DOI: 10.21088/ijamy.0974.6986.19426.3

Indian Journal of Ancient Medicine and Yoga
Volume 19 Number 4, October - December 2026

ORIGINAL ARTICLE

Impact of Nāda-Bindu Upanisad on Holistic Health of University Staff

Sunil Kumar Tiwari

HOW TO CITE THIS ARTICLE:

Sunil Kumar Tiwari. Impact of Nāda-Bindu Upanisad on Holistic Health of University Staff. Ind J Anct Med Yoga. 2026; 19(4): 241-247.

ABSTRACT

Background: University non-teaching staff face significant occupational stress, sedentary lifestyles, and work-life imbalance, leading to deteriorating physical and mental health. The Nāda-Bindu Upaniṣad, an ancient Yoga Upaniṣad, presents a sophisticated philosophy of sound (nāda) and meditative absorption (bindu) that holds potential for addressing contemporary health challenges.

Aim: This theoretical paper analyzes the philosophical principles of the Nāda-Bindu Upaniṣad and examines their relevance to the holistic health of university non-teaching employees.

Objectives: (1) To systematically analyze key philosophical concepts of the Nāda-Bindu Upaniṣad; (2) To interpret these concepts in the context of occupational health challenges; (3) To develop a theoretical framework linking Nāda-Yoga principles to measurable health outcomes; (4) To integrate contemporary psychophysiological research for empirical substantiation.

Material: Primary source is the published edition of the Nāda-Bindu Upaniṣad containing 56 verses with Sanskrit text, Hindi translation, and commentary. Secondary sources include peer-reviewed articles from PubMed, Scopus, Web of Science, and Google Scholar on OM chanting, mantra meditation, and occupational stress.

Result: The Upaniṣad's teachings on the twelve kalās of Praṇava, nādānusandhāna in Siddhāsana with Vaiṣṇavī Mudrā, progressive refinement of auditory perception, and dissolution of vāsanās provide a comprehensive framework for understanding how sound-based meditation regulates the autonomic nervous system. Contemporary research substantiates these claims, demonstrating significant effects on heart rate variability, cardiorespiratory synchronization, and stress reduction.

Conclusion: The Nāda-Bindu Upaniṣad provides a philosophically grounded, practically applicable system that can theoretically reduce occupational stress and improve physical and mental health outcomes among university non-teaching staff. Empirical validation through controlled intervention studies is warranted.

AUTHOR'S AFFILIATION:

Research Scholar, Shri Lal Bahadur Shastri National Sanskrit University, New Delhi, India.

CORRESPONDING AUTHOR:

Sunil Kumar Tiwari, Research Scholar, Shri Lal Bahadur Shastri National Sanskrit University, New Delhi, India.

E-mail: sunilkumartiwari881@gmail.com

➢ **Received:** 12-09-2026 ➢ **Accepted:** 15-10-2026

Creative Commons Non Commercial CC BY-NC: This article is distributed under the terms of the Creative Commons Attribution NonCommercial 4.0 License (http://www.creativecommons.org/licenses/by-nc/4.0/) which permits non-Commercial use, reproduction and distribution of the work without further permission provided the original work is attributed as specified on the Red Flower Publication and Open Access pages (https://rfppl.co.in)

KEYWORDS

• Nāda-Bindu Upaniṣad • Nāda Yoga • Holistic Health • University Employees • Occupational Stress • Praṇava • Meditation • OM Chanting

Key Message: The ancient practice of inner sound meditation from the Nāda-Bindu Upaniṣad offers a cost-effective, accessible, and culturally resonant approach to mitigating occupational stress and enhancing holistic health among university non-teaching staff.

