

Path to Dharma

தர்ம நெறி



News Letter 17 செய்தி மடல்

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Book :- AN INTRODUCTION TO HINDUISM

by;Mr.B,S.Sarma

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Knowing Hinduism through Question and Answers

1. Why it is said that the world it is not solid and real but illusionary?

The basis of Hindu theory of time and space is the vision that the exterior world is a result of the creative play of *maya* (illusion). Consequently the world it is not solid and real but illusionary. The universe is in constant flux with numerous levels of reality; the saints in the remote past have found ways to release (*moksha*) from the bonds of time and space.

The Prashasta Pada shows the following in its text, "After a cycle of universal dissolution, the Supreme Being decides to recreate the cosmos so that we souls can experience worlds of shape and solidity. Very subtle atoms begin to combine, eventually generating a cosmic wind that blows heavier and heavier atoms together. Souls depending on their karma earned in previous world systems, spontaneously draw to themselves atoms that coalesce into an appropriate body." Like the present day scientific thinking, Hindu cosmology visualizes the universe as a cyclical character. The Hindu philosophy shows that the end of each kalpa is brought about by dance of Siva. This dance is also the beginning of the next new era of kalpa. That is to say that rebirth follows destruction. The Hindu viewpoint and the modern thinking have proposed similar situation for the formation of the universe.

2. What does Hinduism states about the minimum and maximum unit of time scale?

According to Hinduism perceptive of time is as ostentatious as time itself. The Hindu notion of time encloses billions and trillions of years. The Hindu Puranas describe time units from the infinitesimal truti, lasting 1/1,000,000 of a second to a mahamantavara of 311 trillion years. Hindu sages describe time as cyclic, an endless procession of creation, preservation and dissolution. Scientists such as Carl Sagan have expressed amazement at the accuracy of space and time descriptions given by the ancient rishis and saints, who understand the secrets of the universe through their mystically aroused senses.

3. It is true that one script of Veda says that "The sun never sets or rises"?

One of the Brahmanas of the Vedas states the following amazing fact that, "The sun never sets or rises. When people imagine the sun is setting, he only changes about after reaching the conclusion of the day and makes night below and day to what is on the other side. Then, when people believe he rises in the morning, he only shifts himself about after reaching the end of the day night, and makes day below and night to what is on the other side. In truth, he does not see at all." Theory of time, with reference to Hinduism is not linear that is to say, not going on successively from past to present to future in accordance with the notion of an alternately expanding and contracting universe in relation to an idea newly advanced scientific findings. In Hindu cosmology, numerous Brahman, at fixed intervals, draws back into his beginningless, endless Being the whole substance of the living world. After which occurs the long "sleep" of Brahman from which, in course of countless aeons, there is an awakening, and another

universe or "dream" emerges. " This concept of the sleeping and waking, (contracting and expanding) of the Life Force, is a continuous process of Hindu cosmology.

4. What is the 'idea of life-cycles of the universe' referred in Hinduism?

Hinduism is the only religion that confirms the concept of life-cycles of the universe. Hinduism put forwards that the universe undergoes an infinite number of deaths and rebirths. Hindu cosmology visualizes the universe as having a cyclical nature. The end of each kalpa brought about by Siva's dance is also the beginning of the next. Rebirth follows destruction. Its cycles spent from our ordinary day and night to a day and night of the Brahma, 8.64 billion years long, longer than the age of the Earth or the Sun and about half the time since the Big Bang".The Bhagavad Gita shows that "All the planets of the universe, from the most evolved to the most base, are places of suffering, where birth and death takes place. But for the soul that reaches my Kingdom, O son of Kunti, there is no more reincarnation. One day of Brahma is worth a thousand of the ages [yuga] known to humankind; as is each night."

Accordingly each *kalpa* is one day in the life of Brahma. Hence, the four ages of the *mahayuga* is repeated a thousand times to make a "day of Brahma", a unit of time that is the equivalent of 4.32 billion human years, doubling which one gets 8.64 billion years for a Brahma day and night. The cyclic nature of this investigation proposes a universe that is expanding to be followed by contraction, a cosmos without end. This is found correct in modern science..

