

# Devi Mahatmya

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The Chandi declares that the Mother is the supreme reality and that she herself has become this universe. We do not know who composed the Chandi, only that its author or authors created the most widely known and most sacred of all Shakta texts about sixteen hundred years ago. Some of the traditions preserved in the Chandi are inconceivably older. We know from the evidence of archeology that some of the Chandi's ideas on the Motherhood of God go back six thousand years or more. Votive statues that survive from neolithic India and Pakistan portray a goddess in two different aspects: either as a nurturing mother with hand held to breast, or as a hooded, death-like figure.

This dual distinction of the Divine Mother in auspicious and terrible forms is an enduring feature throughout the history of Indian religion and survives to this very day. Throughout the ages the tribal cultures and high civilizations that rose and fell on Indian soil left their mark on the 13 chapters of the Chandi. Prominent among the many and diverse influences is the Devisukta, a hymn of eight verses found in the most ancient Hindu sacred text, the Rig Veda.

The Devisukta (RV 10.125) declares that the Goddess is the power expressed through all the gods, that they are united in her who shines with consciousness, that her presence is all-pervading, that she supports all of creation, that she is the source of righteousness and the revealer of truth, that she is the source of all worlds, yet that she shines transcendent beyond them. Among Shaktas this Vedic hymn is held in high esteem and is considered to be the source from which the entire Chandi sprang. Later, the Chandi itself was elaborated upon in the Puranas and Tantras.

The Chandi goes by two other names. The most common and widely recognized is Devimahatmya [The Glory of the Goddess]. The other is Sri Durga Saptashati [Seven Hundred Verses to Sri Durga]. In reality the Chandi contains fewer than 700 verses, and the number 700 is arrived at only through creative means, such as counting a half verse as full or a full verse as three. There must be a good reason for this, and indeed there is.

The author or authors of the Chandi were Shaktas, devotees of the Mother, and they wanted their work to be recognized as comparable to the Vaishnavas' great scripture, the Bhagavad Gita, which consists of

700 verses. They wanted to show that their view of God as Mother was as valid as the Vaishnava view of Krishna as the supreme God. Of course, both texts represent ancient traditions, and even the oldest Hindu scripture, the Rig Veda, proclaims: ekam sat vipra bahuda vadanti—“Truth is One, the wise call it by various names.” Many centuries later, Sri Ramakrishna taught the same when he said: “Krishna is none other than Satchidananda, the Indivisible Brahman. ... That which is Brahman is also Kali. ... He who is Krishna is the same as Kali (M., 1012).”

In drawing comparison to the Bhagavad Gita, the authors of the Chandi wanted specifically to emphasize the Divine Mother's role, like Krishna's, in upholding the moral order of the universe and in leading humankind to liberation through the highest knowledge of the Self. The Chandi and the Gita have much else in common. Each is an independent text embedded in a larger work. The Gita belongs to the Mahabharata; the Chandi is an interpolation in the Markandeya Purana. Each is a synthesis of spiritual and philosophical knowledge drawn from diverse sources. Each begins with the story of one or more human beings in crisis, who will learn from a teacher in human form the way beyond all suffering. And each involves the battlefield as a metaphor for the field of human consciousness.

The Bhagavad Gita begins on the battlefield, with Arjuna surveying the armies of his kinsmen on both sides, arrayed for battle. Plunged into despair at the thought of killing his friends and relatives, he turns to his charioteer, Krishna, who is none other than God in human form. Krishna then delivers one of the world's great spiritual messages. The Chandi begins with King Suratha, likewise plunged into an existential crisis after losing his kingdom in battle.

A wise and just ruler, Suratha discovers that even his trusted ministers have turned against him, and on the pretext of going hunting, he mounts his horse and flees for his life. After riding for some time into a dense forest, he comes to the ashram of a holy man named Medhas. This forest retreat is a place of great calm and natural beauty, where even the ordinarily ferocious tiger abides peacefully with the gentle deer. Yet Suratha knows no peace. His mind churns in agony at the thought of everything he has lost: his kingdom with its riches and privilege, the loyalty of his subjects, the glory of power. These thoughts torment him ceaselessly.

One day another visitor arrives. His name is Samadhi, and he is every bit as despondent as the king. Once a prosperous merchant, he has been cast out by his wife and sons, who seized his wealth out of greed. He is deeply hurt by their betrayal and cannot understand it, being himself a man of good character. Most of all, he cannot understand why he still feels love for those who caused his deep humiliation and pain. And so, the king and the merchant approach Medhas the seer and ask why they

are so miserable. Surely, as men of knowledge they ought to know better, but they are deeply perplexed.

“You say you are men of knowledge,” Medhas remarks. “Do you know what knowledge is?” He explains that what the king means by knowledge is only the experience of the objective world. Through the senses, men, birds and beasts alike share such a knowledge, each species according to its own capacity. Such knowledge is relative. In every way, the knowledge gained through the senses is conditioned by time and space, and we are constantly deceived. Medhas explains further that animals act out of instinct; but humans have the added capacity to reason and make choices, although such choices are most often driven by self-interest and the expectation of results.

If even our simple sense perceptions are so misleading, how much more confounded are we by the added factors of reason, will, memory, emotion and expectation? The operative principle here is that nothing in this world is as it seems to be. Not only are the king and the merchant perplexed, Medhas explains, everyone is, because even the wise are thrown into the whirlpool of delusion by the blessed goddess Mahamaya. “Who is this Mahamaya?” the king asks. “Whatever there is to know about her, all that I wish to learn.”

And so we arrive at the heart of the Chandi. The story of the king, the merchant and the seer acts as a frame that encloses three additional stories which Medhas relates to instruct his two disciples. Each story is a mythical account of the Divine Mother’s fierce, bloody battles with demons. Now, we must not dismiss a myth as a piece of fiction merely because it does not describe a historical event or the world as we know it. Instead, a myth takes us beyond the realm of fact and into the realm of meaning. Through symbols, it plumbs our deeper levels of understanding and brings to light elusive truths that are difficult to convey by ordinary means.

The Platonic philosopher Synesius of Cyrene summed it up in a single sentence: “Myths are things that never happened, but always are (Greer, 45).” The Chandi is an allegory. Its battlegrounds represent our own human consciousness, and its events symbolize our own experiences. The demons represent all the evils in the world and all that is wrong within our minds and hearts. The Divine Mother is our own true being, and her clashes with the demons symbolize the outward and inward struggles we face daily.

Because there are three myths, the Chandi naturally falls into three parts, and they can be related to the three gunas, the basic universal energies or qualities of sattva, rajas and tamas. The first part tells about the Divine Mother in her dark, deluding aspect that ensnares humankind in the bonds of ignorance and

attachment. It teaches us about the nature of reality and asks us to question: what are divinity, the universe and humankind?

The second part presents the Mother as the fiery and active power that vanquishes evil and upholds the moral order of the universe. It teaches us how to live in this world, where we are torn between good and evil, right and wrong, enjoyment and suffering.

The third part reveals the luminous, benevolent form through which the Mother grants enlightenment and liberation. It shows us how to transcend the world through the higher knowledge of the spirit. Side by side with grisly narratives of bloodshed and slaughter, the Chandi integrates four hymns that are rich in philosophical and theological content. Of surpassing beauty, these hymns are sublime outpourings of devotion. The variety of material in the Chandi is a convenient reminder that overall this text can be approached in more than one way. Its stories can be taken as allegories relating to our own behavior and circumstances. Its hymns inspire us to devotion for the personal forms of God as Mother; and its deeper, philosophical and esoteric interpretation leads us to the realization of God as the impersonal supreme reality.

Medhas's first myth is short and to the point. During a period of cosmic dissolution, Vishnu lies sleeping on the thousand-headed serpent Shesha, who drifts on the waters of the undifferentiated ocean. Sitting on a lotus that grows from Vishnu's navel, Brahma, the Lord of Creation, surveys the four directions. Suddenly two demons, named Madhu and Kaitabha, spring forth from the wax in Vishnu's ears and attempt to kill Brahma. Frantically he tries to awaken Vishnu, but the god is held in the power of Mahamaya, who is settled over his eyes as his blessed sleep.

And so Brahma praises Mahamaya with a hymn. She allows Vishnu to awaken, and he battles with the demons for 5000 years, but without victory. At this point Mahamaya intervenes again. She confounds Madhu and Kaitabha with delusions of their own might and grandeur. Look at us, the demons think. Not even Vishnu, the Supreme Lord, can conquer us. Because he has fought so well, let us offer him a boon. These big, lumbering demons are comical in their stupidity, and at this point we can almost hear them gasp, "Oops! Did we make a mistake?"

Of course they did, because Vishnu replies, "There is only one boon to ask: that I destroy the two of you here and now." In a last-ditch effort to save themselves, Madhu and Kaitabha look around and see only the endless cosmic ocean. "Very well," they say, "but on one condition: slay us where water does not cover the earth." The outcome of this story hinges on a pun, because the Sanskrit words for "earth" and

“thigh” are almost the same. And so, Vishnu lifts the two demons to his thighs and cuts off their heads. It is said that a pun is the lowest form of humor, and this is fitting, because Madhu and Kaitabha represent the lowest form of human awareness, densely shrouded in ignorance. Their unprovoked attack on Brahma reminds us of the senseless violence in our own world, where members of one religious or political or ethnic group attack people of other groups only because they are different.

Madhu and Kaitabha, in their near-bestial state, recognize no higher reality; they are violent, ugly creatures intent on gratifying their base instincts, often expressed through the thrill of intimidation or brute force. In their physical strength they grow exceedingly vainglorious. But of course pride goes before a fall, and their own arrogance becomes their undoing. Through the hymn that Brahma addresses to Mahamaya, the universal deluder, we learn much about the universe we inhabit. This hymn, the Brahmastuti, is composed in highly symbolic language that is often difficult to interpret, but it reveals profound insight into the nature of the cosmos. Although the ideas are expressed in devotional terms, the concepts are scientific even by today’s standards.

The Brahmastuti tells us that creation is a process of manifestation that flows from the One to the many. The Divine Mother is the infinite, nondual consciousness as well as its dynamic creative power; and she is ever present throughout all of creation. Before manifestation, she is the bindu, the dimensionless, nonlocalized point of concentrated shakti that contains within itself all possibilities. This sounds very much like the Big Bang theory and especially like a recent refinement of it, known as the Cosmic Inflation theory. This proposes that the entire universe popped out of a dimensionless, contentless point and immediately expanded to cosmic size in a miraculous way, suggesting the agency of a higher power.

Let us not forget that the Sanskrit word for “power” is shakti. According to Brahma’s hymn, the Divine Mother gives birth to the universe, supports it and draws it back into herself in an ever-repeating cycle, because creation is without an absolute beginning or an absolute end. In this process, she who is nondual consciousness veils her radiant boundlessness with the limitations of time and space, name and form, cause and effect. Through these limitations she projects the finite world of our experience—a world that is both dark and dazzling, terrifying and enchanting.

The Divine Mother is the all-encompassing source of good and evil alike, who expresses herself in every form. Yet beyond this apparent multiplicity, everything—be it spirit, mind or matter—is ultimately one. Philosophically, the Chandi agrees with Sri Ramakrishna’s answer to M.’s question, “Is the world unreal?” But when Ramakrishna first replied that it was a matter for philosophical discussion, he recognized that among themselves Hindus hold more than a single opinion. A follower of Sankara’s Advaita Vedanta would answer, “The world seems real as long as we experience it, but once we attain

knowledge of Brahman, the phenomenal world vanishes. We think we see a snake in the semi-darkness, but when the light reveals it to be a rope, the perception of the snake vanishes.”

According to the Vedantin, the world is no more real than the misperceived snake. This position is called vivartavada, the doctrine of appearance, because the phenomenal world is thought to be a mere appearance superimposed upon the transcendental unity of Brahman. The Shakta philosophy takes a different position. When thread is woven into cloth, it undergoes a change of form but not of substance. In becoming cloth, thread takes on the additional qualities of cloth, but in substance it is still thread. In the same way, the Divine Mother, who is pure energy and consciousness, assumes all the names and forms and characteristics of the creation, even while remaining the pure energy and consciousness that is her true nature. This view is called parinamavada, the doctrine of transformation.

We find it in the Chandi, where Medhas says of the Divine Mother: “She is eternal, having the world as her form (DM 1.64).” And also in Sri Ramakrishna’s reply to M.: “The Divine Mother revealed to me in the Kali temple that it was She who had become everything (M, 345).” There is one more point: whichever way we choose to view the world, we still have to live in it. And that is what the second part of the Chandi is all about.

Medhas’s second story is intended especially for the king. Suratha, like Arjuna in the Gita, belongs to the ruling and warrior caste, whose duty is to uphold the moral order of the world. In the story that Medhas relates, an ill-tempered buffalo demon, named Mahishasura, wages war against heaven, casts out the gods, and usurps Indra’s throne. When the dispossessed gods seek Vishnu’s and Shiva’s help, the Divine Mother herself comes to the rescue.

First from Vishnu’s brow, then from the bodies of all the other gods, a great radiance shines forth and coalesces into the beautiful form of Durga. The gods bow to her, recognizing that their own individual powers are only aspects of her supreme power. After Durga has slain Mahishasura’s forces, she stands on the blood-soaked battleground facing the buffalo demon himself. Mahishasura, bellowing in confrontation, represents willfulness and monumental rage. Under his frenzied wheeling, the trampled earth breaks apart, his blasting breath tosses mountains into the air, his lashing tail causes the oceans to overflow, and overhead his mighty horns tear the gently floating clouds to shreds.

Consider the symbolism: the power of human anger and greed threatens to destroy everything it touches: the goodness of the nurturing earth, the stability of the mountains, the expansive beauty of the oceans, the innocence of the gentle clouds. Under Durga’s attacks Mahisha changes form—from buffalo

to lion to man to elephant, every time eluding her deathblows. But she resolves to slay him, and when Mahisha returns to his mighty buffalo form, she pins him beneath her foot and thrusts her spear into his side. Instantly Mahisha reveals his true demon form, and Durga beheads him with her great sword.

Like Mahisha, we go through life dissatisfied, often agitated, sometimes full of rage; and the causes of our misery change over time. One day it's this, the next day it's something else, and so it goes. Until we can pin down the root cause, our discontent cannot be overcome, and like Mahishasura that cause is loath to reveal itself. Mahisha represents more than monumental rage. His anger is one of six passions that afflict our human awareness. The others are lust, greed, pride, jealousy and delusion. Let's analyze them. Lust, or desire in general, is a longing for gratification. We want something. Why? Because we feel something is lacking. We feel deficient, limited or separated in some way. When we fail to satisfy a desire, a common response is anger. Or when a desire is satisfied, a common response is greed: we want more. And so we're caught in an ongoing cycle. To make matters worse, we can add pride and jealousy to the mix.

Let's define pride as a false sense of superiority designed to convince us we're not deficient after all, but in fact better than anyone else. And so we think—until someone else comes along whom we see as richer, more powerful, more attractive or happier than we are. Then we fall prey to jealousy—an apprehensive resentment of someone else's better condition in life. All this adds up to delusion: we are caught up in a misreading of who and what we really are. The Sanskrit word for delusion, moha, comes from a root meaning "to lose consciousness," and herein lies the key to understanding.

The Divine Mother is infinite consciousness. When she projects herself as the universe of name and form, that consciousness appears divided among all beings. This apparent fragmentation creates the sense of individuality. Each individual self experiences its existence in terms of "I, me and mine," as well as "not-I, not-me and not-mine." And so the trouble begins. The root cause of our inner existential discontent and our outward conflicts is the feeling deep down inside that we are limited, separated and incomplete. We mistakenly identify with the limited ego, when in fact we are the limitless atman. That atman, abiding in every person, is the true Self—the one, undivided reality whose essence is pure being-consciousness-bliss.

Just as Mahishasura is about to be beheaded by Durga's sword of knowledge, his glance meets hers, and he gets a fleeting glimpse of that truth—that his true identity lies dispassionate and blissful beyond the raging whirlpool of his passions. After he is slain, the gods celebrate Durga's triumph over Mahishasura in the longest and most eloquent of the Chandi's four hymns. Known as the Shakradistuti [Praise by

Indra and the host of gods], it invites us to reflect on the themes of good and evil, fate and free will, karma and divine grace.

The hymn praises Durga as “good fortune in the dwellings of the virtuous and misfortune in the abodes of the wicked (DM 4.5).” On the surface, this verse implies reward and punishment by a personal deity. The deeper, philosophical meaning points to an impersonal balancing principle at work in the universe, the law of karma. Either way the message is the same: our deeds have consequences. A central theme of the hymn is the question of good and evil. A working definition might go like this: good is that which takes us toward the Divine—toward harmony, love and unity; evil is that which distances us from the Divine and creates hatred, injury and disunity in our lives.

Additionally, referring to the fierce battle that has just taken place, the hymn asks how Mahisha, even though enraged, could be moved to strike the Mother’s gently smiling face. From this we can add another dimension to our definition of evil: that it is intentionally profaning. In the world around us we witness continual assaults on all we hold sacred. War, terrorism, genocide, the corruption of the innocent, the logging of irreplaceable forests, and the remorseless pollution of the air, water and earth that support our very existence—what evil moves humans to commit such terrible acts?

Whether we are talking about destructive actions, hate-filled speech, malevolent thoughts or even uncaring passivity, let these be a sobering reminder that our collective and individual evil is the human face of Mahishasura’s rage. Yet the hymn proclaims that even toward evildoers the Mother’s intentions are most gracious. Her nature is to subdue the misconduct of the wicked. Through her inconceivable grace, even wrongdoers who have committed enough evil to keep them long in torment are purified in battle by the touch of her weapons and are brought to beatitude.

We are reminded once again of the Bhagavadgita. Sri Krishna declares that whenever righteousness declines and evil spreads, he is born into the world to protect the good, to destroy wickedness, and to re-establish virtue (BG 4.6-8). On the theme of unconditional grace, he says: “I am alike to all beings; to me none are hateful or dear. ... If even an evil-doer worships me with utter devotion, he should be regarded as good, for he is rightly resolved. Quickly he becomes righteous and attains eternal peace (BG 9.29-31).”

The story of Madhu and Kaitabha was concerned with the power of *tamas*: how in our ordinary state of being, we all walk around dazed and confused. In the story of Durga and Mahishasura, the power of *rajas* predominates. Mahishasura’s *rajasic* energy controls him and impels him to destructive acts, but

Durga controls her own fiery splendor. Her rajas is protective of her devotees and intent on destroying evil. Through this story Medhas teaches that through active struggle, we can overcome enslavement to our passions and live virtuously, in harmony with the world.

According to Hindu teaching, life has four legitimate aims. These are dharma, artha, kama and moksha—virtuous conduct, material comfort, enjoyment and liberation. The first three form a category called bhukti, concerned with life in the world. Bhukti is the king's immediate concern. Having fled to the forest after his defeat, he has failed to fulfill his moral responsibility, and he still feels attraction for the privileges of kingship. In other words, he has unfinished business in the world.

How different is the merchant Samadhi. World-weary and ready to renounce the pursuits of dharma, artha and kama, he is ready for moksha, spiritual liberation. For his sake, Medhas tells his third and final story, one that points toward realizing our inner perfection beyond the world. The story has a familiar beginning. Two demons, named Shumbha and Nishumbha, have dispossessed the gods, stripped them of their powers and appropriated their wealth and privilege. This time the cast of characters is much larger, and the demons seem more like us than the ones we've met previously.

The complex scenario passes through three phases as we move progressively inward. The Mother's successive victories over a colorful cast of demons symbolize our own efforts at purifying our consciousness of every imperfection and misconceived notion. First the myth turns the mirror on our behavior and motivations. Next we are drawn in deeper to observe the mind and its workings, and finally we face the fundamental question of who or what we are.

We first meet Shumbha sitting in his palace amid his glittering hoard of stolen treasure. The sickening excess of it all reminds us of our own materialism run amok. Soon the two fawning servants, Chanda and Munda, enter with news that they've seen a young woman of captivating beauty dwelling in the Himalayas. Playing upon Shumbha's vanity, they suggest that he who is all-wealthy and all-powerful surely must also possess this jewel among women. Little do they know that she is the Devi, the Divine Mother herself, in her sattvic aspect. In the same way, we are drawn to the world's enchantments but forget that they are expressions of the Divine. Shumbha, his lust aroused, wants to claim her as his own, just as we want to possess all that we find attractive and desirable. And just like us, if one way fails, Shumbha will try another, and another, with growing frustration.

When his smooth-talking messenger, Sugriva, delivers a marriage proposal, we recognize in him our own lack of complete truthfulness. At first the Devi plays along with delicious irony, but after she refuses the

marriage proposal, Sugriva's honeyed words turn threatening. If cajoling and deceit don't work, how about force? Next, Shumbha sends a dim-witted thug named Dhumralochana to fetch the Devi, kicking and screaming if need be. In other words, when we set our mind to something, how it affects others is not necessarily our concern.

When Dhumralochana's brute force fails, Shumbha loses all reason and sends Chanda and Munda with a huge army to bring back "that vile woman" in any way or in any condition whatever. Notice how in Shumbha's agitated mind "the jewel among women" is now "that vile woman." What was once so desirable is now the cause of his misery, and his desire now is only for the triumph of his own will. Don't we also overreact irrationally when circumstances frustrate our intentions? The struggle escalates, and the gently smiling Devi Durga calls forth the terrifying, emaciated form of Kali and eight other fierce goddesses to combat the demon hordes. Each one of these shaktis is an aspect of her own immense power. Each represents a higher function of our own consciousness.

When Chanda and Munda lie dead, a demon named Raktabija strides onto the battlefield. He possesses a unique power. Whenever a drop of his blood falls to earth, another demon of identical size and strength springs up. In the fighting, demons proliferate from his spilled blood, and utter terror seizes the gods, until Durga merely smiles and tells Kali to roam the battlefield and lap up the drops of blood as they fall. The demons arising from it soon perish between her gnashing teeth; and Raktabija, drained of blood, falls dead.

This scene bridges two levels of reality. On one level the glistening red drops of Raktabija's blood represent the overwhelming power of desire. Like a seed, every desire that falls on the fertile soil of our mind grows to maturity and bursts with seeds for the next planting. Every desire produces the seeds of many more, and we find we are never satisfied. The ghastly image of Kali, in her red-eyed, emaciated form known as Chamunda, avidly licking up the drops of blood, tells us that desires are best conquered when nipped in the bud.

Another interpretation of the Raktabija episode takes us deeper into the mind. Patanjali, whose Yoga Sutra systematized the science of meditation more than two thousand years ago, wrote, "Yoga is the control of the thought-waves in the mind." Anyone who has ever sat to meditate knows how difficult this is. No matter how hard we try to concentrate, the mind wanders from here to there. One thought gives rise to another. Raktabija symbolizes this normal, unruly state of human consciousness, where mental energy is scattered and unfocused. Chamunda Kali is the power of concentrated awareness that subdues the thought-waves and takes us to a calmer, purer state of consciousness.

Finally, only two demons remain, the brothers Shumbha and Nishumbha. They are almost inseparable, and the Chandi calls Nishumbha the younger brother who is dearer to Shumbha than life itself. Shumbha represents the ego, and Nishumbha is the sense of attachment, the tag-along sibling that accompanies him everywhere. Earlier we spoke about the ego as a sense of separate selfhood. What we call ego is a limiting function of consciousness that in Sanskrit is called *ahamkara*, literally the “I- maker.” It is both a process of consciousness and the product of that process. Along with the sense of its own individuality, this I-making principle has the power of self- appropriation that claims things as its own.

Here is where Nishumbha comes in. The attachment he represents is called *mamatva*, literally, “my-ness.” In a sense it is the glue that holds our identity together. We consciously attach our sense of self to things that are not the Self. We identify with our bodily characteristics, such as sex, size, shape, color. We define ourselves by our likes and dislikes, by the people in our lives and our relationships to them, by our professions, leisure activities, religious or political affiliations and countless other factors that combine in ways to make each one of us unique. We use our life’s experiences—what we do and what happens to us—to shape and reshape our identity. And so, our sense of self is constantly shifting.

Sri Ramakrishna noted how a fine new garment or a new pair of boots can change an ordinary man into a swaggering fool, or how money can make a humble man arrogant (M., 169). Is our sense of self so fragile that a slight change of circumstance can cause us to reformulate ourselves? Every factor we identify with is known in Sanskrit as an *upadhi*, a defining attribute. But *upadhi* also means a limiting adjunct. We go through life acquiring *upadhis*, thinking they will make our identity bigger and better, but in reality we are merely adding to our limitations. Attachments to fame, influence, wealth and possessions only make our burden of personal identity heavier. The more we are reined in by our defining attributes, the more we lose sight of our larger sense of self.

When we allow our happiness and misery to be dictated by things outside of and foreign to our true nature, we lose our autonomy. Let’s consider the third meaning of *upadhi*: a substitute, anything that may be taken for something else, an appearance mistaken for reality. Our defining *upadhis* are components of a false sense of our own identity. In the end, they are no more than worthless tokens of our separation from the infinite Self. But how we hold on to them! When the Divine Mother finally slays Nishumbha, we get a graphic image of the ferocity of the struggle. Just when she has the demon cornered, he sprouts ten thousand arms with ten thousand grasping hands. This picture of ugly desperation illustrates just how desperate we are not to let go.

Even with Nishumbha out of the way, there remains the ego-sense itself, denuded of all borrowed attributes. Now Shumbha, alone, stands face to face with the Mother. He points to her companion

goddesses and chides her for relying on the strength of others in the fight. She answers, "I am alone here in the world. ... These are but projections of my own power... (DM 10.5)." To prove her point, the Shaktis vanish into her, and she then slays Shumbha. This final victory represents the realization of the true Self.

There is no way to describe this immediate, unmediated knowledge of the atman; but that has not stopped mystics of every religious tradition throughout history from trying to express the inexpressible experience of the Divine. In the Svetasvatara Upanishad, a text certainly known to whoever composed the Chandi, the enlightened seer proclaims, "I have known the unchanging, primeval One, the indwelling Self of all, everywhere present and all-pervading, whom the wise declare to be free from birth and eternal (SU 3.21)."

Medhas then relates how the gods again praised the Divine Mother in a fourth and final hymn. Three of its verses (DM 11.10-12) are well known in Vedanta circles. They are sung every evening around the world in temples of the Ramakrishna Order as the arati hymn "Om Sarva Mangala Mangalye." Then, Medhas sends his two disciples to the bank of a river, where they meditate and worship the Mother devotedly. After three years she appears to them and offers each a boon. Suratha, who we remember has unfinished business, asks for the return of his earthly kingdom, followed by an imperishable kingdom in the next life. The merchant Samadhi, on the other hand, has grown wise and dispassionate. He asks for the knowledge that will dissolve the bondage of worldly existence.

Through the Mother's grace, each boon is granted, in keeping with the Chandi's teaching that the Divine Mother is bhuktimukti-pradayini, "the bestower of worldly enjoyment and liberation (DM11.7)." How conversant Sri Ramakrishna was with the teachings of the Chandi is made clear in a conversation he had with members of the Brahmo Samaj in the autumn of 1882. In a single paragraph that summarizes the essential message of the Chandi, Ramakrishna said, "Bondage and liberation are both of Her making. By her maya worldly people become entangled in 'woman and gold,' and again, through her grace they attain liberation. She is called the Savior, and the Remover of the bondage that binds one to the world (M., 136)."

A short while later he added, "I tell you the truth: there is nothing wrong in your being in the world. But you must direct your mind toward God; otherwise you will not succeed. Do your duty with one hand and with the other hold to God. After the duty is over, you will hold to God with both hands (M., 137-138)." On another occasion Sri Ramakrishna said, "Sometimes I find that the universe is saturated with the Consciousness of God, as the earth is soaked with water in the rainy season (M., 260)." This calls to mind the Chandi's third hymn, known as the Aparajitastuti, [Hymn to the Invincible Goddess].

Unlike the three other hymns, which are intimately connected to the foregoing battle narratives, this one is an ecstatic celebration of the Divine Mother's presence in the world. It reminds us simply to see divinity everywhere around us, because the Mother abides in all beings as intelligence, order, forgiveness, modesty, peace, beauty, good fortune, compassion, contentment, and in countless other ways. We need only to remember her presence; and as a sign of her grace, it is she herself who abides in us even in the form of memory.

