

Divine Wealth - Daivi Sampat

By - Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

From the Brhadaranyaka Upanishad, I.3.1.

"Verily there are two classes of the
Creator's creatures - gods and demons."

From The Bhagavad Gita, Chapter 16, Verse 6:

"There are two types of beings in this
world, the divine and the demoniacal"

Explanations drawn from the writings of
Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

The Divine Wealth consists of 26 attributes.

These are described; in The Bhagavad Gita,
Chapter16, Verses1, 2 and 3.

Gita, Ch. 16, Verse 1: The Blessed Lord said,

Fearlessness, purity of heart, steadfastness in Knowledge and Yoga,
almsgiving, control of the senses, sacrifice, study of scriptures, austerity, and
straightforwardness.

Gita, Ch. 16, Verse 2 :

Harmlessness (Ahimsa), truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, freedom from covetousness, gentleness, modesty, absence of fickleness

Gita, Ch. 16, Verse 3 :

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of overweening pride - these belong to the one who is born with Divine treasures.

Commentary by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji:

The 16th chapter of The Bhagavad Gita is called, 'The division between the Divine and the demoniacal'.

Daivi prakrti (Divine treasure or Daivi sampat) or the nature of the gods leads to moksha (liberation) or release from the rounds of birth and death. The nature of the demoniacals leads to bondage.

The Divine nature must be accepted and cultivated. The demoniacal nature should be abandoned. All these qualities are found in human beings. There are Sattwic people who possess the Divine attributes. There are among human beings those that are endowed with demoniacal qualities, who are filled with excessive Tamas.

In an ordinary man there is a mixture of the three gunas (Sattwa, Rajas and Tamas). Tamas and Rajas pull a man downwards; Sattwa lifts a man upwards. Tamas and Rajas lead to bondage; Sattwa helps to attain

salvation. Discipline yourself and develop Sattwa. When the mind is Sattwic, there is calmness in it. Divine light can descend only when the mind is serene and cheerful.

The Sattwic man controls the senses, does selfless service, and practises japa, pranayama, concentration, meditation, self-analysis, and enquiry of "Who am I?" He has no attraction for sensual objects. He has a burning desire to attain moksha (salvation). He is humble, generous, merciful, forbearing, tolerant and pious. He destroys his little personality.

The rajasic man is proud, intolerant, egoistic, self-sufficient, lustful, hot-tempered, greedy and jealous. He works for his own glory and fame and self-aggrandisement. He develops his own little personality.

There is an intimate connection between the gunas and karmas (actions performed by men). The nature of the karmas depends upon the nature of the gunas. A Sattwic man will do virtuous actions. A Rajasic and Tamasic man will perform non-virtuous actions. It is the guna that goads a man to do actions. The Self or Brahman is actionless. He is the silent witness.

Daivi sampat enables the aspirant to attain the highest state of superconsciousness (Nirvikalpa Samadhi), wherein the seer and the seen are united in one; the meditator and the meditated become identical.

The Divine Wealth consists of 26 attributes.

Chapter 16, Verse 1:

1. Fearlessness (Abhayam).

Among the Divine qualities, Fearlessness stands foremost. Fear is an effect of ignorance. Identification with the body causes fear. Blind attachment to the body, wife, children, house, property etc. is the cause of fear. The sage who has realised the Self is absolutely fearless.

"He who knows the Bliss of Brahman (God) from which words as well as mind turn powerless, fears nothing." -Taittiriya Upanishad

Fear can be removed by constant thinking of the immortal and all-blissful nature of the Self. If you lead a life of honesty and truthfulness, if you devoutly observe the precepts of the scriptures without doubting, if you lead a life of right conduct, and if you remember God always, you will become fearless.

2. Purity of heart (Satvasamsuddhih)

Purity of understanding, cleanliness of life or purity of heart. Purity of mind, i.e., giving up of cheating, hypocrisy, untruth and the like, in all dealings with the people, and doing transactions with perfect honesty and integrity is purity of heart. A purity of mind cannot be obtained without devotion to the Lord.

3. Steadfastness in Knowledge and Yoga (Jnanayogavyavasthitih)

Understanding the nature of the Self as taught in the scriptures and by the preceptor. Self-realisation through meditation on the Great Sentence of the Upanishad, " I am Brahman" (Aham Brahmasmi) is Knowledge. Yoga is union of the individual soul with the Supreme Being; it is the realisation of the Self by concentration and meditation through self-restraint and control of the senses.

(Fearlessness, Purity of heart, and Steadfastness in Knowledge and Yoga are the three pre-eminent virtues amongst the Sattwic attributes enumerated in verse 1 to 3. These three attributes are found in Jnana (Knowledge) Yogis only. The other qualities are common to Jnana Yogis, Karma Yogis, Raja Yogis, and Bhaktas or those following the path of Devotion. If you cultivate one virtue, all other virtues will cling to you by themselves. Fearlessness is the basis and foundation of the whole of man's moral structure within.)

4. Almsgiving (Dana)

Distributing food, clothes etc., as far as it lies within one's power, according to one's means. A charitable man hastens to comfort the distressed and helps the needy.

5. Control of the senses: (Dama)

Self-restraint, self-control, control of the external senses. [Control of the inner senses or the mind is described in verse no. 2]. The practice of self-control annihilates the union between the senses and the sensual objects. He keeps the senses under the strictest restraint. He is moderate in his diet. He checks the outgoing tendencies of the mind and the senses. He induces the mind and the senses to turn backwards towards their source. As householders cannot practise perfect control of the senses, even moderation or regulated and disciplined life will constitute self-restraint for them. The practice of self-control includes forgiveness, harmlessness, truth, steadiness and patience.

6. Sacrifice (Yajna)

The fire worship (agnihotra or havan) and the like enjoined in the Vedas and also the sacrifice to the gods (deva-yajna) or worship of the gods, Pitr-Yajna,

Bhuta-Yajna, Manusya-Yajna and Brahma-Yajna enjoined in the scriptures (smrtis).

7. Study of scriptures (Svadyaya)

Study of the Vedas in order to attain the 'unseen fruits'.

8. Austerity (Tapas)

True Tapas is meditation on the Self.

It is fixing the mind on Brahman (Supreme Reality) or the Self. It is to turn the mind towards the soul.

The three kinds of Tapas that are mentioned in The Bhagavad Gita, Chapter 17, Verses 14, 15 and 16 come under this category. These three verses are as follows:

Verse 14: Worship of the gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy and non-injury are called austerities (Tapas or self-discipline) of the body.

Verse 15: Speech which causes no excitement, truthful, pleasant and beneficial, the practice of the study of the Vedas, are called austerity of speech.

Verse 16: One should speak what is true; one should speak what is pleasant. One should not speak what is true if it is not pleasant nor what is pleasant if it is false. This is the Sanatan (eternal, ancient) dharma.

9. Straightforwardness (Arjavam)

This is conducive to the attainment of knowledge. The aspirant should always be candid, upright or straightforward. Straightforwardness should be his constant attitude. A just and truthful man alone can be straightforward. He is respected by the people. He is liked by all. He attains success in all his endeavours. He never hides facts or truth.

Chapter 16, Verse 2:

10. Harmlessness (Ahimsa)

Non-injury in thought, word and deed. By refraining from injuring living creatures, the outgoing forces of Rajas are curbed. Ahimsa is divided into physical, verbal and mental.

11. Truth (Satyam)

Speaking of things as they are without uttering unpleasant words or lies. This includes self-restraint, absence of jealousy, forgiveness, patience, endurance and kindness

12. Absence of anger (Akrodha)

Absence of anger when insulted, rebuked or beaten, i.e., even under the gravest provocation.

13. Renunciation (Tyagah)

Literally giving up; giving up of vasanas egoism and the fruits of action. Charity is also tyaga.

[For explanations of the term 'VASANA' read page Gita for children

14. Peacefulness (Santi): Serenity of the mind or tranquility

15. Absence of crookedness (Apaisunam)

Aversion to slander and absence of narrow-mindedness.

16. Compassion towards beings (Daya)

Compassion to those who are in distress. A man of compassion has a tender heart. He lives only for the benefit of the world. Compassion indicates realisation of unity or oneness with other creatures.