INTRODUCTION

Background: The modern university campus has transformed into a high-pressure environment characterized by administrative complexities, technological demands, and relentless time constraints. Among various stakeholders, non-teaching staff—often described as the backbone of the institution—remain particularly vulnerable to occupational stress.[1] Prolonged sitting, continuous computer work, administrative decision-making pressures, and anxieties related to job security create a perfect storm for physical and mental health deterioration.[2] Research indicates that workplace mental health conditions cost the global economy approximately $1 trillion annually in lost productivity, making occupational stress a significant public health concern.[3]

Holistic health, as defined by the World Health Organization, encompasses physical, mental, and social well-being—not merely the absence of disease.[4] This multi-dimensional perspective is crucial for addressing the complex health challenges faced by a stressed workforce. While modern interventions exist, there is growing interest in exploring time-tested, integrative approaches derived from ancient wisdom traditions.[5]

The Nāda-Bindu Upaniṣad, one of the twenty Yoga Upaniṣads attached to the Atharvaveda, presents a sophisticated system for harnessing inner sound to stabilize the mind, regulate vital forces (prāṇa), and realize the self.[6] Unlike mere auditory perception, this tradition views nāda as the primordial vibration of Brahman itself. The term "bindu" refers to the point of concentration where the mind dissolves into its source.[7] Recent studies have explored the health benefits of Nāda Yoga. Naudiyal (2022) found that regular practitioners showed reduced stress levels, increased concentration, and improved mental health.[8] Contemporary scientific research on OM chanting has revealed significant psychophysiological effects, including decreased heart rate, reduced blood pressure, and increased cardiorespiratory synchronization.[9,10]

Despite growing research on yoga and meditation for stress reduction, the specific application of Nāda-Yoga principles—particularly as articulated in the Nāda-Bindu Upaniṣad—to occupational health remains underexplored. University non-teaching staff constitute a distinct demographic with unique stressors: they are neither faculty (with academic autonomy) nor students (with temporal flexibility), yet bear significant administrative burdens.[2]

Aim and Objectives

Aim: This theoretical paper aims to analyze the philosophical principles of the Nāda-Bindu Upaniṣad and examine their relevance to the holistic health of university non-teaching staff.

Objectives:

1. To systematically analyze the key philosophical concepts of the Nāda-Bindu Upaniṣad, including the Haṃsa metaphor, the twelve kalās of Praṇava, the ontology of nāda, and the dissolution of vāsanās
2. To interpret these concepts in the context of contemporary occupational health challenges faced by university non-teaching staff
3. To develop a theoretical framework linking Nāda-Yoga principles to measurable physical health outcomes (blood pressure, heart rate, pulmonary function, cardiorespiratory synchronization) and mental health outcomes (stress reduction, anxiety management, depression alleviation, emotional regulation, cognitive enhancement)
4. To integrate contemporary psychophysiological research on OM chanting, mantra meditation, and sound-based interventions

to provide empirical substantiation for the ancient theoretical claims

5. To provide a foundation for future empirical research by identifying specific research questions and suggesting appropriate methodologies

Hypothesis

This theoretical analysis hypothesizes that the systematic application of the contemplative principles of the Nāda-Bindu Upaniṣad—specifically, the practice of focusing on inner sound (nādānusandhāna)—can lead to measurable improvement in the holistic health of university non-teaching staff by reducing stress, enhancing mental clarity, and fostering emotional resilience.

MATERIALS AND METHOD

Research Design

This study employs a qualitative, theoretical research design integrating three complementary methodological approaches: (1) textual analysis of primary philosophical sources; (2) hermeneutic interpretation of philosophical concepts; and (3) critical synthesis of contemporary scientific literature.

Textual Analysis

The study undertakes a systematic exegesis of the Nāda-Bindu Upaniṣad using the published edition containing 56 verses (ślokas) with Sanskrit text, Hindi translation, and commentary, representing the North Indian recension.[6] Key verses were selected based on relevance to the theoretical framework, including those addressing the philosophy of sound (nāda) and concentration (bindu), methodological aspects of nāda practice, therapeutic mechanisms, and metaphors relevant to health. Comparative analysis includes references from other Yoga Upaniṣads, particularly the Māṇḍūkya Upaniṣad for OM philosophy, and the Yoga Sūtra of Patañjali.[11]

Conceptual Interpretation

The hermeneutic analysis follows five stages: (1) Initial Understanding—reading to identify major themes; (2) Contextualization—placing concepts within Yoga and Vedānta philosophy; (3) Interpretation—identifying theoretical implications for physical health parameters (blood pressure, heart rate, pulmonary function) and mental health outcomes (anxiety, depression, stress resilience); (4) Integration—synthesizing concepts into a coherent theoretical framework; and (5) Application—translating theory into practical implications for occupational health interventions.

