

# Wisdom Versus Knowledge

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

\*Education as training of the mind and not stuffing of the brain:

From Chhandogya Upanishad,

The Mundaka Upanishad-

[The sage must distinguish between knowledge and Wisdom. Knowledge is of things, acts and relations. But Wisdom is of Brahman (Supreme Reality) alone; and beyond all things, acts, and relations, He abides forever. To become one with Him is the only Wisdom. - Swami Prabhavananda].

From The Mundaka Upanishad-

Translations and explanations by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Saunaka, the great householder, approached Angirasa in the proper manner and said: Revered Sir, What is that by the knowing of which all this becomes known? (I.i.3).

Angirasa answered to Saunaka:

To him he said: Two kinds of knowledge must be known – that is what the knowers of Brahman tell us. They are the Higher Knowledge and the lower knowledge.

-Mundaka Upanishad (I.i.4).

[Note: The Hindu philosophers observed that by knowing the nature of clay one knows the nature of everything made of clay, by knowing the nature of iron or gold one knows the nature of everything made of iron or gold. Is there not likewise, they asked, something that is the basic material of the universe, by the knowing of which everything in the universe will be known? Similarly, there should be one cause of the multiple objects of the world, by the knowing of which its effects could be known.

According to Non-dualistic Vedanta an effect has no real existence apart from its cause. Therefore when a man knows the cause, he also should know that the effect has no reality independent of it. Brahman is the ultimate cause of the universe. When one knows Brahman, one also knows that the universe has no reality independent of Brahman.

"Higher Knowledge": The Knowledge of the Supreme Self, which is beyond duality.

"lower knowledge": The lower knowledge is the knowledge of the phenomenal world. In reality it is ignorance, for it does not lead to the Highest Good. The seer of the Upanishad asks the aspirant to acquire both the knowledge of the relative world and the Knowledge of Ultimate Reality. When by the pursuit of the former he fails to attain true freedom and immortality, he cultivates the latter. The lower knowledge includes the knowledge of righteous actions (dharma) and unrighteous action (adharma) and their results.].

The two kinds of knowledge:

Of these two, the lower knowledge is the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharva-Veda, siksha (phonetics), kalpa (rituals), vyakaranam (grammar), nirukta (etymology), chhandas (metre) and jyotis (astronomy); and the Higher Knowledge is that by which the Imperishable Brahman is attained.

-Mundaka Upanishad (I.i.5).

[Note: Sri Shankaracharya explains that the Higher Knowledge refers to the actual realisation of the subject matter taught in the Sruti (Vedas). It primarily means the experience of the Imperishable Brahman taught in the Upanishads, and not the mere words contained in them.

"Siksha, kalpa...." : These six, known as the Vedangas, are ancillary to the Vedas. Without the knowledge of them a proper understanding of the Vedas is impossible.

"Is attained": In the case of the Higher Truth, attainment and knowledge are identical. This attainment is the same as the destruction of ignorance. The knower of Brahman becomes Brahman.].

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## \*Education for human excellence:

Education as training of the mind and not stuffing of the brain

-By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji,

The first aim and function of all education should be to bring enlightenment to the students. Stuffing the student's mind with facts and formulae is not education, because it does not bring enlightenment nor confer energy. Training of the mind, and not stuffing of the brain,

is what we need. Thus alone will the student be able to acquire a luminous mind and increased energy of personality. This is what our ancient Upanisads proclaim as the objective of education. This is conveyed to us in one of the famous verses known as Shanti Paath or 'Peace chant' occurring in the Katha and some other Upanisads.

Dr. Huxley, the British biologist, wrote to Tantra Siddha Maha Yogi Shastrishree Swami Dr.Rupnathji:

"SwamiRupnathji, you have given a splendid definition of what education ought to be, and sometimes is. But my visits to India showed me that the aim of a large number of Indian undergraduates was not to enjoy an education of this sort, but to pass examinations and obtain a degree, which is useful in getting jobs."

## \*Educational significance of the Shanti Paath of the Upanishads

The 'Peace chant' reads:-

Om, Sahanavavatu; sah nau bhunaktu;

saha viryam karavavahai;

Tejaswinavadhitamastu; ma vidvisavahai.

Om shantih, shantih, shantih.

'Om. May Brahman (the one divine Self in all) protect us both (student and teacher); may Brahman nourish us both; may we both acquire energy (by this education); may we not hate each other. Om. Peace, Peace, Peace.'

This peace invocation contains many beautiful sentiments which have inspired Indian education-secular and religious-for a few thousand years.

\*Teacher and student engaged in the pursuit of knowledge and excellence of character is education:

The invocation expresses the idea of education as the achievement of knowledge and excellence of character in the context of a harmonious relationship between teacher and student. The giving and receiving of knowledge, leading to the making of man, depends on the stimulus of such teacher-student relationship. The teacher gives and the student receives, not only ideas and information, but inspiration as well. In all the true education, teacher and student are not mere individuals, but personalities. Education, according to the Indian sages, is the lighting of one lamp from another lamp.

\*\*'May we acquire energy':-

says the verse. Every step in education helps man to reach out to newer and newer energy resources within him. All energy is within man, says Vedanta. But they lie in deeper and deeper layers. 'Atmana vindate viryam'- 'By the knowledge of the Atman, man gets infinite energy,' says the Kena Upanisad. Education helps man to secure access to the greater and greater energy resources within him. An uneducated rustic youth, timid and helpless, changes, through a few years in school, into a youth with a measure of fearlessness and self-confidence. His education continued further, helps that youth to develop a sense of his own individual identity.

It is this Rising to the status of the individuality from the state of the pre-individual mass man that gives man the capacity to take independent decisions, the courage to stand by them and take the consequences, and the ability to deal with the world, and his position in it, as a mature human being.

This psychic maturity is one of the important criteria of education; and it comes only from an education that trains the mind and not merely stuff the brain.

The mental immaturity of a large number of people world-wide is a big problem. It is here that the failure of many education systems is writ large. It does not impart that psychological maturity to many. Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji refer to all such as Moustached Babies!

They are physically very mature, but mentally they are like babies- dependent, weak, demanding, and bereft of the sense of personal dignity and responsibility. . They have not developed that human energy resource that can identify human problems and rise above them themselves and take their society also with them.

Behind these immature traits in all such people lies the lack of that luminosity or enlightenment which the Upanisads present as the second fruit of true education as mentioned in the peace chant.:  
Tejasvinau Adhitam Astu -

`may we be enlightened by this study, by this education'.

This is the significance of knowledge being compared to light. The logo or the emblem of our society depicts books plus Jnana-Dipa,

the light of knowledge. The Upanisads describe the Atman, the Self, as Jnana-svarup or Chit-svarup, of the very nature of knowledge, of the very nature of consciousness. All awakening to knowledge, to consciousness, is, therefore, the manifestation of the Atman, in varying degrees.

This spiritual growth into personality is what twentieth-century biology calls the psycho-social evolution of man. It is man rising above organic evolution, to the spiritual and cultural levels.

This is what Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji calls Man-Making Education.

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From Chhandogya Upanishad-

Translations and comments by Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji.

Narada approached Sanatkumara (as a pupil) and said: Venerable Sir, please teach me.

Sanatkumara said to him: Please tell me what you already know. Then I shall tell you what is beyond.

Narada said: Venerable Sir, I know the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharva-Veda as the fourth, the epics (Puranas) and ancient lore (Itihasa or history) as the fifth, the Veda of the Vedas (i.e. grammar), the rules of the sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma0vidya (i.e. the science of

pronunciation, ceremonials, prosody, etc.), the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts. All this I know, venerable Sir.

But, venerable Sir, with all these I know words only; I do not know the Self. I have heard from men like you that he who knows the Self overcomes sorrow. I am one afflicted with sorrow. Do you, venerable Sir, help me to cross over to the other side of sorrow.

Sanatkumara said: Whatever you have read is only a name. Verily, a name is the Rig-Veda; (so also) are the Yajur-Veda, the Sama-Veda, the Atharva-Veda as the fourth (Veda), the epics and the ancient lore as the fifth, the Veda of the Vedas (i.e. grammar), the rules of the sacrifices by which the manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidya, the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts.

# Meditate on the name.

He who meditates on a name as Brahman can, of his own free will, reach as far as the name reaches- he who meditates on a name as Brahman.

Narada said: Venerable Sir, is there anything greater than a name?

Sanatkumara said: Of course there is something greater than a name.

Narada said: Please tell that to me, venerable Sir.

## Speech as Brahman

Sanatkumar said: Speech is, verily, greater than a name. Speech makes one understand the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharva-Veda as the fourth, the epics...the science of serpents, and the fine arts, as well as heaven, earth, air, space, water, fire, gods, men, cattle, birds, herbs, trees, animals, together with worms, flies and ants as also righteousness and unrighteousness, the true and the false, the good and the bad, the pleasant and the unpleasant.

Verily, if there were no speech, neither righteousness nor unrighteousness would be known, neither the true nor the false, neither the pleasant nor the unpleasant.

Speech, verily, makes us know all these. Meditate upon speech. He who meditates on speech as Brahman can, of his own free will, reach as far as speech reaches- he who meditates on speech as Brahman.

Narada said: Venerable Sir, is there anything greater than speech?

## Mind as Brahman

Sanatkumara said: Of course there is something greater than speech. Mind is verily greater than speech. Just as the closed fist holds two amalakas, or two plums, or two aksha fruits, so does the mind hold speech and a name. For when a man thinks in his mind that he would read the sacred hymns, then he reads them. When he thinks in his mind that he would perform actions, then he performs them. When he thinks in his mind that he would have sons and cattle, then he desires them. When he thinks in his mind that he would have this world and the other, then he desires them. Mind, indeed, is the Self; mind is the world; mind is Brahman.

Meditate on the mind. He who meditates on mind as Brahman can, of his own free will, reach as far as mind reaches- he who meditates on Brahman.

## Will as Brahman

Will (samkalpa) is verily, greater than mind. For when a man wills, then he thinks in his mind, then he utters speech, and then he employs speech in (the recital of) a name. The sacred hymns are included in a name, and all sacrifices are included in the sacred hymns.

Will, indeed, is the goal of all these (beginning with mind and ending in sacrifice); from will they arise and in will they all abide. Heaven and earth willed, air and space willed, water and fire willed. Through the will (of heaven and earth etc.) the rain wills; through the will of the rain, food wills; through the will of food, the pranas will; through the will of the pranas, the sacred hymns will; through the will of the sacred hymns, the sacrifices will; through the will of the sacrifices, the world wills; through the will of the world, everything wills. Such is will. Meditate on will.

He who meditates on will as Brahman can, of his own free will, reach as far as will reaches- he who meditates on will as Brahman.

## Consideration as Brahman

Consideration (chitta) is, verily, greater than will. For when a man considers, then he wills, then he thinks in his mind, then he utters speech, then he engages speech in (the recitation of) a name. The sacred hymns are included in a name, and all sacrifices are included in the sacred hymns.