17. Freedom from covetousness (Aloluptvam)

Non-covetousness. The senses are not affected or excited when they come in contact with their respective objects; the senses are withdrawn from the objects of the senses, just as the limbs of the tortoise are withdrawn by it into its own shell.

18. Gentleness(Mardavam)

19. Modesty (Hrih)

It is shame felt in the performance of actions
contrary to the rules of the Vedas or of Society.

20. Absence of fickleness (Achapalam)

Not to speak in vain. Not to move the hands and legs in vain. Avoidance of
useless action.

Chapter 16, Verse 3:

21. Vigour(Tejas)

Vigour, energy, brilliance. The aspirant who is bent on attaining salvation
marches boldly on the spiritual path. Nothing can tempt him or slacken his
progress. This unbroken progress towards the realisation of the Self or the
Absolute is lustre. It overcomes the downward pull of Tamas.

22. Forgiveness (Kshama)

He who is endowed with this virtue does not exhibit anger even when he is insulted, rebuked or beaten, although he is strong enough to take vengeance. He is unaffected by the insult or injury.

23. Fortitude (Dhrti)

The sage absorbs within himself all calamities. He is steadfast even when he is in very trying and most adverse conditions. This is a particular Sattvic vrtti or state of mind which removes depression or exhaustion of the body and senses when they sink down. An aspirant who is endowed with this divine attribute never gets disheartened, even when he is under severe trials and difficulties and tribulations. Dhrti is a divine tonic when the body and the senses are in a state of low spirits or dejection.

24. Purity (Saucham)

This is of two kinds , viz., external and internal.

External purity are done by means of earth and water.

Internal purity: The mind and heart (intellect) are free from Maya; free from deception, lust, anger, greed, pride, jealousy, hypocrisy, likes and dislikes. Purity is achieved by the practice of celibacy, forgiveness, friendliness, charity, humility, nobility, love, complacency, compassion etc.

25. Absence of hatred (Adroha)

Freedom from malice. Includes absence of desire to injure others.

26. Absence of overweening pride (Atimanita)

Atimanita is great pride. A proud man thinks that he is superior to others and that he is worthy of being honoured by others.

The Divine Wealth or Daivi Sampat consists of these 26 attributes. This is a rare gift from the Lord. This is an inexhaustible wealth which cannot be taken away by thieves or robbers. This Daivi Sampat helps the aspirant attain the imperishable and immaculate Brahmic seat. It is the short cut to the realm of eternal bliss or moksha.

Hindu Sects

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Hinduism is extremely catholic, liberal, tolerant, and elastic. This is the wonderful feature of Hinduism. A foreigner (visiting India) is struck with astonishment when he hears about the diverse sects and creeds of Hinduism. But these varieties are really an ornament to Hinduism. They are certainly not its defects. There are various types of minds and temperaments. So there should be various faiths also. This is but natural. This is the cardinal tenet of Hinduism. There is room in Hinduism for all types of souls- from the highest to the lowest- for their growth and evolution.

The term 'Hinduism' is most elastic. It includes a number of sects and cults, allied, but different in many important points. Hinduism has, within its fold, various schools of Vedanta; Vaishnavism, Saivism, Saktism, etc. It has various cults and creeds. Hinduism accommodates all types of men. It prescribes spiritual food for everybody, according to his qualification and growth. This is the beauty of this magnanimous religion. This is the glory of Hinduism. Hence there is no conflict among the various cults and creeds. The

Rig-Veda declares: "Truth is one; sages call it various names- Ekam Sat Vipra Bahudha Vadanti." The Upanishads declare that all the paths lead to the same goal, just as cows of variegated colours yield the same white milk. Lord Krishna says in the Gita: 'Howsoever men approach Me, even so do I welcome them, for the path men take from every side is Mine.'" All diversities are organized and united in the body of Hinduism.

Hinduism provides food for reflection for the different types of thinkers and philosophers all over the world. All sorts of philosophy are necessary. What appeals to one may not appeal to another, and what is easy for one may be difficult for another. Hence the need for different standpoints. All philosophies of Hinduism are points of view. They are true in their own way. They take the aspirant step by step, stage by stage, till he reaches the acme or the pinnacle of spiritual glory. Sanatana-Dharmists, Arya-Samajists, Deva-Samajists, Jainas, Buddhists, Sikhs and Brahmo-Samajists are all Hindus only, for they rose from Hinduism, and emphasized one or more of its aspects.

The Hindus are divided into three great classes, viz.,

1. **Vaishnavas** who worship the Lord as Vishnu;
2. **Saivas** who worship the Lord as Siva; and
3. **Saktas** who adore Devi or the Mother aspect of the Lord.

In addition, there are the Sauras, who worship the Sun-God; Ganapatyas who worship Ganesh as supreme; and Kumaras who worship Skanda as the godhead.

1. The Vaishnavas - Sri Sampradaya

The Vadagalai School and The Tengalai School

The Vaishnavas are usually distinguished into four principal Sampradayas or sects. Of these, the most ancient is the Sri Sampradaya founded by Ramanuja Acharya about the middle of the twelfth century. The followers of Ramanuja adore Vishnu and Lakshmi, and their incarnations. They are called Ramanujas or Sri Sampradayins or Sri Vaishnavas. The teachers are Brahmins. The disciples may be of any caste. They all recite the Ashtakshara Mantra: "Om Namo Narayanaya." They put on (display) two white lines and a central red line on the forehead.

Vedantacharya, a follower of Ramanuja, made some reform in the Vaishnava faith. This gave rise to the formation of two antagonistic parties of Ramanujas, one called the Northern School (Vadagalai) and the other the Southern School (Tengalai). The Tengalais regard Prapatti or self-surrender as the only way to salvation. The Vadagalais think that it is only one of the ways. According to them, the Bhakta or the devotee is like the young one of a monkey which has to exert itself and cling to its mother (Markata-Nyaya or Monkey Theory); whereas, according to the Southern School, the Bhakta or the devotee is like the kitten which is carried about by the cat without any effort on its own part (Marjala-Nyaya or Cat Theory). The Northern School accept the Sanskrit texts, the Vedas. The Southerners have compiled a Veda of their own called 'Nalayira

Prabandha' or 'Four Thousand Verses', in Tamil, and hold it to be older than the Sanskrit Vedas. Really, their four thousand verses are based on the Upanishad portion of the Vedas. In all their worship, they repeat sections from their Tamil verses.

The Vadagalais regard Lakshmi as the consort of Vishnu, Herself infinite, uncreated and equally to be adored as a means (Upaya) for release. The Tengalais regard Lakshmi as a created female being, though divine. According to them, she acts as a mediator or minister (Purushakara), and not as an equal channel of release.

The two sects have different marks on their foreheads. The Vadagalais make a simple white line curved like the letter U to represent the sole of the right foot of Lord Vishnu, the source of the River Ganga (Ganges). They add a central red mark as a symbol of Lakshmi. The Tengalais make a white mark like the letter Y that represents both the feet of Lord Vishnu. They draw a white line half way down the nose.

Both the sects brand the emblems of Vishnu- the discus and the conch- on their breasts, shoulders and arms.

The Tengalais prohibit their widows from shaving their heads.

The usual surnames of the Ramanuja Brahmins are Aiyangar, Acharya, Charlu and Acharlu.

Ramanandis

The followers of Ramananda are the Ramanandis. They are well-known in upper Hindusthan (India). They are branch of the Ramanuja sect. They offer their worship to Lord Rama, Sita, Lakshmana and Hanuman. Ramananda was a disciple of Ramanuja. He flourished at Varanasi about the beginning of the fourteenth century. His followers are numerous in the Ganga (Ganges) valley of India. Their favourite work is the 'Bhakti-Mala.' Their sectarian marks are like those of the Ramanujas. The Vairagis are the ascetics among the Ramanandis.

Vallabhacharins or Rudra Sampradayins (Rudra Sect)

The Vallbhacharins form a very important sect in Mumbai, Gujarat and the Central India. Their founder was born in the forest Camparanya in 1479. He is regarded as an incarnation of Krishna. The Vallabhacharins worship Krishna as Baba-Gopala. Their idol is one representing Krishna in his childhood till his twelfth year. The Gosains or teachers are family men. The eight daily ceremonials for God in the temples are Mangala, Sringara, Gvala, Raja Bhoga, Utthapana, Bhoga, Sandhya and Sayana. All these represent various forms of adoration of God.

