

The Original and the Virtual Man

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The one theme of Vedanta philosophy is the search after unity. The Hindu mind does not care for the particular; it is always after the general, nay, the universal. What is that, by knowing which everything else is to be known? That is the one theme. As through the knowledge of one lump of clay all that is of clay is known, so, what is that, by knowing which this whole universe itself will be known? That is the one search. The whole of this universe, according to the Hindu philosophers, can be resolved into one material, which they call Akasha. Everything that we see around us, feel, touch, taste, is simply a differentiated manifestation of this Akasha. It is all-pervading, fine. All that we call solids, liquids, or gases, figures, forms, or bodies, the earth, sun, moon, and stars--everything is composed of this Akasha.

What force is it which acts upon this Akasha and manufactures this universe out of it? Along with Akasha exists universal power; all that is power in the universe, manifesting as force or attraction--nay, even as thought--is but a different manifestation of that one power which the Hindus call Prana. This Prana, acting on Akasha, is creating the whole of this universe. In the beginning of a cycle, this Prana, as it were, sleeps in the infinite ocean of Akasha. It existed motionless in the beginning. Then arises motion in this ocean of Akasha by the action of this Prana, and as this Prana begins to move, to vibrate, out of this ocean come the various celestial systems, suns, moons, stars, earth, human beings, animals, plants, and the manifestations of all the various forces and phenomena. Every manifestation of power, therefore, according to them, is this Prana. Every material manifestation is Akasha. When this cycle will end, all that we call solid will melt away into the next form, the next finer or the liquid form; that will melt into the gaseous, and that into finer and more uniform heat vibrations, and all will melt back into the original Akasha, and what we now call attraction, repulsion, and motion, will slowly resolve into the original Prana. Then this Prana is said to sleep for a period, again to emerge and to throw out all those forms; and when this period will end, the whole thing will subside again. Thus this process of creation is going down, and coming up, oscillating backwards and forwards. In the language of modern science, it is becoming static during one period, and during another period it is becoming dynamic. At one time it becomes potential, and at the next period it becomes active. This alteration has gone on through eternity.

Yet, this analysis is only partial. This much has been known even to modern physical science. Beyond that, the research of physical science cannot reach. But the inquiry does not stop in consequence. We have not yet found that one, by knowing which everything else will be known. We have resolved the whole universe into two components, into what are called matter and energy, or what the ancient

philosophers of India called Akasha and Prana. The next step is to resolve this Akasha and the Prana into their origin. Both can be resolved into the still higher entity which is called mind. It is out of mind, the Mahat, the universally existing thought-power, that these two have been produced. Thought is a still finer manifestation of being than either Akasha or Prana. It is thought that splits itself into these two. The universal thought existed in the beginning, and that manifested, changed, evolved itself into these two Akasha and Prana: and by the combination of these two the whole universe has been produced.

We next come to psychology. I am looking at you. The external sensations are brought to me by the eyes; they are carried by the sensory nerves to the brain. The eyes are not the organs of vision. They are but the external instruments, because if the real organ behind, that which carries the sensation to the brain, is destroyed, I may have twenty eyes, yet I cannot see you. The picture on the retina may be as complete as possible, yet I shall not see you. Therefore, the organ is different from its instruments; behind the instruments, the eyes, there must be the organ. So it is with all the sensations. The nose is not the sense of smell; it is but the instrument, and behind it is the organ. With every sense we have, there is first the external instrument in the physical body; behind that, in the same physical body, there is the organ; yet these are not sufficient.

Suppose I am talking to you, and you are listening to me with close attention. Something happens, say, a bell rings; you will not, perhaps, hear the bell ring. The pulsations of that sound came to your ear, struck the tympanum, the impression was carried by the nerve into the brain; if the whole process was complete up to carrying the impulse to the brain, why did you not hear? Something else was wanting--the mind was not attached to the organ. When the mind detaches itself from the organ, the organ may bring any news to it, but the mind will not receive it. When it attaches itself to the organ, then alone is it possible for the mind to receive the news. Yet, even that does not complete the whole. The instruments may bring the sensation from outside, the organs may carry it inside, the mind may attach itself to the organ, and yet the perception may not be complete.

One more factor is necessary; there must be a reaction within. With this reaction comes knowledge. That which is outside sends, as it were, the current of news into my brain. My mind takes it up, and presents it to the intellect, which groups it in relation to pre-received impressions and sends a current of reaction, and with that reaction comes perception. Here, then, is the will. The state of mind which reacts is called Buddhi, the intellect. Yet, even this does not complete the whole. One step more is required. Suppose here is a camera and there is a sheet of cloth, and I try to throw a picture on that sheet. What am I to do? I am to guide various rays of light through the camera to fall upon the sheet and become grouped there. Something is necessary to have the picture thrown upon, which does not move. I cannot form a picture upon something which is moving; that something must be stationary, because the rays of

light which I throw on it are moving, and these moving rays of light, must be gathered, unified, coordinated, and completed upon something which is stationary.

Similar is the case with the sensations which these organs of ours are carrying inside and presenting to the mind, and which the mind in its turn is presenting to the intellect. This process will not be complete unless there is something permanent in the background upon which the picture, as it were, may be formed, upon which we may unify all the different impressions. What is it that gives unity to the changing whole of our being? What is it that keeps up the identity of the moving thing moment after moment? What is it upon which all our different impressions are pieced together, upon which the perceptions, as it were, come together, reside, and form a united whole? We have found that to serve this end there must be something, and we also see that that something must be, relatively to the body and mind, motionless. The sheet of cloth upon which the camera throws the picture is, relatively to the rays of light, motionless, else there will be no picture. That is to say, the perceiver must be an individual. This something upon which the mind is painting all these pictures, this something upon which our sensations, carried by the mind and intellect, are placed and grouped and formed into a unity, is what is called the soul of man.

We have seen that it is the universal cosmic mind that splits itself into the Akasha and Prana, and beyond mind we have found the soul in us. In the universe, behind the universal mind, there is a Soul that exists, and it is called God. In the individual it is the soul of man. In this universe, in the cosmos, just as the universal mind becomes evolved into Akasha and Prana, even so, we may find that the Universal Soul Itself becomes evolved as mind. Is it really so with the individual man? Is his mind the creator of his body, and his soul the creator of his mind? That is to say, are his body, his mind, and his soul three different existences or are they three in one or, again, are they different states of existence of the same unit being? We shall gradually try to find an answer to this question. The first step that we have now gained is this: here is this external body, behind this external body are the organs, the mind, the intellect, and behind this is the soul. At the first step, we have found, as it were, that the soul is separate from the body, separate from the mind itself.

Opinions in the religious world become divided at this point, and the departure is this. All those religious views which generally pass under the name of dualism hold that this soul is qualified, that it is of various qualities, that all feelings of enjoyment, pleasure, and pain really belong to the soul. The non-dualists deny that the soul has any such qualities; they say it is unqualified.

Let me first take up the dualists, and try to present to you their position with regard to the soul and its destiny; next, the system that contradicts them; and lastly, let us try to find the harmony which non-

dualism will bring to us. This soul of man, because it is separate from the mind and body, because it is not composed of Akasha and Prana, must be immortal. Why? What do we mean by mortality? Decomposition. And that is only possible for things that are the result of composition; anything that is made of two or three ingredients must become decomposed. That alone which is not the result of composition can never become decomposed, and, therefore, can never die. It is immortal. It has been existing throughout eternity; it is uncreate. Every item of creation is simply a composition; no one ever saw creation come out of nothing. All that we know of creation is the combination of already existing things into newer forms. That being so, this soul of man, being simple, must have been existing for ever, and it will exist for ever. When this body falls off, the soul lives on. According to the Vedantists, when this body dissolves, the vital forces of the man go back to his mind and the mind becomes dissolved, as it were, into the Prana, and that Prana enters the soul of man, and the soul of man comes out, clothed, as it were, with what they call the fine body, the mental body, or spiritual body, as you may like to call it. In this body are the Samskaras of the man. What are the Samskaras?

This mind is like a lake, and every thought is like a wave upon that lake. Just as in the lake waves rise and then fall down and disappear, so these thought-waves are continually rising in the mind-stuff and then disappearing, but they do not disappear for ever. They become finer and finer, but they are all there, ready to start up at another time when called upon to do so. Memory is simply calling back into wave-form some of those thoughts which have gone into that finer state of existence. Thus, everything that we have thought, every action that we have done is lodged in the mind; it is all there in fine form, and when a man dies, the sum total of these impressions is in the mind, which again works upon a little fine material as a medium. The soul, clothed as it were, with these impressions and the fine body, passes out, and the destiny of the soul is guided by the resultant of all the different forces represented by the different impressions. According to us, there are three different goals for the soul.

Those that are very spiritual, when they die, follow the solar rays and reach what is called the solar sphere, through which they reach what is called the lunar sphere and through that they reach what is called the sphere of lightning, and there they meet with another soul who is already blessed, and he guides the new-comer forward to the highest of all spheres, which is called the Brahmaloaka, the sphere of Brahma. There these souls attain to omniscience and omnipotence, become almost as powerful and all-knowing as God Himself; and they reside there for ever, according to the dualists, or, according to the non-dualists, they become one with the Universal at the end of the cycle. The next class of persons, who have been doing good work with selfish motives, are carried by the results of their good works, when they die, to what is called lunar sphere, where there are various heavens, and there they acquire fine bodies, the bodies of gods. They become gods and live there and enjoy the blessing of heaven for a long period; and after that period is finished, the old Karma is again upon them, and so they fall back again to the earth; they come down through the spheres of air and clouds and all these various regions, and, at last, reach the earth through raindrops. There on the earth they attach themselves to some cereal which is eventually eaten by some man who is fit to supply them with material to make a new body.

