sound OM is called *trika*: *omkāraḥ ... trikaḥ* (*Prāṇatoṣiṇī*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

## 93 trilinga

... Vishnu is similarly described as ...: *na strī na ṣaṇḍho na pumān na jantuḥ* (*Bhāgavata-purāṇa* 8.3.24).

The *Bhagavata Purana* uses the word *trilinga* ...: *śivaḥ śaktiyutaḥ śaśvatrilingo guṇasamvṛtaḥ, vaikārikas taijasaś ca tāmasaś cety ahaḥ tridhā* (*Bhāgavata-purāṇa* 10.88.3).

Ancient Sanskrit lexicons ...: *liṅgaḥ cihne'numāne ca sāṅkhyoktaprakṛtāvapi śivamūrti-viśeṣe'pi mehane'pi napuṃsakam* (*Medinī-koṣa, gānta* 21–22).

## QUOTES

OM is called *trilinga* ...: *strī puṇ napūṃsakam ceti trilinga iti sa smṛtaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.24).

## 94 triprajña

### QUOTES

OM is *triprajna* ... : *triprajñam ... antahprajño bahisprajño ghanaprajña udāhṛtaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.18 and 2.23).

## 95 tripratiṣṭhita

A passage in the *Taittiriya Aranyaka* ...: refer *Taittirīyāranyaka* 10.79 and the commentary by Sāyaṇa.

The *Prashna Upanishad* says that the liberated being ...: *sa pare'kṣara ātmani sampratiṣṭhate* (*Praśnopaniṣad* 4.9).

... everything is established in *prana* ...: *arā iva rathanābhau prāṇe sarvaṃ pratiṣṭhitam* (*Praśnopaniṣad* 2.6).

The word *tripratishthita* is used in a mystic verse ...: *tasmin hiranyaye kośe tryare tripratiṣṭhite* (*Atharva Veda's Śāunaka-saṃhitā* 10.2.32).

### QUOTES

OM is called *tripratishthita* ... : *tripratishṭhitam ... turye prāṇe tathā'ditye triṣu caiva pratiṣṭhitam* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.17 and 2.22).

## 96 triprayojana

A Sanskrit maxim says that even an ignorant person ...: *prayojanamanuddiśya na mando'pi*.

As per Kumarila Bhatta, ...: *athāto dharmajijñāsā sūtramādyamidam kṛtam, dharmākhyam viṣayaṃ vaktum mīmāṃsāyāḥ prayojanam, sarvasyaiva hi śāstrasya karmaṇo vāspi kasyacit, yāvatprayojanam noktam tāvattatkena grhyate* (*Śloka-vārttika* 1.1.11–12).

The *Garuda Purana* emphasizes the *trivarga* ...: *yasya trivargaśūnyāni dinānyāyānti yānti ca, sa lauhakārabhastreva śvasannapi na jīvati* (*Garuḍa-purāṇa* 1.115.36).

As per the text, ...: *yato'bhyudayanīḥśreyasasiddhiḥ sa dharmah, ... yataḥ sarvaprāyojanasiddhiḥ so'rthaḥ, ... ābhimānikarasānuviddhā yataḥ sarvendriyapṛitiḥ* (*Nītivākyāmṛta*).

This view is supported by even the *Kama Sutra*, ...: *dharmārthakāmebhyo namaḥ* (*Kāma-sūtra* 1.1.1) and *eṣāṃ samavāye pūrvaḥ pūrvo garīyān* (*Kāma-sūtra* 1.2.14).

In the *Arthashastra*, ...: *artha eva pradhāna iti kauṭilyaḥ* (*Arthasāstra* 1.7.6).

... Manu summarizes all such opinions and finally gives his own ...: *dharmārthāvucyate śreyaḥ kāmārthau dharma eva ca, artha eveha vā śreyastrivarga iti tu sthitiḥ* (*Manu-smṛti* 2.224).

Manu later says, ...: *parityajed arthakāmau yau syātāṃ dharmavarjitau, dharmam cāpyasukhodarkam lokasamkruṣṭameva ca* (*Manu-smṛti* 4.176).

## QUOTES

OM is called *triprayojana* ...: *triprayojanameva ca ... kāmēna sahitaḥ trayam proktaṃ prayojanam* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.74 and 2.76).

## 97 triravastha

Commentaries explain ...: refer *Gauḍapādabhāṣya* and *Māṭharavṛtti* on *Sāṅkhyakārikā* 38 (*tanmātrāṇyaviśeṣāstebhyo bhūtāni pañca pañcabhyaḥ, ete smṛtā viśeṣāḥ śāntā ghorāśca mūḍhāśca*).