The mark on the forehead consists of two red perpendicular lines meeting in a semicircle at the root of the nose and having a round dot of red between them. The necklace and rosary are made of the stalk of the Tulasi (holy Basil plant).

The great authority of the sect is the Srimad Bhagavata as explained in the Subodhini, the commentary thereon of Vallabhacharya. The members of the sect should visit Sri Nathdvara, a holy shrine, at least once in their lives.

The Chaitanyas (Hare Krishna Movement)

This sect is prominent in Bengal and Orissa. The founder Chaitanya Mahaprabhu or Lord Gouranga, was born in 1485. He was regarded as an incarnation of Lord Krishna. He took sannyasa (monkhood) at the age of twenty-four. He went to Jagannath where he taught Vaishnava doctrines.

The Chaitanyas worship Lord Krishna as the Supreme Being. All castes are admissible into the sect. The devotees constantly repeat the Name of Lord Krishna.

Chaitanya's Charitamrita by Krishna Das is a voluminous work. It contains anecdotes of Chaitanya and his principal disciples and the expositions of the doctrines of this sect. It is written in Bengali.

The Vaishnavas of this sect wear two white perpendicular streaks of sandalwood paste or Gopichandan (a kind of sacred clay). Down the forehead uniting at the root of the nose and continuing to near the tip. They wear a close necklace of small Tulasi beads of three strings.

[Note: During the twentieth century, Swami Prabhupada, A.C. Bhaktivedanta became the founder Acharya of the International Society for Krishna Consciousness with branches all over the world. This movement urges devotees to recite with faith and devotion the following Hare-Krishna Mantra:

"Hare Krishna Hare Krishna Krishna Krishna Hare Hare,

Hare Rama Hare Rama Rama Rama Hare Hare"

['Rama' in the above mantra of the Hare-Krishna movement does not refer to Sri Rama from the Ramayana but to Balarama, the elder brother of Sri Krishna.]

The Nimbarkas

The founder of this sect was Nimbarka or Nimbadiya. He was originally named Bhaskara Acharya. He is regarded as an incarnation of the Sun-God (Surya). The followers worship Krishna and Radha (Krishna's consort) conjointly. Their chief scripture is the Srimad Bhagavata Purana.

The followers have two perpendicular yellowish lines made from Gopichandan clay and applied from the root of the hair to the commencement of each eye-brow and there meeting in a curve. This represents the footprint of Lord Vishnu.

The Nimbarkas or Nimavats are scattered throughout the whole of upper India. They are very numerous around Mathura. They are also the most numerous of the Vaishnava sects in Bengal.

The Madhavas

The Madhavas are Vaishnavas. They are known as Brahma Sampradayins. The founder of the sect was Madhavacharya, otherwise called Ananda Tirtha and also called Purna-Prajna. He was born in 1200 ad. He was a great opponent of Sankaracharya's Advaita system of philosophy. He is regarded as an incarnation of Vayu or the Wind-God. He erected and consecrated at Udipi the image of Lord Krishna.

The Gurus of the Madhava sect are Brahmins and Sannyasins. The followers bear the impress of the symbols of Vishnu upon their breasts and shoulders. They are stamped with a hot iron. Their marks on the foreheads consist of two perpendicular lines made with Gopichandana and joined at the root of the nose. They make a straight black line (using charcoal from incense offered to Krishna), which terminates in a round mark made with tumeric.

The Madhavas are divided into two classes called the Vyasakutas and the Dasakutas. They are found in Karnataka.

Truthfulness, study of scriptures, generosity, kindness, faith and freedom from envy form the moral code of Madhavas. They give the Lord's names to their children (Namakarana Sanskar), and mark the body with His symbols (Ankana). They practise virtue in thought, word and deed (Bhajana).

Radha Vallabhis

Radha Vallabhis worship Krishna as Radha-Vallabha, the Lord or the Lover of Radha. Harivans was the founder of this sect. Seva Sakhi Vani gives a detailed description of the notion of this sect and more of their traditions and observances.

Charana Dasis, Dadu Panthis, Hari Chandis, Kabir Panthis, Khakis, Maluk Dasis, Mira Bais, Madhavis, Rayi Dasis, Senais, Sakhi Bhavas, Sadma Panthis, are all Vaishnava sects.

The Saivas

Smarta Brahmins of the South

The Saiva Brahmins of the Tamil India have their title Aiyer. They are called Smartas. They all wear three horizontal lines of Bhasma or Vibhuti (holy ash) on their forehead. They all worship Lord Siva. The different sects are:

1. Vadamas : Vada Desa Vadamas, Chola Desa Vadamas and Inji Vadamas

2. Brihatcharanam: Mazhainattu Brihatcharanam, Pazhamaneri Brihatcharanam, Milaghu Brihatcharanam and Kandramanikka Brihatcharanam
3. Vathimars
4. Ashtasahasram
5. Choliyas: Otherwise called Pandimars and inhabitants of Tiruchendur, and
6. Gurukkal: A sub-sect of Vadamas not recognized as one amongst them and whose duties are to worship at temples. They are also known by the name of Oattar in southern districts of Madras. These are different from Archaks. Archaks belong to any of the above sub-sects and inter-marry with persons of other professions, but not Gurukkal or Pattar. While Gurukkal is used only for Saivites, Pattar and Archak are used for Vaishnavites also.

Saiva Brahmins of Malabar

1 Nambuduri 2.Muse, and 3.Embrantiri

Saiva Brahmins of Bengal

1.Nath 2.Chunder 3.Roy 4.Ganguli 5.Choudhury 6. Biswas 7. Bagchi 8. Majumdar, and 9.Bhattacharji

Saiva Brahmins of Karnataka

1.Smarta 2. Haviga 3.Kota 4.Shivalli 5.Tantri 6.Kardi 7.Padya

Telugu Smartas

1. Murukinadu, 2.Velanadu 3.Karankammalu 4.Puduru Davidis

1. Telahanyam 6.Konasima David and 7.Aruvela Niyogis

Lingayats

They are called Vira Saivas. They are found in Mysore and Karnataka. They wear on their neck a Linga of Lord Siva that is placed in a small silver box.

Other Saiva sects

Akas Mukhis, Gudasas, Jangamas, Karalingis, Nakhis, Rukharas, Sukharas, Urdhabahus, Ukkaras are al Saiva sects.

3.The Saktas

The saktas are worshippers of Devi, the Universal Mother. Dakshinis, Vamis, Kancheliyas, Kararis are all Sakta sects.

Miscellaneous

The Sauras adore the Sun, the Ganapatyas adore Ganesh, and the Kaumaras adore Skanda.

The non-Brahmins of South India are Naidu, Kamma Naidu, Chetty, Mudaliar, Gounder, Pillai, Nair, Nayanar and Reddy.

Nanak Shahis of seven classes (viz., Udasis, Ganj-bhakshis, Ramrayis, Sutra Shahis, Govinda Sinhis, Nirmalas, Nagas), Baba Lalis, Prana nathis, Sadhus, Satnamis, Siva Narayanis are other miscellaneous sects.

The Arya Samaj

The founder of the Arya Samaj was Swami Dayananda Saraswati, who was born in Kathiawar in 1824. This Samaj is more of a social institution, with a religious background. It has Gurukulas, schools, and Pathshalas. The Suddhi Sabha is a proselytizing branch of the Arya Samaj.

[Note: The followers of the Arya Samaj do not perform idol worship. Swami Dayanand Saraswati wrote "Satyarth Parkash" (Light of Truth). This volume serves as the principal guiding light of the Arya Samaj. Some of the principles of the Arya Samaj are: God is the primary source of true knowledge and of all that is known by its means. The Vedas are the scriptures of all true knowledge. All acts ought to be performed in conformity with Dharma i.e. after due consideration of right and wrong. The primary object of the Arya Samaj is to do good to the world i.e. to ameliorate physical, spiritual and social standards of all men. All ought to be treated with love, justice, righteousness and due regard to their merits.]