5. What is the meaning of the saying that the universe is more accurately said to be the protrusion of the Supreme Being rather than a creation?

Hinduism is a comprehensive mold of beliefs, practices, myths, philosophies, epics. Many myths of cosmogenesis are in abundance in this foundation. The term 'Srishti' means creation. The real understanding of this expression is projecting a gross thing from a delicate substance. The word Srishti never means creating something from nothing (bringing out existence from non-existence). Creation (formation) involves non-existence becoming existence (something arising from nothing). As far as Hinduism is concerned for creation, non-existence can never be the source. Accordingly, to be very precise the universe is considered a protrusion of the Supreme Being (God-Almighty) than a creation. The faith of Hinduism devoted to the concept that the Cosmos itself undergoes an immense, indeed an infinite, number of deaths and rebirths.

" Then neither Being nor not-Being existed, neither atmosphere, nor the firmament, nor what is above it . . . The One breathed windless by its own power. Nought else but this existed then. In the beginning was darkness swathed in darkness: all this was but unmanifested water. Whatever was, that One coming into being, hidden by the void, was generated by the power of heat. In the beginning desire which was the first seed of mind overcovered it. Wise seers, searching in their hearts, found the bond of Being in Not-Being . . ." (Hymn 109 of the Rig Veda - translated by Ralph Griffith- 575 - 6).

6. What is said in the Mahapurana about the creation of the world?

A Hindu scripture of the 9th century, the Mahapurana by Jinasena, maintains as modern as the following, "Some foolish men declare that a Creator made the world. The doctrine that the world was created is ill-advised, and should be rejected. If God created the world, where was he before creation? How could God have made the world without any raw material? If you say He made this first, and then the world, you are faced with an endless regression. Know that the world is uncreated, as time itself is, without beginning and end. And it is based on principles." (source: Astronomy and Mathematics in Ancient India).

7. What is the Significance of Mantra in Hindu Religion?

The term mantra in Sanskrit language consisting of the root man- denotes or minds (manas) and the suffix -tra refers to tool (means). Thus the translation of the word mantra is "mind tool". Mantras are valuable as sound (vibration) energy, to the effect that immense emphasis is stressed on the correct pronunciation (resulting in an early development of a science of phonetics in Hinduism). They are anticipated to deliver the mind from illusion and material inclinations. Chanting is the process of repeating a hymn. A mantra is a religious hymn or verse, from the Sanskrit language.

The exercise differs in relation to the school of thought and philosophy associated with the mantra. The mantras are mainly spiritual words or vibrations that inspire one-pointed concentration in the devotee or the person who chants the mantra. Mantras have various broad characteristics with spells in general, in that they are ideas of the human will or desire into a form of deed. Verbal reverberation has magical powers. According to Upanishads, these sounds are manifestations of ultimate reality. Words definitely have mysterious powers to affect us.

The holy writings initially the Vedas, and later on, the Upanishads were preserved from generation to generations by the brahmins by the traditional way of memorizing the entire scripts. For a long time, only they knew the method of chanting the different types of mantras at every significant instance. With the introduction of the different schools of thought of Hinduism mainly Yoga, Vedanta, Tantra and Bhakti, the mantras passed on freely among the devotees of the society.

The most basic mantra is Aum which is identified as the "pranava mantra (the source of all mantras). The belief is that the concept of nama-rupa (name-form) shows that all things, ideas or entities in existence, within the phenomenological cosmos, possess name and form of some kind. The most basic name and form is the elemental vibration of Aum, as it is the first manifested nama-rupa of Brahman, the unmanifest reality. The most fundamental mantra of Hinduism is Aum which is supposed to be very powerful, and thus is prefixed and suffixed to all Hindu prayers.

Tales from Panchatantra

“Wit can achieve anything.”

The story of the crows and the cobra

Once there lived a pair of crows on a banyan tree in which they had built a nest. Unluckily the tree was inhabited by a thick full grown cobra in a burrow in its massive bottom. The cobra used to crawl up the tree and eat all the eggs that the female crow laid.

The crows were deeply annoyed and grieved by this happening time after time, they decided to get rid of the cobra.

The crow approached his friend the jackal and asked for a plan.