The last class, namely, the wicked, when they die, become ghosts or demons, and live somewhere between the lunar sphere and this earth. Some try to disturb mankind, some are friendly; and after living there for some time they also fall back to the earth and become animals. After living for some time in an animal body they get released, and come back, and become men again, and thus get one more chance to work out their salvation. We see, then, that those who have nearly attained to perfection, in whom only very little of impurity remains, go to the Brahmaloaka through the rays of the sun; those who were a middling sort of people, who did some good work here with the idea of going to heaven, go to the heavens in the lunar sphere and there obtain god-bodies; but they have again to become men and so have one more chance to become perfect. Those that are very wicked become ghosts and demons, and then they may have to become animals; after that they become men again and get another chance to perfect themselves. This earth is called the Karma-Bhumi, the sphere of Karma. Here alone man makes his good or bad Karma. When a man wants to go to heaven and does good works for that purpose, he becomes as good and does not as such store up any bad Karma. He just enjoys the effects of the good work he did on earth; and when this good Karma is exhausted, there comes upon him the resultant force of all the evil Karma he had previously stored up in life, and that brings him down again to this earth. In the same way, those that become ghosts remain in that state, not giving rise to fresh Karma, but suffer the evil results of their past misdeeds, and later on remain for a time in an animal body without causing any fresh Karma. When that period is finished, they too become men again.

The states of reward and punishment due to good and bad Karmas are devoid of the force generating fresh Karma; they have only to be enjoyed or suffered. If there is an extraordinarily good or an extraordinarily evil Karma, it bears fruit very quickly. For instance, if a man has been doing many evil things all his life, but does one good act, the result of that good act will immediately appear, but when that result has been gone through, all the evil acts must produce their results also. All men who do certain good and great acts, but the general tenor of whose lives has not been correct, will become gods; and after living for some time in god-bodies, enjoying the powers of gods, they will have again to become men; when the power of the good acts is thus finished, the old evil comes up to be worked out. Those who do extraordinarily evil acts have to put on ghost and devil bodies, and when the effect of those evil actions is exhausted, the little good action which remains associated with them, makes them again become men. The way to Brahmaloaka, from which there is no more fall or return, is called Devayana, i.e. the way to God; the way to heaven is known as Pitriyana, i.e. the way to the fathers.

Man, therefore, according to the Vedanta philosophy, is the greatest being that is in the universe, and this world of work the best place in it, because only herein is the greatest and the best chance for him to become perfect. Angels or gods, whatever you may call them, have all to become men, if they want to become perfect. This is the great centre, the wonderful poise, and the wonderful opportunity--this human life.

We came next to the other aspect of philosophy. There are Buddhists who deny the whole theory of the soul that I have just now been propounding. What use is there, says the Buddhist, to assume something as the substratum, as the background of this body and mind? Why may we not allow thoughts to run on? Why admit a third substance beyond this organism, composed of mind and body, a third substance called the soul? What is its use? Is not this organism sufficient to explain itself? Why take anew a third something?" These arguments are very powerful. This reasoning is very strong. So far as outside research goes, we see that this organism is a sufficient explanation of itself--at least, many of us see it in that light. Why then need there be a soul as substratum, as a something which is neither mind nor body but stands as a background for both mind and body? Let there be only mind and body. Body is the name of a stream of matter continuously changing. Mind is the name of a stream of consciousness or thought continuously changing. What produces the apparent unity between these two? This unity does not really exist, let us say. Take, for instance, a lighted torch, and whirl it rapidly before you. You see a circle of fire. The circle does not really exist, but because the torch is continually moving, it leaves the appearance of a circle. So there is no unity in this life; it is a mass of matter continually rushing down, and the whole of this matter you may call one unity, but no more. So is mind; each thought is separate from every other thought; it is only the rushing current that leaves behind the illusion of unity; there is no need of a third substance. This universal phenomenon of body and mind is all that really is; do not posit something behind it. You will find that this Buddhist thought has been taken up by certain sects and schools in modern times, and all of them claim that it is new--their own invention. This has been the central idea of most of the Buddhistic philosophies, that this world is itself all-sufficient; that you need not ask for any background at all; all that is, is this sense-universe; what is the use of thinking of something as a support to this universe? Everything is the aggregate of qualities; why should there be a hypothetical substance in which they should inhere? The idea of substance comes from the rapid interchange of qualities, not from something unchangeable which exists behind them. We see how wonderful some of these arguments are, and they appeal easily to the ordinary experience of humanity--in fact, not one in a million can think of anything other than phenomena. To the vast majority of men nature appears to be only a changing, whirling, combining, mingling mass of change. Few of us every have a glimpse of the calm sea behind. For us it is always lashed into waves; this universe appears to us only as a tossing mass of waves. Thus we find these two opinions. One is that there is something behind both body and mind which is an unchangeable and immovable substance; and the other is that there is no such thing as immovability or unchangeability in the universe; it is all change and nothing but change. The solution of this difference comes in the next step of thought, namely, the non-dualistic.

It says that the dualists are right in finding something behind all, as a background which does not change; we cannot conceive change without there being something unchangeable. We can only conceive of anything that is changeable, by knowing something which is less changeable, and this also must appear more changeable in comparison with something else which is less changeable, and so on and on, until we are bound to admit that there must be something which never changes at all. The whole of this manifestation must have been in a state of non-manifestation, calm and silent, being the balance of opposing forces, so to say, when no force operated, because force acts when a disturbance of

the equilibrium comes in. The universe is ever hurrying on to return to that state of equilibrium again. If we are certain of any fact whatsoever, we are certain of this. When the dualists claim that there is something which does not change, they are perfectly right, but their analysis that it is an underlying something which is neither the body nor the mind, a something separate from both, is wrong. So far as the Buddhists say that the whole universe is a mass of change, they are perfectly right; so long as I am separate from the universe, so long as I stand back and look at something before me, so long as there are two things--the looker-on and the thing looked upon--it will appear always that the universe is one of change, continuously changing all the time. But the reality is that there is both change and changelessness in this universe. It is not that the soul and the mind and the body are three separate existences, for this organism made of these three is really one. It is the same thing which appears as the body, as the mind, and as the thing beyond mind and body, but it is not at the same time all these. He who sees the body does not see the mind even, he who sees the mind does not see that which he calls the soul, and he who sees the soul--for him body and mind have vanished. He who sees only motion never sees absolute calm, and he who sees absolute calm--for him motion has vanished. A rope is taken for a snake. He who sees the rope as the snake, for him the rope has vanished, and when the delusion ceases and he looks at the rope, the snake has vanished.

There is then but one all-comprehending existence, and that one appears as manifold. This Self or Soul or Substance is all that exists in the universe. That Self or Substance or Soul is, in the language of non-dualism, the Brahman appearing to be manifold by the interposition of name and form. Look at the waves in the sea. Not one wave is really different from the sea, but what makes the wave apparently different? Name and form; the form of the wave and the name which we give to it, wave. This is what makes it different from the sea. When name and form go, it is the same sea. Who can make any real difference between the wave and the sea? So this whole universe is that one Unit Existence; name and form have created all these various differences. As when the sun shines upon millions of globules of water, upon each particle is seen a most perfect representation of the sun, so the one Soul, the one Self, the one Existence of the universe, being reflected on all these numerous globules of varying names and forms, appears to be various. But it is in reality only one. There is no I nor you; it is all one. It is either all I or all you. This idea of duality, of two, is entirely false, and the whole universe, as we ordinarily know it, is the result of this false knowledge. When discrimination comes and man finds there are not two but one, he finds that he is himself this universe. It is I who am this universe as it now exists, a continuous mass of change. It is I who am beyond all changes, beyond all qualities, the eternally perfect, the eternally blessed.

There is, therefore, but one Atman, one Self, eternally pure, eternally perfect, unchangeable, unchanged; it has never changed; all these various changes in the universe are but appearances in that one Self.

Upon its name and form have painted all these dreams; it is the form that makes the wave different from the sea. Suppose the wave subsides, will the form remain? No, it will vanish. The existence of the wave was entirely dependent upon the existence of the sea, but the existence of the sea was not at all dependent upon the existence of the wave. The form remains so long as the wave remains, but as soon as the wave leaves it, it vanishes, it cannot remain. This name and form is the outcome of what is called Maya. It is this Maya that is making individuals, making one appear different from another. Yet it has no existence. Maya cannot be said to exist. Form cannot be said to exist, because it depends upon the existence of another thing. It cannot be said as not to exist, seeing that it makes all this difference. According to the Advaita philosophy, then, this Maya or ignorance--or name and form, or, as it has been called in Europe, time, space, and causality--is out of this one Infinite Existence showing us the manifoldness of the universe; in substance, this universe is one. So long as any one thinks that there are two ultimate realities, he is mistaken. When he has come to know that there is but one, he is right. This is what is being proved to us every day, on the physical plane, on the mental plane, and also on the spiritual plane.

Today it has been demonstrated that you and I, the sun, the moon, and the stars are but the different names of different spots in the same ocean of matter, and that this matter is continuously changing in its configuration. This particle of energy that was in the sun several months ago may be in the human being now; tomorrow it may be in an animal, the day after tomorrow it may be in a plant. It is ever coming and going. It is all one unbroken, infinite mass of matter, only differentiated by names and forms. One point is called the sun; another, the moon; another, the stars; another, man; another, animal; another, plant; and so on. And all these names are fictitious; they have no reality, because the whole is a continuously changing mass of matter. This very same universe, from another standpoint, is an ocean of thought, where each one of us is a point called a particular mind. You are a mind, I am a mind, everyone is a mind; and the very same universe viewed from the standpoint of knowledge, when the eyes have been cleared of delusions, when the mind has become pure, appears to be the unbroken Absolute Being, the ever pure, the unchangeable, the immortal.

What then becomes of all this threefold eschatology of the dualist, that when a man dies he goes to heaven, or goes to this or that sphere, and that the wicked persons become ghosts, and become animals, and so forth? None comes and none goes, says the non-dualist. How can you come and go? You are infinite; where is the place for you to go? In a certain school a number of little children were being examined. The examiner had foolishly put all sorts of difficult questions to the little children. Among others there was this question: Why does not the earth fall? His intention was to bring out the idea of gravitation or some other intricate scientific truth from these children. Most of them could not even understand the question, and so they gave all sorts of wrong answers. But one bright little girl answered it with another question: Where shall it fall? The very question of the examiner was nonsense on the face of it. There is no up and down in the universe; the idea is only relative. So it is with regard to the soul; the very question of birth and death in regard to it is utter nonsense. Who goes and who comes? Where are you not? Where is the heaven that you are not in already? Omnipresent is the Self of man. Where is it to go? Where is it not to go? It is everywhere. So all this childish dream and puerile illusion of

birth and death, of heavens and higher heavens and lower worlds, all vanish immediately for the perfect. For the nearly perfect it vanishes after showing them the several scenes up to Brahmaloaka. It continues for the ignorant.