We conclude with two verses from this hymn: "To her who presides over the elements and the senses and is ever present in all beings, to the all-pervading Devi, salutations again and again. To her who pervades this entire world and abides in the form of consciousness, salutation to her, salutation to her, salutation to her, again and again (DM 5.77-80)."

## Mother

From the Mahabharata

Santi Parva: Mokshadharma Parva

Section CCLXVI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Bhishma said:

The mother is the panacea for all kinds of calamities. The existence of the mother invests one with protection; the reverse deprives one of all protection. The man who, though divested of prosperity enters his house, uttering the words, "O mother!"- has not to indulge in grief. Nor does decrepitude ever assail him. A person whose mother exists, even if he happens to be possessed of sons and grandsons and even he himself is hundred years old, but in the eyes of his mother he looks like a child of two years of age. Whether the mother is able or disabled, lean or robust, the son is always protected by the mother. None else, according to the ordinance, is the son's protector. Then does the son become old, then does he become stricken with grief, then does the world look empty in his eyes, when he becomes deprived of his mother. There is no shelter like the mother. There is no refuge like the mother. There is no defense like the mother. There is no one so dear as the mother. For having borne him in her womb the mother is the son's dhatri. For having been the chief cause of his birth, she is his janani. For having

nursed his young limbs, she is called amva (Amma). For nursing and looking after the son she is called sura. The mother is one's own body.

There is no mode of life that is superior to serving one's mother.

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## Motherhood

### Three Miracles

From 'Woman' to 'Mother'

Based upon a talk by Medical Prof.

### The miracle of childbirth

The act of giving birth is the only moment when both pain and pleasure converge in a moment of time. It is in the manner of the sharp point of a needle, astride upon that point are both pleasure and pain, simultaneously assailing the female that is undergoing the miracle of childbirth.

This is the only instance where both pleasure and pain work in unison. also a miracle. This is the second miracle.

Before the childbirth, the lady was a woman. After the childbirth, the woman is transformed into a mother. This is a revolutionary act; an evolutionary happening; in the manner of the silkworm getting transformed into some winged angel; a miracle. This is the third miracle.

This experience of transformation into motherhood is a privilege reserved exclusively for women. Men do not undergo such miraculous transformation.

Motherhood is another name of devotion. The selfless love and devotion towards the infant or child are grown from the seeds of innocence; no cunning, scheming, selfish motives here.

## The Family Unit

The future happiness and well being of the child is absolutely dependent upon the proper preservation and functioning of the family unit.

The future well being of the society, of the community and of the nation is absolutely dependent upon the proper preservation and functioning of the family unit.

The measure of the level of happiness and well being of a nation is measured by the happiness and well being of the families.

Family is a pious phenomenon productive of goodness that acts as a shield against the eroding influences that melt and distort culture and noble values.

Well functioning family is verily a temple that transforms a house into home. The single male or female lives in a house of bricks and mortars. The male ego and the female ego reside in the mind of the male and the female. Unbending and rigid male and female egos are destructive of family units. For married couples especially, let there be more love and less ego. Second in importance after the word 'love' comes the word 'Sorry'. Its characteristic is pious humbleness. Where the male and female egos are about to collide, let the word 'Sorry' intervene. It will encapsulate the egos.

Mother's time with children, guided by wisdom and properly utilized, lays the proper foundations for nation building. A well-balanced individual with solid psychological foundations is the quality thread that goes into making the fabric of the nation.

At the root of nation building are the three miracles.

Proper understanding of this fact and its implementation will be the fourth miracle.

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Wifehood versus Motherhood

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

It is in this sphere that Indian thought, with its spiritual view of life, has much to contribute to steady the feet of men and women in East and the West. Motherhood is a spiritual transformation of wifehood. The wife may and does demand and take; but the mother feels it her privilege to give. If woman as wife is socially significant, woman as mother is spiritually glorious. The culture of the Hindu trains him to look upon all women as forms of the one Divine Mother. The mother is more worthy of reverence than father or teacher according to our scriptures.

Says the manu Smriti (ii. 45):

"From the point of view of reverence due,  
a teacher is ten fold superior to a mere lecturer,  
a father a hundredfold to a teacher, and a  
mother a thousandfold to a father."

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## The role of women as the builders of nations

-By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

The performance of domestic duties, the management of her household, the rearing of children, the economising of the family means- these are a woman's proper office. She is already endowed with divine power. She already governs the world by her power of gentle love and affection. To make noble citizens by training her children, and to form the character of the whole human race is undoubtedly a

power far greater than that which a woman could hope to exercise as a voter or a law-maker, as a president, minister or judge.

The mother's impressions strike deep root in the brain of the foetus that dwells in the womb. If the pregnant woman does Japa (repetition of Lord's name with or without rosary) and Kirtan (Singing the Lord's glories), if she studies religious books and leads a pious life during pregnancy, the foetus is endowed with spiritual inclination or spiritual tendency.

A woman's natural sphere of activity is the home, where she can prove most helpful to man, because she is the most adored. She can be patriotic by living in a simple homestead, bringing forth noble, cultured citizens, politicians, warriors and saints.

In the West babies are born and brought up in nursery schools and maternity homes. They do not know the health giving, affectionate, tender and soul-expanding caresses of their mothers. They do not know what it is to sleep in the warm embrace of a loving mother. Brought up in the atmosphere of bargain and economics, they develop even in their teens, an unceasing devotion to the dollar and mammon.

The social atmosphere in the West is overcharged with sex. Early marriages may be rare in the West but not early sex-indulgence. There cannot be real love between the parties. Marriage becomes a contract, not a sacrament. Hence there are countless divorces.

India recognises the ideal of motherhood as the highest for a woman. There is so much talk in the West about the emancipation of women. Scrutinise her closely and you will find her a slave of appetites, fashions, and the dollar. In our Vedic period women enjoyed an honourable and exalted position. They occupy a high position now also. The object of marriage is mutual happiness of the parties, the raising of children, and worship and service of the Lord.

Coming to the forefront in blazing daylight is certainly not the test or criterion of the true greatness of a woman.

The happiness for a woman lies not in catering for carnal passions, not in challenging man in his own field by forgetting her natural course of duties, but in leading the ideal life as taught in the sacred

scriptures; the crowning glory of womanhood. Then alone will woman be restored to the original dignity of the Universal Mother, which she is to every Indian now.

Woman's place is in the home

The eternal fidelity of a Hindu woman to her husband makes her an ideal of the feminine world. It makes her sublime. This lofty virtue of fidelity runs deep in the heart of every Hindu woman of India, superior to any of the other countries in national integrity and honour.

The inspiring force of the home is the woman. The home is the origin and beginning of every form of social organisation. It is the nursery of the nation. It is the sweet place wherein children are trained for future citizenship. The woman illumines the home through the glory of motherhood. Man is incapable of doing the domestic duties incident upon the rearing of children. Good habits, right conduct and formation of good character are created in children spontaneously in a well regulated home under the personal influence of the mother. The loving kindness and the cultured gentleness of the mother help

the children to unfold their native talents and dormant capacities quickly. Children absorb ideas by suggestion and imitation. Early training and impressions formed at early age are lasting. The mother at home can do the formation of character very efficiently. Therefore, home is the most beautiful training ground for the building of character in children under the personal guidance of the mother.

Woman is the backbone or bedrock to sustain religion and national strength, peace and prosperity. Manu declares:

"The woman who always does good, who is efficient in work, sweet in speech, devoted to her duty and service of her husband, is really no human being but a goddess."

If the mother trains her children on the right lines from the early age, she is rendering great service indeed to the nation and national culture. Women have good and ample opportunities of improving national health and increasing prosperity. It is they who really build the nation. They can utilise their talents and abilities in making the home a cradle of culture, character, personal ability and religious revival. It is therefore wrong to say that their lives are cramped and stunted by attending to the duties at home, and that no scope is given for their evolution and freedom. This is a sad mistake indeed.

The life of a woman is as noble and serious as that of a man. There is no doubt about this.

It is the women who keep up the life and happiness of the home through their smiles, tender affection, sweet speech, grace, angelic presence and charming personalities. The home will be a real void without them. It will lose its peculiar charm and beauty without their presence.

Women are the mothers of the home. The extraordinary ability, intellectual attainments and magnetic personalities of modern women are standing monuments of their undoubted equality with men. The personal influence of women at home is essential to unify the various interests of the family. It is women alone who can rear or nurse children. Hindu wives are queens of their own homes. The husbands should treat their wives with intense love and respect. They should be regarded as equals in all respects and held in the light of partners in life.

If a man earns and the wife stays at home, it does not mean that the woman is a parasite and a slave. She is indeed the builder of the nation. Verily, women exercise an authority over their husbands through their love, tenderness, affection, grace, beauty, selfless service, fidelity, purity and self-abnegation.

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Why religion is necessary?

Take religion away from human society and what remains is a forest of brutes

-Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

"The two great pillars upon which all human well being and human progress rest are, first the spirit of religion and second, the spirit of science. These two groups of sciences - the science of inner nature and the science of outer nature - need to pull their resources together to advance man on the evolutionary path of total fulfilment. Without the spiritual nourishment coming from religion, the phenomenal progress of the modern age has become wobbly in its movement and blind in its course."

-Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

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# Hindu ideals versus Western ideals

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

In the West the wife governs the home.

In an Indian home it is the mother who controls.

In the West the woman is wife. In India she is the mother. The mother is worshipped as the goddess Lakshmi (Goddess of prosperity) of the house. The Sruti (Taittiriya Upanishad) emphatically declares:

"MATRU DEVO BHAVA" (Let thy mother be thy God).

In the West the wife governs the home. In an Indian home it is the mother who controls. In the West the mother has to be subordinate to the wife. In India the wife has to be subordinate to the mother.

If a woman is pure she can save and purify man. She can purify the race. She can make a home a sacred temple. Hindu women have been the custodians of the Hindu race. Hindu religion and civilisation still survive in spite of the many foreign invasions. Other civilisations have come and gone, but only Hindu civilisation has survived on account of the purity of Hindu women. The women are taught to regard chastity as their most priceless possession, and the loss of it equal to the eternal damnation of their soul. From their very childhood religion is ingrained in Hindu women. As such they illumine and enliven the home through the glory of their purity. This is the secret of the endurance of the Hindu religion, civilisation and culture.

That home is a miserable place, a veritable hell on earth wherein the husband moves up in spirituality and the wife pulls him down into sensual grooves, and vice versa. Both should be harmoniously blended or joined by the sacred thread of self-knowledge, each aspiring eagerly for God-consciousness. That home really is heaven where the husband and wife lead an ideal divine life, singing the Lord's name, repeating His mantra, studying sacred scriptures, controlling the senses and serving devotees and renunciates.

Manu Smriti says:

"Where women are honoured, there the gods are pleased, but where they are not honoured, there no sacred rite is fruitful."

Such is the glory of Indian womanhood.

The woman in the West is dazzled by the glamorous rush and speed of the modern age. She does not like to do her household duties. You can find her now in the house of parliament or at the typewriter. She is a telephone operator, a pilot, a film star and a shop assistant. She compliments herself in the thought that she is sharing and lessening the work of man. She vies with him in his field and tries to oust and replace him.

She has asserted her rights and broken the four walls of her home. She works in the war zones and industries. She thinks that she lives a glorious life but it is not so. She is not really peaceful and happy.

Women can no more do the work of men in the world than men can do that of women. ... If they withdraw from their homes, the result will be disastrous. There will be subversion of domestic discipline and family order, and social decay will set in. Children will grow up uneducated and sorely neglected.

[The above highlighted text was written by Swami Shivananda some decades ago. The predictions set out in this text are with us here and now. In an article featured as a major report in 'TIME' magazine dated 29th January 1996, Richard Zoglin wrote the following]

Teenage Tome Bomb

They are just four, five and six years old right now, but already they are making criminologists nervous. They are growing up, too frequently, in abusive or broken homes, with little adult supervision and few positive role models. Left to themselves, they spend much of their time hanging out on the streets or soaking up violent TV shows. By the year 2005 they will be teenagers- a group that tends to be, in the view of Northeastern University criminologist James Alan Fox, "Temporary sociopaths- impulsive and immature. If they also have easy access to guns and drugs, they can be extremely dangerous."

Calm before the crime storm

Between 1990 and 1994, the crime rate for homicide jumped 16% for youths between 14 and 17, the age group that in the early '90s supplanted 18-to-24-year-olds as the most crime prone. And that is the

age group that will be booming in the next decade. There are currently 39 million children under 10 in the U.S, more than at any other time since the 1950s. "This is the calm before the crime storm," says Fox. "So long as we fool ourselves into thinking that we are winning the war against crime, we may be blindsided by this bloodbath of teenage violence that is lurking in the future."

### Super-predator

Nearly all the factors that contribute to youth crime- single parent house holds, child abuse, deteriorating inner city schools- are getting worse. At the same time, government is becoming less, not more, interested in spending money to help break the cycle of poverty and crime. All of which has led John J. DiIulio jr, a professor of politics and public affairs at Princeton, to warn about a new generation of "SUPER-PREDATORS," youngsters who are coming of age in actual and "moral poverty," without "the benefit of parents, teachers, coaches and clergy to teach them right or wrong and show them unconditional love."

### Strengthen religious institutions

Can anything defuse the demographic time bomb? Fox urges "reinvesting in children": improving schools, creating after-school programs and providing other alternatives to gangs and drugs.

Dilulio, a law-and-order conservative, advocates tougher prosecution and wants to STRENGTHEN RELIGIOUS INSTITUTIONS TO INSTILL BETTER VALUES." A failure to maintain existing welfare and health commitments for kids," he says, "is to guarantee that the next wave of JUVENILE PREDATORS will be even worse than the one we are dealing with today."

The performance of domestic duties, the management of her household, the rearing of children, the economising of the family means- these are a woman's proper office. She is already endowed with divine power. She already governs the world by her power of gentle love and affection. To make noble citizens by training her children, and to form the character of the whole human race is undoubtedly a power far greater than that which a woman could hope to exercise as a voter or a law-maker, as a president, minister or judge.

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### Motherhood

In both men and women, especially in women, there is a deep desire to reproduce their kind. This is not a product of social conditioning. The satisfactions and creative opportunities are well known. A woman bears the suffering caused by the pains of labour, but she forgets them in the joy of creation. She is essentially not the object of man's lust, but is the mother, the maker, the leader. It is the privilege of a mother to bring up her children, to help them to develop their distinctive gifts, physical and mental, ethical and spiritual. Matru-devo bhava- treat your mother as a goddess- is the injunction of the scriptures. Marriage without motherhood is incomplete.

Weakening of the union of marriage and consequently weakening of the family ties should be cause for widespread concern. A successful marriage requires personal adjustments. They are possible when we accept and practise proper ethical and religious standards.

Women are the great conservators of our culture. They adhere to the household ritual, cradle song and popular poetry. A definite philosophy of life is bound up with these. By the very quality of their being, women are the missionaries of civilization. With their immense capacity for self-sacrifice they are the unquestioned leaders in Ahimsa.

-Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

## Dignity of Life

A married life, where the wife enjoys the respect of her husband and authority over her household, holds as much dignity as the most esteemed of careers, because it gives her the opportunity to create, preserve and protect the most precious possessions of her country, namely, the children of the nation.

In India, the servitors of a household address the mistress of the house as mother. The total stranger addresses every woman as mother. The deities of learning and prosperity are represented in the images of beautiful women, as motherhood incarnate. Before going on a journey and on returning, most Hindus touch the feet of their mothers. This apotheosis of motherhood is not the cult of a physical fact, but the idealization of the most sublime qualities of motherhood, of self-less devotion, unquestioning love and complete self-abnegation. From a woman worthy of being called mother, the Indian tradition expects perfect purity, loyalty and unselfishness. These qualities have a beauty of their own, and the Indian mother very often cares for no other aid to beauty.

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[Note: 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 2000-2031

\*Hindu Festivals 2000-2043

\*Moon Calendar 1900-2009

\*Moon Calendar 2010-2040

- \*Eclipse
- \*Hinduism-Brief Sketch
- \*Founder of Hinduism
- \*Vrat - Resolution
- \*Mind Power
- \*Mantras-Sacred Fire
- \*Shanti Mantras
- \*Cows are Sacred
- \*From Scriptures
- \*Sayings of Sri Ramakrishna
- \*God can be seen
- \*Guru
- \*Silent Teachings & Satsang
- \*Touched by God
- \*Caste System
- \*Untouchables
- \*Duties
- \*Yuga Dharmaa
- \*Doing Good
- \*Virtue
- \*Virtue, Wealth & Pleasure
- \*Gurukul
- \*Ashramas
- \*Sannyasa - Renunciation
- \*Kamagita

- \*Wheel of Life
- \*Maya-Shakti-Prakriti
- \*Durga Saptashati
- \*Creation
- \*Dissolution
- \*Wisdom versus knowledge
- \*Divine Wealth
- \*Motherhood
- \*Women
- \*Marriage
- \*Alluring Adornment
- \*God
- \*Nature of Reality
- \*That Thou Art
- \*Sanatan Ved Dharma
- \*Destiny & Exertion
- \*Soul & its Destiny
- \*The Real and the Apparent Man
- \*Death & Life
- \*Bhishma
- \*Immortality
- \*Egoism
- \*Resurrection
- \*Reincarnation
- \*Heaven & Hell

- \*Emancipation
- \*Gayatri
- \*Meditation
- \*Meditation Q & A
- \*Direct Path
- \*Miscellaneous Q & A
- \*Jesus versus Churchianity
- \*Empty Chamber
- \*Adhyatma-Self-Spiritual Science
- \*Self-Realisation
- \*Self - Atma
- \*Jnani - Self-realised
- \*Who am I?
- \*Sanat-sujata
- \*Vidura-Niti
- \*Chanakya niti
- \*Kautilya Arthasastra
- \*Worship
- \*Self-enquiry
- \*Highest object of knowledge
- \*The Highest Refuge of All things
- \*Sankhya versus Yoga
- \*Yoga
- \*Jnana Yoga
- \*Raja Yoga

- \*Bhakti - Surrender
- \*Bhakti Yoga
- \*Karma Yoga
- \*Japa
- \*Music
- \*Consciousness-the three states
- \*Freedom & Bondage
- \*Morality
- \*Overcoming Difficulties
- \*Forgiveness versus Might - Anger
- \*Penance
- \*Renunciation & Abandonment
- \*Truth
- \*Truth versus Falsehood
- \*Happiness
- \*Self-restraint
- \*Senses - self-discipline
- \*Ignorance
- \*Anahata Nada
- \*What Religion Is
- \*Karma & Destiny
- \*Sin
- \*Sinner
- \*Drunkard
- \*Conscience

- \*Prayer
- \*Mind
- \*Miracles & Visions
- \*Riddles
- \*Celibacy
- \*Thought, Speech & Deed
- \*Upanishads
- \*Gita for Children
- \*Gita
- \*Preyas & Sreyas
- \*Pravritti - Nivritti
- \*Acts versus Knowledge
- \*Conduct
- \*Kali Yuga
- \*Tantra
- \*Kundalini
- \*Direct Perception versus Scriptures
- \*Faith
- \*Atheist
- \*Righteousness
- \*Highest Good
- \*Mother, Father & Teacher
- \*Eldest Brother
- \*Friendship
- \*Self-interest

- \*kingcraft
- \*Chastisements
- \*Thanks Giving
- \*Ethics
- \*Good and Evil
- \*Vices
- \*Malevolent & Wicked
- \*Nature of Man
- \*Culture and Civilization
- \*Kosas-sheaths
- \*Good and Pure
- \*Sattwa, Rajas & Tamas
- \*East-West-North-South
- \*Stories - Episodes
- \*Procrastination
- \*Gifts
- \*Fasting (Religious)
- \*Tirtha
- \*Sacred Waters - Ganga
- \*Tilak
- \*Ideal behind the idol
- \*Rituals
- \*Hinduism & Sri Ramakrishna
- \*Funerals
- \*Tarpana

- \*Aarati
- \*Flowers - Incense - Lamps
- \*Prasad
- \*Sacraments - Samskaras
- \*Sacred Thread
- \*Food
- \*Your Constitution
- \*Trees have Life
- \*Prana-Vyana-Samana
- \*Krishna
- \*Ganapati - Gopalnanda
- \*Brahma - Sutras
- \*Temples
- \*Sun - Surya
- \*Makar sankranti
- \*Vasant Panchami
- \*Siva
- \*Nataraj
- \*Holi - Festival
- \*Ramayana
- \*Hanuman
- \*Raksha Bandhan
- \*Krishna Janmashtami
- \*Deepavali
- \*Adhik Maas

DR. RUPAK NATH (DR. RUPAK NATH)

\*Kaaba a Hindu Temple?

\*Islam-stagnant

\*Buddhism

\*Buddhism in China--Japan-Korea

\*Religions in brief

\*Inter-religious Attitude

\*Books

\*Hindu Scriptures

\*Philosophy

\*Schools of Vedanta

\*Hindu Secrets

Q & A

\*Dasnami Sampradaya

\*Dharma

\*Speech - Science

\*Abusive Speech

\*Appreciations

\*Food Charts

\*Drama - Shakuntala

\*Vishnu Sahasranama

\*Moon Calendar 2013

\*Moon Calendar 2015

\*Moon Calendar 2017

\*Moon Calendar 2019

\*Moon Calendar 2021

- \*Vedic Maths India
- \*CSS2
- \*The Primal Revelation at the Heart of Civilization
- \*Krishna Worship: One of Humanity's Most Ancient Traditions
- \*The Great Blue Spirit Nagi Tanka Skan Skan
- \*The Lion of Time
- \*Contacting Vedic Empire Productions
- \*Rakhi Bond of Love Saves the Life of Alexander
- \*Ancient Pompeii's Lakshmi Statuette
- \*Hindu Radio-Breaking the Sound Barrier
- \*Philippines- A Golden Heritage
- \*Gympie Gold inlaid Quartz
- \*Ancient Hindu Mariners and Australian Gold
- \*Lets Connect on Facebook
- \*Why is Prayag-an ancient center of Hinduism now called Allahabad?
- \*Have Mosques ever been built atop non-Islamic Holy Sites?
- \*The Blue God of Judaism
- \*Greek Othrys and the Vedic Adir Montains
- \*HINDU CIVILIZATIONS OF AUSTRONESIA AND SOUTH EAST ASIA
- \*Vedic Brahma and Apache Kuterastan
- \*Phoenician Alphabet, Adopted by the Greeks
- \*The Phoenician Creation Story
- \*India-Homeland of the Phoenicians
- \*Evidence Linking Ancient Troy and Central America
- \*Rig Veda and the Phoenicians

- \*Fly Me to the Moon God
- \*Walk the Sacred Forests of Shiva
- \*Updated:Vedic Roots of India's Moon Mission
- \*Roots of Orissa's 'Christian' Problem
- \*Ancient Orissa's Links with Rome, Japan, China, Africa and SE Asia
- \*The Stanzas of Dzyan
- \*The Blue-ness of God in Biblical tradition
- \*The Sanskrit Dialect Known as English
- \*Caitanya's Bhakti Movement Empowers India & Humanity
- \*Bangalore's Shiva Cave Temple
- \*Assaulting Orissa and India's Development
- \*The Truth Behind Holy Amarnath in Kashmir
- \*Tantra Mantra Yantra Vigyan Journal
- Yogic Meditation
- Kundalini Vigyan
- Tantra Alchemy
- Tantrik Hypnotism
- Advanced Palmistry
- Third Eye Activation
- Soul- A Joy For Ever
- Health Wealth And Prosperity
- Secrets of Shaktipaat
- Practicals of Hypnotism
- Meanings of Devotion
- The Universal Nymphs

- Mahavidya Sadhan
- Guru Diksha
- Diksha Guru
- Siddha And Siddhi
- Srimad Gita
- Bhakti Kirtan
- Jyotish And Kaal Chakra
- Muladhar To Sahasrar Parikraman
- Palmistry Science & Finger Secrets
- Siva Stavan
- Omkar Brahma To Kundalini
- Social Success : Tantra Secrets
- Samadhi Siddhi
- Top Secret Mantra Rahasya
- Unpublished Spiritual Sadhana Samagra
- Sarva Prakar Dikshaayen
- Sarva Deva Shatkam
- Lakshmi Siddhi
- Amrit Darshan
- Maha Tantram
- Tantra Rahasya
- Top Hypnotism Techniques & Sootras
- Secret TantrikHypnotism
- Alternate Hastrekha Shastra
- Sadhana Prakar

- Bheirav Shastra
- Atma Chintan
- Paramatma Rahasya
- Yogi Rupnathji
- Siddhastan Mahatya
- Bajrang Bali Siddhi
- Matangi Tantra
- Tantrik kriya Vidhi
- Ayeshwarya Prapti Sadhana
- Siddha Yogi
- Amrit Pan
- Tantrik Guru Upasana
- Guru Stotra
- Sadhana Vidhi
- Sadhana Evam Siddhi
- Durlabh Prayog
- Jyotish Muhurat
- Sarva Siddhi
- Tantra Vidhi
- Bhuvaneshwari Siddhi
- Lakshmi Secrets
- Hansa To Paramahamsa
- Universal Life
- Apsara Siddhi
- Secrets of Shodashi Tripur Sundari

- Mahakali Siddhi
- Baglamukhi Siddhi
- Brahmapanishad
- Gayatripanishad
- Sandhya Kriya
- Siddhashram Parampara
- Total Diksha Sanskar Vidhi
- Yagya Vidhan Sangraha
- Dhanvarshini Prayog
- Narayan Rahasya
- Tatva Nirupan Sutra
- Guru Shishya Rahasya
- Siddha Vidhi
- Diksha kaal
- Gurudev Bhajana
- Tantra Siddhi Sadhana
- Urvashi Darshan
- Swarna Akarshan
- Tara Sadhana
- Shiv Kripa Sutra
- Jagdamba Sadhana Vidhi
- Tantra Practicals
- Hypnotism
- Aghor Upasana
- Soundarya Siddhi

DR. RUPAK NATH (DR. RUPAK NATH)

- Doorlav Tantra Siddhi
- Himalayer Siddha
- Himalayer Sadhak
- Importance of Diksha Sanskar
- Jagat Saar
- Importance of Guru
- \*Kailasa Temple
- \*To Heaven by Heaven
- \*Spiritual friendship
- \*Bodhisattva Vow
- \*O night, o sweet
- \*Potuit Decuit Ergo Fecit
- \*Argala Stotra
- \*Mysticism and magic
- \*Namavali
- \*Chinmastā's 108 names
- \*Work as Temple Elephant
- \*Psalm 19
- \*Ayat al Kursi - the Verse of the Throne
- \*Battle with the Angel
- \*Love Her, Mind
- \*Mount up with birds
- \*Six-winged
- \*God's Answer to Job
- \*What would you like done with me?

