



NEW

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## **Glory of Bharath** » Bharatheeya Samskrithi

### **Yajur Vedic Upanishads - X**

The **Yogatattva Upanishad** is classified as a minor upanishad in the Advaita canon, dealing with the practices of yoga. It has lists of troubles and afflictions, known as **upasarga** (Sanskrit, "affliction"), that a practitioner of yoga should strive to overcome, such as:

- dosha (20): hunger, thirst, excitement, grief, anger, greed, etc.
- vighna (5): sloth, boastfulness, bad company, cultivation of mantras for wrong reasons and longing for women.

The Yogatattva Upanishad is also known as one of the early sources of tantric ideas related to chakras.

### **Yoga Sikha Upanishad**

This world functions because of the unclear foundation power which is described as Maha Maya, Maha Lakshmi, Maha Devi and Maha Saraswathi. That power shines in a micro form as a Bindu (dot) on the Peeta (seat). That Bindu breaks the Peeta and emerges from there in the form of Nadha (sound). That Nadha Brahma assumes three shapes viz., Macro, Micro and external. The macro form is the big shape which is pervaded by the five Brahmanas. The micro form which arises from the Nadha with its three Bheejas (roots) is the form of Hiranya Garbha. Para is the ever true property of Satchitananda. By continuously chanting the Atma mantra, the glitter will occur in Para Thathwa (the philosophy of the external).

For the Yogi who has stopped his mind, this appears in the micro form similar to the flame of the lamp, moon's crescent, like a fire fly, like a streak of lightning and like the glitter of stars. There are no greater mantras than Nadha (sound), no Gods greater than Atma, no greater worship than the meditation and no pleasure greater than satisfaction. A devotee who understands this would remain stable in his happiness. To that great man who has great devotion to God as well as similar great devotion to his teacher, all this would be understood automatically.

The great ever living Nadha (sound) is called Sabhda Brahman. It is the strength residing in the Mooladhara. Para is the foundation for its own self and is of the form of Bindhu. That Nadha coming out of Parashakthi (similar to the germ coming out of the seed) is called Pasyanthi (we see). The Yogis who are able to see using the Pasyanthi Shakthi, understand that it is the whole world. That power produces sound like a rain starting from the heart. Hey Lord of Lords, there it is called Madhyama. It is called Vaikari when it merges in the sound form with Prana and exists in the throat and jaw. It produces all the alphabets from Aa to Ksha. From alphabet words arise and from words rise the sentences and from them all the Vedas and Mantras. This Goddess Saraswathi lives in the cave of intelligence in all beings. In meditation when will power melts, one can reach this Para Thathwa.

In any place where the wind moves, the mind also wavers. Mind is called moon, sun, wind, sight and fire. The Bindu (dot), Nadha (sound) and the Kala (crescent) are the Gods Vishnu, Brahma and Ishwara. By constant practice of Nadha, the bad influences will vanish. That which is Nadha becomes the Bindu and then becomes the mind. One must aim at their unification and then one becomes a realized soul.

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