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The concept of 'OM': (with special reference to chāndogya upaniṣad)

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Abstract:

'Veda' is considered as mine house of spiritual knowledge. The 'Veda' is worshiped as one "Veda Purusa". The word "VEDA" is derived from the root word "Vid" which means "to know". Thus, 'Veda' means "knowledge". Each Veda has been sub-classified into four major texts and the Upaniṣads is a part of Vedas and are ancient Sanskrit texts that contain some philosophical concepts and ideas of Hinduism. This paper deals with the concept of 'OM' especially in Chāndogya Upaniṣad we found that, Meditation of 'OM' became a person fearlessness and immortality because by entering it, Gods became fearless and immortal. Not only in Chāndogya Upaniṣad but also in many Upaniṣads like Praśnopaniṣad, Taitirīya Upaniṣad, Brihadāranyaka Upaniṣad etc. the concept and Significance of OM has described. And in the most popular scripture of Hinduism Srimad Bhagvat Gītā the concept of 'OM' or the Significance of 'OM' was clearly described by Lord Sri Krishna.

In Chāndogya Upaniṣad the OM is described as Brahman and Ātman. And 'OM' is called Omnipresent, Omniscient, and Omnipotent. When you will start chant Om then it will creates a positive vibrations in you. You feel happy for no reason. So in 'Taitirīya Upaniṣad' mention that:

Deevevob ब्राह्मणो विद्वान न विभेति कुतश्चन ॥

When you will chant 'OM' on a regular basis it will take you on a spiritual journey to greater happiness and positivity, but only if it is done in daily for a longer period of time. Mantras are not an overnight fix to your problems you must have patience and learn the correct techniques of chant. There is no right and wrong method when it comes to chanting; everyone can do it and everyone may sound a little different. Sometimes I will chant 'Om' a couple times and after practicing yoga. It helps me calm my mind and turn inward, remembering love we all have within us. So don't be afraid to step out your comfort zone and try it too.

Key Words: Om, veda, upanisads, atman, brahman etc.

Introduction

In the Bhāratiya tradition coming down to us through the ages, the 'Veda' is considered as mine house of spiritual knowledge. The 'Veda' is worshiped as one "Veda Purusa". It antedated all the other scriptures like the Puranas, Smritis, Darśanas and so on. In other word, the Vedas as the most precious and voluminous literature on the earth, deserve an outstanding place in the history of world literature. As per the modern scholar view, the language of Veda is the oldest Indo-European literary monumentⁱ. The word "VEDA" is derived from the root word "Vid" which means "to know". Thus, 'Veda' means "knowledge".

i) According to 'Sāyaṇāchārya' "Veda" means
इष्टप्राप्त्यनिष्टपरिहारयोरलौकिकमुपायं यो ग्रन्थो वेदयति स वेदः ॥ⁱⁱ

i) In Rīgvedabhāsyabhūmikā 'Veda' means
अलौकिकं पुरुषार्थोपायं वेत्त्यनेनेति वेदशब्द निर्वचनं तथा चोक्तम् -:

प्रत्यक्षणानुमित्या वा यस्तुपायो न बुध्यते ।

एनं विदन्ति वेदेन तस्मादवेदस्य वेदता ॥

एवं

मन्त्रब्राह्मणयोवेदनामधेयम् ॥ⁱⁱⁱ

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The Vedic literature is organized into four sectors which are as follows

- i) *Rigveda*, the *Veda* of the verses
- ii) *Yajurveda*, the *Veda* of sacrificial texts (*Yajus*)
- iii) *Sāmaveda*, the *Veda* of songs (*Sāman*)
- iv) *Atharva Veda*, named Sage of *Atharvan*, a magical priest of the Past ages.

Each Veda has been subclassified into four major text types

- i) The Samhitā
- ii) Brāhmaṇa
- iii) Āranyaka
- iv) Upaniṣad

The *Upaniṣads* is a part of *Vedas* and are ancient Sanskrit texts that contain some philosophical concepts and ideas of Hinduism. One of the great insights of *Upaniṣads* is *Ātman* and *Brahman* that are made of same substance. The *Upaniṣads* tell us that, the core of our self is not in our body or mind, but *Ātman* on self. And *Ātman* is the core of all creatures, their innermost essence. When a person want to archive *Moksha* or liberation *Ātman* returns to *Brahman*. *Upaniṣads* is also called *Vedānta*.