- \*Red Coral
- \*Tere Ishq nachaiya
- \*14 Maheshvara sutras
- \*It is more than possible
- \*Tell and still it is hidden
- \*How to tell
- \*Kun fa ya Kun!
- \*Hafiz
- \*St. Francis of Assisi
- \*Brihadeeswarar Temple
- \*Through the Pain
- \*Varalakshmi Vratam
- \*Mystic and mystification
- \*Kumkum, Bindu and Sindur
- \*Ravana's love
- \*Struggle and Contemplation
- \*Glory of Night
- | Tantra Shastra
- | Nadi Astrology
- | Live Effects of Stars
- | Tarot School
- | Today's Fortune
- | Ayushya Yoga
- | Astro-Yogas
- | Predictions by Vedic Astrology

‡ Jupiter in the house Uranus

‡ Totake (Remedies)

‡ Mysterious Death

‡ Use of Gem Stones

‡ Moon is Best Remedies

‡ Vedic Marriage

‡ Career by Rashi

‡ Diseases by rashi

‡ SIGNIFICANCE OF STARS

‡ Chalisa Chanting

‡ Sundar Kand

‡ Graha Mantra Chanting

‡ Meaning of Your Name

‡ Birth in Ashwini Nakshtra

‡ Birth in Bharani Nakshtra

‡ Birth in Kritika Nakshtra

‡ Birth in Rohini Nakshtra

‡ Birth in Mrigshira Nakshtra

‡ Birth in Adra Nakshtra

‡ Birth in Punarvasu Nakshtra

‡ Birth in Pukshya Nakshtra

‡ Birth in Ashleka Nakshtra

‡ Birth in Magha Nakshtra

‡ Birth in Poorvaphalguni Nakshtra

‡ Birth in Uttraphalguni Nakshtra

DR. RUPAK NATH (DR. RUPAK NATH)

- | Birth in Hasta Nakshtra
- | Birth in Chitra Nakshtra
- | Birth in Swati Nakshtra
- | Birth in Bishakha Nakshtra
- | Birth in Anuradha Nakshtra
- | Birth in Jyeshtha Nakshtra
- | Birth in Moola Nakshtra
- | Birth in Poorvashadha Nakshtra
- | Birth in Uttraashadha Nakshtra
- | Birth in Shravan Nakshtra
- | Birth in Dhanishtha Nakshtra
- | Birth in Shatbhikha Nakshtra
- | Birth in Poorvabhadrapada
- | Birth in Uttrabhadrapada
- | Birth in Revati Nakshtra
- | Birth in Pieces Sign
- | Birth in Aquarius Sign
- | Birth in Capricorn Sign
- | Birth in Sagittarius Sign
- | Birth in Scorpio Sign
- | Birth in Libra Sign
- | Birth in Virgo Sign
- | Birth in Leo Sign
- | Birth in Cancer Sign
- | Birth in Gemini Sign

DR. RUPAK NATH (DR. RUPAK NATH)

- | Birth in Taurus Sign
- | Birth in Aries Sign
- | Illness Removing
- | How win a Lottery?
- | Dreams in Astrology
- | The Ritual Fire Offering
- | Durga-Saptashati
- | Yavnacharya not a Greek Astrologer
- | Codes of Rigveda
- | Yoga Siddhi
- | Meaning Astra & Astrology
- | Shakti in Rigveda
- | Cosmic Vibration
- | Vedic Agni & Illa
- | Under standing Tantric Mantras
- | The Great Tantra Challenge
- | SECRETS OF THE SAPPHIRE
- | House to House
- | The Houses and Signs
- | Encyclopeadia of Astrology
- | Questions and Answers
- | Lagna
- | About Astrology
- | Vedic astrology
- | Grahas (planets)

- | Rasis (signs)
- | Bhavas (houses)
- | Chakras (charts)
- | Varga chakras (divisional charts)
- | Nakshatras (constellations)
- | Ayanamsa
- | Dasa Systems
- | Characteristics of Rasis
- | Indications of Rasis
- | Characteristics of Planets
- | Planetary Dignities
- | Planetary Relationships
- | 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

DR. RUPAK NATHJI (DR. RUPAK NATH)

| 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 earth 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"

"Swadhishthtan 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 Yoga "

" 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 : Bhuvaneshwari - 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 "

" Jyeshththa 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. Brihdamal Tantra
63. Siddh Yamal Tantra
64. Kalp Sutra Tantra ]

India is the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend and the great grand mother of tradition.

-Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

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FromThe Bhagavad Gita

Chapter 1, verses 40 to 44

Arjuna said:

In the destruction of a family, the immemorial religious  
rites of that family perish;

On the destruction of spirituality, impiety overcomes the whole family.

By the prevalence of impiety, O Krishna, the women of the family become corrupt; and women being  
corrupted, there arises intermingling of castes.

Confusion of castes leads to hell the slayers of the family, for their forefathers fall, deprived of the  
offerings of rice-ball and water (libations).

By these evil deeds of the destroyers of the family, which cause confusion of castes, the eternal religious  
rites of the caste and the family are destroyed.

We have heard, O Krishna, that inevitable is the dwelling for an unknown period in hell for those men in  
whose families the religious practices have been destroyed.

## Hymn to Durga

Uttered by Arjuna on the eve of the battle of  
Kurukshetra between Pandavas and Kauravas

The Mahabharata

Bhishma Parva

Section XXIII Bhagavad Gita Parva

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Addressing Dhritarashtra

Sanjaya said: Beholding the Dhartarashtra (Kaurava) army approach for fight, Krishna said these words for Arjuna's benefit.

The holy one (Krishna) said: Cleansing thyself, O mighty armed one, utter on the eve of the battle thy hymn to Durga for (compassing) the defeat of the foe.

Sanjaya continued: Thus addressed on the eve of the battle by Vasudeva (Krishna) endued with great intelligence, Pritha's son Arjuna, alighting from his car (chariot), said the following hymn with joined hands.

Arjuna said: I bow to thee, O leader of Yogins, O thou that art identical with Brahman, O thou that dwellest in the forest of Mandara, O thou that art freed from decrepitude and decay, O Kali, O wife of Kapala, O thou that art of a black and tawny hue. I bow to thee O bringer of benefits to thy devotees, I bow to thee, O Mahakali, O wife of the universal destroyer, I bow to thee, O proud one, O thou that rescuest from dangers, O thou that art endued with every auspicious attribute.

O thou that art sprung from the Krita race, O thou that deservest the most regardful worship, O fierce one, O giver of victory, O victory's self, O thou that bearest a banner of peacock plumes, O thou that art decked with every ornament, O thou that bearest an awful spear, O thou that holdest a sword and shield.

O thou that art the younger sister of the chief of cowherds, O eldest one, O thou that wert born in the race of the cowherd Nanda! O thou that art always fond of buffalo's blood, O thou that wert born in the race of Kusika, O thou that art dressed in yellow robes, O thou that hadst devoured Asuras assuming the face of a wolf, I bow to thee that art fond of battle!

O Uma, O Sakambhari, O thou that art white in hue, O thou that art black in hue, O thou that hast slain the Asura Kaitabha, O thou that art yellow eyed, O thou that art diverse-eyed, O thou of eyes that have the colour of smoke, I bow to thee.

O thou that art the Vedas, the Srutis, and the highest virtue, O thou that art propitious to Brahmanas engaged in sacrifice, O thou that hast a knowledge of the past, thou that art ever present in the sacred abodes erected to thee in cities of Jamvudwipa, I bow to thee. Thou art the science of Brahma among sciences, and thou that art that sleep of creatures from which there is no waking.

O mother of Skanda, O thou that possesseth the six (highest) attributes, O Durga, O thou that dwellest in accessible regions, thou art described as Swaha, and Swadha, as Kala, as Kashtha, and as Saraswati, as Savitra the mother of the Vedas, and as the science of Vedanta.

[Note: Both Swaha and Swadha are Mantras of high efficacy. Kala and Kashtha are divisions of time. Saraswati implies speech.]

With inner soul cleansed, I praise thee, O great goddess, let victory always attend me through thy grace on the field of battle. In inaccessible regions, where there is fear, in places of difficulty, in the abodes of thy worshippers, and in the nether regions (Patala), thou always dwellest. Thou always defeatest the danavas. Thou art the unconsciousness, the sleep, the illusion, the modesty, the beauty of all creatures.

Thou art the twilight, thou art the day, thou art Savitri, and thou art the mother. Thou art contentment, thou art growth, thou art light. It is thou that supportest the Sun and the Moon and that makes them shine. Thou art the prosperity of those that are prosperous. The Siddhas and Charanas behold thee in contemplation.

Sanjaya continued: Understanding (the measure of) Partha's (Arjuna's) devotion, Durga who is always graciously inclined towards mankind, appeared in the firmament and in the presence of Govinda (Krishna), said these words:

The goddess said: Within a short time thou shalt conquer thy foes, O Pandava. O invincible one, thou hast Narayana (again) for aiding thee. Thou art incapable of being defeated by foes, even by the wielder of the thunderbolt himself.

Sanjaya continued: Having said this, the boon-giving goddess disappeared soon. The son of Kunti, however, obtaining that boon, regarded himself as successful, and the son of Pritha then mounted his own excellent car. And then Krishna and Arjuna, seated on the same car (chariot), blew their celestial conches.

The man that recites this hymn rising at dawn, has no fear any time from Yakshas, Rakshasas, and Pisachas. He can have no enemies; he has no fear from snakes and all animals that have fangs and teeth, and also from kings. He is sure to be victorious in all disputes, and if bound, he is freed from his bonds. He is sure to get over all difficulties, is freed from thieves, is ever victorious in battle and wins the goddess of prosperity forever. With health and strength, he lives for a hundred years.

I have known all this through the grace of Vyasa endued with great wisdom. Thy wicked sons, however, all entangled in the meshes of death, do not, from ignorance, know them to be Nara and Narayana. Nor do they, entangled in the meshes of death, do not, from ignorance, know that the hour of this kingdom has arrived. Dwaipayana and Narada, and Kanwa, and the sinless Rama, had all prevented thy son. But he did not accept their words. There where righteousness is, there are glory and beauty. There where modesty is, there are prosperity and intelligence. There where righteousness is, there is Krishna; and there where Krishna is, there is victory.

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Durga Saptashati

The Devisukta of the Rig Veda

Explanations based upon the writings of

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Devisukta is a hymn of eight verses found in the most ancient Hindu sacred text, the Rig Veda (in the 10th mandala)

The Devisukta (RV 10.125) declares that the Goddess is the power expressed through all the gods, that they are united in her who shines with consciousness, that her presence is all-pervading, that she supports all of creation, that she is the source of righteousness and the revealer of truth, that she is the source of all worlds, yet that she shines transcendent beyond them. Among Shaktas this Vedic hymn is held in high esteem and is considered to be the source from which the entire Chandi sprang. Later, the Chandi itself was elaborated upon in the Puranas and Tantras.

The Chandi goes by two other names. The most common and widely recognized is Devimahatmya [The Glory of the Goddess]. The other is Sri Durga Saptashati [Seven Hundred Verses to Sri Durga]

# Composition of Man

## Personality Layers

Kosas – Sheaths (Pancha-kosas)

From ‘Vedanta Treatise’

By Tantra Siddha Maha Yogi Shastrishree Dr. Rupa Nathji.

The structure of man can be divided into five material layers enveloping Atman (indwelling soul). Atman is the core of your personality. It is represented by the mystic symbol of AUM (pronounced OM). The five layers of matter are like five concentric circles around the symbol. They are called sheaths or KOSAS in Sanskrit. The five sheaths (pancha-kosas) are:

Food sheath (Anna-maya kosa)

Vital-Air sheath (Prana-maya kosa)

Mental sheath (Mana-maya kosa)/li>

Intellectual sheath (Vignana-maya kosa)

Bliss sheath (Ananda-maya kosa)

Food sheath

Food sheath is the physical body. The five organs of perception and the five organs of action are a part of it. It is called food sheath because it is caused by food, maintained by food; and finally ends up as food.

#### Vital-Air sheath

There are five faculties functioning within you. They correspond to the five physiological functions. They are called the five Pranas. Together they constitute the vital-air sheath. They have been given that name because they are related directly to air you breathe.

Faculty of perception (prana): is the functioning of the five senses as seeing, hearing, smelling, tasting and touching.

Faculty of excretion (apana): throws out, evacuates excreta of the body such as faeces, urine, sperms, sputum, perspiration etc.

Faculty of digestion (samana): digests food received by the stomach.

Faculty of circulation (vyana); distributes digested food to different parts of the body through blood stream.

Faculty of thought-absorption (udana): takes in fresh knowledge.

These five faculties (pranas) are sharp and clear when you are young. As you get older the pranas lose their strength and vitality. That explains why a ripe old man can hardly see, hear etc. His faculties of excretion, digestion and circulation become very weak. His capacity to absorb and accept new thoughts and ideas is reduced to the bare minimum.

Vital-Air sheath is subtler than food sheath. It controls the food sheath. When your pranas function properly your physical body remains healthy and strong. And when they slacken and work inefficiently the body is adversely affected.

#### Mental sheath

The mental sheath is the mind. Mind consists of passions and emotions, feelings and impulses. It is full of likes and dislikes. Mental-sheath controls vital-air and food sheaths. For instance, when the mind is disturbed, the physiological functions (pranas) and the physical body are affected.

## Intellectual sheath

Intellectual sheath is the intellect. It functions as thinking, reflecting, reasoning, discriminating, judging, etc. It analyses and distinguishes between pairs of opposites. It controls the above three sheaths.

## Bliss sheath

Bliss sheath consists of Vasanas alone. When you are in deep sleep i.e. dreamless sleep you are in bliss sheath. When you cross the bliss sheath and move to other sheaths you experience the dream and waking states of consciousness. Vasanas are therefore unmanifest in deep sleep while they are manifest in the form of thought in the dream and actions in the waking state. Consequently you experience mental agitations, be they great or small, as long as you remain in dream and waking states. When however you enter the state of deep sleep all your mental agitations cease and you experience undisturbed peace and bliss. Hence it is that this sheath is called bliss sheath. But the bliss experienced in deep sleep is relative. It is not to be confused with the absolute bliss of Self-realisation.

The five sheaths enumerated above may also be classified under three different headings viz. gross body, subtle body and causal body. Food sheath and the gross portion of vital-air sheath together constitute the gross body. The subtle portion of vital-air sheath combined with mental and intellectual sheaths form the subtle body. While the gross body is made up of gross matter, the subtle body is constituted of passions, desires, emotions, feelings and thoughts. Bliss sheath is the causal body consisting of Vasanas alone.

Your causal body is the storehouse of all your impressions and latent energies in you, all your Vasanas. When this hidden material in the causal body expresses itself as feelings and thoughts it takes the form of your subtle body. The same material works out as perceptions and actions in the gross body. Let the causal body be instilled with the suggestion of health, the subtle body will entertain thoughts of health and the gross body is bound to be healthy. Let the causal body be saturated with the suggestion of godhead, the subtle body will revel in the thought of godhead, the man is bound to be godly. A man is the architect of his own personality inasmuch as it is his own causal body that is responsible for his behaviour, movements and environments.

The substratum of your causal, subtle and gross bodies is your real Self.

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# Upanishads in Story and Dialogue

Reproduced from Page

Stories and Episodes (33)

The Five Sheaths

Taittiriya Upanishad

Paraphrased- simplified- abridged

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

[The spirit is, as it were, encased in five sheaths (koshas), one within the other. We first come across the gross material sheath, and then go deeper to more subtle sheaths, the last being the sheath of joy or bliss. This teaching occurs in the Taittiriya Upanishad and forms the subject of a conversation between Varuna and his son.]

Bhrgu was the son of Varuna. He once approached his father and said: "Father, impart to me the spiritual knowledge you possess."

The father said, "Matter, vital airs, eyes, ears, mind, and speech are the things that you daily come across. You must now know the Reality from which all these things issue and live, towards which all these move and in which they finally merge. That is the Brahman. You can know him by tapas or concentration and meditation."

The son obeyed the father and after some meditation came to the conclusion that gross matter itself is the Brahman. He went and told his father so. But the father was not at all satisfied with his son's findings and he exhorted him to go again and perform more tapas. "Meditation alone will give you real insight," said the father.

Then the son went away and began to meditate further.

Next he realized that Prana or the vital power was Brahman and that it was out of Prana that things took their birth and into Prana they finally merged. Prana indeed is the life giving principle.

But that too was not a satisfactory conclusion. His father asked him to go into meditation again. He then found that the mind or the psychic plane was the thing from which all manifestation emerged and merged again into it at the end. It was subtler than gross matter and prana and could pervade both of them.

He reported this experience to his father. But the father sent him back again with the old advice to perform more tapas.

Bhrgu again meditated and found that the power of understanding (vijnana) was the thing from which all things issued and towards which all things moved. But the father was not satisfied and repeated his advice to his son.

The son again meditated and finally came to the conclusion that bliss or pure joy was Brahman (Supreme Spirit)- the source and the goal of all creation. All the beings are verily born in bliss, they exist by the power of bliss, and they all move towards bliss and into bliss they all merge in the end.

When Bhrgu told his father about this conclusion of his, he was overjoyed and said, "Dear child, this indeed is the highest term of existence. All these five sheaths are there, one more subtle than the other, but the finest and the subtlest is bliss eternal. These are not mutually exclusive. They are inter-penetrating. But the basis of all is bliss, the bliss of Brahman, pure spiritual happiness. He who knows this and realizes it goes beyond all sorrow and death."

This is known as the Bhargavi Varuni Vidya.

## The Nature of Man according to Hinduism

-By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

According to Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji, the greatest exponent of the philosophy of the Vedas, which is also called Vedanta, man is Divine. To be able to grasp the profound significance of the Hindu concept of the Divinity of man, we must first review the various prevalent concepts of man.

## Various concepts of man

Biologically, man is an animal with the species name homosapiens, whose fore-brain or neo-cerebrum is more developed than that of other animals. Consequently man is less governed by his instincts than other animals, who, due to preponderance of the lower brain or paleo-cerebrum are primarily driven by instincts. According to the medical materialists, man is a physiologically driven machine made of complex biochemical molecules. These basic concepts of man have been accepted by almost all the non-theological philosophers of the West, each of whom has added his own adjective to the animal-man. Greek philosophers considered man a rational animal. Aristotle has defined man as a political animal, and the American philosopher Benjamin Franklin calls him homo-faber, or tool-making animal. Man has produced tools as extension of his own body, as it were, and has increased his productivity manifold. He has harnessed energy, like steam energy, electricity, atomic energy, etc. He has produced devices that replace thought itself (automation, cybernetics). E.Cassier has emphasized that man is a symbol making animal and the most important symbol invented by him is the word through which he can communicate with others.

Of the Western thinkers, special mention must be made of Sigmund Freud and Karl Marx. Freud's outstanding contribution is his discovery of the unconscious. But by laying too great a stress on sex as the most important driving force, he has reduced man into a sexual animal, the homo-sexuals, with far reaching psycho-social consequences which are too evident in the contemporary society to be mentioned. The whole aim of his system of psychotherapy is to help man attain sexual maturity. Marx believes that man is driven primarily by a desire for economic gains: he is a homo-economicus. However, in Das Capital, he has defined man as a social animal. According to him, if man fails to relate himself actively with others and with nature, he loses himself, becomes alienated; his drives lose human qualities and assume animal qualities. He becomes sick, fragmented, crippled human being.

According to Marx man is driven by two sets of drives: fixed or constant and relative. Sex and hunger fall under the first category, while relative drives like hate, avarice etc. owe their origin to certain types of social organizations.

## The Hindu concept of man

This concept, to some extent, resembles the Hindu concept of man: 'Eating, sleeping, fear and sex are common to man as well as animals. In human beings dharma (i.e. restraint by moral rules) is extra and special. Without dharma men are no better than beasts.' According to Shankaracharya, this dharma is of two types: pravritti-lakshana and nivritti-lakshana. When one, observing the moral codes of conduct applicable to one's station in life and society performs actions for enjoyment (kama) and acquisition of wealth (artha), one is said to be following pravritti dharma. A time comes, however, when one gets disgusted with sense-enjoyments and acquisition of wealth and aspires for final emancipation (moksha). The one embraces what is called nivritti dharma, characterized by renunciation of all worldly desires and selfish actions, and resorting to spiritual practice to attain liberation. Man rises from animal to human level by accepting pravritti dharma i.e. by observing social injunctions. He ascends to godhood and becomes divine by embracing the nivritti dharma.

This Hindu concept of liberation, in turn, is based upon another concept of an ever pure, ever free, ever perfect, ever conscious spiritual entity in man called Atman (soul). According to Swami Vivekananda this Atman is the Real Man as against the body-mind complex which is only the apparent man. The relation between the real and apparent men has been beautifully described through an allegory in the Katha Upanishad:

Know the soul to be the master of the chariot and the body the chariot. Consider the intellect the charioteer, and the mind the reins. The senses, they say, are the horses, and their roads are the sense objects. The wise call Him the enjoyer when He is united with the body, senses and mind.

## Real and apparent man

The Hindus have further elaborated this concept by stating that the real man or Atman is conscious, ever free, blissful and immortal. The apparent man consists of five sheaths which cover the soul or atman. These are (1) the physical body or the physical sheath, (2) the vital sheath or the sheath life-force, (3) the mental sheath, (4) the ego sheath, and (5) the Blissful sheath. According to another concept, the real man or the conscious soul or Atman has three bodies: (1) the gross physical body, (2) the subtle mental body and (3) the causal body which is made up of pure ignorance. At the time of death, the physical body dies, but the subtle mental body and the causal body remain and together with the conscious soul or real man, transmigrate to another physical body to be born again.

When we are awake, the gross physical body is active. In sleep, when we are dreaming, the physical body is inactive, but the mental body is active. But when we go into deep sleep and do not even see

dreams, at that time even the mental body is not active and only the causal body in the form of ignorance remains covering the pure soul or Atman.

## Western and Hindu concepts compared

From the above resume it would be evident that the Hindu concepts of the nature of man, his destiny and his drives are far more comprehensive and vastly superior to the western ones. For western thinkers man is either an animal or a machine. Hindus on the other hand believe that he is essentially divine. Secondly, whereas western savants have postulated only three ultimate goals for man, viz. sensual enjoyment (kama), acquisition of earthly riches (artha), and fulfilment of social obligations (dharma), the Indian philosophers have postulated a fourth and final goal: liberation (moksha), the state of fullest manifestation of innate divinity and perfection. Thirdly, whereas Freud thinks that man must satisfy his passions to remain whole and healthy, Marx states that man cannot truly be a man unless he actively relates with others. Swami Vivekananda, however, says that 'man is man so long as he is struggling to rise above nature', both internal and external. Finally, western philosophers say that man's evolution is governed by drives and instincts. But the Hindu sages say that man's innate perfection is constantly trying to manifest itself and every effort on our part simply acts as a remover of barriers to its manifestation.

## Implications of the concept of divinity of man

Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji laid the greatest stress, in his message, on the divinity of man because he knew men are divine, and since truth liberates, the only way to be free was to perceive the truth of one's divinity. Secondly, we tend to think and act according to our concept of ourselves. This has profound practical, psychological and social implications. The concepts of man as a sexual, economic, tool-making or social animal may be useful to individual or society to a certain extent, but they are restrictive. If we consider ourselves sexual animals as Freud wants us to believe, sexual shall we become. If we believe we are economically driven machines, we shall run after money. If we think we are social animals, we shall become slaves of society. But if we consider ourselves ever free, blissful divinities, we shall enjoy freedom and bliss.

Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji used to illustrate this truth with the help of the story of a lion cub which was reared along with a herd of sheep from the very day of its birth. As it grew, it learnt to bleat and eat grass. Then this flock of sheep was attacked by another lion. He was surprised to find a full grown lion running away in fear. He caught hold of this younger lion, dragged it to the forest and told it that it was a lion and acting like a sheep did not befit it. To convince it, the older lion showed

its reflection in the lake. The young lion was convinced that it was a lion and not a sheep and in a moment gave up its fear.

Once two young sons of a devotee were playing. One was Vivek and another, Shirish. They, for the sake of fun, added 'ananda' to their names, and became Vivekananda and Shirishananda, and, as their play demanded, started acting according to their new names. Vivek folded his arms and stood erect like Swami Vivekananda with a grave face. Shirish did the same. But then, for some reason, Shirish started weeping. Vivek was surprised, and asked his mother, 'Can Shirishananda weep?' That's it! Weeping does not befit Shirish as long as he is 'ananda', a dignified monk. If children can temporarily change their behaviour in play according to their assumed identity, can we not change our identity and behaviour permanently?

Normally, we consider ourselves as physical body or a body-mind complex. It is extremely difficult to consider oneself as a conscious soul free from body and mind, and free from the five coverings or three bodies. All the Hindu scriptures are meant to teach this concept of immortal, pure, blissful, eternal soul as man's real nature. This is the central theme of the whole Hindu philosophy and religion, which is taught in various ways through reason, mythology and stories.

## What do we mean by divinity?

When it is said that according to Hinduism, man, in his essential nature, is divine, it causes confusion in many minds. Because by divine we generally mean God, and there are various views about God. Not only that, there are a large number of people-- secularists, materialists, communists, even Buddhists and Jains-- who do not believe in God. So unless it is clarified what we mean by divine, and what is the concept of divine in the scriptures of the Hindus, the Vedas, the confusion would persist.

Let us begin with certain primitive concepts of God. Our ancient aboriginal ancestors worshipped a God. Their God was generally a tribal God, a God which protected their tribe and helped the tribesmen to defeat the other tribes, who too had their God. This tribal God was very similar to the tribesmen, but was much more powerful. It is said by Swami Vivekananda that if a buffalo were to think of God, it will think of it as a big buffalo.

One concept of God found in the Vedas is that He is the ruler of certain elements of Nature. God Indra was the controller of

clouds and rain. Varuna controlled the ocean. Vayu was the wind- god and Agni was the fire-god.

Now, if we analyse the above mentioned two concepts, we shall find an interesting common factor. In both the tribal god as well as the god as controller of natural element, there is less limitation than an ordinary human being. The tribal man cannot defeat hostile tribes, but the tribal God can. Man has no control over nature, but Indra, Varuna and Vayu have. Thus God is he, who can control the external nature, be it man, animals or elements. Hence Swami Vivekananda has said, "Each soul is potentially divine. The goal is to manifest the divinity within by controlling nature, external and internal."

In the course of human evolution, human beings have gradually learnt to control nature with the help of science. Man has conquered the ocean by making a ship and a submarine. He has conquered space by making an aeroplane. He can produce fire and extinguish it at will. He can protect himself against rain. The whole history of mankind is an attempt to conquer nature and become God himself. Sociologically it will be noticed that those peoples or races or nations who have greater security and prosperity are less prone to worship a God outside. They are less religious as compared to the poor nations, poor peoples, because poor people have not been able to manifest the divinity defeating the enemies in the form of nature and hostile men and animals.

## Conquest of internal nature

But as civilization progressed, the humankind searched within and found that there is also an internal nature--the mind. Mind has its desires, ambitions and weaknesses. Man can become greedy, angry, and in the fit of anger and greed, he can do evil deeds which might cause suffering to himself and others. It was realized that to conquer our mind is far more difficult than the conquest of external foes. So, man started finding a way to conquer the internal nature. The religious way is essentially the method of the conquest of the internal nature or the mind. A person who fully conquers his passions, desires, likes and dislikes, aversions and attachment, even his love for life and fear of death, such a man in India is called Mahavir, the great conqueror. Such a person is worshipped as God because he or she has manifest the divinity within fully.

The Hindus have evolved a number of methods to conquer the mind and thus manifest the divine nature. One such method is yoga. A perfected yogi develops tremendous powers. According to the books on Yoga, a Yogi can fly in air, can become small as an ant or become big as a mountain. He can disappear from sight. He can even create new planets and govern them. He can read the thoughts of others, see things far away and can listen to very distant sounds. If a Yogi gets perfectly established in truth, whatever he would speak will come to pass. If he practices non-injury to perfection, a stage comes

when people lose their hostility in his presence. A lamb and a lion will sit fearlessly in the presence of such a Yogi. There are a number of such results possible by the practice of Yoga. Thus we find that Divine or Divinity of man also means the conquest of Internal nature or mind. Hindus believe that all minds are interconnected. In fact the yogis believe that there is one ocean of mind throughout and our individual minds are like whirlpools at localized places. So they say that if one can control one's own mind, one will be able to control all minds.

A third higher concept of divinity is also found in Hinduism.

Although, as described above, by the practice of yoga one can get these superhuman powers, the highest yogic attainment is freedom from the bondage of nature. In spite of attaining the powers described above, a yogi may still be egoistic and selfish. He may use them to harm others. If he misuses them, he loses them and again becomes an ordinary human being. So the highest manifestation of divinity is the total freedom from the internal nature (mind) and external nature.

## Relation between God and soul

According to the Vedas, the scriptures of the Hindus, the highest Divinity or God is called Brahman. This is actually another name for God. Brahman is said to be present everywhere, pure, conscious, immortal bliss and knowledge absolute. It is said that the human soul is also of the same nature. According to one school of Hindu philosophy, man and Brahman in their real nature are one. According to another school of Vedanta, individual soul is a part of Brahman, like a limb in a body or a branch of a tree. According to the third school, individual soul is separate from Brahman but related to it, and of same nature. We do not need to go into these philosophical details. The main point is that the soul of man is pure, immortal, conscious, full of bliss and knowledge. These characteristics are covered due to mental impurities like attachment and aversion, fear, hatred, anger, lust, etc. As one removes these, one gets more and more joy, more and more knowledge.

### Divinity in all

When the Hindus say that man is divine, this means that all men and women are divine. When by following the discipline of yoga, one starts realizing that one is divine and not mortal, he also, to that extent, starts seeing that others are also divine and he starts behaving with others similarly.

