

Ramottaratapinyupanishat and its Invaluable Contribution of 'Rama Taraka Mantra' to Human Society

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ABSTRACT

Purpose: *This article reveals about "Ramottaratapinyupanishat", which is a part of Atharva Veda. This Upanishad has contributed the invaluable "Rama-Taraka-Mantra" for the wellbeing of human society. In Sanatana Dharma, the ultimate abode of every human being is Moksha and this Mantra is the Key to open the door of Moksha.*

Methodology/Approach: *Here, Rishis like Bruhaspathi, Bharadwaja and Atri who are the disciples always engaged in austerity for the prosperity of the whole Manu Kula, approach Yajnavalkya and pray him to explain about the ways and means to get relief from this non-stop wheel of Samsara chakra and to attain Mukti or Moksha. This paper is the outcome of practical approach after theoretical explanation.*

Findings: *To their queries, Yajnavalkya unfolds the whole Upanishad by decoding the great 'Rama Shadakshara Mantra', its unique strengths, secret values of each and every syllable, methodologies to be followed during the Sadhana and its glorious outcomes.*

Originality/Value: *The contents of this paper are the final proceedings of Upanishat Havana's Vakyartha gosti conducted after the Havana on 1-11-2019. The value of the contents is highly merited and is evergreen.*

Paper Type: *Practical research.*

Keywords: Upanishads; Ramottaratapinyupanishad, Rama Taraka Mantra; Moksha, Kashi Kshetra, Avimukta Teertha.

1. INTRODUCTION :

Every human being has undergone a series of experiences, good or bad during one's life cycle on this wonderful land. The experience differs from one person to another, it is not universally similar. It depends on one's skill in managing the life style. In Bharata Khanda, Sanatana Dharma is the key factor to lead a successful life. It provides all the guidelines to the four different Varnas namely Brahmana, Kshatriya, Vyshya and Shudra at four different Ashramas namely Brahmacharya, Grhastha, Vanaprastha and Sanyasa. There were Rushi-Ashramas, Gurukulas and even Universities for those who seek higher studies in special topics in Shrutis and Smrtis. Shrutis, Smrtis and Puranas are the foundation stones of Sanatana Dharma. Shrutis are known to be Avinashi and Apourusheya. It means, it never decays and no human being created it. It originated along with the world, has permanent values and is the final Truth to be experienced by all. Shrutis are ever existing live-fountains and sustain the social, cultural, religious and spiritual life. Shrutis are also called Vedas and are divided into four different groups according to their application in the day-to-day rituals. They are Rigveda, Yajurveda, Samaveda and Atharva Veda. Each of the four Vedas are once again grouped into two parts namely Karma Kanda and Jnana Kandas. Samhita, Brahmana and Aranyaka are the three sub divisions of Karma Kanda and all the Upanishads fall under Jnana Kanda. Upanishads are also considered as one of the "Prasthan Trayas", the other two are the 'Bhagavadgeetha' and the 'Brahmasutras'.

2. RAMOTTARATAPINYUPANISHAD :

Shri Ramottaratapinyupanishad belongs to Atharva Veda. The conversation between Yajnavalkya Rishi and Acharyas Bruhaspati, Bharadwaja and Atri are the prime content of this Upanishad. Acharya Brhaspati, who always prays and meditates for the wellbeing of humankind, approaches Yajnavalkya and humbly requests him to explain about that holy place

which is ultimately the final abode that grants Moksha to every human being; and secondly, to name that holy place, which is the abode of all Gods and Devatas; and thirdly, to name that holy place, which is considered as Teerthakshetra to perform all kinds of Yaga-Yajnas. At the same time, he requests to also tell him the Avimukta Teertha, the holy water, which by consuming just a drop will relieve the Atma from the hold of this never-ending life-cycle. The original text reads as follows:

“ओम् बृहस्पतिरुवाच-याज्ञवल्क्यं । यदनु कुरुक्षेत्रं देवानां देवयजनं । सर्वेषां भूतानां ब्रह्मसदनमविमुक्तं वै कुरुक्षेत्रं । देवानां देवयजनं सर्वेषां भूतानां ब्रह्मसदनम् । तस्माद्यत्रकचन गच्छति तदेवमन्येतेतीदं वै कुरुक्षेत्रं । देवानां देवयजनं सर्वेषां भूतानां ब्रह्मसदनम् । अत्र हि जन्तोः प्राणेषूत्क्रमणेषु रुद्रस्तारकं । ब्रह्मव्याचष्टे येनासावमृती भूत्वा मोक्षीभवति । तस्मादविमुक्तमेव निषेवेत । अविमुक्तं न विमुचेत् । वमैवैतद्याज्ञवल्क्य “ [1].