The jackal advised him to fetch a costly item of jewellery from the palace of the king and put the jewellery in to the burrow of the snake. Accordingly the crow flew to the palace, and stole a necklace of the queen while she was bathing. The guards of the palace saw this incident and ran after the crow.

The crow then dropped the necklace in the burrow of the cobra beneath the tree.

The guards on reaching the bottom of the banyan tree, found the necklace in the burrow of the cobra. And they killed the cobra immediately to recover the necklace. Later the crow family was happy that their eggs were safe there after.

“Dont act in haste. Think and act”

The mongoose and the farmer's wife

Some time ago there lived a farmer and his wife in a village. They had a newly born baby son. The farmer's wife decided to rear a pet to protect the baby and to be a companion to him. Hence they brought a mongoose as a pet and started to rear it.

A few weeks later, one day the farmer and his wife went to the village temple leaving the child at home. The farmer was under the impression that the mongoose would watch over the baby and left the mongoose and the child together at home and went out.

The farmer's wife returned home from the temple a bit earlier. On returning home she found that the mouth of the mongoose was covered with blood. She straight away came to the conclusion that the mongoose had killed the baby. In annoyance she thrashed the mongoose with an iron rod and the mongoose was wounded very badly. Without delay she hurried into the house to see what happened to the baby. She was astonished to discover a dead cobra lying on the floor of the room by the side of the baby. She concluded that the mongoose had saved the baby's life by killing the cobra. Realizing the blunder that she had caused she went out of the room only to find the mongoose's dead body on the floor. She could not stop crying out loudly for her hasty action taken purely on assumptions without proper thinking.

Sloka - religious hymns

Maha Mrutyunjaya Stotram (Prayer of the great victor over death - Sage Markandeya)

The sagacious Mrikandu did not have any progeny for fairly a long time. He carried out tapas and homa rituals to get the good thing of Almighty .As a result of this performance Lord Siva came into view. Almighty inquired about the sage's request. When the sage Mrikandu informed about his wish, the Almighty asked the sage whether he liked a son with indiscipline, cruel and dumb living for long or a son loving, intelligent and a gem of character living very short span of life. At that moment the sage had two choices. The intellectual sage Mrikandu selected the second one. Sage Mrikandu's wife gave birth to a child out of a godsend from Lord Siva, and he was named Markandeya. Markandeya when he was very young was very intelligent, intellectual and gifted but would live just for 16 years. Markandeya grew up learning and gaining knowledge of the great scriptures, caring and loving, devotional towards Lord Siva. His parents were extremely happy with him.

When Markandeya was reaching the age of sixteen he found his father and mother showing the expression of sorrow. Markandeya learnt from his mother that he would depart this life at the age of sixteen and that was the reason of the gloom. Markandeya become conscious that none other than the Lord Siva , Who is beyond all the scopes of time and hail as Mrityunjaya , who conquered the death, can save him from the strong control of death.

Devotional and single-minded and Markandeya performed Siva puja and submitted himself totally to the Lord. On his 16th birthday, he entered the sanctum sanctorum of the Lord and embraced him. The Yama dootias who approached to take his life were scared by the flame of this young boy's devotional rituals and puja. As the Yama dootias couldn't take away Markandeya's life, Kala the god of death, he himself came. Markandeya was in full concentration during his rituals all the time embracing the Siva linga. Then the boy Markandeya sang the following Maha Mrutyunjaya Stotra. As Kala still trying to carry away

Markandeya's life, the Lord appeared in furious form from the Siva linga and kicked Kala away. Lord Siva blessed the genuine dedication of the sixteen year young boy and made him to be in sixteen years for ever, deathless. This prayer is supposed to ward off all evils, remove fear of death and realise all wishes.

Atha Nyasam (Now the introduction)

Aum Sri Ganesaya Nama.

Aum asya Sri Maha mrutyunjaya stotra mantrasya, Sri Markandeya rishi, Anushtup chanda, Sri Mrutyunjayo devatha, Gowri shakthi, samastha mrutyu santhyartham , sakala aiswarya prapthyartham, jape viniyogaha.