Scientific Integration

A systematic search was conducted across PubMed/MEDLINE, Google Scholar, PsycINFO, Scopus, and Web of Science using search terms including "OM chanting," "mantra meditation," "Nāda yoga," "heart rate variability AND meditation," and "cardiorespiratory synchronization AND chanting." Studies were included if published in peer-reviewed journals, investigated physiological or psychological effects of sound-based meditation, and reported quantitative outcome measures. The extracted findings were synthesized using narrative synthesis organized by theme corresponding to the Upaniṣad's theoretical claims.

Ethical Considerations

As a theoretical analysis based on published sources, this study does not involve human participants and therefore does not require ethical approval. Scholarly integrity, cultural sensitivity, and academic rigor guided the research process.

RESULT

Core Philosophical Principles of the Nāda-Bindu Upaniṣad

The textual analysis reveals five core principles that form the foundation of the theoretical framework:

1. The Haṃsa Metaphor (Verses 1-4)

The Upaniṣad opens with the sacred syllable Om represented as a haṃsa (swan). The "A-kāra" is the right wing, "U-kāra" the left wing, "M-kāra" the tail, and the half-mātrā (ardhamātrā) the head [6]. The swan symbolizes discrimination (viveka)—the ability to separate the eternal from the transient. This metaphor suggests that human well-being requires integration of physical, mental, and spiritual dimensions, resonating with the pañcakośa model of five layers of existence.

2. The Twelve Kalās of Praṇava (Verses 6-11)

The Upaniṣad describes four primary mātrās of Om—A, U, M, and ardhamātrā—expanding into twelve kalās (phases): Ghoṣiṇī, Vidyunmātrā, Pataṅginī, Vāyuveginī, Nāmadheyā, Aindrī, Vaiṣṇavī, Śāṅkarī, Mahatī, Dhṛti, Nārī, and Brāhmī.[6] Table 1 presents these kalās and their health implications.

Table 1: The twelve kalās of praṇava and their health implications

Kalā	Name	Associated Quality	Health Implication
1	Ghoṣiṇī	Sound	Sensory integration
2	Vidyunmātrā	Lightning	Mental alertness
3	Pataṅginī	Bird	Cognitive flexibility
4	Vāyuveginī	Wind speed	Respiratory regulation
5	Nāmadheyā	Name	Memory enhancement
6	Aindrī	Power	Stress resilience
7	Vaiṣṇavī	Pervasion	Emotional balance
8	Śāṅkarī	Auspiciousness	Positive affect
9	Mahatī	Greatness	Self-actualization
10	Dhṛti	Fortitude	Emotional stability
11	Nārī	Intuition	Interoceptive awareness
12	Brāhmī	Supreme	Transcendence

3. The Ontology of Nāda (Verses 47-48, 56)

The Upaniṣad establishes that "the mind exists as long as there is sound; when sound ceases, the mind too reaches the state of Unmanī (above the mind)".[6] Verse 56 describes the integration of perception (dṛṣṭi), vital energy (prāṇa), and consciousness (citta) in effortless stability. This suggests that nāda practice can harmonize the autonomic nervous system, stabilize cognitive processing, and reduce sensory overload.

4. Practical Methodology (Verses 31-32)

The Upaniṣad prescribes Siddhāsana (accomplished posture) with Vaiṣṇavī Mudrā (thumbs blocking the ears) for hearing internal nāda through the right ear. This practice "covers all external sounds" and leads to the Turīya state.[6] **Figure 1** illustrates the Nāda-Bindu Model of Holistic Health derived from these principles.