There was a saint named Pavahari Baba in India a hundred years ago. One day a thief entered into his cottage. As he was tying the bundle of the stolen goods, the saint woke up. Leaving the stolen articles behind, the thief ran. The saint also followed him with the bundle of articles. After a long chase, the

saint caught the thief, and with folded hands addressed the thief as God and gave the bundle to him. The result was that the thief was transformed, gave up stealing and became himself a saint. Since the saint saw the divine within himself, he actually saw the same in the thief. His experience of this divinity was so strong that he behaved also in the same manner. This conviction forced the thief also to think that he too was God. Pavahari Baba used to see God in snake, cat, rat, dog, in every creature. Only such saints of spiritual realization can prove by their actions the truth of the Divine nature of man. But they also prove that every one can realize one's true divine nature.

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## Basic Explanations of Ayurvedic Terms

The vibration of pure universal consciousness produces the soundless sound 'OM'. From this sound the five basic elements are produced, i.e. Space, Air, Fire, Water and Earth. Furthermore, these five basic elements are manifested into the three biological organizations known as Vata, Pitta, and Kapha. In every organization these three govern all physio-pathological changes.

At the time of fertilization, Vata, Pitta and Kapha determine by their permutations and combinations the constitution of an individual, which is called "Prakruti." The 'Prakruti' means the first creation. Every human being is the first creation of the cosmos, and that is why every human being is a separate entity, a unique phenomenon. To understand this uniqueness of every individual is the study of 'Prakruti.' Ayurveda gives us a direct approach to this study.

The healing science of Ayurveda is totally based upon the knowledge of 'Prakruti', the individual constitution. If every individual knows his own constitution, then one can understand, for instance, what is a good diet and style of life for oneself. One man's food is another man's poison. Therefore, to make one's life healthy, happy and balanced, the knowledge of constitution is absolutely necessary.

## Your constitution

(Your Ayurvedic Constitution)

There are eight possible constitutional types:

V, P, K, VP, PK, VK, VPK, and Balanced.

The small numbers of VPK individuals who have all three energies imbalanced are rarely healthy and must live a very disciplined life to remain disease free. Also, the small numbers of individuals who are almost perfectly balanced are usually healthy since they must be severely stressed before an imbalance develops. We will concentrate on the other six types, the great majority of people. For convenience, Vata has been abbreviated to V, Pitta to P and Kapha to K.

To determine your own individual constitution, evaluate yourself as accurately and as honestly as you can. Avoid the temptation to see yourself as you would like to be rather than as you are. It is best to have a friend or family member evaluate you as well and then compare the two evaluations to ensure clarity. There is no right or wrong, and no better or worse, in this examination. There is only the reality of your personal constitution. Everyone passes who answers this exam honestly, and everyone fails who doctors their answers to make them conform more closely to their perceived self-image. Although you may not like your constitutional proclivities they are yours, and like mooching kinfolk they will stick with you as long as you live. You may as well learn to live with them, and learn how to change your life so you can be as healthy as you possibly can.

Please respond below according to how you have reacted in general throughout your entire lifetime, not how you react at present. Select the description which fits you most perfectly overall. If in any category there have been great changes at various times in your life, please select Vata as your answer even if the Vata description in that category does not accurately describe you as you are today. For example, if you have had wide fluctuations in your weight all during your life, so that you were significantly overweight at certain periods and almost underweight at others, you should answer "Vata" for your weight even if you are overweight at present.

Most people are not purely Vata or Pitta or Kapha in nature: most fit predominantly into one category and secondarily into another, because your constitution is derived from the conditions of the bodies of both your parents at the time of your conception. Unless they were both very close to one another in body type and health, the variation between them at that moment shows up as a variation in your constitution. If in any one category you feel that you belong partly in one constitution and partly in another, write down both. If in any one category you feel you might fit into all three constitutions select the two which best characterize you. Whenever there is significant doubt or confusion, select "Vata."

While evaluating yourself, keep in mind that:

Vata is cold, dry and irregular.

Pitta is hot, oily and irritable.

Kapha is cold, wet and stable.

Each constitutional type has its own inborn approach to the management of physical and mental energies, which it applies to any variety of energy it encounters.

Vata is governed by kinetic energy, the energy of action, and therefore V people make active use of their energy. They spend freely and frequently waste their energies because of this predilection for kinesis.

K types are governed by the potential energy of Kapha and have a decided tendency to store energy within themselves. They have a genetic disposition to save and steward energy well.

Pitta is in charge of balancing and managing Vata and Kapha, and P people are born experts in managing and using efficiently energies of all sorts. Whether it be activity, money, speech, sex, or even sleeping and dreaming, an individual's innate pattern of energy utilization depends upon his or her prakruti (constitution).

Vata exerts a cold, dry, irregular influence on the system because as soon as energy enters the organism it is expended, leaving emptiness behind. Kapha has a cold, wet, stable influence and a K-type person is rarely empty because most of the energy which enters the individual remains stored within. Pitta's effect is hot, oily and irritable because Pitta must maintain a high level of reactivity in order to manipulate energy effectively.

Bear in mind that most people have a dual personality, and it will not always be easy to know which force predominates in you. If you feel confused, ignore the difficult categories and pay more attention to the easier ones. Narrow shoulders and/or hips almost always occur in V people; broad shoulders and/or hips are characteristic of Kapha. People whose skins are dark or who tan easily have a lot of Vata, while those who cannot tan at all or tan very little are very Pitta, especially if their hair is fine. The

criteria listed for evaluation may seem complex because of the difficulty in describing in words concepts which are easy to see but hard to explain. Remember that Ayurveda is based in common sense, and rely on your own common sense to understand and use it. Each of the categories below will help illustrate to you the approach, which your system follows in its own energy utilization.

## Prakruti (constitution) evaluation

### Body Frame

V people tend to be either unusually tall or unusually short. Because they grow like weeds, they are most often slender or rangy, with a thin body frame and narrow shoulders and/or hips. Frequently their arms or legs seem unusually short or, more often, unusually long. They tend to have long, tapering fingers and toes. Any significant departure from any body proportion is usually due to Vata's quality of irregularity.

V people may have very light, small bones, or heavy bones with joints, which are prominent or protrude. Their joints often make cracking noises when they move. If you show most of these characteristics you are V, even if you are overweight. Most structural abnormalities, like deviated nasal septum, scoliosis, bowlegs, or knock-knees, are also due to Vata.

P people have medium frames with medium shoulders and hips, and normal joints. Their fingers and toes are medium in length. Their body frame and height are generally proportional and balanced, indicative of prudent use of energy for development.

K people have a medium to broad frame with a heavy bone structure and wide-set shoulders and/or hips. Their tendency to store energy encourages massiveness; football linemen are usually quite K in constitution. Their bodies seem well-proportioned to the eye, and their joints are well lubricated, and may be deep-set. Their fingers and toes tend to be short and squarish.

### Weight

Vata's dryness promotes natural leanness of body. Some V people live out their lives in thinness and find it hard or impossible to gain weight, like my grandfather who could eat four meals a day and never gain an ounce. Such an individual's Vata expends all food energy, which enters the body before it can be

stored. V people are often skin and bones, with prominent tendons and veins on their limbs. Some Vs may overeat poor foods and become fat, but as they improve their habits and their diets and begin moderate exercise they can lose that weight and keep it off without much difficulty. V people are known for wide variations in weight even without radical changes in diet. They usually store most of their fat around their midriffs in a 'spare tire.'

Ps can usually maintain an average weight for their build, with minor fluctuations. They can usually gain and lose weight fairly easily, since Pitta is the body's principle of balance. They tend to deposit fat evenly all over their bodies.

K people can maintain moderate weight with regular exercise; otherwise Kapha's heaviness tends to make them add excess poundage. They gain weight easily, especially in the lower parts of the body such as the rear end, and lose weight with difficulty, since they innately enjoy having ample stored energy.

## Skin Colour and Complexion

Your personal skin colour depends greatly on your racial background. A Scandinavian who seems dark-skinned to his family will still be several shades lighter in pigment than the lightest African. Compare yourself with members of your immediate family or with others who have the same racial mix as you do to make an accurate evaluation.

Vs tend to be naturally dark, or they tan deeply and do not burn easily. They usually adore heat and cannot get enough sun, because they feel more 'alive' after getting sun. Their bodies need regular infusions of heat because Vata is by nature cold since it does not store enough energy to maintain good bodily warmth. Because of innately poor circulation their skin is usually cold to the touch, and may have a grayish cast to it.

Ps have light-coloured skin, often pink or coppery in hue. Because Pitta is hot and reactive their skin is usually warm to the touch. Their circulation is strong, but they tend to high blood pressure. They freckle before they tan, and rarely tan very deeply. They do burn easily, and may suffer from sun allergy.

K people enjoy the sun and burn after overexposure, but adjust easily to intake of solar energy and tan evenly and thoroughly after moderate sunbathing. Their skin is cool but not cold to the touch, but

because they have good circulatory tone they rarely suffer from cold hands and feet as Vs often suffer. They may have a few freckles, but never in P-profusion.

## Skin Characteristics

Vs tend to have problems with dry skin because their high-energy output quickly uses up any available external lubrication. Their skin may be dry all over, or dry in patches and oily in patches due to Vata's quality of variability. V skin chaps easily and may have a leathery texture to it. It is susceptible to conditions like psoriasis and dry eczema. Corns and calluses form readily, as do cracks, especially on the bottoms of the feet. V types often suffer from chapped lips. They may have a few moles or wrinkles. Their body hair is either scanty or overabundant, and tends to be dark, coarse, and curly.

Ps usually have delicate, irritable skin prone to rashes and pimples, and inflammations like impetigo. They usually have many moles, and their skin tends to wrinkle early. The body hair is light hued and fine textured. Their skin is coppery-red in colour, especially after exercise or when they are agitated. Their lips are deep red, reflecting the ample volume of blood beneath the skin. This also explains why Ps blush easily.

Ks have slightly oily, smooth thick skin, which is well lubricated, with a moderate amount of body hair and a mole or two. Ks are not naturally prone to any skin disorder. Their lips are full and moist.

## Sweat

V sweat is scanty even in heat because the V body type is metabolically cold and has a natural need for external heat sources like stoves, steambaths, and hot springs. V people who become overweight, however, perspire more.

Ps may sweat even in cold weather, because of Pitta's innately excessive heat production. Even P palms may seem sweaty.

K sweat is moderate, and is consistent even in climate extremes.

## Head Hair

Hair is closely related to Prana, the body's vital force. This is the reason why like Samson none of India's Rishis (seers) ever cut their hair. They allowed it to grow as long as it liked and to break off when it chose to do so. Because healthy hair rarely grows on an unhealthy body, the hair and its lustre are important indicators of overall tissue health.

V hair is usually dry, but may vary from dry to oily in different spots on the head. It is ordinarily dark in shade and is coarse or rough in texture. V hair is usually very curly or even frizzy, and tends to kink or tangle. It may be prone to dandruff or split ends, and often seems dull and lustreless.

Everyone with naturally red hair has substantial Pitta in their Prakriti (constitution). Other Ps are those people with light-coloured (blonde or light brown) hair, or those whose hair has gone grey or white at an early age. Early baldness is also a P-indicator, since it indicates high levels of testosterone, a hot, aggressive, P-type hormone. P hair is usually thin and fine or delicate, and quite straight. Sometimes oiliness dims its lustre.

K hair is most characteristically brown or dark brown, or chocolatey, and is thick, slightly wavy and borders on coarseness. Oiliness is one of its chief disorders, but its lustre is usually good.

## Nails

Vs have hard, brittle nails, which are rough and may differ in size from one another. As always, significant irregularity shows a significant degree of V. Their nails often display marked ridges or depressions and may be slightly bluish in colour. People who bite their nails as a habit are often V types.

P nails are soft, strong, somewhat rubbery, and well formed. They are a lustrous pink in colour, with a coppery tinge due to the profuseness of warm blood right under the skin.

K nails are strong, large and symmetrical, in line with K's natural regularity and lack of variation. They tend to thickness and may seem somewhat pale in colour.

## Eyes

Your eye colour is that wavelength of light the body does not desire and so reflects back instead of absorbing. Grey eyes, for example, indicate that the body does not need grey, and since grey is one of the colours associated with Vata this demonstrates that a grey eyed organism has ample Vata and needs no more.

Some people have brown patches in their eyes, which indicate accumulated toxins in the system. These splotches do not represent the true eye colour, though they may indicate a current condition. They should be ignored while determining constitution, and only the underlying colour considered.

Eye size is subjective, but if your eyes seem small, just as an elephant's eyes seem small in relation to the size of its head, or if they appear unusually close together or far apart, they are V in nature. Grey, violet and slate blue are the typical V eye colours. Very dark brown eyes, verging on the black of bittersweet chocolate, are also indicative of V. Individuals whose eyes differ in colour from one another are usually V types. V eyes are often dry and scratchy. There is a grayish or bluish tinge to the sclera, and the eyes themselves quickly become dull and lustreless when the individual has expended all his or her energy and is out of sorts.

P eyes are medium in size and light in colour. Hazel green, red, light blue, and those electric blue eyes which some red haired persons have are all P eye colours. P eyes usually burn with an intense fire and radiate energy in all directions. The sclera have a reddish tinge, and become fiery red when irritated.

K eyes are large and liquid, sometimes blue but more often milk chocolate in colour. Their calm, cool, stable strength made the Ayurvedic texts compare them to the eyes of a deer or the petals of a lotus. They may have a tendency to itchiness.

## Mouth

V people tend to have crooked or uneven teeth, or buckteeth. Vata's irregularity may make the jaw too small to accommodate all the teeth, or too large for all the teeth to fit together snugly. Usually some teeth are significantly larger than others are. V teeth tend to be brittle and oversensitive to sensations like cold and sweets. V gums often recede early. The tongue is often coated, and the coating is usually thin and adherent, and grayish or pinkish-grey in colour. They may have an Astringent or Bitter Taste in their mouths when they wake up in the morning.

P mouths have even teeth of medium size. Their teeth are prone to cavities, and their gums tend to bleed easily. Their tongues are coated occasionally, and the coating is usually yellow, orange or red. Sometimes the tongue is so irritated that it will bleed. The P mouth and tongue are also prone to canker sores. Ps may experience a Sour or metallic Taste in their mouths early in the morning.

Ks have large, even, gleaming teeth, which rarely need attention. Their tongues are rarely coated, and when they are the coating is usually thick and curdy, and white, off-white, or greenish-white, associated with a sickly sweetish Taste in the mouth.

### Appetite

V people are always anxious to eat, but their eyes are bigger than their stomachs; they feel full after eating less than they wanted to eat. Their appetites are variable: excessive hunger on one day may be followed by disinterest in food the next. People who become dizzy or faint unless they are assured of regular between-meal snacks are also Vs. They do not enjoy stringent fasting because their bodies do not store enough energy to carry them through long periods of food deprivation.

P people have good appetites and really enjoy eating. They are always ready to eat, morning, noon, night, and midnight, and hate to miss meals. Ps become snippy or irritable if they fail to eat when they are hungry, and they are not fond of fasting either because their systems are always on the prowl for new energy to consume and "manage."

K people have a stable, usually moderate desire for food, though they may be prone to emotional eating. They can go an entire day on water or juice alone without feeling any physical distress because they store plenty of energy in anticipation of such periods of deprivation.

### Breakfast

Vs often find it difficult to function efficiently if they miss breakfast, because by mid-morning they begin to feel anxious or sleepy as their blood sugar drops and their energy becomes exhausted. Many Vs like a heavy breakfast, because they feel like they burn up their food quickly, but most feel better if they have

a light breakfast and then an early lunch. Vs tend to rely on the caffeine in coffee or tea to wake them up and get them going in the morning, but this insidious practice robs them of energy later in the day, and eventually exhausts them altogether by drying out their glands. V energy comes in spurts or bursts anyway, and artificial stimulation by caffeine or sugar exhausts the energy reserves quickly.

P people can skip breakfast when necessary, especially if they are driving themselves toward some goal, but by lunchtime they begin to become hot and testy, and really calm down only after a good feed. Sometimes they suffer from heartburn when they are away from food for too long. They may take coffee and tea, but stimulants are less important to them in the morning to wake up than they may be during the course of the day to maintain their high levels of energy expenditure.

K people find they do best with a light breakfast, like a piece of fruit, and often enjoy skipping breakfast entirely. They usually are not much perturbed even if they miss lunch. They are not naturally attracted to stimulants, but may enjoy a cup of coffee or tea in the morning to help mobilize themselves.

#### Digestion and Evacuation

For the purposes of this question, anyone whose bowels do not regularly move once daily without straining or use of laxatives can be considered to be constipated. A condition in which loose stools are passed three or more times a day constitutes diarrhea. Healthy bowels move once or twice daily without assistance.

Some V people are lifelong sufferers from constipation, with a tendency to hard, dark coloured stools and frequent gas or bloating. Other V types experience variations in their bowel habits, with periods of constipation alternating with spells of loose stools or diarrhea. Many V people know from experience that good eating habits are essential for good digestion. When they are constipated, pure V people often respond only to strong laxatives like senna or castor oil.

P people are rarely constipated, and usually defecate regularly and frequently. Their stools are usually yellowish and well formed, but sometimes are loose and may seem hot and burning, especially after a hot, spicy meal. An intense yellow or orange stool indicates great Pitta intensity in the body. Many P people find that substances like milk, figs, raisins or dates act as laxatives for them.

K people are usually regular, and move their bowels once daily. They are sometimes slow in their eliminations. Their stools are most often well formed but are rarely hard. When constipated they respond to medium strength laxatives.

## Menstruation

V women tend to have very irregular cycles, and may miss periods especially if they exercise too much or their weight drops too low. The spacing between periods is often longer than a month. Their flow tends to be scanty, and there may be clots. Both these symptoms are due to Vata's dryness. The blood is usually dark in colour. Constipation and severe cramps may develop just before the bleeding begins. V cramps are generally more intense than are P or K cramps because cramping is itself due to Vata.

P women usually have regular cycles, but bleed for a longer time and more heavily than do others because of their innate heat. The blood is usually an intense, bright red. P women may have loose stools during or just before their periods, and may suffer from medium strength cramps.

K women often have effortless, regular periods, with an average quantity of blood which may be rather light in colour. Any cramps are likely to be mild, and are dull rather than intense. K women tend to be prone to water retention.

## Climate Preference

V types are so cold blooded that they love warmth at all times. It takes a lot of heat to make them sweat. The sun enlivens them, and they tend to lose strength during the dead of winter, when they bundle up warmly and seek out external sources of heat to make up for their meager internal heat production.

Pure P people prefer the colder latitudes and find hot climates intolerable. Because they produce so much internal heat themselves they love to sleep with the windows open even in winter. Mixed P types do not find heat so intolerable, but usually do prefer cold climates.

K types are stable enough not to be greatly disturbed by any extremes of climate, but if pressed often admit they prefer warm weather and are not over-fond of high humidity.

## Sex Drive

V types think a lot about sex. Sometimes they find their fantasies so satisfying that they lose interest in physical consummation. When they are interested, it is intense. Their passion becomes quickly inflamed and peaks quickly as they spend their available energy in the sex act. As with their other appetites their sexual appetite varies from day to day, though Vs do tend to fall into habits of sexual overindulgence which leave them exhausted. Their fertility tends to be lower than average.

P people, being hot blooded, usually have ample sexual desire. They know what they want and readily put their desires into action. Whether their desire is great or small, however, Ps are able to balance desire with its fulfillment. If their sexual gratification is thwarted or delayed their innate anger tends to flare up. They are average in fertility.

K individuals experience steady desire and normally enjoy sex without being particularly fascinated by it because of their innate reluctance to 'spend' energy. Once sex captures their attention, however, their appetite for sex intensifies greatly. They are aroused to passion slowly but remain passionate for a long time once aroused. Their fertility is usually excellent.

## Physical Strength and Endurance

V types are very active and often restless, but tend to display low stamina. Vigorous exercise tires them quickly- it dries them out- and makes them feel hungry afterwards. Unfortunately they often drive themselves to excess and exhaustion through over activity because they are convinced that 'more is better', and because they love to expend energy when they have it. They may become addicted to vigorous exercise because it temporarily makes them feel stable and pain free. Their muscle tone is usually poor and they must give active attention to developing muscle coordination.

P people can endure vigorous exercise so long as it does not overheat them. Ps usually feel both hungry and thirsty after a good workout. They can pace themselves well if they want to, but often do not want to because they are naturally compulsive and competitive. Their muscle tone and coordination are median.

K types have excellent muscle tone and are naturally coordinated. Of all constitutional types they are best able to endure vigorous exercise, but many times are least interested in it because of their aversion to energy expenditure. Once motivated, though, they get great benefit from regular activity, and enjoy it because it makes them feel good. They rarely feel hungry after exercise.

## Pulse

Pulse testing should be done early in the morning before eating. You should sit quietly with your back straight and your hands on your thighs for five to ten minutes before you test your pulse, breathing deeply and regularly so that the reading will be accurate. It is usually best to use your radial pulse, the pulse at your wrist below your thumb. Only three of your fingers are necessary for testing: your index, middle and ring fingers. Put your index finger closest to your thumb and your ring finger furthest away from your thumb, toward your elbow.

A V pulse is thin, shallow and fast with a broken or variable rhythm, or a tendency to skip an occasional beat. In purely V people this pulse seems to slither like a snake, and the artery will feel hard and cool or cold to the touch. It is felt strongest under the index finger.

A P pulse is full, regular, and strong, with medium speed and rhythm; in purely P individuals it often seems to jump like a frog. The artery feels warm and soft. It is felt strongest under the middle finger.

The K pulse is strong, full, slow and rhythmic like the swimming of a swan, and the artery may feel cool and rubbery. It is felt strongest under the ring finger.

## Sleep

Usually light sleepers, V people may toss and turn and have trouble getting to sleep, or may wake up several times during the night for no apparent reason. Their ability to sleep varies greatly from night to night. On some nights, especially when they are exhausted, they will fall into such a deep, prolonged sleep that they are inert to the world and are almost impossible to arouse. Otherwise they are easily disturbed by outside noises because their minds continue to use energy even when they should be resting. Often, no matter how deep or prolonged their sleep, they wake up in the morning feeling unrested for this reason. Frequent sleepwalking and sleep talking are also indicative of Vs. People who grind their teeth at night are usually V types.

Ps go to sleep easily, sleep lightly and wake up alert. Even when they wake up during the night they can return to slumber quickly. Most nights they enjoy restful sleep, and can get by very well on a minimum of sleep for many nights in a row without seeming ill effect. When they do have trouble sleeping it is usually because of over-attention to their work.

K types drop off to sleep quickly and sleep heavily, but wakeup rested and alert. If permitted, they will gladly sleep many hours at a time, because they save energy that way. Rarely does a K person have difficulty sleeping.

## Dreams

V types dream a lot and forget their dreams easily. In the morning they know they have dreamed but may only be able to remember fragments. Sometimes periods of seeming 'dreamlessness' alternate with days or weeks of vivid dreaming. When they do remember, they often report violent, intense, active dreams. Motion, particularly flying in the air, is typical of V dreams, as is being pursued by something or someone.

P people can usually remember what they dream. Their dreams are often passionate or otherwise intense, and often involve heat, light, or other energy. Usually the P individual is in control of the dream situation; if there is pursuit, it is usually the P person pursuing and not the other way around. Even dreams of buying and selling are P type dreams, because they involve transfer of money ('green' energy). P people usually dream in colour.

K people usually have very cool, calm, quiet, collected, uneventful, peaceful dreams, like those of an English countryside with cucumber sandwiches at afternoon tea in a gazebo on a swan lake. Ks usually do not bother to remember such dreams, they are more likely to recall those which are intensely emotional.

## Vocal Qualities

Untutored V people frequently speak in a breathy voice which becomes hoarse easily and cracks on strain. Voice training may overcome these natural defects. They tend to speak quickly, often with rising pitch at the end of a phrase, and tend to stray from the subject. They are usually very talkative and can speak on almost any subject to almost any audience, even if it is only the cat, the plants or a wall. They speak for the love of speaking. Talking expends a lot of energy, which is one reason they love it so. Their conversations may resemble monologues, in fact, two V people can spend hours talking at, not to, one another and both be satisfied afterwards without having communicated much. Part of their vocal weakness results from this overuse of their voices.

P people are usually concise and one-pointed in what they say. They know what they want to communicate, what response they want to elicit and how much and what kind of energy needs to be projected to obtain the desired response. A P voice frequently carries in it a tone of impatience with the listener, and is usually intense; a P whisper can be clearly heard across a room. Two Ps are sure to communicate with one another, and usually convert a conversation into a contest of wills to see who can outdebate whom. Ps are often accused of having sharp tongues.

K types speak slowly and cautiously, without volunteering much. Information may have to be drawn out of them. A pure K will initiate a conversation only if he or she has something important to say, in contrast with Vs who will strike up conversations with anyone, and Ps who will approach anyone who seems interesting. K voices tend to be lower in pitch and intensity than the others, but are usually more sonorous and melodious. Ks are a pleasure to listen to when you can get them to talk. Two Ks can easily sit across one another for hours or days without anything more than a few perfunctory pleasantries passing between them. Perhaps their innate taciturnity helps preserve the sweetness of their voices.

#### Characteristic Emotion

This question concerns how you typically react when you are confronted by a stressful situation. You may not actually display this emotion if you have taught yourself not to, but your very first reaction is characteristic of your constitution.

For example, once a friend of mine was in a bank when a robber walked in, pointed a gun at him, and said, "Hands up, you goof!"

Vs characteristically show fear or anxiety first, which is created by the dryness of their inherent Astringency. In such a situation a V type would put his or her hands up immediately.

P types, full of heat of pungency, ignite into anger first, whether they show it outwardly or merely burn with it internally. P types in this situation would raise their hands slowly, thinking only of when they could have their revenge on the gunman.

K people like to avoid confrontations because of the complacency of their innate Sweet. They have a strong disinterest in change, and their emotional sensitivity often shows when stressed by unpredictable

situations. Like ostriches, they hope that by ignoring a situation it will go away. It takes a lot to arouse them, but once aroused they may feel great fear or anger.

My friend displayed the K response: he first experienced hurt at being called a goof, and then decided to have nothing to do with such an insulting man. He walked out of the door of the bank, leaving the astonished bandit gaping behind him. A few yards down the sidewalk, as the emotion wore off, he realized that a robbery was in progress and called the police, who succeeded in nabbing the thief.

## Personality Traits

V types are sensitive, high-strung and react quickly to change in their environments. They are exceptionally changeable, and resist regularity in their lives because their active minds demand continual stimulation. When their energy is high they can be the life of the party, but burn out quickly. Sometimes they crave companionship and other times demand solitude. They usually make friends easily, but their friendships are often short lived. They love to travel for fun. Their hyper adaptability gives them flexibility and a potential for detachment, but also tends to make them chaotic and 'spacey'. They find it difficult to concentrate on any one subject, and often fail to complete the projects they start.

V types recognize the need for self-development but are rarely consistent with any one programme. They can become fanatic followers of cults or other far-out doctrines, but even their fanaticism is impermanent, and they may quickly and for little reason switch allegiance for a completely new set of ideas. Their faith often arises from insecurity.

P types are strong and forceful in their dealings. They are dedicated to the practical side of life. When permitted, they are domineering. They are inherently courageous and believe in fair play, and in a good mood exude exuberance, but when angry they can be cruel and hurtful. They make friends easily, especially if they perceive that such friends will be useful to them. They are usually acutely intelligent and tend to be impatient with anyone whose intelligence is not equally acute. Their innate arrogance of cleverness can make them intolerant.

P types are dedicated to their own self-development, which sometimes becomes a sort of ego-expansion. Their opinions are strongly held, and they can fall into fanaticism. They tend to stick with

their fanatic ideas if they calculate that such a course would benefit them. Cult leaders and their lieutenants are usually P types.

Ks are predominantly calm, quiet, steady, serious sorts who most enjoy the pleasures of home and family. Patience, fortitude and humility are common K virtues, In excess these traits may engender passivity, attachment, possessiveness and greed. K people usually have very stable personalities, so stable that they sometime stabilize themselves right out of mental acuity or agility. They study each subject cautiously before committing themselves. Once committed to a course of action, though, they usually see it stubbornly through. They often make friends slowly, after deliberation, but a friendship established usually lasts.

Innate self-satisfaction makes K types less motivated for self-development than others do. They do not make good fanatics, but their faith in whatever they believe is steady and unshakable, though it is often motivated by a desire to maintain the status quo. K types do tend to be innately more compassionate than others do, however. Perhaps they are more maternal because of the strong influence of the Earth Element in their characters. Mother Earth is Herself mainly Kapha in prakruti (constitution).