Consideration is, indeed, the goal of all these (beginning with mind and ending in sacrifice); from consideration they arise and in consideration they all abide. Therefore if a person is without consideration, even though he possesses much knowledge, people say of him that he is nothing, and whatever he knows (is useless); for if he were really learned, he would not be so inconsiderate. But if a person is considerate, though he knows but little, to him people are eager to listen. Consideration, indeed, is the goal of all these; consideration is the Self; consideration is the support. Meditate on consideration.

He who meditates on consideration as Brahman, He, being permanent, firm, and undistressed, obtains the worlds which are permanent, firm and undistressed; he can, of his own free will, reach as far as consideration reaches- he who meditates on consideration as Brahman.

## Meditation as Brahman

Meditation (Dhyana) is, verily, greater than consideration. Earth meditates, as it were. The mid-region meditates as it were. Heaven meditates, as it were. The waters meditate, as it were. The mountains meditate, as it were. The gods meditate, as it were. Men meditate, as it were. Therefore he who, among men, attains greatness here on earth seems to have obtained a share of meditation. Thus while small people are quarrelsome, abusive, and slandering, great men appear to have obtained a share of meditation. Meditate on meditation.

He who meditates on meditation as Brahman, can, of his own free will, reach as far as meditation reaches- he who meditates on meditation as Brahman.

## Understanding as Brahman

Understanding is, verily, greater than meditation. Understanding makes one understand the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharva-Veda as the fourth, the epics.....and the fine arts; heaven, earth, air, space, water, fire, gods, men, cattle, birds, herbs, trees; animals, together with worms, flies and ants; and also righteousness and unrighteousness, the true and the false, the good and the bad, the pleasant and the unpleasant, food and taste, this world and yonder (world). Meditate on understanding.

He who meditates on understanding as Brahman attains the worlds of understanding and knowledge and can, of his own free will, reach as far as understanding reaches- he who meditates on understanding as Brahman.

## Strength as Brahman

[Note: Strength: the power of the mind produced from food.]

Strength is, verily, greater than understanding. One strong man causes a hundred men of understanding to tremble. When a man is strong he can rise. If he rises he can attend (on the teachers). If he attends on them he can become their intimate companion (as a pupil). If he is their intimate companion he can watch (their conduct), listen to their instructions, reflect on what he hears, become convinced of what he reflects on, act, and enjoy the result of action. By strength the earth stands firm, by strength the mid-region, heaven, mountains, the gods and men, cattle and birds, herbs and trees and animals, together with worms, flies and ants, by strength the world stands firm. Meditate upon strength.

He who meditates on strength as Brahman can, of his own free will, reach as far as strength reaches- he who meditates on strength as Brahman.

## Food as Brahman

Food is, verily, greater than strength. Therefore, if a man abstains from food for ten days (or longer periods), even though he might live, yet he would not be able to see, hear, reflect, become convinced, act or enjoy the result. But when he obtains food, he is able to see, hear, reflect, become convinced, act, and enjoy the result.

He who meditates on food as Brahman obtains the world rich in food and drink; he can, of his own free will, reach as far as food reaches- he who meditates on food as Brahman.

## Water as Brahman

Water is, verily, greater than food. Therefore if there is not sufficient rain, then living creatures are afflicted with the thought that there will be less food. But if there is sufficient rain, then living creatures rejoice in the thought that there will be much food. It is water that assumes the form of this earth, this mid-region, this heaven, these mountains, these gods and men, cattle and birds, herbs and trees, and animals, together with worms, flies and ants. Water indeed is all these forms. Meditate on water.

He who meditates on water as Brahman obtains all his desires and becomes satisfied; he can, of his own free will, reach as far as water reaches- he who meditates on water as Brahman.

## Fire as Brahman

Fire is, verily, greater than water. For having seized the air, it warms the space (Akasa). Then people say: 'It is hot, it burns; it will rain.' Thus does fire first manifest itself and then create water. Furthermore, thunderclaps roll with lightning upward and across the sky. Then people say: 'there is lightning, there is thunder; it will rain.' Here also does fire first manifest itself and then create water. Meditate on fire.

He who meditates on fire as Brahman becomes radiant himself and obtains radiant worlds, full of light and free from darkness; he can of his own free will, reach as far as fire reaches- he who meditates on fire as Brahman.

## Akasa (space) as Brahman

The akasa (space) is, verily, greater than fire. For in the akasa exist both the sun and the moon, lightning, stars, and fire. It is through the akasa that a person calls another; it is through the akasa that the others hears; it is through the akasa that the person hears back. In the akasa we rejoice (when we are together), and in the akasa we rejoice not (when we are separated). In the akasa everything is born, and toward the akasa all things grow. Meditate upon the akasa.



He who meditates on the akasa as Brahman obtains the worlds extending far and wide, luminous, free from pain, and spacious; he can, of his own free will, reach as far as the akasa reaches- he who meditates on the akasa as Brahman.

## Memory as Brahman

Memory is, verily, greater than the akasa. Therefore, even when many people assemble, if they had no memory they would not hear anyone at all, they would not think, they would not understand. But surely, if they had memory, they would hear, think, and understand. Through memory, one knows one's sons, through memory one's cattle. Meditate on memory.

He who meditates on memory as Brahman can, of his own free will, reach as far as memory reaches- he who meditates on memory as Brahman.

## Hope as Brahman

Hope is, verily, greater than memory. Kindled by hope, (a person endowed with ) memory reads the sacred hymns, performs sacrifices, desires sons and cattle, desires this world and the other. Meditate on hope.

He who meditates on hope as Brahman- all his desires are fulfilled through hope, his prayers are not in vain; he can, of his own free will, reach as far as hope reaches- he who meditates on hope as Brahman.

## Prana (vital force) as Brahman

The prana is, verily greater than hope. As the spokes of a wheel are fastened to the nave, so are all these (beginning with the name and ending with hope) fastened to the prana. The prana moves by the prana. The prana gives prana to the prana. The prana is the father, the prana is the mother, the prana is the brother, the prana is the sister, the prana is the teacher, the prana is the brahmin (priest).

[Note: The prana is the self of all, and includes action, the agent, and the result of action. It manifests itself in three principal forms: the body of Hiranyagarbha, the external air, and the principal vital breath in a living creature. The self (atman) dwells in the body with the support of the prana. When the prana departs from the body, the Self, too, gives it up. The Self, of which the prana forms an upadhi (limiting adjunct), and the consciousness which is behind the body of Hiranyagarbha are both non-different from the Supreme Self. All entities- beginning with names and ending in hope- are fastened to the prana. Of these, the name is the effect and speech the cause; speech is the effect and mind the cause. The cause is greater than the effect. All these entities, bound by the chain of hope, are fastened to the all-pervading prana, which is greater than hope.].

If one says something unbecoming to a father, mother, brother, sister, teacher, or brahmin (priest), then people say: 'Shame on you! Verily, you are a slayer of your father, a slayer of your mother, a slayer of your brother, a slayer of your sister, a slayer of your teacher, a slayer of a brahmin.'

But if, when the prana has departed from them, one shoves them together with a poker and burns every bit of them, no one would say: 'You are slayer of your father, a slayer of your mother, a slayer of your brother, a slayer of your sister, a slayer of your teacher, a slayer of a brahmin'.

The prana, verily, is all these. He (i.e. the knower of the prana) who sees this, reflects on this, is convinced of this, becomes an ativadi (superior speaker). If people say to such a man: 'You are an ativadi,' he may say: 'Yes, I am an ativadi'; he need not deny it.

[Note: The word 'ativadi' means, literally, superior speaker. It refers to a person who knows not only all the entities that should be known- that is to say, from names to hope- but also the prana, or conscious Self, which is beyond them.].

## The knowledge of the Truth

But in reality he is an ativadi who has become an ativadi by the knowledge of the True.

Narada said: May I, venerable Sir, become an ativadi by the knowledge of the True?

Sanatkumara said: But one should desire to know the True.

Narada said: Venerable Sir, I desire to know the True.

[Note: 'True' means that which transcends all phenomena and is infinite.].

## Truth depends upon Understanding

Sanatkumara said: When one understands the True, only then does one declare the True. One who does not understand the true does not declare It. Only one who understands It declares the True. One must desire to understand this understanding.

Narada said: Venerable Sir, I desire to understand.

## Understanding depends upon reflection

Sanatkumara said: When one reflects, only then does one understand. One who does not reflect does not understand. Only one who reflects understands. One must desire to understand this reflection.

Narada said: Venerable Sir, I desire to understand reflection.

[Note: Reflection includes reasoning about the object on which one reflects.].

## Reflection depends upon Faith

Sanatkumara said: When one has faith, only then does one reflect. One who does not have faith does not reflect. Only one who has faith reflects. One must desire to understand faith.

Narada said: Venerable Sir, I desire to understand faith.

## Faith depends upon single-mindedness

Sanatkumara said: When one is single-minded (in one's devotion to the teacher), only then does one have faith. One who does not have single-mindedness does not have faith. Only one who has single-mindedness has faith. One must desire to understand single-mindedness.

Narada said: Venerable Sir, I desire to understand single-mindedness.

## Single-mindedness depends upon concentration

Sanatkumara said: when one performs one's duties (i.e. practises concentration), only then does one have single-mindedness. One who does not perform his duties does not have single-mindedness. Only one who performs his duties has single-mindedness. One must desire to understand the performance of duties.

Narada said: Venerable Sir, I desire to understand the performance of duties.

## Concentration depends upon bliss

Sanatkumara said: When one obtains bliss, only then does one perform one's duties. One who does not obtain bliss does not perform his duties. Only one who obtains bliss performs his duties. One must desire to understand bliss.

Narada said; Venerable Sir, I desire to understand bliss.

## The Infinite is bliss

Sanatkumara said: The Infinite is bliss. There is no bliss in anything finite. Only the Infinite is bliss. One must desire to understand the Infinite.

Narada said: Venerable Sir, I desire to understand the Infinite.

## The Infinite and the finite

Sanatkumara said: Where one sees nothing else, hears nothing else, understands nothing else- that is the Infinite. Where one sees something else, hears something else, understands something else- that is the Infinite. The Infinite is immortal, the finite (is) mortal.

Narada said: Venerable Sir, in what does the Infinite find Its support?

Sanatkumara said: In Its own greatness- or not even in greatness.

[Note: 'Where one sees...' There exists no seer or organ of seeing other than the non-dual Infinite, or Brahman. All empirical differentiations are absent in the experience of the Infinite. 'Immortal' means changeless. 'In Its own ...' If one wishes to know the support of the Infinite, then it may be said to rest in its own greatness. But the fact is that the Infinite is without support; It is non-dual.]

[It is said that the Infinite rests on Its own greatness. How then can It be without a support?]

