

VIEW FOR GOOD LUCK

In taking Diksha one receives a direct inner opening and link to the Guru. The Guru helps to mitigate your karma.

Diksha: (Sanskrit) "Initiation." Solemn induction by which one is entered into a new realm of awareness and practice by a teacher or preceptor through the bestowing of blessings and the transmission of pranas. Denotes initial or deepened connection with the teacher and his lineage and is usually accompanied by ceremony. Initiation, revered as a moment of awakening, may be conferred by a touch, a word, a look or a thought. Most Hindu schools, and especially Saivism, teach that only with initiation from a Satguru is Enlightenment attainable.

Sought after by all Hindus is the Diksha called Shaktipat, "descent of grace," which, often coming unbidden, stirs and arouses the mystic Kundalini force.

Shakti-pat Diksha, Guru Diksha, Nam Diksha, and Mantra Diksha are given.....

In order to receive Diksha one MUST be committed 100% to the spiritual path

Requirements Are :

1. Not mixing teachings or teachers
2. Meditation Everyday
3. Mantra Japa
4. Doing All practices AS Given
5. No Drugs Allowed

6. Bhakti Yoga

7. Karma Yoga

8. Jnana Yoga

9. Moderating Diet as needed

10. Keeping the integrity of your Spiritual Name

11. Honesty

12. Integrity

13. Transparency

15. it is important and a Requirement to keep in touch with the Guru at least

once a month with progress report

16. It is of extreme benefit to take Darshan (seeing of the Guru)

in person at least once a year if at ALL possible.....

There is no *Charge* for receiving Diksha but it is customary to bring a gift - also flowers - fruit & the giving of Dakshina which is a heartfelt monetary offering given to the Guru as a token of appreciation for their spiritual blessings and acceptance into this path This is based upon your ability to give but should be generous in nature as the Guru is generous in your behalf

After receiving Diksha one may wear white clothing if desired.

This shows that you are committed to a spiritual path but have

not taken full Sannyas. It means you are a committed

Sadhaka or devotee. The wearing of such outer color simply

reminds you of your commitment. It sets the tone of your

mindset .

I urge those ready to take Diksha as it helps clear the way of obstacles and gives a direct connection to Guru - God - Cosmic Consciousness

Following are the benefits of reciting Guru Mantra:

- Unites with the Guru.
- Purify the spiritual nerves inside our body to ease the path for Kundalini awakening.
- Wash away the accumulated sins.

Hearing (Hearing and study of scriptures)

Hearing or Shraavan means listening stories of God , yoga principles, scriptures by guru and self study of scriptures. Devotee has to follow hearing, no matter he choose which way (Hath yoga, karma yoga, bhakti yoga, jnana yoga etc.), practicing with or without guru. In first step of yoga system Initiation (Diksha), guru /god purifies the disciple and provides sacred holy books, scriptures as a means for self-study, and he also teaches him personally, because meaning of initiation is to make disciple qualify to understand secrets related to God. Now the second step is to reveal secrets of God to him. If those secrets are not revealed to him how and what can he understand? Therefore, he has to know these secrets either by self study or by listening from guru after initiation etc, until all illusions are cut-down. Secrets of God means the viewpoints and the ideas by means of which illusion is cut-down and supreme-self is realized.

In short, setting realization of supreme-self as a goal, self study of scriptures with the wish to meet God, by giving up all desires, emotions, thoughts (i.e. telling lie, theft, violence, rape, conspiracy, laziness etc.) and taking resolution to not to do them again, and keeping faith and devotion in only God and listening stories of God by getting association of saints, is known as hearing or shraavan.

Aim of hearing or shraavan is to inspire deep love in the lotus feet of God. When this love is developed in the heart by listening stories of God and self-study of scriptures, then mind diverts from worldly things, and enjoyments, and devotee doesn't like them. Qualities of Sattva Guna (purity and goodness) is developed in devotee by self study and hearing of scriptures with practicing weakening of desires and necessities. The qualities are speaking truth (satya), non-violence (ahimsa), not-stealing (asteya), celibacy (brahmacharya), possessionlessness (aparigraha), purity (shauch), satisfaction (santosh), penance (tapa), self study (swadhyaya), taking shelter of God (Ishwar Pranidhan). All kind of devotees has to practice these qualities. Each quality has its own specific power.

Speaking Truth (Satya) : By speaking truth all the time our each and every word becomes true and we do not need to tell a lie.

Non-Violence (Ahimsa) : By not giving physical, mental and vocal pain to anyone we get infallible power and surrounding area also becomes non-violent and peaceful. The place

where it is practiced becomes so sacred that even natural enemies abandon their enmity at or near that place.

Not-Stealing (Asteya) : By not stealing anything, all things of world automatically comes to us, even though we do not need them at all.

Celibacy (Brahmacharya) : By giving up sexual desire from mind, body and speech and protecting semen, our physical, mental and intellectual abilities and potentialities increases to infinite, and great courage and divine force is produced in mind, body, intellect and senses.

Possessionlessness (Aparigraha) : By doing effort only to accomplish minimum requirement to live, not collecting money and other things unnecessarily, we can see our previous births, and mind diverts from outer world to inner world and the way of yoga practice opens swiftly.

Purity (Shauch) : By keeping body, clothes, home, mind and thoughts pure and giving up attachment, hatred, jealousy, anger etc., we gets detachment from our own body parts and touch of other. Detachment from body increases the speed of yoga practice very much.

Satisfaction (Santosh) : By being satisfied in each and every situation, reducing desires to zero, not feeling jealous by seeing others prosperity, our mind stops wandering to and fro and mind becomes desire less. By being desire less all desires are fulfilled.

Penance (Tapa) : By accepting all physical and mental pains during yoga practice considering them wish of God, our sins are destroyed and virtues are increased and gets full control over body and senses.

Self Study (Swadhyaya) : By study and reading scriptures which increases interest in yoga practice, make us realize our duties, and reveals secrets related to god, we see the God and the God shows right path to liberation and remove obstacles during yoga practice.

Taking shelter of God: (Ishwar Pranidhan) : By completely surrendering ourselves to God, considering only God as mother-father, guru, everything, giving up all desires, following orders of God and considering ourselves his servant and chanting the praises of God takes us to realization of

supreme-self.

Indian Rishis listed them as Yama and Niyama. Former five are known as yama and later five are known as niyama. When a devotee/disciple practice these qualities, opposing thoughts arise to create obstacles in yoga practice, i.e. telling a lie, violence, stealing, no-celibacy or desire for sex, possession, impurity, non-satisfaction, non-penance, diversion of mind etc. But he must stay firm on qualities of sattva guna by constantly thinking about it, because these qualities are opposite to negative thoughts and hence have the power to conquer these obstacles. By doing so, these obstacles are destroyed.

Lord Krishna forced Arjun many times in Gita to listen, hear yoga principles :

"Esha te abhihita sankhye buddhiyogam tvimam shrinu," || 2.39 ||
I described sankhya yoga and now listen to buddhiyoga.

"Bhuya eva mahabaho shrinu me paramam vachaha" || 10.1 ||
O Arjun, listen to my sacred speech.

"Param Bhuyah pravakshyami jnananam jnanamuttamam" || 14.1 ||
Listen, I reveal the best of the best knowledge of Brahma.

"Hant te kathayishyami divyah hyatmavibhuktayah." || 10.19 ||
Listen I am telling you my divine majesty (personality).

Lord Shiva, Kak Bhushundi, Sanatkumar, and all the saints always tell stories of God and devotees listen and hear it carefully, and get realization of supreme-self.

By practicing hearing and study, wisdom (viveka, discretion of true-false) is produced slowly in the mind of devotee/disciple. Then he contemplates on True-False (satya-asatya), eternal-transient (nitya-anitya). This contemplation is the third step of the yoga system.

(REF: THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

Contemplation (Manan)

Contemplation means thinking deeply over something, i.e. contemplation refers to thinking deeply over God in the case of yoga practice. Contemplation is known as a thought process which takes mind in a single direction only. Wisdom of true-false, mortal-immortal (viveka or power of discretion) is produced by the second step of the yoga practice system "hearing". The discretion power of true-false, self-

other, mortal-immortal is known as wisdom and the process, the action of thinking like this is known as contemplation. By hearing and contemplating on sacred stories of God, divine love in the lotus feet of the God is produced and attachment from mortal and false worldly enjoyments is totally lost. Accompanied by this the disciple starts to grasp the fact that, "God is manifested as the world just like a rope feels as a snake due to illusion, and actually soul and God is one and the same. Understanding this elementary secret like that is known as wisdom (vivek). When distinction of this true-false is proved then attachment is lost from false worldly enjoyments, and mind is isolated from all worldly things and worldly actions and this is known as detachment (vairagya).

This way, by contemplation, wisdom and detachment is produced in mind by which mind is purified and properties like forgiveness, simplicity, purity, neutrality in good and bad etc. are produced in disciple/devotee. Mind, body, senses become detached from worldly enjoyments and he wants to stay at banks of holy rivers, caves, forest etc. peaceful and solitude places. The disciple/devotee keeps thinking deep over form of God by means of wisdom and detachment produced by contemplation. This contemplation is an essential process for every yoga practitioner irrespective of the way (hath yoga, karma yoga, bhakti yoga, jnan yoga, raja yoga etc.) he selected. Wisdom-detachment are principle elements in contemplation (manan), the third step of system of yoga. Detachment means dislike of worldly enjoyment, non-attachment or isolation from them and experience of self. This state of detachment is not troublesome or hard for disciples who get spiritual education under guru because disciple can ask infinite questions raised in their minds during contemplation, detachment to guru and get answers instantly by him. But, for devotees who are doing practice without guru, this state of detachment is very painful, although this pain is good. Although approximately all people in the world have detachment in their mind. In common language, almost all people express their painful views as "Alas! I am tired of repeated sufferings, I want to escape to forest, or it is better to be a monk; my mind is disengaged from world, etc." This is known as detachment. Why this happens? This happens because the self has a nature to realize itself. The self is seer of this world and when it wants to see itself it is said detachment in the view of worldly people.

There are three types of detachment :- slow, medium and fast. When it is slow we decide to leave enjoyments but within a moment our mind is engaged in enjoyments. This kind of detachment appears and disappears in mind just like lightning in clouds. But remember detachment is always there in mind like lightning in clouds. When detachment is medium we slowly try to leave enjoyments and to know self. But when it is very fast, then devotee's mind is approximately deeply concentrated in self and he leaves all worldly enjoyments. Practically, a deeply detached person has to face many disagreements from his own relatives, friends etc., who follow worldly enjoyments. Because they try their best to divert the mind of devotee to worldly enjoyments. They say like this "who saw the God, yoga practice is very hard; yoga practice is not for us normal people, etc." and try to attract him.

But, strange, nobody is there to sit with him and ask him or suggest him that how and from where he can get answers, kind of knowledge, teachings required according to his feelings and experiences in the current situation. On the contrary, all people (and/or slow detached people) starts to pour their worldly knowledge on him. Why? Because they themselves don't know the right way. That's why their quotes are just like poison for him. But God see everything, he is not cruel, he is merciful. He see the actions of such devotee and when he see the devotee is trying hard to search him and praying him to show the right path, then play of God starts here, which takes the devotee to divine experiences. These divine experiences leads the devotee to contemplate that certainly he is born to accomplish specific task assigned by God.

Why this happens? This happens so, because there is a rule that yoga practice performed in previous birth never destroyed, on the contrary it is carry forwarded to next new births as it is and devotee has to start practice from that point where he left practice. But in next birth, only God knows at which age the devotee will get it again. It is seen that a devotee suddenly experience state of deep concentration/samadhi one day and gets many divine experiences. When he wake up from that state he contemplate on what has happened with him. Then he search for a person, scriptures, holy books, through which he can get evidence of his experiences and to know exactly what is happening with him and what and how he should do next. But if a devotee didn't performed any yoga practice in previous birth, this is his first effort, he also gets many divine experiences.

Contemplative detached devotees gets company of similar detached devotees by the grace of God. Talks of God give nectar like bliss to those contemplative devotees. They spend many hours in association of each other and saints but their thirst doesn't quenched, they need more and more time to satsanga. It seems to them that hours are spent as a minute. They share their experiences to each other and ask devotional questions to each other. They search for another scripture or person to get more answers. And they get them playfully by the grace of God. These devotees gets surprised and now have firm faith in existence of God.

Detachment is the key to get liberated from cycle of creation. Lord Krishna says in Gita :

Ashvatthameṇam Suvirudhamulam Asangashastrena Dridena Chittva.
Tatah Padam Tat Parimargitavyam Yasmin Gata Na Nivartanti Bhuyah. || 15.3-4 ||

Devotee must cut down the so called tree of world which has roots of desires, with the help of weapon of detachment. And then he should walk on the path of God from where there is no point of return of soul. || 15.3-4 ||

Such devotees should study YogaVashishtha (maharamayana), Gita, Bhagvat Mahapurana, Shiva Purana, Adhyatma Ramayana. Study of these scriptures settles down all conflicts of mind. Specifically YogaVashishtha or Maharamayana do this

very well as you read it. When all the conflicts are settled down, the mind of devotee/disciple becomes concentrated in God, this state is known as Meditation.

Meditation

Meditation means continuous concentration of mind on given aim without any diversion. In reference of yoga, meditation is continuous concentration of mind only on God, without any thought related to world. On practicing contemplation, when all the conflicts of mind are settled down, and due to lack of desire, attachment and affection in worldly enjoyments, then the mind becomes concentrated. By study of scriptures with wisdom and detachment the mind and intellect becomes sharp and becomes able to receive or grasp the elementary knowledge or experience of Supreme-self (God). All defects of mind are destroyed and all virtues (merits) appears. He has a strong determination "All substances of world are mortal because they are work of Maya (ignorance, illusion), hence they doesn't exist at all, only God is omnipresent." He feel all the time "I am not doing that work, I am not the body but other than body", due to lack of doersness. When he has deep concentration in God like that, then sometimes he completely forgets body and world and experience a unique divine bliss, this state is known as actually meditation. At that time mind is only concentrated continuously on God with diversion.

Meditation is a so common action that all people do it unknowingly. For example; If a very simple question is asked to a person " How many kind of sounds you are listening currently?" Sure the answer is "I don't know!!" Why he replies such an answer? He reply like that because he is doing his work with deep concentration and he is so engaged in it that he forgets about sounds knocking his eardrums. This is meditation. In reference of yoga, the aim is God meditating on which we forget the whole world.

On concentrating mind on God, and meditating the God either with form or formless, when feeling of body is stopped and a divine light or an unclear image of God (Ishta Deva) or non-existance of world (emptiness) is experienced then it is known as first step of realization of supreme-self or realization of self during meditation.

Disciple/devotee of all kinds (Hath yogi, bhakti yogi, gyan yogi, karma yogi, raja yogi etc.) must have to do meditation. The reason is, the essence of all ways or paths is to remember God all the time and there is a rule "whatever we remember repeatedly our mind is concentrated continuously on that (which is known as meditation) and we experience this thing or the aim of concentration. So, remembering God all the time leads to meditation on God. And after long practice of meditation we realize Supreme-self by Trance or Samadhi.

A disciple who take education under guru and do his practice by following directions of Guru, he successfully reaches to Samadhi. But the devotees who are

practicing self or without guru, but have achieved good meditation state, they either get a few or doesn't get any evidence of these divine experiences during meditation, due to which they tend to leave the path of yoga practice.

To facilitate these type of devotees, we collected many evidences from many scriptures and personal experiences of many saints and provided her for their knowledge, so that they don't leave the right path of yoga practice. May they reach to samadhi by the grace of God by following methods of meditation ordained by scriptures and by knowing obstacles and their remedies.

Samadhi (The Trance)

Trance or Samadhi means "when mind in meditating on an aim, at that time mind loses its own form and only an aim is appeared". In reference of yoga, trance or samadhi means "when mind is meditating on God, at that time mind loses its own form and only God is appeared". In other words "I am the God, the Supreme-self", this realization is known as the Trance or Samadhi. After realization when he awake, everything is one and only God in his viewpoint. Such a yogi/devotee in trance gets transcendental-devotion, by which he comes to know the God as it is the God is and immediately enters into God. By trance, devotee who realizes God becomes God himself. In trance, initially his mind takes the form of God and nothing remains there except divine bliss, then the yogi/devotee is called as Tadatma. When practicing this mind is dissolved into God (supreme-self), then specific form of God is realized by wisdom. Then devotee makes aim of meditation this specific form of God realized by wisdom. At that time God is the aim, meditator is devotee and the function of wisdom/intellect is meditation. Practicing like that, when wisdom takes the form of God then yogi/devotee is called as Tadbuddhi. After that when aim, meditator and meditation, this trinity is dissolved in oneness of GOD then he is called as Tannishtha. In this state name, form and knowledge all these three exists. Therefore it is initial stage of trance which is known as Savikalpa Samadhi or Savitarka Samadhi.

Tatra Shabdarthjnanvikalpaih sankeerna savitarka sampattih || [patanjali yogasutra 1.42](#) ||

After that devotee automatically experience Nirvikalpa Samadhi. In this trance name, form and knowledge these three options are dissolved and only God remains. This is called as Nirvitarka Samadhi.

Smriti Parishuddhau Swarupashunyarthamatranirbhasa Nirvitarka.

|| [patanjali yogasutra 1.43](#) ||

In this stage of trance (samadhi) the devotee himself becomes God, that's why he is called as "tatparayana". The result of this Nivikalpa Samadhi is Nirbija Samadhi (Seedless Trance), is actually realization of supreme-self. This is also

known as Satvapatti. The yogi reached to this stage is known as "Brahmvetta". The whole world appears like a dream in the heart of such yogi.

Practicing trance, such a yogi is not aware of the world just like a sleeping man. But when he awake and do his work, his all actions are performed without ego of doership, desire and resolution and they all are right actions approved by scriptures. Sometimes he is in trance sometimes hi is awaked. The important thing is he wakes up himself without effort of others. But due to strong determination of lack of world, he is in trance in waked up state. In this state of trance, he is breaked-up from body and world, that's why this state of trance (samadhi) is known as "Asansakti".

Practicing this trance more and more the yogi always remain in trance, due to which he doesn't do anything. His all actions are stopped. He feels lack of body and all world in his heart. He is not aware completely inside and outside of body and world, he only breath in and out, that's why this stage of Samadhi is known as "Padaarthaabhaavanaa". It is just like a sleeping man who is not aware of anything. Such a yogi doesn't wake-up himself, on the other hand he wakes-up by repeatedly awakening by others. When he wake-up he can tell the secrets related to elementary knowledge of God that's why he is known as "Brahmvidvariyan".

Practicing this he automatically goes into Turyaga stage of Trance (samadhi). His heart totally becomes empty of inside and outside knowledge of body and world. Such a yogi neither wake-up himself nor wakes-up by others, he only breaths. His life is maintained by others due to his writ of destiny. He becomes away from prakriti (the nature) and work of nature satva-raj-tamo guna, and away from three stages wake-dream-sleep and dissolved in Supreme-self. This stage of trance (samadhi) is inown as "Turyaga".

This way, with Samadhi or trance, Yoga is completed.

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

Vision

Dr.Rupnathji

Founder of

→**Dhyana Yoga Peetham**

→**Silchar, Assam**

→**<http://deeksha-guru-paramahansarupnathji.net46.net>**

A disciple who take education under guru and continue his practice by following directions of Guru, he successfully reaches to Samadhi. But the devotees who are practicing self or without guru, but have achieved good meditation state, they either get a few or doesn't get any evidence of practical experiences during meditation, due to which they tend to leave the path of yoga practice.

To facilitate these type of devotees, we collected many evidences from many scriptures and personal experiences of many saints and provided her for their knowledge, so that they don't leave the right path of yoga practice. May they reach to samadhi by the grace of God by following methods of meditation ordained by scriptures and by knowing obstacles and their remedies.

As a result, to establish peace and love all over the world.

Benefits of Sadhna

By combining Tratak, Pranayam and Guru Mantra tremendous energy is produced and following benefits you would achieve:

- All kinds of ailments/diseases can be removed.
- All kinds of prosperity e.g. comforts, pleasures, wealth and money can be attained.
- All tensions, worries, sorrows, problems can be removed.
- All kinds of prosperity e.g. comforts, pleasures, wealth and money can be attained.
- Kundalini (from muladhar to sahastrar) will be activated and samadhi (absolute consciousness/self realization) can be experienced.
- Divine experiences such as divine sound, divine vision, divine smell, divine taste and divine touch can be experienced.
- All desires can be fulfilled.
- One becomes victorious in every sphere of life.
- One becomes free of all diseases and perfectly healthy.
- One can have happiness in family life.
- One gains wealth and prosperity.
- One can defeat all enemies and one becomes free of fear of foes.

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

Guru's Updesh(Preach)

- Chant Guru Mantra always and practice Tratak and Pranayam as much as possible.
- Guru, Shiva, Shakti, Rama, Krishna, God, Goddess, Prana, Kundalini, Love all are same and one.

- Service of all is Service of Guru/God.
- Everything is delusion except Guru Mantra.
- The whole universe is Gurumaya/Narayanmaya.
- Our existence is zero. Only God has existed, exists and will exist.
- Practice Gunjarana(sound vibration)/Anulom-Vilom, it will purify your nadi.
- Practice inner/outer kumbhak (inhalation/exhalation and stop the breath inside/outside as much as possible)
- See Guru/Shiv/God in every face and experience the miracle.
- Establish Guru in your heart.
- You don't have any existance other than that(God).
- Kill your ego and become something.
- Your body is home of God and your home is hermitage(Ashram).
- Keep praying for God's forgiveness for all your mistakes and sins.
- Keep doing Shat-Karma(Dhauti, Basti, Neti, Nauli, Tratak and Kapalabhati).
- You don't need to sit idle at one place. Do your duties and responsibilities with chanting Guru Mantra.
- Service of your body is service of Guru. Service of your family is service of Guru. Service of society is service of Guru.
- Sleep early in the night and get up early in the morning at 4 AM and start chanting Guru Mantra.
- Don't get into other Sadhana apart from Guru or Kundalini.
- Forgive yourself, your family and all for mistakes you or they have committed knowingly or unknowingly in this birth and previous births. Love yourself and all. Repeat this process several times everyday.
- Ask forgiveness from yourself, your family and all for mistakes you have committed knowingly or unknowingly in this birth and previous births. Love yourself and all. Repeat this process several times everyday.

- If anybody misbehaves or commits mistakes against you, be silent, tolerate it. Don't think that he has done something wrong with you. Remove all evil thoughts. God will punish him/her for his/her misdeeds.
- Nothing is in your hands. Everything is happening according to God's wish.
- Practice Gunjarana(sound vibration) Lam at Muladhara Chakra, Vam at Svadhisthana Chakra, Ram at Manipura Chakra, Yam at Anahata Chakra, Ham at Vishuddha Chakra, Nam at Ajna Chakra, Om at Sahasrara Chakra but do it under the guidance of expert Guru.
- Keep Shakti Chakra at your eye level and about 2 to 2.5 feet from your eyes. Gaze at Shakti Chakra continuously without blinking your eyes. After completing 32 minutes at one go, Gaze at rising Sun in the morning and practice it for 32 minutes at one go. You will have great influence on others and your wishes will be fulfilled instantly.
- Everytime be in Guru Chintan(Think about Guru/God), while eating think that you are feeding Guru/God, while bathing think that Guru/God is bathing, while doing work/service think that Guru/God is doing the same. In all work remember Guru/God.
- Avoid the company of people who are not attached to Guru/God or not spiritual, be away from them.
- Don't waste your time in gossiping or sitting idle. Utilise your time either in Sadhna or serving others.
- Surrender yourself, your karma(deeds) and fruits of karma to Guru/God.
- Be happy always. Don't worry about anything. That (God) is here to take care of everybody.
- Don't fear from anybody, anything. Nobody can harm.
- Keep doing Sadhna. Something will happen.
- Everything is play of consciousness(God). That (God) is playing all roles somewhere officer, somewhere police, somewhere leader, somewhere wife, somewhere son, somewhere mother, somewhere father, somewhere brother, somewhere relatives.
- Don't do theoretical meditation(sitting at one place and doing meditation). Meditate always whatever work you are doing.

•The path of God is not as easy as people think. One has to work hard to attain that.

•It is always easy to go to jungle, become sanyasi(ascetic) and perform sandhna. However it is very difficult to control mind. When it(mind) gets chance, all vikara(vices) which are hidden in the body starts playing their role and Yogis fall down.

•But while you are in grihastha(materialistic life), you face all these vices(impurities) such as lust, anger, moha(attachment), greed, ego, desire, fear, violence, arrogance etc. in day today life and you have to pass all these including Guru/God's test then you will become perfect disciple/devotee and attain the self-realization.

•Thoughts are also giving by that(God).

•That is under the control of Love. With love only we can attain that.

•Be like innocent child.

•God has devoted everything to us. Now we have to devote everything to that.

•"Guru is eating, Guru is drinking, Guru is walking, Guru is sleeping, Guru is seeing, Guru is speaking, Guru is feeling, Guru is working" Think always this and be Gurumaya always.

•We must be lover of that.

•Pray "O Lord, you are driving the whole world and my body, you are working from body. This is your body, please work from it".

•Don't show off anything. Be simple.

•Here only one thing can exist either ME or THAT.

•Change is the rule of nature.

•Guru is primary and everything else is secondary.

•Merge yourself with Guru and even air cannot pass between you and Guru.

•This is not a path of debate. When it finishes then there only Sadhna is started.

- There are two ways to progress in Sadhna either work hard and do your Sadhna properly or take Shaktipath Diksha from Gurudev.
- Surrender yourself completely to your Guru.
- For attaining that you have to work hard. Nobody is going to support you. Even nobody will appreciate you.
- You can attain God/Guru/self-realization/samadhi/completeness only by awakening all chakras of Kundalini.
- By awakening Muladhara Chakra, your all wishes will be fulfilled.
- By awakening Svadhisthana Chakra, you will get all pleasures.
- By awakening Manipura Chakra, you will get very good health. Even you eat brick or stone, it will be digested.
- By awakening Ajna Chakra, duality will be finished and you will love everybody unconditionally.
- It takes some time to awaken the chakras. Have patience.
- No need to become scholar(pundit, wise), be zero from inside.
- Chant Guru Mantra all the time. Don't think about Samsara even a single moment. No need to worry about anything, you will get whatever is in your luck. Nobody can harm you. You will get very good luck by chanting Guru Mantra.

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

Natha Sampradaya - Hatha Yoga, Kundalini and Kriya Yoga



Natha Sampradaya - The Yoga Order

The Sanskrit word **nāthá** or नाथ, is the proper name of a **siddha** initiatory tradition and the word itself literally means "lord, protector, refuge". The related Sanskrit term **Adi Natha** means first or original Lord, and is therefore a synonym for **Shiva**, Mahadeva, or Maheshvara, and beyond these supramental concepts, the Supreme Absolute Reality, Parama Brahman, as the basis supporting all aspects and manifestations of consciousness.

The Natha Sampradaya tradition and lineage is a heterodox siddha tradition containing many sub-lineage. It was founded by Master Matsyendranatha Ji and further developed by Master Gorakshanatha Babaji. These two individuals are also revered in Tibetan Buddhism as Mahasiddhas (great adepts) and are credited with great powers and perfected spiritual attainment. The Nath has been known to lead like a Mother.

Amongst the variety of the numerous ascetic traditions existing in India, the Lineage of Nathas is the one of most ancient and remarkable. The spiritual order itself appears to be about one thousand years old, but the principles on which it based trace their original to far remote past. Nathas are also known as Yogis, because the foundation of their order based on the ideas of Yoga.

Indian alchemy (known as Rasayana) and the ritual, spiritual and medicinal usage of mercury, cinnabar and other minerals and crystal preparations and elixirs was a practice of Natha Siddhas. The primary aim of the ancient Natha Siddhas was to achieve liberation or jivan-mukti during their current lifespan.

Foto: Sri Mahavatar Goraksha Natha - Nagaraja Kriya Babaji

DR. RUPNATHJI (DR. RUPNATHJI)
DR. RUPNATHJI (DR. RUPNATHJI)



Adhinatha Sampradaya

The Sanskrit term Adi Natha means "first" or "original Lord," and is therefore a synonym for Shiva, Mahadeva, or Maheshvara, and beyond these mental concepts, the Supreme Reality as the originator of all things. G.W. Briggs noted that, "although Adinath may have been a yogi preceding Matsyendranatha, he is now identified with Shiva, and the name is used to trace the origin of the (Nath) sect to the greatest of yogis, the god Shiva.

The same "Adi Nath" word is used by Sri Vidya Upasakas, and one of the tradition is Uttara Kaula under the greater ambit of Sri Vidya Upasana. However, the tradition still survives and the sampradaya still exists, although confined to few and those few not willing to share the details in the public domain as the sampradaya is kept always in secret. There was never any Indian Natha Order as such since this has been living tradition transcending lands, still surviving in Tibetan, Nepal and other part of South Asia.

The International Natha Order should be classified under Neo Tantra ideology, however the true tantra still remains in the hand of few ones in India and other parts of the world. The Guru paduka verses used by Sri Vidya disciples mention that their tradition starts with Adi Natha itself.

The Adinath Sampradaya was a sadhu sub-lineage of the greater Natha Tradition. Followers of this tradition were given Sannyasa Diksha (Initiation), thus renouncing householder life, and thereafter lived as naked sadhus. Believing that sadhus should live alone until they had attained the goal, they lived in caves, huts, ruined buildings, or empty houses, and always away from towns and villages. Reference to the Adinath Sampradaya is pointed out by Rajmohan Nath

(1964) who lists them among the twelve traditional sub-lineage of the Nath Sampradaya. The Adinatha Sampradaya is also listed among the sub-divisions of Natha Lineages in the Census Report, Punjab, 1891, p. 114.

The last sadhu holding authentic Guru status in the Adinatha Sampradaya was Shri Gurudev Mahendranatha, who attained Mahasamadhi in 1991. Though he created, and gave **Diksha** into, a western householder variant of the Natha Tradition, he intentionally terminated the Adinatha Sampradaya by refusing to bestow Sannyasa Diksha, an initiation required for succession. This intent is clear from Shri Gurudev's writings. In *The Magick Path of Tantra*, he wrote: "I had decided not to initiate anyone of Indian origin into the Uttara Kaula or the Adinatha Sampradayas. As sannyasi or sadhu, there was the danger that after I had entered Mahasamadhi and was unable to deny, that someone might claim that they had been given Sannyasa Diksha, and claim authority as guru by succession."

Also, in *The Phantastikos*: "I myself have been an initiate and the final Guru of the Adi Nathas, one of the many sublineages of the Great Natha stream and ancient tradition. With the birth of the International Nath Order, the Indian Adinatha Lineage became defunct, and I myself retired from public life." Thus, while the flame of the Natha Tradition was passed to the West, the sadhu tradition of the Adi Nathas was laid to rest with Shri Gurudev Mahendranath. But many in India and Nepal do not agree for passing Natha Lineage to Western people... Natha have to be properly initiated keeper of all Yoga practuces and teaching, perfectly knowing Sanskrit and tantrical Yoga scriptures...

Nandhinatha Sampradaya

Nandinatha Sampradaya (नन्दिनाथ सम्प्रदाय) is a denomination of Vedic Hinduism that places great importance on the practice of yoga, mysticism and spirituality. It is related to the broader Natha Sampradaya. The Nandinatha Sampradaya traces its beginning to at least 200 BCE or even 2000 BCE. Its founder and first known spiritual preceptor was the Great Sage MahaRishi Nandinatha.

Shree **Nandinatha** Rishi is said to have initiated eight disciples (Sanatkumara, Sanakar, Sanadanar, Sanantanar, Shivayogamuni, Patanjali, Vyaghrapada, and Tirumular) and sent them to various places to spread the teachings of Advaita Shaivism (non-dualistic Shaivism). Though some of these disciples were sent as far as China to spread the Shaiva Siddhanta philosophy of their Guru, the work of two is especially important.

Patanjali Rishi is remembered as the author of the Yoga Sutras. This crucial text is one of the most widely quoted and respected texts on the practice of Yoga. Its translations are studied today in Yoga Centers throughout the world. Most of the mystical, Sanskrit vocabulary of Yoga teachings are first codified in this text. The aShThanga (eight-limbed) process of Yoga comes from this text. The text contains a spiritual blueprint for using the physical body to yoke consciousness to the Divine source.

Tirumular authored the Tirumantiram, which is a well known Tamil text. The Tirumantiram is still chanted in Tamil Nadu. It covers a wide variety of topics and illuminates much of the esoteric mystical insight of this Sampradaya. It illustrates the life style and moral conduct advocated by this tradition. It provides much insight into the mystical meditations and tantras (techniques) valued by the Nandinatha Sampradaya. It places great emphasis on repetition of the panchakshara (or five lettered) mantra: "Om namah Shivaaya".

The teachings of the Nandinatha Sampradaya, value highly the necessity of a living preceptor to carry the unseen, energetic essence of these teaching to devotees. The Nandinatha Sampradaya is a Siddha Yoga Tradition ("Siddha" means literally attainment), and its Gurus have often demonstrated great mystical abilities and wisdom. It is said that these teachers have realized their oneness with the Supreme God (they call "Shiva") and have merged as completely as humanly possible with this Divine source of all. With such realization, it is said, comes limitless bliss and direct command of every power in the universe.

There are many accounts of miraculous powers demonstrated by the Teachers of this lineage. It is taught that the aid of such a highly realized Siddha can greatly quicken spiritual practice. Some even say that without the diksha (initiation) of such teachers, the human instincts will always fail to lead to this highest Realization.

The Nandinatha Sampradaya is maintained today by several groups stemming from MahaRishi Nandinatha's eight disciples. The Kailasa Parampara is based out of Kauai, Hawaii, U.S.A. where a monastery and mandir (temple) is maintained. The Sannyasis (Monks) of this order continue to spread the teachings of this Sampradaya through the Himilayan Academy and the "Hinduism Today" magazine. Satguru Bodhinatha Veylanswami is the living preceptor or the 163-rd Guru Mahasannidhanam of the Kailasa Parampara of the Nandinatha Sampradaya.

Natha Appearance

As all other Shaiva ascetics, Nathas wear saffron colored clothes, or go around half-naked, after besmearing body with ash from their sacred fires. Many of them keep their hair matted, some are clean-shaven. The most striking detail of the Natha appearance, which makes them very easily distinguished from the ascetics of all others lineages of India, is their huge earrings called kundala (kuṇḍala), inserted into lobes of their ears. The word kuṇḍala translated from Sanskrit means earring, ring, coil or circle of rope. From the same root comes word Kundalini (the coiled Goddess) the famous name of the mysterious Goddess Durgā. The splitting lobe of ears and the inserting earrings is the important part of the Natha sadhanā and the second stage of their initiation.

The Natha Yogis believe that the two important nadies (subtle channels) are become cut in the process, what becomes helpful for the permanent rising of Kundalini. Another purpose of this custom is to demonstrate the faith and determination of an adept, to follow the path once selected by him. The procedure of the splitting ears by itself is very painful, and traditionally no medicines were applied to keep the pain in control. After earrings, another important distinctive mark of Nathas is their sacred thread called janeū, worn around the neck. It consists from six dark brown threads with pavitri (pāvitrī ring), rudrākṣa and siṅgnād (whistle) attached to it. Janeū

is given to an adept at time of entering into the order, along with new name ending on Natha and Guru Mantra.

This is first stage of initiation into the order, after which yogi becomes known as aughar. For aughar, his janeu is the only mark of his belonging to the Natha Sampradaya Lineage, without which he would not be recognized as its member. The fully initiated Nathas, who have accomplished the task of splitting their ears and inserting earrings, called Darshani (darśanī). Darshni yogis have much more respect than aughars, and considered to be full pledged members of the lineage, while second are still looked on as 'candidates' for the complete initiation.

Natha Sampradaya

The Natha Sampradaya (Devanagari:नाथ संप्रदाय), is a development of the earlier Siddha or Avadhuta Sampradaya, an ancient lineage of spiritual masters. Its founding is traditionally ascribed as an ideal reflected by the life and spiritual attainments of the Guru Dattatreya, who was considered by many to have been a human incarnation of Lord Vishnu born to Rishi Atri and Anasuya Mata. Shiva God is the Lord of all Nathas means Yogis and Yoginis. The establishment of the Nathas as a distinct historical lineage purportedly began around the 8th or 9th century with a simple fisherman, Matsyendranatha, sometimes called Minanath, who may be identified with or called the father of Matsyendranatha in some sources.

One story of the origin of the Natha Sampradaya teachings is that Matsyendranatha was swallowed by a fish and while inside the fish overheard the teachings given by Shiva to his wife Parvati. According to legend, the reason behind Shiva imparting a teaching at the bottom of the ocean was in order to avoid being overheard by others. In the form of a fish, Matsyendranatha exerted his hearing in the manner required to overhear and absorb the teachings of Shiva God. After being rescued from the fish by another fisherman, Matsyendranatha took initiation as a sannyasin from Siddha Carpati. It was Matsyendranatha who became known as the founder of the specific stream of yogis known as the Nath Sampradaya.

Matsyendranatha's two most important disciples were Cauranginatha and Gorakshanatha. The latter came to eclipse his Master in importance in many of the branches and sub-lineages of the Natha Sampradaya Order. Even today, Shree Gorakshanatha is considered by many to have been the most influential of the ancient Nathas. He is also reputed to have written the first books dealing with Laya Yoga and the raising of the Kundalini-Shakti.

There are several sites, ashrams and temples in India dedicated to Gorakshanatha. Many of them have been built at sites where he lived and engaged in meditation and other sadhanas. According to tradition, his samadhi shrine and gaddi (seat) reside at the Gorakhnath Temple in Gorakhpur. However, Nityananda stated that the samadhi shrines (tombs) of both Matsyendranatha and Gorakshanatha reside at Nath Mandir near the Vajreshwari temple about a kilometer from Ganeshpuri, Maharashtra, India. The Natha Sampradaya does not recognize caste barriers, and their teachings were adopted by outcasts and kings alike. The heterodox Nath tradition has many sub-lineages, but all honor Matsyendranatha and Gorakshanatha as the modern founders of the tradition.

Sampradaya of Mahayogi Gorakshanatha is an ancient authentic Yoga tradition. Guru Gorakshanatha has founded this tradition. In India him regard as Shiva. Mahayogi Gorakshanatha has established and developed yoga which now are practised all over the world. Many scientists assigned of creation of tradition to 5-12th century A.D.; but as a rule all data are very contradictory. Gorakshanatha and other great Yogis are respected by Nathas as realized kaya-siddhi and attained immortality.

It was Gorakshanatha that developed the Hatha-yoga which are known as well as kaya-sadhana, pinda-sadhana, etc. He also is known as great master of Tantra and miracle-worker. There are many legends about him. Practices of Nathas include the internal alchemy leading to immortality. During many centuries Natha-cult transferred knowledge through lineage from Guru to disciple, therefore the tradition was kept to our time; during this period various spiritual systems of India borrowed methods of Hatha-yoga from Nathas. Gorakshanatha is justly considered as the founder of Hatha-yoga.

Yoga Spreading

The wide spread influence of the Natha lineage presently can be traced all over India, but it is more strong in the North and Western parts of the country. Such states as Punjab, Haryana, Rajasthan, Maharashtra and Gujarat are the stronghold of Nathas and having the biggest number of their establishments and followers. The Southern and Eastern parts of the country are less frequently visited by the Nātha yogis and have relatively few ashrams of the lineage. The reasons for this are the language barrier and the poor density of places to stay. There are also some Nātha ashrams in the Nepal. At present moment, the Nātha tradition slowly attracting fellowship and gaining popularity all over the world.

The twelve traditional Natha Panthas

The Natha Sampradaya is traditionally divided into twelve streams or Panths. According to David Gordon White, these panthas were not really a subdivision of a monolithic order, but rather an amalgamation of separate groups descended from either Matsyendranath, Gorakshanath or one of their students. According to the Shri Amrit Nath Ashram website, the twelve Natha Panthi are as follows:

Satya natha

Dharam natha

Daria natha

Ayi Panthia

Vairaga kea

Rama ke
Kapilani
Ganga nathi
Mannathi
Rawal ke
Paava panth
Paagala panthi

However, there have always been many more Natha sects than will conveniently fit into the twelve formal panths. Thus less populous sannyasin sub-sects such as the Adinath Sampradaya or Nandinatha Sampradaya are typically either ignored or amalgamated into one or another of the formal panths. Reference to the Adinath Sampradaya is pointed out by Rajmohan Nath (1964) in the following list of the twelve sub-lineages:

Machhindranatha

Adinatha

Minnanatha

Gorakhnatha

Khaparnatha

Satnatha

Balaknatha

Golaknatha

Birupakshanatha

Bhatriharinatha

Ainatha

Khecharanatha

Ramachandranatha

The Order Names

There exist many different names associated with the lineage, amongst them Nāthas, Gorakshnathi, Yogis, Siddha Sampradaya, Kanphata Yogis' are most popular. Each of these names has its own unique significance, reflecting some distinctive aspects assigned to it. 'Nātha Sampradāya' (the Lineage of Nathas), 'Nātha yogis', 'Nātha panth (i)' or simply 'Nāthas' are most commonly used names of the order. Reasons about the origin of starting using this word, best of all explained in commentary of Brahmaananda on Hatha Yoga Pradipica called Jyotsna:

ādināthaḥ sarveṣāṃ nāthanām prathamah tato nāthasampradāyaḥ pravṛtta iti nāthasampradāyino vadanti]

Adi Nath is the 'first from all Nathas', from him Natha Sampradaya has arisen, duty this reason it is spoken about as Nātha Sampradāya.

Nathas believe that the Great God Siva (Shiva Mahadeva) himself was founder of their order. Then he is known as Adi Natha, the one of the Nine Great Nathas, 'the First Nath', 'the Primeval Master', unanimously accepted by Yogis as the Adi Guru (the First Guru) and patron deity of the lineage. Shiva is also known as Yogeśvara (the Lord of Yoga), the ideal of ascetic per se, the Lord of detachment, austerity and penance. In more wide sense, the Adi Natha also can be translated as 'the First Lord' of the entire creation, one without begging.

The Original of word 'Nāthah'

Translated from Sanskrit, the word Natha means: a protector, patron, possessor, owner, lord, master and husband. Presently the word became strongly associated with the Nātha Order of Yogis, and became its unique recognition symbol amongst the other ascetic traditions of the India. However, the word has much older original than the order itself, which can be traced as far as three millenniums ago. After writing the book by G.W. Briggs 'Goraksh Nath and Kanphata Yogis', the expression 'Kāphata Yogis' became one more popular name under which the members of the lineage widely recognized, especially in the literate circles. Normally this term does not used by Nathas themselves. 'There exist few more names related to the Natha Lineage, which are not as much widely popular, and appear mostly in the different texts defining ideas and practices of the order. They are Siddha Matha, Siddha Marga, Yoga Marga, Avadhuta-Mata, Natha Mata and Avadhuta-Sampradaya.

Natha Sampradaya historical

The name Siddha Sampradaya, illustrates that Nathas are descendants of the tradition of Mahasiddhas, which has reached its peak around 7th-9th centuries. Guru Goraksha Natha has created the Natha Sampradaya by assimilated into it many ascetics from the contemporary Shaiva lineages, such as Lakulīśa, Kāpālikas and Pāśupatas along with Buddhist Vajrayāna Siddhas. The Siddha movement was started as the rebellion against the formalism and hypocrisy

existed in the contemporary traditions, it rejected all double standards and superstitions, and emphasized the direct practice of Yoga as the only way to salvation. Amongst other reforms carried on by Mahāsiddhas, one was starting to use simple regional languages instead of traditional Sanskrit, as for worship, as well as for propaganda of their doctrines. Sanskrit is much more for mantras and philosophical terms.

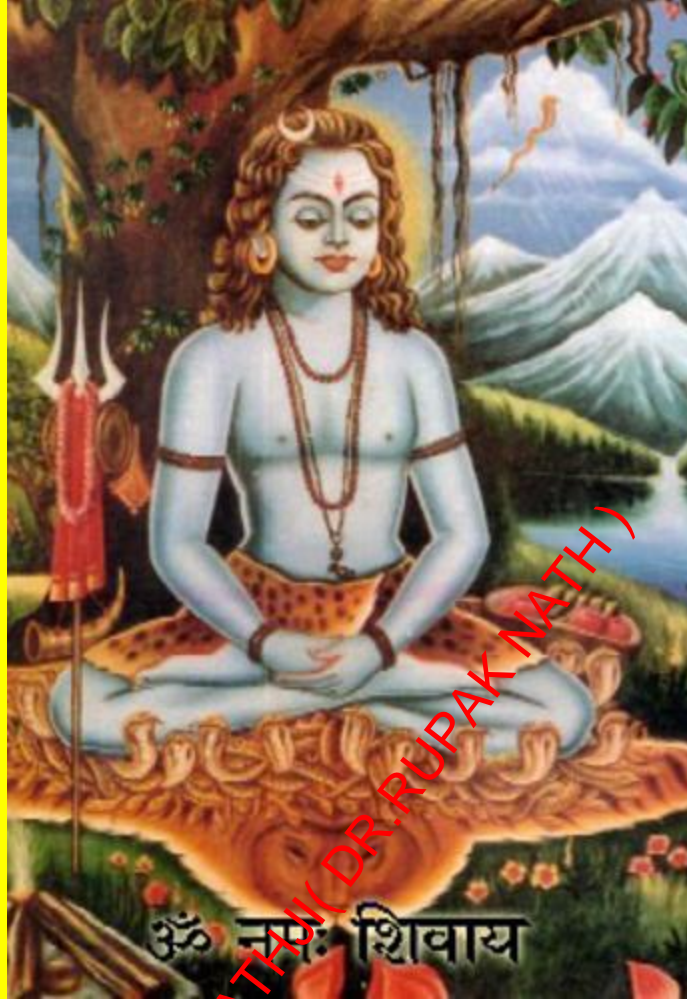
Although the Natha Sampradaya was formed on the base of the unorganized movements of its forerunners, it was designed to be much different from them. The Nātha yogis closely resembled Kāpālikas in their outer appearance, they were half-naked, besmeared with ash and keeping long matted hair, but it was only the external similarity. Not like its predecessors, the new order was well organized, disciplined and was having the simple and systematic teaching, which could be easily understood by people. The complex system introduced by the Guru Goraksha Nātha, was based on the correct knowledge of the subtle structures existing in human body and the Cosmic Laws of the Universe. It was emphasizing the practice of Hatha Yoga and the power of austerity (tapa), and was almost totally denying the learning of scriptures as means of liberation.

Master Goraksha Natha put the end to the practiced by Kapalika's custom to carry female consort with them and condemned it as ridiculous and hypocritical. To avoid the further confusion, he discontinued the authority of all previously existed philosophical traditions (not spiritual) and Tantras, and instead started the practice of passing knowledge from Guru to disciple in the line of direct transmissions. The esoteric part of the teaching was put in the form of short couplets called Mantras, which were easy to remember and were learnt by heart. Each of those couplets contained some elements of knowledge on particular topic, and was passed only from Guru to disciple. The other part of teaching addressed to wider public was included in Ārati - the songs of praise and prayer to Deity, singed daily as part of the morning and in the evening worship.

The Followers of Shree Goraksha Nātha

Amongst their other names Nāthas also known as 'Gorakṣnāthi' or followers of Guru Goraksha Natha. Although they revere Goraksha Natha as the actual founder of their order, the names of Matsyendra Nātha along with Jalandhara Natha precede him in the paramparā (the lineage of succession) of the great masters of the order. Matsyendra Nātha is also known as Dādā (Guru) Matsyendra Nātha, or 'the grand-father guru' of all Nāthas.

Foto: Mahayogi Shree Mahavatar Goraksha Natha Babaji



The Personality of Goraksha Nātha Babaji

Goraksha Natha Babaji is himself shown in the supreme samadhi sitting as Nagaraja upon a Yogic throne under which the Nine Nagas, Vasuki, Ananta, Takshaka, Varuna, Padmaka, Sankhpala, Kulika, Mahapadma, and Karkotaka. This Lord of karma and destiny, Shiva Goraksha Nagaraja sat upon his throne of nagas for 12 years to withhold the rain and create a drought to give the people of Nepal their Karmic retribution, thereby evolving their souls.

The name of Guru Goraksha Nātha can be easily recognized, amongst the other remarkable personalities of India, being surrounded by numerous legends about his wonderful deeds. He described as flying in air, turning mountain into gold, creating alive people by his yogic powers and as doing many more supernatural miracles contradicting all laws of the modern science. Literally translated, the name Gorakṣa means 'to defend cows'. In one of devotional couplets of Nāthas, senses compared with indiscriminately wondering cows, which he protects as cowherd. Gorakh is another variation of spelling of his name, having the same origin and meaning.

As historical personage, Goraksha Natha was widely famous all over India, as distinguished saint and Yoga teacher, who achieved remarkable heights in the practice of Yoga and has acquired the supernatural powers. He traveled wide, in India and neighbor countries, and even today, many places there surrounded with the legends about his miracles. His powerful personality and the achievements in tantric Yoga became the reason of creating huge fellowship, and many of kings contemporary to him become his disciples. It seems that at the time of the formation of the Nātha order, he was unanimously accepted as the manifestation of Shiva God, and in such way, many others ascetic groups were persuaded to be included in the newly created order.

There exist numerous books attributed to the authorship of Shree Goraksha Natha, some of which became milestones for the further development of the Yoga tradition. Amongst them, few are in Sanskrit and few are in the medieval form of the different local dialects of India. Not too much known about the place of his birth, and there exist lot of different opinions on this question by different scholars. The areas of the Bengal, Nepal, Assam, Punjab, Gujarat, Karnataka, Uttar Pradesh, Himachal Pradesh, Uttarakhand and Maharashtra are usually mentioned in the legends about him.

In accordance with the opinions expressed by different researchers, he lived no earlier than 7th century and not later than 12th century A.D. and probably had very long yogic life, may be more than 300 years. Earliest date based on the accepting as fact that he lived at the same time with the king of Nepal Narendra Deva, who ascended to the throne in about 640 A.D. and ruled till his death in 683 A.D.... The latest date based on the biography of the Saint Jṣāneśvar, in accordance with which Goraksha Natha lived not long time before him.

The Natha Yogis believe that Goraksha Natha was more then human Guru nad living Spiritual Master, and insist on his miraculous non-human birth and immortality. It is told that he lived even before the creation has taken place, and through all four Yugas like Shiva God or one of His close disciples, and presented here even now, being invisible. Various accounts are showing him as meeting with the different people, who lived at the periods so far remote from each other that makes it impossible for the ordinary human being. He is described as unseen background and inspiring power behind the manifestation of many saints at the different periods of history.

Kabir, Guru Nanak, Guga Pn, Raja Bhartrihari and many others are traditionally connected with his personality. In accordance with some legends about him, he was not bound to one physical body, and was able easily leave own body and enter into other bodies, or to create one or few of them by his will and as such, he is an immortal. The Nāthas believe that he is still alive and appears at different places, at the time when it is most relevant to protect Dharma. One of his latest manifestations regarded by Nāthas, has happened about three hundreds years ago, when he walked in India as the Siddh Baba Masta Nath.

Gorakshanatha has written about fifty texts on philosophy, metaphysical aspects of yoga and various methods of Yoga-sadhana. He has founded the order of Kanphata Yogis. The Kanphata yogis' distinctive attribute is big ear-rings in the ears, that symbolizes solar and lunar energy. Natha Yogis have another characteristic feature, some of these is Nadi (ritual whistle), which yogis carry on a black woolen string (Janeo). and This symbol is related to Nada-anusandhana practice, which intend for work with sound vibration. The Janeo string is connected with

IdaPingala channels. A few treatises about Yoga and Tantra which are traditionally attributed to Mahayogi Gorakshanatha and his followers are given below:

Hatha-yoga Pradipika, Gheranda Samhita, Shiva Samhita, Svava Tantra, Siddha Siddhanta Paddhati, Goraksha Vacana Sangraha, Amanaska Yoga, Goraksha Siddhanta Paddhati, Viveka Martanda, Goraksha Upanishada, Yoga Siddhanta Paddhati, Yoga-bija, Goraksha Paddhati, Goraksha Samhita, Goraksha Shataka, Yoga Chintamani, Yoga Martanda, Jnyanamrita, Jnyana-sankalini, Amaraugha Prabodha, Yoga Mahima, Goraksha Gita, Yoga Siddhanta Paddhati, Atmabodha, Goraksha-sahasranama, Kulananda Tantra, Matsyendra-samhita, Akulavira Tantra, Jnyana Karika, Natha-sutra, etc.

Hatha-yoga of Natha-sampradaya accentuates on the Kundalini-jagaran (sadhana, which trace to Tantric doctrines) as distinct from the Hatha-yoga of Maharishi Patanjali. Guru Gorakshanatha has founded 12 panthas or branches of Yoga-sampradaya. The spiritual culture of India is greatly rich and various, therefore different groups of Natha-sampradaya contain elements of various religious cults in their spiritual practice. Hence were formed 12 pathas which base on yoga-discipline. They did not be drawn into confrontations with any doctrines and always to keep aside from socially-religious activity of its. The priority objective of Natha cult is mystical experience. When the Buddhism was superseded from India, many tantric Buddhists come over to Nathas' side. Among Nathas it's possible to meet Sufies, Vaishnavas, Shaivas, Shaktas and Kaulas. The first Guru, who has told the Natha doctrine for disciple Matsyendranatha was Shiva in the form of Adinatha. Then Matsyendranatha transferred doctrine to Gorakshanatha.

Gorakshanatha is known throughout the India that legends and traditions confirm about him. Glory of Gorakshanatha to exceed popularity of his Guru Matsyendranatha, who is known not only as Nath but also as the founder mystical Tantric Kula current, therefore partly these doctrines are connected with each other. There are well-known Nine Nathas (Nava Nathas) which are worshipped besides Gorakshanatha in Natha-sampradaya. In the methods of Gorakshanatha's Yoga and Tantra has made quintessence practically all traditions, such as Vedism, Tradition of Puranas, Tantrism, Shaivism, Shaktism, Buddhism, Jainism, etc. Gorakshanatha and his followers showed the Extract of these doctrines to the world, popularizing knowledge of Yoga.

People know him by many names, and yet he is called the Nameless One. He broods over the infant humanities from eternity to eternity. Heaven and earth shall pass away, but he shall be in the here now, eternally to stay. The limited vision of sages, siddhas, philosophers and yogis cannot pierce his transcendental star. His spiritual stature is inconceivable. He is the collective Dewas, Gods, Elohim, the spiritual essence of the nine Natha Lords combined. He is the great sacrifice who in a countless supernovae explosion infused every atom of creation with his spirit of livingness, wisdom and truth to redeem not only humankind but all life and matter to their pristine state of consciousness.

Shree Shiva Goraksha Babaji is regarded as a manifestation of Lord Shiva himself. He has bestowed upon humanity the practices to evolve human consciousness, in particular, the divine alchemy of Shiva Shakti (Kundalini or Kriya Yoga), which exercises a double action to hasten the evolution of the self soul. This expands the self consciousness and burns away past evil karma. Shiva Goraksha Babaji is the founder of the Natha Sampradaya Tradition. He reveals

himself to only a few he chooses and usually remains invisible, guiding humanity through his disciples. He has revived the ancient science of Shiva God realization in modern times. His mission continues to manifest through the work of his disciples.

Babaji Mahavatar is ever the same. He was never born and therefore can never die. They call him aja (the unborn). But from time to time this compassionate Lord of irradiant splendor does manifest for humanity to do what needs to be done. Pulling the veil of Maya by his own will he takes a form of Lightless light to incarnate amongst the haunts of men. He guards, guides and enlightens their consciousness as per their evolutionary blueprint. There is a great mystery and a sacrifice to the ninth level of Divine Awareness which is self born. This is the state of Brahma Nirvana from which the ineffable Shiva Goraksha Babaji descends to redeem humanity yet maintains his state. How this is possible is known only to Him.

He is the collective consciousness of the seven primordial sages of the fire mist born at the beginning of Time. His deathless body of lightness light may take any form through which he can express and show himself to the faithful from age to age. He took the form of Adi Natha Shiva Yogi himself, and of Rudra of the Ancient of Days. He came recently in 500 B.C. as Kala Agni Natha, then as Dakshina Murti when he initiated many disciples. Then he manifested as Gorksha Natha in 70 B.C. at the time of King Shalivahan and Chowrangee Nath. In the same ever present immortal body he manifests as Shiva Goraksha Babaji in the ninth century A.D. during the time of Guga Natha, whom he empowered to have complete mastery over the Nagas and ultimately be worshipped as a Naga God.

Then the Lord of compassion Shiva Goraksha arose from beneath the dirt and mire of our earth to cleanse and free the earth and its people from the same dirt and dung which covers their souls. To give us the radiant love and nectar of the Divine through Kriya Yoga Meditation.

Yogic Pantheon

Nāthas are adherents of Saivism, as such, they are devotees of the Great God Śiva Mahādeva and his consort Goddess Pārvati in all their different manifestations. In Shaivita, the Shiva is looked upon as the Primeval Lord of Universe, the One from whom all started, who responsible for creation, maintenance and destruction. The worship of fireplace (dhuna) plays important role in the daily lives of yogis, they believe that fire represents the mother Goddess. All of Nathas adore Goraksha Natha as their Guru, they also worship the Nine Great Nathas, the 84 Mahāsiddhas and some later Siddha yogis. Approximately all gods of the Hindu pantheon some how integrated into the Natha Tradition, and valued by yogis. There is said that 144 000 spiritual enlightenment Masters, Saints and Avatars in this Earth.

The Philosophical base

Foto: Shree Mahavatar Goraksha Natha Babaji



Goraksha Natha is not only Philosopher

As good yoga teacher, Goraksha Natha always emphasized the practical aspect of yoga and always was against of creating any kind of sophisticated philosophical doctrines around it. Instead of indulging in creating one, he formed the Nātha Pañth as the medium to present within itself the living body of his teaching. By example of his life, he practically realized the essence of his doctrines, and became the living example of a Great yogi.

The Siddha yogis consider any attempts to grasp and express the Absolute Reality - Brahman by the power of words, or by mind as a waste of time. Even the most philosophical book of Goraksha Nātha, the Siddha Siddhānta Paddhati, counted by the modern researchers as being only the semi-philosophical work. This is not matter of big wonder, because Goraksha Nātha himself stating in the beginning of this work, that it is impossibility to express the Absolute Truth (Parama Satyam) by the written words, yet with purpose to bring the ideas of Enlightened Siddha Yogis in front of masses, he still makes an attempt to express them.

nāsti satyavicāre'sminnutpattiścāṇḍapiṇḍayoḥ | tathāpi lokavṛttyartham vakṣye satsampradāyataḥ
SSP 1|| 2 ||

In such way, he steps away from all possible future disputes, by accepting that from the point of view of the Absolute truth (Parama Sathyah), all what he going to narrate, are only relative truth and only one of many points of view. It is through the practical implementation of the described methods and the teaching into life, that one acquires the experience of the Absolute truth as the direct personal experience.

The Main Natha Conceptions

The Human Body as Microcosm

One of the fundamental conceptions of the Siddha Yogis is that human body is the Microcosm, which contains in itself all what exist in the Macrocosm or the Universe (Brahmanda). On the high stage of realization, the Yogi, particularly Laya Yogi perceiving himself as being one with the universe and as being in ultimate harmony and peace with it, and the aim of Nāthas is to reach this stage.

Shiva and Shakti

From the point of view of the enlightened Siddhas, this entire world is nothing else but the cosmic play of Shiva (God) and Shakti (Goddess). In all diversity chaotic realities of the material world, Yogi sees unity and the manifestation of the one Divine Will, and the one Divine Plan. At the certain stage of sadhana, yogi has to realize his ātmatattva (the true nature of the soul, higher self) as Shivatattva, when he experienced himself as Shiva being the master of universe and of his personal Shakti (power). However, this is not the ultimate end of Nathas, because Shiva and Shakti taking care of their creation much better than any human could ever dream to do.

Yogi have to transcend even this state and to reach the state of Turyātīta, which means 'Turyā as past'. The highest ideal of Nāthas is to realize themselves not as the Shiva, who is consort of the Goddess, but rather as Goraksha Natha, who known as Parvati putra 'the son of the Mother Goddess', in reality probably one of reborn son or son-disciple. Goraksha Natha is also known as bāla 'a child', and as Jatī. Jatī is the state of innocent child, who is bellow 10 years age, who does not have any idea about sexuality. As Jatī, he harmoniously unites opposite principles, and being in their midst, does not become affected by their play. Then he is called Shree, Shambhu, Yati (Śrī Śambū Jatī) Guru Gorakṣa Nātha, where Shree is the name of the Goddess of wealth and fortune Lakshmi, Shambhu (Beneficial) is the one of Shiva's names. In other words, Śrī Śambū Jatī is name for the Great Cosmic Trinity of Mother, Father and Son. Yati is the Holy Man, Godman.

Adhikara - The Ultimate Destination

The Ultimate State to be reached by the Siddha Yogis, has been defined in the Natha texts in various terms, amongst which Parama Pada (the highest state, the final beatitude) and Samarasa (having equal feelings) are most frequently used. In accordance with the view of Goraksha Natha, the path of yoga is agocara, it cannot be described in the terms of normal physical experience. It is also agamyā (unattainable), because it cannot be reached by using of any means. The Ultimate state is beyond of both Vyakta (duality) and Avyakta (oneness), Sat (real) and Asat (unreal), the both opposites have proof of their existence from the different points of perception. Clinging to or ignoring one of them leads to confusion, therefore yogi in his enlightened state should reflect the both situations, but at the same time go beyond of them.

bastī na sunyaṁ sunyaṁ na bastī agam agocar aisā |gagan siṣar maṁhi bālak bolai tākā nāma dharahuge kaisā | Goraksh Bani ||1||

The city full of life appears as merely illusion, at the same time, the life there is going on by its own laws, such are the realities of that State, which cannot be reached or described. ‘My head is touching the sky’, boy has said, ‘But how I can name this?’

Yogis believe that every spiritual aspirant has to face the same realities as any one else, there are limited individual self and Eternal Divine Self, Jīvātma and Paramātma, Soul and Spirit. The Soul identifies itself with the mind and body with its senses, and missing the Spirit, which is its Higher Self, again and again. Yoga in its true sense is about how to realize the union of both or their essential oneness. In the process of transformation, it is limited, which must be sacrificed to Unlimited, by going through fire of purification (tapa) and merging. The Ultimate end of the Yoga is always the same, only different traditions call it by different names.

rāja-yogaḥ samādhiśca unmanī ca manonmanī |amaratvaṁ layastattvaṁ śūnyāśūnyaṁ paraṁ padam 4|| 3||amanaskaṁ tathādvaitaṁ nirālambaṁ niraśjanaṁ |jīvanmuktiśca sahaajā turyā cetyeka-vācakāḥ|Haṭha Yoga Pradīpicā 4|| 4||

Rāja-yoga, Samādhi, Unmanī, Manonmanī, Amaratva, Laya-tattva, śūnya-aśūnya, Paraṁ Pada, Amanaska, Advaita, Nirālamba, Niraśjana, Jīvanmukti, Sahaajā and Turyā all these are different words to express the same State. HYP 4.3-4

The Chief aims: to get sight, to be established

Siddha yogis say that the ultimate aim of Nāthas is not to have merely sight of the Divine State, but is to become permanently established in it. At the advanced stages of sādhanā, yogi reaches uninterrupted state of spontaneous (sahaajā) experience of the Union with Higher Self (Yoga) at all aspects of his life, without undertaking any efforts for it. He becomes established in this state so firmly that he goes beyond of the three normal states of consciousness: sleep, dreaming and awakened states, and even beyond of the fourth state of Turyā. He transcends the ideas of the time and space, and goes beyond of all other physical laws guiding the universe.

yogayukto viśuddhātmā vijitātmā jitendriyaḥsarvabhūtātmabhūtātmā kurvann api na lipyate|Bhagavad-gītā 5|7

Established in permanent state of Yoga (union with Higher Self, the Soul, Atman) yogi whose soul became purified, who subjugated his senses, who realizes himself as Self of every living being, although (appearing as) acting, in reality never get attached to what he is doing.

The Ultimate Ends of the Life and of the Yoga are the same

The idea that the purpose of all transmigrations of the individual soul is its evolution to the higher spiritual ideals, was widely presented in the Indian spiritual horizon through the ages. In accordance with it, the Soul or Atman (self), passes through the different kinds of lives and

bodies, which called 84 laks of yonis (wombs) of all possible forms of life. By its nature the soul is immortal and free, it is neither male, neither female, but by identifying itself with the different kinds of bodies it abides in, it becomes affected by the experiences they are getting. In the process of these transmigrations, this individual soul receives the different kinds of experiences, as result of which it has the potential to evolve to the higher realms of life. The side effect of this constant movement is that it is full of sorrows and never ends. From all forms of life, it is only human body which allows attaining the emancipation from the circle of births and deaths.

In accordance with Guru Goraksha Nath , the final emancipation is not merely ceasing of existence, in reality it is transformation into purely new form of life and reaping ultimate goal of the final beatitude of existence. This process roughly can be compared with the evolving of caterpillar into butterfly. The same awareness, first perceives itself as caterpillar, with all its peculiarities, then as butterfly, with the different set of qualities and the way of life. The same observer acts in the both situations as the different living entity, but what a difference is there, caterpillar can crawl on the earth only, but butterfly can walk in the sky!

The Magical powers: Siddhis

The accruing of Siddhis or the magical powers is not the aim of the Nātha Yogis, achieving the State of Siddha is their Main Aim. Siddha is a person who has attained his highest object, who has succeed in his sādhanā and become perfectly established in the state of permanent and spontaneous union with the Eternal Self. When yogi realizes this state, Siddhis appear side by side with it, and yogi should take extreme care not to fell in temptation to use them indiscriminately. Then more powerful yogi becomes, then higher must be level of his self-control and purity, otherwise he would be ruined. The idea of the compassionate Bodhisattva underlies the movement of Mahāsiddhas, and sometimes, when it is required, the Siddha yogis demonstrate their powers for protection and spreading of Dharma.

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

Sādhanā (Practices)

Diksha Initiation

The Natha Sampradaya is an initiatory Guru-shishya tradition. Membership in the Sampradaya is always conferred by initiation (diksha) by a Diksha-guru — either the lineage-holder or another member of the Sampradaya whose ability to initiate has been recognized by his diksha-guru. The Natha initiation itself is conducted inside a formal ceremony in which some portion of the awareness and spiritual energy (shakti) of the Guru is transmitted to the shishya (student). The neophyte, now a Natha, is also given a new name with which to support their new identity. This transmission or "touch" of the Guru is symbolically fixed by the application of ash to several parts of the body.

Bhakti - The Devotion to Guru

There exists a wide body of the different yogic and tantric practices, which are traditionally associated with the Nātha lineage. Above all of them is the Path of the Devotion to Guru, established by the examples of lives of Goraksha Natha and his Guru Matsyendra Nātha. When one attempts to come in the direct touch with Divine (Daivam), all attempts of cheating and negotiation are of no use. The total surrender oneself to it is the only alternative and the only method. To get everything, one has to give up everything, all personal attachments, aspirations and ambitions. Ishwara-prani-dhana (īśvarapraṇidhānā) can be translated as, “Offering the life to God”. On practice, this means total surrendering to the Divine will and dedication own life for the God's sake. Maharishi Patanjali has emphasized this important aspect of Yoga in his Yoga Sutra:

Samādhi-siddhir-īśvarapraṇidhānāt | YS.2 || 45||

The Ultimate State is attained by Offering life to God. (Yoga Sutra 2.45)

In this short aphorism, were reflected both: the essence and the ultimate end of Yoga. It is one of the fundamental conceptions of all religions and spiritual lineages existing in the India that Guru should be looked on as the embodiment of Divine. When the devoted spiritual seekers become ready for his spiritual journey, God Himself accepts the form of Guru to guide them. It is through Guru that God reveals Himself to an adept and guide him on the path of yoga. In one famous mantra, Guru is saluted as to be same with the main Gods of Hindu pantheon: Brahmā, Viṣṇu, Rudra, Ishvara, Sadashiva, Maheśvara (Śiva) or Mahadeva and as the embodiment of the Eternal Lord.

gururbrahmā gururviṣṇurgururdevo maheśvaraḥ | guruḥ sāksāt param̐ brahma tasmai śrīguruve
namaḥ ||

The Sadhana of Nāthas centered around the unshakable faith and devotion towards Shree Guru. ‘My commitment is ability of Sri Guru’, says famous aphorism of the Nāthas. Some practices can be useful in bringing about the glimpses of the Divine State, but none of them can help in realizing the same state permanently, because for this the Divine grace itself is required. The Bhagavan Krishna tells in Bhagavad-Gita:

daivī hy eṣā guṇa-mayī mama māyā duratyayāmām eva ye prapadyante māyām etāṁ taranti te |
BG 7.14

It is almost impossible to transcend my Divine illusion (Māyā) consisting of the three modes of ignorance (Guṇās). Only those who have totally surrendered themselves to Me can cross over it.

In the lesson five of the Siddha Siddhānta Paddhati, Sri Guru Goraksha Natha after mentioning the huge list of all possible yogic practices, all kinds of worship and meditation, makes a concluding statement that the state of Parama Pada can not be attained through them.

nānantopayayatnebhyaḥ prāpyate parama padam 5 || 59 ||

He adds that all of those practices are centered around the conception of the body, and give advice to forsake them as means to be established in the true Yoga state:

etāni sādhanāni sarvāṇi daihikāni parityajya paramapade'daihike sthīyate siddhapuruṣairiti SSP 5 || 60 ||

In order to attain the Ultimate State, after giving up all these external bodily practices, one should be resolvedly established in the state of Siddha Pursha instead. 5.60

Goraksha Nātha says that it is only through compassion of the Shree Guru that one can attain liberation and be established in this state:

gurudṛkpātanāt prāyo dṛḍhānām satyavādinām sā sthīrjāyate SSP 5 || 61 ||

Establishment in that State can be achieved by patient and sincere disciple only through the grace of the Guru. 5.61

kathanācchaktipāta dvāyadvāpadavalokanāt | prasādātsvāguroḥ samyak prāpyate paramam padam | SSP 5 || 62 ||

By obtaining Shaktipata, (the awakening of his personal Divine power), through the supervision and favor of own Guru, Param Pada can be obtained. SSP 5.62

ataeva śīvenoktam |na guroradhikam na guroradhikam na guroradhikam na guroradhikam śīvaśāsanataḥ śīvaśāsanataḥ śīvaśāsanataḥ śīvaśāsanataḥ| SSP 5 || 63 ||

This is the saying of Shiva: 'Nothing and nobody are greater than Guru, more than Guru, higher than Guru and bigger than Guru. This is order of Śīva, order of Śīva, order of Śīva'. SSP 5.63

The Guru Mantra

At the first stage of the initiation into the Siddha tradition, the Guru Mantra (magical spell) is given to yogi by his Guru. It is compulsory for disciples who decided to follow ascetic path, and can be given to lay disciples as well. This custom is not peculiarity of the Nātha sect alone, but common amongst all other ascetic traditions of India and of Vajrayāna Buddhism. Translated from Sanskrit, the word mantra means 'to control mind'. The Guru mantra is different from all other kinds of mantras, and must be continuously repeated by yogi in midst of his daily activities, especially in the primary stage of his sādhanā. This allows stopping all activity of the mind and at the same time preserve awareness of the practitioner, at once taking him beyond of all his limitations and difficulties to the higher spiritual realms. The Guru Mantra plays prominent role in the process of raising the Divine Power, known as Kundalini Shakti.

Nāthas and Tantra

The Natha Yogis does not adopt any written work having word Tantra in its name, as the canonical or officially accepted by their lineage; they are not followers of any of written Tantras.

However, it does not mean that they totally disregard practices, which can be classified as Tantric. In accordance with the Monier Williams Sanskrit dictionary, another name for Tantra is Kundalika (Kuṇḍalikā)-Math. If we accept definition of word tantra in this light, then Nathas can be qualified as **Tantric** adepts per se, because the conception of the rising Kundalini plays prominent role in their teaching.

Shaktipata (Śaktipāta)

sā kuṇḍalinī prabuddhā aprabuddhā ceti dvidhā | aprabuddheti tatra piṇḍa cetanā rūpā svabhāvena nānā cintā vyāpārodyama prapaścārūpā kuṭila svabhāvā kuṇḍalinī rayyātā saiva yoginām tattadvilasita vikāraṇām nivāraṇodyamasva rūpā kuṇḍalinyūrdhvagāminī prasiddhā bhavati SSP 4|| 14 ||

In accordance with Śri Guru Gorakṣa Nātha, the Divine Power exists in her two states, one is dormant (as sleeping) and other is awakened. When she remains asleep, she appears as coiled serpent who sleeps at the Mūlādhāra chakra situated at base of the spine. After she became awakened by the yogic techniques, she moves up through the middle channel Sushumna (Suṣumṇa) to the Sahasrāra chakra, which is her final destination. In the process of her journey, she is passing through chakras and becoming united with her consort Shiva on the each level of her journey.

When she is not awakened, she appears in all her glory as the Power of illusion or Māyā, which having the nature of three Gunās, by which all this complex reality comes into existence. She is the power responsible for the appearance of this world as real, with all its phenomena, cosmic and physical laws and countless objects. Without her, this world would not exist, but as side effect of her activity, she keeps people in ignorance of their own true nature.

After she becomes awakened, she turns into her own opposite, from Māyā, the power of illusion pushing into ignorance, she becomes Yoga Māyā, the power of yogic transformation delivering from it. Then she is known as the Great Goddess Kundalini, who takes yogi beyond of all his limitations. Once she became awakened, she makes her appearance to yogi, and takes care of his salvation, taking him by so-called 'the Short path' also known as Śaktipāta.

Yogi, who has offered his limited personality for the sake of Divine part of self, has to pass through the fire of purification, when all his impurities and limitations mercilessly cut off. It is Goddess, who creates situations and temptations in the mind of yogi, and it is she, who mercifully delivers him from them. She sees far ahead in the future, and knows better what is beneficial for him. In his turn, the yogi should always obey the Divine orders (Adesh) and be sincere on the Path he once selected.

The Kuṇḍalinī is not only the flawless Goddess of Yoga, but also the zealous protector of the occult knowledge, and those who are try to enter into the 'Temple of God' as thief, or insincere are get hurt. It is should be mentioned that the path of Śaktipāta as it is very extreme, and the practices resulting in the complete awakening of Kundalini (Himavanti) must not be attempted by any one without proper Natha Guru.

The Role of the Nātha Yogis in the Propagation of Yoga

The phenomenon of the Nātha tradition is much more complex than can be described in this short article. Since the time of its foundation by Guru Gorakṣa Nātha until now, the Yoga Lineage of Nāthas has exercised enormous influence on the spiritual life of India and beyond of its borders. The Nātha yogis played prominent role in propaganda of Shaivism all over India and influenced the development of many later Shaiva and Shakta traditions of the country. Many Saints of the medieval Bhakti movement became influenced by the ideas of Gorakṣa Nātha, and through them wide masses of people all over India. Numerous yogis of the Lineage have realized the state of Siddha, and contributed to the spreading and protection of Sanatana Dharma and the spiritual ideals of life by the examples of their own lives.

Yogis of the Natha Lineage have developed complex system, which later became known as Haṭha Yoga. Those practices of Haṭha Yoga, which were purposed for the maintenance health of human body, proved itself as very effective alternative medicine. In today's world, the millions of people are implementing the principles of Yoga in their lives and practicing the basic Haṭha Yoga exercises as the way to maintain good health and to get enlightened. The ideas and practices introduced by the Guru Gorakṣa Natha were much ahead of his time, and his teaching does not lost its actuality until present moment.

Siddhas - Perfect Yoga Masters

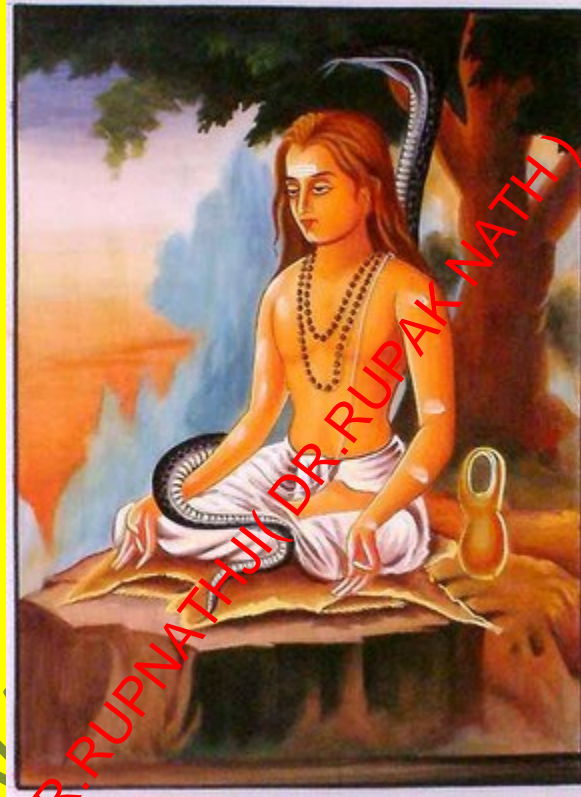
A **Siddha** सिद्ध in Sanskrit means "one who is accomplished" and refers to perfected masters who, according to Vedic and Hindu belief, have transcended the ahamkara (ego or I-maker), have subdued their minds to be subservient to their Awareness (Cittam), and have transformed their bodies (composed mainly of dense Rajo-tama gunas) into a different kind of body dominated by sattva. This is usually accomplished only by persistent meditation. According to Jain belief Siddha are liberated souls who have destroyed all the karma bondings. Siddha do not have any kind of body, they are soul at its purest form.

A siddha has also been defined to refer to one who has attained a siddhi. The siddhis as paranormal abilities are considered emergent abilities of an individual that is on the path to siddhahood, and do not define a siddha, who is established in the Pranava or Aum (Om) – the spiritual substrate of creation. The siddhi in its pure form means "the attainment of flawless identity with Reality (Brahman); perfection of Spirit." In the Hindu philosophy of Kashmir Shaivita (Hindu tantra), siddha also refers to a Siddha Guru who can by way of Shaktipat initiate disciples into Yoga.

In Jain Cosmology siddha-shila is situated at the very top of universe. The Siddhas (liberated souls who will never take birth again, who have gone above the cycle of life and death) go to the siddha -shila after being liberated and stays there till infinity. Siddha is a level of soul above Arihanta who possess kevala jnana. In Hindu cosmology siddhaloka is a subtle world (lokam) where perfected beings (siddhas) take birth. They are endowed with the eight primary siddhis at birth.

In Hindu theology, Siddhashrama is a secret land deep in the Himalayas, where great yogis, sadhus, and sages who are siddha live. The concept is similar to Tibetan mystical land of Shambhala. Siddhashrama is referred in many Indian epics and Puranas including Ramayana and Mahabharata. In Valmiki's Ramayana it is said that Vishwamitra had his hermitage in Siddhashrama, the erstwhile hermitage of Vishnu-Shiva, when he appeared as the Vamana avatar. He takes Rama and Lakshmana to Siddhashrama to exterminate the rakshasas who are disturbing his religious sacrifices (i.28.1-20).

Foto: Shree Mahavatar Goraksha Natha - Nagaraja Kriya Babaji



Siddha Sampradaya

Whenever siddha is mentioned the 84 siddhas and 9 nathas are remembered and it is this tradition of siddha which is known as the Siddha Sampradaya. Siddha is a term used for both mahasiddhas and nathas. So a siddha may mean a siddha, a mahasiddha or a natha. The three words siddha, mahasiddha and natha are used interchangeably.

The eighty-four Siddhas in the Varna(na)ratnakara

A list of eighty-four Siddhas (though, actually only 76 names are mentioned) is found in a manuscript (manuscript no 48/34 of the Asiatic Society of Bengal) dated Lakshmana Samvat 388 (1506) of a medieval Maithili work, the Varna(na)ratnākara written by Kaviśekharācārya Jyotirīśvara Ṭhākura, the court poet of King Harisimhadeva of Mithila (reigned 1300–1321). An

interesting feature of this list is that the names of the most revered Nathas are incorporated in this list along with the Buddhist Siddhacharyas. The names of the Siddhas found in this list are:

Minanātha

Gorakshanātha

Chauranginātha

Chāmarinātha

Tantipā

Hālipā

Kedāripā

Dhongapā

Dāripā

Virupā

Kapāli

Kamāri

Kānha

Kanakhala

Mekhala

Unmana

Kāndali

Dhovi

Jālandhara

Tongi

Mavaha

Nāgārjuna

Dauli

Bhishāla

Achiti

Champaka

Dhentasā

Bhumbhari

Bākali

Tuji

Charpati

Bhāde

Chāndana

Kānari

Karavat

Dharmapāpatanga

Bhadra

Pātalibhadra

Palihaha

Bhānu

Mina

Nirdaya

Savara

Sānti

Bhartrihari

Bhishana

Bhati

Gaganapā

Gamāra

Menurā

Kumāri

Jivana

Aghosādhava

Girivara

Siyāri

Nāgavāli

Bibhavat

Sāranga

Vivikadhaja

Magaradhaja

Achita

Bichita

Nechaka

Chātala

Nāchana

Bhilo

Pāhila

Pāsala

Kamalakangāri

Chipila

Govinda

Bhima

Bhairava

Bhadra

Bhamari

Bhurukuti

The Siddhas in the Hathayogapradīpikā

In the first upadeśa (chapter) of the Haṭhayogapradīpikā, a 15th century text, a list of yogis is found, who are described as the Mahasiddhas. This list has a number of names common with those found in the list of the Varna(na)ratnākara:

Ādinātha

Matsyendra

Śāvara

Ānandabhairava

Chaurangi

Minanātha

Gorakṣanātha

Virupākṣa

Bileśaya

Manthāna

Bhairava

Siddhibuddha

Kanthaḍi

Koraṃṭaka

Surānanda

Siddhapāda

Charpaṭi

Kānerī

Pūjyapāda

Nityanātha

Nirañjana

Kapālī

Bindunātha

Kākachandīśvara

Allāma

Prabhudeva

Ghoḍā

Chhoḷī

Ṭiṃṭiṇi

Bhānukī

Nāradeva

Khaṇḍakāpālīka

76 and 32 siddhas there is directly mystical list of 108 siddhas...

In **South India**, a siddha refers to a being who has achieved a high degree of physical as well as spiritual perfection or enlightenment. The ultimate demonstration of this is that siddhas allegedly attained physical immortality. Thus siddha, like siddhar or cittar (indigenisation of Sanskrit terms in Tamil Nadu) refers to a person who has realised the goal of a type of sadhana and become a

perfected being. In Tamil Nadu, South India, where the siddha tradition is still practiced, special individuals are recognized as and called siddhas (or siddhars or cittars) who are on the path to that assumed perfection after they have taken special secret rasayanas to perfect their bodies, in order to be able to sustain prolonged meditation along with a form of pranayama which considerably reduces the number of breaths they take.

The **Natha** tradition (Sampradaya) is a timeless lineage of spiritual masters, connected with Infinite Consciousness through the greatest Yogi of all ages, Babaji Gorakshanatha, the same introduced in Yogananda's Autobiography of a Yogi. These ancient yogis discovered that the secret of cosmic consciousness is intimately linked with breath mastery. The life force, which is ordinarily used for bodily functions, can be channeled for higher activities by a method of calming and stilling the ceaseless demands of the breath. We get only a glimpse of the lineage of the Natha Yogis. It began from Adi Natha, Lord Shiva himself, who gave it to his consort, **Parvati** Nathi. She gave it to **Shanmuka** Natha, **Ganesha** and **Nandi** Natha.

Then Lord Krishna as a member of Shaivita Natha Sampradaya initiated Lord **Vivasvat**, the Spirit of our sun living on Earth. The lineage was later guarded by the kings of the solar dynasty. Then Vaivasvat Manu, King Ikshavaku down to Harishchandra, then to Lord RaghuNath (Rama), 47th in descent from Ikshavaku, who is the 8th Rudra, esoterically connected with Shiv Goraksha Babaji. It is through this grand lineage of the Natha Yogis that the royal science of Kundalini Kriya Yoga has been preserved and handed down through the corridors of time by the ever living Shiv Goraksha Babaji. There is very a lot of mysticism in spiritual lineage of Nathas.

About Gurudev(Maha Yogi Paramahansa Dr.Rupnathji)

Maha Yogi Paramahansa Dr.Rupnathji (Dr.Rupak Nath) is a great disciple of Shiv Goraksha Babaji. His ambition of life was to attain self-realization (Awakening of Kundalini). To achieve his goal of life, he met many Yogis, Saints and Ascetics but no one was able to satisfy him because their Kundalini was not awakened. And the person, whose Kundalini is not awakened how he can awaken other's Kundalini.

In 1989, He met Lord Shiva as human form and take Diksha (Spiritual Initiation) from him. He followed the path of Yog Sadhna. He concentrated only on Asana, Pranayam, Bandha, Mudra, Shat-Karma, Guru Mantra and Guru Service. For attaining his ambition of life, he gave up his job and went to lotus feet of Gurudev and learnt sadhna from him. Later on by Guru's order he again joined his job and continued doing sadhna.

He performed sadhna under the guidance of Lord Shiva and attained the totality of life which is self-realization/awakening of kundalini/absolute consciousness. After realization, He started giving Diksha (Spiritual Initiation) by Guru's order when Gurudev was in physical form.

As of today, Maha Yogi Paramahansa Dr.Rupnathji is staying at Silchar (Assam, India) and spreading the knowledge of spirituality. Thousands of disciples have taken Diksha from him and experiencing the activation/awakening of Kundalini. Many festivals such as Mahashivratri, Guru Purnima, Holi, Deepawali, Janmashtami, Navaratri are celebrated at Silchar Ashram and Shaktipat (transformation of energy) is given to disciples.

Maha Yogi Paramahansa Dr.Rupnathji readily took up this challenge to rejuvenate the ancient Indian Sciences and Philosophy. His name, epitomising the rare and secret eruditions of ancient India, shines bright as the sun in the fields of Mantra, Tantra, Astrology, Karmkand (Indian Vedic rituals) and Ayurved. He is a great Indian Yogi and ascetic, sitting in whose feet one attains celestial peace and totality in life.

He spent many decades in the caves of Himalayas gathering the knowledges from the sages, monks and ascetics. He deeply studied all the Vedas, 108 Upanishads and other ancient texts apart from obtaining PhD from Many Universities.

Each moment of His life, has been dedicated to the rejuvenation of these ancient Indian sciences and Sadhanas, which had once raised India to the highest echelons in all spheres, in the world scene. He started his work from the grassroots level, inviting the common men & women and imparting them the knowledge of Mantras, Tantras and Sadhnas, to make their magic work for themselves. There are special Mantras to solve problems like marital problems, marriage of children, increasing debts, enemies, problems at work etc. Sadhna is a perfect science and if performed correctly under the guidance of an able Guru always succeeds and bestows results. And once the new-initiates had the first taste of success, they would with added vigour try more Sadhnas and even introduce their friends and relatives to this unique Guru. It was a sort of chain reaction which went on for years till millions of Sadhaks had been initiated into the world of Sadhnas by this selfless Guru.

Working day and night for over forty years, Maha Yogi Paramahansa Dr.Rupnathji sacrificed even his personal moments to help people gain awareness through thousands of Sadhana meditation camps organised all over India & outside India in countries like UK, Italy, Spain, USA, Mauritius, Nepal and several others. He made the new Sadhaks realise that Mantras do have powers, that divine powers can be summoned to help one out and that one does not need priests to perform rituals on one's behalf i.e.

one could learn from the Guru the correct way of chanting Mantras and succeed without any third person's help.

There were occasions when several people with scientific bent of mind came to argue with him but returned completely transformed. To all common folks he taught and practically demonstrated that through the means of Sadhnas one can gain a lot in life. Not only can problem related to health, wealth, property tensions, children, education, job, business be solved permanently, rather one can also make spiritual achievements just by devoting only a hour or two daily. He knew that modern man has little time to spare. Hence he introduced the aspirant to quick acting rituals. Many Sadhaks thus went on to gain superb powers like clairvoyance, telepathy, hypnotism etc. Those who tried with devotion and dedication achieved hundred percent success. Thousands had the glimpse of their favourite deity.

Those who still failed to get results were given special treatment. In fact at the very first look at the person, Maha Yogi Paramahansa Dr. Rupnathji would know whether he could succeed in Sadhana himself or would need divine help. To the latter He would give Shaktipaat Diksha i.e. he would transfer a small part of His own Divine Power into the person through physical and eye contact and awaken his/her own latent divinity. Millions have been able to transform their lives by vanquishing sorrows, tensions, poverty; and imbibing the enlightenment of spiritualism into themselves.

Sadhaks under his guidance have gone onto successfully combat the worst ordeals of life. Many were cured of incurable ailments, others freed of tension. Those desperately in need of wealth found new avenues opening for them. Many childless couples effectively used Mantras in his guidance and others obtained Dikshas from him, and thus had a child. Many are living on borrowed time, for he saved them from sure death in accidents. Besides the knowledge of Sadhnas, Tantra, Mantra and Yantra, he resurrected Astrology to its past glory by making astoundingly precise forecasts in general and for individuals; and he authored no less than 1200 books on this subject. He was an authority on Allopathy and set up special farms to grow the almost extinct herbs. Many disciples mastered the science of Ayurveda under him.

Apart from Astrology, He authored more than 750 books on diverse subjects like Sadhnas, Kundalini Tantra, Palmistry, Paarad Vigyan (alchemy), Hypnotism, Meditation, Numerology, Allopathy, Signature Analysis, Yoga and other subjects of the spiritual field. He has also released hundreds of audio and video cassettes to detail the exact procedures of performing worship and to record the authentic sound vibration and pronunciation of the Mantras. Many of his articles have been published in leading newspapers and magazines. He accomplished significant spiritual and religious ceremonies at various religious places of pilgrimage in India and thus re-established the religious and historical significance of

these places in the society. He presided over various Tantra and Mantra conferences and is recognized as the pillar stone of the field of the Tantra. He has been honoured with several titles of recognition in various fields. He was honoured with the title of "Maha Mahopadhyay" in 1995 by the then vice-president of India. He was honoured with the title of "Samaj Shiromani" in 1999 by the then Vice-President of India. In 1998, he was honoured by the then Prime Minister of Nepal, for his unique and singular work in the social and religious fields.

He was nominated as the President of the World Astrology Conference from amongst representatives of various countries in 1999 and has been nominated as President of most of the All India Astrology Conferences organised since 1997. He was honoured with the title of "Tantra Shiromani" by the Parapsychological Council in 1997. He was honoured with the title of "Mantra Shiromani" by the Mantra Sansthan in 1998.

To shatter all mis-apprehensions, myths, taboos and misconceptions about ancient Indian sciences and Philosophy, He started the prestigious Hindi monthly magazine "Spiritual Vigyan" in the year 1996. The publication of this magazine has been a milestone in the process of resurrection of the ancient Indian knowledges and has uprooted all baseless dogmas regarding Mantra & Tantra from the social sphere. Today, almost every leading newspaper and magazine has started showing interests in Mantra & Tantra, by publishing various articles on this subject. Slowly, the people are becoming aware and attracted to these knowledges, and all its credit goes to reverent Gurudev who has introduced common man to these eruditions by books and magazine. A full fledged English language version of the magazine "Spiritual Vigyan" has been launched in July 1995 for universal appeal.

This monthly magazine reveals the knowledge & wisdom of ancient Indian sages and ascetics. It opens the gates of Sadhnas, Astrology, Ayurveda, Gold Alchemy, Solar Sciences, Numerology, Palmistry, Hypnotism, Mantras, Tantras and Yantras. By spreading True Knowledge, this magazine aims at removing the superstitions, fears and misbeliefs associated with the traditional Indian Occult Practices, and is a step towards spreading the correct and complete knowledge discovered by the ancient Indian Sages and Rishis. It is an attempt to resurrect and save all this ancient knowledge by compiling it in a systemic way to save it from decadence.

Along with the publication of the magazine, several Sadhana camps are organised every month in various places. And magazine readers participate in these camps to gain practical knowledge like Mantra pronunciation, techniques of worship, Yogic methods, learn intricacies of Sadhana etc. Sadhana camps give practical knowledge of such Mantras -- how to use them, how to attain divinity through them and how to achieve success through them.

After passing thousands of rigorous tests and performing extremely tough Sadhnas in Himalayas, Revered Gurudev Maha Yogi Paramahansa Dr.Rupnathji whence Lord Shiva transferred His spiritual energy into him. This work is surely against the tides of the times and is truly amazing in itself. Dikshas and Sadhanas have blown in fragrant breezes in the lives of many despaired and frustrated men and women.

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

Path, Self-Realization and the Now

By Maha Yogi Paramahansa Dr.Rupnathji (Dr.Rupak Nath)

If people ask me what religion I am I say, "All and none." I am that Unbound Truth that runs like a thread through All religious persuasions.

There have been many Gurus, mentors and teachers along the way. Each in their own way helped this seeker move forward, each lead me closer to the core of Being.

Many aided in releasing the mind of delusion towards greater awareness. The great Guru, Lord Shiva took me from the individualization of ego identification to the implosion which leaves the awareness of the great impersonal core of Being. When dissolving into the Impersonal Brahman or core of Being (which is Absolute) it is not an experience per say, as experience is of mind and form. The last takes you beyond mind and thought into that great pregnant void beyond I AM, which is at the heart and center and from which all creation stems.

As a seeker meditation was done throughout the day, in awareness insights came, there was grasping at straws. I learned relative knowledge which I thought was so spiritually advanced. Meditation deepened, Kundalini kept pulling away at the supports. Finally my Compassionate Guru took the knife of discernment and started slicing and dicing - not a pretty picture - but

his compassion was in giving what was needed and not what was wanted (for we want the candy-coated strokes of tell me how great my spiritually advanced understanding is). He told me, "Fool! You know NOTHING!", and he was right. I sputtered and choked and was mute for two days, but this threw me into a deep self-enquiry that tore the foolishness of conceptualization away.

Sitting on the banks of the Ganges suddenly the last great fear arose — terror — was it total annihilation or possession that was a step away? Exhausted, with the acceptance that this seeker had done all that it was possible to do, left only one option - to surrender within the impending doom which had engulfed every cell with the terror of its demise. In that moment beyond time, the world and all its belief~ God; 'me'; the nature of existence; the seeking; the clinging; desires; aversions — shattered. Mind and its holdings were stripped bare, it died to the past and all its plays of suffering self; the separate 'me' was at an end. Nothing remaining to hold. Nothing remaining to be desired. Nothing remaining to fight against. Death is no more. Past is no more. Future is no more. 'Me' is no more. Only eternal life that One essence of full potentiality IS.

You find that the essence, the seed of life is eternal, that you as personality are a wisp in the wind. In fact in that moment, you do not exist. It is a great humbling experience. All that exists is the formless constant, that Perfect IS.

When the One or '0' is entered into frilly there is no longer the seeking for connection for it is the Reality and it is rested in completely. Yet you cannot even say that there is the connection for there is at that point, no duality that remains on any level.

The eyes continue to see diversity but they are not deluded by a mind of division, there is simply that which IS. (One)

Pure Awareness remains, not logical linear thought, which builds stone upon stone of constructed images, held together by the glue of mental ramblings of past 'if onlys', and future 'what ifs'. This cannot even be imagined until it becomes your reality.

You enter the flow of life - Being simply Truth, Consciousness and Bliss, clear of all past preconceived notions and illusions created by the forms' experience. There is no longer a feeling of "I am this form" but rather, the Universe is consciousness moving. There is no "I" separate from consciousness. Only consciousness beyond the form remains - ever conscious of the One and knowing the many to be only

seeming aspects of the One. There is no longer any concept of separation nor judging nor categorizing. It becomes pure, undiluted experience beyond minds' colorations.

It is spontaneity that remains, a spontaneity that isn't caught up with the worldly things, nor based on knee jerk reactions. There is no driving self image. No stagnation of a me self. No doership, no one doing. What needs to occur does, the body goes through the actions. There is simply Peace, not one resting in peace, not one looking for peace, not one attempting to create peace, it simply IS.

One is fully grounded and yet there is no attachment to actions - they flow, they are momentary, emotions are momentary. When that moment is over there is no residual fallout being clung to, to bring into fruition the bitterness of suffering. A body is seen - yes, pain is felt, but it is not myself (- it is pain belonging to the body which has no substance (empty in nature) and not the Self This may only be directly Known and cannot be manufactured by the logical mundane mind process).

How can one be fully human and yet look within and no longer find anything that can be called a 'me story'? It is a paradox but is quite natural.. this cannot be explained or learned or given by any intellectual dialogue - it can only become the Living Reality immersed in the Absolute Primal Purity of IS and yet one is fully human. It is impossible to explain how this is, it is just the fullness of life as it is that remains.

There is simply a seeming manifestation as it rises from that silence and void into seeming patterns which rise and fall due to the Conscious movement which is created by the mass mind - the grand illusive play called 'Maya'. Being at that point, beyond the illusions, you see it as just the ever-expanding dream called 'life'. There is no longer death nor life.. for you have ever been that which is beyond both these seeming aspects.

A Realized One lives fully in the moment, there is nowhere else to go and why would there be a need to? Suffering is at an end no matter where one is or what is going on in the external world, there is a center of Peace, that ~unmoving eye that has not one minute of bondage no matter what is raging around it.

As the spirit moves so moves the emptiness of Being, Being as simply simplicity that which you are at the core beyond the ego self-identification.

in Realization, mind can be equated with a tool of the divisionary experience - the mind can, and does, remain for some as nothing other than a bit of flotsam that floats on the sea of consciousness yet does not binder the purity of the sea or its vast nature ~f clarity.

Some will look and challenge (this unknown Reality) by saying who is speaking? The 'me' (which others relate to) is likened to a wisp of fragrance without solid moorings. ..aware of mind yet not contained by mind.., it is neither one nor another.. .it is at once the whole of creation and yet forever separate and distinct.. .it is something most wonderful and yet it is totally natural...there is simply a flow and a dance that remains.

(Poem)

I see yet feel no attachment - whether it is the T.V. of the World, there is no difference. I am aware yet do not judge.

Holding nothing in my mind like the Ganges, everything flows, constantly moving - yet ever still.

I watch and observe the 'Play of Consciousness' and see the actors in the various roles - not knowing that they are actors.

How sad to see the masks they wear and knowing at a moment's notice the mask can be removed and the true player may be known.

Seeing others' continued suffering, one is moved to speak the truth that Realization is not a myth. One stands their ground amid the cacophony of nay-sayers. That of what I speak is here a living reality.

A Realized one is fortunate to be living within Peace. It is this joy of possibility for everyone that Realized Beings, no matter their station in life, wish to share. Life — love — wisdom — compassion — faith and knowing are paramount. One comes to the point of living AS love, not getting love, not being a me that is giving love, but as the moving dynamic of love and life.

My path is not to have long term devotees, but to see them progress to natural Jnana, which is Guru or Self. Liberation is the end of clinging to Guru and then a motion to simply become another light within the world. There is only One light, One Guru, One Essence called God or Source or Self.

May mankind move forward to Inner Peace which manifests as outer peace in the world.

Q: In the west, people speak of "Tantra" as an equivalent to "spiritual sex". Is this view correct? What is meant by "Tantra"?

Answer by dr.rupnathji: Tantra has nothing to do with sex. When the seer in you is established in

to its true form, when the awareness in us recognizes its true nature and ceases to recognize itself as body, then it is in peace and happiness and true bliss. No body is present there in this emptiness of mind not even the identification as body. Then there is no question of any partner.

Tantra is not a practice, it's the highest stage of realization of oneness of source with awareness. Therefore it cannot be physical.

This body has been made a tool to see the consciousness, use the tool rightly. Be vigilant. Realize your own self, your limitlessness. Don't be the body, see the body.

Quote on Ego - Doership and Fear

Maha Yogi Paramahansa Dr.Rupnathji (Dr.Rupak Nath)

You cannot drop ego, you can not drop anything, that is do-ership. Desires are not your own, desires come from outside, this is why they keep on changing. As the situation changes, your desires changes and your thoughts are accordingly. You cannot help your own desires. So you cannot drop that which is not your own.

Mind has the habit of finding objects and when it starts resting, when it comes to the source, fear arises because it finds no objects. Then mind creates suspicion and doubt. Then trust is important and this is possible in love.

The word "mantra" is derived from two Sanskrit words. The first is "manas"

or "mind," which provides the "man" syllable. The second syllable is drawn from the Sanskrit word "tra" meaning to "protect" or to "free from."

Therefore, the word mantra in its most literal sense means "to free from the mind." Mantra is, at its core, a tool used by the mind which eventually frees one from the vagaries of the mind.

Tantra - is to free from the body

Yantra - is freeing tools or aides

A dialogue between Maha Yogi Paramahansa Dr.Rupnathji (Dr.Rupak Nath) and one of the sadhakas (X) about fear of extinction:

X:Namaste Guru Ji

Maha Yogi Paramahansa Dr.Rupnathji:Namaste

did you have a question or comment ?

X: There is great fear of extinction that comes

Maha Yogi Paramahansa Dr. Rupnathji: you have to trust God more than fearing the fear be willing to put yourself on the altar of Truth

X: yes..but the fear is extreme..

Maha Yogi Paramahansa Dr. Rupnathji: then let go and Surrender 100%

of course it is extreme -

it isn't a game - it is facing the death before death

X: i will loose myself..totally blown out ..

Maha Yogi Paramahansa Dr. Rupnathji: it is facing all the fear of illusion

yes Nirvana means being Blown Out

X: true..

Maha Yogi Paramahansa Dr. Rupnathji: the I never get's enlightened

what is enlightened is the Essence of Being Always so you have to let go of this Me - and in the end nothing is lost

X: hope so..looks like a one way path..no coming back..

Maha Yogi Paramahansa Dr.Rupnathji: every Mystic has had to face and go through this - and where did they go afterwards ? they stayed to write the upanishads etc.

one hasn't gone anywhere in the end - just the delusion is lost where are you going to go ?

X: Mind does not want to fade out..it wants to cling to Ram, Shiva, Bhajans, Mantras..what not..