I. Division of upaniṣads

Although there are over 200 surviving *Upaniṣads*. Only 14 *Upaniṣads* considered to be the most important. The names of these *Upaniṣads* are:-

1. Isa
2. Kena
3. Katha
4. Praśna
5. Muṇḍaka
6. Māṇḍukya
7. Taittirīya
8. Aitareya
9. Chāndogya
10. Brihadāranyaka
11. Śvetāśvatara
12. Kausitaki
13. Mahānārāyaṇa
14. Maitrī

But according to “*Muṇḍakopaniṣad*” there are 10 *Upaniṣads*. And by one mantra shows the division of *Upaniṣads* on *Muṇḍakopaniṣads* that is:-

ईश-केन-कठ-प्रश्न-मुण्ड-माण्डुवय-तिल्लिरिः

ऐतरेय च छान्दोग्यं बृहदारण्यकम् दश ॥

The *Chāndogya Upaniṣad* is a Sanskrit text which is embedded in the *Chāndogya Brāhmaṇa* of *Sāmaveda*^{iv}. It is one of the oldest *Upaniṣad* in *Vedic* literature. *Chāndogya Upaniṣad* is the number of 9 in the *Muktika* of 108 *Upaniṣad*^v. This *Upaniṣad* belongs to the *Tāndya* School of the *Sāmaveda*. This name is derived from the Sanskrit ‘*Chanda*’ means “poetic meter” and ‘*Upaniṣad*’ means “sitting at the foot of Guru or teacher.

It is one of the largest *Upaniṣadic* compilations and consists of eight chapters (*Prapāthakas*). Each with many volumes and each volume contain many verses^{vi}. The over theme is the significance of chants, speech and song to human salvation and knowledge. The “*Chāndogya Upaniṣad*” discusses the primordial syllable of ‘*OM*’ that is regularly used in the

practice of meditative yoga. Within eight chapters, the *Chāndogya Upaniṣad* describes many aspects of Hindu philosophy including concepts of chanting ‘*OM*’, good and evil, Space, the universe as a whole, the soul and self, Oneness with the world and *Brahman* and so on.

II. Significance of “OM”

‘*Om*’ is an *Omnipotent* and *Omnipresent* sound of the Cosmos. For this reason it is also referred as ‘*Praṇava*’; the energy that runs in our *Prāna*. ‘*Om*’ is the source of all religions and also religious scriptures. The uttering of the sacred and mystical ‘*Om*’ is called ‘*Omkar*’ or ‘*Aumkar*’. It is the sound of *Brahma*. It is the predominating force and power. For this reason, chanting ‘*Om*’ is essential before every auspicious activity. Most mantras start with ‘*Om*’ and much written on this topic in the scriptures. Eight of the *Upaniṣads* have sections dealing with ‘*Om*’. These are:

1. Brihadāranyaka Upaniṣad
2. Chāndogya Upaniṣad
3. Katha Upaniṣad
4. Māṇḍukya Upaniṣad
5. Muṇḍaka Upaniṣad
6. Praśna Upaniṣad
7. Śvetāśvatara Upaniṣad
8. Taittirīya Upaniṣad

‘*Om*’ is also discussed in the

1. Srimadbhagavad Gitā
2. Yoga Sutras of Patanjali
3. Gopatha Brāhmaṇ

“*OM*” is a part of an iconography which is found in ancient and medieval era of *Mānuscripts*, temples, monasteries and spiritual retreats in Hinduism, Buddhism and Jainism^{vii}. The syllable of ‘*OM*’ is first mentioned in the *Upaniṣads* and with the *Vedānta philosophy* the mystical texts associated. The etymological foundations of *OM* are repeatedly discussed in the oldest layer of the *Vedāntic* texts of early *Upaniṣads*^{viii}.