Sanatkumara said: Here on earth people describe cows and horses, elephants and gold, slaves and wives, fields and houses, as 'greatness'. I do not mean this, for in such cases one thing finds its support in another. But what I say is:

## Instruction about the Infinite

That Infinite, indeed, is below. It is above. It is behind. It is before. It is to the south. It is to the north The Infinite, indeed, is all this.

Next follows the instruction about the Infinite with reference to 'I':

I, indeed, am below. I am above. I am behind. I am before. I am to the south. I am to the north. I am, indeed, all this.

[Note: 'That Infinite...' Now is explained why the Infinite does not rest upon anything. It is because there is nothing apart from the Infinite on which It could rest. The Infinite Itself is everything. Therefore It does not rest upon anything. '

'Next follows..' The purpose of the text is to show the oneness of the Infinite and the Jiva (individual soul).

[To the ignorant the word 'I' signifies the body. But here it signifies the Atman, or Self.]

Next follows the instruction about the Infinite with reference to the Self: The Self, indeed, is below. It is above. It is behind. It is before. It is to the south. It is to the north. The Self, indeed, is all this.

Verily, he who sees this, reflects on this, and understands this delights in the Self, sports with the self, rejoices in the self, revels in the Self. (Even while living in the body) he becomes a self-ruler. He wields unlimited freedom in all the worlds.

But those who think differently from this have others for their rulers; they live in perishable worlds. They have no freedom in all the worlds.

[Note: 'He who sees this:' That is to say, who knows the Self to be unborn, all-pervading, and free. 'Delights in the Self': All his love is centred in the Self alone. 'Rejoices in the Self': The pleasure which ordinary people derive from the company of others is enjoyed by the wise from the Knowledge of the

Self. 'Revels in the Self': He does not derive any joy from the objects of the senses. 'He... self-ruler': His freedom is unlimited. 'Perishable worlds': Worlds of diversity.]

## Self-knowledge

For Him who sees this, reflects on this, and understands this, the prana springs from the Self, hope springs from the Self, memory springs from the self, the akasa (space) springs from the Self, fire springs from the Self, water springs from the Self, appearance and disappearance spring from the Self, food springs from the Self, strength springs from the Self, understanding springs from the Self, meditation springs from the Self, consideration springs from the Self, will springs from the Self, mind springs from the Self, speech springs from the Self, the name springs from the Self, the sacred hymns spring from the Self, the sacrifices spring from the Self- ay, all this springs from the Self.

[Note; 'All this': All things perceived to exist.]

[Prior to obtaining the Knowledge of the true Self, one believes that all entities, from the name to the prana, spring from and disappear into something other than the Self. But when one has realised the Self, one knows that all things appear from and disappear into the Self alone.]

On this there is the following verse:

"The knower of Truth does not see death or disease or sorrow. The knower of Truth sees everything and obtains everything everywhere.

He (the knower) is one (before the creation), becomes three, becomes five, becomes seven, becomes nine; then again he is called eleven, one hundred and ten, and one thousand and twenty.

[Now is described the discipline for inner purification by which Self-Knowledge is attained]:

When food is pure, the mind becomes pure. When the mind is pure the memory becomes firm. When the memory is firm all ties are loosened.

The venerable Sanatkumara showed Narada, after his blemishes had been wiped out, the other side of darkness. They call Sanatkumara Skanda, yea, Skanda they call him.

[Note: 'The knower of Truth': That is to say, he who sees all things in the Self. 'Becomes three': That is to say, fire, water and earth. 'Becomes seven etc': The various numbers are intended to show the endless variety of forms the Self assumes after the creation. Again, at the time of dissolution, the self returns to its pristine unity. 'Food': The Sanskrit word dhara in the text means anything that is taken in (ahriyate) by the senses, that is to say, sounds, sights, smells, etc. 'Mind...pure': Free from aversion, attachment, or delusion. 'Memory': That is to say, the memory that He is the Infinite Self. 'All ties etc': Ties created by ignorance, which have accumulated through numerous births and which reside in the heart. 'Darkness'; Ignorance. 'Venerable Sanatkumara': He who knows the origin, the end, the birth and death (of all

beings), and also ignorance and Knowledge- such a one is called venerable (bhagavan). (As explained by Sri Sankaracharya). 'Skanda': The dictionary meaning of this word is "wise man"]

## Addressing Suka,

Janaka said: Without the aid of an understanding cleansed by study of the scriptures and without that true conception of all things which is known by the name of Vijnana, the attainment of Emancipation is impossible. That cleansed understanding, again, it is said, is unattainable without one's connection with a preceptor. The preceptor is the helmsman, and knowledge is the boat (aided by whom and which one succeeds in crossing the ocean of the world). After having acquired that boat, one becomes crowned with success.

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# The Guru

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Preamble by A Disciple of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

## Preamble

God and Guru are in truth not different. Just as the prey that has fallen into the jaws of a tiger cannot escape, so those who have come under the glance of the Guru's grace will surely be saved and will never be forsaken; yet one should follow without fail the path shown by the Guru.

From Bhagavan's (Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's) point of view there are no disciples but from the point of view of the disciple the grace of the Guru is like the ocean. If the disciple comes with a cup he will only get a cupful. It is no use complaining of the niggardliness of the ocean; the bigger the vessel the more he will be able to carry. It is entirely up to him.

The term Guru is often loosely used to describe anyone who gives out spiritual advice, but in Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's vocabulary the word has a much more restricted definition. For him, a true Guru is someone who has realised the Self and who is able to use his power to assist others towards the goal of Self-realisation.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji often said that God, Guru and the Self are identical; the Guru is God in human form and, simultaneously, he is also the Self in the Heart of each devotee. Because he is both inside and outside, his powers work in two different ways. The outer Guru gives instructions and by his power enables the devotee to keep his attention on the Self; the inner Guru pulls the devotee's mind back to its source, absorbs it in the Self and finally destroys it.

It is a basic tenet of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's teaching that a Guru is necessary for almost everyone who is striving towards a permanent awareness of the Self. The catalytic role of the Guru in spiritual development is therefore crucial; except in rare instances, ignorance of the Self is so deeply rooted that individual seekers are unable to escape from it by their own efforts.

Although Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji taught that a Guru is indispensable for those seeking Self-realisation, he also pointed out that the Guru has no power to bring about realisation in those who are not energetically seeking it. If the individual seeker makes a serious attempt to discover the Self, then the grace and power of the Guru will automatically start to flow. If no such attempt is made, the Guru is helpless.

The Teachings of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Question: What is Guru's grace? How does it lead to Self-realisation?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Guru is the Self. Sometimes in his life a man becomes dissatisfied and not content with what he has, he seeks the satisfaction of his desires through prayer to God. His mind is gradually purified until he longs to know God, more to obtain his grace than to satisfy his worldly desires. Then, God's grace begins to manifest. God takes the form of a Guru and appears to the devotee, teaches him the truth and, more over, purifies his mind by association. The devotee's mind gains strength and is then able to turn inward. By meditation it is further purified and it remains still without the least ripple. That calm expanse is the Self.

The Guru is both external and internal. From the exterior he gives a push to the mind to turn it inwards. From the interior he pulls the mind towards the Self and helps in the quietening of the mind. That is Guru's grace. There is no difference between God, Guru and the Self.

Questioner: In the Theosophical Society they meditate in order to seek masters to guide them.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The master is within; meditation is meant to remove the ignorant idea that he is only outside. If he is a stranger whom you await, he is bound to disappear also. What is the use of a transient being like that? But so long as you think you are separate or that you are the body, an external master is also necessary and he will appear to have a body. When the wrong identification of oneself with the body ceases, the master will be found to be none other than the Self.

Question: Will the Guru help us to know the Self through initiation?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Does the Guru hold you by the hand and whisper in the ear? You may imagine him to be what you are yourself. Because you think you are with a body, you think he also has a body and that he will do something tangible to you. His work lies within, in the spiritual realm.

Question: How is a Guru found?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: God, who is immanent, in His grace takes pity on the loving devotee and manifests himself according to the devotee's development. The devotee thinks that he is a man and expects a relationship between two physical bodies. But the Guru, who is a God or the Self incarnate works from within, helps the man to see the error of his ways and guides him on the right path until he realises the Self within.

Question: What are the marks of a real teacher (sadaguru)?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Steady abidance in the Self, looking at all with an equal eye, unshakable courage at all times, in all places and circumstances.

Question: There are a number of spiritual teachers teaching various paths. Whom should one take for one's Guru?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Choose that one where you find you get shanti (peace).

Question: Should we not also consider his teachings?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: He who instructs an ardent seeker to do this or that is not a true master. The seeker is already afflicted by his activities and wants peace and rest. In other words he wants cessation of his activities. If a teacher tells him to do something in addition to, or in place of, his other activities, can that be a help to the seeker?

Activity is creation. Activity is the destruction of one's inherent happiness. If activity is advocated the adviser is not a master but a killer. In such circumstances either the Creator (Brahma) or death (Yama) may be said to have come in the guise of a master. Such a person cannot liberate the aspirant; he can only strengthen his fetters.

Question: How can I find my own Guru?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: By intense meditation.

Question: If it is true that the Guru is one's own Self, what is the principle underlying the doctrine which says that, however learned a disciple may be or whatever occult powers he may possess, he cannot attain Self-realisation without the grace of the Guru?



Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Although in absolute truth the state of the Guru is that of oneself (the Self), it is very hard for the self which has become the individual (jiva or embodied soul) through ignorance, to realise its true state or nature without the grace of the Guru.

Question: What are the marks of the Guru's grace?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: It is beyond words or thoughts.

Question: If that is so, how is it that it is said that the disciple realises his true state by the Guru's grace?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: It is like the elephant, which wakes up on seeing a lion in his dream. Even as the elephant wakes up at the mere sight of the lion, so too is it certain that the disciple wakes up from the sleep of ignorance into the wakefulness of true knowledge through the Guru's benevolent look of grace.

Question: What is the significance of the saying that the nature of the real Guru is that of the Supreme Lord (Sarvesvara)?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: First, the individual soul, which desires to attain the state of Godhood, or the state of true knowledge, practises incessant devotion. When the individual's devotion has reached a mature stage, the Lord, who is the witness of the individual soul and identical with it, manifests. He appears in human form with the help of Sat-Chit-Ananda (Existence, Consciousness and Bliss Absolute), his three natural features, and form the name, which he also graciously assumes. In the guise of blessing the disciple he absorbs him in Himself. According to this doctrine the Guru can truly be called the Lord.

Question: How then some great persons attain knowledge without a Guru?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: To a few mature persons the Lord shines as the formless light of knowledge and imparts awareness of the truth.