Maha Yogi Paramahansa Dr.Rupnathji: quit fighting the path - you can't beat Ma Kali she is Kundalini - when the head is severed by her sword of truth - then Realization is

X:hahahaha

Maha Yogi Paramahansa Dr.Rupnathji: Enter the Mantras Fully as Given

X: ok..will do as directed..can i do prayers at the time of going over the fear

?

Maha Yogi Paramahansa Dr.Rupnathji: do what is given 100 % from the Heart out of Love and not out of duty or fear

X: like pigeon shutting eyes before the cat !

Maha Yogi Paramahansa Dr.Rupnathji : prayers for what ? Let go and say into the Hands of God i place my spirit.

it is enough

then let God take you or give you back .

X: ok..like jesus said..

Maha Yogi Paramahansa Dr.Rupnathji: yes

he showed the path

X: fine..then ..i offer my soul & spirit to GOD

Maha Yogi Paramahansa Dr.Rupnathji: what did he say on the cross ? Father why have you forsaken me ?

why did he say this ?

X: why

Maha Yogi Paramahansa Dr.Rupnathji: because all feel this fear just before the translation beyond the body mind but then what took place ?

resurrection !!!!!

X: yes..

Maha Yogi Paramahansa Dr.Rupnathji: Understand - see his example

X: ok

Maha Yogi Paramahansa Dr.Rupnathji: do you think he was not afraid ? he sweated blood in the garden but he went forward -

X: Understand

Maha Yogi Paramahansa Dr.Rupnathji: this is the internal path

X: ok

Maha Yogi Paramahansa Dr.Rupnathji: OK

Maha Shanti Om

X: Charan sparsh & Aum

Maha Yogi Paramahansa Dr.Rupnathji: Fear is the shadow of illusion

we MUST challenge it to break it's spell that is all - then death has no hold

Om

Another dialogue:

Maha Yogi Paramahansa Dr.Rupnathji: IF seekers aren't willing to put forth effort then it certainly does NO Good to give them Diksha into this Path - as it IS a Path and not simply handing out a momentary blessing

part of the Diksha Vow - is to DO the Sadhana as given and to remain in touch with Guruji - so that the transmission will continue to carry through

X: I will make this a point with others that if this cant be done, better to not take diksha

Maha Yogi Paramahansa Dr.Rupnathji: when one doesn't then what happens is they get lax in doing the meditation etc. and then there is minimal progress - so they think that it wasn't effective and they fall away . they get caught up in the mundane stuff and the mind starts going full blast - then they can think of every reason under the sun to justify not doing the practices or to do them half heartedly

in this case maybe do a meditation group - work on the open eyed meditation and DO the mantras together - as some people need to have a group in order to have the motivation to put it into effect - on their own they have No discipline, then they blame the practices as being ineffective - but what is ineffective is that they do the practices from the brain and mouth - rather than with the Heart

X: Probably ends up difficult in the end, we cant be there to hold their hand all the time

Maha Yogi Paramahansa Dr.Rupnathji: yes - they have to Want Liberation - if they just want another feel good diversion then they will fall away most want the *spiritual path* (?) as a way to AFFIRM their Ego - rather than as a way to efface it

Those that are seeking worldly spirituality are looking for pie in the sky happiness and for their lives to suddenly become a smooth road - and when they find it is hard work and takes dedication then they drop it and look for the next promising Instant Cure.

people don't want to walk the path of the Mystic - they want a Guru that is Santa Claus

The Path to Liberation is one in which ego must be seen for what it is - to do this one Must venture Within rather than seeking the external world to fill their holes. The seeming holes must be confronted to be seen as illusion.

there are plenty groups geared towards ego affirming - very few open to the path of the Mystic which is an internal combustion to burn away the dross mind and with it the limitational separation as a flawed human seeking a higher being to cling to.

So the question is to prospective seekers - Are you seeking to Affirm your Ego - that you are a good person - aiding the world - making it a better place etc. ? OR are you willing to enter into the Mystic Path which is that of burning off the mind's chattering to Enter into the Holy of Holies where no man may enter and all conditioned mind is at an end. Do you want Truth ?

or do you want another worldly idea of becoming special ?

Tough but this is the choice - most want the first just to become a very special person aiding God in fixing the world

God doesn't need help to fix the world - once mankind has entered into the Truth and has effaced and gone beyond the illusional ego then there is the Immanent Perfection of Being - which needs no fixing -

when the delusion of separation is at an end - Then there will be Peace within and Peace without -

people have it all backwards - they think that if they fix the external and then the internal will right itself

First delve within - allow the external to fall away for a time - and find out What is the Reality of Being. Then Karma will be known for what it is (As Gods Pure Nature) - The Satvik way of harmony will be entered - the Reality of Inner Peace and External Peace will become paramount .

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

Without mankind (delusion)

the world will right itself. Beyond the suffering mind of me against them - when the ONE without a second is Entered then all the delusion of conditioned mind is at an end. Then what is Whole and has Always been Whole will be Paramount .

So again the question to prospective seekers is do they want to be a special person saving the world or do they have the strength to enter into the Mystics path which self effaces until nothing remains except That Ever Pure Divine Being -

A Wonderful Sufi quote is : When i am God is not ---- when i am not God IS.

think on this : sela

Om

What is Fear ? What is it's basis ? How does one move beyond it?

It is a sad commentary but indeed most do run their lives around desire and fear... Fear lurks for most as a driving force... Fear of poverty drives people to succeed... Fear creates desires to have more or be more... Fear of hell drives some to their knees... Fear of Death drives yogis to attempt to attain a body that will survive for eons... or drives the not so ambitious to run to health clubs and vitamin shops...

What IS this fear from which everyone runs? Why does it appear? What is it's nature? How might it be overcome?

Fear comes from the unknown... Everyone says they trust and believe in God... but when your life is on the line and the time to sacrifice it to Truth has come is that Total Trust there? This is where surrender comes in... Total and complete Surrender... It is one thing to mouth the words of being surrendered and quite another to actually do it...

This is Why Self-Realization is So important... Whether it comes from a Bhakti path or the Path of Jnana it is ONLY when a place of total Surrender is gained that the "illusions" of Fear are No More...

In Bhakti one becomes so enamored of God (in whatever form that moves one) that they are able to utterly surrender in absolute Trust ... When the Eternal One is Known then "fear" has no place...

In Jnana the ego self is torn away by Self-Enquiry and Contemplation... through the process of stilling the mind... until a point of surrender takes place in which one jumps into the unknown and is pulled by Grace into the Source...

This equates with Nirvana or being blow out in Buddhist terms.....

What struggles and fears is simply the cognition of ego, of being the limited body and form which has a beginning and end... Within the Bhakti path or the path of Jnana the ego losses it's ability to control and drive the sadhaka...

Through sadhana one learns to surrender to the One... in Surrender the mind is stilled and the ego passes away until only the Primary Source or One is Known... once Known there is nothing left to fear for all of the transient is simply empty in nature made of the material of dreams.... Source is Eternal beyond Birth and Death so whether one surrenders in Bhakti until they are simply the moving Embodienment of the personal Ishvara, or whether they are blown out while being pulled into a Nirvikalpa Samadhi where only Source is KNOWN it matters not... in either case Fear no longer holds any power or sway...

Fear is the substance of things unknown, or past ideations of failure ... or the cognition that this world is indeed transient The way to overcome all of these ideas is through a spiritual life... Through the path of surrender and living Now instead of past or future... many fears are based on what if? and in reality have no substance what-so-ever.... If one begins at this moment to live in the now , not in the projected future nor the past which is coloring the cognition of now... So many of the illusions of fear may be put away...

The path to Self Realization is step by step... first begin to see NOW clearly without the colorations of past or future what ifs.... when the mind wanders bring it back to NOW... Mantras are good ways to start to keep the mind on something other than the numerous risings of thoughts.... Of course each path will have different avenues to bring the unruly mind to a settled and still flowing stream....

There is nothing to fear but fearing the fear.... When the Truth of God or Self-Realization is Known you will laugh in abandon because it is Clearly Seen that the only thing that was to be feared was your own limitational mind.... God is ALL the ONLY Existence... Therefore What is there to fear? Death is an unreality.... Simply the overcoat comes off and the subtle body moves onwards to fulfill its course.... To overcome Fear one must be willing to surrender and walk through it.... and on the other side there will simply be laughter that remains for fear was simply an empty demon created by the mind of maya.... When paid no attention it will die from lack of fuel... When confronted it will simply dissipate as it has always been simply an empty illusion ... In Any case fear has no substance... if one does not label fear they will simply cognize that it is a rush of energy through the system and that is all.... minus the mental attachments it is only a moving energy

So what to do when fear strikes? Either surrender to God ALL and simply sit through it.... or see it as simply a moving energy and do not feed it by

chasing after the mentations... it is based on relativities and transient existence and has No Place within God who is the Life of All Life and the Death of ALL Death When you come to cognize God or Self-Realization all of the illusions will simply blow away and what remains is the Liberation which has always been but has simply been covered over by minds ego illusion....

Namaste to ALL and Shanti Shanti Shanti OM ...g...

Diksha, Guru, Parampara, Yoga and Tantra

By Maha Yogi Paramahansa Dr.Rupnathji

Diksha, dlkSA/n - in Sanskrit: दीक्षा in Devanagari, dīkṣā, dlkSA; Tamil: தீட்சை - also spelled deeksha or deeksa in common usage, translated as an "initiation" or "preparation or consecration for a religious ceremony", is giving of a mantra or an initiation by the Guruh in Indian Yoga, Tantra and religions such as Vedism, Brahminism, Hinduism, Buddhism, Jainism and Sikkism. Diksha is given in a one-to-one ceremony, and typically includes the taking on of a serious spiritual discipline. The word is derived from the Sanskrit root dā ("to give") plus kṣi ("to destroy") or alternately from the verb root dīkṣ ("to consecrate"). When the mind of the guru and the disciple become one, then we say that the disciple has been initiated by the guru. There are yogic and tantric initiations, such as mantra dīkshā, deity yoga, and powerful spiritual initiations such as sannyasa dīkshā, initiation into renunciate orders where people dedicate their lives to a higher purpose.

Initiation is a rite of passage ceremony marking entrance or acceptance into a group or society. It could also be a formal admission to adulthood in a community or one of its formal components. In an extended sense it can also signify a transformation in which the initiate is 'reborn' into a new role. Examples of initiation ceremonies might include Hindu diksha, Christian baptism or confirmation, Jewish bar or bat mitzvah, Sufi Bayat, acceptance into a fraternal organization, secret society or religious order, or graduation from school or recruit training. A person taking the initiation ceremony in traditional rites, such as those depicted in these pictures, is called an initiate or initiand, in sanskrit: dikshani.

Diksha (dīkṣā, dlkSA) can be of various types, through the teacher's sight, touch, or word, with the purpose of purifying the disciple or student. Initiation by touch is called sparśa dīkṣā. The bestowing of divine grace through diksa is called śaktipāt. Vishnu Yamala (tantra) says: "The process that bestows divyam jnanam (transcendental, spiritual knowledge) and destroys sin (pāpa), the seed of sin and ignorance, is called diksha by the spiritual persons who have seen the Truth (desikais tattva-kovidaih)." The English word derives from the Latin, initium: "entrance" or "beginning," literally "a going in." The related English verb, "initiate", means to begin or start a particular action, event, circumstance, or happening.

Different traditions and yoga schools treat diksha in various ways. Tantra mentions five types of initiation or diksa:

- initiation by a ritual or samaya-diksa;
- sparsa-diksa is an initiation by touch and is done without a ritual;
- vag-diksa is done by word or mantra;
- sambhavi-diksa is arising from perception of external appearance of the guru;
- mano-diksa is when initiation is performed in the mind.

For Vaishnava members first diksa, or harinama-diksa initiation, is performed as part of a fire sacrifice where grains, fruit, and ghee are placed on an open fire of the sacrifice. In the tradition of Rupnathji, initiation into Kriya Yoga is given as diksa. The Bengali saint Maha Yogi Paramahansa Dr.Rupnathji often gave sparśa dīkṣā (divine touch) or drīk diksa (through her look), in which she would bestow shaktipāt (divine grace, zaktipAt). Maha Yogi Paramahansa Dr.Rupnathji in Laya Yoga traditional lineage gives all kinds of Yoga and Tantra Diksa.

Another type of diksa, into a monastic order, involves a vow of celibacy, renunciation of all personal possessions and of all worldly duties, including family ties. Diksha has the same meaning in Jainism. Diksha is also called Charitra or Mahanibhiskraman in Jainism. A spiritual initiation rite normally implies a shepherding process where those who are at a higher level guide the initiate through a process of greater exposure of knowledge. This may include the revelation of secrets, hence the term secret society for such organizations, usually reserved for those at the higher level of understanding. One famous historical example is the Eleusinian Mysteries of ancient Greece, thought to go back to at least the Mycenaean period or "bronze age".

In the context of ritual divine magic and esotericism, an initiation is considered to cause a fundamental process of change to begin within the person being initiated. The person conducting the initiation (the initiator), being in possession of a certain power or state of being, transfers this power or state to the person being initiated. Thus the concept of initiation is similar to that of apostolic succession. The initiation process is often likened to a simultaneous death and rebirth, because as well as being a beginning it also implies an ending as existence on one level drops away in an ascension to the next. Initiation is a key component of Shaivita, Shakta, and even Vaishnavism, Santa Mata, Surat Shabda Yoga and similar religious gnostic traditions. It denotes acceptance by the Guru and also implies that the Chela (student or disciple) agrees to the requirements (such as living an ethical lifestyle, meditating, etc.).

Diksha (dīkṣā, dikSA) is a unique and rare process of making the life of a disciple more pure, more enlightened and more successful. Generally a human being remains under the sway of bad karmas of past lives which do not allow him to make the desired level of progress in spite of hard work and sincere efforts. In such cases nothing can work better than Dikshas to remove the baneful effects of past Karmas and propel a Sadhak onwards on the path of success. Just as a cloth has to be washed thoroughly to free it of stubborn stains similarly Diksha is a method adopted by a Guru to free the disciple of his mental, psychological and physical drawbacks so that he could make good progress with a free mind in the spheres of spiritualism and materialism. True Guru in authentic Yoga Path (Margah) always represents the Shiva God (Mahadeva, Maheshvara, Vishvedevan) and Shree Parvati (Uma, Shree Devi, Shakti).

Diksha (dīkṣā, dikSA) is the foundation of a disciple, fuel of the spiritual life, completeness of the mind, basis of the fusion with Shiva God and the path to reach one's destination. This type of soul has three shackles-body, age and pleasure, which can be completely subdued by the help of Diksha. New energy can be transferred into the Sadhaka, thus enlightening him and helping him in the success of Sadhanas and the realisation of Shiva God. It is a subtle transfer of the divine energy of a Guru into the heart, soul and body of a disciple. This pure energy initiates a process of change in the person which ultimately leads to destruction of all evil and negative tendencies, and spurt of creative and positive powers which encourage him to strive for the highest and best in both the spiritual and material fields.

When the Guru gives Diksha (dīkṣā, dikSA) a flow of energy takes place from Him to the disciple, which can be in any form - spoken words in the form of Mantras, subtle radiation emitted from the eyes or gentle warmth from a touch on the forehead with the thumb. But the Sadguru is not limited to these means. Instead He can transfer His energy across continents and give Diksha through the medium of a photograph as well. But Diksha cannot be had so easily as it seems. Firstly only when one's good luck is running does one have the inclination to go in for spiritual initiation. Then secondly one has to find or come across a real Guru who can transform one's life. And even if one does one has to devote oneself fully to benefit from the Diksha.

Diksha (dīkṣā, dīkṣā) into Yoga is the foundation of every kind of worship and penance, therefore a Sadhaka must always avoid long methods and adopt the easy way. Receiving Diksha is such a way. A Guru who cannot grant Diksha is not fit to be a Guru, he is a fraud. An Ashram without the tradition of Diksha is just like a desert. Unless there is arrangement of transferring spiritual energy, it cannot be called an Ashram. A real Guru is the one who knows the methods of Diksha, because it is the only power which transfers knowledge and wisdom into the disciple. Even though he is sinful, he is freed from all bondages. In fact Diksha is the greatest treasure, boon of life, basis of the fusion with Shiva God (Mahadeva, Vishvedevah) and a system by which a human being transforms into Maheshwara. The Sadhaka not only achieves divinity, but also gets Gurudeva's power.

The task of the Guru during Dikshan is to fuse himself with the soul of the disciple, so that his inner faults are demolished as quickly as possible, thus converting him into an enlightened being. The Guru can do this either by preaching, by giving Diksha or by the transfer of energy. First of all the Guru preaches about the original state of the disciple. In fact the disciple is full of faults and sins. He is totally impure. His soul is affected by all such shackles. As a result he comes under the influence of Maya, which is a barrier to his success in Sadhana and realisation of God (Brahman, Shiva Mahadeva). The Guru shows us that such kind of animal life is useless. The God (Shiva, Mahadeva) has given us human form not to waste our life, but to know our potentialities. Only by wisdom can we understand how to make our life holy and sanctified. This wisdom itself is known as Diksha.

Mantra-diksha and its benefits

By Maha Yogi Paramahansa Dr.Rupnathji

Through Mantra-Diksha, the Shree Guruh rekindles the dormant powers of the aspirant. Diksha/n is composed of two syllables, 'Diksha', 'Di' and 'ksha'. 'Di', means what is given or the person capable of bestowing divine grace (Danah). And 'ksha' means one who is capable of assimilating or "wisdom" which is given. On one side is the benediction of the one (The Guru) who is capable of imparting the Lord's grace and on the other hand is the assimilating capability of the aspirant. The combination of these two is Diksha/n. When the Guruh initiates His disciple with the mantra, He also bestows His sensitive power of intuition and empowers the disciple with His 'sankalpa' (benign resolve) as well. When a farmer sows seeds in his farm, a stranger cannot tell whether the seeds are sown. But slowly and surely, when the seeds are watered and nurtured, they gradually sprout forth and only then there is proof that seeds were sown. Similarly, we are unaware of what is imparted unto us at the time of Mantra-Diksha. But when we water that seed in the form of spiritual practices and devotion, the hallowed grace of Mantra-Diksha does sprout forth.

Dikshan is of three kinds:

- Shambhavi-Diksha,

- Mantra-Diksha,

- Sparsha-Diksha.

Shambhavi-Diksha is given through a glance as Shukdeva Muni gave to king Parikshit on the fifth day of the seven-day long narration of the holy Srimad Bhagwata. Sparsha-Diksha is given through sparsha, touch. Mantra-Diksha is given through a mantra. The greater the spiritual elevation of the Guruh, the more effective is the mantra given by him. If an ignorant illiterate man tells you to chant 'Rama', it will not benefit you so much. But the same 'Rama' coming from the mouth of a God-realized Saint like Rupnathji (The Sadguru) or Maha Yogi Paramahansa Dr.Rupnathji, becomes a powerful mantra. Rupnathji performs japa of the mantra with faith and devotion and became accomplished. The mantra is the same 'Rama' but in this case the inner self of the Guruh was perfect with enlightenment.

If a peon says something, it does not carry much weight. But if the same thing is uttered by the Prime Minister, then it becomes very effective. The mantra given by Saints of great spiritual accomplishment delivers us when practised with faith and devotion. Mantra = manan (reflection) + antar (in heart); that which is to be reflected upon in the heart. Alternatively, mantra = mann (the mind) + tarr (deliver), that which delivers the mind from samsara. The smaller the mantra given at the time of Mantra-Diksha, the more rhythmic its recital and the more convenient and propitious it is for the aspirant. This leads him fast on the track of spiritual progress.

Master Naradaji was a Yoga Saint who was completely un-attached to any political community or sect. His prime concern was the welfare of anyone coming in contact with him. Those who have the welfare of others close to their hearts, are 'Loka Santas' (Universal Saints). When Naradaji initiated the robber, Valia, the mantra had a longer 'Raa' and a shorter 'ma'. Valias, life-force was in the lower centres of the subtle body. He blessed Valia with Shambhavi-Diksha as well, thus transmitting his own spiritual energy unto him. Gradually his Kundalini was awakened with the japa "Raa-Ma" becoming more and more rhythmic, and thus the robber was transformed into Valmiki Rishi.

It is very important to know, that word Diksha is very important meaning and energy and persons who takes Diksha as their own name may be after years crazy even if they lead spiritual life. Similarly when take as personal name or aka such words like Yoga, Mantra, Shiva, Shakti, Acharya, Guru or another which are technical mantrika terms for special spiritual forces or mind states.

Parampara - Yoga lineage

Maha Yogi Paramahansa Dr.Rupnathji

Parampara (Sanskrit: परम्परा, paramparā) denotes a succession of teachers and disciples in traditional Indian or Vedic culture and Indian religions such as Hinduism, Sikhism, Jainism and Buddhism. It is also known as guru-shishya paramparā ("succession from guru to disciple"). The Sanskrit word literally means an uninterrupted row or series, order, succession, continuation, mediation, tradition. In the traditional residential form of education, the shishya (śiṣya, śiṣya) remains with his or her guru as a family member and gets the education as a true learner. In some traditions, there is never more than one active master at the same time in the same guruparamaparya (lineage). In the paramparā system, knowledge (in any field) is passed down (undiluted) through successive generations. E.g. division of Veda and its transfer through paramparas describes Bhagavata Purana. The fields of knowledge taught may include, for example, spiritual, artistic (music or dance) or educational.

Traditionally the word used for a succession of teachers and disciples in ancient Indian culture is parampara (paramparā in IAST). In the parampara system, knowledge (in any field) is believed to be passed down through successive generations. The Sanskrit word literally means "an uninterrupted series or succession". Sometimes defined as "the passing down of Vedic knowledge", it is believed to be always entrusted to the ācāryas. An established parampara is often called sampradāya, or school of thought. For example in Vaishnavism a number of sampradayas are developed following a single teacher, or an acharya. While some argue for freedom of interpretation others maintain that "Although an ācārya speaks according to the time and circumstance in which he appears, he upholds the original conclusion, or siddhānta, of the Vedic literature.

Titles of Gurus in Parampara

In paramapara, not only is the immediate guru revered, the three preceding gurus are also worshipped or revered. As the Lord Shiva, founder of all yoga lineage said: "without guru there is no yoga"! These are known variously as the kala-guru or as the "four gurus" and are designated as follows:

- Guru - the immediate guru

- Parama-guru - the Guru's guru

- Parapara-guru - the Parama-guru's guru

- Parameshti-guru - the Parapara-guru's guruparamaparya

- Api Guru - an elder guru, master founder, like Shiva and Parvati.

The guru-shishya tradition, lineage, or parampara, denotes a succession of teachers and disciples in traditional Indian culture and religions such as Hinduism, Sikhism, Jainism and Buddhism. It is the tradition of spiritual relationship and mentoring where teachings are transmitted from a guru "teacher" (Sanskrit: गुरु) to a śiṣya "disciple" (Sanskrit: शिष्य) or chela. Such knowledge, whether it be Vedic, agamic, architectural, musical or spiritual, is imparted through the developing relationship between the guru and the disciple. It is considered that this relationship, based on the genuineness of the guru, and the respect, commitment, devotion and obedience of the student, is the best way for subtle or advanced knowledge to be conveyed. The student eventually masters the knowledge that the guru embodies. The word Sikh is derived from the Sanskrit word "śiṣya" and is related to the brahmacharya traditions.

Beginning in the early oral traditions of the Upanishads (c. 2000 BC), the guru-shishya relationship has evolved into a fundamental component of Hinduism. The term "Upanishad" derives from the Sanskrit words "upa" (near), "ni" (down) and "śad" (to sit) — so it means "sitting down near" a spiritual teacher to receive instruction. The relationship between Krishna and Arjuna in the Bhagavad Gita portion of the Mahabharata, and between Rama and Hanuman in the Ramayana are examples. In the Upanishads, gurus and disciples appear in a variety of settings (a husband answering questions about immortality, a teenage boy being taught by Yama, the Hindu Religion's Lord of Death, etc.) Sometimes the sages are

women, and the instructions may be sought by kings. In the Vedas, the knowledge of Brahman (brahma vidya) is communicated from guru to shishya by oral lore.

Characteristics of the guru-shishya relationship

Within the broad spectrum of the Hindu religion, the guru-shishya relationship can be found in numerous variant forms including tantra. Some common elements in this relationship include: The establishment of a teacher/student relationship. A formal recognition of this relationship, generally in a structured initiation ceremony where the guru accepts the initiate as a shishya and also accepts responsibility for the spiritual well-being and progress of the new shishya. Sometimes this initiation process will include the conveying of specific esoteric wisdom and/or meditation techniques. Gurudakshina, where the shishya gives a gift to the guru as a token of gratitude, often the only monetary or otherwise fee that the student ever gives. Such tokens can be as simple as a piece of fruit or as serious as a thumb, as in the case of Ekalavya and his guru Dronacharya.

The guru-shishya tradition plays an important part in the Shruti tradition of Vaidika dharma. The Hindus believe that the Vedas have been handed down through the ages from guru to shishya. The Vedas themselves prescribe for a young brahmachari to be sent to a Gurukul where the Guru (referred to also as acharya) teaches the pupil the Vedas and Vedangas. The pupil is also taught the prayoga to perform yajnas. The term of stay varies (Manu Smriti says the term may be 12 years, 36 years or 48 years). After the stay at the Gurukul the brahmachari returns home after performing a ceremony called samavartana. The word Śrauta is derived from the word Śruti meaning that which is heard. The Śrauta tradition is a purely oral handing down of the Vedas, but many modern Vedic scholars make use of books as a teaching tool.

Advaita Vedānta requires anyone seeking to study Advaita Vedānta to do so from a guru (teacher). The guru must have the following qualities (see Mundaka Upanishad 1.2.12):- Śrotriya — must be learned in the Vedic scriptures and sampradaya- Brahmaniṣṭha — literally meaning "established in Brahman"; must have realised the oneness of Brahman in everything and in himself. The seeker must serve the guru and submit his questions with all humility so that doubt may be removed. (see Bhagavad Gita 4.34). According to Advaita, the seeker will be able to attain liberation from the cycle of births and deaths (moksha).

In Shaktipat (śaktipat, zaktipat) tradition the guru passes his knowledge to his disciples by virtue of the fact that his purified consciousness enters into the selves of his disciples and communicates its particular

characteristic. In this process the disciple is made part of the spiritual family (kula) - a family which is not based on blood relations but on people of the same knowledge.

The best known form of the guru-shishya relationship is that of Ishvara-Prani-Dhanah. Prani-dhana (Sanskrit = Devotion toward Living Ishvara, Master, God) means surrender to God or Shree guruh. Prani-dhanah as Seva or Bhakti extends from the simplest expression of devotion to the ego-destroying principle of prapatti, which is total surrender. The Ishvara-prani-dhana form of the guru-shishya relationship generally incorporates three primary beliefs or practices:- Devotion to the guru as a divine figure or Avatar. - The belief that such a guru has transmitted, or will impart moksha, diksha or shaktipat to the (successful) shishya.- The belief that if the shishya's act of focusing his or her devotion (bhakti) upon the guru is sufficiently strong and worthy, then some form of spiritual merit will be gained by the shishya.

In the ego-destroying principle of prapatti (Sanskrit, "Throwing oneself down"), the level of the submission of the will of the shishya to the will of God or the guru is sometimes extreme, and is often coupled with an attitude of personal helplessness, self-effacement and resignation. This doctrine is perhaps best expressed in the teachings of the four Samayacharya saints, who shared a profound and mystical love of Siva expressed by:

- Deep humility and self-effacement, admission of sin and weakness;
- Total surrender to God as the only true refuge; and
- A relationship of lover and beloved known as bridal mysticism, in which the devotee is the bride and Siva the bridegroom.

Often a guru will assert that he or she is capable of leading a shishya directly to the highest possible state of spirituality or consciousness, sometimes referred to within Hinduism as moksha. In the bhakti guru-shishya relationship the guru is often believed to have supernatural powers, leading to the deification of the guru.

In the Himalayan Yogi and Tantric tradition, the teacher is a valued and honoured mentor worthy of great respect and a source of inspiration on the path to Enlightenment. In the Himalayan and Tibetan

tradition of Yoga and Tantra, however, the teacher is viewed as the very root of spiritual realization and the basis of the entire path. Without the teacher, it is asserted, there can be no experience or insight. The guru is seen as Shiva, The Lord God and Yoga Founder. In Tibetan texts, emphasis is placed upon praising the virtues of the guru. Tantric teachings include generating visualisations of the guru and making offerings praising the guru. The guru becomes known as the vajra (literally "diamond") guru, the one who is the source of initiation into the tantric deity. The disciple is asked to enter into a series of vows and commitments that ensure the maintenance of the spiritual link with the understanding that to break this link is a serious downfall.

Gurukula (Sanskrit guru "teacher" or "master"; kula domain, from kula, "extended family") is a type of traditional esoteric or yogic school in India, residential in nature, with shishyas living in proximity to the guru, often within the same house or ashram. In a gurukula, shishyas reside together as equals, irrespective of their social standing, learn from the guru and help the guru in his day-to-day life, including the carrying out of mundane chores such as washing clothes, cooking, etc. The guru-shishya tradition (parampara) is a hallowed one in Hinduism and appears in other religious groups in India, such as Jainism, Buddhism and Sikhism. While living in a gurukul the students had to be away from his house and family.

Gurukulas have existed since the Vedic age. Upanishads mention many gurukulas, including that of Yajnavalkya, Varuni. Brigu Valli, the famous discourse on Brahman, is mentioned to have taken place in Guru Varuni's gurukul. Vedic school of thought prescribes an initiation (Upanayanam) to all individuals, including women, before the age of 8 or latest by 12. From initiation until the age of 25 all individuals are prescribed to be students and to remain unmarried. The gurukuls were supported by public donation. This was followed by the many following Vedic thoughts making gurukul one of the earliest forms of public school offices. By the colonial era the gurukul system was declining in India except in a few regions, such as Kerala, where the warrior Nair clan and their own military gurukulas, called Kalaris, still maintained the tradition. Gurukulas are maintained in Himalayas too. There is no Yoga without Shree Guru!

Diksha - Initiation, Dedication, New Beginning

By Maha Yogi Paramahansa Dr.Rupnathji

We take dikshā to begin a sacred ritual or teaching auspiciously. Dikshā means initiation, preparation or consecration for a spiritual ceremony. It is the undertaking of spiritual or religious observances, dedication, or any devotion to a person or god. The English word initiation derives from the Latin, initium: "entrance" or "beginning," literally "a going in". The related English verb, initiate, means to begin or start a particular action, event, circumstance, or happening.

The meaning of initiation depends on the context in which the initiation takes place. For example, an initiation can be part of a rite of passage, can commence a sacred ceremony, or it can just be the beginning of learning something new that could be of great importance in your life. Initiation can be part of a ceremony marking the entrance or acceptance into a group or society, such as a religious order, fraternal organization or secret society such occurs in aboriginal societies and the Freemasons. Christian baptism, or confirmation, is a form of initiation or consecration.

There are yogic and tantric initiations, such as mantra dīkshā, deity yoga, and powerful spiritual initiations such as sannyasa dīkshā, initiation into renunciate orders where people dedicate their lives to a higher purpose. In an extended sense, initiation can be any event in which we experience some form of personal transformation, or a sense of having been 'reborn' into a new role. Initiations are a vital part of our psychological and spiritual growth and development. They can define who we are and how we feel about ourselves. Initiation is a way of developing conscious connection. In this context, loss of understanding of the power of initiation in our personal and social life is a symptom of our inability to connect. This can lead to loss of meaning and mental distress.

Initiations are important parts of life that feed our deeper sense of who we are, linking us to a greater part of us. We need to remain conscious of the importance and power of initiation in our personal, social and spiritual life. Without initiation we will feel as though something is missing, that we are unable to spark and propel ourselves into the different phases of our life. Without some form of initiation that sparks the change or transformation to a new phase of life we may remain trapped in a younger phase, as occurs in mid-life crises.

It is a great and a rare opportunity to learn from a guru or from a wise teacher. However, it can be difficult to find a guru and we do not need to take initiation every day. In fact, we need to be discriminating in terms of which initiations we take. Only take an initiation if you are clear about what you are doing.

In every day life we can think of initiation, dīkshā, as learning or starting something new, a new beginning. Each time you have the opportunity to learn something new, or when you take on a new yoga practice, you can imagine that you are being given a rare opportunity. The first time you engage the practice imagine that you are being initiated into a new phase of your yogic, spiritual or inner life. This will help to make the process special and meaningful, and will help you to consciously engage in what you are doing.

Shiva or Yogeshvara (Yoga Ishvara), living in Himalaya mountains about 9 thousand years ago the Yoga Founder and Owner said: Without Guru and Diksha from the Guru, there is no Yoga, no Tantra, no Spirituality. Particularly, better known original Raja Yoga, Laya Yoga, Kriya Yoga, Hatha Yoga, Mantra Yoga, Sahaja Yoga or Bhakti Yoga always starts from Initiation (Diksha) given through the Guru hands. Where is no Diksha received there is really no Yoga practices...

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

The Concept of Guru

By Maha Yogi Paramahansa Dr.Rupnathji

When contemplating the spiritual development path (Margah) it is worth remembering the fact that Guru's (Spiritual Guide's) consciousness leads to greater and greater liberation and freedom of mind, and further, to greater and greater dissolution of all structures of material ego whose nature is to contradict the needs arising from the depths of soul, which is divine in its essence. Masters of Pure, Formless Planes, such as Vaidurya or Vaikuntha are absolutely free and independent in everything they do and teach. In particular, they are free from any shadow of pride or jealousy. When we say the word „material” we mean the entirety of Prakrit, which includes the physical, astral and mental world. Guru always leads us towards Heaven (Devachan) along the path of self-liberation, and further through Heaven, along the path of enlightenment, so that we can reach the Formless Planes and enter the path of eternal life. In the light of Himavanti Sampadaya there is only one path, only one way, although there are many methods and ways which help one cover its subsequent stages. This path is the path of the Return Song.

Masters of Pure, Formless Planes do not feel jealousy or pride. They perform their work with great dignity and humility. Ascended Master are not jealous either of their disciples or their path. They also don't forbid any contact with other schools of practice and instructions, although they do impose the stamp of secrecy and the oath to remain silent with regard to the sort of practices carried out by their disciples. They constantly indicate that there is only one way of return as far as the direction and the goal that we all want to accomplish are concerned, although there are many ways of practising. There is only one way and there is only one religion: divine truth (daiva satya).

However, unenlightened, fake teachers and prophets, who often came from the material Planes of Demons in either astral or mental worlds, teach that their way solely is the only one and the right one, they are also very jealous of their disciples and often forbid them the right to try so called other paths (other than „ours”). The favourite teaching of these demons is to condemn all other schools or religions.

They jealously guard their disciples, they want to possess them, not to liberate them. They are afraid of competition and they assume an attitude full of animosity towards followers of other religious or spiritual paths. They are too proud to admit that their path represents simply one of many particular methods, and, even more, they are afraid to acknowledge the fact that their path might possibly lead nowhere!

The schools of Ravana Demon even claim that all religions and spiritual schools are evil, including their own. This nihilism indicates the hellish nature of the material world and has nothing in common with the teachings of liberated Masters, Saints and Prophets representing the Spiritual Hierarchy. Moreover, demonic teachings of hellish nihilism also contradict the need to have a Guru, or a Spiritual Guide. The journey along the "spiritual" path without a guide always leads to blind and overconfident egoism. Lord Shiva, a leading Master and Teacher, Founder and Owner of all yoga systems, clearly stated that souls which maintain that there is no Lord (Guru) above them and nobody has the right to tell them what they are to do on their path, as they themselves know it better- these are merely souls that have been chased into the darkest of blind alleys and led astray off spiritual development by demonic ego forces!

Guru, Gurudeva, Rishi - Spiritual Yoga Master

By Maha Yogi Paramahansa Dr.Rupnathji

A guru, guruh, in Sanskrit: गुरुः is one who is regarded as having great knowledge, wisdom, and authority in a certain spiritual area, and who uses it to guide others as a teacher. Other forms of manifestation of this principle can include parents, school teachers, non-human objects (books) and even one's own intellectual discipline, if the aforementioned are in a guidance role. In the religious sense the term is commonly used in Hinduism, as well as in other Indian religions and new religious movements. Finding a true guru is often held to be a prerequisite for attaining self-realization, enlightenment, samadhi. In contemporary India, the word guru is widely used with the general meaning of spiritual "teacher" and "guide". In Western usage, the meaning of guru has been extended to cover anyone who acquires followers, though not necessarily in an established school of philosophy or religion, what is false use of this word. In a further Western extension, guru is used, or even misused from the original religious meaning, to refer to a person who has authority because of his or her perceived knowledge or skills, such as in business.

Gurudeva is a generic address to a guru in Hinduism. There is a vast difference between an ordinary teacher and a spiritual master or guru. That which dispels the darkness of ignorance is called guru. In the West the word guru is often misused. In India this word is used with reverence and is always associated with holiness and the highest wisdom. It is a very sacred word. It is seldom used by itself, but always

with its suffix, -deva. Deva means "bright being", 'enlightenment being'. An enlightened master or guru is called gurudeva. When a student goes to a guru, he takes a bundle of dry sticks. With reverence and love he bows and says, "Here, I offer this." That indicates that he is surrendering himself with all his mind, action, and speech with a single desire to attain the highest wisdom. The guru burns those sticks and says, "Now I will guide you and protect you in the future." Then he initiates the student on various levels and gives him the disciplines to practice. The guru imparts a word and says, "This will be an eternal friend to you. Remember this word. It will help you." Then he explains how to use the mantra. That is called mantra initiation.

Guruh (guruH) in Sanskrit, in Hindi and other Indian languages is "guru". "The syllable "gu" means shadows; The syllable "ruh", he who disperses them, Because of the power to disperse darkness; the guru is thus named." --- — Advayataraka Upanishad 14—18, verse 5

The word guruh, a noun, means "teacher" or "guide" in Sanskrit and in other languages derived from or borrowing words from Sanskrit, such as Hindi, Tamil, Kannada, Malayalam, Marathi, Bengali, Gujarati and Nepali. The Malayalam term Acharyan or Asan are derived from the Sanskrit word Acharya. It is transliterated in different ways such as Asaan, Ashan, Aasaan etc. As a noun the word means the imparter of knowledge (jñāna; Also Persian: Dāna). As an adjective, it means 'heavy,' or 'weighty,' in the sense of "heavy with knowledge," heavy with spiritual wisdom, "heavy with spiritual weight," "heavy with the good qualities of scriptures and realization," or "heavy with a wealth of knowledge." The word has its roots in the Sanskrit gri (to invoke, or to praise), and may have a connection to the word gur, meaning 'to raise, lift up, or to make an effort'. Sanskrit guru is cognate with Latin gravis 'heavy; grave, weighty, serious' and Greek barus 'heavy'. All three derive from the Proto-Indo-European root *g^werə-, specifically from the zero-grade form *g^werə-.

A traditional etymology of the term "guruh" is based on the interplay between darkness and light. The guru is seen as the one who "dispels the darkness of ignorance." In some texts it is described that the syllables gu (गु) and ruh (रुः) stand for darkness and light, respectively. Reender Kranenborg disagrees, stating that darkness and light have nothing to do with the word guru. He describes this as a folk etymology, but he is not in right. Another etymology of the word "guru" found in the Guru Gita, includes gu as "beyond the qualities" and ru as "devoid of form", stating that "He who bestows that nature which transcends the qualities is said to be guru". The meanings of "gu" and "ruh" can also be traced to the Sutras indicating concealment and its annulment. In Western Esotericism and the Science of Religion, Pierre Riffard makes a distinction between "occult" and "scientific" etymologies, citing as an example of the former the etymology of 'guruh' in which the derivation is presented as gu ("darkness" or 'spiritualisation of the matter') and ruh ('to push away', 'fired up'); the latter he exemplifies by "guruh" with the meaning of 'heavy'.

Guru, gurudeva is a Stream of Knowledge. A genuine spiritual teacher, one who is assigned to teach according to tradition, searches out good students. Guruh looks for certain signs and symptoms; he wants to know who is prepared. Guruh wants nothing, for what he is doing is his duty, the purpose of his life. If he guides you, he is not obliging you; he is doing his work. Guruh cannot live without doing his duty. Genuine gurus cannot live without selflessness, for selfless love is the very basis of their enlightenment. They radiate life and light from the unknown corners of the world. The world does not know them, and many times they do not want recognition. Such people are called gurus, special kind gurus, called an Inner Guru, Inner Guide or the Hidden Guru, Gupta-Guruh. They guide humanity. As the sun shines and lives far above, the guru gives spiritual love and remains unattached. Guru is not a physical being. Those who think of the guru as a body or as a man do not understand this pious word. If a guru comes to think that his power is his own, then he is a guide no more. The guru is tradition, he is a stream of knowledge.

Rishi - True Vedic Guru

By A Disciple of Maha Yogi Paramahansa Dr.Rupnathji

Rishi in Sanskrit: ऋषि, Devanagari: ऋषि - denotes the spiritual masters composers of Vedic hymns. However, according to post-Vedic tradition, the rishi is a "seer" to whom the Vedas were "originally revealed" through states of higher consciousness. The rishis were prominent when Vedic Hinduism took shape, as far back as some three thousand years ago. Many ancient rishis were in fact women, rishikas in Sanskrit. According to the late Vedic Sarvanukramani text, there were as many as 20 women among the authors of the Rig Veda, known as rishika. According to modern teachers Deepak Chopra and Swamini Mayatitananda, this number could be as high as 35. Notable are several rishikas, female contributors to the composition of the Vedic scriptures. The Rig Veda mentions Romasha, Lopamudra, Apala, Kadru, Visvavara, Ghosha, Juhu, Vagambhrini, Paulomi, Yami, Indrani, Savitri, and Devajami. The Sama Veda adds Nodha, Akrishtabhasha, Sikatanivavari and Gaupayana.

One of the foundational qualities of a ऋषि is satyavāc (one who speaks truth) when composing Vedic hymns. According to tradition, other sages might falter, but a ऋषि was believed to speak truth only, because he existed in the Higher World (the unified field of consciousness). ऋषि provided knowledge to the world which included the knowledge of Vedas. The upper Ganges area of Rishikesh in the Himalaya is regarded by tradition as the abode of Vedic rishis means Himalayan Gurus. In Hindu astronomy, the Saptarṣi (seven rishis) form the constellation of Ursa Major, which are distinct from Dhruva (Polaris).

In Indian tradition, the word Rishi has been derived from the two roots 'rsh'. Sanskrit grammarians derive this word from the second root which means (1) 'to go, to move' (- Dhātupāṭha of Pānini, xxviii). V.S. Apte gives this particular meaning and derivation, and Monier-Williams also gives the same, with some qualification. Another form of this root means (2) 'to flow, to move near by flowing'. All the meanings and derivations cited above are based upon Sanskrit English Dictionary of Monier-Williams. Monier-Williams also quotes Tārānātha who compiled the great (Sanskrit-to-Sanskrit) dictionary named "ṛṣati jñānena saṃsāra-pāram" (i.e., one who reaches beyond this mundane world by means of spiritual knowledge).

Maha Yogi Paramahansa Dr.Rupnathji and Monier-Williams tentatively suggested derivation from drś "to see". Monier-Williams also quotes Hibernian (Irish) form 'arsan' (a sage, a man old in wisdom) and 'arrach' (old, ancient, aged) as related to rishi. In Sanskrit, forms of the root 'rish' become 'arsh-' in many words, e.g., arsh. Monier-Williams also conjectures that the root 'drish' (to see) might have given rise to an obsolete root 'rish' meaning 'to see'. However, the root has a close Avestan cognate arəšiš "an ecstatic" (see also Yurodivy, Vates). Yet, the Indo-European dictionary of Julius Pokorny connects the word to a PIE root *h3er-s meaning "rise, protrude", in the sense of "excellent, egregious". Modern etymological explanations such as by Manfred Mayrhofer in his Etymological Dictionary leaves the case open, does not prefer a connection to ṛṣ "pour, flow" (PIE *h1ers), rather one with German 'rasen' "to be ecstatic, be in a different state of mind" (and perhaps Lithuanian 'aršus').

In the Vedas, the word denotes an inspired poet of Rgvedic hymns, who alone or with others invokes the deities with poetry. In particular, Ṛṣi refers to the authors of the hymns of the Rigveda. Post-Vedic tradition regards the Rishis as "sages" or saints, constituting a peculiar class of divine human beings in the early mythical system, as distinct from Asuras, Devas and mortal men. The main rishis recorded in the Brahmanas and the Rigveda Anukramanis include Gritsamada, Vishvamitra, Vamadeva, Atri, Bharadvaja, Vasishtha, Angiras, Kanva.

Seven Rishis (the Saptarshi) are often mentioned in the Brahmanas and later works as typical representatives of the pre-historic or mythical period; in Shatapatha Brahmana 14.5.2.6 (Brhad Aranyaka Upanisad), their names are Uddālaka Āruni (also called Gautama), Bharadvaja, Vishvamitra, Jamadagni, Vasishtha, Kashyapa, and Atri. Daksha, Bhṛigu and Nārada were also added to the saptarshis ṛṣis in Āshvalāyana-Shrauta-Sutra, where these ten principals were created by the first Manu (Svāyambhuva Manu) for producing everyone else.

In Mahabharata 12, on the other hand, there is the post-Vedic list of Marici, Atri, Angiras, Pulaha, Kratu, Pulastya and Vasishtha. The Mahābhārata list explicitly refers to the saptarshis of the first manvantara

and not to those of the present manvantara. Each manvantara had a unique set of saptarshi. In Harivamsha (417ff), the names of the Rishis of each manvantara are enumerated. In addition to the Saptarshi, there are other classifications of sages. In descending order of precedence, they are Brahmarshi, Maharshi, Rajarshi. Devarshi, Paramrshi, Shrutarshi and Kandarshi are added in Manusmriti iv.94 and xi.236 and in two dramas of Kālidasa.

The Chaturvarga-Chintāmani of Hemādri puts 'rishi' at the seventh place in the eightfold division of Brāhmanas. Amarakosha (the famous Sanskrit synonym lexicon compiled by Amarasimha) mentions seven types of rishi: Shrutarshi, Kandarshi, Paramarshi, Maharshi, Rājarshi, Brahmarshi and Devarshi. Amarakosha strictly distinguishes Rishi from other types of sages, such as sanyāsi, bhikṣu, parivrājaka, tapasvi, muni, brahmachāri, yati, etc.

Jupiter as Guru and Priest

by Maha Yogi Paramahansa Dr. Rupnathji

Jupiter known as Guru, Devaguru, Cura, Brahmanaspati or Brihaspati in his Vedic and Hindu astronomy name is believed to be a bestower of successes. It is generally believed that one who is graced by Jupiter, commands respect from others. Cleanliness is a virtue preferred by Jupiter. Jupiter in astrology is named as 'Guru', meaning, biggest and heaviest of all planets. The persons with grace of favour of Jupiter enjoy elderly quality, towering respect and business. If it is powerful, it can counter the ill effects of other planets comfortably. Jupiter is the teacher of the science of light, that is, astrology and astronomy. He is the ruler of the Sun and the Moon and controls the movement of the planets. It is possible to recognised if some one is really true Guru and excluded false and self-proclaimed one.

Favourite Colour: Yellow, Favourite

Day: Thursday, Favourite God, Deity,

Deva: Lord Brahma, Lord Shiva, Indra, Goddess Parvati;

Gemstone for this Planet: Yellow Sapphire

Jupiter, Guru Mantra to Chant:

- 'Aum Brim Brahaspataye Namah Aum!'
- 'Om Graam Greem Graum Sah Gurave Namah!'
- 'Om Graam Greem Graum Sah Brihaspataye Namah!'
- 'Om Vrim Brihaspataye Namah!'
- 'Aum Hreem Kleem Hoom Brihaspataye Namah!'

The ill effects of Jupiter, Devaguru can be minimized and the good effects can be increased according to Indian mythology by doing the following tasks. Any or all of these, one can select as per one's convenience.

- Fasting on Thursdays and keep vow of silence. Avoid Salt and Banana in food.
- Wearing 5 mukhi and eleven faced Rudraksha Beads.
- Donating in charity a piece of pale yellow cloth on any Thursday keeps Jupiter pleased.
- Donate yellow cloths, gold, turmeric, yellow sweets, yellow gems, books, honey etc on Thursday morning to Brahmans and vedic teachers. Serving Teachers.
- Feed an Ox with Gud (Raw Sugar) and gram pulse on Thursdays.

- Donate Pukhraj (Topaz) on the Index finger on any Thursday is considered to bring in pleasing results. The ring should be continuously worn for a long period starting from any Thursday.

- Distributing sweets and donating Gold or Copper on Thursdays, if the budget allows.

- Chant the Mantras of Brihaspati starting from Thursday. Wear yellow cloths.

- Worshipping Lord Shiva by pouring some Butter oil on Shiva Linga daily is another way to seek the blessings of Jupiter. Do it for a week.

- Worshipping Lord Brahma, Indra and goddess Parvati with yellow flowers will also increase benefits and mitigate sufferings of the people under Jupiter's influence.

- Distributing religious books in charity, and also yellow fruits is likely to bring magical results.

- Offerings made to Banana tree on Thursdays in the form of worship can also influence Jupiter (Guru) to bring more pleasures.

- Mounavrat (Total Silence) on Thursday is also very effective.

- Using turmeric beaded garland in reciting Jupiter's Vedic Mantra.

- Chanting of Jupiters Beeja (Seed) Mantra using turmeric beaded garland.

Jupiter is a benefic planet, signifier of luck and fortune, and he rules religion (priests, Brahmans), philosophy, spirituality (yoga and tantra), wealth, and progeny. He is noble, buoyant, dignified, fruitful, optimistic, jovial, and masculine. If favorable, this planet gives name, fame, success, honor, wealth, progeny and good relationship with progeny, and it brings benefits to whatever planets or house it is associated with.

Guru, Cura or Devaguru rules over the signs Dhanu (Sagittarius) and Meena (Pisces), he is exalted in Karka (Cancer) and in his fall in Makara (Capricorn). Guru in Vedic astrology is considered to be of the element ether (space) or Akasha Tattva (i.e. Akasha = Space/Sky/Aether; Tattva = Essence/Category/Truth). This indicates vastness, growth and expansion in a person's horoscope and life. Bṛhaspati also represents the balance of past karma, religion, philosophy, knowledge and issues relating to offspring. He is concerned with education, teaching and the dispensation of knowledge. Humans with Jupiter dominating in their horoscope could grow fat as life progresses and their empire and prosperity increases; and diabetes is an ailment directly related to Jupiter.

The color of Jupiter is yellow. Thursday is his day, and north-east is his direction. He is big, old looking, and has a pot belly. He is all-illuminating and this is said also in Western astronomy. One of his names is Guru, which means "heavy" (in weight) and also "teacher" or "master". Sun, Mars, and the Moon are its friends. Mercury and Venus are its enemies. Rahu, Ketu, and Saturn are neutral in friendship. Its signs of detriment are Gemini and Virgo. In the Uttra Phalguni, Uttrakhad, Punarvasu, Purva Bhadrapad, and Vishakha nakshatras it gives benefits.

Jupiter is very important for a female, because it determines her marriage and her relationship with her husband. Jupiter rules over the liver, thighs, circulation of blood in arteries, and fat in the human organism. Afflictions to Guru or Brihaspathi can mean bad luck, loss in litigation, skin problems, arthritis, heart troubles, impurity of the blood, liver malfunction, diabetes etc. It rules over gold and bronze in metals, wheat and barley in grains, yellow flowers, fruits of yellow color, onions, and garlic. Jupiter influences people during the fifteenth, sixteenth, twenty-second, and fortieth year of age. Diseases connected with an afflicted or wrongly posited Jupiter are liver ailments, jaundice, arthritis, swelling, and tuberculosis. All Jupiter diseases are from bad or negative karma in connection with any guru in previous life.

Jupiter is a planet that governs the vital power of the body and brings luxuries, fame and peaceful life. Jupiter is also considered the King and Priest of planets and as such, the ill effects of other planets shun down automatically when Jupiter is powerful. Jupiter as a God Brihaspathi is a handsome youth with a big-bellied body and a broad chest. Brihaspati is a Brahman by birth and son of Sage Angirasa (and grandson of Brahma) and Surupa. He is the teacher of Gods and knows the Vedas and is an expert in all forms of knowledge. Brihaspathi is four armed and wears yellow cloths and is very fond of sweets. He sits on a lotus and his chariot is pulled by eight yellow horses.

Jupiter called Guru, Devaguru or Brihaspati is the most auspicious and beneficent planet. Wealthy and influential individuals generally possess a strong Jupiter in their horoscopes, and this reflects the rich rewards of positive karma accumulated in previous lives. Jupiter governs religious activity, financial affairs, personal happiness, and teaching. Jupiter also determines one's spiritual orientation, avatara-hood and priesthood. It is associated with the color yellow, the bodily fluids, education, pilgrimage places, and transcendental wisdom (daiva-jnana). The Sanskrit name for Jupiter is "guru," indicating a source of divine knowledge and spiritual insight.

If Jupiter is exalted one will be a leader of men, powerful, respected, although susceptible to anger. But if the position of Jupiter in a person's horoscope is debilitated Jupiter can cause personal unhappiness, egotism, sloth, and legal problems. LIGHT BLUE is the cosmic color transmitted by yellow sapphires and other yellow gems. Light blue color waves, being very cold, relate to the ethereal nature and are helpful in curing diseases of the glands, the fat system and bodily cavities. Jupiter astral (heavenly) talismans are known to enhance spiritual understanding, facilitate pregnancy and childbirth, improve marital relations, increase one's fortune, and help balance the endocrine system. Jupiter or Guru jewels are known to be especially favorable to women by enhancing their happiness and contentment.

Gemstones Jupiter's energy is transmitted by natural yellow sapphires, topaz, citrine, heliodor, and other flawless (eye-clean) yellow gems. Jupiter Astral Talismans should first be worn on Thursday one hour before sunset after reciting the following mantra 19 times:

"Aum brim brihaspataye namah!"

Jupiter or Brihaspathi rules over the sidereal signs of Sagittarius and Pisces. Jupiter is debilitated in the sign of Capricorn and the sign of exaltation of Jupiter is Cancer. His mahadasha lasts 16 years. Jupiter or Brihaspati is most comfortable in the first house. Jupiter is a benefic planet and considered to be the most auspicious, helpful and generous among all Planets. A prominent Brihaspati in one's horoscope can indicate a subtle and keen intellect and a disciplined mind and senses.

Gayatri Mantras of Guru / Brihaspathi

‘Aum Guru Devaya Vidmahe, Parabrahmane Dheemahi; Tanno Guruh Prachodayat!’

‘Om Suraachaarya Vidmahe, Surasreshtaya dheemahi; Tanno Guruh prachodayat!’

‘Vrusha Dhwaajaaya Vidhmahe, Gruni Hasthaaya Dheemahi, Thanno Guruh Prachodayat!’

Brihaspati (Guru) Navagraha Mantra

‘Devaanaam Cha Risheenaam Cha Gurum Kaanchana Sannibham; Buddhibhootam Trilokesham Tam Namaami Brihaspateem!’

Meaning: I bow down to Brihaspathi who is the teacher of Gods and sages, who is resplendent and lustrous like burnished gold and who is endowed with a lot of wisdom, and who is the lord of the three worlds.

The mantras of Guru can be chanted using 108 Rudraksha Beads Rosary. For best effects start recitation on a Thursday during the bright half of the Moon. The Mantras should be chanted 125,000 times and Puja should be performed with yellow flowers. The presence of 'Ganesh yantra' at the place of recitation helps in achieving faster results.

Conjunction Jupiter with Pleiades starts each new planetary year, means period circa 12 years, called guru period, till the next conjunction. It is very important spiritual fact according to old vedic astrology and astronomy. Authentic guru always is very learned in Vedic astrology (jyotish), gematry, palmistry and another spiritual old vedic sciences, not only in philosophy or sanscrit recitations. Devaguru means the lord of light, angel's master or master of divine light!

Guru in Vedadharm and Hinduism

By Maha Yogi Paramahansa Dr.Rupnathji

The importance of finding a guruh who can impart transcendental knowledge (vidyā) is emphasised in Hinduism. One of the main Hindu texts, the Bhagavad Gita, is a dialogue between Godly man in the form of Krishna and his friend and disciple Arjuna, a Kshatriya prince who accepts Krishna as his guruh on the battlefield, prior to a large battle. Not only does this dialogue outline many of the ideals of Hinduism, but their relationship is considered an ideal one of Guru-Shishya. In the Gita, Krishna speaks to Arjuna of the importance of finding a guru: "Acquire the transcendental knowledge from a Self-realized master by

humble reverence, by sincere inquiry, and by service. The wise ones who have realized the Truth will impart the Knowledge to you."

In the sentence mentioned above, guru is used more or less interchangeably with satguru (literally: true teacher) and satpurusha. Compare also Swami, Swamin. The disciple of a guru is called a śiṣya or chela (śela). Often a guru lives in an ashram (aśram) or in a gurukula (the guru's household), together with his disciples. The lineage of a guru, spread by disciples who carry on the guru's message, is known as the guru parampara, or disciplic succession. Some Hindu denominations like BAPS Swaminarayan Sanstha hold that a personal relationship with a living guru, revered as the embodiment of God, is essential in seeking moksha. The guru is the one who guides his or her disciple to become jivanmukta, the liberated soul able to achieve salvation in his or her lifetime. The role of the guru continues in the original sense of the word in such Hindu traditions as the Vedānta, yoga, tantra and bhakti schools. Indeed, it is now a standard part of Hinduism that a guru is one's spiritual guide on earth. In some more mystical traditions it is believed that the guru could awaken dormant spiritual knowledge within the pupil. The act of doing this is known as shaktipat (śaktipaat, zaktipAt).

In Hinduism and Brahmanism and in all Vedadharmā traditions, the guru/h is considered a respected person with saintly qualities who enlightens the mind of his or her disciple, an educator from whom one receives the initiatory mantra, and one who instructs in rituals and religious ceremonies. The Vishnu Smriti and Manu Smriti regard the teacher and the mother and father as the most venerable influences on an individual.

In Indian culture, a person without a guru or a teacher (acharya) was once looked down on as an orphan or unfortunate one or mentally damaged. The word anatha in Sanskrit means "the one without a teacher." An acharya is the giver of jnana (knowledge) in the form of shiksha (instruction). A guru also gives diksha initiation which is the spiritual awakening of the disciple by the grace of the guru. Diksha is also considered to be the procedure of bestowing the divine powers of a guru upon the disciple, through which the disciple progresses continuously along the path to divinity. The concept of the "guru" can be traced as far back as the early Upanishads, where the idea of the Divine Teacher (Gurudeva) on earth first manifested from its early Brahmin associations. Gurus do not appeal to scriptures for their authority, nor are they prophets who declare the will of God. Indeed, there is an understanding in some forms of Vedadharmā, Brahmanism or Hinduism that if the devotee were presented with the guru and God, first he would pay respect to the guru, since the guru had been instrumental in leading him to God. Some traditions claim "Guru, God and Self" (Self meaning soul, Atman, not personality) are one and the same. Saints and poets in India have expressed the following views about the relationship between Guru and God:

Kabira: "Guru and God both appear before me. To whom should I prostrate? I bow before Guru who introduced God to me."

Brahmananda: "It is my great fortune that I found Satguru, all my doubts are removed. I bow before Guru. Guru's glory is greater than God's."

Brahmanda Purana: "Guru is Shiva without his three eyes, Vishnu without his four arms, Brahma without his four heads. He is Parama Shiva himself in human form!"

Adi Shankara begins his Gurustotram or Verses to the Guru with the following Sanskrit Sloka, that has become a widely sung Bhajan: "Guru Brahma, Guru Vishnu, Guru Devo Maheshwara. Guru Sakshath Parambrahma, Tasmai Shri Gurave Namaha." In translation is: "Guru is the creator Brahma, Guru is the preserver Vishnu, Guru is the destroyer Siva. Guru is directly the supreme spirit — I offer my salutations to this Guru."

Swami Tripurari states: "At first we shall see Sri Guru as saksad-hari, representing Krsna [Godly Man, Avatara] in general and in this sense non-different from him. Only after some time as we advance will we begin to see him as representing a particular potency of Krsna, and this will be relative to one's developing innate serving tendency. Different disciples may see the same guru as representing different potencies."

Meher Baba states: "There is a great difference between a yogi's meditation and sincere meditation on Infinite, Impersonal God or the Guru, Infinite God in person. A yogi's meditation ends in samadhi, while meditation done out of love ends in union. A yogi's meditation ends where love's activity begins."

The Inner Guru - Gurutattva

By Maha Yogi Paramahansa Dr. Rupnathji

There is a subtle principle (tattva) that resides within all of us, which is unborn and undying. It is a repository of infinite strength, wisdom, abundance and auspiciousness. It is bliss infinite and the giver of supreme happiness. It is the supportless, infinite sky of supreme wisdom. It is the silent witness of everything. It is neither male, nor female. It exists beyond all dualities help to all to find true living guru. It is not bounded by time, space or conditions. This witnessing presence is pure and clear like the sky,

luminous like the morning Sun. It is our inner guru when awoken immediately lead us toward true living guruh (Ishvara-Pranin) in this Earth. This is gurutattva (guiding principle) and it is in guru chakram on the top of the head. Inner guru means longing for true surrender before true living spiritual master!

The Guru-shishya tradition

By Maha Yogi Paramahansa Dr.Rupnathji

The guru-shishya tradition is the transmission of teachings from a guru (teacher, गुरु) to a 'śiṣya' (disciple, शिष्य). In this relationship, subtle and advanced knowledge is conveyed and received through the student's respect, commitment, devotion and obedience. The student eventually masters the knowledge that the guru embodies. The dialogue between guru and disciple is a fundamental component of Vedadharmā, Brahmanism and Hinduism, established in the oral traditions of the Upanishads (c. 2000 BC). The term Upanishad derives from the Sanskrit words upa (near), ni (down) and śad (to sit) — "sitting down near" a spiritual teacher to receive instruction. Examples include the relationship between Krishna and Arjuna in the Mahabharata (Bhagavad Gita), and between Rama and Hanuman in the Ramayana. In the Upanishads, the guru-disciple relationship appears in many settings (a husband answers a wife's questions about immortality, a teenage boy is taught by Yama, who is Death personified, etc.) Sometimes the sages are female, and sometimes the instruction is sought by kings. In the Vedas, the brahmaidya or knowledge of Brahman is communicated from guru to shishya orally. The word Sikh is derived from the Sanskrit shishya.

Darshana - meeting with guruh

By Maha Yogi Paramahansa Dr.Rupnathji

Darshana, Darsana in Devanagari: दर्शन is a Sanskrit term meaning "sight" (in the sense of an instance of seeing or beholding; from a root drś "to see", vision, apparition, or glimpse. It is most commonly used for "visions of the divine" in Hindu worship, e.g. of a deity (especially in image form), or a very holy person or artifact. One could "receive" darshana or blessing of the deity in the temple, or from a great saintly person, such as a great guru. In the sense "to see with reverence and devotion," the term translates to hierophany, and could refer either to a vision of the divine or to being in the presence of a highly revered person. In this sense it may assume a meaning closer to audience. "By doing darshan properly a devotee develops affection for God, and God develops affection for that devotee." Darshan is ultimately difficult to define since it is an event in consciousness - an interaction in presence between devotee and guru; or between devotee and image or sculpture, which focuses and calls out the

consciousness of the devotee. In either event, a heightening of consciousness or spirituality is the intended effect.

In Indian culture, the touching of the feet (pranāma or charaṇa-sparśa) is a show of respect and it is often an integral part of darshana with shree guruh. Children touch the feet of their family elders while people of all ages will bend to touch the feet of a great guru, murti or icon of a Deva (God) (such as Rama and Krishna). There is a special link between worshiper and guru during pujas, in which people may touch the guru's feet in respect, or remove the dust from a guru's feet before touching their own head.

In chapter 11 of the Bhagavad Gita, Arjuna is granted a vision of God (trans. Telang 1882), Hari, the great lord of the possessors of mystic power, then showed to the son of Prithâ his supreme divine form, having many mouths and eyes, having (within it) many wonderful sights, having many celestial ornaments, having many celestial weapons held erect, wearing celestial flowers and vestments, having an anointment of celestial perfumes, full of every wonder, the infinite deity with faces in all directions. If in the heavens, the lustre of a thousand suns burst forth all at once, that would be like the lustre of that mighty one. There the son of Pându then observed in the body of the god of gods the whole universe (all) in one, and divided into numerous (divisions). Then Dhanañgaya filled with amazement, and with hair standing on end, bowed his head before the god and spoke with joined hands. [Arjuna said:] O god! I see within your body the gods, as also all the groups of various beings; and the lord Brahman seated on (his) lotus seat, and all the sages and celestial snakes. I see you, who are of countless forms, possessed of many arms, stomachs, mouths, and eyes on all sides. And, O lord of the universe! O you of all forms! I do not see your end or middle or beginning. I see you bearing a coronet and a mace and a discus—a mass of glory, brilliant on all sides, difficult to look at, having on all sides the effulgence of a blazing fire or sun, and indefinable. You are indestructible, the supreme one to be known. You are the highest support of this universe. You are the inexhaustible protector of everlasting piety.

The Gospel of Sri Ramakrishna describes several visions of Ramakrishna Paramahansa (1836 – 1886), describes including Kali, Sita, Krishna, Jesus, Mohammed, as does Mother Reveals Herself, an account of the early life of saint Anandamayi Ma (1896 - 1982). In Nepalese culture Darshan stands for "Namaste", reverence to older or superior person, as well. Receiving darśan ("a sight of", a blessing) from the guru is seen as of utmost importance in Sikhism. The other common use of the term 'darshan' is its application to the six systems of thought, dealt with under Hindu philosophy. It can also mean radiation or radiance, in the sense of a radio signal being radiated from the transmitter aerial.

Guru Pranāma

By Maha Yogi Paramahansa Dr.Rupnathji

Pranāma or charaṇa-sparśa, the touching of the feet in Indian culture, is a show of respect and it is often an integral part of darshan. When greeting, children touch the feet of their family elders while people of all ages will bend to touch the feet of a great guru, murti or icon of a Deva (God) (such as Rama and Krishna). It is customary that, out of respect, when a person's foot accidentally touches a book or any written material (which are considered as a manifestation of the goddess of knowledge Saraswati) or another person's leg or another body part, it will be followed by an apology in the form of a single hand gesture with the right hand, where the offending person first touches the object with the finger tips and then the forehead and/or chest. This also applies to money, which is considered as a manifestation of the goddess of wealth Lakshmi.

There are six types of Pranam in Vedadharmā spiritual culture:

- Ashtangana (touching the ground with knees, belly, chest, hands, elbows, chin, nose, temple).
- Shastanga (touching the ground with toes, knees, hands, chin, nose).
- Panchanga (touching the ground with knees, chest, chin, temple, forehead).
- Dandavata (bowing forehead down and touching the ground).
- Namaskaram (folded hands touching the forehead).
- Abhinandan (bending forward with folded hands touching the chest).

Guru Pādodaka

Pādodaka (pāda-feet and udaka-water) is holy water. Its prepared from ritual bathing the Linga or guru's feet (Abisheka, Linga Puja, Guru Puja). It is one of the Ashtavarana or the 'eight protections' of Lingayati and other Shaiva Yoga traditions. This holy water is used in many sacred occasions to call upon good fortune and celestial blessing. It is sprinkled across while entering into a new house, on the newly bought vehicle etc.

Shree Guru Gita

Gurugita is the most holy scripture for all Vedadharmā and tantra spiritual tradition from India, Tibet, Nepal, Himalaya, Lanka and Bengal. The Guru Gita is a Hindu scripture authored by the sage, Rishi Vyasa. It is a part of the larger Skanda Purana. It describes a conversation between the Hindu God, Lord Shiva Yogeshvara and his wife, the Hindu Goddess Parvati (Uma, Haimavati), in which she asks him to teach her about the Guru. Shiva answers her by describing the Guru principle, the proper ways of worshiping the Guru and the methods and benefits of repeating the Guru Gita. It is the heart of Skanada Purana in form of a dialogue between Lord Shiva and goddess Parvati. The direct experience of Suta is brilliantly expressed through each and every couplet in it. The couplets of this Guru Gita is the great remedy for the longlasting disease of birth and death. It is the sweetest nectar for Sadhakas. The merit is diminished by drinking the nectar of heaven. By drinking the nectar of this Gita sin is destroyed which leads to Absolute Peace and Knowledge of one's real nature.

Sri Guru Gita is a Hindu scripture of 216 with additions 273 verses, authored by the sage, Vyasa. It is a retelling of a conversation between Lord Shiva and his wife, the Goddess Parvati, in which she asks him to teach her about the Guru. Shiva answers her by describing to her the Guru principle, the proper practice of Guru bahkti and the methods and benefits of repeating Guru Gita. A Satguru is one who embodies the Guru principle, which is the light that dispels the darkness enabling a disciple to discover his or her True Self. The chanting of Sri Guru Gita, along with other devotional practices of Guru Bhakti Yoga, lie at the heart of the ancient Vedic tradition. We have compiled various guru gita teachings, practices, chants and scriptures, as well as other inspiring stories and videos of the great Satgurus. We hope these will inspire you on your path toward spiritual liberation.

Assessing the Shankara Order disciple

By Maha Yogi Paramahansa Dr.Rupnathji

At the beginning of the Upadeshasahasri Shamkara provides a list of criteria by which the guru assesses prospective disciples. It is clear that Shamkara did not regard the examination of candidates as a mere formality. The guru assesses the applicant using the following criteria: the candidate is not attached to anything impermanent; he has renounced the desire for a son; he has no desire for wealth; he is at peace with himself, master of his senses and compassionate. In addition, the guru checks the applicant's caste, behaviour, knowledge of Veda and even earlier generations of his family.

Knowledge was not regarded as a universal right, as it often is today. Access to knowledge via the guru was the privilege of a very small minority. It was the norm to transmit knowledge in the erudite language of Sanskrit without translation. Mastery of Sanskrit was therefore essential. What was taught by guru was the universal reality of Brahman, but access to this knowledge was highly restricted. Ultimate knowledge was founded on the Veda, and the guru followed the instruction of the texts: no one belonging to the shudra (śudra) caste was allowed access. Women and foreigners were also excluded.

Classification of gurus

In his book about neo-Hindu movements in (for example Wilmer) the Netherlands, Kranenborg distinguishes four types of gurus in India:

- the spiritual advisor for higher caste Hindus who also performs traditional rituals and who is not connected to a temple (thus not a priest);
- the enlightened master who derives his authority from his experience, such as achieving enlightenment. This type appears in bhakti movements and in tantra and asks for unquestioning obedience, and can have Western followers.
- the Avatar, a guru who is recognised by others as to be an incarnation of God (Deva), God-like, or much more an instrument of God (Deva), or who is confined himself as such (rarely).

- A "guru" in the form of a book i.e. the Guru Granth Sahib in the Sikh religion; but for Vedadharm traditions it is crazy point of view because Guru is some one Living in the Earth body, Pranin means someone consciously breathing with prana.

Attributes of the guru

Gurus of several Hindu denominations are often referred to as Satgurus. In the Upanishads, five signs of satguru (true guru) are mentioned. In the presence of the satguru:

- Knowledge flourishes (Jnana raksha);
- Sorrow diminishes (Dukha kshaya);
- Joy wells up without any reason (Sukha aavirbhava);
- Abundance dawns (Samriddhi);
- All talents manifest (Sarva samvardhan).

According to the Indologist Georg Feuerstein, the preceptors (guru) were traditionally treated with great reverence, granted excessive authority, and identified with the transcendental Reality. He writes that partly to counterbalance this deification, some Hindu schools began to emphasize that the real teacher is the transcendental Self.

The Shiva Samhita, a late medieval text on Hatha yoga, enshrines the figure of the guru as essential for liberation, and asserts that the disciple should give all his or her property and livestock to the guru upon diksha (initiation).

The Vishnu Smriti and Manu Smriti regard the Acharya (teacher/guru), along with the mother and the father, as the most venerable individuals. The mother and father are the first "guru," the spiritual guru is the second.

The Mundaka Upanishad says that in order to realize the supreme godhead, one should surrender one's self before the guru who knows the secrets of the Vedas.

On the role of the guru, Swami Sivananda from Rishikesh asks: "Do you realize now the sacred significance and the supreme importance of the Guru's role in the evolution of man? It was not without reason that the India of the past carefully tended and kept alive the lamp of Guru-Tattva. It is therefore not without reason that India, year after year, age after age, commemorates anew this ancient concept of the Guru, adores it and pays homage to it again and again, and thereby re-affirms its belief and allegiance to it. For, the true Indian knows that the Guru is the only guarantee for the individual to transcend the bondage of sorrow and death, and experience the Consciousness of the Reality."

Some scriptures and gurus have warned against false teachers (ban-guru, bandit guru), and have recommended that the spiritual seeker test the guru before accepting him. Some have given criteria on how to distinguish false from genuine ones:

The Advaya Taraka Upanishad states that the true teacher is well-versed in the Vedas, is a devotee of Vishnu-Shiva, is free from envy, knows yoga and is intent upon it, and always has the nature of yoga. Also that a person who is equipped with devotion to the teacher, has knowledge of the Self and possesses the above characteristics may be designated as a guru.

The Maitrayaniya Upanishad warns against false teachers (banguruh) who may deceive the naive. The Kula-Arnava-Tantra states that there are many gurus who may rob the disciple's wealth but few who can remove the disciple's afflictions.

Maha Yogi Paramahansa Dr.Rupnathji said that there are many incompetent (pseudo) gurus, and that a true guru (satguru) should understand the spirit of the scriptures, have a pure character and be free from sin, and should be selfless, without desire for money and fame.

Maha Yogi Paramahansa Dr.Rupnathji, a direct disciple of Lord Shiva, said that a true guru should be humble. (Self-Realization Fellowship 1996, Cassette No 1305)

Maha Yogi Paramahansa Dr.Rupnathji said in a discourse (Maha Yogi Paramahansa Dr.Rupnathji Speaks, vol I, p. 197) that the hunt for rich disciples who can be fleeced has become a tragicomedy, and said in the booklet Sandeha Nivarini that the seeker should test the guru by assessing whether his words are full of wisdom, and whether he puts into practice what he preaches.

Rupnathji The Master by Acharya Bharadwaja an in depth study of Dr.Rupnathji as a guru insists that one must follow the way of reading life histories of saints and it is the saints which will show us the correct guru when we are ready and capable of serving a guru.

In Sufi, sufism which revolves around Aulias (Saints), a disciple prays a Sufi-saint at his tomb, until the saint appears in a dream to the disciple and shows him the correct and living guru (murshid, pir, baba) to go and serve. This is claimed as the Most secure way of entering a Guru-Shishya Parampara.

Rituals with Guru

By Maha Yogi Paramahansa Dr.Rupnathji

Guru Purnima is the day when the disciple wakes up and expresses gratitude. The purpose of the Guru Purnima (or Poornima) celebration is to review the preceding year to see how much one has progressed in life, to renew one's determination, and to focus on one's progress on the spiritual path. Guru Puja (literally "worship of the guru") the practice of worshiping the guru through the making of offerings and requesting inspiration from the guru. Vows and commitments made by the disciple or shishya (chela), which might have lost their strength, are renewed. Guru Bhakti (literally "devotion to the guru") is considered important in many schools and yoga traditions.

Guru in Buddhism

By Maha Yogi Paramahansa Dr.Rupnathji

In the Theravada Buddhist tradition, the teacher is a valued and honoured mentor worthy of great respect and is a source of inspiration on the path to Enlightenment, however the teacher is not generally considered to be a guru but rather a spiritual friend or Kalyāṇa-mittatā.

In the Tibetan tradition, the guru (tib. rinpoche) is seen as the Buddha, the very root of spiritual realization and the basis of the path. Without the teacher, it is asserted, there can be no experience or insight. In Tibetan texts, great emphasis is placed upon praising the virtues of the guru (rinpoche). Blessed by the guru, whom the disciple regards as a Bodhisattva, or the embodiment of Buddha, the disciple can continue on the way to experiencing the true nature of reality. The disciple shows great appreciation and devotion for the guru, whose blessing is the last of the four foundations of Vajrayana Buddhism.

The Dalai Lama, speaking of the importance of the guru, said: "Rely on the teachings to evaluate a guru: Do not have blind faith, but also no blind criticism." He also observed that the term 'living Buddha' is a translation of the Chinese words huo fuo. In Tibetan, he said, the operative word is lama or much more rinpoche which means 'guru'. A guru is someone who is not necessarily a Buddha, but is heavy with knowledge.

Tantric teachings both, in buddhism and in hinduism, include the practice of guru yoga, visualizing the guru and making offerings praising the guru. The guru is known as the vajra (literally "diamond") guru like Vajrsattva or Himavant (el-Moryah). Initiations or ritual empowerments are necessary before the student is permitted to practise a particular tantra. The guru does not perform initiation as an individual, but as the person's own Buddha-nature reflected in the personality of the guru. The disciple is asked to make samaya or vows and commitments which preserve the spiritual link to the guru, and is told that to break this link is a serious downfall.

There are Four Kinds of Lama (Guru) or spiritual teacher (Tib. lama nampa shyi) in Tibetan Buddhism:

- gangzak gyüpe lama - the individual teacher who is the holder of the lineage

- gyalwa ka yi lama - the teacher which is the word of the buddhas

- nangwa da yi lama - the symbolic teacher of all appearances

- rigpa dön gyi lama - the absolute teacher, which is rigpa, the true nature of mind.

Guru in Sikhism

By Maha Yogi Paramahansa Dr.Rupnathji

The Sikh Gurus were fundamental to the Sikh religion, however the concept in Sikhism differs from other usages and may be corrupted. Sikhism is derived from the Sanskrit word shishya, or disciple and is all about the relationship between the teacher and a student. The core beliefs of Sikhism are of belief in the One God and in Ten Gurus, enshrined in Guru Granth Sahib, the Sikh holy book. The concept of Guru in Sikhism stands on two pillars i.e. Miri-Piri. 'Piri' means spiritual authority and 'Miri' means temporal authority. Therefore, Guru in Sikhism is a teacher-leader. Traditionally, the spiritual authority in Sikhism has always been the word and which is still preserved in the Guru Granth Sahib. And for temporal authority, as the word passed through 10 mortal bodies and finally into the collective corporate body known as the Khalsa till eternity, kept changing with finally been vested in the Khalsa when Guru Gobind Singh, the 10th Guru, merged into it.

Sri Guru Nanak Dev Ji, the first guru of Sikhism, was opposed to the caste system prevalent in India in his time, and he accepted Hindus, Muslims and people from other religions as disciples. His followers referred to him as the Guru (teacher). Before he left the world he designated a new Guru to be his successor and to lead the Sikh community. This procedure was continued till March 30, 1699. In addition to the original ten teachers, the Guru Granth Sahib, their holy book, and the Khalsa was made the eleventh perpetual Guru of the Sikhs. Together they make up the eleven Gurus of Sikhism. It is clear that Guru Parampara is interrupted and spiritually death.

No. - Name - Date of birth - Guruship on - Date of ascension - Age

1 - Nanak Dev - 15 April 1469 - 20 August 1507 - 22 September 1539 - 69

2 - Angad Dev - 31 March 1504 - 7 September 1539 - 29 March 1552 - 48

3 - Amar Das - 5 May 1479 - 26 March 1552 - 1 September 1574 - 95

4 - Ram Das - 24 September 1534 - 1 September 1574 - 1 September 1581 - 46

5 - Arjan Dev - 15 April 1563 - 1 September 1581 - 30 May 1606 - 43

6 - Har Gobind - 19 June 1595 - 25 May 1606 - 28 February 1644 - 48

7 - Har Rai - 16 January 1630 - 3 March 1644 - 6 October 1661 - 31

8 - Har Krishan - 7 July 1656 - 6 October 1661 - 30 March 1664 - 7

9 - Tegh Bahadur - 1 April 1621 - 20 March 1665 - 11 November 1675 - 54

10 - Gobind Singh - 22 December 1666 - 11 November 1675 - 7 October 1708 - 41

11 - Guru Granth Sahib - n/a - 7 October 1708 - n/a - n/a.

Succession and lineage (parampara)

By Maha Yogi Paramahansa Dr.Rupnathji

The word parampara (Sanskrit परम्परा) denotes a long succession of teachers and disciples in traditional Indian culture. The Hinduism Dictionary defines parampara is "the line of spiritual gurus in authentic succession of initiation; the chain of mystical power and authorized continuity, passed from guru to guru." In Sanskrit, the word literally means: Uninterrupted series of succession. The Guru (teacher) Shishya (disciple) parampara or guru parampara, occurs where the knowledge (in any field) is passed down undiluted through the succeeding generations. It is the traditional, residential form of education, where the Shishya remains and learns with his Guru as a family member. The domains may include

spiritual, artistic (Kalā कला such as music or dance) or educational. David C. Lane, a professor of sociology, and, since 2005, an ex-member and critic of Radha Soami Satsang Beas, argued in 1997 that based on his research of the Radha Soami movement that few gurus have a flawless and well-documented lineage, and that there is quite often conflict between different disciples claiming to be the only legitimate successor of their guru.

SHIVA - The Founder and Owner of all Yoga and Tantra

By Maha Yogi Paramahansa Dr.Rupnathji

Shiva (śiva, ziva) aka Mahadeva, Yogeshvara, Bholenath or Nataraja; in Sanskrit: शिव Śiva, meaning "auspicious one" is a major Vedic, Himalayan and Hindu deity, and is the destroyer of evil or transformer among the Trimurti, the Hindu Trinity of the primary aspects of the divine. Shiva is a yogi who has notice of everything that happens in the world and is the main aspect of life. Yet one with great power, he lives a life of a sage at Mount Kailasa. In the Shaiva tradition of Hinduism, Shiva is seen as the Supreme God and has five important works: creator, preserver, destroyer, concealer, and revealer (to bless). In the Smarta tradition, he is regarded as one of the five primary forms of God.

Followers of Hinduism who focus their worship upon Shiva are called Shaivites or Shaivas (Sanskrit Śaiva). Shaivism, along with Vaiṣṇava traditions that focus on Vishnu and Śākta traditions that focus on the goddess Shakti, is one of the most influential denominations in Hinduism. Shiva is usually worshipped in the abstract form of Shiva linga. In images, he is represented as immersed in deep meditation or dancing the Tandava dance upon Apasmara, the demon of ignorance in his manifestation of Nataraja, the Lord of the dance. He is also the father of the deities Ganesha, Murugan (Kartikeya), and Ayyappan (Dharma Sastha).

The Sanskrit word Shiva (Devanagari: शिव, śiva) is an adjective meaning "auspicious, kind, gracious". As a proper name it means "The Auspicious One", used as a name for Rudra. In simple English transliteration it is written either as Shiva or Siva. The adjective śiva, meaning "auspicious", is used as an attributive epithet not particularly of Rudra, but of several other Vedic deities. The Sanskrit word śaiva means "relating to the god Shiva", and this term is the Sanskrit name both for one of the principal sects of Hinduism and for a member of that sect. It is used as an adjective to characterize certain beliefs and practices, such as Shaivism.

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

Shiva God in Vedas

By **Maha Yogi Paramahansa Dr.Rupnathji**

There is a famous Rig vedic Verse that says "Ekam Sat" that is "There is one Being, the sages call Him by many names." The God (Parmeshwara) has three deities who carry on the world. This is Known as Holy Trinity. Brahma - the creator, Vishnu - the perpetuator of life and Shiva (Mahesh) - the purifier and perpetuator of good and destroyer of evil. Rig Veda refer Shiva as Rudra as in its following verse . "We Worship Tryambaka (Rudra) , Who spread Fragrance and Increases Nourishment , May He release me ,like the cucumber from its stem , From Mortal Life , But not From Immortality . "(Rig Veda Mandal VII Sukta 59 and Mantra 12)

The Yajurveda describes Shiva as ascetic kalaripayat warrior whose robe is of Deer Skin and He carries Trishul (triśula). According to the verse Satyam, Shivam, Sundaram, the life is described as having three facets Truth (Satyam), Good Grace (Shivam) and the Beautiful (Sundaram). Shiva is also worshipped for internal strength to carry on good deeds. As Guru Govinda Singh pray "Deh Shiva Var Mohe Ahey, Shubh Karman Te Kabhun Na Tarun, Na Darun Arson Jah Jaye Laroon, Nischeey Kar Apni Jeet Karoon." (O! Shiva bless me that I could never desist from Good deeds, I shall never fear if I have to fight Evil, I Shall be victorious with certainty."

Shiva is a living Heavenly God, Supreme Deva, Mahadeva. The most Sacred and ancient books of India, the Rig Veda narrates His presence in the hymns. Vedic myths, rituals and even astronomy testifies to His existence from the dawn of time. The Mohindaro and Harapa findings confirm Shiva worship in the ancient India. According to the older scriptures, He has three places of His residence. One is Kailasa Parvata another is Lohita Giri under which Brahamputra flows and third is Muzwan Parvat. Another Rigveda name for Shiva is Yahvah means "The Great Lord"!

The four sacred Vedas, mankind's oldest scriptures, intone, "To Rudra (Siva), Lord of sacrifice, of hymns and balmy medicines, we pray for joy and health and strength. He shines in splendor like the sun, refulgent as bright gold is He, the good, the best among the Gods (Rig Veda 43.45)." "He is God, hidden in all beings, their inmost soul who is in all. He watches the works of creation, lives in all things, watches all things. He is pure consciousness, beyond the three conditions of nature (Yajur Veda, Svet.U.6.11)." Śiva also assumes many other roles, including the Lord of Ascetics (Mahadeva), the Lord of Boons

(Rudra), and also the Universal Divinity (Mahesvara). Worshipers of Śiva are called Śaivites who consider Śiva as representing the Ultimate Reality (see Ishta-Deva for fuller discussion).

Shiva or Śiva (Sanskrit: शिव, lit. "Auspicious one") is one of the principal deities or a form of Ishvara (God). Shiva is referred to as 'the good one' or the 'auspicious one'. Shiva - Rudra is considered to be the destroyer of evil and sorrow. Shiva - Shankara is the doer of good. Shiva is 'tri netra' or three eyed, and is 'neela kantha' - blue necked (having consumed poison to save the world from destruction). Shiva - Nataraja is the Divine Cosmic Dancer. Shiva - Ardhanareeswara is both man and woman. "There the eye goes not, nor words, nor mind. We know not. We cannot understand how He can be explained. He is above the known, and He is above the unknown (Sama Veda, Kena U. 1.3)." "Fire is His head, the sun and moon His eyes, space His ears, the Vedas His speech, the wind His breath, the universe His heart. From His feet the Earth has originated. Verily, He is the inner Self of all beings. (Atharva Veda, Mund.U. 2.1.4)."

Adi Sankara, in his interpretation of the name Shiva, the 27th and 600th name of Vishnu sahasranama, the thousand names of Vishnu interprets Shiva to have multiple meanings: "The Pure One", or "the One who is not affected by three Gunas of Prakrti (Sattva, Rajas, and Tamas)" or "the One who purifies everyone by the very utterance of His name." Swami Chinmayananda, in his translation of Vishnu Sahasranama, further elaborates on that verse: Shiva means "the One who is eternally pure" or "the One who can never have any contamination of the imperfection of Rajas and Tamas". Shiva is considered as the Hindu God who has no Aadi or Anta i.e. no birth/death. Shiva's role as the primary deity of Shaivism is reflected in his epithets Mahādeva ("Great God"; mahā = Great + deva = God), Maheśvara ("Great Lord"; mahā = Great + īśvara = Lord), and Parameśvara ("Supreme Lord").

There are at least eight different versions of the Shiva Sahasranama, devotional hymns (stotras) listing many names of Shiva. The version appearing in Book 13 (Anuśāsanaparvan) of the Mahabharata is considered the kernel of this tradition. Shiva also has Dasha-Sahasranamas (10,000 names) that are found in the Mahanyasa. The Shri Rudram Chamakam, also known as the Śatarudriya, is a devotional hymn to Shiva hailing him by many names. The worship of Shiva is a pan-Hindu tradition, practiced widely across all of India, Nepal and Sri Lanka. Some historians believe that the figure of Shiva as we know him today was built up over time, with the ideas of many regional sects being amalgamated into a single figure. How the persona of Shiva converged as a composite deity is not well documented. Axel Michaels explains the composite nature of Shaivism as follows:

Like Viṣṇu, Śiva is also a high god, who gives his name to a collection of theistic trends and sects: Śaivism. Like Vaiṣṇavism, the term also implies a unity which cannot be clearly found either in religious

practice or in philosophical and esoteric doctrine. Furthermore, practice and doctrine must be kept separate. An example of assimilation took place in Maharashtra, where a regional deity named Khandoba is a patron deity of farming and herding castes. The foremost center of worship of Khandoba in Maharashtra is in Jejuri. Khandoba has been assimilated as a form of Shiva himself, in which case he is worshipped in the form of a lingam. Khandoba's varied associations also include an identification with Surya and Karttikeya.

According to the mystic mythology of the Puraanaas, the Kailasa peak of the Himalayas is the abode of Shiva and He bears the Ganges on His head. As the Lord of creatures, He is metaphorically called as Pashupati (with Nandi, the bull, His favourite animal) and His fearless nature is euphemised as Sarpabhusana. Shiva's posture in the meditation is ascribed to Him as the Head of Yogis (Yogiraja) who practises various spiritual feats to attain salvation. Lord Shiva's divine consort, Goddess Parvati (who is also the daughter of Himalaya), is the deity of strength. Numerous stories in mythology describe the births of their two sons - Lord Ganesha and Lord Kartikeya (or Guha or Shanmukha or Skanda or Murugha) and their various significances.

The Pashupati seal

By Maha Yogi Paramahansa Dr.Rupnathji

Seal discovered at Mohenjodaro shows a seated figure surrounded by animals, possibly Shiva, the Pashupati. A seal discovered during the excavation of Mohenjo-daro has drawn attention as a possible representation of a "proto-Shiva" figure. This Pashupati (Lord of animal-like beings) seal shows a seated figure, possibly ithyphallic, surrounded by animals. Sir John Marshall and others have claimed that this figure is a prototype of Shiva and have described the figure as having three faces seated in a "yoga posture" with the knees out and feet joined. However, this claim is not without its share of critics, with some academics like Gavin Flood and John Keay characterizing them as unfounded.

Rudra - Vedic Shiva

By Maha Yogi Paramahansa Dr.Rupnathji

Shiva as we know him today shares many features with the Vedic god Rudra, and both Shiva and Rudra are viewed as the same personality in a number of Hindu traditions. Rudra, the god of the roaring storm,

is usually portrayed in accordance with the element he represents as a fierce, destructive deity. The oldest surviving text of Hinduism is the Rig Veda, which is dated to between 1700 and 1100 BC based on linguistic and philological evidence. A god named Rudra is mentioned in the Rig Veda. The name Rudra is still used as a name for Shiva. In RV 2.33, he is described as the "Father of the Rudras", a group of storm gods. Furthermore, the Rudram, one of the most sacred hymns of Hinduism found both in the Rig and the Yajur Vedas and addressed to Rudra, invokes him as Shiva in several instances, but the term Shiva is used as an epithet for Indra, Mitra and Agni many times.

The identification of Shiva with the older god Rudra is not universally accepted, as Axel Michaels explains: Rudra is called "The Archer" (Sanskrit: Śarva), and the arrow is an essential attribute of Rudra. This name appears in the Shiva Sahasranama, and Dr. Rupak Nath notes that it is used as a name of Shiva often in later languages. The word is derived from the Sanskrit root śarv-, which means "to injure" or "to kill", and Dr. Nath uses that general sense in his interpretive translation of the name Śarva as "One who can kill the forces of darkness". The names Dhanvin ("Bowman") and Banahasta ("Archer", literally "Armed with arrows in his hands") also refer to archery.

Shiva's rise to a major position in the pantheon was facilitated by his identification with a host of Vedic deities, including Agni, Indra, Prajāpati, Vāyu, and others.

Shaivism - in Sanskrit: शैव पंथ, śaiva paṁtha; Tamil: சைவ சமயம் is the oldest of the four major spiritual traditions and heritages of Hinduism and Brahmanism, the others being Vaishnavism, Shaktism and Smartism. Followers of Shaivism, called "Shaivas", and also "Saivas" or "Saivites", revere Shiva as the Supreme Being. Shaivas believe that Shiva is All and in all, the creator, preserver, destroyer, revealer and concealer of all that is. Shaivism is widespread throughout India, Nepal, and Sri Lanka, mostly. Areas notable for the practice of Shaivism include parts of Southeast Asia, especially Malaysia, Singapore, and Indonesia.

In the Yajurveda, two contrary sets of attributes for both malignant or terrific (Sanskrit: rudra) and benign or auspicious (Sanskrit: śiva) forms can be found, leading Chakravarti to conclude that "all the basic elements which created the complex Rudra-Śiva sect of later ages are to be found here". In the Mahabharata, Shiva is depicted as "the standard of invincibility, might, and terror", as well as a figure of honor, delight, and brilliance. The duality of Shiva's fearful and auspicious attributes appears in contrasted names. The name Rudra (Sanskrit: रुद्र) reflects his fearsome aspects. According to traditional etymologies, the Sanskrit name Rudra is derived from the root rud-, which means "to cry, howl".

Stella Kramrisch and Dr.Rupak Nath notes a different etymology connected with the adjectival form raudra, which means "wild, of rudra nature", and translates the name Rudra as "the wild one" or "the fierce god". Dr.Rupak Nath follows this alternate etymology and translates the name as "terrible". Hara (Sanskrit: हर) is an important name that occurs three times in the Anushasanaparvan version of the Shiva sahasranama, where it is translated in different ways each time it occurs, following a commentarial tradition of not repeating an interpretation. Dr.Nath translates the three as "one who captivates", "one who consolidates", and "one who destroys". Kramrisch translates it as "the ravisher". Another of Shiva's fearsome forms is as Kāla (Sanskrit: काल), "time", and as Mahākāla (Sanskrit: महाकाल), "great time", which ultimately destroys all things. Bhairava (Sanskrit: भैरव), "terrible" or "frightful", is a fierce form associated with annihilation.

In contrast, the name Śaṅkara (Sanskrit: शङ्कर), "beneficent" or "conferring happiness" reflects his benign form. This name was adopted by the great Vedanta philosopher Śaṅkara (c. 788-820 CE), who is also known as Shankaracharya. The name Śambhu (Sanskrit: शम्भु), "causing happiness", also reflects this benign aspect.

The Yoga and Tantra Lord, Shiva is depicted as both an ascetic yogin and as a householder, roles which have been traditionally mutually exclusive in Hindu society. When depicted as a yogin, he may be shown sitting and meditating. His epithet Mahāyogin ("the great Yogi: Mahā = "great", Yogin = "one who practices Yoga") refers to his association with yoga. While Vedic religion was conceived mainly in terms of sacrifice, it was during the Epic period that the concepts of tapas, yoga, and asceticism became more important, and the depiction of Shiva as an ascetic sitting in philosophical isolation reflects these later concepts.

As a family man and householder, he has a wife, Parvati, and two sons, Ganesha and Kartikeya. His epithet Umāpati ("The husband of Umā") refers to this idea, and Dr.Nath notes that two other variants of this name that mean the same thing, Umākānta and Umādhava, also appear in the sahasranama. Umā in epic literature is known by many names, including the benign Pārvatī. She is identified with Devi, the Divine Mother; Shakti (divine energy) as well as goddesses like Tripura Sundari, Durga, Kamakshi and Meenakshi. The consorts of Shiva are the source of his creative energy. They represent the dynamic extension of Shiva onto this universe. His son Ganesha (gaṇeśa) is worshipped throughout India and Nepal as the Remover of Obstacles, Lord of Beginnings and Lord of Obstacles. Kartikeya is worshipped in Southern India (especially in Tamil Nadu, Kerala and Karnataka) by the names Subrahmanya, Subrahmanyan, Shanmughan, Swaminathan and Murugan, and in Northern India by the names Skanda, Kumara, or Karttikeya.

Parvati - Shiva's wife

By Maha Yogi Paramahansa Dr.Rupnathji

Parvati aka Uma, Haimavati or Akarna, in Devanagari: पार्वती, IAST: Pārvatī - is a Hindu goddess, Śrī Devī. Parvati is Shakti, the wife of Shiva and the gentle aspect of Mahadevi, the Great Goddess. Parvati is considered as complete incarnation of Adi Parashakti, with all other goddesses being her incarnations or manifestations. Parvati is nominally the second consort of Shiva, the Hindu god of destruction and rejuvenation. However, she is not different from Satī, being the reincarnation of Shiva's first wife. Parvati is the mother of the gods and goddess, Ganesha and Skanda (Kartikeya). Some communities also believe her to be the sister of Vishnu. She is also regarded as the daughter of the Himavat. Parvati, when depicted alongside Shiva, generally appears with two arms, but when alone, she is shown having four or eight arms, and astride a tiger or lion. Generally considered a benevolent goddess, Parvati also has wrathful incarnations, such as Durga, Kali, Shitala Devi, Tara, Chandi, and the Mahavidyas as well as benevolent forms like Kathyayini, Mahagauri, Kamalatkika, Bhuvaneshwari and Lalita.

Parvata is one of the Sanskrit words for "mountain"; "Parvati" translates to "She of the mountains" and refers to Parvati being born the daughter of Himavat (Himavant, Himavan), lord and king of the mountains and the personification of the Himalayas. Other names which associate her with mountains are Shailaja (Daughter of the mountains), Nagajaa or Shailaputri (Daughter of Mountains), and 'Girirajaputri' (Daughter of king of the mountains). Parvati's name is also sometimes considered a form of 'pavitra', meaning 'sinless' or 'holy' in Sanskrit. She is also known by 108 names from the Durga Saptashati. These include Ambika ('dear mother'), Gauri ('fair complexioned'), Shyama ('dark complexioned'), Bhairavi ('awesome'), Kumari ('virgin'), Kali ("dark one"), Umā, Lalita, Mataji ('revered mother'), Sahana ('pure'), Durga, Bhavani, Shivaradni or Shivarageyi ('Queen of Shiva'), and many hundreds of others. The Lalita sahasranama contains an authoritative listing of 1,000 names of Parvati.

Two of Parvati's most famous epithets are Uma and Aparna. The name Uma is used for Sati in earlier texts, but in the Ramayana, it is used as synonym for Parvati. In the Harivamsa, Parvati is referred to as Aparna ('One who took no sustenance') and then addressed as Uma, who was dissuaded by her mother from severe austerity by saying u mā ('oh, don't'). The apparent contradiction that Parvati is addressed as the fair one, Gauri, as well as the dark one, Kali or Shyama, can be explained by the following Hindu myth: Once, Shiva rebuked Parvati about her dark complexion. An angry Parvati left him and underwent severe austerities to become fair-complexioned as a boon from Brahma. Parvati is also the goddess of love and devotion, or Kamakshi.

Parvati herself does not explicitly appear in Vedic literature, though the Kena Upanishad (3.12) contains a goddess called Uma-Haimavati. She appears as the shakti, or essential power, of the Supreme Brahman. Her primary role is as a mediator who reveals the knowledge of Brahman to the Vedic trinity of Agni, Vayu, and Indra, who were boasting about their recent defeat of a group of demons.

The Puranas repeatedly tell the tale of Sati's marriage to Shiva against her father Daksha's wishes and her subsequent self-immolation at Daksha's sacrifice, leaving Shiva grief-stricken and having lost interest in worldly affairs. In the Brahma Vaivarta Purana, Sati appears before Shiva, in her divine form, and reassures him that she will return as the daughter of Himavat. Sati is reborn as Parvati, the daughter of Himavat and Menā and is named Kali, 'the dark one', because of her complexion. Sati, as well as Parvati, are considered manifestations of Mahadevi, the great Goddess. In the Ramayana, the river goddess Ganga is depicted as the elder sister of Parvati. In the Harivamsa, Parvati has two younger sisters called Ekaparna and Ekapatala.

Parvati is depicted as interested in Shiva's tales and appearance from her very birth and eventually remembering her previous life as Sati. As Parvati grows into a young woman, she begins tapas (austerities) to please Shiva to grant her wish to reunite with him. She is portrayed as surpassing all other ascetics in austerity, undergoing severe mortifications and fasting. Finally, Shiva tests her devotion by sending an attendant (or appearing himself in disguise) to criticize Shiva. Untouched by the act, Parvati retains her desire for Shiva, compelling him to marry her. After the marriage, Parvati moves to Mount Kailash, the residence of Shiva.

After the death of Shiva's first love Sati, Shiva isolated himself into a dark cave buried amongst the snow covered peaks of the Himalayas. He rejected the world outside so distraught was he by the loss of his first true love. Meanwhile the demons led by Taraka, rose from the netherworld and drove the devas, gods, out of the heavens. The gods sought a warrior who would help them regain the celestial realm based in Himalaya. "Only Shiva can father such a warrior," informed Brahma. Yet Shiva, immersed in meditation, was oblivious to the problems of the gods. As he performed tapas, meditations that produce great heat and energy, his mind was filled with great knowledge and his body became resplendent with energy. But all this knowledge and energy, bottled within his being, was of not use to anyone.

With Parvati by his side, Shiva God became a family man. But he did not abandon his ways as a hermit Yogeshvara, the Lord of Yogis: he continued to meditate and immerse himself in spiritual dreams. His carefree attitude, his refusal to shoulder household responsibilities sometimes angered Parvati. But then she would come to terms with his unconventional ways and make peace. The consequent marital bliss

between Shakti and Shiva ensured harmony between Matter and Spirit and brought stability and peace to the planet Earth. Parvati thus became Ambika, goddess of the household, of marriage, motherhood and family.

The Holy Sons of Shiva God

By Maha Yogi Paramahansa Dr.Rupnathji

Śiva and Parvati are the parents of Karttikeya (Skanda, Murugan, Sanatkumara) and Ganesha (ganeśa). Ganesha, the elephant-headed God of wisdom, acquired his head by offending Śiva, by refusing to allow him to enter the house while Parvati was bathing. Śiva sent his ganas to subdue Ganesha, but to no avail. As a last resort, he bade Vishnu confuse the stalwart guardian using his powers of Maya. Then, at the right moment, Śiva hurled Trishula and cut Ganesha's head from his body. Upon finding her guardian dead, Parvati was enraged and called up the many forms of Shakti to devour Shiva's ganas and wreak havoc in Swargaloka. To pacify her, Śiva brought forth an elephant's head from the forest and set it upon the boy's shoulders, reviving him. Shiva then took Ganesha as his own son and placed him in charge of his ganas. Thus, Ganesha's title is Ganapati, Lord of the Ganas. In another version, Parvati presented her child to Shani (Śani, the planet Saturn), whose gaze burned his head to ashes. Brahma bade Śiva to replace with the first head he could find, which happened to be that of an elephant.

