

# Aum-Gayatri and the three Vedas

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

This letter AUM (OM), indeed, is the (inferior) Brahman (Hiranyagarbha); and this letter is, indeed, the Supreme Brahman. Anybody, who, while meditating on this letter, wants any of the two, to him comes that.

-Katha Upanisad, I.ii.16

This medium is the best; this medium is the Supreme (and the inferior) Brahman. Meditating on this medium, one becomes adorable in the world of Brahman.

-Katha Upanisad, I.ii.17

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

AUM being the sound symbol of Parmatman (Supreme Reality), it is considered to be the first vibration as sound emanating at the beginning of creation. From the three matras of AUM came out the three 'feet' of Gayatri, and from its three 'feet' came out the three Vedas and the three Vyaahrtis BHUR-BHUVAH-SUVAH representing the three cosmic world planes.

From A came out tat savitur varenyam which expanded itself into the Rg-Veda and the cosmic plane Bhuh.

From U came out bhargo devasya dhimahi, which expanded itself into Yajur Veda and the plane of bhuvah.

From M came out dhiyo yo nah prachodayat- which expanded itself into Sam Veda, and the plane of suvah.

The first Veda Rig is stuti-para-devoted to devotion. The second Veda Yajur is kriya-para - devoted to work (action). The third Veda Sam is jnana-para -devoted to knowledge.

Om, we meditate(dhimahi) on the spiritual effulgence(bhargas) of that adorable Supreme Divine Reality (varenyam devasya), the source or projector (savitr) of the three phenomenal world planes the gross or physical (bhuh) the subtle or psychical (bhuvah) and the potential or causal (svah), both macro cosmically or externally and micro cosmically or internally.

May the Supreme Divine Being(Tat) stimulate(prachodayat) our(nah) intellect(dhiyah), so that we may realise the Supreme Truth.

The Gayatri Mantra:

Om bhur bhuvah svah tat savitur varenyam

Bhargo devasya dhimahi dhiyo yo nah prachodayat

The presiding deity of the Gayatri Mantra is Lord Sun. Gayatri is personified as a goddess, the consort of Brahma (Sarasvati), and mother of the Vedas.

The Gayatri Mantra is never chanted for the purposes of material gains, physical or otherwise. Its very invocation concludes with an appeal to the pure Consciousness to illumine more our heart-mind.

It is a prayer unto the Self to unveil itself and come to manifest as pure wisdom in our life.

The Gayatri Mantra is one of the oldest available Divine hymns.

In the ancient Vedic literature, this mantra is dedicated to the deity Sun. This mantra is sung in the Vedic-meter called Gayatri. This is considered to be the most important mantra written out in Gayatri meter, and therefore, by tradition, this mantra has come to be known as Gayatri.

It has actually been observed that by the repetition of this Gayatri Mantra with the right understanding of its sacred meaning, the ordinary negative tendencies in the human mind can be erased out to a large extent.

It is believed that for any one frightened in the dark, immediate chanting of the Gayatri Mantra is advised to get over the nervousness of the fright.

It is also believed that on starting any important and great work if a person detects some bad omen, that person must immediately sit down and chant eleven times the Gayatri. If on starting again, he meets with a new set of bad omens then he is to sit down again and chant the Gayatri for sixteen times, to remove the effects of the bad omen encountered.

The deeper philosophic meaning of Gayatri:

In our inner life, the sun represents the light-giver, the illuminator of all experiences, the ATMAN(Soul). This pure consciousness in us, the inner centre of our personality around which the matter envelopments function with mathematical precision- just as around the sun the entire solar system revolves- is being invoked to shine more and more in our intellect.

Without the Atman ( the light that is our consciousness), the bodily matters become inert and dead, just as without the sun life would have been impossible.

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AUM

From The Bhagavad Gita, Ch.10, Verse 25

The Blessed Lord said:

"Among words, I am the one syllable AUM"

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From Mandukya Upanishad, First Mantra:

"AUM, the word, is all this (phenomenal universe). A clear explanation of it (follows). All that is past, present and future is indeed, AUM. And whatever else there is, beyond the three fold division of time,- that too verily is AUM (OM)."

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An explanation by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji:

The syllable AUM is a sacred Mantra of the Vedas.It is an esoteric formula from which all written and unwritten sounds, letters and words have emanated. The letters A, U, M, which when combined, form the syllable AUM (or OM), represent the entire vocabulary of articulation, as they represent the various sounds uttered through the vocal organ (mouth).

