

God is omnipresent everywhere, He is in billions (multillions) light year away, but simultaneously he is within everybody and within everything. He is the parabolic formation of the universe.

Sanaathana Dharma has its foundation on scientific spirituality. In the entire ancient Hindu literature we can see that science and spirituality are integrated. It is mentioned in the 40th chapter of the Yajurveda known as Eesaavaasya Upanishad that use scientific knowledge for solving problems in our life and use the spiritual knowledge for attaining immortality through philosophical outlook. Remember that in each and every aacharaa there will be a component of spirituality in it. Without spirituality, nothing

exists in Sanaathana dharma. Generally everyone bear a wrong impression that this spirituality is religion. Spirituality is different in Hindu dharma. Here the question of religion does not exist at all, because Hindu dharma was not created by an individual, prophet or an incarnation. Spirituality is a part of every Hindu custom in the normal life of a Hindu.

The Pathless Path to Immortality

By Maha Yogi Paramahansa Dr. Rupnathji

The name of Shri Bhagavan Dattatreya has occurred sometimes in these essays, but he is still practically unknown outside India. More lamentable still is the fact that although still worshipped by millions of Hindus he is thought of more as a benevolent God rather than a teacher of the highest essence of Indian thought. In the basic essence which runs through the 3 patterns of thought which I have classified as the Diamond Dharmas, we find their earliest expression in the Guru teachings of Dattatreya, which preceded them all and later became embraced in **Brahma Vidya**.

Shri Dattatreya was a dropout of an earlier age than the period when Veda and Tantra merged to become one single cult. It was men like Dattatreya who helped to make this possible. Three of his close disciples were kings, one an Asura, and the other two belonging to the warrior caste. Dattatreya himself was regarded as an avatar of Maheshwara (Shiva), but later was claimed by Vaishnavas as the avatar of Vishnu. Not such a sectarian claim as it appears, as Hindus regard Shiva and Vishnu as the same, or as manifestations of the Absolute taking form.

The teachings of Dattatreya, during his lifetime, were most probably adjusted to meet the needs and understanding of the disciples. We have an example of this in the case of Parashuram, a Brahmin who became a disciple of Dattatreya. In accord with the Guru's correct assessment of his stage, he was first initiated into the rituals for the worship of the Mother Goddess (Shakti) in her form as Tripura (destroyer of the three cities or Gunas). In time, Parashuram developed to understand the higher teachings, and his opportunity for understanding might have been lost in confusion if it had not been done gradually. Parashuram has a great story of his own, and will be dealt with later.

The gems which can be described as the higher teachings of Dattatreya (often used in a shorter form as Datta),

come to us in many ways. The least obvious and most important was the way in which he lived. If chance had not given him several disciples of an unusually high level of understanding, it might have been the only medium through which we could know him. Another is the scripture or wisdom texts which record their teaching. They are found in several ancient Upanishads, a Tantrik text known as Haritayana Samhita, a work of three sections. The last section, Charya Khanda, or section on conduct, has been lost, and some believe destroyed. The other important works are two Gitas – the Jivanmukta Gita and the Avadhuta Gita. The latter is a wonderful complete compilation of the highest thought given to and recorded by two disciples, Swami and Kartika.

The Upanishads describe Dattatreya with glowing praise and enumerate his great qualities. Typical of most dropouts of the ancient Pagan world, he lived completely naked. But this was a great spiritual era when all world renouncers were mostly naked or near naked. The Sanskrit idiom used to describe this condition was digambara, having a literal meaning of 'clothed in the sky' or 'sky as garment', but also an idiomatic meaning that the sadhu was one with his environment. This was the world of Shiva- Shakti where the way of life of Nature was the highest ideal. Civilisation and cities had already appeared, but men knew that only artificial men could live and be produced in them.

The manner and way of life of these ancients was something beyond words and explanations yet sufficient in itself. Brahma-Vidya had no meaning if theory was not put into practice. Academic and theoretical knowledge was helpful towards realisation but alone it could not reach the goal. Physical patterns were considered vital and essential to help overcome the past conditionings of the mind. Before the soul could be free, the mind must be made free, and the body had to be free before the mind became free.

While we are forced to accept that nudity was a regular part of sadhu practices, the true and fuller meaning might not be so obvious. There may have been important factors well known in the past but lost to us today. A vast number of religions have had forms of religious nudity. Even the Old Testament records an incident where David, the King of Israel, reverted to an older Pagan custom and danced naked before the shrine of the Lord in the temple. It could not have been a sudden spontaneous act, but a practice rooted in ancient tradition. Even in India it is only a few years ago that people visiting the famous ice linga at Amritnath were only permitted to enter the cave completely naked. Today, most sadhus dress and some overdress, and a few may even display themselves in costly silks.

In the ceremony of Sannyasa Diksha or initiation into Sannyasa life, the candidate is required to walk at least 7 paces completely naked to where the Guru sits and receives and repeats the Priasha mantra. Many sects still require a sadhu to be naked if he does puja of his Guru or Sect Guru, or when meditating if he has passed beyond the relative stage of worship.

In some religions it might have been an expression of going before God impoverished, or as a simple innocent child, or in one's natural primordial state. Yet there is still some subtle aspect which may be beyond all these. Today it is one of the best spiritual "shock tactics" to make people wake up or start a chain of thought. This, however, could hardly apply in very ancient times when nudity was so common. Shiva or Maheshwara and his Consort were always considered and described in texts as being naked. This might have served as a pattern of life for those who desired one-ness and were prepared to undertake the discipline to make it possible.

Dattatreya left home at an early age to wander naked in search of the Absolute. There is no room for doubt that he was an historical figure and seems to have spent most of his life wandering in the area between and including North Mysore, through Maharashtra, and into Gujarat as far as the Narmada River. One scripture refers to a disciple finding Datta meditating on Gandhmadana

Mountain. He attained realisation at a place not far from the town now known as Gangapur. Legends about his birth are many and varied, and the place he died is unknown. It is stated that he was born on Wednesday, the 14th day of the Full Moon in the month of Margashirsha, but of year and place there is no reliable information. Scholars speculate it must have been not less than 4000 years ago, or even earlier.

In spite of legends which made him the son of a Brahmin couple, it would not appear that he had much time for them although he avoided any concepts of caste distinction. More often his teachings denied any importance being attached to the caste system in true spiritual life. He did not suggest that in worldly relations the caste system was needless or defective, but tried to show that there must come a standard of understanding where they had no meaning.

Those who look for analogies with Christian ideals will find none, nor the meaningless precepts and platitudes which entangle most Western thinking. He taught no concepts of the brotherhood of man, non-killing, or love one another- They were for people who loved to live in the crowd but feared it- Instead he taught men the essence of wisdom which would disentangle them for ever and the way one must think and live if the expression ,dropout' was not to become only a

meaningless gesture- I am avoiding the use of Sanskrit texts and even single Sanskrit words as much as possible- A few are unavoidable and must be explained, but the English medium, on all levels, is quite capable of conveying any relative concept known to mankind- Those who do not understand Sanskrit only find Sanskrit shlokas like udders hanging on a bull – a useless ornament- Those who do know the Sanskrit language can revert to the source and need no help from me- This is only an effort to express a difficult teaching in simple words, The search for the Absolute, the Supreme Reality, is not one where we will ever witness mass realisation- Only a few in any age have the karma and mind impressions from past lives to make it possible- This does not mean that realisation and liberation are reserved for a tiny select minority- It is a supreme attainment from which none can be excluded, but it must be conceived as a process which continues through many lives and rebirths, and over countless periods of time. The safest guide an individual or guru can have of one's stage in this long process is the sincerity and intensity of the individual as it manifests in the present incarnation. What has taken hundreds of thousands of lives to develop might still be very difficult to mature in only the one present span. This means that all spiritual life is a matter of investment in those values and yogas which will one day come to maturity. The punishment for neglect is not the wrath of God, but countless lives of misery, pain and frustration. The reward for the diligent

is to escape entirely from these things and attain the only true bliss of the Supreme Reality.

There are three Sanskrit words which form much of the essential structure upon which realisation and liberation depend. They were much used by Dattatreya and constantly repeated in the Tantrik or non-Vedic Agamas. Oddly enough, they are rarely used in Hindu life today, though they exist as words in most Indian dialects. None of the 3 can be easily translated into a single English word, but fortunately the language is rich enough to convey the meanings with even greater intensity.

The three words are pratibha, sahaja and samarasa. Each must be explained separately, perhaps developed in the future. They not only have a unique beauty and charm of their own, but they also represent three great stepping-stones to the Absolute Reality.

Pratibha It means vision, insight, intuition, inner understanding, unconditioned knowledge, inner wisdom, awareness, awakening. In Zen they use the word satori. It should not be confused with enlightenment or realisation. Patanjali in his wonderful theoretical textbook of varied yoga practices known as the Yoga Aphorisms or Sutras, sees pratibha as the spiritual

illumination which is attained through yoga discipline to enable the disciple to know all else.

It is then the insight or illumination which is the open gateway to the final goal. It is the inner transformation which enables the aspirant to distinguish Reality from the sham. In some way it can be visualised as a bridge between the mind and the Real Self. It produces changed people and clarity of thinking as well as being an infallible guide in all undertakings. Some few people are born with it, but seldom to more than a small degree.

Even this can eventually be obscured by social life and its conditioning. It cannot thrive in a world where we permit others to do our thinking for us. The more it is used, the more it increases in intensity. Pratibha is not related to careful thought or deliberation. It is instant in operation and spontaneous in manifestation. For the average Zen student this was regarded as a sufficient attainment. Only those who seek Buddhahood and Enlightenment go further. But this is also a stage which, if once reached, requires no further guidance from a guru or master. Sometimes it is even spoken of as pratibha-shakti – the power of illumination. It is most easily developed by meditation or contemplation, and is independent of all religious patterns.

Pratibha is not even exclusively a spiritual concept. Those who have developed this faculty are more likely to succeed in the material world than the others. Modern Japan claims that most of the big names in industry and commerce today were once successful Zen students. Datta uses the word frequently in the Avadhuta Gita to show that the difficult ideas and the puzzles not easy to understand are cleared away instantly for that disciple who has developed the inner faculty of insight-illumination known as Pratibha.