In reply, Maharshi Yajnavalkya reveals that, the name of that Punya Kshetra is Kashi. This place itself is the abode of all Gods and is considered as the sacred place to perform all the Yaga-Yajnas. River Ganga is the Avimukta Teertha. He also tells the secret of Lord Shiva, who at the time of death of individuals who arrive at Kashi, pronounce the ‘Sri Rama Taraka Mantra’ to meditate upon, by which, the individual immediately gets Mukti.

Listening to these wonderful facts of Moksha sadhanas, particularly the ‘Mantra’, Bharadwaja with all curiosity pleads with Yajnavalkya to explain about the Mantra and its meaning. Now Yajnavalkya reveals the great Mantra and explains the meaning of each letter, which are six in number, therefore it is also known as ‘Shadakshara’. The Mantra is “Ram Ramaya Namah”

(रं रामाय नमः). He decodes the Mantra further and defines each letter in the following way-the first letter ‘Ram’ is ‘Rasananda Swarupa’, i.e. ‘Sat’. The second word ‘Ramaya’ represents ‘Chidatmaka Swarupa’ i.e. ‘Chit’. The third word ‘Namah’ denotes ‘Purnananda Karana Swarupa’, i.e. ‘Ananda’. Thus, the Shadakshara mantra describes ‘Sachhidananda Swarupa’ of Sri Rama. Yajnavalkya elucidates further that Rama is

Sarvajna. He is the Antaryami of each and every individual. He is the cause of creation of this whole Brahmanda. He is also called ‘Turiya’, the fourth state after ‘Jagrat’, ‘Swapna’ and ‘Sushupti’. He is the ultimate destination sought by all the Rishis who meditate by taking the letters like-OM, TAT, SAT. It means, Yajnavalkya further clarifies that one who realises this truth that ‘Rama’ is the ‘Chinmaya Swarupa’, who exists everywhere and hence the Shrutis declared him as ‘Sarvantaryami’ i.e. omnipresent; If a person meditates upon this ‘Taraka Mantra’, states Yajnavalkya, he becomes one with will become one with that ‘Swarupa’. This state itself is the ‘Moksha Swarupa’.

3. FOUR PADAS OF ‘PRANAVA’ :

Yagnavalkya proceeds further to illustrate the Mantra in four ‘padas’ as following:

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं । भूतं भव्यं भविष्यदिति सर्वमोकारमेव । यच्चान्यत् त्रिकालातीतं तदप्योकारमेव । सर्वं ह्येतद्ब्रह्म । अयमात्मा ब्रह्म सोऽयमात्मा । चतुष्टाज्जागरिस्थानो बहिःप्रज्ञः । सप्तांग एकोनविंशतिमुख स्थूलभुवैश्वानरः प्रथमः पादः । स्वप्नस्थानोऽतःप्रज्ञः सप्तांग एकोनविंशतिमुखः । प्रविविक्तभुक्तैजसो द्वितीयः पादः । यत्र सुप्तो न कंचन कामं कामयते । न कंचन स्वप्नं पश्यति तत्सुषुप्तं । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानंदमयो । ह्यानंदभुक्चेतोमुखः प्राज्ञः तृतीयः पादः । एष सर्वेश्वर एष सर्वज्ञ । एषोऽतर्याम्येषयोनिः । सर्वस्यप्रभवाप्ययौ हि भूतानाम् । नांतःप्रज्ञं नःबहिःप्रज्ञं । नोभयत प्रज्ञं । न प्रज्ञं । नाप्रज्ञं न प्रज्ञानघनमदृश्यम् । अव्यवहार्यं मग्राह्यमलक्षणमचिन्त्यं मव्यपदेश्यम् । एकात्मप्रत्ययसारं प्रपंचोपशमं शांतं । शिवमद्वैतं चतुर्थं मन्यन्ते । स आत्मा स विज्ञेयः सदोज्ज्वलो । अविद्या तत्कार्यहीनः स्वात्मबंधहरः । सर्वदा द्वैतरहित आनंद रूपः । सर्वाधिष्ठानसन्मात्रो निरस्ता विद्यातमोमोहोऽहमेवेति । संभाव्याहमोन्तत्सद्यत्परं ब्रह्म रामश्चंद्रश्चिदात्मकः । सोऽहमोतद्रामभद्र-परंज्योतिरसोऽहमोमिति । आत्मानमादाय मनसा ब्रह्मणैकीकुर्यात् । सदा रामोऽहमस्मीति तत्त्वतः प्रवदन्ति ये । न ते संसारिणो नूनं राम एव न संशयः । इत्युपनिषत् । य एवं वेद स मुक्तो भवतीति याज्ञवल्क्यः । [2].