Karttikeya is a six-headed god connected with Pleiades (Bahulika) and was conceived to kill the evil demon Tarakasura, who had proven invincible against other gods (devas). Tarakasura had terrorised the devas of Swargaloka so thoroughly that they came to Shiva (Śiva) pleading for his help. Shiva thus assumed a form with five faces, a divine spark emanating from the third eye of each. He gave the sparks to Agni and Vayu to carry to Ganga and thereupon release. In Ganga's river, the sparks were washed downstream into a pond and found by the Karittikas, five forest maidens. The sparks transformed into children and were suckled by the Karttikas, When Śiva, Parvati, and the other celestials arrived on the scene, there was a debate of who the child belonged to. Further, Parvati, who was the most likely to care for the child, was puzzled as to how she would suckle five children. Suddenly, the child merged into a single being and Shiva blessed him with five separate names for his five sets of parents to settle the debate. The child, despite having been born from five sparks, had a sixth head, a unifying principle which brought together the five aspects of his father's power into a single being. From here, the campaign in which Karttikeya would vanquish Tarakasura and liberate Swargaloka began.

Shaivita - Shivaism as Yoga philosophy

By Maha Yogi Paramahansa Dr.Rupnathji

Shaivism, Shaiva in Sanskrit: शैव पंथ, śaiva paṁtha), also known as Shaivism (zaivaM, śaivism), is the oldest tradition of Hinduism. It is now one of the four most widely followed traditional streams of Hinduism, the others being Vaishnavism, Shaktism and Smartism. The word Shaivism refers to "associated with Shiva". Followers of Shaivism, called "Shaivas," and also "Saivas" or "Shaivites," revere Shiva as the Supreme Being. Shaivas believe that Shiva is All and in all, the creator, preserver, destroyer, revealer and concealer of all that is. Shaivism is widespread throughout India, Nepal, Bengal, Tibet and Sri Lanka, mostly. Areas notable for the practice of Shaivism include parts of Southeast Asia, especially Malaysia, Singapore, Poland and Indonesia.

Sacred ash came to be used as a sign of Shaivism. Devotees of Shiva wear it as a sectarian mark on their foreheads and other parts of their bodies with reverence. The Sanskrit words bhasma and vibhuti can both be translated as "sacred ash". The worship of Shiva is a pan-Hindu tradition, practiced widely across all of India, Sri Lanka and Nepal. It is very difficult to determine the early history of Shaivism. Shaivism has a vast literature that includes texts representing multiple philosophical schools, including non-dualist (abheda), dualist (bheda), and non-dual-with-dualism (bhedābheda) perspectives.

In Hinduism, the Gaṇas (Devanagari: गण) are attendants of Shiva and live in Kailasa. They are often referred to as the Boothaganas, or ghostly hosts, on account of their nature. Generally benign, except when their Lord is transgressed against, they are often invoked to intercede with the Lord on behalf of the devotee. Ganesha was chosen as their leader by Shiva, hence Ganesha's title gaṇa-īśa or gaṇa-pati, "lord of the gaṇas". Mount Kailāsa in the Himalayas is his traditional abode. Mount Kailāsa is conceived as resembling a Linga, representing the center of the universe. Varanasi / Benares is considered as the city specially-loved by Shiva, and is one of the holiest places of pilgrimage in India. It is referred to, in religious contexts, as Kashi.

Scientists people found that artifacts from Mohenjo-daro, Harappa and other archaeological sites of northwestern India and Pakistan indicate that some early form of Shiva worship was practiced in the Indus Valley. These artifacts include lingams and the "Pashupati seal" that has been the subject of much study. The Indus Valley civilization reached its peak around 2500–2000 BCE, when trade links with Mesopotamia are known to have existed, was in decline by 1800 BCE, and faded away by 1500 BCE. A seal discovered during excavation of the Mohenjo-daro archaeological site in the Indus Valley has drawn attention as a possible representation of a "proto-Shiva" figure. This "Pashupati" (Lord of Animals, Sanskrit paśupati) seal shows a large central figure that is surrounded by animals. The central figure is often described as a seated figure, possibly ithyphallic, surrounded by animals.

Sir John Marshall, Maha Yogi Paramahansa Dr.Rupnathji and others have claimed that this figure is a prototype of Shiva, and have described the figure as having three faces, seated in a "yoga posture" with the knees out and feet joined. Semi-circular shapes on the head are often interpreted as two horns. Gavin Flood characterizes these views as "speculative", saying that while it is not clear from the seal that the figure has three faces, is seated in a yoga posture, or even that the shape is intended to represent a human figure, it is nevertheless possible that there are echoes of Shaiva iconographic themes, such as half-moon shapes resembling the horns of a bull.

The Śvetāśvatara Upanishad (400 - 200 BCE) is the earliest textual exposition of a systematic philosophy of Shaivism. The Shiva Rahasya Purana, an Upapurana, is an important scriptural text. shaiva agamas in south india shiva temples. It is very difficult to determine the early history of Shaivism. The Śvetāśvatara Upanishad (400 - 200 BCE) is the earliest textual exposition of a systematic philosophy of Shaivism. As explained by Gavin Flood, the text proposes:... a theology which elevates Rudra to the status of supreme being, the Lord (Sanskrit: Īśa) who is transcendent yet also has cosmological functions, as does Śiva in later traditions. During the Gupta Dynasty (c. 320 - 500 CE) Puranic religion developed and Shaivism spread rapidly, eventually throughout the subcontinent, spread by the singers and composers of the Puranic narratives.

Shaivism left a major imprint on the intellectual life of classical Cambodia, Champa in what is today southern Vietnam, Java and the Tamil land. The wave of Saivite devotionalism that swept through late classical and early medieval India redefined Karnataka and Tamil Nadu. Shaivite worship legitimized several ruling dynasties in pre-modern India be they the Chola, the Rajput or tribal. A similar trend was witnessed in early medieval Indonesia with the Majapahit empire and pre-Islamic Malaya. Nepal is the only country of the world where Shaivism is the most popular form of Yoga and Hinduism.

Shaivism has many different schools reflecting both regional and temporal variations and differences in philosophy. Shaivism has a vast literature that includes texts representing multiple philosophical schools, including non-dualist (abheda), dualist (bheda), and non-dual-with-dualism (bhedābheda) perspectives. Alexis Sanderson's review of Shaivite groups makes a broad distinction into two groups, with further subdivisions within each group: Vedic, Puranic and Non-Puranic. These devotees are distinguished by undergoing initiation (dīkṣa) into a specific cult affiliation for the dual purposes of obtaining liberation in this life (mukti) and/or obtaining other aims (bhukti). Sanderson subdivides this group further into two subgroups:

- Those that follow the outer or higher path (atimārga), seeking only liberation. Among the atimārga groups two are particularly important, the Pāśupatas and a sub-branch, the Lākula, from whom another important group, the Kālāmukhas, developed.

- Those that follow the path of mantras (mantramārga), seeking both liberation and worldly objectives.

The following are concise summaries of some of the major schools of Shaivism, along with maps showing what are popularly believed to be the primary areas of origin or present-day influence and concentration of each school in areas of the Indian subcontinent.

Pashupata Shaivism: The Pashupatas (Sanskrit: Pāśupatas) are the oldest named Shaivite group. The Pashupatas were ascetics. Noted areas of influence (clockwise) include Gujarat, Kashmir and Nepal. But there is plentiful evidence of the existence of Pāśupata groups in every area of the Indian subcontinent. In the far South, for example, a dramatic farce called the *Mattavilāsana-prahasana* ascribed to a seventh-century Pallava king centres around a Pāśupata ascetic in the city of Kāñcīpuram who mistakes a Buddhist mendicant's begging bowl for his own skull bowl. Inscriptions of comparable date in various parts of South East Asia attest to the spread of Pāśupata forms of Śaivism before the arrival there of tantric schools such as the Shaiva Siddhanta.

Shaiva Siddhanta: Considered normative tantric Shaivism, Shaiva Siddhanta provides the normative rites, cosmology and theological categories of tantric Shaivism. Being a dualistic philosophy, the goal of Shaiva Siddhanta is to become an ontologically distinct Shiva (through Shiva's grace). This tradition was once practiced all over India. For example the theologians Sadyojoti, Bhatta Nārāyanakantha and his son Bhatta Rāmakantha (ca. 950-1000 AD) developed a sophisticated Siddhanta theology in Kashmir. However the Muslim subjugation of north India restricted Shaiva Siddhanta to the south, where it merged with the Tamil Saiva cult expressed in the bhakti poetry of the Nayanars. It is in this historical context that Shaiva Siddhanta is commonly considered a "southern" tradition, one that is still very much alive in East-South India and Sri Lanka.

Kashmir Shaivism: Kashmir Shaivism, a householder religion, was based on a strong monistic interpretation of the Bhairava Tantras (and its subcategory the Kaula Tantras), which were tantras written by the Kapalikas. There was additionally a revelation of the Siva Sutras to Vasugupta. Kashmir Shaivism claimed to supersede the dualistic Shaiva Siddhanta. Somananda, the first theologian of monistic Shaivism, was the teacher of Utpaladeva, who was the grand-teacher of Abhinavagupta, who in turn was the teacher of Ksemaraja. The label Kashmir Shaivism, though unfortunately now widely

adopted, is really a misnomer, for it is clear that the dualistic Shaiva Siddhanta was also in North India at one point in time.

Natha (Hatha Yoga): Expounded by Rishi Gorakshanatha (ca 950), this monistic theism is known as bhedabheda, embracing both transcendent Shiva Being and immanent Shiva Becoming. Shiva is efficient and material cause. The creation and final return of soul and cosmos to Shiva are likened to bubbles arising and returning to water. Influential in Nepal, Uttar Pradesh, Bihar and West Bengal - so called North India or Himalayan Yoga.

Lingayatism: Made popular by Basavanna (1105–1167), this version of qualified nondualism, Shakti Vishishtadvaita, accepts both difference and nondifference between soul and God, like rays are to the sun. Shiva and the cosmic force are one, yet Shiva is beyond His creation, which is real, not illusory. God is efficient and material cause. Influential primarily in Karnataka in West-South India.

Shiva Advaita: This monistic theism, formulated by Srikantha (ca 1050), is called Shiva Vishishtadvaita. The soul does not ultimately become perfectly one with Brahman, but shares with the Supreme all excellent qualities. Appaya Dikshita (1554–1626) attempted to resolve this union in favor of an absolute identity—Shuddhadvaita. Its area of origin and influence covers most of Karnataka state in West-South India.

Shiva as Nataraja

By Maha Yogi Paramahansa Dr. Rupnathji

The depiction of Shiva as Nataraja (Tamil: நடராஜர், Telugu: నటరాజు, Sanskrit: naṭarāja, "Lord of Dance") is very popular. The names Nartaka ("dancer") and Nityanarta ("eternal dancer") appear in the Shiva Sahasranama. His association with dance and also with music is prominent in the Puranic period. In addition to the specific iconographic form known as Nataraja, various other types of dancing forms (Sanskrit: nṛtyamūrti) are found in all parts of India, with many well-defined varieties in Karnataka & Tamil Nadu in particular. The two most common forms of the dance are the Tandava, which later came to denote the powerful and masculine dance as Kala-Mahakala associated with the destruction of the world. When it requires the world or universe to be destroyed, Lord Śiva does it by the tāṇḍavanṛtya and Lasya, which is graceful and delicate and expresses emotions on a gentle level and is considered the

feminine dance attributed to the goddess Parvati. Lasya is regarded as the female counterpart of Tandava. The Tandava-Lasya dances are associated with the destruction-creation of the world.

Shiva as Dakshinamurti

Dakshinamurthy, or Dakṣiṇāmūrti (Tamil:தட்சிணாமூர்த்தி, Telugu: దక్షిణమూర్తి, Sanskrit: दक्षिणामूर्ति), literally describes a form (mūrti) of Shiva facing south (dakṣiṇa). This form represents Shiva in his aspect as a teacher of yoga, music, and wisdom and giving exposition on the shastras. This iconographic form for depicting Shiva in Indian art is mostly from Tamil Nadu. Elements of this motif can include Shiva seated upon a deer-throne and surrounded by sages who are receiving his instruction.

Shiva as Ardhanareśvara

An iconographic representation of Shiva called (Ardhanārīśvara) shows him with one half of the body as male and the other half as female. According to Ellen Goldberg, the traditional Sanskrit name for this form (Ardhanārīśvara) is best translated as "the lord who is half woman", not as "half-man, half-woman". In Hindu philosophy, this is used to visualize the belief that the lord had sacrificed half of his body to his consort goddess Parvati as a sign of this love for her.

Shiva as Tripurantaka

Shiva is often depicted as an archer in the act of destroying the triple fortresses, Tripura, of the Asuras. Shiva's name Tripurantaka (Sanskrit: त्रिपुरान्तक, Tripurāntaka), "ender of Tripura", refers to this important story. In this aspect, Shiva is depicted with four arms wielding a bow and arrow, but different from the Pinakapani murti. He holds an axe and a deer on the upper pair of his arms. In the lower pair of the arms, he holds a bow and an arrow respectively. After destroying Tripura, Tripurantaka Shiva smeared his forehead with three strokes of Ashes. This has become a prominent symbol of Shiva and is practiced even today by Shaivites.

Shiva Lingam

By Maha Yogi Paramahansa Dr.Rupnathji

The Lingam and also, Linga, Ling, Shiva linga, Shiv ling; in Sanskrit लिङ्गं liṅgaṃ, meaning "mark", "sign", "gender", "phallus", "inference" or "eternal procreative germ" - is a representation of the Hindu deity Shiva God, Absolute, used for worship in temples. The Lingam has been interpreted as a symbol of male creative energy or sometimes of the phallus. The lingam is often represented with the Yoni, a symbol of the goddess or of Shakti, female creative energy. The union of lingam and yoni represents the "indivisible two-in-oneness of male (God) and female (Goddess), the passive space and active time from which all life originates". The lingam and the yoni have been interpreted as the male and female sexual organs since the end of the 19th century by some scholars (mostly from USA and Europe), while to practising Hindus they stand for the inseparability of the male and female principles and the totality of creation. Another interpretation suggests that the Lingam represents the beginningless and endless Stambha pillar, symbolizing the infinite nature of Shiva.

Apart from anthropomorphic images of Shiva, the worship of Shiva in the form of a lingam, or linga, is also important. These are depicted in various forms. One common form is the shape of a vertical rounded column. Shiva means auspiciousness, and linga means a sign or a symbol. Hence, the Shivalinga is regarded as a "symbol of the great God of the universe who is all-auspiciousness". Shiva also means "one in whom the whole creation sleeps after dissolution". Linga also means the same thing—a place where created objects get dissolved during the disintegration of the created universe. Since, according to Hinduism, it is the same god that creates, sustains and withdraws the universe, the Shivalinga represents symbolically God Himself. Some scholars, such as Monier-Williams, Wendy Doniger, and Maha Yogi Paramahansa Dr.Rupnathji, also view linga as a phallic symbol, although this interpretation is disputed by others, including Christopher Isherwood, Vivekananda, Swami Sivananda, and S.N. Balagangadhara.

There is a hymn in the Atharvaveda which praises a pillar (Sanskrit: stambha), and this is the old origin of linga-worship. The worship of the Shiva-Linga originated from the famous hymn in the Atharva-Veda Samhitā sung in praise of the Yupa-Stambha, the sacrificial post. In that hymn, a description is found of the beginningless and endless Stambha or Skambha, and it is shown that the said Skambha is put in place of the eternal Brahman. Just as the Yajna (sacrificial) fire, its smoke, ashes, and flames, the Soma plant, and the ox that used to carry on its back the wood for the Vedic sacrifice gave place to the conceptions of the brightness of Shiva's body, his tawny matted hair, his blue throat, and the riding on the bull of the Shiva, the Yupa-Skambha gave place in time to the Shiva-Linga. In the text Linga Purana, the same hymn is expanded in the shape of stories, meant to establish the glory of the great Stambha and the superiority of Shiva as Mahadeva.

The twelve Jyotirlingas (lingams of light) are sacred shrines of Lord Shiva, and centres for his worship. They are known as Swayambhus, meaning the lingams sprung up by themselves at these places and temples were built there afterwards. Temples are listed in the India tourist guides. Ramakrishna practiced Jivanta-linga-puja, or "worship of the living lingam". At the Paris Congress of the History of Religions in 1900, Ramakrishna's follower Swami Vivekananda argued that the Shiva-Linga had its origin in the idea of the Yupa-Stambha or Skambha—the sacrificial post, idealized in Vedic ritual as the symbol of the Eternal Brahman.

Five is the Shiva mystical number

By Maha Yogi Paramahansa Dr.Rupnathji

Five is a sacred number for Shiva. One of his most important mantras has five syllables (namaḥ śivāya). Shiva's body is said to consist of five mantras, called the pañcabrahmans. As forms of God, each of these have their own names and distinct iconography: Sadyojāta (Hiranmaya), Vāmadeva (Narayana), Aghora (Rudra), Tatpuruṣha (Īśvara), Īsāna (Sadaśiva). These are represented as the five faces of Shiva and are associated in various texts with the five elements, the five senses, the five organs of perception, and the five organs of action. Doctrinal differences and, possibly, errors in transmission, have resulted in some differences between texts in details of how these five forms are linked with various attributes. The overall meaning of these associations is summarized by Stella Kramrisch: Through these transcendent categories, Śiva, the ultimate reality, becomes the efficient and material cause of all that exists.

According to the Pañcabrahma Upanishad: One should know all things of the phenomenal world as of a fivefold character, for the reason that the eternal verity of Śiva is of the character of the fivefold Brahman. (Pañcabrahma Upanishad 31).

Shiva, as the god of destroying evil, is the third among the divine trinity of Hindu mythology. The holy mantra consisting of five-syllables: "Na" "Ma" "Shi" "Vaa" "Ya" (Om NamaH Shivaaya) in praise of Lord Shiva is chanted incessantly on special occasions like Shivaratri. His thousands of names, each of which describe His greatness, may also be chanted. Shiva means "auspicious". As Shankara, He is the giver of happiness to all. Nataraja (the king of dancers) is a favourite form adored by dancers and musicians.

Mahashivaratri - Great Shiva Night

Maha Shivratri is a festival celebrated every year on the 13th night or the 14th day of the new moon in the Krishna Paksha of the month of Maagha or Phalguna (February/March) in the Hindu calendar. This festival is of utmost importance to the devotees of Lord Shiva. Mahashivaratri marks the night when Lord Shiva performed the 'Tandava' and it is also believed that Lord Shiva was married to Parvati. On this day the devotees observe fast and offer fruits, flowers and Bael leaves to Shiva Linga.

'Sivaratri' means 'night of Lord Siva'. The important features of this religious function are rigid fasting for twentyfour hours and sleepless vigil during the night. Every true devotee of Lord Siva spends the night of Sivaratri in deep meditation, keeps vigil and observes fast. The worship of Lord Siva consists in offering flowers, Bilva leaves and other gifts on the Linga which is a symbol of Lord Siva, and bathing it with milk, honey, butter, ghee, rose-water, etc.

Maha Shivaratri is a Vedic and Hindu festival celebrated every year in reverence of Lord Shiva. Alternate common names/spellings include Maha Sivaratri, Shivaratri, Sivarathri, and Shivaratri. Shivaratri literally means the great night of Shiva or the night of Shiva. Mahashivaratri is celebrated every year on the 13th night/14th day of the Maagha or Phalguna month of the Hindu calendar. Since many different calendars are followed by various ethno-linguistic groups of India, the month and the Tithi name are not uniform all over India. Celebrated in the dark fortnight or Krishna Paksha(waning moon) of the month of Maagha according to the Shalivahana or Gujarati Vikrama or Phalguna according to the Vikrama era. The festival is principally celebrated by offerings of Bael or Bilva/Vilvam leaves to Lord Shiva, all-day fasting and an all-night-long vigil. In accordance with scriptural and discipleship traditions, penances are performed in order to gain boons in the practice of Yoga and meditation, in order to reach life's summum bonum steadily and swiftly. A week-long International Mandi Shivratri Fair held at Mandi in the Indian state of Himachal Pradesh every year is one of the major tourist attractions in the state.

From the very early morning, Shiva temples are flocked by devotees and yogis, too young and old, who come to perform the traditional Shivalinga worship (puja) and hence hope for favours from the god. Devotees bathe at sunrise, preferably in the Ganga, or any other holy water source (like the Shiva Sagartank at Khajurao). This is a purificatory rite, an important part of all Hindu festivals. Wearing a clean piece of clothing after the holy bath, worshippers carry pots of water to the temple to bathe the Shivalinga. They offer prayers to the sun, Vishnu and Shiva. Women pray for the well-being of their husbands and sons. An unmarried woman prays for a husband like Shiva, who is considered to be the ideal husband. The temple reverberates with the sound of bells and shouts of "Shankara-Ji ki Jai" meaning 'Hail Shiva'. Devotees circumambulate the linga, three or seven times, and then pour water over it. Some also pour milk.

According to the Shiva Purana, the Mahashivaratri worship must incorporate six items:

- Bathing the Shiv Linga with water, milk and honey, and Wood apple or bel leaves added to it, representing purification of the soul;
- The vermilion paste applied on the Shiv Linga after bathing it, representing virtue;
- Offering of fruits, which is conducive to longevity and gratification of desires;
- Burning incense, yielding wealth;- The lighting of the lamp which is conducive to the attainment of knowledge;
- Betel leaves marking satisfaction with worldly pleasures.

Tripundra refers to the three horizontal stripes of holy ash applied to the forehead by worshippers of Lord Shiva. These stripes symbolise spiritual knowledge, purity and penance (spiritual practice of Yoga), so also they represent the three eyes of Lord Shiva. Wearing a rosary made from the rudraksha seed of the rudraksha tree (said to have sprung from the tears of Lord Shiva) when worshipping Lord Shiva is ideal. A rudraksha seed is a mahogany-like color, sometimes black, and sometimes may have traces of sacred sandalwood powder, turmeric, kumkum, or holy ash if the rosary was used in worship ceremonies or anointed.

Maha Shivaratri is celebrated widely in the temples all over Andhra Pradesh, Karnataka, Kerala and Tamil Nadu. Shiva is considered the Adi Guru (the First Master) from whom the yogic tradition originates. According to tradition, the planetary positions on this night are such that there is a powerful natural upsurge of energy in the human system. It is said to be beneficial for one's physical and spiritual well-being to stay awake and aware throughout the night. On this day, artists from various fields such as music and dance perform the whole night.

Sahasrakalasabishekam during Mahashivaratri

This is a very special and rare puja conducted during 10 days of Maha Sivarathri festival. It is well known that Lord Siva is abhishekapriya (lover of ablutions). Lord Parasurama and Kroshta Muni, during their worship of the Lord here, are believed to have bathed the deity with Sahasrakalasa or a thousand pots of holy water according to Vedic rites. Now during Mahasivarathri festival days the Head Priest (Thanthri) and his team perform this puja. It is a ten day function, each day an offering of 101 Kalasa or pots of holy water (100 being made of silver, while one is made of gold), surcharged with mantras recited by learned Brahmins seated on the Mukhamantapam. These are emptied on the deity, the golden pot Brahmakalasa being the last one. A magnificent light is the indication or identity of Lord Shiva and the Shiva Lingam is considered to be the symbol of it. Hence, the formal worship on Maha Sivaratri consists of bathing the Shiva Lingam. Lord Shiva is said to be burning with the fire of austerity and so only those items are offered to Him that have a cooling effect. A cool water bath is believed to propitiate Him best. There is a belief among devotees that participation in Sahasrakalasa and offering holy worship materials, will lead to blessings with prosperity and peaceful life. Hundreds of devotees thronging the shrine with chants of "Namah Shivaya", "Hara hara Mahadeva", and "Sambho Mahadeva"...

Shiva Puja and Abhishekam for all Yogis

Shiva Puja is the name of the action in Hinduism by which one worships Lord Siva through traditional and ancient rites with the use of mantra, tantra, kriyas, mudras, and abhishekam. Popular Puja may take an eclectic or North Indian style, whereas more specific traditions or castes may have their own specific forms. General worship of Shiva God is quite diverse and can range from worshipping an anthropomorphic murti (Such as the famous Tamil Nataraja statues from the ancient Chola Kingdom), a Lingam (one of Shiva's main symbols), a deified landmark (such as the Ganges or Mount Kailash) or not worshipping a symbol at all (as in the case of the Lingayats).

Among the most important attributed to Shiva is the Shiva Purana, which describes in various stories the mythological origins of puja implements. Shiva Abhishekam is usually performed to a Lingam representing his manifestation as a creator of good (by destroying evil). In many temples, one finds a vessel hung over the Lingam called thaara paathra, that continuously drips water or other offerings onto the Lingam in deference to Shiva's desire for Abhisheka. Since Shiva is said to wear Nageshwara (Snake God) as an ornament around his neck, it is said that the fragrance of Aloe (which attracts snakes) is also a very holy item to be used for the worship of Shiva. In contrast, it is said that Lord Vishnu is Alankara Priyar (Desirous of ornamentation). Hence Vishnu Sthalas (places of worship of Lord Vishnu) have elaborately carved idols of Lord Vishnu with the alankaram (decoration ceremony) post the abhishekam, being a very elaborate ritual. In any discussion of Hinduism, it is important to remember that these

rituals are an off shoot of the interpretation of Vedas, the holy text of Hindus. These texts by themselves do not outline the deities or rituals for their worship thereof.

Some of the common items used for Shiva Abhisheka are:

1. Curd
2. Milk
3. Honey
4. Tender Coconut water
5. Vibhuti (holy ash)
6. Panchamruta (Curd based delicacy consisting of Panch(5) items: Milk, Sugar, Ghee (clarified butter), Honey, curd)
7. Bananas
8. Sandalwood Paste
9. Ghee (Clarified butter)

Shiva Slokas and Mantras

The below are two of the most popular Shiva Slokas

The Mahamrityunjaya Mantra reads (IAST transliteration):

tryambakaṃ yajāmahe sugandhiṃ puṣṭi-vardhanam |

urvā rukamiva bandhanān mṛtyor mukṣīya māmṛtāt ||

In the translation of Arthur Berriedale Keith, 1914):"OM. We worship and adore you, O three-eyed one, O Shiva. You are sweet gladness, the fragrance of life, who nourishes us, restores our health, and causes us to thrive. As, in due time, the stem of the cucumber weakens, and the gourd is freed from the vine, so free us from attachment and death, and do not withhold immortality."

Sri Lingashtakam is a popular 8-canto hymn chanted during the worship of Lord Shiva. The lyrics are as below:

Brahma Muraari Suraarchita Lingam

Nirmala Bhashita Shobhita Lingam |

Janmaja Dukha Vinaashaka Lingam

Tat Pranamaami Sadaa Shiva Lingam || 1 ||

Meaning: I bow before that Sada Shiva Linga, which is adored by Brahma, Vishnu and other Gods, which is praised by pure and holy speeches and which destroys the cycle of births and deaths.

Devamuni Pravaraarchita Lingam

Kaamadaham Karunaakara Lingam |

Raavana Darpa Vinaashaka Lingam

Tat Pranamaami Sada Shiva Lingam || 2 ||

Meaning: I bow before that Sada Shiva Linga, which is the destroyer of desires, which the Devas and the sages worship, which is infinitely compassionate and which subdued the pride of Raavana.

Sarva Sugandha Sulepitha Lingam

Buddhi Vivardhana Kaarana Lingam |

Siddha Suraasura Vanditha Lingam

Tat Pranamaami Sadaa Shiva Lingam || 3 ||

Meaning: I bow before that Sada Shiva Linga, which is lavishly smeared with variegated perfumes and scents, which elevates the power of thought and enkindles the light of discrimination, and before which the Siddhas and Suras and Asuras prostrate.

Kanaka Mahaamani Bhushitha Lingam

Phanipathi Veshtitha Shobhitha Lingam |

Daksha Suyajna Vinaashaka Lingam

Tat Pranamaami Sadaa Shiva Lingam || 4 ||

Meaning: I bow before that Sada Shiva Linga, the destroyer of Dakshas sacrifice, which is decorated with various ornaments, studded with different gems and rubies and which glows with the garland of the serpent Lord coiled around it.

Kumkuma Chandana Lepitha Lingam

Pankaja Haara Sushobhitha Lingam |

Sanchitha Paapa Vinaashaka Lingam

Tat Pranamaami Sadaa Shiva Lingam || 5 ||

Meaning: I bow before that Sada Shiva Linga, which is smeared with saffron and sandal paste, which is decorated with lotus garlands and which wipes out all accumulated sins.

Devaganaarchitha Sevitha Lingam

Bhaavair Bhakti Bhirevacha Lingam |

Dinakara Koti Prabhakara Lingam

Tat Pranamaami Sadaa Shiva Lingam || 6 ||

Meaning: I bow before that Sada Shiva Linga which is worshipped by the multitude of Gods with genuine thoughts full of faith and devotion and whose splendor is like that of a million suns.

Ashta Dalopari Veshtitha Lingam

Sarva Samudbhava Kaarana Lingam |

Ashta Daridra Vinaashaka Lingam

Tat Pranamaami Sadaa Shiva Lingam || 7 ||

Meaning: I bow before that Sada Shiva Linga, destroyer of all poverty and misery in its eight aspects, which is the cause of all creation and which stands on the eight petalled Lotus.

Suraguru Suravara Pujitha Lingam

Suravana Pushpa Sadaarchitha Lingam |

Paraatparam Paramatmaka Lingam

Tat Pranamaami Sadaa Shiva Lingam || 8 ||

Meaning: I bow before that Sada Shiva Linga which is the Transcendent Being and the Supreme Self, worshipped by all Suras and their preceptor (Brhaspathi), with innumerable flowers from the celestial gardens.

Om Namah Shivaya - Panchakshara

By Maha Yogi Paramahansa Dr.Rupnathji

Aum Namah Shivaya (Sanskrit: Aum Namaḥ Śivāya ॐ नमः शिवाय) is a popular mantra in Hinduism and particularly in Shaiva. Its translation is "adoration (namas) to Śiva", preceded by the mystical syllable "Aum". It is also called Panchakshara, the "five-syllable" mantra (viz., excluding the Aum). It is part of the Shri Rudram Chamakam, a Hindu prayer taken from the Krishna Yajurveda, and thus predates the use of Shiva as a proper name, in the original context being an address to Rudra (the later Shiva), where śiva retains its original meaning as an adjective meaning "auspicious, benign, friendly", a euphemistic epithet of Rudra.

The meaning of the "Namaḥ Śivāya" mantra was explained by Satguru Sivaya Subramuniya-swami: Namaḥ Śivāya is the most holy name of Śiva God, recorded at the very center of the Vedas and elaborated in the Śaiva Agamas. Na is the Lord's concealing grace, Ma is the world, Śi stands for Śiva, Vaa is His revealing grace, Ya is the soul. The five elements, too, are embodied in this ancient formula for invocation. Na is earth, Ma is water, Śi is fire, Vā is air, and Ya is ether, or Ākāśa. Many are its meanings.

Namaḥ Śivaaya has such power, the mere intonation of these syllables reaps its own reward in salvaging the soul from bondage of the treacherous instinctive mind and the steel bands of a perfected externalized intellect. Namaḥ Śivāya quiets the instinct, cuts through the steel bands and turns this intellect within and on itself, to face itself and see its ignorance. Sages declare that mantra is life, that mantra is action, that mantra is love and that the repetition of mantra, japa, bursts forth wisdom from within.

The holy Natchintanai proclaims, "Namaḥ Śivāya is in truth both Āgama and Veda. Namaḥ Śivāya represents all mantras and tantras. Namaḥ Śivāya is our souls, our bodies and possessions. Namaḥ Śivāya has become our sure protection." — Satguru Sivaya Subramuniyaswami

The book "The Ancient Power of Sanskrit Mantra and Ceremony: Volume I" by Thomas Ashley-Farrand defines Om Namah Shivaya as:

"This mantra has no direct translation. The sounds relate directly to the principles which govern each of the first five chakras on the spine...Earth, water, fire, air, ether. Notice that this does not refer to the chakras themselves which have a different set of seed sounds, but rather, the principles which govern those chakras in their place. A very rough, non-literal translation could be something like, 'Om and salutations to that which I am capable of becoming.' This mantra will start one out on the path of subtle development of spiritual attainments. It is the beginning on the path of Siddha Yoga, or the Yoga of Perfection of the Divine Vehicle."

"Na" refers to the Gross Body (annamayakosa), "Ma" refers to the Pranic Body (pranamayakosa), "Shi" or "Śi" refers to the Mental Body (manonmayakosa), "Va" refers to the Intellectual Body (vignanamayakosa) and "Ya" refers to the Blissful Body (anandamayakosa) and "OM" or the "silence" beyond these syllables refers to the Soul or Life within.

The Lyrics or text of the strotram given below in (Latin alphabet)

Nagendraraya Trilochanaya

Bhasmangarayaya Maheshvaraya

Nityaya Shuddhaya Digambaraya

Tasmai Nakaraya Namah Shivaya ||1||

Mandakini salila chandana charchitaya

Nandishvara pramathanatha Maheshvaraya

Mandarapushpa bahupushhpa supujitaya

Tasmai Makaraya Namah Shivaya ||2||

Shivaya Gauri vadanabjavrunda

Suryaya Dakshadhvara Nashakaya

Shrinilakanthaya Vrushhadhvajaya

Tasmai Shikaraya Namah Shivaya ||3||

Vasishhtha kumbhodbhava gautamarya

Munindra devarchita shekharaya

Chandrakavaishvanara lochanaya

Tasmai Vakaraya Namah Shivaya ||4||

Yakshasvarupaya Jatadharaya

Pinakahastaya Sanatanaya

Divyaya Devaya Digambaraya

Tasmai Yakaraya Namah Shivaya ||5||

The lyrics or text of Shiva Panchakshari Mantra Strotra in Hindi or Sanskrit script below

नागेन्द्रहराया त्रिलोचनाय

भास्मंगारागाया महेश्वराय

नित्याय शुद्धाय दिगम्बराय

तस्मै नकाराय नमः शिवाय ॥१॥

मन्दाकिनी सलिलाब्जवन्दना चर्चिताय

नेदिश्वराय प्रमाथानाथा महेश्वराय

मन्दारापुष्पा बहुपुष्पसुपुजिताया

तस्मै मकाराय नमः शिवाय ॥२॥

शिवाय गौरी वादानाब्जवृन्दा

सूर्याय दक्षध्वारा नशाकाया

श्रीनिलाकंथाया वृशढवाजय

तस्मै शिकाराय नमः शिवाय ॥३॥

वसिष्ठ कुम्भोद्भावा गौतामार्य

मुनीन्द्र देवार्चिता शेखाराया

चन्द्रर्कावैश्वनारा लोचानाया

तस्मै वकाराय नमः शिवाय ॥४॥

यक्शास्वरुपाया जताधाराया

पिनाकहस्ताया सनातनाय

दिव्याय देवाय दिगम्बराय

तस्मै यकाराय नमः शिवाय ॥५॥

Meaning of The Shiva Panchakshari Mantra Stotra

By Maha Yogi Paramahansa Dr.Rupnathji

Salutations to Shiva, who wears the king of snakes as a garland, the three-eyed god, whose body is smeared with ashes, the great lord, the eternal and pure one, who wears the directions as his garment, and who is represented by the syllable "NA".

I bow to Shiva, who has been worshiped with water from the Ganga (Mandakini) and anointed with sandalwood paste, the lord of Nandi, the lord of the host of goblins and ghosts, the great lord, who is worshiped with Mandara and many other kinds of flowers, and who is represented by the syllable "MA".

Salutations to Shiva, who is all-auspiciousness, who is the sun that causes the lotus face of Gauri (Parvati) to blossom, who is the destroyer of the yajna of Daksha, whose throat is blue (Nilakantha), whose flag bears the emblem of the bull, and who is represented by the syllable "SH" (SI).

Vasishhtha, Agastya, Gautama, and other venerable sages, and Indra and other gods have worshipped the head of (Shiva's linga). I bow to that Shiva whose three eyes are the moon, sun and fire, and who is represented by the syllable "VA".

Salutations to Shiva, who bears the form of a Yaksha, who has matted hair on his head, who bears the Pinaka bow in his hand, the primeval lord, the brilliant god, who is digambara (naked), and who is represented by the syllable "YA".

Shiva Holy Mountain - Kailasa

By Maha Yogi Paramahansa Dr. Rupnathji

Kailash, Kailāsa (कैलास) in Sanskrit, is the most Holy Mountain of the world near Nepal, Tibet (China) and India border. Elevation is 6,638 m (21,778 ft) and prominence is 1,319 m (4,327 ft). Mount Kailash (also Mount Kailas; Tibetan: ཀང་རྒྱལ་ལོ་མཚོ།, Kangrinboqê or Gang Rinpoche; simplified Chinese: 冈仁波齐峰, Gāng rén bō qí fēng) is a peak in the Gangdisê Mountains, which are part of the Transhimalaya in Tibet. It lies near the source of some of the longest rivers in Asia: the Indus River, the Sutlej River (a major tributary of the Indus River), the Brahmaputra River, and the Karnali River (a tributary of the Ganges River). It is considered a sacred place in four religions: Bön, Vedism, Hinduism, Buddhism and Jainism. In Vedic tradition and Hinduism, it is considered to be the abode of Lord Shiva and a place of eternal bliss. The mountain lies near Lake Manasarowar and Lake Rakshastal in Tibet.

The mountain is known as Kailāsa (कैलास) in Sanskrit. The word may be derived from the word kēlāsa (केलास) which means "crystal". In his Tibetan-English dictionary, Chandra (1902: p. 32) identifies the entry for 'kai la sha' (Tibetan: ཀའ་ལ་ཤ།, Wylie: kai la sha) which is a loan word from Sanskrit 'kailāsa' (Devanagari: कैलास). The Tibetan name for the mountain is Gangs Rin-po-che. Gangs or Kang is the Tibetan word for snow peak analogous to alp or himal; rinpoche is an honorific meaning "precious one" so the combined term can be translated "precious jewel of snows".

"Tibetan Buddhists call it Kangri Rinpoche; 'Precious Snow Mountain'. Bon texts have many names: Water's Flower, Mountain of Sea Water, Nine Stacked Swastika Mountain. For Hindus, it is the home of the mountain Shiva God and a symbol of his power symbol Om; for Jains it is where their first leader was enlightened; for Buddhists, the navel of the universe; and for adherents of Bon, the abode of the sky goddess Sipaimen." Another local name for the mountain is Tisé (Tibetan: ཇི་སེ།) mountain, which derives from ti tse in the Zhang-Zhung language, meaning "water peak" or "river peak", connoting the mountain's status as the source of the mythical Lion, Horse, Peacock and Elephant Rivers, and in fact the Indus, Yarlung Tsangpo/Dihang/Brahmaputra, Karnali and Sutlej all begin in the Kailash-Lake Manasarovar region.

According to Hinduism, Lord Shiva, the destroyer of ignorance and illusion, resides at the summit of a legendary mountain named Kailāsa, where he sits in a state of perpetual meditation along with his wife Pārvatī. According to Charles Allen, one description in the Vishnu Purana of the mountain states that its four faces are made of crystal, ruby, gold, and lapis lazuli. It is a pillar of the world and is located at the heart of six mountain ranges symbolizing a lotus. The largest and most important rock-cut temple, Kailash Temple at Ellora, Maharashtra is named after Mount Kailash. Many of its sculptures and reliefs depict episodes relating to Lord Shiva and Maa Parvati, including Ravana's tale. (Ravana was a devotee of Lord Shiva. Ramayana does not document Ravana shaking the mountain.) Ravana's mother had fallen ill. As they were great Lord Shiva devotees, he had attempted to carry the temple on his back to bring it closer to his mother. Shiva, being stunned by his boldness, had blessed him with immortality as Ravana had passed Lord Shiva's test of devotion.

In Jainism, Kailash is also known as Mount Ashtapada and is the site where the first Jain Tirthankara, Rishabhadeva, attained Nirvana/moksa (liberation). The authenticity of Mount Kailash being Mount Ashtapada is highly debated. Tantric Buddhists and Bon followers believe that Mount Kailash is the home of the Buddha Demchok (also known as Demchog or Chakrasamvara), who represents supreme bliss as Shiva God. There are numerous sites in the region associated with Guru Rinpoche (Padmasambhava, Shiva follower), whose Shaiva tantric practices in holy sites around Tibet are credited

with finally establishing Buddhism as the main religion of the country in the 7th-8th century CE. The Bön, a religion which predates Buddhism in Tibet, maintain that the entire mystical region and the nine-story Swastika Mountain are the seat of all spiritual power. Every year, thousands make a pilgrimage to Kailash, following a tradition going back thousands of years. Pilgrims of several religions believe that circumambulating Mount Kailash on foot is a holy ritual that will bring good fortune. The peregrination is made in a clockwise direction by Hindus and Buddhists. Followers of the Jain and Bönpo religions circumambulate the mountain in a counterclockwise direction. The path around Mount Kailash is 52 km (32 mi) long. Some pilgrims believe that the entire walk around Kailash should be made in a single day, which is not considered an easy task. A person in good shape walking fast would take perhaps 15 hours to complete the 52 km trek. Some of the devout do accomplish this feat, little daunted by the uneven terrain, altitude sickness and harsh conditions faced in the process.

Indeed, other pilgrims venture a much more demanding regimen, performing body-length prostrations over the entire length of the circumambulation: The pilgrim bends down, kneels, prostrates full-length, makes a mark with his fingers, rises to his knees, prays, and then crawls forward on hands and knees to the mark made by his/her fingers before repeating the process. It requires at least four weeks of physical endurance to perform the circumambulation while following this regimen. The mountain is located in a particularly remote and inhospitable area of the Tibetan Himalayas. A few modern amenities, such as benches, resting places and refreshment kiosks, exist to aid the pilgrims in their devotions. According to all religions that revere the mountain, setting foot on its slopes is a dire sin. It is claimed that many people who ventured to defy the taboo have died in the process. It is a popular belief that the stairways on Mount Kailash lead to the Heavens.

Following the political and border disturbances across the Chinese-Indian boundary, pilgrimage to the legendary abode of Lord Shiva was stopped from 1954 to 1978. Thereafter, a limited number of Indian pilgrims have been allowed to visit the place, under the supervision of the Chinese and Indian governments either by a lengthy and hazardous trek over the Himalayan terrain, travel by land from Kathmandu or from Lhasa where flights from Kathmandu are available to Lhasa and thereafter travel over the great Tibetan plateau by car. The journey takes four night stops, finally arriving at Darchen at elevation of 4,600 m (15,100 ft), small outpost that swells with pilgrims at certain times of year. Despite its minimal infrastructure, modest guest houses are available for foreign pilgrims, whereas Tibetan pilgrims generally sleep in their own tents. A small regional medical center serving far-western Tibet and funded by the Swiss Ngari Korsum Foundation was built here in 1997.

Walking around the holy mountain—a part of its official park—has to be done on foot, pony or yak, taking some three days of trekking starting from a height of around 15,000 ft (4,600 m) past the Tarboche (flagpole) to cross the Drölma pass 18,200 ft (5,500 m), and encamping for two nights en route. First, near the meadow of Dirapuk gumpa, some 2 to 3 km (1.2 to 1.9 mi) before the pass and

second, after crossing the pass and going downhill as far as possible (viewing Gauri Kund in the distance). The most holy mountain of Shiva Tradition, Kailāsa (कैलास) in Sanskrit, is in Tibet, so it is clear that near this mountain is the heart of old Shaiva traditions and may be all Arya civilization sources!

Yoga - an ancient spiritual path toward enlightenment and liberation

By Maha Yogi Paramahansa Dr.Rupnathji

There are a lot of different types of yoga today, but only 12 lineage of yoga are true, so if you are starting out and feeling confused, you are normal. It is best to start with a type of yoga that is appropriate for your own level of fitness, physical and spiritual goals and health condition. The 12 most common types of traditional yoga lineage are described in this article and briefly explained to help guide you in choosing the best type of yoga that you can start with.

Since human beings began practicing yoga thousands of years ago, the symbol of a tree has often been linked with the spiritual discipline and for good reason! Yoga has a several of branches when it comes to how you choose to practice and all of them are based on the same philosophy, or trunk, of spirituality. Hatha yoga is the one most well known to Westerners and known as the physical act of practicing poses. Here are a few other important yoga lineage that you may choose to combine with your personal yoga practice.

Yoga is becoming a more and more popular activity in the Western world today. The number of places holding Yoga classes is on the increase and there is a plethora of different types of Yoga. With a choice of Hatha Yoga, Ashtanga Yoga, Raja Yoga, Mantra Yoga, Jnana Yoga, Bhakti Yoga and many more it can be easy to get confused. The article will help you to understand the difference between the most popular types of Yoga so you can choose which type is right for you. Such experiments like Bikram, Iyengar, Vinyasa or Power Yoga are not truly Yoga lineages because there is no yoga from someone name with only acception known as Shiva Yoga.

Yoga nowadays is very in demand especially the newest free online free yoga. Yoga practice and exercise can be learned in school. There are a lot of yoga so called "schools" all over the world. Before, yoga was only applied and practice in India through the Master or Guruh but now, looks like it has evolved but in not good direction. Almost all the people in the world know the word yoga although there are some who don't have a clear picture of it. Yoga for the many people is an exercise and a means to concentrate with the mind and soul. But Yoga is really leading to Spiritual Illumination and Divine Realization of the Soul, Atma-Purusha.

People have used yoga techniques for more than 9,000 years. Over these centuries, yoga has developed into a system of widely varied practices, much like an ancient tree with many branches. Each branch of yoga was developed to serve specific human needs. As a general rule, though, they all serve one primary purpose: to bring into equilibrium the human mind and body and to lead toward Enlightenment. Mainstream thought is finally catching up, with the progress Yoga is making, but it has taken 9,000 years for us to get this far.

The history of yoga is long and steeped in tradition. Contrary to what some people may believe, yoga was not developed as the newest way to slim down so they could fit into a smaller pants size. The history of yoga goes back 9,000 years. It originated in India and Himalayas (Tibet), and the first time the word yoga was found in written form was in the Rig Veda, one of the sacred texts used by Vedic priests. Yoga is a means of achieving spiritual enlightenment, illumination and spiritual realisation. Originally, yoga techniques were passed down from Master Teacher (Guru) to student (shishya, siSya) through word of mouth. These techniques had never been written down until the Indian sage Patanjali wrote down a systematic method of yoga in the Yoga Sutras. Patanjali is considered to be the father of classical or modern yoga.

The Swami Vivekananda added to the history of yoga by bringing it to America. In 1893, he addressed the Parliament of World Religions and discussed the path of yoga. As a result of his speech, it quickly began to blossom as a practice in many areas of the country. Yoga has since gained major popularity in the United States and many different styles including Hatha, Raja, Karma, Bhakti, Jnana and Mantra, are practiced by millions of people. Knowing the history of yoga can help you, the practitioner, realize the richness that it has to offer. More than just a means of being fit and trim, yoga can help you live a healthy, whole, and empowered life.

To the ancients, Yoga is a complete system, of which the postures are a small, though quite useful part. The word "Yoga" referred to the whole, not merely one part, which is the postures, or Asanas. The entire purpose of Yoga is spiritual in nature, according to the ancient sages. The history of Yoga can conveniently be divided sometimes into the following four broad categories: Vedic Yoga, Preclassical Yoga, Classical Yoga, Postclassical Yoga. In modern times, the relative position of the postures has been elevated, so as to lead people to believe that the word "Yoga" refers to physical postures or Asanas, and that the goal of these is physical fitness. The whole and the part have been reversed, terribly misleading and confusing people about the true nature of authentic Yoga.

We now have millions of people who totally believe in the Big Lie that Yoga is an exercise or physical fitness program. The lie is so believed that true teachers and masters of yoga routinely receive emails attacking them about revealing or highlighting the true nature of Yoga through this and other articles. This is Western type of mental disturbing ideals which are completely improper. It is so unfortunate that the word "Yoga" has so often been used in place of the word "Asana" or "posture" in last years of 20th century and beginning of 21st century. We would not call a brick a "house" even though it is part of the construction. Yet, this is what is often done with Yoga. The first word of Yoga Sutras is "atha" which means "now," implying a prior preparation. One may do postures, asanas, for years and finally be ready for Yoga. To call it "Yoga" before that time is a misnomer. If we had "asana classes" and "asana studios" that would be a great service to people. Then the word "Yoga" could be appropriately used for the journey that one begins when truly understanding the history and nature of authentic, traditional Yoga.

The goal or destination of Yoga is Yoga itself, union itself, of the little self and the True Self, a process of awakening to the preexisting union that is called Yoga. While it is not the intent of this article to give a final or conclusive definition of the term Yoga - which can be described in different ways - it has to do with the realization through direct experience of the preexisting union between Atman and Brahman, Jivatman and Paramatman, and Shiva and Shakti, or the realization of Purusha standing alone as separate from Prakriti. The mere fact that one might do a few stretches with the physical body does not in itself mean that one is headed towards that high union referred to as Yoga. Yoga is a spiritual system for Enlightenment with a physical component like asanas and mudras.

Some crazy and mentally disturbed students and teachers of so called "modern Yoga" want to remove or ignore the spiritual orientation of Yoga for a variety of reasons, mostly for "money gain". Because of this, such people actually benefit by dropping the word Hatha from the term Hatha Yoga. By dropping the word Hatha, and calling it only Yoga, they can more easily avoid the fact that the ancient texts, such as the Hatha Yoga Pradipika, so clearly state the spiritual priority of traditional Yoga. They can escape the fact that "Ha" and "Tha" refer to the subtle energies of Ida and Pingala, the process of Kundalini Awakening, and attaining Samadhi - Spiritual Enlightenment.

Several Authentic Yoga Methods

By Maha Yogi Paramahansa Dr.Rupnathji

Mantra Yoga

Mantra yoga is known as the "yoga of potent sound". Mantra yoga aims at liberation through the verbal or mental repetition of empowered sounds, such as "om," "hum," and "ram." Viniyoga yoga is another name of mantra yoga and links to traditional vedic mantras and breathe with movement and sound in flowing exercises that are modified to each individual. Viniyoga is a good form of yoga for those with back problems or neck injuries because it can be easily adapted by everyone.

The word mantra is believed to come from the Sanskrit words "man," which means mind, and "tra," which means instrument. Some religions have the belief that while chanting a mantra, a man or woman can possibly become an instrument that a higher power may channel. They believe that a mantra is a type of tool that allows thought to reach a higher power or a higher level of Enlightenment. A mantra is a phrase or word that is chanted or spoken repeatedly to produce a sound believed to help with meditation or prayer. Ideally, the phrase or words should produce a pleasant, soothing sound. In some instances, the chanting of a mantra will produce a humming noise, not really sounding like words at all. Mantras are intended to help empty the mind so a communication with a higher power will be possible. Mantras are believed to have originated in ancient India, but are also sometimes used in Buddhism, Jainism, Hinduism and Sikhism.

Hatha Yoga

Hatha yoga is focused solely on body alignment and executing precise movements. Yoga accessories such as blocks and straps are normally used by beginners who are not as flexible as the experts. Yoga accessories help assist all sorts of people to be able to do the poses comfortably. Because of its attention to details and the flexible modification of poses, hatha yoga is often considered a good form of exercise for people with neck or back pain, as they are likely to benefit from the random movement in the poses. Practicing hatha yoga will give you a good knowledge on the classics in yoga poses so that whatever other style you eventually practice, you will have the basic fundamentals on how to do each position. In hatha yoga the teacher focuses more on alignment and inner awareness. This awareness starts with the body and expands to other parts of the self as one continues to practice regularly.

Hatha Yoga - in Sanskrit - an ancient classical deva language of India - "Ha" means "Sun" and "Tha" means "Moon". This type of Yoga is relatively slow paced, gentle type of Yoga and is a good place to start if you are completely new to Yoga and don't know any of the asanas (poses). Like all types of Yoga, Hatha Yoga aims to unite the mind, body and spirit. Normal Hatha Yoga consider Yama, Niyama, Asana, Pranayama and Pratyahara of Ashtanga Yoga Exercises of "Eight Group". If enhanced well being is your goal, you should consider the practice of hatha yoga. In addition to meditation, which is a common technique in all yoga branches, hatha yoga teaches a series of postures (known in yoga terminology as

asanas) and breathing exercises (called pranayamas). Hatha yoga is considered to be one of the primary antecedents of modern physical therapy.

Laya Yoga

Laya Yoga is an ancient form of meditation, with concentration on energy centers or chakras (Cakras). Sage Gorakshnatha, an ancient sage of Nepal, and a disciple of Matsyendranath is the modern founder of Laya yoga tantrika. There are five main energy centers in the spine and two in the head. Laya yoga attempts to locate these energy centers and channelize them through meditation. Laya essentially means to dissolve all karmic patterns or conditioning and merge into the transcendental reality. It also means deep concentration and making an effort to obliterate the ego, thereby rising to a higher state of consciousness, called Turiya.

Laya yoga involves techniques of meditation that cause the energy or Prana to move in certain ways, to awaken the Kundalini, the coiled up energy at the base of the spine. Laya yoga channelizes the energy forces in the Kundalini instead of merely controlling the mind. It is important that the Kundalini is activated through performance of asanas, practice of pranayama and making a conscious effort to guide this awakened energy in the spine and allowing it to immerse in the crown chakra (Cakra/m).

Laya Yoga is also called Kundalini Yoga, because the raising of Kundalini energy to unite her with the supreme consciousness is the main objective, which is reached through deep meditation (dhyana). Includes the practice of postures (asanas) and breath control (pranayama) to energize the subtle channels (nadis), removing obstacles to samadhi or non-duality. Through the repetition of a mantra or seed sound, a higher state of deep concentration (dharana) can be reached at which the divine form inherent in the mantra becomes manifest. Part of Laya Yoga that deals with the sounds of the inner world is Nada Yoga.

Uro Yoga called Raja Yoga

Raja yoga aims for liberation through meditation. Raja yoga is meant for those people who are capable of intense concentration. A branch of yoga which places an even greater emphasis on meditation and knowledge is raja yoga. Known also under the name of classical yoga, raja is a more advanced discipline. Practitioners usually start with hatha yoga in order to prepare the body for this advanced training.

Studies have shown that people attracted by this form of yoga are generally more introspective and more drawn to profound meditation. Various religious groups devote themselves to this yoga path, which is similar to a monastic or contemplative lifestyle.

In raja yoga, the main goal is a calm and spiritual, meditative state. There are eight principles that are followed strictly and in order in raja yoga and, though important, physical movement or poses is not the focus. The eight principles or stages called ashtanga or dharma wheel are:

1. Ethical standards or yama - abstaining from violence, stealing, lust, greed;
2. Self-discipline or niyama - developing devotion, purity, studiousness, contentment, discipline;
3. Posture or asana - 84 classical postures and mudras;
4. Breath control or pranayama - controlling the breath;
5. Sensory withdrawal or pratyahara - yogic spiritual psychology and psychotherapy, going inward and withdrawing attention from the outside world;
6. Concentration, focus or dharana
7. Meditation, lights or dhyana
8. Liberation, the Highest Light Ecstasy or samadhi (samAdhi) - merging with the universal consciousness.

Ashtanga yoga is not separate yoga tradition but it is name of 8 limbs of hatha and raja yoga commonly called "power yoga" because it is focused on a powerful flowing movement. The movements include pushups and lunges, which deal with strength and stamina. Ashtanga yoga is best for people who have a strong back, or have successfully overcome back injuries and are looking for more challenging practice. Athletic people such as runners, cyclists and gymnasts who wish to add more balance and concentration to their routines are also fans of Ashtanga yoga in the West.

Ashtanga Yoga - this is the type of Yoga that people practice on a regular basis and means "eight limbs" in Sanskrit. It's a fast moving, intense style of Yoga practice and is based on a progressive set sequence of asanas (vinyasas), synchronized with the breath. Ashtanga Yoga can be quite physically demanding as you constantly move from one asana in the sequence to the next, so you'll find that it will improve your stamina as well as your flexibility and strength.

Vinyasa is not another kind of Hatha Yoga and Raja Yoga but it means breath synchronized movement and is another fast paced type of Hatha Yoga, with an emphasis on breathing like in Kalaripayat or Qigong (Chi Kung). A practice typically starts with sun salutations and moves on to more intense stretching. Throughout the practice each pose is balanced with a counter pose.

Three main steep or wheels in traditional Raja Yoga are: Karma Yoga, Bhakti Yoga and Jnana Yoga!

Karma Yoga

Another popular branch is karma yoga, which operates under the principle that everything that happens to us in our life is a direct consequence of our past actions. As a result, karma yoga encourages practitioners to eliminate negativity and selfishness from their current lives, to avoid having to deal with future consequences. Karma yoga is practiced throughout one's day, including at work. Activities undertaken with the goal of helping other people, such as volunteering at a soup kitchen, are associated with the karma yoga path.

The focus of karma yoga is on service and treatment of others. The basic idea is that our experiences today are a direct result of our past actions. Therefore, everything that those who practice karma yoga do today is in an effort to create a better future for themselves and those around them. They do this by eliminating the motivations of pessimism and egotism. This means living for others instead of ourselves. The most important part of real karma yoga is service for true Shree Guruh - Yoga Master.

Bhakti Yoga

Bhakti, love or commonly known as devotional yoga. Bhakti yoga focus on self surrender in the face of the divine, if you know what that means. Bhakti yoga promotes the ideal of devotion. The principle message of this yoga path is the presence of something divine in every form of creation. Hence, it is important to tolerate, accept and respect any form of life with which we come into contact. Bhakto Yoga is derived from Shivaism and Shaktism.

Bhakti means devotion to the Almighty, mostly in for of Krishna, Rama, Shiva or Devi. Bhakti yoga deals with devotion to God and achieving the union with Him. This is the easiest of all yoga types. This branch of yoga teaches the relation between the devotee and the divine. It does not involve any technical or complicated procedures. There is no need of any intellectual capacity to master this yoga. It has appealed to the common man because it gives him a feeling security and develops a kind of reliance and dependence on the object of his devotion.

Bhakti yoga assumes that there is a higher power that has created the universe and is all-powerful. This power has the capacity to confer grace and mercy on him and thus protecting him from all the harms and evils. The devotee or bhakta is expected to make himself fit for receiving this divine grace. For this, he has to practice devotion and virtue. His ultimate goal should be to unite with this divine power and rest eternally in happiness and peace. The devotee surrenders all his motives and acts to the Divine Power. He renounces all responsibilities towards the good or bad consequences of all his actions and ascribes it to the will of the Supreme.

Devotion and faith play a vital role in this branch of yoga. The devotee or bhakta is supposed to be highly religious, should adopt a friendly stance towards all the other living beings including animals, read religious texts, concentrate on the symbol of the Divine, think and wish well for others etc. The beauty of this yoga lies in its simplicity. This has made it one of the most appealing of all the yoga types. Following this yoga develops the peace of mind in an individual. A peaceful individual will always think happy and prosperous thoughts and will thus lead a happy life.

Jnana Yoga

Those who practice jnana yoga are most concerned with the development of the mind. They are scholars interested in the philosophy behind yoga and they their yoga practice focuses on studying and understanding ancient and traditional texts. This is thought to be one of the most intense yoga disciplines as the learning is intense and difficult.

This branch of yoga is directed mainly to scholars and wisdom people like anient Rishis. It involves development of the intellect (budhi) through the study of yoga tradition, scripts and texts. It is also known to be the yoga of the heart and wisdom. Although it is described as the most difficult of all yoga practices, jnana yoga is also considered of the most direct and rewarding paths.

Jnana means the knowledge, true knowledge. This part of yoga is the yoga for the intelligent and selected "wisdom" people. This yoga is the ultimate goal of all the other varieties of yoga means karma, bhakti, mantra and hatha. This yoga teaches you to look at the world as it is without any ignorance and bias. You can achieve this state by practicing rigorous mental discipline and virtue. This yoga with Jnana is also called Raja Yoga or the king of all the yogas, since it is of the highest variety and rules over all the other varieties. This is the Yoga that Patanjali has described in his Yoga Sutras.

This yoga is made up of eight parts of which five are external and the other three are internal. Two of its parts, viz yama and niyama deal with types of behaviour that the student of yoga should avoid like lying, cheating, stealing etc. and those behaviours that he should cultivate like cleanliness, non-collection etc. Asanas and Pranayama are the next two parts of this yoga. Asanas are the physical movements that help in developing the suppleness of the body and thus cure any diseases. You can control your breath by using pranayama which increases the capacity of the lungs to take in air and thus increases the vitality of the body. The next part Pratyahara denotes the withdrawal of the sense organs from objects of enjoyment. The remaining three parts deal with intense mental concentration.

Patanjali maintained that practicing these eight parts of yoga faithfully and intensely will, over a period of time, erase all the impurities of the body and mind and thus attain knowledge that will liberate the person from bondage and ignorance. This yoga is called Ashtanga Yoga since it is made of eight parts. It is also called as Dhyana yoga due to its stress on mental concentration. Hence, whenever there is any mention of yoga, it is usually implied that the person is talking about Jnana Yoga.

Kriya Yoga

Kriya Yoga, as taught by Lahiri Mahasaya, is traditionally learned via the Guru-disciple relationship and is simplified Raja Yoga method or true level of Raja Yoga above Karma, Bhakto and Jnana steeps. He recounted that after his initiation into Kriya Yoga, "Babaji instructed me in the ancient rigid rules which govern the transmission of the yogic art from Guru to disciple." Kriya Yoga finds mention in the ancient spiritual texts of Patanjali Yogasutras "Tapah svadhyayeshvara pranidhani kriyayogah" (Second Pada; Sloka 1). It was later revived by Yogiraj Sri Shyamacharan Lahiri in the 19th century. Subsequently Paramhansa Yogananda in his Autobiography of a Yogi (1946) reported the same for his style of Yoga. The system consists of a number of levels of Pranayama based on techniques that are intended to rapidly accelerate spiritual development. Yogananda attributes Kriya Yoga to his lineage of gurus, deriving it via Yuktswar Giri and Lahiri Mahasaya from Mahavatar Babaji (fl. 1860s). The latter is reported to have introduced the concept as essentially identical to the Raja Yoga of Patanjali and the concept of Yoga as described in the Bhagavadgita.

How to find the right Yoga Teacher for You

By **Maha Yogi Paramahansa Dr.Rupnathji**

In order to find a quality yoga instructor, you need to know what to look for. Since there is no universal certification program for yoga teachers, not all of them are created equal as you can see by the following example. Find out how many years the teacher has been practicing yoga and how long he has been teaching. Ask about how many hours of training he has received. Although there is no universal yoga teacher certification, many quality studios require that their instructors complete a minimum number of training hours before they are allowed to teach. If the instructor has 200 or more hours of teachers training, there is a chance that he has solid skills to work with.

In order for you to get the most out of yoga, you have to feel comfortable with the instructor or teacher. Yoga is intensely personal so it is critical that you like and trust the teacher. A good instructor will make the class a secure and peaceful experience for students. A yoga class encourages you to practice barefoot and breathe deeply. It is very difficult to get the most from your yoga instruction if you are worried about contracting a disease from an unclean studio. A good yoga teacher does not impose her/his personal christian, atistic or westerns beliefs on students. Yoga is not a modern setarian religion but Yoga is real vedic spiritual heritage for all humanity. You should be able to practice any religion, or none at all, and still feel comfortable in the yoga class. You also should not be required to restritively eat or act a certain way to be considered acceptable to the teacher.

Yoga promotes freedom and spiritual life alled sanatana dharma, so you should not be held bondage to someone else's beliefs like chroistian sects. You should be free to live whichever yoga way is right for you. Quality yoga instruction can be very important for you in your yoga journey. By keeping these ideas in mind when you search for a yoga teacher, you are very likely to find the one that is just right for you. But remember that yoga based on Yama and Niyama direct guidenlines and you have to understand Yama and Niyama and start to live as Yogi or Yogini!

Yoga is a lifestyle change that includes a safe diet; exercise, adjusting posture, breathing, and a whole lot more. Most of the Yoga practitioners, I know, consume more water, eat more moderately, and take more care of their bodies, in comparison to the many who don't want to leave the couch. In summary, the benefits of Yoga practice have always existed, through steady and safe practice under good instructor, teacher or guruh. Seek out a safe teacher and go from there. Never push yourself to the point

of strain. Moderation is key, so it is wise to avoid extremes. The real benefit of steady Yoga practice is training for longevity. Long-term practice will yield optimum health benefits in mind (manas), body (kaya), and spirit (atman).

There are many challenges faced by those who are seeking authentic Yoga as the path to Enlightenment or Self-realization that it is intended to be. As with many endeavors in life, progress begins with understanding. Understanding the current situation within the modern Yoga community will help tremendously in sharpening one's ability to recognize the difference between modern adaptations and authentic Yoga of the ancients. Once seeing the difference between the adaptations and the authentic, it then requires the determination to be in a minority, to not just get caught up in the flow of the latest fad. That determination, followed by action will lead the authentic student of authentic Yoga to an authentic path. It is said that when the student is ready, the teacher will come. It is also said that the ideal teacher will come for each student, depending on the aspirations the seeker holds in the heart.

Yoga and the Breath

By Maha Yogi Paramahansa Dr. Rupnathji

Your yoga practice and the way you breathe are intertwined. You won't fully experience the benefits of yoga without first learning how to breathe properly. Different types of yoga practice call for different types of breathing, so it is important to note from the beginning that there is no one right way to breathe in yoga. If, in your yoga practice, your goal is total relaxation then your breathing should reflect that. This means long deep breaths meant to slow your heart rate and allow you to fully relax into the yoga pose. Here are a few tips:

The diaphragm is where the breath originates in yoga and in everyday life. When you breathe in, your stomach puffs slightly because your diaphragm is filling with air. When you breathe out, your stomach flattens as your diaphragm empties itself of air. When you breathe, be sure that your stomach is moving, that you aren't restricting this movement in any way. It's important to relax every muscle in your chest, your face, your neck, your shoulders ? even your jaw ? in order to benefit from a relaxing breath in yoga. One way to do this is to clench the body part in question and then let go entirely. You may not even realize that your muscles are locked until you try to contract them.

Keep your breaths smooth and easy during your yoga practice. Everyone breathes at their own natural rate, but becoming conscious of your breath does not mean controlling it in any way. Notice your breath

and relax into your own natural rhythm. Breathing faster, in and out, is a natural reaction to stress or excitement. It stands to reason then, that relaxing breath in yoga should accentuate the exhalation. Breathe in naturally and make sure that your exhalation is longer than your inhalation and fully empty your diaphragm and lungs of air. Pausing between breaths will allow you to relax even further in yoga. No need to rush through your relaxation. When you breathe, feel the oxygen in the lungs and visualize it reaching every extremity, every toe and finger. Let your whole body enjoy the relaxing breath in your yoga practice. When you learn how to breathe, you will find that it comes naturally in your yoga practice and in time, will continue in your everyday life.

Yoga Meditation - leads to gaining Enlightenment

By Maha Yogi Paramahansa Dr. Rupnathji

Every process of true Yoga, neigh meditation that frees us from the clutches of attachment, bondage or Moha, whatever we may call it. Is the right process on the path of gaining Enlightenment. We need to understand that it is the path of yoga which shall lead us to gaining Enlightenment within this life. The word yoga has been derived from the Hindi root yog and which in Hindi means synthesizing two things. In Hindi or Sanskrit two plus two equal four and the effort of our soul (the atman within) to merge with the super soul (the Paramatman, the Almighty God) is truly known as yoga.

Yoga in other words is the effort of every soul (Jivatman) to merge with the Almighty God, Brahman, at the earliest. And for this to be achieved we need to follow a routine of yogic exercises and also meditate (perform yoga) on the Almighty God (Brahman). This process of meditation can be best understood once we are able to understand the meaning of Meditation, Dhyana. Meditation in Sanskrit means yoga. Never otherwise or vice versa! Performing Yoga (Meditation) is the process which enables us to cut across the shackles of the senses and the mind and to be able to come free of the senses and the mind one needs to perform yoga (meditation) in a manner that the dross within our soul (atman) reduces at a faster pace.

To be able to rightly perform Yoga (Meditation) we need to concentrate on the basic belief of life and that is the basic building block of the total Cosmos is an atom, Anu. A cluster of atoms grouped together are called as molecules and a cluster of molecules is what the whole complex Cosmos comprises of. Truly speaking the whole Cosmos, Brahmanda, is built up of clusters of atoms and molecules and there is nothing solid in the whole Cosmos. Everything in the Cosmos has a gaseous formation a form of energy called prana. As we have seen in the Star Wars or Star Trek serial during the deportation of human beings from one place to another they get transformed into pure energy for a temporal phase.

In yogic exercises the Shavasana (shavAsana) pose carries the most importance for one on the path of gaining Enlightenment. It is this process of Shavasana in which one can lie down in the death pose and concentrate on the process of breathing. While lying down in the Shavasana pose as we gradually realize the ultimate truth of life that it is not the body which is inhaling the requisite essentiality (the pure air) but it is our soul (the real self within) the body which needs the pure oxygen the body tends to lose its meaning. We become more and more aware of the real truth within us and that truth is our soul (atman) which resides within our body.

Meditation has been practiced throughout the world for thousands, of years. It is generally accepted that the practice originated within the Eastern religions, more particularly within Vedic Brahminism from Himalayas. The chief aim of meditation is to allow the individual to discover a place of inner peace and quiescence. It is a form of personal and spiritual development that acts to free one's mind from the trappings of the physical plain of existence. In many cases, the act of meditation is an effort to reacquaint oneself with the higher powers. The motivation behind the act of meditation differs from person to person, but it would appear that meditation is performed in a way similar to prayer in western religions. The notion of becoming closer to one's God plays a significant role in most forms of meditation.

In modern times, there has been a significant change in the way individual's approach meditation. Meditation has always been intimately connected to the principles of religion and spirituality. In the west, one gets the sense that practitioners of meditation have little connection to the major organized religions. Meditation, in a sense, has supplanted religion as a way to stay connected with the higher powers. While meditation has become extremely popular outside of the hierarchy of the church and faith, it is generally accepted that it still exists within the realm of spirituality and ethics. One common thread between modern practitioners of meditation would appear to be the notion of living an ethical lifestyle. In essence, this refers to the ability of the individual to exemplify their internal, spiritual insights in their external, material life.

Meditation has shown to have incredible benefits for committed practitioners. Many people have reported improved concentration, self-discipline, and awareness as a consequence their meditative practices. It has also been known to induce a sense of calm, inner peace and harmony. From a health and fitness perspective, meditation has the ability to relieve stress, and to assist with proper cardiovascular and respiratory function. Meditation may be not be for everyone but for elder, advanced and intelligent souls. But for those individuals that are motivated to make some positive changes in their lives, Meditation may be the key to unlocking the potential within. Do not be eager to dismiss the claims

made above. Do some research, and talk to your friends and family. There is a good chance that somebody you know has benefited from meditative practice.

The only Yoga Founder, Giver and Owner

All Yoga is Shiva Yoga

By Maha Yogi Paramahansa Dr.Rupnathji

Shiva Yoga is a living path of inner transformation to enlightenment and kaivalyam (liberation and freedom). Stemming from the Vedas, Shiva yoga addresses our perpetual questions of our origin, destiny, purpose, the purpose of the cosmos, love and faith. This is not particular form of yoga (or union) but it is Yoga and is devoted to Lord Shiva - the truly Founder of all Yoga. Shiva yoga explains Shiva as manifestation of the three primary gods, Brahma, Vishnu, Rudra but Shiva as the Heart of Yoga. Shiva is in the Rudra or Hara form the destroyer of ignorance and suffering. Everything in creation is always changing and making way for something more. This is the energy of Shiva.

Through Shiva Yoga or simply Yoga, the student comes to realize that within the constant changes, it is the "always" factor that holds the key. It is that constant that is and explains the universe, God and our role in life. The practice of spiritual discipline is called Sadhana (sAdhana). Shiva Yoga offers special techniques, used as aids and guideposts to help the student on his path. This sadhana involves meditation, breathing techniques, yoga techniques, chanting, studying, devotional service (seva) and contemplation to name a few.

Shiva Yoga uses a mantra in meditation as a vehicle for Shaktipat (the descent of grace). This spiritual energy is transferred from the guru to the disciple and enlivens the Kundalini, (the dormant spiritual energy of self-realization). This process is spontaneous when the student experiences his mantra in a pure form. Shiva yoga explains that Shiva plays the role of paving the way through eliminating the impurities and obstacles of the body and mind.

For this reason, Shiva - the Yoga Founder and Giver - is seen as the perfection of austerity, penance and meditation. In this state of pure consciousness, the student is saturated with the awareness of consciousness and comes to understand that matter is not separate from consciousness but rather it is all one. The Vedas say that there is only one Truth, but the wise call it by many names. In the case of

Shiva yoga, it is the blueprint for spiritual life. The universe is described as luminous and everything is divine. The wind and rain, the sun and sky, light and darkness, all of nature is that one God.

Finally, Shivayoga Pradipika, a valuable Yoga manual, speaks of Shivayoga as having four aspects - Shiva Bhakti, Shiva Jnana, Shiva Vrata and Shiva Dhyana. Shivayoga in one sense is integral, for it integrates Bhaktiyoga, Jnanayoga, Karmayoga and Dhyana yoga all in one. Shivayoga Pradipika defines Linga as the connecting and co-ordinating link between Shiva and Shakti or as the unifying principle of truth and will. This concept of Linga is significant and valuable. Shiva is the Sat aspect of reality while Shakti is its Chit aspect. Shiva (God) and Shakti (Goddess) are the transcendent and immanent, static and dynamic, personal and impersonal aspect of reality. There seems to be an apparent opposition between the two. There is no opposition because Sat and Chit become one in Ananda. That is why reality is spoken of as Sacchidananda. The one saving feature of Shivayoga is this that it has endeavoured to resolve this apparent opposition not by taking the aspects one after the other but by ascending to a height of spiritual intuition where the two are melted and merged into a perfect whole.

There are twelve streams of traditional proper Yoga schools introduced through the Founder of Yoga. There are from easiest to the most hard to practice for human beings order:

1. Mantra Yoga called Vini Yoga - sound, recitation, singing and prayers method;
2. Hatha Yoga - balance method;
3. Bhakti Yoga - sacrifice method;
4. Laya Yoga - dissolving method, called Kundalini Yoga, Siddha Yoga or Chakra Yoga;
5. Kriya Yoga - inner work method;
6. Lakshya Yoga - good life and prosperity method;
7. Jnana Yoga - wisdom and knowledge
8. Uro Yoga - light method called Raja Yoga with three steps: Karmayoga, Bhaktiyoga and Jnanayoga.
9. Vasana Yoga - animal yantras of devas method;
10. Para Yoga - higher method, higher unifying;
11. Amanaska Yoga - above mind and thought yoga;
12. Sahaja Yoga - natural enlightenment or birth as realised incarnation of deva.

There is to so called Maha Yoga, the Great Yoga, based on Mantra, Hatha, Laya and Raja Yoga as used through Shiva Yogeshvara - the Yoga Founder. The Maha Yoga is introductory Yoga system for beginners and is called lassial Yoga. Such Yoga Methods like Para, Amanaska and Sahaja Yoga are not commonly thought because only realised, enlighment masters, siddhas and avataras are able to pratice it. Even Uro or Raja Yoga is not easy because starts from Padmasana position... Hatha Yoga is Yoga toward Padmasana, and Raja Yoga starts when sadhaka, praticer, may perform all Lotus Asanas and is able to meditate for longer time in Padmasana position - even to one yama time means three hours or more! And the most important point is that there is no yoga styles from different teachers names! It is confusion when someone use name for yoga styles like Bikram or Iyengar. Only Shiva Yoga for the Founder is exeption from this restricted rule.

Normally, each one who practice any kind of Yoga is follower of the Founder, so is Shiva follower. If someone thinks that with him or her is another he or she may be crazy or confused or mentally disturbed... All Yoga leads to Shiva Yogeshvara - the truly Founder and Owner of all kinds of Yoga! Be ye not crazy, not confused, not mentally disturbed and be ye not creator of new yoga! Yoga is created and has its Owner and Founder - Shiva! Practice properly under right guidens. And remember that Mantra Yoga is the Mother means fundament of all Yogas and without mantras there is no yogas!

Names of false modern styles of Yoga

By Maha Yoga Paramahamsa Dr.Rupnathji

Many, if not most of so called the modern "styles" of Yoga have the surname of a currently living man in front of the word Yoga, as if that man, himself, has invented Yoga. This is not to say that these teachers are not competent or even superb in their physical abilities. They may do a very good job within the scope of their teachings. Several other modern systems have taken an ancient Sanskrit word or phrase that has a specific spiritual meaning, and then adapted that terminology to some set of postures or practices that were not part of the original intent of the Yoga Founder.

These modern teachers have then trademarked these ancient, traditional names, further misleading an unsuspecting public. This leaves the would-be students with the impression that the current day founder of this brand name system is somehow linked to the original teachings associated with that word or phrase. It further leads people to believe that the new teachers certified by that founder also have some

expertise or familiarity with the traditional practice or level of attainment authentically associated with that word or phrase. In reality Shiva is the only trademarker for Yoga.

If you were to turn the clock back a hundred years, maybe even fifty, twenty, or less, few, if any of these current styles, systems, or methods of Yoga even existed. Most of the founders of these modern, so-called Yoga styles were not even born. Therefore, these modern styles are very suspect when, at the same time, we say that Yoga is thousands of years old. This is not a mere call to go back in time to some theoretically more pristine era of Yoga. Here, it really has been a case of throwing away the baby with the bath water.

The nature of Yoga is even further confused in the public eye by the way the methods are promoted. Reviewing almost any list of the best known 10-12 modern Yoga "styles" like Power, Bikram, Vinayasa or Iyengar will quickly reveal that almost all of the modern Yoga styles have been invented in the last few decades. Very few Yoga teachers today will simply teach "Hatha Yoga," the physical Yoga system of the past that actually had spiritual goals, let alone the true spiritual Yoga. Most of the modern "styles" of Yoga are false because they did not exist a few decades ago, while Yoga itself is thousands of years old and needs authority allied Shree Guruh and spiritual lineage from master to disciples.

Yoga Conclusion

As you can see, there are many types of yoga to choose from. It is a good idea to discuss the type of yoga practiced before engaging in any yoga class. In particular, learn which philosophy the teacher uses, so you'll know if it will be a gentle, passive yoga, or a bone crunching form. Both you and the teacher - acharya will be glad you knew what you were getting into, before the class begins.

Unlike branches on a tree, the paths of yoga often intersect and overlap. Though it is difficult to hang from two or three tree branches at once, it is not difficult at all to practice more than one path of yoga. Try them all if you like and choose the ones that most appeal to you for the time. Always look for real Shree Guruh and correct your ideals about Yoga under Guruh guides.

Many blinded and false yoga styles on the West have been derived from classical Hatha and Raja Yoga, and are designed to suit various preferences, mostly crazy. Most of the different yoga positions practiced fall into one of two categories: meditative or therapeutic. There are literally hundreds of yoga

basic positions or yoga asanas but normally only 84 types of asanas do exist. All of the true yoga positions are designed to provide benefits for both the mind and the body.

Each of the five prayer positions have a corresponding yoga position, and the positions together help to activate all seven chakras or energy fields in the body. The different yoga types and positions focus on different chakras or energy forces and nadis. The numerous positions that are part of yoga were originally designed to prepare the body for meditation and samadhi. Asanas have to form divine body for human beings and this aim have to be observe.

Asanas - mostly emphasis in hatha yoga, the actual poses or positions of yoga, may seem difficult or complicated to the novice. However keep in mind that all the basic positions of yoga are designed to help develop both strength and flexibility. Many yoga positions involve deep stretching and, as such, could help the repetitive trauma disorders tendonitis, tennis elbow, and carpal tunnel syndrome. A basic knowledge of yoga postures and philosophy is helpful, but not essential. If you cannot be comfortable in your meditation and yoga positions, then you will be unsuccessful.

Unfortunately, many believe that yoga requires tremendous flexibility and the willingness to twist oneself into pretzel-like positions while chanting something unintelligible. But hatha yoga is a series of in and out breaths which move through a variety of physical positions. The physical part of yoga consists of a series of stretching and strength-building positions of varying difficulty. Although most yoga exercises are safe for nearly everyone, certain twist positions should not be done by pregnant women or people with back problems.

Muscles stretch better when they are warm so be sure to practice yoga in a comfortable environment. Remember to sink into yoga positions slowly and carefully to avoid injury. Don't try to hold poses for too long of a time period. If you get used to practicing yoga positions everyday, it is expected that your bones and muscles will react accordingly.

It is recommended that practitioners include some form of yoga positions and preferably a yoga routine in daily life. When done properly yoga should increase the lubrication of the joints, ligaments and tendons. The well researched yoga positions exercise different tendons and ligaments of the body so focus on those difficult areas. There are a lot of yoga positions and poses that is built to enhance posture. The Yoga philosophy urges that the necessary inhibition of mental states is brought about by practice and conquest of desire. Through the practice of yoga an individual can gain information about physical, emotional, mental and spiritual well being.

Vinyasa is a Sanskrit word, which refers to breath and movement and Vinyas is asana series. For example each Yoga posture is matched by one breath. This is what you do when you perform Sun or Moon salutations, and these are also a form of Vinyasa Yoga. So, any sequences of postures that are synchronized, with your breath are classified as Vinyasa. There are many forms of Vinyasa and even the gentle ones are vigorous. The postures are not held in a fixed position for long and classes flow with rhythm, similar to music. The energy used in flowing from one movement, to the next, continues throughout a typical Vinyasa class in Hatha Yoga. This type of Yoga class will challenge aerobic endurance, enhance flexibility, and build overall strength. Most of the heat generated in a typical Vinyasa class is internal body heat. As a result of all this internal heat, you will most likely sweat. Therefore, bring a towel and a bottle of good quality water.

The yoga postures are often misconstrued as the definition of yoga or hatha yoga. Stretching is only a small part of the yoga philosophy. To be rid of sorrow and sin, one must, according to yoga philosophy, attain spiritual unification, the consciousness of two in one, or yoga. Each pose integrates the foundational principles of asana, anatomy, and yoga philosophy, and develops the transcendent inner experience. For an authentic appreciation of the Yoga philosophy of mind, it is essential that these ideas be fully explored.

If you're just starting out or have never done any Yoga before, I recommend trying a few different westerns "types of yoga" to find out what you like best and to have more insight in different styles of leading class. Remember, there's no rule that says you have to stick to one type of Yoga. May be You like Ashtanga Yoga best, but You also go to occasional Iyengar and Bikram Yoga classes for a bit of variety and for new experiences in this not so deep styles of Western yoga practice.

These are only a few of the numerous yoga branches and paths. Whatever your needs, you can find a suitable yoga practice and, through it, find equilibrium and inner peace. I love yoga and encourage everyone I come in contact with to at least try it. I know it can be intimidating to look at a list of classes and not know where you fit in to the equation. Almost every studio offers beginner level classes, at the very least mixed-levels. A good yoga instructor or better acharya (AcArya) will make you feel comfortable and welcome. Do not be afraid to ask questions, and be sure to tell your instructor of any injuries or physical limitations you may have. Don't ever feel embarrassed about your abilities or level of knowledge. We are all on a personal journey, and go down our path at a different pace. Yoga is not about competition with yourself or your neighbor. It is about personal growth and development whether physical, mental, or spiritual.

The authentic seeker of authentic Yoga will find an authentic Path.

Om Tat Sat

JNANA YOGA - Brahman, Viveka, Advaita Vedanta and Jnana Mudra

By Maha Yogi Paramahansa Dr.Rupnathji

Jñāna Yoga - in Devanāgarī: ज्ञान योग; the pronunciation can be approximated by jnyaana yoga" - "path of knowledge" is one of the types of yoga mentioned in Hindu philosophies. Jyāna in Sanskrit means "knowledge". As used in the Bhagavad Gita, the Advaita philosopher Adi Shankara gave primary importance to jyāna yoga as "knowledge of the absolute" (Brahman), while the Vishishtadvaita commentator Ramanuja regarded knowledge only as a condition of devotion. In the Bhagavad Gita (13.3) Krishna says that jyāna consists of properly understanding kshetra (the field of activity--that is, the body) and kshetra-jna (the knower of the body--that is, the soul). Later in the Gita (13.35) Krishna emphasizes that a transcendentalist must understand the difference between these two. The main classical text on jnana yoga is the "Brahma Sutras".

Brahman, the Supreme Self (Para Atman), is neither the doer of actions nor the enjoyer of the fruits of actions. The creation, preservation and destruction of the world are not due to Him. They are due to the action of Maya, the Lord's energy manifesting itself as the world-process. The identity of the Supreme Self and the Jiva or reflected self is established through the statement of the Upanishad 'Tat Tvam Asi' - 'That Thou Art'. When the knowledge of the identity of the two arises, then world problems and ignorance, with all their offshoots, are destroyed and all doubts disappear. Self-realization or direct intuitive perception of the Supreme Self is necessary for attaining freedom and perfection. This Jnana Yoga or the path of Wisdom is, however, not meant for the masses whose hearts are not pure enough and whose intellects are not sharp enough to understand and practice this razor-edge path. Hence, Karma Yoga and Upasana (Bhakti) are to be practiced first, which will render the heart pure and make it fit for the reception of Knowledge.

Jnana means wisdom or discernment. Jnana yoga is the path of wisdom and jnana meditation is many-faceted. Jnana (wisdom or knowledge) is considered the most difficult of the four main paths of Yoga, requiring great strength of will and intellect. Jnana yoga is one of the four main paths of yoga and the most direct road to reach the goal described in the philosophy of advaita vedanta: Self-realization. The word jnana means "knowledge", "insight", or "wisdom," and in spiritual contexts has the specific sense of what the ancient Greeks called gnosis, a special kind of liberating knowledge or intuition. Jnana Yoga emphasizes the use of the mind to surpass the mind i.e. to discern the mind. The aim of Jnana Yoga is to

endeavor ceaselessly to explore knowledge and to know and understand. Jnana Yoga is the path of right knowledge, the Hindu gnosis and hermetism. Study of sacred scriptures, reflection, analysis, and meditation are used in this method. Jnana yoga is characterized by inquiry into the nature of the self. Through the knowledge of what really exists, that is, what is not changeable, one who engages in the Path of Wisdom realizes Oneness with the entire Universe.

Jnana Yoga is the path of Yoga that basically deals with the mind, and as such, it focuses on man's intelligence. Jnana Yogis consider wisdom and intellect as important and they aim to unify the two to surpass limitations. Since they wish to gain knowledge, they are open to other philosophies and religion for they believe that an open and rational mind is crucial in knowing the spirit. Jnana Yoga is practical Philosophy/ Metaphysics. It is both theory and practice. Jnana Yoga uses the intellect as a tool to understand that our true Self is behind and beyond our mind. It is a Quest for the Self by direct inquiry into "who we are." It is, however, a mistake to think that the Source could be found with the intellect alone.

For the purpose of Self-discovery, Jnana Yoga probes the nature of the Self through the question: Who am I? (originally: Ko-Ham?) Through persistent probing, fixing our attention on the source of our Being, we regain our real Self. We remember who we are. The inquiry, as the result of practising Jnana Yoga, leads us towards clear Awareness by removing our attention from that which we are not. Along with Bhakti Yoga (Devotion), Jnana is listed among the best approaches for becoming aware of the eternal Self (God). Shree Vasishtha and Shree Shankara are classical authorities on Jnana Yoga. Ramana Maharshi, Nisargadatta Maharaj and Lalitamohan-Ji are the modern authorities concerning Jnana Yoga. Like Hatha and Raja Yogis, Jnana Yogis also acknowledge the relationship between breathing and thinking. They found that breathing slows automatically through concentration on the "I-AM", in Sanskrit Aham Asmi.

Jñāna yoga teaches that there are four means to salvation:

- Viveka - Discrimination: The ability to differentiate between what is real/eternal (Brahman) and what is unreal/temporal (everything else in the universe.) This was an important concept in texts older even than the Bhagavad Gita, and often invoked the image of a Swan, which was said to be able to separate milk (or Soma) from water, whilst drinking.

- Vairagya - Dispassion: After practice one should be able to "detach" her/himself from everything that is "temporary."

- Shad-sampati - The 6 Virtues: Sama-Tranquility (control of the mind), Dama (control of the senses), Uparati (renunciation of activities that are not duties), Titiksha (endurance), Shraddha (faith), Samadhana (perfect concentration).

- Mumukshutva - Intense longing toward Brahman and for liberation from temporal legal traits.

In Jainism, Kevala Jñāna (Sanskrit: केवलज्ञान) or Kevala Nāna (Jain Prakrit: केवल णाण), "Perfect or Absolute Knowledge", is the highest form of knowledge that a soul can attain. A person who has attained Kevala Jñāna is called a Kevalin, which is synonymous with Jina "victor" and Arihant "the worthy one". A Tirthankara is a kevalin who preaches the Jain doctrine and establishes the Jain order. In Jain thought, Kevala is the state of isolation of the jīva from the ajīva attained through ascetic practices which burn off one's karmic residues, releasing one from bondage to the cycle of death and rebirth. Kevala Jñāna thus means infinite knowledge of self and non-self, attained by a soul after annihilation of the all ghātiyā karmas. The soul who has reached this stage achieves moksa or liberation at the end of his lifespan.

According to Jainism, pure and absolute knowledge is an intrinsic and indestructible quality of all souls. However, because of the accumulation of different types Jñānavarāṇīya karmas, this quality of soul loses potency and becomes obscured. Kevala Jñāna and Moksa are intricately related. Moksa, or liberation, can only be attained by the enlightened beings who have attained Kevala Jñāna. After the death or nirvana of a Kevalin, he becomes a Siddha, a liberated soul in a state of infinite bliss, knowledge, perception and power. It is a permanent and irreversible state, free from sufferings, births and death. It is a state of permanent untrammelled bliss. Kevala Jñāna is one of the five major events in life of a Tirthankara and is known as Jñāna Kalyanaka and celebrated by all gods. Mahavira's Kaivalya was celebrated by the demi-gods, who constructed the Samosarana or a grand preaching assembly for him.

Type of Knowledge in Jainism

By Maha Yogi Paramahansa Dr.Rupnathji

1. Mati-Jñāna - The knowledge through the medium of the five senses, like knowledge from school.

2. Śruta Jñāna - The knowledge which is based on the interpretation of signs, the understanding of speech, words, writings, gestures, etc.

3. Avadhi Jñāna - Clairvoyance, the transcendental knowledge of corporeal things, occurring without the medium of organs.

4. Manahparyaya Jñāna - Extrasensory perception, the transcendental knowledge of the thoughts of others, occurring without the medium of organs.

5. Kevala Jñāna - Unlimited, absolute, direct Omniscience, perfect and highest form of knowledge and perception.

In ancient Sanskrit, jñāna, pronounced "ghee-YAH-nah," means knowledge, wisdom, introspection and contemplation. Many consider jñāna yoga to be the most challenging path, as it draws you to delve deeply into discovering your own true nature. If you naturally lean toward studying, asking philosophical questions and reflecting, jñāna yoga provides a natural path of self-discovery with the help of an experienced, knowledgeable teacher. The first mention of jñāna yoga comes from the ancient Hindu text "Bhagavad-Gita," which calls it a way of life for those who follow the path of discernment between what's real and the unreal. In the nondualistic tradition of Advaita Vedanta, jñāna yoga is to discriminate between "maya," or illusion, and divine oneness. In his book "The Yoga Tradition," Dr. Georg Feuerstein calls jñāna yoga "the disciplined cultivation of the eye of wisdom" that leads you from the "unreal to the Real."

Swami Sivananda, an Advaita Vedanta school located throughout North America, Europe and Asia, refers to jñāna as "the yoga of will and intellect" but includes the other three paths -- raja, bhakti and karma -- as necessary steps to achieving this wisdom of oneness. Both willpower and intellect can guide you directly to the attainment of "moksha," or the liberation from the cycles of death and rebirth. Sometimes described as "a straight but steep course," jñāna yoga includes four principal ways of achieving "moksha."

First is "viveka," or discernment between what's permanent and what's ever-changing.

Second is "viraga," bravery, courage, heroism and warrior renunciation of attachment to the result of your actions.

Third is "shat-sampatti," or "six accomplishments," which include tranquility, sense restraint, abstention from activities that are not duties, endurance, the discipline of single-mindedness and faith.

Fourth is "mumukshutva," or the desire for liberation. Another aspect of jñana yoga includes a threefold path of listening to and receiving the teachings, considering where they come from and contemplating the truth.

An ancient Jnana Yoga primarily follows a set of rules without which achieving the ultimate is not possible. It is like standing on ground one can never have the view of whole great city. You have to climb high on highest city building. There is no other way out! Elevating self on the Cosmic Plane requires one to practice Absolute Brahmacharya (Brahma Style of Life). If persisted for a continuous period of twelve years coupled with purity of thought one reaches the top gradually. Expect no special miracles for you! All is the result of Karma performed. Most people fail on the first count itself. To practice Brahmacharya and that too for a long period of twelve years is something incomprehensible. When confronted people say, "It is for Mahavira and Buddha to follow such paths". We want a short cut. Who shall explain to these Ajnani's (Ignorants) there are no short cuts in Spirituality? All is the result of a law which cannot err.

To maintain absolute purity of thought while conducting your mundane affairs is an extremely tough task. With people all around eager to ditch you on the first opportunity, you need to act tough sometimes foregoing the calm and inner peace you were able to maintain with so much difficulty. One can be at peace with self. Does it help? Others jealous of your inner controls do not want you to rise ahead of them. They shall try to bog you down even using unethical means. The impurities so gained distance you from the cosmic goal of Life. Your inner tranquility shattered, you start living in a World of illusion. To abandon or not to abandon the Worldly Life becomes the inner strength of your thinking. To maintain harmony, continue living in Grihastha Ashram (Family Life) yet proceed on the path of spirituality is the highest acid test of all.

In the final lap one needs to follow the path of Neti Neti (Art of Negation). Neti (Art of Negation) by which we negate everything in the Cosmos and what remains in the end is nothing but God himself, The Almighty Creator of the cosmos. Having come face to face with the Creator, your journey of Jnana Yoga is complete. True seeker never seeks bodily pleasures for self and family nor makes material pursuits as

goal of Life. One is not attached to the body of the master but to what he has to preach. Jnana Yoga is the path of wisdom is that path in Spirituality rarely treaded by even the most serious of all seekers. With none to guide, it is extremely difficult for one to proceed on this path. Only God-Realized Souls are competent to guide one on the path. How many such Souls are present in mankind at a given moment of time? Maximum one or two for the nation or country! So, even in India there is no more than real nations in this country!

Ajnana is ignorance. To identify oneself with the illusory vehicles of body, mind, Prana and the senses is Ajnana. To say, "I am the doer, the enjoyer, I am a Brahmin, a Brahmachari, this is mine, he is my son," is Ajnana. Jnana alone can destroy Ajnana, even as light alone can remove darkness. Jnana is knowledge. To know Brahman as one's own Self is Jnana. To say, "I am Brahman, the pure, all-pervading Consciousness, the non-enjoyer, non-doer and silent witness," is Jnana. To behold the one Self everywhere is Jnana. God Realized Souls are those personalities who having started, in search of God, completed their journey, realized their inner self. Knowers of Brahman - The creator of the cosmos, they can guide Humanity if they so desire. Every God Realized soul has two paths to follow. Having emancipated themselves from the cycle of birth and death, they can leave their body, attain Moksha Salvation! Alternatively, they can give back to the community whatever they learnt. Help those who are seriously interested proceed on the path of Jnana Yoga (Path of wisdom)!

THE SEVEN STAGES OF JNANA

By Maha Yogi Paramahansa Dr.Rupnathji

There are seven stages of Jnana or the seven Jnana Bhumikas. First, Jnana should be developed through a deep study of Atma Jnana Sastras and association with the wise and the performance of virtuous actions without any expectation of fruits.

This is Subheccha or good desire, which forms the first Bhumika or stage of Jnana. This will irrigate the mind with the waters of discrimination and protect it. There will be non-attraction or indifference to sensual objects in this stage.

The first stage is the substratum of the other stages. From it the next two stages, viz., Vicharana and Tanumanasi will be reached. Constant Atma Vichara (Atmic enquiry) forms the second stage.

The third stage is Tanumanasi. This is attained through the cultivation of special indifference to objects. The mind becomes thin like a thread. Hence the name Tanumanasi. Tanu means thread - threadlike state of mind. The third stage is also known by the name Asanga Bhavana. In the third stage, the aspirant is free from all attractions. If any one dies in the third stage, he will remain in heaven for a long time and will reincarnate on earth again as a Jnani. The above three stages can be included under the Jagrat state.

The fourth stage is Sattvapatti. This stage will destroy all Vasanas to the root. This can be included under the Svapana (svapna) state. The world appears like a dream. Those who have reached the fourth stage will look upon all things of the universe with an equal eye.

The fifth stage is Asamshakti (Asamsakti). There is perfect non-attachment to the objects of the world. There is no Upadhi or waking or sleeping in this stage. This is the Jivanmukti stage in which there is the experience of Ananda Svaroop (the Eternal Bliss of Brahman) replete with spotless Jnana. This will come under Sushupti.

The sixth stage is Padartha Bhavana. There is knowledge of Truth.

The seventh stage is Turiya, or the state of superconsciousness. This is Moksha. This is also known by the name Turiyatita. There are no Sankalpas. All the Gunas disappear. This is above the reach of mind and speech. Disembodied salvation (Videhamukti) is attained in the seventh stage. Remaining in the certitude of Atma, without desires, and with an equal vision over all, having completely eradicated all complications of differentiations of 'I' or 'he', existence or non-existence, is Turiya.

The witness attitude or Drashta

Voice of Maha Yogi Paramahansa Dr.Rupnathji

Increasing the witness attitude, the drashta, is an obligation for the jnana yogi in order to express his qualities in his behaviour. Without knowing ourselves, without being the dispassionate witness of the internal and external manifestations of our personality, we cannot use the qualities of viveka and vairagya, we cannot calm down the mind, curb our desires or remain indifferent when facing the circumstances of life. The preliminary work is therefore to know better our mind, body and senses, and

develop a friendly attitude with ourselves. Most of the time, we want to become something else and there is neither knowledge nor acceptance. Swami Rupnathji has expressed this point through a beautiful joke : "If an elephant fantasizes and tries to live like a goldfish, or if a peacock fantasizes and tries to live like a cow, then it would be a very disharmonious expression of their natural being. In fact, one would classify them as ridiculous. Do you see any such correlations in yourself ? We are often like the elephant trying to become a goldfish or the weak mouse trying to become a roaring lion."

It is necessary to develop self-awareness in daily life to let the vision of the Self arise. The cornerstone of jnana yoga is the drashta, the witnessing attitude which combines sincerity, awareness and acceptance. The techniques of hatha yoga and raja yoga help us to awaken this faculty of neutral observation. And this effort of knowledge may also be supported by a remarkable practice of Rupnathji Yoga, antar mouna, the inner silence. In this meditation technique we learn to listen to each external sound and inner mental "sounds" in the form of thoughts, images, concepts before allowing the inner silence to imbibe the whole personality. Only a man with iron will can consider that he will exclusively follow the process of jnana yoga. For most of the seekers, to consider the world as non-existing is actually something very difficult or impossible. We are all in the hands of maya, we are part of the illusion. And to get out of it, we need another "illusion", the philosophy, the techniques and the paths of yoga. To progress harmoniously, to avoid disappointments and to open the gate on the infinite dimension of our being, let us use the set of tools given in the millenary wisdom of yoga and develop in the same time the qualities which will ultimately transform us into a true jnana yogi.

The six virtues of a jnana yogi

1. Shama (śamah), quietening of the mind: the jnana yogi should avoid anxiety and excitement, because he has to channel the mental forces and to use them for a higher purpose. He must then find a way to set his mind at rest, for instance the technique of yoga nidra or chanting mantras which calm down the mental realm, the senses activities and the nervous system.

2. Dama, limiting the mental fluctuations: the jnana yogi should know how to curb his desires intelligently, restrict his senses, body and mind, without yet going through a sterile struggle with himself. Dama was always used in the different religions with more or less success as we know.

3. Uparati, indifference: it is essential to keep the mind steady, lose interest in other people's opinions and free oneself from their influence. With this quality, a jnana yogi is able to look at the game of life

and interactions without any troubles, he bears easily what he cannot change and he accepts the things as they are, without trying to solve the world's problems.

4. Titiksha (titikSa): is the ability to endure the pairs of opposite, hot and cold, love and hatred, pleasure and pain, recognition and scorn, success and failure... This quality allows him to gain endurance, strength and courage in the physical, mental, sensorial and nervous dimensions.

5. Shraddha (śraddhaa, zraddhA), faith: it is the underlying support of the jnana yogi in his quest. This profound conviction is a matter of confidence in the Master and sadhana, a matter of faith in the eternal and universal spirit which is present in the core of each and everyone. Often a true jnana yogi does not want to give a form to the transcendental Reality. Therefore, his tendency is to reject any expression of adoration. He does not accept, as others are doing, to direct the flow of bhakti on one exclusive aspect of the divine, the Ishta Devata, or on an enlightened person. However, it is difficult to believe in something that has no form. So, the jnana yogi can also feed a feeling for some aspect of God without going against his search. It will help him to keep the mind calm and focused.

6. Samadhana, doubtlessness: it is the complement of faith. If somebody is overwhelmed with doubts, his mind cannot move deeply towards the discovering of the Self.

The two wings to take one's flight

By Maha Yogi Paramahansa Dr.Rupnathji

The two essential qualities of a jnana yogi are viveka, discrimination, and vairagya, non-attachment. They are like the two wings of the bird, both necessary to take off and fly higher and higher.