Meaning:-Salutations to Lord Ganesa. I am chanting this "Maha mrutyunjaya mantra (Chant to win over death), which is composed by Sage Markandeya, with Mrutyunjaya as God, Gowri as the power, with a view to win over death.

Atha Dhyanam (Now the prayer)

Chandrarkagni vilochanam, smitha mukam,
Padmadhwayantha sthitham,
Mudhra pasa mrugakshasuthra vilasath paanim
Himaam suprabham,
Kotindu prakalathsudhaplutha thanum haaraathi,
Bhooshojwalam,
Kantham viswa vimohanam, pasupathim,
Mrutyunjayam bhavayeth.

I meditate on that victor over death, Who has moon, sun and fire as eyes, with a smiling face, seated on two lotus flowers,
Whose hands shine with the sign, the rope, The deer and the garland of rudraksha,
Who has the pleasant shine of the frost, Who has a body soaked by nectar, From billions of moons,
Who ornaments himself with several garlands,
Who is very handsome, Who can attract the entire world, And who is the lord of all beings.

Jape Viniyoga (Now the chant is being started)

Rudram, pasupathim, sthanum, neelakandam, umapathim,

Namami sirasa dhevam, kim no mrutyu karishyathi. 1

What can death do to the one Who salutes with his head that god,

Who is the angry one, Who is the lord of all beings,

Who is constant, Who has a blue neck, and Who is the consort of Uma.

Neelakandam, kalamoorthim kalagnamr kalanasanam,

Namami sirasa dhevam, kim no mrutyu karishyathi. 2

What can death do to the one Who salutes with his head that god,

Who is having a blue neck, Who is the form of death,

Who knows past, present and future, and Who destroyed the god of death.

Neelakandam, viroopaksham nirmalam vimalapradham,

Namami sirasa dhevam, kim no mrutyu karishyathi. 3

What can death do to the one Who salutes with his head that god,

Who has a blue neck, Who has a different eye,

Who is clean, and Who is dazzlingly bright.

Vamadevam mahadevam lokanadham jagatgurum,

Namami sirasa dhevam, kim no mrutyu karishyathi. 4

What can death do to the one Who salutes with his head that god,
Who judges according to merit, Who is the greatest god,
Who is the lord of the universe, and who is the teacher of the world.

Devadevam jagannatham devesam vrushabhadwajam,

Namami sirasa dhevam, kim no mrutyu karishyathi. 5

What can death do to the one Who salutes with his head that god,
Who is the God of gods, Who is the lord of the earth,
Who is the god of devas, and Who has a bull flag.

Traiksham chathurbhujam santham jata makuta dharanam,

Namami sirasa dhevam, kim no mrutyu karishyathi. 6

What can death do to the one Who salutes with his head that god,
Who has three eyes, Who has four hands,
Who is peaceful, and Who wears matted hair and a crown.

Bhasmoddulitha sarvangam nagabharana bhooshitham,

Namami sirasa dhevam, kim no mrutyu karishyathi. 7

What can death do to the one Who salutes with his head that god
Who is covered with ash, All over his body,
Who wears the serpent, As an ornament.

Anatham avyayam santham akshamala dharam haram.,

Namami sirasa dhevam, kim no mrutyu karishyathi. 8

What can death do to the one, Who salutes with his head that god,
Who is limitless, Who cannot be explained, Who is peaceful,
Who is the killer, and Who wears the garland of eyes

Aaandham paramam nithyam kaivalya pada dhayinam,

Namami sirasa dhevam, kim no mrutyu karishyathi. 9

What can death do to the one Who salutes with his head that god
Who is happiness, Who is beyond thought,
Who is stable, and Who grants salvation.

Ardhanaareeswaram devam parvathy prana nayakam,

Namami sirasa dhevam, kim no mrutyu karishyathi. 10

What can death do to the one Who salutes with his head that god
Who is the god half male half female,
Who is the darling of Parvathy.

Pralaya sthithi karthaaram adhi kartharameeswaram,

Namami sirasa dhevam, kim no mrutyu karishyathi. 11

What can death do to the one Who salutes with his head that God
Who creates the state of deluge,
Who is the God who made the beginning.