Table 1. Illustration of ‘Rama Taraka Mantra with its four ‘Padas’*’

प्रथम पाद	द्वितीय पाद	तृतीय पाद	चतुर्थ पाद
अ	उ	म	अर्ध मात्रा
विष्णु	ब्रह्म	रुद्र	परमात्मा
जाग्रत्	स्वप्न	सुषुप्ति	तुरीय

स्थूल	सूक्ष्म	प्रलय विशुद्ध	ब्रह्म
सात्विक	राजस	तामस	गुणातीत
श्वेत	रक्त	कृष्ण	शुद्ध
लक्ष्मण	शत्रुघ्न	भरत	राम
विश्व	तैजस	प्राज्ञ	तुरीय
र्	आ	म्	अ = राम

* Bhargava Nanasingha, 108 Upanishad Sarvasva. Vol.2. Tirumala Tirupati Pratisthanam; Bengaluru. 2013.p 497

First Step: One who is 'Sakshi' or witness while awake, experiences all the actions and happenings in the outside world, and has nineteen faces and is called 'Vaishwanara'.

Second Step: One who is 'Sakshi' or witness during the dream state, has inner conscious and possess seven body parts with nineteen faces is called 'Tajasa'.

Third Step: One who is Sakshi or witness during one's deep sleep state, who has no desires and feelings and does not slip to dreaming state, who is referred as 'Prajnana Ghana'. This state of 'Ananda Swarupa' with 'Chetomukha' is called 'Prajna'.

Fourth Step: One who is referred as 'Atma', 'Sarveshwara', 'Sarvajna', 'Antaryami', 'Parabrahma 'Adhithana', 'Ananda Svarupa', and 'Advaita' is called 'Paramatma', the fourth pada of Pranava. *

4. GREATNESS OF 'RAMA MANTRA':

Rishi Bharadwaja not satisfied by the explanations given by Yajnavalkya, again beseeches him to tell the importance and other benefits of Rama Nama. He replies calmly, as already spelled out, this Mantra is being chanted in three different ways namely, Ram Ramaya Namah, Ramachandraya Namah and Ramabhadraya Namah all over the world by common men and women and have benefited a lot. There will be

'Subhiksha' throughout at all those places where the chanting is performed. Even the greatest wicked acts will be cured by taking the name of Rama. It guides to reach the ultimate abode of God, indicated by the scriptures as 'Vishnu pada'. There is no comparison to this great mantra and one who chants this will be relieved from this perishable world and will attain Mukti. Following is the original text that promises the benefits of Rama mantra.

आ ब्रह्मबीजदोषाश्च नियमातिक्रमोद्भवाः । स्त्रीणां च पुरुषाणां च मंत्रेणानेन नाशिताः । येषु येष्वपि देशेषु रामभद्र उपास्यते । दुर्भिक्षादेः भयं तेषु न भवेत्तु कदाचन । शान्तः प्रसन्नवदनो नक्रोधो भक्तवत्सलः । अनेन सदृशो मन्त्रो जगत्स्वपि न विद्यते । सम्यगाराधितो रामः प्रसीदत्येव सत्वरम् । ददात्यायुष्यमैश्वर्यमन्ते विष्णुपदं च यत् । तदेतद्वचाभ्युक्तम् । ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः । यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते । तद्विष्णोः परमं पदं सदापश्यन्ति सूरयः । दि वीव चक्षुराततं । तद्विप्रासो विपन्यवो जागृवांसः समिन्धते । विष्णोर्यत्परमं पदम् । ओम् । [3]