How is it that the whole world believes in going to heaven, and in dying and being born? I am studying a book, page after page is being read and turned over. Another page comes and is turned over. Who changes? Who comes and goes? Not I, but the book. This whole nature is a book before the soul, chapter after chapter is being read and turned over, and every now and then a scene opens. That is read and turned over. A fresh one comes, but the soul is ever the same--eternal. It is nature that is changing, not the soul of man. This never changes.

Birth and death are in nature, not in you. Yet the ignorant are deluded; just as we under delusion think that the sun is moving and not the earth, in exactly the same way we think that we are dying, and not nature. These are all, therefore, hallucinations. Just as it is a hallucination when we think that the fields are moving and not the railway train, exactly in the same manner is the hallucination of birth and death. When men are in a certain frame of mind, they see this very existence as the earth, as the sun, the moon, the stars; and all those who are in the same state of mind see the same things. Beyond you and me there may be millions of beings on different planes of existence. They will never see us, nor we them; we only see those who are in the same state of mind and on the same plane with us. Those musical instruments respond which have the same attunement of vibration, as it were; if the state of vibration, which they call "man-vibration", should be changed, no longer would men be seen here; the whole "man-universe would vanish, and instead of that, other scenery would come before us, perhaps gods and the god-universe, or perhaps, for the wicked man, devils and the diabolic world; but all would be only different views of the one universe. It is this universe which, from the human plane, is seen as the earth, the sun, the moon, the stars, and all such things--it is this very universe which, seen from the plane of wickedness, appears as a place of punishment. And this very universe is seen as heaven by those who want to see it as heaven.

Those who have been dreaming of going to a God who is sitting on a throne, and of standing there praising Him all their lives, when they die, will simply see a vision of what they have in their minds; this very universe will simply change into a vast heaven, with all sorts of winged beings flying about and a God sitting on a throne. These heavens are all of man's own making. So what the dualist says is true, says the Advaitin, but it is all simply of his own making. These spheres and devils and gods and reincarnations and transmigrations are all mythology; so also is this human life. The great mistake that men always make is to think that this life alone is true. They understand it well enough when other things are called mythologies, but are never willing to admit the same of their own position. The whole thing as it appears is mere mythology, and the greatest of all lies is that we are bodies, which we never were nor ever can be. It is the greatest of all lies that we are mere men; we are the God of the universe. In worshipping God we have been always worshipping our own hidden Self. The worst lie that you ever

tell yourself is that you were born a sinner or a wicked man. He alone is a sinner who sees a sinner in another man. Suppose there is a baby here, and you place a bag of gold on the table. Suppose a robber comes and takes the gold away. To the baby it is all the same; because there is no robber inside, there is no robber outside. To sinners and vile men, there is vileness outside, but not to good men. So the wicked see this universe as a hell, and the partially good see it as heaven, while the perfect beings realise it as God Himself. Then alone the veil falls from the eyes, and the man, purified and cleansed, finds his whole vision changed. The bad dreams that have been torturing him for millions of years, all vanish, and he who was thinking of himself either as a man, or a god, or a demon, he who was thinking of himself as living in low places, in high places, on earth, in heaven, and so on, finds that he is really omnipresent; that all time is in him, and that he is not in time; that all the heavens are in him, that he is not in any heaven; and that all the gods that man ever worshipped are in him, and that he is not in any one of those gods. He was the manufacturer of gods and demons, of men and plants and animals and stones, and the real nature of man now stands unfolded to him as being higher than heaven, more perfect than this universe of ours, more infinite than infinite time, more omnipresent than the omnipresent ether. Thus alone man becomes fearless, and becomes free. Then all delusions cease, all miseries vanish, all fears come to an end for ever. Birth goes away and with it death; pains fly, and with them fly away pleasures; earths vanish, and with them vanish heavens; bodies vanish, and with them vanishes the mind also. For that man disappears the whole universe, as it were. This searching, moving, continuous struggle of forces stops for ever, and that which was manifesting itself as force and matter, as struggles of nature, as nature itself, as heavens and earths and plants and animals and men and angels, all that becomes transfigured into one infinite, unbreakable, unchangeable existence, and the knowing man finds that he is one with that existence. Even as clouds of various colours come before the sky, remain there for a second, and then vanish away, even so before this soul are all these visions coming, of earths and heavens, of the moon and the gods, of pleasures and pains; but they all pass away leaving the one infinite, blue, unchangeable sky. The sky never changes; it is the clouds that change. It is a mistake to think that the sky is changed. It is a mistake to think that we are impure, that we are limited, that we are separate. The real man is the one Unit Existence.

Two questions now arise. The first is: Is it possible to realise this? So far it is doctrine, philosophy, but is it possible to realise it? It is. There are men still living in this world for whom delusion has vanished for ever. Do they immediately die after such realisation? Not so soon as we should think. Two wheels joined by one pole are running together. If I get hold of one of the wheels and, with an axe, cut the pole asunder, the wheel which I have got hold of stops, but upon the other wheel is its past momentum, so it runs on a little and then falls down.

This pure and perfect being, the soul, is one wheel, and this external hallucination of body and mind is the other wheel, joined together by the pole of work, of Karma. Knowledge is the axe which will sever the bond between the two, and the wheel of the soul will stop--stop thinking that it is coming and going, living and dying, stop thinking that it is nature and has wants and desires, and will find that it is perfect,

desireless. But upon the other wheel, that of the body and mind, will be the momentum of past acts; so it will live for some time, until that momentum of past work is exhausted, until that momentum is worked away, and then the body and mind fall, and the soul becomes free. No more is there any going to heaven and coming back, not even any going to the Brahmaloaka, or to any of the highest of the spheres, for where is he to come from, or to go to? The man who has in this life attained to this state, for whom, for a minute at least, the ordinary vision of the world has changed and the reality has been apparent, he is called the Living Free. This is the goal of the Vedantin, to attain freedom while living.

Once in Western India I was travelling in the desert country on the coast of the Indian Ocean. For days and days I used to travel on foot through the desert, but it was to my surprise that I saw every day beautiful lakes, with trees all around them, and the shadows of the trees upside down and vibrating there. How wonderful it looks and they call this a desert country! I said to myself. Nearly a month I travelled, seeing these wonderful lakes and trees and plants. One day I was very thirsty and wanted to have a drink of water, so I started to go to one of these clear, beautiful lakes, and as I approached, it vanished. And with a flash it came to my brain, This is the mirage about which I have read all my life, and with that came also the idea that throughout the whole of this month, every day, I had been seeing the mirage and did not know it. The next morning I began my march. There was again the lake, but with it came also the idea that it was the mirage and not a true lake. So is it with this universe. We are all travelling in this mirage of the world day after day, month after month, year after year, not knowing that it is a mirage. One day it will break up, but it will come back again; the body has to remain under the power of past Karma, and so the mirage will come back. This world will come back upon us so long as we are bound by Karma: men, women, animals, plants, our attachments and duties, all will come back to us, but not with the same power. Under the influence of the new knowledge the strength of Karma will be broken, its poison will be lost. It becomes transformed, for along with it there comes the idea that we know it now, that the sharp distinction between the reality and the mirage has been known.

This world will not then be the same world as before. There is, however, a danger here. We see in every country people taking up this philosophy and saying, I am beyond all virtue and vice; so I am not bound by any moral laws; I may do anything I like. You may find many fools in this country at the present time, saying, I am not bound; I am God Himself; let me do anything I like. This is not right, although it is true that the soul is beyond all laws, physical, mental, or moral. Within law is bondage; beyond law is freedom. It is also true that freedom is of the nature of the soul, it is its birthright: that real freedom of the soul shines through veils of matter in the form of the apparent freedom of man. Every moment of your life you feel that you are free. We cannot live, talk, or breathe for a moment without feeling that we are free; but, at the same time, a little thought shows us that we are like machines and not free. What is true then? Is this idea of freedom a delusion? One party holds that the idea of freedom is a delusion; another says that the idea of bondage is a delusion. How does this happen? Man is really free, the real man cannot but be free. It is when he comes into the world of Maya, into name and form, that he becomes bound. Free will is a misnomer. Will can never be free. How can it be? It is only when the

real man has become bound that his will comes into existence, and not before. The will of man is bound, but that which is the foundation of that will is eternally free. So, even in the state of bondage which we call human life or god-life, on earth or in heaven, there yet remains to us that recollection of the freedom which is ours by divine right. And consciously or unconsciously we are all struggling towards it. When a man has attained his own freedom, how can he be bound by any law? No law in this universe can bind him, for this universe itself is his.

He is the whole universe. Either say he is the whole universe or say that to him there is no universe. How can he have then all these little ideas about sex and about country? How can he say, I am a man, I am a woman, I am a child? Are they not lies? He knows that they are. How can he say that these are man's rights, and these others are woman's rights? Nobody has rights; nobody separately exists. There is neither man nor woman; the soul is sexless, eternally pure. It is a lie to say that I am a man or a woman, or to say that I belong to this country or that. All the world is my country, the whole universe is mine, because I have clothed myself with it as my body. Yet we see that there are people in this world who are ready to assert these doctrines, and at the same time do things which we should call filthy; and if we ask them why they do so, they tell us that it is our delusion and that they can do nothing wrong. What is the test by which they are to be judged? The test is here.

Though evil and good are both conditioned manifestations of the soul, yet evil is the most external coating, and good is the nearer coating of the real man, the Self.

