

Omkaara Upasana

In the 13th Class of Taitreya Upanishad, Swamiji discusses Omkaara Upasana. This upasana is presented in the form of a chart. Please click on the link for a chart form of this Upasana.

[omkaara upasana](#)

Saddarsana – Sanskrit Text

This is a PDF document of Ramana Maharishi's Saddarshanam. Please click on the link to download:

[saddarshanam](#)

Prasna Upanishad, Class 8

Questions:

1. What are the principles sustaining the body: Gyanendriyam, karmandhriyam panca boodha and andhagraganam (intellect.). 19 principles and 24 including panca pranas. But pranas are excluded as they will be introduced as the most superior.
2. Who all glorify themselves. All 19 principles (except panca prana) glorify themselves.

3. Among all the sustaining principles which is most powerful – varishtaha.

The first two questions are answered in verse 2. To answer the third question, a story is told, personifying all tatvas or principles.

Verse 3

One day prana called all 19 principles. Don't get deluded regarding the glory of who sustains the body, because I the prana alone divide into five, prana (respiratory), apana (excretory) , vyana (circulatory), samana (digestive) and udhana (reversing), and sustain the whole individual. However, the 19 principles did not believe because of their vanity.

Verse 4

To prove the point, Prana pretended to go out. As prana started to leave other principles also followed prana because their very existences dependent on Prana. And prana came back and all the 19 principles came back. This is the direct proof that all principles are dependent on prana sakthi. The 19 principles were pleased as the Prana did not go away permanently. Swamiji gave the example of Queen Bee, where the entire beehive follows the Queen Bee without any question. Similarly, the 19 principles followed Prana without any question. With this the 19 principles understood the glory of prana.

The rest of the section is prana sthuthi by the 19 principles.

Verse 5

In this verse, prana is glorified at micro and macro levels.

Glorification at individual level – prana sakthi gives power to eyes, ears etc. At the cosmic or macro level, hiranyagarba alone appears as burning power of agni, appears as light

energy in sun. Similarly, Indira, Vayu, Earth, Moon are all powered by Prana sakthi. Prana sakthi broken down is all Murtha (formed) and amurtha (formless) vasthu (objects).

Verse 6

All the vedas, yagyas, warriors, brahmanas, the whole creation is based on prana. Without prana nothing can survive. In a wheel, the outer rim appears to be supported by spokes, but in reality, the spokes are supported by the hub. The whole wheel supported by the hub. Similarly all principles are supported by prana sakthi. In this example, each spoke can be taken as different principle; the wheel as the whole creation and prana as the hub.

Tolerance: Swamiji Talk for New Year 2016

Namaste:

This are my notes from New Year talk given by Swamiji on January 1, 2016:

You can listen to this talk [here](#).

The topic of this talk was six principles of tolerance.

Swamiji started the talk by pointing out that the topic of tolerance is in the news now a days and that both Tatva Bodha and Bagawat Geeta point out the need for tolerance. Tatva Bodha says one need thithiksha (mental shock absorbers) to withstand the ups and downs of life. Lord Krishna says in Chapter 2 of Bagawat Geeta that one need shama to withstand the up and downs of life.

Six principles of tolerance:

1. Non empowerment: Scriptures says the creation is full of pairs of opposites as per laws of karma. The creation is full of events like loss and gain and up and down. Swamiji says we classify all events as welcome and unwelcome. The first principle of tolerance is not to label any situation. By labeling an event we empower the world to hurt. Let all the pairs of worldly experiences happen, but do not label them as welcome or unwelcome. Be prepared to go through the results of karma without attaching a label of unwelcome. If one must attach a label, use the label "welcome" and accept all situations and experiences.
2. Empowering ourselves: Strengthening ourselves to withstand and move forward from any event. Worldly events are not the creation of Bahawan, but the results of karma. While creation includes both pavam and puniyam, the resources to handle the situation are also created within ourselves. Learn to rely on internal resources and not on external outside resources.
 - Arm ourselves with the ability to be strong
 - Understand and accept that there are resources within ourselves to withstand the ups and downs of life
 - Build up faith in ourselves with the realization that Lord resides in ourselves.
3. Non Magnification: Avoid dwelling upon unwelcome experiences and let it occupy our minds completely. Whenever there is an "unwelcome" situation, our tendency is to dwell on and magnify that situation. This results in worry, anxiety and fear. Dwell upon the solution and do not to dwell upon and magnify the situation. Apply the first two principles above and assimilate the thought that all difficult experiences are not given out by Bagawan but are the results of karma and the world is only a medium. This does not mean that we don't take

any action, but take any action, including deliberate inaction, but do not contaminate the action with hatred and vengeance. Cultivate tolerance at both “kartha” (doer) and ‘boktha” (experiencer) level.

4. Self Restraint: Avoidance of impulsive responses. Boktha becomes a kartha by following the first three principles. Impulsive actions prevents us from developing a long term solution. Boktha (the experiencer) gives the message; Kartha should filter the messages and take careful actions.
5. Objectivity: Avoid judgment based on incomplete data. Never judge a person in a hurry. No one should become a victim of prejudicial actions. Prejudicial actions and judgment only will result in accumulating more pavam. Before taking any action at others, stand in the position of others and determine if the proposed action is one that you would accept yourself.
6. Postpone violent measures: Whenever we face difficult situations, we face two options: one is aggressive and the other is peaceful. When we are faced with difficult situation, we prefer aggressive measures as they may appear to bring immediate results. Scriptures say that the peaceful measures must be tried first. Always remember ahimsa is an important virtue. Only after exhausting all ahimsa measures, more aggressive measures should be pursued.

Swamiji concluded that if we follow these six principles, then we will be able to handle and move on after any difficult experience.

Prasna Upanishad, Class 7

Important points made by first section:

Shristi is the first point: Life and death are not opposite but complementary pair of nature; similar is growth and decay. We must accept the pair. Shristi as a form of mithunam. Five shristies mentioned in the first section are:

1. Mithuna shristy
2. Loka shrishty
3. Kala shristy
4. Anna Shristy
5. Prajapathi

Second point is Chukla Krishna Gathi topic was discussed after shristi as a diversion.

Third point is discipline of brahmanacharyim

Second Section

Para vidhya and apara vidhya are from Mundaka Upanishad. Apra Vidhya or preparatory knowledge consists of karma and upasana. First chapter of Mundaka Upanishad elaborately discussed karma (e.g. agni hothram) but upasana (mental activity for saguana brahman) was not discussed in detail. Physical activities like pooja are not upasana. Vedanta is mental activity for nirguna brahman.

Second section: Hiranyagarbha (prana) sthuthi. Prior to upsana, the upsana deity should be glorified.

Hiranyagarbha is consciousness with the total (all) subtle body. This total subtle body is available as individual subtle body for everyone. Of the 17 organs of sukshma sareeram, prana is the most important one. Prana keeps body alive. Also during sleep, all sense organs come to a standstill except prana.

Third Section: Hiranyagarbha (prana) upasana is samashti prana, because Hiranyagarbha blesses everyone as prana.

V1

Question: What are the devadas that sustain the people (sareeram)? Devadas are various factors or principles behind every inert object. This consciousness principle is called Devada. Sun is not just an object, but when we consider that sun is pervaded by Eeswara, we call it Surya Deva. Each principle is called deva for this reason. So the first question is how many devas are sustaining the sareeram. Second question what principles (devas) are publicizing their own glories. Third Question is among these devas who is the greatest devada?