In Vishnu Sahasra Nama Parvati asks her spouse Shiva where there is any easy way to get the full benefit of chanting Vishnu Sahasranama. Shiva answers- yes, if one chants the Taraka Mantra 'Rama' three times, it is sufficient and one gets the full benefit. The original shloka is quoted below:

श्रीराम राम रामेति रमे रामे मनोरमे ।

सहस्रनाम तत्तुल्यं रामनाम वरानने ॥ [4]

In Raghuvamsha Kavya- 10th Sarga and 67th shloka, there is a mention of Namakarana Prasanga. The author Kalidasa narrates the occasion in this way, as though he was present at that Namakarana ceremony- when the Kula Purohit Maharshi Vashitha saw the baby in the lap of Kousalya, experienced total Bliss and uttered the name 'Rama' spontaneously and without any preplan. Later, he suggested to King Dasharatha to name the child 'Rama', meaning one who pleases all. Kalidasa says, Rama is the first and best auspicious name in whole of world. The following Ramayana shloka refers to this occasion.

राम इत्यभिरामेण वपुषा तस्य चोदितः । नामधेयं गुरुश्चक्रे जगत् प्रथम मङ्गलम् ॥ [5]

Further, in Vasistha Samhita, the following shloka praises the glory of Rama Nama as- when Rama himself doesn't know to express the strength, importance and benefit of his name, how can other Deities including Brahma explain its glory.

राम एवाभिजानाति रामनाम फलं हृदि ।

प्रवक्तुं नैव शक्नोति ब्रह्मादीनांतु का कथा ॥ [6]

Not only that, the glory of Sri Rama is repeatedly praised throughout both Upanishads namely Purva and Uttara Ramatapini and is evidently mentioned in the following shloka:

राम एवाभिजानाति कृत्स्नं नामार्थमद्भुतम् ।

सर्वस्वं रामचंद्रोऽपि तन्नामानन्त वैभवम् ॥

अनेन सदृशो मन्त्रो जगस्त्वपि न विद्यते । [7]

Further, in the first longest poetry of the world- 'Ramayana Maha Kavya' of Valmiki it is mentioned that, while constructing the bridge from India to Sri Lanka over the Sea, Ocean the Vanara army used to wright the name- 'Rama's on the stones and place them in the sea -water with total faith that they would not sink. Their faith in Rama Nama was such that all the stones were floating on the water and the longest historical bridge without any columns and beams was constructed under the supervision of Sugreeva. All these examples glorify the richness of Sri Rama Nama.

5. 'PRANAVA' AND 'RAMA TARAKA MANTRA' ARE ONE AND THE SAME :

'Ram Ramaya Nama:' 'Ramachandraya Nama:' and 'Ramabhadraya Nama:' all these three successively represent 'Pranava', 'Tat' and 'Brahma Swarupa' and hence are identified as 'Sat', 'Chit', 'Ananda' Swarupa, therefore it is Taraka. One who meditates upon this Mantra will get released from the chain of Janana-Marana and get Mukti. Such places, wherever they are, turn into Mukti is Kahsi Kshetra. Following mantras of the Upanishad text will justify the same.

अथ हैनं भारद्वाजः पप्रच्छ याज्ञवल्क्यं दीर्घानलं किं तारकं किं तारयतीति । स हो वाच याज्ञवल्क्यस्तारकं दीर्घानलं बिंदुपूर्वकं । पुनर्मायां नमश्चन्द्राय । नमोभद्राय नम इत्येतब्रह्मात्मिकाः । सच्चिदानन्दाख्या इत्युपासितव्यम् । अकारः प्रथमाक्षरो भवति । उकारो द्वितीयाक्षरो भवति । मकरस्त्रितीयाक्षरो भवति । अर्धमात्रश्चतुर्थाक्षरो भवति । बिन्दुः पंचमाक्षरो भवति । नादः षष्ठाक्षरो भवति । तारकत्वात्तारको भवति । तदेव तारकं ब्रह्म त्वं विद्धि । तदेवोपासितव्यमिति ज्ञेयम् । गर्भजन्मजरामरणसंसारमहद्द्रयात्संतारयतीति । तस्मादुच्यते षडक्षरं तारकमिति । य एतत्तारकं ब्रह्म ब्रह्माणो नित्यमधीते । स पाप्मानं तरति । स मृत्युं तरति । स ब्रह्महत्यां तरति । स ब्रूणहत्यां तरति । स संसारं तरति । स सर्वतरति । सोऽविमुक्तमाश्रितो भवति । स महान्भवति । सोऽमृतत्वं च गच्छति । अत्रैते श्लोकाः भवन्ति । [8].