A (pronounced as the 'u' in cut) represents gutturals,U(as in 'put') represents labials and M (pronounced exactly as 'm' in 'mother') represents nasals. The sabda (sound) which comes out through the vocal organ, is in a pregnant form within, till it is spelt out.

The alphabetical letters of all languages form the corpus of meaningful expression. In the deep-sleep state, objects, ideas, as well as letters are all latent. So speech is an expression of consciousness.

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An explanation by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji:

The word that signifies God is AUM. AUM, often written OM (to rhyme with home), is the most sacred word in the Gayatri Mantra, which contains the essence of the Vedic philosophy. Hindus regard this word as an effective symbol of Brahman (the Supreme Reality), and give the following reason.

Every thought has a counterpart in a word or sound; the word and the thought are inseparable. The external part of a thing is what we may call the thought. The same thought may be expressed by different words or sounds. Though the sounds vary, yet the relation between the sound and the thoughts is a natural one. This relation is effective only if there is a real connection between the thing

signified and the signifying symbol; otherwise the symbol will never be universally accepted. When that natural connection exists, the symbol, when it is used, recalls the thing signified.

According to Patanjali, there is a unique relation between the Godhead and the word AUM. Hindu philosophers regard AUM as the most generalised sound, the substratum and common ground of all sounds.

The three letters A, U, M, pronounced in combination as Aum, are the generalised symbols of all possible sounds. A (pronounced awas in dawn) is the root sound, the key, pronounced without the tongue's touching any part of the palate; it is the least differentiated of all sounds. Again, all articulate sounds are produced in the space between the root of the tongue and the lips; the throat sound is A, and M is the final sound produced by the closing of the lips. U represents the rolling forward of the impulse that begins at the root of the tongue and ends at the lips. When properly pronounced, AUM represents the whole gamut of sound-production as no other word can. It is therefore the matrix of all sounds, and thus the fittest symbol of the Godhead;

it is the Word which, according to St John, was in the beginning, was with God, and was God

The word AUM is not invented by any man. It is the primordial and uncreated sound which is heard by mystics absorbed in contemplation, when their minds and senses are withdrawn from the world.

The three aspects of creation, preservation and destruction are expressed by the three letters AUM. A signifies the creative aspect of the Deity because A is the beginning of all sounds. U signifies the preservative aspect because the sound that is produced in the throat is preserved, as it were, by U, while rolling through the mouth. Finally, M is the symbol of the destructive aspect of the Deity because all sounds come to an end when the lips are closed. There is also an undifferentiated sound which comes at the end of the utterance of AUM and which is the symbol of pure consciousness, or the attributeless Brahman. Both the symbol and the entity signified by it are without parts or relationships. The undifferentiated sound finally merges in silence, which also is the final experience of the mystics.

The word AUM signifies God. By repeating it and meditating on its meaning, the aspirant develops introspection and overcomes such obstructions to the spiritual life as 'disease, mental laziness, doubt, lack of enthusiasm, lethargy, clinging to sense-enjoyments, false perception, non-attaining of concentration, and falling away from concentration when attained'.

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AUM : No Other Word Can Do This

These three letters AUM pronounced in combination as OM, may well be the generalised symbol of all possible sounds. The letter A is the least differentiated of all sounds, therefore Krishna says in the Gita. "I am 'A' among the letters." Again all articulate sounds are produced in the space within the mouth beginning with the root of the tongue and ending in the lips – the throat sound is 'A', and 'M' is the last lip sound, and the 'U' exactly represents the rolling forward of the impulse which begins at the root of the tongue till it ends in the lips. If properly pronounced, this OM will represent the whole phenomenon of sound production, and no other word can do this.

-Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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From the Bhagavad Gita, Ch.10, Verse 25

The Lord said:

"Among sacrifices, I am the sacrifice of silent repetition"

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Raja Yoga

From Prashna Upanishad IV (Up. 5)

1. Then Satyakama, son of Sibi, asked him: 'Venerable Sir, if among men any one meditates on AUM to the end of his life, what world does he win thereby?'

2.To him he said: “Verily, O Satyakama, this syllable AUM is both the higher and the lower Brahman. Therefore, he who knows it can reach by its support either the one or the other.

3.“If he meditates on one element of it, he is enlightened even by that and comes back quickly to earth.

The Rik verses lead him to the world of men. There, endowed with austerity, chastity and faith he experiences greatness.

4.“If he meditates on two elements, then he becomes one with the mind and is led by Yajus formulas to the intermediate space, to the lunar world; having experienced greatness there he returns here again.