Pratibha is the real Divya Chakrus – the Third Eye which has so much captivated the mystical aspirations of the West. It is not really an "eye": so much as a miraculous vision or knowledge capable of plucking the gems of mystery and wisdom from the immaculate universe. It is the Philosophers Stone which has the divine power to transmute the sordid world of base lead into a golden mass of wonder and harmony. But only when you really want it can you get it.

Sahaja When we review the vast procession of naked, ragged and unkempt dropouts who illuminated the dreary passages of history to leave wisdom on which lesser minds could ponder, have we not cause for great wonder? What is it that made these men so different from the men of the mass-produced, vulgar rabble who

populate the earth? The answer is that the former had Sahaja.

Man is born with an instinct for naturalness. He has never forgotten the days of his primordial perfection except inasmuch as the memory becomes buried under the artificial superstructures of civilisation and its artificial concepts. Sahaja means natural. It not only implies natural on physical and spiritual levels, but on the mystic level of the miraculous. It means that easy or natural state of living without planning, design, contriving, seeking, wanting, striving or intention.

What is to come must come of itself. It is the seed which falls to the ground, becomes seedling, sapling and then a vast shady tree of which the Pipal or Ashvattha is a classical example and used in wisdom teaching. The tree grows according to Sahaja, natural and spontaneous in complete conformity with the Natural Law of the Universe. Nobody tells it what to do and how to grow. It has no svadharma or rules, duties and obligations incurred by birth. It has only svabhava, its own inborn self or essence to guide it.

Sahaja is that nature which, when once established, brings the state of absolute freedom and peace. It is when you are in your natural state, in the harmony of the

Cosmos. It is the balanced reality between the pairs of opposites. As the Guru of the Bhagavad Gita says: "The person who has conquered the baser self and has reached to the level of self mastery: he is at peace, whether it be in cold or hot, pleasure or pain, honoured or dishonoured." Thus sahaja expresses one who has reverted to his natural state, free from conditioning. It typifies the outlook which belongs to the natural, spontaneous and uninhibited man, free from innate or inherited defects.

In all the Golden Dharmas sahaja flourishes. In Taoism it was the highest virtue (re). In the earlier Zen records it is the main plank of training along which the disciples had to walk. The masters demanded answers which were sahaja and not the product of intellectual thinking or reason. The truth only came spontaneously.

Sahaja in Chinese became tzu-jan or Self-so ness. Taoism openly lamented the loss of the peculiar naturalness and unselfconsciousness of the child. Lao Tzu saw that Confucian ethics (which have their counterpart in the modern world) crushed the original natural loveliness of the child into the rigid patterns of its conventions.

Retirement from such a society became the outer symbol of freedom from the bonds and bounds of conventional society. Taoism, as Brahma-Vidya and Zen, saw

retirement or renunciation as the only possible way for men to recover sahaja. Thus the greatest quality of children again became recaptured by saints and sages.

Artificial clowns throng the world: Only children and saints know sahaja.

Dattatreya tried to each men that if they had sahaja there was no need to do anything to prove it. It manifested only by the way one lived. Sukhadev, the great naked Mahatma who expounded the Bhagavad Purana, stood, when a young man, naked in the presence of his father, the sage Vyasa, to be initiated into the Brahmin caste with mantra and sacred thread. This was a moment such as we have just mentioned, when the natural unspoiled boy was to be ushered into a world of concepts, ideas and obligations, and all naturalness would be lost.

Sukhadev decided to keep his sahaja. Taking to his heels, he ran from the house and took to the path which wound itself along the side of a river and into the jungle.

As he came to the river some young women were bathing naked in the water. They took no notice of Sukhadev and he only glanced and ran on. But Vyasa the father was hot on his tracks, and following the young man to induce him

to return. But as Vyasa approached the river, the young women screamed, rushed for their garments and covered themselves as he drew near. Having observed their complete indifference when his naked son ran past, and this modest but demonstrative display at his own approach, Vyasa could not help wondering at the contrast.

He stopped by the now covered women, and asked for some explanation of such widely different behaviour towards his naked son and his decorously dressed self. One of the women explained: "When your son looks at us he sees only people and is not conscious of male and female. He is just as unconscious of our nakedness as he is of his own, but with you, Maharaj Vyasa it is different." Sukhadev had sahaja, and the women knew it. He knew it, and never lost it. His father never caught up with him and he never returned home. He became one of India's many great saints, not living in any fixed place, but only in the fullness of the immediate present.

The three Sanskrit words Pratibha, Sahaja and Samarasa are related even in meaning, interlocking with each other and together to form a 'Holy Trinity' of liberation. The 3rd, however, is the greater and by far the most interesting, for it is the one single magic word which contains the Absolute, the Universe, and the World.

Samarasa This unique word, completely absent from Vedic texts, is found again and again in Tantra, Upanishads and all the best of non-Vedic literature. In one short chapter of the Avadhut Gita it occurs more than 40 times. This whole Gita would be impossible to read and understand without knowledge of this word.

One of the unique but mysterious features of the Sanskrit language is how many words can be used at three separate and distinct levels of thought. Even whole verses have this remarkable feature. It is one of the factors which have made translation into other languages so difficult. The difference presupposes three groups of people. First there is the literal meaning intended for the householder or worldly man, and a guide to better thought and action. The second is the meaning on a higher level intended for the mumukshi or hungry seeker for God. Here the same words take the reader from the mundane level to the higher level, and the implications. The third is the meaning intended for the soul who has attained or is nearly ready to attain liberation.

This play of words is not unknown in other languages 'A dog's life' would have a different meaning to Diogenes of Sinope, a harassed householder, or to a dog itself. There is little wonder that the sages warned against public reading of many scriptures and confined them only to

disciples or near relatives. It is also one of the features which has made the Sadguru indispensable to the sincere disciple.

The Tantrik or non-Vedic teachers used the word samarasa in its mundane meaning to suggest higher truth. Samarasa can mean the ecstasy attained in sexual intercourse at the moment of orgasm. Using this, as many other worldly things, to draw an analogy between the moment of sexual bliss and the spiritual bliss of realisation, it was thought men and women would better understand absolute concepts from the examples of relative life.

Going higher, it means the essential unity of all things – of all existence, the equipoise of equanimity, the supreme bliss of harmony, that which is aesthetically balanced, undifferentiated unity, absolute assimilation, the most perfect unification and the highest consummation of Oneness.

To Dattatreya it meant a stage of realisation of the Absolute Truth where there was no longer any distinction to be felt, seen or experienced between the seeker and the Sought. Gorakhnath, who wrote the first texts of the Nathas, explains samarasa as a state of absolute freedom, peace and attainment in the

realisation of the Absolute Truth. He placed it on a higher level than samadhi.

Samarasa implied the joy and happiness with perfect equanimity and tranquility, maintained after samadhi had finished, and continued in the waking or conscious state. In this sense it is a form of permanent ecstasy and contemplation which the saint maintains at all times. Zen maintains the same concepts, but nothing comparable with pratibha, sahaja or samarasa are found in any of the Black Dharmas of Judaism, Christianity and Islam.

In the Tantrik-Buddhist school which existed for about 300 years between the 7th and 10th centuries AD, samaras and sahaja hold a prominent place, and were also adopted by Tibetan Lamaism. The Siddha and Natha sects used samaras instead of the word moksha. In this way the word became used to express the highest ideal of human life. It is much elucidated in the Agamas of the Shiva-Shakti tradition.

Samarasa is not just a matter of outlook or adjustment of ourselves with the world and its innumerable divisions, or to try and adjust the world to ourselves. One ends in greater conditioning, and the other in frustration. Samarasa must be regarded only as the culminating point of real yoga. The true yogi does as Dattatreya did – seeing

himself in the world and the world in himself, the most perfect harmony of man and nature.

Pagan India was never a world of universal spirituality. Although it was the cradle of the highest spiritual concepts, the spiritual truth seekers were always, as even now, only a minority. Its great saints and sages were even fewer. Most people sought the world and worldly things, but did, at the same time, accept the authority of teachers and gurus. How many, then, could possibly understand ideas of samarasa, and moksha, and who was truly competent to be regarded as authorities on the difficult way to understand concepts of realisation and liberation?

The answer was their acceptance of the wise authority of those liberated souls who had won the goal. It was not mere blind faith, but the faith born of confidence in those those who had undertaken the yoga and attained the goal. There have always been these great souls and there will be in the future. Most of them live and die in obscurity. The true seekers will always find them even if the worldly public never hears of them.

Side by side with these great yogis hidden from the world are the wisdom texts and traditions of great yogis who have gone before. This is the medium by which the real

seeker develops the enthusiasm to find the living. Of the ancient past, Dattatreya rises above them all.

But this, the greatest of men, the public have consigned to the inferior position of an object to worship and the resort of those who seek favours.

Students of Tao and Zen will see deeper into these these lines. Speaking of the Absolute Reality, Dattatreya says:

"It is not pervading, or that which could be less pervading: there can be no place for it to rest nor can there be the absence of such a place. It is something as well as being nothing. How can it be explained?"

Then the play of words, but still leaving the problem defying intellectual answering:

"Break that distinction between broken and unbroken: Do not cling to the distinction of clinging or non-clinging."

The level of conception is far beyond ordinary conventional thought. They are like koans used in Zen

monasteries. Thus Dattatreya becomes the boat which carries us beyond, beyond.

Dattatreya aimed at the negation of the thought behind things and ideas because conflict exists, not so much in the things and ideas (such as words), but those meanings with which we associate them. Even a correct meaning becomes devoid of value if it is not apprehended. The simple naturalness of sahaja and the supreme ideal of samarasa, must never be lost in meaningless and petty wrangles between philosophies, concepts and mere human ideas.

Onto the great platform of the greatest of all controversies, and which still rages today – the Dvaita and Advaita and Non-Duality concepts – he declares both are true and both are wrong. Since the Absolute is beyond all classification or expressions, neither term can be applied to it. What proceeds from the Absolute as creation or manifestation cannot be entirely a delusion, but must have a relative reality. Creator and creation imply duality, so in this sense it is correct. But also if there is perfect unity, even identity between creator and created, then to speak of non-duality is also correct. It is not actually so important to solve these problems as to be able to stand aside from them completely. When one truly realises oneness then duality and non-duality are only meaningless words and the symbols of delusion.

This, for the moment, must suffice. What more do you need to know.?