6. FAMILY MEMBERS OF SRI RAMA SYMBOLISES 'TARAKA MANTRA':

The son of Sumitra, Lakshmana, who also represents the 'awakened state' and hence named as Sankarshana symbolises 'A', the first syllable of Pranava. Shatrughna, the other younger brother, who is also considered as 'Tejasa' Swarupa during 'Dream State' and represent the second syllable of Pranava= 'U' and known as Pradyumna; finally, Bharata, the next younger brother of Rama considered as Chaitanya Swarupa-Prajna during the 'Sushupta State' and represent the third syllable of Pranava, 'Ma' and known as Aniruddah. Sri Rama is Ardha Matra Swarupa and is called as Vasudeva. Sita, his wife is Moola Prakruti and always stays in the heart of Rama. She bestows Ananda Swarupa, and hence named as Jagadanandadayini. Brahmarshis call her as 'Moola Prakruti'. Following are the Upanishad Mantras describing the same:

अकारक्षरं संभूतः सौमित्रिः विश्वभावनः । उकाराक्षरं संभूतः शत्रुघ्नस्तैजसात्मकः । प्राज्ञात्मकस्तु भरतो मकाराक्षरं संभवः । अर्धमात्रात्मको रामो ब्रह्मानंदैकविग्रहः । श्रीरामसान्निध्यवशाज्जगदाधारकारिणी । उत्पत्तिस्थितिसंहारकारिणी सर्वदेहिनाम् । सा सीता भवति ज्ञेया मूलप्रकृतिसंज्ञिका । प्रणवत्वात् प्रकृतिरिति वदंति ब्रह्मवादिनः । इति । [9].

7. THE NERVOUS SYSTEM IN PINDANDA AND THE AVIMUKTHA KSHETRA IN BRAHMANDA :

Now Atri Muni, asks Yajnavalkya to explain about the hidden meaning of words like-'Varana', 'Asi', 'Kashi' and 'Avimukta Kshetra' and their corresponding places in the human body as described in Yoga Shastra. Yajnavalkya appreciates Atri's interest in learning the Mantrartha in real spirit, he decodes and spells out that the Paramatma tatva is Ananta, Avyatka and Avyaya. This is established in Avimukta

Kshetra, which is otherwise called 'Varana'. This is the place, where all the negative energies of sense organs are purified. This 'Varana' is in the centre place of 'Nasi', which washes the sins or wicked acts performed by the five sense organs. So, one has to concentrate at the place where two eye brows and the starting point of nose meet. This is the point where the 'Ida' and 'Pingala' nerves join. This is the link to raise one's concentration from 'Dyuloka' to 'Jyotirmaya Paramdhama'. All the Brahmopasakas are meditating upon this link continuously as Sandhya Devata. This itself is the Kashi Kshetra, which visualizes the 'Brahmajnana' to become one with 'Parabrahma'. The following original text depicts the same.

अथ हैनमत्रिः पप्रच्छ याज्ञवल्क्यं । य एषोऽनंतोऽव्यक्तपरिपूर्णा । आनदैकचिदात्मा तं कथमहं विजानीयामिति । स होवाच याज्ञवल्क्यः । सोऽविमुक्त उपास्योऽयम् । य एषोऽनंतोऽव्यक्त अत्मा सोऽविमुक्ते प्रतिष्ठित इति । सोऽविमुक्तः कस्मिन् प्रतिष्ठित इति । वरणायां नास्यां च मध्ये प्रतिष्ठित इति । का वै वरणा का च नासीति । जन्मान्तरकृतान् सर्वान् दोषान् वारयतीति तेन वरणा भवतीति । सर्वाणिन्द्रियकृतान्पापान्नाशयतीति तेन नासी भवतीति । कतमच्चास्य स्थानं भवतीति । भ्रुवोःघ्राणस्य च यः संधिः । स एष द्यौर्लोकस्य परस्य च संधिर्भवतीति । एतद्वै संधिगुं संध्यां ब्रह्मविद उपासत इति । सोऽविमुक्त उपास्य इति । सोऽविमुक्तं ज्ञानमाचष्टे । यो वा एतदेवं वेद ॥ [10].