The nature, the constitution, the structure and the glory of ‘*OM*’ described in *Manusmṛiti*, the *Mahābhārata*, *Purānas* and the *Upaniṣads*. With *OM*, *Brahmā* created this cosmos, and from ‘*OM*’ constituted of the three isolated letters “A”, “U” and “M”. From these three *Vyahritis*, the three *Pādas* of the *Gāyatree-Mantra* emanated. And the meaning of the three sections of the *Puruṣa -Sukta* emerged, the meaning of the entire *Vedas* emanated, and from this vast meaning of the *Vedas*, *Brahma* created this cosmos, say the scriptures.

OM (“*AUM*”) is sacred mantras and sound it’s a mantra that anyone of any religious or spiritual path can chant to align their mind, body, and spirit. The sound of the universe represents by the Syllable of ‘*OM*’, and for the individual who chant it, it can mean almost anything to them. ‘*Om*’ chanting has more benefits than our expectation. In fact, scientific studies have been conducted to observe the physical effects of the sound’s vibration of ‘*OM*’ and meditative effects on the body.

Anne Dyer, the Yoga expert explains in an interview with *Rodney yee*, that *Patanjali* taught this:-

“Chant ‘*OM*’ and you will attain your goal. If nothing else works, just chant *OM*.”

The syllable is also referred to as ‘*Omkaara*’ (ॐकार, *Aṃkāra*), ‘*Aumkaara*’, (ॐकार, *Auṃkāra*), and ‘*Praṇava*’ (प्रणव, *Praṇava*). It’s called so because it is the meaning of Life. So in *Chāndogya Upaniṣad* mentioned that:-

“अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरत्रेति!” ix

It is somewhat difficult to explain with words but ‘Om’ represents everything. It’s said to be the seed of all of creation. A bit like an acorn seed has the immense power and wonder of a mighty oak tree. This seemingly small word contains all the ability of the universe. It’s the start, middle and therefore the end of it all or the past, present and future. Chanting of ‘Om’ brings into your awareness the physical reality of this world and your body, the subtle impressions of the mind and emotions and therefore the thoughts and beliefs of your life and this world.

The A (*aahhh*) sound represents the creation aspect of the universe and every one of the gross objects within it. ‘Ahh’ is that the beginning of all sounds.

जागरतिस्थानो वैश्रानरोऽकारः प्रथमा ॥ x

The U (*oooh*) sound signifies the maintaining energy of the universe and thus the subtle impressions of the mind. It connects us to an inner sense of something greater than that which we will see and feel with our senses.

स्वप्नस्थानस्तैजस उकारो द्वितीया ॥ xi

The M (*mmmm*) sound characterizes the transformative energy of the universe and therefore the thoughts and beliefs of your being. This sound unites you to the notice of oneness.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया ॥ xii

This is why ‘Om’ is imagined to represent God, *Brahman*, Source, Universal Consciousness. Because it’s the power to form everything. When chanting ‘Om’ aloud, the sound will naturally evolve through the three phases corresponding to the three letters A-U-M. Just like the experience of *Om* as a way of completeness and pure consciousness, the three syllables don’t seem to be distinct or separate phases, but an endless motion of the body, breath and awareness.

III. Pronunciation Of ‘OM’

The “O” sounds like the “a” sound within the word “saw,” combined with the “u” sound within the word “put.” Blend the “m” into the top. These sounds should all merge together into one sound kind of like the “ome” in “home.”

1. Position your mouth you say the vowel “U”.
2. Along with your mouth position unchanged, start pronouncing ‘AUM’. This can be where throaty “O” comes from.
3. Finish with “M” as deep humming.
4. Wherever you are sitting right away, adjust your posture to take a seat up straight, and shut your eyes.
5. Take a pleasant long, deep breath and let it go.
6. Along with your next deep breath, let an “Ooooo” slip out low and rumble from your belly.
7. When you’re half-way through your breath, slowly bring your lips together into an “Mmmmmmmmm”
8. Then taper off and revel in the silence.
9. That’s one *Om*! You will do as many as you would like. After chanting 10 minutes, and embrace the stillness.

