

The Om Shanti Mula Mantras

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By Dr. Murarilal Nagar

These eight OMSHANTI Mula Mantras constitute the total sense and essence of all the Upanishads, the epitomes of all the Vedas and Vedanta. They begin at the base and rise up to the very summit, the summum bonum. This is an upajna, adya-jnana, a kind of divine revelation. This is a blessed blessing from OM: One God Universal. It is not a copy from any book, ancient, medieval or modern. We wanted to assign a meaning for each letter and we got what is presented here for the first time in the history of Vedic civilization. This is a camatkaara of OM. We offer our shata shata namaskaara to OM.

May we be blessed with some puraskaara from OM.

“Om Shanti” may be used for all kinds of greetings on all occasions to one and all. “OM” means ‘yes’, ‘so be it’, ‘agreed,’ etc. It makes an auspicious beginning. It is a very good holy substitute for OK, which is a corrupt abbreviation of Oll Korrekt, a distortion of ALL Correct. Let us use the correct form; let us not use a corrupt form.

OM, the sacred monosyllabic symbol of Parabrahma Paramatman, is the pious and holy name of the Supreme Lord. It is cryptic, majestic, mighty, mysterious, mystic, noumenal, sacred, sacrosanct, secret and

transcendental by nature.

It possesses enormous, extraordinary, inexplicable, immanent, spiritual power.

There is no other word in the whole world, in any of the many literatures of the entire universe, which is so infinitesimal in character, and yet is full of such infinite meanings as is this universal OM. It is most intensive in form and still extremely extensive in content. It is infinitely minute in appearance, nonetheless immensely colossal in its all-pervasiveness. It is honored and worshipped by so many cultures and traditions, ancient as well as modern, around the globe.

OM

This syllable OM is indeed Brahman. This syllable is the highest. Whosoever knows this syllable obtains all that he desires.

This is the best support. This is the highest support. Whosoever knows this support is adored in the world of Brahma.

~ Kathopanishad
I. ii. 16-17