And unless a man cuts through the layer of evil he cannot reach the layer of good, and unless he has passed through both the layers of good and evil he cannot reach the Self. He who reaches the Self, what remains attached to him? A little karma, a little bit of the momentum of past life, but it is all good momentum. Until the bad momentum is entirely worked out and past impurities are entirely burnt, it is impossible for any man to see and realise truth. So, what is left attached to the man who has reached the Self and seen the truth is the remnant of the good impressions of past life, the good momentum. Even if he lives in a body and works incessantly, he works only to do good; his lips speak only benediction to all; his hands do only good works; his mind can only think good thoughts; his presence is a blessing wherever he goes. He is himself a living blessing. Such a man will, by his very presence, change even the most wicked persons into saints. Even if he does not speak, his very presence will be a blessing to mankind. Can such men do any evil; can they do wicked deeds? There is, you must remember, all the difference of pole to pole between realisation and mere talking. Any fool can talk. Even parrots talk. Talking is one thing, and realising is another. Philosophies, and doctrines, and arguments, and books, and theories, and churches, and sects, and all these things are good in their own way; but when that realisation comes, these things drop away. For instance, maps are good, but when you see the country itself, and look again at the maps, what a great difference you find! So those that have realised truth do not require the ratiocinations of logic and all other gymnastics of the intellect to make them understand

the truth; it is to them the life of their lives, concretised, made more than tangible. It is, as the sages of the Vedanta say, even as a fruit in your hand; you can stand up and say, it is here.

So those that have realised the truth will stand up and say, Here is the Self. You may argue with them by the year, but they will smile at you; they will regard it all as a child's prattle; they will let the child prattle on. They have realised the truth and are full. Suppose you have seen a country, and another man comes to you and tries to argue with you that that country never existed, he may go on arguing indefinitely, but your only attitude of mind towards him must be to hold that the man is fit for a lunatic asylum. So the man of realisation says, All this talk in the world about its little religions is but prattle; realisation is the soul, the very essence of religion. Religion can be realised. Are you ready? Do you want it? You will get the realisation if you do, and then you will be truly religious. Until you have attained realisation there is no difference between you and atheists. The atheists are sincere, but the man who says that he believes in religion and never attempts to realise it is not sincere.

The next question is to know what comes after realisation. Suppose we have realised this oneness of the universe, that we are that one Infinite Being, and suppose we have realised that this Self is the only Existence and that it is the same Self which is manifesting in all these various phenomenal forms, what becomes of us after that? Shall we become inactive, get into a corner and sit down there and die away? What good will it do to the world? That old question! In the first place, why should it do good to the world? Is there any reason why it should? What right has any one to ask the question, What good will it do to the world? What is meant by that? A baby likes candies. Suppose you are conducting investigations in connection with some subject of electricity and the baby asks you, Does it buy candies? No you answer. Then what good will it do? says the baby. So men stand up and say, What good will this do to the world; will it give us money? No. Then what good is there in it? That is what men mean by doing good to the world. Yet religious realisation does all the good to the world. People are afraid that when they attain to it, when they realise that there is but one, the fountains of love will be dried up, that everything in life will go away and that all they love will vanish for them, as it were, in this life and in the life to come. People never stop to think that those who bestowed the least thought on their own individualities have been the greatest workers in the world.

Then alone a man loves when he finds that the object of his love is not any low, little, mortal thing. Then alone a man loves when he finds that the object of his love is not a clod of earth, but it is the veritable God Himself. The wife will love the husband the more when she thinks that the husband is God Himself. The husband will love the wife the more when he knows that the wife is God Himself. That mother will love the children more who thinks that the children are God Himself. That man will love his greatest enemy who knows that that very enemy is God Himself. That man will love a holy man who knows that the holy man is God Himself, and that very man will also love the unholyest of men because he knows the background of that unholyest of men is even He, the Lord. Such a man becomes a world-mover for whom his little self is dead and God stands in its place. The whole universe will become transfigured to him. That which is painful and miserable will all vanish; struggles will all depart and go. Instead of being a prison-house, where we every day struggle and fight and compete for a morsel of bread, this universe

will then be to us a playground. Beautiful will be this universe then! Such a man alone has the right to stand up and say, How beautiful is this world! He alone has the right to say that it is all good. This will be the great good to the world resulting from such realisation, that instead of this world going on with all its friction and clashing, if all mankind today realise only a bit of that great truth, the aspect of the whole world will be changed, and, in place of fighting and quarrelling, there would be a reign of peace.

This indecent and brutal hurry which forces us to go ahead of every one else will then vanish from the world. With it will vanish all struggle, with it will vanish all hate, with it will vanish all jealousy, and all evil will vanish away for ever. Gods will live then upon this earth. This very earth will then become heaven, and what evil can there be when gods are playing with gods, when gods are working with gods, and gods are loving gods? That is the great utility of divine realisation. Everything that you see in society will be changed and transfigured then. No more will you think of man as evil; and that is the first great gain. No more will you stand up and sneeringly cast a glance at a poor man or woman who has made a mistake. No more, ladies, will you look down with contempt upon the poor woman who walks the street in the night, because you will see even there God Himself. No more will you think of jealousy and punishments. They will all vanish; and love, the great ideal of love, will be so powerful that no whip and cord will be necessary to guide mankind aright.

If one millionth part of the men and women who live in this world simply sit down and for a few minutes say, You are all God, O ye men and O ye animals and living beings, you are all the manifestations of the one living Deity! the whole world will be changed in half an hour. Instead of throwing tremendous bomb-shells of hatred into every corner, instead of projecting currents of jealousy and evil thought, in every country people will think that it is all He. He is all that you see and feel. How can you see evil until there is evil in you? How can you see the thief, unless he is there, sitting in the heart of your heart? How can you see the murderer until you are yourself the murderer? Be good, and evil will vanish for you. The whole universe will thus be changed. This is the greatest gain to society. This is the great gain to the human organism. These thoughts were thought out, worked out amongst individuals in ancient times in India. For various reasons, such as the exclusiveness of the teachers and foreign conquest, those thoughts were not allowed to spread. Yet they are grand truths; and wherever they have been working, man has become divine. My whole life has been changed by the touch of one of these divine men, about whom I am going to speak to you next Sunday; and the time is coming when these thoughts will be cast abroad over the whole world. Instead of living in monasteries, instead of being confined to books of philosophy to be studied only by the learned, instead of being the exclusive possession of sects and of a few of the learned, they will all be sown broadcast over the whole world, so that they may become the common property of the saint and the sinner, of men and women and children, of the learned and of the ignorant. They will then permeate the atmosphere of the world, and the very air that we breathe will say with every one of its pulsations, Thou art That. And the whole universe with its myriads of suns and moons, through everything that speaks, with one voice will say, Thou art That.

The Rishis (seers of truth) inquire within themselves:

What is the cause of this universe? Is it Brahman (the Supreme Reality)? Whence do we come? Why do we live? Where shall we at last find rest? Under whose command are we bound by the law of happiness and its opposite?

Time, space, law, chance, matter, primal energy, intelligence- none of these, nor a combination of these, can be the final cause of the universe, for they are effects, and exist to serve the soul. Nor can the individual soul be the cause, for being subject to the law of happiness and misery, it is not free.

The Rishis (seers of truth), absorbed in meditation, saw within themselves the ultimate Reality, the self-luminous Being, the one God, who dwells as the self-conscious power in all creatures. He is one without a second. Deep within all beings He dwells, hidden from sight by the coverings of the gunas – sattwa, Rajas, and Tamas. He presides over time, space, and all apparent causes.

Like oil in sesame seeds, butter in cream, water in the river-bed, fire in the tinder, the Self dwells within the soul. Realise Him through truthfulness and meditation.

Like butter in cream is the Self in everything. Knowledge of the Self is gained through meditation. The Self is Brahman (Supreme Reality). By Brahman is all ignorance destroyed.

Fire, though present in the firestick, is not perceived until one stick is rubbed against another. The Self is like that fire; it is realised in the body by meditation on the sacred syllable OM (AUM).

Let your body be the stick that is rubbed, the sacred syllable OM the stick that is rubbed against it. Thus shall you realise God, who is hidden within the body as fire is hidden within the wood.

He who is realised by transcending the world of cause and effect, in deep contemplation, is expressly declared by the scriptures to be the Supreme Brahman. He is the substance, all else the shadow. He is the imperishable.

The knowers of Brahman know Him as the one reality behind all that seems. For this reason they are devoted to Him. Absorbed in Him, they attain freedom from the wheel of birth, death and rebirth.

Matter is perishable. The Lord, the destroyer of ignorance, is imperishable, immortal. He is the one God, the Lord of the perishable and of all souls. By meditating in Him, by uniting oneself with Him, one ceases to be ignorant.

Know God, and all fetters will be loosed. Ignorance will vanish. Birth, death and rebirth will be no more. Meditate upon Him and transcend physical consciousness. Thus will you reach union with the Lord of the universe. But you must know this. Nothing further is there to know. Meditate, and you will realise that mind, matter, and Maya (the power that unites mind and matter) are but three aspects of Brahman, the one Reality.

To realise God ...

To realise God, first control the outgoing senses and harness the mind. Then meditate upon the light in the heart of the fire - meditate, that is, upon Pure Consciousness as distinct from the ordinary consciousness of the intellect. Thus the Self, the Inner Reality, may be seen behind physical appearance.

Control your mind so that the Ultimate reality, the self-luminous Lord, may be revealed. Strive earnestly for eternal bliss.

With the help of the mind and the intellect, keep the senses from attaching themselves to objects of pleasure. They will then be purified by the light of the Inner reality, and that light will be revealed.

The wise control their minds, and unite their hearts with the infinite, the omniscient, the all-pervading Lord. Only discriminating souls practice spiritual disciplines. Great is the glory of the self-luminous Being, the inner Reality.

Hear, all ye children of immortal bliss, also ye gods who dwell in the high heavens: Follow only in the footsteps of the illumined ones, and by continuous meditation merge both mind and intellect in the eternal Brahman. The glorious Lord will be revealed to you.

Control the vital force. Set fire to the Self within by the practice of meditation. Be drunk with the wine of divine love. Thus shall you reach perfection.

Be devoted to the eternal Brahman. Unite the light within you with the light of Brahman. Thus will the source of ignorance be destroyed, and you will rise above karma.

Sit upright, holding the chest, throat and head erect. Turn the senses and the mind inward to the lotus of the heart. Meditate on Brahman with the help of the syllable OM. Cross the fearful currents of the ocean of worldliness by means of the raft of Brahman – the sacred syllable OM.

With earnest effort hold the senses in check. Controlling the breath, regulate the vital activities. As a charioteer holds back his restive horses, so does a persevering aspirant hold back his mind.