IV. The concept of ‘OM’ in chāndogya upaniṣad

a) Chant of ‘Om’, the Essence of All

The *Udgītha*, the most business of the Chief Soma-priest is placed as identical with the holy syllable ‘OM’ (forming the

start of the *Udgītha*). The *Udgātr* who glorifies this syllable as the *Udgītha*, makes there through his work more practical.

ॐ इत्येतदक्षरमुद्गीथमुपासीत । ओमिति ह्युद्गायति तस्योपख्यानम् ॥ xiii

The *Chāndogya Upaniṣad* opens with the recommendation that “let a person meditate on *Om*”.xiv It calls the syllable ‘Om’ as *Udgītha* (GodieerLe, song, chant), and asserts that the importance of the syllable is thus: the essence of all beings is earth, the essence of earth is water, the essence of water are the plants, the essence of plants is man, the essence of man is speech, the essence of speech is that the *Rigveda*, the essence of the *Rigveda* is *Sāmaveda*, and the essence of *Sāmaveda* is *Udgītha*.xv

एषा भूतानां पृथिवी रसः पृथिव्या आपो रसः ।

अपामोषधयो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो-

वाच ऋग्रस ऋचः साम रसः साम्ना उद्गीथो रसः ॥ xvi

Rik (ऋक्) is speech, states the text, and *Sāman* (साम्न) is breath; they are pairs, and since they need love and desire for each other, speech and breath find themselves together and mate to produce song. Speech and thus the *Prāna*, or the *Rik* and therefore the *Sāman*, form a couple.

वागेवक्त्राणः सामोमित्येतदक्षरमुद्गीथः ।

तद्वा एतन्मिथुनं यद्वावच प्राणश्चवर्च साम च ॥ xvii

And that couple become united within the syllable ‘Om’. When a pair comes together they fulfill each other’s desire.

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे संसृज्यते यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥ xviii

He who knows this as stated above and meditates on the syllable of ‘Om’, the *Udgītha*, becomes, indeed, a fulfiller of desires.

आपयित्वा ह वै कामानां भवति य एतदेवंविद्वानक्षरमुद्गीथमुपास्ते ॥ xix

This syllable ‘Om’ is used to convey assent, for wherever one assents do something, one says ‘Om’ (yes). Now, what’s assent is gratification. He who knows this and meditates on the syllable ‘Om’, the *Udgītha*, becomes, indeed, a gratifier of desires.

तद्वा एतदनुज्ञाक्षरं यद्धि किञ्चानुजानात्योमित्येव तदाहैषो एव समृद्धिर्यदनुज्ञा समर्थायिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ xx

By means of this syllable the threefold knowledge proceeds. When *Adhvaryu* priest gives an order in an exceedingly sacrifice, he says ‘Om’. When the *Hotri* priest recites the hymn, he says ‘Om’. When the *Udgātri* priest sings the *Sāman*, he says ‘Om’. All this is often in a deep trouble the glory of the Imperishable *Ātman* by the greatness of that syllable and by its essence.

b) Meditation of ‘Om’ as the Prāṇa

The second volume of the primary chapter continues its discussion of syllable ‘Om’ (ॐ, *Aum*), explaining its use as a struggle between *Devas* (gods) and *Asuras* (demons) both

being races derived from one *Prajāpati* (creator of life).^{xxi} The legend in section 1.2 of *Chāndogya Upaniṣad* states that gods took the *Udgītha* (song of 'Om') unto themselves, thinking, "With this (song) we shall overcome the demons".

They (i.e. the gods) meditated the *Udgītha* (*Om*) because of the *Prāṇa* which functions through the nose. But the demons pierced it (i.e. the *Prāṇa*) with evil. Therefore with it (i.e. the breath) one smells both what is pleasant smelling and what is foul smelling. For the breath is pierced by evil.

ते ह नासिक्यं प्राणमुद्रोथमुपासाञ्जक्रिरे तं हासुराः पाप्मना विविधुस्तस्मात्तेनोभयं-
जिघ्रति सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः ॥^{xxii}

Ayasya meditated on the *Udgītha* because the principal *prāṇa*. People call it (the *Prāṇa*) as *Ayasya*; because it comes (ayate) from the mouth (asya). *Vaka*, the son of *Dalbhya*, knew it (the *Prāṇa*); he became the *Udgātri* priest of the sacrifices dwelling within the *Naimisha* forest. By singing the *Udgītha* he fulfilled all their desires. He who knows this as described above and meditates upon the imperishable *Udgītha* (*Om*) obtains all his desires by singing the *Udgītha*. So much for the *Udgītha* as meditates on with reference to the body.