V2

First principle sustaining the sareeram is 19 devas. because it provides a place to live. The 24 devas are:

- Panca Botham (akasa – space, vayu – air, agni – fire, apaha – water and prithvi – earth)
- Panca indriyam (hearing, touch, sight, taste and smell)
- Panca karmandhra (Vak – express, upasatha – procreate, payu – excrete, Pani – grasp and Pada – move
- Manaha
- Budhi
- Ahangaram
- Chitham

All 19 devas except prana claim they are the most important.

The rest of the section is answer to third question.

Prasna Upanishad, Class 5

Rayee and prana are conceptual pairs. Prajapathi alone comes as conceptual pairs of rayee and prana.

Samvatsara, consisting of dakshinayana and utharayana (kala) is prajapathhi.

Krishna kathi and chukla kathi are subtle or divine road through which a jiva travels to other logas. Krishna kathi leads to Chandra loga and chukla kathi leads surya loga or brahma loga. Those people who perform rituals go to Chandra kathi and those who perform upsaha will go to surya loga. Gyani does not go through either of the logas because he gets moksha here and now. Dhashinayanam represents Krishna kathi and represented by various dhashinayana devadas; utharayanam represents chukla kathi presided by utharayana devadas.

Krishna gathi, dakshinayanam and Chandra loga are all rayee; Utharayanam, surya loka and chukla gathi are all prana.

Verse 10

Chukla kathi is the path; the travelers are upasaha or karma upasa samuchayaha. Brahama loga is immortality because brahmaloga gives moksha which is immortality. Upasaha seek surya loga, upasana by following discipline (control of sense organs and faith in scriptures). For all pranas, this surya loga is the goal. This loga is mean for upsahas only and not available to others.

Verse 11

Adhithya praised as a destination of chukla gathi: Surya is endowed with five feet (five seasons are taken as feet of Surya loga because Surya moves creating the five seasons) so surya is called panca patham. Six seasons in scriptures are spring, summer, rainy, autum, pre-winter and winter. In this

verse pre-winter and winter are combined as one season. There are 12 different appearance to sun one for each month. Due to utharayanam and dakshinayanam, sun is the father of all beings.

Prasna Upanishad, Class 4

I had difficulty in comprehending and digesting this class and summarized as best as I can. I greatly appreciate any corrections, additions and comments to my summary.

In the last class, Swamiji stated that Rayee is a non translatable word. For my own sake of understanding this Upanishad, I equate Rayee to matter and Prana to energy with the full recognition that Rayee and Prana are spiritual and philosophical terms and they encompass much more than the modern scientific terms of energy and matter – for example, prana and rayee include formless thoughts and action. While equating Rayee and Prana to matter and energy is not recommended, I found it easier to understand these classes.

First creation is in form pairs or mithuna shristy or the creation of rayee and prana. Rayee and prana are two principles pairs of opposite mutually complementary; both of them together make a whole. This division between rayee and prana is superficial; rayee is prajabathi or cause or karanam; prajapathi alone becomes rayee and prana. Superficially we call amoortha as prana and moortha as rayee. But since both rayee and prana came from prajapathi, everything can be called rayee and similarly everything can be called prana. For example, ice is also be called water, stream is also called water. The ice/stream division is superficial and both are water.

Similarly the division between rayee and prana is also superficial as both are prajapathi.

V6

After mithuna shrishty, Swamiji discussed loga shristy or sun (prana) and moon (rayee). By spreading the rays from the east, the sun is embracing all jivas and becoming one with all jivas. The sun alone is giving life and energy to all beings and therefore the existence of beings is due to sun's energy and therefore there is no jivas other than sun. Physical energy, prana energy and intellectual energy all are given only by surya prakasha.

V7

The sun is known as vaisvanara, the macro gross body in waking stage. The surya alone is in the form all human beings.

Surya is known as visvaroopaa, prana (life of everyone), Agni (fire). When the fire principle is up above, we call it surya and when it is down on the earth, we call it Agni. Without sun, there will be no life. This principle is also supported by the following mantra in Rig Veda.

