

# Krsna Experiences. Chanting.

Things I have learnt that many of the so called leaders decided to omit. Before chanting the Maha Mantra you are supposed to chant "Om, Tat, Sat".

Below is some reasoning as to why doing this first helped me to see Krishna. If you are going to do something, then you better to do it properly. Many talk about washed down versions of religious belief. When I got Baptised I got Baptised in a river because I thought that it would be more correct to follow Jesus example, not in a bathtub. The same can be said for many Hindus or Hare Krsna's that have through time decided to leave certain parts out, for reasons that I don't know. In both situations, I had spiritual visions confirming the process that I was doing.

**The Baptism, I had visions of a doorway being closed, and then a doorway opening to me, and going in and going to many different places within. In the Krsna chanting, when I started with Om, Tat, Sat, I was then spiritually carried to the light and then to a throne room. This part I explained in another blog post [Krsna. Real or Unreal](#).**

## Aum

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(Redirected from [Om](#))

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"Om" redirects here. For other uses, see [Om \(disambiguation\)](#).

"Omkara" redirects here. For the Hindi film, see [Omkara \(film\)](#).

This article is about the mystical syllable. For other uses, see [AUM](#).

*Aum* (also **Om**, written in [Devanagari](#) as ॐ, in [Chinese](#) and [Japanese](#) as 唵, in [Tibetan](#) as ཨུམ་, in [Sanskrit](#) known as *praṇava* प्रणव lit. "to sound out loudly" or *omkāra* ओंकार lit. "om syllable") is a mystical or sacred [syllable](#) in the [Indian religions](#), including [Hinduism](#), [Sikhism](#), [Jainism](#) and [Buddhism](#), and in [Bön](#).

Aum is commonly pronounced as a [long or over-long nasalized close-mid back rounded vowel](#), [õ : : ] though there are other enunciations pronounced in received traditions. It is placed at the beginning of most [Hindu texts](#) as a sacred exclamation to be uttered at the beginning and end of a reading of the [Vedas](#) or previously to any prayer or [mantra](#). The [Mandukya Upanishad](#) is entirely devoted to the explanation of the syllable. The syllable is taken to consist of three phonemes, *a*, *u* and *m*, variously symbolizing the Three Vedas or the Hindu [Trimurti](#) or three stages in life ( birth, life and death ). Though ostensibly in some traditions it is polysyllabic and vocalized as a [triphthong](#), the Omkara is held to move through and contain all vowels possible in human speech.<sup>[[citation needed](#)]</sup>

The name *Om* (Sanskrit: the syllable om) is taken as a [name of God](#) in the [Hindu revivalist Arya Samaj](#). Similarly, the concept of *om*, called *onkar* in [Punjabi](#), is found in [Sikh theology](#) as a symbol of [God](#). It invariably emphasizes [God's singularity](#), expressed as [Ek Onkar](#) ("One Omkara" or "The Aum is One"), stating that the multiplicity of existence symbolized in the *aum* syllable is really founded in a singular God.<sup>[1]</sup>

## Tat Tvam Asi

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**Tat Tvam Asi** (Sanskrit: तत् त्वम् असि or तत्त्वमसि), a Sanskrit sentence, translating variously to "Thou art that," "That thou art," "You are that," or "That you are," is one of the [Mahāvākyas](#) (Grand Pronouncements) in [Vedantic Hinduism](#). It originally occurs in the [Chandogya Upanishad](#) 6.8.7, in the dialogue between Uddālaka and his son [Śvetaketu](#); it appears at the end of a section, and is repeated at the end of the subsequent sections as a refrain. The meaning of this saying is that [the Self](#) - in its original, pure, primordial state - is wholly or partially identifiable or identical with the [Ultimate Reality](#) that is the ground and origin of all phenomena. The [knowledge](#) that this is so characterises the experience of [liberation](#) or [salvation](#) that accompanies the [Unio Mystica](#).

Major Vedantic schools offer different interpretations of the phrase Tat (That) Tvam (You [jiva](#)) Asi (Are):

- [Advaita](#) - absolute equality of 'tat', the Ultimate Reality, [Brahman](#), and 'tvam', the individual self, [jiva](#).
- [Shuddhadvaita](#) - oneness in "essence" between 'tat' and individual self; but 'tat' is the whole and self is a part.
- [Vishishtadvaita](#) - identity of individual self as a part of the whole which is 'tat', [Brahman](#).
- [Dvaitadvaita](#) - equal non-difference and difference between the individual self as a part of the whole which is 'tat'.
- [Dvaita](#) - “Sa atmaa-tat tvam asi” in Sanskrit is actually “Sa atma-atat tvam asi” or “Atman, thou art not that”.
- [Acintya Bheda Abheda](#) - inconceivable oneness and difference between individual self as a part of the whole which is 'tat'.