#### Predominant Mode of Expression

You can test your predominant sense by remembering your most recent vacation trip; say, for example, to the seacoast. Remember the experience; then ask yourself which aspect of the experience did you first remember. You may have taught yourself to organize your knowledge in a specific way, but your first reaction- your prakruti- usually reflects your constitution.

V types have an acute sense of hearing, so acute that sometimes loud or dissonant noise can be physically painful to them. They usually first remember sounds, like the screeching of gulls or the rumble of waves. V people most often think predominantly in words, and even when they visualize (thinking in image) or emote (thinking in feeling); they usually use words to tie their thinking together.

P types are visually oriented. They tend to primarily remember images, such as the whitecaps on the breakers or the glare of the sunlight on sand. Ps visualize almost everything they think about and have no difficulty in creating fantasy images. Even if they have been trained to be very verbal, they always tend to see what they think about, and to use images to relate words and emotions together.

K people can easily remember the sensations of the sun's heat on their bodies, or the water's wetness and motion against them as they swam. Their feelings are emotional as well as physical, and emotions often influence their thinking as much as or more than the physical 'feel' of things. They often think with their emotions, and 'feel' the connection between words and forms.

## The Mind

Vs are good original theorists because they are not afraid to connect old thoughts in new ways. Their tendency to flit from idea to idea makes it difficult for them to make their theories function in practice however.

P people are methodical and efficient at planning and the implementation of the new ideas dreamed up by more theoretical types. Ps love to engineer ideas into practical uses, and have little interest in the day-to-day detailed running of a project or business.

K types are stabilizers. They are not renowned either for theorizing or engineering, but give them a new enterprise and they will run it smoothly. This sometimes translates into inflexibility or resistance to change, but if you have a factory or an office to run you will want a K in charge of it.

## Memory

Vs usually remember easily and forget easily. When angered, they react just like a bottle of soda which is shaken and then opened: they erupt quickly, projecting all their energy into the anger, and as quickly return to normal when their attention is shifted from whatever it was that angered them. Within a short period of time they even forget why they were angry, unless whomever they blew up on reminds them.

Ps usually remember easily and forget with difficulty. When slighted, a P type will explode with rage, and even after the fire burns itself out the indignation will continue to smoulder for a long, long time. Ps often calculate their energy expenditures so that they can remain angry longer.

Ks need to be told a thing more than once before it sinks in, but once they have learned it they know it for life. Like the elephant, they never forget. Also like the elephant, it takes a good deal to irritate them, but once angered, K types never forget a slight.

## Lifestyle

Vs find it difficult to create habits of any sort, even those associated with such naturally habitual behaviour as eating and sleeping. Financial responsibility is not natural to them. Their innate diffuseness makes it easy for money to get spent as soon as it comes into their hands. They are prone to impulse spending on things they don't really need; money ('green' money) to them is something meant to be spent.

Ps plan and organize well, calculate their expenditure wisely, and spend sensibly. They are afraid to spend money but rarely fall prey to impulsive spending. They spend to further specific purposes, and tend to feel superior to those people who cannot exercise such self-control. They make or break habits according to their perception of the habit's utility to them.

Ks enjoy habits, sometimes to the extent of digging themselves into ruts. They always have money saved for that rainy day and can veer toward miserliness. They sometimes indulge in emotional spending, but usually feel that money is meant for accumulation.

## Summaries of Constitutional Types

Count the number of V answers, P answers and K answers, which you have obtained from this evaluation. Normally, one or two will predominate, and those indicate your prakruti (constitution). For example, if you had 9 Vs, 13 Ps, and 3 ks, your constitution is likely to be P predominant with V secondary. If there is confusion, consider especially your responses to these categories: body frame, skin colour and complexion, head hair, appetite, digestion and evacuation, climate preference, dreams, characteristic emotion, and lifestyle.

If you are still confused, think about your preference for temperature. If you really hate cold, and much prefer to be warm, your major predominance is very likely to be Vata. If you truly cannot bear to be too hot, and enjoy the cold for that reason, you are probably predominantly Pitta. And if you are not over troubled by either, you are likely to have a substantial amount of Kapha in you, even if it is sometimes overshadowed by Pitta or Vata. The summaries below may help you confirm your estimation of your own constitution.

## Vata

V types are usually thin and have trouble gaining weight except when they overeat fanatically, which they may do to help stabilize themselves or to provide more energy for the next round of activity. Their bodies are usually narrow in the shoulders and hips and their joints often make a cracking noise when they move them. They tend to be fidgety; fidgeting like obesity, runs in families.

V people are dry. Their skin usually chaps easily and is prone to corns and calluses. Their hair tends to be coarse, dry and curly. V people suffer from cold, and often complain of poor circulation in their extremities. Their skin is usually cool or cold to the touch. They sweat little and love to be out in the sun.

Their appetites are irregular, and their love for excitement tends to lead them into irregular food habits, which worsen their digestion. They usually suffer from or have suffered from chronic constipation, due to innate Astringency. They love soupy, oily, hot foods, but always tend to go to extremes over their food, either indulging in cheesy casseroles and heavy, hard-to-digest items, or denying themselves all heavy foods.

They are prone to rapid fluctuations in their energy levels. Their energy comes in spurts or bursts. Often they try to sustain this energy with Pungent stimulants like coffee rather than admit to themselves that they are tired and need to rest. For a short while they can maintain a level of truly frenzied activity, but exhaustion inevitably follows, which they may not recognize until utter fatigue forces them to rest.

V people often have difficulty with sleep. Either they have trouble falling asleep, or they evade insomnia by maintaining such a high level of exhaustion that whenever they do permit themselves some rest they sleep as if dead. They tend to feel pain more intensely than do other types, and loud noise is also less tolerable to them; their nervous systems seem to have less 'insulation' than necessary. A Vs innate drive to avoid pain may manifest as fear. Vs adore oil massage because it helps soothe and quiet the active nervous system, which reduces their nervous sensitivity and therefore their pain, physical or mental.

V people live erratic lives because they find great difficulty in creating routine. The Bitter Taste makes them eternally interested in tinkering with themselves and their environment. If changeability characterizes most of what you do, you are V predominant.

Pitta

Pure Ps are Pungent, which makes them intense, hot, and irritable. They are usually medium in height, and endurance. Their skin is usually light in colour and reddens quickly in the sun, after exercise, or when blushing. They sunburn easily, and usually have plenty of freckles and moles. Their hair tends to be straight, and light in colour. Everyone whose hair is naturally red is at least partly P.

P people sweat easily because of all that heat stored inside. The Sour and Salty Tastes ensure that their appetites are always good. They love to eat, because food and drink reduce fire's intensity. If they miss a meal they may 'consume' some unwary bystander with their stored anger. They love all foods and usually digest well. They have a tendency to loose stools and are rarely constipated.

Ps powerful fire makes the mind acute as well. P types tend to become quickly impatient around slower or less focused individuals. Ps usually sleep well because they feel it is sensible to do so, but if they become obsessed with work they may spend sleepless nights. They apply the same intensity and competitiveness to everything they do, in work or play, and the Pungent Taste makes them anger easily, even if they don't outwardly lose their tempers.

#### Kapha

The K type is usually a heavyset individual who is a natural athlete when exercising properly, and who gains weight just by looking at food when neglecting exercise. Most Ks are healthy most of the time, especially if they do not overeat. Ks really do not feel the intense physical hunger that Vs or Ps do, since the Sweet Taste is innately strong in their constitutions, but they can become attached to food as a means of emotional fulfillment. K people sleep soundly and tend to oversleep.

K people generally do not crave the same excitement and stimulation that V and P people love, even from sex, although once they are stimulated the Sour and Salty Tastes become more predominant in them and their appetites awaken. K people are stable, somewhat slow, and tend to be complacent. Attachment to a stable, enjoyable status quo makes K people averse to change and may lead them to become greedy, stubborn, or reactionary. Ks need motivation and stimulation just as Vs require balance and relaxation and Ps require a challenge.

Individuals whose constitutions reflect the influence of only one Dosha (V, P, or K) are really lucky in the sense that once they know themselves they can always know how they will react to specific stimuli. People with dual constitutions – VP, PK and VK- have personalities, which are always in a sense 'split': under certain conditions one Dosha will predominate, and under other conditions the other Dosha

comes to the fore. The inherent cohesion of personality which characterizes purely V, P or K people is more difficult to come by for those of us who have dual personalities, because we have to try to balance the demands of two very dissimilar principles. Most individuals are dual in constitution.

#### Vata-Pitta

VP people generally have the poor circulation and love of heat that characterizes Vs, but their P nature sets definite limits to their ability to endure heat. The P in them makes them love to eat, but the V ensures they will have trouble digesting large meals. Many of their characteristics show a combination of V and P; for example, they often have wavy hair, caused by a combination of V's curliness and P's straightness.

All too often, the influences of V and P alternate in the VP individual. When a VP is imbalanced, fear alternates with anger as a response to stress. This can lead to bullying and domineering. The P aspect creates self-doubt about the individual's capacity or fitness for command, so the compromise involves the domination of beings (people, animals etc) weaker than oneself.

A healthy, balanced VP weds V's capacity for original thought and P's expertise at application of theory. V and P have lightness and intensity as their common qualities. Proper direction of this intensity calls for harnessing the lightness for intensive self-development. Otherwise the V tendency toward addiction for pain control and the P predilection for addiction to amplified intensity will drag the VP individual into deeper states of addiction than either V or P people can separately know. VP types most need stability. They need to be weighted down with the heaviness which characterizes Kapha, the least influential factor in their personality equation. The Sweet Taste is most important for them.

#### Pitta-Kapha

PK people probably adjust best of any constitution to the confusion, irregularity and constant change, which characterizes today's world because they combine K's stability and P's adaptability. Many of the people who achieve all-round success in life are PKs. P's active metabolism balances K's powerful physique to promote good physical health, and P's anger is well tempered by K's cautiousness to encourage good mental balance. Though PKs usually prefer temperate climates they can easily endure extremes of heat or cold. They enjoy and profit by vigorous exercise, including sex.

The dark side of the PK individual arises from the shared oiliness or wetness of P and K. The ease with which they succeed in the world promotes P's arrogance and overconfidence and K's smug self-

satisfaction, which can insulate the personality totally and efficiently from all realities other than the reality it wishes to perceive. This is where the oiliness fits in; like 'water off a duck's back' criticism may pass unregarded and only flattery may be acknowledged. This attitude can make a successful PK very difficult to live with. Because Vata is minimized in them naturally, PKs need the dryness of introspection or spiritual discipline, and the irregularity of exposure to unpredictable situations to prevent overconfidence. Bitter and Astringent are their best Tastes.

#### Vata-Kapha

Vata and Kapha are united in their coldness. Though they do not suffer as intensely from physical cold as do pure V types because of the strength and insulation of K, they have a double emotional need for heat. They tend to be tall but are average in build and most other physical qualities, just as P types are. Their lack of heat usually manifests physically as digestive disturbances, especially constipation; respiratory disease with much mucus production is also common.

VKs are usually zealous about what they do, and often overdo things by neglecting to use discretion. They can be by turns light, open and airy, and deep and secretive. Their lack of a strong Pitta fire makes personality integration especially difficult for them, because of the diametrically opposite natures of V and K. They must be especially wary of jumping to conclusions without proper preliminary investigation. The deeply emotional nature of K mated with the over-activated up-and-down nature of V ensures that emotional hurt goes deep and remains deep in a VK individual. VKs need warmth more than anything else, and they should use the 'hot' Tastes (Sour, Salty and Pungent), not exclusively but in preference to the 'cold' Tastes (Sweet, Bitter and Astringent).

Constitutions do not change, but perceptions may. After some time you may return to this evaluation and discover that your original opinion about your constitution was inaccurate. This is normal, because as we become healthier our perception of reality becomes less distorted, and what may have seemed impenetrably incomprehensible before suddenly becomes profoundly pellucid. Use today's evaluation as the basis for planning your current health strategy. Even if you have erred today in determining your constitution, living for a while according to your current condition will be therapeutic.

The idea of constitutional types is simple, but not simplistic. Every individual has a body and mind, which is quite unlike that of any other. Constitutional types do not bind you down into a stereotype; they provide you information on metabolic tendencies, which are so deeply ingrained in you that they must be actively balanced if you are to remain in balance. They are simple ways to help you provide a foundation on which you can build the edifice of a new you.

(Dr.Rupnathji) always says that if the foundation was good the structure would be good, and if the foundation was imperfect no amount of building could save the structure built upon it. Constitution is the start of a road which progresses into more complex, esoteric avenues of personal enhancement.

## Water has intelligence

Do Elements display consciousness and intelligence?

Our bodies are composed from the five elements, Earth, Water, Fire, Air and Space. The all pervading consciousness pervades these five elements also.

The following article refers to various experiments that show that Human thoughts, emotions and sounds can change water crystal's shape. Dr Masaru Emoto from Japan has spent many years studying water. His cutting-edge research into the relationship between water and thoughts has stunned the world. He was featured in the popular movie: What the BLEEP Do We Know.

Water when frozen, can show its conscience in the form of crystals.

As we all know, water has many well researched properties which make it the main life supporter of the planet. But there's something about water that the mainstream science tries to ignore and deny, and it is the water consciousness, or the capacity of water to record and store information and to react to vibrational influences

.However Prof. Benveniste, Dr. Ludwig, Prof Schweitzer and Dr. Masru Emoto have clearly proved that water can act as a liquid tape recorder, being able to receive and transmit electro-magnetic vibrations to the molecules. This process of transmission- amplification and storage of molecular signals, is something natural to all human beings, and the scientific experiments, call for our special attention to the kind of thoughts and words that we use.

Question by .REIKO:

"You mentioned in your book how you would type out words on a piece of paper and paste these written words onto a bottle, and see how the water reacted to the words -- what kind of crystals were formed from the words. From your research, are you able to discern whether the reaction of the water came from the vibration of the actual words that were pasted onto the bottles, or whether the intention of the person who was pasting the words onto the bottle influenced the experiment in any way?"

Answer by DR. EMOTO:

"This is one of the more difficult areas to clarify. However, from continuing these experiments we have come to the conclusion that the water is reacting to the actual words. For example, for our trip to Europe we tried using the words "thank you" and "you fool" in German. The people on our team who took the actual photographs of the water crystals did not understand the German for "you fool," and yet we were able to obtain exactly the same kind of results in the different crystal formations based on the words used."

REIKO: Have you come across a particular word or phrase in your research that you have found to be most helpful in cleaning up the natural waters of the world?

DR. EMOTO: Yes. There is a special combination that seems to be perfect for this, which is love plus the combination of thanks and appreciation reflected in the English word gratitude. Just one of these is not enough. Love needs to be based in gratitude, and gratitude needs to be based in love. These two words together create the most important vibration. And it is even more important that we understand the value of these words.

For example, we know that water is described as H<sub>2</sub>O. If we were to look at love and gratitude as a pair, gratitude is the H and love is the O. Water is the basis that not only supports but also allows the existence of life. In my understanding of the concept of yin and yang, in the same way that there is one O and two Hs, we also need one part yang/love to two parts yin/gratitude, in order to come to a place of balance in the equation.

Love is an active word and gratitude is passive. When you think of gratitude -- a combination of appreciation and thankfulness -- there is an apologetic quality. The Japanese word for gratitude is kan-

sha, consisting of two Chinese characters: kan, which means feeling, and sha, apology. It's coming from a reverential space, taking a step or two back. I believe that love coming from this space is optimal love, and may even lead to an end to the wars and conflicts in the world. Kan-sha is inherent in the substance H<sub>2</sub>O -- an essential element for life".

The water that we daily consume, is not so pure as we might think. Modern man will de-energise water through synthetic processing and adds to it many chemicals to kill dangerous bacteria and micro-organisms. All this mechanical and chemical treatment changes pure water properties, and makes it carry unwanted signals and wavelengths potentially harmful for us.

Dr Wolfgang Ludwig has demonstrated that many harmful electromagnetic frequencies and oscillations can be transferred into the human organs through water while Dr. Erno author of "Messages of Water" has proved that even sound and music change the structure of water crystals

Water molecules have a positive and a negative pole, and that's why they can behave like little magnets, attaching themselves to the neighbouring molecules, to form clusters of several hundred molecules. These clusters are very sensitive structures that could easily be affected, and vibrational influences can impress themselves upon them, this way storing information into the water.

This is closely related to homeopathy. Homeopathy works because of the cluster's ability to store vibrational imprints. On the homeopathic process, the vibrational patterns become locked into the cluster structure of water, and when you drink the homeopathic remedy, the cluster structure is transferred into you, and you will respond to the vibrational pattern.

## COSMIC INFLUENCE

Water appears to act as the Earth's sensory organ for the cosmic cycles. We all know how the tides react to the moon's phases, and Dr. Theodor Scwen has investigated the subtle effects of the cosmos on water, and has clearly showed the variations in water respond to changes in planetary constellation

He found that moving water acts as a receiver, while still water preserves the received information. In his experiments he shook water at regular intervals, before solar eclipse, throughout (during solar eclipse) and after a solar eclipse. He found that wheat grains that used water shaken during the solar eclipse had a stunted growth, whereas the growth were normal when with use of the water that was shaken before and after the solar eclipse. (Other experiments afterwards confirmed this correlation of plant growth and planetary constellation)

.Lawrence Edwards had also carried out fascinating work on how the shape of tree and flower buds change their shape as the planetary alignments change. For example the planet Mars influences the oak, Venus the birch, the cherry is influenced by the Sun, etc

.In the same manner, water is highly susceptible to changes in the cosmic constellation. It is receptive to cosmic influence and conveys its information to all living organisms, because they are all largely composed of water.

## MIND AND SOUND INFLUENCE

One of the most fascinating investigations about water properties is Dr. Emoto that proved that human thought, emotions and sounds can change water crystal's shape.

Reverend Kato Hoki, chief priest of the Jyuhouin Temple, made an one hour prayer practice beside the dam.

After the prayer, new water samples were taken, frozen and photographed, and the ugly blobs became clear bright crystals.

Reverend Kato explained that during his prayer he invoked the spirits of the Seven Benzaites: the Goddesses of Fortune (that might be the reason why some of the crystal's color is gold).

And what do you think that happened to Reverend Kato?

While he prayed he had to generate within himself the devotional vibrations that changed the dam water's crystals, and at the same time that he was purifying the dam, he was purifying himself changing the shape of all the water within his body.

Dr Emoto's investigation included taping words or people's names to the bottles, playing music to them or exposing them to floral essences.

Water from clear mountain springs and streams show beautiful crystalline structures, while polluted or stagnant water is deformed and distorted.

Distilled water exposed to classical music takes delicate symmetrical crystalline shapes.

Water that's bombarded with heavy metal music, negative thoughts and emotions, or is labeled with negative words, look ugly.

Water treated with aromatic floral oils tends to mimic the shape of the original flower

.The same effect produces exposing water crystals to negative words or ideas.

Another very interesting experiment was to tape the words "You Fool" to a recipient of distilled water. The pattern is almost identical to the pattern that produced the heavy metal music.

Dr. Emoto's amazing experiments tells us that even when we can't see immediate results for our prayers and mind control exercises, the energy of our thoughts surround us. When we love ourselves our bodies respond, when we send love to our neighbour their bodies respond, and when we send love to mother Earth, she responds, because our bodies are 70 percent water and the Earth's surface is also 70 percent water.

Water is far from inanimate, water is conscious of what surrounds it, of our thoughts and of our feelings.

When you use the power of your mind to project positive feelings, the water that's everywhere around you and inside you, will receive positive, natural, spiritual and healing information, that will store in its molecules and will broadcast to other molecules, giving love, peace and health to yourself and all that you project your love to.

# Bhakti - Surrender

From The Narada Sutras (The philosophy of Love)

Translations by

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Narada gives these as the signs of Bhakti (devotion): When all thoughts, all words, and all deeds are given up to the Lord, and when the least forgetfulness of God makes one intensely miserable, then love has begun.

-Aphorism 19.

Bhakti is intense love for God

-Aphorism 2.

In its intrinsic nature this divine love is immortal bliss.

-Aphorism 3.

By attaining It, a man becomes perfect, immortal, and satisfied forever.

-Aphorism 4.

On attaining That a man does not desire anything else; he grieves no more, he is free from hatred or jealousy; he does not take pleasure in the vanities of life; and he loses all eagerness to gain anything for himself.

-Aphorism 5.

The devotee may first become intoxicated with bliss. Then, having realized That, he becomes inert and silent and takes his delight in the Atman (Self).

-Aphorism 6.

Bhakti (devotion) cannot be used to fulfil any desire, being itself the check to all desires.

-Aphorism 7.

(Supreme love is attained) by uninterrupted and constant worship of God.

-Aphorism 36.

By hearing of and singing the glory of the Lord, even while engaged in the ordinary activities of life.

-Aphorism 37.

There is no difference between God and His devotees.

-Aphorism 41.

When a man attains this supreme love, he sees his Beloved everywhere, he hears of Him everywhere, he talks only of Him, and he thinks of Him only.

-Aphorism 55.

The devotee does not grieve at any personal loss, for he has surrendered himself, everything he has, and even the rites and ceremonies which are enjoined by the scriptures.

-Aphorism 61.

Even though the devotee may have surrendered himself utterly to the Lord, he must not renounce action in the world but continue to perform it, giving up the fruits of action to the Lord.

-Aphorism 62.

Dedicate all your actions to God and direct all your passions, such as lust, anger, pride, and so forth, toward God.

-Aphorism 65.

When such lovers of God dwell on earth, their forefathers rejoice, the gods dance in joy, this earth becomes sanctified.

-Aphorism 71.

Among them there are no distinctions based on caste, learning, beauty of form, birth in a high or low family, wealth, possessions, and the like.

-Aphorism 72.

Arguments are to be avoided.

-Aphorism 74.

Because there is no end to them and they lead to no satisfactory result.

-Aphorism 75.

The Bhakta should cultivate harmlessness, truthfulness, purity, compassion, faith and other such virtues.

-Aphorism 78.

To love the eternal Truth- this indeed is the greatest love.

-Aphorism 82.

Whoever believes in this auspicious description of divine love by Narada, and has faith in these teachings, becomes a lover of God, attains the highest beatitude, and reaches the supreme goal of life.

-Aphorism 84.

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Teachings of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Bhakti - Surrender

Preamble

By A Disciple of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Many of the world's religious traditions advocate surrender to God as means of transcending the individual self. Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji accepted the validity of such an approach and often said that this method was effective as self-enquiry. Traditionally the path of surrender is associated with dualistic devotional practices, but such activities were of only secondary importance to Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji. Instead he stressed that true surrender transcended worshipping God in a subject-object relationship since it could only be successfully accomplished when the one who imagined that he was separate from God had ceased to exist. To achieve this goal he recommended two distinct practices:

Holding on to the 'I'-thought until the one who imagines that he is separate from God disappears.

Completely surrendering all responsibility for one's life to God or the Self. For such self-surrender to be effective one must have no will or desire of one's own and one must be completely free of the idea that there is an individual person who is capable of acting independently of God.

The first method is clearly self-enquiry masquerading under a different name. Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji often equated the practices of surrender and enquiry either by saying that they were different names for the same process or that they were the only two effective means by which Self-realization could be achieved. This is quite consistent with his view that any practice which involved awareness of the 'I'-thought was a valid and direct route to the Self, whereas all practices, which didn't, were not.

This insistence on the subjective awareness of 'I' as the only means of reaching the Self coloured his attitude towards practices of devotion (Bhakti) and worship which are usually associated with surrender to God. He never discouraged his devotees from following such practices, but he pointed out that any relationship with God (devotee, worshipper, servant, etc.) was an illusory one since God alone exists. True devotion, he said, is to remain as one really is, in the state of being in which all ideas about relationships with God have ceased to exist.

The second method, of surrendering responsibility for one's life to God, is also related to self-enquiry since it aims to eliminate the 'I'-thought by separating it from the objects and actions that it constantly identifies with. In following this practice there should be a constant awareness that there is no individual 'I' who acts or desires, that only the Self exists and that there is nothing apart from the Self that is capable of acting independently of it. When following this practice, whenever one becomes aware that one is assuming responsibility for thoughts and actions- for example, 'I want' or 'I am doing this' – one should try to withdraw the mind from its external contacts and fix it in the Self. This is analogous to the transfer of attention which takes place in self-enquiry when one realises that self-attention has been lost. In both cases the aim is to isolate the 'I'-thought and make it disappear in its source.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji himself admitted that spontaneous and complete surrender of the 'I' by this method was an impossible goal for many people and so he sometimes advised his followers to undertake preliminary exercises which would cultivate their devotion and control their minds. Most of these practices involved thinking of or meditating on God or the Guru either by constantly repeating His name (japa) or by visualizing His form. He told his devotees that if this were done regularly with love and devotion then the mind would become effortlessly absorbed in the object of meditation.

Once this has been achieved complete surrender becomes much easier. The constant awareness of God prevents the mind from identifying with other objects and enhances the conviction that God alone exists. It also produces a reciprocal flow of power or grace from the Self, which weakens the hold of the 'I'-thought and destroys the Vasanas (mental tendencies) which perpetuate and reinforce its existence. Eventually the 'I'-thought is reduced to manageable proportions and with a little self-attention it can be made to sink temporarily into the Heart.

As with self-enquiry, final realization is brought about automatically by the power of the Self. When all the outgoing tendencies of the mind have been dissolved in the repeated experiences of being, the Self destroys the vestigial 'I'-thought so completely that it never rises again. This final destruction of the 'I' takes place only if the self-surrender has been completely motiveless. If it is done with a desire for grace or Self-realization it can never be more than partial surrender, a business transaction in which the 'I'-thought makes an effort in the expectation of receiving a reward.

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Teachings of Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji

Question: What is unconditional surrender?

Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji: If one surrenders oneself there will be no one to ask questions or to be thought of. Either the thoughts are eliminated by holding on to the root thought 'I', or one surrenders oneself unconditionally to the highest power. These are the only two ways for realization.

Question: Does not total or complete surrender require that one should not have left even the desire for liberation or God?

Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji: Complete surrender does require that you have no desire of your own. You must be satisfied with whatever God gives you and that means having no desires of your own.

Questioner: Now that I am satisfied on that point, I want to know what the steps are by which I could achieve surrender.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: There are two ways. One is looking into the source of 'I' and merging into that source. The other is feeling 'I am helpless by myself, God alone is all-powerful and except by throwing myself completely on Him, there is no other means of safety for me.' By this method one gradually develops the conviction that God alone exists and that the ego does not count. Both methods lead to the same goal. Complete surrender is another name for Jnana (knowledge) or liberation.

Questioner: I find surrender is easier. I want to adopt that path.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: By whatever path you go, you will have to lose yourself in the One. Surrender is complete only when you reach the stage 'Thou art all' and 'Thy will be done'.

The state is not different from Jnana (knowledge). In Soham (the affirmation of 'I am He') there is Dvaita (dualism). In surrender there is Advaita (non-dualism). In the Reality there is neither Dvaita nor Advaita, but that which is. Surrender appears easy because people imagine that, once they say with their lips "surrender" and put their burdens on their Lord, they can be free and do what they like. But the fact is that you can have no likes or dislikes after your surrender; your will should become completely non-existent, the Lord's will taking its place. The death of the ego in this way brings about a state, which is not different from Jnana (knowledge). So by whatever path you may go, you must come to Jnana or oneness.

Question: What is the best way of killing the ego?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: To each person that way is the best which appears easiest or appeals most. All the ways are equally good as they lead to the same goal, which is the merging of the ego in the Self. What the Bhakta (devotee) calls surrender, the man who does Vichara (self-enquiry) calls Jnana (knowledge). Both are trying only to take the ego back to the source from which it sprang and make it merge there.

Question: Cannot grace hasten such competence in a seeker?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Leave it to God. Surrender unreservedly. One of two things must be done. Either surrender because you admit your inability and require a higher power to help you, or investigate the cause of misery by going to the source and merging into the Self. Either way you will be free from misery. God never forsakes one who has surrendered.

Question: What is the drift of the mind after surrender?

: Is the surrendered mind raising the question?

Questioner: By constantly desiring to surrender I hope that increasing grace is experienced.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Surrender once for all and be done with the desire. So long as the sense of doership is retained there is the desire. That is also personality. If this goes the Self is found to shine forth pure. The sense of doership is the bondage and not the actions themselves.