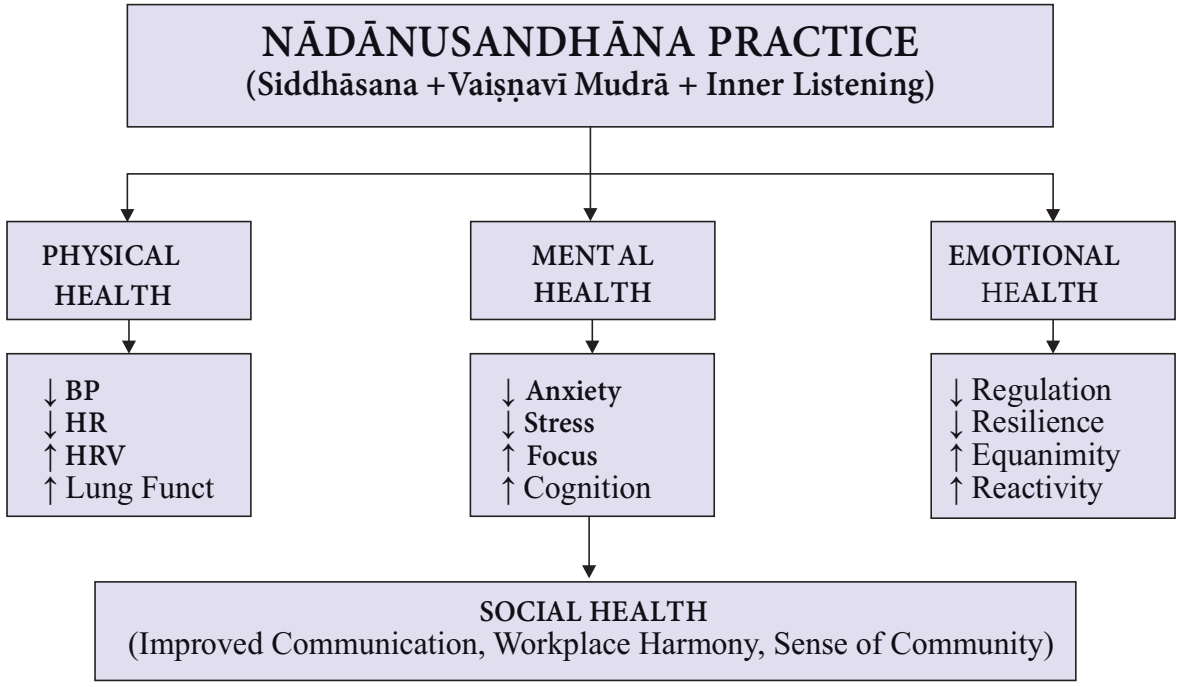

Figure 1: The Nāda-Bindu Model of Holistic Health (Conceptual Framework)

5. Progressive Auditory Experience (Verses 33-35)

The Upaniṣad describes sounds heard during practice progressing from gross (ocean, thunder, drums) to subtle (bells, flute, vīṇā, bees). **Table 2** presents this progression and its psychological correlates.

Table 2: Progression of Auditory Experiences in Nāda Practice

Stage	Sound Types	Mental State	Psychological Correlate
Beginning	Ocean, clouds, kettle-drum	Turbulent	Initial mental chatter
Middle	Mardala, bell, horn	Refining	Reduced rumination
Advanced	Tinkling bells, flute, vīṇā, bees	Subtle	Deep focus, tranquility

Contemporary Scientific Correlates

Table 3 summarizes the empirical evidence supporting the Upaniṣad's theoretical claims.

Table 3: Scientific Evidence Supporting Nāda-Bindu Principles

Upaniṣad Principle	Scientific Finding	Reference
Prāṇa regulation	Breathing rate drops from 19.9 to 3.5 cycles/min during OM chanting	Telles *et al.*, 1995[9]
Cardiorespiratory synchronization	High synchronization during OM chanting	Cysarz *et al.*, 2004[10]
Autonomic balance	Significant HRV changes during mantra meditation	Venugopal, 2019[12]
Limbic deactivation	Reduced activity in emotional brain centers	Kumar *et al.*, 2009[13]
Cognitive enhancement	Improved executive function on Stroop test	Kumar *et al.*, 2009[13]
Stress reduction	Significant reduction in perceived stress scores	Kumar *et al.*, 2009[13]

Research demonstrates that OM chanting induces slow breathing at approximately 3 cycles per minute, leading to strong coordination of cardiovascular oscillations with respiration.[10] Evoked potential studies suggest decreased sensory transmission time at auditory association cortices during OM meditation.[9] The Mind Sound Resonance Technique (MSRT) has shown significant improvements in mindfulness, emotion regulation, and reduction in aggression and impulsivity.[13]