The Brahmo Samaj

The Brahmo Samaj was founded originally by Raja Ram Mohan Roy, early in the nineteenth century. The Brahmo Samajists do not perform idol worship. Keshab Chandra Sen introduced some changes in the year 1860. There are now two branches within the Samaj, viz., Adi Brahmo Samaj which holds to the tenets laid down by Raja Ram Mohan Roy and the Sacharana Barahmo Samaj which is somewhat modern and which follows Keshab Chandra Sen more closely. This Samaj has followers in Bengal.

The Jains

The first founder of the sect was Parsvanatha. Its first active propagator was Mahavira. The Jains are found in great numbers especially in the western coast of India. They are divided into two principal sects- the Svetambaras (clothed in white garments) and the Digambaras (sky-clad or naked).

The Jains do not admit the divine origin of the Vedas. They do not believe in any Supreme Deity. They pay reverence to holy men or saints who are styled Tirthankaras, who dwell in the heavenly abode and who, by long discipline, have raised themselves to divine perfection. The images of one or more of these Tirthankaras are placed in every Jain temple.

The Jains are strict vegetarians. They attach great sanctity to life. They practise Ahimsa (non-killing, non-violence). Strict Jains strain water before drinking, sweep the ground with a brush before treading on it or before sitting, never eat or drink at night and sometimes cover their mouths with muslin to prevent the risk of swallowing minute organisms.

There are two classes of Jains, viz., Sravakas who engage themselves in secular occupations and Yatis or monks who lead an ascetic life.

The Sikhs

"Sikhism, while some of its' founding Guru's were Hindu, was created as a response to Hinduism and the reign of the Muslim Mughal empires."

-KS Gidda

'Obedience to the Guru brings release from future births' this is a firm conviction of the Sikhs. Sikhs adopt the five Kakas, viz., 1. The Kes (uncut hair), 2. The Kachhca (short drawers), 3. The Kara (iron bangle), 4. The Kirpan (steel dagger), and 5. The Kangha (small-tooth comb worn in the hair).

The Udasis are an ascetic order of the Nanaksahi Sikhs. Srichand, son of Guru Nanak, embraced Sannyasa. Udasis are his followers. Lakshmichand, another son of Guru Nanak, led the life of a house-holder. Vedis are his followers. Nirmalas are ascetic followers of Guru Govind Singh.

The Akalis are brave warriors. The Akalis wear a distinctive dress of blue, and a black turban.

The teachings of Guru Nanak are contained in the first book of the Adi Granth.

No Sikh smokes tobacco.

Sadhus and Sannyasins

Salutations unto the ancient Rishis, seers, saints, paramhansa sannyasins and sadhus, who are the repositories of divine knowledge and wisdom and who guide the destiny of the world in the past, present and future.

Every religion has a band of anchorites who lead the life of seclusion and meditation. There are Bhikshus in Buddhism, Fakirs in Mohammedanism (Islam), Sufistic Fakirs In Sufism, and Fathers and Reverends in Christianity. The glory of a religion will be lost absolutely if you remove these hermits or Sannysins or those who lead a life of renunciation and divine contemplation. It is these people who maintain or preserve the religions of the world. It is these people who give solace to the householders when they are in trouble and distress. They are the messengers of the Atman-knowledge and heavenly peace. They are the harbingers of divine wisdom and peace. They are the

disseminators of Adhyatmic science and Upanishadic revelations. They heal the sick, comfort the forlorn and nurse the bed-ridden. They bring hope to the hopeless, joy to the depressed, strength to the weak and courage to the timid, by imparting the knowledge of the Vedanta and the significance of the ""Tat Tvam Asi" Mahavakya (great saying).

Dasanama Sanyasins

Sanaka, Sanandana, Sanat-Kumara and Sanat-Sujata were the four mind-born sons of Lord Brahma. They refused to enter the Pravritti Marga or worldly life and entered the Nivritti Marga or the path of renunciation. The four Kumaras were the pioneers in the path of Sannyasa. Sri Dattatreya also is among the original Sannyasins. The Sannyasins of the present day are all descendants of the four Kumaras, Dattatreya and Sankaracharya.

Sri Sankaracharya, regarded as an Avatara of Lord Siva and the eminent exponent of Kevala Advaita philosophy, established four Maths (monasteries) one at Sringeri, another at Dvaraka, a third at Puri and a fourth at Joshi Math in the Himalayas, on the way to Badrinarayana shrine.

Sri Sankara had four Sannyasin disciples, viz., Suresvara, Padmapada, Hastamalaka and Totaka. Suresvara was in charge of Sringeri Math, Padmapada was in charge of Puri Math, Hastamalaka was in charge of Dvaraka Math and Totaka was in charge of Joshi Math.

The Sannyasins of Sringeri Math, the spiritual descendants of Sri Sankara and Suresvacharya, have three names, viz., Sarasvati, Puri and Bharati. The Sannyasins of the Dvaraka Math have two names, viz., Tirtha and Asrama. The Sannyasins of the Puri Math have two names, viz., Vana and Aranya. The Sannyasins of the Joshi Math have three names, viz., Giri, Parvata and Sagara.

The Dasanamis worship Lord Siva or Lord Vishnu, and meditate on Nirguna Brahman. The Dandi Sannyasins, who hold staff in their hands, belong to the order of Sri Sankara. Paramhansa Sannyasins do not hold staff. They freely move about as itinerant monks. Avadhutas are naked Sannyasins. They do not keep any property with them.

The Sannyasins of the Ramakrishna Mission belong to the order of Sri Sankara. They have the name Puri.

Then, there are Akhada Sannyasins, viz., Niranjana Akhada and Jhuni Akhda. They belong to the order of Sri Sankara. They are Dasanamis. They are found in the Uttar Pradesh State only.

Rishikesh and Haridwar are colonies for Sannyasins. Varanasi also is among the chief abodes of Sannyasins.

Saivas

In South India, there are Tamil Sannyasins who belong to the Kovilur Math and Dharmaputram Adhinam. They do not belong to the Sri Sankara order. They are Saivas.

Nagas

Nagas are Saiva Sannyasins. They are in a naked state. They smear their bodies with ashes. They have beard and matted locks.

Udasis

Guru Nanak's order of ascetics is called Udasis. They correspond to Sannyasins and Vairagis. They are indifferent to the sensual pleasures of this world (Udasina). Hence they are called Udasis.

Vairagis

A Vairagi is one who is devoid of passion. Vairagis are Vaishnavas. They worship Lord Rama, Sita and Hanuman. They read the Ramayana of Tulasidas. The mendicant Vaishnavas of the Ramanandi class are the Vairagis. Sri Ananda, the twelfth disciple of Ramananda, instituted this ascetic order.

Rama Sanehis

The founder of this order was Ramcharan who was born in the year 1718 in a village near Jaipur in Rajasthan. The Rama Sanehi mendicants are of two classes, viz., the Videhis who are naked and the Mihinis who wear two pieces of cotton cloth dyed red in ochre. Their monastery is in Shahapur in Rajasthan. The Rama Sanehi sect has the largest following in Mewar and Alwar. They are found also in Mumbai and Poona (in Maharashtra State), Surat, Ahmedabad (in Gujarat State), and Hyderabad and Varanasi.

Kabir Panthis (panthi = followers)

Kabir Panthis are the followers of saint Kabir. They are numerous in all the provinces of Upper and Central India. There are twelve branches. Kabir Chaura is at Varanasi. It is a big monastery of Kabir Panthis. Dharamdas was the chief disciple of Kabir. The followers are expected to have implicit devotion to the Gurus, in thought, word and deed. They should practise truthfulness, mercy, non-injury and seclusion. The followers of Kamal, son of Kabir, practise Yoga.

Dadu Panthis

The Dadu Panthis form one of the Vaishnava cults. Dadu, the founder of this sect, was a disciple of one of the Kabir Panthi teachers. The followers worship Lord Rama.

Dadu was a cotton cleaner. He was born at Ahmedabad. He flourished about the year 1600. The Dadu Panthis are of three classes, viz., the Viraktas who are bareheaded (clean shaven head) and have one cloth and one water-pot, the Nagas who carry arms and who are regarded as soldiers and the Vistar Dharis who do the avocations of ordinary life.

The Dadu Panthis are numerous in Marwar and Ajmer. Their chief place of worship is at Naraina, which is near Sambhur and Jaipur. Passages from the Kabor writings are inserted in their religious scriptures.