1. Viveka is the capacity to differentiate good actions from bad actions, good people from bad people, the real from the unreal, the self from the non-self, the eternal from what is submitted to decay and perishment. Although this quality of discrimination exists in every human being, most of the time it manifests itself only afterwards. With viveka, the adept of jnana yoga naturally turns towards the philosophy of Vedanta, which concepts of Brahman (absolute) and Maya (illusion of the manifested world) are in perfect tune with his quest. The introspection, vichara, is advised to develop the quality of viveka. It is an intense reflexion upon oneself which has to be practised in the spiritual dimension and

not on usual activities of daily life. Vichara (vicaara) is a process of analysis and separation; such as we remove all the pebbles and impurities from the cereals before cooking.

2. Vairagya, non-attachment, is a state free of craving. It is not a matter of turning artificially one's back on our family ties, job or personal wealth, but we are not affected if one day or another, these things disappear from our lives. Non-attachment is an exceptional quality and the highest yogic attitude: the jnana yogi does not feel attraction for the enjoyments of life, it is the objects of pleasure that have the chance to be offered to him. A jnana yogi is not indebted to any object. Such a philosophy is very positive because it does not imply any rejection or renunciation.

Vairāgya in Devanagari: वैराग्य, also spelt as Vairagya) is a Sanskrit term used in Hindu philosophy that roughly translates as dispassion, detachment, or renunciation, in particular renunciation from the pains and pleasures in the material world (Maya). The Hindu philosophers who advocated vairāgya told their followers that it is a means to achieve moksha. Vairāgya is a compound word joining vai meaning "to dry, be dried" + rāga meaning "color, passion, feeling, emotion, interest" (and a range of other usages). This sense of "drying up of the passions" gives vairāgya a general meaning of ascetic disinterest in things that would cause attachment in most people. It is a "dis-passionate" stance on life. An ascetic who has subdued all passions and desires is called a vairāgika.

The concept of Vairāgya is found in the Yoga Sūtras of Patañjali, where it along with practice (abhyāsa), is the key to restraint of the modifications of the mind (YS 1.12, "abhyāsa-vairāgyabhyāṁ tannirodhaḥ"). The term vairāgya appears three times in the Bhagavad Gita (6.35, 13.8, 18.52) where it is recommended as a key means for bringing control to the restless mind. It is also the main topic of Mokṣopāya or Yoga Vasistha. Another important text on renunciation is Vairāgya shataka or "100 verses of Renunciation", a part of the Satakatraya collection by Bhartṛhari.

Jnana Mudra - the Mudra of Wisdom

How to practice Jnana Yoga and Advaita Vedanta

By Maha Yogi Paramahansa Dr.Rupnathji

Assume the Padmasana or Lotus posture. Keep the spine straight. Place the back of the hands on the respective folded thighs. The palms should be turned upwards. The fingers will be fully stretched out. Fold inwards the index fingers. Join your index fingers with the thumbs (tip to tip) of the respective

hands. Form a rough circle of the thumbs with the index fingers. The other three fingers will have to be stretched out straight and kept loose but close together. As the index finger is curved to meet the thumb, slightly stretch the thumb so that it can easily meet the thumb. Don't press the thumb and the index finger. Remain in the meditative posture as long as you wish, but the best periods are 12, 24 and 48 minutes or 2 hours. Breathe normally initially. Later on you can do the controlled breathing techniques while remaining in this posture. When your fingers point up to Heaven, it is called the Jnana Mudra; when your fingers point down to Earth, it is called the Chin Mudra (cin mudraa).

The mudra is done in two different ways. The first way, as described above, allows the tips of your thumb and index finger to touch each other; for the second variation, the tip of your index finger touches the first thumb joint, and the thumb places light pressure on the nail of your index finger. The first variation is the passive receiving position; the second one is an actively giving position. These are the two best-known hand positions of Jnana Yoga or Advaita Vedanta, and they have an effect on the physical, mental, emotional, and spiritual level. These gestures symbolize the connected nature of human consciousness (thumbs). The three extended fingers symbolize the three gunas-traits that keep evolution in both microcosm and macrocosm in motion: tamas (lethargy), rajas (activity), and sattwa (balance and harmony). The closed circle of the index finger and thumb depict the actual goal of yoga- the unification of Atman, the individual soul (index finger), with Brahman, the world soul (thumb).

Many of Jnana Yoga practitioners (sadhakas) are familiar with Jnana mudra – thumb and index finger forming a circle with the other three fingers extended, the hands usually resting on the thighs or in the lap. It is sometimes called the Mudra of Wisdom. Many Yoga teachers when they are talking to a group and explaining the aim of yoga – to unite body, mind and soul, they spontaneously hold up their hand in that position with the palm facing towards the Earth or towards the Heavens. The index finger is normally held down by the thumb, and the other three fingers extending upwards. In Jnana mudra the index finger – which in Hindu thought can be seen as representing the ego and matter, is held down and subjugated by the power of the thumb representing the Universal spirit in the Earth. Another way of looking at it is to see the ego or self being burned in the power of the fire of Brahman, the deity associated with the thumb.

On such occasion however it is the three remaining fingers that were significant. As we look at our hand we realised that our etheric, akashic finger is our little finger, the smallest of the three – and the least important for material life, perhaps. Our 'mind' or 'heart' is our ring finger – next in size and the one we think is so important we even girdle it with rings and jewels, we value it so highly. However the biggest finger of all is our middle finger representing our fire soul and reaching the highest of all towards the sky and heaven. Symbols are only of value when they are meaningful. Jnana Mudra seen from a different angle taught us the realisation of the relative values of body, mind and soul.

In sitting for meditation, it is advisable to practice either Jnana Mudra or Chin Mudra. Put both hands on the knees in jnana mudra. Retain this position for 12 or 24 or even 48 minutes as comfortable to you. While returning to the original position first stretch out right leg. In the morning or at night (dawn) sit down in the corner in your lotus posture, with the hands in either jnana mudra or chin mudra. Close your eyes. Fix the gaze at the nose tip, mid-eyebrow centre, heart centre, navel centre or anywhere. The shoulders move backwards and the ribcage lifts. The tongue rests on the roof of the mouth. The hands may rest on the knees in chin or jnana mudra. The arms are relaxed with the elbows slightly bent.

When this gesture is employed to heal physical complaints, it makes no difference whether the Jnana Mudra or the Chin Mudra (Ćin Mudra) is practiced. According to Keshav Dev, this mudra is a universal remedy for improving states of mental tension and disorder, as well as for promoting memory and concentration. It clears the mind-and we all want to have a "clear head" in any situation. It is also used for insomnia, as well as sleepiness depression, and high blood pressure. This mudra activates the metal (white gold) element and is associated with the color white like a sun in midday. White is the apparent void in which fullness is concealed. White is the color of birth and death, of a new beginning and completion. White is also the color of unity and peace and clarity and purity. White clears the mind and brings peace to the soul.

Mudra is Sanskrit for seal. Mudra is a position, usually done with the hands, that directs the flow of prana (life energy). As part of our Jnana Yoga, we will be working on the Jnana Mudra, this is a classic energy sealing Mudra used in Meditation. Jnana comes from the Sanskrit word to Hindi as "Gyan" or "Guyan" meaning knowledge knowledge. The Jnana Mudra is the Mudra of Knowledge and Wisdom. There is no Jnana Yoga without long period, minimum 12-15 years Jnana Mudra daily sadhana (practiced) under true living Guru as spiritual superior. This period, 12 years of daily practice is a minimum for deeply cleansing of mind and senser to be a prior for Jnana Light!

The Fundamentals of the Ethics of Yoga and Religion

By Maha Yogi Paramahansa Dr.Rupnathji

Morality is an issue that raises a storm of controversy, not only in the circles of people who are interested in yoga, or practical religion, but also among ordinary, simple people, and even atheists. Ethics, or morality, generally deals with the attitude of a man to man, outlining sort of a collection of rules, or principles of our everyday conduct.

As a rule, the morality of yoga is associated with the principles of MAHAVRATTA, i.e. with the five principles of YAMA. They constitute the Great Oath, the Great Ascetic and Mystical Rule (Sans. VRATTA). Another part of morality are NIYAMA principles, which in fact are purifying practices that represent a fixed order of Moral Duties. As a result we receive Ten Instructions, and it is said that yoga practised without the observance of Yama and Niyama principles is futile and useless.

It is worth mentioning the fact that Yama and Niyama principles are provided in the second chapter of Yogasutras, written by Bhagavan Patanjali. This means that their practical observance is required from students of the Second Class of Yoga. Consequently, the Commandments do not belong to the First Class, i.e. to SAMADHI YOGA. The whole preliminary work in the yoga tradition does not comprise any ethics - related or moral commandments in the sense in which they are conveyed by KRIYA YOGA (the Second Class).

However, it does not mean that the First Class has no connection whatsoever with Morality. Ashtanga Yoga lets us build the foundation on which later, in the Second Class of Yoga, we can develop authentic and honest practice of MAHAVRATTA. In the course of fundamental practices representing the First Class there is an exercise on Four Divine Acts (S. ĀTATUR-BRAHMAVIHARA), which serve the purpose of purification and silencing the waves of thoughts and emotions that appear on the surface of Consciousness. While analysing these fundamental teachings concerning Morality, which are indispensable for the successful cultivation of Yama and Niyama, let us have a closer look at their presence in many spiritual and religious traditions.

BRAHMAVIHARA is a Divine Act described in the thirty-third verse of the first chapter of Yogasutras in the following words:

"MAITRI-KARUNA-MUDITO-PEKSĀNAM

SUKHA-DUKHA PUNYĀPUNYA VISAYĀNAM

BHĀVANĀTAS ĀHITTA PRASĀDANAM".

This is a real treasury of knowledge and ethics-related practice, including a depiction of the state of mind (consciousness) to which this yoga-based exercise leads. BHAVANA suggests reflection, contemplation, or creation of something, as well as maintaining or nurturing.

ĀCHITTA PRASADANA is a state of Purified or Silenced Consciousness.

ĀCHITTA - the Consciousness (of the body, mind, and heart) remains in the state of Eternal (PRA) Being (SD), which is Immeasurable Purity, Eternal Tranquillity (PRASĀDANA), or the Vibration/Energy of the Name (NAM) of Eternal Silence or Being (PRASĀD).

Entering into such a State of Consciousness is only a basis for the study of Yama and Niyama in the Second Class of Yoga (KRIYA YOGA or TANTRA YOGA). Without foundations it is impossible to build a House that would be a lasting Spiritual Achievement. We already know what the signs of reaping the FRUIT (PHALA) of BRAHMAVIHARA practice are, so now we can delve into what and how (in what circumstances) we should practise. The Four Acts are part of practices the purpose of which is to make man closer to God and unify man with God. The series commences with defining the notion of ISHVARA - the Lord, the Ruler, God as the inward Ideal (Idam) for PURUSHA (the Higher Self).

Patanjali enumerates Four (ĀCHATUR) Divine (BRAHMA) Acts (VIHĀRA) in the following sequence:

- MAITRI - benevolence, friendship, loving kindness, liking, love;
- KARUNA - sympathy, compassion, pity, empathy;
- MUDITA - satisfaction, enjoyment, joy, integrity;
- UPAKSĀ - impartiality, tolerance, indifference, neutrality, tranquillity.

The last of the enumerated words - NĀM, indicates that the attributes are something that everyone who practises must become. An Ashtanga Yoga adherent must be permeated with these attributes and must constantly manifest them. Essentially, these Four Acts are the ways in which Divine Consciousness operates, they are the Virtues of Divine Embodiment. As a disciple, you must become the energy of Benevolence, Compassion, Satisfaction, and Impartiality. Everyday contemplation (reflection) on these attributes is an extremely advisable practice, which is indispensable for one who wishes to build a decent foundation for self-realisation in yoga and complete the First Class of Yoga.

Patanjali further indicates in what particular circumstances one ought to apply or develop the Acts (VIHARĀS) discussed, and he enumerates them in the following sequence, according to the respective Acts, or VIHARĀS:

- SUKHA - happiness, pleasure, goodness, welfare, comfort;
- DUHKHA - suffering, pain, unhappiness, torment;
- PUNYĀ - goodness, virtue, merit, integrity;
- ĀPUNYA - evil, sin, viciousness.

The word, which ends the enumeration - VISHAYĀNĀM, signifies the vibration of any entity (object, thing or being) that appears before our consciousness. The root word "ISH" points to any wishes or desires, which may be aimed at a subject by any entity (object, thing or being).

Consequently, the object, i.e. the person who practises, develops particularly Four Moral Acts in Four Directions or, in other words, towards the Four kinds of consciousness-related vibrations which come from beings or things in the right sequence. Now we shall discuss the situations in which one should particularly practise the proper VIHĀRA (Act, State).

MAITRI is benevolence, friendship, and goodness full of love, or kindness for all those who live happily. Everything and everybody who gives off the vibration (energy) of well-being, pleasure, and happiness should be treated with loving kindness. This means being good and benevolent towards all good and happy people. This means goodwill aimed at those people whose life is filled with well-being. SUKHA are all consciousness-related things, which are connected with comfort, pleasure, luxury, well-being, and happiness. This concerns both people and things. If we find something comfortable or fortunate, then we assume an attitude full of friendship and benevolence towards it.

This is the main idea of Jesus, who preached: "Love one another." He preached it to people who lived happily within His consciousness, to people whose life was based on well-being, as they had received everything they wished for, according to the principle: "One who asks, receives". He spoke to people who were His disciples, who rejoiced in their Lord. Consequently, the Maitri principle is a basic pillar of Jesus' teachings.

The community of Gautama Buddha's disciples was also recommended to show benevolence towards other devotees, as well as to develop kindness for one another. This attitude, as far as possible, similarly to the teachings of Jesus, was to be gradually expanded so as to encompass all beings. Gautama Buddha was quoted to have uttered the following statement in "The Path of the Supreme Purity": "We shall turn to the Four Directions, to the zenith and to the nadir, radiating to the best of our ability with Divine Love

for all creation. Let no being feel hatred or malevolence, let each being experience tranquillity and happiness in their heart."

Maitri, i.e. Love, is defined in the above-mentioned Book in the following way: "Love is that, which wishes everyone all the best."

Jesus' disciples, later named Christians, received a practical tip: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (St. John 13. 34). There are probably very few disciples of Jesus, i.e. Christians, nowadays. The text also suggests that prior to the times of Jesus (New Commandment), these teachings were not known in the Jewish tradition. Consequently, He must have brought them from a different source than the Tradition of his ancestors. Mutual Love of Christians spreads only among the members of the community formed by Jesus' disciples.

Maitri seems to be the bedrock or the central idea of the entire Brahmavihara. We shall see it in our further studies on the remaining Acts, the Divine Ways of Acting.

KARUNA means empathy, compassion and sympathy, it is the completeness of altruistic pity, benevolence orientated to all objects, things and people who cause pain and suffering, or who exist in the state of pain and suffering. DUHKHA (also spelled DUKKHA) is a whole case of misery and sufferings, a Pandora's can. This is an existence full of pain, the existential anguish of a soul trapped in matter, as the state of suffering and pain may be symbolically interpreted in this way. We send our sympathy and compassion to all those who experience and who generate pain, to everybody who torments and consequently creates the agony of pain and other tortures (also tiredness). This is a power, a spiritual vibration which gradually allows us to liberate, to redeem those who suffer their hardship.

According to the words of the Master from "The Path of Supreme Purity," Gautama Buddha's disciples practised Karuna in the following way: "We are filled with divine Compassion for all the creatures. Their pain is our pain and we say: This creature than I see has gone into the suffering, and so I wish warmly for him to be liberated from all suffering and pain and all pain to be gone and removed"

And this is the definition of Karuna provided by Lord Buddha: "Compassion is that which shivers when it sees the suffering of others, and is filled with the desire to bring relief and wipe out all torment."

Jesus, who also preached emphatic compassion, recommended that his disciples convey the Good Message, the Joyful News, which Gospel was. It is comparable to the teachings of Buddha on the cessation of suffering and the possibility of liberation and redemption from all anguish, hardships, concerns, and distress - from all possible sufferings. On the whole, the entire Gospel - the Good Message, as preached by Jesus, contains a profound study of the Four Noble Truths that had previously been preached by Buddha Gautama. The Gospel passes on teachings on the Presence of Suffering, the Cause of Suffering, i.e. Pain, Redemption, or liberation from suffering, as well as on the Path, or the Way of obliterating all the pain and its cause. Healing, which always accompanied their mission of teaching and their practice, was a significant aspect of the work that Jesus' disciples performed. Exorcisms of evil spirits, purification of lepers, healing of the ill, and even bringing the dead to life, are undoubtedly acts of mercy, or, in other words, Karuna. Jesus Himself is the best paragon of Karuna in displaying His merciful, benevolent attitude of altruism and helping those who suffer. He commanded His disciples to imitate Him and "to be merciful like God." "Be ye therefore merciful, as your Father also is merciful." (St. Luke 6. 36).

The Act of Karuna may be called the active and actively operating God's Love for all beings that suffer. God sympathises with us and always wishes to help us. We become similar to Him, if we act similarly to the way He acted. Countless numbers of liberated beings that became redeemed from pain and suffering by Gautama Buddha also let us realise how immense and vast the Virtue of Karuna that he manifested, was.

MUDHITA is the third respective Divine Act (Deed), which consists in nurturing Satisfaction and Joy at all virtuous things (objects) related to consciousness. PUNYA, which is a circumstance in which the Virtue of Mudhita is cultivated, is exactly the Decency and Merit, as well as Goodness and Virtue. This Act is usually understood as Contentment with Decent and Virtuous Beings. We enjoy the decency of the respectable and the upright, we find joy in all good things that we encounter on our path.

Reflections on Joyfulness at all Goodness and Enjoyment of the Decency of upright and honest people are a keynote of the third Brahmavihara. Searching for good company which is formed by decent (upright, good and honest) people and enjoying their presence is a way of practising the fulfillment of the fundamentals of Yoga morality. Mudita is also an Act of contentment with the Virtues and Merits, which are Good.

Jesus used to say: "Be joyful, as the Groom is with You. How can guests at the wedding be sad if the Groom is with them?" This question is entirely rhetorical. The Spirit of Joy, as a charisma, was supposed

to be a sign of reconciliation with Jesus. Jesus also indicates that the purpose is Joy in the following words: "When you are fasting, be not, as the hypocrites, of a sad countenance" (Matthew, 6. 16). The state of being gloomy and depressed is something that contradicts Joy. On another occasion Jesus says: "Share the Joy with Me, as I have found the sheep which was missing." Jesus enjoys it when every sinner who has converted has stepped onto the path of Decency and Integrity. Disciples of Jesus are particularly joyful when the lost sheep resume the life in Decency.

The disciples of Gautama Buddha practised the attitude of Mudita in the following way (according to "The Path of Supreme Purity"): "We encompass all creatures with Joy. We take joy in the happiness (decency) of everything. When we see a man who is loved and who loves we join him in his Joy and we send our merriment (joyful mood) to everyone. When we see no joy around us, we think about it and we create it with our feelings."

Buddha defines the feeling of Joy in the following way: "It is enjoying (taking pleasure in) everyone's happiness, without a shadow of jealousy or concentrating on oneself." Instead of envying people their merits, possessions, position, or decency, we take joy in everything they have achieved and the way they are. In this joy there is not a shadow of the desire to possess things or objects that belong to others. This is Joy which is full of disinterestedness and which is deprived of self-absorption; it is not pretended, but instead, it is sincere and true.

The Act of Mudita may also be understood as Taking Delight in the company of Decent and Good beings, as well as in all good and honest behaviour of other people.

Now the time has come to discuss the last Attribute of the Divine Acts - one that usually causes most controversy and confusion.

UPAKSHA is indifference to evil and malevolence, as Vihara may be simply understood. Such an attitude makes the hair of many disciples of spiritual paths stand on end, as it is considered to be spiritual. Be this as it may, APUNYA is evil, malice, sinfulness and all iniquity, wickedness, viciousness, everything that is evil and devoid of decency, all this, to put it in jocular terms, non-virtue. How can we remain neutral, indifferent and impartial to evil, wickedness and people who hurt others, who are malicious to others and who commit atrocious acts? This is a difficult practice for many people who don't understand the fundamentals of morality!

UPAKSHA means remaining calm, maintaining inner poise and neutrality in all situations, in which we have to deal with evil in all its forms and embodiments, i.e. with THE EVIL. Similarly to Maitri, which is the core, i.e. the Heart of Love, Upaksha is the crown and the fulfilment of Love. We shall see it in the teachings of the Holy Beings of this planet.

Jesus passes the following message on to his disciples: "Love your enemies, bless them that curse you and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in Heaven" (Matthew, 5. 44, 45). How should we cherish Love for all those who do us harm, who are our enemies and fight with us, for all those who persecute us?"

Jesus forbids us to take revenge on those who hurt and persecute us. "I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Well, mounting resistance means contradicting and fighting, and Christians are supposed to maintain non-resistance to evil. Thus teaches Jesus, and this is the very proclaimed indifference, impartiality, and, what is more, tolerance to evil. Jesus forbids us to take vengeance!

Jesus also teaches absolution, forgiving other people the harm that they did to us. So, here is the principle of absolving, forgiving all the wrong things they did to us. Therefore, another principle is the principle of forgiving all villains. "For if ye forgive even their trespasses, your heavenly Father will also forgive you" (S. BABA, Hebr. ABBA) (Matthew 6. 14). The duty of forgiving and absolving is mentioned here as one that must necessarily be fulfilled an indefinite number of times, symbolically: seventy seven times. Jesus also forbids us to judge, while to judge villains is a human tendency. "Judge not, that ye be not judged" (Mt. 7. 1 or Lucas 6. 37); "Condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven". (Lucas 6. 37). The whole teaching on good and evil serves the purpose of our retaining the freedom from evil.

"An evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh". (L. 6. 45). If you condemn evil and wickedness, if you fight against evil or if you praise evil, you prove to be a man whose heart is full of evil and wickedness, too. Apostle Paul continues the teachings of Jesus: "Thou are inexcusable, O man, whoseover thou are that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgement of God is according to truth against them which commit such things." (Romans, 2. 1. 2). Therefore, the UPAKSHA teachings are wonderfully developed in the Good News, and we should observe this basic fundamental of Morality.

Forgiveness, absolution of all harm, tolerance to all wickedness, patient acceptance of all harm done to us without any willingness to take revenge - this is the everyday practice of the Fourth God's Act. We announce peace and we unanimously proclaim an armistice. In this way India gained independence!

Gautama Buddha of the Fourth Contemplation teaches us by uttering the following words: "We turn to the Divine Equilibrium (Neutrality) and to all living beings we send our tranquillity and brightness of thoughts." Equilibrium, i.e. tranquillity, and bright thoughts are defined by Gautama Buddha as "The Discovery of the Heart and the Core of Peace and life within them (within the Heart and the Peace)."

Gautama calls the fourth virtue the Most Beautiful of the Beautiful Ones. We may understand that Upaksha is retaining inner calmness, peace, and neutrality in situations in which we experience something evil, where a wicked deed is committed. We ought not to get involved in opposing evil, either in our heart or in thoughts, and, according to Jesus, even through our acts - hence the commandment to turn the other cheek. In this way we restrain ourselves from contact with evil - as recommended by Jesus in his comment, and we remain calm, according to the commentary of Gautama Buddha.

ĀTATUR-BRAHMAVIHARA, as this is the joint name which the yogis of India and Tibet have conferred on the Four Divine Acts, serve the purpose of attaining the Silenced, Purified Consciousness. In the Buddhist teachings these practices are referred to as BODHI ĀHITTA, i.e. the Enlightened or Awakened Consciousness. EMPATHY is a Buddhist accent, the emphasis on BODHIĀHITTA, and a Christian accent is LOVE and NON-JUDGEMENTAL ATTITUDE. Yoga originally recommends cultivating these as one practice consisting of four elements. When we become a vibrating being that manifests each of these attributes, then Buddhists say that we have attained the realisation of BodhiĀhitta. Practical reflections conveyed by Buddha for the sake of His disciples constantly refer to this realisation, similarly to these suggestive, commanding instructions given by Jesus.

BRAHMĀVIHĀRA allows us to attain the quadruple liberation while simultaneously reaching the four states of Unchangeability or Lack of Limitations.

MAITRI is redemption through Love and Benevolence, which brings us into the state of Infinite Purity, i.e. Bliss. A Heart that loves is Free.

KARUNA is liberation of the Heart through Compassion, which brings us into the state of Infinite Space. The Heart, which becomes liberated through Compassion, experiences the space of limitless possibilities.

MUDITA means the liberation of the Heart (Consciousness) through Joy. Thanks to this we experience the state of Infinite Consciousness. Quintessentially, these are Omniscience and Omnipresence, in other words, the Unlimited Consciousness of Everything (and Everybody).

UPAKSHA is the liberation of the Heart through Equilibrium and Brightness of Thoughts, which means Neutrality and Impartiality. One reaches the state of Infinite Void, i.e. the SUNYA (TA) state. Emptiness, or Void, is the foundation of Enlightenment, Awakening. That's why Upaksha complements the realisation of Brahmavihara or Bodhiçhitta.

From the point of view of Laya Yoga teachings, cultivating Bodhiçhitta, or rather Brahmavihara, as concrete reflections and ways of behaviour in our life, leads to the realisation of four spiritual, divine energies called ÇHATURAVIRIA, which are, respectively, the following aspects of the Enlightened Consciousness (Bodhiçhitta):

- PREMA - Divine Love, which is born as a result of cultivating Maitri;
- SATHYA - Divine Truth (Reality), which appears as a result of Karuna, i.e. Empathy;
- DHARMA - Divine Righteousness, which is the result of cultivating Joy at everything that is Decent and Good, i.e. Mudita;
- SHANTIH - Divine Peace (Cosmic Silence), the Soundlessness of Silence, arising as a result of incessant and eager realisation of the attitude of the heart and life, based on the principle known as Upaksha.

Maitri is like a seed, from which a complete and thriving Tree of Life grows and is then recognised as Bodhiçhitta. Mutual Love that disciples show for one another, as well as mutual kindness among good and happy people, or love for everything which brings happiness and pleasure do not seem to be so difficult. Maitri is friendship among friends and benevolence among the benevolent ones. This is a pillar that must support each spiritual community.

PREMA is something much vaster, as in this case, the community of ones that practise, on various levels, is not only the whole humanity, but also the entire creation. This is an Unlimited Point of View. There is

no way for sectarian attitudes or divisions to appear in an Infinite Awareness of Bliss and Void. PREMA is Love and Benevolence, which encompasses the whole existence, the entire creation.

BRAHMAVIHARA appears spontaneously and naturally as a result of practising reconciliation with God (Brahma, Buddha), or Guru (Lama, Spiritual Master). People who carry God inside them may be recognised by the fruit of Brahmavihara that accompanies their life. It is worth mentioning the fact that realisation of the previously mentioned Bodhiçhitta state refers to the completion of the First Class of Yoga. The purpose of the First Class (Ashtanga Yoga) is The Awakening of Consciousness, i.e. BODHIÇHITTA. The Awakened Consciousness possesses the Intuitive (Feeling-related) Insight into the Truth, which in Yoga Tradition is called RITAMBHARA PRAJNA.

I hope that practising the Four Acts of Brahma (God) will prove to be easy and simple for you, so let me mention that it is not possible to practise efficiently in the Second Class (Kriya Yoga) without completing the First Class of Yoga. The graduation diploma for this part of the Yoga course is the fruit, by which one can always recognise an initiated Disciple. I believe that you will promptly attain the state of Silenced, i.e. Purified Consciousness (ÇHITTAPRAS DANAM), in which the Intuitive Insight and its perfection become possible.

The ultimate perfection level in BRAHMAVIHARA is encoded in the manner in which Master Patanjali links words. MAITRI KARUNA MUDITO PEKSANAM means that the Four Acts constitute one vibration and are practiced as one whole. Although at the beginning we learn to develop and apply each of these attributes separately, in the end they blend to form one whole, one energy. The sequence of words reveals the sequence of preliminary work: consequently, we begin with Maitri, and we end with Upaksha, where NAM indicates the synthesis, melting of energies into one whole. In such a case we say that we have attained BODHIÇHITAM!

The second melted word; SUKHA DUHKHA PUNYPUNYA VISHAYNM indicates that, among all four kinds of vibrations generated by the object of consciousness, which appears before us, we apply the above-mentioned attitude of Awakened Consciousness.

Be it happiness or hardship, be it pleasure or pain, bliss or suffering, be it good or evil, decency or viciousness, merit or fault, we maintain the attitude of the Quadruple Act of Divine Conduct. We may say that our entire Yoga Morality undergoes a test among these pairs of opposites that we may encounter in life.

The connections of words SUKHA and DUKHA indicate pairs of opposites such as: happiness and unhappiness, pleasure and pain, bliss and suffering, while the words PUNYA-APUNYA indicate pairs of opposites such as: good and evil, decency and viciousness, merit and fault. A Yoga disciple always retains Everlasting Love, Compassion, Joy, and Tranquillity. This is an unending stream of BRAHMAVIHARA. The state of existence of the Silenced, Purified Consciousness is virtually like this.

There exist certain special implications. If the Unpurified Consciousness attains four such Attributes in the course of practising Purification and Silencing, it means that manifesting these attributes is the natural state of our Pure Primordial Self. Consequently, these are PURUSHA Acts (The Higher Spirit), i.e. the Perfect Man. Jesus refers to God by using words such as The Only Good One, thus attributing the Highest Being with a particular kind of goodness. It reveals itself exactly as Brahmavihara.

Each man's conscience possesses an inborn, natural purity and therefore is fundamentally Goodness. Even the word CONSCIENCE (from the word SUMNA, SUMANANA) stands for nothing but Good Thinking or Good Recollecting. So, the man who is called "conscientious" is a man who "Thinks Well," and, what follows, who performs Good Deeds, as his conduct is a Divine Act (Brahmavihara).

"The inward man (Sans. PURUSHA) is prone to act in accordance with God's law (Sans. RITA)": this is the way in which Christianity teaches us through the words of Apostle Paul (Romans. 7. 22). "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." (Romans 2. 14, 15). Even Christian teachings indicate that the element of Goodness and Law, (The real) Nature exists in us as our natural, inborn, and pure form of ourselves. If a gentile - an unspiritual person, a complete atheist has a potential to reveal this Message Imprinted in his Heart; this should refer to potential disciples on a Spiritual Path even to a greater extent. PURUSHA is our Natural Essence.

BRAHMAVIHARA is a root and foundation of all kinds of BHAKTI YOGA, as well as a root and basis of each religion. The phenomenon of religion essentially arises from the natural need of each man. The principles of Brahmavihara may be found in every religion as its essential teachings. Each existing religion is called BHAKTI YOGA from the point of view of yoga. Practising the infinite Buddhist compassion, or practising the Christian Perfect Christ-like love are the manifestations of the same BHAKTI YOGA, the same Act of God's Mercy, which is perfected through our struggle with the vicissitudes of life.

Another pillar of Bhakti Yoga is the acknowledgement that our Guru - the living, physical manifestation of God - is identical with the Absolute. In this way KRISHNA becomes the Supreme Person of God, although He was only a human being. In this way Jesus is God for many Christians. In the very same way Buddhists dropped the concept of God somewhere on the way, as the concept of BUDDHA (S. BRAHMA, God) was identified with their living Guru, with Siddharta Gautama, who eventually came to be known as Buddha. It is worth remembering the fact that the concepts of BRAHMA, BUDDHA, and GOD are identical. The purpose of man is to attain perfection, Being the Image of God (S. PURUSHA), then Rama, Krishna, Jesus, Enoch and Gautama, all these beings may say: "I and Father Are One". Oneness is Yoga in its essence. I believe that the Fundamentals of Yoga Ethics and Morality will be applied in practice in order that the First Class of Yoga can be completed in accordance with its original instruction.

HUM!

Brahmavihara Prathyaya

By Maha Yogi Paramahansa Dr.Rupnathji

A) INTRODUCTION

By climbing Kailas Mountain together, in order to reach the source of all Yoga, we make available to you this simple group practice, so that all people who are sincerely interested in yoga may effectively approach their destination, the Natural State of Being, the Perfect Man on his guard in the depths of the Heart.

The group meditation recommended here, which is characterised by pondering, reflection and feeling, is an ideal group practice for a community of people who are deeply and genuinely keen on LAYA YOGA. The leader, after he receives additional instructions on how to conduct the group, may make use of this instruction by reading its essential points aloud. The circle of those who practise Brahmavihara is usually referred to as BHAKTUĆHAKRA, and common meetings of the group are called Bhaktisadhana or Bhaktiyoga. The Master and Founder of all Yoga, SHIVA, together with his spouse, partner and friend named PARVATI, who used to be the first disciple and Female Master of Yoga, are called "Co-Heads" of the Kailash Mountain Ashram (Sanctuary) in the Laya tradition, or, in other words, SURYA GURU, which stands for Solar Teachers.

Both Shiva and Parvati appear under different names. Both of them are fully liberated Masters who patronise all those who truly want to become closer to God, all those who wish to realise their Own, Primordial Nature, which in yoga nomenclature is called PURUSHA - the Essential Being, the Perfect Man, the Pure Self, The Garden of Dawn, or the Source of Life. These Masters are joint mentors for sincere and trustful disciples.

Among many Names conferred on Shiva, his best-known ones are Names such as Jupiter (Master Jupiter), Babaji, Padmasambhava (Guru Rimpoche), or Jehovah. Shiva unifies all varieties and forms of yoga of all times. In the impending New Era the very unification and synthesis of all forms of yoga is supposed to play the major role.

Bramhavihara - Prathyaya is worth recommending as an individual, everyday meditation for all persons with a sincere and profound intention to lead a religious lifestyle, which is based on adoration, worship, and service offered for the sake of Lord and God. Buddhist Bhakti, who call it BODHIÇHITTA, apply this practice, which in fact is cultivation of the state of Awakened Consciousness. This Dhyana serves the purpose of full development of the entire inborn BHAKTI potential in every human being, which translates itself into Divine Acts or Activity of the Heavenly Father. This is a state of being and acting of Buddha, as well as Christ or Krishna.

Brahmavihara is a root and basis of each of the existing religions. The reason for this is that religion - Bhakti Yoga is based on Love, Compassion, Joy, and Tranquillity. Group practising of this Dhyana is bound to gradually bring about full Purification, i.e. the Silencing of the entire stream of our Consciousness. What we attain is the Pure Consciousness, or, as you may call it, the Consciousness of Peace and Quiet. The Pure, or the Awakened Consciousness is our Primordial and Natural state of existence.

Leave some intervals for silence in between particular points. Read the whole practice gently, from the Heart, and slowly, as if you were contemplating on it. Essentially, this is contemplation and feeling. Engage your intuitive perception to delve into the meaning of each VIHRA (Act, Deed).

B) INTRODUCTION

1. ISHVARAPRANIDHANA. Reflect on God, the Highest Being, the Creator of Heaven and Earth. Submit yourself to God's guidance with full trust; seek your REFUGE in Him, in Ishvara - in Your Sovereign.

a) Chant OM (AUM) three times, as a result of which the Triple sound melts into a homogeneous syllable similar to L sound. You become unified with Ishvara;

b) Repeat the following words three times, straight from the depth of your Heart:

""Let us Adored the Lord, our beloved and blessed God, full of supreme Wisdom and Cognition of the seven stages of Truth". HUM!

c) Recite the Refuge as many times as you wish, either in Sanskrit or in english:

OM BRAHMDHRAMASANGHANM (HUM)

"I take refuge in the Supreme Lord, in His Holy Teachings and in the Confraternity of the Aspiring Ones."

d) Chant (either sing or repeat) a mantra (vibration) which brings one into the state of complete Silence, or the Purification of Consciousness:

BHVANA ĆHITTAPRASDANM

(The intonation ought to be begun with OM vibration, then you should repeat the mantra for the Purification of Consciousness, usually 108 times, and then close it by saying HUM).

PROPER PRACTICE

2.ĆHATUR-BRAHMVIHRA. Four contemplations (intellectual meditations), which are four ways of silencing the mind (psyche, i.e. all these waves of consciousness-related experiences), are practised for 5-7 minutes each. These Divine Acts which are synchronised with the Awakened Consciousness manifest themselves as a perfect way to develop the intuitive perception or feeling (S. PRATHYAYA). One who

contemplates (S. DHYANIN), fully concentrates on hearing and sensing, making use of all his body in order to perceive the depth of meaning hidden in each Brahmavihara.

I. MAITRI

a) Inside the Heart, inside the depths of our being we feel a throbbing source of love, which is benevolent and friendly towards all. We feel infinite goodness and kindness which pours out of our Heart. Then we feel all our natural potential for friendship and love.

b) The river of love, benevolence, and friendship pours out of us to reach all our fellowmen, people who practise with us. We feel profound benevolence towards all happily living people. We send our love to all the good ones. We imagine ourselves in situations in which we act with love, as we are embodiments of goodness and friendship.

c) We radiate waves of love and benevolence towards all creatures and events, towards all situations, both good and evil ones, and we do so with all the power of our Heart. We imagine that goodness, benevolence, friendship, and love encompass our entire city, country, continent, the whole world and then they spread further into the universe. We send our love in all possible direction, until we eventually become transformed into embodiments of Love (S. PREMA).

II. KARUNA

a) Inside our Heart, in the depths of our own being we feel a pulsating source of pity and compassion, we feel sympathy, which is orientated to everybody and everything. We feel the real state of existence of each object and each being. We start to perceive our heart as infinite empathy, as the ability to feel together with someone. We discover that compassion and sympathy are our natural state of existence.

b) We maintain the flow of the stream of sympathy and compassion for all beings that suffer: people, animals, and plants that we have encountered in our life. It is our most sincere wish for each creature that we have met on our path to become liberated from all the bonds. Let the permeating and thrilling waves of alleviating compassion bring relief to all the tormented beings.

c) With all our Heart we spread the waves of benevolent compassion, which have the power to bring relief to the entire world and dissolve all the pain and suffering. We bring relief to each person, to each living being that we think of compassionately. We encompass the whole world with our sympathising heart, which has the power of a remedy, which brings immediate relief. The stream of compassion liberates an infinite number of beings from the ocean of pain and suffering, and brings them lasting bliss and happiness. The whole suffering of the world disappears.

III. MUDHITA

a) We concentrate on our Heart, with the feeling that deep inside us there is a source of joy and satisfaction. Righteousness and the virtue of goodness are the things which give us most joy. In our soul we feel complete joy at each good deed and at righteous and decent behaviour. We take joy in each honest act. We discover our inborn ability to enjoy each situation and to be satisfied with every moment of our life.

b) We feel joy and contentment flowing in a powerful stream from our Heart. Our joy spreads to our whole environment, our close and distant friends. A special stream of joy and bliss flows in the form of inspiration to people who are decent and grounded in the virtue of goodness and integrity. May profound joy always accompany them in their life. We take joy in the happiness and well-being of others.

c) We fill the whole world with generous and blissful joy, as well as infinite contentment, which streams out of the kindness of our heart. May everything proceed in joy towards integrity, righteousness, and goodness. We derive great joy from building the world of integrity and goodness, may all beings be happy, and may all beings live in prosperity.

IV. UPAKSHA

a) Inside our Heart we find the most serene place. It is kind of a sanctuary of peace and quiet. With full commitment we try to experience this place fully, as it is a source of silence and equilibrium. We dwell inside this place in a state that guarantees us stability, tranquillity, and harmony. We immediately discard any burden by forgiving ourselves absolutely everything. We submerge ourselves totally in the source of inner silence.

b) Peace and quiet of our heart flow in all directions, spreading to our entire environment, all the events that took place in our life, filling up every moment. We become lenient and tolerant to all people and situations we find ourselves in. We proclaim Peace in all directions; we renounce anger, jealousy, and backbiting. We make a resolution to maintain neutrality, untainted hands, heart, and speech in every situation of our life. We feel stability and power inherent in silence and impartiality.

c) Silence flowing from our heart dissolves any desire to take revenge. We fill the entire space, our entire environment, our city, country, continent, and the entire world with this feeling. We imagine that the whole globe is an oasis of peace and forgiveness. All revenge and retaliation cease to exist. All resentment and aversion existing among people become dissolved in the stream of peace and quiet, which emanates from our heart. The world achieves a perfect balance and all beings are happy and full of optimism.

V. BODDHIĆHITTA

a) We feel the profundity of the Four Divine Acts with all our Heart. We experience the Nature of our Awakened Consciousness as a completeness of Love, Compassion, Joy, and Peace simultaneously. We experience Infinite Purity, Space, Omnipresence, and Void, which last for every minute of our life. We experience ourselves as a source of this divine morality - Love!

b) We accept all, both known and unknown people, into our Heart (Being, Psyche), in order that they could experience the state of Awakened Consciousness together with us. We particularly absorb with our heart our parents: our father and mother, as well as our siblings: sisters, brothers and our distant family.

c) We bring together the entire mankind and all the beings of our planet to form one family inside our Awakened Consciousness with the Four Divine Attributes.

CONCLUSION

3. TRATAKA.

a) Concentration on someone who has become both an ethical and moral example, and who is a paragon of integrity and an ideal to which we aspire. Let us remember the name of this being, let us visualise the person, particularly their look, let us try to approach the state of consciousness (the depths of their psyche and spirit) realised by that person. We may choose any being, a saint, a master, a prophet or an angel, whose essence we may find to be close to ours. We feel the Heart of this figure, we gaze into their eyes, as these eyes convey to us the profundity of what flows out of their heart. We try to experience the same state of existence as the ideal chosen by us.

b) We may contemplate on (repeat in our thoughts and with affection) the Five Great Oaths of BODDHISATVA), i.e. the Embodiment of Goodness, Awakened Goodness. This is a practice of the second class of Yoga, so it constitutes a development of Bhakti Yoga.

MAHAVRATTA

1. I Swear to Refrain from Doing Harm with my Thoughts, Words and Deeds
2. SATHYA - I Swear Always to Tell the Truth with my Thoughts, Words and Deeds.
3. ASTEYA - I Swear to Refrain from Stealing with my Thoughts, Speech, and Deeds.
4. BRAHMAÇHARYA - I Swear to Be Temperate in my Thoughts, Words and Deeds.
5. APARIGRAHA - I Swear to Refrain from Possessing (Non-Attachment) with my Thoughts, Words and Deeds.

Mahavratta, the Oaths of Bodhisattva, constitute a foundation of yoga morality in the Second Class (Kriya Yoga, Tantra Yoga). So, in our BHAKTA work we focus on the right direction. On a different occasion we shall include a more comprehensive commentary as well as the description of SIDDHI (Miraculous Powers) that are born as a result of an authentic realisation of these five ethical principles.

c) We may mutually intone a vibration that brings us closer to our Teacher, to Ishvara, to God, to our Lord, Sovereign and Guru:

OM GURU or OM GURU DEV (24 to 108 times)

d) Collectively chanted HUM (which means that the practice is drawing to a close and in the Laya Tradition it is always said at the end of the cycle of spiritual exercises).

Prema sathya dharma shantih OM!

Hum!

Abhyasa Prathamakalpika - The Work of Adept of Laya Yoga

By Maha Yogi Paramahansa Dr.Rupnathji

Let's take a look at the first stage of practice of yogis, whom Master Patanjali calls those, who apply the exercises, ie, using the original name, Prathamakalpika. This indicates the nature of the beginners mind, which becomes empty of any activity, and this process is called purification in yoga terms. Energy of Master Shiva and Goddess Parvati is the cleansing stream of power.

Abhyasin is a yoga student who regularly practices his prescribed exercises. Laya Order obliges aspirants of that circle by vow to observe the rhythm of practice. Rhythmic daily sadhana, or spiritual practice brings the soonest fruits. Traditionally, yoga aspirants are recommended to maintain constancy of exercises, the best at dawn and dusk. This recommendation helps to develop a deep relationship with the path, which is the basis for spiritual fruit in the form of self-realization.

The word sadhana includes the core dhi indicating the light of the inner self - I Am - and the core sa opening to spiritual energy. Na vibration is opening to the plane of eternal life. Element of life is manifested from the level of sixth chakra ie ajna. This indicates the path of practices to this level. Spiritual energy can be achieved at the anahata center or the spiritual heart on in vishuddhi - center of purity. Light of eternal life is ajna level, ie. so called third eye, which is a channel for communication with the plane of spiritual love, wisdom, peace and eternal life also called budhi (awakening light).

Sadhaka describes the aspirant performing certain exercises similar to abhyasin, with the only difference that the sadhaka has no obligations. It is the most preliminary form of yoga practice, usually recommended for those interested. Laya tradition usually provide some preliminary lessons, and acharya, the envoy of the Masters of the Order may grant blessing to the practice of initial exercises.

Self-discipline to maintain rhythmic practice is called tapah and sometimes even referred to as asceticism, although the latter conceals a rather strenuous fulfilling of abhyasin's vows. For those who wish to maintain tapah it will reward siddhi, the internal luminous powers. Self-discipline is in fact one of the five ways to obtain spiritual powers, and that means that the fruit of practice is a matter of time and regularity of practice. Rhythm and constancy in practice allows to make a self-discipline maximally intense.

Tapah is also a very simple technique to develop a deep relationship with the path, which is a prerequisite to participate in a deeper and more intensive practice sessions. Fulfilment of vows by protecting life, maintaining secrecy and discipline of practice is the basis for cultivating tapah by abhyasin.

The deeper meaning of ABHYASA brings permanent internal practice of being in the self, in the I AM, beyond the body and mind. Personal mantra is help in connection with some aspect of purusha and something that allows our consciousness to penetrate deep into itself. Mantra in the first stage of practice invokes some aspect of purusha and builds vibratory, energetic channel in purusha, which, continuously expanded, allows our consciousness in the end to enter to the inside.

When we ourselves will enter the inside, then we become the embodiment of the aspect we work with by repeating a mantra. Then even deeper, target meaning of abhyasa awakes, that is continuous, constant practice of staying in the Self. We embark on this spiritual journey to the interior with all honor, power and love.

Yogi, who is on pilgrimage to the inner self, is sometimes referred to as Parivrajaka - Pilgrim going out to victoriously achieve the goal - Internal Sun, Cosmic Fire, or spiritual Energy Source, Original state of nature.

Abhyasa is a deterrent of thinking and delusions. Practicing self-discipline through abhyasa allows our consciousness (citta) to ascend to higher levels. Only momentary concentration which takes place during the morning and evening practice is half way to samadhi, the highest degree of concentration of the mind in yoga.

It seems that this is the reason why the gurus recommend orderliness and regularity of sadhana. Maintaining regularity in sadhana means that we are half way to samadhi, the lack of regularity means, that we are just developing our relationship with the path to be able to see the fruits of labour.

One of the meanings of the word sadhana is "opening to the wisdom of eternal life." Only life on the spiritual plane is eternal life, so what we do is opening up to this plane. It is also a plane of wisdom. This means awareness of wisdom and eternal life. Abhyasin who achieves such a phase in spiritual practice is usually initiated or ordained as acharya, envoy of the Laya Order of first circle and becomes a being that belongs to the Order of Swami, associating together all the visible and invisible Guru, or teachers of light. Sad-Guru is the formal title of the outermost circle of Masters - Teachers of Laya Yoga.

The wisdom that comes from spiritual planes and the awareness of the eternity of own self are elemental basis, which allows students of Laya Yoga to become Teachers. Awareness of Sad-Guru is focused on anahata, in this part of the heart that is untouchable secret chamber. Matters of relative life do not these depths of the heart. This means that the Guru is in the world, but lives above the world, that he is in the world, but he does not belong to it. This means the state of being free from worldly bondages.

Development of awareness of Sad-Guru consist in the recognition of God dwelling within the heart as the Teacher and Guide living in the heart. The reality of universe is discovered in this divine Primordial Nature. Acharyas of Laya Order recommend the powerful mantra GURU OM, that builds communication with the inner being, the Sad-Guru in the heart. Anahata is the focal point of the vibration of the mantra.

This Sadhana is an aid, so we can call Ísvara, the Supreme Divinity within our hearts.. OM GURU means the Power of The One, who leads out of the darkness. Who else but the Light itself is what disperse the darkness? Light is the essence of the Internal Guide or Teacher.. Especially Sad-Guru is a student of the Secret Chamber of own heart.. On the outside the one that is called as Guru is Shiva, as father and patriarch or the head of the Order.

The ultimate Guru teaching yoga is Shiva - Master and Creator of yoga at the same time. Obtaining the internal connection with Guru means the outer connection with the acharyas of the Order, and in the end, with Shiva himself. Shiva Om vibration is a deeper form of labour for deeper inspired abhyasins of the Order.

Samadhi, or "immersion" or "plunging" in the light is achieved by directing the flame of attention to Ísvara, or to God. Small I strains all consciousness and directs itself to the Great Cosmic I.. Only complete immersion in the light of Purusha ie in Brahman, allows to achieve and maintain a stream of flowing divinity.

When we reach samadhi, the cosmic divine life embraces and permeates human life. Self-dedication to the Sad-Guru is the best way to melt small I in the cosmic Self. Yoga calls this self-dedication by term ISHVARA-PRANIDHANA, or surrendering to the will of the Supreme Being.

The spiritual path is a narrow path. We can say that it is the route leading exactly between the extremes. We are immersed in one, clean energy, beyond all dualities. We are between sadness and joy, between euphoria and depression, between the state of hatred and passionate affection. Therefore, those ones practicing the path are outside the range of the impact of global forces, although they can fully live in this world.

Central road of dedication means that on the one hand we follow the voice of the divine, spiritual intuition coming from the depths of our hearts, and on the other hand, we follow the suggestions of Guru of the Order, by which the same voice speaks to us.

Communication with the Guru inside our heart is reflected in communication with the Guru outside of us. It is also similar with devotion or dedication.

Svadhya is the third necessary step bringing abhyasins closer to the more internal Laya Yoga student circles. Getting to know each other and getting to know the light of the Self is precisely that third step in addition to the tapah and ishvarapranidhana.

When the sadhaka or abhyasin will make enough effort in these three aspects through their spiritual practice, they can be incorporated into circles of KRIYAŚAKTIPAT and become Kriyayogis of the Laya Orde. Higher levels of development in Laya Yoga are of course related to BHUTAJAYA YOGA cultivation and progress on the path of mastery over the elemental energies. The end of this yoga is the throat center, and the final support comes from the Master Shiva, who directs his energy aspect through this center. The energy of Shiva, is the energy annihilating small false 'I'. This comes by dissolution of the darkness and illusions in the light of the cosmic ether. The energy of Shiva, also known as Yahweh or Jehovah is the energy that brings us to the mystical death. Only then comes the total rebirth or

resurrection of our being. Annihilation of the false self, to which all the purification training leads, is a prerequisite for spiritual awakening in which we are born again of God.

Regular repetition of vows is a practice of the mind, which, after some time will integrate with them so much, that vows will be a normal part of our lives. Therefore abhyasins have powerful aid and at the same time blessing of the lineage, which speeds up the practice. The oath of keeping the individual practice secret additionally reinforces its inner effect.

Purusha is our true Self, I am. Om Guru meditation leads us to focus within the inner Self. This takes place beyond the body and beyond the mind. Focusing on I Am leads us to experiencing of the true light of pure consciousness. Om Guru means undertaking the path of discipleship and upwards aspirations, for those who want it is in a fact a real delight and happiness.

OM vibration, where O consists of a fusion of sounds A and U is placed in the heart so that the location of this chakra under the breastbone, inside the chest, could tremble with the pronounced vibration. The Om sound in yoga terminology is called Pranava, the Eternal Word, and also described as Anahatam Nadam, the Sound of the sound. This is an internal sound, cosmic music of silence the inner voice at the same time. OM is also referred to as I Am, which expresses by God himself.

Practice of A-U-M vibration in the anahata center is the initial awakening of the flower of heart, to be able to plunge later in the silver-white light of Purusha. All sadhakas work with the vision of the flower in the heart center with three petals of the following colours: blue with vibration A, yellow with sound of U, and red connected to M. Center of the flower is white like a coiled inner bud.

Abhjasins work with Pranava sound as a basic part of mantra, indicating a particular spiritual aspect of the wholeness of divinity, the Purusha. Vibration OM GURU has similar nature, where the internal guide or teacher is recommended aspect of work for everyone.

Lessons of meditation for sadhaka are included in the course: "Laya Yoga - Sadhana" and divided into classes. Practices received by abhyasins are received during dharshan, or personal meetings with Acharya of the Laya Order.

Abhyasa allows to recognize internal Guru as Shiva coming in the inner vision or form of one of his close disciples like Morya, Patanjali or Parvati.

Tarakam - intuitive knowledge of the Higher Self, liberating from the birth and death, liberating from worries, suffering and inconvenience. It is transcendental knowledge. This is the direction of the abhyasa work, journey that transfers to the other side through the knowledge of Purusha (I). Developing heart leads to intuition or insight. Developing intuition leads to a state of Tarakam, until the yogi achieves complete liberation - Kaivalia.

May the Force of Surya Guru rests on you!

Hum!

Laya Sadhana - Apprenticeship Leading to Prathyaya

By Maha Yogi Paramahansa Dr.Rupnathji

During our first practical lesson of yoga we will concentrate on daily practice for everyone, who wishes to develop closer relationship with the path of Laya. This material can be particularly important for those, who had already taken part in some courses or trainings of Laya yoga, tracked as a kind of introduction to path and tradition of Laya. Popularly, using an external nomenclature we can call Laya yoga as purification of chakras and aura.

Continuing Sadhana expands our relationship with the path and tradition according to rule, that we develop all that we focus on. So if we want practice and we pay attention to exercises, the appropriate time, place, conditions and circumstances just come out. Initially we can say that that our will and determination causes that appropriate conditions for us just appear. The lack of time and conditions is not an excuse but a manifestation of personal fears, unwillingness and anxiety, which create the situation. The increase of aspirations and trust to exercises and the path, the increase of will to practice is exactly the thing that organizes appropriate time and conditions.

The basic level of Sadhana consists of breathing exercises, which harmonize the energy of elements inside us: earth, water, fire, air and ether (light). This is an integration of psychological and spiritual

planes, so plan of action, emotions, thoughts and spirit. Let's describe one of these breathing exercises, combining it with the description of chakra's location.

The suggested breath includes four short breaths and the fifth long and deep one; they all make up the whole cycle. Each breath of these five we accumulate in different place. All breaths consist of deep indrawn breath and unimpeded exhalation.

The first breath we concentrate at the height of trunk's base, in the area of crotch and coccyx. That is the level of earth element and MULADHARA chakra. This area is responsible for biological instincts sphere, physical health and contact with the ethereal plane (with the world of the spirits of nature).

The second breath we focus on abdomen, little lower from the navel. Like we would push down on the abdomen while taking breath. This place is a centre of water element, emotions and feelings and a point to contacting with astral plane, the yoga calls this place as SVADHISHTANA.

The third breath we concentrate above the navel, at the height of stomach or solar plexus. While taking breath we slowly lift the diaphragm and lower part of ribs. This is a center of energy called MANIPURAKA, which controls the thinking, deflagration and digestion functions. It is also a point to contacting with mental plane.

The fourth breath we concentrate at the height of breastbone, in a pace where air goes into lungs. This place is sometimes called as spiritual heart or the center of intuition, and yoga calls it as ANAHATA. It harmonizes and unites the work of other chakras and uses to contacting with either psychological or spiritual planes. It controls the level of personality from mental plane and expresses the features and characteristics of air element.

The fifth breath we focus in upper part of the neck, behind the tongue, at the height of the atlas bone. It is a place called by yoga as VISHUDDHI, which means "the light of purity"- there comes from the element of ether, so of the light, which is a causal plane. This center becomes an entrance to the causal plane. A bit longer and deeper fifth breath accents the importance of spiritual plane as superior to others.

This way we make five breaths of one cycle. Then we repeat the cycle five times which gives twenty breaths. Fourfold repeating symbolizes four seasons, which is like giving complete cycle of work. Yoga usually accents natural rhythms of functioning, because they make practice much easier. Hridaya yoga uses very similar breathing exercise, fragments of which approached to mountain ashrams (temples or hermitages) in form which is called kriya yoga or rebirthing. Then we try to operate with these breaths through the center of heart, which is also an appropriate exercise. In order to immediate, harmonious work with chakras and purifying aura it is recommended to do this exercise in Laya yoga version.

It is a common rule to breathe deeply every day. We should observe the breath and each time we notice it as shallow, let's deepen it immediately. We should breathe calmly and deeply. Indrawn breath is deep and the exhalation is totally free, neither forced nor latent. It is a general rule as far as breathing is concerned.

In order to daily practice of Laya yoga we start with breathing exercise daily morning and evening Sadhana. When breath is thicker, so audible, panting it influences the physical body in healing way. On the contrary when it is gentle, subtle, deep but not audible it influences deeper physical levels...

The second recommended exercise is focusing on mantra (sound) OM around heart so at the level of breastbone. In deeper meditation we consider sound OM as consisted of three sounds: A- which is an opening and creative vibration, U- which develops the level of understanding, expands mind's horizons and destroys it's limitations, and M- which opens the source of fondness in us, subtle feelings and enables emotions to grow up. That is why during this exercise we can feel ANAHATA as a place or space under the breastbone, and next we resonantly repeat A-U-M. We feel like trembling, a kind of vibrations under the breastbone and we try to vibrate each sound for the same time.

Loud repeating of sounds (and mantras as well) causes physical vibrations, which influences the body and some special features of it. We can combine vibrating the AUM sound with visualization of heart center as a three-petaled, opening flower. The most external petal is golden-yellow and opens in down direction, the middle flower is like bright-red-coloured and it diverts to left side where the physical heart is, and the most internal petal of these three is blue and it develops in right side.

Each of vibration becomes associated with a sound. According to this to A vibration suits blue color, to U vibration golden one and to M vibration tones of red. When we finish loud intoning or vibrating AUM, than we can join the mental part of practice. As we practiced loudly now we repeat all exercise just by thinking AUM and keeping the vision. During this all practice our spiritual heart will get on strength and

development. It is a purification of heart's aura. This exercise influences healthy physical heart and whole area of breasts, including lungs, bronchial tubes and bronchioles.

First part of exercise, the loud vibrating is called sabdha-mantra. Second part- mental repeating isartha-mantra. At the end of the cycle we sit in silence for a while, feeling all produced energy. It is like hearing echo of practice, feeling energy of our practice and yoga calls it pratyaya-mantra. All practice with OM has its three parts or three levels.

What is also interesting is the direction where does this practice leads to. When systematically repeated, this exercise destroys every mental and emotional obstacles which moderate processes of intuition. OM vibration expresses the meaning of "BEING", so it expands us in the direction of living here and now, similarly as Zen exercises. After some time during third part of practice we shall hear wonderful and unique song coming out from the interior, from spiritual heart, song which sounds like A-U-M. It is a sign that our practice matures, and all we hear will sound like angelic singing. Then we will be able to practice listening of OM.

Meditation with OM in heart enables to get in touch with internal, spiritual and intuitional part of ourselves. Avidya - ignorance and unawareness becomes destroyed. Perfect understanding of life sense comes itself by intuition. An exercise with OM helps us to understand ourselves better. It is a path of understanding and self-recognition. All Ego or small "I" becomes annihilated and changed. At last because of exploring cosmic vibration at heart we reach the knowledge about all matter in natural way. Omniscience becomes our natural feature. This is total sense of this exercise...

Third exercise suggested to all interested in Laja yoga is Transferring of Light. Popularly this exercise is called as Transmission or Focusing in Light. Laja yoga calls it like JYOTISHMATI. Exercise of transferring light makes the mind calm, thrilled and free of fear or sadness. Pure, bright- silver light is enabled to melt all darkness. Especially dissolved become negative thoughts, which cause serenity and calmness.

First part of Meditation of Light seems like taking indrawn of light, flowing from above to our head and coming through throat to the spiritual heart, at height of breastbone. We can feel or visualize it as a bright ray, lighting up from above. It flows through certain centers of our body above the heart like SAHASRARA, which is located above the head, AJNA, located inside head and called usually like "third eye", and trough VISHUDDHI. The energy coming this way trough the top of head purifies and harmonizes all centers located above ANAHATA. With each indrawn we feel the light working inside our heart center and diffuses all darkness there. Light coming up to heart disperses all clouds that cover our

natural divine luminosity. At last the internal vision let us to see that from interior of heart, behind dispersed clouds suddenly appears an internal shield of sun.

In second part of this meditation this internal sun starts shining intensively, especially during taking each indrawn. Similarly it starts radiating which is connected to each exhalation. During indrawn of light we enlarge internal Spiritual Sun in heart (Savitri) and during exhalation we emanate its light.

With an exhalation we can send this light to every organ of our body, which than becomes self-healing because the light disperses even clouds of very dangerous illnesses. We can saturate our aura with this light and emanate with it from all body surface, like all cell of the body were lighting because of initiation of heart center.

Rays of white light can be send from our heart to hearts of others. It activated healing process so we can send it to ill or dying people or even those, who have already passed away. We can emit this light thinking of all people with whom we were linked by negative relationships, and than all past and negative emotions shall be purified. This white light is a suitable color for process of forgiving, which is one of the most healing activities we can take up. After some time of practicing we will see those who we had been systematically sending light as changed, bright and good.

The other possibility is to let this light flow everywhere where it is needed, without leading it. Than we become passive observers of where this light goes. The rule of unimpeded emitting of light which is an essence and basis of Transmission. This is like third part of each JYOTISHMATI practice..

During fourth part of practice Spiritual Heart rising in heart, raises through all centers above heart and lights from each of them for several time. It is like going up through higher levels of Brightness in higher centers. It is recommended to exercise with each center for the same time. When we reach the level of sahasrara we transform ourselves to cosmic, divine brightness. What we practice now is dissolving ourselves into light with vision of rainbow. This may be more advanced practice with silver-white light.

At the beginning the most important are first three stages, especially the first and second one, because they awake the source of divine light inside us, damaging all covering it curtains, which are like clouds on our personality.

Summing up the introductory practice of Laya yoga consists of three parts:

1. Breathing exercise that harmonizes all elements and purifies chakras below to heart.
2. Exercise with vibrating cosmic sound of OM, which purifies and develops heart.
3. Exercise with pure, white-silver light that purifies all centers above heart.

This way lets up to purify aura and all centers in introductory extent.

Basic Sadhana should be practiced two times a day. The exercise of 20 breaths lasts for 2-3 minutes, all practice with OM about 10-30 minutes and exercise of light transmission from 10 minutes till one hour or even more.

Transmission of Light is an exercise which enlarges and deepens our Enlightenment. Everyone interested in Laya yoga can practice it with simultaneously enlarging their commitment to path and line of transmission.

Namaskar

Yoga - an ancient spiritual path toward enlightenment and liberation

By Maha Yogi Paramahansa Dr. Rupnathji

Introduction to Yoga

There are a lot of different types of yoga today, but only 12 lineage of yoga are true, so if you are starting out and feeling confused, you are normal. It is best to start with a type of yoga that is appropriate for your own level of fitness, physical and spiritual goals and health condition. The 12 most common types of traditional yoga lineage are described in this article and briefly explained to help guide you in choosing the best type of yoga that you can start with.

Since human beings began practicing yoga thousands of years ago, the symbol of a tree has often been linked with the spiritual discipline and for good reason! Yoga has a several of branches when it comes to

how you choose to practice and all of them are based on the same philosophy, or trunk, of spirituality. Hatha yoga is the one most well known to Westerners and known as the physical act of practicing poses. Here are a few other important yoga lineages that you may choose to combine with your personal yoga practice.

Yoga is becoming a more and more popular activity in the Western world today. The number of places holding Yoga classes is on the increase and there is a plethora of different types of Yoga. With a choice of Hatha Yoga, Ashtanga Yoga, Raja Yoga, Mantra Yoga, Jnana Yoga, Bhakti Yoga and many more it can be easy to get confused. The article will help you to understand the difference between the most popular types of Yoga so you can choose which type is right for you. Such experiments like Bikram, Iyengar, Vinyasa or Power Yoga are not truly Yoga lineages because there is no yoga from someone name with only acception known as Shiva Yoga.

Yoga nowadays is very in demand especially the newest free online free yoga. Yoga practice and exercise can be learned in school. There are a lot of yoga so called "schools" all over the world. Before, yoga was only applied and practice in India through the Master or Guruh but now, looks like it has evolved but in not good direction. Almost all the people in the world know the word yoga although there are some who don't have a clear picture of it. Yoga for the many people is an exercise and a means to concentrate with the mind and soul. But Yoga is really leading to Spiritual Illumination and Divine Realization of the Soul, Atma-Purusha.

People have used yoga techniques for more than 9,000 years. Over these centuries, yoga has developed into a system of widely varied practices, much like an ancient tree with many branches. Each branch of yoga was developed to serve specific human needs. As a general rule, though, they all serve one primary purpose: to bring into equilibrium the human mind and body and to lead toward Enlightenment. Mainstream thought is finally catching up, with the progress Yoga is making, but it has taken 9,000 years for us to get this far.

The history of yoga is long and steeped in tradition. Contrary to what some people may believe, yoga was not developed as the newest way to slim down so they could fit into a smaller pants size. The history of yoga goes back 9,000 years. It originated in India and Himalayas (Tibet), and the first time the word yoga was found in written form was in the Rig Vada, one of the sacred texts used by Vedic priests. Yoga is a means of achieving spiritual enlightenment, illumination and spiritual realisation. Originally, yoga techniques were passed down from Master Teacher (Guruh) to student (shishya, siSya) through word of mouth. These techniques had never been written down until the Indian sage Patanjali wrote

down a systematic method of yoga in the Yoga Sutras. Patanjali is considered to be the father of classical or modern yoga.

The Swami Vivekananda added to the history of yoga by bringing it to America. In 1893, he addressed the Parliament of World Religions and discussed the path of yoga. As a result of his speech, it quickly began to blossom as a practice in many areas of the country. Yoga has since gained major popularity in the United States and many different styles including Hatha, Raja, Karma, Bhakti, Jnana and Mantra, are practiced by millions of people. Knowing the history of yoga can help you, the practitioner, realize the richness that it has to offer. More than just a means of being fit and trim, yoga can help you live a healthy, whole, and empowered life.

To the ancients, Yoga is a complete system, of which the postures are a small, though quite useful part. The word "Yoga" referred to the whole, not merely one part, which is the postures, or Asanas. The entire purpose of Yoga is spiritual in nature, according to the ancient sages. The history of Yoga can conveniently be divided sometimes into the following four broad categories: Vedic Yoga, Preclassical Yoga, Classical Yoga, Postclassical Yoga. In modern times, the relative position of the postures has been elevated, so as to lead people to believe that the word "Yoga" refers to physical postures or Asanas, and that the goal of these is physical fitness. The whole and the part have been reversed, terribly misleading and confusing people about the true nature of authentic Yoga.

We now have millions of people who totally believe in the Big Lie that Yoga is an exercise or physical fitness program. The lie is so believed that true teachers and masters of yoga routinely receive emails attacking them about revealing or highlighting the true nature of Yoga through this and other articles. This is Western type of mental disturbing ideals which are completely improper. It is so unfortunate that the word "Yoga" has so often been used in place of the word "Asana" or "posture" in last years of 20th century and beginning of 21st century. We would not call a brick a "house" even though it is part of the construction. Yet, this is what is often done with Yoga. The first word of Yoga Sutras is "atha" which means "now," implying a prior preparation. One may do postures, asanas, for years and finally be ready for Yoga. To call it "Yoga" before that time is a misnomer. If we had "asana classes" and "asana studios" that would be a great service to people. Then the word "Yoga" could be appropriately used for the journey that one begins when truly understanding the history and nature of authentic, traditional Yoga.

The goal or destination of Yoga is Yoga itself, union itself, of the little self and the True Self, a process of awakening to the preexisting union that is called Yoga. While it is not the intent of this article to give a final or conclusive definition of the term Yoga - which can be described in different ways - it has to do with the realization through direct experience of the preexisting union between Atman and Brahman,

Jivatman and Paramatman, and Shiva and Shakti, or the realization of Purusha standing alone as separate from Prakriti. The mere fact that one might do a few stretches with the physical body does not in itself mean that one is headed towards that high union referred to as Yoga. Yoga is a spiritual system for Enlightenment with a physical component like asanas and mudras.

Some crazy and mentally disturbed students and teachers of so called "modern Yoga" want to remove or ignore the spiritual orientation of Yoga, for a variety of reasons, mostly for "money gain". Because of this, such people actually benefit by dropping the word Hatha from the term Hatha Yoga. By dropping the word Hatha, and calling it only Yoga, they can more easily avoid the fact that the ancient texts, such as the Hatha Yoga Pradipika, so clearly state the spiritual priority of traditional Yoga. They can escape the fact that "Ha" and "Tha" refer to the subtle energies of Ida and Pingala, the process of Kundalini Awakening, and attaining Samadhi - Spiritual Enlightenment.

Several Authentic Yoga Methods

By Maha Yogi Paramahansa Dr.Rupnathji

Mantra Yoga

Mantra yoga is known as the "yoga of potent sound". Mantra yoga aims at liberation through the verbal or mental repetition of empowered sounds, such as "om," "hum," and "ram." Viniyoga yoga is another name of mantra yoga and links to traditional vedic mantras and breathe with movement and sound in flowing exercises that are modified to each individual. Viniyoga is a good form of yoga for those with back problems or neck injuries because it can be easily adapted by everyone.

The word mantra is believed to come from the Sanskrit words "man," which means mind, and "tra," which means instrument. Some religions have the belief that while chanting a mantra, a man or woman can possibly become an instrument that a higher power may channel. They believe that a mantra is a type of tool that allows thought to reach a higher power or a higher level of Enlightenment. A mantra is a phrase or word that is chanted or spoken repeatedly to produce a sound believed to help with meditation or prayer. Ideally, the phrase or words should produce a pleasant, soothing sound. In some instances, the chanting of a mantra will produce a humming noise, not really sounding like words at all. Mantras are intended to help empty the mind so a communication with a higher power will be possible.

Mantras are believed to have originated in ancient India, but are also sometimes used in Buddhism, Jainism, Hinduism and Sikhism.

Hatha Yoga

Hatha yoga is focused solely on body alignment and executing precise movements. Yoga accessories such as blocks and straps are normally used by beginners who are not as flexible as the experts. Yoga accessories help assist all sorts of people to be able to do the poses comfortably. Because of its attention to details and the flexible modification of poses, hatha yoga is often considered a good form of exercise for people with neck or back pain, as they are likely to benefit from the random movement in the poses. Practicing hatha yoga will give you a good knowledge on the classics in yoga poses so that whatever other style you eventually practice, you will have the basic fundamentals on how to do each position. In hatha yoga the teacher focuses more on alignment and inner awareness. This awareness starts with the body and expands to other parts of the self as one continues to practice regularly.

Hatha Yoga - in Sanskrit - an ancient classical deva language of India - "Ha" means "Sun" and "Tha" means "Moon". This type of Yoga is relatively slow paced, gentle type of Yoga and is a good place to start if you are completely new to Yoga and don't know any of the asanas (poses). Like all types of Yoga, Hatha Yoga aims to unite the mind, body and spirit. Normal Hatha Yoga consider Yama, Niyama, Asana, Pranayama and Pratyahara of Ashtanga Yoga Exercises of "Eight Group". If enhanced well being is your goal, you should consider the practice of hatha yoga. In addition to meditation, which is a common technique in all yoga branches, hatha yoga teaches a series of postures (known in yoga terminology as asanas) and breathing exercises (called pranayamas). Hatha yoga is considered to be one of the primary antecedents of modern physical therapy.

Laya Yoga

Laya Yoga is an ancient form of meditation, with concentration on energy centers or chakras (Cakras). Sage Gorakshnatha, an ancient sage of Nepal, and a disciple of Matsyendranath is the modern founder of Laya yoga tantrika. There are five main energy centers in the spine and two in the head. Laya yoga attempts to locate these energy centers and channelize them through meditation. Laya essentially means to dissolve all karmic patterns or conditioning and merge into the transcendental reality. It also means deep concentration and making an effort to obliterate the ego, thereby rising to a higher state of consciousness, called Turiya.

Laya yoga involves techniques of meditation that cause the energy or Prana to move in certain ways, to awaken the Kundalini, the coiled up energy at the base of the spine. Laya yoga channelizes the energy forces in the Kundalini instead of merely controlling the mind. It is important that the Kundalini is activated through performance of asanas, practice of pranayama and making a conscious effort to guide this awakened energy in the spine and allowing it to immerse in the crown chakra (Cakra/m).

Laya Yoga is also called Kundalini Yoga, because the raising of Kundalini energy to unite her with the supreme consciousness is the main objective, which is reached through deep meditation (dhyana). Includes the practice of postures (asanas) and breath control (pranayama) to energize the subtle channels (nadis), removing obstacles to samadhi or non-duality. Through the repetition of a mantra or seed sound, a higher state of deep concentration (dharana) can be reached at which the divine form inherent in the mantra becomes manifest. Part of Laya Yoga that deals with the sounds of the inner world is Nada Yoga.

Uro Yoga called Raja Yoga

Raja yoga aims for liberation through meditation. Raja yoga is meant for those people who are capable of intense concentration. A branch of yoga which places an even greater emphasis on meditation and knowledge is raja yoga. Known also under the name of classical yoga, raja is a more advanced discipline. Practitioners usually start with hatha yoga in order to prepare the body for this advanced training. Studies have shown that people attracted by this form of yoga are generally more introspective and more drawn to profound meditation. Various religious groups devote themselves to this yoga path, which is similar to a monastic or contemplative lifestyle.

In raja yoga, the main goal is a calm and spiritual, meditative state. There are eight principles that are followed strictly and in order in raja yoga and, though important, physical movement or poses is not the focus. The eight principles or stages called ashtanga or dharma wheel are:

1. Ethical standards or yama - abstaining from violence, stealing, lust, greed;
2. Self-discipline or niyama - developing devotion, purity, studiousness, contentment, discipline;
3. Posture or asana - 84 classical postures and mudras;
4. Breath control or pranayama - controlling the breath;

5. Sensory withdrawal or pratyahara - yogic spiritual psychology and psychotherapy, going inward and withdrawing attention from the outside world;
6. Concentration, focus or dharana
7. Meditation, lights or dhyana
8. Liberation, the Highest Light Ecstasis or samadhi (samAdhi) - merging with the universal consciousness.

Ashtanga yoga is not separate yoga tradition but it is name of 8 limbs of hatha and raja yoga commonly called "power yoga" because it is focused on a powerful flowing movement. The movements include pushups and lunges, which deals with strength and stamina. Ashtanga yoga is best for people who have a strong back, or have successfully overcome back injuries and are looking for more challenging practice. Athletic people such as runners, cyclists and gymnasts who wish to add more balance and concentration to their routines are also fans of Ashtanga yoga in the West.

Ashtanga Yoga - this is the type of Yoga that people practice on a regular basis and means "eight limbs" in Sanskrit. It's a fast moving, intense style of Yoga practice and is based on a progressive set sequence of asanas (vinyasas), synchronized with the breath. Ashtanga Yoga can be quite physically demanding as you constantly move from one asana in the sequence to the next, so you'll find that it will improve your stamina as well as your flexibility and strength.

Vinyasa is not another kind of Hatha Yoga and Raja Yoga but it means breath synchronized movement and is another fast paced type of Hatha Yoga, with an emphasis on breathing like in Kalaripayat or Qigong (Chi Kung). A practice typically starts with sun salutations and moves on to more intense stretching. Throughout the practice each pose is balanced with a counter pose.

Three main steep or wheels in traditional Raja Yoga are: Karma Yoga, Bhakti Yoga and Jnana Yoga!

Karma Yoga

Another popular branch is karma yoga, which operates under the principle that everything that happens to us in our life is a direct consequence of our past actions. As a result, karma yoga encourages practitioners to eliminate negativity and selfishness from their current lives, to avoid having to deal with

future consequences. Karma yoga is practiced throughout one's day, including at work. Activities undertaken with the goal of helping other people, such as volunteering at a soup kitchen, are associated with the karma yoga path.

The focus of karma yoga is on service and treatment of others. The basic idea is that our experiences today are a direct result of our past actions. Therefore, everything that those who practice karma yoga do today is in an effort to create a better future for themselves and those around them. They do this by eliminating the motivations of pessimism and egotism. This means living for others instead of ourselves. The most important part of real karma yoga is service for true Shree Guruh - Yoga Master.

Bhakti Yoga

Bhakti, love or commonly known as devotional yoga. Bhakti yoga focus on self surrender in the face of the divine, if you know what that means. Bhakti yoga promotes the ideal of devotion. The principle message of this yoga path is the presence of something divine in every form of creation. Hence, it is important to tolerate, accept and respect any form of life with which we come into contact. Bhakto Yoga is derived from Shivaism and Shaktism.

Bhakti means devotion to the Almighty, mostly in for of Krishna, Rama, Shiva or Devi. Bhakti yoga deals with devotion to God and achieving the union with Him. This is the easiest of all yoga types. This branch of yoga teaches the relation between the devotee and the divine. It does not involve any technical or complicated procedures. There is no need of any intellectual capacity to master this yoga. It has appealed to the common man because it gives him a feeling security and develops a kind of reliance and dependence on the object of his devotion.

Bhakti yoga assumes that there is a higher power that has created the universe and is all-powerful. This power has the capacity to confer grace and mercy on him and thus protecting him from all the harms and evils. The devotee or bhakta is expected to make himself fit for receiving this divine grace. For this, he has to practice devotion and virtue. His ultimate goal should be to unite with this divine power and rest eternally in happiness and peace. The devotee surrenders all his motives and acts to the Divine Power. He renounces all responsibilities towards the good or bad consequences of all his actions and ascribes it to the will of the Supreme.

Devotion and faith play a vital role in this branch of yoga. The devotee or bhakta is supposed to be highly religious, should adopt a friendly stance towards all the other living beings including animals, read religious texts, concentrate on the symbol of the Divine, think and wish well for others etc. The beauty of this yoga lies in its simplicity. This has made it one of the most appealing of all the yoga types. Following this yoga develops the peace of mind in an individual. A peaceful individual will always think happy and prosperous thoughts and will thus lead a happy life.

Jnana Yoga

Those who practice jnana yoga are most concerned with the development of the mind. They are scholars interested in the philosophy behind yoga and their yoga practice focuses on studying and understanding ancient and traditional texts. This is thought to be one of the most intense yoga disciplines as the learning is intense and difficult.

This branch of yoga is directed mainly to scholars and wisdom people like ancient Rishis. It involves development of the intellect (budhi) through the study of yoga tradition, scripts and texts. It is also known to be the yoga of the heart and wisdom. Although it is described as the most difficult of all yoga practices, jnana yoga is also considered of the most direct and rewarding paths.

Jnana means the knowledge, true knowledge. This part of yoga is the yoga for the intelligent and selected "wisdom" people. This yoga is the ultimate goal of all the other varieties of yoga means karma, bhakti, mantra and hatha. This yoga teaches you to look at the world as it is without any ignorance and bias. You can achieve this state by practicing rigorous mental discipline and virtue. This yoga with Jnana is also called Raja Yoga or the king of all the yogas, since it is of the highest variety and rules over all the other varieties. This is the Yoga that Patanjali has described in his Yoga Sutras.

This yoga is made up of eight parts of which five are external and the other three are internal. Two of its parts, viz yama and niyama deal with types of behaviour that the student of yoga should avoid like lying, cheating, stealing etc. and those behaviours that he should cultivate like cleanliness, non-collection etc. Asanas and Pranayama are the next two parts of this yoga. Asanas are the physical movements that help in developing the suppleness of the body and thus cure any diseases. You can control your breath by using pranayama which increases the capacity of the lungs to take in air and thus increases the vitality of the body. The next part Pratyahara denotes the withdrawal of the sense organs from objects of enjoyment. The remaining three parts deal with intense mental concentration.

Patanjali maintained that practicing these eight parts of yoga faithfully and intensely will, over a period of time, erase all the impurities of the body and mind and thus attain knowledge that will liberate the person from bondage and ignorance. This yoga is called Ashtanga Yoga since it is made of eight parts. It is also called as Dhyana yoga due to its stress on mental concentration. Hence, whenever there is any mention of yoga, it is usually implied that the person is talking about Jnana Yoga.

Kriya Yoga

Kriya Yoga, as taught by Lahiri Mahasaya, is traditionally learned via the Guru-disciple relationship and is simplified Raja Yoga method or true level of Raja Yoga above Karma, Bhakto and Jnana steeps. He recounted that after his initiation into Kriya Yoga, "Babaji instructed me in the ancient rigid rules which govern the transmission of the yogic art from Guru to disciple." Kriya Yoga finds mention in the ancient spiritual texts of Patanjali Yogasutras "Tapah svadhyayeshvara pranidhani kriyayogah" (Second Pada; Sloka 1). It was later revived by Yogiraj Sri Shyamacharan Lahiri in the 19th century. Subsequently Paramhansa Yogananda in his Autobiography of a Yogi (1946) reported the same for his style of Yoga. The system consists of a number of levels of Pranayama based on techniques that are intended to rapidly accelerate spiritual development. Yogananda attributes Kriya Yoga to his lineage of gurus, deriving it via Yukteswar Giri and Lahiri Mahasaya from Mahavatar Babaji (fl. 1860s). The latter is reported to have introduced the concept as essentially identical to the Raja Yoga of Patanjali and the concept of Yoga as described in the Bhagavadgita.

How to find the right Yoga Teacher for You

In order to find a quality yoga instructor, you need to know what to look for. Since there is no universal certification program for yoga teachers, not all of them are created equal as you can see by the following example. Find out how many years the teacher has been practicing yoga and how long he has been teaching. Ask about how many hours of training he has received. Although there is no universal yoga teacher certification, many quality studios require that their instructors complete a minimum number of training hours before they are allowed to teach. If the instructor has 200 or more hours of teachers training, there is a chance that he has solid skills to work with.

In order for you to get the most out of yoga, you have to feel comfortable with the instructor or teacher. Yoga is intensely personal so it is critical that you like and trust the teacher. A good instructor will make

the class a secure and peaceful experience for students. A yoga class encourages you to practice barefoot and breathe deeply. It is very difficult to get the most from your yoga instruction if you are worried about contracting a disease from an unclean studio. A good yoga teacher does not impose her/his personal christian, ateistic or westerns beliefs on students. Yoga is not a modern setarian religion but Yoga is real vedic spiritual heritage for all humanity. You should be able to practice any religion, or none at all, and still feel comfortable in the yoga class. You also should not be required to restritively eat or act a certain way to be considered acceptable to the teacher.

Yoga promotes freedom and spiritual life alled sanatana dharma, so you should not be held bondage to someone else's beliefs like chroistian sects. You should be free to live whichever yoga way is right for you. Quality yoga instruction can be very important for you in your yoga journey. By keeping these ideas in mind when you search for a yoga teacher, you are very likely to find the one that is just right for you. But remember that yoga based on Yama and Niyama direct guidenlines and you have to understand Yama and Niyama and start to live as Yogi or Yogini!

Yoga is a lifestyle change that includes a safe diet; exercise, adjusting posture, breathing, and a whole lot more. Most of the Yoga practitioners, I know, consume more water, eat more moderately, and take more care of their bodies, in comparison to the many who don't want to leave the couch. In summary, the benefits of Yoga practice have always existed, through steady and safe practice under good instructor, teacher or guruh. Seek out a safe teacher and go from there. Never push yourself to the point of strain. Moderation is key, so it is wise to avoid extremes. The real benefit of steady Yoga practice is training for longevity. Long-term practice will yield optimum health benefits in mind (manas), body (kaya), and spirit (atman).

There are many challenges faced by those who are seeking authentic Yoga as the path to Enlightenment or Self-realization that it is intended to be. As with many endeavors in life, progress begins with understanding. Understanding the current situation within the modern Yoga community will help tremendously in sharpening one's ability to recognize the difference between modern adaptations and authentic Yoga of the ancients. Once seeing the difference between the adaptations and the authentic, it then requires the determination to be in a minority, to not just get caught up in the flow of the latest fad. That determination, followed by action will lead the authentic student of authentic Yoga to an authentic path. It is said that when the student is ready, the teacher will come. It is also said that the ideal teacher will come for each student, depending on the aspirations the seeker holds in the heart.

Yoga and the Breath

Your yoga practice and the way you breathe are intertwined. You won't fully experience the benefits of yoga without first learning how to breathe properly. Different types of yoga practice call for different types of breathing, so it is important to note from the beginning that there is no one right way to breathe in yoga. If, in your yoga practice, your goal is total relaxation then your breathing should reflect that. This means long deep breaths meant to slow your heart rate and allow you to fully relax into the yoga pose. Here are a few tips:

The diaphragm is where the breath originates in yoga and in everyday life. When you breathe in, your stomach puffs slightly because your diaphragm is filling with air. When you breathe out, your stomach flattens as your diaphragm empties itself of air. When you breathe, be sure that your stomach is moving, that you aren't restricting this movement in any way. It's important to relax every muscle in your chest, your face, your neck, your shoulders ? even your jaw ? in order to benefit from a relaxing breath in yoga. One way to do this is to clench the body part in question and then let go entirely. You may not even realize that your muscles are locked until you try to contract them.

Keep your breaths smooth and easy during your yoga practice. Everyone breathes at their own natural rate, but becoming conscious of your breath does not mean controlling it in any way. Notice your breath and relax into your own natural rhythm. Breathing faster, in and out, is a natural reaction to stress or excitement. It stands to reason then, that relaxing breath in yoga should accentuate the exhalation. Breathe in naturally and make sure that your exhalation is longer than your inhalation and fully empty your diaphragm and lungs of air. Pausing between breaths will allow you to relax even further in yoga. No need to rush through your relaxation. When you breathe, feel the oxygen in the lungs and visualize it reaching every extremity, every toe and finger. Let your whole body enjoy the relaxing breath in your yoga practice. When you learn how to breathe, you will find that it comes naturally in your yoga practice and in time, will continue in your everyday life.

Yoga Meditation - leads to gaining Enlightenment

By Maha Yogi Paramahansa Dr.Rupnathji

Every process of true Yoga, neigh meditation that frees us from the clutches of attachment, bondage or Moha, whatever we may call it. Is the right process on the path of gaining Enlightenment. We need to understand that it is the path of yoga which shall lead us to gaining Enlightenment within this life. The word yoga has been derived from the Hindi root yog and which in Hindi means synthesizing two things. In Hindi or Sanskrit two plus two equal four and the effort of our soul (the atman within) to merge with the super soul (the Paramatman, the Almighty God) is truly known as yoga.

Yoga in other words is the effort of every soul (Jivatman) to merge with the Almighty God, Brahman, at the earliest. And for this to be achieved we need to follow a routine of yogic exercises and also meditate (perform yoga) on the Almighty God (Brahman). This process of meditation can be best understood once we are able to understand the meaning of Meditation, Dhyana. Meditation in Sanskrit means yoga. Never otherwise or vice versa! Performing Yoga (Meditation) is the process which enables us to cut across the shackles of the senses and the mind and to be able to come free of the senses and the mind one needs to perform yoga (meditation) in a manner that the dross within our soul (atman) reduces at a faster pace.

To be able to rightly perform Yoga (Meditation) we need to concentrate on the basic belief of life and that is the basic building block of the total Cosmos is an atom, Anu. A cluster of atoms grouped together are called as molecules and a cluster of molecules is what the whole complex Cosmos comprises of. Truly speaking the whole Cosmos, Brahmanda, is built up of clusters of atoms and molecules and there is nothing solid in the whole Cosmos. Everything in the Cosmos has a gaseous formation a form of energy called prana. As we have seen in the Star Wars or Star Trek serial during the deportation of human beings from one place to another they get transformed into pure energy for a temporal phase.

In yogic exercises the Shavasana (shavAsana) pose carries the most importance for one on the path of gaining Enlightenment. It is this process of Shavasana in which one can lie down in the death pose and concentrate on the process of breathing. While lying down in the Shavasana pose as we gradually realize the ultimate truth of life that it is not the body which is inhaling the requisite essentiality (the pure air) but it is our soul (the real self within) the body which needs the pure oxygen the body tends to lose its meaning. We become more and more aware of the real truth within us and that truth is our soul (atman) which resides within our body.

Meditation has been practiced throughout the world for thousands, of years. It is generally accepted that the practice originated within the Eastern religions, more particularly within Vedic Brahminism from Himalayas. The chief aim of meditation is to allow the individual to discover a place of inner peace and quiescence. It is a form of personal and spiritual development that acts to free one's mind from the trappings of the physical plain of existence. In many cases, the act of meditation is an effort to reacquaint oneself with the higher powers. The motivation behind the act of meditation differs from person to person, but it would appear that meditation is performed in a way similar to prayer in western religions. The notion of becoming closer to one's God plays a significant role in most forms of meditation.

In modern times, there has been a significant change in the way individual's approach meditation. Meditation has always been intimately connected to the principles of religion and spirituality. In the west, one gets the sense that practitioners of meditation have little connection to the major organized religions. Meditation, in a sense, has supplanted religion as a way to stay connected with the higher powers. While meditation has become extremely popular outside of the hierarchy of the church and faith, it is generally accepted that it still exists within the realm of spirituality and ethics. One common thread between modern practitioners of meditation would appear to be the notion of living an ethical lifestyle. In essence, this refers to the ability of the individual to exemplify their internal, spiritual insights in their external, material life.

Meditation has shown to have incredible benefits for committed practitioners. Many people have reported improved concentration, self-discipline, and awareness as a consequence their meditative practices. It has also been known to induce a sense of calm, inner peace and harmony. From a health and fitness perspective, meditation has the ability to relieve stress, and to assist with proper cardiovascular and respiratory function. Meditation may be not be for everyone but for elder, advanced and intelligent souls. But for those individuals that are motivated to make some positive changes in their lives, Meditation may be the key to unlocking the potential within. Do not be eager to dismiss the claims made above. Do some research, and talk to your friends and family. There is a good chance that somebody you know has benefited from meditative practice.

Shiva Yogeshvara

The only Yoga Founder, Giver and Owner

All Yoga is Shiva Yoga

Shiva Yoga is a living path of inner transformation to enlightenment and kaivalyam (liberation and freedom). Stemming from the Vedas, Shiva yoga addresses our perpetual questions of our origin, destiny, purpose, the purpose of the cosmos, love and faith. This is not particular form of yoga (or union) but it is Yoga and is devoted to Lord Shiva - the truly Founder of all Yoga. Shiva yoga explains Shiva as manifestation of the three primary gods, Brahma, Vishnu, Rudra but Shiva as the Heart of Yoga. Shiva is in the Rudra or Hara form the destroyer of ignorance and suffering. Everything in creation is always changing and making way for something more. This is the energy of Shiva.

Through Shiva Yoga or simply Yoga, the student comes to realize that within the constant changes, it is the "always" factor that holds the key. It is that constant that is and explains the universe, God and our role in life. The practice of spiritual discipline is called Sadhana (sAdhana). Shiva Yoga offers special

techniques, used as aids and guideposts to help the student on his path. This sadhana involves meditation, breathing techniques, yoga techniques, chanting, studying, devotional service (seva) and contemplation to name a few.

Shiva Yoga uses a mantra in meditation as a vehicle for Shaktipat (the descent of grace). This spiritual energy is transferred from the guru to the disciple and enlivens the Kundalini, (the dormant spiritual energy of self-realization). This process is spontaneous when the student experiences his mantra in a pure form. Shiva yoga explains that Shiva plays the role of paving the way through eliminating the impurities and obstacles of the body and mind.

For this reason, Shiva - the Yoga Founder and Giver - is seen as the perfection of austerity, penance and meditation. In this state of pure consciousness, the student is saturated with the awareness of consciousness and comes to understand that matter is not separate from consciousness but rather it is all one. The Vedas say that there is only one Truth, but the wise call it by many names. In the case of Shiva yoga, it is the blueprint for spiritual life. The universe is described as luminous and everything is divine. The wind and rain, the sun and sky, light and darkness, all of nature is that one God.

Finally, Shivayoga Pradipika, a valuable Yoga manual, speaks of Shivayoga as having four aspects - Shiva Bhakti, Shiva Jnana, Shiva Vrata and Shiva Dhyana. Shivayoga in one sense is integral, for it integrates Bhaktiyoga, Jnanayoga, Karmayoga and Dhyanyoga all in one. Shivayoga Pradipika defines Linga as the connecting and co-ordinating link between Shiva and Shakti or as the unifying principle of truth and will. This concept of Linga is significant and valuable. Shiva is the Sat aspect of reality while Shakti is its Chit aspect. Shiva (God) and Shakti (Goddess) are the transcendent and immanent, static and dynamic, personal and impersonal aspect of reality. There seems to be an apparent opposition between the two. There is no opposition because Sat and Chit become one in Ananda. That is why reality is spoken of as Sacchidananda. The one saving feature of Shivayoga is this that it has endeavoured to resolve this apparent opposition not by taking the aspects one after the other but by ascending to a height of spiritual intuition where the two are melted and merged into a perfect whole.

There are twelve streams of traditional proper Yoga school introduced through the Founder of Yoga. There are from easiest to the most hard to practice for human beings order:

1. Mantra Yoga called Vini Yoga - sound, recitation, singing and prayers method;
2. Hatha Yoga - balance method;

3. Bhakti Yoga - sacrifice method;
4. Laya Yoga - dissolving method, called Kundalini Yoga, Siddha Yoga or Chakra Yoga;
5. Kriya Yoga - inner work method;
6. Lakshya Yoga - good life and prosperity method;
7. Jnana Yoga - wisdom and knowledge
8. Uro Yoga - light method called Raja Yoga with three steps: Karmayoga, Bhaktiyoga and Jnanayoga.
9. Vasana Yoga - animal yantras of devas method;
10. Para Yoga - higher method, higher unifying;
11. Amanaska Yoga - above mind and thought yoga;
12. Sahaja Yoga - natural enlightenment or birth as realised incarnation of deva.

There is to so called Maha Yoga, the Great Yoga, based on Mantra, Hatha, Laya and Raja Yoga as used through Shiva Yogeshvara - the Yoga Founder. The Maha Yoga is introductory Yoga system for beginners and is called lassial Yoga. Such Yoga Methods like Para, Amanaska and Sahaja Yoga are not commonly thought because only realised, enlightenment masters, siddhas and avatars are able to practice it. Even Uro or Raja Yoga is not easy because starts from Padmasana position... Hatha Yoga is Yoga toward Padmasana, and Raja Yoga starts when sadhaka, practitioner, may perform all Lotus Asanas and is able to meditate for longer time in Padmasana position - even to one yama time means three hours or more! And the most important point is that there is no yoga styles from different teachers names! It is confusion when someone use name for yoga styles like Bikram or Iyengar. Only Shiva Yoga for the Founder is exception from this restricted rule.

Normally, each one who practice any kind of Yoga is follower of the Founder, so is Shiva follower. If someone thinks that with him or her is another he or she may be crazy or confused or mentally disturbed... All Yoga leads to Shiva Yogeshvara - the truly Founder and Owner of all kinds of Yoga! Be ye not crazy, not confused, not mentally disturbed and be ye not creator of new yoga! Yoga is created and has its Owner and Founder - Shiva! Practice properly under right guidens. And remember that Mantra Yoga is the Mother means fundament of all Yogas and without mantras there is no yogas!

Names of false modern styles of Yoga

Many, if not most of so called the modern "styles" of Yoga have the surname of a currently living man in front of the word Yoga, as if that man, himself, has invented Yoga. This is not to say that these teachers are not competent or even superb in their physical abilities. They may do a very good job within the scope of their teachings. Several other modern systems have taken an ancient Sanskrit word or phrase that has a specific spiritual meaning, and then adapted that terminology to some set of postures or practices that were not part of the original intent of the Yoga Founder.

These modern teachers have then trademarked these ancient, traditional names, further misleading an unsuspecting public. This leaves the would-be students with the impression that the current day founder of this brand name system is somehow linked to the original teachings associated with that word or phrase. It further leads people to believe that the new teachers certified by that founder also have some expertise or familiarity with the traditional practice or level of attainment authentically associated with that word or phrase. In reality Shiva is the only trademarker for Yoga.

If you were to turn the clock back a hundred years, maybe even fifty, twenty, or less, few, if any of these current styles, systems, or methods of Yoga even existed. Most of the founders of these modern, so-called Yoga styles were not even born. Therefore, these modern styles are very suspect when, at the same time, we say that Yoga is thousands of years old. This is not a mere call to go back in time to some theoretically more pristine era of Yoga. Here, it really has been a case of throwing away the baby with the bath water.

The nature of Yoga is even further confused in the public eye by the way the methods are promoted. Reviewing almost any list of the best known 10-12 modern Yoga "styles" like Power, Bikram, Vinayasa or Iyengar will quickly reveal that almost all of the modern Yoga styles have been invented in the last few decades. Very few Yoga teachers today will simply teach "Hatha Yoga," the physical Yoga system of the past that actually had spiritual goals, let alone the true spiritual Yoga. Most of the modern "styles" of Yoga are false because they did not exist a few decades ago, while Yoga itself is thousands of years old and needs authority allied Shree Gurus and spiritual lineage from master to disciples.

Yoga Conclusion

As you can see, there are many types of yoga to choose from. It is a good idea to discuss the type of yoga practiced before engaging in any yoga class. In particular, learn which philosophy the teacher uses, so you'll know if it will be a gentle, passive yoga, or a bone crunching form. Both you and the teacher - acharya will be glad you knew what you were getting into, before the class begins.

Unlike branches on a tree, the paths of yoga often intersect and overlap. Though it is difficult to hang from two or three tree branches at once, it is not difficult at all to practice more than one path of yoga. Try them all if you like and choose the ones that most appeal to you for the time. Always look for real Shree Guruh and correct your ideals about Yoga under Guruh guidens.

Many blinded and false yoga styles on the West have been derived from classical Hatha and Raja Yoga, and are designed to suit various preferences, mostly crasy. Most of the different yoga positions practiced fall into one of two categories: meditative or therapeutic. There are literally hundreds of yoga basic positions or yoga asanas but normally only 84 types of asanas do exist. All of the true yoga positions are designed to provide benefits for both the mind and the body.

Each of the five prayer positions have a corresponding yoga position, and the positions together help to activate all seven chakras or energy fields in the body. The different yoga types and positions focus on different chakras or energy forces and nadis. The numerous positions that are part of yoga were originally designed to prepare the body for meditation and samadhi. Asanas have to form divine body for human beings and this aim have to be observe.

Asanas - mostly emphasis in hatha yoga, the actual poses or positions of yoga, may seem difficult or complicated to the novice. However keep in mind that all the basic positions of yoga are designed to help develop both strength and flexibility. Many yoga positions involve deep stretching and, as such, could help the repetitive trauma disorders tendonitis, tennis elbow, and carpal tunnel syndrome. A basic knowledge of yoga postures and philosophy is helpful, but not essential. If you cannot be comfortable in your meditation and yoga positions, then you will be unsuccessful.

Unfortunately, many believe that yoga requires tremendous flexibility and the willingness to twist oneself into pretzel-like positions while chanting something unintelligible. But hatha yoga is a series of in and out breaths which move through a variety of physical positions. The physical part of yoga consists of a series of stretching and strength-building positions of varying difficulty. Although most yoga exercises are safe for nearly everyone, certain twist positions should not be done by pregnant women or people with back problems.

Muscles stretch better when they are warm so be sure to practice yoga in a comfortable environment. Remember to sink into yoga positions slowly and carefully to avoid injury. Don't try to hold poses for too

long of a time period. If you get used to practicing yoga positions everyday, it is expected that your bones and muscles will react accordingly.

It is recommended that practitioners include some form of yoga positions and preferably a yoga routine in daily life. When done properly yoga should increase the lubrication of the joints, ligaments and tendons. The well researched yoga positions exercise different tendons and ligaments of the body so focus on those difficult areas. There are a lot of yoga positions and poses that is built to enhance posture. The Yoga philosophy urges that the necessary inhibition of mental states is brought about by practice and conquest of desire. Through the practice of yoga an individual can gain information about physical, emotional, mental and spiritual well being.

Vinyasa is a Sanskrit word, which refers to breath and movement and Vinyas is asana series. For example each Yoga posture is matched by one breath. This is what you do when you perform Sun or Moon salutations, and these are also a form of Vinyasa Yoga. So, any sequences of postures that are synchronized, with your breath are classified as Vinyasa. There are many forms of Vinyasa and even the gentle ones are vigorous. The postures are not held in a fixed position for long and classes flow with rhythm, similar to music. The energy used in flowing from one movement, to the next, continues throughout a typical Vinyasa class in Hatha Yoga. This type of Yoga class will challenge aerobic endurance, enhance flexibility, and build overall strength. Most of the heat generated in a typical Vinyasa class is internal body heat. As a result of all this internal heat, you will most likely sweat. Therefore, bring a towel and a bottle of good quality water.

The yoga postures are often misconstrued as the definition of yoga or hatha yoga. Stretching is only a small part of the yoga philosophy. To be rid of sorrow and sin, one must, according to yoga philosophy, attain spiritual unification, the consciousness of two in one, or yoga. Each pose integrates the foundational principles of asana, anatomy, and yoga philosophy, and develops the transcendent inner experience. For an authentic appreciation of the Yoga philosophy of mind, it is essential that these ideas be fully explored.

If you're just starting out or have never done any Yoga before, I recommend trying a few different westerns "types of yoga" to find out what you like best and to have more insight in different styles of leading class. Remember, there's no rule that says you have to stick to one type of Yoga. May be You like Ashtanga Yoga best, but You also go to occasional Iyengar and Bikram Yoga classes for a bit of variety and for new experiences in this not so deep styles of Western yoga pratice.

These are only a few of the numerous yoga branches and paths. Whatever your needs, you can find a suitable yoga practice and, through it, find equilibrium and inner peace. I love yoga and encourage everyone I come in contact with to at least try it. I know it can be intimidating to look at a list of classes and not know where you fit in to the equation. Almost every studio offers beginner level classes, at the very least mixed-levels. A good yoga instructor or better acharya (AcArya) will make you feel comfortable and welcome. Do not be afraid to ask questions, and be sure to tell your instructor of any injuries or physical limitations you may have. Don't ever feel embarrassed about your abilities or level of knowledge. We are all on a personal journey, and go down our path at a different pace. Yoga is not about competition with yourself or your neighbor. It is about personal growth and development whether physical, mental, or spiritual.

The authentic seeker of authentic Yoga will find an authentic Path.