Vyomakesam viroopaksham chandrardha krutha shekaram,

Namami sirasa dhevam, kim no mrutyu karishyathi. 12

What can death do to the one Who salutes with his head that God
Whose hair is the sky, Who has a different eye,
Who has collected half of the moon.

Gangadharam sasidharam sankaram shoolapaninam,

Namami sirasa dhevam, kim no mrutyu karishyathi. 13

What can death do to the one Who salutes with his head that God
Who carries the river Ganga, Who keeps moon as an ornament,
Who is Lord Shankara, And Who carries a trident.

Swargapavarga datharam srushti sthithyanthakarinarim,

Namami sirasa dhevam, kim no mrutyu karishyathi. 14

What can death do to the one Who salutes with his head that God,
Who grant heaven and salvation,
Who looks after creation, upkeep and destruction.

***Kalpa ayur dehi mey punyam yavad ayur arogatham,
Namami sirasa dhevam, kim no mrutyu karishyathi. 15***

What can death do to the one Who salutes with his head that God,
Who can grant a life of an eon,
Who can bless you with a long life, Bereft of any sickness.

***Shivesanam mahadevam vamadevam sadashivam,
Namami sirasa dhevam, kim no mrutyu karishyathi. 16***

What can death do to the one Who salutes with his head that God,
Who is Shiva as well as Easwara, Who is the great God,
Who gives correct judgments, and Who is always peaceful.

***Uthpathi sthithi samhara karthara meeswaram gurum,
Namami sirasa dhevam, kim no mrutyu karishyathi. 17***

What can death do to the one Who salutes with his head that God,
Who takes responsibility, Of creation, upkeep and destruction,
And who is a great teacher.

***Markandeya krutham stothram ya padeth shiva sannidhou,
Thasya mruthyu bhayam nasthi na agni chora bhayaam kwachith. 18***

Any one reading this prayer, Written by Markandeya,
In front of Lord Shiva, Would not have Fear of death,
Nor fear of fire and thieves.

***Shathavrutham prakarthavyam sankate kashtha nasanam,
Suchir bhoothwa padeth stothram sarva sidhi pradhayakam 19***

Reading it one hundred times, In times of misery,
Will get rid of it, and reading it with a clean mind,
Would make one get all his wants.

***Mruthyunjaya mahadeva thrahi maam saranagatham,
Janma mrutyu jara rogai, peeditham karma bandhanai. 20***

Oh great God, who has won over God of Death,
Please save me as I am submitting to you, From births, deaths, old age and disease, and
also the ties of Karma which affect me.

***Thaavaka stvad gatha prana thawa chithoham sada mruda,
Ithi vignapya devesam thryambakakhyam japeth, 21***

I appeal to the God that, "My soul goes towards you,
And my mind always meditates on you," And then chant of thryambaka mantra,

***Nama sivaya Sambaya haraye paramathmane,
Pranatha klesa naasaya yoginaam pathaye nama. 22***

And salute that Samba, Who is the inner soul of the destroyer,
And pray, "Destroy all life's problems,
Oh Lord of Yoga, I salute you."

Some important data on Hinduism.

1. **The list of 108 Upanishads (as per the list contained in the Muktikopanishad).**
{Arranged in four categories according to the particular Veda to which each of them belong}.

Rigveda(10)

1. Aitareya Upanishad
2. Atmabodha Upanishad
3. Kaushitaki Upanishad
4. Mudgala Upanishad
5. Nirvana Upanishad
6. Nadabindu Upanishad
7. Akshamaya Upanishad
8. Tripura Upanishad
9. Bahvruka Upanishad
10. Saubhgyalakshmi Upanishad

Yajurveda(50)