Gorakhnath Panthis

Gorakhnath was a contemporary of Kabir. He is regarded as the incarnation of Lord Siva. He calls himself as the son of Matsyendranath and grandson of Adinath. There is a temple of Gorakhnath at Gorakhpur in Uttar Pradesh. Bhartrihari was a disciple of Gorakhnath.

Gorakhnath wrote Goraksha-Sataka, Goraksha-Kalpa and Goraksha-Nama. They are in Sanskrit.

The followers of Gorakhnath are usually called Kanphatas, because their ears are pierced and rings are inserted in them, at the time of their initiation. They worship Lord Siva.

Nimbarka Sampradayis and Ramanuja Sampradayis

These are Sadhus of the Nimbarka Sampradaya. They are Vaishnavas. The Sannyasins of the Ramanuja Sampradaya wear orange coloured cloth, a holy thread and tuft and Tri-danda or three-staff. At present, they are very few in number.

Parinami Sect

Sri Pirannath was the founder of this sect. He was born in 1675 at Jamnagarh, district Rajkot, in Kathiawar. He was the Devan (chief minister) of Raja Jamnasa. The followers are to practise Ahimsa, Satya and Daya - non-violence, truthfulness and compassion. They study the sacred book, Kul Jam Svarup or Atma-Bodha, in Hindi, which contains the teachings of Sri Pirannath. It contains 18000 Chaupais. They worship Bala-Krishna, i.e., Krishna as a small child.

The followers are found mostly in the Punjab, Gujarat, Assam, Nepal and Mumbai. There are two Maths or monasteries - one at Jamnagarh and the other at Pamna.

Dasnami Sampradayas

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

One of the major achievements of Acharya Shankara was to organize the Hindu monasticism. He divided the Hindu monks into ten sects called "Dasnami" and organized them under four heads with the Headquarters at Dwaraka in the West, Jagannatha Puri in the East, Rameswaram in the South and Badrikashrama in the North. These became the four sacred "Dhams", "Holy Places" of the Hindus. He also enumerated other details of the order of Hindu monks grouped under these heads for their identity. Although there are today a number of Hindu monastic sects, the most authentic are the ten established by Acharya Shankara.

	Dakshina -	Paschima -	Purva-	Uttara-
--	------------	------------	--------	---------

	Amnaya (Southern)	Amnaya (Western)	amnaya (Eastern)	amnaya (Northern)
Math - Monastery	Shringeri	Dwaraka	Jagannath Puri	Jyotirdham
Pada (status) or Title	Puri, Sarasvati, Bharati	Tirth, Ashram	Vana, Aranya	Giri, Parvat, Sagara
Acharya	Sureswar	Hastamalaka	Padmapada	Totakacharya
Sampradaya (Sect)	Bhurivara	Keeravara	Bhagavara	Anandavara
Kshetra	Rameswar	Dwaraka	Purushottam	Badri-kshetra
God (Deva)	Adi-Varaha	Siddheswar	Jagannatha	Narayana
Upanishad	Brihadaranyaka	Chhandogya	Taittiriya	Mandukya
Veda	Yajurveda	Samaveda	Rikveda	Atharva- Veda
Mahavakya	Aham- Brahmasmi	Tattvemasmi	Prajnanum Brahma	Ayam Atma Brahma
Goddess	Kamakshi (Sarada)	Bhadra Kali	Vimala	Purnaa Giri
Tirtha (River)	Tungabhadra	Gomati Tirtha	Mahodadhi	Alakananda
Gotra	Bhaveswar	Adhigata	Kashyap	Bhrigu

Sannyasa-Renunciation

From Mundaka Upanishad

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

This Self is not attained by one devoid of strength, nor through delusion, nor through knowledge unassociated with monasticism. But the Self of that knower, who strives through these means, enters into the abode that is Brahman.

-3.2.4

Having attained this, the seers become contented with their knowledge, established in the Self, freed from attachment, and composed. Having realised the all-pervasive One everywhere, these discriminating people, ever merged in contemplation, enter into the All.

- 3.2.5

Those to whom the entity presented by the Vedantic knowledge has become fully ascertained, and who endeavour assiduously with the help of the Yoga of monasticism, become pure in mind. At the supreme moment of final departure all of them become identified with the supreme Immortality in the worlds that are Brahman, and they become freed on every side.

-3.2.6

It is not comprehended through the eye, nor through speech, nor through the other senses; nor is It attained through austerity or Karma. Since one becomes purified in mind through the favourableness of the intellect, therefore can one see that indivisible Self through meditation.

-3.1.8

Sannyasa- Renunciation

From The Mahabharata

Santi Parva, Section CCXLV

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

[Notes are comments by the scholar and

translator Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji]

Suka said: While living in the due observance of the duties of the foremost of life, how should one, who seeks to attain to That which is the highest object of knowledge, set one's soul on Yoga according to the best of one's power?

Vyasa said: Having acquired (purity of conduct and body) by the practice of the first two modes of life, viz., Brahmacharya and domesticity, one should, after that, set one's soul on Yoga in the third mode of life (Vanprastha). Listen now with concentrated attention to what should be done for attaining to the highest object of acquisition!

[Note: By the first line of this verse, Vyasa answers his son's question. Having answered the question, the speaker (in the second line) proceeds to indicate the simple or straight path for reaching the highest object of men's endeavour, viz., Parmartham or Brahman.]

Having subdued all faults of the mind and the heart by easy means in the practice of the first three modes of life (viz., pupilage, domesticity, and seclusion) one should pass into the most excellent and the most eminent of all the modes, viz., Sannyasa or Renunciation. Do thou then pass thy days, having acquired that purity. Listen also to me. One should, alone and without anybody to assist him or bear him company, practise Yoga for attaining to success (in respect of one's highest object of acquisition). One who practises Yoga without companionship, who beholds everything as a repetition of his own self, and who never discards anything (in consequence of all things being pervaded by the Universal Soul), never falls away from Emancipation.

Without keeping the sacrificial fire and without a fixed habitation, such a person should enter a village for only begging his food. He should provide himself for the day without storing for the morrow. He should betake himself to penances, with heart fixed on the Supreme. [Note: Bhava-samahitah is explained as chitta-samadhanavan.]

Eating little and that even under proper regulations, he should not eat more than once a day. The other indications of a (religious) mendicant are the human skull, shelter under trees, rags for wearing, solitude unbroken by the companionship of any one, and indifference to all creatures. [Note: The skull is to be used as a drinking vessel. Kuchela, which I render 'rags', is supposed by the commentator to signify reddish or brown cloth which has, from age, lost its colour.]

That person into whom words enter like affrighted elephants into a well, and from whom they never come back to the speaker, is fit to lead this mode of life which has Emancipation for its object. [Note: Elephants, when hurled into a well, become utterly helpless and unable to come out. That person, therefore, into whom words enter like elephants into a well, is he who answers not the evil speeches of others. What is said here is that only a person of such forbearance should betake himself to mendicancy or Sannyasa.]

The mendicant (or Renouncer) should never take note of the evil acts of any person. He should never hear what is said in dispraise of others. Especially should he avoid speaking evil of a Brahmana (Brahmin). He should always say only what is agreeable to the Brahmanas. When anything is said in dispraise (of himself), he should (without answering) remain perfectly silent. Such silence, indeed, is the medical treatment prescribed for him. That person in consequence of whose single self the place he occupies becomes like the eastern sky, and who can make a spot teeming with thousands of men and things appear to himself perfectly solitary or unoccupied, is regarded by the deities to be a true Brahmana. [Note: I have given a closely literal version of this verse. The commentator explains that first line refers to the person who deems himself to be everything to be himself. The second line refers to the same individual who, by Yoga, can withdraw his senses and the mind and consequently make the most populous place appear as totally solitary or unoccupied. This is the Yoga process called Pratyahara.]

Him the gods know for a Brahmana who clothes himself with whatever comes by the way, who subsists upon whatever he gets, and who sleeps on whatever spot he finds. Him the gods know for a Brahmana who is afraid of company as of a snake; (afraid) of the full measure of gratification (from sweet viands and drinks) as of hell; and (afraid) of women as of a corpse. [Note: Suhitya, whence Sauhitya, means no satiety but the full measure of gratification from eating. The speaker wishes to lay down that the mendicant or renouncer should never take food to the full measure of gratification. He should eat without completely appeasing his hunger.]

