

MUSIC AND SPIRITUALITY A NEW PERSPECTIVE

Thus says the Veda.... It is an incantation and invocation to God, to harmonize the feeling and sentiments of human so that God is pleased Ogrant all auspicious things to mankind. The Vedic mantras implies:- "Oh! The almighty god, the Pranava (Om kara) and the glories (Deva) by your grace may we listen to that all auspicious songs through our ears; Oh! who are worthy of worship may we see with our eyes, what is divinely and auspicious may we spend our whole span of life singing your praise with our spirituality strengthened body, mind and senses.

The weal and welfare of mankind lies in speaking auspicious and pleasant things; in hearing pious and holy music and metaphysical things that instill peace and bliss in the hearts; and in seeing similar things. This is the ambitious wish in the form of a prayer to God in all humility and piety for him.

Music is the only means to accomplish all these simultaneously. It has alone the merit of pleasing every being whether it is a child, cattle or a serpent-

It is the richest heritage of mankind that has tremendous healing capacity, the rudeness of beings is smoothed and wildness of brutes is tamed and above all, life is made worth living and worth giving by the impact of living and worth giving by the impact of music. No surprice, Music is advocated while milking the cows to extract more milk. The roughness of beings is softened by the magical impact of Music, therefore it is always pleasant, pious ,and auspicious to the ear. Even to sing a kind and soft song affords bliss and peace to the mind, while seeing auspicious things and feeling them in hearts of hearts in really a virtue what ever we feel in al glory and grandeom deemed happened in thought (Bhavana) if not in practice :-

The Prasannopanishad says :-

Which interpreted as "he is the soul and the soul in the embodiement of rasa. It affords Ananda, which is said to be the Parabrahma- The Supreme divinity by itself. So the jeevathma

is described as the “Ananda Swaroopa”, the personification of Supreme happiness. Saint Thyagaraja considered the supreme divine head as the “Jagadananda karaka”... and “Om kara pancharakeera”... .He is the reason of the universal happiness, which is caged as a bird in the Omkara. The “rasa” is the bliss enjoyed by the soul .It is only when the soul on its emancipation attains the divine pleasure , where by rendering unalloyed devotional service , it eternally enjoys the transcendental Nectarine bliss as the Lord in ‘Rasa’—

The very embodiment of nectarine bliss. This is the self knowledge which is the mean for attaining immortality and finally all about ‘Brahman’.

The “Brahman” is rasa. The one who has comprehended this bliss of God head is immersed in felicity and drinks the nectarine mind flows from them. Nothing attracts a pure mind than the bliss of Lord Krishna, who is the “Akhila rasamrutha moorthy”, the transandental of all aesthetical bliss.

So rasa is identified with him only and occupies the ape4x. This supreme power is the fountain source of all rasa and its myriad manifestations. Any amount of knowledge is futile when it is devoid of rasa. It is the tinge or thirst for enjoyment that qualifies the human beings as such. Thus rasa is the chief trait of the human beings, and it is the source of Ananda.

Closely connected to the concept of rasa is the pranava.... Omkara... it is a mystical and magical sound pregnant with tremendous power. One should penetrate upon this syllable “Aom”—the udgitha, with a adoring mind, with fervor of spirit and with a purity of soul to reach the supreme God.

The beings are enlivened by the substance of earth; the earth derives its essential substances from water, again the plants get food from water, the corporal body is sustained by the substance of the plants; the function of speech is the essential faculty or activity of human beings. Again among all the spoken sounds ‘Rik’-sound is the glory of speech; the ‘Samam’-is

the crest jewel of Rikans among sam chants 'aum' is the paramount esoteric aspect. Therefore 'aum' is the substratum of everything that exists.

It is said that, 'Aum' is the transcendental sound that descends from that transcendental plane to the conditioned soul. Therefore Rik is speech, and the Samam is the Prana -life. Udgita is the 'aum'. It amounts to say that, if the speech is not used for chanting the glory of God, it is equal to the sound of a frog, which invites its enemy—snake, by its sound. Saint Thyagaraja also preaches nothing but the knowledge of music devoid of Bhakthi does not serve the purpose of music i.e. Salvation. Because salvation is the aim and music as a faculty of speech is the means to achieve it.

It is interesting to study the manifold aspects of rasas latent in music and literature as extended to almost all languages in the world. Many musicians and vaggeyakaras (lyricist singers) echoed their inmates urge for divine grace and salvation in their musical compositions. The vaggeyakaras like Jayadev, Soordas, Kabir, Annammacharya, Narayanateertha, Ramadasa, Thyagaraja, Sadasiva Brahmendra, Purandaradasa and others are unanimous in their approach to divinity in their musical compositions praying for jeevanmukthi. Or salvation. However they had some degree of differences to their Philosophical approaches.

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