In Yoga philosophy, ...: refer *Vyāsaśāstra* on *Yogasūtra* 2.15.

In his prayer, the elephant addresses Vishnu as OM ...: *puruṣāyādibijāya* (*Bhāgavata-purāṇa* 8.3.2).

## QUOTES

OM is considered as having three states ...: *antaḥprajño bahiḥprajño ghanaprajña udāhṛtaḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.24).

Glory to him who is gentle, vehement, and confounding: *namaḥ śāntāya ghorāya mūḍhāya ...* (*Bhāgavata-purāṇa* 8.3.12).

## 98 trīsthāna, tryavasthāna

The *Pāṇiniya Shikṣa* presents ...: *ātmā buddhyā sametyārthān mano yuñte vivakṣayā, manaḥ kāyāgnimāhanti sa prerayati mārutam, mārutastūrasī caranmandram janayati svaram, prātassavanayogaṃ taṃ chando gāyatramāśritam, kaṇṭhe mādhyandinayugaṃ madhyamaṃ traiṣṭubhānugam, tāram tārtiyasavanam śiṛṣaṇyam jāgatānugam, sodirṇo mūrdhnyabhīhato vaktramāpadya mārutaḥ, varṇān janyate teṣāṃ vibhāgaḥ pañcadhā smṛtaḥ, svarataḥ kālataḥ sthānāt prayatnānupradānataḥ, iti varṇavidāḥ prāhuḥ nipuṇaṃ taṃ nibodhata* (*Pāṇiniya-śikṣā* 6–10).



... a hymn in the fourth book of the Rig Veda ...: *catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya, tridhā baddho vṛṣabho roravīti maho devo martyāṃ ā viveśa* (Ṛgveda-saṃhitā 4.58.3).

In the grammar tradition, ...: *catvāri śṛṅgāni catvāri padajātāni nāmākhyātopasarga-nipātāśca, trayo asya pādāḥ trayāḥ kālā bhūtabhaviṣyadvartamānāḥ, dve śīrṣe dvau śabdātmānau nityāḥ kāryāśca, sapta hastāso asya sapta vibhaktayāḥ, tridhā baddhaḥ triṣu sthāneṣu baddha urasī kaṅthe śīrasīti, vṛṣabhaḥ varṣaṇāt, roravīti śabdāṃ karoti, kuta etat, rautiḥ śabdakarmā, maho devo martyān āviveśa iti, mahān devaḥ śabdaḥ, martyā maraṇadharmāṇo manuṣyāḥ, tānāviveśa, mahatā devena naḥ sāmīyam yathā syādityadhyeyaṃ vyākaraṇam* (Mahābhāṣya, Paspasāhnikā).

A popular verse ...: *dve vidye veditavye tu śabdabrahma paraṃ ca yat, śabdabrahmaṇi niṣṇātaḥ paraṃ brahmādhigacchati*.

## QUOTES

OM is known as *tryavasthana* ...: *tryavasthānaṃ hr̥tkaṅṭhaṃ tāluketi ca, om ... trīsthānaṃ prakīrtitam, hr̥tkaṅṭhatālukādīni sthānāni samudāharet* (Bṛhad-yogi-yājñavalkya-smṛti 2.21, ).

## 99 trivṛt

For example, the triple chariot of the Ashvin-s ...: *ā no aśvinā trivṛtā rathena* (Ṛgveda-saṃhitā 1.34.12).

## QUOTES

The primeval three-syllabled Brahman (i.e. OM), ...: *ādyaṃ yattryakṣaraṃ brahma trayi yasmīnpratiṣṭhitā, sa guhyo'nyastrivṛdvedo yastaṃ veda sa vedavit* (Manu-smṛti 11.265).

Among the mantra-s, I am the *trivṛt* OM: *mantrāṇāṃ praṇavastrivṛt* (Bhāgavata-purāṇa 11.16.12).

One should practise (repeat) with the mind ...: *abhyasenmanasā śuddhaṃ trivṛdbrahmākṣaraṃ param* (Bhāgavata-purāṇa 2.1.17).

## 100 tryakṣara

The names of the three sounds of OM are given in the *Lakshmi Tantra* ...: *prathamam dhruvamādāya tataḥ karṇam samuddharet, nābhiṃ samuddharetpaścātrayamekatra yojayet* (Lakṣmī-tantra 24.4-5).