V8 (Mantra from Rig Veda)

Sun is omniscient because it illuminates everything. Rishis knew sun to be all of the following:

- Visva roopaha – Ever pervading
- Harinam – rays
- Jaata Vedhasam: One who is omniscient:
 - One who illumines all
 - A devada from Chainthanyam angle.
- Parayanam: The ultimate supporter of everything
- Joythihi: One who is effulgent
- Ekam: One
- Tapantam: The one who shines all the time

- Sahasra rahihi: With thousands of rays
- Satadha vartamana: Manifests in hundreds of form
- Pranaha: The very prana of all beings.

The conclusions of these three slokas is that prana or sun is everything.

V9

After loga shrishity, comes the kala shrishti, which is recognized by the movement of sun and moon. Surya prakasam determines the day; Chandra's, on the other hand, determines thithi. The whole year is prajapathi because sun and moon are manifestation of prajapathi. So kalam is a manifestation of prajapathi. A year has two ayanam (solstice). Dhakshinayanam (rayee) and utharayanam (prana).

Prasna Upanishad – Class 1

On November 8, 2015, the Vedantic Study Group of HTGC started to listen to Prasna Upanishad by Swami Paramarthananda.

Swamiji started the class with the meaning of Vedanta:

- Vedantaha: Because this comes at the end portion of vedas,
- brahma vidhya because this deals with the knowledge of Brahman
- gyana kandaha: In this part of vedas only knowledge is discussed and not karma

Then Swamiji discussed different meanings of the word Upanishad :

1. Destroyer of samsra or sorrow;

2. Upani means taking Jivatma near Brahman; Shath means destroys ignorance that causes division between jivatma and paramatma as well as anything born out of ignorance: samsara, (ahangakra, karthrutwam, kama, karma, karma palam punarjenma and suga dhukkam)
3. That which unites paramatma and jivatma and destroys samsara.
4. The word Upanishad or vedanata can refers to the book or the knowledge that born out of the book is also Upanishad. Upanishad as sabtha or sound is Pramanam (means); Upanishads as knowledge is praman (result); the literature or the sound is pramanam and praman the result is gyanam. The knowledge born out of the Upanishad is the primary meaning of the Upanishad.

Prasna upanishad belongs to Atharvana Veda and one of the upanishads commented by Sankarachariyar.

This upanishad is a commentary on Mundaka Upanishad. Apara Vidya and apara vidya is mentioned in Mundaka Upanishads will be elaborated in Prasna upanishad. Condensed version in Mundaka Upanisahds are manthro upanishad and elaborated versions in Prasna upanisahds are brahmano Upanishads. Brahmno portions in Mundaka Upanishads are elaborated in Prasna upanishads. Chapters elobarated in Prasna Upanishad are:

1. Krishna and chukla Gathi
2. Upasana prana or hiranyagarba
3. Upasana
4. Brahama Vidya through susukthi
5. Om Kara upasana
6. Brahma Vidya through param Brahman

Prasnaha means question; each chapter begins with question and each chapter is answer to that question. Each question is asked by six different students.

Shanthi Pada: My sthula, shuksma sareeram should function in a fitting manner so that I can absorb the teaching. This shanthi pada is same as the one in Mundaka Upanishads and as a result, Swamiji did not elaborate the meaning.

Verse 1

The first two mantras are introductions by way of bringing the teacher and student together. In this mantra six students are introduced. Each student has two names. The first name is an original name and second is based on parampara. They are: Sukesha Bharadvaja, Satyakama Sibhi, Surya Garga, Kausalya Asvalayana, Bhargava Vidharbha, and Kabandhin Katya. The names tell us of their great parentage. It informs us that they had good Samskara. Samskaras are there to create Shraddha in Vedas. All of them are well qualified. They are all Gyani's. They have now come for higher knowledge. This mantra also teaches us:

- Upanishads should always be learned from a Guru
- Unlike Science where new or fresh information is constantly sought after, in the area of spirituality, the old and traditional knowledge is prized more. The teacher is thus following tradition. There is no new topic or new method. Thus the glory of Sampradaya is emphasized. While in most sciences, a scholar is recognized by their new contribution, in Vedanta it is important to follow the teachings of previous guru's and teachers.