8. SHIVA PERFORMS PENANCE TO RENDER MUKTI TO ALL THE CREATURES AT KASHI :

While narrating all these secrets to Atri Muni, Brahmarsi Yajnavalkya discloses a previous occurrence related to Shiva. Once Shiva, who is the most kind and benevolent God responsible for the death of all the creatures in the Universe, performs penance concentrating upon Rama, for a long period at Kashi Kshetra employing a variety of rituals. At a certain point, Rama appears before Shiva and asks the reason for undergoing such a tough and deep Tapasya. Shiva with great pleasure requests Rama to grant a boon, by which, all those creatures who take their last breath at Manikarnika, Kashi or bank of the river Ganga attain Moksha. Listening to these kind words of Shiva, Rama instantly agrees and assures Shiva that any creature who utters 'Rama Taraka Shadaksara Mantra' during its last breath will be granted Mukti. From that instant, whoever wishes to leave his mortal body at these three places and prays for Mukti, immediately Shiva will utter this Taraka Mantra into the right ear of that creature and grant Moksha. This way Rama blesses Shiva.

9. BENEFITS :

Having understood the importance and greatness of Shri Rama Taraka Mantra, the curious Bharadwaja requests Yajnavalkya to tell the consequences and benefits of Mantra Japa. Yajnavalkya pleased, replies, though there are countless benefits, the following five are significant. They are:

9.1 Benefits to the Individual: One who performs this Rama mantra Japa sincerely, will become pure like Brahma, Vishnu, Shiva, Agni, Vayu, Aditya and Chandra. He will be considered equal to one who does more than lakhs of Parayana japa of Ramayana, Mahabharatha, Puranas, Gayatri and Rudranushtana. He is also rewarded by receiving the benefits of having performed all those major Yajnas referred in Shrutis and Smritis. He is also responsible for the grant of Moksha of his previous ten and forthcoming ten generations. Finally, he receives Amrutatva.

9.2 Relief from wicked acts: Rama-nama-japa relieves from all kinds of innumerable sins one might have done in all births and may be in huge number; like a fire stick, which burns the whole forest or mountain of cotton within a second.

9.3 It relieves also from all sins which have accumulated from past several births (Sanchita papa) and those sins purposely attempted at Teertha kshetras and those, which have not been removed by several attempts of Havanas for atonement. Not only that, it cures all those sins committed during the three states of Jagrat, Swapna and Sushupti.

9.4 It relieves from Brahmadi - Chaturvarna Hatya Dosha Rama Taraka mantra also liberates one from sins of murdering, robbing people belonging to Brahmana, Kshatriya, Vyshya and Shudra Varnas. It also cleanses away all kinds of sins committed knowingly or unknowingly.

9.5 Vishnu Sayujya

Finally, Shree Rama Taraka Mantra provides all kinds of comforts of life to its devotee and shows the way to Atma Sakshatkara or Vishnu Sayujya, so that there is no return to this Samsara. Yajnavalkya finally emphasises that there is no comparison to this Mantra in any of the three worlds.

10. INFERENCE OF PRACTICAL APPROACH :

This Upanishat Havana was practically conducted on 1-11-2019 at Pavanje village, Mangaluru district along with 196 other Upanishat Havanas carried out from 10-10-2019 to 30-4-2020, altogether 207 days¹¹. I had been one of the Head priests and participated in the event from beginning to the end. On that day, after the completion of the Havana, Vakyartha Gosti was convened with the presence of scholarly people. There was a mind-boggling discussion and each and every Mantra was explained with previous examples and practical experience by the Director. There were Yoga teachers and Yogis in the audience, who shared their experience with demonstrations.

11. CONCLUSION :

In this way, Ramottaratapinyupanishat contributes a valuable, incomparable and at the same time a very simple mantra to the human society for its wellbeing. Meditating upon this Mantra with humility even a common, who has lost all hopes in life will regain the faith and will succeed in all phases of life, without any doubt, says Yajnavalkya. "Om Ramaya Nama:"

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