Gayatri is invoked by the name *tryakshara* ...: *āgaccha varade devi tryakṣare brahmavādinī, gāyatricchandasām mātābrahmayone namo'stu te* (Nārada-purāṇa 1.27.43).

In the *Linga Purana*, ...: *tryambakāya tryakṣarāya śipiviṣṭāya mīdhuṣe, mṛtyuñjayāya śarvāya sarvajñāya makhāraye* (Linga-purāṇa 1.96.84).

The name is explained in a commentary ...: *triṣu bhūtabhaviṣyadvarttamānakāleṣvakṣaro nāśāsūnyah* (Śivatoṣiṇī on Linga-purāṇa 1.96.84).

## QUOTES

OM is *tryakshara*: *udgīthaṃ praṇavākhyam ... tryakṣaram* (Maitryupaniṣad 6.4).

OM is known as *tryakshara* ...: *omkārah ... tryakṣarah ... smṛtaḥ* (Bṛhad-yogi-yājñavalkya-smṛti 2.15), *akāraścāpyukāraśca makāraścākṣaratrayam* (Bṛhad-yogi-yājñavalkya-smṛti 2.19).

The primeval Brahman, which is *tryakshara* ...: *ādyaṃ yattryakṣaram brahma trayī yasmin pratiṣṭhitā, sa guhyo'nyastrivṛdvedo* (Manusmṛti 11.265).

## 101 vaidyuta

... it is used several times in this sense in the *Taittirīya Aranyaka*: *vaidyuto yānti śaiśirīḥ* (Taittirīyāranyaka 1.4.3), *yāśca vāsuki vaidyutāḥ* (ibid. 1.9.2) etc.

While describing *gyotirdhyana* (“meditation on light”), ...: *bhruvormadhye manordhve ca yattejāḥ praṇavātmakam* (Gheraṇḍa-saṃhitā 6.18).

Agni is called *vaidyuta* in the *Taittirīya Brahmana*: *vaiśvānaro yadi vā vaidyuto'si* (Taittirīyā-brāhmaṇa 3.10.5.1).

The Rig Veda says that Agni first manifested himself ...: *divaspari prathamam jajñe agnirasmad dvitīyam pari jātavedāḥ* (Rgveda-saṃhitā 10.45.1).

... *vaidyuta* is one of the 108 names of Surya ...: *vaidyuto jāṭharaścāgniraindhanastejasām patiḥ* (Mahābhārata 3.3.19).

## QUOTES

Then, why is it called *vaidyuta* ...: *atha kasmāducyate vaidyutaṃ yasmāduccāryamāṇa eva vyakte mahati tamasi dyotayati tasmāducyate vaidyutam* (Atharva-śira-upaniṣad 4).

Know OM as *vaidyuta* ...: *omkāram ... vaidyutam ... jānata ... āviṣkaroti sa yaterjyotirūpaṃ bhruvo'ntare, vidyotate tamo bhittvā vaidyutastena kīrtitaḥ* (Bṛhad-yogi-yājñavalkya-smṛti 2.114–115 and 2.122).

## 102 vartula

The astronomical work *Surya Siddhanta* also states ...: *brahmāṇḍametatsusīraṃ tatredaṃ bhūrbhuvādikam, kaṭāhadvitayasyeva samputaṃ golakākṛti* (*Sūryasiddhānta* 12.29).

The *Shvetashvatara Upanishad* says ...: *svabhāvam eke kavayo vadanti kālaṃ tathānye parimuhyamānāḥ, devasyaiṣa mahimā tu loke yenedaṃ bhrāmyate brahmacakram* (*Śvetāśvataropaniṣad* 6.1).

... as described in the *Mahabharata* and the *Sushruta Samhita*: *kālacakramanādyantaṃ bhāvābhāvasvalakṣaṇam* (*Mahābhārata* 12.203.11) and *sa eṣa nimeṣādiryugaparyantaḥ kālaścakravat parivartamānaḥ kālacakramucyata ityeke* (1.6.9).

... the abode of Shiva at Mount Kailasa ...: *jagmuḥ kailāsaśikharaṃ yatrāste candraśekharaḥ, drṣṭvaivamamarā hr̥ṣṭāḥ padaṃ tatpārameśvaram, praṇemuḥ praṇavākāraṃ praviṣṭāstatra sadmani* (*Śiva-purāṇa* 1.6.22–23).