Discussion Summary, September

27, 2015

An Excellent summary by Ram Ramaswamy.

Moving on to Part 2, Cantos 3, Mantra Swamiji says this third and final section of Katho Upanishad deals with Atmavidya, Brahavidya Sadhanani and preparation for Brahavidya.

Mantra #1: This is an important mantra. It deals with nature of Brahman. Yama now compares Creation to the Ashwatha Vriksha or Pipal Tree. Shankara in his commentary says there are many things common between the two. Describing them, he says:

1. Both are vast in size.
2. Both do not have a beginning or end. Thus, the tree was from the seed of another tree and so on and on until we do not know when it started. So also with Creation. It came into being due to Karma. Karma came into being because of creation. This endless paradox has been going on and knows one knows what started it all. The same is true of Creation itself. One creation after another keeps coming in an endless parade.
3. It is inexplicable. We cannot say which is the cause and which is the effect. Is the tree the cause or the seed? Same with free will and fate, they are all mutually dependent.
4. There is an invisible root underneath the tree that nourishes it. It is also the cause of the tree. It is same for Creation. There is one invisible root called Ishwara.
5. Both have branches spreading widely. Some are upper, some middle and some lower. So also with Creation; you have Bhu-loka, Patal-loka etc.
6. Both bear fruit, called Phalatwam. Every tree bears fruit. Some are sweet, some sour and some a combination. So also with Creation, we have Sukha, Dukha and Mishraphalam.

7. Because of the fruits, many birds nest on the branches that support them. It is a very noisy tree. Thus also with Creation that provides Jivatma (birds in the body) to nest in the Bhu-Loka branch. Sometimes the nest changes to another higher or lower branch or Lokas. The world is a very noisy place says, Shankara, full of music, laughter and wailing.
8. Even this large and powerful tree is moved by powerful winds. So also Samsara is moved by Prarabhda Karmas. Swamiji clarified that Prarabhda Karma includes my karma as well as karma of my surroundings.)
9. Swamiji says, even this large endless tree can be uprooted. Cut off the branch, trunk and root and it permanently destroy the tree. So also the sword of Knowledge can destroy this Samsara. The aadhara of Samsara is the Atman, says Swamiji. Just as one holds on to the chain link when taking a dip in the fast moving river, so also hold on to Brahman even as you dip into this fast moving Life, says Swamiji. There is nothing that can exist outside the Brahman.

Elaborating further, even the biggest dream is in the Waker. Nachiketas asks Yama why are you talking about Brahman when I wanted to know about Atman. Yama tells him: You are everything. You are Brahman.

Mantra # 2:

Providing further clarification Swamiji says, Brahman is the intelligent cause of life. Just as dream world emerges from the Waker, everything emerges and functions in presence of Brahman. He is the creator and maintainer of everything.

Swamiji says Brahman also polices this Creation ensuring the Universe functions in an orderly manner. This policing intelligence is also called Ishwara. Those who know this achieve immortality. Swamiji adds every suffering we undergo is a punishment for some violation. Every violation of Dharma

results in sorrow.

Suggested Practice:

Mr. and Mrs. Narayan recently visited Swamiji during their trip to Chennai. They informed him of our group's activities. Swamiji was very happy. He suggested that the Vedanta group read and practice the teachings of Chapter 17 of the Geeta. This chapter deals with the Gunas or our qualities.

Golu Padi with PVC Pipes

Navarathri/Dasara is fast approaching and many people from India celebrate by displaying golu. Here are some instructions on how to build a five step golu padi at less than \$100.