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्रोथमुपास्त इत्यध्यात्मम् ॥^{xxiii}

c) Meditation of 'Om' as fearlessness and immortality

The syllable of 'Om', called the *Udgītha*, should be meditated upon; for people sing the *Udgītha*, beginning with 'Om'. Now follows the detailed explanation of this syllable.

ओमित्येतदक्षरमुद्रोथमुपासीतोमिति ह्युद्रायति तस्योपव्याख्यानम् ॥^{xxiv}

When a person has mastered the *Rig Veda* he loudly utters *Om*; he does the identical when he has mastered the *Sāma Veda* and also the *Yajur Veda*. The *Svara* is that the syllable *Om*; it's immortal and fearless. The gods, by entering it, became immortal and fearless.

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येवं सामैवं यजुरेव उ स्वरो-
यदेतदक्षरमेतदमृतमभयं तत्प्रविश्य देवा अमृता अभया अभवन् ॥^{xxv}

He who, knowing this, sings the praise of the syllable 'Om' enters this same syllable, called the *Svara*, which is immortal and fearless. Having entered it, he becomes immortal because the gods are immortal.

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरं स्वरममृतमभयं प्रविश्यति तत्प्रविश्य
यदमृता देवास्तदमृतो भवति ॥^{xxvi}

d) Meditation of 'Om' as the Sun and also the Prāṇa

Now, verily, that which is that the *Udgītha* is that the *Pranava*; that which is that the *Pranava* is that the *Udgītha*. Yonder sun is that the *Udgītha*. It's the *Pranava*, because it moves along uttering 'Om'.

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा आदित्य उद्गीथ एष
प्रणव ओमिति ह्येष स्वरत्रेति ॥^{xxvii}

Now with reference to the body: One should meditate on the *Udgītha* because the principal of the *Prāṇa*, for (i.e. the *Prāṇa*) moves within the body uttering 'Om'.

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ह्येष स्वरत्रेति ॥^{xxviii}

e) Praise of 'Om' unassociated with any ritual

There are three divisions of dharma: Sacrifice, study and charity form the primary. Austerity is that the second. Dwelling within the house of the teacher as a *Brahmacharin*, always mortifying the body within the house of the teacher, is that the third. All people who practice these *Dharmas* attain the worlds of the virtuous. But one who is established in *Brahman* obtains Immortality.

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्यकुलवासी
तृतीयोऽत्यन्तमात्मानमा-चार्यकुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति
ब्रह्मसंस्थोऽमृतत्वमरति ॥^{xxix}

Prajāpati brooded on the worlds. From them, thus brooded upon, there was revealed in his heart the threefold knowledge. He brooded on that and from it, thus brooded upon, there issued forth these syllables: *Bhuh*, *Bhuvah* and *Svah*.

प्रजापतिर्लोकानभ्यतपतेभ्योऽभितप्तेभ्यस्त्रयीविद्या सम्प्रास्त्रवत्तामभ्यतपतस्या-
अभितप्ताया एतान्यक्षराणि सम्प्रास्त्रवन्त भूर्भुवः स्वरिति ॥^{xxx}

He brooded on them (the three syllables) and from them, thus brooded upon, there issued forth *Om*. As all leaves are held together by a midrib, so is all speech held together by *Om* (*Brahman*). 'Om' is all thus, yea, 'OM' is all this.

तान्यभ्यतपतेभ्योऽभितप्तेभ्य ओङ्कारः सम्प्रास्त्रवत्तद्यथाशङ्कुना सर्वाणि पर्णानि-
सन्तृण्णान्येवमोङ्कारेण सर्वा वावसन्तृण्णोङ्कार एवेदं सर्वमोङ्कार एवेदं सर्वम् ॥^{xxxi}

A person who is seen within the eye, that's the *Ātman* (Soul, Self). The *Ātman* is that the immortal one, the fearless one, the *Brahman*. The *Upaniṣad* asserts in verses 4.15.2 and 4.15.3 that the *Ātman* is that the "stronghold of love", the leader of love and affection which is assembles and unites all that inspires love. Those people who find and realize the *Ātman*, find and realize the *Brahman*, states the text.