Him the gods know for a Brahmana who is never glad when honoured and never angry when insulted, and who has given assurances of compassion unto all creatures. One in the observance of the last mode of life should not view death with joy. Nor should he view life with joy. He should only wait for his hour like a servant waiting for the behest (of his master). He should purify his heart of all faults. He should purify his speech of all faults. He should cleanse himself of all sins. As he has no foes, what fear can assail him? He who fears no creature and whom no creature fears, can have no fear from any quarter, freed as he is from error of every kind. As the footprints of all other creatures that move upon legs are engulfed within those of elephants, after the same manner all ranks and conditions are absorbed within Yoga.

[Note: I follow the commentator in his exposition of Kunjara which he derives as Kun (earth or the body which is made of earth) Jaravati iti kunjara, i.e., a Yogi in Samadhi. The sense seems to be that the fruits of Yoga include or absorb the fruits of every other act. The rank and status of Indra himself is absorbed within what is attained to by Yoga. There is no kind of felicity that is not engulfed in the felicity of Emancipation, which Yoga alone can confer.]

After the same manner, every other duty and observance is supposed to be engulfed within the one duty of abstention from injury (to all creatures). [Note: The commentator thinks that by the 'one duty of abstention from injury' is implied the fourth mode of life or Sannyasa. What is said, therefore, is that the observance of the single duty of harmlessness includes that of every other duty; or, what amounts to the same thing, the fourth mode of life is singly capable of giving merit which all the others may give together.]

He lives an everlasting life of felicity who avoids injuring other creatures. One who abstains from injury, who casts an equal eye upon all creatures, who is devoted to truth, who is endued with fortitude, who has his senses under control, and who grants protection to all beings, attains to an end that is beyond compare. The condition called death succeeds not in transcending such a person who is content with self-knowledge, who is free from fear, and who is divested of desire and expectancy. On the other hand, such a person succeeds in transcending death. Him the gods know for a Brahmana who is freed from attachments of every kind, who is observant of penances, who lives like space which while holding everything is yet unattached to anything, who has nothing which he calls his own, who leads a life of solitude, and whose is tranquillity of soul. The gods know him for a Brahmana whose life is for the practice of righteousness, whose righteousness is for the good of them that wait dutifully upon him, and whose days and nights exist only for the acquisition of merit.

[Note: Hartartham means 'for the sake of Hari' i.e., one who takes away merit, implying a disciple or attendant. Some texts read Ratyartham, meaning 'for the happiness (of others)'.]

The gods know him for a Brahmana who is freed from desire, who never exerts himself for doing such acts as are done by worldly men, who never bends his head unto any one, who never flatters another, and who is free from attachments of every kind. All creatures are pleased with happiness and filled with fear at the prospect of grief. The man of faith, therefore, who should feel distressed at the prospect of filling other creatures with grief, must abstain entirely from acts of every kind. [Note: Because all acts are fraught with injury to others. Whether 'acts' betaken in its general sense or in the particular sense of 'religious acts', their character is such.]

The gift of assurances of harmlessness unto all creatures transcends in point of merit all other gifts. He, who, at the outset, forswears the religion of injury, succeeds in attaining to Emancipation (in which or whence is the assurance of harmlessness unto all creatures. [Note: The commentator correctly explains that Tikshnam tanum means the religion of injury, i.e., the religion of sacrifices and acts. 'So' for 'sa' is Arsha; as also anantya for anantya which, of course, implies moksham or Emancipation. The commentator correctly supplies yatah after apnoti and shows that prajabhyah is equivalent to prajanam. The last clause of the second line, therefore, means sa moksham apnoti, yatah prajabhyah (or prajanam) abhayam. The dative, not ablative as the vernacular translators take it, is not bad grammar, although the genitive is more agreeable with usage.]

That man who does not pour into his open mouth even the five or six mouthfuls that are laid down for the forest recluse, is said to be the navel of the world, and the refuge of the universe. The head and other limbs, as also the acts good and bad, become possessed by Fire. Such a man, who sacrifices in his own self, makes a libation of his senses and mind into the fire that dwells within the limited space of his own heart. In consequence again of his pouring such a libation into such a fire within his own self, the universe with all creatures including the very gods, become gratified.

He that apprehends the Jiva-soul (embodied soul) that is endued with effulgence, that is enveloped in three cases, that has three attributes for its characteristics, to be Iswara partaking of that which is foremost, viz., the nature of the Supreme Soul, becomes object of great regard in all the worlds. The very gods with all human beings speak highly of their merits. He who succeeds in beholding in the soul that resides in his own body all the Vedas, space and the other objects of perception, the rituals that occur in scriptures, all those entities that are comprehensible in sound only and the superior nature of the Supreme Soul, is sought to be worshipped by the very deities as the foremost of all beings.

He who sees in the soul that resides within his body, that foremost of beings which is not attached to the earth, which is immeasurable in even the (measureless) firmament, which is made of gold, which is born of the egg and resides within the egg, which is equipped with many feathers, and which has two wings like a bird, and which is rendered effulgent by many rays of light, is sought to be worshipped by the very deities as the foremost of all beings. [Note: All these expressions apply to the Supreme Soul. Immeasurable in the firmament implies that the Supreme Being is vaster than the firmament. 'Made of gold' means, as the commentator explains, Chit having knowledge only for its attribute. 'Born of the egg' i.e., belonging to the universe. 'Within the egg' means 'capable of being apprehended in the heart'. 'Equipped with many feathers' i.e., having many limbs each of which is presided over by a particular deity. The two wings are absence of attachment or complete dissociation from everything and joy and gladness and aptitude for enjoyment. 'Rendered effulgent by many rays of light', i.e., transformed into a living and active agent by means of eyes, ears, etc.]

The very deities worship him in whose understanding is set the wheel of Time, which is constantly revolving, which knows no decay, which swallows up the period of existence of every creature, which has the six seasons for its naves, which is equipped with two and ten radii consisting of the two and ten months, which has excellent joint, and towards whose gaping mouth proceeds this universe (ready to be devoured). [Note: The sense is that he who understands the wheel of Time is a person worthy of universal regard. The excellent joints of that wheel are the Parva days, viz., those sacred lunations on which religious rites are performed.]

The Supreme Soul is the capacious unconsciousness of dreamless slumber. That Unconsciousness is the body of the universe. It pervades all created things. Jiva, occupying a portion of that capacious unconsciousness gratifies the deities. These last, being gratified, gratify the open mouth of that unconsciousness. [Note: I give little version of verse 33, following the commentator as regards the meaning of Samprasadam. The sense, however, of the verse is this: Brahma, in the previous sections, has often been spoken of as Sushupti or the unconsciousness of dreamless slumber. The universe flows from Brahma. Unconsciousness, therefore, is the cause or origin or body of the universe. That unconsciousness, therefore, pervades all things, viz., gross and subtle. Jiva, finding a place within that unconsciousness existing in the form of gross and subtle, gratifies the deities, prana and the senses. These, thus gratified by Jiva, at last gratify the open mouth of the original unconsciousness that waits to receive or swallow them. All these verses are based upon the figurative ideas that find expression in the Upanishads.]

Endued with effulgence as also with the principle of eternity, Jiva is without beginning. It acquires (by following particular paths) infinite regions of eternal happiness. He, of whom no creature is afraid, has never to fear any creature. He who never does anything censurable and who never censures another, is said to be a truly regenerate person. Such a man succeeds in beholding the Supreme Soul. He whose ignorance has been dispelled and whose sins have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others (but attains to complete Emancipation). A person in the observance of the fourth mode of life wanders on the earth like one unconnected with everything. Such a one is freed from wrath and error. Such a one regards a clod of earth and lump of gold with an equal eye. Such a man never stores anything for his use. Such a one has no friends and foes. Such a one is utterly regardless of praise or blame, and of the agreeable and the disagreeable.