Question: How is one to decide upon a proper Guru? What is the swarupa (nature or real form) of a Guru?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: He is the proper Guru to whom your mind is attuned. If you ask, "How to decide who is the Guru and what is his swarupa?", he should be endowed with tranquillity, patience, forgiveness and other virtues; he should be capable of attracting others even with his eyes just as a magnet attracts iron; he should have a feeling of equality towards all. He who has these virtues is the true Guru, but one wants to know the swarupa of the Guru, one must know one's own swarupa first. How can one know the real nature of the Guru if one does not know one's own real nature first? If you want to perceive the real nature or form of the Guru you must first learn to look upon the whole universe as Guru rupam (the form of the Guru). One must see the Guru in all living beings. It is the same with God. You must look upon all objects as God's rupa (form). How can he who does not know his own Self perceive the real form of God or the real form of the Guru? How can he determine them? Therefore, first of all know your own real form and nature.

Question: Isn't a Guru necessary to know even that?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: That is true. The world contains many great men. Look upon him as your Guru with whom your mind gets attuned. The one in whom you have faith is your Guru.

Question: What is the significance of Guru's grace in the attainment of liberation?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Liberation is not anywhere outside you. It is only within. If a man is anxious for deliverance, the internal Guru pulls him in and the external Guru pushes him into the Self.

This is the grace of the Guru.

Question: Some people reported you to have said that there was no need for a Guru. Others gave the opposite report.

What does Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji say?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: I have never said that there is no need for a Guru.

Questioner: Sri Aurobindo and others refer to you as having had no Guru.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: It all depends on what you call a Guru. He need not be in a human form. Dattatreya had twenty-four Gurus including the five elements- earth, water, etc. Every object in this world was his Guru.

The Guru is absolutely necessary. The Upanishads say that none but a Guru can take a man out of the jungle of intellect and sense perceptions. So there must be a Guru.

Questioner: I mean a human Guru- Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji did not have one.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: I might have had one at one time or other. But did I not sing hymns to Silchar? What is a Guru? Guru is God or the Self. First a man prays to God to fulfil his desires.

A time comes when he will no more pray for the fulfilment of material desires but for God Himself. God then appears to him in some form or other, human or non-human, to guide him to Himself in answer to his prayer and according to his needs.

Question: When loyal to one master can you respect others?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Guru is only one. He is not physical.

So long as there is weakness the support of strength is needed.

Questioner: J.Krishnamurti says, "No Guru is necessary."

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: How did he know it? One can say so after realising but not before.

Question: Can Sri Bhagavan help us to realise truth?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Help is always there.

Questioner: Then there is no need to ask questions. I do not feel the ever-present help.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Surrender and you will find it.

Questioner: I am always at your feet. Will Bhagavan give us some upadesa (teaching) to follow? Otherwise how can I get help living 600 miles away?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The sadguru (the Guru who is one with Being) is within.

Questioner: Sadguru is necessary to guide me to understand it.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The sadguru is within.

Questioner: I want a visible Guru.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: That visible Guru says that he is within.

Question: Is success not dependent on the Guru's grace?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes, it is. Is not your practice itself due to such grace? The fruits are the result of the practice and follow it automatically. There is a stanza in Kaivalya which says, 'O Guru! You have been always with me, watching me through several incarnations, and ordaining my course until I was liberated.' The Self manifests externally as the Guru when the occasion arises, otherwise he is always within, doing what is necessary.

Question: Some disciples of Shirdi Sai Baba worship a picture of him and say that it is their Guru. How could that be?

They can worship it as God, but what benefit could they get by worshipping it as their Guru?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: They secure concentration by that.

Question: That is all very well, I agree. It may be to some extent an exercise in concentration. But isn't a Guru required for that concentration?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Certainly, but after all, Guru only means guri (concentration).

Questioner: How can a lifeless picture help in developing deep concentration? It requires a living Guru who could show it in practice. It is possible perhaps for Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji to attain perfection without a living Guru, but is it possible for people like myself?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: That is true. Even so, by worshipping a lifeless portrait, the mind gets concentrated to a certain extent. That concentration will not remain constant unless one knows one's own Self by enquiring. For that enquiry, a Guru's help is necessary.

Question: It is said that the Guru can make his disciple realise the Self by transmitting some of his own power to him? Is it true?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes. The Guru does not bring about Self-realisation. He simply removes all the obstacles to it. The Self is always realised.

Question: Is it absolutely necessary to have a Guru if one is seeking Self-realisation?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: So long as you seek Self-realisation the Guru is necessary. Guru is the Self. Take Guru to be the real Self and your self as the individual self. The disappearance of this sense of duality is the removal of ignorance. So long as duality persists in you the Guru is necessary. Because you identify yourself with the body, you think that the Guru is also a body.

You are not the body, nor is the Guru. You are the Self and so is the Guru. This knowledge is gained by what you call Self-realisation.

Question: How can one know whether a particular individual is competent to be a Guru?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: By the peace of mind found in his presence and by the sense of respect you feel for him.

Question: If the Guru happens to turn out incompetent, what will be the fate of the disciple who has implicit faith in him?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Each one according to his merits.

Question: May I have Guru's grace?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Grace is always there.

Questioner: But I do not feel it.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Surrender will make one understand the grace.

Questioner: I have surrendered heart and soul. I am the best judge of my heart. Still I do not feel the grace.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: If you had surrendered the question would not arise.

Questioner: I have surrendered. Still the questions arise.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Grace is constant. Your judgment is the variable. Where else should the fault lie?

Question: May one have more than one spiritual master?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Who is a master? He is the Self after all. According to the stages of development of the mind the Self manifests as the master externally. The famous ancient Dattatreya said that he had more than twenty-four masers. The master is one from whom one learns anything. The Guru may be sometimes inanimate also, as in the case of Dattatreya. God, Guru and the Self are identical.

A spiritually minded man thinks that God is all pervading and takes God for his Guru. Later, God brings him in contact with a personal Guru and the man recognises him as all in all. Lastly the same man is made by the grace of the master to feel that his Self is the reality and nothing else. Thus he finds that the Self is the master.

Question: It is said in the Srimad Bhagavad Gita: "Realise the Self with pure intellect and also by service to the Guru and by enquiry." How are they to be reconciled?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: 'Iswaro Gururatmeti'- Iswara, Guru and Self are identical. So long as the sense of duality persists in you, you seek a Guru, thinking that he is different from you. However, he teaches you the truth and you gain the insight.

He who bestows the supreme knowledge of Self upon the soul by making it face towards Self alone is the supreme Guru who is praised by sages as the form of God, who is Self. Cling to him. By approaching the Guru and serving him faithfully, one should learn through his grace the cause of one's birth and one's suffering. Knowing then that these are due to one's straying from Self, it is best to abide firmly as Self.

Although those who have embraced and are steadfastly following the path to salvation may at times happen to swerve from the Vedic path either due to forgetfulness or due to some other reasons, know that they should not at any time go against the words of the Guru. The words of sages assure that if one does a wrong to God, it can be rectified by the Guru, but that a wrong done to a Guru cannot be rectified even by God.

For one who, due to rare, intense and abundant love, has complete faith in the glance of grace bestowed by the Guru, there will be no suffering and he will live in this world like Puruhuta (a name if Indra, the king of the gods).

Peace, the one thing which is desired by everyone, cannot be attained in any way, by any one, at any time or in any place, unless stillness of mind is obtained through the grace of the Sadguru. Therefore, always seek that grace with a one-pointed mind.

Question: There are disciples of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji who have had his grace and realised without any considerable difficulty. I too wish to have that grace. Being a woman, and living at a long distance I cannot avail myself of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's holy company as much as I would wish and as often as I would. Possibly I may not be able to return. I request Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's grace. When I am back in my place, I want to remember Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji. May Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji be pleased to grant my prayer.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Where are you going? You are not going anywhere. Even supposing you are the body, has your body come from Delhi to Silchar? You simply sat in the car and one conveyance or another moved. And finally you say that you have come here. The fact is that you are not the body. The Self does not move, the world moves in it. You are only what you are. There is no change in you. So then, even after what looks like departure from here, you are here and there and everywhere. These scenes shift.

As for grace, grace is within you. If it is external it is useless.

Grace is the Self. You are never out of its operation. Grace is always there.

Questioner: I mean that when I remember your form, my mind should be strengthened and a response should come from your side too. I should not be left to my individual efforts, which are after all only weak.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Grace is the Self. I have already said, if you remember Bhagavan, you are prompted to do so by the Self. Is not grace already there? Is there a moment when grace is not operating in you? Your remembrance is the forerunner of grace. That is the response, that is the stimulus, that is the Self and that is grace. There is no cause for anxiety.

Question: Can I dispense with outside help and by my own effort get to the deeper truth by myself?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The very fact that you are possessed of the quest for the Self is a manifestation of the divine grace. It is effulgent in the Heart, the inner being, the real Self. It draws you from within. You have to attempt to get in from outside. Your attempt is the earnest quest; the deep inner movement is grace. That is why I say there is no real quest without grace, nor is there grace active for him who does not seek the Self. Both are necessary.

Question: How long is a Guru necessary for Self-realisation?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Guru is necessary so long as there is ignorance. Ignorance is due to the self-imposed but wrong limitation of the Self. God, on being worshipped, bestows steadiness in devotion, which leads to surrender. On the devotee surrendering, God shows his mercy by manifesting as the Guru. The Guru, otherwise God, guides the devotee, saying that God is within and that he is not different from the Self. This leads to introversion of mind and finally to realisation.

Question: If grace is so important, what is the role of individual effort?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Effort is necessary up to the state of realisation. Even then the Self should spontaneously become evident, otherwise happiness will not be complete. Up to that state of spontaneity there must be effort in some form or another.

There is a state beyond our efforts or effortlessness. Until it is realised effort is necessary. After tasting such bliss, even once, one will repeatedly try to regain it. Having once experienced the bliss of peace no one wants to be out of it or to engage in any other activity.

Question: Is divine grace necessary for attaining realisation, or can an individual's honest efforts by themselves lead to the state from which there is no return to life and death?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Divine grace is essential for realisation. It leads one to God realisation. But such grace is vouchsafed only to him who is a true devotee or a yogi. It is given only to those who have striven hard and ceaselessly on the path towards freedom.

Question: Does distance have any effect upon grace?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Time and space are within us. You are always in your Self. How do time and space affect it?

Question: On the radio those who are nearer hear sooner.

You are Hindu. We are American. Does it make any difference?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: No.

Questioner: Even thoughts are read by others.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: That shows that all are one.

Question: Does Bhagavan feel for us and show grace?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: You are neck deep in water and yet cry for water. It is as good as saying that one who is neck deep in water feels thirsty, or that a fish in water feels thirsty, or that water feels thirsty.

Grace is always there. Dispassion cannot be acquired, nor realisation of the truth, nor inherence in the Self, in the absence of Guru's grace.

But practice is also necessary. Staying in the Self by one's efforts is like training a roguish bull confined to his stall by tempting him with luscious grass and preventing him from straying.

Questioner: I have recently come across a Tamil song in which the author laments he is not like the tenacious young monkey that can hold on to its mother tightly, but rather like a puling (weak) kitten that must be carried by the neck in its mother's jaws. The author therefore prays to God to take care of him.