... Shiva's chariot, adorned by five *mandala*-s ...: *praṇavākāramādyantaṃ pañcamaṇḍala-maṇḍitam, āruoha rathaṃ bhadrāmambikāpatirīśvaraḥ* (*Śiva-purāṇa* 1.7.5–6).

A popular verse refers to the *Pranavakara Vimanam* ...: *vimānaṃ praṇavākāraṃ vedaśṛṅgaṃ mahādbhutaṃ, śrīraṅgaśāyī bhagavān praṇavārthaparakāśakaḥ*.

## QUOTES

The sound OM is called *vartula*: *omkāraḥ ... vartulaḥ* (*Bijavarṇābhidhāna*, quoted by *Śabdakalpadruma* under *praṇavaḥ*).

## 103 vedādi

The *Taittiriya Aranyaka* alludes to ...: *yo vedātau svaraḥ proktaḥ vedānte ca pratiṣṭhitaḥ* (*Taittirīyāranyaka* 10.10.3).

In the *Rama Tapini Upanishad*, Rama is called *vedadi-rupa* ...: *namo vedādirūpāya onkārya namo namaḥ* (*Rāmapūrva-tāpinyupaniṣad*).

## QUOTES

The mantra known as *pranava* is [called] *vedadi*: *mantraṃ praṇavanāmakam ... vedādi* (*Śiva-purāṇa* 6.3.2–3).

O dear, the verses of Veda-s arise from me alone ...: ... *śrutayaḥ priye, matta eva bhavantīti ... tasmādvedādirevāhaṃ praṇavo mama vācakaḥ, vācakatvānmamaīṣo'pi vedādiriti kathyate* (*Śiva-purāṇa* 6.3.20).

In front of him, Brahma saw *vedadi* (OM) ...: *prāvartanta yato vedāḥ sāṅgāḥ sarvasya yonayaḥ, sa vedādiḥ padmabhuvā purastādavalokitaḥ* (*Skanda-purāṇa* 4.73.94).

One should meditate with *vedadi* (OM), ...: *dhyātvā vedādinā paścātsūryasomānalātmanām, maṇḍalāni kramādevamuparyupari cintayet* (*Garuḍa-purāṇa* 1.11.18).

[The word] *vedadi* means *pranava* (OM): *vedādiḥ praṇavaḥ* (*Bṛhattantrasāra*).

The six-syllable mantra of Shukra (Venus) ...: *vedādi bhuvaneśīṅca śrībijaṃ neyutaṃ bhṛgum, kārayitvā vadenmantraṃ śukrasya ca ṣaḍakṣaram*, quoted in *Śabdakalpadruma* on *vedādi*).

You are the source of the Veda-s which begin with OM: *udghātaḥ praṇavo yāsāṃ ... tāsāṃ tvaṃ prabhavo girām* (*Kumārasambhava* 2.12).

## 104 vedārambha

Shuka narrates the events leading to this as follows: refer chapter 14 in canto 9 of the *Bhāgavata-purāṇa*.

### QUOTES

*Omkara ... pranava ...* two [synonyms] of *vedarambha*: *omkāraḥ ... praṇavaḥ ... iti dve vedārambhasya* (*Rasāla* commentary on *Amara-koṣa* 1.6.4).

In the beginning, there was only one Veda—OM: *eka eva purā vedāḥ praṇavaḥ sarvavāṇimayaḥ* (*Bhāgavata-purāṇa* 9.14.48).

## 105 vedātmā

The word *vedatma* is used in the sense of ...: *vyavahārastu vedātmā vedapratyaya ucyate* (*Mahābhārata* 12.121.51).

The *Matsya Purana* and the *Linga Purana* say that ...: *ijyā vedātmakaḥ śrautaḥ smārto varṇāśramātmakaḥ* (*Matsya-purāṇa* 145.40) and *ijyā vedātmakaṃ śrautaṃ smārtaṃ varṇāśramātmakam* (*Linga-purāṇa* 1.10.17).

*Vedatma* is a name of Surya ...: *vedātmā vedasaṃsthitaḥ* (*Mārkaṇḍeya-purāṇa* 102.20).

In the *Matsya Purana*, ...: *kālātmā sarvabhūtātmā vedātmā viśvatomukhaḥ* (*Matsya-purāṇa* 96.11).

... Brahma uses the word for Rama: *sahasraśṛṅgo vedātmā śatajihvo maharṣabhaḥ* (*Vālmiki-rāmāyaṇa* 6.105.17).