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेद
॥^{xxxii}

f) The noblest and the best

The fifth chapter of the *Chāndogya Upaniṣad* opens with the declaration, 'Om'. He who knows what is the oldest and greatest becomes himself the oldest and greatest. The *Prāṇa*, indeed, is the oldest and the greatest.

ॐ । यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव
ज्येष्ठश्चश्रेष्ठश्च ॥^{xxxiii}

Means that Indeed, he who knows the noblest and the best, becomes the noblest and also the best.

g) Oneness in the world, the immanent reality and of Man

The *Chāndogya Upaniṣad* in volume 6.9, states that each one the souls are interconnected and one. The inmost essence of all beings are same, the full world is One Truth, One Reality, One Soul.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां रसान्समवहारमेकतां
रसं गमयन्ति ।।^{xxxiv}

Living beings are like rivers that arise in the mountains, states the *Upaniṣad*, some rivers flow to the east and a few to the west, yet they end in an ocean, become the ocean itself, and realize they are not different but are same, and thus realize their Oneness.

Uddālaka states in volume 6.10 of the *Upaniṣad*, that there comes a time when all human beings and all creatures know not, “I am this one, I’m that one”, but realize that they’re One Truth, One Reality, and also the whole world is one *Ātman*. Living beings are like trees, asserts the *Upaniṣad*, that bleeds when struck and injured, yet the tree lives on with its Soul as resplendent as before. The *Ātman*, that despite all the suffering inflicted on someone, makes him to square up again, live and rejoice at life. Body dies, life doesn’t.

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याह्न्याज्जीवन्स्रवेद्यो
मध्येऽभ्याह्न्याज्जीवन्स्रवेद्योऽग्रेऽभ्याह्न्याज्जीवन्स्रवेत्स एष जीवेनात्मनानुप्रभृतः
पेपीयमानो मोदमानस्तिष्ठति ।।^{xxxv}

The soul and body are like salt and water, states the *Upaniṣad* in volume 6.13. Salt dissolves in water, it’s everywhere within the water, it can’t be seen, yet it is there and exists forever regardless of what one does to the water. The *Sat* is forever, and this *Sat* is that the soul, the essence, it exists, it is true, asserts the text.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय
एव मा भगवन्विज्ञापयत्विति तथा सोम्येति होवाच ।।^{xxxvi}

Final thoughts

Much of the identical content within the *Chāndogya Upaniṣad* is additionally found within the “*Bṛihādaranyaka Upaniṣad*”, though not in poetic form. Most of the students believe that the text was composed before the beginning of Buddhism. In step with many philosophical principles outlined within the “*Chāndogya Upaniṣad*” are like the yoga philosophy. In other words a great and an excellent Sage *Patanjali* said that, ‘*Om*’ is that the voice of God, chanting of *OM* which should be done in depth, understanding its significance and from that come introspection and disappearance of all obstacles.

Klaus Witz in his review of the *Chāndogya Upaniṣad* states that, “the opulence of its chapters is difficult to communicate: the foremost diverse aspects of the universe, life, mind and experience are developed into inner paths. Chapters VI-VII consists of *Vidyās* of great depth and profundity”.

John Arapura states, “The *Chāndogya Upaniṣad* sets forth a profound philosophy of language as chant, in a way that expresses the centrality of the Self and its non-duality”.

The great Philosopher ‘*Arthur Schopenhauer*’ admired and quoted from *Chāndogya Upaniṣad*, particularly in the phrase “*Tat Tvam Asi*”, which he would render in German as “*Dies bis du*”, and equates in English to “*This art thou*.” One important teaching of *Chāndogya Upaniṣad* according to *Schopenhauer* is that compassion sees past individuation, comprehending that each individual is merely a manifestation of one will; you are the world as a whole. Each and every living creature is understood, in this *Chāndogya Upaniṣad* inspired some fundamental doctrine of Hinduism, to be a manifestation of the same underlying nature, where there is a deep sense of interconnected in every person and every

creature, and that singular nature renders each individual being identical to each other.