'Be still and know that I am God'. Here stillness is total surrender without a vestige of individuality. Stillness will prevail and there will be no agitation of mind. Agitation of mind is the cause of desire, the sense of doership and personality. If that is stopped there is quiet. There 'knowing' means 'being'. It is not the relative knowledge involving the triads, knowledge, knowing and known.

Question: Is the thought 'I am God' or 'I am the Supreme Being' helpful?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: 'I am that I am'. 'I am' is God, not thinking 'I am God'. Realize 'I am' and do not think 'I am'. 'Know I am God', it is said, and not 'Think I am God'.

All talk of surrender is like pinching brown sugar from a brown sugar image of Lord Ganesha and offering it as Naivedya (food offering) to the same Lord Ganesha. You say you offer your body, soul and all possessions to God. Were they yours that you could offer them? At best, you can only say, 'I falsely

imagined till now that all these which are yours were mine. Now I realize they are yours. I shall no more act as if they are mine.' This knowledge that there is nothing but God or Self, that I or mine don't exist and that only the Self exists, is Jnana (knowledge). Thus there is no difference between Bhakti and Jnana. Bhakti is Jnana Mata (devotion is the mother of knowledge).

Question: Men of the world that we are, we have some kind of grief or another and do not know how to get over it. We pray to God and still are not satisfied. What can we do?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Trust God.

Questioner: We surrender, but still there is no help.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes. If you have surrendered, you must be able to abide by the will of God and not make a grievance of what may not please you. Things may turn out differently from the way they look apparently. Distress often leads men to faith in God.

Questioner: But we are worldly. There is the wife, there are the children, friends and relatives. We cannot ignore their existence and resign ourselves to Divine will, without retaining some little of personality in us.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: That means you have not surrendered as professed by you. You must only trust God.

Surrender to Him and abide by His will whether He appears or vanishes. Await His pleasure. If you ask Him to do as you please, it is not surrender but command to Him. You cannot have Him obey you and yet think that you have surrendered. He knows what is best and when and how to do it. Leave everything entirely to Him. His is the burden; you have no longer any cares. All your cares are His. Such is surrender. This is Bhakti (devotion).

Or, enquire to whom these questions arise. Dive deep in the Heart and remain as the Self. One of these two ways is open to the aspirant.

Questioner: Surrender is impossible.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes. Complete surrender is impossible in the beginning. Partial surrender is certainly possible for all. In course of time that will lead to complete surrender. Well, if surrender is impossible, what can be done? There is no peace of mind. You are helpless to bring it about. It can be done only by surrender.

Question: Is surrender, by itself, sufficient to reach the Self?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: It is enough that one surrenders oneself. Surrender is to give oneself up to the original cause of one's being. Do not delude yourself by imagining such a source to be some God outside you. Your source is within yourself. Give yourself up to it. That means that you should seek the source and merge in it.

Question: [Given to Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji in the form of a written note].

They say that one can obtain everything if one takes refuge in God wholly and solely, and without thought of anything else. Does it mean sitting still in one place and contemplating God entirely at all times, discarding all thoughts, including even thoughts about food, which is essential for the sustenance of the body? Does it mean that when one gets ill, one should not think of medicine and treatment, but entrust one's health or sickness exclusively to providence?

In the Bhagavad Gita it says: 'The man who shed all longing and moves without concern, free from the sense of "I" and "mine", he attains peace' (2:71). It means the discarding of all desires. Therefore should we devote ourselves exclusively to the contemplation of God, and accept food and water only if they are available by God's grace, without asking for them? Or does it mean that we should make a little effort? Bhagavan, please explain the secret of this Saranagati (surrender).

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: [After reading the note Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji addressed everyone in the room].

Ananya Saranagati (complete surrender) means to be without any attachment to thoughts, no doubt, but does it mean to discard even thoughts of food and water, which are essential for the sustenance of the physical body? He asks, 'Should I eat only if I get anything by God's direction, without my asking for it? Or should I make a little effort?' All right. Let us take it that what we have to eat comes of its own accord, but even then, who is to eat? Suppose somebody puts it in our mouth, should we not swallow it at least? Is that not an effort?

He asks, 'If I become sick, should I take medicine or should I keep quiet leaving my health and sickness in the hands of God?' In the book Sadhana Panchakam written by Sankara, it is stated that for treatment of the disease called hunger one should eat food received as alms. But then one must at least go out and beg for it. If all people close their eyes and sit still saying that if the food comes we eat, how is the world to get on? Hence one must take things as they come in accordance with one's traditions, but one must be free from the feeling that one is doing them oneself. The feeling that I am doing it is the bondage. It is therefore necessary to consider and find out the method whereby such a feeling can be overcome, instead of doubting as to whether medicine should be administered if one is sick or whether food should be taken if one is hungry. Such doubts will continue to come up and will never end. Even such doubts as 'May I groan if there is pain? May I inhale air after exhaling?' also occur. Call it Iswara (God) or call it Karma (destiny). Some Karta (higher power) will carry on everything in this world according to the development of the mind of each individual. If the responsibility is thrown on the higher power things will go on of their own accord.

We walk on this ground. While doing so, do we consider at every step whether we should raise one leg after the other or stop at some stage? Isn't the walking done automatically? The same is the case with inhaling and exhaling. No special effort is made to inhale or exhale. The same is the case with this life also. Can we give up anything if we want to, or do anything as we please? Quite a number of things are done automatically without our being conscious of it. Complete surrender to God means giving up all thoughts and concentrating the mind on Him. If we can concentrate on Him, other thoughts disappear. If the actions of the mind, speech and body are merged with God, all the burdens of our life will be on Him.

Question: But is God really the doer of all the actions I perform?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The present difficulty is that man thinks he is the doer. But it is a mistake. It is the higher power, which does everything, and man is only a tool. If he accepts that position he is free from troubles, otherwise he courts them.

Take for instance, the sculpted figure at the base of a Gopuram (temple tower), which is made to appear as if it is bearing the burden of the tower on its shoulder. Its posture and look are a picture of great strain, which gives the impression that it is bearing the weight of the tower. But think. The tower is built on the earth and it rests on its foundations. The figure is a part of the tower, but it is made to look as if it is bearing the weight of the tower. Is it not funny? So also is the man who takes on himself the sense of doing.

Question: Nathji, it is good to love God, is it not? Then why not follow the path of love?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Who said you couldn't follow it? You can do so. But when you talk of love, there is duality, is there not- the person who loves and the entity called God who is loved? The individual is not separate from God. Hence love means one has love towards one's own Self.

Questioner: That is why I am asking you whether God could be worshipped through the path of love.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: That is exactly what I have been saying. Love itself is the actual form of God. If by saying, 'I do not love this, I do not love that', you reject all things, that which remains is Swarupa, that is the real form of the Self. That is pure bliss. Call it pure bliss, God, Atma, or what you will. That is devotion, that is realization and that is everything.

If you thus reject everything, what remains is the Self alone. That is real love. One who knows the secret of that love finds the world itself full of universal love.

The experience of not forgetting consciousness, alone, is the state of devotion (Bhakti), which is the relationship of unfading real love, because the real knowledge of Self, which shines as the undivided supreme bliss itself, surges up as the nature of love.

Only if one knows the truth of love, which is the real nature of Self, will the strong entangled knot of life be untied. Only if one attains the height of love will liberation be attained. Such is the heart of all

religions. The experience of Self is only love, which is seeing only love, hearing only love, feeling only love, tasting only love and smelling only love, which is bliss.

Questioner: I long for Bhakti. I want more of this longing. Even realization does not matter for me. Let me be strong in my longing.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: If the longing is there, realization will be forced on you even if you do not want it. Long for it intensely so that the mind melts in devotion. After camphor burns away no residue is left. The mind is the camphor. When it has resolved itself into the Self without leaving even the slightest trace behind, it is realization of the Self.

Question: I have faith in Murti Dhyana (worship of form). Will it not help me to gain Jnana (knowledge)?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Sure it will. Upasana (meditation) helps concentration of mind. Then the mind is free from other thoughts and is full of the meditated form. The mind then becomes one with the object of meditation, and this makes it quite pure. Then think who is the worshipper. The answer is 'I', that is the Self. In this way the Self is ultimately gained.

Worshipping the formless reality by unthought thought is the best kind of worship. But when one is not fit for such formless worship of God, worship of form alone is suitable. Formless worship is possible only for people who are devoid of the ego-form. Know that all the worship done by people who possess the ego-form is only worship of form.

The pure state of being attached to grace (Self), which is devoid of any attachment, alone, is one's own state of silence, which is devoid of any other thing. Know that one's ever abiding as that silence, having experienced it as it is, alone is true mental worship (Manasik-Puja). Know that the performance of the unceasing true and natural worship in which the mind is submissively established as the one Self, having installed the Lord on the Heart-throne, is silence, the best of all forms of worship. Silence, which is devoid of the assertive ego, alone, is liberation. The evil forgetfulness of Self, which causes one to slip down from that silence, alone, is non-devotion (Vibhakti). Know that abiding as that silence with the mind subsided as non-different from Self, is the truth of Siva Bhakti (devotion to God).

When one has completely surrendered oneself at the feet of Siva, thereby becoming of the nature of the Self, the resulting abundant peace, in which there is not even the least room within the Heart for one to make any complaint about one's defects and deficiencies, alone is the nature of supreme devotion. One's thus becoming a slave to the Lord and one's remaining quiet and silent, devoid even of the egotistical thought 'I am His slave', is Self-abidance, and this is the Supreme Knowledge.

Question: Can spiritual seekers attain this goal in life if they go about the world absorbed in singing songs in praise of God? Or should they stay at one place only?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: It is good to keep the mind concentrated on one thing only wherever the person wanders. What is the use of keeping the body at one place if the mind is allowed to wander?

Question: Is Ahetuka Bhakti (devotion without a motive) possible?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes, it is possible. Worshipping God for the sake of a desired object is worshipping that desired object alone. The complete cessation of any thought of a desired object is the first pre-requisite in a mind, which wishes to attain the state of Siva.

Question: Sri Bhagavan outlines a way to find Krishna in the Heart by prostrating to all and looking on all as the Lord Himself. Is this the right path leading to Self-realization? Is it not easier to adore Bhagavan (God) in whatever meets the mind, than to seek the supramental through the mental enquiry 'Who am I?'

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes, when you see God in all, do you think of God or do you not? You must certainly think of God if you want to see God all round you. Keeping God in your mind in this way becomes Dhyana (meditation) and Dhyana is the stage before realization. Realization can only be in and of the Self. It can never be apart from the Self. Dhyana must precede realization, but whether you make Dhyana on God or on the Self is immaterial, for the goal is the same. You cannot, by any means, escape the Self. You want to see God in all, but not in yourself? If everything is God, are you not included in that everything? Being God yourself, is it a wonder that all is God? This is the method advised in Sri Bhagavatam, and elsewhere by others. But even for this practice there must be the seer or thinker. Who is he?

Question: How to see God who is all pervasive?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: To see God is to be God. There is no all apart from God for Him to pervade. He alone is.

Question: The Bhakta (devotee) requires a God to whom he can do Bhakti. Is he to be taught that there is only the Self, not a worshipper and the worshipped?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Of course, God is required for Sadhana. But the end of the Sadhana, even in Bhakti Marga (the path of devotion), is attained only after complete surrender. What does it mean, except that effacement of the ego results in Self remaining as it always has been? Whatever path one may choose, the 'I' is inescapable, the 'I' that does the Nishkama Karma (motiveless acts), the 'I' that pines for joining the Lord from whom it feels it has been separated, the 'I' that feels it has slipped from its real nature, and so on. The source of this 'I' must be found out. Then all questions will be solved.

Question: If 'I' also is an illusion, who then casts off the illusion?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: The 'I' casts off the illusion of 'I' and yet remains as 'I'. Such is the paradox of Self-realization. The realized do not see any contradiction in it. Take the case of Bhakti. I approach Iswara and pray to be absorbed in Him. I then surrender myself with faith and concentrate on Him. What remains afterwards? In place of the original 'I'. perfect self-surrender leaves a residuum of God in which 'I' is lost. This is the highest form of devotion (parabhakti) and surrender and the height of Vairagya (non-attachment).

You give up this and that of 'my' possessions. If you give up 'I' and 'mine' instead, all are given up at a stroke. The very seed of possession is lost. Thus the evil is nipped in the bud or crushed in the germ itself. Dispassion (Vairagya) must be very strong to do this. Eagerness to do it must be equal to that of a man kept under water trying to rise up to the surface for his life.

Question: Priests prescribe various rituals and forms of worship and people are told that it is a sin not to observe them. Is there any need for such ritual and ceremonial worship?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Yes, such worship is also necessary. It may not help you, but that does not mean that it is necessary for no one and is no good at all. What is necessary for the infant is not necessary for the graduate. But even the graduate has to make use of the alphabet he learnt in the infant class. He knows its full use and significance.

Worship might also take the form of concentration on one of the Hindu gods, that is one of the modes in which Hindus conceive of God.

Question: What are the steps of practical training?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: It depends on the qualifications and nature of the seeker.

Questioner: I worship an idol.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Go on doing so. It leads to concentration of mind. Get one-pointed. All will come right in the end. People think that liberation (moksha) is somewhere outside them to be sought for. They are wrong. It is only knowing the Self in you. Concentrate and you will realize it. It is your mind that is the cycle of births and deaths (samsara).

Question: My mind is very unsteady. What should I do?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Fix your attention on any single thing and try to hold on to it. Everything will come right.

Questioner: I find concentration difficult.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: Keep on practising and your concentration will come to be as easy as breathing. That will be the crown of your achievement.

[Note: Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji does not not approve of the desire to see visions- or, in fact, any desire at all, even the desire for rapid Self-realization.]

Mrs.Parvati Devi, a Polish lady who had become a Hindu, said to Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji:

'Once before I told Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji how I had a vision of Siva at about the time I became a Hindu. A similar experience occurred to me at Cortallam. These visions are momentary, but they are blissful. I want to know how they can be made permanent and continuous. Without Siva there is no life in what I see around me. I am so happy to think of Him. Please tell me how I can make the vision of Him continuous.'

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: You speak of a vision of Siva, but a vision always presumes an object. That implies the existence of a subject. The value of the vision is the same as that of the seer. That is to say, the nature of the vision is on the same plane as that of the seer. Appearance implies disappearance also. Therefore, a vision can never be eternal.

But Siva is eternal. The vision of siva implies the existence of the eyes to see it, of the intellect behind the sight and finally of Consciousness underlying the seer. This vision is not as real as one imagines it to be, because it is not intimate and inherent; it is not first hand. It is the result of several successive phases of Consciousness. Consciousness alone does not vary. It is eternal. It is Siva.

A vision implies someone to see it, but this someone cannot deny the existence of the Self. There is no moment when the Self as Consciousness does not exist nor can the seer remain apart from Consciousness. This Consciousness is the eternal Being and is only Being. The seer cannot see himself. Does he deny his existence because he cannot see himself as he sees a vision? No. So the true vision does not mean seeing but BE-ing. To Be is to realize- hence 'I am that I am'. I am Siva. Nothing else can be without Him. Everything has its being in Siva, because of Siva.

Therefore enquire: 'Who am I?' Sink deep within and abide as the Self. That is Siva as BE-ing. Do not expect to have visions of Him repeated. What is the difference between the objects you see and Siva? He is both subject and object. You cannot be without Siva. Siva is always realized here and now. If you think you have not realized Him you are wrong. That is the obstacle to realizing Him. Give up that thought also and realization is there.

Question: Yes, but how shall I effect it as quickly as possible?

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: That is another obstacle to realization. Can there be an individual without Siva? Even now He is you. There is no question of time. If there were a moment of non-realization, the question of realization could arise. But you cannot be without Him. He is already realized, ever realized and never non-realized. Surrender to Him and abide by His will, whether He appears or vanishes; await His pleasure. If you ask Him to do as you please, it is not surrender but command. You cannot have Him obey you and yet think you have surrendered. He knows what is best and when and how. Leave everything entirely to Him. The burden is His.

You have no longer any cares. All your cares are His. That is surrender. That is Bhakti (devotion).

Questioner: A vision of God is something glorious.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji: A vision of God is only a vision of the Self objectified as the God of your particular faith. What you have to do is to know the Self.

[Note: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 2000-2031
- \*Hindu Festivals 2000-2043
- \*Moon Calendar 1900-2009
- \*Moon Calendar 2010-2040
- \*Eclipse
- \*Hinduism-Brief Sketch
- \*Founder of Hinduism
- \*Vrat - Resolution
- \*Mind Power
- \*Mantras-Sacred Fire
- \*Shanti Mantras
- \*Cows are Sacred
- \*From Scriptures
- \*Sayings of Sri Ramakrishna
- \*God can be seen
- \*Guru
- \*Silent Teachings & Satsang
- \*Touched by God
- \*Caste System
- \*Untouchables
- \*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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- \*Wisdom versus knowledge
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- \*God
- \*Nature of Reality
- \*That Thou Art
- \*Sanatan Ved Dharma
- \*Destiny & Exertion
- \*Soul & its Destiny
- \*The Real and the Apparent Man
- \*Death & Life

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- \*Chanakya niti
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- \*Consciousness-the three states
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- \*Gita for Children
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‡ Birth in Hasta Nakshtra

‡ Birth in Chitra Nakshtra

‡ Birth in Swati Nakshtra

‡ Birth in Bishakha Nakshtra

‡ Birth in Anuradha Nakshtra

‡ Birth in Jyeshtha Nakshtra

‡ Birth in Moola Nakshtra

‡ Birth in Poorvashadha Nakshtra

‡ Birth in Uttraashadha Nakshtra

‡ Birth in Shravan Nakshtra

‡ Birth in Dhanishtha Nakshtra

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‡ Birth in Uttrabhadrapada

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‡ Birth in Pieces Sign

‡ Birth in Aquarius Sign

‡ Birth in Capricorn Sign

‡ Birth in Sagittarius Sign

| Birth in Scorpio Sign

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" 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"

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"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 : Bhuvaneshwari - 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 "

" Jyeshththa 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

DR. RUPAK NATH (DR. RUPAK NATH)

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 Sutra Tantra.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji is often hear to say: 'To know God is to love God, therefore, the path of Jnana (knowledge) and Bhakti (devotion) come to the same.]

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From The Bhagavad Gita

Translations by

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

He who is free from wants, pure, expert, unconcerned, and untroubled, renouncing all undertakings or commencements- he who is thus devoted to Me, is dear to Me.

-Gita, Ch.12, Verse 16.

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, and who is full of devotion, is dear to Me.

-Gita, Ch.12, Verse 17.

That highest Purusa, O Arjuna, is attainable by unswerving devotion to Him alone within Whom all beings dwell and by Whom all this is pervaded.

-Gita Ch.8, Verse 22.

## Holi-Festival

All this in this world is pervaded by God

Aum Isha Vasyam Idam Sarvam, Yat Kincha Jagatyam Jagat

Ten Tyaktena Bhunjitha, Ma Gridhah Kasyasvid Dhanam.

- Isa Upanishad

Meaning:

All this, whatsoever moves in this moving world is pervaded by God. Through such renunciation you may enjoy. Do not covet anybody's wealth for whose indeed is wealth?

-The first mantra of the Isa Upanishad

The Festival of Holi-The story of Prahlad

Hiranyakashyup was the king of the asuras (demons). Hiranyakashyup's brother had been slain by Vishnu for terrorising gods and goddesses. So Hiranyakashyup wanted to destroy Vishnu and keep other Gods in heaven subdued. He told his soldiers to crush all those who worship Vishnu, but the Gods protected the Devotees of Vishnu.

Hiranyakashyup thought to himself "I will have to match my powers to Vishnu's to rule over the three worlds".

So he began to perform severe penances and tapasya. While he was so occupied the Gods ransacked his city and destroyed his palace. Hiranyakashyup's Queen, who was expecting a child was sent by the gods to Sage Narada's hermitage. She lived in the Ashram of the great sage and learned about religion and the glory of Vishnu from him. The child within her, Prahlad, too, absorbed all this knowledge.

Narada taught the Queen that Vishnu is the soul of all created things and is present everywhere. Meanwhile, Hiranyakashyup's austerities pleased Brahma and said: "Arise Hiranyakashyup. Any boon that you ask of me shall be yours".

Hiranyakashyup said I wish that my death be not caused by man or beast, with a weapon or without a weapon, during day or night, indoors or outdoors, on earth or in the sky. Grant me the undisputed lordship over the material world.

Hiranyakashyup brought his wife back to his city where Prahlad was born. Hiranyakashyup, with his new powers renewed his hostilities against Vishnu and Vishnu's followers. He declared "There is non stronger than I. I am the lord of the three worlds. I shall be worshipped as such".

Prahlad in the meanwhile was growing up and was Hiranyakashyapu's delight. He asked Prahlad: "Son, tell me what do you think is the best thing in life"?

Prahlad replied: "To renounce the world and seek refuge in Vishnu".

Hiranyakashyapu laughed. Then he called his Son's teacher to him, saying: "Guard him closely. I think that the followers of Vishnu are secretly influencing him. Don't let him out of your sight!"

After many months, his teacher said: "Prahlad, I think you are now ready to meet your father."

His father asked him: "You have been with your Guru a long time! What have you learnt?"

Prahlad said: "I have learnt that the most worthwhile occupation for anyone is the worship of Lord Vishnu".

Hiranyakashyapu was very angry: "O cursed child! Who taught you such perverse things?"

Prahlad remained calm and said: "Vishnu. He reveals himself to all who are devoted to him."

Hiranyakashyapu shouted angrily: "This boy must not live! Take him away and kill him! Kill this vilest enemy disguised as my son. Poison him or attack him when he sleeps but kill him!"

The soldiers started attacking Prahlad when Prahlad was meditating on Lord Vishnu, but their weapons could not touch Prahlad. Most deadly snakes were let loose on Prahlad, but their fangs turned impotent. Mighty elephants could not trample him. Something kept them back. He was pushed off a cliff but Prahlad was unharmed. Holika, the wicked aunt of Prahlad Holika who had a boon to brave fire without hurt, sat with Prahlad in fire but Prahlad was unharmed. In desperation Hiranyakashyapu had him fed with deadly poison but it turned into nectar in Prahlad's mouth.

Prahlad was sent to his teacher to try again. This time the teacher tried to get Prahlad interested in means for acquiring wealth and physical pleasures. But Prahlad thought to himself: "How can the pursuit of physical pleasures and wealth bring happiness? It will only lead to envy and anger?" The teacher eventually gave up, when Prahlad told his father that Vishnu is the soul of all created beings and is present everywhere.

Hiranyakashyapu roared: "Where is Vishnu? If he is everywhere why is he not in this Pillar? If he is not there then I shall cut off your head with my sword. Let Vishnu, your Lord protect you."

As Hiranyakashyapu was striking the pillar with his sword, Lord Vishnu, in the form of Narasimha (nara=man, simha=lion) emerged from the Pillar. His look was neither beast nor man. Narsinha caught Hiranyakashyapu and it was the twilight hour, carried him to the threshold of the court-room which was neither indoors nor outdoors and while holding him on his lap, killed him. Prahlad was installed on the throne and he ruled wisely and well for many years.

The religious significance of the festival of Holi is to mark the burning of self-conceit, selfishness, greed, lust, hatred, in fact all the undesirable demoniac tendencies, propensities, thoughts and behaviours. The victory of righteous forces over demoniacal forces.

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Holi or Holika

By Tantra Siddha Maha Yogi Shastrishree Dr. Rupnathji

Holi or Holika, also called holikotsava, is an extremely popular festival observed throughout the country (India). It is especially marked by unmixed gaiety and frolics and is common to all sections of the people.

This festival is very ancient. Known originally as 'Holika' it has been mentioned in very early religious works such as Jaimini's Purvamimamsa-sutras and Kathaka-grhya-sutras. It must have therefore existed several centuries before Christ. It was at first actually a special rite performed by married women for the happiness and well-being of their families and the full moon (Raka) was the deity worshipped by them.

There are two ways of reckoning a lunar month: purnimanta and amanta. In the former, the first day starts after the full moon; and in the latter, after the new moon. Though the latter reckoning is more common now, the former was very much in vogue in the earlier days. According to this purnimanta reckoning, Phalguna purnima was the last day of the year and the new year heralding the Vasanta-rtu (with spring starting from next day). Thus the full moon festival of Holika gradually became a festival of merrymaking, announcing the commencement of the spring season. This perhaps explains the other names of this festival: Vasanta-Mahotsava and Kama-Mahotsava.

According to the stories in the Puranas and various local legends, this day is important for three reasons.

It was on this day that Lord Siva opened his third eye and reduced Kamadeva (the god of love, Cupid or Eros) to ashes.

It was on this day that Holika, the sister of the demon king Hiranyakasyapu, who tried to kill the child devotee Prahlad by taking him on her lap and sitting on a pyre of wood which was set ablaze. Holika was burnt to ashes while Prahlad remained unscathed!

It was again on this day that an ogress called Dhundh, who was troubling the children in the kingdom of Prthu (or Raghu) was made to run away for life, by the shouts and pranks of the mischievous boys. Though she had secured several boons that made her almost invincible, this – noise, shouts, abuses and pranks of boys – was a chink in her armour due to a curse of Lord Siva. The day itself came to be called 'Adada' or 'Holika' since then.

There are practically no religious observances for this day like fasting or worship. Generally a log of wood will be kept in a prominent public place on the Vasantpanchami day (Magha Sukla Panchami), almost 40 days before the Holi festival. An image of Holika with child Prahlada in her lap is also kept on the log. Holika's image is made of combustible materials whereas Prahlada's image is made of non-combustible ones. People go on throwing twigs of trees and any combustible material they can spare, on to that log which gradually grows into a sizable heap. On the night of Phalguna Purnima, it is set alight in a simple ceremony with the Raksoghna Mantras of the Rgveda (4.4.1-15; 10.87.1-25 and so on) being sometimes chanted to ward off all evil spirits. (Coconuts and coins are thrown into this bonfire). The next morning the ashes from the bonfire are collected as prasad (consecrated material) and smeared on the limbs of the body. Singed coconuts, if any are also collected and eaten.

In some houses the image of Kamadeva is kept in the yard and a simple worship is offered. A mixture of mango blossoms and sandalwood paste is partaken as the prasad.

The day- Phalgun krsna pratipad – is observed as a day of revelry especially by throwing on one another gulal or coloured water or perfumed coloured powder. Throwing of mud or earth dust was prevalent in the earlier days also, but among the low culture groups.

Instead of the gay and frenzied celebrations that are witnessed elsewhere in the country, Bengal observes this festival in a quiet and dignified manner as Dolapurnima or Dolayatra (the festival of the swing). The festival, said to have been initiated by the king Indradyumna in Vrndavana, is spread over 3 or 5 days, starting from the sukla Chaturdasi of Phalguna. A celebration in honour of Agni and worship of Govinda (Krsna) in image on a swing are the important features. The fire kindled on the first day is to be preserved till the last day. The swing is to be rocked 21 times at the end of the festival.

The day is also celebrated as the birthday of Sri Krsna Chaitanya (A.D. 1486-1533), mostly in Bengal, as also in Puri (Orissa), Mathura and Vrndavan (in Uttar Pradesh).

## Tirtha (Place of pilgrimage)

From The Mahabharata, Anusasana Parva, Section CVIII

Translated by Tantra Siddha Maha Yoga Shastrishree Dr.Rupnathji

Yudhishtira said: Do thou tell me, O grandsire, of that which is regarded as the foremost of all Tirthas (place of pilgrimage). Indeed, it behoveth thee to expound to me what that Tirtha is which conduces to the greatest purity.

[Note: The word 'Tirthas' as explained in the Santi Parva of the Mahabharata means a sacred water. There can be no Tirtha without water, be it a river, a lake, or even a well. Bhishma, however, chooses to take the word in a different sense.]

Bhishma said: Without doubt, all Tirthas are possessed of merit. Listen, however, with attention to me as I tell thee what the Tirtha, the cleanser, is of men endued with wisdom. Adhering to eternal Truth,

one should bathe in the Tirtha called Manasa, which is unfathomable (for its depth), stainless, and pure, and which has Truth for its waters and the understanding for its lake.