Krishna is referred to as *vedatma* twice ...: *ṛṣiḥ purāṇo vedātmā dr̥ṣyaścāpi vijānatām*

(*Mahābhārata* 2.33.10) and *yaṃ viprasaṅghā gāyanti tasmai vedātmane namaḥ* (*ibid.* 12.47.42).

Shiva is praised as *vedatma-rupa* and *vedatma-murti* ...: *vedātmarūpāya bhavāya tubhyamantāya madhyāya sumadhyamāya* (*Liṅga-purāṇa* 1.72.160) and *vedāntasārasārāya namo vedātmamūrtaye* (*Kūrma-purāṇa* 1.10.47).

In the *Devi Mahatmya* of the *Kurma Purana*, ...: *aśeṣavedātmakamekamādyaṃ svatejasā pūritalokabhedam* (*Kūrma-purāṇa* 1.11.244).

Elsewhere in the *Kurma Purana*, King Vasumana ...: *namo dhātre vidhātre ca namo vedātmamūrtaye* (*Kūrma-purāṇa* 1.19.53).

## QUOTES

The sound OM is called *vedatma*: *oṃkāraḥ ... vedātmā* (*Lakṣmī-tantra* 24.49).

## 106 vibhu

In the *Gita*, Krishna says ...: *girāmasmyekamakṣaram* (*Bhagavad-gītā* 10.25).

One of its oldest meanings is found in Yaska's *Nirukta*, ...: *visṭīrṇatamam* (*Nirukta* 2.19.1).

It is also used by Arjuna to describe Krishna in the *Gita*: *puruṣaṃ śāśvataṃ divyamādivamajaṃ vibhum* (*Bhagavad-gītā* 10.12).

... popular Ayurveda works like the *Sushruta Samhita* and the *Charaka Samhita*: *na śakyaścakṣuṣā draṣṭuṃ dehe sūkṣmatamo vibhuḥ* (*Suśruta-saṃhitā* 3.5.50) and *avyaktamātmā kṣetraññāḥ śāśvato vibhuravyayaḥ* (*Caraka-saṃhitā* 4.1.61).

## QUOTES

Brahma saw OM, which was *sarva-vibhu* (almighty): *brahmā ... sa omityetadakṣaramapaśyad ... sarvavibhu* (*Gopatha-brāhmaṇa* 1.1.16).

OM is known as *vibhu*: *oṃkāraḥ ... smṛtaḥ ... vibhuḥ* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.15).

## 107 viṣṇu

Commenting on this name, Adi Shankara explains ...: *spaṣṭamudāttamoṅkāralakṣaṇam-akṣaramasyeti spaṣṭākṣaraḥ* (Śaṅkarācārya's commentary on *spaṣṭākṣara*, name 279 in the *Viṣṇu-sahasranāma*).

## QUOTES

OM is known as *vishnu*: *viṣṇuṃ ... paryāyaisca tathā cānyaiḥ śāstrebhyaḥ sampragīyate* (*Bṛhad-yogi-yājñavalkya-smṛti* 2.16).

The sound OM is Lord Vishnu: *oṅkāro bhagavān viṣṇuḥ* (*Viṣṇu-purāṇa* 2.8.54).

Vishnu said, 'I am the one-syllabled mantra OM': *praṇavaḥ... iti vibhāvyaḥ* (*Matsya-purāṇa* 163.23), *ahamekāḥṣaro mantraḥ .... oṃkāraḥ* (*ibid* 166.64–65).

## 108 viśva

The *Taittirīya Upanishad*, which unambiguously identifies ...: *yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yatprayantyaḥhisamviśanti, tadvijijñāsasva, tadbrahmeti* (*Taittirīyopaniṣad* 3.1).

## QUOTES

The word *vishva* refers to OM: *viśvaśabdenoṅkāro 'bhidhīyate* (*Śāṅkarabhāṣya* on name 1 in *Viṣṇusahasranāma*).

The syllable which yogi-s enter ...: *akṣaraṃ ... viśanti yadyatayo vītarāgāḥ* (*Bhagavad-gītā* 8.11) and *yadakṣaraṃ praṇavākhyam vācakaṃ* (*Bhāvadīpa* commentary on *Bhagavad-gītā* 8.11).

## 109 om

## QUOTES

Suffix *man* occurs from the root  $\sqrt{av}$ , ...: *avateṣṭilopaśca* (*Uṇādi-sūtra* 1.128), *avatīti om* (*Śvetavanavāsī-vṛtti* on the same).

He is known as OM because of *avana* ...: *avanādomīti smṛtaḥ* (*Kūrma-purāṇa* 1.4.63).