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## [\[edit\]](#) In Advaita

**Tat tvam asi** is the [Mahāvākya](#) (Grand Pronouncement) from [Chandogya Upanishad](#). The [Advaita](#) school of [Shankara](#) assigns a fundamental importance to this Mahāvākya and three others of the same kind from three other [Upanishads](#). This is actually a statement meted out by Sage Āruni to Shvetaketu, his son. It says literally 'That thou art'. In other words that [Brahman](#) which is the common Reality behind everything in the cosmos is the same as the essential Divinity, namely the [Atman](#), within you. It is this identity which is the grand finale of Upanishadic teaching, according to Advaita. The realisation of this arises only by an intuitive experience and is totally different from any objective experience. It cannot be inferred from some other bit of knowledge. To comprehend the meaning an analysis of the three words in the pronouncement is needed.

### [\[edit\]](#) Who is this 'Thou'?

'Thou' stands for the inherent substratum in each one of us without which our very existence is out of question. Certainly it is not the body, mind, the senses, or anything that we call ours. It is the innermost Self, stripped of all egoic tendencies. It is Ātman.

The entity indicated by the word 'That' according to the notation used in the [Vedas](#), is Brahman, the transcendent Reality which is beyond everything that is finite, everything that is conceived or thought about. You cannot give a full analogy to it and that is why the Vedas say words cannot describe it. It cannot even be imagined because when there is nothing else other than Brahman it has to be beyond space and time. We can imagine space without earth, water, fire and air. But it is next to impossible to imagine something outside space. Space is the most subtle of the five elemental fundamentals. As we proceed from the grossest to the subtle, that is, from earth to water, to fire, to air, and to space the negation of each grosser matter is possible to be imagined within the framework of the more subtle one. But once we reach the fifth one, namely space or Ākāsha, the negation of that and the conception of something beyond, where even the space is merged into something more subtle, is not for the finite mind. The Vedas therefore declare the existence of this entity and call it 'sat' (existence), also known as Brahman.

## [\[edit\]](#) That and This

The Ātman or the innermost core of our self seems to have an individuality of its own. So, in saying that it is the same as the unqualified Brahman in the Infinite Cosmos, we seem to be identifying two things: one that is unlimited and unconditioned, and one that is limited and conditioned. Whenever someone says, for instance, that the person B whom you are meeting just now is the same as the person A whom you saw twenty years ago at such and such a place, what is actually meant is not the identity of the dresses of the two personalities of A and B, nor of the features (those of B may be totally different from A), but of the essential person behind the names. So whenever such an identity is talked about we have to throw away certain aspects which are temporarily distinctive or indicative in both and cling on only to those essentials without which they are not what they are. B and A may have distinct professions, may have different names, may have different attitudes towards you or towards a certain issue, or may have an additional identity, exemplified by, say, having different passports -- but still they are the same, is what is being asserted by the statement 'B is the same as A'.

## [\[edit\]](#) Brahman minus its Māyā and Ātman minus its avidyā are identical

In the same way, when Brahman and Atman are identified by this Mahāvākya, we have to discard those inessential qualities that are only indicative and therefore extraneous and to explore what commonality or essentialness there is in them that is being identified. Brahman is the Cause of this Universe. But this is a predication of Brahman and so is extraneous to the identity we are talking about. The Self or the Ātman, appears to be limited by an individuality which keeps it under the spell of ignorance; this is extraneous to the essentiality of the Ātman. So what is being identified is Brahman, minus its feature of being the Cause of this Universe and Ātman minus its limitations of ignorance-cum-delusion. That these two are the same is the content of the statement 'Tat tvam asi'. The cosmic Māyā is what makes Brahman the cause of this Universe. The individual avidyā (ignorance) is what makes the Ātman circumscribed and delimited. So the Mahāvākya says that Brahman minus its Māyā and Atman minus its avidyā are identical.

## [\[edit\]](#) In Vishishtadvaita

The [Vedas](#) form the fundamental source text for everything in [Hinduism](#). Each of the four Vedas has metaphysical speculations, known as [Upanishads](#), at the end. Among the various discussions in these Upanishads there are [mahavakyas](#) (Grand pronouncements), which are of foundational import and deep significance. **Tat tvam asi** (meaning, That Thou Art) is one such. This is from [Chandogya Upanishad](#). Different schools of philosophy interpret such fundamental statements in significantly different ways, so as to be consistent with their own philosophical thought. Below is the interpretation of the [Vishishtadvaita](#) school.

## [\[edit\]](#) Objections to the Advaita interpretation

The proclamation of Śankaracarya 'Tat Tvam Asi' is correct that both Ātmā and Paramātmā are sat-cit-ānanda, meaning qualitative unity of the Soul and God. However Ātmā, being localized Paramātmā consequently has localized consciousness. Paramātmā, being the reservoir of Ātmā is situated within every heart is aware of all its localized undivided parts. Therefore 'Tat Tvam Asi' falls short to understand that the Soul is not equal to the Absolute

Truth in all respects. For example, as a single drop of water has the same qualities as an ocean of water, so has our consciousness the qualities of God's consciousness but is proportionally subordinate. Furthermore, if Ātmā and Paramātmā were indeed one and the same, it would be possible for any ordinary person to claim omnipotence, omniscience, and omnipresence in equivalence to God. Scientifically we know this to be false. Shankara however does not claim the person is God, but that the person is unreal, so no contradictions with science.