Hymn to Lord Shiva

No guru can give you realisation; this you can only attain for yourself. The guru can guide and show the way, but the disciple must do the practice. - Ashes of the Book 5, Maha Yogi Paramahansa Dr.Rupnathji

OM SHIVAM GURUM DEVAM

(Homage to the Auspicious One) Teacher and Absolute)

**I bow to the Feet of the Naked Lord Shiva,
Whose Body is Pure, Immaculate Consciousness.**

**I bow to the Cosmic Power, Shiva-Shakti,
Manifestation of the Cosmic Consciousness.**

I bow to Shankara, Lord of Mount Kailash,

I bow to the Feet of His Consort, Uma Devee

I bow to the Feet of all Tantrik Gurus

OM NAMAH SHIVAYA

This is the sunset hour when the Lord Shiva,

**Mahadev, Lord of Destruction, Ghosts and Spirits,
Riding the divine Nanda, His favorite bull,
Goes through the World of men to observe
And with His Three Eyes sees the souls of men.**

**I worship the Lord in His form as the Shiva Lingam,
Symbol of His creative energy and regeneration.**

**There is none like Him, higher or greater
In all the three worlds of His creation.**

OM NAMAH SHIVAYA

Those who wish to break the bonds of ignorance

And seek the attainment of Atma-Jnana,

Follow the pattern He has set for the disciples,

Even to be naked as He, the Lord of All Souls.

Though this fleshy and painful human body

Is only fit to be the food of wild beasts,

Foolish people still dress and adorn themselves

With costly clothes, ornaments and perfumes,

Mistaking the body for the real self or soul.

Such as they laugh at Shiva and His saints

Mock the Lord and His devoted followers

Not understanding that the real purpose

**Is to teach the uselessness of the body,
That it is only like an impermanent temple
Whereas, in reality, they are pure divine souls.
Thus does the Lord Shiva go completely naked
With the body smeared with sacred ashes
Wearing matted hair and a garland of bones.**

**He teaches men to lose their regard for body,
Spurn the Quest for wealth, name and fame,
Expect no reward for religious devotion,
To seek only union with Shiva as Absolute.**

OM NAMAH SHIVAYA

**He, Mahadev, is the cause of the vast universe
And Maya (Illusion) is His Eternal Slave.
He is the Cosmic Absolute in visible form
Whose consciousness and deeds are inscrutable.**

OM NAMAH SHIVAYA

**I bow to Shiva Vishwanath, Lord of the World,
The Actionless Lord Beyond All Actions,
Beyond the web of duties and obligations,**

**Free and unattached like the Solar Orb,
Dwelling in cemeteries rather than cities,
In forest groves rather than temples
His is the Natural World beyond all shame.**

OM NAMAH SHIVAYA

**His Thousand Names are inadequate to describe
But when men know Him, they will have everything.**

OM SHAKTI SHAKTI SHAKTI

Mahashivaratri: The Story of an Eternal Festival

By Maha Yogi Paramahansa Dr. Rupnathji

**Remote antiquity informs us, and intelligence confirms,
that god is a verb, never a noun...In Egyptian, the
hieroglyphic, hieretic, and demotic ideogram... was a
simple device of a cloth on a pole; in other words a flag....
it is not the flag that represents the god, but its fluttering
in the breeze. - Maha Yogi Paramahansa Dr. Rupnathji**

Once celebrated on a vast scale throughout India, it now only sees peak performance at two places, separated by a considerable distance as well as a border. The best celebration to be witnessed is at the Pashupatinath (Lord of Animal Life) Temple at Kathmandu, Nepal. The other is celebrated on the Teleti, the sacred area at the base of Mount Girnar in Saurashtra. Because politics have tended to separate Nepal and India, this has encouraged Girnar to develop more and more.

The great cluster of seven peaks which suddenly push themselves up from the extensive flat area below makes them a unique sight from a distance. The journey to their peaks displays an even more wonderful sight. Two Europeans who wrote much about India during the days of British rule, described Girnar as "Not only the most wonderful sight in India, but in the whole world." Girnar is missing from all tourist propaganda issued by the Central Government or the State Government of Gujarat.

A few days before Mahashivaratri, a vast number of sadhus make their way to the secret spot and crowd the many ashrams on the Teleti for the great midnight scene. It is here that one can see a large number of naked saints, the very epitomes of the Nivritti Marga or Path of Renunciation which they have chosen. The Naga sect come here in vast numbers and this is one time and place where practically all sects meet in concord. Nudity is here

held in highest regard. Even sadhus who wear langotis or small loin cloths, drop the curtain on this occasion; let the microcosm be as the macrocosm.

In those happy blissful carefree days of ancient India, long before the Vedic Aryans came to disturb the verdant scene, the Lord Shiva reigned supreme with his consort, not only throughout the whole great sub-continent of Jambudvipa, but in many distant places of the world. It was here on this soil of India that men and women developed what was probably the earliest true religion, culture and way of life. We know from unquestionable proof that this Shiva-Shakti culture was flourishing more than five thousand years ago (7000 BC) and can rightfully conjecture that it must have had a history which began much earlier. Traces of this very ancient cult can be found in every religion which has appeared on the earth. Even today, in this ultra-modern age and miraculously escaping Christian suppression or destruction, there are still a vast number of the Phallic-Pashupati cults still existing in Europe.

There is considerable opinion that the indigenous people of India prior to the Aryan immigration were a dark-skinned people. If this is so it is certainly strange that their God and Goddess were both described in countless texts as white-skinned. The Dakshinamurti Upanishad, probably itself a text rewritten from older oral traditions,

describes Shiva as "The Lord sitting cross legged whose hair is matted and adorned with the shining crescent moon, whose body is white as milk and who has three eyes." Here we have a description similar to the figures of the Mohenjadaro and Harappa seals. This is also the prototype of the yogi and the contemplative, but although a relative symbol and form, it was also, to these early Indian Pagans, the living manifestation of the real Shiva as Absolute whom Indus Valley inscriptions describe as "The Supreme Being who exists by itself." These concepts still exist today.

To make relative comparisons, for clarity, Shiva assumes different values according to the disciple. Shiva is not a name but a quality and means Auspicious or the Auspicious One. To a few, Shiva is Paramatman, Brahman, the Absolute, but many more prefer to see Shiva as a personal God given to compassion for his worshippers, and the dispenser of both spiritual and material blessings. Related to the Absolute concept is Shiva as Yoganath, the Lord of Yoga, wherein he becomes teacher, path and goal. As such he is the Adi Guru or Highest Guru of sannyasins who have renounced the world to attain the Absolute.

In the vast pantheon of Indian gods, great and small, Shiva possesses a mixture of the weird and wonderful

and even brings a strange equipoise and harmony to fantastic patterns and symbols.

Modern artists now dress Shiva in leopard skins and coloured clothes to make the Absolute respectable. Most go so far as to hang a sacred Brahmin thread on a God who flourished in India thousands of years before a single Brahmin entered! Let us thank Shiva that Shiva can stand all this and more. The texts which describe Shiva cannot be modernised or overwashed with Christian respectability so easily. Let us examine one of them.

Among the many priceless gems in the Bhagavatam, there are many cases where the non-Vedic or Tantric deities have been changed into the name of the Vaishnava God Vishnu. In many stories this was too easy, but some texts are so detailed in their relationship with Shiva that a change was not possible. One such story tells of the Sage Kasyapa who married Diti, one of Daksha's daughters, and therefore the sister of Sati, the wife of Shiva. It would appear that Kasyapa gave too much attention to his strict disciplines and performance of sacrifices. Diti would be neglected no longer and went to her husband and demanded he perform the ancient ritual which gave women children.

Kasyapa saw the justice of the demand and promised to give her satisfaction in the love duel, but that moment was not suitable and she must wait a little for complete darkness. This was in accord with the ancient traditional beliefs that Shiva roamed the earth at the three sacred periods of sunrise, noon and sunset. It would be inauspicious if the Lord spied two people copulating at the time when they should be engaged in the rituals of worship. Kasyapa explains in a wonderful passage, which throws much light on both Shiva and his qualities, as well as aspects of life which did not meet with his approval.

"This is the sunset hour, when the Lord Shiva, riding on Nandi, the sacred bull, moves about the world with his retinue. He, the Lord Shankara, sees all with his three eyes. There is none like him in the whole universe and He has no equal. Those who wish to break through the veil of ignorance emulate His divine qualities. He who is the goal of the righteous, is seen in that wild appearance which He has seen fit to adopt, to teach the path of Self realization.

"Miserable creatures adorn the body with rich dresses and costume although it is only fit to be food for dogs. Thus adorned and embellished with flowers and cosmetics,

they mistake the body to be the real Self. Seeing Shiva completely naked, smeared with ashes, wearing a necklace of skulls and having matted hair thick with dust, they laugh at Reality – Supreme Shiva – not understanding that His purpose is to teach them the useless nature of the body and treat it indifferently. Shiva spurns the wealth and power which pitiful human beings expect as a reward for religious devotion and piety. He alone is the cause of the universe and Maya (delusion) is His slave. He is the Absolute, Perfect Being and His ways are inscrutable."

The pre-Aryan people had the intelligence to realise that if you projected the Absolute as a male figure, it could be represented as a female figure also. People must have found creation more easily understood in terms of cosmic copulation, a male and female principle bringing things into being, as a yang-yin of Chinese thought. This was easily understood for it was the natural process of their own lives. They did not think of the plausibility of cosmic weavers and tailors and so God and Goddess were both naked. They could not suspect that anything created by the Divine was dirty or improper, but rather saw the most fitting symbols of the God and Goddess in terms of penis and womb (lingam and yoni; the yoni is the womb and not the external female sexual organ). They saw the whole universe as a great womb in which worlds were born and came to being.

When we muse on the vast world of philosophies, ideas and dreams, sacred as well as insane, social, political and scientific, we see the struggle of men to think and not build up ghosts which only vanish in the dust. One day, perhaps, mankind will find that the oldest was really the ultimate and in his search for immortality he must return to where he started.

Now we can see that a Divine Guru, not only teaches us in terms of a doctrine of practical instructions, but by the way he lives. Thus millions of Indians have seen the manifest form of Shiva as their guide on the path.

One of the early traditions and one of the world's most ancient, is Shiva in the form of Dakshinamurti - the South-Facing Guru. In this form, seated on a low platform, with one leg hanging down in front, he communicated the Sanatana Dharma or Eternal Wisdom to the four Kumaras who appeared early in creation. The Guru spoke no words but taught them by the transmission of mind-to-mind, thus giving us an early example of what was to become a popular concept in Zen. Its purpose was to show that man can realise the Absolute when the human mind is in complete equipoise with the Cosmic Mind.