Retire to a solitary place, such as a mountain cave or a sacred spot. The place must be protected from the wind and rain, and it must have a smooth, clean floor, free from pebbles and dust. It must not be damp, and it must be free from disturbing noises. It must be pleasing to the eye and quieting to the mind. Seated there, practice meditation and other spiritual exercises. As you practice meditation, you may see in vision forms resembling snow, crystals, smoke, fire, lightning, fireflies, the sun, the moon. These are signs that you are on your way to the revelation of Brahman.

As you become absorbed in meditation, you will realise that the Self is separate from the body and for this reason will not be affected by disease, old age or death.

The first signs of progress on the path of Yoga are health, a sense of physical lightness, clearness of complexion, a beautiful voice, an agreeable odour of the person, and freedom from craving.

As a soiled piece of metal, when it has been cleaned, shines brightly, so the dweller in the body, when he has realised the truth of the Self, loses his sorrow and becomes radiant with bliss. The yogi experiences directly the truth of Brahman by realising the light of the Self within. He is freed from all impurities – He is pure, the birthless, the bright.

He is the one God, present on the north, the east, the south and the west. He is the creator. He enters into all wombs. He alone is now born as all beings, and He alone is to be born as all beings in the future. He is within all persons as the inner Self, facing in all directions.

Let us adore the Lord, the luminous one, who is in fire, who is in water, who is in plants and trees, who pervades the whole universe. At the periods of creation and dissolution of the universe, He alone exists. Those who realise Him become immortal.

The Lord is one without a second. Within man, and within all other beings, He projects the universe, maintains it, and withdraws it into Himself.

His eyes are everywhere; His face, His arms, His feet are in every place. Out of Himself He has produced the heavens and the earth, and with His arms and His wings He holds them together.

He is the origin and support of the gods. He is the Lord of all. He confers bliss and wisdom upon those who are devoted to Him. He destroys their sins and their sorrows.

He punishes those who break His laws. He sees all and knows all. May He endow us with good thoughts!

This vast universe is a wheel. Upon it are all creatures that are subject to birth and death and rebirth. Round and round it turns, and never stops. It is the wheel of Brahman. As long as the individual self thinks it is separate from Brahman, it revolves upon the wheel in bondage to the laws of birth, death and rebirth. But when through the grace of Brahman it realises its identity with Him, it revolves upon the wheel no longer. It achieves immortality.

The Lord supports this universe, which is made up of the perishable and the imperishable, the manifest and the unmanifest. The individual soul, forgetful of the Lord, attaches itself to pleasure and thus is bound. When it comes to the Lord, it is freed from all its fetters.

Mind and matter, master and servant- both have existed from beginningless time. The Maya that unites them has also existed from beginningless time. When all three- mind, matter, and Maya- are known as one with Brahman, then is it realised that the Self is infinite and has no part in action. Then it is revealed that the Self is all.

O Lord, Thou hast revealed Thy sacred syllable OM, which is one with Thee. In Thy hands it is a weapon with which to destroy ignorance. O protector of Thy devotees, do not conceal Thy benign person.

Thou art the Supreme Brahman. Thou art infinite. Thou hast assumed the forms of all creatures, remaining hidden in them. Thou prevadest all things. Thou art the one God of the universe. Those who realise Thee become immortal.

Said the great seer Svetasvatara:

I have known beyond all darkness, that great Person of golden effulgence. Only by knowing Him does one conquer death. There is no other way of escaping the wheel of birth, death and rebirth. There is nothing superior to Him, nothing different from Him, nothing subtler or greater than He. Alone He stands, changeless, self-luminous; He, the great one, fills this universe.

Though He fills this universe, He transcends it. He is untouched by its sorrows. He has no form. Those who know Him become immortal. Others remain in the depths of misery.

The Lord God, all-pervading and omnipresent, dwells in the heart of all beings. Full of grace, He ultimately gives liberation to all creatures by turning their faces forward Himself. He is the innermost Self. He is the great Lord. He it is that reveals the purity within the heart by means of which He, who is pure Being, may be reached. He is the ruler. He is the great light, shining forever.

This great Being, assuming the form of the size of a thumb, forever dwells in the heart of all creatures as their innermost Self. He can be known directly by the purified mind through spiritual discrimination. Knowing Him, men become immortal.

This great Being has a thousand heads, a thousand eyes, and a thousand feet. He envelopes the universe. Though transcendent, He is to be meditated upon as residing in the lotus of the heart, at the centre of the body, ten fingers above the navel.

He alone is all this- what has been and what shall be. He has become the universe, yet He remains forever changeless, and is the Lord of immortality.

Without organs of sense, yet reflecting the activities of the senses, He is the Lord and ruler of all. He is the friend and refuge of all. He resides in the body, the city of nine gates. He sports in the world and without in innumerable forms. He is the Master, the ruler of the whole world, animate and inanimate.

He moves fast, though without feet. He grasps everything, though without hands. He sees everything, though without eyes. He hears everything, though without ears. He knows all that is, but no one knows Him. He is called the Supreme, the Great One.

Subtler than the subtlest, greater than the greatest, the Self is hidden in the heart of all creatures. Through His grace a man loses his cravings, transcends grief, and realises Him as Brahman Supreme.

If the truth of these scriptures are meditated upon by a man in the highest degree devoted to God, and (devoted) to his guru (spiritual teacher) as to his God, they will shine forth. They will shine forth indeed!

Om... peace – peace –peace.

Science of Speech

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

From The Mahabharata

Santi Parva, Section CCCXXI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

An extract from the dialogue between King Janaka, the ruler of the Videha and a woman of the name of Sulabha, belonging to the mendicant order.

Sulabha said: O king, speech ought always to be free from the nine verbal faults and the nine faults of judgment. It should also, while setting forth the meaning with perspicuity, be possessed of the eighteen well-known merits.

Ambiguity, ascertainment of the faults and merits of premises and conclusions, the conclusion, and the element of persuasiveness or otherwise that attaches to the conclusion thus arrived at- these five characteristics appertaining to the sense- constitute the authoritativeness of what is said. Listen now to the characteristics of these requirements beginning with ambiguity, one after another, as I expound them according to the combinations.

When knowledge rests on distinction in consequence of the object to be known being different from one another, and when (as regards the comprehension of the subject) the understanding rests upon many points, one after another, the combination of words (in whose case this occurs) is said to be vitiated by ambiguity. By ascertainment (of faults and merits), called Sankhya, is meant the establishment, by elimination, of faults or merits (in premises and conclusions), adopting tentative meanings. Krama or weighing the relative strength or weakness of the faults or merits (ascertained by the above process) consists in settling the propriety of the priority or subsequence of the words employed in a sentence. This is the meaning attached to the word 'Krama' by persons conversant with the interpretation of sentences or texts. By conclusion is meant the final determination, after this examination of what has been said on the subjects of religion, pleasure, wealth, and Emancipation, in respect of what is particularly is that has been said in the text. The sorrow born of wish or aversion increases to a great measure. The conduct, O king, that one pursues in such a matter (for dispelling the sorrow experienced) is called Prayojanam.

[Note: By 'prayojanam' is meant the conduct one pursues for gratifying one's wish to acquire or avoid any object. Wish in respect of either acquisition or avoidance, if ungratified, becomes a source of pain. The section or conduct that one adopts for removing that pain is called Prayojanam. In the Gautama-sutras it is said that 'yamarthamadhikritya pravartate, tat prayojanam.' The two definitions are identical.]

Take it for certain, O king, at my word, that these characteristics of Ambiguity and the other (numbering five in all), when occurring together, constitute a complete and intelligible sentence.

[Note: By occurrence of these five characteristics together is meant that when these are properly attended to by a speaker or writer, only then can his sentence be said to be complete and intelligible. In Nyaya, the five requisites are Pratijna, Hetu, Udaharana, Upanaya, and Nigamana. In the Mimamsa philosophy, the five requisites have been named differently. Vishaya, Samsaya, Purvapaksha, Uttara, and Nirnaya.]

The words I shall utter will be fraught with sense, free from ambiguity (in consequence of each of them not being symbols of many things), logical, free from pleonasm or tautology, smooth, certain, free from bombast, agreeable or sweet, truthful, inconsistent with the aggregate of three, (viz., Righteousness, Wealth, and Pleasure), refined (i.e., free from Prakriti), not elliptical or imperfect, destitute of harshness or difficulty of comprehension, characterized by due order, not far fetched in respect of sense, corrected with one another as cause and effect and each having a specific object.

[Note: These characteristics, though numbering sixteen, include the four and twenty mentioned by Bhojadeva in his Rhetoric called 'Saraswati-kanthabharana']

I shall not tell thee anything, prompted by desire or wrath or fear or cupidity or abjectness or deceit or shame or compassion or pride. (I answer thee because it is proper for me to answer what thou hast said). When the speaker, the hearer, and the words said, thoroughly agree with one another in course of a speech, then does the sense or meaning come out very clearly. When, in the matter of what is to be said, the speaker shows disregard for the understanding of the hearer by uttering words whose meaning is understood by himself, then, however good those words may be, they become incapable of being seized by the hearer.

That speaker, again, who, abandoning all regard for his own meaning uses words that are of excellent sound and sense, awakens only erroneous impressions in the mind of the hearer. Such words in such connection become certainly faulty. That speaker, however, who employs words that are, while expressing his own meaning, intelligible to the hearer, as well, truly deserves to be called a speaker. No other man deserves the name. It behoveth thee, therefore, O king, to hear with concentrated attention these words of mine, fraught with meaning and endued with wealth of vocables.

Empty Chamber"

Readings from the Mahabharata

Santi Parva Section CCCXXI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

A Dialogue between King Janaka and Sulabha

What the dialogue is about : a brief outline

A woman of the name of Sulabha, belonging to the mendicant order, practised the duties of Yoga and wandered over the whole Earth.

Sulabha heard from many Dandis of different places that the ruler of Mithila was devoted to the religion of Emancipation. Hearing this report about King Janaka and desirous of ascertaining whether it was true or not, Sulabha became desirous of having a personal interview with King Janaka.

Emancipation does not exist in poverty; nor its bondage to be found in affluence. One attains to Emancipation through knowledge alone, whether one is indigent or affluent.