Renunciation is of six kinds

From The Mahabharata

Udyoga Parva, section XLIII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Addressing King Dhritarashtra:

Sanat-sujata said: Renunciation is of six kinds. The reverse of those six again are faults called Mada. The six kinds of renunciation are all commendable. (Of these six kinds of renunciation) the third only is difficult of practice, but by that all sorrow is overcome. Indeed, if that kind of renunciation were accomplished in practice, he that accomplishes it overcomes all the pairs of contraries in the world.

The six kinds of renunciation are all commendable. They are these:

The first is never experiencing joy on occasions of prosperity.

The second is the abandonment of sacrifices, prayers and pious acts.

That which is called the third, is the abandonment of desire or withdrawing from the world. Indeed, it is in consequence of this third kind of renunciation of desire, which is evidenced by the abandonment of all objects of enjoyment (without enjoying them) and not their abandonment after having enjoyed them to the fill, nor by abandonment after acquisition, nor by abandonment only after one has become incompetent to enjoy from loss of appetite.

The fourth kind of renunciation consists in this: One should not grieve nor suffer his self to be afflicted by grief when one's actions fail, notwithstanding one's possessions of all the virtues and all kinds of wealth. Or, when anything disagreeable happens, one feels no pain.

The fifth kind of renunciation consists in not soliciting even one's sons, wives and others that may all be very dear.

The sixth kind consists in giving away to a deserving person who solicits, which act of gifts is always productive of merit. By these again, one acquires the knowledge of Self. As regards this last attribute, it involves eight qualities. These are truth, meditation, distinction of subject and object, capacity for drawing inferences, withdrawal from the world, never taking what belongs to others, the practices of Brahmacharya vows (celibacy; abstinence), and non-acceptance (of gifts).

Asceticism

Dhritarashtra said: O Sanat-sujata, how can ascetic austerities which are all of the same kind, be sometimes successful and sometimes unsuccessful? Tell us this in order that we may know it.

Sanat-sujata said: That asceticism which is not stained by (desire and other) faults is said to be capable of procuring emancipation, and is, therefore, successful, while the asceticism that is stained by vanity

and want of true devotion is regarded unsuccessful. All thy enquiries, O Kshatriya, touch the very root of asceticism. It is by asceticism that they that are learned, know Brahman (the Supreme Reality) and win immortality.

Dhritarashtra said: I have listened to what thou hast said about asceticism unstained by faults, and by which I have succeeded in knowing an eternal mystery. Tell me now, O Sanat-sujata, about asceticism that is stained by faults.

Thirteen kinds of wickedness

that are the faults of asceticism

Sanat-sujata said: O king, the twelve, including anger, (are also the thirteen kinds of wickedness,) are the faults of asceticism that is stained. Anger, lust, avarice, ignorance of right and wrong, discontent, cruelty, malice, vanity, grief, love of pleasure, envy, and speaking ill of others, are generally the faults of human beings. These twelve should always be avoided by men. Any one amongst these can singly effect the destruction of men, O bull among men. Indeed, every one of these wait for opportunity in respect of men, like a hunter expectant of opportunities in respect of deer. Assertion of one's own superiority, desire of enjoying others' wives, humiliating others from excess of pride, wrathfulness, fickleness, and refusing to maintain those worthy of being maintained, these six acts of wickedness are always practised by sinful men defying all dangers here and hereafter.

These seven are others that are also called wicked

He that regards the gratification of lust to be one of life's aims, he that is exceedingly proud, he that grieves having given away, he that never spends money, he that persecutes his subjects by exacting hateful taxes, he that delights in the humiliation of others, and he that hates his own wives, - these seven are others that are also called wicked.

These twelve constitute the practice
of Brahmanas (Brahmins)

Righteousness, truth (abstention from injury and truthfulness of speech), self-restraint, asceticism, delight in the happiness of others, modesty, forbearance, love of others, sacrifices, gifts, perseverance, knowledge of the scriptures, - these twelve constitute the practices of Brahmanas (Brahmins). He that succeeds in acquiring these twelve becomes competent to sway the entire earth. He that is endued with three, two or even one, of these, should be regarded of heavenly prosperity.

Self-restraint, renunciation, and knowledge of Self, - in these are emancipation. Those Brahmins that are endued with wisdom say that these are attributes in which truth predominates. Self-restraint is constituted by eighteen virtues.

Mada or pride

He that is freed from these (eighteen) vices is said by the righteous to be self-restrained.

The eighteen faults (that have been enumerated) constitute what is called Mada or pride.

Breaches and non-observance of ordained acts and omissions, falsehood, malice, lust, wealth, love of sensual pleasure, anger, grief, avarice, deceit, joy in the misery of others, envy, injuring others, regret, aversion from pious acts, forgetfulness of duty, calumniating others, and vanity- he that is freed from these (eighteen) vices is said by the righteous to be self-restrained. The eighteen faults (that have been enumerated) constitute what is called Mada or pride. Renunciation is of six kinds. The reverse of those six are faults called Mada. (The faults, therefore, that go by the name of Mada are eighteen and six).

The attribute of Mada (the opposite of Dama or self-restraint) has faults, which have all been indicated (in the scriptures). These faults should be avoided. I have spoken (to thee) of renunciation and self-knowledge. And as self-knowledge has eight virtues, so the want of it has eight faults. Those faults should be avoided. O Bharata, he that is liberated from the five senses, mind, the past and the future, becomes happy, O king, let thy soul be devoted to truth; all the worlds are established on truth; indeed, self-control, renunciation, and self-knowledge are said to have truth for their foremost attribute. Avoiding these faults, one should practise asceticism here. The Ordainer has ordained that truth alone should be the vow of the righteous. Asceticism, that is dissociated from these faults and endued with these virtues, becomes the source of great prosperity.

I have now briefly told thee about that sin-destroying and sacred subject which thou had asked me, and which is capable of liberating a person from birth, death, and decrepitude.

The Essence of all the Vedas

The Mahabharata, Santi Parva, Section CCXLVI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Vyasa said: The Jiva-soul is endued with all those entities that are modifications of Prakriti. These do not know the Soul but the Soul knows them all. Like a good driver proceeding with the aid of strong, well-broken, and high-mettled steeds (horses) along the paths he selects, the Soul acts with the aid of these, called the senses, having the mind for their sixth. The objects of the senses are superior to the senses themselves. The mind is superior to those objects. The understanding is superior to the mind. The Soul also called Mahat, is superior to the understanding. Superior to Mahat is the Unmanifest (or Prakriti). Superior to the Unmanifest is Brahman. There is nothing superior to Brahman. That is the highest limit of excellence and the highest goal.

The Supreme Soul is concealed in every creature. It is not displayed for ordinary men to behold. Only Yogis with subtle vision behold the Supreme Soul with the aid of their keen and subtle understanding. Merging the senses having the mind for their sixth and all the objects of the senses into the inner Soul by the aid of the Understanding, and reflecting upon the three states of consciousness, viz., the object thought, the act of thinking, and the thinker, and abstaining by contemplation from every kind of enjoyment, equipping his mind with the knowledge that he is Brahman's self, laying aside at the same time all consciousness of puissance, and thereby making his soul perfectly tranquil, the Yogi obtains that to which immortality inheres.

That person, however, who happens to be the slave of all his senses and whose ideas of right and wrong have been confounded, already liable as he is to death, actually meets with death by such surrender of self to (the passions). [Note: Smriti is memory. One whose smriti is lost means one whose conceptions of right and wrong are confounded. Atmanah sampradanena is 'by the surrender of oneself' to one's own passions or Kamadibhyah as the commentator explains.]

Destroying all desires, one should merge the gross Understanding into one's subtle Understanding. Having thus merged the gross into the subtle Understanding, one is sure to become a second Kalanjara mountain. [Note: Chittam is explained by the commentator as the gross Understanding, and Sattwa as the subtle Understanding. The Understanding that is concerned with the images brought by the mind or the senses is called gross; while that which is concerned with ideas about Brahman is called subtle. Kalanjara is explained by the commentator either as standing for the mountain of that name, i.e., irremovable as the mountain so called; or, as one who destroys the effect of Time, i.e., one who subdues Time instead of being subdued by that universal conqueror.]

By purifying his heart, the Yogi transcends both righteousness and its reverse. By purifying his heart and by living in his own true nature, he attains to the highest happiness. [Note: The purification here referred to consists in transcending the consciousness of duality. Righteousness should be transcended because of its incapacity to lead to Emancipation, which is much higher than heaven. Atmani sthitwa means living in one's real or true nature, i.e., merging everything into the Soul. This is attained when the consciousness of duality is transcended.]