There is a Hindu scripture called The Thousand Names of Shiva. Dakshinamurti is one of them. Actually none of them are really names in the sense that we generally use the word. They are all rather qualities or descriptions. They are spread throughout India as names of temples or sacred places. One of the oldest Upanishads refers to Shiva as Kalagni-Rudra (Rudra the Lord of Fire and Time). Rudra has many meanings and could be Ruddy or the Howler. Shiva as Rudra managed to work his way into the most sacred of the Aryan Vedas, the Rig-Veda, though the references are not too flattering. But that is of no matter. Enemies will often, if not always, describe us more accurately than will our friends. When Daksha crossed swords with Shiva, his son-in-law, we get a much franker description of Shiva than might come from a respectable devotee. This description is not only one which could also be applied to the greater saints of India but might have real meaning to the dropout of today. Here we quote briefly. The full story must come later.

Standing in the centre of the vast assembly of gods and men, Daksha pointed his bony, ghee-soaked finger at Shiva, his son-in-law, and uttered this terrible denunciation:

"Loo-ook at Him. A disgrace to this assembly and one who brings discredit to the Gods. Is he not the laziest and most nonproductive one who refuses to work or undertake

duties? By him the righteous path of Veda is tarnished. He has married my daughter in the presence of Agni, Brahmins and relatives, yet is devoid of the respect he should show as my son-in-law. He does not think of himself as my son and when he sees me he does not salute me or inquire about my welfare. Instead, he remains silent and closes his eyes like a monkey.

"Loo-ook at him! He has no modesty or sense of shame and comes here, just as he walks about, completely naked and smeared with the ashes he has taken from cremation grounds. His associates are lunatics, drunkards and madmen. His very retinue are really ghosts, devils and spirits. Lord indeed! he is only the lord of lazy servants who deny proper service and responsibility to their masters. His decorations are evil creatures and the necklace of human bones pollutes this place. His matted hair is dusted with impurities from the cremation ground where he likes to reside. Shiva! No, not Shiva – Auspicious – but Inauspicious! I weep to think that I was tricked into giving my daughter Sati to him in marriage. From henceforth, we will get no share in sacrifices performed by me."

Shiva did not rate high in Daksha's popularity list, but Daksha should be seen and understood as the symbol of the Vedic Brahmin ritualist who wanted to present the Aryan purity and its religion, in spite of the great merger

which was taking place to bring about the fusion of Vedic and Tantric cultures into one all-embracing way of life. While Daksha denounced, Shiva remained silent.

Let us return to the Teleti of Girnar, the Lord of Mountains. Sadhus throng the ashrams and roads. Some have erected little huts of sticks and leaves by the roadsides. The climax takes place at midnight when the sadhus take their bath and assemble to offer praise to the Lord Shiva. It is the end of winter and still cool but they endure all in the ecstasy of naked submission to the Absolute as Shiva.

The great concord of saints is not without its spectacles. Some of the sadhus have taken vows never for a period of so many years to lie or sit on the ground, even to sleep. They stand with their arms resting on a flat piece of wood fixed on a pole, and this becomes their only support to rest or sleep. By the side of the road, a tall sadhu leans against a tree eating fruit. He is completely naked and his only possession, a trisula or three-pointed spear, as high as himself, rests against one shoulder.

Further along the road is another naked sadhu putting on a spectacular show. He stands with his legs apart, sufficient to permit huge stones or rocks which have been tied to his penis, to swing free. The weight of the rocks

must be enormous and the sadhu has no competitors. Nothing to do with true spiritual life, but helpful in encouraging donations. Some of these types stand on the points of nails fixed in small blocks of wood. The performance starts with a challenge that he will stand on these uncomfortable supports and remain completely immobile until ten rupees have been donated. Usually he has an accomplice standing by and if things go on too long he gives a signal and his friend terminates the painful performance by promptly donating the remainder of the money. Mahashivaratri is the cake and the showmanship is the icing sugar which makes the festival more palatable.

Midnight on Mahashivaratri is no less bewitching than midnight festivals in other lands. As the sadhus go to take their bath and manoeuvre their way into the pool, from the vast concord of naked bodies we hear the great mantra of the Lord:

"Hara Hara Mahadeva Shiva-Shambhu Kashi Vishvanatha Ganga!" (Hara is the Great God, Shiva called Shambhu, Lord of the World, residing at Kashi on the Ganges!)

Banares, now called Varanasi - the original name corrupted to Banares - also has its great celebrations of this festival.

Within the boundary of Varanasi is an area called Kashi which for millennia has been regarded as the seat and city of Shiva-Kashinath. Today it is the one great city of the world where you will see the most religion and the least spirituality. But in spite of this defect, it draws like a magnet and has a peculiar and mystic fascination of its own. It is, perhaps, the most concentrated and visible aspect of modern Hinduism that can be seen today. It has more sacred bathing ghats than any other city and they stretch unending along the bank of the Ganges.

Kashi has the long-standing tradition that if you die there, irrespective of what evil might have been done, you will go directly to heaven. Hundreds, in old age, still go there for this purpose. Great numbers of old Brahmins go to Kashi and become initiated as Dandi Swamis - the Swamis who carry the staff. There they wear the ochre robe and pass their days in prayer and gossip, to await that great moment when they will be carried to the burning ground and wake up in heaven.

Only a Brahmin can be initiated as a Dandi Swami, and this is the only qualification. They are not sannyasins, but take to a stage in life called vanaprastha, something akin to a hermit, but one still observing prayer and ritual. In the past, it was India's answer to the old age pension. Most beg their food from the house of a Brahmin. Some

institutions have also been set up to give meals and people donate money to the sect to purchase the wood for their ultimate disposal.

Women vanaprasthas are now very rare and generally cared for by families, but the life is actually open to women just as much as men, though they do not take initiation. The Dandi Swamis acknowledge Shiva as the Supreme Lord, but as individuals their concepts are very relative. The vanaprastha stage of life is not sectarian and can be assumed by any man or woman of any caste and they can continue the worship of deities of their own choice.

A lovely story is told which demonstrates the traditions of Kashi and the eternal Ganges. Parvati, the Consort of Shiva, was playing the role of a woman more than a Goddess and rebuking Shiva for his readiness to grant boons and blessings too easily. She added her final feminine thrust to say that if Shiva was in dire trouble, nobody would try to help him.

Shiva took up the challenge and said they would arrange a text. He would lie on the ground and pretend he was dead. The Goddess would then pose as a distraught widow. She would then tell anyone who passed that the God of Kashi had granted her a special boon and if any

stranger who was pure in heart touched the body, her husband would come to life again and she would be rescued from widowhood.

Many came by but most hurried on because Hindus had been taught that it was inauspicious to touch a dead body and in this way they would lose their chance to go to heaven. As the hours passed, the test brought no success. Suddenly a man came along looking the very picture of dejection and misery. He stopped to listen to Parvati's plea but sadly turned away and said: "Good lady, your devotion to your husband should be honoured, but I am unworthy to fulfil the task. I have wanted the world too much and it has only brought me misery. My life has been too evil for me to be able to serve you in this way."

Hanging his head, he turned to move on. Then, suddenly, he turned back. "Wait, good lady, there is a way." The man rushed down to the Ganges and plunged in the water. Hurrying back, he laid his wet hands on Shiva's head. Shiva stirred and sat up, but before he could speak, the man rushed down to the river and immersed himself a second time. Shiva laughed, but the Goddess put her questions.

"Why, good man, did you first refuse but touched my husband after bathing in the river?" The man laughed

and replied: "Should it not be known by all that any person who bathes in the Ganges at Kashi washes off all taint of evil and becomes pure?" "But," asked the Goddess, "why the second bath, if you had been made pure?"

"Did I not touch your husband's corpse and is that not a new impurity?"

This time, Parvati laughed with Shiva and the man suddenly realised who they were and threw himself at their feet.

Shiva said: "For this day's work, in which your faith and sincerity excelled all other men, I will grant you a boon. Ask for whatever you wish."

"Be careful," said the Goddess.

The man looked at the face of Shiva. "What boon can I ask, when I am weary of the world, but the boon of your grace which will grant me strength and confidence to tread your path to liberation? Grant me this."

Shiva held up his hand, making the mudra of granting boons, and said: "So shall it be and when you have cast off the last body you will shine as an immortal among the stars."

Later, Parvati said to Shiva: "I never seem to be able to get the better of you." Shiva turned to her and whispered: "You should take a bath in the Ganges."

Mankind has gone a long way, up and down, down and up and now mostly down. Ancient values, tempered in the forge of time, are being rejected for new untried ideas. Happiness in worldly life is still the only real criterion by which mankind can measure its life. Progress is not always found with the latest innovations, concepts or ideas, and mankind may soon have to learn that ancient Pagan ways of life and values have still the most to offer. There is still some gem of real wonder in that old Pagan life where men learned not only how to live but also how to die. Those who can see Shiva and Shakti as undifferentiated union have no need to think of "Gay Liberation" or "Women's Liberation" or any concepts to establish sex equality. What Nature made, Nature will preserve.

India has taught us the balance of life and the true pulsating rhythm by which all things are accomplished. It

is the most earnest and serious way of life the world has ever known, yet does not have real meaning until we can lampoon it and learn to laugh with it. This way of life, thronged with cheats and hypocrites, contained the greatest man who ever lived. The path which is overcovered with the most rubbish and superstitions, carries on its crest the highest wisdom of the Absolute. When you enter the stream, think of the goal on the other shore and do not waste words or tears lamenting on the water which is going past.

A word of warning, human creatures! If you love your world and its frustrations, its empty promises, tears and anguish, its war, shattering noise and disasters, its passions, pathos, pillories and pilfering, its weary ways of unending toil and trouble, its devil dance which leads you to the grave, then BEWARE and turn your eyes away from the Lord of Yoga, flee from this Shiva and His Shakti, lest your delusions are destroyed and you are led to liberation.

Of Sacred Sadhana in Spooky Places

by Maha Yogi Paramahansa Dr. Rupnathji.

One of the strange mysteries of modern India has been the presentation of a semi-Westernized surface pattern and the mystic undercurrent of the ancient traditions and lore which still

flows quietly underneath. The most drastic and unpleasant changes have been made in the larger towns and-cities and certain new industrial areas.