[Note: The language is figurative. By 'Manasa' is not meant the trans- Himalayan Lake of that name, which to this day is regarded as highly sacred and draws numerous pilgrims from all parts of India. The word 'Manasa' is used here to signify the Soul. It is fathomless in consequence of nobody being able to discover its origin. It is pure and stainless by nature. It is presented here as having Truth for its waters and the Understanding for its lake. Probably, what is meant by this is that the Understanding, containing the waters of Truth, forms a part of this Tirtha as the lakes of Pushkara form a part of the Tirtha called by that name.]

The fruits in the form of cleansing, that one acquires by bathing in that Tirtha, are freedom from cupidity, sincerity, truthfulness, mildness (of behaviour), compassion, abstention from injuring any creature, self-restraint, and tranquility. Those men that are freed from attachments, that are divested of pride, that transcend all pairs of opposites (such as pleasure and pain, praise and blame, heat and cold, etc.), that have no spouses and children and houses and gardens, etc., that are endued with purity, and that subsist upon the alms given to them by others, are regarded as Tirthas.

He who is acquainted with the truths of all things and who is freed from the idea of meum is said to be the highest Tirtha.

[Note: Once freed from the idea of meum implies him who identifies himself with all creatures; him, that is, in whom the idea of self has been extinguished.]

In searching the indications of purity, the gaze should ever be directed towards these attributes (so that where these are present, thou mayst take purity to be present, and where these are not, purity also should be concluded to be not). Those persons from whose souls the attributes of Sattwa and Rajas and Tamas have been washed off, they who, regardless of (external) purity and impurity pursue the ends they have proposed to themselves, they who have renounced everything, they who are possessed of omniscience and endued with universal sight, and they who are of pure conduct, are regarded as Tirthas possessing the power of cleansing. That man, whose limbs only are wet with water, is not regarded as one that is washed. He, on the other hand, is regarded as washed who has washed himself by self-denial. Even such a person is said to be pure both inwardly and outwardly.

They who never concern themselves with what is past, they who feel no attachment to acquisitions that are present, indeed, they who are free from desire, are said to be possessed of the highest purity. Knowledge is said to constitute the especial purity of the body. So also freedom from desire, and cheerfulness of mind. Purity of conduct constitutes the purity of the mind. The purity that one attains by ablutions in sacred waters is regarded as inferior. Verily, that purity which arises from knowledge is regarded as the best. Those ablutions which one performs with a blazing mind in the waters of the knowledge of Brahman (the Supreme Reality) in the Tirtha called Manasa, are the true ablutions of those that are conversant with Truth. That man who is possessed of true purity of conduct and who is always devoted to the preservation of a proper attitude towards all, indeed, he who is possessed of (pure) attributes and merit, is regarded as truly pure.

These that I have mentioned have been said to be the Tirthas that inhere to the body. Do thou listen to me as I tell thee what those sacred Tirthas are that are situate on earth also. Even as especial attributes that inhere to the body have been said to be sacred, there are particular spots on earth as well, and particular waters, that are regarded as sacred. By reciting the names of the Tirthas, by performing ablutions there, and by offering oblations to the Pitris in those places, one's sins are washed off. Verily, those men whose sins are thus washed off succeed in attaining to heaven when they leave this world. In consequence of their association with persons that are righteous, through the especial efficacy of the earth itself of those spots and of particular waters, there are certain portions of the earth that have come to be regarded as sacred.

The Tirthas of the mind are separate and distinct from those of the earth. That person who bathes in both attains to success without any delay. As strength without exertion, or exertion without strength can never accomplish anything, singly, and as these, when combined, can accomplish all things, even so one that becomes endued with the purity that is contributed by the Tirthas in the body as also by that which is contributed by the Tirthas on the earth, becomes truly pure and attains to success. That purity which is derived from both sources is the best.

# Siva

From other sources

What is the difference between the soul and the mind?

The soul is the consciousness or the knowing principle in man.

The mind belongs to the category of matter.

Siva is the soul and Parvati is the mind.

The consciousness is the Reality, the unchanging,  
unmoving, all pervading soul.

Mind being matter is changeable and unreal.

We perceive objects through the organs of sense perception. The soul enables the organs to perceive the objects. The soul exists in all living beings as consciousness. It is the light of the soul that makes the sense-organs and the mind appear alive and luminous.

Siva is the unchanging consciousness – Nirguna or without form or shape. This unchanging consciousness-Siva – becomes saguna or with form, when Maya Shakti, which is Siva's illusive power appears as mind and matter. This phenomenon is known as Ardhanarishwar. (See Page 'Maya-Shakti-Prakriti, topic 'Ardhanarishwar')

Siva's Maya-Shakti is known by various names such as Uma, Parvati, Kali, Durga etc. This Maya-Shakti or power inheres in Siva just as the burning power inheres in fire, sweetness in sugar, whiteness in milk and meaning in the words.

Siva stands for the Absolute, the unchanging, static background, of which Kali, the Shakti (power) is the dynamic expression. We call this Shakti or power Mother or Goddess. Goddess Kali combines in herself creative dynamism, destructive terror and redemptive grace.

God's power that is enveloped by Tamo-guna-pradhana is Lord Siva.

Siva's trishul or trident (the three pointed javelin like weapon) represents the three gunas –Sattwa,Rajas and Tamas. The Trishul is the emblem of sovereignty. Lord Siva wields the world through these three gunas, which is the composition of Maya-Shakti or mind and matter. In other words, if one were able to analyse the composition of Maya-Shakti, it will be found to be made of the combination of the three Gunas (Sattwa-Rajas-Tamas).

Siva is Trilochana, the three-eyed one, in the centre of whose forehead is the third eye, the eye of wisdom (gnana-chakshu). The burning power of the wisdom of the third eye destroys desires for worldly objects. Sensual desire and lust is represented by Kamadev, the god of love (Eros or Cupid). When a person reaches a state of perfect renunciation- he is said to have burnt all his desires. Siva's third eye burnt to ashes Kamadev- the god of love. The eye of wisdom leads to transcendental vision of the Supreme Reality.

We recite regularly the following Maha Mrityunjay Mantra from the Sukla Yajurveda Samhita III. 60.

Om Trayambakam Yajamahe

Suganghim Pushtivardhanam

Urvaarukmiva Bandhanaan

Mrityor Mokshiyā Mamritaat

[The meaning of the Mantra is as follows:]

I worship thee, O sweet Lord of transcendental vision (the three-eyed one or Lord Siva). O giver of prosperity to all, may I be free from the bonds of death, even as a melon (or cucumber) is severed from its bondage or attachment to the creeper.

The word Siva signifies the auspicious. The good Lord Siva roots out sin and terror, and is the bestower of earthly happiness, promoter of good and auspiciousness. Siva is also called Samkara which means doer of good.

Siva takes one beyond the three bodies (Tripura), gross, subtle and causal that envelope the Jiva or the embodied soul. He is hence the Hara or the remover of all evil and the ideal of renunciation. Therefore we hail 'Hara hara Mahadeva.'

In the Rigveda (x,121,4) it is written: Yasya ime himavanto mahitva. That the snow capped Himalayas appear as if they are meditating (dhyayativa), and they are the concrete symbol of the glory of the

Supreme. Hence it is no wonder that most of its attributes are transferred to Siva. Kailash (mountain) in the Himalayas is the abode of Lord Siva.

The snowy Himalayas are white and Siva's body is also white – Gauranga (gauri = light complexioned). Karpura gaura = camphor hued white. Siva's body is smeared with bhasma or ashes to indicate renunciation, whiteness and purity.

Amazing! Lord Siva is present in the Kailash mountain. The most sacred symbol in Hinduism AUM imprinted with snow and ice on the face of the mountain by nature.

Snow falls each winter and resides on the mountain top in the shape of Om.

After Arati (devotional adoration of the Lord with waving of lamps) we usually recite the following prayer:

Karpur gauram karunaa avataaram,  
samsaar saaram Bhujendra haaram,  
Sadaa vasantam hridayaarvinde,  
Bhavam Bhavaani sahitam namaami  
I bow to that camphor-hued, white complexioned  
(Lord Shiva), who is Incarnation of compassion,  
who is the very essence of (consciousness; the  
knowing principle) of life (of the embodied soul);

Who wears snakes as garlands, whose eternal abode  
is in the heart of the devotee, I bow to Him (Lord  
Shiva) and His consort Bhavani (Uma or Paarvati).

Karpur (camphor-hued); Gauram (white);  
Karunaa (compassion); Avataaram (incarnation); Sansaar  
(life of the embodied soul); Saaram (essence,  
the knowing principle or consciousness);  
Bhujagendra (wearer of snakes or who wields the  
Serpent power of Kundalini Shakti); Haaram  
(garlands); Sadaa (eternal); Vasantam (resides);  
Hridayaarvinde (in the heart of the devotee);  
Bhavam (Lord Shiva); Bhavaani (Uma or Paarvati);  
Sahitam (together); Namaami (I bow).

The rain water is locked up in the Himalayas as snow or ice and river Ganga (Ganges) falling from the heaven is locked up in the Jata (matted locks) of Siva. Hence Siva is called Ganga-dhara. River Ganga issues from the Himalayas, and Ganga flows down to earth from Siva's matted locks after release. The holy river flows down from Siva's head and therefore it symbolises the stream of wisdom.

Snakes are symbolic of the mental powers (the coiled up serpent power of Kundalini Shakti) under the control of the divinity. The moon symbolises mind in a state of tranquility and purity. The Damaru (a small drum-like instrument in Lord Siva's hand) represents the sabda Brahman. This is AUM and the sound of AUM (OM), from which all languages are formed.

#### Rudraksha Beads

The Mala (rosary) is made from the Rudraksha beads. The Siva Purana (25th chapter) describes Lord Siva, the Yogeshwar (master of Yoga), meditating for thousands of years for the benefit of people everywhere. According to the legend, when Siva opened his eyes, some tear-drops fell on earth and grew into Rudraksha trees. These trees grow in several parts of India.

Both the Siva Mahapurana and the Devi Bhagavatam describe Rudraksha beads as highly auspicious. The mere looking at Rudraksha beads creates auspiciousness. Touching the Rudraksha beads multiplies the auspiciousness manifold, and the wearing of Rudraksha Mala (rosary) augurs almost continuous flow of auspiciousness.

Rudraksha beads are found with from one eye to up to fourteen eyes or fourteen sided beads. Their medicinal and other uses are specific to how many sides there are on the beads. For example:

One sided Rudraksha bead is producer of worldly happiness and liberation, producer of wealth, destroyer of obstacles and problems, fulfiller of wishes and highly effective in tuberculosis type of diseases.

Two sided Rudraksha bead helps to increase mental powers, calms agitated minds, helps to overcome Tamasic Guna.

Three sided Rudraksha bead helps in acquiring knowledge and skills, helps increase digestive power, effective in reducing fever and in eye diseases.

Four sided Rudraksha bead works wonders in increasing memory, especially helpful to those with weak memory. Also improves power of speech. The procedure is to drink for twenty days, milk boiled with Rudraksha beads.

Since Siva is the unchanging consciousness-Nirguna or without form, how to give a form to the formless for the purpose of worship? This dilemma is solved through the symbol of the Siva-Linga. Like the inverted bowl with the limitless rim called the sky, the Siva-Linga represents visible infinity. When Siva and Shakti are separated into a duality of chit and sat- consciousness and manifest existence or matter (subject and object), the universe of different planes of existence comes into being. This is variously described as spirit and matter, Purusha and prakriti, Brahman and Maya, Siva and Shakti, Linga and Yoni etc.

A legend

When creation was completed, Siva and Parvati went to live on top of Mount Kailash

Parvati asked: "O adorable Lord, which of the many rituals observed in your honour does please you most?"

Lord Siva replied: "The fourteenth night of the new moon in the dark fortnight during the month of Phalgun is my favourite day. It is called 'Shivaratri'. My devotees give me greater happiness by mere fasting than by ceremonial baths and offerings of flowers, sweets and incense. The offering of a few bilwa (bael) leaves is more precious to me than precious jewels and flowers. My devotee must observe strict spiritual discipline during the day and worship me at night "

Parvati was deeply impressed by the words of Lord Siva. She repeated them to her friends, who in their turn passed them on to the ruling princes on earth. Thus was the sanctity of Shivaratri broadcast all over the world.

On Mahashivaratri, the devotees observe strict spiritual disciplines during the day. The devotees worship Lord Siva at night in four different ways during each of the four successive three hour periods of the night. Bathing the Siva-Linga in milk in the first period, in curd during the second period, in ghee in the third period and in honey in the fourth and last period. Every three hours, a round of worship of Siva Linga is conducted. Evils like lust, anger, jealousy, born of Rajas and Tamas, are subdued. The devotees break the fast after the fourth and last round. In the morning, the devotees should feed the Brahmins (priests) first and after doing the prescribed ceremonies, break the fast. The devotees observe vigil throughout the night. After the completion of the rites of Shivaratri, the devotee presents gifts or donations to the officiating priests.

According to Vedic scriptures, the performance of this ritual is both obligatory and desirable. The injunction laid down for the performance of the ritual for transforming the devotee's body into a residence fit for the divinity are: non-injury to living creatures, truthfulness, freedom from anger, celibacy, compassion, forbearance, austerities, calmness, freedom from passion and malice. As a reward, it is said that one who performs the sacrifice of Shivaratri with all the attendant rituals and keeps the fast according to the rules laid down gets happiness and realises his most cherished desires.

In the case of Siva as chief of ascetics, no food is generally offered as prasada. The daily ceremonials are of austere simple kind. Water is poured on Siva-Linga with perhaps a few oblations of flowers and bilwa leaves. It is remarkable that even in cases where food is offered to this divinity it is not allowed to

be eaten by his votaries. According to the Brahminical rule, 'leaves, flowers, fruits and water become unfit to be consumed after being consecrated to Siva'.

The three most important religious activities during the Maha-Shivaratri festival are: fasting during the entire lunar day, keeping a strict night vigil and worshipping the lingam with offerings of foods, leaves, flowers etc. and with recitation of mantras. The two great natural forces that afflict man are Rajas (quality of passion) and Tamas (inertia). The Shivaratri Vrata aims at the perfect control of these two qualities.

The motivation behind the vrata or fast is mainly the promotion of physical and mental self-control by acts of penance, thanks giving, praise of the Supreme Lord and for desiring special boon.

Swami Sivananda of the Divine Life Society, Rishikesh, advised to offer this inner worship to Lord Siva daily:

"O Lord Siva, Thou art my self. My mind is Parvati. My pranas are Thy servants. My body is Thy house. All my actions in this world are Thy worship. My sleep is samadhi. My walk is circumambulation around Thee. My speech is prayer unto Thee. Thus do I offer unto Thee all that I am."

The following is from the Tulasi Ramayana, Uttara-Kanda, Doha 45:

"Sankara Bhajan Bina Nara Bhagati Na Paavai Mori"

Sri Rama said: "With joined palms I lay before you all another secret doctrine: without adoring Sankara (Lord Siva) man cannot attain devotion to Me."

## Lord Siva

Lord Siva has at least four quite distinct characters, each of which has a female or active energising counterpart (shakti).

In the first place, as Siva, Sada-Siva, Shankara or Shambhu, the eternally blessed one or the source of blessings. He is the eternal reproducing power of nature, perpetually restoring and reproducing itself after dissolution, under which Siva is often identified with the eternal creative essence, the great eternal Supreme being as Maha-Deva or the Supreme Lord termed Ishwara. Hence in this aspect Siva is represented by the symbol of the Lingam and the Yoni combined.

Temples that hold this Siva's emblem or symbol, which is of a double form to express the blending of the male and female principles in creation, are probably the most numerous of any temples to be seen in India. There can be no doubt, in fact, that the Supreme creative power is universally worshipped throughout India, under the name of Siva and of his consort Jagan-Matri, or Mother of the universe.

In the second place, as Maha-Yogi is the great representative Yogi or Tapasvi, who has attained the highest perfection and meditation and austerity. In this aspect Siva appears as an austere naked ascetic (Digambara) with body covered with ashes and matted hair (dhurjati), abiding fixed and immovable in one spot (sthanu), teaching men by his own example the power to be acquired by renunciation, suppression of passions, and abstract contemplation and meditation as leading to the highest spiritual knowledge. In this aspect of the yogi, as in that of the reproducer, He is also sometimes called the 'Blessed one' (Siva).

In the third place, Siva is the entire reverse of the ascetical. In this aspect, living in the Himalaya mountains with his consort Parvati, often dancing with her the Tandava dance, He is surrounded by dwarfish troops (gana). This is the aspect in which He is worshipped by Tantrikas.

In the fourth place, as Rudra or Mahakala, he is the destroying or dissolving power of nature; when he is either a personification of all matter resolving itself into its constituent elements or of Kala (Time), the great dissolver. The more active principle of destruction being assigned to his consort Kali.

In the fourth place, there are yet two other aspects of Siva. In the first of these, as the dissolver of the universe, He is the terrible destroyer (Bhairav), with His consort Kali engaged in the active role.

In the second of these, He is also called Bhuteswara, Lord of spirits or demons, haunting cemeteries and burial grounds, wearing serpents for garlands, and a string of skulls for a necklace. As Bhuteswara, He is sometimes surrounded by troops of imps and spirits (bhuta), and sometimes He is trampling on rebellious demons who have acquired too great power.

Here we may observe that in every one of his aspects, the consort of Siva is not only His counterpart, but generally represents an intensification of his attributes. As destructress, She is Kali, as reproducer she is symbolised by the Yoni (Siva's emblem). She is the mother of the universe (Jagan-matri). She is the type of beauty in Uma. She has also her forms as a female ascetic (yogini). In her role as destructress, she is Bhairavi Durga. As a mountaneer, she is Parvati. All these attributes are combined in her aspect of Mother Durga.

Siva and Parvati represent the gathering together, and unifying in one personality, numerous attributes, properties and functions belonging to various deities and various divine forces.

The destructive energies of the atmosphere exhibited in wind and storm and personified in the Vedas as Vayu, Rudra and the Maruts; the all consuming potency of time; the fertilising properties present in dew and rain; the almighty agencies operating in creation and the same agencies operating as re-creation or reproduction; the power of asceticism exhibited in the Maha-yogi; the terrific frightful agencies and operations of demons and spirits; as Siva, Sada-Siva, Shankara, Shambhu- the eternally blessed one or causer of blessings; He is the eternal reproducing power of nature, perpetually restoring and reproducing itself after dissolution. Under which He is identified with the eternal creative essence, the great eternal Supreme Being as Maha-Deva or Supreme Lord Ishwara.

Hence in this aspect, Siva is represented by the symbol of the linga and yoni, rather than by any human personification. The Siva-Linga symbolises the blending of the male and female principles in creation. This Supreme creative power is universally worshipped throughout India under the name of Siva and His consort Jagan-Matri- mother of the universe- all these have been centralised in Siva and His consort personified as half male and half female known as Ardhanarishwara (symbolising the union of spirit and matter).

From The Mahabharata

Saughtika Parva Sections VI/ VII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Aswatthaman, the son of Drona, said: I shall at this hour seek the protection of the puissant Mahadeva! I will take the shelter of that god, that source of everything beneficial, viz., the lord of Uma, otherwise called Kapardin, decked with a garland of human skulls, that plucker of Bhaga's eyes called also Rudra and Hara. In ascetic austerities and prowess, he far surpasses all the gods. I shall, therefore, seek the protection of Girisha (Siva) armed with the trident.

I seek the protection of Him called Fierce, Stanu, Siva, Rudra, Sarva, Isana, Iswara, Girisha; and of that boon giving god who is the Creator and Lord of the universe; of Him whose throat is blue, who is without birth, who is called Sakra, who destroyed the sacrifice of Daksha, and who is called Hara; of Him whose form is the universe, who has three eyes, who is possessed of multifarious forms, and who is the lord of Uma; of Him who resides in crematoriums, who swells with energy, who is the lord of diverse tribes of ghostly beings, and who is the possessor of undecaying prosperity and power; of Him who wields the skull-topped club, who is called Rudra, who bears matted locks on his head, and who is a Brahmacharin (celibate). Purifying my soul that is so difficult to purify, and possessed as I am of small energy, I adore the Destroyer of the triple city, and offer myself as the victim. Hymned thou hast been, deserving art thou of hymns, and I hymn to thy glory!

Thou art robed in skins; thou hast red hair on thy head. Thou art pure; thou art the Creator of Brahman; thou art Brahma; thou art an observer of vows; thou art devoted to ascetic austerities; thou art the refuge of all ascetics; thou art the leader of diverse tribes of ghostly beings; thou art three eyed; thou art dear to Gauri's heart; thou hast for thy excellent bearer a bovine bull; thou art the protector of all quarters; thou hast the moon as an ornament on thy brow!

The Four Faces of Siva

From the Mahabharata

Anusasana Parva, sections CXL/CXLI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Uma said: O holy one, why are those faces of thine which are on the east, the north, and the west, so handsome and so agreeable to look at like the very moon? And why is that face of thine which is on the south so terrible? Why are thy matted locks tawny and so erect? Why is thy throat blue after the manner of the peacock's plumes? Why, O illustrious deity, is the Pinaka always in thy hand? Why art thou always a Brahmacharin with matted locks? O lord, it behoveth thee to explain all these to me. I am

thy spouse who seeks to follow the same duties with thee. Further, I am thy devoted worshipper, O deity, having the bull for thy mark!

The blessed and holy one (Siva) said: .... I became four-faced through Yoga-puissance. Thus I showed my high Yoga- power in becoming four faced. With that face of mine which is turned towards the east, I exercise the sovereignty of the universe. With that face of mine which is turned towards the north, I sport with thee, O thou of faultless features! That face of mine which is turned towards the west is agreeable and auspicious. With it I ordain the happiness of all creatures. That face of mine which is turned towards the south is terrible. With it I destroy all creatures.

I live as a Brahmacharin with matted locks on my head, impelled by the desire of doing good to all creatures. The bow Pinaka is always in my hand for accomplishing the purposes of the deities. In days of yore, Indra (king of heaven), desirous of acquiring my prosperity, had hurled his thunderbolt at me. With that weapon my throat was scorched. For this reason I have become blue-throated.

Uma said: O holy one, O lord of all creatures, O foremost of all observers of duties and religious rites, I have great doubt, O wielder of Pinaka, O giver of boons. These ascetics, O puissant lord, have undergone diverse kinds of austerities. In the world are seen ascetics wandering everywhere under diverse forms and clad in diverse kinds of attire. For benefiting this large assemblage of Rishis, as also myself, do thou kindly resolve, O chastiser of all foes, this doubt of mine. What indications has Religion or Duty been said to possess? How, indeed, do men become unacquainted with the details of Religion or Duty to succeed in observing them? O puissant lord, O thou that art conversant with Religion, do thou tell me this.

Maheswara said: Abstention from injury, truthfulness of speech, compassion towards all beings, tranquillity of soul, and the making of gifts to the best of one's power, are the foremost duties of the householder.

Abstention from sexual congress with the spouses of other men, protection of the wealth and the woman committed to one's charge, unwillingness to appropriate what is not given to one, and avoidance of honey and meat, these are the five chief duties. Indeed, Religion or Duty has many branches all of which are fraught with happiness. Even these are the duties which these embodied creatures who regard duty as superior should observe and practise. Even these are the sources of merit.

From The Mahabharata

Santi Parva, section XLVIII

(Extracts-Abridged)

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Bhishma said: Salutation to thee in thy form of vastness! Thou hadst assumed the form of a recluse with matted locks on head, staff in hand, a long stomach, and having thy begging bowl for thy quiver. Salutation to thee in thy form of Brahmacharin. Thou bearest the trident, thou art the lord of the celestials, thou hast three eyes, and thou art high-souled. Thy body is always besmeared with ashes, and thy phallic emblem is always turned upwards. Salutations to thee in thy form of Rudra! The half-moon forms the ornament of thy forehead. Thou hast snakes for the holy thread circling thy neck. Thou art armed with Pinaka and trident. Salutation to thy form of Fierceness. Thou art the soul of all creatures. Thou art the Creator and destroyer of all creatures. Thou art without wrath, without enmity, without affection. Salutation to thee in thy form of Peace!

Siva and Rudra

From The Mahabharata

Anusasana Parva, Section CLXI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Siva has two forms. One of these is terrible,  
and the other mild and auspicious.

Vasudeva said: O mighty armed Yudhishtira, listen to me as I recite to thee the many names of Rudra as also the high blessedness of that high-souled one. The Rishis describe Mahadeva as Agni, and Sthanu, and Maheswara; as one-eyed, and three eyed, of universal form, and Siva or highly auspicious.

Brahmanas conversant with the Vedas say that Siva has two forms. One of these is terrible, and the other mild and auspicious. Those two forms again, are subdivided into many forms. That form which is fierce and terrible is regarded as identical with Agni and Lightning and Surya (fire, lightning and sun). The other form which is mild and auspicious is identical with Righteousness and Water and Chandramas (moon). Then again, it is said that half his body is fire and half is Soma (or the moon). That form of his which is mild and auspicious is said to be engaged in the practice of the Brahmacharya (Celibacy) vow.

The other form of his which is supremely terrible is engaged in all operations of destructions in the universe.

Because he is great (Mahat) and the Supreme Lord of all (Iswara), therefore he is called Maheswara. And since he burns and oppresses, is keen and fierce, and endued with great energy, and is engaged in eating flesh and blood and marrow, he is said to be Rudra. Since he is the foremost of all the deities, and since his dominion and acquisitions are very extensive, and since he protects the extensive universe, therefore he is called Mahadeva. Since he is of the form or colour of smoke, therefore he is called Dhurjati. Since by all his acts he performs sacrifices for all and seeks the good of every creature, therefore he is called Siva or the auspicious one.

Staying above (in the sky) he burns the lives of all creatures and is, besides, fixed in a particular route from which he does not deviate. His emblem, again, is fixed and immovable for all time. He is, for these reasons, called Sthanu. He is also of multiform aspect. He is present, past and future. He is mobile and immobile. For this he is called Vahurupa (of multiform aspect). The deities called Viswedevas reside in his body. He is, for this, called Viswarupa (of universal form). He is thousand-eyed; or he is myriad-eyed; or, he has eyes on all sides and on every part of his body. His energy issues through his eyes. There is no end of his eyes. Since he nourishes all creatures and sports also with them, and since he is their lord and master, therefore he is called Pasupati (the lord of all creatures).

If there is one who worships him by creating his image, another who worships his emblem, the latter it is that attains to great prosperity for ever.

Since his emblem is always observant of the vow of Brahmacharya, all the worlds worship it accordingly. This act of worship is said to gratify him highly. If there is one who worships him by creating his image, another who worships his emblem, the latter it is that attains to great prosperity for ever. The Rishis, the deities, the Gandharvas, and the Apsaras, worship that emblem of his which is ever erect and upraised. If his emblem is worshipped, Mahadeva becomes highly gratified with the worshipper. Affectionate towards his devotees, he bestows happiness upon them with a cheerful soul.

This great god loves to reside in crematoria and there he burns and consumes all corpses. Those persons that perform sacrifices on such grounds attain at the end to those regions which have been set apart for heroes. Employed in his legitimate function, he it is that is regarded as the Death that resides in the bodies of all creatures. He is again, those breaths called Prana and Apana in the bodies of all embodied beings. He has many blazing and terrible forms. All those forms are worshipped in the world and are

known as Brahmanas possessed of knowledge. Amongst the gods he has many names all of which are fraught with grave import. Verily, the meanings of those names are derived from either his greatness or vastness, or his feats, or his conduct. The Brahmanas always recite the excellent Sata-rudriya in his honour, that occurs in the Vedas as also that which has been composed by Vyasa. Verily, the Brahmanas and Rishis call him the eldest of all beings. He is the first of all the deities, and it was from his mouth that he created Agni.

That righteous-souled deity, ever willing to grant protection to all, never gives up his suppliants. He would much rather abandon his own life-breaths and incur all possible afflictions himself. Long life, health and freedom from disease, affluence, wealth, diverse kinds of pleasures and enjoyments, are conferred by him, and it is he also who snatches them away. The lordship and affluence that one sees in Sakra and the other deities are, verily his. It is he who is always engaged in all that is good and evil in the three worlds. In consequence of his fullest control over all objects of enjoyment he is called Iswara (the Supreme Lord or Master). Since, again, he is the master of the vast universe, he is called Maheswara. The whole universe is pervaded by him in diverse forms. It is that deity whose mouth roars and burns the waters of the sea in the form of the huge mare's head.