My case is exactly the same. You must take pity on me Bhagavan. Hold me by the neck and see that I don't fall and get injured.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: That is impossible. It is necessary both for you to strive and for the Guru to help.

Question: How long will it take for one to get the grace of the Guru?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Why do you desire to know?

Questioner: To give me hope.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Even such a desire is an obstacle. The Self is ever there; there is nothing without it. Be the Self and the desires and doubts will disappear.

Grace is the beginning, middle and end. Grace is the Self. Because of the false identification of the Self with the body the Guru is considered to be a body. But from the Guru's outlook the Guru is only the Self. The Self is one only and the Guru tells you that the Self alone is. Is not then the Self your Guru? Where else will grace come from? It is from the Self alone. Manifestation of the Self is a manifestation of grace and vice versa. All these doubts arise because of the wrong outlook and consequent expectation of things external to oneself. Nothing is external to the Self.

## Silent Teachings & Sat-sanga

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Preamble by A Disciple of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Preamble

Although Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji is happy to give his verbal teachings to anyone who ask for them, he frequently pointed out that his 'silent teachings' were more direct and more powerful. These 'silent teachings' consisted of a spiritual force, which seemed to emanate from his form, a force so powerful that he considered it to be the most direct and important aspect of his teachings. Instead of giving out verbal instructions on how to control the mind, he effortlessly emitted a silent power, which automatically quietened the minds of everyone in his vicinity. The people who were attuned to this force report that they experienced it as a state of inner peace and well being; in some advanced devotees it even precipitated a direct experience of the Self.

This method of teaching has a long tradition in India, its most famous exponent being Dakshinamurti, a manifestation of Siva who brought four learned sages to an experience of the Self through the power of his silence. Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji frequently spoke of Dakshinamurti with great approval and his name crops up in many of his conversations.



This flow of power from the Guru can be received by anyone whose attention is focused on the Self or on the form of the Guru; distance is no impediment to its efficacy. This attention is often called Sat-sanga, which literally means 'association with being'. Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji wholeheartedly encouraged this practice and frequently said that it was the most efficient way of bringing about a direct experience of the Self. Traditionally it involves being in the physical presence of one who has realised the Self, but Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji gave it a much wider definition. He said that the most important element in Sat-sang was the mental connection with the Guru; Sat-sang takes place not only in his presence but whenever and wherever one thinks of him.

Question: How can silence be so powerful?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: A realised one sends out waves of spiritual influence, which draw many people towards him. Yet he may sit in a cave and maintain complete silence. We may listen to lectures upon truth and come away with hardly any grasp of the subject, but to come into contact with a realised one, though he speaks nothing, will give much more grasp of the subject. He never needs to go out among the public. If necessary he can use others as instruments.

The Guru is the bestower of silence who reveals the light of Self-knowledge that shines as the residual reality. Spoken words are of no use whatsoever if the eyes of the Guru meet the eyes of the disciple.

Question: Why does not Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji go about and preach the truth to the people at large?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: How do you know I am not doing it? Does preaching consist in mounting a platform and haranguing the people around? Preaching is simple communication of knowledge; it can really be done in silence only. What do you think of a man who listens to a sermon for an hour and goes away without having been impressed by it so as to change his life? Compare him with another, who sits in a holy presence and goes away after some time with his outlook on life totally changed. Which is the better, to preach loudly without effect or to sit silently sending out inner force?

Again, how does speech arise? First there is abstract knowledge. Out of this arises the ego, which in turn gives rise to thought, and thought to the spoken word. So the word is the great grandson of the original source. If the word can produce an effect, judge for yourself how much more powerful must be the preaching through silence.

Question: Does Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji give diksha (initiation)?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Mouna (silence) is the best and the most potent diksha. That was practised by Sri Dakshinamurti. Initiation by touch, look, etc., are all of a lower order. Silent initiation changes the hearts of all.

Dakshinamurti observed silence when the disciples approached him. That is the highest form of initiation. It includes the other forms. There must be subject-object relationship established in the other diksha. First the subject must emanate and then the object. Unless these two are there how is the one

to look at the other or touch him? Mouna diksha (silent initiation) is the most perfect; it comprises looking, touching. It will purify the individual in every way and establish him in the reality.

Questioner: Does a spiritual Guru can transfer spirituality substantially to the disciple.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Is there a substance to be transferred? Transfer means eradication of the sense of being the disciple. The master does it. Not that the man was something at one time and metamorphosed later into another.

Question: Is not grace the gift of the Guru?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: God, grace and Guru are all synonymous and also eternal and immanent. Is not the Self already within? Is it for the Guru to bestow it by his look? If a Guru thinks so, he does not deserve the name.

The books say that there are so many kinds of diksha, initiation by hand, by touch, by eye, etc. They also say that the Guru makes some rites with fire, water, japa or mantra and calls such fantastic performances diksha, as if the disciple becomes ripe only after such processes are gone through by the guru.

If the individual is sought he is nowhere to be found. Such is the Guru. Such is Dakshinamurti. What did he do? He was silent when the disciples appeared before him. He maintained silence and the doubts of the disciples were dispelled, which means that they lost their individual identities. That is jnana (knowledge) and not all the verbiage usually associated with it.

Silence is the most potent form of work. However vast and emphatic the sastras (scriptures) may be they fail in their effect. The Guru is quiet and peace prevails in all. His silence is vaster and more emphatic than all the sastras put together. These questions arise because of the feeling that, having been here so long, heard so much, exerted so hard, one has not gained anything. The work proceeding within is not apparent; In fact the guru is always within you.

Question: Can the Guru's silence really bring about advanced states of spiritual awareness?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: There is an old story, which demonstrates the power of the Guru's silence. Ahai composed a Song, a kind of poetic composition in Bengali, in honour of his Guru, and convened an assembly of learned Pandits (pundits) to hear the work and assess its value. The Pandits raised the objection that a Song was only composed in honour of great heroes capable of killing a thousand elephants in battle and that it was not in order to compose such a work in honour of an ascetic.

Thereupon the author said, "Let us all go to my Guru and we shall have this matter settled there."

They went to the Guru and, after they had all taken their seats, the author told his Guru the purpose of their visit. The Guru sat silent and all the others also remained in mouna (silence). The whole day passed, the night came, and some more days and nights, and yet all sat there silently, no thought at all

occurring to any of them and nobody thinking or asking why they had come there. After three or four days like this, the Guru moved his mind a bit, and the people assembled immediately regained their thought activity. They then declared, 'Conquering a thousand elephants is nothing beside this Guru's power to conquer the rutting elephants of all our egos put together. So certainly he deserves the Song in his honour!

Question: How does this silent power work?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Language is only a medium for communicating one's thoughts to another. It is called in only after thoughts arise. Other thoughts arise after the "I"-thought rises and so the "I"-thought is the root of all conversation. When one remains without thinking one understands another by means of the universal language of silence.

Silence is ever speaking. It is a perennial flow of language, which is interrupted by speaking. These words I am speaking obstruct that mute language. For example, there is electricity flowing in a wire. With resistance to its passage, it glows as a lamp or revolves as a fan. In the wire it remains as electric energy. Similarly also, silence is the eternal flow of language, obstructed by words.

What one fails to know by conversation extending to several years can be known instantly in silence, or in front of silence. Dakshinamurti and his four disciples are a good example of this. This is the highest and most effective language.

Questioner: Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji says, 'The influence of the jnani (self-realised) steals into the devotee in silence.' Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji also says, 'Contact with great men (mahatmas) is one efficacious means of realising one's true being'.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes. What is the contradiction? Jnani, great men, Mahatmas- do you differentiate between them?

Questioner: No

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Contact with them is good. They will work through silence. By speaking their power is reduced. Silence is most powerful. Speech is always less powerful than silence, so mental contact is the best.

Question: Does this hold good even after the dissolution of the physical body of the jnani or is it true only so long as he is in flesh and blood?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Guru is not the physical form. So the contact will remain even after the physical form of the Guru vanishes. One can go to another Guru after one's Guru passes away, but all Gurus are one and none of them is the form you see. Always mental contact is the best.

Question: Is the operation of grace the mind of the Guru acting on the mind of the disciple or is it a different process?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The highest form of grace is silence. It is also the highest upadesa (teaching).

Questioner: How silence is the loudest form of prayer.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: It is so for the seeker's silence. The Guru's silence is the loudest upadesa. It is also grace in its highest form. All other dikshas (initiations) are derived from Mouna (silence), and are therefore secondary. Mouna is the primary form. If the Guru is silent the seeker's mind gets purified by itself.

Questioner: Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's silence is itself a powerful force. It brings about a certain peace of mind in us.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Silence is never-ending speech. Vocal speech obstructs the other speech of silence. In silence one is in intimate contact with the surroundings. The silence of Dakshinamurti removed the doubts of the four sages. Mouna, Vyakhya Prakatita Tattvam means the truth expounded by silence. Silence is said to be exposition. Silence is so potent.

For vocal speech, organs of speech are necessary and they precede speech. But the other speech lies even beyond thought. It is in short transcendent speech or unspoken words (Para Vak).

Question: Can everyone benefit from this silence?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Silence is the true Upadesa (teachings). It is the perfect upadesa. It is suited only for the most advanced seeker. The others are unable to draw full inspiration from it. Therefore they require words to explain the truth. But truth is beyond words. It does not admit of explanation. All that it is possible to do is to indicate it.

Questioner: It is said that one look of a mahatma is enough, that idols, pilgrimages, etc., are not so effective. I have been here for three months, but I do not know how I have been benefited by the look of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The look has a purifying effect.

Purification cannot be visualised. Just as a piece of coal takes a long time to be ignited, a piece of charcoal takes a shorter time, and a mass of gunpowder is instantaneously ignited, so it is with grades of men coming into contact with mahatmas. The fire of wisdom consumes all actions. Wisdom is acquired by association with the wise (Sat-sanga) or rather its mental atmosphere.

Question: Can the Guru's silence bring about realisation if the disciple makes no effort?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: In the proximity of a great master, the Vasanas (subtle impressions that lead to desires) cease to be active, the mind becomes still and Samadhi results. Thus the disciple gains true knowledge and right experience in the presence of the master. To remain

unshaken in it further efforts are necessary. Eventually the disciple will know it to be his real being and will thus be liberated even while alive.

Question: If the search has to be made within, is it necessary to be in the physical proximity of the Master?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: It is necessary to be so until all doubts are at an end.

Questioner: I am not able to concentrate by myself. I am in search of a force to help me.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes, that is called grace. Individually we are incapable because the mind is weak. Grace is necessary. Sadhu seva (serving a sadhu or a mendicant) will bring it about. There is however nothing new to get. Just as a weak man comes under the control of a stronger one, the weak mind of a man comes under control easily in the presence of strong minded sadhus. That which is only grace; there is nothing else.