1. Katha Upanishad
2. Taittiriya Upanishad
3. Isavasya Upanishad
4. Brihadaranyaka Upanishad
5. Akshi Upanishad
6. Ekakshara Upanishad
7. Garbha Upanishad
8. Pragnihotra Upanishad
9. Svetasvatara Upanishad
10. Sariraka Upanishad
11. Sukarahasya Upanishad
12. Skanda Upanishad
13. Sarvasara Upanishad
14. Adhyatma Upanishad
15. Niralamba Upanishad
16. Paingala Upanishad
17. Mantrika Upanishad
18. Muktika Upanishad
19. Subala Upanishad
20. Avadhuta Upanishad
21. Katharudra Upanishad
22. Brahma Upanishad
23. Jabala Upanishad
24. Turiyatita Upanishad
25. Paramahamsa Upanishad
26. Bhikshuka Upanishad
27. Yajnavalkya Upanishad
28. Satyayani Upanishad
29. Amrtanada, Upanishad
30. Amrtabindu Upanishad
31. Kshurika Upanishad
32. Tejobindu Upanishad
33. Dhyanabindu Upanishad
34. Brahmavidya Upanishad
35. Yogakundalini Upanishad
36. Yogatattva Upanishad
37. Yogasikha Upanishad
38. Varaha Upanishad
39. Advayataraka Upanishad
40. Trisikhibrahmana Upanishad
41. Mandalabrahmana Upanishad
42. Hamsa Upanishad
43. Kalisantaraaa Upanishad
44. Narayana Upanishad
45. Tarasara Upanishad
46. Kalagnirudra Upanishad
47. Dakshinamurti Upanishad
48. Pancabrahma Upanishad
49. Rudrahrdaya Upanishad
50. SarasvatIrahasya Upanishad

SamaVeda(16)

1. Kena Upanishad
2. Chandogya Upanishad
3. Mahat Upanishad
4. Maitrayani Upanishad
5. Vajrasuci Upanishad
6. Savitr, Upanishad
7. Aruneya Upanishad
8. Kundika Upanishad
9. Maitreyi Upanishad
10. Samnyasa Upanishad
11. Jabaladarsana Upanishad
12. Yogacudaman Upanishad
13. Avyakta Upanishad
14. Vasudevai Upanishad
15. Jabali Upanishad
16. Rudrakshajabal Upanishad

Atharvaveda(32)

1. Prasna Upanishad
2. Mandukya Upanishad
3. Mundaka Upanishad
4. Atma Upanishad
5. Surya Upanishad
6. Narada-Parivraja Upanishad kas
7. Parabrahma Upanishad
8. Paramahansa-Parivrajakas Upanishad
9. Pasupatha-Brahma Upanishad
10. Mahavakya Upanishad
11. Sandilya Upanishad
12. Krishna Upanishad
13. Garuda Upanishad
14. Gopalatapani Upanishad
15. Tripadavibhuti-mahnarayana Upanishad
16. Dattatreya Upanishad
17. Kaivalya Upanishad
18. Nrsimhatapani Upanishad
19. Ramatapani, Upanishad
20. Ramarahasya Upanishad
21. HayagrIva Upanishad
22. Atharvasikha Upanishad
23. Atharvasira Upanishad
24. Ganapati Upanishad
25. Brhajjabala Upanishad
26. Bhasmajabala Upanishad
27. Sarabha Upanishad
28. Annapurna Upanishad
29. TripuratapanI Upanishad
30. Devi Upanishad
31. Bhavana Upanishad
32. Sita Upanishad

The most important Upanishads

01. Isa Upanishad
02. Kena Upanishad
03. Katha Upanishad
04. Prasna Upanishad
05. Mundaka Upanishad
06. Mandukya Upanishad
07. Aitareya Upanishad
08. Taittiriya Upanishad
09. Chhandogya v Upanishad
10. Brihadaranyaka Upanishad
11. Kaushitaki Upanishad
12. Svetasvatara Upanishad
13. Maitrayani Upanishad
14. Chhandogya Upanishad
15. Katha Upanishad
16. Mandukya Upanishad
17. Mundaka Upanishad

2. The table of Signs (Rashis) shows the signs with their rulers and symbols

Sign	Sanskrit	Name	Type	Mobility	Lord
Aries	Mesha	Ram	Fire	Movable	Mars
Taurus	Vrishaba	Bull	Earth	Fixed	Venus
Gemini	Mithuna	Couple	Air	Common	Mercury
Cancer	Karkata	Crab	Water	Movable	Moon
Leo	Simha	Lion	Fire	Fixed	Sun
Virgo	Kanya	Virgin	Earth	Common	Mercury
Libra	Tula	Balance	Air	Movable	Venus
Scorpion	Vrishchika	Scorpion	Water	Fixed	Mars
Sagittarius	Dhanus	Bow	Fire	Common	Jupiter
Capricorn	Makara	Alligator	Earth	Movable	Saturn
Aquarius	Kumbha	Pot	Air	Fixed	Saturn
Pisces	Meena	Fishes	Water	Common	Jupiter