Science of Speech

The Thirty Principles

Physiology

From The Mahabharata

The constituent elements of the body, which serve diverse functions in the general economy, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be noticed. The birth of particles, and their death, in each successive condition, cannot be marked, O king, even as one cannot mark the changes in the flame of a burning lamp. When such is the state of the bodies of all creatures, - that is when that which is called the body is changing incessantly even like the rapid locomotion of a steed of good mettle- who then has come whence or not whence, or whose is it or whose is it not, or whence does it not arise? What connection does there exist between creatures and their own bodies?

The Dialogue Between Janaka and Sulabha

From The Mahabharata

Santi Parva Section CCCXXI

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Janaka and Sulabha

Yudhishtira said: Without abandoning the domestic mode of life, O royal sage of Kuru's race, whoever attained to Emancipation which is the annihilation of the Understanding (and the other faculties)? Do tell me this! How may the gross and the subtle form be cast off? Do thou also, O grandsire, tell me what the supreme excellence of Emancipation is.

Bhishma said: In this connection is cited the old narrative of the discourse between Janaka and Sulabha, O Bharata! In days of yore there was a king of Mithila of the name of Janaka. He was devoted to the practices of the religion of Renunciation. He was well conversant with the Vedas, with the scriptures on Emancipation, and with the scriptures bearing on his own duty as a king. Subjugating his senses, he ruled his kingdom. Hearing of his good behaviour in the world, many men of wisdom, well conversant with wisdom, O foremost of men, desired to imitate him. In the same Satya Yuga, a woman of the name of Sulabha, belonging to the mendicant order, practised the duties of Yoga and wandered over the whole Earth. In course of her wanderings over the Earth, Sulabha heard from many Dandis of different places that the ruler of Mithila was devoted to the religion of Emancipation. Hearing this report about King Janaka and desirous of ascertaining whether it was true or not, Sulabha became desirous of having a personal interview with Janaka. Abandoning, by her Yoga powers, her former form and features, Sulabha assumed the most faultless features and unrivalled beauty. In the twinkling of an eye and with the speed of the quickest shaft, the fair-browed lady of eyes like lotus-petals repaired to the capital of the Videhas. Arrived at the chief city of Mithila teeming with a large population, she adopted the guises of a mendicant and presented herself before the king.

The monarch, beholding her delicate form, became filled with wonder and enquired who she was, whose she was, and whence she came. Welcoming her, he assigned her an excellent seat, honoured her by offering water to wash her feet, and gratified her with excellent refreshments. Refreshed duly and gratified with the rites of hospitality offered unto her, Sulabha, the female mendicant, urged the king, who was surrounded by his ministers and seated in the midst of learned scholars, (to declare himself in

respect of his adherence to the religion of Emancipation). Doubting whether Janaka had succeeded in attaining to Emancipation, by following the religion of Nivritti (renunciation), Sulabha, endued with Yoga-power, entered the understanding (intellect) of the king by her own understanding. Restraining, by means of the rays of light that emanated from her own eyes, the rays issuing from the eyes of the king, the lady, desirous of ascertaining the truth, bound up king Janaka with Yoga bonds.

[Note: The Sanskrit word 'sanchodayishyanti' implies questioned. Here it means questioning the king internally or by Yoga power,]

That best of monarch, priding himself upon his own invincibleness and defeating the intentions of Sulabha seized her resolution with his own resolution. The king, in his subtle form, was without the royal umbrella and sceptre. The lady Sulabha, in hers, was without the triple stick (of a mendicant). Both staying then in the same (gross) form thus conversed with each other. Listen to that conversation as it happened between the monarch and Sulabha.

Janaka said: O holy lady, to what course of conduct art thou devoted? Whose art thou? Whence hast thou come? After finishing my business here, wither wilt thou go? No one can without questioning, ascertain another's acquaintance with the scriptures, or age, or order of birth. Thou shouldst, therefore, answer these questions of mine, when thou hast come to me. Know that I am truly freed from all vanity in respect of my royal umbrella and sceptre. I wish to know thee thoroughly. Thou art deserving, I hold, of my respect. Do thou listen to me as I speak to thee on Emancipation for there is none else (in this world) that can discourse to thee on that topic. Hear me also I tell thee who that person is from whom in days of old I acquired this distinguishing knowledge.

[Note: It is difficult to say in what sense the word 'Vaiseshikam' is used here. There is a particular system of philosophy called Vaiseshika or Kanada; the system believed to have been originally promulgated by a Rishi of the name of Kanada. That system has close resemblance to the atomic theory of European philosophers. It has many points of striking resemblance with Kapila's system or Sankhya. Then, again, some of the original principles, as enunciated in the Sankhya system, are called by the name of Vishesha.]

I am the beloved disciple of the high-souled and venerable Panchasikha, belonging to the mendicant order, of Parsara's race.

My doubts have been dispelled and am fully conversant with the Sankhya and the Yoga systems and the ordinances as in respect of sacrifices and other rites, which constitutes the three well-known paths of Emancipation.

[Note: the mention of 'Vidhi' indicates Karmakanda (ceremonies and rituals). The value of Karma in the path of Emancipation is to purify the soul.]

Wandering over the earth and pursuing the while the path that is pointed out by the scriptures, the learned Panchasikha formerly dwelt in happiness in my abode for a period of four months in the rainy season. That foremost of Sankhyas discoursed to me, agreeably to the truth, and in an intelligible manner suited to my comprehension, on the several kinds of means for attaining to Emancipation. He did not, however, command me to give up my kingdom.

Freed from attachments, and fixing my soul on Supreme Brahman, and unmoved by companionship, I lived, practising in its entirety that triple conduct which is laid down in treatises on Emancipation. Renunciation (of all kinds of attachments) is the highest means prescribed for Emancipation.

It is from knowledge that Renunciation, by which one becomes freed, is said to flow. From knowledge arises that endeavour after Yoga, and through that endeavour one attains to knowledge of self or soul. Through knowledge of Self one transcends joy and grief. That enables one to transcend death and attain to high success.

That high intelligence (knowledge of self) has been acquired by me, and accordingly I have transcended all pairs of opposites. Even in this life I have been freed from stupefaction and have transcended all attachments. As a soil, saturated with water and softened thereby, causes the (sown) seed to sprout forth, after the same manner, the acts of men cause rebirth. As a seed, fried on a pan or otherwise, becomes unable to sprout forth although the capacity for sprouting was there, after the same manner my understanding having been freed from the productive principle constituted by desire, by the instruction of the holy Panchasikha of the mendicant order, it no longer produces its fruit in the form of attachment to the object of the senses. I never experience love for any spouse or hate for my foes. Indeed, I keep aloof from both, beholding the fruitlessness of attachment and wrath. I regard both persons equally, viz., him that smears my right hand with sandal-paste and him, that wounds my left.

Having attained my (true) object, I am happy, and look equally upon a clod of earth, a piece of stone, and a lump of gold. I am freed from attachments of every kind, though I am engaged in ruling a kingdom. In consequence of all this I am distinguished over all bearers of triple sticks. Some foremost of men that are conversant with the topic of Emancipation say that Emancipation has a triple path, (these

are knowledge, Yoga and sacrifices and rites). Some regard knowledge having all things of the world for its object as the means of emancipation. Some hold that the total renunciation of acts (both external and internal) is the means thereof. Another class of persons conversant with the scriptures of Emancipation say that Knowledge is the single means. Others, viz. Yatis, endued with subtle vision, hold that acts constitute the means. The high-souled Panchasikha, discarding both the opinions about knowledge and acts, regarded the third as the only means of Emancipation.

If men leading the domestic mode of life were endued with Yama and Niyama, they become equals of Sannyasins. If, on the other hand, Sannyasins were endued with desire and aversion and spouses and honour and pride and affection, they become the equals of men leading domestic modes of life. If one can attain to Emancipation by means of knowledge, then may Emancipation exist in triple sticks (for there is nothing to prevent the bearer of such stick from acquiring the needful knowledge). Why then may Emancipation not exist in the umbrella and the sceptre as well, especially when there is equal reason in taking up the triple stick and the sceptre? One becomes attached to all those things and acts with which one has need for the sake of one's own self for particular reasons.

[Note: There is equal reason in taking up etc., implies that the bearing of the sceptre is only a mode of life like that of holders of the triple-stick. Both the king and the Sannyasin are free to acquire knowledge and both, therefore, may attain to Emancipation notwithstanding their respective emblems. In the emblems themselves there is no efficacy or disqualification.]

If a person, beholding the faults of the domestic mode of life, casts it off for adopting another mode (which he considers to be fraught with great merit), he cannot, for such rejection and adoption be regarded as one that is once freed from all attachments, (for all that he has done has been to attach himself to a new mode after having freed himself from a previous one).

[Note: The object of this verse is to show that all persons, led by interest, become attached to particular things. The littleness or greatness of those things cannot aid or bar people's way to Emancipation. 'I may be a king', said Janaka, 'and thou mayest be a mendicant, neither thy mendicancy nor my royalty can aid or obstruct Emancipation. Both of us, by Knowledge, can achieve what we wish, notwithstanding our outward surroundings'.]

Sovereignty is fraught with the rewarding and the chastising of others. The life of a mendicant is equally fraught with the same (for mendicants also reward and chastise those they can). When, therefore, mendicants are similar to kings in this respect, why would mendicants only attain to Emancipation, and

not kings? Notwithstanding the possession of sovereignty, therefore, one becomes cleansed of all sins by means of knowledge alone, living the while in Supreme Brahman. The wearing of brown cloths, shaving of the head, bearing of the triple stick, and the Kamandalu- these are the outward signs of one's mode of life.

These have no value in aiding one to the attainment of Emancipation. When, notwithstanding the adoption of these emblems of a particular mode of life, knowledge alone becomes the cause of one's Emancipation from sorrow, it would appear that the adoption of mere emblems is perfectly useless. Or, if, beholding the mitigation of sorrow in it, thou hast betaken thyself to these emblems of Sannyasi, why then should not the mitigation of sorrow be beheld in the umbrella and the sceptre to which I have betaken myself?

Emancipation does not exist in poverty; nor its bondage to be found in affluence. One attains to Emancipation through knowledge alone, whether one is indigent or affluent.