Sometimes, not very remote from these places, we find the simple sincere sadhus and yogis performing their austerities and spiritual disciplines, much the same as was done by their ancestral gurus of thousands of years ago. But the oddest feature of these yogis is often due to their being associated with ancient Tantric practices where Vedic ways and ideas are completely remote. Much of this may be due to sadhus and sanyasins of all the yoga cults and sampradayas having remained aloof from ideas which became accepted when Tantra and Veda merged to become a general united pattern for the greater part of India's population.

Veda had little to offer except rites and rituals and the caste system, but, in spite of this, the merger was a triumph for India's spiritual tradition. Sadhus of yoga sects never recognized the caste system either with regard to disciples or among visitors. Even kings, queens and wealthy brahmins were content to sit at the feet of spiritual saints and sages and in the presence of the saint there were no caste divisions, because he would not recognize them. Caste today is only strictly observed by some of Sankaracharya's Dasnami sects, even though it is against Hindu teachings for a sadhu to observe or practise it. Not all brahmins approve of these sects and many condemn the maintenance of caste concepts by people who are supposed to have renounced them.

Yoga, meditation and all forms of spiritual discipline which were intended to lead the individual jiva to the Supreme Reality, originated in Tantra and flourished in India long before the Aryans invaded. One of the unique practices of Tantric sadhus and their disciples was the Smashan Vidya or Yoga, the Cremation-Ground Discipline. It was one of the few Hindu practices openly accepted by the early Buddhists, and was again revived when some sects of Buddhists remembered Tantric practices. It was appreciated from many aspects. The first was that it helped to overcome fear of the cremation-ground as a place which most men shunned, especially at night. It was also a location of solitude and where one would not be interrupted. It helped to overcome the attachment to life and served as a practical reminder that this was an end to which all must come and nothing could be done to avoid it. Every man, woman and child, success or failure, famous or obscure, all had to come to this place where worldly hopes and ambitions were burnt to ashes.

India's Yoga of Reunion took two very distinct forms. First there was the life of complete inaction and the long, solitary periods of meditation. It was, however, recognized that this type of yoga was only suitable for those who had reached a high stage and also had the suitable karma and predisposition from the past. For those not so favourably equipped, the Tantrists had another pattern to help speedy development. This involved utilizing the sexual energy and the natural forces of the sexual drive to unleash the inner consciousness, and thus combining a physical, mental and spiritual ecstasy. This type of yoga is useless among

people inhibited by a puritan society, To them it might only appear as an obscene thrill and could never attain its objective. Without 'naturalness' in one's attitude towards sex rites and the sadhana which involves it, they are best avoided.

Western patterns of magick ritual have been developed in the last century or so by occult masters such as Aleister Crowley but they owe much to inspiration gleaned from Indian yoga. Even today, in the smashans or burning-grounds of India we can still see the esoteric-erotic rites of the yogi and his efforts to unleash the forces of the Cosmos.

The ritual patterns are simple and generally spontaneous. Sometimes the yogi may be accompanied by a shakti. The shakti is generally a woman hired for the purpose but there are still female Tantric sannyasinis who will combine with a yogi to perform the rite. In some cases a disciple would provide a female. When none of these are possible the yogi will use the natural means of attaining orgasm with the hand. Sometimes a group of yogis will join together for this purpose. Some burning-grounds in the north are favoured for this purpose, as it is in this area that Tantric sadhus tend to congregate more. -

The rite starts after sunset and a suitable place or portion is cleared of bones and the ashes evenly spread. Here the yogi will sit naked and let his long hair fall loose to flutter in the breeze, He will sit in a cross-legged position for a while in silence. Then, after a suitable period has elapsed he will break into a low weird

chant which grows loader and loader. Then when a certain peak of power is attained he will probably stand up and move or twist the body 'about and cry out the shlokas and mantras to awaken the vital energy. These in turn rouse the sexual energy and, at a suitable moment, favourable for the climax, the semen is released in the ecstasy of wild abandonment, and rubbed on the forehead and chest. If the yogi has a shakti the procedure is the same except that it will involve embraces before the moment when they will be in the ashes for the final sex act. Complete uninhibitedness is essential in the rite. People don't generally wander in burning-grounds at night but even if there are sly onlookers the rite goes on just the same.

The only variation of this rite is when a corpse, awaiting burning, might be available, but this has become the rarest of rarities today, and relatives are usually on the spot to see that the corpse is burnt with the minimum of delay. In Tantra, on all levels, men and women were always taught that during the sex act, the man was Shiva and the woman was the Goddess, Shakti, Parvati or Durga. This helped people to understand sex as a sacred rite in itself which required both participants to assume the role of a divinity. This, in turn, helped people to understand what, in spite of their own humble role in worldly life. that they too were immortal souls, no different from the Gods and Goddesses they worshipped.

Western Magick rites which are intended to release the latent cosmic forces from the inner consciousness of man's being, are always associated with the dynamic drive of the sexual energy.

This is because it is the most powerful force in man and also in the entire process of the vast cosmos. Inhibitions, complexes, repressions and perverted moral ideas are the greatest stumbling-block to any spiritual progress. Apart from the fact that they impair the mental and physical health they tend to become webs of delusion and obstacles which can become a permanent block between physical man and his immortal soul. Pagans have always taken a pleasant delight in naturalness associated with sex as in all other things. In ancient days the yogi too gave sex its proper place in life without exaggerating it on the one hand, or suppressing it on the other. Thus the real yogi, free from Vedic limitations, lets nothing foolish stand in the way of his liberation.

The Pagans were well aware that of all manifestations of the Absolute, the God of Death was the most just and impartial. And where would he rule more than in the cemetery or cremation ground ? These were but the gateways which lead into his kingdom. These eternal patterns of thought keep emerging spontaneously throughout life. This is typical of Paganism which always has its own inner inspiration and keeps springing up from the slumbering mind to express itself in revived Pagan life. It does this even though some of the external patterns could be borrowed from older traditions and records.

Paganism has its own purity but it is a purity of mind free from ignorance and wrong ideas. Whenever there has been a resurgence of Pagan life springing into fulfillment it does so in three related aspects:

1. The sacredness of sex, sex symbolism and ritual nudity, reverting to the natural uninhibited man or woman.

2. Two distinct sections of people; those who express devotion to the God or Gods in name and form, and those who seek the Supreme Reality. This is a matter of inner understanding and outward expressions do not always appear to be different.

3. A spontaneous concept relating to rebirth into another life on earth or into a heaven of happiness and enjoyment. Sometimes, but much more rare, the endeavour to attain the state of Absolute Divinity.

Features of spontaneous Pagan resurgences in Europe have caused historians to wonder. Often in quiet suppressed Christian communities the Pagan blossom has burst forth. It has never appeared as a mere collection of ideas which are contrary to Christian dogmas, but new patterns having an independent expression of their own. These historical "mysteries" are due to the fact that it is quite impossible to trace the roots, Also the historian can see clearly that Pagan cults might meet in cemeteries and burning grounds as these places were lonely spots and less liable to any disturbance. But all too soon it became obvious that death and the burial ground have an important significance of their own.

The element of Pagan purity was occasionally associated in Christian countries, where Pagan cults spontaneously burst forth, with the Hebrew concept of the perfect, natural unconditioned Adam and Eve before their fall; originally a Chaldean legend.

In 1286 A. D, Pope Honorius IV found his slumbers disturbed by a new Pagan outbreak among a group of Germans of both sexes. They preached that men and women should refrain from wearing clothes and that it was healthier, more natural and infinitely more spiritual to go naked. They drew an analogy from the Bible of Adam and Eve and the innocent perfection they enjoyed before Jehovah turned nasty. The Garden of Eden would always be where men and women were naked and free, They also preached against men doing manual labour involving the use of the hands. Their reasons for this were not explained except that it must be assumed that Adam and Eve had not done so either. They condemned marriage and encouraged freer relations between men and women. The Holy Father Honorius ordered their persecution and extinction, and a little more human happiness was ground out of existence by the heavy heel of the Church–Nice people!

The naked Adam and Eve were resurrected as late as 1925 in a revival of the already ancient Adamite Cult from England. This revival took place in the American town of Droville, California under the leadership of Anna Rhodes, the high priestess. She and her husband lived on their farm as the naked Adam and Eve and they called their land the Garden of Eden. They were not alone

and the sect had many supporters. On this farm they held naked rites and danced round a bonfire – Nicer people !

The most astounding resurgence of Paganism in modern times is the case of the Ozark Witch-cult. Although this cult has flourished in modern times its origin cannot be determined. An American writer heard about these people and went into the Ozark hill country to investigate for himself. Seeing that until recent times, America would provisionally have been regarded as a Christian country, the existence of this Pagan community was all the more astounding. There was no attempt at secrecy and the cult members spoke freely. Women admitted that their initiation into the cult was a much more moving spiritual crisis than anything to be found in Christianity.

The cult was not a mere once a week affair, but the members accepted it as their religion and way of life. Although so many thousands of miles away from the land of Tantra, and in an absence of all obvious connections, yet these people held to the universal pagan idea of symbolic union with the God which was expressed on physical levels of sexual union.

In the primitive Ozark hill country a woman took initiation in a cemetery at midnight. First there was a formal renunciation of the Christian faith and the dedication of oneself, body and soul, to the God of the cult. She would then step naked and repeat certain verses and words which had the power to attract the energy of the departed dead. The priest of the cult, also naked,

instructed her in the words to be spoken. Then at a suitable and auspicious moment, she copulated with the priest and this endowed him with the responsibility of giving her future instruction into the cult and its secret lore. This rite had to be witnessed by at least two other initiates and they had also to be naked. For initiation to be complete, the rite was repeated three times. The rite, so far away from all Christian standards, had its own spiritual values and was in no sense of the word a sex orgy.

The Pagans seem to have had sufficient intelligence to see that sex was the most powerful energetic drive in man and it was quite impossible and also undesirable to suppress it. The Christians, in trying to do so have proved the Pagan point by their own failures. But Paganism, East and West has taken the nature of natural man to its logical conclusion and utilized the power of sex to transport men and women to the highest levels of attainment.