DISCUSSION

Physical Health Outcomes

The theoretical framework established by the Nāda-Bindu Upaniṣad has clear implications for physical health parameters. The practice of nāda meditation in Siddhāsana with focused attention induces a relaxation response, activating the parasympathetic nervous system and reducing sympathetic tone.[9] This is consistent with research showing that slow breathing and sound-based meditation reduce blood pressure. Studies have demonstrated significant increases in cardiorespiratory synchronization during OM chanting, accompanied by a drop in breathing rate from 19.9 to 3.5 cycles per minute.[9,10]

The Upaniṣad's emphasis on "effortless" attention (vinā prayatnam) suggests that nāda practice may be particularly effective in reducing cardiac strain without the potential stress of forced concentration. Research has demonstrated significant changes in heart rate variability during mantra meditation, indicating enhanced parasympathetic activity and self-regulatory strength.[12] The practice of Siddhāsana, involving an upright, aligned spine, combined with relaxed attention, facilitates optimal breathing patterns consistent with research showing that yoga postures improve breath-holding capacity and lung function.[13]

Mental Health Outcomes

The philosophical framework offers comprehensive support for improved mental health. The steady, one-pointed attention cultivated through nāda practice directly counters mental restlessness (cāpala) underlying anxiety disorders. Research on OM meditation has demonstrated limbic deactivation, representing a neurohemodynamic correlation of OM chanting that highlights its calming effects on the brain's emotional center.[13]

The progressive experience of subtle, pleasant sounds creates a positive feedback loop counteracting anhedonia characteristic of depression. The practice reduces rumination by moving attention from thought content to pure sensory experience, breaking the cycle of negative self-talk. Studies have shown that MSRT practice significantly reduces perceived stress scores and enhances mindfulness.[13] The gradual dissolution of vāsanās reduces automatic stress responses, enabling employees to respond to administrative pressures with equanimity rather than reactivity.

Mechanism of Action

The therapeutic mechanism operates at multiple levels. At the auditory system level, focus on subtle inner sound engages the auditory cortex while calming the limbic system and activating the prefrontal cortex.[9] At the autonomic level, the transition from gross

to subtle sounds corresponds to a shift from sympathetic to parasympathetic dominance. The effortless nature of the practice ensures this shift occurs without strain.[9] At the subconscious level, the dissolution of vāsanās suggests that nāda practice accesses deep patterns enabling therapeutic change not accessible through purely cognitive interventions.[13]

Relevance to University Non-Teaching Staff

University non-teaching staff face unique stressors including sedentary work, sensory overload, administrative pressure, job insecurity, role ambiguity, and emotional labor.[1,2] These stressors map directly onto conditions addressed by nāda practice. The Upaniṣad's emphasis on withdrawing from external sound, finding inner stability, and dissolving deep-seated patterns provides a theoretically ideal intervention for this population.

A practical Nāda-Yoga intervention could include: (1) Short daily practice of 10-15 minutes of Siddhāsana with Vaiṣṇavī Mudrā; (2) Brief "nāda resets" between tasks; (3) Progressive training from gross to subtle sounds; (4) Integration with work as a "touchstone" during stressful moments; and (5) Long-term cultivation to gradually dissolve stress patterns.[8,14]

Limitations

As a theoretical analysis, this paper necessarily has limitations. Empirical validation is required to confirm that nāda practice produces the health benefits predicted by the theoretical framework. The interpretation of ancient Sanskrit texts may be influenced by available translations. The systematic review is comprehensive but not exhaustive. The theoretical framework is specifically developed for university non-teaching staff; generalization requires further research.

Future Directions

Future research should design controlled intervention studies using the specific methodology outlined in the Upaniṣad (Siddhāsana, Vaiṣṇavī Mudrā, progressive attention to inner sound) to measure changes in physiological and psychological parameters among university non-teaching staff. Randomized controlled trials with adequate sample sizes, active control groups, and validated outcome measures are needed to establish efficacy.[14,15] Quantitative measures could include the Perceived Stress Scale, Freiburg Mindfulness Inventory, and physiological markers including blood pressure and heart rate variability.

CONCLUSION

The Nāda-Bindu Upaniṣad offers a profound and practically applicable philosophy for addressing the holistic health needs of university non-teaching staff. Its sophisticated conceptual framework—from the twelve kalās of Om to the progressive auditory experience to the dissolution of vāsanās—provides a comprehensive model for understanding how inner sound meditation can regulate physiological systems, stabilize mental processes, and transform deep-seated habits.