For these reasons, know that I am living in a condition of freedom, though ostensibly engaged in the enjoyments of religion, wealth and pleasure, in the form of kingdom and spouses, which constitute a field of bondage (for the generality of men). The bonds constituted by kingdom and affluence, and the bondage to attachments, I have cut off with the sword of Renunciation whetted on the stone of the scriptures bearing upon Emancipation. As regards myself then, I tell thee that I have become freed in this way.

O lady of the mendicant order, I cherish an affection for thee. But that should not prevent me from telling thee that thy behaviour does not correspond with the practices of the mode of life to which thou hast betaken thyself! Thou hast great delicacy of formation. Thou hast an exceedingly shapely form. The age is young. Thou hast all these, and thou hast Niyama (subjugation of the senses).

I doubt it verily. Thou hast stopped up my body (by entering into me with the aid of the Yoga power) for ascertaining as to whether I am really emancipated or not. This act of thine ill corresponds with that mode of life whose emblems thou bearest. For Yogin that is endued with desire, the triple stick is unfit. As regards thyself, thou dost not adhere to thy stick. As regards those that are freed, it behoves even them to protect themselves from fall.

Listen now to me as to what thy transgression has been in consequence of thy contact with me and thy having entered into my gross body with the aid of thy understanding. To what reason is thy entrance to be ascribed into my kingdom or my palace? At whose sign hast thou entered into my heart?

[Note: What the king says is that he, the king, had made no assignation with the lady in consequence of which she could be justified in entering his body.]

Thou belongest to the foremost of all the orders, being, as thou art, a Brahmana woman. As regards myself, however, I am a kshatriya. There is no union for us two. Do not help to cause an intermixture of colours. Thou livest in the practice of those duties that lead to Emancipation. I live in the domestic mode of life. This act of thine, therefore, is another evil thou hast done, for it produces an unnatural union of two opposite modes of life. I do not know whether thou belongest to my own Gotra (lineage) or dost not belong to it. As regards thyself also, thou dost not know who I am (viz., to what gotra I belong). If thou art of my own gotra, thou hast, by entering into my person, produced another evil- the evil, viz., of unnatural union.

If again, thy husband were alive and dwelling in a distant place, thy union with me has produced the fourth evil of sinfulness, for thou art not one with whom I may be lawfully united. Dost thou perpetrate all these sinful acts, impelled by the motive of accomplishing a particular object? Dost thou do these from ignorance or from perverted intelligence? If again, in consequence of thy evil nature thou hast thus become thoroughly independent or unrestrained in thy behaviour, I tell thee that if thou hast any knowledge of the scriptures, thou wilt understand that everything thou hast done has been productive of evil.

A third fault attaches to thee in consequence of these acts of thine, a fault that is destructive of peace of mind. By endeavouring to display thy superiority, the indication of a wicked woman is seen in thee. Desirous of asserting thy victory as thou art, it is not myself alone whom thou wishest to defeat, for it is plain that thou wishest to obtain a victory over even the whole of my court (consisting of these learned and very superior Brahmanas), by casting thy eyes in this way towards all these meritorious Brahmanas, it is evident that thou desirest to humiliate them all and glorify thyself (at their expense).

Stupefied by the pride of Yoga-puissance that has been born of thy jealousy (at sight of my power), thou hast caused a union of thy understanding with mine and thereby hast really mingled together nectar with poison. That union again, of man and woman, when each covers the other, is sweet as nectar. That association, however, of man and woman, when the latter, herself coveting, fails to obtain an individual of the opposite sex that does not covet her, is, instead of being a merit, only a fault that is as noxious as poison. Do not continue to touch me. Know that I am righteous. Do thou act according to thy own scriptures. The enquiry thou hadst wished to make, viz., whether I am or I am not emancipated, has been finished. It behoves thee not to conceal from me all thy secret motives. It behoves thee not, that

thus disguisest thyself, to conceal from me what thy object is, that is whether this call of thine has been prompted by the desire of accomplishing some object of thy own or whether thou hast come for accomplishing the object of some other king (that is hostile to me).

One should never appear deceitfully before a king; nor before a Brahmana (Brahmin); nor before one's wife, when that wife is possessed of every wifely virtue. Those who appear in deceitful guise before these three very soon meet with destruction. The power of kings consists in their sovereignty. The power of Brahmanas conversant with the Vedas is in the Vedas. Women wield a high power in consequence of their beauty and youth and blessedness. These then are powerful in the possession of these powers.

He, therefore, that is desirous of accomplishing his own object should always approach these three with sincerity and candour, insincerity and deceit fail to produce success (in these three quarters). It behoveth thee, therefore, to apprise me of the order to which thou belongest by birth, of thy learning and conduct and disposition and nature, as also of the object thou hast in view in coming to this place!

Bhishma continued: Though rebuked by the king in these unpleasant, improper, and ill-applied words, the lady Sulabha was not at all abashed. After the king had said these words, the beautiful Sulabha then addressed herself for saying the following words in reply that were more handsome than her person.

Science of Speech

Sulabha said: O king, speech ought always to be free from the nine verbal faults and the nine faults of judgment. It should also, while setting forth the meaning with perspicuity, be possessed of the eighteen well-known merits.

Ambiguity, ascertainment of the faults and merits of premises and conclusions, the conclusion, and the element of persuasiveness or otherwise that attaches to the conclusion thus arrived at- these five characteristics appertaining to the sense- constitute the authoritativeness of what is said. Listen now to the characteristics of these requirements beginning with ambiguity, one after another, as I expound them according to the combinations.

When knowledge rests on distinction in consequence of the object to be known being different from one another, and when (as regards the comprehension of the subject) the understanding rests upon many points, one after another, the combination of words (in whose case this occurs) is said to be vitiated by ambiguity. By ascertainment (of faults and merits), called Sankhya, is meant the establishment, by elimination, of faults or merits (in premises and conclusions), adopting tentative meanings. Krama or weighing the relative strength or weakness of the faults or merits (ascertained by the above process) consists in settling the propriety of the priority or subsequence of the words employed in a sentence.

This is the meaning attached to the word 'Krama' by persons conversant with the interpretation of sentences or texts. By conclusion is meant the final determination, after this examination of what has been said on the subjects of religion, pleasure, wealth, and Emancipation, in respect of what is particularly is that has been said in the text. The sorrow born of wish or aversion increases to a great measure. The conduct, O king, that one pursues in such a matter (for dispelling the sorrow experienced) is called Prayojanam.

[Note: By 'prayojanam' is meant the conduct one pursues for gratifying one's wish to acquire or avoid any object. Wish in respect of either acquisition or avoidance, if ungratified, becomes a source of pain. The section or conduct that one adopts for removing that pain is called Prayojanam. In the Gautama-sutras it is said that 'yamarthamadhikritya pravartate, tat prayojanam.' The two definitions are identical.]

Take it for certain, O king, at my word, that these characteristics of Ambiguity and the other (numbering five in all), when occurring together, constitute a complete and intelligible sentence.

[Note: By occurrence of these five characteristics together is meant that when these are properly attended to by a speaker or writer, only then can his sentence be said to be complete and intelligible. In Nyaya, the five requisites are Pratijna, Hetu, Udaharana, Upanaya, and Nigamana. In the Mimansa philosophy, the five requisites have been named differently. Vishaya, Samsaya, Purvapaksha, Uttara, and Nirnaya.]

The words I shall utter will be fraught with sense, free from ambiguity (in consequence of each of them not being symbols of many things), logical, free from pleonasm or tautology, smooth, certain, free from bombast, agreeable or sweet, truthful, inconsistent with the aggregate of three, (viz., Righteousness, Wealth, and Pleasure), refined (i.e., free from Prakriti), not elliptical or imperfect, destitute of harshness

or difficulty of comprehension, characterized by due order, not far fetched in respect of sense, corrected with one another as cause and effect and each having a specific object.

[Note: These characteristics, though numbering sixteen, include the four and twenty mentioned by Bhojadeva in his Rhetoric called 'Saraswati-kanthabharana.]

I shall not tell thee anything, prompted by desire or wrath or fear or cupidity or abjectness or deceit or shame or compassion or pride. (I answer thee because it is proper for me to answer what thou hast said).

When the speaker, the hearer, and the words said, thoroughly agree with one another in course of a speech, then does the sense or meaning come out very clearly. When, in the matter of what is to be said, the speaker shows disregard for the understanding of the hearer by uttering words whose meaning is understood by himself, then, however good those words may be, they become incapable of being seized by the hearer.

That speaker, again, who, abandoning all regard for his own meaning uses words that are of excellent sound and sense, awakens only erroneous impressions in the mind of the hearer, such words in such connection become certainly faulty. That speaker, however, who employs words that are, while expressing his own meaning, intelligible to the hearer, as well, truly deserves to be called a speaker. No other man deserves the name. It behoveth thee, therefore, O king, to hear with concentrated attention these words of mine, fraught with meaning and endued with wealth of vocables.

The Thirty Principles

Thou hast asked me who I am, whose I am, whence I am coming etc. Listen to me, O king, with undivided mind, as I answer these questions of thine. As Lac and wood, as grains of dust and drops of water, exist commingled when brought together, even so are the existences of all creatures.

[Note: What Sulabha says here is this: the great primal elements are the same whether they make up this body or that other body; and then it is the same Chit that pervades every combination of the great elements. The object of this observation is to show that Janaka should not have asked these questions about Sulabha, he and she being essentially the same person. To regard the two as different would indicate obscuration of vision.]

Sound, touch, taste, form and scent, these and the senses, though diverse in respect of their essences, exist yet in a state of co-mingling like Lac and wood. It is again well known that nobody asks any of these, saying, who art thou? Each of them also has no knowledge either of itself or of the others. The eye cannot see itself. The ear cannot hear itself. The eye, again, cannot discharge the functions of any of the other senses, nor can any of the senses discharge the functions of any sense save its own. If all of them even combine together, even they fail to know their own selves as dust and water mingled together cannot know each other though existing in a state of union. In order to discharge their respective functions, they await the contact of objects that are external to them.

The eye, form and light constitute the three requisites of the operation called seeing. The same, as in this case, happens in respect of the operations of the other senses and the ideas which is their result. Then, again, between the functions of the senses (called vision, hearing, etc.) and the idea which are their result (viz., form, sound, etc.), the mind is an entity other than the senses and is regarded to have an action of its own. With its help one distinguishes what is existent from what is non-existent for arriving at certainty (in the matter of all ideas derived from the senses).