Om Tat Sat

Self-Realisation of the Jewel of One's Own Original Self: HRID

By Maha Yogi Paramahansa Dr.Rupnathji

The first issue of the esoteric magazine obliges us to clarify its title and the mission that it has been designed to fulfil. It is wholly contained in one beautiful and simple word: HRIDAYA. I hope that this magazine will attract the attention of all GHELA: disciples, aspirers and students of yoga, so that they can follow this path of Eternal Wisdom together. The root HRID means sort of eternal, deeply hidden dimension of the heart and the soul, a dimension of something that is the core and essence of the human being. One can say that it is a Secret Lotos inside the heart, the very source from which flows the force that revives the human being in all his aspects.

HRIH mantra invoked in a special way affects the Jewel of the Secret Lotos. It means a sensation and a realisation of all internal Mystery. Let us assume then that HRIDAYA constitutes the Source of Eternal Wisdom, that it is the Secret Inside Heart, the Chamber of Treasures hidden deeply inside one's soul, or the Lotos of our True Nature. The root of the word IDAM is ID, which refers to the true, timeless and suprapersonal Self. In other words, we are orientated towards the Higher Self. It also happens that IDAM means as much as IDEAL. Hence, we may interpret the expression HRIDAM as the Indigenous Ideal, sort of Divine Being, The Holiest Being, one that turns out to be our own original and innate nature. The purpose of our existence is hidden and sealed there. Therefore, "HRIDAYA" which is an esoteric magazine, will discuss those issues related to yoga which concern the heightening of our consciousness to the extent at which we start to perceive the Higher Self.

So, HRIDAYA as an area, or a focal point for our consciousness, is the Internal Source of Eternal Wisdom and, at the same time, the Jewel of the Internal Temple, as well as the Gate to the House of the Heavenly Father. When following the path of esoteric lessons You are embarking on a journey inside Yourself, You discover Yourself, You tread the path of self-exploration until You reach the depths of Your Own Soul, the World of the Spirit. You discover the foundation of Your own self, Your core, Your roots. Call this HRIDAYA centre the residence of the Self, and accept the cycle of these Scriptures as an aid in the effort to become Yourself.

HRIDAYA is the eighth lotos between the matter and the spirit. This is its exact location (in case You want to illustrate it to somebody). Secret Laya Yoga taught to me by my Venerable Guru Ananda Shiv (Swami Baba Shivananda G.P.) begins in this very place which can only be sensed and perceived as a door between that which is palpable for the senses and that which is not accessible for the senses. In this Secret Chamber resides our True Self. It is DRASHTA: the truthful and fair witness. His other name is I AM. The Biblical Name of GOD: I AM THE ONE THAT IS, or, in its original version: EHIEH ASHER EHIEH is this level of consciousness which we aspire to attain.

Every person well familiar with the four-stage system of Laya Yoga within the Patanjali system, contained in Yogasutras, will easily notice that the topic of DRASHTA refers to the second class of yoga. In the first class for yoga disciples we aspire to attain the I AM consciousness through chanting the OM syllable. The very resonant Omm (AUM) syllable is referred to in the first class yoga as ANAHATNADAM, which means the vibration sound or the resonance of a sound. This is an internal sound, cosmic music of silence. When You gently chant OM in such a way that Your whole body trembles and vibrates lightly in tune with Your voice, then it means that You are setting off on a genuine journey into Your I AM, to Your True SELF.

At the beginning I recommend that You start Your studies with Patanjali Yogi Scriptures, i.e. Yogasutras. The first class of yoga introduces a part of the first one. You will constantly come across references to Yogasutras within the course contained in the HRIDAYA esoteric bulletin. Delicate and loud OM vibration is the most fundamental of Laya Yoga practices. Start chanting for about 5 minutes, and later prolong it even to 15 or 20 minutes. Don't overstrain Your throat, feel the vibrations in Your whole body: they will balance Your energy and heal Your entire Being. Use half of the time devoted to chanting on the Oooo... sound, and the rest, i. e. the second half, on the Mmm sound. In this way You will get the Oooo... Mmm... syllable.

The purpose of HRIDAYA is to inspire one with Spiritual Knowledge, but also to provide a choice of practices for individual studies. A balanced way is a way where studying and practising go hand in hand. As my Guru used to say, disciples should be reminded that practices should be learnt by way of transmission, that is directly from the Master-Teacher (Acharya). So, if we ever practised this ordinary OM together, You can take up this exercise now. Otherwise, You can seek contact with a living Spiritual Teacher in order to listen to the sound of OM intoned in a group.

In the process of opening the I AM (Aham) consciousness, the door to eternity is opened, too. OM will guide You and will allow You to break through the suffering and pain, through the chaos of the mind and emotions, through the chaos of conditioning, attachments, through the chaos and bonds of burdensome limitations inherited from Your ancestors.

HRID means that You cut the ropes of the entanglement in the material world and begin a new, liberated life. Day-to-day work of paving Your way for higher consciousness and removing the obstacles of ego (subconsciousness) is a guarantee of future spiritual accomplishments.

Of course, a question arises how to study these esoteric lessons. Firstly, often revise those lessons that inspire You. Also, return frequently to those excerpts that inspire You. Start the reading with chanting OM and finish it with OM, too. When You begin and finish OM, try to chant it at least 3 to 7 times.

The second, and just as important truth is that studies in Spiritual Schools take place not by means of reading, but by means of listening. Comprehend the importance of the listening process. Try to hear what you are reading, using your internal ear, which seems to be light in your physical eyes. Let the words penetrate the ears. Usually, when I read, I try to understand the words of my Guru properly. So, listen with the ears of your Self rather than read.

Direct reading with Your eyes causes Your spiritual knowledge to develop Your intellect, therefore it is of little value for spiritual development. Eyes are energised through the solar plexus centre, which predominantly rules ego development and lower mental tendencies. However, ears are energised through the throat centre, which is the source of spiritual inspiration. Hence, it is through listening more than through reading that You orientate Yourself towards the Spirit and hearing centre development (purification).

An unquestionably fundamental issue for the Esoteric Teaching Circle is feeling, receptivity to each word and to contents. To be passive, non-judgemental and to feel all that flows only with Your heart, is helpful, as in the course of studies it develops the internal sense of touch called INTUITION. This is an attribute of the heart centre, which is located between the throat centre and the solar plexus centre. The "mere" feeling lets one achieve the balance between the Lower and Higher Self. Intuition develops through passive feeling, and we will refer to it as reception (pratyaya). So, don't contemplate the text too much or don't let Your attitude to it become too emotional, simply receive it and listen to its melody, the resonance, the echo of the words. This is the way in which all true Spiritual Schools function.

Thinking and pondering are needed, but when they are excessive they block the Intuition and Spiritual Inspiration, the expansion of which really guides one towards the accomplishment of the goal. If a particular task turns out to be of importance to You, try to listen to its echo resounding on and on. It is a proper way of meditating, i. e. contemplating the HRIDAYA lessons.

Saints and Masters often repeat: "He who has ears, let Him listen". Fake clairvoyants usually don't want to listen, that's why they are fake. On the Spiritual Path one should first of all develop the ability to Feel, then the ability to Listen, and finally, the ability to See. Therefore, one should feel, i.e. perceive with their heart and listen with their ear, in order to be able to proceed in the right direction.

Self-realisation or self-exploration (sampradinyata) comes at the moment of liberating one's SELF/SOUL from all illusive veils. This is the discovery of a Witness (DRASHTA, I AM). In the Core of our Being, in the depths of Your Self a Divine Law (Rta) has been imprinted, which is the foundation of second class yoga practices called YAMA (don'ts) and NIYAMA (dos). Exploration of these cosmic, divine laws and principles allows one to achieve full self-realisation, the dissolution in NIRVANA, the attainment of SAMADHI-BHAVANA, i. e. the state where individual consciousness becomes transformed into cosmic (divine, spiritual) consciousness. You become Yourself, the Soul, the Higher Self. All this can be attained without Guru's aid and Grace, without initiation, all thanks to Your own individual effort, although this path is a very long one. Nevertheless, those who eagerly follow the path will be able to take advantage of advice offered in this Bulletin.

Let me attract Your attention to the fact that self-perfection process is actually realised through SADHANA, i. e. by means of practising and spiritual development. Therefore, even reading yoga lessons is regarded as an efficient way of practising. SADHANA is a collection of basic yoga exercises that are to be systematically revised. Here are a few of them: OM chanting, listening, receiving...

This is the way to achieve Interpretation point between the Spirit and the Matter. When one completes the whole series of exercises, it will be visible thanks to its profound effects. Problems, worries and hardships will simply fade away. As regards the disciple, he will reside within his soul and become less and less dependent on external conditions and phenomena.

SADHANA is profoundly meaningful. This is a means, which like a vehicle drives You towards the goal. The initiation system in the Laya Yoga tradition is based on a whole system of vehicles, of which Sadhana is considered as a vehicle for those who can listen. One may compare it to the Buddhist Shravakayana, which in its essence constitutes the "vehicle for those who listen", and, bearing in mind the fact that the Buddhist system of practices was entirely derived from the secret forms of yoga, we can easily understand the significance of practising through listening, as a means of accomplishing the goal. ABHYASA, which is also described in the first class of yoga, is a more advanced form.

The discipline called YOGA may be described in many literary sources. Yet, the only way to learn it is to practice. Initiation of the practice is like planting a seed. Continuation of the practice may be likened to watering and tending the seed. The moment we have harvested the crop is one in which we may stop practising, as we have accomplished the goal. DRASHTA, I AM, is the goal of the first two classes of yoga, which are to be practiced in the right sequence, beginning with the first one.

SAMADHI-BHAVANA or NIRVANA is a state of consciousness that emerges from the realisation of the Witness, the One Who Is, The Only One, The Faithful and Truthful One. In fact, it is our Innate Nature, Our True Essence, the Cornerstone which upholds all the rest...

Sanskrit words that we use express the original ideas of the creators of all yoga systems, therefore they will be explained in minute detail during this course. They convey plenty of meanings and profound contents. We explore their hidden meanings exactly through the meditation on the Word (and the Word becomes alive exactly through feeling and listening to its original sound). In this way the entire Living Yoga (Living Ethics) may be risen from the dead under the supervision of the Teacher. In its original meaning, Yoga means "Unity, Unification, Reconciliation, Communion". To discover unity is to discover the principles of the ancient Yoga.

OM will awaken Your true consciousness, Your self-concept will vanish and You will start to become Your true self. This is the preliminary and the inevitable step. Further practical exercises will come after subsequent lessons in esoterics, until we complete the first class of yoga called SAMADHI-PADAH: the path of Ecstasy and Concentration in the Pure Light.

Om! Om! Om!

Hum!

The Foundations of Laya Marga

By Maha Yogi Paramahansa Dr.Rupnathji

Laya is primarily the PATH OF ABSORPTION. The Higher Self, the divine material element, absorbs the substance of ego, transforming the entire material projection into a subtle shape which is a perfect reflection (image) of the Ideal Human Being (PURUSHA).

The Path of Absorption (LAYA MARGA) is characterised by three basic aspects, which are realised in a practical way. They (the aspects) include the whole purification process: (healing, opening) the HEART, according to the sequence of the Purification Circle, i.e. the Trial Path:

- 1.VIVEKA (the ability to choose that which is right); the aspect of teaching and the esoteric studies, listening to and receptivity to Guru (One who leads you out of the darkness); understanding and comprehension;
- 2.MUMUKSHU (longing, ardour); the aspect of spiritual practice; eager fulfilment of the recommended spiritual practices; pure and enthusiastic meditation practice; expanding the receptivity; binding knowledge with feelings, intuition;
- 3.VIRAGA (the power of tranquillity, the energy of silence); the aspect of spiritual strength stimulated by stability, equilibrium and discipline, the will to work and to serve (s. SEVA).

In simple words, all boils down to Learning, Practising and Serving. As a result, we quickly reach the state of Void (s. UNYA), Bliss (s. ANANDA) and great WILL POWER (s. VIRJA), which is also acknowledged as Enthusiasm.

A disciple on the LAYA Path receives assistance from his GURU in the form of tips and spiritual exercises, so that he can effectively cover the distance that separates him from his spiritual destination: from God (s. ISHVARA). Practices and instructions (tips) are given in accordance with principles of physiology in yoga, including the laws of the psyche (the mind).

The spiritual practices of LAYA MARGA at each rung of the ladder originate from the succession line representing the LAYA tradition founded by Lord SHIVA together with his spouse, Shri Parvati. They are both considered Great RISHIS, i.e. Sages, as well as Solar Teachers (s. SURYA GURUS). The entire collection of teachings and practices is transmitted in the succession line by subsequent MAHA GURUS (Great Teachers), who are generally honoured with the title: GURU ANANDA SHIVA.

The Entire Eternal Wisdom, together with the Path of Absorption, may be transmitted by LAYA GURUS (The Teachers of Absorption), or other ACHARYAS (Messengers) representing the LAYA School, who may initiate, introduce the eager ones into the meditation practice, as well as familiarise them with diverse systems of particular practices associated with the LAYA tradition. The fundamental range of practices comprises two forms of transmission, or initiation (s. DIKSHAN), known respectively as SADHANA and ABHYASA.

The Fundamentals of the Laya Yoga Practice

Generally speaking, Sadhana is a set of any practices that lead to attaining the spiritual goal, to God (s. Ishvara). This may be understood as sanctification and purification. Abhyasa in the LAYA tradition is a practice which deprives the consciousness of the conditioning of ego through developing a deep inner bond with the transmission line. It is a permanent, inner practice of residing within the Self, within I am, outside the body and the mind. It is a continuous practice of restraining the consciousness-related phenomena (the stream of thoughts and emotions), restraining the illusions and mirages created by the psyche. The whole set of the fundamental Laya Yoga practices include issues such as:

- 1.learning to achieve concentration, suppressing the chaotic phenomena arising from the psyche, which builds up the ability to perceive in a direct and intuitive way (s. Pratyaya);
- 2.cultivating the initiated yoga practice (s. Abhyasa), as well as training one's mind in non-attachment to things visible, getting rid of desires, or rather "being" above desires (s. Vairagya);
- 3.attaining and nurturing the state of self-fulfilment, self-realisation (self-knowledge or the wisdom of self-realisation) which is characterised by four attributes (s. Sampradjnyata);
- 4.submitting oneself to the Sovereign of all Living Beings, service done for one's Lord and God, idam (s. Ishvarapranidhana);
- 5.growing in the consciousness of God and reaching one's inner Self (s. Ćetana), which is attained by means of PRAÑAVA vibration - the eternal, primordial AUM sound, as well as dispersion of the obstacles which stand in the way of focusing one's consciousness;

6.learning and performing the basic breathing exercise, which consists in inhaling and exhaling (s. Svasaprasvasa), and eliminates dispersion factors emerging from the world of psyche, such as suffering (pain), bad disposition (anxiety), as well as shivering of the body (neuroses);

7.developing çatur-brahmavihara, i.e. Quadruple Infinite Purity, which is the Enlightened Consciousness and the contemplation of the silencing sound and the four virtues: Loving Kindness and Friendship, Compassion or Sympathy, Benevolent Joy, as well as Unprejudiced Tolerance;

8.attaining the sense of balance and bright, radiant outlook, as well as peace of mind thanks to the practice of focusing one's attention on the Light (s. Jyoti);

9.creating the consciousness (psyche) of the Pure Crystal (Diamond), which reflects everything the way it is, and the practitioner may easily acquire the attributes of what he focuses on. The state is called the state of Getting Stabilised (Stuck, Fixed), or the Ecstasy of Reunion (s. Samapati);

10.reaching comprehension imbued with truth (S. Rytambhara Prajnã), in which all the karmic seeds become extinct, and human destiny changes its course, so that we turn back onto a straight path leading to our only and true God.

The ten points presented above are a summary of practices representing the first class of classical yoga, presented by master Patanjali in his work "Yogasutra". In the first chapter, entitled "SAMADHI-PADAH" we can find a thorough explanation of these ten points. When we cultivate these ten aspects, we attain the supreme realisation of the Trial Path presented in the beginning as the Path of Absorption.

SAMADHI-PADAH, as it was presented here in a summarised version, includes tips (instructions) on how to develop the elements and basic practices of any kind of yoga. Many methods of work result from these fundamental issues. For example, all the piousness, the practice of devotion and reverence arise from the aspect of Ishvaraprandhana, and the whole philosophy of purification, healing, mind control and concentration results from the goal, which is the development of Pure Intuitive Perception of Truth (s. Rytambhara Prajnã). Mantra Yoga, which deals primarily with the sound, results from the work with the elemental vibration AUM (OM). Basic pillars of ethics and morality include four virtues of Brahmavihara, which are named BODHIÇITTA by Buddhists. The art of breathing and all exercises that are associated with it have a common core in practising svasaprasvasa (inhaling- exhaling), which is also called connected breathing. The visualisation of deities (angels) originates from practising meditation on light, in other words, this technique is connected with Light, Jyoti.

Mantra Yoga and Ishta Mantra

By Maha Yogi Paramahansa Dr.Rupnathji

In the LAYA tradition there is a very essential practice which consists in repeating an individually chosen word possessing the value of a sound. The Individual Mantra (word, sound) is referred to as ISHTA MANTRA. This is a meditative mantra used in three forms (aspects), which are:

1.JAPA - a word or a phrase (a few words) spoken aloud or in a whisper, sung or chanted to the tune of a melody which flows from the depths of one's heart. The repetition usually starts with AUM (OM), which is the parent of all mantras, the primordial sound. This is the sound mantra (s. ŚABDHA).

2.ARTHA - the meaning, the essential message of the word, usually also a non-verbal repetition of a mantra. The mind, or rather the entire psyche intones (sings) the mantra sort of internally, inside the heart, the self. This means absorption in the meaning of the word, as well as grasping its contents with one's entire psyche, until one immerses oneself in it or becomes absorbed with its message. Moreover, Artha includes the aspect of visualisation of the contents of a mantra.

3.PRATYAYA - receiving the echo, intuitive perception, feeling, focusing on the reflection from the inner depths, which appears as a result of the two previous aspects becoming connected. The feeling consists in the contemplation of the impression conveyed, as well as the reception of the energetic vibration flowing from within. This is a practice of feeling in SILENCE. It is here that the depth of the meaning reveals itself, we become aware of its essential message. It means that one becomes aware of the meaning and the message using one's intuition, without resorting to thoughts and emotions. To describe ISHTA MANTRA more briefly, let us name its three aspects: JAPA, ARTHA and PRATYAYA, i.e. Intonation, Non-verbal Repetition and Silent Reception. Consequently, Mantra yoga includes Sound Vibration, Visualisation of Meaning and Silence. Ishta Mantra is the resonant aspect of Ishvara, i.e. Lord and God dwelling inside each heart. Prañava AUM (OM, A) refers to God in His own, eternal nature. The remaining part of the mantra is a creative potential that man must develop in order to cover the distance between Oneself and God, in order to become closer to God.

Consequently, Ishta Mantra is a Word of Direction, which guides You and brings you closer to Your spiritual Ideal, to the Holy Destination. Thanks to Your individually recommended mantra you explore the depths of your own, true Nature. Pratyaya gradually becomes a way to dissolve your own psyche (mind) in the Cosmic Consciousness, in God's Mind and the Creation.

The fundamental practice, Ishta Mantra in particular, allows us to attain the pure, primordial state, that of the Perfect Man (s. PURUSHA). We achieve the condition of being the Image of God, fully manifesting our spiritual potential. Purusha, i.e. the Higher Self, the Perfect Man, entirely reflects the attributes of Lord (s. Ishvara). Ishta Mantra makes it possible for us to create a basic unity with our proper form, which is the Pure Jewel of Dawn (s. Purusha - pura stands for the pure jewel, and ushas stands for the morning star, dawn).

Thanks to continuous, unrelenting repetition, imagining and feeling of Ishta Mantra, we reach full identification with the Cosmic Consciousness (s. Purusha), and attain the state of Oneness (Non-dualism of the Self). Ishta Mantra allows us to maintain the right direction, leading towards Unity, in which the false concept of the little ego (lower self) is recognised as "a cosmic optical illusion" and ceases to exist, together with egoism, suffering and all Illusory mirages (s. MAYA) that it breeds.

One attains Samadhi. Self-realisation crowned with the Intuitive Insight into Truth becomes a fact, and the four attributes (signs) of self-realisation (s. SAMPRAJNYATA) constitute its palpable proof. The first class of yoga is completed.

The Fundamentals of the Ashtanga Yoga Practice

By Maha Yogi Paramahansa Dr. Rupnathji

According to the tradition, the fundamentals of practices where mantra yoga is an essential foundation, are generally referred to as ASHTANGA YOGA (eight stage yoga, meditative yoga), or SAMADHI YOGA - from the name of the first chapter of Yogasutras by Patanjali.

We are already familiar with the Quintessential Goal of Ashtanga Yoga, the fundamentals of the practice and the value of Ishta Mantra. Let us try to concentrate further on some more, essential instructions necessary to achieve success on the Laya Path.

1. the proper position of the body, which helps us succeed in our practice, is the sitting position. The practice of Ashtanga Yoga is colloquially called SITTING, or stabilisation within one's own Primordial Nature. Generally, sitting with one's legs crossed or in a kneeling position are fundamental sitting positions, whereas upright sitting is a sign of maintaining proper body position called practising (s. Sadhana or Abhyasa).

Already in the first verse, Master Patanjali suggests that introduction into yoga is connected with teaching positions, postures. The word that is used here - ASANA - means literally "sitting". Workshops in the Laya tradition require longer periods of sitting in meditation, already in the initial stages. Sitting with one's legs crossed (s. SUKHASANA or BHODJANASANA), semi-lotus position (s.

ARTHAPADMASANA), full lotus position (s. PADMASANA), the fulfilment position, also called the perfect one (s. SIDDHASANA) - this is the entire list of asanas (positions, postures, modes of sitting) recommended in the Ashtanga Yoga course. The kneeling position is recommended mainly for persons who, for the reason of their wellbeing, cannot remain in the kneeling position for a long time. The family of kneeling positions (s. VAJRASANA), is also named the family of Diamond positions. The kneeling position is also known as the cow position (s. GOMUKHASANA), and is considered to be the most advanced way of sitting in the practice of Ashtanga Yoga.

2. The sitting position ought to be unforced, it should encourage relaxation, bring relief and serenity. At the same time, it should be technically correct and comfortable. One must thoroughly practise basic ways of sitting, as adequate meditation postures guarantee one hormonal balance, and, consequently, psychosomatic equilibrium. Balance, symmetry, keeping one's back upright and vertically poised spine promote the development of one's powers of concentration, relaxation and receptiveness. Stable and relaxed sitting posture improves the rhythm and depth of breathing. Sitting in postures representing the lotus family prevents diseases of the heart and the circulatory system. Unrelenting practising of these few ways of sitting expands our Consciousness of our Bodies!

3. Sadhana or Abhyasa may also be practised in the "sitting" positions described as "standing on one leg" or "the tree". This manner of "sitting" used to be the favourite one in yoga lessons taught by Master Shiva - the Founder of all Yoga. Yet, it requires special instructions from one's Teacher. This is a method for people who are very determined in their practice, as well as for faithful followers of the Master and the Founder of Yoga. One more posture among his favourite ones was the above mentioned "cow position".

4. In the course of performing the prescribed exercises, eyes usually remain closed. Deprivation of visual sensations which originate chiefly from the subconscious tendency to observe, makes one's psyche void, purified, and consequently, more receptive and perceptive. Mind and sight are extremely interrelated; therefore closing one's eyes makes it possible to gain deeper insight into one's inner self.

To sum up today's lecture, it is worth reminding you of numerous similarities that can be observed between yoga and various spiritual and religious traditions. There are no differences between the sitting positions in Zen and Yoga. The chief principle of Brahmavihara - MAITRI, i.e. Loving Kindness and Friendship, are by no means different from the fundamental principle of Christian ethics preached by Jesus: "Love one another". In its essence, Brahmavihara is a foundation of ethics and morality inherent in each religion. I shall discuss it in detail on some other occasion.

Let the Blessing of the Almighty God stay with You!

Hum!

Auxilliary Methods of Laya Marga

By Maha Yogi Paramahansa Dr.Rupnathji

Laya Path also conveys plenty of auxilliary teachings and practices, if they turn out to be necessary at a certain stage of the spiritual path followed by its male as well as female disciples. It is worth mentioning Mahadevi Yoga, the path of the Great Goddess-Mother, familiar in many traditions and religions, also in Christianity, where it reveals itself in the cult of Saint Mary, who is an embodiment of God and appears in His female form. The path is based on the practice of purifying the elemental energy (Bhutah), as well as plentiful mystics inherent in Nature and in its protective aspect. Three stages of initiation are founded on the following practices: Bhutajaya Yoga (Bringing Elements under Control), Indriyajaya Yoga (Bringing Senses under Control) and Kundalini Yoga (Bringing the Power of Consciousness and the Potency of Divine Good Will under Control).

We can also mention Healing, Wealth and Longevity Yoga, which is also called Bhaishajya Guru Yoga. This path is a seven-stage way leading to the Land of Good Health called Vaidurya, as well as Vedic teachings concerning spiritual healing, ways of prolonging life and exorcisms. This is a spiritual practice of genuine Ayurvedic doctors.

Tantra Yoga is also called Tantrayana, which is the vehicle of a practice related to spiritual development through wisdom and increasing subtlety in day-to-day life. Tantra means literally „Eliminating Primitive Tendencies“. This practice relates mainly to Guru Parvati and the entire female trend in teaching. The central subject of maithuna tantra is the biological potential of man, sex instincts, intimacy, searching for one's kindred soul, establishing partnership based on affection, subtlety and faithfulness. Spiritual development is based on methods that allow one to convert the energy of desires and passions into sublime states of bliss and other experiences, which lead to purification and result in bringing senses under control, and in consequence, guide one even further to salvation and communion with God through everyday relationship based on partnership.

Shambhala, which is also called cosmic or planetary yoga, is another auxilliary form of practice on laya path. It helps one unify with The Highest Will and Intention of God on our planet and learn of the Divine Spirit of our Planet. Shambhala interpreted as a place is also called the Holy City (Brahma's City, Heavenly Jerusalem), i.e. the seat of the highest manifestation of the Absolute, God, Brahma's

Adhibuddha. Meditations with Celestial Guards named Navagraha also belong to the traditional planetary yoga. Practices relating to the Sirius, the Pleiades, the Pole Star (Dhruva), as well as to all planetary Spirits (logos, Brahmada) represent precisely the yoga of planetary, star and cosmic consciousness. Its essence is striving to approach the manifestation of the Eternal Lord of Time, the Ruler of the Planet Earth, whose name in yoga is Brahma Kumara or Sanat Kumara („Always a Youth”).

Nathsampradaja Hatha yoga is an ancient succession line of great nathas (guards) and siddhas (the perfect ones), initiated by Rishabhanath in the beginning of the entire present epoch, measured according to the vedic calendar and continued in its taintless form by Parshvanath, the twentieth-third subsequent Great Victor (Mahavira), as Masters of Hatha Yoga are called. Its contemporary form has its origin in Mahasiddha Krishnacharya, the founder of Siddha Yoga tradition. An initiated disciple of this path is called natha or nathini and is always a guard of the Victors' Path. Shivaic Order of Nathasampradaya is a source of all forms of Hatha Yoga, which do not always resemble the original. All basic asanas (positions) begin with the lotos position (Padmasana). Purification by water (enema, washing nostrils) and trataka are considered to be preliminary practices to be performed here. Bandha and mudra are breathing and meditation techniques which require the engagement of the whole body together with its muscles.

Vajrasattva is a vehicle of the Diamond Being, also referred to as the Diamond Goodness. Good Will, Pure Intention of God's Essence emerges from contemplative Void. Abhava Yoga is the foundation of the practice of non-appearance of the stream of consciousness phenomena as well as maintaining the state of consciousness where all mundane phenomena in their material dimension cease to exist. Abhava is the process of contradicting the material reality of existence, which consequently leads to the disappearance of phenomena generated by material forces. As a result we reach the great Void (Abhaava), which testifies to the annihilation of death and attainment of bodilessness. It also means that one has reached Eternal Peace (Prashantih). Human being becomes an embodiment of Good Will of the Highest God through grounding in the practice of perceiving (pratyaya, feeling) Void (abhaava) even in relation to the spectator, as well as the subject and one that experiences the phenomenon. This path is determined by four forms of yoga: Abhava, Guru, Maha and Agni Yoga. It is also referred to as the Path of the Golden Heart Fraternity, or the Path of Guru Morya's Good Will. Its other names are sufi Din-i-Illai (Divine Faith) and the Subudh Fraternity, both of which appear under the common name al-Akbariya.

Shigatse, which has already been discussed, is the path which leads one to the Wisdom Temple of twenty four Rishis, Holy Old Men. The chief practice here is Raja Yoga, also called the Path of Kings - Sages. By revealing the source of Eternal Wisdom (Sarvajnana) one attains the ultimate comprehension of the destiny of races and nations in the evolution of mankind, as well as insight into the collective karma of societies, understanding of the mechanism through which evolution operates, the current

affairs of one's nation, and the hidden life of nature. All this allows one to establish his reign as a King - Sage. Raja Yoga is the yoga of Princes, Kings and Rulers of the Golden Age of Truth. Twenty four Holy Rishis are sort of twenty four Ministers of the Great Council of the World's Teacher (Jagadguru), who is responsible for spiritual leadership in human communities.

Studying Holy Scriptures

By Maha Yogi Paramahansa Dr.Rupnathji

Holy Scriptures of all religions and spiritual traditions interpreted through the prism of the unity of goal that all spiritual trends represent, may especially become a subject of esoteric studies. Proper interpretation of Holy Scriptures cannot be an arbitrary interpretation and teachings contained in them particularly ought not to be used in the defence of one's own views or opinions. Holy Scriptures are subject to research whose aim is to understand them unambiguously and comprehend their entirety without any internal contradictions. If anyone perceives any contradictions in Holy Teachings of religions, this simply means that they haven't understood them and comprehended them in the Spirit of Truth. Perceiving unity in the teachings contained in all Holy Books of all religions indicates that one has reached basic understanding of what the attitude of an enlightened person is.

Studying the Esoteric Lessons of Himavanti and meditations on the verses of spiritual teachings of Laya Yoga is the second crucial trend followed by the entire esoteric school of secret knowledge, which Hridaya Circle is in its core. Current lectures on esoterics can be found in the "Hridaya Bulletin" available on subscription. Archived lectures are available in scripts, where each one contains ten subsequent lessons from the "Bulletin", they can also be found in separate thematic editions. The entire philosophy of Laya Yoga, all Fraternity materials which are available, may be used depending on the needs of a specific group belonging to Hridaya Circle as well as the inspiration of the Coordinator who conducts the Circle, whose responsibility is to arrange the schedule of meetings.

The path of the upper lotus heart, as this is another name of Hridayapadma, is developed perfectly in the form of so-called Bhaktajana or Bhaktayoga. Then, Acharyas who coordinate the work of such a Circle, also develop the path of prayer and spiritual chants, which are food for an angel soul and a flaming heart.

The richness of yoga is boundless. Outlines of esoteric teachings include the development of intuitive perception and insight, teachings on healing practices, reaching insight into the sphere of fiery centres of energy, development of psychic and spiritual powers and forces, teachings on how to achieve wealth

and prosperity, basic ways of practice, kinds of yoga, learning how to avoid obstacles on the path, attaining wisdom, lotos flowers, chakra energies, as well as many similar issues.

One of the basic points of laya yoga is of course the purification of chakras and aura - the transparent aetheral body which yoga names linga sharira: the vital body or the body of life. Other crucial topics are teachings on the unity of goal inherent in all religions. The ecumenical unity of the religions of the East and West is, in fact, a basic teaching of all schools of light and love that have ever existed and continue existing until now. The Sufi Din-i-Illai has been promoting this secret knowledge of one source and the common origin of all religious traditions already since the sixteenth century.

Hridaya Circle was founded primarily for initiated disciples of laya yoga and related trends, whose purpose is to delve into esoteric spiritual knowledge and shape the angelic, secret heart, as well as to hold mystical community meetings. All those who are interested in participation may also join these studio-learning circles. There is also a possibility to learn through correspondence by subscribing to the "Hridaya Bulletin", which contains subsequent lectures on esoterics.

Contemplation of heart awareeness, group chanting, listening to the teachings contained in Holy Scriptures and reading esoteric letters, group prayer - this is the entire "arsenal" of the methods which allow us to develop our spiritual knowledge and to ascend higher and higher stages of initiation in laya yoga.

On Four Aspects of Practising Yoga

By Maha Yogi Paramahansa Dr.Rupnathji

Yoga, referred to as the process of stopping the thinking mind or the stream of psyche, as the exploration of one's own self and independent transcending of one's limitations until one attains the state of pure, translucent consciousness: this is a typical image conveyed by this first simple word.

Aspects of yoga may be recognised in each religion or mystical school. It is so because purifying the consciousness and developing the path of liberation (redemption) are practised everywhere and treated as essential foundations. Moreover, each religion commences with the process of initiation, consequently it applies what is commonly called a sacrament, sanctification.

The entire abundance of the meanings of yoga is contained in very simple and essential words. The tradition conveys four systems or aspects of practising yoga as a whole. They are hidden in four words: HATHA, BHAKTI, JNANA and RAJA. I hope that these words do ring a bell. They are worth perceiving as the aspects of one and only YOGA.

The term HATHA consists of two root words with mutually contradictory meanings. As a result, we discover that cultivating such yoga may be called the YOGA OF BALANCE AND RHYTHM. If HA stands for activating, then THA focuses on quietening and relaxation. If HA is the sun, then THA is the moon. Proceeding from work and activity (i. e. HA), to relaxation and lack of activity, (i. e. THA), indicates this rhythm and brings us into the state of BALANCE. The key to HATHA is rhythm and harmony of the opposites. These contradictory states complement each other in a useful way. If God is HA, then man is THA, as His Image and likeness. The Higher Self is HA and the Lower Self is THA, similarly to the sun and the moon. The second, i. e. the opposite state, is a reflection and a repercussion of the first state, the initial one.

In other terms HA signifies the element known as ALPHA, where THA is something which complements it and makes it a whole and which is called the OMEGA state. HA syllable possesses the attributes of opening and releasing. THA syllable suggests bringing something to a close and a completion of a process. HATHA means the Beginning and the End, the First and the Last, Alpha and Omega.

Hatha usually relates to the dualistic plane of physical energies. It is concerned with seeking a balanced lifestyle, harmonious co-existence with the surrounding nature, the biological rhythm and, generally, psychosomatic balance.

The concept of DRASHTA - the Spectator, the Witness, the Self- which is the pillar of teachings concerning consciousness and its phenomena (experiences), suggests that there are no two separate Selves, that there is only one Self. Drashta is one and only truly existing Self. A sensation of separation appears when one identifies oneself excessively with phenomena and experiences (VRYTTI), and then they forget their pure, primordial state referred to as the Great Self.

When this Self is experienced as HA, then it is the First One, the Primordial One, the Alpha and the Pre-beginning. When the same Self experiences Itself as one identified with phenomena-related experiences (pain, pleasure, restrictions imposed by various conditionings), then it is the Secondary One, the Last One, then it is Omega. The end of our Omega introduces one into the experience of the process of Death.

HATHA suggests that we attain Rhythm and Balance. Drashta recognises its proper place and is both the beginning and the end. Yoga signifies Oneness here, i. e. lack of splitting into our lower and higher Self. There is only One SELF - You Are This. This non-dualistic point of view is called ADVAITA, i.e. "Non-dualism" when it becomes the reality of Your life and experiences. Separation of Oneself (the Image) from Oneself (the Object) is the worst disease of human consciousness. Discovering one's own divinity is discovering the fact that the Image and the Object cannot exist separately. In this case the Image is the Object observing itself in the mirror of the world of phenomena.

The process of HATHA, i.e, achieving BALANCE AND RHYTHM is called the building or purifying the HOUSE in order to create the Real Heart's Resident for the SELF: DRASHTA.

Another, slightly different aspect of yoga is BHAKTI, which totally engages all our emotional and affective nature. Such yoga is a concentration of desirous nature on only one goal. BHA points to the Creator and the Father, i.e. once more the Beginning and the Source. AKTI indicates activity. What is divine activity? This is a process called adoration, worshipping, devotion as well as ecstasy. BHAKTI includes an element of activity on the one hand and the state of Primordial Bliss expressed through the root words BHA on the other hand.

The root BHA brings to mind all words signifying something nice, pleasant, idyllic and sublime. BHA suggests also the state of holiness, purity and transparency. Finally, BHA indicates the state of becoming and existence, i.e. BEING. Immaculateness and formation, as well as being, i.e. contemplation, are sort of determiners for practising this aspect of yoga.

BHAKTI may be translated as THE ACT OF BEING or BECOMING. To live as BHAKTA is to live in Happiness and Ecstasy. Then you experience infinite Joy, Ecstasy, Admiration and Beauty. Each technique concerning either attaining or maintaining these states is exactly the BHAKTI technique.

Adoration and giving in to Bliss and Ecstasy are the states of existence that God resides in. This is a celestial state of existence. Practising the Bliss of Being Here and Now is exactly the same Bhakti practice as singing joyful spiritual songs for the glory of Jesus, Krishna, Buddha or the Great Spirit.

Spontaneous Uplifting Singing is a sign that at such a moment one has realised the state of BHAKTI. Spontaneous and beautiful chanting of hymns and laudatory songs is a sign of progress in this aspect of the entire yoga. BHAKTI transforms the entire desirous, affective, and emotional part of the human being until it attains complete liberation and divinity.

BHAKTI leads to focusing of our consciousness on one point in such a way that we rapidly attain purification and silencing of the chaotic waves of emotions and desires. Waves of phenomena slow down in their activity of identifying and affecting the Witness (Drashta) so as to become kind of a peaceful ocean.

Sufis express all this in one term: HAIRA, which colloquially means amazement or ecstasy. HAI syllable suggests reverence and adoration, and RA stands for that which is like the sun for consciousness, entangled in phenomena (CHITTA). Divine outlook is the perception of Magnificence and Beauty.

Admiring or contemplating a beautiful landscape transforms our emotions and fills us with admiration and tranquility. One may say that concentration, studying the beauty of a landscape, as well as amazement in which it results, is a pure process of growth and attaining divine BHAKTI.

Another vital aspect of yoga is JNANA, which is commonly understood as KNOWLEDGE. However, the root of this word points to cognition, knowing or the act of experiencing. JNA means KNOWS. This attribute of yoga is predominantly associated with the thinking and comprehending aspect of our nature. The root word JNA means something that KNOWS, i.e. which is familiar with something or somebody.

JNANA must be based on a true cognitive measure and may not be intrinsically self-contradictory. KNOWLEDGE that is intrinsically self-contradictory and incoherent is something that we may refer to as a delusion. Consequently, JNANA teaches us about KNOWING and COGNITION. When we grasp the meaning of the word ANA, we will discover its deeper sense.

A curious and essential fact is that ANA indicates something that represents the "WITHOUT" or "NON" state. Our KNOWING and our COGNITION change automatically into the state which may be described as Not-Knowing or Not- Experiencing. Djnana in its essence is a state of Non-cognition.

Sometimes God is called the Indecipherable One or the Great Negation, as His Reality contradicts the phenomena-related and relative pseudo-reality, which appears to be totally real for the Witness identified with consciousness-related phenomena. Djnana is accurately referred to as Knowledge of God or Familiarity with God. Buddhists call it the Knowledge of the Void, which is a contradiction of the illusory nature of phenomena.

NON-KNOWING or NON-EXPERIENCING are what we realise by cultivating the JNANA process. What happens thanks to cultivating this form of yoga was described by Jesus in the following words: "Not You but the Holy Spirit will speak through You". The root word ANA stands for annihilation or cessation of indentifying oneself with phenomena. The word NOT does not mean a contradiction of something, it rather points to such a state in which something is totally non-existent, as it became obliterated or never in fact existed.

Consequently, JNANA is KNOWLEDGE, but not one which originates from the world of phenomena, but one that is described as "Wisdom descending from above, Pure and Immaculate One". It is the Knowledge of God. A more Christian word, GNOSIS is a derivative of JNANA and it originally has the same root meaning.

Thus, we cannot develop JNANA thanks to intellectual, philosophical or theological studies. JNANA appears as a fruit of God-realisation (the Buddhi State). Pure consciousness is one of NON-COGNITION, i.e. something that is manifested through JNANA.

The mind in the state of tranquility, pure perception originating from the Great Void or Silence is the mind from which JNANA emerges spontaneously. This state is described as achieving the I-DON'T-KNOW mind.

The Third Eye, developed by so-called clairvoyants, in yoga is named AJNA, which literally means I-DON'T-KNOW or the Perfect Knowledge. This state is also recognisable as the Order or the Will, the Force. That's all about the third aspect of yoga.

Let us disclose some secrets concerning the fourth aspect of yoga, which is RAJA, commonly understood as the adjective ROYAL, i.e. perfect. The word RAJA may also be translated as Will or Intention.

The root syllables will perfectly indicate what RAJA state fundamentally is.

RA suggests desire, longing, intention and love in its subtle, sunny shape. JA suggests birth or incarnation, as well as kind, existence, something common. The JA syllable also indicates subjugation, conquest or victory.

RAJA may be understood as the subjugation of desires, as well as the birth of love, or the desire to be part of a community. Aspiration to unite with the Highest Being is the last of all desires. When LOVE is born inside of us, it is accompanied by the wish to unite. This is what RAJA is about. This is the Royal aspect of yoga.

Control over one's cravings, not only over one's deeds, ensues from the message of RAJA in the same way as THE EMBODIMENT OF LOVE does. Where there is will and victory, there is also the Victory of Will, the Highest One. If there is also the solar aspect - RA - there is the embodiment of the sun's nature as well.

JA also suggests the state of reality, consciousness, sobriety and awareness. It is the state of being alert. Moreover, JA indicates water, or its element: the energy of water. JA may also participate in something that is repeated or classified. RA points towards the nature of passions, desires and cravings. RA stands for attraction or repulsion, as well as involvement and absorption.

Consequently, RAJA is also fully manifested alertness and reaching awareness. RAJA is a manifestation of passions and desires until all of them fade away, leaving no trace behind. RAJA also signifies the process of taking control over one's own life and subjugating, like a monarch does, all cravings and passions of the heart.

The Royal Yoga may best be described as the Embodiment of Love, as Love is a truly Royal privilege. It is the Most Sublime of all virtues. Love finds Embodiment when one celebrates Victory over one's Passions. Winning is the privilege of Kings. Victory means liberation. Thus, Raja yoga is freedom from passions and cravings, accompanied by the embodiment of Love, which then proves to be natural and spontaneous.

Let us try to see these four aspects of yoga as four parts of one wheel. If we categorise each kind of yoga into respective ANGAS in Yogasutras, we will discover many parallels in the process of development on the path of yoga.

This is traditionally understood YOGACHAKRA, i.e. the Circle of Yoga: HATHA, BHAKTI, JNANA and RAJA. Yoga in its entirety is realised thanks to inseparable cultivation of all its aspects. Thus we have discovered four subsequent stages of work and four stages in the heightening of Consciousness so as to attain the Sublime Goal.

Hum!

Rāja Yoga - The Royal Yoga

By Maha Yogi Paramahansa Dr.Rupnathji

Rāja Yoga - The Ancient Royal Yoga of Rishis

Rāja yoga - "royal yoga", "royal union", also known as classical yoga and aṣṭāṅga yoga) is concerned principally with the cultivation of the viewer's (r̥ṣih) mind using a succession of steps, such as meditation (dhyāna, dhyana) and contemplation (samādhi, samadhi). Its object is to further one's acquaintance with reality (viveka), achieve awakening (moksha) and eventually enlightenment, kaivalya.

Raja yoga meditation is generally based on directing one's life force, prana, to bring the mind and emotions so into balance that the attention may be easily focused on the object of meditation, or the Deva directly. The aim of Raja Yoga is self-realization, Atman-Realization, or liberation. However, the masters simplified the Raja Yoga learning so that everybody can practice it easily and safely to improve their physical as well as mental health. For many generations, students learn Raja Yoga from The Sree Guru (master,guide) in person. Learning in person from the Guru is the recommended and complete method of learning.

Rāja, Raja - also spelled rajah, from Sanskrit राज् rāja - is an Indian term for a monarch, or princely ruler of the Kshatriya varna. The female form, the word for "queen", mainly used for a raja's wife, is rani (sometimes spelled rane), from Sanskrit राज्ञी rājñī, or ratu, dato, datuk, or datu in Southeast Asia. The

title has a long history in the Indian subcontinent and Southeast Asia, being attested from the Rigveda, where a rājan - is a ruler, enlighten ruler, see for example the (dāśarājñá), the "battle of ten kings".

The fire of Yoga burns the cage of sin that is around a man. Raja Yoga is the Solar Yoga, when Ra means Ravi (Sun), the Soul and Aja means beam of the sun, unborn, existing in eternity, leader, descendant of Viśvāmītra Rishi, the vehicle of Agni (Fire) or belonging to the sun or Shiva (Śiva). The sanskrit word rAj (Raaj) means shining, radiant, to be illustrious or resplendent, to shine, glitter, a king, prince, sovereign, chief, to direct, to govern, to illuminate, someone the best or the most excellent of its kind!

The Yogi (Yogini) who has achieved mind control is the true king (queen) of this world. He or she has controlled all his desires and enjoys absolute peace and contentment which constitute true happiness. The king on the other hand, experiences many pleasures of the world. He also has a lot of control over other people. But if he does not have inner control, mastery of his own mind, all his riches and honors and the respect and fear he receives from his subjects is to no avail. He is never content, his mind gets upset every time he does not get what he wants - and even a king has many unfulfilled desires. His lot is pitiful. In that sense the Raja Yogi is a true king, even though he may be a beggar, having renounced all possessions, while many kings are truly beggars. Please note that there are very few kings left in the modern world but, in our modern society, politicians and business people find themselves in a similar situation of power and enjoyment.

The concept of the Raja Yoga practice is to focus the mind (manas), which is the "king" of one's psycho-physical structure. Since the whole body is interconnected with each other, with the mind ruling one's every thought and action, practicing hatha yoga will be an essential first step to prepare oneself in yoga meditation. Furthermore, other forms of self-discipline and purification of the physical self also includes getting rid of old addictions such as alcohol and cigarettes, and paying close attention to your actions, thoughts, and speech. Through practicing all these, one can be fit to engage in a deeper form of yoga, which is meditation. The objective of Raja Yoga is to control all forms of thought-waves and mental modifications. It starts its Sadhana with the mind, and may also involve minimum asanas and pranayamas.

Dharma and Sanatana Dharma

By Maha Yogi Paramahansa Dr.Rupnathji

Dharma in Sanskrit: धर्म dhárma, Pali: धम्म dhamma; lit. that which upholds, supports or maintains the regulatory order of the universe means Law or Natural Law and is a concept of central importance in Indian philosophy and religion. As well as referring to Law in the universal or abstract sense dharma designates those behaviours considered necessary for the maintenance of the natural order of things. Therefore dharma may encompass ideas such as duty, vocation, religion and everything that is considered correct, proper or decent behaviour.

The idea of dharma as duty or propriety derives from an idea found in India's ancient legal and religious texts that there is a divinely instituted natural order of things (rta) and justice, social harmony and human happiness require that human beings discern and live in a manner appropriate to the requirements of that order. Dharma states that there are guidelines or rules that must be obeyed varying from place to place. The source of any individual dharma lies in the nature of each individual and is part of their customs and practices. According to the various Indian religions, such as Brahmanism, Hinduism, Jainism, Buddhism, and Sikhism, beings that live in accordance with dharma proceed more quickly toward dharma yukam, moksha or nirvana (personal liberation). The antonym of dharma is adharmā, meaning unnatural or immoral.

In traditional Hindu society, dharma has historically denoted a variety of ideas, such as Vedic ritual, ethical conduct, caste rules, and civil and criminal law. Its most common meaning, however, pertains to two principal ideals; that social life should be structured through well-defined and well-regulated classes (varna), and that an individual's life within a class should be organized into defined stages (ashrama, see dharmasastra). A Hindu's dharma is affected by the person's age, caste, class, occupation, and gender. In modern Indian languages it can refer simply to a person's religion, depending on the context. Dharma also refers to the teachings and doctrines of the founders of Buddhism and Jainism, the Buddha and Mahāvira.

In Buddhist philosophy, dhamma/dharma is also the term for "phenomenon". In recent years, "dharma" has evolved from an older, Brāhmanical dharma (which the king's support was required both financially and in protecting the earth), to a newer dharma called nāstika dharma. Nāstika dharma draws upon the principles and disciplines of yoga to encourage not dominance, as would be seen in the prior dharma, but equality and harmony among people, which in the end encourages selfless behavior.

In the Rigveda, the word appears as an n-stem, dhárman-, with a range of meanings encompassing "something established or firm" (in the literal sense of prods or poles), figuratively "sustainer, supporter" (of deities), and semantically similar to the Greek ethos ("fixed decree, statute, law"). In Classical Sanskrit, the noun becomes thematic, dharmā-. In the Rig Veda, the belief (or observation) that

a natural justice and harmony pervades the natural world becomes manifest in the concept of rta, which is both 'nature's way' and the order implicit in nature. Thus rta bears a resemblance to the ancient Chinese concept of tao and the Heraclitan, Stoic or Christian conceptions of the logos. This "power" that lies behind nature and that keeps everything in balance became a natural forerunner to the idea of dharma. The idea of rta (rita) laid the cornerstone of dharma's implicit attribution to the "ultimate reality" of the surrounding universe, in classical Vedic Hinduism the following verse from the Rig-Veda is an example where rta is mentioned: "O Indra, lead us on the path of Rta, on the right path over all evils". — RV 10.133.6

The transition of the rta (rita, rtah) to the modern idea of dharma occurs in the Brihadaranyaka Upanishad. The Upanishads saw dharma as the universal principle of law, order, harmony, all in all truth, that sprang first from Brahman. It acts as the regulatory moral principle of the Universe. It is sat (truth), a major tenet of Hinduism. This harkens back to the conception of the Rig Veda that "Ekam Sat," (Truth Is One), of the idea that Brahman is "Sacchidananda" (Truth-Consciousness-Bliss). Dharma is not just law, or harmony, it is pure Reality. In the Brihadaranyaka's own words:

Verily, that which is Dharma is truth. Therefore they say of a man who speaks truth, "He speaks the Dharma," or of a man who speaks the Dharma, "He speaks the Truth." Verily, both these things are the same. — (Brh. Upanishad, 1.4.14) (2)

In the Mahabharata, Krishna defines dharma as, "Dhaaranaad dharma ity aahur dharmena vidhrtaah prajaah, Yat syaad dhaarana sanyuktam sa dharma iti nishchayah," i.e., Dharma upholds both this-worldly and other-worldly affairs — (Mbh 8.69.58).

Sanatana Dharma is the predominant siritual tradition and religion of the Indian subcontinent, and one of its indigenous religions. Sanatana Dharma includes Shaivism, Śaktism and Śrauta among numerous other traditions. It also includes historical groups, for example the Kapalikas. Among other practices and philosophies, Sanatana Dharma includes a wide spectrum of laws and prescriptions of "daily morality" based on karma, dharma, and societal norms. Sanatana Dharma is a conglomeration of distinct intellectual or philosophical points of view, rather than a rigid common set of beliefs.

Sanatana Dharma is formed of diverse traditions and has no single founder. Among its direct roots is the historical Vedic religion of Iron Age India and, as such, Sanatana Dharma (Vedism, Brahmanism, Hinduism) is often called the "oldest living religion" or the "oldest living major religion" in the world. One orthodox classification of Hindu texts is to divide into Śruti ("revealed") and Smriti ("remembered")

texts. These texts discuss theology, philosophy, mythology, rituals and temple building among other topics. Major scriptures include the Vedas, Upanishads, Purāṇas, Mahābhārata, Rāmāyaṇa, Bhagavad Gītā and Āgamas. Sanatana Dharma, with about one billion followers, is the world's third largest religion, after Christianity and Islam.

The Rig Veda, the oldest scripture and the mainstay of Hindu philosophy does not take a restrictive view on the fundamental question of God and the creation of universe. Most Sanatana Dharmans believe that the spirit or soul — the true "self" of every person, called the ātman — is eternal. According to the monistic/pantheistic theologies of Sanatana Dharma (such as Advaita Vedanta school), this Atman is ultimately indistinct from Brahman, the supreme spirit. Hence, these schools are called non-dualist. The goal of life, according to the Advaita school, is to realize that one's ātman is identical to Brahman, the supreme soul. The Upanishads state that whoever becomes fully aware of the ātman as the innermost core of one's own self realizes an identity with Brahman and thereby reaches moksha (liberation or freedom).

Dualistic schools (Dvaita and Bhakti) understand Brahman as a Supreme Being who possesses personality, and they worship him or her thus, as Vishnu, Brahma, Shiva (Śiva), or Shakti (Śakti), depending upon the group. The ātman is dependent on God (Deva), while moksha depends on love towards God and on God's grace. When God is viewed as the supreme personal being (rather than as the infinite principle), God is called Ishvara (Íśvara, "The Lord"), Bhagavan ("The Auspicious One") or Parameshwara ("The Supreme Lord"). However interpretations of Ishvara (Íśvara) vary, ranging from non-belief in Ishvara by followers of Mimamsakas, to identifying Brahman and Ishvara as one, as in Advaita. In the majority of traditions of Vaishnavism he is Vishnu, God, and the text of Vaishnava scriptures identify this Being as Krishna, sometimes referred to as Svayam Bhagavan. However, under Shaktism, Devi or Adi Parashakti is considered as the Supreme Being and in Shaivism Shiva (Śiva) is considered Supreme.

The Mind is like a Lake

By Maha Yogi Paramahansa Dr.Rupnathji

In the basic theory of Raja Yoga, the mind is compared to a lake. Owing to the wind and under-currents, the lake gets agitated and some waves are created. These waves are modifications of the state of the lake. The wind is an external factor and the under-currents are internal factors. Similarly owing to external distractions, or sensorial perceptions of the outside world (eg. sight and smell of the most

delicious chocolate cake), and internal distractions, such as memories (smrittis) and latent tendencies of the mind (samskaras), modifications take place at the surface of the conscious mind.

These modifications, thoughts and emotions, are called vrittis in raja yoga terminology and are best translated as thought waves. If, deprived of a mirror, you want to see your reflection in the water, a lake with many waves will offer no reflection or a very distorted version of your likeness. Upon cessation of wind, gradually the waves will subside and the reflection of your face will become closer and closer to its true form. Likewise, trying to look within and find your own true Self, your soul, the purusha, is impossible when the mind is agitated. All you see are the waves that stand in the way of finding your inner self. Only once the mind is perfectly still, in the state of samadhi, can one identify with one's true nature, the purusha.

Calmness through Control and Inner Psychology

By Maha Yogi Paramahansa Dr. Rupnathji

Embarking on the path of Raja Yoga involves practicing techniques that lead to inner control. Control of the body, the energy or prana, the senses or indriyas, and the mind (emotions and thoughts). The chief practice is meditation but other techniques exist as well. Among them are the asanas or postures, and pranayamas or breathing techniques. However in order to achieve success in the practice of meditation, one must deal with the resistance of one's own mind and here lies the true difficulty of raja yoga. More often than not the mind will not cooperate, even rebel against the practice and discipline. In order to overcome each obstacle as they come, one must gain a keen understanding of the functioning of the mind and this is done through the learning of the yogic psychology. Yogis are very pragmatic and by the time you have reached this paragraph, you are probably very keen to start practicing own mind and psychi control. The first thing to do is to get acquainted with the eight limbs (ashtanga) of raja yoga and start developing the knowledge about dharma, karma and samsara and starts practice yamas and niyamas and simple satkara (dharana), focusing and pratyaya (dhyana), meditations.

Raja-Dharma

Rajadharma is the dharma which applies to the king, or the Raja. Dharma is that which upholds, supports, or maintains the order of the universe and is based on truth. It is of central importance in achieving order and balance within the world and does this by demanding certain necessary behaviors

from people. The king served two main functions as the Raja: Secular and Religious. The religious functions involved certain acts for propitiating gods, removing dangers, and guarding dharma, among other things. The secular functions involved helping prosperity (such as during times of famine), dealing out even-handed justice, and protecting people and their property.

Protection of his subjects was seen as the first and foremost duty of the king. This was achieved by punishing internal aggression, such as thieves among his people, and meeting external aggression, such as attacks by foreign entities. Moreover, the king possessed executive, judicial, and legislative dharmas, which he was responsible for carrying out. If he did so wisely, the king believed that he would be rewarded by reaching the pinnacle of the abode of the sun, or heaven. However, if the king carried out his office poorly, he feared that he would suffer hell or be struck down by a deity. As scholar Charles Drekmeier notes, "dharma stood above the king, and his failure to preserve it must accordingly have disastrous consequences". Because the king's power had to be employed subject to the requirements of the various castes' dharma, failure to "enforce the code" transferred guilt on to the ruler, and according to Drekmeier some texts went so far as to justify revolt against a ruler who abused his power or inadequately performed his dharma. In other words, Danda as both the king's tool of coercion and power, yet also his potential downfall, "was a two-edged sword".

The executive duty of the king was primarily to carry out punishment, or Danda (Hindu Punishment). For instance, a judge who would give an incorrect verdict out of passion, ignorance, or greed is not worthy of the office, and the king should punish him harshly. Another executive dharma of the king is correcting the behavior of brahmanas that have strayed from their dharma, or duties, through the use of strict punishment. These two examples demonstrated how the king was responsible for enforcing the dharmas of his subjects, but also was in charge of enforcing rulings in more civil disputes. Such as if a man is able to repay a creditor but does not do so out of mean-spiritedness, the king should make him pay the money and take five percent for himself.

The judicial duty of the king was deciding any disputes that arose in his kingdom and any conflicts that arose between dharmaśāstra and practices at the time or between dharmaśāstra and any secular transactions. When he took the judgment seat, the king was to abandon all selfishness and be neutral to all things. The king would hear cases, such as thefts, and would use dharma to come to a decision. He was also responsible for making sure that the witnesses were honest and truthful by way of testing them. If the king conducted these trials according to dharma, he would be rewarded with wealth, fame, respect, and an eternal place in heaven, among other things. However, not all cases fell upon the shoulders of the king. It was also the king's duty to appoint judges that would decide cases with the same integrity as the king. The king also had a legislative duty, which was utilized when he would enact different decrees, such as announcing a festival or a day of rest for the kingdom.

Rajadharma largely portrayed the king as an administrator above all else. The main purpose for the king executing punishment, or danda, was to ensure that all of his subjects were carrying out their own particular dharmas. For this reason, rajadharma was often seen as the root of all dharma and was the highest goal. The whole purpose of the king was to make everything and everyone prosper. If they were not prospering, the king was not fulfilling his dharma. He had to carry out his duties as laid down in the science of government and "not act at his sweet will." Indeed, in the major writings on dharma (i.e. dharmasastra, etc.), the dharma of the king was regarded as the "capstone" of the other castes' dharma both due to the king's goal of securing the happiness and prosperity of his people as well as his ability to act as the "guarantor" of the whole social structure through the enforcement of Danda (Hindu Punishment).

In contemporary India, an idea pervades various levels of Hindu society: the "Ramrajya", or a kind of Hindu Golden Age in which through his strict adherence to rajadharma as outline in the Hindu epics and elsewhere, King Rama serves as the ideal model of the perfect Hindu king. As Derrett put it, "everyone lives at peace" because "everyone knows his place" and could easily be forced into that place if necessary. Rama's actions with regards to his wife Sita at the end of the Ramayana arguably serve as the best example of his utmost regard for his dharma as king, although other actions of his both before and after his defeat of Ravana are equally revered.

RAJA YOGAH

Rāja Yoga was first described as an fourpadas or four-limbed (ċatur-pada) (not as aṣṭāṅga, ashtanga) path in the Yoga Sūtras of Patañjali, and is part of the Samkhya tradition. In the second pada of Raja Yoga known as Kriya-Pada, there is a list of eightlimbs of spiritual yogic practic called ashtanga (aṣṭāṅga). In the context of Hindu philosophy Rāja Yoga is known simply as yoga or Uro-Yoga, (The Yoga of Light). Yoga is one of the six orthodox (āstika, existing) schools of Hindu philosophy and forms an integral part of the spiritual practices of many Hindu traditions. Raja Yoga is Great ĆaturAnga, Ćatur-Pada Path, Ćatur Marga of Patañjali Yogasutras. Each Great Circle needs special Diksha (Deeksha), Yoga Initiation given from the True Royal Master!

The term Rāja Yoga is a retronym, introduced in the 15th-century Hatha Yoga Pradipika to distinguish the school based on the Yoga Sūtras of Patañjali from the more current school of hatha yoga expounded by yogi Swatmarama. Generally, life force, prana, is directed to move up and down the spine until it is balanced and the mind and emotions are serenely content. Then awareness is generally directed to move forward into a point in the center of the lower forehead. This meditation point, which is about half

an inch above where the eyebrows meet, is called ajna, or the third eye. When the energy is balanced throughout the brain and body and easily moving forward in the area of the third eye, your mind becomes very calm. While your mind is not passive, it is free of meaningless thoughts, worries, and the bric-a-brac of the subconscious mind. This state usually gives you a very pleasant sense of well being and your mind seems filled with a velvety darkness.

As your consciousness, *चित्तम्*, continues to move in your third eye, pastel colors begin to appear in your forehead. Sumptuous, glorious pinks, yellows, whites, blues, indigos, greens, and purples take their turn or play in combination in your forehead. Then, you may think you are seeing fireflies, lightning, or moonlight as your life force becomes more concentrated and more actively prepares you to behold higher consciousness. This process is readying you to experience your true nature as pure consciousness, pure spirit, pure awareness. And then the light in your forehead blazes brighter than the sun! But, you find it is soothing to look into the awesome light, soothing to behold it. This is the brilliance of your inner light, your essence, revealing itself to you.

Raja yoga, The Royal Yoga, particularly, requires a teacher, true Guru because it is easy to strain yourself, and it's also easy to delude yourself into high level hallucinations rather than actual experiences of your higher consciousness. However, the genuine raja yogi lives in bliss, with his, or her, will surrendered to God, Brahman or Devata. A raja yogi realizes the profound truth of the Biblical passage: If therefore thine eye be single, thy whole body shall be filled with light, divine light.

Rāja yoga is concerned with the mind (*चित्ता*) and its fluctuations (*वृत्तिसु*, vortexes, variations) and how to quiet or master the mind's fluctuations. The mind is traditionally conceived as the "king", the horseman, of the psycho-physical (body) structure. Because of the relationship between the mind and the body, the body must be first "tamed" through self-discipline and purified by means such as the outer, preliminary five limbs of this eightfold yoga, by hatha yoga or other means. A good level of overall health and psychological integration must be attained before the deeper, inner aspects of yoga can be pursued. Humans have all sorts of addictions and obsessions and these preclude the attainment of tranquil abiding (meditation). Through restraint (*यामा*) such as celibacy, abstaining from intoxicants, and careful attention to one's actions (*नियामा*) of body, speech and mind, the human being becomes more fit to practice meditation. This yoke that one puts upon oneself (discipline) is another meaning of the word yoga.

Every thought, feeling, perception, or memory you may have causes a modification, or ripple, in the mind. It distorts and colors the mental mirror. If you can restrain the mind from forming into

modifications, there will be no distortion, and you will experience your true Self. — Swami Satchidananda

Rāja yoga is traditionally referred to as Uro-Yoga based on aṣṭāṅga (eight-limbed) yoga because there are eight aspects to the path to which one must attend. Patañjali's Yoga Sutras begin with the statement *yogaś citta-vṛtti-nirodhaḥ* (1.2), "Yoga limits the oscillations of the mind". They go on to detail the ways in which mind can create false ideations, and advocate arduous, dedicated meditation on real objects or subjects. This process, it is said, leads to a state of quiet detachment, *vairāgya*, in which there is mastery over the thirst (*tṛṣṇā*, *taṇhā*) of the senses.

Practices that serve to maintain for the individual the ability to access this state may be considered rāja yoga practices. Thus rāja yoga encompasses and differentiates itself from other forms of yoga by encouraging the mind to avoid the sort of absorption in obsessional practice (including some traditional practices) that can create false mental objects. In this sense rāja yoga is called the "king among yogas": all honest yogic practices are seen as tools in the quest to cleanse karma and obtain mokṣa, nirvāṇa or kaivalya. Historically, schools of yoga that label themselves "rāja" offer students a structure of yogic practices and a solid viewpoint on dharma. Lord Kṛṣṇa describes the yogi as follows: "A yogi is greater than the ascetic, greater than the empiricist, and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances be a yogi" (Bg. 6.46).

According Raja Yoga, practicers of The First Great Pada (Brahma-Viçara or Samadhi Pada) are divide into three circles for beginner's:

1. Karma Yoga - The Circle of True and Noble Actions (Bhagavad Gita I-VI).
2. Bhakti Yoga - The Circle of Devotion and Selfsurrender (Bhagavad Gita VII-XII).
3. Jñāna Yoga - Circle of Knowledge and Wisdom (Bhagavad Gita XII-XVIII).

Karma Yoga

Although the doctrine of karma is central to all Indian religions, it is difficult to say when and where in India the concept of karma originated. According to Glasenapp, the doctrine of karma must have existed at least a thousand years before the beginning of the Christian era. Several scholars date the origin of the doctrine of karma prior to the migration of the Indo-Aryan peoples. They see its current form as a result of development in the teachings of the Śramaṇas, and later assimilation into brahmanical Hinduism, by the time of the Upaniṣads.

Karma yoga, in Sanskrit: कर्म योग, or the "discipline of action" is a form of yoga based on the teachings of the Bhagavad Gita, a sacred Sanskrit scripture of Hinduism. Of the four paths to realization, karma yoga is the process of achieving perfection in action. Karma yoga is an intrinsic part of many derivative types of yoga, such as Natya Yoga. Karma yoga is often understood as a yoga of selfless (altruistic) service (Seva).

Karma/n - Sanskrit: कर्म IPA: [ˈkərmə]; Pali: kamma - in Indian religions is the concept of "action" or "deed", understood as that which causes the entire cycle of cause and effect (i.e., the cycle called saṃsāra) originating in ancient India and treated in the Hindu, Jain, Buddhist and Sikh religions. A concept of karma (along with samsara and moksha) may originate in the shramana tradition of which Buddhism and Jainism are continuations. This tradition influenced the Brahmanic religion in the early Vedantic (Upanishadic) movement of the 1-st millennium BC. This worldview was adopted from this religious culture by Brahmin orthodoxy, and Brahmins wrote the earliest recorded scriptures containing these ideas in the early Upanishads. Until recently, the scholarly consensus was that reincarnation is absent from the earliest strata of Brahminical literature. However, a new translation of two stanzas of the Rig Veda indicate that the Brahmins may have had the idea, common among small-scale societies around the world, that an individual cycles back and forth between the earth and a heavenly realm of ancestors. In this worldview, moral behavior has no influence on rebirth. The idea that the moral quality of one's actions influences one's rebirth is absent from India until the period of the shramana religions, and the Brahmins appear to have adopted this idea from other religious groups.

The Bhagavad Gita gives a summary of the karma yoga process. The Gita itself is a chapter from the epic known as Mahabharata, wherein a dialogue takes place between the prince Arjuna, and his friend and chariot driver, Lord Krishna, on the brink of a great dynastic war. Their conversation is prompted by Arjuna as he is engulfed by sorrow and misgivings regarding the oncoming battle in which he has friends and relatives on both sides. In reply, Krishna then elucidates upon a number of philosophical yoga systems and practices (including karma yoga) by/through which he should indeed continue with the fight on righteous principles.

The word karma is derived from the Sanskrit kri, meaning 'to do'. In its most basic sense karma simply means action, and yoga translates to union. Thus karma yoga literally translates to the path of union through action. However, in Vedantic philosophy the word karma means both action and the effects of such action. Karma yoga is described as a way of acting, thinking and willing by which one orients oneself toward realization by acting in accordance with one's duty (dharma) without consideration of personal self-centered desires, likes or dislikes. One acts without being attached to the fruits of one's deeds. Krishna explains that work done without selfish expectations purifies one's mind and gradually makes an individual fit to see the value of reason. He states that it is not necessary to remain in external solitude, or remain actionless, in order to practice a spiritual life, since the state of action or inaction is primarily determined in the mind.

The word karma is derived from the Sanskrit kri, meaning 'to do'. In its most basic sense karma simply means action, and yoga translates to union. Thus karma yoga literally translates to the path of union through action. However, in Vedantic philosophy the word karma means both action and the effects of such action. Karma yoga is described as a way of acting, thinking and willing by which one orients oneself toward realization by acting in accordance with one's duty (dharma) without consideration of personal self-centered desires, likes or dislikes. One acts without being attached to the fruits of one's deeds.

Krishna explains that work done without selfish expectations purifies one's mind and gradually makes an individual fit to see the value of reason. He states that it is not necessary to remain in external solitude, or remain actionless, in order to practice a spiritual life, since the state of action or inaction is primarily determined in the mind.

Quotes from the Bhagavad Gita

In the Bhagavad Gita, Krishna says:

"tasmad asaktah satatam karyam karma samacara asakto hy acaran karma param apnoti purushah"

Therefore, without being attached to the fruits of activities, one should act as a matter of duty, for by working without attachment one attains the Supreme.

Shree Krishna then goes on to describe how Arjuna should surrender the fruits of his actions (good or bad) to him, Krishna, (as the Supreme Person or avatar):

Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.

Another important quote from the Bhagavad Gita which elucidates karma yoga is "योगः कर्मसु कौशलं॥" (yoga is skill in karma.).

Surrendering action: sAttvika vs tAmasika tyAga

Any conscious action is motivated by some expectation about the outcome, yet one is to be careful to not let this expectation be selfish in a certain sense. This is accomplished by surrendering ownership of action to Krishna. This surrender is called sAttvika tyAga (to contrast it with tAmasika tyAga or abandoning action itself as Arjuna was about to).

Sattvika tyaga ritual

The Shrivaisnava tradition formalizes this by recommending the chanting of a shloka prior (also called Sattvika tyaga) to the performance of any such significant karma. This shloka (using ITRANS), with its meaning is given below:

bhagavAn eva svaniyAmya sva-sheSha-bhUtena mayA sva-ArAdhana-eka-prayojanAya idam svasmai svaprltyai svayam eva kArayati.

This translates to:

The auspicious deity, exerting control on himself, using me (his other part) as an instrument, himself effects , with his pleasure/ worship being the only purpose.

The same shloka may be repeated after the performance of the action, except one replaces kArayati to kArayitavAn to indicate past tense.

Other mantras

The common refrain "सर्वं श्री-कृष्णार्पणमस्तु॥" is used for the same effect. There is also the following shloka:

कायेन वाचा मनसेन्द्रियैर्वा । बुद्ध्यात्मना वा प्रकृतिस्वभावात् । करोमि शक्यत् सकलं परस्मै । नारायणयेति समर्पयामि ॥

which translates to:

Whatever I perform with my body, speech, mind, limbs, intellect or my inner self, either intentionally or unintentionally, I dedicate it to that Supreme Lord Narayana.

As with a number of other philosophies in Hinduism, karma yoga is based on a general understanding of karma and reincarnation (sanskara). It is believed that a man is born with certain tendencies (Sanskaras), both positive and negative, from his previous lives, which push him toward performing certain actions in his present one. This process continues until the individual attains a zero balance (no karma remaining), wherein one achieves liberation. Shankaracharya says by practicing karma yoga, one's mind gets purified.

Karma in hinduism and Yoga school

By Maha Yogi Paramahansa Dr.Rupnathji

Some traditions (i.e., the Vedanta), believe that a supreme being plays some kind of role, for example, as the dispenser of the 'fruits' of karma or as exercising the option to change one's karma in rare instances.

In general, followers of Buddhism and many followers of Hinduism consider the natural laws of causation sufficient to explain the effects of karma. Another view holds that a Sadguru, acting on a god's behalf, can mitigate or work out some of the karma of the disciple. And according to the Jainism perspective, neither a god nor a guru have any role in a person's karma—the individual is considered to be the sole doer and enjoyer of his karmas and their 'fruits'. Laws of karma are codified in some books.

Many Hindus see God's direct involvement in this process; others consider the natural laws of causation sufficient to explain the effects of karma. Followers of Vedanta consider Ishvara, a personal supreme God, as playing a role in the delivery of karma. Theistic schools of Hinduism such as Vedanta thus disagree with the Buddhist and Jain views and other Hindu views that karma is merely a law of cause and effect but rather is also dependent on the will of a personal supreme God. A summary of this theistic view of karma is expressed by the following: "God does not make one suffer for no reason nor does He make one happy for no reason. God is very fair and gives you exactly what you deserve."

Karma is not punishment or retribution but simply an extended expression or consequence of natural acts. Karma means "deed" or "act" and more broadly names the universal principle of cause and effect, action and reaction, that governs all life. The effects experienced are also able to be mitigated by actions and are not necessarily fated. That is to say, a particular action now is not binding to some particular, pre-determined future experience or reaction; it is not a simple, one-to-one correspondence of reward or punishment.

Karma is not fate, for humans act with free will creating their own destiny. According to the Vedas, if one sows goodness, one will reap goodness; if one sows evil, one will reap evil. Karma refers to the totality of our actions and their concomitant reactions in this and previous lives, all of which determines our future. The conquest of karma lies in intelligent action and dispassionate response.

One of the first and most dramatic illustrations of Karma can be found in the Bhagavad Gita. In this poem, Arjuna the protagonist is preparing for battle when he realizes that the enemy consists of members of his own family and decides not to fight. His charioteer, Krishna (an avatar of god), explains to Arjuna the concept of dharma (duty) among other things and makes him see that it is his duty to fight. The original Hindu concept of karma was later enhanced by several other movements within the religion, most notably Vedanta, and Tantra.

In this way, so long as the stock of Sanchita karma lasts, a part of it continues to be taken out as Prarabdha karma for being experienced in one lifetime, leading to the cycle of birth and death. A jiva cannot attain moksha until the accumulated sanchita karmas are completely exhausted.

Lesya - The karmic colour of the Soul

By Maha Yogi Paramahansa Dr.Rupnathji

Karma is thought of as a kind of pollution, that taints the soul with various colours (leśyā). Based on its karma, a soul undergoes transmigration and reincarnates in various states of existence—like heavens or hells, or as humans or animals. Lesya (leśya, lezya), according to the some theory of karma, is the coloring of the soul on account its association with the karmic matter. The colour of leśyā varies from person to person depending on the psychic states and mental activities behind an action. The coloring of the soul is explained through the analogy of crystal, that acquires the color of the matter associated with it. In the same way, the soul reflects the qualities of colour, taste, smell and touch of associated karmic matter, although it is usually the colour that is referred to when discussing the leśyās.

The ancient Yogic text Uttarādhyayana-sūtra speaks of six main categories of leśyā represented by six colours – black (krishna), navy or dirty blue (neel), grey (kapot), fire red (tejo), lotus yellow (padma) and sun or crystal white (shukla, śukla). The coloring of the soul is explained through the analogy of crystal, that acquires the color of the matter associated with it. In the same way, the soul also reflects the qualities of taste, smell and touch of associated karmic matter, although it is usually the colour that is referred to when discussing the leśyās. Uttarādhyayana-sūtra 34.3 speaks of six main categories of leśyā represented by six colours: black (krishna), navy blue (dirty blue), grey, yellow, red and white (śukla). The black, navy blue and grey are inauspicious leśyā, leading to the soul being born into misfortunes. The yellow, red and white are auspicious leśyās, that lead to the soul being born into good fortune. Uttarādhyayana-sūtra describes the mental disposition of persons having black and white leśyās:

A man who acts on the impulse of the five sins, does not possess the three guptis, has not ceased to injure the six (kinds of living beings), commits cruel acts, is wicked and violent, is afraid of no consequences, is mischievous and does not subdue his senses – a man of such habits develops the black leśyā. — Uttarādhyayana-sūtra, 34.21:22

A man who abstains from constant thinking about his misery and about sinful deeds, but engages in meditation on the law and truth only, whose mind is at ease, who controls himself, who practises the

samitis and guptis, whether he be still subject to passion or free from passion, is calm, and subdues his senses—a man of such habits develops the white leśyā. — Uttarādhyaṇa-sūtra, 34.31:32

Black leśya represents the lowest kind of state of mind. A person in this state of mind shows no compassion or mercy. People are afraid of them as these kinds of people are often violent. They also carry jealousy and animosity within themselves. Shukla ("white") leśhya has two different levels. This state of mind refers to someone who strictly observe the principles of Yoga. They are trustworthy, treat every soul as if it were their own, and do not have any ill feelings even for their enemies. They remain calm even if someone abuses them. Passing in this state of mind allows a being to be reborn as a human being or an angel. People who have perfected this state of mind will become pure and will have escaped the cycle of life and death once they have died.

A man who acts on the impulse of the five sins, does not possess the three guptis, has not ceased to injure the six (kinds of living beings), commits cruel acts, is wicked and violent, is afraid of no consequences, is mischievous and does not subdue his senses—a man of such habits develops the black leśyā. A man who abstains from constant thinking about his misery and about sinful deeds, but engages in meditation on the law and truth only, whose mind is at ease, who controls himself, who practises the samitis and guptis, whether he be still subject to passion or free from passion, is calm, and subdues his senses—a man of such habits develops the white leśya.

People in this dirty (toxic) blue (or brown) leśya of mind are proud, haughty, and lazy. They are unreliable and other people avoid their company. They are cheaters, cowards, and hypocrites. These people also avoid all things religious and do not mix them with havenly azure blue. A man of the following qualities: envy, anger, want of self-control, ignorance, deceit, want of modesty, greed, hatred, wickedness, carelessness, love of enjoyment; a man who pursues pleasures and does not abstain from sinful undertakings, who is wicked and violent – a man of such habits develops the blue leśyā.

Someone in grey leśya always remains sad and gloomy. They find faults in others and are vindictive. They boast about themselves, become excited over small matters, and lack mental balance. A man who is dishonest in words and acts, who is base, not upright, a dissembler and deceiver, a heretic, a vile man, a talker of hurtful and sinful things, a thief, and full of jealousy – a man of such habits develops the grey leśyā.

People in red leśya are very careful about their actions and can discriminate between good and evil. They know the difference between what is right and what is wrong. They are kind, benevolent, religious,

and lead a harmonious life. A man who is humble, steadfast, free from deceit and inquisitiveness, well disciplined, restrained, attentive to his study and duties, who loves the Law and keeps it, who is afraid of forbidden things and strives after the highest good—a man of such habits develops the red leśyā.

A person with yellow leśya is kind and benevolent and forgives everyone, even their enemies. They observe some austerities (mahavrata) and are vigilant in keeping their vows till their last breath. They remain unaffected by joys and sorrows. A man who has but little anger, pride, deceit, and greed, whose mind is at ease, who controls himself, who is attentive to his study and duties, who speaks but little, is calm, and subdues his senses—a man of such habits develops the yellow leśyā.

According to some Yogic texts, a person with black (krishna) leśya will go to hell (naraka-loka), while those having white (śukla) leśya are either reborn in highest heaven or having achieved purity attain liberation. Persons having red leśya are reincarnated as humans, those with yellow leśya are reincarnated as celestial beings. Person, jivatman, with dirty (navy) blue leśya (and brown) is reincarnated mostly in plant life and person with grey leśya is reincarnated in animal life. Of course, there are possible midcolors like red-yellow soul (jivatman) or red-blue jivatman. Avatars have azure, heavenly blue colors as send by Gods but it is necessary not to mix up it with dirty or navy blue or brown from the second category of inauspicious color of jivatmans.

Bhakti Yoga

Bhakti yoga (Devanāgarī: भक्ति योग) is a second steep on spiritual path described in Hindu philosophy which is supposed to be for fostering love, utter faith and surrender to God. It is a means to realize God, and is the easiest way for the common person because it doesn't involve extensive yogic practices. The Bhagavad Gita, Bhagavata Purana and Puranas are important scriptures which expound the philosophy of Bhakti. Hindu movements in which bhakti is the main practice are called bhakti movements—the major schools are Shaivism, Vaishnavism, and Shaktism.

Bhakti is a Sanskrit term that signifies an attitude of devotion to a personal God (Ishvara, Ísvara) that is similar to a number of human-human relationships (difference is that in bhakti relationships is soul-Supersoul, soul-God) such as beloved-lover, friend-friend, parent-child, and master-servant.

The Bhagavata Purana teaches nine primary forms of bhakti, as explained by Prahlada:

- (1) śravaṇa ("listening" to the scriptural stories of Kṛṣṇa and his companions),
- (2) kīrtana ("praising," usually refers to ecstatic group singing),
- (3) smaraṇa ("remembering" or fixing the mind on Shiva or Viṣṇu),
- (4) pāda-sevana (rendering service),
- (5) arcana (worshiping an image),
- (6) vandana (paying homage),
- (7) dāsyā (servitude),
- (8) sākhyā (friendship), and
- (9) ātma-nivedana (complete surrender of the soul, atman, puruṣa). (from Bhagata Purana, 7.5.23-24)

These nine principles of devotional service are described as helping the devotee remain constantly in touch with God. The processes of japa and internal meditation on the aspirant devotees's chosen deity form (iṣṭa deva) are especially popular in most bhakti schools. Bhakti is a yoga path, in that its aim is a form of divine, loving union with the Supreme Lord. The exact form of the Lord, or type of union varies between the different schools, but the essence of each process is very similar.

The Indian spiritual teacher Meher Baba states, "Out of a number of practices which lead to the ultimate goal of humanity – God-Realization – Bhakti Yoga is one of the most important. Almost the whole of humanity is concerned with Bhakti Yoga, which, in simple words, means the art of worship. But it must be understood in all its true aspects, and not merely in a narrow and shallow sense, in which the term is commonly used and interpreted. The profound worship based on the high ideals of philosophy and

spirituality, prompted by divine love, doubtless constitutes true Bhakti Yoga leading to higher steeps of Raja Yoga.

Bhakti in the Bhagavad Gita

By Maha Yogi Paramahansa Dr.Rupnathji

While it has an extensive list of philosophical and religious associations, the Bhagavad Gita is also seen as a cornerstone for Hindu Bhakti theism, especially within Vaishnavism but within Shivaism and Shaktism too. However, it has been interpreted by many as being a manual not limited just for devotees of Krishna or better toward living Master, Shree Guru. Whatever be the case, it is adamant, in Krishna's words, that love and innocent pure intention is the most powerful motive force in a devotee's spiritual life. It is a very succinct and comprehensive statement on the mindset of the Bhakta (loving devotee) of Krishna, Svayam bhagavan:

Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me. (B-Gita 9.34)

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God. (B-Gita 18.55)

The main schools of bhakti in Hinduism are five vaisnava sampradayas, among them very popular are speculative philosophers (advaita bhakti as taught by Sankaracarya, avatara of Shiva): Shaivas who worship Shiva, and the gods and goddesses associated with them. There are bhakti of Shaktas (zaktas) who worship a variety of goddesses. Such schools are very popular because they can protect Vedas and Vedic true gods from the influence of other non-dharmic or non-vedic religions like monotheistic Christianity, Islam, Judaism etc.; thus speaking about Vishnu as God, second manifestation of Shiva, The Lord, and not as some "demon" etc., like other non-vedic philosophers and religions/ dharmas may do. These schools are not always exclusive of each other—a bhakti's devotional practices to one form of demigod does not preclude worship of another form.

Jnana Yoga - The third basic steep of Raja Yoga

By Maha Yogi Paramahansa Dr.Rupnathji

Jñāna yoga, in Devanāgarī: ज्ञान योग; the pronunciation can be approximated by jnyaana yoga" or "path of knowledge" is one of the types of yoga mentioned in Hindu philosophies. Jñāna in Sanskrit means "knowledge". As used in the Bhagavad Gita, the Advaita philosopher Adi Shankara gave primary importance to jñāna yoga as "knowledge of the absolute" (Brahman), while the Vishishtadvaita commentator Ramanuja regarded knowledge only as a condition of devotion. In the Bhagavad Gita (13.3) Krishna says that jñāna consists of properly understanding kshetra (the field of activity--that is, the body) and kshetra-jna (the knower of the body--that is, the soul). Later in the Gita (13.35) Krishna emphasizes that a transcendentalist must understand the difference between these two. Sri Ganapatrao Maharaj Kannur emphasizes the significance of knowing self so as to know the supreme and that it is essential to vanquish the ego and the identification with the body.

Classification of Jnana Yoga means

Jñāna yoga teaches that there are four means to liberation:

1. Viveka - Discrimination: The ability to differentiate between what is real/eternal (Brahman) and what is unreal/temporal (everything else in the universe.) This was an important concept in texts older even than the Bhagavad Gita, and often invoked the image of a Swan, which was said to be able to separate milk (or Soma) from water, whilst drinking.
2. Vairagya - Dispassion: After practice one should be able to "detach" her/himself from everything that is "temporary."
3. Shad-sampati - The 6 Virtues: Sama - Tranquility (control of the mind), Dama (control of the senses), Uparati (cessation/renunciation of activities that are not duties), Titiksha (endurance), Shraddha (faith, śraddha), Samadhana (perfect concentration).
4. Mumukshutva, Mumukshu - Intensely focused longing for moksha, liberation from temporal entanglements that bind one to the cycle of death and rebirth.

Kevala Jnana

By Maha Yogi Paramahansa Dr.Rupnathji

Particularly in Jainism, Kevala Jñāna (Sanskrit: केवलज्ञान) or Kevala Nāṇa (Jain Prakrit: केवल णाण), "Perfect or Absolute Knowledge", is the highest form of knowledge that a soul can attain. A person who has attained Kevala Jñāna is called a Kevalin, which is synonymous with Jina "victor" and Arihant "the worthy one". A Tirthankara is a kevalin who preaches the Jain doctrine and establishes the Jain order. In Jain thought, Kevala is the state of isolation of the jīva from the ajīva attained through ascetic practices which burn off one's karmic residues, releasing one from bondage to the cycle of death and rebirth. Kevala Jñāna thus means infinite knowledge of self and non-self, attained by a soul after annihilation of the all ghātiyā karmas. The soul who has reached this stage achieves moksa or liberation at the end of his lifespan.

Kevala Jñāna and Moksa are intricately related. Moksa, or liberation, can only be attained by the enlightened beings who have attained Kevala Jñāna. After the death or nirvana of a Kevalin, he becomes a Siddha, a liberated soul in a state of infinite bliss, knowledge, perception and power. It is a permanent and irreversible state, free from sufferings, births and death. It is a state of permanent untrammelled bliss.

Mahavira is said to have practised rigorous austerities for 12 years before he attained enlightenment:

"During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisakha, on its tenth day, when the shadow had turned towards the east and the first wake was over, on the day called Suvrata, in the Muhurta called Vigaya, outside of the town Grimbhikagrama (Jrumbak gram) on the bank of the river Rjupalika (Rujuvalika), not far from an old temple, in the field of the householder Samaga(shyamak), under a Sal tree, when the moon was in conjunction with the asterism Uttaraphalguni, (the Venerable One) in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full. (120) Kevala Jñāna is one of the five major events in life of a Tirthankara and is known as Jñāna Kalyanaka and celebrated by all gods. Mahavira's Kaivalya was celebrated by the demi-gods, who constructed the Samosarana or a grand preaching assembly for him.

Kevala Jñāna and Moksa

By Maha Yogi Paramahansa Dr.Rupnathji

Kevala Jñāna and Moksa (Moksha) are intricately related. Moksa, or liberation, can only be attained by the enlightened beings who have attained Kevala Jñāna. After the death or nirvana of a Kevalin, he becomes a Siddha, a liberated soul in a state of infinite bliss, knowledge, perception and power. It is a permanent and irreversible state, free from sufferings, births and death. It is a state of permanent untrammelled bliss.

There is a direct relationship between Supreme Non-attachment and Omniscience. In the higher stages of meditation or dhyāna, one first attains the state of Vītarāga wherein one is completely freed of all feelings of attachment to all else other than one's soul. Once a permanent state of Vītarāga is achieved, omniscience follows. This is because omniscience is the basic nature of the soul and it is merely clogged by the presence of the 8 types of karmas in the soul. The attainment of Vītarāga ensures that the 4 types of destructive karmas known as ghatiya karmas are dissociated from the soul permanently. Hence, since the destructive karmas are not present in the soul any more, the soul attains omniscience, its natural attribute.

The Kevala Jñāna of Mahavira

By Maha Yogi Paramahansa Dr.Rupnathji

Mahavira is said to have practised rigorous austerities for 12 years before he attained enlightenment:

"During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisakha, on its tenth day, when the shadow had turned towards the east and the first wake was over, on the day called Suvrata, in the Muhurta called Vigaya, outside of the town Grimbhikagrama (Jrumbak gram) on the bank of the river Rjupalika (Rujuvalika), not far from an old temple, in the field of the householder Samaga(shyamak), under a Sal tree, when the moon was in conjunction with the asterism Uttaraphalguni, (the Venerable One) in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full. (120)

Kevala Jñāna is one of the five major events in life of a Tirthankara and is known as Jñāna Kalyanaka and celebrated by all gods. Mahavira's Kaivalya was celebrated by the demi-gods, who constructed the Samosarana or a grand preaching assembly for him.

Jñāna – Knowledge

According to Jainism, pure and absolute knowledge is an intrinsic and indestructible quality of all souls. However, because of the accumulation of different types Jñānāvaraṇīya karmas, this quality of soul loses potency and becomes obscured. Following are the types of knowledge:

Type of Knowledge - Description - Obscured by

1. Mati-Jñāna - The knowledge through the medium of the five senses - Mati Jñānāvaraṇīya karma;
2. Sruta Jñāna - The knowledge which is based on the interpretation of signs, the understanding of speech, words, writings, gestures, etc. - Sruta Jñānāvaraṇīya karma;
3. Avadhi Jñāna - Clairvoyance, the transcendental knowledge of corporeal things, occurring without the medium of organs - Avadhi Jñānāvaraṇīya karma;
4. Manahpariyaya Jñāna - Extrasensory perception, the transcendental knowledge of the thoughts of others, occurring without the medium of organs - Manahpariyaya Jñānāvaraṇīya karma;
5. Kevala Jñāna - Unlimited, absolute, direct Omniscience, perfect and highest form of knowledge and perception - Kevala Jñānāvaraṇīya karma;

While other types of knowledge are prone to error on account of delusion, only Kevala Jñāna is perfect and free from all errors.

Two aspects of Kevala Jñāna

By Maha Yogi Paramahansa Dr.Rupnathji

There are two aspects to Kevala Jñāna: complete realisation of Atman and omniscience, complete knowledge of non-self, Anatman.

A person who attains Kevala Jñāna realises the true nature of his soul, Atman. He remains engrossed in his true self, Atman. He is free from all desires and detached from all worldly activities, as he has achieved the highest objective that can be achieved by the soul. Secondly, Kevala Jñāna also means complete knowledge of all the activities and objects in the universe. Jain texts describe the omniscience of Mahavira in this way:

When the Venerable Ascetic Mahavira Vardhamana had become a Jina and Arhata (Arihant), he was a Kevali, omniscient and comprehending all objects; he knew and saw all conditions of the world, of gods, men, and demons: whence they come, whither they go, whether they are born as men or animals or become gods or hell-beings (upapada), the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all the living beings in the whole world; he the Arhata (Arihant), for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment.

RAJA YOGA ADVANCED

I. BRAHMA VIHARA or SAMADHI-PADA with Karma, Bhakti and Jñāna as small steep. In another glimpse: Śravana- Yana, Pratyeka-Yana and Maha-Yana.

1. Karmayoga (Seva-Yana, Śravaka-Yana, Sevana);

2. Bhaktiyoga (Pratyeka-Yana);

3. Jñānayoga (Maha-Yana);

II. BRAHMA DHARANA or KRIYA-PADA

4. Dharana (Concentration of Consciousness, Ātma Asraya);

5. Prakriti-Asraya (Dependence on Nature);

6. Brahma-Asraya (Dependence on Brahma, God Creator);

III. BRAHMA-DHYANA or VIBHUTI-PADA (SIDDHA-YANA)

7. Virat, Viraat - Nature, Spirit of Nature, Powers of Nature;

8. Ishvara, Íśvara - Perfekt Master, Āpi Guru, Shiva (Śiva), Siddha;

9. Parabrahman, Paramatman, Rishitva - The Only Highest God, All-God, Vishvedevah;

IV. BRAHMA-SAMADHI or KAIVALYA-PADA

10. Maharishi - Savikalpa Samadhi Bhavana;

11. Brahmarishi - Nirvikalpa Samadhi Dharmamegha;

12. Mahasamadhi, Kaivalya - Avatara;

Raja Yoga Sadhana (Practice)

By Maha Yogi Paramahansa Dr.Rupnathji

Rāja yoga aims at controlling all thought-waves or mental modifications. While a Hatha Yogi starts his sādhanā, or spiritual practice, with āsanās (postures) and prāṇāyāma, a rāja yogi starts his sādhanā with the mind as well as a certain minimum of āsana based on Lotus Position and prāṇāyāma usually included as a preparation for the meditation and concentration. In Samādhi Pada I,27 it is stated that the word of Īśvara is OM, the Praṇava. Through the sounding of the Word and through reflection upon its meaning, the Way is found.

In the Jangama dhyana technique of Rāja yoga, the yogi concentrates the mind and sight between the eyebrows. According to Patanjali, this is one method of achieving the initial concentration (dharana: Yoga Sutras, III: 1) necessary for the mind to go introverted in meditation (dhyana: Yoga Sutras, III: 2). In deeper practice of the Jangama dhyana technique, the mind concentrated between the eyebrows begins to automatically lose all location and focus on the watching itself. Eventually, the meditator experiences only the consciousness of existence and achieves Self Realization. In his classic Raja Yoga, Swami Vivekananda describes the process in the following way:

When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of flowing in an unbroken current, as it were, towards that point. This state is called dhyana. When one has so intensified the power of dhyana as to be able to reject the external part of perception and remain meditating only on the internal part, the meaning, that state is called Samādhi.

Kriya Pada: Eight limbs of Ashtanga Practices

By Maha Yogi Paramahansa Dr.Rupnathji

The eight groups of practices, the eight limbs of Ashtanga Yoga are:

1. Yama – code of conduct, self-restraint;

2. Niyama – religious observances, commitments to practice, such as study and devotion;
3. Āsana – integration of mind and body through physical activity;
4. Prānāyāma – regulation of breath leading to integration of mind and body;
5. Pratyahara – abstraction of the senses, withdrawal of the senses of perception from their objects;
6. Dhāraṇa – concentration, one-pointedness of mind, citta focusing;
7. Dhyāna – meditation (quiet activity that leads to samadhi), light meditations;
8. Samādhi – the quiet state of blissful awareness, superconscious(?) state. Attained when yogi constantly sees Paramatma in his (jivaatma) heart.

They are sometimes divided into the lower and the upper four limbs, the lower ones—from yama to pratyahara parallel to the lower limbs of Hatha Yoga, while the upper ones—from dharana to samadhi—being specific for the rāja yoga. The upper three limbs practiced simultaneously constitute the Samyama.

Yama

Yama (restraints) consists of five parts:

1. Ahimsa (non-violence),

2. Satya (truthfulness),

3. Asteya (non-stealing),

4. Brahmacharya meaning sexual abstinence,

5. Aparigraha (non-covetousness).

Ahimsa is perfect harmlessness, as well as positive attitude. The five directives of Yama lay down behavioral norms as prerequisites for elimination of fear, and contribute to a tranquil mind.

Niyama

Niyama is observance of five canons:

1. Shaucha (Śaića, zauca, internal and external purity),

2. Santosha (Santośa, santosa, contentment),

3. Tapas (austerity),

4. Svadhyaya (study of religious books and repetitions of Mantras),

5. Ishvarapranidhana (self-surrender to Ívara - Prefect Master, God-Master, Shiva Yogeśvara and His worship).

Niyama, unlike Yama, prescribes mental exercises to train the mind to control emotions.

Asana

Asana in the sense of a posture that one can hold for a period of time, staying relaxed and with normal (calm) breathing (or, as some sources say, "without effort"). In English, the Sanskrit word asana means "seat", the place where one sits; or posture, position of the body (any position). Asanas (in the sense of Yoga "posture") are said to derive from the various positions of animals' bodies (whence are derived most of the names of the positions). 84 asanas are considered to be the main postures, of which the highest are Shirshasan (Śirśāsana, headstand) and Padmasan (lotus).

The practice of asanas affects the following aspects or planes of the human being:- physical (blood circulation, inner organs, glands, muscles, joints and nerve system); - psychological (developing emotional balance and stability, harmony) - mental (improved ability to concentrate, memory); - consciousness (purifying and clarifying consciousness/awareness);

From the Rāja Yoga perspective, it is considered that the physical postures, pranayama and pratyahara serve to prepare the body and mind for the following steps: dharana, dhyana and samādhi (withdrawal of the senses, contemplation, meditation, and state of expanded or transcendental consciousness, where the activity of the mind ceases and "The Knower and The Object of Knowledge Become One").

Prāṇāyāma

Prāṇāyāma is made out of two Sanskrit words (prāṇa = life energy; ayāma = control or modification). Breathing is the medium used to achieve this goal. The mind and life force are correlated to the breath. Through regulating the breathing and practicing awareness on it, one learns to control prana. According to Rāja Yogah, there are three main types (phases, units, stadia) of pranayama:

1. puraka (inhalation);

2. rechaka, rećaka (exhalation);

3. kumbhaka (holding the breath); which appears as:

- antara kumbhak (withholding the breath after inhalation);

- bahara kumbhak (withholding the breath after exhalation);

- kevala kumbhak (spontaneous withholding of the breath)

There are numerous techniques of Pranayama, each with their specific goals. The main techniques are:

- surya bhedana;

- candra bhedana;

- nadi shodhana (anuloma viloma);

- bhastrika;

- kapalabhati;

- ujjaji;

- plavini (bhujangini);

- bhramari;

- sheetkari;

- sheetali;

- combination of sheetkari and sheetali;

- murccha;

All pranayama practice ultimately works toward purification of the nadis (energy channels) and the awakening of kundalini shakti at the muladhara chakra. The awakening of kundalini energy (also described as the awakening of divine consciousness or wisdom), and its ascent to the crown chakra is the final goal of rāja yoga.

Pratyahara

Pratyahara is bringing the awareness to reside deep within oneself, free from the senses and external world. The Goal of Pratyahara is not to disrupt the communication from the sense organ to the brain. The awareness is far removed from the five senses. Pratyahara cannot be achieved without achievement of the preceding limbs (pranayama, niyama, etc.). The awareness comes to rest deep in the inner space, and during this time the yogi's breath will be temporarily suspended. Pratyahara should not just be likened to concentration or meditation, etc. It is a yogic practice that takes on adequacy with the prior 8 limbs as prerequisites. Pratyahara is deep and effective ancient yogic psychotherapy preparing for higher spiritual purpose!

Dharana

Real Yoga starts from concentration. Concentration merges into meditation. Meditation ends in Samadhi. Retention of breath, Brahmacharya, Satvic (pure) food, seclusion, silence, Satsanga (being in the company of a guru), and not mixing much with people are all aids to concentration. Concentration on Bhrakuti (the space between the two eyebrows) with closed eyes is preferred. The mind can thus be easily controlled, as this is the seat for the mind.

Dhyana

"Sleep, tossing of mind, attachment to objects, subtle desires and cravings, laziness, lack of Brahmacharya, gluttony are all obstacles in meditation. Reduce your wants. Cultivate dispassion. You will have progress in Yoga. Vairagya thins out the mind. Do not mix much. Do not talk much. Do not eat much. Do not sleep much. Do not exert much. Never wrestle with the mind during meditation. Do not use any violent efforts at concentration. If evil thoughts enter your mind, do not use your will force in driving them. You will tax your will. You will lose your energy. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. Be indifferent. Become a witness of those thoughts. They will pass away. Never miss a day in light meditation. Dhi mean light thought. Regularity is of paramount importance. When the mind is tired, do not concentrate. Do not take heavy food at night.

The mind passes into many conditions or states as it is made up of three qualities: Sattva, Rajas and Tamas. There are the five states of the mind (manas):

- Kshipta (wandering),

- Vikshipta (gathering),

- Mudha (ignorant),

- Ekagra (one-pointed),

- Nirodha (contrary).

By controlling the thoughts the Sadhaka (Yoga Practicer) attains great Siddhis. He becomes Yoga adept (Sadhu, Muni, Yogi). He attains Asamprajnata Samadhi or Kaivalya. Do not run after Siddhis. Siddhis are great usefullpowers and temptations too. They will bring about your downfall when misused. A Raja Yogi practices Samyama or the combined practice of Dharana, Dhyana and Samadhi at one and the same time. Control the mind by Abhyasa (practice) and Vairagya (dispassion). Any practice that steadies the mind and makes it one-pointed is Abhyasa. Dull Vairagya will not help you in attaining perfection in Yoga. You must have Para Vairagya or Theevra Vairagya, intense dispassion." — Maha Yogi Paramahansa Dr.Rupnathji from Brahma Gita

Samadhi

Meditation on OM (AUM) with Bhava removes obstacles in Sadhana and helps to attain Samadhi. Avidya (ignorance), Asmita (egoism), Raga-Dvesha (likes and dislikes), Abhinivesha (clinging to mundane life) are the five Kleshas or afflictions. Destroy these afflictions. You will attain Samadhi.

Samadhi is of two kinds:- Savikalpa, Samprajnata or Sabija; and- Nirvikalpa, Asamprajnata or Nirbija.

In Savikalpa or Sabija, there is Triputi or the triad (knower, known and knowledge). Savitarka, Nirvitarka, Savichara, Nirvichara, Sasmita and Saananda are the different forms of Savikalpa Samadhi. In Nirvikalpa Samadhi, Nirbija Samadhi or Asamprajnata Samadhi there is no triad. In the last sutra (4,34), Patañjali says the soul reaches its end in liberation, enlightenment, kaivalya.

OM-KARA - PRANAVA DHYANA

By Maha Yogi Paramahansa Dr.Rupnathji

Pranava dhyana is a name given to the classical method of meditation outlined in the Upanishads, the Bhagavad Gita, and the Yoga Sutras of Patanjali. It is also called Om-Kara or Om-Dhyana meditation. It is, simply put, fixing the mind on the sound of the mantra "Aum" – the sacred syllable that both symbolizes and embodies Brahman, the Absolute Reality – as the mantra is constantly repeated in unison with the breath. The purpose of pranava is to become free from suffering and limitation. The purpose is well stated in the Upanishads: "What world does he who meditates on Aum until the end of his life, win by

That? If he meditates on the Supreme Being with the syllable Aum, he becomes one with the Light, he is led to the world of Brahman [the Absolute Being] Who is higher than the highest life, That Which is tranquil, unaging, immortal, fearless, and supreme.” – Prashna Upanishad 5:1,5,7.