Question: Is it necessary to serve the Guru physically?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The Sastras (scriptures) say that one must serve a Guru for twelve years in order to attain Self-realisation. What does the Guru do? Does he hand it over to the disciple? Is not the Self always realised? What does the common belief mean then? Man is always the Self and yet he does not know it. Instead he confounds it with the non-Self, the body, etc. Such confusion is due to ignorance. If ignorance is wiped out the confusion will cease to exist and the true knowledge will be unfolded. By remaining in contact with realised sages the man gradually loses the ignorance until its removal is complete. The eternal Self is thus revealed.

Questioner: You say that association with the wise (Sat-sanga) and service of them is required of the disciple.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes, the first really means association with the unmanifest Sat or absolute existence, but as very few can do that, they have to take second best which is association with the manifest Sat, that is, the Guru. Association with sages should be made because thoughts are so persistent. The sage has already overcome the mind and remains in peace. Being in his proximity helps to bring about this condition in others, otherwise there is no meaning in seeking his company. The guru provides the needed strength for this, unseen by others.

Service is primarily to abide in the Self, but it also includes making the Guru's body comfortable and looking after his place of abode. Contact with the Guru is also necessary, but this means spiritual contact. If the disciple finds the Guru internally, then it does not matter where he goes. Staying here or elsewhere must be understood to be the same and to have the same effect.

Question: My profession requires me to stay near my place of work. I cannot remain in the vicinity of sadhus. Can I have realisation even in the absence of sat-sanga?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Sat is Aham Pratyaya Saram, the Self of selves. The sadhu is that Self of selves. He is immanent in all. Can anyone remain without the Self? No. So no one is away from sat-sanga.

Question: Is proximity to the Guru helpful?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Do you mean physical proximity?

What is the good of it? The mind alone matters. The mind must be contacted. Sat-sanga will make the mind sink into the Heart.

Such associations both mental and physical. The extremely visible being of the Guru pushes the mind inward. He is also in the Heart of the seeker and so draws the latter's inward-bent mind into the Heart.

Questioner: All that I want to know is whether sat-sanga is necessary and whether my coming here will help me or not.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: First you must decide what is sat-sanga. It means association with Sat or Reality. One who knows or has realised Sat is also regarded as Sat. Such association with Sat or with one who knows Sat is absolutely necessary for all. Sankara has said that in all the three worlds there is no boat like sat-sanga to carry one safely across the ocean of births and deaths.

Sat-sanga means sanga (association) with Sat. Sat is only the Self. Since the Self is not now understood to be Sat, the company of the sage who has thus understood it is sought.

That is Sat-sanga. Introversion results. Then Sat is revealed.

[Note: The following quotation gives an indication of the power of sat-sanga. It consists of five stray Sanskrit verses that Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji came across at various times. He was so impressed by their contents that he translated them into Bengali and incorporated them in Divya Darshan, one of his own written works which deals with the nature of reality.]

If one gains association with sadhus, of what use are all the religious observances (niyamas)? When the excellent cool southern breeze itself is blowing, what is the use of holding a hand fan?

Sacred bathing places, that are composed of water, and images and deities, which are made of stone and earth, cannot be comparable to those great souls (mahatmas).

Ah, what a wonder! The bathing places and deities bestow purity of mind after countless days, whereas such purity is instantly bestowed upon people as soon as sadhus see them with their eyes.

Heat will be removed by the cool moon, poverty by the celestial wish-fulfilling tree and sin by the Ganges. But know that all these, beginning with heat, will be removed merely by having darshan (sight) of incomparable sadhus.

The supreme state which is praised and which is attained here in this life by clear vichara, which arises in the Heart when association with a sadhu (a noble person or one who has realised the Self) is gained, is impossible to attain by listening to preachers, by studying and learning the meaning of the scriptures, by virtuous deeds or by any other means.

By sat-sanga the association with the objects of the world will be removed. When that worldly association is removed the attachment or tendencies of the mind will be destroyed. Those who are devoid of mental attachment will perish in that which is motionless. Thus they attain Jivan Mukti (liberation). Cherish their association.

These Books are written By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji (Dr.Rupak Nath) are given as Follows:-

\*HUGE NUMBER OF MOST IMPORTANT PRECIOUS BOOKS WRITTEN BY SIDDHA YOGI SHASTRISHREE DR.RUPNATHJI(DR.RUPAK NATH) ARE GIVEN AS FOLLOWS:-

\*Hinduism & Quantum Physics

\*Alphabetical Listing

\*Amazing Science

\*Vedic Mathematics

\*Oldest Civilization

\*Aryan Language Family

\*Hindu Festivals 2031

\*Hindu Festivals 2043

\*Moon Calendar 2009

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- \*Vrat - Resolution
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- \*Duties
- \*Yuga Dharmaa
- \*Doing Good
- \*Virtue
- \*Virtue, Wealth & Pleasure
- \*Gurukul
- \*Ashramas
- \*Sannyasa - Renunciation
- \*Kamagita
- \*Wheel of Life
- \*Maya-Shakti-Prakriti
- \*Durga Saptashati



- \*Creation
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- Atma Chintan
- Paramatma Rahasya

- Yogi Rupnathji
- Siddhastan Mahatya
- Bajrang Bali Siddhi
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DR. RUPNATHJI (DR. RUPAK NATH)

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| Lagnas (ascendants)

| Use of Special Lagnas



- | Upagrahas (sub-planets)
- | Vargas (divisional charts)
- | Divisional Chart Significations
- | Insights on Divisional Charts
- | Using Divisional Charts
- | Varga Grouping and Amsabala
- | Significations of Houses
- | 30 Days Lesson of Astrology
- | A Controversy
- | Karakas (significators)
- | Arudhas (risen ones)
- | Use of Arudha Lagna
- | Use of Bhava Arudhas
- | Meaning of Arudha
- | Use of Graha Arudhas
- | Graha Drishti
- | Rasi Drishti
- | Graha Drishti vs Rasi Drishti
- | Argala (Intervention)
- | Virodhargala (Obstruction)
- | Use of Argala
- | Yogas (special combinations)
- | Ashtakavarga (eight-sourced strengths)
- | Different Strengths
- | Shadbala and Astakavarga Bala

- | Sahamas (sensitive points)
- | Functional Nature
- | Baadhakas
- | Analyzing Charts
- | Marakas (Killers)
- | Vimsottari dasa
- | Vimsottari Dasa Variations
- | Ashtottari dasa
- | Kalachakra dasa
- | Narayana dasa
- | Lagna Kendradi Rasi dasa
- | Sudasa
- | Drigdasa
- | Niryana Shoola Dasa
- | Shoola dasa
- | Sudarsana Chakra dasa
- | Moola dasa
- | Transits and natal references
- | Transits and ashtakavargas
- | Timing with Sodhya Pindas
- | Murthis (Forms/Idols)
- | Rasi Gochara Vedha
- | Taras (Stars)
- | Special Nakshatras/Taras
- | Sarvatobhadra Chakra

- | Casting Annual Charts
- | Casting Monthly Charts
- | Casting Sixty-hour Charts
- | Judgment of charts
- | Compressed dasas
- | Impact of birthtime error
- | Re-interpreted Significations
- | Using Birthcharts
- | Prasna (horary astrology)
- | Progressions (taught by Manu)
- | Diseases Rectifications
- | Who can use Vedic Astrology ?
- | Penumbral Eclipse
- | Peregrine
- | Periodical Lunation
- | Phase. (Obs.)
- | Phenomenon
- | Philosophy
- | Philosopher's Stone
- | Barren and fruitful
- | Benefic and Malefic
- | Stars in first House
- | Stars in second house
- | Stars in third house
- | Stars in fourth house

| Stars in fifth house

| Stars in sixth house

| Stars in seventh house

| Stars in eighth house

| Stars in ninth house

| Stars in tenth house

| Stars in eleventh house

| Stars in twelfth house

| Sun in 12 Houses

| Moon 12 Signs

| Mars in 12 Signs

| Mercury in 12 Signs

| Jupiter in 12 Signs

| Venus in 12 Signs

| Saturn in 12 Signs

| Rahu in 12 signs

| Ketu in 12 signs

| Pluto in 12 signs

| Uranus in 12 signs

| Neptune in 12 signs.

" Just Try and See

" Past Life

" Sadhana of the Sun

" Boost Your Brains

" Santaan Prapti Mangala Sadhana

" Narayan Kalp Sadhana  
" Jwalamalini Sadhana  
" Parad Ganpati Sadhana  
" Sadhanas for Marriage  
" Are Houses Haunted  
" Paarad Ganpati Sadhana  
" Akshay Paatra Sadhana  
" Dharmaraaj Siddhi Sadhana  
" Sadhana of Sun and Saturn  
" Chhinmasta Sadhana  
"Sadhana for Protection of Health  
"Shree Siddheshwari Sadhana  
"Worship of Shiva (Shivaraatri)  
"108 Divine names " from January  
"Riddance from Evil Spirits  
"Panchanguli Sadhana  
"Aakarshan Sadhana  
"Megha Saraswati Sadhana  
"Kaamdev Rati Prayog  
"Mahamrityunjay Sadhana  
"Mahalakshmi Poojan"  
"Lakshmi Sadhanas of great Rishis and Tantriks"  
"How to celebrate Diwali"  
"The Right Way to perform Sadhana"  
"Diksha for affliction of MARS"

"Shraadh Pitra Santushti Sadhana"

"Guru Poornnima Sadhana"

"Gopal Prayog for Children"

"Solar Eclipse Sadhana"

"Lunar Eclipse Sadhana"

"Uchhisht Ganpati Sadhana"

"Guru Worship "

"Sadhanas using Moti Shankh"

"Swadhishtthan Chakra Sadhana"

"Quick Acting Bheirav Sadhanas"

"Sadhana of planet Moon"

"Miraculous Hanuman Sadhanas"

"Sadhana to Rid Addiction"

"Planet Shukra (venus) Sadhana"

"Lama Holi Sadhnas"

"Planet Shani (saturn) Sadhana"

"Durga Sadhana"

"Vaidyanath Sadhana"

"Some Simple Yantra Sadhanas"

"Amazing Mantras for new Millenium"

"Sadhna to get Mental Peace"

"Kanakdhara Sadhna"

"Another Mahakali Sadhna"

"Mahaganpati Sadhna"

"Kartikeya Sadhna"

"Sabar Lakshmi Sadhnas on Diwali"

"Simple Shree Yantra Sadhna"

"Sadhna to banish diseases"

" Face To Face With Divine Yogi "

" Enlightened Beauty "

" Gaayatri Sadhana "

" Gurutatva Sadhana "

" Garbhasth Cheitanya Sadhana "

" Priya Vallabha Kinnari Sadhana "

" Even You Can See Your Aura "

" Telepathy "

" Happy New Year "

" The Mahavidya Sadhanas "

" The Mahavidya Sadhanas : Mahakali - The Saviour "

" The Mahavidya Sadhanas : Bhuvaneshwar - Bestower of Absolute Power "

" The Mahavidya Sadhanas : Baglamukhi - The Victory Giver "

" The Mahavidya Sadhanas : Tara - The Provider "