According to Advaita, there are 3 orders of reality:

1. paramarthika satyam (absolute reality) 2. vyavaharika satyam (empirical reality) 3. pratibhasika satyam (subjective reality)

"I salute that Govinda who is the extreme limit of happiness, Who is pretty, cause of causes, primeval, without beginning and a form of time, Who danced again and again on the head of serpent Kaliya in the river Yamuna, Who is black in colour, ever present in time and destroys the evil effects of Kali, And who is the cause of the march of time from the past to the future." -Adi Sankara Bhagwat Pada

### [\[edit\]](#) Ramanuja on the Mahavakya

In the expression 'Blue Lotus' for example, the two attributes of 'blueness' and 'lotus nature' both inhere in a common substratum without losing their individuality. Such subsistence of many attributes in a common substratum is the correct apposition (*samānādhikaranya*), rather than the mere apposition as propounded by the advaita school. Direct meanings of the expressions should be taken, simultaneously fulfilling the conditions of *Samānādhikaranya*.

### [\[edit\]](#) Meaning of the Mahavakya

The mighty [Iswara](#), who is the indweller in the cosmic Body is also the indweller in every [Jiva](#). Every Jiva individually is the body of Isvara, just as the Cosmos as a whole is. The 'Tat' of the statement refers to Isvara who resides in the Cosmic Body and the 'Tvam' refers to the same Isvara who indwells the Jiva and has got the Jiva as the body. All the bodies, the Cosmic and the individual, are held in adjectival relationship (aprthak-siddhi) in the one Isvara. Tat Tvam Asi declares that oneness of Isvara.

## Sat (Sanskrit)

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**Sat** is a [Sanskrit](#) adjective meaning "the ideal; pure and true essence (nature)" of an entity or existence in the [Vedanta](#). It can thus be concluded as "the self-existent or Universal Spirit, [Brahman](#)".

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## **[edit]** Etymology

It can simply be said to be the [present participle](#) of the root *as* "to be" ([PIE \*\\*h<sub>1</sub>es-\*](#); cognate to English *is*).

The concept is famously expressed in a [mantra](#) found in the [Bṛhadāraṇyaka Upaniṣad](#) (1.3.28),

Asato mā sad gamaya / tamaso mā jyotir gamaya / mṛtyor mā amṛtam gamaya  
"lead me from delusion to truth; lead me from darkness to light; lead me from mortality to immortality"

Sat has been adapted as: [sattva](#) "purity" and [satya](#) "truth".

Its negation **asat** consequently refers to nonexistence and falsehood.

## **[edit]** In Sikhism

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- 4e. [Pyare](#)

### [Sikhism](#)

Further information: [Satnam](#)

In [Sikhism](#), Sat is the most important virtue which [Sikhs](#) try to develop during their life. God is Truth and by trying to 'practise truth' (i.e. live a truthful life), Sikhs believe that they can live in accordance with God's will - [hukam](#) - which teaches that: *Truth is not just about speaking the truth but also about recognizing and living in line with the true nature of reality.* Acting justly towards others, honesty, treating everyone as equals and avoiding criticising others are all examples of truthful living for Sikhs.

Sikhs believe that human beings must work at developing all the *God-like qualities* they have in order to truly love God. Love of God is not just a feeling but always involves showing love for God by selfless service to God's creation. A person who is [Gurmukh](#) does not act out of selfishness but, by focusing on God acts out of compassion for others and becomes the slave of the Lord's slaves. Thus finding the Lord, he eradicates ego from within.

[Maya](#) and [haumai](#) are overcome by focusing only on God while serving God in creation. Material wealth, fame and praise are unimportant because the Gurmukh is focused on the only thing of lasting value – God - as *the wealth of the Naam shall never be exhausted; no one can estimate its worth.*

The other four qualities in the arsenal of [five](#) that a Sikh must wear are: *Contentment* ([Santokh](#)), *Compassion* ([Daya](#)), *Humility* ([Nimrata](#)) and *Love* ([Pyare](#)). These five qualities are essential for Sikhs and it is their duty to meditate and recite the [Gurbani](#) so that these virtues become a part of their mind set.

### [\[edit\]](#) **Gurbani**

#### **SGGS Page 22** [Full Shabad](#)

The Gurmukhs do not like falsehood. They are imbued with Truth; they love only Truth.

#### **SGGS Page 23** [Full Shabad](#)

Those who do not have the Assets of Truth, how can they find peace?

#### **SGGS Page 24** [Full Shabad](#)

Make good deeds the soil, and let the Word of the Shabad be the seed;

irrigate it continually with the water of Truth.

**SGGS Page 36 [Full Shabad](#)**

The virtuous obtain Truth; they give up their desires for evil and corruption.