In *Chāndogya Upaniṣad* it is clearly notified that the concept of *OM* is considered in first *Prapāthaka* in first *Khanda* is the *OM* is called *Udgiṭha* or *Saman*. In *Mundakopaniṣad* ‘*OM*’ is described as the *Brahman*. And also if we chant *OM* then it’s some scientific benefits like Mental Alertness, Reduces Negativity, Detoxifies body and Rejuvenating & Pacifying, Improved Pulmonary and Cardiovascular function, Environmental Awareness, Potential relief from Stress and Depression, Improve Concentration, Ensures Sound Sleep, Gives Strength to Spinal Cord and so on.

In the above discussion about the concept of ‘*OM*’ especially in *Chāndogya Upaniṣad* we found that, Meditation of ‘*OM*’ became a person fearlessness and immortality because by entering it, Gods became fearless and immortal. After some days may be some months or years any one can do anything without any fear because of his or her inner power which comes from by meditation of ‘*OM*’. Not only in *Chāndogya Upaniṣad* but also in many *Upaniṣads* like *Praśnopaniṣad*, *Taitirīya Upaniṣad*, *Bṛihadāranyaka Upaniṣad* etc. the concept and Significance of *OM* has described. And in the most popular scripture of Hinduism *Srimad Bhagvat Gītā* the concept of ‘*OM*’ or the Significance of ‘*OM*’ was clearly described by *Lord Sri Krishna*.

In *Bhagvat Gītā*, *Sri Krishna* states that;

When a person controls his mind and knowing that the soul resides in forehead repeats the word *Om* and knowing it as representing *Brahma*, then thinking about Me his soul leaves the body and that person shall attain the supreme goal.

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।

यः प्रयाति त्यजन् देहं स याति परमां गतिम् ।।^{xxxvii}

In *Chāndogya Upaniṣad* the *OM* is described as *Brahman* and *Ātman*. And ‘*OM*’ is called *Omnipresent*, *Omniscient*, and *Omnipotent*. When you will start chant *Om* then it will create a positive vibrations in you. You feel happy for no reason. So in ‘*Taitirīya Upaniṣad*’ mention that:

आनन्दं ब्राह्मणो विद्वान न विभेति कुतश्चन ।।^{xxxviii}

If you are looking at spiritual eye while chanting, at that time your eyesight will start improving. When the Mantra ‘*OM*’ is chanted in any group, then the effects are amplified and will produce immense positive vibrations which charge up entire vicinity. When you will chant ‘*OM*’ on a regular basis it will take you on a spiritual journey to greater happiness and positivity, but only if it is done in daily for a longer period of time. *Mantras* are not an overnight fix to your problems you must have patience and learn the correct techniques of chant.

There is no right and wrong method when it comes to chanting; everyone can do it and everyone may sound a little different. Sometimes I will chant ‘*Om*’ a couple times and after practicing yoga. It helps me calm my mind and turn inward, remembering love we all have within us. So don’t be afraid to step out your comfort zone and try it too.

ⁱ Cf. *Rig Veda* a Study, Swami Sri Gangesvarananda Udasina

ⁱⁱ *Taitirīyabhāsyabhūmikā*

ⁱⁱⁱ *Rigvedabhāsyabhūmikā*

^{iv} The Early *Upaniṣads*

^v Sixty *Upaniṣads* of The Veda, Vol-1

^{vi} *Mundaka Upaniṣad*; *Thirteen Principles Upaniṣad*

^{vii} *Elements of Hindu Iconography*, Volume-2

- viii Sixty Upanisads of The Veda, Vol-1
 ix Chāndogya Upaniṣad (1-5-1)
 x Māndukya Upaniṣad - 9
 xi Māndukya Upaniṣad - 10
 xii Mandukya Upaniṣad - 11
 xiii Chāndogya Upaniṣad – 1.1.1
 xiv Max Muller, Chāndogya Upaniṣad, The Upaniṣads, Part I
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