[Note: The allusion is to the fiery mare's head which is supposed to wander through the ocean.]

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Mahasivaratri (Magha Krsna Chaturdasi)

[The 14th day of the dark half of every month- Krsna Chaturdasi

is called 'Sivaratri' or 'Maha-Sivaratri'. The one in the month of Magha (February-March) is christened 'Mahasivaratri', since it is the greatest of all.]

Of all the major Hindu festivals, Mahasivaratri is the only one wherein the austerity part (as signified by the very word 'vrata') is predominant. There is practically no festivity, revelry or gaiety in its observance, the whole thing being one of continuous solemnity. This is but natural since Siva is the god of the ascetics, the very incarnation of vairagya or renunciation!

This vrata is open to all human beings. The basic disciplines to be kept up on this day are ahimsa (non-injury), satya (speaking the truth), Brahmacharya (continence), daya (compassion), Ksama (forgiveness) and anasuyata (absence of jealousy).

Fasting is one of the most essential aspects of this vrata. So also jagarana or keeping vigil in the night. Worship of Siva throughout the night, bathing the Sivalinga with panchamrta (five tasty things- milk, curds, ghee, sugar and honey), homa, japa of the mulamantra (basic mantra, viz., Om Namas Sivaya) and prayer for forgiveness- are the other items involved in its observance.

-Swami Harshananda, Ramakrishna Math, Bangalore

"Melt ye in praise of this secret word of God,

It is the touchstone of Truth, in all the four Vedas,

The Name of the Lord - Namasivaya."

--- Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

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Abhisheka

Abhisheka – The meaning

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Abhisheka is a part of the worship of Lord Siva. Without it, the worship is incomplete. It is the ceremonial bathing of the Siva Lingam in Siva temples.

A pot made of copper or brass, with a tiny hole in the centre, is kept hanging over the image or Lingam of Siva. The water drips (falls) on the image throughout the day and night. Pouring water, milk, ghee (clarified butter), curd, honey or coconut water over the Lingam is also Abhisheka. Whilst this is done, the Rudram is chanted loudly with devotion and love. Lord Siva is invoked by performing this Abhisheka.

Monday is a very important day for worshipping Lord Siva. The thirteenth day (Pradosha) of the bright and dark fortnights is also considered sacred. On these days, devotees of Lord Siva offer special worship with plenty of prasad.

The water of the Abhisheka is considered very sacred. It is known to grant great benefits on the devotees who take it as the Lord's prasad. It purifies the heart and destroys countless sins. You should take it with intense faith and devotion.

When you perform Abhisheka with devotion, your mind is concentrated. Your heart is filled with divine thoughts and with the image of the Lord. You forget your body and your surroundings. Egoism vanishes. When the body is forgotten, you begin to enjoy and taste the eternal bliss of Lord Siva. The recitation of Mantras during the Abhisheka purifies the mind.

The greatest and the highest Abhisheka is to pour the waters of pure love on the Lingam in the lotus of the heart. The external Abhisheka with objects is intended to lead to this internal Abhisheka, wherein there is a flow of pure love.

The sacred prasad of the Lord and the holy water of the Abhisheka purify the heart if taken with faith and devotion. They can bring peace and prosperity.

Incurable diseases are cured by performing Abhisheka. It bestows health, wealth, prosperity, peace of mind and purity of heart. It expands the heart. It calls for self-sacrifice and self-surrender. There must be a natural feeling in the heart. "I am Thine, my Lord. All is Thine, my Lord."

# Prasad and Charanamrit

-By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

The word 'prasad' means that which gives peace. During any form of worship, ritual or ceremony, Hindus offer some items of food to the Lord. Puja is done with Bael leaves, flowers, Tulasi (Basil plant), Vibhuti and these are given as Prasada from the Lord.

Prasada is that which gives peace. Prasada is the sacred food offering of the Lord. During Kirtans (Singing hymns), worship, Puja, Havan and Arati, the devotee offers sweet rice, fruits, jaggery, milk, coconut,

plantain and such other articles to the Lord, according to his ability. After offering them to the Lord, they are shared between the members of the house or the Bhaktas (devotees) in a temple.

Water, flowers, rice, etc., are offered to the Lord in worship. This denotes that the Lord is pleased with even the smallest offering. What is wanted is the heart of the devotee. The Lord says in the Gita :

"Patram Pushpam Phalam Toyam Yo Me Bhaktya Prayacchati;

Tadaham Bhaktyupahritamasanami Prayatatmanah" – Whoever offers a leaf, a flower, a fruit or even water with devotion, that I accept, offered as it is with a loving heart".

It is not necessary that one should offer gold, silver and costly dress to the Lord. The devotee offers these according to his ability and position in life, thereby denoting that the whole wealth of the world belongs to the Lord. A rich man offers costly things to the Lord. He feeds the poor and serves the sick, seeing the Lord in his fellow-beings.

The mental Bhava (attitude) of the devotee offering Bhog to the Lord has very great effect. If an ardent devotee of the Lord offers anything to the Lord, that Prasada, if taken, would bring very great change even in the minds of atheists. The Grace of the Lord descends through Prasada. Go through the life of Narada. You will realise the greatness of the sacred leavings of the Lord as well as those of advanced Sadhakas and saints.

Namadeva offered rice etc., to Panduranga Vitthala and He ate the food and shared it with Namadeva as well. If the food is offered with an yearning heart, sometimes, the Lord takes that food assuming a physical form. In other cases, the Lord enjoys the subtle essence of the food offered, and the food remains as it is in the shape of Prasada. While feeding Mahatmas and the poor people, that which is left behind is taken as Prasada. When a sacrifice is performed, the participants share the Prasada which bestows the blessings of the gods. When Dasaratha performed Putrakameshti (a sacrifice performed wishing for a son), he got a vessel full of sweetened rice that he gave to his queens, by taking which they became pregnant.

Charanamrit

A special form of prasada is the Charanamrit, which is the water or milk used to wash the feet of the idol, or of a holy saint. The Charanamrit has tremendous powers. It can change the outlook of a devotee entirely. It has the power to cure diseases. There are cases where it brought back life to the dead. Charanamrit is a tonic or medicine for misery, pain and anxiety. Intense faith is the all-important necessity for taking it. Without faith it brings very little benefit. The benefits of Prasada and Charanamrita are beyond description. They have the power to change entirely the outlook of a man's life. There have been ever so many instances in the past in this holy land of ours (India) which bears witness to the potency and efficacy of Prasada. Prasada destroys all pains and sins. It is an antidote for misery, pain and anxiety. Faith is the important factor in testing the accuracy of this statement. For faithless persons, it brings very little effect.

Those who are brought up in modern education and culture have forgotten all about the glory of Prasada. Many Western educated persons do not attach any importance to Prasada when they get it from Mahatmas. This is a serious mistake. Prasada is a great purifier. As they are brought up in the Western style of living, they have imbibed the spirit of Westerners and forgotten the spirit of true children of Indian Rishis of yore. Live for a week in Vrindavana or Ayodhya or Varanasi or Pandharpur. You will realise the glory and the miraculous effects of Prasada. Many incurable diseases are cured. Many sincere aspirants get wonderful spiritual experiences from mere Prasada alone. Prasada is a panacea. Prasada is a spiritual elixir. Prasada is the Grace of the Lord. Prasada is a cure-all and an ideal pick-me-up. Prasada is an embodiment of Sakti. Prasada is Divinity in manifestation. Prasada energises, vivifies, invigorates and infuses devotion. It should be taken with great faith.

The prasada of the Lord is very sacred and purifying. If it is taken with faith and devotion, it brings miraculous results to the devotee.

The Lord enjoys the subtle essence of the food offered. The food is then eaten as prasada by the devotees.

While feeding Mahatmas, Sannyasins and the poor, that which is left over is also taken as prasada, because in feeding them, we feel that we are feeding God Himself.

When a ceremony is performed all the devotees should share the prasada and thus receive the blessings of the Deities. Prasada is extremely sacred. There is no restriction of any kind in taking prasada. Time, place or condition does not affect one. Prasada is all purifying.. Prasada is the most sacred object for a

devotee. One should consider himself lucky to take the Prasada, and there is no restriction of any kind in taking Prasada. Prasada is all purifying.

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[Note: 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 2000-2031

\*Hindu Festivals 2000-2043

\*Moon Calendar 1900-2009

\*Moon Calendar 2010-2040

\*Eclipse

\*Hinduism-Brief Sketch

\*Founder of Hinduism

\*Vrat - Resolution

\*Mind Power

\*Mantras-Sacred Fire

\*Shanti Mantras

\*Cows are Sacred

\*From Scriptures

\*Sayings of Sri Ramakrishna

- \*God can be seen
- \*Guru
- \*Silent Teachings & Satsang
- \*Touched by God
- \*Caste System
- \*Untouchables
- \*Duties
- \*Yuga Dharmaa
- \*Doing Good
- \*Virtue
- \*Virtue, Wealth & Pleasure
- \*Gurukul
- \*Ashramas
- \*Sannyasa - Renunciation
- \*Kamagita
- \*Wheel of Life
- \*Maya-Shakti-Prakriti
- \*Durga Saptashati
- \*Creation
- \*Dissolution
- \*Wisdom versus knowledge
- \*Divine Wealth
- \*Motherhood
- \*Women
- \*Marriage

- \*Alluring Adornment
- \*God
- \*Nature of Reality
- \*That Thou Art
- \*Sanatan Ved Dharma
- \*Destiny & Exertion
- \*Soul & its Destiny
- \*The Real and the Apparent Man
- \*Death & Life
- \*Bhishma
- \*Immortality
- \*Egoism
- \*Resurrection
- \*Reincarnation
- \*Heaven & Hell
- \*Emancipation
- \*Gayatri
- \*Meditation
- \*Meditation Q & A
- \*Direct Path
- \*Miscellaneous Q & A
- \*Jesus versus Churchianity
- \*Empty Chamber
- \*Adhyatma-Self-Spiritual Science
- \*Self-Realisation

- \*Self - Atma
- \*Jnani - Self-realised
- \*Who am I?
- \*Sanat-sujata
- \*Vidura-Niti
- \*Chanakya niti
- \*Kautilya Arthasastra
- \*Worship
- \*Self-enquiry
- \*Highest object of knowledge
- \*The Highest Refuge of All things
- \*Sankhya versus Yoga
- \*Yoga
- \*Jnana Yoga
- \*Raja Yoga
- \*Bhakti - Surrender
- \*Bhakti Yoga
- \*Karma Yoga
- \*Japa
- \*Music
- \*Consciousness-the three states
- \*Freedom & Bondage
- \*Morality
- \*Overcoming Difficulties
- \*Forgiveness versus Might - Anger

- \*Penance
- \*Renunciation & Abandonment
- \*Truth
- \*Truth versus Falsehood
- \*Happiness
- \*Self-restraint
- \*Senses - self-discipline
- \*Ignorance
- \*Anahata Nada
- \*What Religion Is
- \*Karma & Destiny
- \*Sin
- \*Sinner
- \*Drunkard
- \*Conscience
- \*Prayer
- \*Mind
- \*Miracles & Visions
- \*Riddles
- \*Celibacy
- \*Thought, Speech & Deed
- \*Upanishads
- \*Gita for Children
- \*Gita
- \*Preyas & Sreyas

- \*Pravritti - Nivritti
- \*Acts versus Knowledge
- \*Conduct
- \*Kali Yuga
- \*Tantra
- \*Kundalini
- \*Direct Perception versus Scriptures
- \*Faith
- \*Atheist
- \*Righteousness
- \*Highest Good
- \*Mother, Father & Teacher
- \*Eldest Brother
- \*Friendship
- \*Self-interest
- \*kingcraft
- \*Chastisements
- \*Thanks Giving
- \*Ethics
- \*Good and Evil
- \*Vices
- \*Malevolent & Wicked
- \*Nature of Man
- \*Culture and Civilization
- \*Kosas-sheaths

- \*Good and Pure
- \*Sattwa, Rajas & Tamas
- \*East-West-North-South
- \*Stories - Episodes
- \*Procrastination
- \*Gifts
- \*Fasting (Religious)
- \*Tirtha
- \*Sacred Waters - Ganga
- \*Tilak
- \*Ideal behind the idol
- \*Rituals
- \*Hinduism & Sri Ramakrishna
- \*Funerals
- \*Tarpana
- \*Aarati
- \*Flowers - Incense - Lamps
- \*Prasad
- \*Sacraments - Samskaras
- \*Sacred Thread
- \*Food
- \*Your Constitution
- \*Trees have Life
- \*Prana-Vyana-Samana
- \*Krishna

\*Ganapati - Gopalnanda

\*Brahma - Sutras

\*Temples

\*Sun - Surya

\*Makar sankranti

\*Vasant Panchami

\*Siva

\*Nataraj

\*Holi - Festival

\*Ramayana

\*Hanuman

\*Raksha Bandhan

\*Krishna Janmashtami

\*Deepavali

\*Adhik Maas

\*Kaaba a Hindu Temple?

\*Islam-stagnant

\*Buddhism

\*Buddhism in China--Japan-Korea

\*Religions in brief

\*Inter-religious Attitude

\*Books

\*Hindu Scriptures

\*Philosophy

\*Schools of Vedanta

\*Hindu Secrets

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\*Dasnami Sampradaya

\*Dharma

\*Speech - Science

\*Abusive Speech

\*Appreciations

\*Food Charts

\*Drama - Shakuntala

\*Vishnu Sahasranama

\*Moon Calendar 2013

\*Moon Calendar 2015

\*Moon Calendar 2017

\*Moon Calendar 2019

\*Moon Calendar 2021

\*Vedic Maths India

\*CSS2

\*The Primal Revelation at the Heart of Civilization

\*Krishna Worship: One of Humanity's Most Ancient Traditions

\*The Great Blue Spirit Nagi Tanka Skan Skan

\*The Lion of Time

\*Contacting Vedic Empire Productions

\*Rakhi Bond of Love Saves the Life of Alexander

\*Ancient Pompeii's Lakshmi Statuette

\*Hindu Radio-Breaking the Sound Barrier

- \*Philippines- A Golden Heritage
- \*Gympie Gold inlaid Quartz
- \*Ancient Hindu Mariners and Australian Gold
- \*Lets Connect on Facebook
- \*Why is Prayag-an ancient center of Hinduism now called Allahabad?
- \*Have Mosques ever been built atop non-Islamic Holy Sites?
- \*The Blue God of Judaism
- \*Greek Othrys and the Vedic Adri Montains
- \*HINDU CIVILIZATIONS OF AUSTRONESIA AND SOUTH EAST ASIA
- \*Vedic Brahma and Apache Kuterastan
- \*Phoenician Alphabet, Adopted by the Greeks
- \*The Phoenician Creation Story
- \*India-Homeland of the Phoenicians
- \*Evidence Linking Ancient Troy and Central America
- \*Rig Veda and the Phoenicians
- \*Fly Me to the Moon God
- \*Walk the Sacred Forests of Shiva
- \*Updated:Vedic Roots of India's Moon Mission
- \*Roots of Orissa's 'Christian' Problem
- \*Ancient Orissa's Links with Rome, Japan, China, Africa and SE Asia
- \*The Stanzas of Dzyan
- \*The Blue-ness of God in Biblical tradition
- \*The Sanskrit Dialect Known as English
- \*Caitanya's Bhakti Movement Empowers India & Humanity
- \*Bangalore's Shiva Cave Temple

\*Assaulting Orissa and India's Development

\*The Truth Behind Holy Amarnath in Kashmir

\*Tantra Mantra Yantra Vigyan Journal

•Yogic Meditation

•Kundalini Vigyan

•Tantra Alchemy

•Tantrik Hypnotism

•Advanced Palmistry

•Third Eye Activation

•Soul- A Joy For Ever

•Health Wealth And Prosperity

•Secrets of Shaktipaath

•Practicals of Hypnotism

•Meanings of Devotion

•The Universal Nymphs

•Mahavidya Sadhan

•Guru Diksha

•Diksha Guru

•Siddha And Siddhi

•Srimad Gita

•Bhakti Kirtan

•Jyotish And Kaal Chakra

•Muladhar To Sahasrar Parikraman

•Palmistry Science & Finger Secrets

•Siva Stavan

- Omkar Brahma To Kundalini
- Social Success : Tantra Secrets
- Samadhi Siddhi
- Top Secret Mantra Rahasya
- Unpublished Spiritual Sadhana Samagra
- Sarva Prakar Dikshaayen
- Sarva Deva Shatkam
- Lakshmi Siddhi
- Amrit Darshan
- Maha Tantram
- Tantra Rahasya
- Top Hypnotism Techniques & Sootras
- Secret TantrikHypnotism
- Alternate Hastrekha Shastra
- Sadhana Prakar
- Bheirav Shastra
- Atma Chintan
- Paramatma Rahasya
- Yogi Rupnathji
- Siddhastan Mahatya
- Bajrang Bali Siddhi
- Matangi Tantra
- Tantrik kriya Vidhi
- Ayeshwarya Prapti Sadhana
- Siddha Yogi

- Amrit Pan
- Tantrik Guru Upasana
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- Durlabh Prayog
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- Sarva Siddhi
- Tantra Vidhi
- Bhuvaneshwari Siddhi
- Lakshmi Secrets
- Hansa To Paramahamsa
- Universal Life
- Apsara Siddhi
- Secrets of Shodashi Tripur Sundari
- Mahakali Siddhi
- Baglamukhi Siddhi
- Brahmapanishad
- Gayatripanishad
- Sandhya Kriya
- Siddhashram Parampara
- Total Diksha Sanskar Vidhi
- Yagya Vidhan Sangraha
- Dhanvarshini Prayog
- Narayan Rahasya

- Tatva Nirupan Sutra
- Guru Shishya Rahasya
- Siddha Vidhi
- Diksha kaal
- Gurudev Bhajana
- Tantra Siddhi Sadhana
- Urvashi Darshan
- Swarna Akarshan
- Tara Sadhana
- Shiv Kripa Sutra
- Jagdamba Sadhana Vidhi
- Tantra Practicals
- Hypnotism
- Aghor Upasana
- Soundarya Siddhi
- Doorlav Tantra Siddhi
- Himalayer Siddha
- Himalayer Sadhak
- Importance of Diksha Sanskar
- Jagat Saar
- Importance of Guru
- \*Kailasa Temple
- \*To Heaven by Heaven
- \*Spiritual friendship
- \*Bodhisattva Vow

- \*O night, o sweet
- \*Potuit Decuit Ergo Fecit
- \*Argala Stotra
- \*Mysticism and magic
- \*Namavali
- \*Chinnamasta's 108 names
- \*Work as Temple Elephant
- \*Psalm 19
- \*Ayat al Kursi - the Verse of the Throne
- \*Battle with the Angel
- \*Love Her, Mind
- \*Mount up with birds
- \*Six-winged
- \*God's Answer to Job
- \*What would you like done with me?
- \*Red Coral
- \*Tere Ishq nachaiya
- \*14 Maheshvara sutras
- \*It is more than possible
- \*Tell and still it is hidden
- \*How to tell
- \*Kun fa ya Kun!
- \*Hafiz
- \*St. Francis of Assisi
- \*Brihadeeswarar Temple

- \*Through the Pain
- \*Varalakshmi Vratam
- \*Mystic and mystification
- \*Kumkum, Bindu and Sindur
- \*Ravana's love
- \*Struggle and Contemplation
- \*Glory of Night
- ‡ Tantra Shastra
- ‡ Nadi Astrology
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- ‡ Today's Fortune
- ‡ Ayushya Yoga
- ‡ Astro-Yogas
- ‡ Predictions by Vedic Astrology
- ‡ Jupiter in the house Uranus
- ‡ Totake (Remedies)
- ‡ Mysterious Death
- ‡ Use of Gem Stones
- ‡ Moon is Best Remedies
- ‡ Vedic Marriage
- ‡ Career by Rashi
- ‡ Diseases by rashi
- ‡ SIGNIFICANCE OF STARS
- ‡ Chalisa Chanting

- | Sundar Kand
- | Graha Mantra Chanting
- | Meaning of Your Name
- | Birth in Ashwini Nakshtra
- | Birth in Bharani Nakshtra
- | Birth in Kritika Nakshtra
- | Birth in Rohini Nakshtra
- | Birth in Mrigshira Nakshtra
- | Birth in Adra Nakshtra
- | Birth in Punarvasu Nakshtra
- | Birth in Pukshya Nakshtra
- | Birth in Ashlekhha Nakshtra
- | Birth in Magha Nakshtra
- | Birth in Poorvaphalguni Nakshtra
- | Birth in Uttraphalguni Nakshtra
- | Birth in Hasta Nakshtra
- | Birth in Chitra Nakshtra
- | Birth in Swati Nakshtra
- | Birth in Bishakha Nakshtra
- | Birth in Anuradha Nakshtra
- | Birth in Jyeshtha Nakshtra
- | Birth in Moola Nakshtra
- | Birth in Poorvashadha Nakshtra
- | Birth in Uttraashadha Nakshtra
- | Birth in Shravan Nakshtra

DR. RUPNATHJI (DR. RUPAK NATH)

- | Birth in Dhanishtha Nakshtra
- | Birth in Shatbhikha Nakshtra
- | Birth in Poorvabhadrapada
- | Birth in Uttrabhadrapada
- | Birth in Revati Nakshtra
- | Birth in Pieces Sign
- | Birth in Aquarius Sign
- | Birth in Capricorn Sign
- | Birth in Sagittarius Sign
- | Birth in Scorpio Sign
- | Birth in Libra Sign
- | Birth in Virgo Sign
- | Birth in Leo Sign
- | Birth in Cancer Sign
- | Birth in Gemini Sign
- | Birth in Taurus Sign
- | Birth in Aries Sign
- | Illness Removing
- | How win a Lottery?
- | Dreams in Astrology
- | The Ritual Fire Offering
- | Durga-Saptashati
- | Yavnacharya not a Greek Astrologer
- | Codes of Rigveda
- | Yoga Siddhi

| Meaning Astra & Astrology

| Shakti in Rigveda

| Cosmic Vibration

| Vedic Agni & Illa

| Under standing Tantric Mantras

| The Great Tantra Challenge

| SECRETS OF THE SAPPHIRE

| House to House

| The Houses and Signs

| Encycloepadia of Astrology

| Questions and Answers

| Lagna

| About Astrology

| Vedic astrology

| Grahas (planets)

| Rasis (signs)

| Bhavas (houses)

| Chakras (charts)

| Varga chakras (divisional charts)

| Nakshatras (constellations)

| Ayanamsa

| Dasa Systems

| Characteristics of Rasis

| Indications of Rasis

| Characteristics of Planets

- | Planetary Dignities
- | Planetary Relationships
- | 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 earth 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"  
"Mahaganapati 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 "  
" Garbhashth 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 : Bhuvaneshwari - 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 "  
" Jyeshththa 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. Virbhadrish 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.]

The following article is reproduced from our Page 'Siva'

## Abhisheka – The meaning

-By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Abhisheka is a part of the worship of Lord Siva. Without it, the worship is incomplete. It is the ceremonial bathing of the Siva Lingam in Siva temples.

A pot made of copper or brass, with a tiny hole in the centre, is kept hanging over the image or Lingam of Siva. The water drips (falls) on the image throughout the day and night. Pouring water, milk, ghee (clarified butter), curd, honey or coconut water over the Lingam is also Abhisheka. Whilst this is done, the Rudram is chanted loudly with devotion and love. Lord Siva is invoked by performing this Abhisheka.

Monday is a very important day for worshipping Lord Siva. The thirteenth day (Pradosha) of the bright and dark fortnights is also considered sacred. On these days, devotees of Lord Siva offer special worship with plenty of prasad.

The water of the Abhisheka is considered very sacred. It is known to grant great benefits on the devotees who take it as the Lord's prasad. It purifies the heart and destroys countless sins. You should take it with intense faith and devotion.

When you perform Abhisheka with devotion, your mind is concentrated. Your heart is filled with divine thoughts and with the image of the Lord. You forget your body and your surroundings. Egoism vanishes. When the body is forgotten, you begin to enjoy and taste the eternal bliss of Lord Siva. The recitation of Mantras during the Abhisheka purifies the mind.

The greatest and the highest Abhisheka is to pour the waters of pure love on the Lingam in the lotus of the heart. The external Abhisheka with objects is intended to lead to this internal Abhisheka, wherein there is a flow of pure love.

The sacred prasad of the Lord and the holy water of the Abhisheka purify the heart if taken with faith and devotion. They can bring peace and prosperity.

Incurable diseases are cured by performing Abhisheka. It bestows health, wealth, prosperity, peace of mind and purity of heart. It expands the heart. It calls for self-sacrifice and self-surrender. There must be a natural feeling in the heart. "I am Thine, my Lord. All is Thine, my Lord."

## Ways of Doing Japa

Japa may be done in three ways.

They are:

Karmala

Varnamala

Manimala

Karamala

This involves the doing of Japa on the fingers and can be done on the fingertips. The second and more effective way recommended in the scriptures is by doing Japa on the segments of the fingers. One of the important rules to observe when doing this type of Japa is to keep the fingers together and not separate.

Varnamala

This involves the doing of Japa using the alphabet of the Sanskrit language. Detailed instructions for this type of Japa are given in the 'Sanat Kumara Tantra'.

Manimala

This is the most recommended and the most common way of doing Japa when a Mala (or Rosary) made of beads threaded together is used. The beads used are of various types. Malas are made of Rudraksh seeds, stems of the Tulasi (Basil) plant, shells, lotus plants, gold, precious stones, pearls, crystals etc.

Different types of Malas are used for different purposes. A Lotus-Mala is used to destroy enemies. A Kusa-Mala is used to destroy sins. A Silver-Mala is used to fulfil desires etc.

Different sects tend to use different types of Malas. The Shaktas, Shaivites and Smartas use the Rudraksha-Mala. The Vaishnavites use the Tulasi-Mala. The Ganapatis may use the ivory-Mala.

One complete Mala of any of the above three categories involves the repetition of the Mantra 108 times. The 109th bead called the Meru or summit acts as the guide. An important rule is not to cross over the Meru on completion of a Mala but retract and do the next Mala commencing at the point of finishing the previous Mala. Thus we work back and forth from the Meru. An important interpretation of this rule is that the Meru represents the Guru or Preceptor whose importance in any spiritual discipline is unsurpassed, and he should not be crossed in any circumstance.

## The Significance of the Figure 108

One complete Mala consists of 108 repetitions. Various reasons are given with regard to the significance of this number. Some of the main reasons are:

It has been established that man takes 10 800 breaths during a period of twelve hours. Therefore, in a period of 24 hours, one takes 21 600 breaths. One half of this time may be allowed for sleeping, eating or other essential activities. The remainder of the time should be spent in the thought of God. The merit of taking God's name is multiplied 100 times when done on a Mala. Therefore, 108 Mantras done on a Mala is equivalent to the taking of God's name 10 800 times.

There are 27 Nakshatras or Heavenly Bodies that regulate our destinies. Each Nakshatra enters 4 phases or Charans in the course of an astrological day or Tithi. Therefore all the Nakshatras pass through 108 Charans ( $27 \times 4 = 108$ ) during any Tithi.

The Shastras (scriptures) say that the Brahman (God) is symbolically represented by the figure 9. The three figures in the number 108 add up to nine ( $1 + 0 + 8 = 9$ ). The figure 9 itself when multiplied by any other figure and the digits of the answer when added up will provide the answer as exactly 9.

Examples:

$$9 \times 28 = 252 \quad (2 + 5 + 2 = 9)$$

$$9 \times 1855 = 16695 \quad (1 + 6 + 6 + 9 + 5 = 27) \quad (2 + 7 = 9)$$

$$9 \times 1368 = 12312 \quad (1 + 2 + 3 + 1 + 2 = 9)$$

4. The different stages of creation are all linked to the figure 9

as will be seen by adding up each of the following figures:

A Kaliyuga consists of 432 000 human years

A Dwaparyuga consists of 864 000 human years

A Tretayuga consists of 1 296 000 human years

A Satayuga consists of 1 728 000 human years

A Mahayuga consists of 4 320 000 human years

A celestial year in Brahma's life consists of 3 110 400 000 000 human years

Brahma's lifespan consists of 311 040 000 000 000 human years.

The digits of each of the above figures when added up or the digits of those answers when added up will produce the figure 9. The figure nine has therefore been taken by Hindus to represent Brahman or Infinity.