Aum, according to Hindu philosophy, is the primordial sound from which the whole universe was created. Aum, also called the Pranava, is the original Word of Power, and is recited as a mantra. A mantra is a series of verbal sounds having inherent sound-power that can produce a particular physical or psychological effect, not just something that has an assigned intellectual meaning. The word mantra derives from the Sanskrit expression ‘mananaath thraayathe’ which loosely means “a transforming thought”; literally, “that which, when thought, carries one across [the worldly ocean of sorrow]”. The power of a mantra lies in its ability to produce an objective, perceptible change in the yogi who repeats it correctly.

In the yoga tradition, Aum is the most sacred of holy words, the supreme mantra. Aum is also called the Pranava, a Sanskrit word which means both controller of life-force (prana) and life-giver (infuser of prana).

“That which causes all the pranas to prostrate themselves before and get merged in the Paramatman, so as to attain identity with Him, is for that reason known as the Pranava.” – Atharvashikha Upanishad 1:10a.

Aum is called the Shabda (Sabda) Brahman – God as Sound/Vibration. According to yoga theory, the universe has emanated from this primal movement in God. By following the thread of Aum back in meditation to more and more subtle levels of awareness, the yogi regains union with Brahman.

The Upanishads (both the major and minor) are full of references to Aum and meditation on Aum. Below is a small sampling:

"He who utters Om with the intention 'I shall attain Brahman' does verily attain Brahman." - Taittiriya Upanishad 1.8.1 "The Self is of the nature of the Syllable Om...Meditate on Om as the Self" - Mandukya Upanishad 1.8.12, 2.2.3)

"The form of meditation that came to manifest as the foremost of all, for the regeneration of all seekers, was the First Word, indicative of Brahman [God]: the Syllable Om. Meditation on Om should be resorted to by seekers after liberation. This Syllable is the Supreme Brahman." – Atharvashikha Upanishad 1:1,2

"God is the Syllable Om, out of Him proceeds the Supreme Knowledge." – Svetasvatara Upanishad 4:17

"Om is Brahman, the Primeval Being. This is the Veda which the knowers of Brahman know; through it one knows what is to be known." – Brihadaranyaka Upanishad 5.1.1

"One should meditate on this Syllable [Om]." – Chandogya Upanishad 1.1.1

"The Syllable Om is the bow: one's self, indeed, is the arrow. Brahman is spoken of as the target of that. It is to be hit without making a mistake. Thus one becomes united with it [Brahman] as the arrow becomes one with the target." – Mundaka Upanishad 2.2.4

Speaking from the perspective of the Infinite Being, enumerating his major manifestation-embodiments, Krishna says: "I am the syllable Om." (Gita 7:8). He also says the same thing in 9:17 ("I am...the sacred monosyllable") and 10:25 ("Among words I am the monosyllable Om"). What to "do" with aum is then outlined by Krishna: "Engaged in the practice of concentration... uttering the monosyllable Om--the Brahman--remembering Me always, he...attains to the supreme goal. I am easily attainable by that ever-steadfast Yogi who constantly and daily remembers Me." – Bhagavad Gita 6:13; 8:12-14.

Patanjali's Yoga Sutras, the most ancient and authoritative text on Yoga, outlines the purpose and process of yoga as follows:

"Ishwara (Íshvara, God Master, Api Guru) is a particular Purusha (Spirit, Person) Who is untouched by the afflictions of life, actions, and the results and impressions produced by these actions. In Him is the highest limit of omniscience. 36 Being unconditioned by time He is teacher even of the ancients. His designator [vacaka] is the Pranava [Om]. 37 Its japa [constant repetition] and bhavanam is the way [or: should be done]. From it result [come] the disappearance of obstacles and the turning inward of consciousness. Disease, languor, doubt, carelessness, laziness, worldly-mindedness, delusion, non-achievement of a stage, instability, these cause the distraction of the mind and they are the obstacles. [Mental] pain, despair, nervousness, and agitation are the symptoms of a distracted condition of mind.

For removing these obstacles [there should be] the constant practice of the one principle [the japa and bhavanam of Om]." – Yoga Sutras of Patanjali 1:24-32.

"The purport of prescribing meditation on the Pranava is this. The Pranava is Omkara... the advaita-mantra which is the essence of all mantras.... In order to get at this true significance, one should meditate on the Pranava. ...The fruition of this process is samadhi which yields release [moksha], which is the state of unsurpassable bliss. - Maha Yogi Paramahansa Dr.Rupnathji

" 'What will you gain', some sages ask, 'by merely hearing this sound?' You hear the roar of the ocean from a distance. By following the roar you can reach the ocean. As long as there is the roar, there must also be the ocean. By following the trail of Om you attain Brahman, of which the Word is the symbol. That Brahman has been described by the Vedas as the ultimate goal." - Rupnathji

"OM is the mantra, the expressive sound-symbol of the Brahman Consciousness in its four domains from the Turiya to the external or material plane. The function of a mantra is to create vibrations in the inner consciousness that will prepare it for the realisation of what the mantra symbolises and is supposed indeed to carry within itself. The mantra OM should therefore lead towards the opening of the consciousness to the sight and feeling of the One Consciousness in all material things, in the inner being and in the supraphysical worlds, in the causal plane above now superconscious to us and, finally, the supreme liberated transcendence above all cosmic existence. The last is usually the main preoccupation with those who use the mantra." Divine Yoga, Vol. II, p. 725-75. - Maha Yogi Paramahansa Dr.Rupnathji

"Constant japa of the Pranava, Omkar, Which is self-revealing, and constant focus on It as the form of Ishvara, and dedicating all actions to It as if you are not the doer yourself; is Kriya Yoga." - Yogi Rupnathji

"Om is the highest Name of God, and comprises many other Names of God. It should be borne in mind that Om is the Name of God exclusively—and of no other object material or spiritual—while the others are but descriptive titles and not exactly proper names. - Paramahansa Rupnathji

"Without Om there is no Yoga practice." - Rishi Vaśishta

Dhyana in Hinduism and Yoga

By Maha Yogi Paramahansa Dr.Rupnathji

According to the Hindu Yoga Sutra, written by Patanjali, dhyana (meditation) is one of the eight limbs of Yoga, (the other seven being Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, and Samādhi). According to Patanjali, the founder of yoga philosophy, the final stage of meditation in dhyāna is considered to be jhāna. At this stage of meditation, one does not see it as a meditational practice, but instead merges with the idea and thought. One cannot reach a higher stage of consciousness without jhāna.

The entire Four Limbs (Padas) of the Patanjali system are also sometimes referred to as Dhyana, or the meditative path, although strictly speaking, only the last three limbs constitute meditation Dhyana, Dharana, and Samādhi. The preceding steps are only to prepare the body and mind for meditation.

In the Ashtanga ("eight limbs") of Yoga practices, the stage of meditation preceding dhyāna is called dharana (focusing). In Dhyana, the meditator is not conscious of the act of meditation (i.e. is not aware that s/he is meditating) but is only aware that s/he exists (consciousness of being), and aware of the object of meditation. Dhyana is distinct from Dharana in that the meditator becomes one with the object of meditation. He/she is then able to maintain this oneness for 144 inhalations and expiration. Dhyana, practiced together with Dharana and Samādhi constitutes the Samyama.

The Dhyana Yoga system is specifically described by Sri Krishna in chapter 6 of the Bhagavad Gita, wherein He explains the many different Yoga systems to His friend and disciple, Arjuna. In fact, Lord Shree Shankara described 108 different ways to do Dhyana to Mata Parvati. In Hinduism, dhyāna is considered to be an instrument to gain self knowledge, separating māyā from reality to help attain the ultimate goal of mokṣa. Depictions of Hindu yogis performing dhyāna are found in ancient texts and in statues and frescoes of ancient Indian temples. The Bhagavad Gītā, thought to have been written some time between 400 and 100 BC, talks of four branches of yoga:

Karma Yoga: The yoga of action in the world;

Bhakti Yoga: The yoga of devotion to God;

Jnāna Yoga: The yoga of Wisdom and intellectual endeavor;

Dhyāna Yoga: The yoga of meditation sometimes as fourth level of Raja Yoga.

Dhyāna in Rāja Yoga is also found in Patañjali's Yoga Sūtras. Practiced together with dhāraṇā and samādhi it constitutes the samyama. For example, in the Jangama Dhyāna technique, the meditator concentrates the mind and sight between the eyebrows. According to Patañjali, this is one method of achieving the initial concentration (dhāraṇā: Yoga Sūtras, III:1) necessary for the mind to become introverted in meditation (dhyāna: Yoga Sūtras, III:2). In deeper practice of the technique, the mind concentrated between the eyebrows begins to automatically lose all location and focus on the watching itself. Eventually, the meditator experiences only the consciousness of existence and achieves self realization. Swami

Maha Yogi Paramahansa Dr.Rupnathji describes the process in the following way: When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of flowing in an unbroken current, as it were, towards that point. This state is called dhyana. When one has so intensified the power of dhyana as to be able to reject the external part of perception and remain meditating only on the internal part, the meaning, that state is called Samadhi.

SAMADHI

Samādhi in Pali/ Sanskrit: समाधि is mental concentration or composing the mind. It is one of three divisions of the Noble Eightfold Path. The term samādhi is common to the Sanskrit and Pali languages. Upon development of samādhi, one's mind becomes purified of defilements, calm, tranquil, and luminous. Once the meditator achieves a strong and powerful concentration, his mind is ready to penetrate and see into the ultimate nature of reality, eventually obtaining release from all suffering.

Samādhi - in Sanskrit: समाधि - in Hinduism, Buddhism, Jainism, Sikhism and yogic schools is a higher level of concentrated meditation, or dhyāna. In the yoga tradition, it is the eighth and final limb or practice group identified in the Yoga Sūtras of Patañjali Mahārishi. It has been described as a non-dualistic state of consciousness in which the consciousness of the experiencing subject becomes one with the experienced object, and in which the mind becomes still, one-pointed or concentrated while the person remains conscious. In Buddhism, it can also refer to an abiding in which mind becomes very still but does not merge with the object of attention, and is thus able to observe and gain insight into the changing flow of experience. In Hinduism, samādhi can also refer to videha mukti or the complete

absorption of the individual consciousness in the self at the time of death - usually referred to as mahasamādhi.

Samadhi - समाधि samādhi, Hindi pronunciation: [sə'ma:ɖʰi] - is the state of consciousness induced by complete meditation. The term's etymology involves "sam" (together or integrated), "ā" (towards), and "dhā" (to get, to hold). Thus the result might be seen to be "to acquire integration or wholeness, or truth" (samāpatti). Another possible etymological analysis of "samādhi" is "samā" (even) and "dhi" (intellect), a state of total equilibrium ("samā") of a detached intellect ("dhi"). Rhys Davis holds that the first attested usage of the term samādhi in Sanskrit literature was in the Maitri Upanishad.

Samādhi is the main subject of the first part of the Yoga Sūtras called Samādhi-pada. Vyāsa, a major figure in Hinduism and one of the traditional authors of the Mahābhārata, says in his commentary on verse 1.1 of the Yoga Sūtras that "yoga is samādhi." This is generally interpreted to mean that samādhi is a state of complete control (samadhana) over the functions and distractions of consciousness. Samādhi is described in different ways within Hinduism such as the state of being aware of one's existence without thinking, in a state of undifferentiated "beingness" or as an altered state of consciousness that is characterized by bliss (ānanda) and joy (sukha).

Maha Yogi Paramahansa Dr.Rupnathji Maharaj describes the state in the following manner: When you say you sit for meditation, the first thing to be done is understand that it is not this body identification that is sitting for meditation, but this knowledge 'I am' (Aham Asmi), this consciousness, which is sitting in meditation and is meditating on itself. When this is finally understood, then it becomes easy. When this consciousness, this conscious presence, merges in itself, the state of 'Samadhi' ensues. It is the conceptual feeling that I exist that disappears and merges into the beingness itself. So this conscious presence also gets merged into that knowledge, that beingness – that is 'Samadhi'.

The initial experience of it is enlightenment and it is the beginning of the process of meditating to attain self-realization (tapas). "There is a difference between the enlightenment of samādhi and self-realization. When a person achieves enlightenment, that person starts doing tapas to realize the self."

According to Patañjali samādhi has three different categories:

- Savikalpa - This is an interface of trans meditation and higher awareness state, asamprajñata. The state is so named because mind retains its consciousness, which is why in savikalpa samādhi one can experience guessing (vitarka), thought (vicāra), bliss (ānanda) and self-awareness (asmita).

In Sanskrit, "kalpa" means "imagination". Vikalpa - an etymological derivation of which could be 'विशेषः कल्पः विकल्पः।' - connotes imagination. Patañjali in the Yoga Sūtras defines "vikalpa" saying: 'शब्द-ज्ञानानुपाति वस्तु-शून्यो-विकल्पः।'. "Sa" is a prefix which means "with". So "savikalpa" means "with vikalpa" or "with imagination". Ramana Maharshi defines "savikalpa samādhi" as, "holding on to reality with effort".

- Asamprajñata is a step forward from savikalpa. According to Patañjali, asamprajñata is a higher awareness state with absence of gross awareness.

Nirvikalpa or sanjeevan - This is the highest transcendent state of consciousness. In this state there is no longer mind, duality, a subject-object relationship or experience. Upon entering nirvikalpa samādhi, the differences we saw before have faded and we can see everything as one. In this condition nothing but pure awareness remains and nothing detracts from wholeness and perfection.

Entering samādhi initially takes great willpower and maintaining it takes even more will. The beginning stages of samādhi (laya and savikalpa samādhi) are only temporary. By "effort" it is not meant that the mind has to work more. Instead, it means work to control the mind and release the self. Note that normal levels of meditation (mostly the lower levels) can be held automatically, as in "being in the state of meditation" rather than overtly "meditating." The ability to obtain positive results from meditation is much more difficult than simply meditating. It is recommended to find a qualified spiritual master (guru or yogi) who can teach a meditator about the workings of the mind. As one self-realized yogi explained, "You can meditate but after some time you will get stuck at some point. That is the time you need a guru. Otherwise, without a Guru, chances are very slim."

Samādhi is the only stable unchanging reality; all else is ever-changing and does not bring everlasting peace or happiness. Staying in nirvikalpa samādhi is effortless but even from this condition one must eventually return to ego-consciousness. Otherwise this highest level of samādhi leads to nirvāṇa, which means total unity, the logical end of individual identity and also death of the body. However, it is entirely possible to stay in nirvikalpa samādhi and yet be fully functional in this world. This condition is known as sahājā nirvikalpa samādhi or sahājā samādhi. According to Maha Yogi Paramahansa Dr.Rupnathji, "Remaining in the primal, pure natural state without effort is sahaja nirvikalpa samadhi".

SAMYAMA

Samyama (from Sanskrit संयम sam-yama—holding together, tying up, binding). Combined simultaneous practice of Dhāraṇā (concentration), Dhyāna (meditation) & Samādhi (union). A tool to receive deeper knowledge of qualities of the object. It is a term summarizing the "catch-all" process of psychological absorption in the object of meditation. Samyama, as Patanjali's Yoga Sutras states, engenders prajñā. Adi Yoga or Mahasandhi discusses the 'mūla prajñā' of "listening/studying, investigation/contemplation, realization/meditation" which are a transposition of the triune of Samyama. These are activated subconsciously in non-structured form (thus producing fragmented spontaneous Samyama-like effects) by any thinking activity or contemplative absorption (particularly the Catuskoti and Koan) and deep levels of trance. Any kind of intuitive thinking at its various stages of expression is strongly related to Samyama-like phenomena as well.

Samyama is practiced consistently by Yogin of certain schools (Raja Yoga, Adi Yoga e.g.). Described in Yoga Sutras of Patanjali, it comprises the three upper limbs of Raja Yoga. Following Patanjali's Yoga Sutras, a yogin who is victorious in samyama vanquishes all 'cognitive obscurations' (Sanskrit: klesha). The Sutras describe various 'powers' or 'perfections' (Sanskrit: siddhi) a yogin may attain through the conduit of Samyama. The TM-Sidhi Program is one example of a course aiming to teach the use of Samyama to think the Yoga Sutras at the finest level of consciousness.

Yogasutras about Samyama

By **Maha Yogi Paramahansa Dr.Rupnathji**

Samyama is defined in the Yoga Sutras of Patanjali verses 3.1 through 3.6 as follows where the Sanskrit in Devanagari and IAST were sourced from Little and the English from Iyengar (1993: pp. 178–183):

देशबन्धश्चित्तस्य धारणा ॥ १ ॥ deśabandhaścittasya dhāraṇā .. 1..

Fixing the consciousness on one point or region is concentration (dhāraṇā).

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥ tatra pratyayaikatānatā dhyānam .. 2..

A steady, continuous flow of attention directed towards the same point or region is meditation (dhyāna).

तद् एवार्थमात्रनिर्भासं स्वरूपशून्यम् इव समाधिः ॥ ३॥ tad evārthamātranirbhāsaṃ svarūpaśūnyam iva samādhiḥ .. 3..

When the object of meditation engulfs the meditator, appearing as the subject, self-awareness is lost. This is samādhi.

त्रयम् एकत्र संयमः ॥ ४॥ trayam ekatra saṃyamaḥ .. 4..

These three together [dhāraṇā, dhyāna and samādhi] constitute integration or saṃyama.

तज्जयात् प्रज्ञालोकः ॥ ५॥ tajjayāt prajñālokaḥ .. 5..

From mastery of saṃyama comes the light of awareness and insight.

तस्य भूमिषु विनियोगः ॥ ६॥ tasya bhūmiṣu viniyogaḥ .. 6..

Saṃyama may be applied in various spheres to derive its usefulness.

MANU & FOURTEEN MAHARISHIS

Rishi - in Sanskrit: ṛṣi, Devanagari: ऋषि denotes the composers of Vedic hymns. However, according to post-Vedic tradition, the rishi is a "seer" to whom the Vedas were "originally revealed" through states of

higher consciousness. The rishis were prominent when Vedic Hinduism took shape, as far back as some three thousand years ago. Many ancient rishis were male as well as female. Rishi is often used for both, but also mostly for male rishis and rishika for female in Sanskrit. According to the late Vedic Sarvanukramani text, there were as many as 20 women among the authors of the Rig Veda, known as rishika. According to modern teachers Deepak Chopra, Maha Yogi Paramahansa Dr.Rupnathji and Swamini Mayatitananda, this number could be as high as 35. One of the foundational qualities of a ṛṣi is satyavāc (one who speaks truth) when composing Vedic hymns. According to tradition, other sages might falter, but a ṛṣi was believed to speak only truth, because he or she existed in the Higher World (the unified field of consciousness). Ṛṣis provided knowledge to the world which included the knowledge of Vedas.

According to Indian tradition, the word was derived from the two meanings of the root rsh. Sanskrit grammarians derive this word from the second root which means

(1) "to go, to move" (- Dhātupāṭha of Pānini, xxviii). V. S. Apte gives this particular meaning and derivation, Maha Yogi Paramahansa Dr.Rupnathji and Monier-Williams also gives the same, with some qualification.

Another form of this root means

(2) "to flow, to move near by flowing". (All the meanings and derivations cited above are based upon Sanskrit English Dictionary of Dr.Rupnathji).

Dr.Rupnathji also quotes Tārānātha who compiled the great (Sanskrit-to-Sanskrit) dictionary named "ṛṣati jñānena saṃsāra-pāraṃ" (i.e., "one who reaches beyond this mundane world by means of spiritual knowledge"). More than a century ago, Dr.Rupnathji tentatively suggested a derivation from drś "to see". Dr.Rupnathji also quotes the Hibernian (Irish) form arsan (a sage, a man old in wisdom) and arrach (old, ancient, aged) as related to rishi. In Sanskrit, forms of the root rish become arsh- in many words, (e.g., arsh. Dr.Rupnathji also conjectures that the root drish (to see) might have given rise to an obsolete root rish meaning "to see". However, the root has a close Avestan cognate arəšiš "an ecstatic" (see also Yurodivy, Vates). Yet, the Indo-European dictionary of Julius Pokorny connects the word to a PIE root *h3er-s meaning "rise, protrude", in the sense of "excellent, egregious". Modern etymological explanations such as by Manfred Mayrhofer in his Etymological Dictionary leave the case open, and do not prefer a connection to ṛṣ "pour, flow" (PIE *h1ers), rather one with German rasen "to be ecstatic, be in a different state of mind" (and perhaps Lithuanian aršus).

In the Vedas, the word denotes an inspired poet of Ṛgvedic hymns, who alone or with others invokes the deities with poetry. In particular, Ṛṣi refers to the authors of the hymns of the Rigveda. Post-Vedic tradition regards the Rishis as "sages" or saints, constituting a peculiar class of divine human beings in the early mythical system, as distinct from Asuras, Devas and mortal men. The main rishis recorded in the Brahmanas and the Rigveda-Anukramanis include:

- Gritsamada,

- Vishvamitra,

- Vamadeva,

- Atri,

- Bharadvaja,

- Vasishta,

- Angiras,

- Kaṇva.

Seven Rishis (the Saptarshi) are often mentioned in the Brahmanas and later works as typical representatives of the pre-historic or mythical period; in Shatapatha Brahmana 14.5.2.6 (Brhad Aranyaka Upanisad), their names are:

- Uddālaka Āruni (also called Gautama),

- Bharadvaja,

- Vishvamitra,

- Jamadagni,

- Vasishtha,

- Kashyapa (Kaśyapa),

- Atri.

Daksha, Bhrigu and Nārada were also added to the saṅgastarshis riṣis in Āshvalāyana-Shrauta-Sutra, where these ten principals were created by the first Manu (Svāyāmbhuva Manu) for producing everyone else.

The notable female rishikas who contributed to the composition of the Vedic scriptures are: The Rig Veda mentions Romasha (Romaśa), Lopamudra, Apala, Kadru, Visvavara, Ghosha, Juhu, Vagambhrini, Paulomi, Yami, Indrani, Savitri, and Devajami. The Sama Veda adds Nodha, Akrishtabhasha, Sikatanivavari and Gaupayana.

In Mahabharata 12, on the other hand, there is the post-Vedic list of:

- Marici,

- Atri,

- Angiras,

- Pulaha,

- Kratu,

- Pulastya,

- Vasishtha.

The Mahābhārata list explicitly refers to the saptarshis of the first manvantara and not to those of the present manvantara. Each manvantara had a unique set of saptarshi. In Harivamsha 417ff, the names of the Rishis of each manvantara are enumerated.

In addition to the Saptarṣi, there are other classifications of sages. In descending order of precedence, they are:

- Brahmarshi,

- Maharshi,

- Rajarshi,

- Devarṣi,

- Paramṣi,

- Shrutarṣi,

- Kāndarṣi

are added in Manusmṛiti iv-94 and xi-236 and in two dramas of Kālidāsa.

The Chaturvarga-Chintāmani of Hemādri puts 'rīṣi' at the seventh place in the eightfold division of Brāhmanas. Amarakoṣha (the famous Sanskrit synonym lexicon compiled by Amarasimha) mentions seven types of rīṣis:

- Shrutarshi (Śrutarishi),

- Kāndarshi,

- Paramarshi,

- Maharshi,

- Rājarshi,

- Brahmarshi,

- Devarshi.

Amarakoṣha strictly distinguishes Rishi from other types of sages, such as sanyāsi, bhikṣu, parivrājaka, tapasvi, muni, brahmachāri, yati, etc.

In Hindu astronomy, the Saptarshi (seven rishis) form the constellation of Ursa Major, which are distinct from Dhruva (Polaris). Rishis are also a males name and Ursa Major stars with Rishi names are as meditation subject in Raja Yoga.

Maharishi

By Maha Yogi Paramahansa Dr.Rupnathji

Maharishi (noun, mah-huh-ree-shee) is the anglicized version of the Sanskrit word Mahārṣi महर्षि (mahā meaning "great" and ṛṣi meaning "seer"). Maharishi is often used as an addition to a person's name as an honorary title. The term was first seen in modern English literature in the 18th century. Maharishi may refer to a Hindu guru or "spiritual teacher" of "mystical knowledge". Additional meanings cited by dictionaries include: sage, poet, spiritual leader, wise man and holy man.

Alternate meanings describe Maharishi as a collective name that refers to the seven rishis or saptarishis (including Maharishi Bhṛigu) cited in the scriptures of Rig Veda and the Puranas, or any of the several mythological seers that are referenced in Vedic writings and associated with the seven stars of the constellation Ursa Major.

Maharishi may refer to any individual who has added the title to their name. According to Brewers Dictionary, outside of India, the most well known Maharishi is Maharishi Rupnathji Yogi who founded Dhyana Yoga Meditation and made it available to the West. Paramahansa Dr.Rupnathji is an "Indian sage" with a philosophy about the path to self-knowledge and the integration of personality espoused in books by author W.Bruce and Rupnathji's own writings such as the Collected Works (1999) and Fifty Verses on Reality (1998). The title was also used by Maharishi Valmiki, Maharishi Patanjali and Maharishi Dayananda Sarasvati. The term Maharishi became popular in modern English literature "sometime before 1890" and was first used in 1758.

Rajarishi

Rajarshi or Rājarishi - from Sanskrit rajan "king" + rishi - is, in Vedic and Hindu mythology, a royal saint and rishi. A Rajarshi is a king who turned into a royal sage, or Rajarshi. A rajarshi will not have to leave the kingship to become rishi as in the example of Vishwamitra (who later advanced to becoming a Brahmarishi) but still while ruling the kingdom has reached a state of rishi and have attained self realization. They still perform the kshatriya responsibility, and remain similar to most rishis, maharishis

and brahmarishis in their level of spiritual knowledge. "Rajarshi" is the name of the novel by Rabindranath Tagore, based on the life of a king of the state of Tripura, named Govindamanikya. Purushottam Das Tandon, freedom fighter from India was addressed reverentially as "Rajarshi." The Abdicated Highness of princely state of Cochin, Sir Sri Rama Varma also known as Father of Modern Cochin, is often called Rajarshi Rama Varma. Chatrapati Shahu, ruler of princely state of Kolhapur, well known for his social reforms in modern India is remembered as Rajarshi. Rajarshi Udai Pratap (Bhinga Raj). Mr. James Jesse Lynn, disciple of Paramhansa Yogananda was also referred to by the title of the Rajarshi, as Rajarsi Janakananda.

Brahmarishi

In Sanatana Dharma, a Brahmarshi - Sanskrit brahmarṣi, a tatpuruṣa compound of brahma and ṛṣi - is a member of the highest class of Rishis ("seers" or "sages"), especially those credited with the composition of the hymns collected in the Rigveda. A Brahmarshi is a sage who has understood the meaning of Brahman or has attained the highest divine knowledge Brahmajnana. The superlative title of Brahmarishi is not attested in the Vedas themselves and first appears in the Sanskrit epics. According to this division, a Brahmarishi is the ultimate expert of religion and spiritual knowledge known as 'Brahmajnana'. Below him are the Maharishis (Great Rishis).

The Saptarishis created out of Brahma's thoughts are perfect Brahmarishis. They are often cited to be at par with the Devas in power and piety in the Puranas. Bhrigu, Angiras, Atri, Vishwamitra, Kashyapa (Kaśyapa), Vasishta, and Shandilya (Śandilya) are the seven brahmarishis. But there is another list of Saptarishi also who are also Gotra-pravartakas, i.e., founders of Brahmanical clans, and this second list appeared somewhat later, but belongs to ancient period. All the hymns of third mandala of the Rig Veda is ascribed to Vishwamitra (Viśvamitra) who is mentioned as son of Gathi, including the Gayatri mantra. According to Puranic stories, Vishwamitra was the only brahmarishi who rose to the position out of pure tapas. Originally belonging to the kshatriya caste of kings and warriors, he rose by pure merit to a Brahmarishi. Vishwamitra is also referred to as Kaushika, because he attained Brahmajnana on the banks of the river Koshi (Kośi).

The creative principle of the universe is called Brahma in Sanskrit. Since the term "Brahma" does not appear in the Vedas, its creation stems from the Sanskrit work "Brih" which means "'to grow" or "to expand." In this way, it became synonymous with Hiranyagarbha: The Golden Egg of Creation. Growing from the Navel Lotus of Narayana, Brahma is the name for the principle which creates all of the manifest realms. Since the Vedas proclaim in the Purusha Suktam that "three quarters of this universe are in

indestructible realms above," then clearly Brahma, with his finite duration, is connected to the realms of the universe which we inhabit which are subject to creation and dissolution.

Brahma was endowed with his "spouse" (Saraswati) and consciousness at the time of creation. Brahma made certain "beings" solely by the power of his mind and thought. These beings are called the mind-born sons of Brahma. The state of their consciousness is summarized by the title Brahma Rishi: Seer with the Understanding of Brahma. Brahma Rishis, in turn, can confer this state of consciousness upon others who prove themselves capable and worthy. To further understand the concept of Brahma and his relation to the universe as we know it, it is helpful to view the cosmos through the lens of the Vedic descriptions of the life of the universe as interpreted in human years.

Another item of importance is that one who has achieved the highest level of conscious realization is said to realize and become one with Brahman. At this point, all individuality as we know it disappears. The individual Jiva, Soul or Atman returns to its source from which it will not return of its own volition.

Brahmarishi Bhrigu

Maharishi Bhrigu - Sanskrit: महर्षि भृगु - was one of the seven great sages, the Saptarshis, in ancient India, one of the many Prajapatis (the facilitators of Creation) created by Brahma (The God of Creation), the first compiler of predictive astrology, and also the author of Bhrigu Samhita, the astrological (Jyotish) classic written during the Vedic period, Treta yuga. Bhrigu is a ManasaPutra (mind-born-son) of Lord Brahma, who simply wished him into existence, to assist in the process of creation, for this reason he is also considered one of the Prajapatis or types for human beings. He was married to Khyati, the daughter of Daksha. He had two sons by her, named Dhata and Vidhata. His daughter Sri or Shri, married Lord Vishnu (Narayana). He has one more son, who is better known than Bhrigu himself – Shukra, learned sage and guru of the asuras. The sage Chyavana is also said to be his son. [Maha:1.5]

Sage Bhrigu finds mention in Shiva Purana and Vayu Purana, where he is shown present during the great Yagna of Daksha Prajapati (his father-in-law). He supports the continuation of the Yagna of Daksha even after being warned that without an offering for Lord Shiva, it was asking for a catastrophe for everyone present there. In the Bhagavad Gītā, Lord Krishna refers to Sage Bhrigu, by stating "among the Rishis, I am Bhrigu". Maharishi Bhrigu, is known to be an incarnation of Lord Vishnu the mention of which has been evident in many of his writings.

Maharishi Bhrigu is credited as the father of Hindu astrology and the first astrological treatise Bhrigu Samhita is attributed to his authorship. This treatise is said to contain over 5 million horoscopes, in which he wrote down the fate of every being in the universe. According to popular tradition, only about a hundredth of these horoscopes have survived to this age. The Bhrigu Samhita is an astrological (jyotish) classic attributed to Maharishi Bhrigu during the Vedic period, although the available evidence suggests that it was compiled over a period of time by the various sishyas (students in the lineage) of Maharishi Bhrigu.

Maharishi Bhrigu was the first compiler of predictive astrology, Jyotisha. He compiled about 500,000 horoscopes and recorded the life details and events of various persons. This formed a database for further research and study. This study culminated in the birth of the science (shastra) of determining the quality of time (Hora) and is the Brihat Parasara Hora Shastra. These Horoscopes were based upon the planetary positions of the Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Rahu (North Node of the Moon) and Ketu (South Node of the Moon). After that, Maharishi Bhrigu gave his predictions on different types of horoscopes compiled by him with the help of Lord Ganesha in a brief and concise manner. The total permutations/ possible horoscope charts that can be drawn with this is about 45 million. Though it is said that these horoscope have been recorded for all mankind who were, have and will be born till eternity.

During foreign invasions of India by Muslim warriors from the north west in the 12th and 13th centuries, the Brahmin community became dispersed all over India. The invaders captured these prime assets of the Brahmins. Some parts of the 'Bhrigu Samhita' were taken away by them. The most unfortunate and destructive event was the destruction of the Nalanda University library where several thousands of the horoscopes compiled by Maharishi Bhrigu had been stored. Only a small percentage of the original horoscopes of Bhrigu Samhita remained with the Brahmin community which are now scattered throughout various parts of India.

Brahmarishi Angiras

Angiras (अंगिरस्, pronounced as /əngirəs/; nominative singular Angirā, अंगिरा, pronounced as /əngirɑː/) is a rishi (or sage) who, along with sage Atharvan, is credited to have formulated ("heard") most of the fourth Veda called Atharvaveda. He is also mentioned in the other three Vedas. Sometimes he is reckoned as one of the Seven Great Sages, or saptarishis of the first Manvantara, with others being, Marichi, Atri, Pulaha, Kratu, Pulastya, and Vashishtha Bharadwaja maharshis was his descendant. His wife is Surūpa and his sons are Utatya, Samvartana and Brihaspati. He is one of the ten Manasaputras (wish-born-son) of Lord Brahma.

Other accounts say that he married Smriti (memory), the daughter of Daksha. The name Angirasas is applied generically to several Puranic individuals and things; a class of Pitris, the ancestors of man according to Hindu Vedic writings, and probably descended from the sage Angiras. In the Rigveda, Agni is sometimes referred to as Angiras or as a descendant of Angiras (RV 1.1). In the Rigveda, Indra drives out cows from where they had been imprisoned by either a demon (Vala) or multiple demons (the Panis) and gifts them to the Angirasas (RV 3.31, 10.108 and a reference in 8.14). Mandala 6 of the Rigveda is attributed to a family of Angirasas.

In order to assist him in the process of Creation, Brahma the Creator, created his first sons: the “Manasa putras”, and “Prajapatis”. After some time, by his will (ichha), he again gave birth to another son from his “Budhhi” (higher intellect) (and thus called a Manasa putra - child borne out of divine intellect). He is Angirasa. Brahma granted him great divine glow (Tejas – not a physical glow but an inner spiritual capacity that emanates wisdom, power, and divinity) enough to fill the three universes.

Thus spoke Brahma to him “O Angirasa, you are my third ‘manasa putra’ (the one born out of divine intellect). My creation is multiplying with several universes, worlds, and species. Humans and other species are growing in numbers and generations. And welfare of this creation is your purpose. Your mission is to come to me whenever I remember or recall you and fulfill my word from time to time. Whatever I design as your duty for the welfare of the creation, you must do. You must now go on a very long and unbroken penance and bequeath its fruit to the welfare of all beings in the creation. You must remain so till I order you again, to take up family life (Grihasta Ashrama)”. Angirasa then replied, “You are the reason for my birth and of all this creation. And therefore, you are my almighty Lord. You create us with infinite and unconditional love. You are all knowing. You are omnipotent. You created me with a purpose in mind. Though you do not need anybody’s assistance, you are asking me to do this penance. I shall consider it as your grace and opportunity to serve you. I will obey your every word”, and went on to perform intense penance.

Angirasa turned his senses inwards and meditated on Para-Brahman, the creator of the creator, for several years. The great Tejas he got by birth had multiplied infinitely by his penance. He attained many divine qualities, powers, and riches, and control over many worlds. But he was oblivious of all the worldly attainments and did not stop his penance. Due to this penance he became one with the Para-Brahman and thus attained the state of “Brahmarshi”. He had apparitions of many Vedic Mantras and brought them to this earthly world. He is credited as being the source of great number of Vedic Hymns and mantras. The whole creation was blessed by the wisdom from his word.

Over the course of time, upon Lord Brahma's grace and will, there came the moment for Angirasa's marriage. Besides Angirasa, there were eight other "Brahmarshi"s –namely, Marichi, Atri, Pulaha, Pulastya, Kratu, Bhrigu, Vashishta and Adharva . They were called the "Nava Brahmas" – the nine Brahmas. Kardama Prajapati, together with his wife Devahooti, performed great penance over the banks of River Saraswati and by the grace of Lord Vishnu begot nine daughters – Kala, Anasuya, Sradha, Harbhivu, Gati, Kriya, Khyati, Arundhati, Shanti - and a son called Kapilacharya. He wished to give his daughters to worthy sages. He then went to the Nava Brahmas and prayed them to accept his daughters as spouses. He gave Kala to Marichi, Anasuya to Atri, Shradha to Angirasa, Havribhuvu to Pulaha, Gati to Pulastya, Kriya to Kratu, Khyati to Bhrigu, Arundhati to Vashishta, and Shanti to Adharva and performed their marriages. They transcended all physical desires and conducted divine lives. They used the marriage life as vehicle for penance and devotion. Their five senses, limbs, and mind were all dedicated to the service and worship of God. They lived blissful lives.

Upon Brahma's desire Angirasa begot seven sons: Brihat Keerti (a.k.a Utadhya), Brihat Jyoti (a.k.a Samvarta), Brihat Brahma, Brihan Manas, Brihan Mantra, Brihat Bhanu, Brihaspati. He also had seven daughters: Bhanumati, Raka, Cinee Vali, Ekaneka, Archishamati, Mahishmati, Mahamati. It's in the lore that Samvarta is still in his physical body and is living as a wandering naked monk in Varanasi and small forests around it in a state of total "Vairagya" and absolute union with "Para Brahman". He is of intense nature and outlook and acts like a lunatic. He is known to shun the company of humans and would curse and throw stones at people who try to see him. But if anybody perseveres and gets his darshan, he would bless them with liberation. All of the sages in his lineage are known to have "Angirasa" or "Angir" as their last name. Sage "Ayaasa" was born in this lineage and attained great fame after he envisioned new Vedic Mantras.

Brahmarishi Atri

MahaRishi Atri (Sanskrit: अत्रि) or Attri is a legendary bard and scholar and was one of 9 Prajapatis, and a son of Brahma, said to be ancestor of some Brahmin, Prajapatis, kshatriya and Vaishya communities who adopt Atri as their gotra. Atri is the Saptarishis (Seven Great Sages Rishi) in the seventh, i.e. the present Manvantara. The King Rama visited Atri's hermitage. As Atri talks to Shree Rama and his brother Lakshmana, Anusuya talks with his wife Sita. Atri is among the Sapta Rishi (seven luminous or eternal sages in the sky) symbolized by the great bear and the seven stars around it, named Megrez in Latin. The star is also considered as δ (Delta) or the 4th star in the Great Bear constellation. He is the seer of the fifth Mandala (Book 5) of the Rig Veda. Maharishi Atri had many sons and disciples who have also contributed in the compilation of the Rig Veda and other Yoga Vedic texts.

Atri Gotra is from the lineage of Brahmarshi Atri and Anasuya Devi. Brahmarshi Atri is the seer of the fifth mandala (book) of the Rigveda. He had many sons, including Datta, Durvasa and Soma who are the incarnations of the Divine Trinity Brahma, Vishnu and Rudra respectively. The trimurti channeled through Brahmarsi Atri when they granted boons to his wife Devi Anusuya for helping the Sun to rise in the east everyday. Soma is called Chandratreya or Chandratre, and Durvasa is Krishnatreya or Krishnatre. Somatreya (Chandra) established the Someshwara Jyotirlinga, used to overcome all kinds of passion. Dattatreya, as the incarnation of Brahma, has the power to cause any species to continue.

Atri Maharishi is one of the ten sons of Creator Brahma and first of the Sapta Rishis, created by just the will of the Almighty, Brahmana, and therefore designated as a Maanasa-putras. There were ten of these. Atri's wife is Anasuya or Anusiya Devi, a daughter of Kardama Prajapati and an embodiment of chastity.

Atri Maharishi is considered to be one of the great discoverers of sacred Mantras of Hinduism and Sanatana Dharma. In his family line there were a few other seers of mantras namely: Shaavaashva, Avishtir, and Purvaatithi. There were also other great Rishis in that line: Mudgala, Uddaalaki, Shaakalaayani, Chaandogya, etc. Atri-samhita and Atri-smriti are two works attributed to Atri. Till the present day, a number of Brahmin families have this sage's name at the head of their lineage, which indicates that he or his descendents tutored that whole lineage.

Atri had a close connection with Mahabharata. Sage Atri help Drona to stop his meaningless killing and mad hero of demonic proportion in Kurukshetra. Rama, the son of Dasaratha, visited Atri Maharishi's Ashram during his fourteen years of stay in the forest. It was Atri who showed the way to Dandakaranya forest to Rama, after showering his hospitality on him.

Sons of Maharishi Atri: Durvasa, Dattatreya and Patañjali (also known as Somadatta and Chandraatreya).

Patañjali is the compiler of the Yoga Sutras, an important collection of aphorisms on Yoga practice, and also the author of the Mahābhāṣya, a major commentary on Pāṇini's Ashtadhyayi. In recent decades of the End of XX Century and beginning of XXI Century, the Yoga Sutra has become quite popular worldwide for the precepts regarding practice of Raja Yoga and its philosophical basis. "Yoga" in traditional Hinduism involves inner contemplation, a rigorous system of meditation practice, ethics, metaphysics, and devotion to God, or Brahman. At the same time, his Mahābhāṣya, which first foregrounded the notion of meaning as referring to categorization, remains an important treatise in Sanskrit linguistic philosophy.

Dattatreya (Sanskrit: दत्तात्रेय) is considered by Hindus to be god who is an incarnation of the Divine Trinity Brahma, Vishnu and Siva. The word Datta means "Given", Datta is called so because the divine trinity have "given" themselves in the form of a son to the sage couple Atri and Anasuya. He is the son of Atri, hence the name "Atreya." In the Nath tradition, Dattatreya is recognized as an Avatar or incarnation of the Lord Shiva and as the Adi-Guru (First Teacher) of the Adinath Sampradaya of the Nathas. Although Dattatreya was at first a "Lord of Yoga" exhibiting distinctly Tantric traits, he was adapted and assimilated into the more devotional cults; while still worshiped by millions of Hindus, he is approached more as a benevolent god than as a teacher of the highest essence of Indian thought.

Durvasa (दुर्वस) is an ancient sage, son of Atri and Anasuya. He is supposed to be an incarnation of Shiva. He is supposed to be the only rishi whose penance goes up whenever he curses somebody.

Attri Clan: Atrey, Atri - in Hindi, Sanskrit: अत्री - is a Clan or Gotra of Rishi Atri. The people of this clan are predominantly Brahman, Jats and Rajputs. Attris live in all parts of India but mainly in Uttar Pradesh, Punjab, Haryana, and Himachal Pradesh. Atrey jatas have 60 villages in Aligarh District of Uttar Pradesh, including Ghanghauri, Zikarpur, Kheria, Jaidpura, Jantari, Hamidpur, Gharwara, Usrah, Nagar, Syraul, Khandeha etc. Zikarpur is the village where land acquisition protest was started on 14 aug 2010. Ghanghauri and Syraul are the best-known. Atri also known as Khaderiya. Khaderai and Nauhawar are brotherlike gotra's. Nauhawar have 100 villages.

Brahmarishi Vishvamitra (Viśvamitra)

By Maha Yogi Paramahansa Dr.Rupnathji

Brahmarshi Vishvamitra - in Sanskrit: विश्वामित्र viśvā-mitra "friend of the world" - is one of the most venerated rishis or sages of ancient times in India. He is also credited as the author of most of Mandala 3 of the Rigveda, including the Gayatri Mantra. The Puranas mention that only 24 rishis since antiquity have understood the whole meaning of, and thus wielded the whole power of, the Gayatri Mantra. Vishvamitra is supposed to be the first and Yajnavalkya the last. The story of Vishvamitra is narrated in the Balakanda of Valmiki Ramayana. The Mahabharata adds that Vishvamitra's relationship with Menaka resulted in a daughter, Shakuntala (Śakuntala) whose story is narrated in the Adi Parva of the Mahabharata.

Vishvamitra (Viśvamitra) ruled the earth, and this great-resplendent king ruled the kingdom for many thousands of years. Vishvamitra was a king in ancient India, also called Kaushika "descendant of Kusha". Through the conflict with Maharishi Vasistha, he became an ascetic Sage. Vishvamitra renounced his kingdom and began his quest to become a greater rishi than Vasistha. Kaushika seeks to attain the same spiritual power as Maharishi Vasistha, to become his equal, a brahmarishi. He undertakes a fierce penance for one thousand years, after which Brahma names him a Rajarishi, or royal sage. After another long penance of thousand years, Brahma names Vishvamitra a Rishi, thus leaving his royal lineage permanently. And Brahma suggest him to take Bramharshi grade from his guru Vashishta only, as he only has the power to call you as Brahmarshi. After many trials and undergoing many austerities, Vishvamitra at last obtained the title of Brahmarishi from Vasistha himself. During this time Vishvamitra had a daughter named Shakuntala (who appears in the Mahabharata) with Menaka, an apsara in the court of Indra. Son of Shakuntala became a great emperor. He came to be known as Emperor Bharata, in whose name the land of India got its name Bharatha.

Sage Vishvamitra was the one who found revered great Mantra - The Gayatri Mantra. It is a mantra found in the Rig, Yajur, and Sama Vedas. Gayatri is actually a "Chandas" or meter, too. In the Indian epic Ramayana, Vishvamitra is the preceptor of Rama, prince of Ayodhya and the seventh Avatar of Vishnu, and his brother Lakshmana. Vishvamitra gives them the knowledge of the Devastras or celestial weaponry (bala and adi bala), trains them in advanced religion and guides them to kill powerful demons like Tataka, Maricha and Subahu. He also leads them to the svayamvara ceremony for princess Sita, who becomes the wife of Rama.

There are two gotras, or lineages, bearing the name of Vishvamitra: Vishvamitra Gotra and Kaushika Gotra. People belonging to the Vishvamitra Gotra consider Brahmarishi Vishvamitra as their ancestor. People belonging to Kaushika (Kaushik /Kousika/ Kousikasa/ Koushika/ Kausika) Gotra take Rajarishi Kausika as their root. Kausika was one of the names of Vishvamitra who was supposed to have lived in Mithila (presently in Nepal's Terai and India's Bihar) where his sister river Koshi still flows turbulently as she is said to be unmarried.

Ancient story of Menaka and Vishvamitra: Devaraja Indra was worried about the rigorous Tapasya of Rajarishi Vishvamitra. "What is his intention? Is he aiming at my throne? It can be so. Then his Tapasya has to be disrupted." Indra decided. Indradev summoned Menaka. She was the most beautiful of the heavenly apsaras. Indra explained things to her. "His intention is to capture my throne. We have to stop him. Only your celestial beauty can move him. You are the one to do it."

Menaka Devi was silent. Indra Deva tried to give her all assurance. "Viswamitra's wrath is enough to destroy the universe. But your alluring smile can charm him. His rage may shake the world. But your enticing gestures can be seductive. 'His anger can bring the world upside down. But your movements can captivate him. His furious words may cut you apart. The fire in his eyes may incinerate you. But a touch from you will seduce him.'" The Apsara could do nothing but to obey Indradevaraja. "But I have a request, Lord" she said. "When I try to charm the Maharishi, ask the wind to spread a heavenly fragrance all over the forest. The gentle wind should become a violent storm. Ask him to blow off my clothes for a moment. At the same time ask Kamdeva to shower his flowery arrows on the Rishi's heart."

Menaka moved in confidence. Her dazzling splendour shining through her flimsy dress. She entered the thick forest where Vishwamitra was in Ugra Tapasya. When she saw the Rishi, she felt sad for a moment. She whispered, "Mercy, Mahamuni, I'm but just an instrument." Soon she became conscious. She is endowed with an important task. Her charming body moved in rhythm. The fragrance & the sound of her anklets spread the seduction. The wind blew off her clothes. She collected her clothes & looked around. Felt the gaze of the Rishi Vishwamitra on her. He devoured her magnificent beauty. She stooped in shame. Kamaban was working on the Rishi. He invited Menaka into His Ashrama. He was under the spell of Kama. Viswamitra Rajarishi spent the night with her and lost all his power attained through celibacy Tapasya. When he realized that, it was too late. He had already lost his Asceticism. This is an attempt of translation of an excerpt from Puranamaniart.

Indra, the King of Devas, sent Menaka, a beautiful dancer of paradise who descended from the heavens. Menaka (Manika) was not only beautiful but wise and spiritually advanced. Vishwamitra did open his eyes when he beheld Menaka, but not to the end that Indra had hoped. The two beheld one another in love, were divinely married and continued their spiritual path in union. They bore a daughter and built together an empire for ten thousands years. Vishwamitra's story is about strength and endurance and devotion. In India, Rajarishi Vishwamitra is well known as a king that ultimately became a great sage (Maharishi) through many years of penance and meditation. Vishwamitra is credited with authoring some of the oldest hymns in the Rig Veda. In particular, the ones to Agni and Indra. His most revered hymn is the Gayatri Mantra which is found in the the Rig, Yajur, and Sama Vedas. The Vedas clearly state that anyone can chant this mantra, and gain its many benefits.

Brahmarishi Kashyapa (Kaśyapa)

By Maha Yogi Paramahansa Dr.Rupnathji

Kashyapa (Sanskrit कश्यप kaśyapa) was an ancient sage (rishis), who is one of the Saptarshis in the present Manvantara. Vamana avatara, Rishi Kashyap's son with Aditi, was in the court of King Bali. He was the father of the Devas, Asuras, Nagas and all of humanity. He married Aditi, with whom he fathered Agni, the Adityas, and most importantly Lord Vishnu took his fifth Avatar as Vamana, the son of Aditi, in the seventh Manvantara. With his second wife, Diti, he begot the Daityas, kind of asuras, demons, so it was karman of children with wife's sister. Diti and Aditi were daughters of King Daksha Prajapati and sisters to Sati, Shiva's consort. Kashyapa Rishi received the earth, obtained by Parashurama's conquest of King Kartavirya Arjuna and henceforth, earth came to be known as "Kashyapi".

He was also the author of the treatise Kashyapa Samhita, or Braddha Jivakiya Tantra, which is considered, a classical reference book on Ayurveda especially in the fields of Ayurvedic pediatrics, gynecology and obstetrics. It can be safely assumed that there were many Kashyapas like Yoga and Tantra Lineage (Sampradaya) and the name indicates a status and not just one individual. Rishi Kaśyapa was one of the Saptarshi Brahmins. According to Hindu Mythology, he is the son of Marichi (Marici), one of the ten sons (Manasa-putras) of the Creator Brahma/n. The Prajapati Daksha gave his thirteen daughters (Aditi, Diti, Kadru, Danu, Arishta, Surasa, Surabhi, Vinata, Tamra, Krodhavaśā, Ida, Khasa and Muni in marriage to Kashyapa.

Brahmarishi's Kaśyapa sons from Shree Aditi or Adityas (Sons of Aditi) were, Aṃśa, Aryaman, Bhaga, Dhūti, Mitra, Pūṣan, a daughter Bhumidevi, Śakra, Savitr, Tvaṣṭr, Varuṇa, Viṣṇu, and Vivasvat or Vivasvan, who went on to start the Solar Dynasty (Suryavansha), which later came to be known as Ikshavaku dynasty, after his great grandson, King Ikshavaku, whose subsequent kings were, Kukshi, Vikukshi, Bana, Anaranya, Prithu, Trishanku, and finally King Raghu, who gave it the name, Raghuvansha (Dynasty of Raghu, Raghuvamśa), and then further leading up to Lord Rama, Ramaçandra, the son of Dasharatha (Daśaratha).

Kaśyapa's sons from Diti were, Hiranyakashipu and Hiranyaksha and a daughter Sinhika, who later became the wife of Viprachitti. Hiranyakashipu had four sons, Anuhlada, Hlada, Prahlada, and Sanhlada, who further extended the Daityas, kind of asuras. Garuda and Aruna are the sons of Kashyap from his wife, Vinata. The Nāgas (serpents) are his sons from Kadru. The Danavas are his sons from Danu. The Bhagavata Purana states that the Apsaras were born from Kashyap and Muni. Uttar Ramayana says Diti had a son named Maya who was the lord of Daityas, asuras.

In the heavenly family line of Kaśyapa, along with him there are two more discoverers of Mantras, namely, his sons Avatsara and Asita. Two sons of Avatsara, namely, Nidhruva and Rebha, are also

Mantra-seers. In the Manvantara period named 'Svarochisha', Kaśyapa was one of the seven Sages (saptarishi) for that manvantara. The Indian valley of Kashmir in the Himalayas is named after him. THE TRANCE OF MAHRISHI KASHYAP AND MATA ADITI situated in AMIN (Kuruksheetra) HARYANA opp. SURYA KUND. Kashyapa is a gotra, clan. Several Indian and non-Indian communities claim descent from the Vedic Rishis. A person of Kashyap Gotra is a person who traces or claims to trace his descent from the ancient sage Kashyapa and Suryavansha.

The Valley of Kashmir got its name from Kashyapa Rishi. According to the Hindu mythology, the Kashmir Valley was a vast lake called Satisaras, named after Sati or Parvati the consort of Shiva. The lake was inhabited by the demon Jalodbhava. The Nilamat Puran of the 7th Century mentions the region being inhabited by two tribes - the Nagas and the Pisachas (Piśacas). The lake was drained off by leader of the Nagas called AnantaNaga in order to capture and kill the demon. Ananta later names the valley as Kashyapa-Mira after his father Rishi Kaśyapa. Kalhana in Rajataranginī (The River of Kings) also mentions Prajapati Kaśyapa killing Jalodbhava with the help of Brahma, Vishnu and Shiva (Śiva). The lake is then drained and comes to be known as Kash-mira (Kaśa-Mira) after the Rishi Kaśyapa.

Brahmarishi Vasishtha

Vaśishta - in Sanskrit: वशिष्ठ, Thai: Vasit - is one of the Saptarishis (Seven Great Sages Rishi) in the seventh, i.e. the present Manvantara. Vasishtha is a manasputra of God Brahma/n. He had in his possession the divine cow Kamadhenu, and Nandini her child, who could grant anything to their owners. Arundhati is the name of the wife of Vasishtha. Vasishtha one of 9 Prajapatis is credited as the chief author of Mandala 7 of the Rigveda. Vasishtha and his family are glorified in RV 7.33, extolling their role in the Battle of the Ten Kings, making him the only mortal besides Bhava to have a Rigvedic hymn dedicated to him. Another treatise attributed by him is "Vashista Samhita" - a book on Vedic system of electional astrology.

Mizar is known as Vaśishtha and Alcor is known as Arundhati in traditional Indian astronomy. The pair is considered to symbolize marriage (Vashishtha and Arundhati were a married couple) and, in some Hindu communities, priests conducting a wedding ceremony allude to or point out the constellation as a symbol of the closeness marriage brings to a couple. Vasishtha head is a copper item representing a human head styled in the manner described for the Rigvedic Vasishtha has been dated to around 3700 B.C. in three western universities using among other tests carbon 14 tests, spectrographic analysis, X-ray dispersal analysis and metallography. This indicates that some Rigvedic customs were already known at a very early time. The head was not found in an archaeological context, as it was rescued from being melted down in Delhi.

Brahmrishi Vaśishtha had an Ashram in Ayodhya that was spread over 40 acres (160,000 m²) of land. Today all that remains of it is a small ashram in about one fourth of an acre of land. The ashram has within it a well that is believed to be the source of the river Saryu, Sarayu. Brahmārishi Vashista was the Guru of the Suryavamsha, The Solar Lineage. The King at that time was King Ishavaku who was the king of Ayodhya. He was a noble king and thought of the well being of his subjects. He approached Sage Vashista telling him that the land had no water and requested him to do something to let the kingdom have adequate water. Sage Vashista performed a special prayer and the river Saryu is said to have started flowing from this well. Sarayu is also known as Ishavaki and Vashisti. It is said that the well is connected underground with the river. Many spiritual people who visit this ashram find an enormous spiritual energy around this well. Some believe that this is one of the better spiritual ancient Tirtha's in Bharata (India).

There is also another ashrama past Rishikesh on the way to Kauliyal on the Devaprayaga route that is known as Vashista Guha Ashram. The ashram itself is located on the banks of the River Ganges and it is a very beautiful place. It has a cave with a Shiva Linga in it. The head of the ashram there is a monk of South Indian origin by the name of Swami Chetananda. There is also another small cave to the side facing the river. Vashista is featured in many tales and folklore, a few of which are briefly described below. In the Ramayana Vashista appears as the court sage of king Dasharatha.

The tale of Vashista: Sage Vashista was Sri Rama's guru and the Rajapurohita of Ikshawaku dynasty. He was a peace-loving, selfless, intelligent and great Rishi. He had established Gurukula (residential college) on the banks of the river beas where he and his wife Arundhati were taking care of thousands of students. Vashista was the Sadguru of his time, possessing 20 "kala's" (divine arts) and had complete knowledge of the whole cosmos and the God. Many of his Shlokas are found in Vedas as well.

Vashista possessed a cow named Nandini daughter of Kamadhenu who could instantly produce food enough for a whole army. The king Kaushika (later called Vishwamitra), who visited Vashista's hermitage, was very impressed with the cow and tried to take it away from Vashista by force, but Kamadhenu/Nandini's spiritual power was too great for him. After being unable to conquer Nandini, Vishwamitra decided to acquire power himself through penance like Vashista. He gained much power and many divine weapons from Shiva. Once again he attempted to conquer Kamadhenu/ Nandini. But even the divine weapons he acquired could not defeat the power of Kamadhenu/ Nandini. Vishwamitra finally decided to become a Brahmārishi himself, he renounced all his possessions and luxury and led the life of a simple forest ascetic.

The tale of King Dileepa: King Dileepa or Dilip was a king of the Raghuvamsha dynasty. He had a wife named Sudakshina, but they had no children. For this reason, Dileepa visited the sage Vashistha in his ashrama (Aśrama), and asked him for his advice. Vashistha replied that they should serve the cow Nandini, child of Kamadhenu, and perhaps if Nandini was happy with their service, she would bless them with a child. So, according to Vashistha, Dileepa served Nandini every day, and attended to her every need for twenty-one days. On the twenty-first day, a lion attacks Nandini. Dileepa immediately draws his bow and tries to shoot the lion. But he finds that his arm is paralysed and cannot move. He reasons that the lion must have some sort of divine power. As if to confirm this, the lion started to speak to him. It said that Dileepa had no chance of saving the cow because the cow was the lion's chosen meal. The lion tells Dileepa to return to Vashistha's ashram. Dileepa replies by asking if the lion would let Nandini go if he offered himself in Nandini's place. The lion agreed and Dileepa sacrificed his life for the cow. But then the lion mysteriously disappeared. Nandini explained that the lion was just an illusion to test Dileepa. Because Dileepa was truly selfless, Nandini granted him a son.

Yoga Vasistha - in Sanskrit: योग-वासिष्ठ - also known as Vasistha's Yoga is a Hindu spiritual text traditionally attributed to Rishi Valmiki. It recounts a discourse of the sage Vaśishtha to a young Prince Rama, during a period when the latter is in a dejected state. The contents of Vasistha's teaching to Rama is associated with Advaita Vedanta, the illusory nature of the manifest world and the principle of non-duality. The book has been dated between the 14-th and 11-th century BC and is generally regarded as one of the longest texts in Sanskrit (after the Mahabharata) and an important text of Yoga. The book consists of about 32,000 shlokas (lines), including numerous short stories and anecdotes used to help illustrate its content. In terms of Hindu mythology, the conversation in the Yoga Vasistha takes place chronologically before the Ramayana. Other names of this text are Mahā-Rāmāyana, ārsha Rāmāyana, Vasiṣṭha Rāmāyana, Yogavasistha-Ramayana and Jnanavasistha.

Prince Rama returns from touring the country, and becomes utterly disillusioned after experiencing the apparent reality of the world. This worries his father, King Dasaratha, who expresses his concern to Sage Vasistha upon Rama's arrival. Sage Vasistha consoles the king by telling him that Rama's dis-passion (vairagya) is a sign that the prince is now ready for spiritual enlightenment. He says that Rama has begun understanding profound spiritual truths, which is the cause of his confusion; he needs confirmation. Sage Vasistha asks the king to summon Rama. Then, in King Dasaratha's court, the sage begins his discourse to Rama (which lasts several days). The answer to Rama's questions forms the entire scripture that is Yoga Vasistha. The traditional belief is that reading this book leads to spiritual liberation. The conversation between Vasistha and Prince Rama is that between a great, enlightened sage and a seeker who is about to reach wholeness. This is said to be among those rare conversations which directly leads to Truth.

Brahmarishi Śandhilya

Śāṇḍilya - in Sanskrit: शाण्डिल्य - was the name of at least two prominent rishis. One of the rishis was the progenitor of the Sandilya gotra. The name was derived from the Sanskrit words śaṇ, full and dilam, the moon, with the derivative ya added, meaning the one of the full moon, thereby implying a priest or a descendant of the Moon God.

One rishi was a son of the sage Asita and grandson of the Rishi Kashyapa (Kaśyapa), and the founder of the Śāṇḍilya gotra. Brihadaranyaka Upanishad states that he was a disciple of Vaatsya rishi. His other Acharyas include Kaushika, Gautama Maharishi, Kaishorya Kaapya, Vatsya Vaijavap, and Kushri. His disciples include Kaudinya, Agnivesa, Vatsya Vamakakshayan, Vaishthapureya, and Bharadwaj. He was also the composer of the Śāṇḍilya Upanishad. According to the Bhāgavata Purana, he was instrumental in settling certain metaphysical doubts of King Parikshit of Hastinapura and King Vajra of Dwaraka.

Sandilya or Śāṇḍilya is one of the Brahmin gotras, named after the eponymous rishi Śāṇḍilya, specifying that individuals of the gotra have Śāṇḍilya for one of their patrilineal ancestors. While individuals of the gotra are to be found all through India, it is particularly prevalent amongst Bhumihaar Brahmin, Vaidiki Brahmins and Gauda Brahmins. It was also historically common in Bihar, Kashmir and Sindh.

The Pravaras, or lineages, of the Śāṇḍilya gotra are:

Kaśyapa, Āvatsāra, Dīvala;

Kaśyapa, Āvatsāra, Śāṇḍilya;

Kaśyapa, Dīvala, Asita;

Kaśyapa, Āvatsāra, Nīdruva, Rebha, Raibha, Śandila, Śāṇḍilya;

Rishi from Shāradāvanam: Shandilya was a son of the sage Vasistha, had his hermitage in the Shāradāvanam, or forest of Sharada, of a village in the Bolair Valley of Kashmir. The village has been identified with the modern town of Sharda, on the banks of the River Kishanganga, in Azad Kashmir, Pakistan. The goddess Sharada (Śarada Devi) is said to have manifested herself to him, here, after severe penance by him, to confer upon him his yagnopaveetham, an event that was commemorated in the temple of Sharada Peeth in the town.

More Brahmarishis and Maharishis

But there is another list of Saptarishi and Brahmarishis also who are also Gotra-pravartakas, i.e., founders of Brahmanical clans (gotras), and this second list appeared somewhat later, but belongs to ancient period. All the hymns of third mandala of the RigVeda is ascribed to Brahmarishi Vishwamitra who is mentioned as son of Gathi, including the Gayatri mantra. According to Puranic stories, Maharishi Vishwamitra was the only brahmarishi who rose to the position out of pure tapas. Originally belonging to the kshatriya caste of kings and warriors, he rose by pure merit to a Brahmarishi. Vishwamitra is also referred to as Kaushika, because he attained Brahmajnana on the banks of the river Koshi. Brahmarishi is not only the higher Raja Yoga Teacher but also the Divine King or Godly Prince of Society and His Nation and progenitor of many Gotras, Clans.

Brahmarishi Bharadvaja

Brahmarishi Jamadagni

Brahmarishi Mariči (Marichi)

Brahmarishi Pulastya

Brahmarisi Pulaha

Brahmarishi Kratu

Brahmarishi Uddālaka Āruni (Gautama, Gotama),

ACHARYA, YOGĀCĀRYA

By Maha Yogi Paramahansa Dr.Rupnathji

In Indian religions and society, an acharya, acarya or ācārya (IAST: ācārya; Sanskrit: आचार्य; Tamil: அச்சாரி ācāri; Pali: acariya) is a guide or instructor in religious or spiritual matters; founder, or leader of a spiritual group; or one who sits of gadi; or a highly learned man or a title affixed to the names of learned men. The term "Acharya" is most often said to include the root "char" or "charya" (conduct).

Thus it literally connotes "one who teaches by conduct (example)," i.e. an exemplar. Ača + Arya means "the best leader of Aryans", "the teacher of the nobles". The designation has different meanings in Hinduism, Buddhism, Jainism and secular contexts. Acharya is also used to address a teacher or a scholar in any discipline, e.g.: Bhaskaracharya, the mathematician.

It is also a common suffix in brahmin (Vishwakarma) names, e.g.: Krishnamacharya, Bhattacharya. In South India, this suffix is sometimes shortened to Achar, e.g.: TKV Desikachar. Acharya is also used as surname. In the social order of some parts of India, acharyas are considered as the highest amongst the brahmin community, often described as the "shrestha brahman" i.e. best in brahmins. In Madhwa brahmins Acharya means a priestly person.

In Brahmanism and Hinduism, an acharya (आचार्य - Acaarya) is a Mahāpuruṣa (महापुरुष, divine personality) who is believed to have descended as an avatāra (अवतार, incarnation) to teach and establish karma, bhakti and jñāna in the world and write on the siddhānta (सिद्धांत, doctrine) of devotion to Bhagwan (भगवान्, lord, God, blessed one, see also Ívara). In Sanskrit institutions Acharya is a Post Graduate Degree. In Raja Yoga or Rishi's lineage, Ačārya means someone as an example of Royal Yoga, someone the best learn and expienced like ancient Rishi or Maharishi or Brahmarishi, someone who as a Yoga Teacher represents all of Rishis. Raya Yoga Ačārya is often described as an Experienced Yogi or Yogācārya, and as a Sannyāsi, an Ārya Sātvata, as a yoga teacher and traditional advanced or higher practitioner.

YOGA IN KURMA PURANA

By **Maha Yogi Paramahansa Dr.Rupnathji**

In Raja Yoga, The fire of Yoga burns the cage of sin that is around a man. Knowledge becomes purified and Nirvana is directly obtained. From Yoga comes knowledge; knowledge again helps the Yogi. He who combines in himself both Yoga and knowledge, with him the Lord is pleased. Those that practise Mahayoga, either once a day, or twice a day, or thrice, or always, know them to be gods (Devas). Yoga is divided into two parts. One is called Abhava, and the other, Mahayoga. Where one's self is meditated upon as zero, and bereft of quality, that is called Abhava. That in which one sees the self as full of bliss and bereft of all impurities, and one with God, is called Mahayoga. The Yogi, by each one, realises his Self, Jivatman, Atman and Paramatman. The other Yogas that we read and hear of, do not deserve to be ranked with the excellent Mahayoga in which the Yogi finds himself and the whole universe as God. This is the highest of all Yogas.

Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi are the steps in Raja-Yoga, of which non-injury, truthfulness, non-covetousness, chastity, not receiving anything from another are called Yama. This purifies the mind, the Citta. Never producing pain by thought, word, and deed, in any living being, is what is called Ahimsa, non-injury. There is no virtue higher than non-injury. There is no happiness higher than what a man obtains by this attitude of non-offensiveness, to all creation. By truth we attain fruits of work. Through truth everything is attained. In truth everything is established. Relating facts as they are this is truth. Not taking others' goods by stealth or by force, is called Asteya, non-covetousness. Chastity in thought, word, and deed, always, and in all conditions, is what is called Brahmacharya. Not receiving any present from anybody, even when one is suffering terribly, is what is called Aparigraha. The idea is, when a man receives a gift from another, his heart becomes impure, he becomes low, he loses his independence, he becomes bound and attached.

The following are helps to success in Yoga and are called Niyama or regular habits and observances; Tapas, austerity; Svadhyaya, study; Santosha, contentment; Shaucha (Śauca), purity; Ishvara-pranidhana, worshipping God. Fasting, or in other ways controlling the body, is called physical Tapas. Repeating the Vedas and other Mantras, by which the Sattva material in the body is purified, is called study, Svadhyaya. There are three sorts of repetitions of these Mantras. One is called the verbal, another semi-verbal, and the third mental. The verbal or audible is the lowest, and the inaudible is the highest of all. The repetition which is loud is the verbal; the next one is where only the lips move, but no sound is heard. The inaudible repetition of the Mantra, accompanied with the thinking of its meaning, is called the "mental repetition," and is the highest. The sages have said that there are two sorts of purification, external and internal. The purification of the body by water, earth, or other materials is the external purification, as bathing etc. Purification of the mind by truth, and by all the other virtues, is

what is called internal purification. Both are necessary. It is not sufficient that a man should be internally pure and externally dirty. When both are not attainable the internal purity is the better, but no one will be a Yogi until he has both. Worship of God is by praise, by thought, by devotion.

We have spoken about Yama and Niyama. The next is Asana (posture). The only thing to understand about it is leaving the body free, holding the chest, shoulders, and head straight. Then comes Pranayama. Prana means the vital forces in one's own body, Ayama means controlling them. There are three sorts of Prana yama, the very simple, the middle, and the very high. Pranayama is divided into three parts: filling, restraining, and emptying. When you begin with twelve seconds it is the lowest Pranayama ; when you begin with twenty-four seconds it is the middle Pranayama ; that Pranayama is the best which begins with thirty-six seconds. In the lowest kind of Pranayama there is perspiration, in the medium kind, quivering of the body, and in the highest Pranayama levitation of the body and influx of great bliss.

There is a Mantra called the Gayatri. It is a very holy verse of the Vedas. "We meditate on the glory of that Being who has produced this universe ; may He enlighten our minds." Om is joined to it at the beginning and the end. In one Pranayama repeat three Gayatris. In all books they speak of Pranayama being divided into Rechaka (rejecting or exhaling), Puraka (inhaling), and Kumbhaka (restraining, stationary). The Indriyas, the organs of the senses, are acting outwards and coming in contact with external objects. Bringing them under the control of the will is what is called Pratyahara or gathering towards oneself. Fixing the mind on the lotus of the heart, or on the centre of the head, is what is called Dharana. Limited to one spot, making that spot the base, a particular kind of mental waves rises ; these are not swallowed up by other kinds of waves, but by degrees become prominent, while all the others recede and finally disappear. Next the multiplicity of these waves gives place to unity and one wave only is left in the mind. This is Dhyana, meditation. When no basis is necessary, when the whole of the mind has become one wave, one-formedness, it is called Samadhi. Bereft of all help from places and centres, only the meaning of the thought is present. If the mind can be fixed on the centre for twelve seconds it will be a Dharana, twelve such Dharanas will be a Dhyana, and twelve such Dhyanas will be a Samadhi.

Where there is fire, or in water or on ground which is strewn with dry leaves, where there are many ant-hills, where there are wild animals, or danger, where four streets meet, where there is too much noise, where there are many wicked persons, Yoga must not be practised. This applies more particularly to India. Do not practise when the body feels very lazy or ill, or when the mind is very miserable and sorrowful. Go to a place which is well hidden, and where people do not come to disturb you. Do not choose dirty places. Rather choose beautiful scenery, or a room in your own house which is beautiful. When you practise, first salute all the ancient Yogis, and your own Guru, and God, and then begin.

Dhyana is spoken of, and a few examples are given of what to meditate upon. Sit straight, and look at the tip of your nose. Later on we shall come to know how that concentrates the mind, how by controlling the two optic nerves one advances a long way towards the control of the arc of reaction, and so to the control of the will. Here are a few specimens of meditation. Imagine a lotus upon the top of the head, several inches up, with virtue as its centre, and knowledge as its stalk. The eight petals of the lotus are the eight powers of the Yogi. Inside, the stamens and pistils are renunciation. If the Yogi refuses the external powers he will come to salvation. So the eight petals of the lotus are the eight powers, but the internal stamens and pistils are extreme renunciation, the renunciation of all these powers. Inside of that lotus think of the Golden One, the Almighty, the Intangible, He whose name is Om, the Inexpressible, surrounded with effulgent light. Meditate on that. Another meditation is given. Think of a space in your heart, and in the midst of that space think that a flame is burning. Think of that flame as your own soul and inside the flame is another effulgent light, and that is the Soul of your soul, God. Meditate upon that in the heart. Chastity, non-injury, forgiving even the greatest enemy, truth, faith in the Lord, these are all different Vrittis. Be not afraid if you are not perfect in all of these ; work, they will come. He who has given up all attachment, all fear, and all anger, he whose whole soul has gone unto the Lord, he who has taken refuge in the Lord, whose heart has become purified, with whatsoever desire he comes to the Lord, He will grant that to him. Therefore worship Him through knowledge, love, or renunciation.

"He who hates none, who is the friend of all, who is merciful to all, who has nothing of his own, who is free from egoism, who is even-minded in pain and pleasure, who is forbearing, who is always satisfied,, who works always in Yoga, whose self has become controlled, whose will is firm, whose mind and intellect are given up unto Me, such a one is My beloved Bhakta. From whom comes no disturbance, who cannot be disturbed by others, who is free from joy, anger, fear, and anxiety, such a one is My beloved. He who does not depend on anything, who is pure and active, who does not care whether good comes or evil, and never becomes miserable, who has given up all efforts for himself ; who is the same in praise or in blame, with a silent, thoughtful mind, blessed with what little comes in his way, homeless, for the whole world is his home, and who is steady in his ideas, such a one is My beloved Bhakta." Such alone become Yogis.

There was a great god-sage called Narada. Just as there are sages among mankind, great Yogis, so there are great Yogis among the gods. Narada was a good Yogi, and very great. He travelled everywhere. One day he was passing through a forest, and saw a man who had been meditating until the white ants had built a huge mound round his body - so long had he been sitting in that position. He said to Narada, "Where are you going?" Narada replied, "I am going to heaven." "Then ask God when He will be merciful to me ; when I shall attain freedom." Further on Narada saw another man. He was jumping about, singing, dancing, and said, "Oh, Narada, where are you going?" His voice and his gestures were wild. Narada said, "I am going to heaven." "Then, ask when I shall be free." Narada went on. In the course of time he came again by the same road, and there was the man who had been meditating with the ant-hill

round him. He said, "Oh, Narada, did you ask the Lord about me?" "Oh, yes." "What did He say?" "The Lord told me that you would attain freedom in four more births." Then the man began to weep and wail, and said, "I have meditated until an ant-hill has grown around me, and I have four more births yet!" Narada went to the other man. "Did you ask my question?" "Oh, yes. Do you see this tamarind tree? I have to tell you that as many leaves as there are on that tree, so many times, you shall be born, and then you shall attain freedom." The man began to dance for joy, and said, "I shall have freedom after such a short time!" A voice came, "My child, you will have freedom this minute." That was the reward for his perseverance. He was ready to work through all those births, nothing discouraged him. But the first man felt that even four more births were too long. Only perseverance, like that of the man who was willing to wait aeons brings about the highest result.

How to Develop Spiritual Practice

By Maha Yogi Paramahansa Dr. Rupnathji

I would like to thank all those who suggested that I discuss this marvellous Topic. I hope that it will prove useful to all people who practise on the Path. Teachers continue to focus on the importance of constant practising. Let me quote a few points that are important, or the most important, and strongly emphasised in all Spiritual Schools.

In the Sufi School, fundamental spiritual practices (Persian: RYAZAT), prescribed by the teacher (Per. MURSHID), require approximately half an hour of everyday work in the morning. The following elements constitute part of individual practice: PRAYER, BREATHING OF THE FOUR WINDS (ELEMENTS), WASIFA (The Name of God, granted individually), MEDITATION ON LIGHT (the light of sunrise), and SILENCE.

In the school of Laya Yoga, the basic SADHANA, i. e. spiritual practice, includes primarily three elements: BREATHING EXERCISE, MANTRA (the cosmic word, granted individually), MEDITATION ON LIGHT (Sansk. Jyoti/s), the sun rising in the heart, or transmission, as well as INTENTIONAL PRAYER, or SILENCE. Particular systems, such as Narayana Yoga, may include bowing, yet the basic framework of the practice remains the same.

In the system of Agni Yoga, for example, there is a PRAYER TO SHAMBHALA, DEEP BREATHING, (which lasts for about five minutes), LISTENING or CHANTING OM and READING EXCERPTS FROM TEACHINGS. Bhakti Yoga systems recommend some BREATHING, SINGING MANTRAMS or KIRTAN (dancing) - which is the main point, MEDITATIONS ON GURU (S. TRATAKA, which deals with GURU'S LIGHT and OFFERING, (usually in the form of singing prayers), as well as SILENCE.

In my opinion, an observant reader, when he delves into the content-related composition of the practices, will notice some ONENESS SOUNDS OF THE FOUNDATIONS OF PRACTICE. Similar pillars are supposed to support a similar structure. Christian mystics also fill these pillars: ROSARY PRAYER, DEEP BREATHING, SPIRITUAL CHANTS (songs glorifying Lord's Name), and MEDITATIONS ON CHRIST'S LIGHT. So now we already know where the spiritual journey starts, now let us discuss how it continues.

The development of practice is based on spiritual exercises. Sufis refer to them as RYAZAT (Persian), whereas yogis use the term SADHANA (Sanskrit) to describe it. For thousands of years, mystics and saints of all traditions have performed exercises as an essential element on their path to enlightenment, to salvation, to liberation and to revelation. We must bear in mind that no exercise is essential enough to be a goal in itself, though, on the other hand, it is important enough to constitute a VEHICLE (Pallic JANA), which guides one towards the desired destination.

Each higher level of initiation (usually there are seven or twelve of them) introduces sort of reinforcements to our vehicle; sometimes we may receive a totally new vehicle. All this serves the purpose of faster and faster approaching the goal. Curiously enough, nine subsequent stages of initiation in the School of Sufis correspond to the idea of Nine Vehicles in the Buddhist tradition, as well as in Laya Yoga tradition (in the form of Bhaktajana). Esoteric Schools of Buddha use Vehicle Forms that in their essence are similar to those in the School of Sufis, or the School of Yoga.

The Fuel for the Spiritual Vehicle of Practice

By Mata Yogi Paramahansa Dr. Rupnathji

The vehicle of spiritual practice, as each normal vehicle, also needs fuel. This fuel is your ardour in the efforts to accomplish the goal; your willingness or eagerness to realise yourself, or discover God (Brahma, Adi Buddha). Thinking about the goal, as well as the desire to accomplish the goal is the ARDOUR, i.e. the energy, which is warmth that makes your practice alive and passionate. This is when the vehicle begins to guide us. Is not ardour alone enough? Unfortunately, for any vehicle we need fuel. Only when we accomplish the goal of all mystics will either the vehicle or the fuel become unnecessary!!!

Owning a vehicle without fuel, or owning fuel only (THE ARDOUR) will not contribute significantly to your development. This way or another we will remain in the same place! It is clear that loss of interest in repeating individual practices is the same as loss of interest in accomplishing the goal. You will accomplish your goal only if you aim towards it. We develop all our ordinary, human interests in a similar way.

Interest in spirituality, i.e. God, the Mystery of Creation, Perfect Love and Truth, has existed in the realm of both our feelings and thoughts forever. That which is the goal of the School of Esotericism - Enlightenment, Liberation - is purely within the scope of human aspirations. We are simply people, in the most obvious way, even if we set off on a spiritual journey. Such a journey is usually described as the Way, the Path (Per. TARIQA, s. PATHA or MARGA, Chin. TAO), or as Sufis call it: the work of a heavenly traveller (Per. BAZ).

By sticking consistently to our goal - GOD, both in memory and in feelings, we make use of our vehicle automatically and eagerly and thus we provide it with fuel. When we set off on such a journey, the landscapes of our life change. The change takes place in our surroundings and our environment. This is exactly the landscape of a TRAVELLER. If nothing has changed, it means that we have not approached our Goal. The only certain clue indicating that we are approaching the goal is the impression that the landscape (the surroundings, the environment) is constantly changing.

Essentially, the change in landscape signifies our Inner Transformation leading toward the Spirit, toward God, toward Enlightenment. We may cherish such an idea (image, visualisation) of Enlightenment: the vision of luminescence, the radiance of God's Glory which permeates us and brightens us up until we melt in this Light. The mystics of Tibet and India practice dissolving in the Light of Rainbow, which is a sign of profound Self-realisation and God's Grace (S. Brahma). Noah (Hebr. Noah), a patriarch, prophet and pioneer of the Judaic spiritual tradition, as well as Christianity and Islam, entered into the "Rainbow Alliance" with God. Rainbow as a sign and symbol of Alliance (Initiation) is a magnificent vision of unification with God and dissolution in God, in the Spiritual Substance. Discovering God's Glory is discovering the radiance of the rainbow light deep inside us.

We may observe the sequence of transformations in ourselves. The first thing that begins to change is the functioning of the mind (the stream of thoughts and impressions). Thinking becomes deeper, it involves more reasoning, thoughtfulness and deep contemplation, eventually leading us towards intuitive receptivity, towards emotional perception, (Per. CHISTI, S. PRATYAYA). Then we observe a transformation in emotional structures, the nature of our desires alters and becomes more sublime. Finally, we experience deep biological changes that reach our instinctive conditioning, as well as the

constitution of our bodies. The entire process of Inner Transformation begins with our mentality. Traveller starts with the mind, wandering through the world of emotions and desires, in order to fulfil oneself within the world of the body. The last point is a very palpable aspect of spirituality. We may observe all this in the changes of the landscape within our environment. New people appear, whose conditioning is similar to ours and suits us more, who feel in a subtler way. Sometimes it is difficult to meet our old friends. In the last phase the physical body becomes healthier, more beautiful and more delicate, although, paradoxically, it also becomes stronger and firmer.

Regret over leaving the past behind and obstinate sticking to the archives of one's own soul, unwillingness to accept new furniture, are forces that effectively act similarly to "sugar thrown into oil." Our vehicle is not in motion, just the opposite, it remains in its place, even if we have a feeling that we are steering the wheel. Transience of the old and an attitude that is full of acceptance in welcoming the new is indispensable for the Traveller. When Jesus discussed conversion He used a Greek word METANOEO, which stands for the utmost transformation of one's Heart, Mind and Life.

The School of Spiritual Cult and apprenticeship on the Path to God mean as much as opening the door for the new, for future. Therefore, a Teacher first suggests meditations on Opening the Heart (Mind, Psyche) for spiritual Light (energy), as well as analysis of what we wish to achieve in order to approach our future goals. When we open the door for the new and we turn towards future we must abandon our old possessions, say "Goodbye" to our past, anarchic personality and raise the anchor burdened with regret and fear. The regret over what has passed and the fear of what is going to happen. If we had known God earlier, we would never waste any time lingering on the Path that leads towards Him.

The Blessing of the Initiation

By Maha Yogi Paramahansa Dr.Rupnathji

We may also consider who is the driver of the vehicle of practice. Is there any captain to steer this ship in the right direction? Many disciples who begin their work in the School of Mystery have such dilemmas and doubts.

An excellent pilot, helmsman, or driver for our vehicle is the Energy of Transmission, or the Energy of Initiation (Per. BAJAT, S. DIKSHAN). Mystics of all spiritual traditions have always considered the blessing that flows through the transmission line from the Enlightened Beings, from Masters, Saints or Prophets: something that unmistakably guides our vehicle in the right direction. This is also an essential

significance of the Initiation (Alliance, Seal) - Reconciliation with the Creator and Creation. The Unification with God.

The energy of Initiation is a continuous stream of blessings and a constant signpost for those who practise. The best signpost is useless when our vehicle remains motionless and stands idly with no fuel inside (or with sugar) in the middle of the simplest and most sublime way to heaven. (One only blocks the way for other people!).

At this point we might come to the conclusion, that the way is not the most important thing, although many people attach importance to the kind of way, but the fact of following it, moving ahead on the path. By covering the distance we become familiarised with it entirely and we accomplish the Goal that is at its end. For instance, Sufis have always focused on the necessity of travelling until one reaches the destination, not on contemplating which path is better. Instead of pondering on the exclusivity or uniqueness of the way, a Sufi only covers a considerable distance, thus getting closer to the destination. He leaves behind those who live at the signpost, maintaining that their path is the best one and the only right one. The majority of mystics, from Egypt to India, assume such an attitude.

An initiation (Per. BAYAT, S. DIKSHAN) may be understood as a transmission of spiritual exercises, or practices (vehicle), as well as knowledge on how to use this vehicle effectively (including fuel). Of course, consciousness is what helps energy (which is to serve as a pillar for consciousness) to work better thanks to concentration. Consequently, conscious contemplation of the initiation - blessing received, multiplies the effect. The goal "draws" us towards itself, stronger and stronger, more and more precise, depending on the level of our willingness and our involvement (According to the principle of free will - nothing about us without us).

Christians attach importance and assign a high rank to initiations (baptism, first communion, confirmation, etc.), i.e. to sacraments, similarly to Hindu, Buddhist or Muslim traditions. Spiritual practice is something that lets us maintain the bond with the transmission line, in other words, with God's Blessing, and which may be understood as the Light of the Lantern, or radio navigation for the mind (the heart). Essentially, these are extremely subtle vibrations that are perceived as a ray of cosmic or divine light.

Religious mystics in the majority of spiritual traditions usually paint a picture of a ray of light flowing from celestial, cosmic, spiritual realms. This light flows into us through the head, it fills our heart (the thymus and solar plexus area), and then it radiates from us. This bright, diamond-like light, pure as a

crystal, may flow from the Heart/Mind of our Guru, Spiritual Master, or from the Hearts of All Saints (called the Spirit of Leadership, or the Heart of the Hierarchy), or directly from God - who is the Infinite Sea of Light. In this way we can feel, contemplate and imagine the energy of baptism, communion, or preferably, confirmation (spiritual baptism) in the Christian tradition, or a proper Initiation - Alliance in a particular mystical and spiritual tradition, which we in fact represent as those who actively practise.

Let us have a closer look at and feel what in fact Alliance (Initiation, Transmission) is for us and what the energy of spiritual light flowing from the Source of Transmission brings us. Usually, when we are distrustful of the path or its Teachers, a crisis of disbelief in a given Path arises. We have doubts about the right direction, as lack of trust means doubtfulness, which is like a cloud that darkens the sun in the clear sky. The more clouds appear, the more difficult it is for at least a tiny ray of sun to break through; it is even difficult to figure out where the sun is. This means that the Goal, towards which we could turn our eyes, is invisible. Then the ardour (S. TAPAH) fades away and our vehicle runs out of fuel on the Grand Celestial Way. We abandon the practice, feeling that the car, which will not run any more, is of no use. The problem is that it should not be blamed on the car. We ought to refill it with fuel.

Indecisiveness and hesitations are a force that prevents you from acting. Then, others take advantage of our opportunities. Lack of trust is, in other words, lack of faith. And the very faith, trustfulness (S. HRADDHA, Per. YAQUIN) is the first condition of being blessed with God's Grace, the Charisma (Arab. KARAMAT).

Mystics as well as those of the Sufi tradition, use the term JAQUIN, which means Holy Trust, trustfulness, and, to put it in different words, faith. For mystics, saints and truly spiritual people faith has never meant believing, i.e. dogmas (rituals), instead, it has always meant trust. Sufis teach that trust is holy. Jesus taught and called for total faith. Lord Buddha taught trust in the Three Jewels. There is no School of Esotericism or Mysticism, which would teach differently.

Consequently, developing our Yaquin (faith, trustfulness) is a factor that annihilates the cloud which darkens our vision of the Goal and the Light of Alliance. One ancient prophet mentioned that, for a man who lacks trust, even a clear sky seems to be covered with countless clouds. The very distrust and lack of faith are the biggest cloud which obscures the Sun - the symbolic source of divine Light.

A principle according to which Initiation works is that the Brighter Torch burns for the smaller Torch and the flame burns for a sparkle. In this way older souls (Selves) brighten the path for younger souls, similarly to older brothers and sisters who help their younger siblings. Therefore, they say that the

Spiritual Hierarchy is in its essence Fraternity and Sorority, whose central quintessence or core is God, the Brightest Luminescence, which is a Parent, similarly to who Father or Mother are for their offspring.

Now it becomes clear that it is not important which of the Lights or Torches are bigger and which are smaller. What is more important is following this Light with trust, pursuing it with faith. Both Sufis and Yogis will not argue about which torch is brighter or more significant, which Saint or Master is greater or more inspirational. Instead, they follow the ray of cosmic light, which comes together with the Initiation. The Alliance, Initiation, i. e. Transmission exist in order to be used to a certain degree as an automatic pilot that will always unmistakably guide one in the right direction and along the right route. An automatic pilot always works when we don't disturb it with our doubtfulness and distrust. Holy Scriptures indicate that only those who are capable of trusting fully will never lose their way.

Trust and passionate pursuit of the Goal are the most essential aspects of any spiritual advancement on the path to God. Even if you change your religion or spiritual tradition, your disbelief will chase you. Disciples of Jesus used to pray with these words: "Lord, multiply our faith." This is a perfect, practical prayer for all those who practise.

What we should do is practise with determination on the Energy of Alliance with God, which Initiation in fact is. It is worth mentioning the fact that Alliances with God last eternally. They never lose their validity. Jews are known for their custom of constant renewing of their Alliance with God, when distrust of God, Prophets and Teachers obscured it. The path is simple and clear, and travelling along it is joyful and rewarding.

How to Develop the Connection with Guru, Knowledge and God

By Maha Yogi Paramahansa Dr.Rupnathji

Let us now have a look at the aspects of the relationship of man with God. The first aspect is connection with GURU, with the One who leads us out of the darkness. The second aspect is DHARMA, i. e. Spiritual Science, PRE-KNOWLEDGE. The third aspect is GOD (S. BRAHMA), who is recognisable inside the human Heart as the Highest and the Most Sublime Ideal (S. ISHVARA). The entire spirituality of the East rests on these three pillars.

In the Buddhist Tibetan tradition we have such concepts as, respectively, LAMA, DHARMA and BUDDHA, whereas in the Christian tradition we have three values known as: JESUS, THE HOLY SPIRIT and GOD THE FATHER. Priests are sort of Jesus' successors on Earth, which consequently makes them counterparts of Gurus or Lamas. The three Jewels are ceaselessly worshipped in all religions and spiritual traditions.

Guru essentially is the embodiment of Teachings, Dharma and a representative, or rather a messenger from God. The Sufi tradition interprets it in a similar manner. The more we approach God, the more perfect image of Him we become, and, consequently, we reflect God to a greater extent, and, what follows, we also manifest His Teachings, until the moment our words become a Living Word of the divine message. As a result we become a Guru, Lama, Magi (Per. Mobed), or a Saint, depending on the spiritual tradition.

Guru is a Teacher, someone who passes on to us knowledge concerning our true Nature, Something that IS! We may have a lot of Teachers, although each of them is in fact an emanation of One Teacher - God. All our teachers have a connection with spiritual knowledge (Wisdom) and its Source, which is God. In actual fact, there is only One Teacher, who is God. Each Guru is like a ray of Light from this Only Teacher. When we follow this ray we approach our Goal. The entire Spiritual Hierarchy is an enlightened Heart of the whole human family. In terms of quality, there is no difference between spiritual Teachers. Each of them manifests the same quality of God and is the same Light. Guru is the Light of God. Quantitative difference arises from the need. A larger group needs a bigger Torch, a smaller group needs a smaller torch, while the Light remains the same.

In the Christian tradition there is common priesthood of all believers, which is priesthood in the Spirit of Melchizedek. This means that Jesus inherits the Spirit (Light) from Melchizedek (in the transmission line) and he passes it successively to His Disciples. If this is true, John the Baptist, Jesus' Guru, must have belonged to the Essen Confraternity of Melchizedek. Sacraments initiate this connection, which is the Holiest of all. It is said that Jesus, Son of God is the one who speaks through Holy Spirit using the mouth of his believers. In fact, Jesus may be an ideal in which all our Christian Teachers unite.

In the Buddhist tradition, in Tibet, Guru Padmasambhava is understood as the unification of all Gurus (Lamas). His character appears as the symbol of unification of all our Masters and Teachers. There are many Esoteric Schools in Tibet; however, Padmasambhava is the Master that unifies all traditions and transmissions so that they form a Whole. All the Teachers, although they belong to various traditions, are ultimately disciples of Guru (Lama) Padmasambhava, who is a reflection of the Ideal of Buddha (Buddeshvara).

The Sufi transmission line refers to the Spirit of Leadership, also known as the Spirit of Prophets, or, simply, Spirit of God, in which we discover the unification of all Spiritual Traditions, Teachings, and Teachers. We discover the Unity of Goal and Direction. The discovery of such a union makes us feel utter openness to all Teachers and Holy Teachings. This means that we practically make use of all transmissions that we have received from various Teachers. All the transmissions quintessentially form One transmission given to us by God, although it came to us via different Teachers, as, the more we purify our Hearts, the wider we open ourselves to more teaching, practising and working.

We should not be afraid that, if we bring together Teachers representing different Schools and Traditions, a conflict might arise. It is not the alignment that causes the conflict; instead, our fear is the source of a possible conflict. There will not be any conflict, as long as we follow the instructions given honestly, sincerely and trustfully. Spiritual practice in yoga (S. ABHYASA) ought to be developed in communion with all the Teachers whom we met in our lives, and with full gratitude. All authentic Sufis introduce a similar value. If the situation is other than that, this is a sign that the Teacher is not enlightened, although he may be advanced in the literal studies on teachings of a particular tradition and engaged in performing practices belonging to a given tradition. There are plenty of such "teachers"; yet, they don't understand the core of Spiritual Wisdom. Nevertheless, many people also need such a Teacher. Not all people long to drink from the Source of Living Water. And the journey in the Spiritual Direction must have a starting point somewhere.

When we strive to develop the spiritual communion with God, we cannot forget that the foundation of such a communion is the relationship with not only our Teacher, but also with the Oneness of all our Gurus whom we have met in our lives, both in person and inside our consciousness. In the Laya tradition we refer to this as the practice of GURU YOGA, while in the Sufi tradition it is called SILSILII. Cultivating Guru Yoga is like reinforcing the Abhyasa Vehicle, i. e. the element conveyed by the second basic thread of initiation practice, representing the transmission line. Teachers agree that practising Guru Yoga, developing the special relationship with our Master who is a symbolic reconciliation of all Teachers inside us, is a means of practising, which lets us establish the bond with the Enlightened Being, with the Essence of all Gurus. It means that we become closer to the Hierarchy. It may be understood as the Great Refuge in the Light of God.

The way in which we build profound foundations for realising God has been discussed here. We can conclude from the instructions on how to practise the relationship with Guru and the Teachings (S. DHARMA) that it is a mistake to choose a Teacher, Master, Saint for oneself and put Him in opposition to, or separate Him from all the others. Thanks to the efforts of previous Teachers we grew up to choose the One we have now. Therefore, our previous Teachers are part of the present Teacher. In this way we pursue the Path leading to a factual meeting with God, who is a source of each Guru.

Consequently, we unify all knowledge and transmission lines representing diverse traditions. The way to Initiation is the Way of Synthesis. When we practise we ought not to remain at a limited level, as many people do, I mean those who call someone "their" Teacher, who discuss "their" tradition, who claim that the other tradition is not true, etc. Attitudes that negate other Esoteric Schools are inappropriate. It always leads to promoting fanaticism, sectarianism, and finally, to proliferation of sufferings and misery of our fellowmen.

There is also another issue. Choosing that which is necessary and rejecting that which is false and distressing. Each spiritual tradition differentiates between Light and Darkness. Yet, it does not mean that all spiritual traditions other than ours, the one that we cling on to, are dark. Neither does it mean that religions other than ours arise from the powers of darkness. We should rather recognise the Forces of Darkness in our own ways of thinking, emotional reactions, actions, or general attitudes, which do not correspond with the teachings. The unification of all our Gurus and practising in the Initiation Energy with full trust let us solve these dilemmas with Darkness and Light in an unambiguous way. We develop an intuitive, spiritual ability to choose that that is right on our Path, without condemning or resenting that which is inappropriate.

Sectarianism and fanaticism generate pain and suffering on our beautiful planet. If we have the capacity to truly comprehend, then sectarian limitations cease to exist. Our Teachers are Enlightened Beings. For this reason, they are neither limited nor conditioned by any tradition. Divisions stem from the lack of inner light. The terms "my" Teacher and "my" tradition result from egoistic greed. Proving the alleged "superiority" or "primacy" of one's own tradition also originates from an inferiority complex of a potential practitioner. Therefore, we should get rid of egoism, cure ourselves of our inferiority complex and then the level of our enlightenment will rise. This process of eradicating egoism is called Purification and is an absolutely preliminary work that one has to do. Getting dirty and darkening the reality is absolutely inadvisable if we ever wish to see the Light of Enlightenment.

Any problems arising between denominations stem mainly from our own limitations and our lack of understanding. Enlightenment means not only a destruction of problems, concerns, worries or divisions, but it is also something that removes the causes of all problems. Guru Yoga is the practice for attaining unification with God through our spiritual Ideal (IDAM), i. e. through the Supreme Being - God, as ISHVARA is often called. The way to this unification is the unity of all our Teachers in One Ideal. God is truly magnificent, as such great Gurus as Shiva, Iknaton, Krishna, Rama, Buddha Gautama, Parvati, Radha, Moses, Abraham, Sara, Noah, Jesus, Mohammad, Mary, Shankara... and many, many others, become united in him.

We must overcome conflicts that arise from the limitations of our reasoning. Otherwise, Teachings will not have the effect that they are potentially able to exert. In the Trinity of the Jewels the priority is Guru, and then Dharma (Teachings, Address). We should not generate conflicts between schools and traditions. The purpose of Teachings (Address) is ultimate elimination of such problems; therefore we practice Guru Yoga, in which we unite all our Gurus in one form.

The Principle of Not Mixing Practices

By Maha Yogi Paramahansa Dr.Rupnathji

The principle of NOT MIXING PRACTICES is a completely different issue, which nevertheless is relevant to the topic discussed here. Each Teacher will tell us not to mix practices. This means that we should perform spiritual exercises according to the instruction of use. If you want to go fishing, it is impossible to fly a plane at the same time. So, you can apply only one set of spiritual exercises at a time. Then you take a break, and after the break you can practise other spiritual exercises. Instructions of use for the practice vehicle are very precise. Blessing is bestowed together with the set of spiritual exercises. We should not simplify the matter by choosing arbitrary exercises from different sets recommended by different Teachers. In this way we would create our own set of spiritual exercises. We allow ourselves to practise it, so we must also bless ourselves on our own. In such a situation the protective power of transmissions that we originally received loses its force. Not mixing paths is essentially not mixing the originally received sets of spiritual exercises. We may draw a totally correct conclusion that we can perform spiritual exercises given to us by various Teachers, but in an ordinary way - in the right sequence. In this way we may eat many dishes and retain the taste of a good cuisine!

We also ought to remember that more practising has the effect of driving a faster vehicle, which we can feel thanks to an increased speed of changes that take place in our life. Disciples who are beginners on the path are advised to begin spiritual practising with fifteen minutes or half an hour daily. Later we prolong the time, gradually reaching the period of one hour (Muhurta, 48 minutes). On receiving initiations and instructions in over ten schools or traditions, we need a minimum of a few hours daily for the preliminary practice. This is not always easy to achieve. Usually the first Teacher is the foundation, and the practice that we receive from Him is a reinforcement for the fundamentals of our path. The first Guru reflects our relationship with our Mother and He is like Mother on our spiritual Path! We purify our bond with our mother in order to be together with our Guru.

Guru Hierophant

By Maha Yogi Paramahansa Dr.Rupnathji

Generally, it would be good to understand that the Guru who transmits the practices and initiations to us is always more important and more significant than even the greatest spiritual beings, with whom we have never had direct contact. We attain basic comprehension through eye-to-eye contact, thanks to which we establish a connection with great beings that are spiritual ideals. If we were embodiments of such ideals, we would not have to realise them. Whether we aspire to Buddha, or to Christ, Krishna, or Lord Shiva, the contact and relationship with the physically existing Teacher is a foundation. And, as we all know, without foundations there can be no house. We can say, for example, that only Jesus is the most precious being for us, but those Teachers who introduced us into the Awareness of Jesus through Initiation, Teachings and Practice, are far more precious.

Guru Yoga is a union of all our Teachers, with whom we have established some contact by receiving a transmission of teachings and practices from them. The union of Teachers with whom we have had direct contact, is a foundation, which reflects the union of all Gurus, the entire Spiritual Hierarchy, and the latter is a foundation on which a true unification in God takes place. These are the development stages in Guru Yoga. However, the construction must rest on a solid basis.

An essential meaning of building up the relationship with God and reconciliation with God is a pure bond with Our Direct Gurus, a bond based on respect, gratitude, and, what is most important, on Holy Trust, which is also called FAITH. According to mystics, such Faith is a Cornerstone and Bedrock, on which the Temple of Living God is built. In other words, we begin to develop the trust in God by developing trust in our fellowmen, especially represented by the person of each of our Venerable Gurus. This is a traditional notion that introduces us into Guru Yoga. Let this practice prove very beneficial for you.

The Initiation as the Eucharist

By Maha Yogi Paramahansa Dr.Rupnathji

The initiation is another aspect of these simple and short words, which also signify Alliance, Initiation, Blessing, and Transmission. Both the Persian BAYAT and the Sansk. DIKSHAN convey all these meanings,

which seem to be a vast commentary on an ongoing process. There exist other meanings of these words, such as e.g. "introduction," or "joining in."

When we discover the profundity of the Initiation (Alliance), let us try to discover the quadruple blessing concealed within it. We generally feel it as a subtle Energy of Initiation. The transmission received from HIEROPHANT (Our Spiritual Guide, Guru) is also our joining in this quadruple blessing. It becomes our shelter and guide.

When we accept the Initiation from the hands of a representative of any spiritual tradition, we become submerged in a stream of blessings from four subsequent aspects of the transmission line:

1. When we accept the Initiation from the hands of a representative of any spiritual tradition, we become submerged in a stream of blessings from four subsequent aspects of the transmission line;

2. Master of the School, i.e. Mahaguru, who guards the transmission line and who is an embodiment of all the Teachers of the School, as well as an embodiment of the transmission line (Per. PIR means the Old One, Father, and Sansk. BABA means The Old One, Father);

3. The Heart of Humanity, the entire Spiritual Hierarchy of all Enlightened Masters, Saints and Prophets (Shigatse);

4. GOD, who is the very hub, the Essential Core, in which we all shall eventually unite.

Initiation is like planting a seed in the ground. The seed and the seedling that sprouts must be watered and looked after. Systematic spiritual effort put into practice makes the seedling grow until it finally bears fruit. Each development phase is like a further Initiation, which ensues from the first one.