5.“But if with the three elements of the syllable AUM he meditates on the highest Person, he becomes one with the light, the sun. And being freed from his sins, as a snake is freed from its skin, he is led by Saman chants to the world of Brahman. He sees the Person who dwells in the body, higher than the highest assemblage of life. On this subject there are these two verses:

6.“These three elements, each by itself, are within the sphere of mortality. But if they are united and not separated from each other and are enjoyed in actions well performed, internal, external or intermediate – the knower is not shaken.

7.“With the Rik verses one gains this world, with the Yajus formulas the inter-space, and with Saman chants that which the sages know. With AUM as the sole support the wise man attains to that which is tranquil, undecaying, deathless, fearless and supreme.

Shastrishree Rupnathji(Dr.Rupak Nath) is a Tantra Siddha Maha Yogi since his birth By The Kripa of Brahma Vidya Gayatri . He is the master of ashta siddhis, radiant light of Yoga knowledge, salvator for mortal beings on earth and capable of giving them the divine experiences, master of masters, immortal. His birth was predicted thousands of years ago in Nadi Grantha."A Yogi is greater than an Ascetic, greater than an Empiricist and greater than the fruitive worker. Therefore, in all circumstances be a Yogi and to be a Yogi search for a Real Satguru by mercy of whom a soul engaging itself with sincere endeavor in making further progress being washed of all contaminations in due course of time, ultimately attains the supreme goal i.e. SALVATION."Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath)'s life is surrounded with numerous stories about miraculous deeds he has performed.There no any doubt that Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is

highly realized yogi who has acquired many Siddhis and have the miraculous powers on his disposal, which he used discriminately only for the propagation of Dharma. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) commanded respect for yogis at every place he has visited, and his ways to make this happen is very unconventional, Unpredictable and incredibly powerful, Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is as alive God amongst people, who knows the past and future and who able to bless and punish, both things which he frequently used to do. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly spiritual person, and for him there is no any difference between mighty Kings and simple people, as well as between gold and stones. Since young age Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) has been famous for performance of different miracles and there exist lot of stories connected with his childhood, which is impossible to mention in this short space. The life of Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is full of so many different miracles he has performed, that it is impossible to mention all of them in this short article, for a separate book would be required to mention all of them. By regular Gayatri Japa (ajapa japa) **Siddha Yogi Rupnathji has Vak siddhi meaning whatever he says has the power of turning into reality. Vak means speech or voice, so Vak Siddhi literally means accomplishing a pure ability to use words. Attaining mastery of it, Siddha Yogi Rupnathji gains the ability to make changes to the physical material universe. Vak siddhi depends upon pure intentions. Vak siddhi means whatever one speaks turn to be true. Yes, God only gives power to those who have pure intentions and the feelings of harmlessness to everyone. Practicing Satya will bring one naturally to Vak Siddhi. "The word is a force; it is the intent. That is why our intention manifests through the word no matter what language we speak." The vak siddhi gave Rupnathji the power to make whatever he say or think turn out to be true. In other words, Siddha Yogi Rupnathji got the power to accomplish things by mere thought. This is also known as psychic speech. Using 'Saraswathi siddhi' (the siddhi by which the essence of great scriptures becomes known to him) along with 'Vak siddhi' (the siddhi of superlative communication) Siddha Yogi Rupnathji can cast a strong impression in the minds of people as regards imparting knowledge and virtue to them. People who hear the words or read material written by the Siddha Yogi Rupnathji proficient in this siddhi become mesmerized and willfully compelled to follow his instructions or directions. Siddha Yogi Rupnathji is so impelled and charmed by the vivacity and clarity of the words that they immediately consent from within to abide by his advice. Knowledge and truth flow seamlessly and effortlessly from the mouth of Siddha Yogi Rupnathji like the clear waters of a free flowing river. There is great impact on people when he uses this siddhi. Using this siddhi, Siddha Yogi Rupnathji can turn a non-believer of God into a believer, a worldly man into one spiritually minded (if possible in the recipient's karma). With his words, he can turn an evil and dishonorable person into one who adopts the principles and tenets of 'Dharma' (righteousness). It is not possible for people to find fault or go against the teachings of such a Yogi, for his words are a reflection of 'Saraswathi' (The goddess of knowledge) and backed by the absolute truth of Brahman (Almighty). Siddha Yogi Rupnathji possesses the ability to bestow the eight siddhis and the [[nava nidhi]] (nine types of wealth).**