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तेजबिन्दूपनिषद्यादैतसिद्धिः

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Introduction

(‘Advaitasidhhih’ in conforming to ‘Tejobinduopanisad’)

The Upanisads translated have been classified under having of 1. Vedanta, 2. Physiology, 3. Mantras, 4. Sanyasa, and 5. Yoga [1]. The Tejabindu Upanisad that come under the combine of Vedanta and Yoga are most important. We have to be established in the spiritual being which is the ultimate relation ‘Advaita Siddhis’ among things here. That is aim of Yoga and Vedanta. Maharsi Patanjali describes in his sutras (200bc) [2], but the aim of all Yogas. In truth there is one Yoga, and not many Yogas, is called अदैत. We look at Yoga from our own stand point, from the standpoint of the make-up of our minds, and our practice of Yoga is based on perception of the constitution of our mind. Shivananda says Yoga means to say, our perception is identical in one sense with the constitution of the mind. So with that instrument along we look at Yoga. A person who has got an active temperament, take to the Yoga of Action. It is meditation on the spiritual reality trough action. Yoga may also be meditation through love of God [3].

It is truth and familiar, we may know आदि गुरु श्री शंकराचार्यः is Vedantic philosopher and founder of monism (अदैतवादः) which is most popular concept in India and Abroad; but then before Adi Shankara; Maharsi Patanjali had been declared an अदैतसिद्धिः; in पातञ्जलयोगसूत्रे he says “योगश्चतवृत्तिनिरोधः” (1.1.1) [4] this sutra belongs first chapter and first sutra of the book; this sutra is an announces definition of the Yoga’s. There are lots of Yoga scholars says ‘Yoga’ is a technical term it means there are multiple meanings in dictionary, but most of the meanings ‘monism’ is an appropriate and scientism also accordingly Maharsi Patanjali; this aphorism says; when individual soul and supreme soul are united then we called as ‘Yoga’. This hypothetical perception of Yoga is mostly established in तेजबिन्दूपनिषद्, which is interrelated with कठ शाखा of the कृष्णयजुर्वेदः; there are thirty minor Upanisads regarding Yoga-Upanisads. Among them one of the popular and Vedantic related is the तेजबिन्दूपनिषद्. It is divided into six chapters along with 463 verses. At the first Upanisad teaches what is Teja and The Tejobindupanisad is mostly contemporary topic in modern era; this modern subject is merely justified human thinks and motivations. The meaning of this Upanisad what is Teja and what is Bindu? There are two technical words are having very subtle meanings. Here Bindu justifies an Omniscient and an Omnipotent in the matter. ‘Teja’ means energy. The ‘Bindu’ (Brahman) is very minute thing we may say an atom. The natures of an atomic power and natures of metaphysics are combined in this paper. We want to claim in this paper the Bindu (Brahman) is an embodiment of the knowledge and also doer of evolution and involution. ‘Teja’ is consciousness which pervades an everywhere for all the time; he never hinders three times and space. What we think knowledge about Bindu’s that is always beyond our imaginations and beyond our mind. There are lots of concepts in this Upanisad, we deeply focus about monism (advaita). It is a scientific research which is related to modern science and metaphysics.

Bindu? Means atom;-

“आणवं शांभवं शान्तं स्थूलं सूक्ष्मं परं च यत्” (t.v.u.1.1) [5]

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The supreme meditation should be upon tejabindu, which is the Âtman of the universe, which is seated in the heart, which is of the size of an atom. And it is full of tranquility and beyond of subtle and gross. Upanisad describes

“दुर्लभं तत्स्वयं ध्यानं मुनीनां च” [6]

That alone should be ध्यानं of the munis as well as the men, which is full of pains, which is difficult to meditation on, which is difficult to attain. So for केनोपनिषद् says our organs are not to be reached that place.