" The Mahavidya Sadhanas : Dhoomavati - The Terrifier "

" The Mahavidya Sadhanas : Kamala - The Wealth Giver "

" Jyeshthha Laxmi Sadhana "

" Anang Sadhana for Perfect Health & Vigour "

" Propitiating The Ancestors "

" Sadhana for Blissful Married Life "

" Kriya Yog Sadhana "

" Atma Chetna Sadhana "

"Treasured Eruditions of Ancient India"

" A Simple Practice To Get Rid Of Diseases "

"Some Simple Miraculous Charms"

"Mahakali Sadhna"

"Shree Yantra Diksha Sadhna"

Famous Tantra Books Written By Dr.Rupnathji(Dr.Rupak Nath) are given here as follows:-

1. Matsya Sukt Tantra

2. Kul Sukt Tantra

3. Kaam Raj Tantra

4. Shivagam Tantra

5. Uddish Tantra

6. Kuluddish Tantra

7. Virbhadrodish Tantra

8. Bhoot Damar Tantra

9. Damar Tantra

10. Yaksh Damar Tantra

11. Kul Sharvashy Tantra

12. Kalika Kul Sharvashy Tantra

13. Kul Chooramani Tantra

14. Divya Tantra

15. Kul Saar Tantra

16. Kulavarand Tantra

17. Kulamitr Tantra

18. Kulavati Tantra

19. Kali Kulavaan Tantra



20. Kul Prakash Tantra
21. Vashisht Tantra
22. Siddh Saraswat Tantra
23. Yogini Hriday Tantra
24. Karli Hriday Tantra
25. Matri Karno Tantra
26. Yogini Jaalpoorak Tantra
27. Lakshmi Kulavaran Tantra
28. Taaravaran Tantra
29. Chandra Pith Tantra
30. Meru Tantra
31. Chatu sati Tantra
32. Tatvya Bodh Tantra
33. Mahograh Tantra
34. Swachand Saar Sangrah Tantra
35. Taara Pradeep Tantra
36. Sanket Chandra Uday Tantra
37. Shastra Trish Tatvak Tantra
38. Lakshya Nirnay Tantra
39. Tripura Narva Tantra
40. Vishnu Dharmotar Tantra
41. Mantra Paran Tantra
42. Vaishnavamitr Tantra
43. Maan Solaahs Tantra
44. Pooja pradeep Tantra

45. Bhakti Manjari Tantra
46. Bhuvaneshwari Tantra
47. Parijaad Tantra
48. Prayogsaar Tantra
49. Kaamrat Tantra
50. Kriya Saar Tantra
51. Agam Deepika Tantra
52. Bhav Choodamani Tantra
53. Tantra Choodamani Tantra
54. Brihast Shrikram Tantra
55. Shrikram Shidant Shekar Tantra
56. Shidant Shekar Tantra
57. Ganeshavi Mashchani Tantra
58. Mantra Mookavali Tantra
59. Tatva Kaumadi Tantra
60. Tantra Kaumadi Tantra
61. Mantra Tantra Prakash Tantra
62. Ramacharan Chandrika Tantra
63. Sharda Tilak Tantra
64. Gyan Varn Tantra
65. Saar Samuchay Tantra
66. Kalp Droom Tantra
67. Gyan Maala Tantra
68. Pooras Charan Chandrika Tantra
69. Agamoktar Tantra

70. Tatv Saar Tantra
71. Saar Sangrah Tantra
72. Dev Prakashini Tantra
73. Tantranav Tantra
74. Karam deepika Tantra
75. Paara Rahasya Tantra
76. Shyama Rahasya Tantra
77. Tantra Ratna
78. Tantra Pradeep
79. Taara Vilas
80. Vishwa Matrika Tantra
81. Prapanch Saar Tantra
82. Tantra Saar
83. Ratnavali Tantra.

\*Some Important Sanskrit Tantra books(Grantha) Written By Dr.Rupnathji(Dr.Rupak Nath) are also given below:-

1. Kali Kitab
2. Theth Karini Tantra
3. Uttar Tantra
4. Neel Tantra
5. Veer Tantra
6. Kumari Tantra
7. Kali Tantra
8. Narayani Tantra
9. Tarani Tantra
10. Bala Tantra

11. Matrika Tantra
12. Sant Kumar Tantra
13. Samayachar Tantra
14. Bhairav Tantra
15. Bhairavi Tantra
16. Tripura Tantra
17. Vamkishwar Tantra
18. Kutkuteshwar Tantra
19. Vishudh Deveshwar Tantra
20. Sammohan Tantra
21. Gopiniay Tantra
22. Brihaddautami Tantra
23. Bhoot Bhairav Tantra
24. Chamunda Tantra
25. Pingla Tantra
26. Parahi Tantra
27. Mund Mala Tantra
28. Yogini Tantra
29. Malini Vijay Tantra
30. Swachand Bhairav Tantra
31. Maha Tantra
32. Shakti Tantra
33. Chintamani Tantra
34. Unmat Bhairav Tantra
35. Trilok Saar Tantra

36. Vishwa Saar Tantra
37. Tantra Mrit
38. Maha Khetkarini Tantra
39. Baraviy Tantra
40. Todal Tantra
41. Malani Tantra
42. Lalita Tantra
43. Shri Shakti Tantra
44. Raj Rajeshwari Tantra
45. Maha Maheshwari Tantra
46. Gavakshy Tantra
47. Gandharv Tantra
48. Trilok Mohan Tantra
49. Hans Paar Maheshwar Tantra
50. Hans Maheshwar Tantra
51. Kaamdhenu Tantra
52. Varn Vilas Tantra
53. Maya Tantra
54. Mantra Raj
55. Kuvichka Tantra
56. Vigyan Lalitka Tantra
57. Lingagam Tantra
58. Kalotarr Tantra
59. Brahm Yamal Tantra
60. Aadi Yamal Tantra

61. Rudra Yamal Tantra

62. Brihdhamal Tantra

63. Siddh Yamal Tantra

64. Kalp Sutrah Tantra.

# \*Guru:

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Every soul is destined to be perfect, and every being, in the end, will attain a state of perfection. Whatever we are now is the result of our acts and thoughts in the past; and whatever we shall be in the future will be the result of what we think and do now. But this, the shaping of our own destinies does not preclude our receiving help from outside; nay, in the vast majority of cases such help is absolutely necessary. When it comes, the higher powers and possibilities of the soul are quickened, spiritual life is awakened, growth is animated, and man becomes holy and perfect in the end.

This quickening impulse cannot be derived from books. The soul can only receive impulses from another soul, and from nothing else. We may study books all our lives, we may become very intellectual, but in the end we find that we have not developed at all spiritually. It is not true that a high order of intellectual development always goes hand in hand with a proportionate development of the spiritual side in man. In studying books we are sometimes deluded into thinking that thereby we are being spiritually helped; but if we analyse the effect of the study of books on ourselves, we shall find that at the utmost it is only our intellect that derives profit from such studies, and not our inner spirit.

This inadequacy of books to quicken spiritual growth is the reason why, although almost every one of us can speak most wonderfully on spiritual matters, when it comes to action and the living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit, the impulse must come from another soul.

The person from whose soul such impulse comes is called the Guru – the teacher; and the person to whose soul the impulse is conveyed is called the Shishya – the student. To convey such an impulse to any soul, in the first place, the soul from which it proceeds must possess the power of transmitting it, as it were, to another; and in the second place, the soul to which it is transmitted must be fit to receive it. The seed must be a living seed, and the field must be ready ploughed. And when both these conditions are fulfilled, a wonderful growth of genuine religion takes place.

"The true preacher of religion has to be of wonderful capabilities, and clever shall his bearer be."

And when both of these are really wonderful and extraordinary, then will a splendid spiritual awakening result, and not otherwise. Such alone are the real teachers, and such alone are also the real students, the real aspirants. All others are only playing with spirituality. They have just a little curiosity awakened, just a little intellectual aspiration kindled in them, but are standing on the outward fringe of the horizon of religion.

There is no doubt, some value even in that, as it may, in course of time, result in the awakening of a real thirst for religion; and it is a mysterious law of nature that, as soon as the field is ready, the seed must and does come; as soon as the soul earnestly desires to have religion, the transmitter of the religious force must and does appear to help that soul. When the power that attracts the light of religion in the receiving soul is full and strong, the power that answers to that attraction and sends in light does come as a matter of course.

## Dangers in regard to the Student

There are, however, certain great dangers in the way. There is, for instance, the danger to the receiving soul of its mistaking momentary emotions for real religious yearning. We may study that in ourselves. Many a times in our lives, somebody dies whom we loved. We receive a blow. We feel that the world is slipping between our fingers, that we want something surer and higher, and that we must become religious. In a few days that wave of feeling has passed away, and we are left stranded just where we were before.

We are all of us often mistaking such impulses for real thirst after religion; but as long as these momentary emotions are thus mistaken, that continuous, real craving of the soul for religion will not come; and we shall not find the true transmitter of spirituality into our nature. So whenever we are tempted to complain of our search after the truth, that we desire so much, proving vain, instead of so complaining, our first duty ought to be to look into our own souls, and find whether the craving in the heart is real. Then, in the vast majority of cases it would be discovered that we were not fit for receiving the truth, that there was no real thirst for spirituality.

### Dangers in regard to the Guru

There are still greater dangers in regard to the transmitter, the Guru. There are many, who, though immersed in ignorance, yet, in the pride of their hearts, fancy they know everything, and not only do not stop there, but offer to take others on their shoulders; and thus the blind leading the blind, both fall into the ditch.

From Katha Upanishad, I.ii.5: "Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind."

The world is full of these. Every one wants to be a teacher. Every beggar wants to make a gift of a million dollars! Just as these beggars are ridiculous, so are these teachers.

## Qualifications of the Aspirant and the Teacher

How are we to know the teacher then? The sun requires no torch to make him visible. We need not light a candle in order to see him. When the sun rises, we instinctively become aware of the fact, and when a teacher of men comes to help us, the soul will instinctively know that truth has already begun to shine upon it. Truth stands on its own evidence. It does not require any other testimony to prove it true; it is self-effulgent. It penetrates into the innermost corners of our nature, and in its presence, the whole universe stands up and says, "This is truth".

The teachers whose wisdom and truth shine like the light of the sun are the very greatest the world has known, and they are worshipped as God by the major portion of mankind. But we may get help from comparatively lesser ones also; only we ourselves do not possess intuition enough to judge properly of the man from whom we receive teaching and guidance. So there ought to be certain tests, certain conditions, for the teacher to satisfy, as there are also for the taught.

The conditions necessary for the taught are purity, a real thirst after knowledge, and perseverance.