This theoretical analysis has established clear linkages between the Upaniṣad's philosophical principles and measurable physical health outcomes (blood pressure, heart rate, pulmonary function, cardiorespiratory synchronization) as well as mental health outcomes (stress, anxiety, depression, emotional regulation, cognitive enhancement). The unique focus on sound—a phenomenon that naturally engages attention without effort—makes Nāda-Yoga particularly accessible and sustainable for busy employees.

Contemporary scientific research on OM chanting and mantra meditation substantiates the ancient claims, demonstrating significant effects on autonomic function, heart rate variability, and stress reduction.[9,10,12,13] The observed increase in cardiorespiratory synchronization during OM chanting suggests a state of coherence between physiological and mental functions—directly supporting the Upaniṣad's claim of integration of perception, prāṇa, and consciousness.

The Nāda-Bindu Upaniṣad, in its timeless wisdom, provides a path not only to spiritual liberation but also to holistic health in the modern world. Its principles offer hope for the stressed, sedentary, and overworked individuals who form the backbone of our academic institutions. The emerging scientific evidence on sound-based meditation provides a promising foundation for integrating these ancient practices into contemporary workplace wellness programs.

Conflict of Interest: The author declares that there is no conflict of interest regarding the publication of this paper.

Funding: This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

Ethics Declaration: This study is a theoretical analysis based on published sources and did not involve human or animal participants. Therefore, ethical approval was not required. The research was conducted with scholarly integrity, cultural sensitivity, and academic rigor.

REFERENCES

1. Kinman G, Court S. Psychosocial hazards in university staff: A comparison of academic and non-academic employees. J Occup Health Psychol. 2010;15(4):417-29.
2. Mark G, Smith AP. Occupational stress, job characteristics, coping, and the mental health of university staff. Br J Educ Psychol. 2012;82(1):87-104.
3. World Health Organization. Mental health in the workplace. Geneva: WHO; 2019.
4. World Health Organization. Constitution of the World Health Organization. Geneva: WHO; 1948.
5. Khalsa SB, Cohen L, McCall T, Telles S. The principles and practice of yoga in health care. Edinburgh: Handspring Publishing; 2016.
6. Nādabindu Upani□ad. Shri Hindu Dharma Vaidik Education Foundation; n.d.
7. Kakade SK, Shirke UJ. Naad Bindu Upanishad: An ancient set of verses on Naad and its effect. J Appl Conscious Stud. 2024;12(1):65-7.
8. Naudiyal S. Uttarakhand ke yog sadhkon par Nād Yog sadhana ka mansik star par padne vale prabhav ka adhyayan [dissertation]. Uttarakhand Sanskrit University; 2022.
9. Telles S, Nagarathna R, Nagendra HR. Autonomic changes during 'OM' meditation. Indian J Physiol Pharmacol. 1995;39(4):418-20.
10. Cysarz D, von Bonin D, Lackner H, Heusser P, Moser M, Bettermann H. Oscillations of heart rate and respiration synchronize during poetry recitation. Am J Physiol Heart Circ Physiol. 2004;287(2):H579-87.
11. Feuerstein G. The Yoga Tradition: Its History, Literature, Philosophy and Practice. Prescott: Hohm Press; 2001.
12. Venugopal RD. Effects of mantra meditation on heart rate variability. Int J Yoga. 2019;12 (Suppl 1):S1-28.
13. Kumar S, Nagendra HR, Manjunath NK, Naveen KV, Telles S. Meditation on OM: Relevance from ancient texts and contemporary science. Int J Yoga. 2009;2(1):1-5.
14. Upadhyay P, Chang TFH, Hariri S, Rallabandi S, Yathavakilla S, Novack V, *et al.* The effect of Inner Engineering Online (IEO) program on reducing stress for information technology professionals: A randomized control study. Evid Based Complement Alternat Med. 2022;2022:9001828.
15. Bettermann H, von Bonin D, Frühwirth M, Cysarz D, Moser M. Effects of speech therapy with poetry on heart rate rhythmicity and cardiorespiratory coordination. Int J Cardiol. 2002;84(1):77-88.