The ancient pre-Vedic cult of Tantra always regarded good and bad as only relativistic aspects of the whole, like the two sides of the same coin. The Bhagavad and Uddhava Gitas stress the point also. In his attempt to become immortal and to be worthy of the robe of immortality, the yogi has first to experience and then become the master of all things. The senses cannot reject sensations of which they have no- experience and nobody can progress on the path of higher yoga if the way is littered and obstructed with prohibitions. Shri Bhagavan Sukadev, the great naked Mahatma who preached the Bhagavatam to King Parikshit clearly states:

"The Absolute assumes the senses, intellect, etc., to enjoy both the diversity as well as the bliss of the final attainment." This cannot be done except through the action of the gunas or nature qualities of each individual. These three gunas are:

Sattvic: harmony or illumination

Rajasic: active or passionate

Tamasic: inert or delusive

Human beings have and express these three gunas in various proportions. They are all part of maya or illusion and the yogi is he who has tasted their bondage and overcome all three. Sri Sukadev also points out that what he has spoken constitutes the secret of the teachings of the (Hindu) Dharma. This teaching was fully expressed in Tantra and accepted in moderation by the Vedic school of thought.

The yogis of Tantra rarely describe themselves as Tantrics. They generally use the term Vamamarga which means literally "left-hand path" actually it is the Nivritti marga under a different name, and really means turning about or reversal of generally accepted ideas and patterns of the householder's path. The word

also occurs in Tibetan Lamaism with the same meaning. It has caused havoc among Western brains because they tend to think of left as sinister or evil, It should be explained here that there has not existed for thousands of years, a pure Tantric community. Here and there, there have always been individuals and even families who have leaned towards Tantra but for most of its latter history it has only existed as a separate idea among sadhus, and this only because they practise patterns of yoga and disciplines which have to be' clearly defined or expressed. Few among householders practise sadhana with such intensity as to prevent them floating in the general stream of Hinduism. Even a householder disciple taking instruction under a Tantric guru would hesitate to regard himself as essentially Tantric and would prefer to wander freely among the many varied patterns of the Hindu way of life. When Western visitors come to India seeking for Tantric communities which have not existed for two to three thousand years. their failure is not surprising. It is something like pilgrims going to modern Palestine and expecting to see Jesus riding on a donkey.

It is in the smashan where you will still find the rites of millenia still practised, but where no "Welcome" mats will be spread out for strangers. Even burning-ground sadhana is never conducted by inexperienced people without the guidance and instruction of the guru. It might not even be advised for some disciples as it is by no means a formality which all must undertake. One must know what to do and why it is done. While staying in Benares – now called Varanasi or Kashi – a guru was asked by some Western visitors to conduct them through a night rite on the famous Manikarnika Ghat. Of course it was refused as the only

real desire was for some unique "experience" as part of their tour. It is not possible for an inexperienced person to sit naked through most of the night in a cremation-ground or anywhere else. Seven or eight hours of meditation at a stretch requires considerable practice and training. The magick of meditation is with the individual and not with the smashan.

Tantra classified all devotees under three distinct headings. These will be understood better by reversing the order of the gunas given earlier. The first and lowest, constituting the majority is Pashu – literally an uncomplimentary but accurate expression meaning "beast". It is the guna of dullness and inertia. The second group was the Vira, having the meaning of "brave, heroic or determined". It is the Rajasic man risen from the stage of pashu. The third group constituting only the minority which would include the best of the community was Divya, having the same meaning as the similar English word "divine". This is the sattvic man of harmony and illumination.

Tantra also makes a further subdivision of seven stages of progress. They are not actually fixed ideas or grades through which one actually needs to pass like working one's way through Masonic degrees. While it is untrue to say that Tantra was a secret or obscure cult, it is equally true to say that there is much in the nature of rites and teachings which have been neglected to India's great loss, while less worthy values have been preserved. If the Tantric calendar and festivals had been more strictly maintained we would not have seen the rise of the perverted form of the Bhakti cult which has degenerated higher spiritual life and

debased the higher concepts of immortality and liberation and the ultimate goal of moksha.

Tantra taught two fundamental bases for all true spiritual life. The first is Ishvaranugraha, and is usually translated as the blessings of the Absolute or Grace of God. This is not incorrect in itself. What is wrong today is the Christian or Muslim interpretation of divine blessing or grace. Thus it is now popularly accepted that God as a benevolent Jehovah or Allah type will bestow great favour on certain people and give them liberation. Tantra implied no such delusions but stressed that Divine Grace was not a present from heaven, but something the individual earned by his own efforts. In this way Tantra teaches Ishvaranugraha as being the blessing of maturity when man is in harmony with the cosmic ruler (Ishvara) and has the suitable karma an: archaic memories to give him the real sincerity to strive and attain. They never did imagine that Grace of God alone could turn a jackal into a tiger.

The second basic fundamental was Ishvarapranidham, or resignation to God. Again, this is all too often, misunderstood to mean that if everything is left to God then he will manage and arrange everything. In the relative world where harmony with the Cosmic Ruler (Ishvara) is very minute, such resignation will prove to be of a very disappointing nature. A saint or sadhu living in the realm of the Absolute is another matter. Patanjali in the Yoga Sutras uses the term Ishvarapranidham but to indicate that once the disciple has progressed so far, the inner soul wisdom will take over to carry him onwards. Thus resignation becomes

desirable. A guru explains resignation to God to the following way:

If you beg rice from house to house, through the grace of God you will get sufficient. If you do not get sufficient then the grace of God has indicated that you have gone to the wrong houses.

"If you put the rice in water and swill it round and round, then God will wash it for you. If you light a fire or stove and put the pot on the flame, God will cook it for you. If after about twenty minutes you fall asleep God will burn the bloody lot for you. This is resignation to God. If you can go part of the way, God will take you the rest- God has already made the laws of the universe – be resigned to them and live in accord with them."

The yogi goes near to death in order that he may truly fulfil his life. Meditating, is, in fact, nearer to the state of death than any other aspect of life, and the naked yogi seated in the burning-ground dwells in the place which is permeated with death itself. He strives to attain the state where standing on the brink of the bottomless pit he cannot fear or fall for the power of the Absolute can only carry him onward and upwards. Thus the last resting-place in life becomes the spring-board into the infinite realm of the Absolute. His is a world where of all things, dust and bones are the most sacred.

In the smashan, as in his place of residence, the yogi will make an altar of skulls. They are set in a line, straight or semi-circular. with the fleshless grinning faces to front. The space between the skulls is filled with mud and the top made flat. On this top he may put a stone, an image or lingam symbol, to be used as the focal point in his concentration. The wise yogi usually contrives to have a symbol which is so unlike the Thing or Power It represents that nobody could mistake it for the real thing. This becomes his cosmic altar, having as its base the symbols of grinning death. and from its microcosmic platform the infinite essence of man's real Substance and which is projected into the eternal vortex of the Macrocosm. This is the Pagan magick of a happier and more spiritual world than most people experience today. Thus it is said:

In lonely solitude of hills and caves

There is a place of peace and happiness,

Where those bewildered by the whirl of life

Can barter it for everlasting bliss.

To the Christian. in spite of their teachings of a happy heaven, the grave-yard and burning-ground have always been seen as

places of tragedy. To the Pagan, with his vaster and more realistic outlook, they are only the places of change and transformation into a new and fuller life. The Pagan East has still retained the concept that in the termination of life. to most people death can be a blessing if it leads to a better rebirth. Wherefore can there be tears for any transformation which is to the advantage of the individual? Clinging to life is one of the five pain-bearing obstructions to attainment. It is a wise disciple who can sincerely pray:

If I have to be born again,

In this world with its aches and pains,

Grant that I be more contented

As an idiot with less brains.

Cleverness has made me suffer,

In city life instead of the wild;

Please grant that I never grow up,

But die as an innocent child.

Ashes are the supreme substance and product of their own. Those who think of ashes as insignificant will be surprised to learn there is a whole Upanishad of considerable length devoted to the subject of ashes. It is a non-Vedic Upanishad and is probably of considerable antiquity. Ashes are also dealt with in the Shiva Purana and in many of the Tantras. It now appears to be evident that Agni was a non-Vedic word for fire and yet might have been the same word used by the Aryans for fire and also as the god of fire. The mystery tends to confuse scholars but it can be easily resolved because the Tantric non-Vedic traditions go back so far in antiquity. Since many ideas and teachings spread into other lands they might have been adopted by the Aryans and brought back with them into India. The only other alternative is that the word agni was adopted by the Aryans soon after entering India. Since they were a nomadic race it would be improbable that they held a fire-god as very sacred, since sacredness in the form of fire requires a stationary location. But no harm is done. It is necessary to explain that we find that one of the early names of Lord Shiva was Kalagni-Rudra--"Rudra of the Fire of Time." The Upanishad also deals with what might be one of the earliest creation concepts in the world. It tells us that fire (agni) came from Aghora which is Shiva in one of his five primordial aspects There can be no mystery why yogis mark the body with ashes or completely cover themselves with it. The

Brihajjabala Upanishad explains its esoteric teachings at great length. This extract will explain itself:

"If ashes (bhasma) are applied to all parts of the body there is a downpour of immortal power, and through this the root matter, prakriti (maya) ceases to hold in bondage. If the touch of the Immortal, the Auspicious (Shiva), the Power (Shakti) is received. how can mortality endure? Thus bathing in the Immortal Power and following the path of yoga, one is rendered Immortal; Yes, rendered Immortal. Thus the Upanishad concludes."

The Crepuscular Path between Orient and Occident The Azoth Concentrate of Reintegrated Numinous Solvents Constituting the Esoteric Yoga of the Kingdom of Shambhala

Protokollon and Sub-title In the Primordial Aeon the lotus flower of our Yoga came to bloom

Illuminating hermitages of the Himalayas and caverns of Mahachina.

Thus the Cosmic Archons of the galaxy smiled happy to behold

That humans had discovered the way of escape from rebirth bends

And the numinous rites of transit to reunite with the Divine Essence.

Then Ishwara, the Ruler, proclaimed a New Aeon for all mankind:

Never again will humans domesticate another wild animal;

**Never again will mankind breed the same way as beasts;
Never again will the Cosmos be an imponderable mystery;
Never again will mankind be debarred the Cosmic Oracle;
Never again will bondage on earth remain so permanent;
That joy and praise will vibrate among both Gods and Men,
While the Magick of Shambhala will permeate the Galaxy.**

**Then said the Goddess, Maya, "My illusion is no less because
of this;**

**First they must remember, then find the key, and then
escape,**

For the world is a labyrinth and few will find the egress.

**But for Yogis and Yoginis, Athanasia will ever be
possible."**

Archaic, tried and tested and still so valid,

The twilight Luna cult of our primordial past;

In the New Aeon, reject past muddled fragments,

And into the rubble of the dark age be cast.