No impure soul can be really religious. Purity in thought, speech and act is absolutely necessary for any one to be religious. As to the thirst after knowledge, it is an old law that we all get whatever we want. None of us can get anything other than what we fix our hearts upon. To pant for religion truly is a very difficult thing, not at all so easy as we generally imagine. Hearing religious talks or reading religious books is no proof yet of a real want felt in the heart. There must a continuous struggle, a constant fight, an unremitting grappling with our lower nature, till the higher want is actually felt and the victory is achieved. It is not a question of one or two days, of years, or of lives. The struggle may have to go on for hundreds of lifetimes. The success sometimes may come immediately, but we must be ready to wait patiently even for what may look like an infinite length of time. The student who sets out with such a spirit of perseverance will surely find success and realisation at last.

In regard to the teacher, we must see that he knows the spirit of the scriptures. The whole world reads Bibles, Vedas and Korans; but they are all only words, syntax, etymology, philology, the dry bones of religion. The teacher who deals too much in words, and allows the mind to be carried away by the force of the words, loses the spirit. It is the knowledge of the spirit of the scriptures alone that constitutes the true religious teacher. The network of the words of the scriptures is like a huge forest, in which the human mind often loses itself and finds no way out.

**"The network of words is a big forest; it is the cause of a curious wandering of the mind."**



"The various methods of joining words, the various methods of speaking in beautiful language, the various methods of explaining the diction of the scriptures are only for the disputations and enjoyment of the learned. They do not conduce to the development of spiritual perception."

Those who employ such methods to impart religion to others, are only desirous to show off their learning, so that the world may praise them as great scholars. You will find that no one of the great teachers of the world ever went into these various explanations of the texts. There is with them no attempt at "text-torturing", no eternal playing upon the meaning of words and their roots. Yet they nobly taught, while others who have nothing to teach, have taken up a word sometimes and written a three-volume book on its origin, on the man who used it first, and on what that man was accustomed to eat, and how long he slept, and so on.

The second condition necessary in the teacher is – sinlessness.

The question is often asked, "Why should we look into the character and personality of a teacher? We have only to judge of what he says, and take that up." This is not right. If a man wants to teach me something of dynamics, of chemistry, or any other physical science, he may be anything he likes, because what the physical sciences require is merely an intellectual equipment; but in the spiritual sciences it is impossible from first to last that there can be any spiritual light in the soul that is impure. What religion can an impure man teach? The sine qua non of acquiring spiritual truth for one's self, or for imparting it to others, is the purity of heart and soul. A vision of God, or a glimpse of the beyond, never comes until the soul is pure.

Hence with the teacher of religion we must see first what he is, and then what he says. He must be perfectly pure, and then alone comes the value of his words, because he is only then the true "transmitter". What can he transmit if he has not spiritual power in himself? There must be the worthy vibration of spirituality in the mind of the teacher, so that it may be sympathetically conveyed to the mind of the taught. The function of the teacher is indeed an affair of the transference of something, and not one of mere stimulation of the existing intellectual or other faculties in the taught. Something real and appreciable as an influence comes from the teacher and goes to the taught. Therefore the teacher must be pure.

The third condition is in regard to the motive. The teacher must not teach with any ulterior selfish motive – for money, name or fame.

His work must be simply out of love, out of pure love for mankind at large. The only medium through which spiritual force can be transmitted is love. Any selfish motive, such the desire for gain or for name, will immediately destroy this conveying medium. God is love, and only he who has known God as love, can be a teacher of godliness and God to man.

When you see that in your teacher these conditions are all fulfilled, you are safe. If they are not, it is unsafe to allow yourself to be taught by him, for there is the great danger that, if he cannot convey goodness to your heart, he may convey wickedness. This danger must by all means be guarded against.

"He who is learned in the scriptures, sinless, unpolluted by lust, and is the greatest knower of the Brahman (Supreme Reality)" is the real teacher."

From what has been said, it naturally follows that we cannot be taught to love, appreciate and assimilate religion everywhere and by everybody. The "books in the running brooks, sermons in stones, and good in everything" is all very true as a poetical figure; but nothing can impart to a man a single grain of truth unless he has the undeveloped germs of it in himself. A blind man may go to a museum, but he will not profit by it in any way; his eyes must be opened first, and then alone he will be able to learn what the things in the museum can teach.

This eye-opener of the aspirant after religion is the teacher. With the teacher, therefore, our relationship is the same as that between an ancestor and his descendant. Without faith, humility, submission, and veneration in our hearts towards our religious teacher, there cannot be any growth of religion in us; and it is a significant fact that, where this kind of relation between the teacher and the taught prevails, there alone gigantic spiritual men are growing; while in those countries which have neglected to keep up this kind of relation, the religious teacher has become a mere lecturer, the teacher expecting his five dollars and the person taught expecting his brain to be filled with the teacher's words, and each going his own way after this much has been done. Under such circumstances spirituality becomes almost an unknown quantity. There is none to transmit it, and none to have it transmitted to. Religion with such people becomes business. They think they can obtain it with their dollars. Would to God that religion could be obtained so easily! But unfortunately it cannot be.

Religion which is the highest knowledge and the highest wisdom, cannot be bought, nor can it be acquired from books. You must thrust your head into all the corners of the world, you may explore the Himalayas, the Alps, and the Caucasus, you may sound the bottom of the sea, and pry into every nook of Tibet and the desert of Gobi, you will not find it anywhere until your heart is ready for receiving it and your teacher has come. And when that divinely appointed teacher comes, serve him with childlike confidence and simplicity, freely open your heart to his influence, and see in him God manifested. Those who come to seek truth with such a spirit of love and veneration, to them the Lord of Truth reveals the most wonderful things regarding truth, goodness and beauty.

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**\*Guru:-**

From The Mahabharata

Santi Parva, Section CCCXXVIII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Vyasa the son of Parsara, after the arrival of his puissant son, continued to dwell there on the Himavat (Himalayas) engaged in teaching his disciples and his son. One day, as he was seated, his disciples, all well skilled in the Vedas, having their senses under control, and endued with tranquil souls, sat

themselves around him. All of them had thoroughly mastered the Vedas with their branches. All of them were observant of penances. With joined hands they addressed their preceptor in the following words:

The disciples said: We have through thy grace, been endued with great energy. Our fame also has spread. There is one favour that we humbly solicit thee to grant us.

Hearing these words of theirs, the regenerate Rishi answered them, saying: Ye sons, tell me what that boon is which ye wish I should grant you!

Hearing this answer of their preceptor, the disciple became filled with joy. Once more bowing their heads low unto their preceptor and joining their hands, all of them in one voice said these excellent words: If our preceptor has been pleased with us, then, O best of sages, we are sure to be crowned with success! We all solicit thee, O great Rishi, to grant us a boon. Be thou inclined to be graceful to us. Let no sixth disciple (besides us five) succeed in attaining to fame! We are four. Our preceptor's son forms the fifth. Let the Vedas shine in only us five! Even this is the boon that we solicit.

Hearing these words of his disciples, Vyasa, the son of Parsara, possessed of great intelligence, well conversant with the meaning of the Vedas, endued with a righteous soul, and always engaged in thinking of objects that confer benefits on a person in the world hereafter, said unto his disciples these righteous words fraught with great benefit: The Vedas should always be given unto him who is a Brahmana, or unto him who is desirous of listening to Vedic instructions, by him who eagerly wishes to attain a residence in the region of Brahman! Do ye multiply. Let the Vedas spread (through your exertions). The Vedas should never be imparted unto one that has not formally become a disciple. Nor should they be given unto one who is not observant of good vows. Nor should they be given for dwelling in one that is of uncleansed soul. These should be known as the proper qualifications of persons that can be accepted as disciples (for the communication of Vedic knowledge).

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## The Message of the Guru

Reproduced from our page 'Stories and episodes (32)'

Taittiriya Upanishad

Paraphrased- simplified- abridged

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

[The span of ashrama life for students was usually twelve years. The students lived with their preceptors and served them and the ashrama during that period. They learnt the Vedas, maintained the sacrificial fire and studied whatever the guru taught them. Below is given a model message from a guru to a

departing disciple at the end of the period. This might be said to be a 'Convocation Address' if we liken the ashramas of old to the 'residential universities' of today. This occurs in the Taittiriya Upanishad.].

Young boys eight or more entered the ashramas and were entrusted to the care of the guru or the preceptor. They spent twelve long years in study and sport, in service and sadhana or spiritual discipline. They were called brahmacharis, that is, those who adopt a particular discipline in order to know Brahman. Brahmacharya is not mere continence, but a whole code of disciplined conduct which aims at the conservation, development and concentration of physical, mental and moral energy, in order to attain the highest spiritual goal.

The twelve strenuous years thus spent by the youngsters in the very home of the guru in close association with him, built up very affectionate relations between them. The gurus were expected to take almost parental interest in their charges, while the disciples were to render filial obedience to the gurus.

Let us imagine in one such ashrama, a day dawns when a disciple or a group of them is about to depart and plunge into the wide world. He is leaving the charmed circle of the ashrama to battle with the currents and cross-currents of life. He is to transfer himself from the cloister to the market place. He is now to test in the world of experience what he has learnt within the precincts of the academy. He is to cut off his moorings in the sheltered bay and launch the boat of his life into the open sea. Fears and thrills of anticipated adventures fill the young man as he contemplates the prospect before him. The guru too feels the wrench and his heart is full of emotion. He has some anxiety about the future of his young disciple. But the separation is inevitable- it has to come one day. In fact, by that separation alone can the future development of his student be ensured.

Such are the mixed feelings that surge in the heart when the Vedic guru gives the parting message to the brahmachari after his study of the Vedas is over.

"My dear child, your study of the Vedas is over. Now go forth into the wide world.

"Speak the truth and practise the Dharma or the Law. Never fail nor falter in the study of that part of the Veda that has been assigned to you. Study more but never less than thy portion.

"Give to your preceptor such wealth and such things as are dear to him. Never allow your line of life to lapse. Behind you, you must leave children.

"Never falter from the truth nor from the Law (Dharma). Never stint nor make mistakes in doing good. Never neglect to do that which would lead to prosperity.

"Do not give up your studies and do not stop teaching.

"You ought not to omit to do your duties towards your gods and ancestors; commit no mistakes in performing them.

“Revere your mother and your father as much as you revere god. Let your guru (preceptor) be looked upon as god. Let your guest get the same respect as is due to god.

“Be thou faultless and pure in thought and action. Only such of your qualities and actions as are clearly good should be cherished by you, and not others. Such knowers of Brahman as are greater than ourselves ought to be highly respected by you.

“Whilst giving, give with faith; never without it. Give richly. Give with humility. Give with fear, lest you give too little. Give with feeling and with full knowledge.

“At times you may be in doubt about the wisdom of a certain course of action. At such a time you should act in a manner in which thoughtful and virtuous knowers of Brahman who are desirous of following the Law, do act.

“So also, as regards your conduct towards men of ill fame; it should be like that of a thoughtful, virtuous knowers of Brahman who follow the Law.

“This is the message. This is the advice. This is the knowledge. This is the command. Thus should you live and act in life.”

DR. RUPAK NATH (DR. RUPAK NATH)