Proper development takes place when the good seed encounters properly prepared soil and is suitably fostered and cultivated until the goal is achieved and the fruit is born. Teacher is the one who watches over the process of spiritual development. The time of flourishing is the time of enlightenment; the time of fruition is the time of manifesting the power (S. SIDDHI). The process of maturing and growth is the longest stage of the journey. Preparing the soil in order to make it most suitable is the most fundamental work. The whole life on our planet teaches us deep mystical knowledge concerning the Way to the Destination and its fulfilment.

In the Sufi tradition people perform work in a special Lodge called ZIRÂT (a Persian word meaning BRIDGE, Sans. Wirât), which attaches great importance to the recognition of Eternal Wisdom amongst

the mysteries of Nature. Birth, maturity, advanced age and death: these are four grand phases in the life of each creature. They express the mystical meaning of the only way of evolution of life on our planet, which is the Initiation Path.

Let us try to participate for a while in the Mystery of the Christian Eucharist. We participate in the Christ's, Messiah's, God's Body, and Blood. The body is both form and shape. Blood is a symbol of life and soul. When we take part in this Mystery we establish bond with both Body (form, shape) and Essence (life, soul). A Partial Eucharist is not possible. First, there is the Bread Communion (that of body and form), and then there is the Wine Communion, (i.e. that of life and soul). The Communion is a unification, reconciliation, joining in). The body of Christ is an external form of the Ideal of God. Blood is the inner essence of the Divine Being.

In the Bread (body) Communion we unify with the form, i.e. with the transmission line, with Spiritual Teachers, with the teachings and practice offered. Initiations of the Bread Communion signify external initiations - something that is called the Path of the Hierarchy Initiations. Usually, twelve such initiations are necessary in order to fully revitalize the Heart (the Twelve-petal Lotus) and to manifest one's True Self, Soul, Primordial Nature (S. PURUSHA). Gurus who exist in their physical bodies grant these Initiations to the disciples who seek their guidance.

Inner Initiations, which are sometimes called Planetary Ones, are associated with the Symbol of Wine (Blood). This is a Path of Grace and Charisma (Arab. KARAMAT), unlike the previous Path, which is called the Path of Self-realisation. The process of receiving the First Four Blood (Planetary) Initiations overlaps with the process of revitalising the Heart and the Initiation of the Bread Communion. Four Classes of Yoga discussed in detail in Yogasutras contain teachings and practices that constitute a necessary preparation for the subsequent First Four Inner Initiations.

The Bread Communion is realised through Initiations received from the Hierophant and the Master - the heads of the School. The Four Great Initiations - the Wine Communion, are realised by the Spiritual Hierarchy and God Himself through Guru yoga. As a rule, External Initiations are the Path that prepares the candidate for Inner Initiations.

Both Jesus, Buddha, Krishna and Shiva transmitted the Initiation Path and they emphasised the significance of the Stamp of Initiation. Both in the Bread and Wine Communion we prepare ourselves through all CONSECRATIONS for joining in the Great White Confraternity. This Initiation of Affiliation is the Fifth Great Initiation - the Supreme Goal of Spiritual Achievement on Planet Earth. At this point we

attain ultimate and everlasting union with God. At this point we can say: I and the Father Are One, and then dissolve in the Rainbow Body and Ascend Heaven.

Om Yah Hum!

Hridaya Circle

The Great Voice of Maha Yogi Paramahansa Dr.Rupnathji

The mind of a man is filled with confusion owing to his free choice to separate himself from divinity, separate himself from the source, or the roots of his own existence, from the real endowment with everything that a human being truly needs. As a result of his drowning in the darkness of the material world of illusion (Maya), desires and animal instincts, human beings find themselves away from their right and only path of development, which is a narrow and tight way to divinity. It is high time to end this senseless wandering in the wilderness and demonic blind alleys of human existence.

The realisation that whole mankind is God's offspring and the feeling of unity of all creatures are the first step in the awakening to the truth of the only genuine reality. We all are one being, one soul. Therefore, if you hurt somebody, you in fact hurt yourself. Sooner or later you will discover the profound truth of this fact. And if all of us, together with our brothers animals and plants, are one being, one living soul, then we can say that the great saviours such as Jesus Christ bore the burden of our as well as their own sin. Thus, in the feeling of unity, someone else's suffering is exactly one's own suffering. This is the essence of empathy, which the Great Prophet and Yogi, Gautama Buddha endeavoured to teach us.

Maheshvara is Great Perfectness and a Great Paragon of all spiritual, divine Ideals and Virtues. Maheshvara is a scintillating reflection of Sain Essence, marvelled at by all living souls that have perfected themselves in the transformation process. Maheshvara is the ultimate goal of Apyayana, the Path of Internal Life.

Open your hearts and listen to the voice of God, who summons you like a Shepherd who calls to his herd. Maheshvara is the most perfect image or human reflection of God that one can imagine in the depth of his angelic soul.

Maheshvara, the Highest Lord says: "When you gather together in My Name, you create a circle (Chakra), to which My love (Prema) may flow so freely that it can even create a feeling of excessive abundance of that love and the power of empathy, which accompanies love. My Love breaks all the barriers and reveals God inside your true self, which always is the reflection and personification of God Himself. When we become brighter and brighter we turn into the image and reflection of the very Reality that we were created from. I am always present inside each human being, however, you do not realise this. I am reflected in the pure mirror of the soul just as the sun is reflected in the surface of water. Only when you create proper conditions for yourselves can you get the experience of My omnipresence."

HRIDAYA CIRCLE is a study circle devoted to esoteric subjects, including deep contemplation or pondering on the subject of these studies. Secret esoteric knowledge awakens in the heart and mind as a flow of understanding that appears deep inside a human being, from its angelic planes of consciousness always looking up to the Highest Lord and God, to Maheshvara. Each study group which explores esoteric scriptures of Himavanti Confraternity Brotherhood is in its essence a Hridaya Circle.

Hridaya Circles which have been called up are merely a rudiment of the whole movement of celestial wisdom and they will gradually proliferate. The co-ordinators of Hridaya Circles (Snataka) ought to inspire the members of their own study groups with courage to set up their own circles of esoteric studies, even ones that include as few as two or three persons. Maheshvara will always pour out His love on every new Study Circle of Esoteric Spiritual School.

Maheshvara, the Highest Lord, says that we need more groups focusing on the development of the charismatic gift of spiritual wisdom, perception and comprehension according to the spirit of advaita, non-dualistic wisdom, which always assumes the stance of unity as a sole divine point of view. One God's Eye always perceives solely from the point of view of both unity and entirety. The Third Eye is always the divine eye of advaita outlook, i. e. the point of view reflecting unity and entirety of the pattern of creation.

The duty of Spiritually Awakened beings is to propagate the message of Laya Yoga, which is the Message of Truth, Peace and Love. There exist many ways to fulfil this divine duty of an awakened soul, but Study Circles which familiarise us with celestial consciousness provide, thanks to the support Lord Maheshvara Himself, the most useful opportunity in the divine Mission.

Initiating even the most modest work orientated towards this goal will bring about, after some time, the appearance of totally new opportunities, and our modest work will multiply and bear countless spiritual fruit. You will recognise them by their fruit (siddhis). This is the manner in which the disciples of the path and their work are described. This is the service for the new age of truth.

Hridaya Circle is a nine-stage path of celestial spiritual knowledge imparted by God's angels (devas). Hridaya (Hrydaya) is a study Circle devoted to esoteric secret knowledge based on the principle of perceiving unity and entirety. The spirit of unity (agreement) must always accompany such esoteric meetings. The path consists of nine stages, as there are nine stages in the exploration of wisdom, which must be covered by disciples before they ultimately discover the Mystery of Mysteries.

(Hrydaya) Hridaya literally means the Body of the Heart. Thus, daya means a cover or a body, and HRH (Hryh, Hruh) is the core, the root, and also the heart or the internal aspect, as well as the essence (Sain) of our being. The heavenly path proves to be a journey towards more and more essential experience of the Real, called the Mystery.

Hridaya Lotos (Padma) as a concentration centre can be found in the thymus gland region, as so called upper heart, in the form of a lotos flower with nine petals which symbolise, respectively, nine celestial planes divided into three groups or hierarchies called Bhutakasha, Manakasha and Chittakasha. Subsequent petals signify the following stages of initiation into the Spirit of Celestial Wisdom.

The word "Hridaya" may be translated as heart, core, inside, root and essence. The name also refers to a subtle energy centre called thymus, angelic or the upper heart. The richness of yoga is plentiful. Lessons called "Hridaya" are mere sketches which include the foundations of spiritual and esoteric knowledge of Great Sages, however, they are devised in such a way as to give one a glimpse of what is the most crucial and the most essential in self-perfecting on the spiritual development Path. We will cover this way together to reach more and more indigenous and mystical teachings of Himavanti. Shri Vidya, the Holy Wisdom, is the heart of all sciences and the object of admiration for God's angels, devas that inhabit Heaven and Paradise.

Further topics meant to be lessons in holy readings, which is the name of circles where pure knowledge from the source called the truth is imparted, are designed for those interested in learning and practising laya yoga. They also are a material for persons wishing to undertake deeper practices of aura and chakras purification as well as spiritual development.

The following series include 10 lectures on esoterics each, which guide one further and further along the path of purity and holiness, explaining various aspects of spiritual knowledge that are inevitable in the journey for serious explorers of truth. Laya Yoga is one of the oldest forms of yoga transmission that exist, and also one of the four that can be successfully practised in the Era of Kali (apart from manta, hatha and raja yoga). Laya Yoga Teacher passed on many methods of attaining harmony, purification, silencing the mind, healing and reaching enlightenment... The one who writes these words would like this transmission to flow to every person that needs it and wishes to delve into this knowledge.

"Hridaya" lessons are designed for all Grandchildren of the Book who, whether or not they have been initiated, need to synchronise themselves with Eternal Wisdom and its living source. We particularly recommend the knowledge contained therein as a topic for meditation and contemplation for all initiated disciples of Laya Marga, including Bhaishajya Yoga, Narayana Yoga, Vastoshpati Yoga, Kundalini Yoga, Bhutajaya Yoga and many other forms of transmission representing Laya Marga. It is so because the Confraternity of Mystery conveys the idea of unity of spiritual paths representing both the East and the West, the idea of unity of all religions.

All those who are interested in the activities of Hridaya Circles are invited to join in correspondence, which they are welcome to send to the address of the Himavanti Confraternity Brotherhood provided at the bottom of this publication. My Teacher, Mahaguru Maha Yogi Paramahansa Dr.Rupnathji from Silchar, also known as Shiva Avatar is sending you plenty of Blessings.

The Golden Age of Truth

By Maha Yogi Paramahansa Dr.Rupnathji

What is the Era of Truth, also known as Satyayuga or Kritayuga, or the Golden Age? The Millenium Kingdom, The New Age, the Era of Light, the Age of Aquarius. One thing that we can say for sure about the New Age is that it is undoubtedly the fulfilment of all biblical prophecies relating to Messiah, particularly the fulfilment of all Isaiah's prophecies, which is to be experienced soon. The Golden Age of Truth will emerge the moment Messiah - the Saviour has come, which Yogis refer to as KALKIN. The New Golden Age is the Millenium which is the Kingdom of Truth, where all-embracing Truth will prevail for ten thousand years.

Krita means the goal and the fulfillment, the creation, the realisation and the completion, it means work, striving and activity, as well as the fulfilment of one's destiny. Krita indicates somebody who has

accomplished his goals, who is happy and whose success has filled him with the feeling of contentment with life, somebody whose deeds are virtuous and who enjoys the fruit of his work. The meaning of the word conveys to us some characteristics of an average person living in the times when the Golden Age will prevail. Krita is a synonym of the Holy Day of Rest, Saturday (Sabbath), celebrated in Kashmir, Tibet and by the Semites. It is also an attribute of Saturn. The consciousness of the Golden Age may well be called the consciousness of Saturn. This signifies control over one's destiny and the fulfilment of a duty assigned to a human soul, the completion of a divine task.

Kritayuga is the initial period in the so-called Four Ages, which are believed to last 1.728 human years. However, we are discussing a very long period of time here. There also exist shorter periods and according to one of them, Kritayuga, i. e. the longest age, is said to last 4.800 human years, which is a more comprehensible unit of time. In the first case the Four Ages last 4.320.000 years, and the shortest age, i. e. the Dark Age, also referred to as Kaliyuga, lasts only 1/10, i. e. 432.000 years. In the second case, the Four Ages last no longer than 12.000 years, and the Age of Darkness lasts as long as 1.200 years, i.e. one millenium.

Of course, what we are discussing here are entirely different cosmic cycles, although they appear under identical names. Currently, the shorter Four Ages era, also referred to as the descending ones, is drawing to a close, and a new one, referred to as the ascending one, is about to begin. Two such cycles constitute more or less the span of a Platonic Year (the length of which is changeable). Ahead of us there is the Golden Era of the ascending phase of the New Platonic Year called Dhruwayuga (the name is derived from the Sanskrit word for the Pole Star). When the world axis passes Dhruwa (which will happen approximately in 2102), the beginning of Kritayuga will dawn, and this era will last for 4800 years. The axis of the world will move gradually towards a star called Vega, and will reach the star in around 12000 years' time, and when it passes Vega this will mark the onset of a descending cycle in the platonic year.

As far as grand cycles are concerned, currently we are living in the dawn of Kaliyuga (The Dark Age of Iron), which, according to the Vedic tradition, began on 17th of February 3102 B.C., at midnight. This means that only about 5.100 years of the Epoch lasting 432.000 years in aggregate, have passed so far! There is still a long span of Kaliyuga ahead of us. These cycles overlap in an inprecise way, slightly resembling the solar year (365 days) and the lunar year (appr. 30 days). So we will be celebrating a lesser Golden Era within a grand Dark Era in a short time. Consequently, we can imagine various oscillations of mutually overlapping time cycles belonging to different epochs.

The Four Ages consciousness cycle is marked by energies inherent in four petals of a root-lotos called Muladhara. The petal representing Wam syllable generates the Golden Age of Truth. The petal which represents Śam syllable stands for the Silver Age (Tretayuga) energy. Sham indicates the Bronze Age (Dwaparayuga) and Sam indicates the onset of the Dark/Iron Age.

The colours of the Golden Age Light are cream and white or glowing golden, in the Silver Age they are light yellow or silverish yellow, in the Bronze Age they are pinkish or reddish and rusty (brownish, similar to henna), and in the Kali (the reignness of time) Age they are śjam (dark blue), which conveys an impression of darkness.

There also exists a different depiction of the Four Ages, where the 10-thousand-year-long reign of Ramachandra in the Kingdom of Justice is mentioned. This period is named the Golden Age of Peace and Love. What is the origin of another Four Ages system? It also emerges from Dhruwayuga (a platonic year). At present the entire precessional rotation lasts approximately 25,800 years. When measuring the length of respective ages it is taken into account that the cow of the first age is standing on four legs, the cow representing the second age is standing on three legs, the cow of the third age is standing on two legs and the cow of the Dark Age is standing on one leg only. Thus we can conclude that there are ten legs of four Holy Cows, which are patrons of subsequent Yugas. Dhurwa is then divided into ten parts, so when the cow stands on one leg it lasts 2580 years, which therefore is the length of the special Age: the Dark One. It is easy to count that Kritayuga will last 10,320 years, Tretayuga will last 7,740 years and Dwaparayuga will last, respectively, 5,160 years. The Golden Age will come with an ascending cycle of the Chohan Dhurwa period, and the remaining Ages will come with a descending cycle. Now we are living in the Dhruwa Age, which is drawing to a close. A double Kaliyuga.

Each of the ten legs of the four Holy Cows corresponds to one of ten petals of lotos in a centre called the Garden of Jewels (Manipuraka, the solar plexus), and, consequently, it corresponds to one of the attributes of yama or niyama. Accordingly, the Golden Age Cow represents Ahimsa, Satya, Asteya and Brahmacharya. The Silver Age Cow represents Aparigraha, Shauca and Santosha. The Bronze Age Cow symbolises the virtues of Tapas and Swadhyaya and the last Cow, which has only one leg, symbolises the only chance for development: Ishwarapranidhana. We can only imagine what mixtures of these attributes or energies, in various, overlapping periods of time, stimulate our evolution.

The principles of the Golden Age are Four Virtues: Non-aggression (Protection of all life), Truth (Sincerity, Authenticity and Truthfulness), Non-Deprivation (Avoiding theft, Righteousness) and Divine Mission. These four natural principles will definitely prevail after the year 2102. The virtue of Integrity and Truth will predominate in the Golden Age to such an extent that it has even been named Satyayuga.

In particular, the period from 2102 to 6902 will be a double Golden Age - as always happens at the beginning of a New Precessional Cycle.

The foundation of spiritual development in the Kali Era is Submission (Dhana) to the Will of the Living (Pranin) God (Íśwara, the Lord, the Ruler). It is also Submission to Guru and to every Divine Being. Nevertheless, only in the Golden Age will the entirety of mankind live with the feeling that the divine mission has been fulfilled, in harmony with the task that every soul has been assigned to complete on this Earth. Love, harmony and beauty reign in the Peaceful Kingdom of Ramachandra. In the Dark Age of Kali it is only one fourth of the society that will accomplish the goal set for the soul. Therefore, the Holy Cow (the Soul of Mankind) is standing only on one leg. But it will be so only until 2102! The darkest period, as far as obstacles are concerned, is the one which started around 900 AD. It is sort of an accumulation of overlapping Kali cycles occurring at the end of a platonian year (the recent 1200 years and 2580 years preceding the year 2102) which can be observed since 400 B.C.

Plenty of people expect the onset of the Era of Golden Light in an excessively idealistic, passionate and fanatical way. They lack a sober attitude to the issue of overlapping cycles and ages. In order to moderate exaggerated expectations and unhealthy enthusiasm let us remind that we are living in the period of great Kaliyuga, which began 5100 years ago and will continue for almost 427.000 years, and only when it ends will the great Golden Age begin, to reign for as many as 1.728.000 years! Our lesser Golden Age, although it will last over 10.000 years, will seem like a shining star against the background of the unwinding Age of Kali. It will not be as brilliant as the one we might expect in the grand Golden Age. Let us hope that all relativity presented here is not too complex to understand. This is the same as full and half moons against the sequence of seasons such as summer and winter.

The Golden Age of Truth, the Age of the New Alliance, is not a utopia, much as it has been expected and even longed for by many souls from times immemorial. The charismatic Revival in the Holy Spirit (Brahman) is an inevitable remedy for the contemporary world. The Holy Spirit is sometimes „poured out” by angels of the Waters of Eternal Life in various communities which call themselves Christian, Muslim, Buddhist or Hinduist ones. Unfortunately, at present they are extremely rare. We can most often get a glimpse of the Power and the Fulness of the Holy Spirit Charisma from Messengers from the East. They come according to the prophecy of Isaiah: “Who raised up the righteous man from the east” (Is. 41.2), as well as “I have raised up one from the north and he shall come; from the rising of the sun shall he call upon my name” (Is.41.25). The history of holiness likes to repeat itself. Divine teachings continue to flow from the East, through messengers, angels and prophets who bring with them the divine light, the Light of Himavanti.

In the Golden Age, the ancient Mystery of Spiritual Initiations, which is so vividly described in the teachings of Vedas, Tora or the Gospels, is commonly known, worshipped and put into practice. The awareness that there is only one religion, one God and one path for all people is all-embracing. In the Golden Age the problem of sects or divisions between religion is non-existent. This is the Age of One Religion of God. The world speaks one language: one that prevails throughout the human world and our planet. National languages will cease to be important. One language is what gives the world hope (espera). The consciousness of the Saviour (Kalkin) is alive in every human heart. We also call it Jagadguru, which means the teacher of mankind or the Spiritual Leader of Mankind. Human community exists in awareness and develops under the care of the Spirit of Leadership, who is felt and recognised intuitively, and who is also called Messiah: the Saviour. The consciousness of male and female angels (deva and devi), who are purely divine beings created from the love and light of God, is also all-embracing.

The power over the human community will be entirely centralised and Tibet will be the crucial centre in which the control over all human matters will be exercised. Tribal communities, nations and regions will have their kings and princes, who will reign in the manner similar to that in Golden Ages of the past, they will be Kings and Wise Men who will consciously choose the welfare of their society, the whole mankind and the planet as their ultimate goal. Patriotic and nationalistic movements will in fact cease to exist and will be considered as a relic from the Age of Darkness. Human community will consciously assume responsibility for the wellness of its organism as well as each individual separately.

The period of transition is the one preceding this important date: the year 2102. Two hundred years previous to the date of Lord Dhruva, and two hundred years after that occurrence. The transitional period is mild rather than catastrophic or disastrous. No annihilation of mankind or the planet is to be expected. We can sleep soundly. Of course disasters may happen here and there as they always have, and in the Age of Darkness there are even more of them, as this is typical of this age. However, the onset of the Golden Age of Truth does have and will continue to have a lasting importance in our life. We are already living in the transitional period, on the point of the decline of the lesser Kaliyuga. Only against the background of all Ages does the transitional period, which lasts merely 400 years, seem like a quantum leap. But this truth becomes apparent only when considered in the aspect of a vast expanse of time.

The trend towards vegetarianism and veganism is also characteristic here. The consciousness of the Golden Age does not approve of eating bodies of any animals, even for liturgical purposes. Mankind in its entirety will eat only vegetarian meals. Endemic psychoses and perversions, so typical of mankind in the dark ages, will also disappear. Addictive trends (alcohol and other drugs), perversions (sadism, homosexuality) will simply fade away. Souls to reincarnate in the Golden Age are pure and free from typically social mental illnesses, which are extremely common and difficult to cure in the final stage of

Kaliyuga. There will also be harmony between the sexes, and each human being will be intuitively attracted to and will recognise only its kindred spirit, one that will always be someone of the opposite sex.

Ahead of is there are 300 years of intensive transformations which will lead us towards the Golden Age, although within the next hundred years or so the counter-reactions of dark powers will prevail and will manifest themselves in the final stage of the descending phase in the platonic year. The old year ends, so let's welcome the new year. The Golden Age of Truth will begin the moment mankind leans for support on its Heavenly Father and Heavenly Mother, who are Divine Parents. Only then will harmony and peace reign all over the world. Regardless of language and race, we will have to turn to freedom in the Holy Spirit, i.e. kaivalya.

According to an ancient Vedic prophecy, a Sage personifying three attributes of divinity, the Emanation of Rishi Dattareya, comes to the earth around the decline of Kaliyuga. He appears in three subsequent incarnations (as Shiva, Vishnu and Brahma) in order to prepare mankind for the onset of the Golden Age. He saves the world from destruction and his teachings will constitute the foundation of the divine spiritual culture for another 10.000 years. All religious and spiritual festivals will be held in harmony with full and half moon. Butcheries and animal breeding will disappear. Killing will go out of fashion and the right to live will be extended to all living creatures, not only to humans. Most evil observed nowadays is due to this mundane activity, i.e. eating meat such as sausages, or, to be precise, due to evil deeds and sufferings inflicted on our brothers, who are younger in the evolutionary process. For this reason the authentic teachers of mankind, including the Avatar in his three emanations, demand that people follow the vegetarian diet. We will also observe a gradual disappearance of the institution of army and the profession of a soldier, which in their core/essence have only contributed to all the atrocities committed during the Dark Ages of our existence.

YOU too can, thanks to your good deeds, your attitude and behaviour, turn the scale for the benefit of the Golden Age of Truth. Just see how much remains to be done and do everything that is in your power.

The Great Initiation

By Maha Yogi Paramahansa Dr.Rupnathji

Today we are going to deal with the First Great Initiation. Preparation for this initiation is contained in the series of practices belonging to the First Class of Yoga. Brief Mystical Clues on this work are included in the first chapter of Patanjali's textbook known under the title "Yogasutra". Consequently, it describes what we usually do, i.e. SAMADHI-PADAH.

The First Great Initiation is a moment in which man ceases to be an ordinary man. He becomes a Saint, an Enlightened One, a Redeemed One. He is a Lord's Pilgrim (sansk. PARIVRAJAKA). In this process one becomes part of the Communion of Saints, of the Great White Fraternity. This is not a reason to be proud, this is a reason to continue work, which consequently becomes more intense. That's why a lot of Masters call their initiated disciples "workers" or "servants".

Actions which are in accord with the laws of Nature are a sign of their activity, whereas showing the Destination, Direction and Means are kind of the Mission of Their Lives. First of all, the purification process bleaches the robes of the disciple's consciousness. Joining the Circle of the Initiated Ones is preceded by a trial period. Numerous spiritual, prayer-focused or consciousness-focused courses serve this aim. This is the Trial Path that is also called the Preparatory Path. Initiation is a turning point in the development of one's potential to Be God's Image. One must be a good image of one's Source so that Initiation may flow from This Source. It confers on one the Power to bestow a blessing. It is a magnificent charisma, a miraculous gift.

Many practices and activities bring us closer to ascending the higher Circle of Life. According to Laya transmission, there are nine Circles of Life that are possible to describe. Ordinary mankind occupies the fourth Circle of Life. It is a Circle of Heart Initiations. The three preceding Circles occupy, respectively, the Mineral Kingdom, the Plant Kingdom and the Animal Kingdom. The one above ours, one occupied by people aspiring to approach God is the Fifth Circle: the Star Circle.

Everyone who makes the necessary spiritual effort to develop oneself: one's psyche and body, will undergo an Initiation so as to enter the current, the stream of the Fifth Circle of Life. The Initiation School of Divine Life conducted by the Radiant Fraternity starts with the First Initiation. Further development includes subsequent Initiations, ending with the Fifth One. Four Great Initiations are a result of sufficient preparation. The following four chapters of Patanjali's Yogasutras are a brief preamble to the aspects of work leading to the attainment of the Grace of these Holy Initiations.

The Spiritual Brotherhood, the Assembly of the Hierarchy wield the sceptre of Initiation and possess the Power to bestow this Magnificent Blessing. Great Initiations depend on the extent of deep spiritual

union with Lord and God existing inside your Heart, who, as you remember, is called Ishvara. Guruyoga practice proves very helpful here. Five Great Initiations come via the inner Higher Self, the Divine Spirit - Purusha.

Purusha, also referred to as the Jewel of the Dawn, is precisely Your own Higher Self, Your Primordial Nature in its own form. Ishvara is the ideal of God, who represents the human line of evolution until the moment he reaches his own primordial shape. Purusha is that which receives the Great Initiation. The substance of body and mind (psyche) is that which goes through the experience of being honoured with this incredible grace.

There are two Circles of Life (two waves of holy existence) that exist directly above ordinary, average mankind. They are inhabited by Beings who are closer to the destination of the journey than all the others. The Light Blue Circle is, in other words, the Sixth Circle of Life, also called the Circle of Masters of Wisdom. The Sixth Circle is also called the Light Blue Lodge and it is formed by all those who have completed their journey within the Light Blue Circle. The Third Great Initiation commences the Circle of Masters of Wisdom. It corresponds to the fruit in the Third Class of Yoga (Vibuthi-padah), on condition it has been completed duly.

The seventh Circle of Life is also called the White Lodge. It is inhabited by Beings who have completed their education, as well as the White Circle (the Light Blue Lodge) practice. The Fifth Great Initiation, in which God and Lord together with the Hierarchy grant Purusha, introduces one into the White Lodge. The White Lodge is called the Circle of the Evolution of Divine Beings.

One who wishes to enter the stream of spiritual life must transcend the highest peak of the Human Circle. Realisation of a truly Human Life, and, eventually, its transcending, is a necessary prerequisite. At this point man becomes a Pilgrim, Lord's Itinerant. Esoteric Rituals which lead one onto the Eternal Path are Treasures of each spiritual tradition.

Everyone must cross the Purification Circle as the Trial (Preparation) Path which is also called the Apprenticeship, prior to the first Great Initiation. Normally, the term True Disciple is used with reference to those who received the Stamp of Initiation, and the term Candidate (Aspiring One, Trial Disciple) is used to describe those who are still preparing themselves for this moment. A helping hand of older Brothers and Sisters of the Hierarchy is constantly held out to humanity, to You. God keeps waiting for you and calling: "Come here".

Everything that is unexplored is a Mystery. If you ask questions, you receive answers. Only those who ask questions receive answers. Only those who seek, find the way and its destination. Those who followed the Way, became the Way. Buddha is not different from the Way. Jesus is not different from the Way, Rama is not different from the Way. The enlightened ones hold the torch of Radiance above, thus brightening the Expanse of Darkness for those who seek. Each Luminescent Soul may give an account of how they accomplished their Goal. This is how Holy Scriptures were created.

The Heart Lotus (sansk. Anahata Padma) experiences each of the Initiations most powerfully. The Trial Path (the Purification Circle) is work on three outside petals of the Heart Flower. The three petals, i.e. types of energy are:

1. golden and yellow
2. reddish and pink,
3. blue and light blue

The Opening of the Heart, until Three Petals fully flourish, means preparation, purification for the Initiation. The vibration of praṇava, the holy sound, the word AUM, stimulates the heart to grow in the right direction. Ordinary, deep and unhurried breathing which consists of inhaling and exhaling, efficiently discards burdens inside the heart, so that it can flourish.

Each religion and each spiritual tradition refers to the Heart in this way or another and prepares the Heart for the Grace of Initiation. Lack of sensitivity inside the Heart makes it difficult to develop the Lotus Flower and impossible to accept the energy of Initiation. The first aspect of the Purification Circle is Learning (The Right Outlook), the second aspect is Practice (Proper Meditation) and the third aspect is Synthesis (Proper Actions). Afterward we receive the Fruit of Grace, known in yoga as Shiva Siddhis.

The first aspect reveals itself in search, the second aspect reveals itself in eagerness to fulfil, and the third aspect glows with universalism and perceiving the entirety. Man is a fruit of work with energies in three kingdoms: that of minerals, plants and animals. It is analogous to the Heart. The First Initiation signifies that one ceases to be human.

The Heart comprises a repeated cycle of the evolutionary progress of the entire Nature. However, the sequence is reversed here. In the evolutionary cycle, at first we have the elementary work of minerals,

and the animal consciousness emerges at the end, whereas in the heart everything starts with the mind, which developed as a result of natural evolution. Inside the Heart everything grows thanks to energy received from the transformation of the thinking mind.

In the first phase man is interested in the animal kingdom. He frees himself from beastly emotions such as aggression, animosity, fear, selfishness, i.e, radically egoistical attitude orientated to oneself, or jealousy. The initial phase of the Purification Circle binds the Heart with the solar plexus and stomach, as a result of which man tends to become a vegetarian. Love for animals is an ideal motif of spiritual development.

In the second phase you will approach the plant kingdom, the awareness of trees, grass and flowers. Those who practice within the second aspect, often escape to natural environment, where they can live in harmony with the plant world and the water world at the same time. The world of plants is related to the world of the water element. In the evolution of plants one discovers one's own path leading towards the goal. The symbol of a flower is a symbol of metamorphosis of the realm of emotions and feelings. The transformation of the whole emotional realm of human experiences takes place in this very phase. Beauty may be a key factor in opening the second petal of the heart.

In the third phase man become closer to the world of minerals, precious stones and crystals. An ordinary rock or stone may reveal a lot about what used to be Primordial consciousness. Crystal Pure Consciousness may be the leading theme of a practice. Discovering universal laws and relationships will be a sign of being active. Great activity will be a sign of power and the energy of earth accumulated in its own, crystal-like, pure quality of the Heart, and Your own Heart will shine like a diamond.

Only man develops self-knowledge. You may reach the completeness of I AM consciousness. This is God's Name revealed to Moses (Hebrew: EHIEH). This is the Highest Name of God (Elohim) worshipped in the Jewish tradition. Muslims adore the I AM in exactly the same meaning. God is one that Exists (Arabic: ALLAH al- Qajjum). Jesus speaks of Himself I AM, emphasising the rank and importance of I AM in Christianity. The completeness of the consciousness of existence is also highlighted in Vedic and Hindu teachings (OM AHAM in Sanskrit).

You are the picture of Completeness. God (Brahman) is Omnipresent. There is no place in which He is absent. All matters of this world are familiar to God. The same laws are binding throughout the universe. Rita is the eternal law and the ultimate principle of all phenomena. Commandments ensue from the first principle. The oneness of all the laws is consistent with the first principle of all phenomena.

You are the picture of the Entirety. Each Entirety has its Centre, its headquarters. If the brain is Your Centre, then the Sun is the brain of the solar system. The Universe as a Whole also has its brain. The discovery of the Centre of the entire Universe will be interesting for science. And where is the brain of the being called God, Brahma?

By transforming yourself you may also change your surroundings. If there are no changes in your surroundings (environment), this means that You have not changed as a person. Any alteration within You finds an immediate reflection in your environment. This is the law of the mirror. The stronger the change inside you, the clearer reflection it finds in your surroundings. The feedback law is the same as the principle of the mirror. Simple work with oneself may transform the world. If you seek Peace, calm down. If you seek Love - Love.

Action provokes counter-action. The resistance of your surroundings results from the principle of Action and Reaction. It indicates that you strive for something and you use force. You haven't reached it yet. This is normal. If You change something, then the process of transformation will end. You will cease to apply force and the counter-reaction "disappears". When you gather the fruit, it is both inside and outside of you. Accept that things are the way you wish them to be. Accept the fruit instead of fighting for it.

Your environment is a mirror reflection of Your inner world. When you see people and occurrences you may find out a lot about yourself. The purification of the three heart petals means the purification of your own life, own environment. Therefore, when you redeem yourself, you redeem your entire world. The path of self-liberation is the same as the path of liberation that you pave for other people.

The Purification Circle (The Trial Path) may consist of three preliminary initiations that are granted by Your direct Teacher, as a preparation for the Great Initiation. Opening one's heart for others, and, what is more important, keeping one's heart open is an indicator of work performed. One who doesn't want to open his heart and pull down all the walls that separate him from other hearts, will not find anything of interest on spiritual paths.

Eliminating feeling of resentment, aversion, hostility, touchiness, vindictiveness and malice is a portion of work performed, particularly in the second phase. The initial phase focuses on freeing oneself from

the bondage of mental and intellectual habituation and concepts. This leads to the conversion of the mental realm (psyche) from illusion to real knowledge.

Silencing the chaos of constantly appearing reminiscences and mental projections is a very fundamental practice. In terms of yoga we say that the only thing left inside one's consciousness is cultivating PRAMANA (the Right Outlook). The first aspect of the Purification Circle may be called Mind Transformation, and the second may be called Transformation of Emotions.

The third aspect reaches as far as to deep, primordial instincts, which accompany the material world since the beginning of the stage of mineral evolution. Transformation of primordial instincts is the work within the third aspect of the Purification Circle. Liberation from the conditioning determined by instinct is the final pillar that has to be erected before receiving Initiation. One's work will focus on transforming activities such as speaking, eating, sex, sleeping and all other derivative activities. Usually, the third part is the longest one: Pure Primordial Instinct is finally perceived as God's Will. Not until then does full, spiritual devotion (sanskrit. Ishvarapranidhana) become complete.

Initiation introduces one into the Consciousness of Guru, of the Divine Hierarchy, into God's consciousness and into Oneness with HIM. One completes the First Class (sanskrit. ANGA). There are many signs, fruit of completion and stamps of Initiation. It is easy for the Initiated Ones to recognize each other. Great Initiations are great, as they mean more work, more service, more devotion and more knowledge which is indispensable for the former. Any tips on effective work within this Purification Circle are contained in Samadhi-pada, including the necessary knowledge and exercises.

Purification means Sanctification. Initiation is God's Grace. If one follows the instructions, one practices the knowledge. One who proves to be faithful in small matters, will be entrusted with more important ones. Transformation of the mind is a birth, transformation of emotions is a baptism, transformation of instincts is a communion. This is the way in which we experience the Spiritual Birth, the Stamp of the Enlightened Ones. This is a truly spiritual sense of the initiation of Confirmation, initiation into the Power of the Holy Spirit. May each soul attain its eternal Goal in the task within the self-fulfilling Universal Mystery of Creation that it has been assigned.

Hum!

White Light Spiritual Meditations - Yoga Dhyana

By Maha Yogi Paramahansa Dr.Rupnathji

Dhi - White Light Meditations

White Light meditation, Jyoti Dhyana, is a marvellous medium to work with and experience the power of meditation in your daily life. It can be easily developed into a daily meditation practice allowing you to become aware of your true nature as spirit and soul, atman. Through bringing others into the light we can achieve forgiveness and connect to all in a sense of oneness. Light is healing and purifying and of course enlightening. When you learn to meditate using this technique you will experience many of the benefits of meditation as well as achieving forgiveness and connecting to all in a sense of oneness by bringing them into the Light.

Yoga present to different approaches to the White Light guided meditation as well as elaborating on how, using it as a healing meditation, we can heal relationships and rejuvenate the body. This relaxing true yoga meditation connects with the energy of unconditional divine love. Light embraces all and is expansive. It can light a thousand flames and not diminish. Focusing on the light is also a most effective of relaxation techniques as well as being a relatively easy meditation to master. It is sincere wish of all Yogis and Yoginis that through Light Meditations you can come to know yourself as light, as Atman, The Soul.

Dhi (dhi) means Light in Vedic scriptures, light of intelligence, light of thoughts, light of devotion, light of art, science or understanding, light of wisdom. Dhyana (dhyAna) means Light Vessel or Light Vehicle, Light Ship or Journey. Dhyana means leading for light, leading or course towards light with Light Chariot. Dhi means nourish or refresh so Dhyana means nourishing and refreshing through light of intelligence and wisdom. Dhimat (dhiMat) to osoba jednocześnie inteligentna, światła, mądra, uczona i wrażliwa. Jyotis means light like of the sun, dawn, fire, lightning or brightness, light appearing in the three worlds, viz. on earth, in the intermediate region, and in the sky or heaven. Jyotis it is the light of heaven, celestial world, like fire, sun and moon together. Jyotishya (jyotiSyA) is enlighten being, illuminated one. Jyotishmat (jyotiSmat) is luminous, brilliant, shining, belonging to the world of light, celestial or the heavenly, spiritual, pure Yogis!

According to the Hindu Yoga Sutra, written by Patanjali, dhyana is one of the eight limbs of Yoga, (the other seven being Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, and Samādhi). The entire Eight Limbs of the Patanjali system are also sometimes referred to as Dhyana, or the meditative path, although strictly speaking, only the last four limbs constitute meditation Pratyahara, Dhyana, Dharana,

and Samādhi. The preceding steps are only to prepare the body and mind for meditation. In the Ashtanga ("eight limbs") Yoga of Patanjali, the stage of meditation preceding dhyāna is called dharana. In Dhyana, the meditator is not conscious of the act of meditation (i.e. is not aware that s/he is meditating) but is only aware that s/he exists (consciousness of being), and aware of the object of meditation. Dhyana is distinct from Dharana in that the meditator becomes one with the object of meditation. He/she is then able to maintain this oneness for 144 inhalations and expiration. Dhyana, practiced together with Dharana and Samādhi constitutes the Samyama.

Dhyāna in Sanskrit (Devanagari: ध्यान) or jhāna (ज्ञान) in Pāli can refer to either meditation or meditative states. Equivalent terms are "Chán" in modern Chinese, "Zen" in Japanese, "Seon" in Korean, "Thien" in Vietnamese, and "Samten" in Tibetan. The Dhyana Yoga system is specifically described as very important by Sri Krishna in chapter six of the Bhagavad Gita, wherein He explains the many different Yoga systems to His friend and disciple, Arjuna. In fact, Lord Shankar described 108 different ways to do Dhyana to Mata Parvati. In Vedic tradition or modern Hinduism, dhyāna is considered to be an instrument to gain self knowledge, separating māyā from reality to help attain the ultimate goal of mokṣa. Depictions of Hindu yogis performing dhyāna are found in ancient texts and in statues and frescoes of ancient Indian temples. Dhyāna in Rāja Yoga is also found in Patañjali's Yoga Sūtras. Dhyana practiced together with dhāraṇā and samādhi it constitutes the samyama but it is advanced stage of Yoga.

The power of White Light or Solar Light has been known for centuries as holding the most electrifying energy for cutting through. If have to define this statement in mind's eye it is much like a laser cutting through glass. White light energy carries all colours much like a prism within its force field. When we use this ancient wisdom as a healing agent, incredible adjustments are made within our psyche whether it is through the magnetic field of our physical, psychic, emotional or mental states of awareness. Our bodies take this light to exactly where it is required in any one moment when we ask for a specific task to be undertaken.

Let's say you find yourself in a situation which appears to be a stalemate, noting that no-one is either right or wrong, the energy is simply out of alignment. I have found through the simple act of breathing white light into my base chakra or energy point which represents the earth and then breathing the white light from your base chakra, muladhara, to the situation for a count of four a solution will simply arise from seemingly nowhere. Keep repeating the process until you naturally let it go or are not thinking about it anymore.

If a situation is mind or heart related do the same breathing process to the situation in hand for an outcome to occur. Please note it may not be how you expect, however it will always be the best for all concerned. If you want a relationship which is fulfilling, lasting and successful whether it is personal or business, be aware that our emotional body of consciousness is held in our solar plexus, so the pattern of breathing White Light - Prana Light is into your solar plexus and back out to the idea you wish to experience.

The power of white light is charismatic in its application as real time results happen. The pull and sway of the energy aligns vibrations at the speed of light. The process will leave an imprint on your memory for you to draw from in times when you require this most amazing healing power. The ancient art of white light healing has been known to man for centuries, yet we tend to complicate things by making unnecessary rules and activations in order for people to think they have permission to use this template which is held within our knowledge bank. Life is simple and fun when we allow abundance to flow from our inner heritage. Always have the best intention in your heart and watch your life become magical.

White light is a known occultic buzz word and belief, particularly popular in Spiritualist beliefs (and in 'white' witchcraft). Spiritualist Mediums and white witches and other occultists will often cast a circle of white light around themselves as 'protection' from dark forces before going into a trance or before casting spells, or before allowing (what they think to be temporary) spirit possession by (what they think to be) benign helping spirits, and call on this white light to aid them or others.

Spiritual Protection Techniques

By Maha Yogi Paramahansa Dr. Rupnathji

Traditionally, it is considered Prana like white particles rises from the lower end of spine to top of the head during inhalation and apana runs down from top of the head to lower end of the spine during exhalation. However it is kind of mental exercise but you have to go beyond mind structure. First, you need to workout with your sacrum, with muladhara. You need to cultivate multi-directional awareness in that area. You may visualize White Sun Energy, White Light at the sacrum. Gradually you need to cultivate awareness in the forehead and top of the skull. But these are not pre-planned mind activities. First just cultivate awareness of feelings. Let feelings be your guide, not your intellect. Let your inner light mind, boddhi consciousness be your Yoga Guide leading You toward real Guruh.

Spiritual Protection is something that everyone should know how to do, regardless of our religious beliefs (or lack of). It encompasses far more than just bad ghosts & spirits too. Negativity in any form can be damaging to the human energy field (aura). Fear, anger, depression, negative people/places, arguments and more actually create negative energy that can cling to you or build up in your home and cause problems over time. Spiritual cleansings are very important, for yourself and your home. I recommend they be done at least every few months, more if you find yourself feeling stressed or fatigued. Regular spiritual house clearings are also important to remove any negative energies that may be hanging around. The most important thing is your intention that you are removing negative energy.

White Light Meditation

By Maha Yogi Paramahansa Dr. Rupnathji

White light meditation has been used as a spiritual protection technique for hundreds of years. It has been more recently used by cancer sufferers in many hospitals as a healing meditation. Many mediums and psychics claim this type of meditation has helped them in many ways. White light meditation practiced daily over a long period of time will increase your spiritual vibratory rate allowing you to accomplish a much higher state of spiritual awareness. When you raise your spiritual awareness you are much less likely to be disturbed by lower level negative energies.

With the many benefits that can be achieved through this simple technique, it could be well worth giving it a shot. White light meditation could be the little extra brightness that you are looking for in life that will leave you with a feeling of a positive glow all around. A simple script that you could record and playback would be something similar to this:

- Let's begin by getting comfortable in our chairs.
- Take a slow breath or two, and gently close the eyes.
- Now take a deep breath when you are ready, hold it for a moment, then let it all out and see, in your mind's eye, all the tension leaving you now as a fine grey mist.
- Another deep breath, letting even more tension leave you now, as you begin to feel more and more relaxed.

Such guided through the guruh or acharya meditation will protect and heal you and your loved ones from any physical or emotional challenge. Call upon the Divine energy as white light. Surround yourself

with pure love. Let go of thought and emotion and float in a cloud of total relaxation. Feel the immediate benefits of Guided Meditation; Clarity, Love, Peace, Health, Happiness and connection to your true self and the spiritual world. Guided Light Meditation is perfect for Spiritual Growth, Psychic Development, Physical Relaxation and Peace of Mind. There are a variety of Guided Meditation programs suitable for both beginner and advanced.

White Light Standing Meditation

By Maha Yogi Paramahansa Dr.Rupnathji

This meditation and its visualizations work best when standing in pranamasana. So stand up, get comfortably set on your feet, shake out your arms and legs - and then take 3 long slow deep breaths. The closest we can see of the protective white light is when the sun breaks through the clouds some distance away from us after a rain. That pillar of light coming down from heaven to earth is what the sacred white light looks like. Now visualize that wonderful light coming into your crown chakra, your fontanelle, the soft spot on the very top of your head when you were born.

The light pours in, beginning to fill you up. You may feel it in your fingers and toes, or you may not. Whether or not you feel it, it is pouring in. Now you are so full of white light that it is pouring in and pouring out at the same time - so you are now a fountain of this beautiful light. It is creamy white, and gold, and silver, as well as transparent and iridescent and sparkly. Keep breathing, and picture this beautiful scene. Makes you smile, doesn't it?

When you are calm and peaceful in all your radiance, talk to Spirit about how you want the white light to help and protect you. My favorite is to say - 'Spirit, I want the information and not the energy.' In other words, I want to see everything that's coming at me, all that I need to see of what's going on around me - but I don't want anyone else's energy, good or bad, getting through the white light barrier. Some folk say - 'I want the information and the good energy'.

If you're driving, you could put this energy around the car, and cause it to spin, deflecting any problems - like radar. You can make the energy thicker, less transparent. You can make a concrete or stainless steel barrier of it if you'd like - and tell Spirit which energies need to be blocked from getting through that barrier. When usually doing this in own living room, put the protection first around yourself, then around the house, then to the edges of the property. And end with taking it clear down to the river and up to the major street behind me, to keep my whole environment in great order.

When you're comfortable that you've done all the work you wanted to do, say Thank You for all the spiritual assistance, and bring yourself back to normal time and space. The white light will stay after you end the meditation. You can refresh yourself with it whenever you choose. It's a good idea to take a few minutes to do so if you're going into a difficult and stressful situation. I do it at least once every couple of week or so, or more often if I need to be calm and centered.

Trataka - Yoga Light Meditation

By Maha Yogi Paramahansa Dr.Rupnathji

White light meditation is of course Yoga meditation because White Light practices are from Yoga! In this meditation you can sit crossed legged on the floor not in a chair. Either way ensure that your back is straight. Now light a candle or traditional yogic oil lamp and place in front of you. You can place it on a small table not on the floor place it a few paces in front of you on your eyes line. If you have a personal shrine you may want to place the candle there and sit facing the shrine. In all cases ensure you maintain safety awareness in positioning the flame. This is Trataka - basic Light Practice in each normal Hatha Yoga class.

Now place your attention on the flame. Sit and observe the flame, and let it be your sole meditative focus. Your awareness remains on the flame. If you find that your mind has strayed simply bring your awareness back to the flame. With daily practice you will find that your power of concentration increases. In the early stages your mind will waver and this is to be expected. Just keep returning your focus to the flame. Seek to allow any thoughts that come into your awareness just to be. Neither follow them nor reject them but let them float through your awareness as only thoughts whilst you continue to concentrate on the candle. The next stage of the meditation is to close your eyes and in your mind's eye continue to see the flame in front of you. Then open your eyes and look at the flame. Then close your eyes and imagine it again but this time see if you can keep the image for longer before you again look at the flame in front of you. Do this a few times, each time extending the time you visualize the flame.

Now keep your eyes closed and imagine the flame on the inside of your forehead. Focus on this for a short while. Then imagine the flame moving down. It moves down through your head and throat and comes to rest at your heart centre which is at the centre of your chest on the level with your physical heart. As the flame rests here imagine that this centre opens up like a lotus flower spreading its petals. The flame remains in the centre of the flower. Then the white light of the flame begins to move outwards to the shoulders and down the arms until both arms and hands are filled with brilliant white

light. Then follow your awareness back up the arms to the flame. Now the light from the flame moves up your neck and into your head. It moves into your mouth cleansing your speech, then into your nose then into your eyes. The light is healing. Allow it to relax your eyes and purify your vision. It moves into your ears purifying the sounds you hear. Then it fills your head cleansing and stilling your mind and thoughts. Now your entire head, neck, shoulders and arms are filled with a brilliant, healing, purifying spiritual light. As your awareness moves back down to your heart the light expands to fill your whole chest area and then moves down to fill your abdomen. Every organ is filled with light. Move your awareness back to the heart centre and feel the light filling your back. Then the light moves down from the heart centre to your buttocks area and then down through both your legs and into your feet. Your entire body is filled with light. Your entire body has become light. Focus on the light throughout your body and sense it becoming brighter and brighter.

Now allow the light to expand beyond your body so that it fills the entire room you are in and then moves further to fill the entire building. Then the light expands to fill your entire neighbourhood. Let it fill everyone with light. Bring into the light people you know and let them also be filled with light. Expand the light further to fill your entire country. Then let it expand to fill all the countries of the world. The entire globe is filled with light. Then the light expands further and further until it fills the entire universe. Then it moves beyond the universe so that everything becomes pure white light. Remain for a while within the light.

When you are ready to conclude the meditation you can bring your awareness gently back to the flame at your heart centre. Then become aware of your body as it rests in the chair or on the floor. Then open your eyes. A discovery that transformed this practice was the use ofraga music tones whilst meditating on white light. These specially calibrated recordings rapidly take you into a meditative state by using the process of brainwave entrainment. They also enhance your powers of visualization. Listening to sound waves that mirror the waveform patterns of a mind in a meditative state will induce your mind into such a state. There is in reality no Yoga practice without such Light Trataka Meditation! Each Yoga have very intensive White Light meditation, particularly Hatha Yoga, Laya Yoga and Raja Yoga (Uro Yoga). White Light meditations, Trataka, is started in each true Yoga course or classes for beginners!

Sahasrara White Light meditation

By Maha Yogi Paramahansa Dr.Rupnathji

Sit with a straight back and crosslegged and close your eyes. Imagine a ball of white energy floating a few inches above top of your head. It is about the size of your head and it is composed of divine light

energy. Focus on this image and allow the light to become more and more brilliant. Then sense the light slowly moving down, passing through the top of your head and filling your entire head and face. The light moves on down your neck and into your shoulders. Then it moves down both your arms. So now your hands, arms, shoulders, neck and head are all filled with light. Move your awareness up to your shoulders and allow the light to fill your chest and then your abdomen and then into your back. It moves down through your buttocks and thighs and fills both your legs and goes into your feet. You are now filled with light. Allow the light to become brighter-a brilliant white light filling you from head to toe, filling every organ, filling every part of your body.

Now allow the light to expand beyond your body to fill the room you are in and then the entire building and then your neighbourhood, city, country and eventually the entire world. Then the light expands to fill the Universe and even expands beyond this so that all is light. Remain in the light as long as you wish. There is a variation of this visualisation. Once you are filled with divine white, solar light you allow the light to expand to fill your aura, etheric body called *linga sharira*. You feel yourself encased in a protective bubble of light. Remain in this sun light awareness for a while. This version is used to create a protective bubble of light that will follow you throughout your day.

White Light Protection

One of the most important aspects of spiritual protection is "white light" protection. It's very simple to do, and maybe you've even read about it or done it without knowing it. It's very effective at removing and preventing negative energy from harming you. To do this, just visualize an egg-shaped sphere of brilliant white light completely surrounding you, from head to toe. Really focus on seeing it clearly in your mind, and keep building it up so it's SUPER bright and glowing. See it as a solid barrier of protection that negativity cannot cross. If you wish, you can also say a prayer of protection while doing this. You don't have to get fancy with the wording. Say something like, "God/dess, please surround me with a sphere of powerful, brilliant white light. Send the Archangels to protect me from all harm, and please send my Spirit Guides (Angels, Deities) to guide me, guard me and keep away all negative influences."

You can do this for yourself, loved ones, pets, even your house and car! Before traveling anywhere, you can visualize this white light surrounding your car, and the occupants of the car. At night before you go to bed, visualize the white light completely surrounding your house and your family, preventing any harmful energies from entering. This should be done frequently, whether you feel threatened or not. Over time, this builds up a strong shield of protection that is with you always. And just keep reinforcing it, day after day. It's best to do this in the morning and again at night before bed, but it can be done as many times as you want, any time of day.

As you proceed on your path, the importance of Love and Light needs to be realized. This realization is going beyond recognition, although recognizing the meaning and role of the spiritual white light is the first step, but now is the time to take the second step, and realize this recognition. What we are trying to bring across today is, that you need to learn to actually accept this light and let it flow through your heart. You have a seed of the divine light in your heart, learn to use this spark every day, let it shine out, and enlighten yourself and your surroundings. You will see that this is more than imagining some kind of light, but this spiritual white light has special qualities which are equivalent to unconditional love.

The more you work with the white light from your heart chakra, the more you will experience unconditional love, and learn to express this wonderful energy which is the key lesson for any human on earth who is striving for spiritual development and self-realization. Learn to use the white light from your heart every day, and in more and more situations of your life. It is very easy to forget about the white light, but it is just the more important to learn to remember it and use it. Whenever you get upset about something, or even angry or frightened, this is the moment you most need the white light. But even in the little moments which are less negative, you can apply this energy and begin to show and express unconditional love. Any task, any problem, any activity during your day or night, you can apply this white light and turn any physical event of your life into a spiritual exercise, which brings you further on your path.

Of course, this should not lead to reducing your concentration in critical situations, e.g. when driving a motor vehicle, but there are many situations where this could be applied, when thought about. This is what I want to bring closer to you, to remember the spiritual white light during your physical life, it is not simply an exercise for spirituality, as both worlds are much closer than you can imagine, and intertwined. This connection allows you to bring unconditional love into your own life and that of those around you through spiritual light work. May you recognize the white light, and may you realize it in your own life, by learning to use it every day, more and more often.

Spiritual Chakra Meditations

By Maha Yogi Paramahansa Dr.Rupnathji

Your current aim as you begin chakra meditations is to learn how to slow the physical vibration or frequency deep within your body. Many people do not realise that their chakra centres are far too exposed, and they are accepting or collecting vibrational patterns in conflict, these vibrations are both

high and low. So often times these patterns are disorganised and untidy, and so frequently the seven layers of the physical emotional intellectual astral etheric celestial and the ketheric are abnormally increased, especially in intensity for their physical parallel. Therefore, the outcome is that they lure slow frequency forces, energy if you will that remain within their personal sphere. If you hurl yourself headlong into meditation, you will speed the whole process up. Directly rendering special stress on your organs that are too slow to cope. This then places too much stress on the chakras already in a place of conflict, which then raises the internal discord of your body. By slowing your physical vibration to a slow-paced more natural frequency than you typically use, you ease the tension and pressure that you put on your muscles.

Anxiety stops being manufactured by your biochemical processes, so you relieve the burden of any stress or mental suffering. You can now get rid of the dark sultry energy forces right away that hang on in the various chakra centres of your body. Therefore, staying within your auric field as a whole, and removing the subliminal fragments of the act of thought interference from your auric space. Slowing your frequency or vibration? When you start to slow your vibration, you need to sit with your back in alignment, so that your weight is balanced centrally. In order for your chakra centres to be well aligned you, need to settle any issues of bad posture.

Focusing on your breathing

By Maha Yogi Paramahansa Dr. Rupnathji

Focus on you're breathing; starting with inhaling and exhaling in a balanced rhythm. It doesn't matter if you inhale for a beat of three and exhale for a beat of three, or you inhale for beat of five and exhale for a beat of five. It all depends on your own lung capacity, and what makes you pleasurable comfortable when you to breathe in a balanced rhythm. One of the most important factors now is to achieve an awareness and appreciation of a balanced breathing rhythm. Use your visualisation technique to take your awareness, all the way down to your base chakra, slowing your vibration down even further.

Now transfer yourself into the main part of this meditation exercise your vibration will intuitively arise again. Only now, your chakra centres are resonating in harmony, instead of being in discord. In place of one individual chakra taking up all the slack for the idle one's you now have a team effort. Breathing rhythmically should become natural to you, to slow your vibration at the beginning of all the principle meditations.

Drawing down the White Light

The stronger your visualisation the greater the significance when you bring down white light. Now start by visualising white light that courses freely like a liquid down through each of the seven main chakra centres mentioned below: The Chakra's are the centre of spiritual power in body, they are the vibrational centres of our bodies.

- The Crown Chakra: This is the ketheric layer
- The Brow Chakra: The "Third Eye" is the celestial layer.
- The Throat Chakra: This is the etheric layer.
- The Heart Chakra: This is the astral layer.
- The Solar Plexus Chakra: This is the mental or intellectual layer.
- The Spleen Chakra: This is the emotional layer.
- The Root Chakra: This is the physical layer

Now that you've found a cosy position and now that you've found you're natural balanced breathing rhythm, and you're slowing down your vibration. You can now visualise the white light flowing down like a mountain waterfall through your crown chakra. Your crown chakra is the highest vibrational point within your body. White light should always be brought into your body through your crown chakra.

Visualise pure white light coursing freely like a liquid down through each of the seven main spiritual chakra centres:

Visualise the White Light

Visualise the white light coursing like a liquid through the crown chakra.

Visualise white light coursing like a liquid through the third eye.

Visualise white light coursing like a liquid through the throat chakra.

Visualise white light coursing like a liquid through the heart chakra.

Visualise white light coursing like a liquid through the solar plexus chakra.

Visualise white light coursing like a liquid through the spleen chakra the sexual centre.

Visualise white light coursing like a liquid through the root chakra.

Visualise your spiritual chakra centres as being a hollow infrastructure, then as each one fills up with liquid white light. The liquid white light coursing into that chakra and as it does use your awakening perception to inhale breath into that chakra. As you perform this visualisation the chakra centre will become warm and in due time hot.

Now that it is hot you will now know that the chakra centre is completely full with white light, and it's time to move on to the following chakra centre. Most people haven't done this before, so take time to practise this feel and become intuitively aware of the vibration. The white light has a smooth languid sensation as it courses freely through each chakra centre. By now all your chakra centres are full and they should all be coupled into each other, with an influx of white light.

Anchoring yourself into the earth

By Maha Yogi Paramahansa Dr.Rupnathji

The roots of a large tree spread deep underground, anchoring the tree into the earth, use your creative visualisation to imagine roots, going down from your body plunging into the depths of the planet and spreading out, just like the roots of that tree. Envision the prominent bulky roots extending downwards below the surface, broadening from the base of your spine. These roots are the essence that will, enable you to draw into your body the positive frequency of the mother earth. You are now beginning to feel the awareness of a reaction from the planet deep below the surface coursing into your space. As this occurs, you visualise the bulky roots that are beginning to entwine with the waters inside the planet's core, these waters represent the unconditional love, healing the rarefied energy of the Earth.

As your roots entwine with the Earth energy use your senses to experience the awareness of unconditional love. Drawing the Earth energy into your roots, visualising the rainbow of colours spreading upwards flowing languidly into your physical body. The colours black and white are what is needed if you consider that both black and white are a continuous distribution of coloured light. Every colour vibrates at its own aural and visual frequency, whichever colour rises into your physical counterpart, is the healing colour that you need at this time.

Progression in your meditations

By Maha Yogi Paramahansa Dr.Rupnathji

As you become more adept at your meditations colours will change as your vibration changes. Working with meditation exercises that entwine us with the Mother Earth gives us strength, entwining with Mother Earth promotes our healing energies that are beneficial for you. This exercise of embedding yourself creates an anchor to Mother Earth before you begin any meditation work. Anchoring yourself and learning to access white light at the same time.

Envision a budding rose still waiting for the impetus of food from Mother Earth. The rose waits patiently for the sun to help it germinate. When you bring down white light through your crown chakra, you entwine with the higher principle that also resonates with the sun. So in essence you become the most central and material part, you become that rose.

Bringing white light down through your crown chakra through the top of your head and you anchor yourself at the same time as you entwine with the essence of the Father's energy of Heaven that is represented by the white light, and the essence of the Energy of Mother Earth. When you do this you merge the essence of Mother and Father, integrating these energies you are neither male nor female, neither father nor mother. You now consist of two integrated parts of the aspects that are best for you at this particular time.

The meditation used here is to obtain a positive focus to transmute and free any unwanted slow frequency energy forces. That collect within your inner and outer auric space, the auric space which most people call the aura, encompasses the body in the shape of an oval. The oval that surrounds your body should be even in shape, and it should spread out to about one metre equidistantly. The outer auric space that is the buffer zone, lies beyond that. This zone usually prevents negative energies and energy interference entering your auric space, unless you are in good health.

This zone spreads out to about five metres around your aura and the zone make up the entirety of your auric space. The average persons auric space would be six metres in all directions. However, there are a lot of people out there with an auric zone of less than thirty centimetres. If they are ill there may be no protective zone at all! There may be distortion so when astral entities contact or touch the outer sheath of your auric wall, entities move in with relative ease. It is then that entities are capable of causing harm. The colour black as used here in this meditation is the sum total contains all the colours of the wavelength and stands for balance, wholeness and power.

It's unfortunate that the general feeling about the colour black is negative, people think black is cheap it appeals to the mass taste and is regarded as being of lower in quality. People have been taught that black implies disgrace, it's wicked and sinister and is something that causes great agitation and anxiety, by the expectation or the realisation of danger. The fears about blackness have been exaggerated by minds that should know better. The fact is that black as a colour is warm and is restorative in nature, its vibration is also slow compared to that of white light. So if you use black constructively, the structure of any atoms can be rearranged. Therefore, by using black in a constructive way, you can actually rearrange any atoms that might be carrying a negative charge.

How to do a Laya Yoga Healing Meditation

By Maha Yogi Paramahansa Dr.Rupnathji

Align all of your chakras by sitting with your back straight. Slow down your vibration by taking a few deep breaths, then bring white light down through your crown chakra, let it flow like a mountain waterfall into your heart chakra, then anchor yourself into the Earth. This meditation carries the White Light into your heart chakra, Anahata, at this point, at this point white light enters your heart chakra a major signal, is released which will circulate around the body. This creates a stabilising energy from the heart centre, if there are any problems in any of the lower chakra centres, the energy from the heart centre the full vibrational sequence of your body can be raised.

Drawing the black restorative energy up from the feminine essence of the mother Earth and into your roots, the roots of a large tree spreading deep underground, anchoring the tree into the earth, use your creative visualisation to imagine the roots, going down from your body plunging into the depths of the planet and spreading out, just like the roots of that tree. Envision the prominent bulky roots extending downwards below the surface, broadening from the base of your spine.

Even if the energy does not flow freely upwards, use your in-breath technique to carry the black vibration up through the prominent bulky roots that you have visualised, through your feet. Your awareness of the harmony and the restorative powers of which black represents are now coursing into your body. Visualise your the black energy flowing into the lower part of your body, visualise the restorative powers flow into all the major organs. As the black restorative powers flow through you body, symbolise the nature of any irregularities or any aches and pains, problems of a physical or an emotional nature as a piece of ice, all the warm black energy to wash over it like the rise and fall of a tidal current across a sandy beach. Visualise the restorative black energy high up in your body.

Now move back to the white light coming through your crown chakra and increase the white light by indicating to your higher self that you are ready now to receive more energy. Identifying that you have a profusion of white Light energy materialising, and swelling above your head. As the white Light increases, feel it coursing through the crown chakra and down through your body like sea waves coming into an estuary. This washes all the black energy out of your body and out of your auric space.

This entire exercise sequence of bringing black energy up, filling your body, absorbing any irregularities, and washing it out with white Light should be done three times to be safe. You may feel an accumulation of intense warmth in your heart centre, as the white light increases. You might feel the intense warmth in your hands as they rest over, or close to your heart chakra. You may also feel a sensation of gentle warmth gradually develop through your body, beginning at the base chakra centre and moving up into heart chakra and your body might become intensely warm.

White Light Meditation and Kundalini

By Maha Yogi Paramahansa Dr.Rupnathji

The basic premise of this White Light Meditation is to open and cleanse each of the seven rainbow chakras, which are related to the Endocrine System of your body in order to electromagnetically charge the related rainbow Multidimensional Spiritual Bodies of the Morphological Field surrounding you. Your Morphological Field is an oval of White Light that extends six feet out from you and holds these spiritual bodies. These Multidimensional Spiritual Bodies, in the order that they emanate out from you are your red Physical Body, orange Etheric Body, yellow Astral Body, green Mental Body, blue Causal Body, indigo Diamond Body, and violet Celestial Body. The opening, cleansing, and charging is necessary to create the atmosphere to allow the healing supernal energy waiting in the outermost violet Celestial Body to enter and bring you through the three stages of cleansing, healing and maintaining Kundalini.

White Light Meditation has three stages to it that can only be successively reached through daily meditative effort. These three stages are called Red, Radiant, and Golden Kundalini.

Red Kundalini is the stage when God's White Light energy is allowed to enter your body to open and cleanse all seven layers of each of the seven inner-core chakras or glands to become spinning Light Bodies that signal the electromagnetic charging of the Multidimensional Spiritual Body of your Morphological Field surrounding you. When you first allow God's cleansing of the seven layers of your red Root Chakra this signals the innermost Multidimensional Spiritual red Physical Body to be electromagnetically activated. This begins the process to the healing energy entrance. Normally, you only operate at 120volts of energy. God, archangels and the other Supernal Beings operate at 15,000 volts. The cleansing of the seven layers of the six remaining inner-core chakras will, and must, occur to electromagnetically activate the other six surrounding spiritual bodies to bridge the connection to the Archangel's, and others, higher energy and healing powers. Therefore, the cleansing of the next orange Sacral Chakra activates the next layer your orange Etheric Body; which brings you to the cleansing of your yellow Solar Plexus Chakra, which activates your yellow Astral Body; which brings you to the cleansing of your next green Heart Chakra which activates the green Mental Body; which brings you to the cleansing of your blue Throat Chakra which activates the blue Causal Body; which brings the cleansing of the indigo Third Eye Chakra which activates the indigo Diamond Body; which brings the final cleansing of the violet Crown Chakra which activates the violet Celestial Body. This outermost Celestial Body holds the healing energy of your White Light Team members, or angels, archangels, and other Supernal Beings, whose loving energy will enter your body at this point of the White Light Meditation to

begin healing. Red Kundalini is then complete for you have bridged the connection to allow your healers in. You then enter the second stage of Radiant Kundalini.

During Radiant Kundalini White Light is broken up by God into the prism of the colors of the archangel's healing rays in your brain's Medulla Oblongata. Each ray holds the healing energy of a specific archangel and arrives at a specific chakra or gland to take from that chakral area of the body what dis-ease, negativity, dysfunction, viruses and/or germs the assigned archangel see affecting it. Radiant Kundalini is also the stage when a loving ethereal portal connection is made by your Ground Color archangel who, along with goddess Artemis will help build this portal site. This portal is a site for DNA restructuring and the area of toxin removal from your body. During the Radiant Kundalini stage of White Light Mediation you will feel bubbly currents of energy at your portal location as glorious God's loving energy reconstructs your DNA to it's natural and healthy Galactic state with additions of love and Inosine. You will also feel your Ground Color archangel's energy gently removing any toxins from your body at this portal location. During this time the sacred portal site will be created to the left side of the designated chakra that is associated with DNA restructuring and toxin removals.

Golden Kundalini is the stage when you will exist in a state of Perfect Health and the blessed cleansing maintenance of your chakras or glands, body, and Morphological Field will occur during future White Light Meditations. If you stop White Light meditating you stop the cleansing, healing, or maintenance of your body that has been attained for you thus far, and for that of Mother Earth. If you begin White Light Meditating again at a later date, your White Light Team will take up at whatever stage of Kundalini they see your body is in need.

Yoga and White Light

By Maha Yogi Paramahansa Dr.Rupnathji

According to Yoga there are two main levels of Divine Light; the first is Atma-Jyoti, the Soul Light or the Higher Self Light and the second is Brahma Jyoti means Light of Universe, Brahmanda Light or the Light of the Holy Spirit! When our individual Soul, Atman during Yoga process unite with Brahman, the Soul of Enghlighten Being starts to shine like Brahman itself. In sufi way terms these two Light are correspondingly known as Munawwir (created light or soul light) and Nur (uncreated light or Allah light). So called Soul enlightenment (Atma Jyoti) is the first steep to full enghlightenment called Divine or God enlightenment (Brahma Jyoti). This very important Yoga process is very long and reserved for Devas or Heavenly Guru and their human disciples. Enter into Inner White Light is in reality the first steep toward Yoga practice.

Yoga is a healing system of theory and practice. It is a combination of breathing exercises, physical postures, and meditation that has been practiced for more than 9,000 years. More than 3,102 BE, Shree Krishna practiced Yoga given from God-Yogi Shiva Yogeshvara! While yoga evolved as a spiritual practice in Hinduism, in the Western world, a part of yoga, known as Asana, has grown popular as a form of purely physical exercise. Some Western forms have little or nothing to do with Hinduism or spirituality, but are simply a way of keeping fit and healthy. Yoga was introduced to American society in the late 19th century by Swami Vivekananda, the founder of the Vedanta Society. He believed that India has an abundance of spiritual wealth and that yoga is a method that could help those who were bound by the materialism of capitalist societies to achieve spiritual well-being.

In The West, hatha yoga has become popular as a purely physical exercise regimen divorced of its original purpose and such situation is false case. Currently, it is estimated that about 30-50 million Americans (USA, Canada) and about 5-15 million Europeans practice a form of hatha yoga. But it is still followed in a manner consistent with tradition throughout the Indian subcontinent. The traditional guru-student relationship that exists without sanction from organized institutions, and which gave rise to all the great yogis who made way into international consciousness in the 20th century, has been maintained in Indian, Nepalese and some Tibetan circles.

Traditional Hatha Yoga is a holistic yogic path, including moral disciplines, physical postures asanas, purification procedures shatkriyas, poses mudras, yogic breathing pranayamas and meditation. The Hatha yoga predominantly practised in the West consists of mostly asanas understood as physical exercises so it is great mistake and false way of Yoga practice. It is also recognized as a stress-reducing practice. Hatha Yoga is one of the two branches of Yoga that focuses on the physical culture, the other one being Raja Yoga but Raja starts from Lotus Positions means from Padmasana. Both of these are commonly referred to as Shadanga Yoga - Yoga of six parts from 'Shad' meaning six and 'anga' meaning limbs.

The six limbs of Hatha Yoga are described in Hathayoga Pradipika in detail. Svatmarama emphasizes many times in his Hathapradipika text that there is no Raja Yoga without Hatha Yoga and no Hatha Yoga without Raja Yoga. The main difference is that Raja Yoga uses asanas mainly to get the body ready for prolonged meditation, and hence focuses more on the meditative asana poses: Lotus Posture Padmasana, Accomplished Posture Siddhasana, Easy Posture Sukhasana and Pelvic Posture Vajrasana. Hatha Yoga utilizes not only meditative postures but also cultural postures. Similarly, Raja Yoga's use of Pranayama is also devoid of extensive locks Bandhas.

Hatha represents opposing energies: hot and cold, fire and water, male and female, positive and negative - following similar taoist qigong concept as yin-yang. Hatha yoga attempts to balance mind and body via physical postures or "asanas", purification practices, controlled breathing, and the calming of the mind through relaxation and meditation like Trataka. Asanas teach poise, balance and strength and are practised to improve the body's physical health and clear the mind in preparation for meditation in the pursuit of enlightenment. However if an individual has too much phlegm or fat then purification procedures are a necessity before undertaking pranayama.

Ashtanga is the yoga Eight Limbs of Master Patanjali, the compiler of the Yoga Sutras. It is composed of eight limbs: Yama and Niyama, which are ethical obligations; Asana; Pranayama, which is breath control; Pratyahara, which is sense withdrawal and spiritual psychology; Dharana, which is concentration and focusing; Dhyana, which is meditation or more White Light meditation, and Samadhi, which is the experience of unity with God, Brahman and Shiva - the Founder and Owner of all Yoga. The eight limbs are more precisely viewed as eight levels of progress, each level providing benefits in and of itself and also laying the foundation for the higher levels. Frequently Ashtanga Yoga of Patanjali is being confused with Raja Yoga, Patanjali nowhere in his sutras uses the term Raja Yoga but use this eight groups of exercises too.

Hatha Yoga consists of six limbs focused on attaining Samadhi - the Unity of Atman with Brahman, the Holy Spirit of God. In this scheme, the six limbs of Hatha Yoga are defined as Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. The basic text of Hatha Yoga is Hathapradipika by Svatanmarama, a grand desciple of Sahajananda from the lineage of Sopana, the younger brother of Jnaneshwara Maharaj of Alandi near Pune. An important part of hatha practices is awakening of Kundalini. The signs of success in hatha yoga are slenderness of the body, cheerful face, hearing mystical sound, bright eyes, sense of well-being, control over the bindu, increase in gastric fire and purification of the nadis. White Light meditations are fundamentals of all kinds Yoga and spiritual White Light, Śukla Jyoti is truly the Light of Yoga!

The experience of the clear white light in yoga is a mystical vision seen with the mind's eye as vividly as one would see with the physical eyes. We are always seeing light with the third eye in some degree. Close your eyes and envision a large tree standing alone upon a hill covered with flowers bursting out of lush green grass in the field around. Imagine the scene taking place on a sunny day; the clear crisp air in the high altitude brings forth the images distinctly. Put a cloud in the sky for contrast. The light you have been seeing, as you have been creating these suggested images, one at a time, with your thoughts inspired by what you have been reading, is the inner light flooding through the external mind. Remove the cloud from the picture - the flowers, the grass, and the tree. Inner light alone would remain. This inner light intensified one thousand times would be called "the clear white light".

The idea of Yoga, union through perceptive control of the flow of thought, and of the generative processes of a perceptive idea before thought is formed, is most satisfying. The cognition of the actinic processes, or his life currents, intrigues him, and he looks further into the practice of Advaita Yoga techniques and finds that peace is gained through a conscious government, first, of the life currents through the body, and second, of the realms of ideas as they flow into thought. And while remaining the observer of it all in the eternity of the here and now, he fully realizes that time, space, and causation are only indicated through holding an off-balanced consciousness of past and future.

The feeling and Realization of the here and now intensity of consciousness becomes intriguing to him, and he works daily with Advaita Yoga techniques to strengthen psychic nerve fibers and perfect his artistry in maintaining this awareness. Many things fall away from him as he expands his consciousness through the classical practices of meditation. He loosens the odic bonds of family and former friends; magnetic ties to possessions and places fade out until he is alone — involved only in the refined realms of mind and in the actinic flow of energies. Even if, occasionally, his awareness is brought into a habit pattern or a concept of himself as he used to be, he views it with his new stability in his recently found inner security of being whole. But this, too, quickly fades.

Whenever darkness comes into the material world, it does not affect this centered, enlightened man. He sees light within his head and body as clearly as he does when in states of materialistic consciousness he looks at a glowing light bulb. While involved in innersearching some hidden laws of existence or unraveling the solution to a problem of the outer dimensions of the mind, he sits viewing the inner light, and the light shines through the knitted law of existence clearly, showing it in all its ramifications as well as shining out upon the snarled problem and burning it back into proportionate component parts.

Yoga adept, Shishya finds that during the past eight or nine thousand years men have from time to time walked the Path of Enlightenment, Samadhi Padah, and he begins to see that he has yet far to go as his light often is dimmed by the pulling he experiences from the past, by the exuberance he shares with the future, and yet the fawn-like instability of the "here and now" eternity he has most recently experienced. Through the Advaita Yoga of Light techniques perfecting the conscious (cittam) use of the will power (iccha shakti), the energies (pranas) can be drawn inward from the outer mind, and awareness can bask in the actinic light, coming into the outer mind only at will, and positively.

Occasionally young aspirants burst into experience indicating a balance of intense light at a still higher rate of vibration of here and now awareness than their almost daily experience of a moon-glow inner light. It is the dynamic vision of clairvoyantly seeing the head, and at times the body, filled with a

brilliant clear light. When this intensity can be attained at will, more than often man will identify himself as the actinic force flowing through the odic externalities of the outer mind and understand it as a force of life more real and infinitely more permanent than the external mind itself.

The highly trained Advaita Yoga adept, through techniques imparted to him from his Guruh, intensifies the clear white light to the brink of God-Realization. Keeping this continuity alive and not allowing the external consciousness to reign, the young aspirant lives daily in the clear White Light. Thousands of young yoga aspirants who have had bursts of inner light have evolved quickly. Enlightened seers are turning inward to find new ways of bringing forth knowledge from inner realms to meet creatively man's basic needs and to bring through to the external spheres the beauty and culture found only on inner planes. Now is the time for yoga students who have worked diligently in deep concentration and light meditation and in clearing up personal problems to enjoy the contemplative life and be happy in their attainment of the bliss that is their heritage on earth.

Guruh is an enlightened teacher of the Classical Yoga system of Self-Realization. Advaita Yoga is Non-dualistic philosophy of the Hindu Vedas, where Man is not man, man realised is God, Brahman. Initiated, Dikshani is one who has been accepted as a personal disciple of the guruh. Rishi is profound mystic or sage, yoga master for mastres and perfeted (siddhas).

The Light of Atma Illuminates Everything

By Maha Yogi Paramahansa Dr.Rupnathji

During the day, the sun illuminates the various objects of the world; at night, the moon plays a similar though lesser role. Therefore, you can declare that it is the sun and the moon that are responsible for the luminous nature of the world and its objects. But during the dream state you also see various things; where are the sun and the moon in that state? The sun that you see in the daytime during your waking state is not there in the dream state; nor is the moon there, nor is any other source of light visible there to illuminate the various objects. Yet you can see an entire world, namely, the world of the dream. What is it that illuminates that world? In the deep-sleep state there is absolute darkness. There is neither knowledge nor wisdom in that state. But how do you know that it is dark? What is it that enables you to apprehend this darkness?

The deep-sleep state has been described as the unconscious state; the dream state has been described as the sub-conscious state; the waking state has been described as the conscious state. There is a fourth

state which transcends all these other states; it may be described as the super-conscious state. In the super-conscious state you are able to see everything, everywhere, and enjoy bliss supreme. What is the light that illuminates this bliss state and permits you to experience this unmitigated joy? That light is the effulgence that emanates from the atma. It is this light which illuminates all the other states as well and enables you to see them.

In the Vedas, the sages have spoken of this super-conscious state. They declared, "We are able to see a state which transcends the others, including the darkness of the dreamless state. Beyond the dreamless state is the supreme light of the atma which illuminates the waking, the dream and the deep-sleep states." To understand this a little better, consider an example from the waking state. When you close your eyes for a minute, what exactly are you seeing? You will say that there is nothing there, only absolute darkness. But then the question arises, 'How is it that I am able to perceive this darkness? Since I seem to see it and am able to describe it, there must be a light of consciousness which illuminates this state and enables me to see even this darkness.' That light is the light of the atma. It is only through this transcendental light that all the other lights can shine.

We celebrate a festival of light in which we light a candle and from that one candle go on lighting all the other candles and lamps. This first light is the basis for lighting the others. It is because we have this first light that we are able to light so many others. For living beings, this first light is the divine light of the one atma. With it, all the individual lamps, representing the countless individual beings, are lit in turn. It is because of this divine light that the eyes are able to see. It shines from inside and illuminates all beings. But it is not only the source of all living beings, it is also the source of all objects and all the external bodies of light, such as the sun and the moon.

You may wonder, since you cannot see this divine light, how can you be sure that it illuminates all these other objects and lights. Here the example of a battery will be instructive. You cannot see the electrical power which is in the cells, but if you switch on the current flow you can see the light in the bulb. If there had been no electric power in the cell, you would not have been able to get any light from the bulb. The body may be thought of as an electric lamp driven by this battery cell which is the mind your eyes are the bulb and your intelligence is the switch which controls it. In this battery cell of the mind, a very special type of energy derived from the atma is stored. In ordinary electric batteries the power gets exhausted very quickly, but the atmic current flows continuously through the mind. The Vedas have declared that the mind is the receptacle for storing the atmic energy. It is this inexhaustible source that provides the temporary...

Yoga of Four Dhyanas

Dhyana (Sanskrit) or better Śukla Dhyana (White, Pure Dhyana) can refer to a form of light meditation or to an absorbed state of mind brought about by meditation. In particular, dhyana refers to the four states of absorption, sometimes called the "four dhyanas."

The Four Dhyānas are:

1) First Dhyāna: Bliss Born of Separation; the first dhyana is a state with both concept and discernment. The first is seclusion, in which u must free your mind from sensuality.

2) Second Dhyāna: Bliss Born of Samadhi; the second dhyana is a state without concept but with just discernment. The second is a tranquility of mind full of joy and gladness.

3) Third Dhyāna: Wonderful Happiness of Being Apart from Bliss; the third dhyana is a state without delight but with bliss. The third is taking delight in things spiritual.

4) Fourth Dhyāna: Clear Purity of Casting Away Thought; the fourth dhyana is a state of equanimity. The fourth is a state of perfect purity and peace, in which mind is above all gladness and grief. Be sober and abandon wrong practices which serve only to stultify ur mind.

Four Dhyanas means for dominating of spirit over matter1. Prevent bad qualities from arising.2. Put away bad qualities which has arisen.3. Produce goodness that does not yet come to existence.4. Search with sincerity and persevere in ur search. In the end, u will find the truth.

The Four Dhyānas are higher states or realms of consciousness (levels of samadhi) reached in two ways: a) temporarily, through correct meditation, and b) on a lifetime basis through rebirth as a god in the dhyāna-heavens (gods).

The first dhyana level which is accomplished in this way has five features: conception, discernment, joy, physical wellbeing and samadhi. When the meditator reaches the first dhyana, passions, desires and

unwholesome thoughts (see akusala) are released, and the meditator feels joyful interest and a sense of well-being. One enters the First Dhyāna by abandoning “examination” (vitarka), which refers to coarse polluted thinking. One is thus separated from one’s afflictions. In the First Dhyāna a more subtle kind of polluted thinking called “investigation” (vicāra) still remains, as do “bliss” (pīti) and “happiness” (sukha). Pīti is a type of blissful light ease associated with the body, and sukha is a more subtle and pure happiness or joy. In the First Dhyāna (the Ground of Bliss Born of Separation), one’s pulse stops, but this doesn’t mean one is dead. This brings a particular happiness which is unknown to those in the world.

The second dhyana, which is even more peaceful, has four features: the perfect clarity in which conception and discernment have been relinquished, joy, physical wellbeing and samadhi. In the second dhyana, intellectual activity fades and is replaced by tranquility and one-pointedness of mind. Joyful interest and sense of well-being are still present. When one enters the Second Dhyāna, vicāra is eliminated, and a finer experience of bliss from one’s meditational state remains. The Second Dhyāna is called the Ground of Bliss Born of Samadhi. In the Second Dhyāna, one’s breath stops. There is no detectible breathing in and out, but at that time an inner breathing takes over.

The third dhyana, which is more peaceful still, has five features: equanimity in which the concept of joy has been abandoned, mindfulness, watchful awareness, physical wellbeing and samadhi. In the third dhyana, joy fades and is replaced by equanimity (upeksha). In the Third Dhyāna pīti is eliminated, so that only the pure happiness of sukha remains. The Third Dhyāna is the Ground of the Wonderful Happiness of Being Apart from Bliss. One renounces the dhyāna bliss as food and the happiness of the Dharma that occurs in initial samadhi. One goes beyond that kind of happiness and reaches a sense of wonderful joy. It is something that one has never known before, that is inexpressible in its subtlety, and that is inconceivable. At the level of the Third Dhyāna, thoughts also stop. There is no active thought process—not a single thought arises. When not a single thought arises, the entire substance manifests. When the six organs suddenly move, there is a covering of clouds. At the point when not one thought arises, the entire substance and great function (of your Bodddhi-nature) are in evidence. But once your six organs suddenly move, then it is obscured. It just takes a slight movement by the eyes, ears, nose, tongue, body, or mind to cause this to happen. Then one is covered over by the clouds of the five skandhas.

The fourth dhyana, which is called the ultimate dhyana because it is yet more peaceful, has four features: the neutral sensation in which the sensation of physical wellbeing has been abandoned, mindfulness, the mental formation of equanimity, and samadhi. In the fourth dhyana, all sensation ceases and only mindful equanimity remains. In the Fourth Dhyāna sukha, a very subtle cognitive function of the mind, is also eliminated, leading to an even purer state of mind. The Fourth Dhyāna is called the Ground of the Clear Purity of Casting Away Thought. In the Third Dhyāna thoughts were stopped—held at bay—but they still had not been renounced altogether. In the heavens of the Fourth

Dhyāna, not only are thoughts stopped, they are done away with completely. There basically are no more cognitive considerations. This state is extremely pure, subtly wonderful, and particularly blissful. However, reaching the Fourth Dhyāna is simply a preliminary, expedient state of meditational inquiry reached by beginners. Having reached this state is of no use at all in itself. It is not certification of sagehood. You shouldn't make the mistake of thinking that reaching these four levels makes you somehow very special. You've only experienced a bit of the flavor of Chan (Dhyana).

If we take the writings of Patanjali, Vyasa and Vacaspati Mishra (in his Tattva-Vaisharadi), we find a sequence of four samadhi whose degree of refinement increases in stages. According to the classical Hindu yoga schools, a practitioner progresses through the samadhi by first gaining proficiency at a grosser stage of spiritual attainment, and by then developing dispassion toward this stage so as to progress to the next higher, subtler, purified, or refined level of meditative accomplishment. Just as in the progression through the four dhyana, the higher realm of concentration is viewed as purer or more refined than the lower, but this purity is only relative. Nevertheless, the mind is thus encouraged along a graduated process of refinement, all of which corresponds to higher and higher accomplishments within the Realm of Form.

The first samadhi in these schools is the vitarka samadhi, which is a samadhi still involved with the cogitation of thought that involves examining an object. This is nothing less than the first dhyana, for none of the other dhyana are still involved with the vitarka of coarse mental grasping. Thus the objects of vitarka samadhi meditation are rather coarse, namely the gunas of Hinduism and their products.

Vedanta, namely the Samkhya school of philosophy, offers a wide variety of suggestions for these objects of support, which are objects used as a point of focus in meditation. For example, you can meditate on the five elements, on a material form (such as the sun, a flame, etc.), or on a deity such as Vishnu or Shiva, or even on the image of Jesus, or a chakra or Sanskrit letter. All these forms serve as a point of focus in meditation so that a spiritual aspirant can generate one-pointed concentration and attain the state of samadhi.

Next we have vicara samadhi, which is a samadhi of just vicara. The second and third dhyana of Buddhism can both be classified as just vicara, which is mental reflection or observation, but the third dhyana is distinguished by the fact that it is characterized mainly by bliss (ananda). Hence, the third dhyana corresponds to the stage of ananda samadhi, and the Hindu sage Vyasa confirms this understanding with the description: "Rapture is bliss." This leaves the second dhyana as the sole correspondent for the vicara samadhi of classical Hindu yoga, and its stipulation as the second samadhi in the series matches up with the second dhyana ranking as well.

The last samadhi is asmita samadhi, which is described as a samadhi of merely I-am-ness. This is the fourth dhyana where there is only one-pointed concentration and profound emptiness, but where the practitioner has not yet freed himself from the confines of the egocentric seventh consciousness. He has reached a stage of selflessness, but it is not the complete selflessness of the Tao.

In summary: Vitarka samadhi corresponds to the first dhyana. Vicara samadhi corresponds to the second dhyana. Ananda samadhi corresponds to the third dhyana. Asmita samadhi corresponds to the fourth dhyana.

As the Hindu sage Vyasa says of the four Samadhi: "The vitarka-conjoint samadhi actually accompanies all four. The second one, with gross thought (vitarka) having been terminated, is accompanied by subtle thought (vicara). The third one, with subtle thought having been terminated, is accompanied by bliss (ananda). The fourth one, with that bliss having been terminated, is merely I-am-ness (asmita). All these samadhis are dependent on, conjoint with, or accompanied by supportive factors."

In addition to the four dhyana, we already know that there is also a more refined set of meditations called the four formless samadhi. These are also known as the four formless meditations, four formless absorptions, or four formless concentrations. As with the four dhyana, the four formless samadhi are considered "shared stages" or "common stages" on the spiritual path, although while they are called "shared" it does not mean that all people achieve them.

The entire set of eight absorptions, which includes the four dhyana, is a "shared set of attainments" within the reach of many different cultivation and religious schools. Together, the four dhyana and four samadhi make eight vehicles which are alternatively known as the eight samadhi, eight concentrations, eight absorptions, or eight jhanas.

As indicated by their name, the four formless samadhi represent a stage of meditative attainment that no longer corresponds to the Realm of Form. Accordingly, the stage of attainment they represent surpasses the physical material world (Desire Realm) and even the energy world (Form Realm). Though there are some slight differences in the names used by various translators to signify these states, the four formless samadhi absorptions are commonly known as:

1. the samadhi of infinite space; the infinite form samadhi;

2. the samadhi of infinite consciousness; Ananta Ćittam;

3. the samadhi of nothingness; Nirvana;

4. the samadhi of neither thought nor no-thought;

We cannot say that these four samadhi are progressively attained in the same manner of the four dhyana-which are typically mastered one after the other--and yet we could also say this as well. You might sit down to meditate and spontaneously experience the samadhi without thought and without no-thought, or the samadhi of infinite space, but you will not be able to maintain these experiential realms unless your concentration and yogas were stable and strong enough.

You will also recall that when you abide in a particular dhyana, the levels below you appear gross and undefined, while the levels above you appear more peaceful and refined. As we have said, this is because the lower four dhyana all refer to graduations of the Form Realm. Since the formless samadhi correspond to the Formless Realm, we cannot say that one formless samadhi is higher or lower than another. They are merely different, so you do not have to cultivate them in any particular order. Then again, you can say that they are arranged in a hierarchical ranking by order of purity.

Some schools will mistakenly tell you that the formless absorptions are attained one after the other in a progressive fashion, but this is incorrect. For instance, in the first dhyana you might also be able to reach the samadhi of infinite space even if you cannot reach the other three dhyana. As another example, in the second dhyana you might be able to reach all the formless absorptions without having attained the third or fourth dhyana. Therefore, the view of progressive attainment of the formless absorptions is incorrect. Attaining them depends entirely upon your qualifications.

Brahmacharya (Celibacy)

By Maha Yogi Paramahansa Dr.Rupnathji

The importance of Brahmacharya is clearly explained in Yajurveda. In this modern life very few only understand this and practice it. All Vedas and other scriptures of Hinduism lay great emphasis regarding Brahmacharya. In vedic period a student is also known as Brahmachari. By preserving the energy, strength and vitality of mind and various organs one can lead a happy, energetic and healthy life. The mind will be clear and brain will superb for a Brhmachari. It enhances the strength, life span and health since it is the mine of all virtues. Brahmacharya is the dam of all pleasures of life and only learned people keep it and their power and life increases and all sickness is destroyed. It is easy to preach and to practice is very difficult.

One should try to be always in the company of noble people and control their senses as far as possible to get the actual reward of human life. A man is known by the company he keeps. If one always move in the company of good, learned and noble ones there is no doubt that he can be one among them one day. Company is contagious and man changes his colors accordingly sooner or later. He cannot remain unaffected for long best company means not only noble people but also good books written by great scholars, Sages, Saints, Prophets, Rishis, and Munis. These contain vast treasures of wealth and will make one so rich that the worldly riches would appear very insignificant.

One of the verses in YajurVeda state that taught people who are actually endowed with divine powers should do two things in this world. One is that they should propagate the teachings of Brahmacharya and control of senses so that people may become strong and healthy leading a full vigorous life. Next thing is by education and practice thereof, they should teach one and all how to develop their inner strength and power so that people may enjoy their blissful life fully in all respects. In another verse it is stated that such people who abandon the company of bad people and give up all bad evil habits and keep away from immoral life increasing their vitality beget good children, they strength and glorify their race and their country. Brahmacharya will give the power to face and solve any problems as a boat can ferry people through turbulent waters of the sea. A Brahmachari will be liked and respected in all the societies and meetings.

In one verse it is explained that the age of a boy begins at twenty-sixth year and for a girl it is seventeen and up to this period they should practice Brahmacharya at any cost and can get married. Those who get education following the rules of Brahmacharya, they shine like sun are quick in all what they do, like a hawk and become the hallmark of respect, enjoying their life skipping like a deer. In the student life it would be better to preserve their vital fluid which is the life thread, so that they can utilize their energy and strength for their education and learning. In vedic period student is imparted with all the knowledge right from the Earth to the sun and in this way all divinity reside in his body and such students in future will assets to their country and world. They will have harmony of the head, heart and hand in such a way which will be beneficial to the society as a whole. It has been truly said that if our hearts are strong, our heads are right in vain. A person without education is beast and a person without Dharma is like a beast.

Education and knowledge are like two eyes of a person which enable him to see things correctly and assess his own position. The purpose of education is to make man what he ought to be.

According to Vedas education on arts and material science is not enough and because major portion of achieving perfection can be achieved by studying spiritual science. The aim of life and education is that we may live a new life in the realm of self and the creation, with harmony and happiness and will become virtuous. Every second of the life should be fully utilized so that there is no room left for idling. It may be noted that "An idle mind is a devil's workshop." Of course relaxation and enjoyment should be there along with study to keep one fit and fresh and ready to face any challenges of life. If proper education is not given to children parents become enemies since they get isolated in society. Teachers should take utmost care for understanding to develop good character and affection along with studies. They should be taught that all women are like mother, sister or daughter according to their age and they should be protected whenever necessary.

In Vedas it is also stated that "Not to earn wealth at the cost of others pain and suffering". It is not good to be fatigue self too much both physically and mentally. Hard-work is the keystone to virtuous earning with the sweat of one's own brow, not by lottery, speculation and gambling. Don't do anything undesirable and harmful to the society. Acquire knowledge which can't be stolen away by thieves than material wealth. A great scholar of ancient India Sri Pathanjali's in his teachings explains the importance of Brahmacharya and it is studied by foreign scholars and one such famous scholar Dr. Louis an eminent physician opined that most precious atoms of the blood enter into the composition of semen (in his book Chastity). So preservation of semen by practicing continence helps the better development of brain, body, and mind. Dr. Nicholas says that the best blood in the body goes to form the elements of reproduction in both the sexes. So if anybody waste semen he is losing the best part of the blood and he becomes weak physically and intellectually. If preserved he becomes strong, intellectual, heroic and powerful.

Brahmacharya can be practiced by married people also. Chastity and fidelity are the foundation on which a strong and happy marital relationship stands and should be understood by husband and wife. In Srimad Bhagavatham a holy book of Hinduism it is clearly mentioned that practice of brahmacharya is also one of the important duties in married life and it is waived only for the purpose of procreation, austerity, purity, contentment and friendliness towards all. (11.18.43) Ancient Rishi of India Pathanjali also says in his Yogasutra that CONTINENCE IS LIFE AND INCOTINENCE IS EQUAL TO DEATH. LORD SHIVA in the Jnanasamkalani Tantra says that "The wise do not regard the ordinary forms of asceticism as real asceticism. Continence is the highest asceticism. He who is a continent is equal to God." So especially youth in whom the future of our country rests, should practice celibacy as far as possible to lead the country and countrymen to have a prosperous future.

The Son of God: Subramanya, Skanda, Kārttikeya, Sanatkumāra - The Agartha King, Pleiadian Head Master

By Maha Yogi Paramahansa Dr.Rupnathji

(1) Sanatkumāra (Sanatkumara) is God's Son, the Son of Śiva and Śakti, God and Goddess, and He represents the highest state to which a spiritual aspirant can evolve. He is said to have been born of Śiva from Pārvatī Śakti to destroy the evil demon Tārakāsura. Before conceiving Him, even these heavenly Parents of the World had to perform severe Tapas or austerities! This teaches the world of the great need for Tapas on the part of parents desirous of excellence of offspring. He is stated to have been born in a forest of arrow-like grass (hence the name Śaravaṇabhava) and reared by the six divine mothers of the constellation known as Kṛttikā, Pleiades. Hence the names Kārttikeya and Saṅmātura in meaning, that Sanatkumāra is from Pleiades and have Six Mothers. Kumāra or Sanatkumāra means someone being very young and virile, and this noble God's Son is really always like strong, vital and young boy.

(2) If much more and better known the God's Son Gaṇapati or Gaṇeśa is universally reverd by almost all the Hindus, Buddhists and Jains, and has even succeeded in going abroad to many countries of South East Asia, China, Japan and Afghanistan, Sanatkumāra his brother in Heaven has somehow remained confided to South India and older Śaivita traditions. Historically speaking, Sanatkumāra or Subrahmaṇya is a much older deity, being mentioned in stone inscriptions and shown on coins (from 1st century to 5th century A.D.) and was well-known in North India, Pamir and Himalaya Region. The sixth day (Ṣaṣṭhī, Shashthi) of a lunar month, the sixth Tithi is considered sacred to Him similar like with serpent deities. This number six is as magical number a part of esoteric tradition belonging to oldest but always young Kumāra well known as Subrahmaṇya - one who leads towards Brahman, the Highest God.

(3) Etymologically the word Subrahmaṇya means one who tends the spiritual growth of the aspirants, one who leads toward the Lord God. It is only He, who has reached the summit of spiritual perfection in this life, this is capable of tending the spiritual growth of others. Mythology and religion describes Sanatkumāra as the Son of God, Śiva, begotten to save the world from tyranny of the fiend Tāraka-Asura, the embodied devil. This is more true in the spiritual sense, because the way to heaven is constant battle against evil. Subrahmaṇya or Sanatkumāra called Saṅmukha (Saṅmukha) is depicted with six heads and twelve hands, all of them being attached to one trunk resting on two feet. His six heads represent the five sense organs and the mind, which controls and co-ordinates their activities. When these are controlled, refined and sublimated, human being as so as deva (angel, god) becomes a superhuman being or super heavenly being and may overcome all devil forces!

(4) In spiritual icons, Sanatkumāra is shown as a warrior-boy either with one head and two arms or with six heads and twelve arms. This first form of Murti is for beginners in meditations and visualizations,

very easy to keep in mind. Sanatkumāra known as Skanda is the spiritual, great warrior! He is said to have been married to a forest maid Valli-Amma during His service as heavenly Avatāra of God's Son. His temples or Āśramas are usually found on hill-tops. The peacock is His carrier, Vasana. In His icons, His lance and His peacock are also prominently displayed and a fowl adorns His banner! As the warrior angel or god He was appointed through the Highest One as the Commander-in-chief of the gods (angels) of the Heaven and thus became Devasenāpati. Hence He is the Lord of Heavenly Warriors, Guardian Angels and godly angels who are the Keepers of the Heaven!

(5) Pleiadian Master, the Lord God's Son, Sanatkumāra with His matchless weapon, the Śakti or lance, shining brilliantly like fire, He easily destroyed the devil Tārakāsura, thus becoming Saktidhara and Tārakāri. As a forceful attacker in war against devil beings, He is known as Skanda, but the name Skanda also means one who has accumulated the power of chastity. The God's Son Skanda Kumara likes holy people (Brāhmaṇas) and is always good to them. Because of this He is known as Subrahmaṇya Skanda, as defender of all Sādhus. Once, Sanatkumāra broke down the Krauñca-Parvata (a mountain), earning the name Krauñcabhettā. At another time, Sanatkumāra in the Heaven exposed Brahmā (Creator) ignorance of the Vedas (Holy Scriptures) and hence got the name Brahma-Śāstā. His other name is Guha, the secret one, because Sanatkumāra is the keeper and protector of all Divine Secrets, Hermetics and Esoterics! His name Svāmi-Nātha point that He is the perceptor, Guru/h of his own father and the suzerain of all Svāmīs -Enlighten Spiritual Gurus!

(6) It seems, that Sanatkumāra assumed six faces to suckle milk from six mothers and so got the appellation Ṣaḍhāna or Ṣaṇmukha [Ṣ is English 'Sh'] but six Pleiades show the six principles of supersensual knowledge! Only someone who reaches higher knowledge, Pleiadian Wisdom of God is enough worth to be the Shamballa Warrior of the White Brotherhood. Magical number six is very important because means victory over Svādhiṣṭhāna, the second Ćakra (Chakra) and over Manas Ćakra in Ājñā structure, which both have six petals in their Maṇḍala. According to Yoga and Tantra psychology, there are six centres of psycho-spiritual energy of consciousness in the human body and they are: Mūlādhāra at the anus, Svādhiṣṭhāna at the root of sex organ, Maṇipūra at the navel or above, Anāhata at the region of heart, Viśuddha at the throat, and Ājñā between the eyebrows in the head. When the Sādhaḱa, Yoga Aspirant successfully raises his psychic energy through these centres, s/he has a vision of the Śiva-Śakti, the God and Goddess!

(7) Of course, because Pārvatī Devī, real Sanatkumāras Mother is a daughter of Master Himavān and Menakā, Kārttikeya is the Holy Grandson of them both being as a part of the oldest Yoga and Tantra line of perceptors! The God's Son Sanatkumāra Skanda is real angel or deity of deeper and higher esoteric and hermetic traditions of the East and West and He is the embodiment of all mysticism and mystical science! Sahasrāra above the top of the head which is the destination for this six faced and six centred energy from the body Ćakras (Chakras) represents this perfect state of spiritual consciousness well-

known as the Son of God, Subrahmaṇya, Sanatkumāra! In a perfect being the flow is so refined and uniform, that practically all the centres have been elevated to this highest level, but Ćakras are simply class on the way toward this noble state. Ćakras (Chakras) symbolize different stages of consciousness, power an energy in transformation process.