**Exordium: The earth on which we try to live and think we
die,**

Is a dark and dusty alchemical laboratory of transmutations

Where we prepare in the school of life to become worthy

And fit for a greater destiny of real life in the Universes;

Yoga is the Alchemagick to prepare and make this possible.

Enjoy human life, if and when you can, but do not fail to learn

So that when the body has ended its life span, and falls away,

Spare a moment so you can say, "This is where the real life re-begins."

Dark goes to dark, light goes to light; this is Natural Law.

There are obstacles to the path of light which we can overcome,

This is the esoteric secret of Yoga for it is the only known method

To escape the traps which drag us back to rebirth once again.

Usha-Aurora follows fast upon the dark of night to make

The Twilight and its grace to spark the mind of man awake;

And what if we are charmed by the softness of its light

Which re-arranges puzzles and new plans to come aright:

Await the Sun when fiery steeds go down horizon slow

Another Twilight World expands the Weirdest of Weir glow.

Yoga is the transformation of the mind complex and its activity;

The Helixform Path of Magick leading to higher spiritual levels;

To vanquish the conditioning and habits inflamed by civilization,

Restoring our original nature and magick charisma of Divinity

By the union of individual spirit with the Supreme Atman.

Yoga presupposes that the Supraconscious mind retains the memory

Of its divine origin and vast potential of its magick power

But the conscious mind obstructs and causes it to forget.

And illusion dominates a life in which clarity should rule.

Thus the lives of people become dominated by religion and dogmas

Customs, media and illusion ideology which become obstacles

And truth is buried beneath the garbage of society and life,

While our spiritual past is obscured by layers of forgetfulness.

Yoga is the process, and the goal is return to the One Absolute.

It is the spiritual Magick-Alchemy, independent of religions.

Its process and methods are based only on cosmic natural law.

It has its parallels with the findings of modern science;

So patterns of our ancient past becomes science of the future.

Its motif is fluid, because Yoga has no fixed rules or dogmas;

Only a wisdom base is the matrix to guide and help the sishya.

Thus experiments and guidelines must be adapted and used

To assist one to find their own individual system of harmony.

Yoga is an integral part of the Pagan Magick Way of Life.

Although the main surviving inspirations are either Hindu or Taoist

It was also found in our past pagan life and phantasmagoria.

Yoga is the tetragram which Asia gave to the Western World;

The four-lettered word which politicians dare not use;

The Astrolabion Argentum (A-A) pointing a way to the stars;

A capsule to traverse black holes into the Pulsating Presence.

A perfunctory glance at Yoga may not excite abnormal wonder

Yet it was the science which gave spiritual power to India and China

And established a fantastic zone of energy par excellence.

Yoga is the attainment of the Supreme Cosmic Essence

**Yoga is the dynamic power potential of all modern
Magick**

Yoga is the complete conquest of the powers of darkness

Yoga is the awakened mind free from entanglements.

If you suffer from Hyponoia, this MSS is not for you.

God labours while you kneel and pray;

Makes things grow while you only play.

If mankind could behave like God,

Then Avalon could be on earth;

But if God did behave like men –

Chaos, disorder, and what then?

Familiarity and usage turns the nicest things to boredom;

**The miracles of years ago have become the clutter of
today.**

**These things have not changed but our attitude towards
them has.**

**This is because they never had any very deep or real
meaning**

Their value was only as fantasy scenery and now forgotten.

That which is eternal retains its value for ever and ever;

It is the Supreme Substance and Eternal Life Continuum.

It neither rots in the ground or can be reduced to ashes;

But humans do not know where it is or whence it goes.

Nor how it came to be here, or if it is really here at all.

Born in mystery, live in paradox, released to nowhere;

Adrift in a vast cosmos where there is neither up or down.

The mere words God, Soul, Atman, Spirit are all derogatory,

For that which is all the names is without a real name,

A something, somewhere which defies all our descriptions,

An unmanifest which manifests in all and everything.

Will and imagination form the two wings of our Kingdom

To be the basis of all power, attainment and transmutation;

It is the world and way of the strong mind and determined

And an insight which unwraps in Weirdglow and Wonder.

Don't think about it if it worries or disturbs you;

No other cosmic problem so destroys a spongy brain;

Yet its difficulty is because of its sheer utter simplicity

Small enough to go in the pocket, if only it were large enough,

A moment's flash of thought when you have no time to linger

Paradox par excellence, the problem which will solve itself.

When Thanatos arrives, the hour glass of your life-span to reveal,

And now a wandering wanderer through the galaxy God gave;

By power of Goddess Tripura, assault the three cities of woe

And the rubble of Konditioning, Karmas and Kleshas now dust

So cosmic architects can remould them into newer Suns of Fire.

Yet this world of Yoga is blocked to most "civilized" human beings

Until they have progressively overcome the dark diabolical trinity -

The three impedimenta fungoid growths of our past and present.

They are the Konditioning, Karmas and the Five Kleshas,

The KKK Matrix wherein man's inhumanity to man ferments;

The contamination which matures and congeals to delusion;

Just as Nature turns the richest foods into the foulest ordure,

So we are born in chains which thicken and become more heavy.

Self Study – Critical Probing

Personal analysis of defects

Plus good qualities, if any,

Five Questions to answer

Do this when in solitude.

Why was I born?

Where did I come from?

Where am I going?

Why this involvement?

What should I do now?

Ishwara Pranidam means resignation to the Galactic Ruler.

Ruler (Ishwara) is a Sanskrit term to indicate Shiva, God or OM.

As fire is known by its heat, OM is known by great energy vibes.

Although individual effort is essential in our Twilight Yoga,

Resignation to the Divine brings about downpouring of grace -

For a spiritual path is negative without a spiritual attitude

And no man or woman can succeed without this Divine aid.

Thus the grace of Macrocosm gives success to the Microcosm.

Our guardian spirits can help the more in these vibrations.

Concentration, Meditation and Contemplation are the rites

The Triune Track triumphant and Yoga's trivalent triangle.

But before we can settle down to their practice and purpose,

We must understand the impedimenta polluting the mind.

Yoga in its essence is our attitude to God and the world,

But civilization does not encourage us to escape its patterns.

Least of all the relaxed mind required by Yogis and Yoginis.

Konditioning is everything we are taught and required to accept.

Although it need not always be bad, but it usually is so,

To become super brain-swirl impressions buried in the mind,

These relate to politics, religion, conduct, class and morals;

First implanted by parents, then teachers and news media.

Not everyone surrenders and a minority do learn to think.

We are conditioned to accept nationality and even parochialism

And the superstitions of the fathers are inherited by children.

Things we are taught to live for and even things to die for.

Few break away from these bonds and few even want to;

It is easier to float with the stream than go against it.

As society becomes more complex the Konditioning becomes harder.

Konditioning occupies a high percentage of our life and thought

To become the routine establishment we must not question.

This is the world of Robotniks, not to bother and never to think.

Hardly the soil in which Yoga and Attainment can flourish.

Yoga requires a reevaluation of confused patterns of our thinking;

Relaxed mind without inhibitions, restraints and over-activity;

One pointed projection on the chosen image symbol of attention;

Counting, holding the breath, helps for soft relaxed concentration.

Meditation becomes the calm continuity of retrospection think.

Keep the mind awake for trance and sleep yield you nothing.

Then you will become ready for real Yogic contemplation.

Because you have been reborn so many times in the past

An understanding of Karma helps us to control the future.

KARMA is the energy of life brought about by physical and mental

Action – bad or good – and causing inevitable results in a future rebirth

But some may mature during the present lifetime of their maker.

The Sanskrit word Karma (pronounced ker mer) = "Results of Doing"

All actions first occur in mind before they become physical.

Karma is bad if it involves harm, loss or suffering to other beings.

Thus positive welfare thoughts and actions generate only good Karma

And can overcome bad Karmas brought over from previous lives.

The Five Painbearing Obstructions

The Root Cause of Trouble and Strife The Five Kleshas Ignorance Ego Repulsion Attachment Clinging to Life The entire magick structure of our fantastic Twilight Yoga

Is rooted in the Five Kleshas (Sanskrit term for obstructions).

They are the cause of all the miseries and afflictions of life.

The vast mass of mankind live and suffer through these defects,

And they must be understood before real practice can begin,

For nothing can be attained until the mind knows these obstacles.

They are impediments to Yoga, happy life and cosmic harmony.

Unless they are controlled, we will always be frustrated

From entry to the Twilight Zone between two worlds.

Ignorance: Non-science, untrue, bogus, illusion, delusion, lack of

Awareness of reality or the real, unenlightened, backward.

It is also the ground in which the four other Kleshas fertilize.

Thus Ignorance is when we think the unreal is actually real;

That matter is the ultimate or only important real substance;

Mistaking religion, dogmas, or superstitions for spirituality;

When we think in terms of "I," "I am the body," "This is me."

Ignorance is absence of knowledge of the spirit of man.

Ego: The "I" or "Me Maker," the opinion we have of ourselves

But one which is seldom shared by others.

An imagined personality.

Mistaken identification of nature, mind and spirit as the body

To identify oneself with worldly life, the body and the senses.

Arrogant conceit is often a cover to hide one's inferiority;

Real men and women have no need to advertise themselves.

Ego is a mask we wear to try and hide and veil what we are.

Repulsion: Aversion or repulsion to people, things or ideas.

Its counterpoise is obviously a state of Equipoise-Neutrality.

The true nature of the Spirit (Atman) is non-discriminating

Aghora (The Lord Shiva) means nothing is horrible in itself.

Attachment: Possessiveness, ownership, liking, attraction.

Attachment to people, things and ideas.

**To join, connect or associate ourselves with something.
"This is ours." "This is mine."**

Attachment in its negative sense to things we cannot own or keep.

Often the cause of quarrels, violent conflicts and even war.

Expressed also as race, nationality, my country, my money,

Attachment can only have free play on lower mind levels.

Repulsion and attraction are two sides of a single coin

Their obstacle value can be impediments and overcome by:

Contentment, Neutrality, Tranquillity and Knowledge.

Clinging to Life: Fear of death. Desire for body continuity.

Though most of human life is pain, misery, sickness and woe

Delusion gives most people an abnormal desire to live

The other four Kleshas help to strengthen the delusion.

Every living body has a limited life-span to live on earth

And humans are no exception to what are but natural laws.