“न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विद्यो न विजानीमो यथैतदनु शिष्यात् ॥” [7]

When a word, as expressed by the organ of speech, reveals its own idea, speech is said to go to its object. But Brahman is the self of that word, as also of the organ that utters it; therefore speech does not go. Just as fire which burns and illumines, does not burn or illumine itself, similarly is this so nor the mind. Though the mind thinks and determines other things it does not think or determine itself; for of it too. Brahman is the self. A thing is cognized only by the mind and the senses. As Brahman is not an object of perception to these. Therefore, न विद्यः we do not know, That Brahman; is of this kind'. Hence न विजानीमः we are not aware of that. Brahman is not possessed of these categories, hence it is very difficult to convince the disciples about it through instruction. Same instruction in Kathopanisad -

“अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम्” [8]

The self is than the subtle such as a tiny grain; greater; than the great dimension, such as the earth. Whatever great or atomic thing there is its reality through that eternal self. When deprived of that self, it is reduced to unreality. Therefore, that self is subtler than the subtle and greater than the great, for it is conditioned by all names, forms, and activities which are its limiting adjuncts.

In Yogasutra

“क्लेशकर्मविपाकशयैरपरामृष्टः पुरुषविशेष ईश्वरः” [9]

God is a special person beyond affliction. Quantum theory says every particle of the universe has intelligence and each particle of intelligence is indestructible, and has existed from eternity. Intelligence is the same as light and truth. The God can thus be surmised as Universal Intelligence pervading each and every photon. He is hidden in all beings and hence He does not appear as the self. But by the seers of subtle things, He is seen through a pointed and intellect. ‘बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः’ [10] in Tjabindu Upanisad says It is inconceivable, of the nature of Chidatma and above the Akas, is void and non-void, and beyond the void, and is abiding in the heart. There is neither meditation nor meditator nor the meditated nor the non-meditated. It is not the universe. It is the highest. It is neither supreme nor above the supreme.

अशून्यं शून्यभावं तु शून्यातीतं हृदि स्थितम् ।
ध्यानं च न च ध्याता न ध्येयो ध्येय एव च ॥ [11]

All the partless and non-dual essence should be regarded as Cinmatra. The Chinmatra alone is the Absolute Consciousness; and this partless non-dual essence alone is the real essence. All having consciousness alone except those having change, are chinmatra. All this is Chinmatra. He is Chinmatra; the state of Atma is known as Chinmatra and partless non-dual essence. The whole world is Chinmatra.

In Tejobinduopanisad Kumara is asking regarding nature of Brahman afterword Lord Siva is narrating the consciousness of Brahman.

सर्वदा सर्वशून्योऽहं सर्वात्मानन्दवाहनम् ।
नित्यानन्दस्वरूपोऽहमात्माकाशोऽस्मि नित्यदा ॥ [12]

‘Brahman’ that is Sat, and bliss, and the ancient. The word ‘thou’ and ‘that’ are not different from him. He is the nature of consciousness and beyond the nature of existence also happiness. There is nothing that can witness of Brahman. The nature of Brahman and the eternal Atma is same. He is without name and form, of the nature of all beings; of the nature of being unperceivable by the senses, and of the nature bliss, of the nature of being he has neither bondage nor salvation. “वाङ्मनोऽगोचरः” [13] He is primeval consciousness alone the partless and non-dual essence, beyond reach of speech and mind.

The Yogic scientists of are discovered this great science of Brahman in Tejabindupanisad, it should never be explained to any ordinary person, those having no knowledge on supreme soul, to an atheist or to a faithless, all-behaved or evil-minded person say these are worthless because they are unknown of this field. It should be, after due examination, given to the high-soul ones whose minds are purified with devotion to their Gurus. It should be taught for a year and a half. Loving off thoroughly and entirely the practice recommended by other Upanidas one should study the Tejabindupanisad always with delight. By once studying it, he becomes one with Brahman.

According Upanisad the atom is purely Brahman and Teja is consciousness.

सर्वसंकल्पशून्यत्वात्सर्वकार्यविवर्जनात्
केवलं ब्रह्म मात्रत्वान्नास्त्यनात्मेति निश्चिनु ॥

Supreme Brahman is not under in human discussion, even not an argument. He separate from Maya, but this world is called as covered by misery or Maya, if we want search an existence of the Brahman than starts constant meditate on Bindu; than all the bondages or attachments will go out within that, than the Yogis or practitioners release from Maya and will get an ultimate place that is called peace.

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