

1. Oṅmākāra: The "Concomitant of the Cosmic Nucleus"

In my article "**The Sounds and Colors of Creation**" ([The Neohumanist Review, issue NR4](#)), I theorized that the svabhava (of Consciousness) involves the microcosmic progression through ánd around the Cosmic Nucleus, in one continuous cycle: the immutable ONE-acting-as-TWO. It was then demonstrated how the **vowel sonification** of this same 1 : 2 cycle generates the **Oṅmākāra**. This is an original discovery. You can listen to a recording [here](#). Just by chance I came across a discourse where Shrii P.R. Sarkar states — to paraphrase — that the Oṅmākāra is indeed the direct concomitant of Puruśottama (The Cosmic Nucleus).

Here is the full quote: *"That is why, in Ananda Marga Oṅmākāra is not a mantra (an incantation of invocation) for chanting but for hearing. Hearing or surrendering to this **Oṅmākāra, which is the direct concomitant of the Brahmic nucleus, the Puruśottama**, is to attain Him, and attaining Him means there is nothing else to be desired. Collectively or individually He is everything. Nothing is outside Him. He who seeks Him is really wise, for attaining Him means attaining all."*¹

This alone is worth contemplating, and in a way it's also ironic as the traditions (and YouTube) are brim full of AUM chanting. Of course, "*hearing*" here is not with the physical, but with the Yogic inner ear — perhaps more of a feeling which then translates into a sound perception, if you're sensitive. But what is it that we hear? Here, Sarkar gives a profoundly revealing clue in His own comments on the verse about the Cosmic Nucleus (1-4). He says: *"The nucleus of this Cosmic Cycle is indeed the svabháva [characteristic bearing] of Puruśa"*. It states that the Nucleus as a "final thing" (respectfully) and the svabhava as a "process" are one and the same. A real world analogy is that of a **vortex** — at any scale, the tip remains **self-same** to the whole. Exactly this traversing through scales is demonstrated with the 1 : 2 cycle's vowel sonification, as it slides through frequencies. Thus, as also theorized by contemporary Western thinkers, **Consciousness self-localizes into a final expression**, while remaining self-same all the while.

A key insight here is that **svabhava is not a force**, but a mode of presence — indeed, HIS "*characteristic bearing*". Sarkar phrasing "*concomitant*" is therefore well chosen: the Cosmic Nucleus and the Oṅmākāra are but two takes on the same Entity.

To quote one physicist's comment: *"This is how Neohumanism should be further developed"*. Indeed Sarkar has provided a sheer inexhaustible reservoir for research — intuitionally and in the lab. In a sense this is not new — since the dawn of humanity, consciousness developed parallel to technology — the paradigm shifts across the board. As a result, we no longer live in the stone age, and can enjoy our intellectual and devotional pursuits in relative peace and comfort. Without balance among our (Yogic) endeavors there can be no progress.

Suggestion for further research

The same “1 : 2 cycle” appears as one of the most fundamental principles in physics: the spin of matter particles². Unfortunately, this is currently framed as a higher-dimensional abstraction without direct physical reality. Further research is needed to develop an appropriate physical model. The degeneracy of the spin’s dimension of action — which, in different wordings, appears to be suggested by Sarkar in microvita theory³ — may prove useful in this regard.

References:

1. Shrii Shrii Anandamurti, ***Desire and Detachment***, *Subhásita Samgraha, Part 3*, Ananda Marga Publications (1956).
2. Paul Dirac, ***The Quantum Theory of the Electron***, *Proceedings of the Royal Society of London. Series A*, 117(778), 610–624 (1928). DOI: 10.1098/rspa.1928.0023.
3. P.R. Sarkar, ***Microvita and Cosmology***, in *Microvitum in a Nutshell (compilation)*, Ananda Marga Publications (1989).