The indication of that purity of heart (of which I speak) is that one who has attained to experiences that state of unconsciousness (with respect of all one's surroundings) which one experiences in dreamless slumber. The Yogi who has attained to that state lives like the steady flame of a lamp that burns in a place where the atmosphere is perfectly still. Becoming abstemious in diet, and having cleansed his heart, that Yogi who applies his Soul to the Soul succeeds in beholding the Soul in the Soul. [Note: Atmanam in the first line is the Jiva-soul, and atmani is the Supreme Soul. In the second line also, the same distinction is observed between the two words.]

This discourse, O son, intended for thy instruction, is the essence of all the Vedas. The truths herein disclosed are incapable of being understood by the aid of inference alone or by that of mere study of the scriptures. One must understand it oneself by the aid of faith. By churning the wealth that is contained in all religious works and in all discourses based on truth, as also the ten thousand Richs, this nectar has been raised. As butter from curds and fire from wood, even has this been raised for the sake of my son, this that constitutes the knowledge of all truly wise men. This discourse, O son, fraught with solid instruction, is intended for delivery unto Snatakas. [Note: Brahmanas (Brahmins) who have completed the study of the Vedas have betaken themselves to the domestic mode of life, are so called. Here, probably, the reference is to persons having faith in the Vedas and of pure conduct.]

It should never be imparted to one that is not of tranquil soul, or one that is not self-restrained, or one that has not undergone penances. It should not be communicated to one that is not conversant with the Vedas, or one that does not humbly wait upon one's preceptor, or one that is not free from malice, or one that is not possessed of sincerity and candour, or one that is of reckless behaviour. It should never be communicated to one whose intellect has been consumed by the science of disputation, or one that is vile or low. Unto that person, however, who is possessed of fame, or who deserves applause (for his virtues), or who is of tranquil soul, or possessed of ascetic merit, unto a Brahmana who is such, unto one's son or dutiful disciple, this discourse containing the very essence of duties should be communicated, but on no account should it be communicated to others. If any person makes a gift of the whole earth with all her treasures, unto one conversant with truth, the latter would still regard the gift of this knowledge to be very much superior to that gift.

From The Bhagavad Gita

Sannyasa-Renunciation

He should be known a perpetual sanyasi who neither hates nor desires; for, free from the pairs of opposites, O mighty armed Arjuna, he is easily set free from bondage.

-Gita Ch.5, verse 3

Mentally renouncing all actions and self-controlled, the embodied one rests happily in the nine-gated city (human body with nine openings), neither acting nor causing others (body and senses) to act.

-Gita Ch.5, verse 13

Their intellect absorbed in That, their self being That, established in That, with That for their supreme goal, they go whence there is no return, their sins dispelled by knowledge.

-Gita Ch.5, verse 17

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman neither rejoices on obtaining what is pleasant nor grieves on obtaining what is unpleasant.

-Gita Ch.5, verse 20

With the self unattached to external contacts he finds happiness in the Self; with the self engaged in the meditation of Brahman he attains to the endless happiness.

-Gita Ch.5, verse 21

The enjoyments that are born of contacts (through senses with sense-objects) are only generators of pain, for they have a beginning and an end, O Arjuna. The wise do not rejoice in them.

-Gita Ch.5, verse 22

He who is able, while still here (in this world) to withstand, before the liberation from the body, the impulse born out of desire and anger- he is a Yogi, he is a happy man.

-Gita Ch.5, verse 23

He who is happy within, who rejoices within, and who is illuminated within, that Yogi attains absolute freedom or moksha, himself becoming Brahman.

-Gita Ch.5, verse 24

The sages (Rishis) obtain absolute freedom or moksha - they whose sins have been destroyed, whose dualities (perception of dualities or experience of the pairs of opposites) are torn asunder, who are self-controlled, and intent on the welfare of all beings.

-Gita Ch.5, verse 25

Absolute freedom (or Brahmic bliss) exists on all sides for those self-controlled ascetics who are free from desire and anger, who have controlled their thoughts and who have realised the Self.

-Gita, Ch.5, verse 26

Shutting out all external contacts and fixing the gaze between the eyebrows, equalising the outgoing and incoming breaths moving within the nostrils.

-Gita Ch.5, verse 27

With the senses, the mind and the intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger, the sage is verily liberated for ever.

-Gita, Ch. 5, verse 28

He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds and the friend of all beings, attains to peace.

-Gita, Ch.5, verse 29

Shastrishree Rupnathji(Dr.Rupak Nath) is a Tantra Siddha Maha Yogi since his birth. He is the master of ashta siddhis, radiant light of Yoga knowledge, salvator for mortal beings on earth and capable of giving them the divine experiences, master of masters, immortal. His birth was predicted thousands of years ago in Nadi Grantha."A Yogi is greater than an Ascetic, greater than an Empiricist and greater than the fruitive worker. Therefore, in all circumstances be a Yogi and to be a Yogi search for a Real Satguru by mercy of whom a soul engaging itself with sincere endeavor in making further progress being washed of all contaminations in due course of time, ultimately attains the supreme goal i.e. SALVATION."Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath)'s life is surrounded with numerous stories about miraculous deeds he has performed. There no any doubt that Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly realized yogi who has acquired many Siddhis and have the miraculous powers on his disposal, which he used discriminately only for the propagation of Dharma. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) commanded respect for yogis at every place he has visited, and his ways to make this happen is very unconventional, Unpredictable and incredibly powerful, Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is as alive God amongst people, who knows the past and future and who able to bless and punish, both things which he frequently used to do. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly spiritual person, and for him there is no any difference between mighty Kings and simple people, as well as between gold and stones. Since young age Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) has been famous for performance of different miracles and there exist lot of stories connected with his childhood, which is impossible to mention in this short space. The life of Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is full of so many different miracles he has performed, that it is impossible to mention all of them in this short article, for a separate book would be required to mention all of them.

Siddha Yogi Rupnathji has Vak siddhi meaning whatever he says has the power of turning into reality. Vak means speech or voice, so Vak Siddhi literally means accomplishing a pure ability to use words. Attaining mastery of it, Siddha Yogi Rupnathji gains the ability to make changes to the physical material universe. Vak siddhi depends upon pure intentions. Vak siddhi means whatever one speaks turn to be true. Yes, God only gives power to those who have pure intentions and the feelings of harmlessness to everyone. Practicing Satya will bring one naturally to Vak Siddhi. "The word is a force; it is the intent. That is why our intention manifests through the word no matter what language we speak." The vak siddhi gave Rupnathji the power to make whatever he say or think turn out to be true. In other words, Siddha Yogi Rupnathji got the power to accomplish things by mere thought. This is also known as psychic speech. Using 'Saraswathi siddhi' (the siddhi by which the essence of great scriptures becomes known to him) along with 'Vak siddhi' (the siddhi of superlative communication) Siddha Yogi Rupnathji can cast a strong impression in the minds of people as regards imparting knowledge and virtue to them.

People who hear the words or read material written by the Siddha Yogi Rupnathji proficient in this siddhi become mesmerized and willfully compelled to follow his instructions or directions. Siddha Yogi Rupnathji is so impelled and charmed by the vivacity and clarity of the words that they immediately consent from within to abide by his advice. Knowledge and truth flow seamlessly and effortlessly from the mouth of Siddha Yogi Rupnathji like the clear waters of a free flowing river. There is great impact on people when he uses this siddhi. Using this siddhi, Siddha Yogi Rupnathji can turn a non-believer of God into a believer, a worldly man into one spiritually minded (if possible in the recipient's karma). With his words, he can turn an evil and dishonorable person into one who adopts the principles and tenets of 'Dharma' (righteousness). It is not possible for people to find fault or go against the teachings of such a Yogi, for his words are a reflection of 'Saraswathi' (The goddess of knowledge) and backed by the absolute truth of Brahman (Almighty). Siddha Yogi Rupnathji possesses the ability to bestow the eight siddhis and the [[nava nidhi]] (nine types of wealth).

DR. RUPNATHJI (DR. RUPAK NATHJI)