3. Navagra Homa details

Nanagaha name	English	firewood name	botanical name
1. Ravi	Sun	Arka-Asclipies	Calatropis gientia
2. Soma	Moon	Palasa	Butca fondosa
3. Angaraka	Mars	Khudrin	Diospyros ebumum
4. Budha	Mercury	Aperamargu	Achyranthus
5. Brahaspathy	Jupiter	Aswatha	Ficus religiosa
6. Sukra	Venus	Urumbasa	
7. Sani	Saturn	Samai	Mimosa albida
8. Rahu	asending node	Durwa grass	Agrosdis
9. Kethu	desending node	Kusa	Poa cynosuroides

PLANETS

SUN
MOON
MARS
MERCURY
JUPITER
VENUS
SATURN
RAHU
KETU

RULING DEITY

AGNI, GOD OF FIRE
APAS, WATER GODDESS
BHUMI, EARTH GODDESS
VISHNU, THE MAINTAINER
INDRA, KING OF GODS
INDRANI, QUEEN OF GODS
YAMA, GOD OF DEATH
DURGA, GODDESS OF POWER
CHITRA GUPTA, GOD OF KARMA

OVER RULER

SHIVA
PARVATI
SKANDA
NARAYANA
BRAHMA
INDRA
PRAJAPATI
SARPA
BRAHMA

GRAINS

WHEAT
WHITE RICE
RED DHAL
MUNG BEANS
CHICK PEAS
LIMA BEANS
SESAME SEEDS
BLACK GRAM
HORSE GRAM

YANTRAS

SURYA, GAYATRI, VISHNUYANTRAS
SRI YANTRA, LAXMI YANTRA
MANGALA YANTRA
VISHNU YANTRA
GANESH YANTRA
SRI YANTRA, LAXMI YANTRA
SRI SHANI YANTRA
KALI AND DURGA YANTRA
MAHAMRITYUNJAYA YANTRA

The basic teachings of the Upanishads - Six Mahavakyas

The basic teachings of the Upanishads are summed up in six great sayings (**Mahavakyas**).

1. "I am Brahman" (*Aham Brahmasmi*). This states the identity of the inmost consciousness of the individual with that of the supreme Divine. The ultimate truth of Vedic knowledge is not that some great savior is God or the Lord or that such and such a God or name and form of God is the supreme. It is not the worship of a person, book, image or idea. It is not even the worship of God. The Upanishads say that whatever we worship as truth apart from ourselves destroys us. They teach that our own Self is the true Divinity, that it is the presence of the absolute within our heart and the entire universe.
2. "The Self is Brahman" (*Ayam Atma Brahma*). This also states the identity of the soul with the Absolute but in a more objective and less direct manner. Not only is our Self the Divine. It is the same Self in all beings that is the same Absolute truth.
3. "That thou art" (*Tat tvam asi*). Whatever we see or think about we are that. Not only is the I That, the You is also That. We are that ultimate I and Thou in all. The consciousness in the other is also the Divine.
4. "Intelligence is Brahman" (*Prajnanam Brahma*). Our discernment of truth is the truth itself. It indicates that the Divine intelligence is present within us and has the power to return us to the Divine. Our inmost intelligence is that supreme intelligence through which we can merge into the Absolute.
5. "The Universe is Brahman" (*Sarvam Khalvidam Brahma*). The entire universe is the Divine, which includes our self. The Divine is not only the consciousness principle in you and I, it is also the being principle in all things. It is the ultimate object as well as the inmost subject in all beings. It is one and all and all in one.
6. "He am I" (*So'ham*). This shows the identity of the self with the Divine Lord inherent within the natural movement of our breath. "So" is the natural sound of inhalation, "ham" of exhalation. These are statements of the identity of the individual consciousness with the Absolute or Divine reality. They all derive from and merge into AUM, the divine word of "I am all".





These books are available at the web site; www.noolaham.net