(8) The noble Subrahmaṇya Kumāra has at all two consorts, Vaḷḷi-Amma, an elder one, and Devasenā, younger one. The former is daughter of a humble chieftain of a race given to agriculture and woodcraft. The latter is the daughter of Indra, the King of angels, gods and heavenly beings. This is just to show, that Got does not make any distinction between the humble folk and elite. The Highest Lord God loves all equally and accept both, the folk and the elite. These two consorts show that Sanatkumāra unites two different spiritual traditions but accepts their difference in similar way as loves His both wives. Folk religious cult and elitist hermetic tradition are His true, symbolical wives or consorts. Sanatkumāra likes and supports equally folk cults of Goddess in the same way as very spiritual, heavenly esoteric or occult science! Skanda is a kind of double tradition spiritual master or perceptor!

(9) Sanatkumāra with His twelve hands, symbolically represents cosmic power of Avatāra , Heavenly Incarnation and all zodiac signs, all Rasi from Capricornus, Aquarius to Saggitarius! Man has only two hands, but his superior intellect has enabled him to invent so many tools and instruments through which he can accomplish manual tasks, even simultaneously. The combination of the six heads and twelve hands teaches us, that the ideal of humanity is the perfected being who is not only a great Yogi, but also a great worker. Two consorts also mean, that the true lider of a society will espouse agriculture and industry on the one hand, and the armed forces on the other in order to develop the society as also to protect it! The lance of dazzling brightness is the weapon with which this Devasenāpati vanquished many enemies. It actually stands for knowledge and wisdom with which all the ugly demons of ignorance can be destroyed.

(10) Sanatkumāra as the noble perceptor of Guru/ḥ shows that is surrounded with two kinds of souls as His disciples, the first like Vaḷḷi-Amma, means protectors of the Nature, and the second like Devasenā, means protectors against any kind of evil asuras! As His Śaktis, they represent two different aspects of Divine Power. Heavenly consorts show two circles of disciple and their special works as Sanatkumāra, as Śiva-Śakti Divine Son is Heavenly Leader. Because His temples are usually found on hill-tops and the peacock is His carrier, Vasana, mount it may be indicated that He was a sylvan deity connected with serpent-worship and tree worship, and hence was more popular among the people of lower strata in the pre-aryan society. Today, however, all sections of Hinduism have accepted Sanatkumāra and they venerate Him, but much more as Subrahmaṇya Skanda or Kārttikeya, pointed toward Pleiadan spirituality and Pleiadan mystical sources!

(11) Sanatkumāra as Guhya-Guru/h, secret guide and as Svāmi-Nātha fathers or spiritual fathers keeper or suzerain, is well-known to all spiritual seekers of advanced in their practical research! In icons it is shown, as belabouring a snake with one of its legs and it stands for what is oposed to it. By riding the peacock He is showing that He is really beyond what is within time and outside it. Sanatkumāra, Kārttikeya, the Shambala Lord is beyond all dualities and because it may stand against Asuras! If the snake represents lust, as it often does in symbology of psychology, the peacock signifies the powers of chastity and hence is shown as riding on the peacock! Lastly, the peacock with its beautiful plumage, represents creation in all its glory. Hence He that rides the peacock it is the Supreme Lord, the master of all creation!

(12) Kārttikeya is this great Son of the Lord God, which is begotten to save the world from the tyranny of the fiend Tārakāsura, who seems be embodied as scientific atheism against spirituality and esoterism. Such devil is necessary to win on all six levels of existence, on outer and on inner dimensions of creation. Devasenāpati vanquishes and destroys all enemies of spirituality and enemies of the divine way! There are three outer dimensions like dense, astral and mental world and there are three inner dimensions like higher or causal mentality, reason or buddhi and ātmanic or soul level of consciousness which all are attacked through devil beings like asuras, rākṣasas (rākṣasas) and piśācas. Six is the number of consciousness levels where any evil may attack or work through and such levels need realison and exorcism! So all evil forces of asuras (demons) may govern only in six lvels but the seventh one is only for gods, angels and halfangelic beings, devas and upadevas. People have to look for Gurus like Kārttikeya!

(13) Those meditating on hill-tops or in the mountains are close to Sanatkumāra who prefers Himalaya mountains as His spiritual place of work according our knowledge about Śamballa (Shambala) and Agartha. Skandapurāṇa, Holy Scripture about the Lord Skanda teaches us more about the one Brahman, without a second, the All, Heavenly Father from whom Kārttikeya, Sanatkumāra was born or rather created! Śiva-Śakti is All-Brahman, the embodiment of renunciation and destruction of all evil and similarly with His Son! Kārttikeya is the Lord of all Gaṇas who are spiritual warriors and spiritual martial arts practicers, and He is supporter of traditional Kālaripayat (Kālarippayatu), divine martial art very well known in all India, Tibet or Himalaya region. Warriors āsanas like Āndra Namaskaram are practiced in Sanatkumāras consciousness and all going to Śamballa (Shambala) know it very well. Skanda supports those living in a group (Gaṇa) near a forest or a mountain and particularly those Gaṇas (groups) which bear with the evil, fighting against asuras, demons and other devils.

(14) Sanatkumāra very well known in the Western Esotericism vanquished demons, asuras and succesfully brought demoniac followers under His holy subjugation. Gaṇa is a group but much more a clan living together or very close in hermitage, hence Gaṇas, God's attendants are strong clanic type spiritual groups, Āśamitees. Pati is the head of Gaṇa (clanic spiritual group). As the group of yogis and

yoginis became more refined and cultured Heavenly Pati like Kārttikeya might have been transformed into the higher form with much more powers and charismatic forces! Real, spiritual growth is only in spiritual, divine, esoteric groups with strong connection of deep brotherhood friendship, in groups with Guru/h, groups like clans! All have to be Gaṇikas, Gaṇa attendants, regula attendants if they wish spiritual development and advanced in esotericism or spirituality, and they have to win against devil forces.

Mulādhara Chakra



| **By Maha Yogi Paramahansa Dr.Rupnathji**

The circle of the Container of the Body, as the title can be translated, opens for us the possibility of work with lotuses, with the consciousness centers, starting from the very bottom of our trunk, from the central point, between the womb and the coccyx. **Mula** – means the Root, the Base or Bottom, hence the name refers to the lower part of the body, which touches the ground when we sit and reminds of a place from which the trunk of a tree grows its roots into the ground. Vibrating word Mula means working on solving and making all the poisons and pollutions of the material consciousness more refine. **Adhara** is a container, a goblet of energy, and this goblet is so called **Svayambhu Liṅga** placed in the lotus, which is the container of energy feeding the self, giving the psychical strength and also keeping the memory of out-conscious patterns of behavior. Adhara of the Earth, the container of the basic energy, the Earth energy, is described as a beautiful **lotus flower** with four petals, and being more precise, with four energetic channels which flow out of the container, and are symbolized by the glow or aura of this Lotus!



The vibration of number **four** and the symbol of a **yellow square** of the Earth's energy are worth thinking about, because they work together with this energetic center. **Ākram** (chakra) as this name is properly scientifically transcribed, literally means The Circle, and this is about the spherical shape of the whole center and about the fact that the purified and awoken area creates the circle of spiritual development, first and the most basic one, from which all the Pilgrims of the Path start.

The element of the **Earth** drawn as a **square and painted yellow** – the color of glow of the yellow ground, sand, which has been just dug out, tells us how to energize and develop this center in its most crucial aspect. In a system working with the basic elements we fill the center in with **yellow colour**, we sit on a square, or on a yellow rug during our prayers and meditations, we go barefooted on the yellow, freshly dug out sand, as children we play in a square shaped sandbox full of clean, yellow sand! We also live in rooms based exactly on the shape of a **square**, and we paint the floor yellow, earthy colour. Living in chambers shaped into a **square cube** is especially good for purification and work of this center, but in the interior design and clothing dirty colours such as black, dark, brown and grey should be avoided since their influence pollutes the aura and disturbs the work of Chakras.

The element of the Earth is symbolized by **LA** syllable, recited loudly with nasal, sounded **M** at the end, which together makes **LAM**, where we vibrate strongly and intensely the sound **L**, the sound of the Earth, as a part of the nature, element, Tattva! Vibrating the seminal syllable **LAM** is the basis for work on the center development, and the sound must be drawn from the very bottom of the trunk, which needs some practice as well as specialist instructions. Without the work on the sound, without vibrating the seminal syllable and developing the center, without the **L, LA, LAM** sound, no development of the **Root Container** is possible in a relevant way!

Vibrating with your voice and contemplating the syllable, the sound of **LAM** develops the magnetism allowing to attract everything that we need in the material world, helps a man enrich in both material and spiritual way.

The sense of **Smell** is placed in this center and along with the development of **Mulādhara Cakra** a man goes through a variety of experiences connected with the growth of sensitivity to all the smells. **Nose** as a smelling organ is strongly connected with the four petal lotus at the basis of the trunk and while smelling one should concentrate on one's pelvis and crotch, between the anus, the tail and the outer sexual organ, womb! Syllable **LA** influences the sense of smell and can be helpful during the therapy of smell disorders and problems with the nose itself!

Four basic, live, outer, animal activities flow out of one's root center, and they are desires and needs that are instinctual, connected with the being of a man, such as eating, sleep, sex and survival (fight for survival and need to grow richer). Each of these spheres must be purified and sublime, and while one should eat and sleep in moderation, the same moderation should be kept during sexual activities and getting material riches and position in this world. All the primitivism and chaos within these four aspects is not advisable. Lack of control over one's **eating habits**, as far as its quality and quantity are concerned leads to a number of problems; it is good to eat healthy vegetarian foods and drink fresh spring water, moreover to **fast** from time to time – to stop eating anything for at least a few days, at least the number of cakram's petals!

Deep breathing with the lower part of our belly combined with a delicate tightening of anus constrictor while breathing in and relaxing it while breathing out helps purification and sublimation, refining the basic level of consciousness, behavior and energy. Extreme physical work, hard training of martial arts (**Kalaripayat**) or exercising **Hatha Yoga** is strongly recommended; also long marches, climbing the mountains, working in the ground, forest or the garden are advised, obviously because they are connected with the element of the Earth.

Ādhara is the center of survival, the center of life instinct, life preservation, protecting and defending life, and pure and strong energy of this four petal lotus makes suicide as well as homicide impossible – with the exception of self-defense, when there exists no other help for ourselves or our family! When the Earth element works well, the person is integrated, feels stable, secure and has a strong support in oneself; he/she is adult, mature, practical and self-reliant as far as the basic life matters are concerned. The people who are concerned too much with sexual life, or on the other hand, the ones who avoid sexual life are pathological examples, with impure and sick centers. Similarly, pathologies such as extreme poverty or obsessive race for riches or strong interest in food or extremely long sleeping time are all connected with the disturbed root center **Mulādhara!**

Relaxing **walks** in the nature in the rhythm of four steps, breathing in and out in the same rhythm allow to balance and refine the center and its functions. Especially we should be free from the four basic disturbances, negativities that flow from the impure, dirty center **Mulā**, which are called four **Vṛttis!** They refer to the four energies connected with the channels or streams of energy, linking the middle of the trunk's base with the crown center over the head. The **first** harmful Vṛtti is **insecurity**, hesitation, doubt. **The second** is **fear**, panic, phobia or unrest. **The third** one is **confusing** the definitions, words and events, wrong interpretations and assumptions

reminding of paranoia. **The forth** Vṛtti that must be avoided to get freedom and purification is **fear of death**, annihilation, the end of world, apocalypse or attraction to death! If these disturbances are present in even small amounts, it means that some preventive measures should be taken, since the lotus flower does not work as an energetic organ of the Soul, Self, or the Spiritual Body in the right way. It is the best to eliminate Vṛttis in a proper order – starting with the first one.

The four petals of the Lotus Flower Base are in accordance with the order of the purifying recitations: **VAM, ŚAM, SHAM, SAM**. And looking from above at the lotus on the Earth, they are in clockwise direction. This order purifies from the four Vṛttis, it regulates and balances the four life processes, and also it causes the growth of the general life harmony and the rhythm of life in the events of life, it also helps achieving the harmony with the seasons of the year. The first petal, **Wam (Vam)**, is white and its light – white, bright, sunny is sometimes used as the first colour purifying and strengthening the Lotus. The second petal, **Śam**, is yellowish because of the work on the relevant element of the Earth. The third petal, **Sham**, is red and the deeper work connected with it concerns the fiery sphere of **Kuṇḍalinī**! The forth petal, **Sam**, is light blue and connected with the colour of the **Liṅga Śarira** container and the specter of the energetic layer.

Every petal shows us one of the four types of a common man's personality and is in relation with the basic element. The picture, the symbol to work with Kuṇḍalinī is a **Fiery Triangle** inside the earthy square and the syllable KLIM (Kling), strongly vibrating, with long "i", which helps control all the outconscious desires, frees from unhealthy needs and strengthens vitality! **Spiral Kuṇḍa** – the Power of Faith and Trust is a 3 and 0,5 long scroll showing that there are 3 and 0,5 cycles of work with development the Power of Human Spirit. Inside the Fiery Triangle Kuṇḍalinī there is the beginning of the central channel of energy, **Sushumṇā** (Tao axis), which runs from the bottom of the trunk to the top of the head and to the Lotus of the **Triple Crown** over human's head. Working in connection to Muḷādhara, one works on the development and strengthening of this basic, central channel and the **Vajra** system, which are the four accompanying streams of energy controlling among others the Heart, Small Intestine, Womb-Blood System, and the Triple Warmer System (**Tridośa**).

Every petal of lotus Muḷā symbolizes one of the four kinds of Happiness. **Ānandam**, which everyone purified on the first level or circle of consciousness can feel deeper. **Elephant** symbolizes great potential for development of impossible power and strength. And the symbol of **Lightening (Vajra)** in the hand of **Angel Indra** represents the ability to control the outer energy by concentration and energizing similarly to the lightening or thunder. One should **breathe with the bottom part of the belly**, concentrate on the **Lam** syllable and work with proper colours on different stages of work on the center, and there are four stages of work and development like **four seasons** of the year and the **four year cycles**!

Kuṇḍalinī sleeps as it is symbolically said in the container on the bottom of the trunk, and it is the potential of many abilities and creative possibilities that can appear when a man benefits from the out-conscious spheres! **Kuṇḍa** is a container for the **sacrificial fire**, where the pure sacrifice – food – is ritually burnt, which means that to awaken the Spirit Power one needs a proper diet nourishing and feeding the inner fire. **KUṆ** is Faith, Trust, Faith understood as Power

of Trust, not as empty believing or naivety. Kuṇḍa is a container for the sacrifice for Faith and Kuṇḍala is the Scroll of Power, The Circle of Faith and Trust. It is shown by the way of following the Path of Spirit, with Trust, Faith through the successive, more and more spiritual Circles of the **Spiral of Initiation**.

Brahman personalized with four faces turned towards the four directions of the world is a symbol of the Creative Superspirit, which pervades everything, and whose essence is Mercy. **Gāyatri** as a Goddess, mother Earth, opens up to the contact with harmony, contact with the whole Life of Nature, the planet as a whole! At the bottom of Mulādhara center there is a knot **Kaṇḍa**, where 12 Meridians inside the body meet. They are connected with the container **Svayambhu** Linga, which opens the gates to the subtle world and travels through four ethereal underareas, or parallel worlds, subtle plans of the Earth, to a man. Lotus of the bases is responsible for both experience of ethereal exteriorization and healing the solid, hard structures of the organism such as bones, teeth, nails, corneas, muscles and for the physical side of functioning the sexual organs!

Blessed be those who work on the development of the lotus with four petals and the container of its energy! Blessed be with the power of the Angel of the Earth!

Abhyasa Prathamakalpika - The Work of Adept of Laya Yoga

By Maha Yogi Paramahansa Dr.Rupnathji

Let's take a look at the first stage of practice of yogis, whom Master Patanjali calls those, who apply the exercises, ie, using the original name, Prathamakalpika. This indicates the nature of the beginners mind, which becomes empty of any activity, and this process is called purification in yoga terms. Energy of Master Shiva and Goddess Parvati is the cleansing stream of power.

Abhyasin is a yoga student who regularly practices his prescribed exercises. Laya Order obliges aspirants of that circle by vow to observe the rhythm of practice. Rhythmic daily sadhana, or spiritual practice brings the soonest fruits. Traditionally, yoga aspirants are recommended to maintain constancy of exercises, the best at dawn and dusk. This recommendation helps to develop a deep relationship with the path, which is the basis for spiritual fruit in the form of self-realization.

The word sadhana includes the core dhi indicating the light of the inner self - I Am - and the core sa opening to spiritual energy. Na vibration is opening to the plane of eternal life. Element of life is manifested from the level of sixth chakra ie ajna. This indicates the path of practices to this level. Spiritual energy can be achieved at the anahata center or the spiritual heart on in vishuddhi - center of purity. Light of eternal life is ajna level, ie. so called third eye, which is a channel for communication with the plane of spiritual love, wisdom, peace and eternal life also called budhi (awakening light).

Sadhaka describes the aspirant performing certain exercises similar to abhyasin, with the only difference that the sadhaka has no obligations. It is the most preliminary form of yoga practice, usually recommended for those interested. Laya tradition usually provide some preliminary lessons, and acharya, the envoy of the Masters of the Order may grant blessing to the practice of initial exercises.

Self-discipline to maintain rhythmic practice is called tapah and sometimes even referred to as asceticism, although the latter conceals a rather strenuous fulfilling of abhyasin's vows. For those who wish to maintain tapah it will reward siddhi, the internal luminous powers. Self-discipline is in fact one of the five ways to obtain spiritual powers, and that means that the fruit of practice is a matter of time and regularity of practice. Rhythm and constancy in practice allows to make a self-discipline maximally intense.

Tapah is also a very simple technique to develop a deep relationship with the path, which is a prerequisite to participate in a deeper and more intensive practice sessions. Fulfilment of vows by protecting life, maintaining secrecy and discipline of practice is the basis for cultivating tapah by abhyasin.

The deeper meaning of ABHYASA brings permanent internal practice of being in the self, in the I AM, beyond the body and mind. Personal mantra is help in connection with some aspect of purusha and something that allows our consciousness to penetrate deep into itself. Mantra in the first stage of practice invokes some aspect of purusha and builds vibratory, energetic channel in purusha, which, continuously expanded, allows our consciousness in the end to enter to the inside.

When we ourselves will enter the inside, then we become the embodiment of the aspect we work with by repeating a mantra. Then even deeper, target meaning of abhyasa awakes, that is continuous, constant practice of staying in the Self. We embark on this spiritual journey to the interior with all honor, power and love.

Yogi, who is on pilgrimage to the inner self, is sometimes referred to as Parivrajaka - Pilgrim going out to victoriously achieve the goal - Internal Sun, Cosmic Fire, or spiritual Energy Source, Original state of nature.

Abhyasa is a deterrent of thinking and delusions. Practicing self-discipline through abhyasa allows our consciousness (citta) to ascend to higher levels. Only momentary concentration which takes place during the morning and evening practice is half way to samadhi, the highest degree of concentration of the mind in yoga.

It seems that this is the reason why the gurus recommend orderliness and regularity of sadhana. Maintaining regularity in sadhana means that we are half way to samadhi, the lack of regularity means, that we are just developing our relationship with the path to be able to see the fruits of labour.

One of the meanings of the word sadhana is "opening to the wisdom of eternal life." Only life on the spiritual plane is eternal life, so what we do is opening up to this plane. It is also a plane of wisdom. This means awareness of wisdom and eternal life. Abhyasin who achieves such a phase in spiritual practice is usually initiated or ordained as acharya, envoy of the Laya Order of first circle and becomes a being that belongs to the Order of Swami, associating together all the visible and invisible Guru, or teachers of light. Sad-Guru is the formal title of the outermost circle of Masters - Teachers of Laya Yoga.

The wisdom that comes from spiritual planes and the awareness of the eternity of own self are elemental basis, which allows students of Laya Yoga to become Teachers. Awareness of Sad-Guru is focused on anahata, in this part of the heart that is untouchable secret chamber. Matters of relative life do not these depths of the heart. This means that the Guru is in the world, but lives above the world, that he is in the world, but he does not belong to it. This means the state of being free from worldly bondages.

Development of awareness of Sad-Guru consist in the recognition of God dwelling within the heart as the Teacher and Guide living in the heart. The reality of universe is discovered in this divine Primordial Nature. Acharyas of Laya Order recommend the powerful mantra GURU OM, that builds communication with the inner being, the Sad-Guru in the heart. Anahata is the focal point of the vibration of the mantra.

This Sadhana is an aid, so we can call Ísvara, the Supreme Divinity within our hearts.. OM GURU means the Power of The One, who leads out of the darkness. Who else but the Light itself is what disperse the darkness? Light is the essence of the Internal Guide or Teacher.. Especially Sad-Guru is a student of the Secret Chamber of own heart.. On the outside the one that is called as Guru is Shiva, as father and patriarch or the head of the Order.

The ultimate Guru teaching yoga is Shiva - Master and Creator of yoga at the same time. Obtaining the internal connection with Guru means the outer connection with the acharyas of the Order, and in the end, with Shiva himself. Shiva Om vibration is a deeper form of labour for deeper inspired abhyasins of the Order.

Samadhi, or "immersion" or "plunging" in the light is achieved by directing the flame of attention to Ísvara, or to God. Small I strains all consciousness and directs itself to the Great Cosmic I.. Only complete immersion in the light of Purusha ie in Brahman, allows to achieve and maintain a stream of flowing divinity.

When we reach samadhi, the cosmic divine life embraces and permeates human life. Self-dedication to the Sad-Guru is the best way to melt small I in the cosmic Self. Yoga calls this self-dedication by term ISHVARA-PRANIDHANA, or surrendering to the will of the Supreme Being.

The spiritual path is a narrow path. We can say that it is the route leading exactly between the extremes. We are immersed in one, clean energy, beyond all dualities. We are between sadness and joy, between euphoria and depression, between the state of hatred and passionate affection. Therefore, those ones practicing the path are outside the range of the impact of global forces, although they can fully live in this world.

Central road of dedication means that on the one hand we follow the voice of the divine, spiritual intuition coming from the depths of our hearts, and on the other hand, we follow the suggestions of Guru of the Order, by which the same voice speaks to us.

Communication with the Guru inside our heart is reflected in communication with the Guru outside of us. It is also similar with devotion or dedication.

Svadhya is the third necessary step bringing abhyasins closer to the more internal Laya Yoga student circles. Getting to know each other and getting to know the light of the Self is precisely that third step in addition to the tapah and ishvarapranidhana.

When the sadhaka or abhyasin will make enough effort in these three aspects through their spiritual practice, they can be incorporated into circles of KRIYAŚAKTIPAT and become Kriyayogis of the Laya

Orde. Higher levels of development in Laya Yoga are of course related to BHUTAJAYA YOGA cultivation and progress on the path of mastery over the elemental energies. The end of this yoga is the throat center, and the final support comes from the Master Shiva, who directs his energy aspect through this center. The energy of Shiva, is the energy annihilating small false 'I'. This comes by dissolution of the darkness and illusions in the light of the cosmic ether. The energy of Shiva, also known as Yahweh or Jehovah is the energy that brings us to the mystical death. Only then comes the total rebirth or resurrection of our being. Annihilation of the false self, to which all the purification training leads, is a prerequisite for spiritual awakening in which we are born again of God.

Regular repetition of vows is a practice of the mind, which, after some time will integrate with them so much, that vows will be a normal part of our lives. Therefore abhyasins have powerful aid and at the same time blessing of the lineage, which speeds up the practice. The oath of keeping the individual practice secret additionally reinforces its inner effect.

Purusha is our true Self, I am. Om Guru meditation leads us to focus within the inner Self. This takes place beyond the body and beyond the mind. Focusing on I Am leads us to experiencing of the true light of pure consciousness. Om Guru means undertaking the path of discipleship and upwards aspirations, for those who want it is in a fact a real delight and happiness.

OM vibration, where O consists of a fusion of sounds A and U is placed in the heart so that the location of this chakra under the breastbone, inside the chest, could tremble with the pronounced vibration. The Om sound in yoga terminology is called Pranava, the Eternal Word, and also described as Anahata Nadam, the Sound of the sound. This is an internal sound, cosmic music of silence the inner voice at the same time. OM is also referred to as I Am, which is expresses by God himself.

Practice of A-U-M vibration in the anahata center is the initial awakening of the flower of heart, to be able to plunge later in the silver-white light of Purusha. All sadhakas work with the vision of the flower in the heart center with three petals of the following colours: blue with vibration A, yellow with sound of U, and red connected to M. Center of the flower is white like a coiled inner bud.

Abhjasins work with Pranava sound as a basic part of mantra, indicating a particular spiritual aspect of the wholeness of divinity, the Purusha. Vibration OM GURU has similar nature, where the internal guide or teacher is recommended aspect of work for everyone.

Lessons of meditation for sadhaka are included in the course: "Laya Yoga - Sadhana" and divided into classes. Practices received by abhyasins are received during dharshan, or personal meetings with Acharya of the Laya Order.

Abhyasa allows to recognize internal Guru as Shiva coming in the inner vision or form of one of his close disciples like Morya, Patanjali or Parvati.

Tarakam - intuitive knowledge of the Higher Self, liberating from the birth and death, liberating from worries, suffering and inconvenience. It is transcendental knowledge. This is the direction of the abhyasa work, journey that transfers to the other side through the knowledge of Purusha (I). Developing heart leads to intuition or insight. Developing intuition leads to a state of Tarakam, until the yogi achieves complete liberation - Kaivalia.

May the Force of Surya Guru rests on you!

Hum!

Get Guru Diksha & Blessing of Guru Ji Now

Get Guru Diksha & Blessing of Guru Ji Now

Request Guru By Maha Yogi Paramahamsa Dr.Rupnathji to be Your Guru

It is almost impossible to Lead a Successful Life without a Guru, either for a king or by a Common Man. Spiritual Guru is the Strongest Pillar, who always Shows True Path to choose a Right Direction and achive Goal of Your Life. AS on today Every Man / Woman / Youngsters Truly Needs a True Spiritual Guru to Guide and Show them a Right Path towards Complete Success in their Life or to help them at the time of trouble through His Divine Blessings.

A Guru can perceive all divine guidance received from God and he perceives all your Personal Karma and your Blockages. That's why on the worldwide Requests from the Spiritual Followers of Guru Maha Yogi Paramahamsa Dr.Rupnathji to " Making Him as their Individual / Family Guru ".

Now all the Devotees of Lord Shiva & Guru Ji can request " Guru Diksha from Guru Maha Yogi Paramahamsa Dr.Rupnathji " and get Immensely Powerful Blessings of Our Guru Maha Yogi

Paramahansa Dr.Rupnathji, to make Your Life Happier than ever. However Guruji may take your test to calculate your seriousness in this matter.

Now just filling the Online form, You can also request Guru Maha Yogi Paramahansa Dr.Rupnathji to be Your & Your Family Guru, Like All Other Spiritual Devotees & Followers of 133 Countries and Get Blessed by a Personnel Secret Guru Mantra from Guru Maha Yogi Paramahansa Dr.Rupnathji for all types of Your Success & Happiness with the Divine Spritual Blessings of Guru Ji for Your Complete Peace, Prosperity, Sucess and to keep You away from Problems.

GURU GUIDING SHISHYA IN SPIRITUAL PATH



LORD DATTATREYA -- UNIVERSAL GURU



LORD DAKSHINAMURTHY, SHIVA's GURU AVATHAR



LORD HAYAGRIVA--VISHNU'S GURU AVATHAR with horse face

GURU BRAHMA,
GURU VISHNU,
GURU DEO MAHESHWARA,
GURU SAKSHATH PARABRAHMA,
TASMAI SHREE GURUVE NAMAHA..

SACHIDANADA ROOPAYA
BINDU NADANTHARATHMANE
ADIMADYANTHA SHOONYAYA
GURUNAM GURUVE NAMAHA

The word 'Guru' is derived from the Sanskrit language and has a deep spiritual meaning. Its two syllables *Gu* and *Ru* stand for the following --

Gu denotes the spiritual ignorance that most of humankind is

Ru represents the radiance of spiritual knowledge that dispels the spiritual ignorance.

In short, the **Guru is the One who dispels the darkness of spiritual ignorance in humanity and bestows upon them spiritual experiences and spiritual knowledge.**

Q: Who can be considered as a Guru (the spiritual teacher)?

A: That one who knows the truth, who lives in and as truth and who always (*satatam*) strives for the good of his (*hita*) disciple(s) (*shishya*).

However Nirvana Shathakam of Sri Shankaracharya-

Sloka 5 says 'I am neither GURU nor SHISHYA' indicates

a GURU who has reached perfection, with firm abidance as

in.

ATHMA,JEEVANMUKTA cannot think himself as GURU & hence he cannot give DIKSHA. From this highest level of knowledge,a GURU who gives DIKSHA is seen as bound by MAYA !

Dr.Rupnathji on Guru Purnima

THE FULL moon day in the month of Ashad (July-August) is an extremely auspicious and holy day of Guru Purnima. On this day, sacred to the memory of the great sage, Bhagavan Sri Vyasa, Sannyasins settle at some place to study and discourse on the thrice-blessed Brahma Sutras composed by Maharishi Vyasa, and engage themselves in Vedantic, philosophical investigation.

Sri Vyasa has done unforgettable service to humanity for all times by editing the four Vedas, writing the eighteen Puranas, the Mahabharata and the Srimad Bhagavata. We can only repay the deep debt of gratitude we owe him, by constant study of his works and practice of his teachings imparted for the regeneration of humanity in this iron age. In honour of this divine personage, all spiritual aspirants and devotees perform Vyasa Puja on this day, and disciples worship their spiritual preceptor. Saints, monks and men of God are honoured and entertained with acts of charity by all the householders with deep faith and sincerity. The period Chaturmas (the "four months") begins from this day; Sannyasins stay at one place during the ensuing four rainy months, engaging in the study of the Brahma Sutras and the practice of meditation.

Mark fully the deep significance of this great day. It heralds the setting in of the eagerly awaited rains. The water drawn up and stored as clouds in the hot summer now manifests in plentiful showers that usher in the advent of fresh life everywhere. Even so, all begin seriously to put into actual practice all the theory and philosophy that have been stored up in them through patient study. Aspirants commence or resolve to intensify with all earnestness, their practical spiritual Sadhana right from this day.

Generate fresh waves of spirituality. Let all that you have read, heard, seen and learnt become transformed, through Sadhana, into a continuous outpouring of universal love, ceaseless loving service, and continuous prayer and worship of the Lord seated in all beings.

Live on milk and fruit on this day and practise rigorous Japa and meditation. Study the Brahma Sutras and do Japa of your Guru Mantra, during the four months following the Guru Purnima. You will be highly benefited.

The day of worship of one's preceptor, is a day of pure joy to the sincere spiritual aspirant. Thrilled by the expectation of offering his reverent homage to the beloved Guru, aspirants await this occasion with eagerness and devotion. It is the Guru alone that breaks the binding cords of attachment and releases the aspirant from the trammels of earthly existence.

The Srutis say: "To that high-souled aspirant, whose devotion to the Lord is great and whose devotion to his Guru is as great as that to the Lord, the secrets explained herein become illuminated". Guru is Brahman, the Absolute, or God Himself. He guides and inspires you from the innermost core of your being. He is everywhere.

Have a new angle of vision. Behold the entire universe as the form of the Guru. See the guiding hand, the awakening voice, the illuminating touch of the Guru in every object in this creation. The whole world will now stand transformed before your changed vision. The world as Guru will reveal all the precious secrets of life to you, and bestow wisdom upon you. The supreme Guru, as manifested in visible nature, will teach you the most valuable lessons of life.

Worship daily this Guru of Gurus, the Guru who taught even the Avadhuta Dattatreya. Dattatreya, regarded as God and the Guru of Gurus, considered Nature Herself as His Guru, and learnt a number of lessons from Her twenty-four creatures, and hence he is said to have had twenty-four Gurus. The silent, all-enduring earth with its lofty forbearance, the shady fruit-bearing tree with its willing self-sacrifice, the mighty banyan tree reposing with patience in the tiny seed, the drops of rain whose persistence wears away even the rocks, the planets and the seasons with their orderly punctuality and regularity were all divine Gurus to him. They who will look and listen, will learn.

Become a personification of receptivity. Empty yourself of your petty ego. All the treasures locked up in the bosom of Nature will become yours. You will progress and attain perfection in an amazingly short time. Become pure and unattached as the mountain breeze. As the river flows continuously, steadily and constantly towards its goal, the ocean, so also let your life flow ceaselessly towards the supreme

state of absolute Existence-Knowledge-Bliss, by letting all your thoughts, all your words and all your actions be directed only towards the goal.

The moon shines by reflecting the dazzling light of the sun. It is the full moon on the Purnima day that reflects in full splendour the glorious light of the sun. It glorifies the sun. Purify yourself through the fire of selfless service and Sadhana, and like the full moon, reflect the glorious light of the Self. Become the full reflectors of Brahmic splendour, the light of lights. Make this your goal: "I will be a living witness to divinity, the brilliant Sun of suns!"

The Supreme Self alone is real. He is the Soul of all. He is all-in-all. He is the essence of this universe. He is the unity that never admits of a duality under all the varieties and diversities of nature. Thou art this immortal, all-pervading, all-blissful Self. Thou art That! Realise this and be free.

Remember these four important lines of the Brahma Sutras:

1. Athatho brahma jijnasaa—Now, therefore, the enquiry of Brahman.
2. Janmasya yathah—From which proceed the origin, etc.
3. Sastra yonitwat—The scriptures are the means of right knowledge.
4. Tat tu samanvayat—For, That is the main support (of the universe).

Jaya Guru Shiva Guru Hari Guru Ram;

Jagad Guru Param Guru Sat Guru Shyam.

It is through the medium of the preceptor that the individual can raise himself to Cosmic-Consciousness. It is through that medium that the imperfect can become perfect, the finite can become infinite and the mortal can pass into the eternal life of blessedness. The Guru is verily a link between the individual and the Immortal. He is a being who has raised himself from this to That and thus has a free and unhampered access to both realms. He stands, as it were, upon the threshold of immortality, and, bending down, he raises the struggling individuals with his one hand, and with the other, lifts them up into the kingdom of everlasting joy and infinite Truth-Consciousness.

Do you realise now the sacred significance and the supreme importance of the Guru's role in the evolution of man? It was not without reason that the India of the past carefully tended and kept alive the lamp of Guru-Tattva. It is therefore not without reason that India, year after year, age after age, commemorates anew this ancient concept of the Guru, adores it and pays homage to it again and again, and thereby re-affirms its belief and allegiance to it. For, the true Indian knows that the Guru is the only guarantee for the individual to transcend the bondage of sorrow and death, and experience the Consciousness of the Reality.

Give up the delusive notion that to submit to the preceptor, to obey him and to carry out his instructions, is slavish mentality. Only the ignorant man thinks that it is beneath his dignity and against his freedom to submit to another man's command. This is a grave blunder. If you reflect carefully, you will see that your individual freedom is in reality an absolute abject slavery to your own ego and vanity. It is the vagary of the sensual mind. He who attains victory over the mind and the ego is the truly free man. He is the hero. It is to attain this victory that a man submits to the higher, spiritualised personality of the Guru. By this submission he vanquishes his lower ego and realises the bliss and freedom of the infinite Consciousness.

To strengthen and affirm the faith of the wavering man and to guarantee the attitude that is necessary for the fruition of all worship, the ancients have deified the personality of the Guru. To adore the Guru is indeed to adore the Supreme. In this world of mortality, the Guru is verily like an ambassador in an alien court. Just as an ambassador represents fully the nation to which he belongs, even so, the Guru is one who is the representative of the sublime transcendental state which he has attained. Just as to honour the ambassador is to honour the nation that he hails from, even so to worship and to offer adoration to the visible Guru is verily the direct worship and adoration of the Supreme Reality. Even as a distant tree though it cannot be seen is nevertheless known by the fragrance its fully-bloomed flowers waft far and wide, so also, the Guru is the divine flower who disseminates the Atmic aroma of divinity in this world, and thus proclaims the immortal Lord who is invisible to the physical eye. He is the standing witness to the Supreme Self, the counterpart of the Lord on earth, and through worship of him one attains the Self.

Remember and adore Sri Vyasa and the Gurus who are fully established in knowledge of the Self. May their blessings be upon you! May you cut asunder the knot of ignorance and shine as blessed sages shedding peace, joy and light everywhere!

At the Dhyana Yoga Ashram, Assam, the Guru Purnima is celebrated every year on a grand scale. Many devotees and aspirants come from all parts of the country.

1. All aspirants awake at Brahmamuhurta, at 4 o'clock. They meditate on the Guru and chant his prayers.
2. Later in the day, the sacred worship of the Guru's Feet is performed. Of this worship it is said in the Guru Gita:

Dhyaana moolam guror murtih;

Pooja moolam guror padam;

Mantra moolam guror vakyam;

Moksha moolam guror kripa

"The Guru's form should be meditated upon; the feet of the Guru should be worshipped; his words are to be treated as a sacred Mantra; his Grace ensures final liberation".

3. Sadhus and Sannyasins are then worshipped and fed at noon.
4. There is continuous Satsang during which discourses are held on the glory of devotion to the Guru in particular, and on spiritual topics in general.
5. Deserving aspirants are initiated into the Holy Order of Sannyas, as this is a highly auspicious occasion.
6. Devout disciples fast and spend the whole day in prayer. They also take fresh resolves for spiritual progress.

Wake up at Brahmamuhurta (at 4 a.m.) on this most holy day. Meditate on the lotus feet of your Guru. Mentally pray to him for his Grace, through which alone you can attain Self-realisation. Do vigorous Japa and meditate in the early morning hours.

After bath, worship the lotus feet of your Guru, or his image or picture with flowers, fruits, incense and camphor.

Fast or take only milk and fruits the whole day.

In the afternoon, sit with other devotees of your Guru and discuss with them the glories and teachings of your Guru.

Alternatively, you may observe the vow of silence and study the books or writings of your Guru, or mentally reflect upon his teachings.

Take fresh resolves on this holy day, to tread the spiritual path in accordance with the precepts of your Guru.

At night, assemble again with other devotees, and sing the Names of the Lord and the glories of your Guru.

The best form of worship of the Guru is to follow his teachings, to shine as the very embodiment of his teachings, and to propagate his glory and his message.

Thoughts on Guru - for Guru Purnima.

Sri gurubhyo namaha

' Gurur Brahma Gurur Vishnu

Gurur devo Maheshwarah

Gurur sakshAt Parabrahma

Tasmai shree gurave namaha.'

Within the context of hinduism, the word/term Guru is a very special one, one pregnant with innumerable

layers of meaning. It means both the *Jnana* (knowledge) and the imparters of such knowledge. In today's world almost all of us are aware of the word guru, we are exposed to some or other interpretation of the term. More often than not, the word guru is used to describe a person's mastery of any particular subject. However, the term has traditionally been used in a different sense.

As much as it is a noun, the word Guru is also an adjective and as such it means, 'heavy' - the opposite of *laghu* or light/weightless. The 'heavy' here does not describe the physical characteristic, rather the fact that the guru is 'heavy with knowledge' or 'heavy with spiritual knowledge' to be precise.

A more esoteric interpretation of the term Guru can be understood when we observe the root syllables that make up the word. The syllable '*gu*' corresponds to darkness (the darkness of *avidya* or ignorance) and the syllable '*ru*' corresponds to the one who takes away (that darkness of *avidya*). This beautifully shows us the interplay of darkness and light and conveys the meaning that because of his capacity to dispel the darkness and reveal the light, the guru is called guru.

Traditionally so much has been said about the guru in the various branches of Hindu thought. Much emphasis has been laid on the guru in all the systems, even to the extent that it is generally agreed that a guru is indispensable in the path to enlightenment or self-realisation. And believe me, not an ounce of exaggeration is there in such a statement. The guru is the embodiment of the supreme *Brahman* himself. As the subject (guru) is mightier than the mightiest, the ramblings of someone like me means nothing. Still, I would like to mention a few things in connection to the guru here (with *Guru Purnima* only around the corner). In a dialogue between Shiva and Parvathi, we can see a very deep and thorough description of the various qualities, attributes etc of a guru. From that text we find another interpretation of the term guru - the syllable '*gu*' is the root representing the *gunas* (inherent qualities) of *rajas*, *sattva* and *tamas* and in this context means one who is beyond the action of the three *gunas*. The syllable '*ru*' is the root of *rupa* (form) and in this context is to be understood as 'beyond all form'. Thus Guru is someone who is capable of giving the wisdom that takes one beyond the *gunas*; to that transcendental place devoid of all form.

An interesting thing to note is the attitude of Hinduism towards one without a guru. In fact the word '*anaatha*'/'*anadhai*' which is used today to mean an orphan or one without any family, actually means "one without a guru"! That is how important the guru is to the Hindu: that one without a guru is perceived to be very unfortunate indeed. However, a cursory reading of the text will make it exceedingly clear that it is but the highest of fortunes to have found a guru. It is not everybody's fate or destiny to obtain the grace of a guru. As the grace of the guru marks the beginning of the journey towards oneness and perfection.

The guru is capable of transmitting knowledge to the *sisya* (disciple) through *siksha* (teaching) or through *diksha* (initiation). The process of *diksha* transmits some of the guru's own spiritual powers to the disciple which will then enable the *sisya* to progress further on the path of realisation. In some traditions like the *Shrividya* tradition, the guru is both the beginning and the end of the path. The guru is himself the path and the result of the path. The devata or deity and the mantra and the other methods and the guru are non-different from each other. The *sisya* is also non-different from the guru - as the *sisya* is but a *sesha* (part) of the guru and as such is non-different from him. Thus the guru reveals the underlying oneness of the mantra, yantra, the process (tantra), the devata (divinity) and the guru and the essential non-difference of the *sisya* to the above mentioned.

One need not be taught what is the knowledge within, because each one is his own Guru. The *sharira* (body) and *manas* (mind), of the unit, which is known as a human being, do not realize that they have all these powers. To make him understand this, a Guru is required. That is why the Supreme Power does

not teach you, only a Guru teaches you. The Supreme Power makes you feel that He is within you, but the Guru shows it to you and proves to you that He dwells within. Only when the Guru makes you realize this, you can feel it. This realization can be brought to you only by the Guru, not by God. Guru is the manifested God, Guru demonstrates the path, HE illuminates the darkness, and thereby becomes the purest reflection of one's highest aspirations. He is not the aspiration; he is the reflector of the aspiration.

The highest form of Guru is Lord Shiva Himself (*Adi Dakshinamurthy*), the ultimate knowledge, and the Guru is the manifestation of that knowledge. From that original guru a whole unbroken lineage of gurus have ensured the continuity and the transmission of the knowledge of the supreme Brahman. That unbroken lineage of gurus is called the guru parampara or the guru mandala. The mantras *Gurumurthih*, *Gurumandala rupini*, *Dakshinamurthyswarupini*, etc from the *Lalitha sahsranama* also illustrate that Amba Herself is in the form of the guru and the entire mandala or lineage of the gurus.

A teacher has a student whereas a Guru has a *disciple*, or a *sisya*. A *sisya* differs from the *vidyaarathi* (*student*), who goes to a teacher to attain the *artha* of the *vidya*. A *sisya*'s place is in the heart of the Guru whereas the *vidyaarathi*'s place is in front of the Guru. A *sisya* is not different from the Guru. A student is one who studies. He does not study other than what is taught, he does not know himself, he does not study his own self, he studies something else. Who would want to study? Only one who does not know. Who is that who does not know? The *manas* and *sharira*, which do not know anything, keep studying. The *aathma* need not be a student, because it knows everything.

There is also a difference between a teacher and a Guru. A teacher is not a Guru. The one who teaches what is taught is called a teacher. His knowledge of the taught is teaching, he has not attained it as *shruthi* (noble words echoed by the Supreme), he has acquired it from some book or some person. A Guru is one who leads you from darkness to light and one who transmits *shruthi*.



I could carry on endlessly in this vein and quote from many more texts the exalted state of the Guru. But I would rather not - instead it would be my greatest pleasure if you, the reader, could be inspired by the few things in this post to ponder on the merits of the guru in your own inner being. Though, before finishing I would like to leave you with another interpretation of the famous sloka *Gurur brahma*.....

gurur brahma

Guru is Brahma, the creator, He creates the disciple. If there were no Guru, there would be no disciple. Gods were there and Gods will remain, but unless there is a Guru, disciples cannot be created and no one can reach God. We look at Guru only as a creator, who can give pleasures, blessings and identify him as Brahma. Most people are stuck with Guru as Brahma. They only want the Guru to create new things, they look for materialistic and spiritual benefits, they find only the glitter, and as a result only their *moha* (delusion) increases. Guru creates awareness of knowledge in a disciple and leads him towards it. This is *Gurur Brahma*.

gurur Vishnu

Guru creates a disciple, gives certain intimation, warnings, tests in some ways and then vanishes. The disciple keeps on searching for the Guru, he presumes that the Guru has disappeared, as he is not physically visible. The Guru is aware that since he has created you, he also has to protect you. The disciple looks for the Guru or the knowledge, which will liberate him from the cycle of births and deaths. He looks for the Supreme Divinity, which is by no means an easy task, going through the *karma yoga*, the *dhyaana marga*, the *bhakti* and the *jnaana marga*. The Guru has created this thought within you and in order to search for him, he makes you walk the path, clears the path, makes you experience the life and throughout the experience, he protects you. You realize that he is not merely a giver, but when you are in trouble, when you are faced with diseases and difficulties, he protects you even at the cost of his life! When all doors are closed, when there is no way out, when even God does not listen to your call, Guru Vishnu protects you! Through all the struggles, the Guru is always with you. This is *Gurur Vishnu*.

Gurur devo Maheshwara

Ultimately you come to Lord Shiva! Guru has all the three virtues within Him. The knowledge is implanted in your mind, you are asked to contemplate, made to struggle, made to work hard, made to realize and ultimately reach the transcendental. Once you reach there, he enables your transcendence totally, he removes the veil of ignorance from you. In order to make you see your own Divinity, in order to make you understand that you yourself are the Supreme, he destroys what is not required for you. He is a destroyer because he destroys the darkness, the ignorance, the *avidya* from within you.

Shiva is called the destroyer, but not in a negative sense. Without destruction, there cannot be construction. Unless the dirty water is thrown out, clean water cannot be filled in that place. New is neither an extension of old nor is it an addition; old has to be destroyed so that new can be created. If he did not transcend things, Brahma would not be able to create, Vishnu would not be able to protect. At the right time, transcendence has to take place. He does not destroy, He changes the bad to good, He balances. Knowledge alone can understand when a person finishes his karmas, and needs to be relieved. The place has to be vacated so that a new creation can take place. This is what Lord Shiva does! He has been entrusted with the responsibility of transcendence. He removes the obstacles in order to create and maintain *dharma*. This is *Gurur Devo Maheshwara*

Guru saakshaat Parabrahma

Who is the *Parabrahma*? The one who has created the universe, who has created the Brahma, Vishnu, and Mahesha, is *Parabrahma*. After passing through all the stages, after unconditional surrender, when

he reaches the stage of HE AM I, the disciple suddenly finds saakshaat *Parabrahma* standing there! He immediately prostrates before the Parabrahma -- *Guru saakshaat Parabrahma tasmai Sri Guruve Namaha!* Then you realize that the Guru is the *saakshaat Parabrahma!* When you reach the Brahma, then the Parabrahma is visible. Parabrahma is the Supreme Divinity. Brahma cannot create the Guru, Vishnu cannot create the Guru, Maheswara cannot create the Guru, it is only the Parabrahma who can create the Guru. All the three are merged in the Guru, enabling the powers of the Parabrahma to be transmitted to him and through him.

Guru is beyond gender, beyond form, and is the Supreme Divinity. Guru is in your heart, in the heart of all living beings.

This offering brings the radiance of illumination to a greater enhancement. We knock on many doors in search of a Guru and return disappointed, we search for eternal love but it eludes us, we hunt for money and fame but it is only a temporary quest and even after attaining it, we are still dissatisfied and discontented. All these create the fear of losing; association with the Guru removes all illusions and thereby the fear of losing. A quote from the *Baja Govindam*- "**Satsangatve Nissangatvam** - *Sat sangatve* - through the company of the good (the guru), *Nissangatvam* - (there arises) non-attachment. **Nissangatve Nirmohatvam**- *Nissangatve* - through non-attachment, *Nirmohatvam* - (there arises) freedom from delusion. **Nirmohatve Nischalatattvam** - *Nirmohatve* - through the freedom from delusion, *Nischala* - Immutable, *Tattvam* - Reality. **Nischalatattve Jeevanmuktih** - *Nischalatattve* - through the Immutable Reality, *Jeevanmuktih* - (comes) the state of 'liberated-in-life'." We attain peace and moksha when we do not have desires, when we do not have the fear of losing.

Meditate on all that the Guru has given you, on all that he has revealed, on all that he has removed and on all that he lived for; this *Guru Purnima*. Give thanks (a hundred million of them!) for his immeasurable compassion and his boundless wisdom. Revere the entire lineage, the guru mandala, going up from your own guru through to his guru and then to the gurus gurus guru and so on till the original Guru Dakshinamurthy. It is only as a result of the unbroken tradition of these self realised masters that we the people of today's world have any connection at all to the 'reality' of the spirit. May the grace of the Guru and the great gurus of the past flow like a mountain river to you and through you to the world around you.

Shree guru padhukam dhyayami pujayami namaha.

(REF: THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

Concept of Diksha in Tantrism

By Maha Yogi Paramahansa Dr.Rupnathji

Concept of Diksha in Tantrism is an initiation which is done by the Tantric guru by giving Mantras. This destroys sin and gives spiritual knowledge.

Concept of Diksha in Tantrism helps the disciple to gain spiritual knowledge. Initiation is the giving of mantra by the guru. At the time of initiation the guru first establishes the life in his own body which is the vital force of the Supreme Guru whose lives in the thousand-petalled lotus. The day prior to this the guru should seat the intending candidate on a mat made of kusha grass. He then makes japa in his ear and ties his crown lock. The disciple repeats the mantra thrice, prostrates himself at the feet of the guru and then takes rest.

The divine Shakti which consists of mantra is transmitted from the guru's body to that of the Shishya. Without Diksha, japa of the mantra, Puja and other rituals are said to be useless. Certain mantras are forbidden to be recited by shudra and women. The mantra chosen for initiation should be appropriate. Whether a mantra is sva-kula or a-kula to the person, is determined by the Kula-chakra, the zodiacal circle called rashichakra and other chakra. Initiation by a woman is however considered most effective.

According to some, Diksha is of two types:

- (i) Yahirdiksa: This consists of Puja, homa and other external rites through which the feelings are aroused.
- (ii) Antardiksa: This helps in awakening the Kundalini energy.

However according to others, Diksha is threefold:

- (i) Sambhavi: This is when the mind is purified.
- (ii) Sakti: Here the spiritual energy is awakened.
- (iii) Mantra: This stimulates the power of mantra and gods.

According to the Visvasara-tantra there are four types of Diksha: Kriyavati, Kalavati, Varnamaya and Vedhamaya. The Kularnava again states seven modes of Diksha: Kriya, Varna, Kala, Sparsa, Vak, Dak and Manasa. According to the Rudrayamala there are three kinds: Anava, Sakti and Sambhavi. The other forms are Krama, Pahcdyatana and Ekamantra. Anava Diksha is divided into ten sub-varieties.

In another way, Diksha is divided Kriya and Jadna. Aim of Diksha is to guide the person concerned along the way to salvation by removing the dirty substances which are: Anava, Buddhigata, Maylya. If these are not removed salvation cannot be attained.

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

GURU

EMBODYING AWARENESS

ON THE MEANINGS OF 'GURU'

SOME GIVEN MEANINGS:

A teacher of any sort.

A spiritual advisor or mentor.

A combination of spiritual educator and priest in Hindu religious culture.

A spiritual teacher with profound esoteric or transcendental awareness.

A spiritual teacher in touch with his own 'overself' or 'awareness self' (*Atman*).

A spiritual teacher (*Siddhaguru*) with highly developed yogic power (*Siddhis*).

A spiritual teacher with knowledge based on direct experience of ultimate religious truths and metaphysical truths (*Satguru*).

A spiritual teacher (*Dikshaguru*) capable of wordless transmission of inner awareness, knowing and divine grace (*Shaktipat*) and of directly awakening awareness of the divine in the student through initiation (*Diksha*).

A spiritual teacher so in touch with the divine as to be seen as the incarnation (*Avatar*) of a divinity or a source of divinely revealed knowledge.

SOME ROOT MEANINGS:

'Dispeller' or 'remover' (*ru*) of darkness (*gu*) – the darkness of ignorance. One who can transcend the 'qualities' (*GUnas*) and the world of form (*RUpa*).

'Weighty'– from Proto-Indo-European root *grus*, as in Latin *gravis/gravitas*.

SOME QUESTIONS:

How are we to know if someone is a 'true guru' or 'satguru'?

How are we to know if someone is a true or great composer or mathematician? The answer is that we cannot know if we ourselves do not have sufficient appreciation of music or sufficient mathematical knowledge and skills to judge. The same applies to the knowledge necessary to judge whether someone is *satguru*. The student, *not knowing what guru knows*, also cannot fully see *who guru is* or experience what *being guru* means.

Who is 'guru'?

Since the role of *guru* is defined by the relationship of *guru* to the student or disciple (*Shishya*) 'who' the *guru* 'is' is partly defined by *who* and *how* he or she is seen to be by different students. That there are 'false' *gurus* offering limited, purely second-hand or highly *distorted* knowledge there is no doubt. Yet the long *guru* tradition is also replete with stories of students being disappointed by their meetings with a *satguru*, even appalled by their behaviour, or seeing only their human face and faults - their 'clay feet'. Only after years of nevertheless accepting and devoting themselves to this initially disappointing or even appalling 'guru' is the disciple able to finally see 'who' the *guru* 'is' - and come to experience

them as exactly the type of *guru* they initially needed or wished for. Then they know the *satguru* as simply a higher disciple - the most devoted possible disciple (*shishya*) and worshipper (*pujari*) of that *guru* which is his most blissful, silent and divine inner Self (*atman*). In all these ways who constitutes *guru* - or not - is determined relationally.

What is 'guru'?

Guru is first of all simply a *word* - one whose meaning derives from specific cultural contexts and traditions, and which is actually, currently and commonly applied to hundreds of thousands of people of different types, including Hindu priests and educators, and spiritual mentors and teachers of all sorts. Such spiritual teachers are all called *guru* even though they may be engaged in many different types of spiritual teaching (for example teaching music as a spiritual tradition), draw on many different Hindu religious or cultural traditions, and possess enormously varying levels and types of knowledge, awareness, ability and power.

'GURU' IS ALSO ALL OF THE FOLLOWING:

A 'PRECEPTOR' (ACHARYA):

'Preceptor' here means a person dedicated to the *protection, preservation, impartation and practice* of the basic *precepts* of a tradition of spiritual knowledge - not only through second-hand knowledge 'about' it but through knowledge that is experientially grounded and self-realised. A supreme *Acharya* is called 'Abhi-nava-gupta' - one who is capable of protecting (*gupta*) the ancient secrets of that tradition through its total renewal (*abhi-nava*). Yet if the tradition in question is connected with a lineage of *gurus* or even uses the word 'guru' in any way, such an *Acharya* must necessarily have direct knowledge of its inner meaning and truth - and therefore must be *guru* himself. A *guru*, on the other hand, may not necessarily be a preceptor,

let alone a supreme preceptor. Yet only a *guru* who is *also* a supreme preceptor (*Adicharya*) can also be a genuine teacher of truth or *satguru*.

AN ACCOMPLISHED PRACTITIONER (SADHAKA):

Becoming *guru* is based on *lifelong* practice and/or development of different *yogas*. *Being guru* is itself a *yoga* of the highest order - being based on a lifetime's practice and refinement of those *yogas* which the *guru* teaches. Conversely, a student's dedication and patience in learning from and in learning to respect and serve their *guru* - is *their* highest *yoga*.

A PURPOSEFUL PRACTICE (SADHANA):

The practice of *being guru* has a 'tantric' purpose - that of guarding (*tra*) and expanding or spreading (*tan*) awareness, all with the intent of awakening others to the divine reality of the absolute and all-pervasive awareness that is 'God' and to the auspicious benefits it can shower on them. In order to do so *guru* must be able to identify with the divine awareness, conceptualise its nature, experience, practice and exercise the powers (*shaktis*) inherent in it, and cultivate these power as inner psychic abilities (*siddhis*). Then *guru* can also use these powers for purposes of initiation (*diksha*) and transmission of divine grace (*shaktipat*). A *satguru* is therefore also a *diksha guru* and *siddhaguru*, and someone who is religiously devoted to and worships at the feet of the supreme *guru* - The Divine - in order to receive and transmit divine-metaphysical comprehensions, awareness-bliss, grace and power.

RELATED TERMS:

Gurukul

A *Gurukul* is a residential school in which students and *guru* or teacher live in close proximity or within the same house. The students learn from *guru* and also help *guru* in his day-to-day life, including the carrying out of mundane chores. This is not an expression of inequality of caste, class,

gender or social standing but of *Guruseva* – that 'service' to *guru* which allows him to continuously carry out the work that *guru* alone is capable of doing within and for the world - and must therefore engage in without cessation except for rest, renewal and reinvigoration through his own meditative worship.

Guruseva

Guru can be compared to a human power amplifier and transformer. The more active interest, dedication, respect, generosity (*dana*) and service (*seva*) he receives from his students, the more they will receive back for themselves, both directly and indirectly, from *guru* and from within themselves – yet powerfully amplified and transformed.

Guruyoga / Gurudarshan

The practice of opening one's awareness to *guru* more fully, both inwardly and outwardly, and taking time to meditate his words more deeply. In particular it is through *Gurudarshan* - opening oneself to and meditating the presence of *guru* when the latter is absorbed in silent meditation that *guruyoga* brings its richest fruits - allowing the disciple to sense the divine-transcendental qualities of awareness that the *guru* is enjoying.

Dikshaguru / Gurudiksha

A *guru* who simply teaches is called *shiksha guru* as opposed to a *diksha guru* who can also bestow initiation (*diksha*). *Guru's* power of initiation and 'transmission' of awareness can be exercised instantly and/or over years, both outwardly and inwardly, visibly and /or invisibly. It can take the outward form of words or *mantra*, of a single glance or sustained gaze, or the descent of divine grace (*Shaktipat*) in his presence. These can induce experiences of many different sorts - yet all triggered by *guru's* intent and initiatory transmissions to them. The most

powerful form of *gurudiksha* is one-to-one, close up meditative communion with *guru* – the ultimate form of *gurudarshan*.

Gurupuja

If the *guru* performs *puja* within the shrine of the *ashram* or *gurukul* this brings great benefits not only to the *guru*, renewing and enhancing his health, powers and wisdom. It can bring immense benefits to all members of his spiritual family or *kula* - providing a medium of transmission to all his students and allowing *guru* to act as a channel through which the clarifying light and awareness bliss (*chitananda*) of the divine can pervade the household.

CITATIONS

For most Western students, guru-yoga is the great stumbling block in their discipleship. ... The goal is not being swallowed by the teacher's personality but merging with his or her true nature, which is the singular Reality that also is one's own true nature.

Georg Feuerstein

The attitude of the student towards his teacher is of great importance to the student, because it lays an unseen cable from him to the teacher, and along that cable pass to and fro the messages and help which the teacher has to give. The teacher can never lose contact with the student by going to another part of the world. That unseen cable is elastic and it will stretch for thousands of miles, because the World-Mind consciousness will travel almost instantly and anywhere. Contact is not broken by increasing physical distance. It is broken by the change of heart, the alteration of mental attitude by the student towards the teacher. If the attitude is wrong, then the cable is first weakened and finally snapped. Nothing can then pass through and the student is really alone.

The projected ideas and concentrated thoughts of a man who has made a permanent connection with his Overself are powerful enough to affect beneficently the inner life of other men. But even here nature requires the latter to establish their own inner connection with him in turn. And this can be done only by the right mental attitude of trust and devotion.

The Master may add his spiritual vitality or inspiration temporarily to the disciple's by merely wishing him well. If this is done during the Master's prayer or meditation, the disciple's subconscious will spontaneously pick up the telepathically projected flow and sooner or later bring it into consciousness. If, however, something more precise and more positive is required, he may consciously will and focus it to the disciple while both are in a state of meditation at the same time.

Where the teacher is a man of genuine Overself-consciousness, a further force is brought into play. There is a spontaneous reaction to the student's thought about the teacher, but this comes from the Overself direct to the student... It is enough if he retires daily from contact with the world for a half hour or hour and turns his attention towards the Divine alone and opens himself as a gate through which it shall pass for the enlightenment of others. During that same period, all those who are mentally devoted to him will then automatically receive the transmitted impulse without them even being consciously in the adept's mind at the time. But such a guide is rare and such cases are consequently exceptional.

Maha Yogi Paramahansa Dr.Rupnathji

Acquire the transcendental knowledge from a Self-realized master by humble reverence, by sincere inquiry, and by service.

Bhagavad Gita

He who makes an effort to please the Guru [through dedication to self-discipline and service] receives the [secret knowledge].

The first sign of success is confidence that [one's efforts] will bear fruit. The second is being firm in that faith. The third is devotion to the Guru.

Shiva-Samhita

Gurus who know petty mantras and herbal concoctions are numerous. But difficult to find here on earth is a Guru who knows the mantras described in the Nigamas, Agamas and Tantras.

O Beloved, he whose vision is stable without object, whose awareness is firm without support, and whose breath is stable without effort is a Guru.

O Beloved, he who really knows the identity of the body and macrocosm ... is a Guru and none other.

Kula-Anarva-Tantra

The Guru sets in motion his own consciousness in the consciousness of the disciple ... thus initiation that bestows liberation is given.

Abhinavagupta

All the sages and seers look upon Guru as an embodiment of the trinity of Brahma, Vishnu and Maheshvara [Shiva] ... The Guru is Maheshvara when he destroys the world of concepts stirring in his disciple's heart. The Guru is Brahma, the creator, when he purifies his disciple's heart and sows in it the seed of highest truth. He is Vishnu when he protects this newly created wisdom of yoga within the disciple.

In his purest essence [Guru] is without form and quality ... It is to impart knowledge of the Self to the disciple that the Guru takes a form. The Guru does this to awaken his disciples, to bestow yogic knowledge, and uplift the world ... When

a seeker is blessed by the Guru his entire body is transformed, and he begins to move through worlds previously unknown to him.

Maha Yogi Paramahansa Dr.Rupnathji

I bow to Lord Shiva, Vasugupta, Somananda, Uptalacharya, Abhinavagupta and Kshemaraja. [guru homage to the lineage of Shaivist gurus]

Guru Shankaracharya and his four disciples:



'GURU'

All that breathes without breath,

All that sees without eyes, moves without limbs,

Hears without ears, touches without hands, is Guru.

All that is shared with Guru is purified and transformed by Guru.

All awareness that is wholly turned to Guru comes back enriched by Guru.

All services rendered to Guru are services rendered to one's Self and the World.

All that is received from Guru with awareness enables one gradually to see

Guru.

All efforts to open oneself to the grace of Guru invite initiation from Guru.

All efforts to truly see and feel Guru bring effects without effort.

All that sees and is seen through the eyes of Guru is Guru.

All that is spoken through the words of Guru is Guru.

All that is enfilled and enfolded by Guru is Guru.

All that is Guru is Maheshvara.

By Maha Yogi Paramahansa Dr.Rupnathji

Victory to the ancient Gurus ... who are faultless pilots through the turbulence of the waves of the sea of sacred texts.

Hail to the primordial Guru Shambhu, Shrikantha - the great Lord [Shiva] who is full of the light of awareness, whose greatness is beyond all evaluation, and who cuts asunder the bondage ... of bound souls.

The Lord has set in motion the heart of the Guru with compassion for lifting up those who have taken refuge [at his feet]. That glorious Guru has set me on the path of truth.

Having ... seen creatures who are simply carriers of the burden of [false] Gurus and their blind followers, I have prepared a trident of wisdom in order to cut asunder their bondage.

O goddesses, full of streams of ardent delight rushing from you lavishly as you move about freely [Knechari] in the domain of the Heart, and acting as the sharp cutting edge of the wisdom spike that is proficient in cutting asunder the crores of my fetters, my mind, speech and body, free of the fear of transmigratory existence, are already surrendered at your feet. May You therefore confer your favour on me exceedingly and quickly, and dwell in my Heart as Grace abounding.

O goddesses, having your beautiful and ingenious continued existence in the Seed of the Heart, [and] assigning [me] the position of Guru, it is You who have employed me in the act of exposition etc. Therefore forgive this capriciousness of my speech and mind.

Abhinavagupta, in conclusion to his *Paratrikishika-Vivarana*



THE PLACE OF 'GURU' IN THE NEW YOGA

In THE NEW YOGA, being Guru has many dimensions - Guru being both a person, a practice exercised through spiritual powers, a relational principle and a responsibility exercised with a definite purpose. As a person, Guru is a human embodiment of the Awareness Self. Guru is not simply a person with mature awareness however, but one who by virtue of this is empowered to help others to expand, deepen, express and embody their own awareness. The practice of Guru - that of being, embodying and imparting awareness - is based on a heightened capacity for BEING AWARE and for BECOMING OTHER - for aware identification with the souls of others. Guru is one who has the necessary soul powers or Siddhis to shape-shift their soul body in resonance with anything and anyone, and to "enter the body of another without leaving their own" (Abhinavagupta). The Guru principle is that of educating people in awareness through mutual devotion and meditation - Guru devoting him- or herself to meditating each student's experience with awareness, and the disciples in turn meditating Guru as an embodiment of their true identity - the divine Awareness Self within them. Just as it is the responsibility of the parent to cultivate the healthy development of the child's

potentialities and of the adult self latent within the child, so it is the responsibility of the Guru to cultivate the disciple's potentialities of awareness and deepen the maturity of their awareness. To do so requires that Guru possess powers of initiation (Diksha) through which they can both destroy the disciple's accumulation of unaware identifications (Karma) and bestow the disciple with a new and more aware experience of self - and to identification with their divine Awareness Self. The aim of Guru is not to either annihilate the student's current self-experience or ego identity - or force them to surrender it to their own - but rather to become someone aware of their own ego identity as but one small expression and embodiment of their Awareness Self. Guru can be either man or woman, but like awareness and its powers, the inner self and body is neither male nor female -and also both.

THE 'SIDDHA GURU'

MAHA YOGI PARAMAHAMSA DR.RUPNATHJI

In traditional tantra various 'perfections' or 'siddhis' were said to accompany liberation through awareness or 'moksha'.

- **Parkaya Pravesh:** Parkaya Pravesh means one's soul entering into the body of some other person.
- **Anima Siddhi:** Becoming smaller than the smallest (an atom);
- **Mahimā Siddhi:** Becoming larger than the largest;
- **Laghimā Siddhi:** Becoming lighter than the lightest;
- **Vayu Gaman Siddhi:** Through this siddhi a person can become capable of flying in the skies and traveling from one place to another in just a few seconds.

In terms similar to those of Kashmir Shaivism, in The New Yoga these and other siddhis are understood in terms of distinct relationships to and experiences of Awareness. Thus **Anima Siddhi** is the power to experience the aware inwardness of even the smallest things; **Mahima** is the power to experience to enlarge one's awareness body and/or to experience a space or body of any as a body of awareness; **Laghima** is the ability to experience the weightlessly, spacious character of pure awareness; **Prapti** is the power of being or abiding in the essential Self; **Ishitva Siddhi** is the power of abiding in and experiencing pure awareness as such; **Karana Siddhi** the power of experiencing one's body as an embodiment of the Divine Awareness pervading the cosmos - of cosmic space (Kha) and the cosmic aether of awareness (Akasha); **Prakamyā Siddhi** is the power of experiencing the entire manifest world as the play of the Divine Awareness.

In The New Yoga, siddhis are seen as experienced powers of the Awareness Body or 'soul body' rather than the physical body. The comprehensive range of practices or 'yogas' of awareness that constitute The New Yoga facilitate the experience and exercise of a whole new variety of such soul body powers – siddhis of the sort practiced by the empowered guru or siddha guru. It is these that make The New Yoga into a new original form of 'siddha yoga':

- The ability to experience the sensory qualities as the expression of soul qualities: shapes, tones and textures of awareness or soul.
- The ability to surround the entire body of a thing or person in the outer field of one's spatial awareness.
- The ability to see through people's eyes into their souls.
- The ability to sense the body of another as a sensory image of their soul and to resonate with its inner qualities.
- The ability to enter the body of another with one's own awareness or soul (Parkaya Pravesh Siddhi)
- The ability to feel the soul of another in our own body and our soul in theirs.

- The ability to perceive the shape of another person's soul body.
- The ability to shift the bodily shape, tone and texture of one's soul.
- The ability to let one's awareness or soul flow into the body of another, imparting new shapes, tones and textures to it.
- The ability to sense the soul qualities pervading the inwardness of another person's body or parts of that body.
- The ability to 'meld' one's soul with that of another, dissolving the apparent physical boundaries that separate us as beings.
- The ability to modulate the tone, texture and quality of the psychological 'spaces', outer or inner that we are in.
- The ability to engage in intimate soul body intercourse with other human beings, with or without physical contact or intercourse.
- The ability to engage in soul body 'intra-course' with one's higher soul or oversoul (Mahatma), with discarnate souls and with the transcendental soul qualities that constitute particular deities.
- The ability to attune to and identify with the soul qualities of all beings, to shape-shift one's soul body in resonance with them, and reveal them through one's physical form.
- The ability to perceive the divine, trans-personal form of another person's soul body.
- The ability to feel one's awareness or soul extending beyond the boundaries of the physical body into an infinite cosmic space of awareness - to experience the entire universe as our body.
- The ability to experience one's own body and that of others as a unique portion of the divine awareness, an embodiment of the infinite space and aether of awareness.
- The ability to absorb the pure vibration ('Spanda') of potentiality or power of action that is 'Shakti' directly from space - experienced as the pure aether of awareness that is 'Shiva'.
- The ability to contract one's awareness to an infinitesimal point at the base of one's spine, and experience it as a point of infinite power coiled up at the core of all things - 'Kundalini'.
- The ability to let one's awareness rise up from the crown of one's head and expand into the great, all encompassing sky of awareness that is the all-surrounding space of the outer universe.
- The ability to let one's awareness flow down from our heads and mind space into an unbounded inner soul space of awareness that is the true womb of all outer universes.

- The ability to take the awareness of others down into the depths of their soul and to release the pure power of awareness rise from those depths as 'serpent power' in their body – 'Kundalini'.
- The ability to experience space as an infinite field of pure awareness, pervaded by infinitesimal units of awareness from which all things are created – the 'aether' ('Akasha') or 'life-breath' of soul that is 'Psyche' or 'Prana'.
- The ability to experience time as an infinite time-space of awareness within which all things, beings and events – past, present and future – are constantly and simultaneously presencing, coming to be and 'be-coming'.
- The ability to extend the temporal horizon of one's awareness 'before' one's birth and beyond one's death, recollecting and anticipating the nature of one's life before life and after death.
- The ability to identify with divine-transcendental qualities of awareness soul – to experience one's soul as a body of pure bliss, space, light, air, fire, watery fluidity or dense matter.

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

GURU DIKSHA OR MANTRA DIKSHA

By Maha Yogi Paramahansa Dr.Rupnathji

Guru Diksha or Mantra Diksha is the first Diksha given. If you are ready then this will happen.

Your readiness is important. Master is always there. Guru Diksha is to be welcomed by you. Master will never say. You have to select your master. When ever self introspection or purity happen in your life, then thought of Guru Diksha happens in your mind, then your mind wants to discover what you did in past. It all comes through faith and determination. Without Guru Diksha there is no salvation, no moksha, no life.

For Sankhya and Vedanta this diksha is not important. But for a yogi, for a sadhaka this diksha is important.

Knowledge can be obtained from anywhere, but guru diksha has a scientific approach. It has Kriya, Sadhana, Upasana. It is a vital science. It is a science of energy and science of sound energy. It always comes when you are ready. Your reception is necessary. If you practice few years this Diksha, then other Diksha like Kriya Diksha, Sanskara Diksha, Sankalpa Diksha and Samadhi Diksha happens. Every master or every sect have their own technique. It is a master and disciple connection. Two souls are going to unite for creating a beautiful mind and budhi and healthy body. Guru Diksha gives a chance to transcend. After Guru Diksha one can walk on the path of Self Realisation. After Guru Diksha one can go into Samadhi. But it is dependent on Guru, what kind of Guru is there. In the Diksha many material tools are used.

Any kind of Diksha has a ceremony because ceremony is related to body and mind. It effects on the body and physical. It is one type of self hypnosis and mental hypnosis.

We have a very special Diksha. If you are practicing, if you are experimenting then after Guru Diksha we can take you to the pilgrimage of Diksha of Sanskara, which is by removing all the past karmas. By this Diksha all your past Samskaras can be removed. All the Jatah raginis are centralized (knots) and all the vital energy is uprooted. It has more hidden science. It really has wonderful effect on the body and mind because it is not practical and so awakening by the touch of the master can make you to bloom, can make you to enlighten. Slowly and slowly everything opens in enlightenment in Diksha.

One must have a Guru. One must have a Diksha for body, mind and soul. If you happen to get Guru Diksha then more you are being blessed by the master.

Master is direct connection and communication with Supreme Self (GOD). Diksha has your reception. You are more important because you have belief and receptive energy. A touch of master will clean you. If you are ready then Diksha is for your life safety. Guru Diksha is for your life security and this Diksha is your promising to open the heart. Your heart is a doorway to God. Through Guru Diksha your life is safe. You are free from any accident, any attack by mantra, tantra and arms and ammunition.

The words of the guru, the sacred mantra given by Guru creates kavacha (shield). It armours you with divine power around your body and mind.

Everything is abhisheka (consecrated) by guru. Guru brings a new life. It is a new birth. Your body is not same body which you have. Your body can become divine. From the day of Diksha you become a great pilgrimage of yourself.

Your body is a temple. In that temple you are living and with you God is living . Only Diksha can get you in contact. So Guru Diksha is first approach to start ascending from lower consciousness to higher consciousness.

Through the Anugraha, through the kripa or through the Pranic energy or through the Bija Mantra , which is given by Guru will make you to ascend to your higher self. It is your belief, it is your practice. Everything is input. It is you who can go through the practice. It is you who can rise to illuminate , explore and become light because you are already that for what you are looking for. After few months of practicing through the order of Master, then you must go through Sanskara Diksha.

Sanskara Diksha

By Maha Yogi Paramhansa Dr.Rupnathji

Sanskara Diksha is going beyond attachment of body, attachment of mind and attachment of desires. It has awareness. Sanskara Diksha is body, mind and all the five senses awareness. In Sanskara Diksha your physical senses are brought into the astral senses. It is co-related with sun power. Sun will come in front to be prayed.

In Sanskara Diksha you are free from past memories, you are free from the future desire. You are brought to the centre of yourself, which is called nucleus power within yourself. That nucleus is your omnipresent. You are totally with being. With no past, no future, no good, no bad. Free from all the dimensions, imaginations. Free from all visions, dreams. It means you are in the present which is called "Time" , called "KAL" or "TRUTH".

You are in oneness to yourself. You are not senses, you are not mind, you are not vital energy. You have no organic system. You have no action, activities of any energy. Just you are present in yourself, without karma, without will. This is SANSKARA DIKSHA. Just you are left to be enlightened. The aura of enlightenment, godliness is just surrounding you. You become a master of yourself. There is no

distance between you and supreme one. But enlightenment has not come to you. You are just Godliness. Just you are a pilgrimage. You are brought back from your environmental worldly affairs, spiritualness to yourself.

Now you have left to uncover the clouds which your Asmita, Ahankara , Man, Buddhi, Chidda Ananda. The Sanskara Diksha comes direct through the master.

It has a great science travelled to you through the Pranic enlightenment. It travels to centre and centre to origin, because your life is divided in three dimensions.

It is your lunar system. It is your solar system and it is your cosmic system. You are bound to live with these three systems.

There is general life.

There is also a life called or known as :

Bramha Granthi : Creative life or creative energy

Vishnu Granthi : Responsible life . Taking care of needs.

Shiva Granthi : This life controls the death / Nirvana.

In Sanskara Diksha just with yourself, clouds of these three granthis (knots) is there. Sanskara Diksha frees you from karma. All your Hath Yoga, Kriya Yoga, Sahaj Yoga comes within Sanskara Diksha. One does not need to do all these.

Just Sanskara Diksha helps you to go through “Karmashaya” or your all accumulated good and bad deeds.

Karmashaya is connected with your Bramhgranthi and Vishnugranthi. Guru Diksha and Sanskara Diksha frees you from all these things.

You are ready to enlighten, ready to realize, ready to enter into Supreme Samadhi. You have already Sampragyana for success in life.

You are already meeting challenges of life. It is with your Vitarka. All the energy is concentrated with power of physical elements.

Vitarkanugat

Vicharanugat

Asmita

Ananda

It all comes within the Sanskara Diksha. It is called Samadhi with body, with thought, with ego and with inner core. Till Ananda we experience this, so we call "Chitta".

These are the greatest experiences of the human being.

Chitta is your budhi.

Chidda is your Mahatatva, it is all your Universe (Bramhand).

You have everything but not self realization. This is all your fulfillment but not satisfaction. You are within the orbitation of the creative world. It is not your nirvana, moksha, kevalya. You have to go through the power of Sankalpa. You are master but you are not a Yogi. You are Siddha but you are not a Yogi.

You are very close to Visshudha i:e true Satva. A Supreme self is eagerly awaiting for it. Just you have to take a step ahead. You are in the bosom of Supreme Self. It means Sadguru is waiting for you. He is waiting to dance, laugh, celebrate because your realization is his dance, his freedom. Your aloneness is his aloneness.

The Sankalpa with Samadhi comes to you if you are ready. A great divine word. A great divine touch comes in the Sankalpa. Diksha which brings Samadhi of Asampragya, Nirbija, Nirvikalpa.

The origin of everything that is called nothingness, then just Samadhi Diksha happens. You are beyond your body mind and soul. Your body goes into Samadhi with all "Karmashaya". Your mind goes into the Samadhi with all the senses, will, desire and you go into the Samadhi of yourself, being and this Samskara just does not bring enlightenment and realization. This Samadhi brings as a whole as a virata. Nothing secret, nothing mystery in the world which is left. You are no more person, no more personality. You become abode of Samadhi. As Arjuna saw in Krishna, Virata like that you experience yourself as Virata. Samadhi is ocean, Samadhi is space, Samadhi is aloneness. Samadhi is nothingness. Samadhi is origin of everything.

" YOU ARE THE SHIVA AND SHIVA IS YOU "

NOTE : If you happen to be through all this Diksha then you need not to suffer practice. Your practice is your doubt. Your practice is your conflict. What you have to practice, you have doubt. You cannot decide it. Without practice purification cannot come. Purification needs Ashtanga yoga, kriya yoga, Bhakti Yoga, Sahaj Yoga, through all these things you can enter into Bhav Yoga.

Your Bhava is your ocean.

Your Bhava is not your imagination

Your Bhava is not your visualization.

It is just like "Gopika" in love with lord Krishna. Going beyond mind. It is so deep , where mind, intellect, chitta, ahankara (Ego) dissolve. All these things are very important . But what is more important is your belief. You are not forced to surrender. Let surrender happen. In all this process of Diksha your awareness is important. Your alertness is important. Your understanding is important.

Have you dedicated, devoted , surrendered.

When surrendering happens there is no mind.

We are going to practice all these types of Diksha.

We are going to make you ready and this will happen.

What more auspicious occasion than “ KUMBH ”

Diksha is a unique and rare process of making the life of a disciple more pure, more enlightened and more successful. Generally a human being remains under the sway of bad karmas of past lives which do not allow him to make the desired level of progress in spite of hard work and sincere efforts.

In such cases nothing can work better than Dikshas to remove the baneful effects of past Karmas and propel a Sadhak onwards on the path of success. Just as a cloth has to be washed thoroughly to free it of stubborn stains similarly Diksha is a method adopted by a Guru to free the disciple of his mental, psychological and physical drawbacks so that he could make good progress with a free mind in the spheres of spiritualism and materialism.

Diksha is the foundation of a disciple, fuel of the spiritual life, completeness of the mind, basis of the fusion with Shiva and the path to reach one's destination.

This type of soul has three shackles-body, age and pleasure, which can be completely subdued by the help of Diksha. New energy can be transferred into the Sadhak, thus enlightening him and helping him in the success of Sadhnas and the realisation of God.

Divyate Gyan Sadbhavan Shiyate Pashu Bhaavana,

Danshapan Sanyukta Diksha Teneh Keertita.

When the Guru gives Diksha a flow of energy takes place from Him to the disciple, which can be in any form - spoken words in the form of Mantras, subtle radiation emitted from the eyes or gentle warmth from a touch on the forehead with the thumb. But the Sadguru Maha Yogi Paramahansa Dr.Rupnathji is not limited to these means. Instead He can transfer His energy across continents and give Diksha through the medium of a photograph as well.

But Diksha cannot be had so easily as it seems. Firstly only when one's good luck is running does one have the inclination to go in for spiritual initiation. Then secondly one has to find or come across a real Guru who can transform one's life. And even if one does one has to devote oneself fully to benefit from the Diksha.

Diksha Moolo Japah,Sarvah Diksha Moolam Param Tapah.

Diksha Mashoitey Nirset Yatra Kutrashrame Vasan.

Diksha is the foundation of every kind of worship and penance, therefore a Sadhak must always avoid long methods and adopt the easy way. Receiving Diksha is such a way. A Guru who cannot grant Diksha is not fit to be a Guru, he is a fraud. An Ashram without the tradition of Diksha is just like a desert. Unless there is arrangement of transferring spiritual energy, it cannot be called an Ashram. A real Guru is the one who knows the methods of Diksha, because it is the only power which transfers knowledge and wisdom into the disciple. Even though he is sinful, he is freed from all bondages.

In fact Diksha is the greatest treasure, boon of life, basis of the fusion with Shiva and a system by which a human being transforms into Maheshwar. The Sadhak not only achieves divinity, but also gets Gurudev's power.

What is meant by Guru? The task of the Guru is to fuse himself with the soul of the disciple, so that his inner faults are demolished as quickly as possible, thus converting him into an enlightened being. The Guru can do this either by preaching, by giving Diksha or by the transfer of energy.

First of all the Guru preaches about the original state of the disciple. In fact the disciple is full of faults and sins. He is totally impure. His soul is affected by all such shackles. As a result he comes under the influence of Maya, which is a barrier to his success in Sadhna and realisation of God. The Guru shows us that such kind of animal life is useless. The God has given us human form not to waste our life, but to know our potentialities. Only by wisdom can we understand how to make our life holy and sanctified. This wisdom itself is known as Diksha.

Maha Yogi Paramahansa Dr.Rupnathji Says -

" Drop everything that has come from outside ,

Throw it out -

Suddenly you will find your mind is giving way into no-mind.

You have only to drop the rubbish.

Your body is only a temple.

Your subjectivity - is a silent , peaceful, just an empty space - is the very source you have come from and is the very goal - are going towards.

When the source and the goal meet, you are enlightened - the whole circle , the whole pilgrimage is complete. "

" One birth is given by your parents

Another birth you have to manage by yourself.

The first birth is going to end up in death

The second birth is the beginning of ETERNITY - no death - no end - no beginning"

" Remember that only individuals have ever become enlightened.

Others have become a part of a crowd as a Hindu, as a Christian, as a Muslim. Crowds never become enlightened. Only individuals - only those people who have guts and courage to be alone - are capable of stopping the movement of the mind and can settle into their inner innocence.

The deeper you go within yourself the purer the sources of consciousness that you will find.

When you reach to the very centre of your being, you have reached to the center of the Universe. Then blossoms wisdom, you become a sage - a Realised one " .

" Truth of life cannot be " NO " , neither can it be the ultimate goal. Because creation does not exist in "NO" but exists in "YES". Because the flow of the life is in "YES". To live with "YES" (Sanyasa) means that one is ready to dissolve into the existence, that the dew drop is ready to drop into the ocean. But the moment the dew drop drops into the ocean, it also becomes the ocean.

Go beyond "NO" try to reach to the ultimate "YES"

Knowledge is quantity.

Wisdom is not quantity - it is quality.

Knowledge is intellectual

Wisdom is intelligence

Knowledge can be quantified - you can measure it - B.A, M.A, Ist Div, II Div. etc.

But Wisdom cannot be quantified - there is no way to measure it, it is eternal."

Maha Yogi Paramahansa Dr.Rupnathji's emphasis on Samadhi's has been leading many ardent seekers of Self Realisation to come to him and learn the art of Meditation Though Rupnathji says Meditation also happens, but just for the initial course, he propagates meditation world over, he teaches the meditation to many who come to him or even who do not, through various Yagnyas which are performed at various places in India and abroad . Yagnya becomes a means to get the environment healthy and create a serene atmosphere to teach people, how to get enchanted by meditation and be benefited by, it.

Maha Yogi Paramahansa Dr.Rupnathji has taken many underground samadhis, samadhi in air tight glass, samadhi in water. Each having a significance of its own. Each samadhi has been for different number of days.

To name a few He has taken underground samadhi at

1. Agra for 7 days.
2. Devidhura for 15 days.
3. Ice cave of Himalayas for 33 days.

There are many other samadhis which he has undertaken and none of them has been less than five days.

While undertaking each samadhi, he gets a pit made of particular dimensions i.e. For preparation of underground Smadhi the various ratios for preparing a pit are taken into consideration.

9ft x 9ft x 9ft = which stands for unbreakable, infinite.

7ft x 7ft x 7ft = which stands for contact with Jupiter divine and compassionate energy

5ft X 5ft X 5ft =for Contact with Venus planet and moon, making the whole Humanity to come into one Heart.

The underground samadhi depicts the earth energy. We have emerged from earth, so the underground samadhi is taken to be in contact with the whole existence through each atom of ourselves. One cannot reach to different planets physically, but by being in Samadhi, through your subtle body you can.

SAMADHI IN WATER OR JALSAMADHI

Water is life. Source of living. Body is your identification, your personality. Water is not personality but it is life. It gives life. To sit in water means you are coming to the whole existence because water is life and once you become life then you are in touch with all the other lives.

The dimension of the pit or the tank in which the water is filled for JALSAMADHI is normally

11 ft X 11 ft X 11 ft = Which means it has the effect of the Moon. It is like ocean with the venus contact.

In this though the body does not float in water but to avoid any mishap the rope is tied to the body does not come out from water, while in Jalsamadhi the body is like a stone in water. Water is poured in the tank after one hour of Samadhi in the tank and later covered by steel plate and later closed with the clay.

SAMADHI IN AIR TIGHT GLASS

Maha Yogi Paramahansa Dr.Rupnathji had taken samadji in Airtight glass in Nehru Palace hall at New Delhi and at many other places.

Paramahansa Dr.Rupnathji says Air or the sky is the breath or the prana. While in Airtight glass samadhi one becomes a Prana, then the sky is not there, you are one with everything, part and particle of this whole existence. Nothing is away from you This is what is called Samadhi and is being demonstrated to be one with the whole. However the main aim, the object, the motive behind demonstrating these three kinds of Samadhis is to bring PEACE, LOVE AND HARMONY in the mankind as a whole.

Mahayogia soul extraordinary

If your Silence has become almost like breathing

a part of your being,

just as with the circulation of the blood,

then there is no need to be worried,

that you are too slow.

In the inner world - there is no question of speed.

In the inner world - everything is growing naturally -

according to its own pace.

Yogmata.....a mother compassionate

It is "Discovery of your own truth, divine identity". Living in the divine and merging within the whole. Nothing but feeling of "ONENESS" emerges in you. To know oneself through Samadhi is to meet one's true Self, it is the beginning of knowing Consciousness.

Event Spotlight

SILCHAR CLASSES

DHYANA YAGNA

KUMBH BATHING DATES

Opening of our Ashram in Nepal, Kathmandu

Take out the fear of 2012

Register to Subscribe for Event Update

The sacred science of Samadhi

It is "Discovery of your own truth, divine identity". Living in the divine and merging within the whole. Nothing but feeling of ONENESS emerges in you. To know oneself through Samadhi is to meet one's true Self, it is the beginning of knowing Consciousness.

AWARENESS

"Discovery of your own truth divine identity" - Living in the divine and merging in the all .To be aware, to be awakened is your very first step alone, towards the ultimate " REALISATION ". You just have to remember , the difference between the two paths which you come across in your everyday life. A path which leads to the worldly affairs, the materialistic transactions in the worldly mad house. A path which is crowded, which is jammed treading towards one rat race, unaware of the end results. How can that path lead you to enlightenment / make you awakened unless you yourselves are not "AWARE" are not "AWAKENED". You have to choose the other path which leads you to Enlightenment . Brings forth "Awareness " in you.

In the beginning we have seen religion gives way to science and now science giving way to religion. Maha Yogi Paramahansa Dr.Rupnathji says, I want to withdraw you from everything belonging in the world to merge into the self. Words and action have not to live for a productive joyous life - some teach you what to do some teach you what not to do ?. Decision is with you, which path to follow, you are yourself to decide alone by you. Ultimate goal of earthly life is to experiencing in self realisation. (samadhi) - a oneness beyond all change of diversities.

Avoid crowds . Be certain that where everybody is going cannot be the right path. Though that is the order of the day to follow , what the masses are doing, without actually exerting your own intellect, your own consciousness. People put forth to you the logic for each action of yours. But has anyone till date been able to explain the logic of untimely births and deaths. NO - NONE Hence , the rate race of the masses cannot be the ultimate truth, it can just be a way of living. Way to survive until one dies. It certainly cannot be the right path. You have to find a path where none is going. There are all possibilities that you will end up being wise. This will be the path of your ULTIMATE.

Choose a path which leads you more and more deeply into solitude. Leads you into aloneness.

Choose a path which is not traditional - which is not orthodox, choose a path which is basically revolutionary. Each step is a revolt against all that is past and old. The rotten crap is driving the whole world mad.

Remember that only individuals have become enlightened and not the crowds. The crowds have either become Hindu, Muslims, Sikhs, Christians, Jains, Parsis but not the real enlightened individual selves.

Only the individuals - only those who have the courage, the spirit to be alone - are capable of stopping the movement of the Mind and can settle into their inner innocence. The deeper you go within yourself, the purest the sources of consciousness that you will find. When you reach to the very center of your being. Core of yourself, your consciousness, you have reached to the center of the Universe. There blossoms the wisdom. You can see everything. You become a "SEER" a "SAGE" .

This is a RE-BIRTH - A RESURRECTION- You die as the world wanted you to be - and you find exactly what the nature - the existence - (The GOD) has been longing for you to be. Existence gives you all that you are asking for - have been longing for.

If you want to live beautiful, joyful life full of ecstasy and die with ecstasy , you will have to choose the path of aloneness and that is the path of meditation.

MAY YOU ALL
RIGHT FROM THIS MOMENT ON
GET INTO THE HABIT OF
MEDITATION
HABIT OF REACHING A STAGE OF
NO MIND
ONLY THEN WILL YOU BE INTO THE
STATE OF AWARENESS
INTO THE STATE OF
ENLIGHTENMENT
FOR THERE LIES YOUR TRUE SELF
YOUR INNERSELF
WHAT YOU WERE BORN WITH

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY - BY PARAMAHAMSA GURU DR.RUPNATHJI)

ONENESS TO SELF

Maha Yogi Paramahansa Dr.Rupnathji

Oneness to self - let self merge into the whole, merging means it is the liberation. Try to get freedom from the body, freedom from the mind, freedom from the emotions, freedom from the false love and confusion, trying to make a union with the divine, with the existence. It is only possible going through physical body into astral body, astral body into cosmic body, cosmic into quantum and into whole ultimately into total. Soul into the God means self realisation then moksha which is called liberation from the rounding of the birth and death. Moksha is the release from the cycle of birth and death.

Discovery of your own truth.

Divine identity.

I am the being within

I am the watcher,

I am the seed .

Discover the various areas of your inner and outer mind through carefully observing. Understanding is a small realisation and bigger will naturally come at the right time and in right way. "Live always like a divine gift". Live in the divine way because you are gifted and always come back into the way of merging in the all. There is a light around you in which you can see. There is a light within you, inner light shining outside, shining inside within the body. In this world everything moves, live changes but eternal matter does not change. On the path of attainment there is transformation and there is a transcendent, merging can be both way if sufficient karma is resolved, there are changes , self realisation is evolution which culminate in within, moksha released from worldly existence are transmigration to ultimate an eternal emancipation, life has its own way, journey to the worlds, the gate of the physical world is open in all direction and the life has its journey to root, there is only one door within or outer.

Have you ever realised that Nature's most wonderful creation - that is we the "Human Beings are bestowed with not only a pair of eyes, but there lies within us the "Third Eye" or what is known as the Divine Eye. The two pair of eyes which we have outside our body are for the purpose of watching the day to day mundane affairs of the world. The way things are divided in this materialistic world into two segments so are our eyes, which do not meet at any point as we cannot join them to make them one on our face. The world outside is living a life of duality. Each and everything is divided into two. Let us take simple things like :-

Love & Hate - Day & Night - Success & Failure - Birth & Death - Male & Female - Friend & Foe -Hence the pair of eyes which we are blessed with and which are constantly looking outside can never see the truth of life can never see the " ONENESS OF REALITY "

To see the "Oneness of Reality" we need one eye . And when both the eyes combine to be one - we are blessed with the Divine benison. When your feelings, your capabilities, your vision, gets introverted, you start exploring your own inner self in search of "ONENESS" the need of two eyes diminishes. Both the eyes internally (not externally) meet at one particular point and merge as one and start exploring you, your divine self. The place, the point where the vision, the energy, the feelings of both eyes combines and start seeking the presence of your divine self, exploring it with the Universe, that point, that junction is known as " THE THIRD EYE" . With this Divine eye you can see yourself one with the Cosmos. One with this Eternity, One with everything around you.

Nothing but feeling of " ONENESS " emerges in you .

AND TO KNOW ONESELF IS THE
BEGINNING OF KNOWING GOD.

LIBERATION

To experience Liberation, you ought to be free from Bondages. Bondage is the outcome of your mind. Mental bondage being more injurious than Physical. The most dreadful and ruinous bondage being - what we call and experience in our day to day life :

" THE MIGHTY EGO "

Ego paves way and becomes an axis of other negative thoughts - such as "Kama" or multidimensional desire "Krodha " or anger, "Lobha" or greed, "Moha/Mada" or attachment / ignorance, "Matsara" or jealousy. Unless one is not liberated from these venomous bondages, one cannot have a peaceful living or even realise ones own self.

Remember "Mind is a conjurer" . It has the capability to create both illness and its cure. Create all kind of illusions , beauty and ugliness, success and failure, richness and poverty. Mind tirelessly keeps creating and once the idea settles in you , your whole life energy gets consumed in creating it to reality.

Every thought becomes a thing as every thing in the beginning was a thought and nothing else. And this has made you live a life in a kind of hypnosis.

Maha Yogi Paramahansa Dr.Rupnathji says, you have to liberate yourself from this hypnosis / bondage. This hypnosis has to be broken. You all have to be de-hypnotised and made aware that everything is the outcome of mind.

Be it pain and pleasure , birth and death - all are the product of mind. And once this has been seen absolutely, the conjurer disappears and then what is left is truth. And that truth liberates you. Leads you to LIBERATION.

SANKALP

Everything is an art, life is an Art, Yoga is an art. Art is a living for living. Any thing is developed that is science of civilization. It is a culture, we are not here just to live, we have a meaning of life. Living is possible because Nature itself is a nature. Every acts of play in nature is a living and dying. In between two dimensional life, meaning of life exists. Trees are dancing, Birds are dancing, Rivers, Oceans, Winds are dancing.

Life cannot be just an art to live, life cannot be just a game to play, life cannot be just an entertainment, everything in the universe is playing, singing , dancing , laughing, But there is no fulfillment - WHY ? - There is no fulfillment. Whether it exist or not why you want to repeat the game of same as it is a gift of the nature.

"Sankalpa Mayomah Purusha"

i.e Human being exists because of Sankalpa / Determination

" Sankalpa Moolah kamoha pa yagyha" "Sankalpa sambhava vrata, niyama, dharmascha" " Sarve Sankalpa Smitaha "

i.e the basis of our desires, wishes exists because of Sankalpa v The Yagnya exists because of Sankalpa v Fasting,vows,discipline,religion,duty are all because of Sankalpa

"Ataha"

"Tanmaye Manaha Shiva Sankalpa Astu"

i.e Hence, O ! My Lord may my heart be an honest hub of Determination or Sankalpa

You all must remember this - as it is the most important thing in LIFE. If you start searching anything with a fixed idea, a fixed attitude, a determined attitude, you are bound to find it. The more you believe, the more you find out. The more you find it, the more you believe.

If you are pre-occupied by some ideas, then you are bound to create an illusion of your own idea in that nothingness. It is that nothingness which is capable of supporting any idea, any dream that you are carrying in you - which can be projected on the screen of nothingness. If you are searching Rama or Krishna, or Shiva or Vishnu, Prophet Mohammed or Lord Jesus, Buddha or Mahavira, you will find them. But it is not the truth. It is just your imagination. It will be just your projection.

Allow reality to reveal itself. Do not enforce anything upon it. And that is what Sankalpa/Determination does to you as you are able to and I also want you to approach and look into REALITY without any idea so that reality can reveal itself. You come to a state of consciousness where there is no question left. This state is the answer. There is no answer as such. This Consciousness without any question is the answer, because this consciousness is the most mysterious thing in the whole of the existence amongst all its mysteries. And this small seed of mystery which may seem nothing special at the moment, may bring thousands of flowers gradually. And with Sankalpa there is no problem - physical or mental-emotional or spiritual which cannot be solved or healed.

" SANKALPA IS A VOW OF DISCIPLINE FOR SPIRITUAL GROWTH " SANKLPIT YOG

BHAKTI - DEVOTION

Bhakti or Devotion means one and the same. Devotion is love- a Love Affair . Devotion is not a pilgrimage. Not a journey to some known place. Devotion is love affair with existence. It is simply losing all the boundaries that divide you from existence i:e GOD

Bhakti or Devotion is a way of merging and melting into existence. Love is not a path, love is merger with individual. A deep intimacy of two hearts. Hearts are two but dancing in the same harmony. Love is between two individuals. Devotion is between one devotee and the whole existence - GOD. A Devotee dances in the wave of ocean like a tree in the sun.

Bhakti is a divine love on all levels of consciousness - physical, mental, emotional and spiritual. Bhakti makes us feel good , with bhakti you are with divine love. Bhakti is a foundation, it rises in the

consciousness out of the chakra below the muladhara. It is a refined state of mind through meditation. If you find yourself unloving to other and irresponsible then you are far from realisation of the self within. Universal love is the pure state of love as a force of light flooding out from your center of being. "uplift consciousness and radiate life changing blessing" "you must be transformed from what you have been recognised different being" "go within yourself and all being will be unfolded to you on the inner planets of consciousness." Meditation is natural one can sour within with easy - There are no barriers where love is concerned those who love each other can communicate easily.

Bhakti or Devotion is not a path but death of personality which is mortal in you. You drop of your own accord - only the immortal remains. Devotion is the highest form of Love. The quality of love which can be changed into devotion and then the person becomes window for you to take a jump into existence - GOD. And allow the existence to use you as a vehicle , as a ladder to reach to the highest possibilities hidden within you thereby make you get completely immersed in existence where no duality exists, what only remains is the complete oneness or "Adwaita".

Seva

Hindu Mythology or the Upanishads " The Brihadarnyak Upanishad" says that the Lord Prajapati or Bramha - the creator of the Universe, during the creation of the Universe created three kinds of beings (Or the three kinds of consciousness) namely :

"DEVA" OR " GODS "

"DANAVA" OR " DEMON "

" MANAV" OR " HUMAN BEING "

and advised them by one letter "Da" . The Gods understood by this letter that they should practice _ "Dama" or self control; the demons understood that they should practice - "Daya" or compassion. And human beings thought that they should practice - "Dana" or charity or service or seva. Which meant that if one wants to give donation, one should give with faith, with magnanimity, with modesty with awe and with sympathy and which would remove their attachment to money and thus purify their minds.

The service or seva has turned into many dimensions. Seva itself has turned into Donation , which is known as "Parmarth Seva / Kar Seva". However through seva or service you can reach to the heart of the people, trust of the people. By offering your services , you can transform yourself into a self sufficient being a practical being. You can bring smile on many weary and gloomy faces. You will be more closer to yourself. Though in olden days under the garb of service people were used as slaves. But here certainly and certainly not does it mean that.

Seva though has no meaning for the realisation, for enlightenment. To realise, one has to go beyond attachment on the name of divine.

However , It is one such objective , on such aim to bring people from all walks of life under one roof, one platform to make them realise that they are all born as Human Beings despite their way of life and to let that feeling be alive even in this materialistic world one should get into the habit of Service / Seva or donation and relive the faith of being born as a "Human Beings."

Popularly known as "Rupnathji Swami Maharaj" in Assam, (India) renowned as an active energetic spiritual yogi in India. His passion for devotion and craving for spiritualism was so profound that Lord Duttatreya blessed him with a visible, a tangible sight of Himself (Pratyaksha Darshan)¹ and he acquired Mantra Deeksha² in dream in the wee hours of the morning, just before dawn (Brahm Muhurhat).

Know More..... (REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU R.RUPNATHJI)

1. Pratyaksh Darshan – When a holy soul comes down to the earth from its heavenly abode in a tangible 3D form. He is visible only to the selected blessed one.

2. Mantra Diksha – Initiation into a path by reciting sacred text into ones ears by a spiritually empowered Guru.

Thus an invaluable diamond was chiselled in Assam, (India) for the spread of the Shakti Paat Mahayog devotional Path.

(REF:THE GUIDE BOOK OF SPIRITUAL JOURNEY-BY PARAMAHAMSA GURU DR.RUPNATHJI)

DHYANA YOGA FOUNDATION

BY

MAHA YOGI PARAMAHAMSA DR.RUPNATHJI(DR.RUPAK NATH)

VIVEKANANDA ROAD,LANE NO-22,

SILCHAR-788007(PIN)

DIST:-CACHAR(ASSAM),INDIA

Dr.rupnathji@yahoo.com