**It is easy to see the Five Kleshas are interlinked defects
And each one reacts and relates to strengthen the others.**

**The Super Yogi of our Pagan Present has devised this
analysis**

**Kleshas the Ob-Blocks, flourish as the main evils of our
life**

**They belong to the plane of matter and cause endless
rebirth**

**And not until the spirit is free of these delusive Ob-Blocks
Can we know the freedom and bliss of our Twilight Yoga.**

Impediments of the mind are obstacles to our attainment

**Yoga is the Magick, Alchemy and method of the Magnum
Opus.**

**Every cell of the brain, each zone of the mind, a quantum
of Magick!**

**The Yogi-Magician has become free from Karmas, Kleshas
and Konditioning**

**Liberation and Enlightenment have now, at last, been
attained.**

Thus the Self-Realized Yogi-Magician merges into the One Supreme

And will never again be reborn into life on this earth.

The Apotheosis of the Yogi

So Yogis work your wonders of this Magick Twilight Path;

Rise high above all things mankind attains and joyful laugh;

The whirl of restless mind is stilled by concentrated power

Awake, for meditation is the lovely lotus flower.

Relaxing in the calm of contemplation, freedom gain

One with Eternity now, far beyond rebirth and pain.

The Swan arise, awake and now to spread celestial wings;

Sip milk and leave the water, and a million magick things.

The Moon-Drake of the Dawn must call the cygnets to the nest;

Then they, in turn, supreme become and pass the Lune-Lake test;

And though a million trillion twilight hours do move away

The wisdom passes on and on and still is ours today.

Yoga must teach us how to live and also the art of dying.

Most people die unprepared for death and a future world.

Little need be added or discussed by us in this manuscript

It is dealt with in code in the Tibetan Book of the Dead.

The only thing the reader will quickly detect in this work,

Is that all Gods, Goddesses, etc. arise from the subconscious,

As does the light or dark environments of the other worlds.

Our goal, in life or death, still remains "The Primal Light."

So let not Heaven or Hell, Paradise or Plenum be a Prison.

Remember it is attainment we want, not a new round of activity.

Yoga must be capable of transforming us into something different,

And not a mere pastime to relieve us of depression or boredom;

Do not, therefore, try to make it into something it never was.

Twilight Yoga elevates the status of mankind and our divine potential

Human beings possess immense powers if they would only develop them

For we have inherited the Divine Spark and energy of our Progenitor;

But without Will and Imagination, few have the gift of attainment.

The Illumination of Yoga reveals all this and justifies the practice.

Thus slaves and surfs, who know not this, remain in the darkness.

Dark the mind which hates others, but darker more if we hate ourselves.

Mantras will greatly help many to progress in Twilight Yoga

And Yantra designs can assist you to concentrate more softly

But civilization is the jailor, and few are they who get away.

Experimental work, relating to one's individual experience in Yoga

Is essential if we are to keep it in control for rapid progress.

Ninety-nine percent of what is written in books is unreliable.

Only the guidance of a spiritual guru can supplement it.

•Use your own individual experiences, experiment and effort,

But you must relax the mind and body and take it gently.

We cannot explain why people prefer to remain in human bondage

Seek crude entertainment, diversion, drink, drugs and forget.

But five percent in every generation have the right potential

And it is for them the Lords have laboured to help them escape.

Will is the faculty of power, determination and divine catalyst;

While Imagination is the faculty by which we reach beyond ourselves,

For our Yoga-Magick patterns must take us beyond all routines.

Yoga cannot be studied in schools except for ideas and guidance;

No two people have identical Konditioning, Karmas, or Kleshas.

Therefore all practical work must be related to the individual.

Thus the grace of God removes us from patterns and all dogmas

Regimentation, congestion, crowds, crutches and creeps.

The blank card game is best when it is played in solitude.

Kailash has a vantage point which is an advantage to residents.

Far below, in different comers of the sordid, dusty earth-scene,

A Yogi was lying on a bed of nails and muttering mystic mantras.

Another suspended large stones from his genitals, for God's sake.

A Iarakin was sitting in the cold snow wrapped in wet sheets.

Another was rushing across the plain at a phenomenal speed,

While another levitated across the river to save ferry fare.

One was unseen because he had himself buried in the ground.

The Goddess, having observed these things, leaned towards Shiva.

"What's it all for and who's mad?" She whispered in His ear.

Shiva smiled, "I was just going to ask You the same question."

No Mantra or Yantra is better than sitting at the Guru's feet.

Wisdom comes, not by prayer, but from guidance by the Guru.

No deity can be a substitute for that which the Guru teaches.

When the Guru is naked or wearing only a ragged cloth

He is the form of Shri Dattatreya, the Greatest of Gurus.

He teaches the pathway whereby the Goddess is revered

And that nectar of tantrik touch to awaken the Spirit.

Of all things, this most profound and the Law of the Cosmos,

For the Avadhoot prevails forever against dark forces

And the Amoral Way of Weir glow forever is supreme.

The Will to Love is the Law to Live

Imagination is the only way we can veil human ignorance

And imagination is the only way we can dream better.

When the mind is inert it is asleep or unconscious;

When alive with imagination, it can achieve anything.

Imagination can explode into the far depths of space,

Or it can be imploded to condense within ourselves.

Out or in, no time or distance can restrict or limit it. I

magination made the energy to create many universes

And can also be the great dynamic power to destroy them.

Imagination is the energy of Yoga-Magick ready to use.

When you desire it, it will come and saturate your mind

But when dull or sleepy it will evaporate away.

Our fantasy can mould a new design,

The winged white horse imagination rides,

Then spreads its wings as energy explodes;

Matter and Spirit part as God divides.

**The winged white wind horse rides eternity;
A new star now does burn beyond the sun;
Somewhere a Yogi has the Weir glow won
And all his earthly chores have now been done.**

**India has a wonderful record for ways of spiritual
mode/method,**

**Yet, in recent decades, the hush has become so
unbearable,**

**And the Light of Wisdom vanishes beneath technological
crust**

**And even the priests of the sanctum become political
predators.**

**But Yoga's crepuscule cosmopolitan character is truly
cosmic**

And now it has spread to germinate in many other lands;

For this is how the Lords of Light always wished it to be.

**For the Law of the Cosmos has devised that the Natha
Sadhus**

And the Lords of AMOOKOS,

Be the highest attained and the Gurus of Twilight Yoga.

Thus the esoteric Magick of our Pagan Kingdom will endure.

Yoga must ever retain the fabulous fantasy of our Magick World;

Developing the Power of Will and Wonder of the Imagination.

If we ever sink into the routine trivia, the boredom sleep,

We have then retreated into the darkness of ignorance.

Magick, Imagination, Fantasy and even most bizarre patterns

Spring only from the abstract heights of human intelligence.

You cannot be told how to do this; it must come from within.

Sometimes you must create your own environment phantasmagoria

Sensational robes, nakedness, decor, delight, dark or colour.

Nonsense names, amphigory, hyperbole, rainbow rhetoric.

An extravaganza of imaginative patterns fit for the divine.

In ludicrous life and in civilization which is a conspiracy

Our Quaint Quantum of Quality explodes the Giant Quasars

For the Sorcery of the Eternal Enchanter is Unlimitable.

Those entering a New Aeon must develop five new senses.

For the Yogi who has imbibed the Delightful Nectar of God

Enjoys Immortality,, no other drink can ever taste so good.

Now our brightest star develops into Insight-Intuition,

While Awareness and Wonder sparkles with New Thinking

And the Guardian Spirit is much nearer than before.

We are timed with surprise, why we did not see sooner

Or why we had forgotten the Nectar of Immortality!

This is our Magick Circle and Gateway to the Universes,

Make it as lovely as fantasy and imagination can.

You are entering a Magick Kingdom where anything is possible

Yet there will ever remain things hidden from lesser mankind,

For if Siddhis and Magick Powers were gifted to the bad Harm they may do will recoil on the donor who gave them.

Yoga propounds no rules of sex abnegation; food fads are absent,

But Yoga is always based on a path of intelligent moderation.

Not eating sufficient can be just as bad as eating too much.

Simple life does not mean the denial of modern invention, Medicine or other facilities which are useful or needed.

Simple life does not mean wearing skins or living in caves.

Our ancestors did this only because of want of know how.

Some things are basic needs, others are only useless wants,

The Yogi knows the difference and shows discrimination.

The Yogi seeks the Equipoise between the Opposites of Life.

Those who seek neither night or day love the twilight.

Between happiness or sorrow our world is unperturbed.

Neutrality is our stand in conflicting ways and events.

Weep not for the sorrow scene or become lost in its pleasures.

It is only a fool who lights a match to better see the sun.

Equipoise in success or failure is the hall-mark of Yoga.

When the dark of night vanishes in the light of sunrise glow,

Cosmic space vanishes and we become separated from it by day;

Then when sunset time comes and the auspicious twilight begins

We see again the vast cosmos and its living orbs of light

And the vast dark canopy on which they glow and sparkle.

Thus these two twilight periods are special for all Yogis

As the times when meditation and contemplation are best,

For this reason, we call our Numinous Path Twilight Yoga.

Shakti, the Goddess Lalita, creates the millions of universes;

**Shiva protects them; while Kali makes to destroy them;
But the Natha, as Guru, liberates all manifold living forms.**

Equipoise, Dynamism, Inertia; Three Gunas are our play.

The Veil of Maya obscures and obstructs our human life

But it cannot forever hide the Yoga Way of Liberation.

God is limited by Ignorance but exalted by our Wisdom

Yogis remain aloof, unlimited by activity or non-activity.

Yoga is the ever brilliant flame for everyone in bondage;

A celestial fire which may, one day, liberate mankind.

For those who follow the Yoga develop his luminescence.

There is no philosophy, only Illumination-Mind-Expansion.

**The Valedictory of Gurudev Maha Yogi Paramahansa
Dr.Rupnathji**

O human race, you played the game too heavy

And threw your dice to always get the bad;

But now I must prepare to love and leave you,

I'll be, in spite of all, a little sad.

Though most have IQ down to zero

**Inhuman mankind, like a fungoid blight,
I will not leave too soon but stay and help you
So you can, one day, reach the Primal Light.
I can't explain why I have ever loved you,
Embracing all of every caste and creed
And hoping, some day, mankind will do better
And from delusion, evermore be freed.
Not the End. The Spirit goes on Forever**

DR. RUPAK NATHUJ (DR. RUPAK NATH)