With the five senses of knowledge and five senses of action, the mind makes a total of eleven. The twelfth is the understanding. When doubt arises in respect of what is to be known, the Understanding comes forward and settles all doubts (for aiding correct apprehension). After the twelfth, Sattwa is another principle numbering the thirteenth. With its help, creatures are distinguished as possessing more of it or less of it in their constitutions. After this, Consciousness (of self) is another principle (numbering the fourteenth). It helps one to an apprehension of self as distinguished from what is not self. Desire is the fifteenth principle. O king. Unto it inhere the whole universe.

[Note: By the word 'Kala' is meant the 16 principles beginning with Prana. What is intended to be said is that as long as the principle of Desire exists, rebirth becomes possible. The universe, therefore, rests on the principle of Desire or Vasana. The senses, etc. all arise from this principle of Vasana.]

The sixteenth principle is Avidya (ignorance). Unto it inhere the seventeenth and the eighteenth principles called Prakriti and Vyakti (i.e., Maya and Prakasa). Happiness and sorrow, decrepitude and death, acquisition and loss, the agreeable and the disagreeable- these constitute the nineteenth principle and are called couples of opposites. Beyond the nineteenth principle is another, viz., Time called the twentieth. Know that the births and death of all creatures are due to the action of this twentieth principle. These twenty exist together. Besides these, the five great primal elements, and

existence and non-existence, bring up the tale to seven and twenty. Beyond these, are three others, named Vidhi, Sukra, and Vala that make the tale reach thirty.

[Note: By Vidhi is meant that righteousness and its reverse, which constitute the seed of Desire. By Sukra is meant that which helps that seed to grow or put forth its rudiments. By Vala is meant the exertion that one makes for gratifying one's desire.]

That in which these ten and twenty principles occur is said to be body. Some persons regard unmanifest Prakriti to be the source or cause of these thirty principles. (This is the view of the atheistic Sankhya school). The Kanadas of gross vision regard the Manifest (or atoms) to be their cause. Whether the unmanifest or the Manifest be their cause, or whether the two (viz., the Supreme or Purusha and the Manifest or atoms) be regarded as their cause, or fourthly, whether the four together (viz., the Supreme or Purusha and his Maya and Jiva and Avidya or Ignorance) be the cause, they that are conversant with Adhyatma behold Prakriti as the cause of all creatures. That Prakriti which is Unmanifest, becomes manifest in the form of these principles. Myself, thyself, O monarch, and all others that are endued with body are the result of that Prakriti (so far as our bodies are concerned).

Physiology

Insemination and other (embryonic) conditions are due to the mixture of the vital seed and blood. In consequence of insemination the result which first appears is called by the name of 'Kalala.' From 'Kalala' arises what is called Vudvuda (bubble). From the stage called 'Vudvuda' springs what is called 'Pesi'. From the condition called 'Pesi' that stage arises in which the various limbs become manifested. From this last condition appear nails and hair.

Upon the expiration of the ninth month, O king of Mithila, the creature takes its birth so that, its sex being known, it comes to be called a boy or girl. When the creature issues out of the womb, the form it presents is such that its nails and fingers seem to be of the hue of burnished copper. The next stage is said to be infancy, when the form that was seen at the time of birth becomes changed. From infancy youth is reached, and from youth, old age.

As the creature advances from one stage into another, the form presented in the previous stage becomes changed. The constituent elements of the body, which serve diverse functions in the general economy, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be noticed. The birth of particles, and their death, in each successive condition, cannot be marked, O king, even as one cannot mark the changes in the flame of a burning lamp. When such is the state of the bodies of all creatures, - that is when that which is called the body is changing incessantly even like the rapid locomotion of a steed of good mettle- who then has come whence or not whence, or whose is it or whose is it not, or whence does it not arise? What connection does there exist between creatures and their own bodies?

[Note: The fact of continual change of particles in the body was well known to the Hindu sages. This discovery is not new of modern physiology. Elsewhere it has been shown that Harvey's great discovery about the circulation of the blood was not unknown to the Rishis.

The instance mentioned for illustrating the change of corporal particles is certainly a very apt and happy one. The flame of a burning lamp, though perfectly steady (as in a breezeless spot), is really the result of the successive combustion of particles of oil and the successive extinguishments of such combustion.]

As from the contact of flint with iron, or from two sticks of wood when rubbed against each other, fire is generated, even so are creatures generated from the combination of the (thirty) principles already named. Indeed, as thou thyself seest thy own body in thy body and as thou thyself seest thy soul in thy own soul, why is it that thou dost not see thy own body and thy own soul in the bodies and souls of others? If it is true that thou seest an identity with thyself and others, why then did thou ask me who I am and whose? If it is true that hast, O king been freed from the knowledge of duality that (erroneously) says-this is mine and this other is not mine- then what use is there with such questions as Who art thou, whose art thou and whence dost thou come? What indications of Emancipation can be said to occur in that king who acts as others act towards enemies and allies and neutrals and in victory and truce and war? What indications of Emancipation occur in him who does not know the true nature of the aggregate of three as manifested in seven ways in all acts and who, on that account, is attached to that aggregate of three?

[Note: Hence the questions of Janaka, asking as to who the lady was or whose, were futile.

Note: The seven ways are as follows: Righteousness and wealth and Pleasure independently and distinct from one another count three, then the first and second, the first and third, and second and third, count three and lastly, all three existing together. In all acts, one or other of these seven may be found. The first and second exist in all acts whose result is the righteous acquisition of wealth; the first and third

exist in the procreation of children in lawful wedlock; the second and third in ordinary acts of worldly men. Of acts in which all three combine, the rearing of children may be noticed, for it is at once a duty, a source of wealth, and a pleasure.]

What indications of Emancipation exist in him who fails to cast an equal eye on the agreeable, on the weak, and the strong?

Unworthy as thou art of it, thy pretence of Emancipation should be put down by thy counselors! This thy endeavour to attain to Emancipation (when thou hast so many faults) is like the use of medicine by a patient who indulges in all kinds of forbidden food and practices. O chastiser of foes, reflecting upon spouses and other source of attachment, one should behold these in one's own soul. What else can be looked upon as the indication of Emancipation?

Uneasy lies the head that wears a crown")

-Shakespeare, from King Henry IV, Act 3, Scene 1.

From The Mahabharata

Sovereignty is blessed with an exceedingly small share of happiness.

Addressing King Janaka, Sulabha continued:

Listen now to me as I speak in detail of these and certain other minute sources of attachment appertaining to the four well known acts (of lying down for slumber, enjoyment, eating, and dressing) to which thou art still bound though thou professest thyself to have adopted the religion of Emancipation. That man who has to rule the whole world must indeed, be a single king without a second. He is obliged to live in only a single palace. In that palace he has again only one sleeping chamber. In that chamber, again, only one bed on which at night he is to lie down. Half that bed again he is obliged to give to his Queen consort. This may serve as an example of how little the king's share is of all he is said to own.

This is the case with his objects of enjoyment, with the food he eats, and with the robes he wears. He is thus attached to a very limited share of all things. He is, again, attached to the duties of rewarding and punishing. The king is always dependent on others. He enjoys a very small share of all he is supposed to own, and to that small share he is forced to be attached (as well as others are attached to their respective possessions). In the matter also of peace and war, the king cannot be said to be independent. In the matter of women, of sports and other kinds of enjoyment, the king's inclinations are exceedingly circumscribed. In the matter of taking counsel and in the assembly of his councilors what independence can the king be said to have? When, indeed, he sets his orders on other men, he is said to be thoroughly independent. But then the moment after, in the several matters of his orders, his independence is barred by the very men whom he has ordered.

[Note: The king may order some men to do something. These men, after obeying those orders, return to him to report the fact of what they have accomplished. The king is obliged to grant them interview for listening to them.]

If the king desires to sleep, he cannot gratify his desire, resisted by those who have business to transact with him. He must sleep when permitted, and while sleeping he is obliged to wake up for attending to those that have urgent business with him. bathe, touch, drink, eat, pour libations on the fire, perform sacrifices, speak, hear- these are the words which kings have to hear from others and hearing them have to slave to those that utter them. Men come in batches to the king and solicit him for gifts.

Being, however, the protector of the general treasury, he cannot make gifts unto even the most deserving. If he makes gifts, the treasury becomes exhausted. If he does not, disappointed solicitors look upon him with hostile eyes. He becomes vexed and as the result of this, misanthropical feelings soon invade his mind. If many wise and heroic and wealthy men reside together, the king's mind begins to be filled with distrust in consequence. Even when there is no cause of fear, the king entertains fear of those that always wait upon and worship him. Those I have mentioned, O king, also find fault with him. Behold, in what way the king's fears may arise from even them!

Then again all men are kings in their own houses. All men, again, in their own houses are householders. Like kings, O Janaka, all men in their own houses chastise and reward. Like kings others also have sons

and spouses and their own selves and treasuries and friends and stores. In these respects the king is not different from other men. – The country is ruined- the city is consumed by fire- the foremost of elephants is dead – at all this the king yields to grief like others, little regarding that these impressions are all due to ignorance and error. The king is seldom freed from mental griefs caused by desire and aversion and fear. He is generally afflicted also by headaches and diverse diseases of the kind.

The king is afflicted (like others) by all couples of opposites (as pleasure and pain, etc). He is alarmed at everything. Indeed, full of foes and impediments as kingdom is, the king, while he enjoys it, passes nights of sleeplessness. Sovereignty, therefore, is blessed with an exceedingly small share of happiness. The misery with which it is endued is very great. It is as unsubstantial as burning flames fed by straw or the bubbles of froth seen on the surface of water. Who is there that would like to obtain sovereignty or having acquired sovereignty can hope to win tranquillity?

Thou regardst this kingdom and this palace to be thine. Thou thinkest also this army, this treasury, and these counselors to belong to thee. Whose, however, in reality are they, and whose are they not? Allies, ministers, capital, provinces, punishment, treasury, and the king, these seven that constitute the limbs of a kingdom exist, depending upon one another, like three sticks standing with one another's support. The merits of each are set off by the merits of the others, which of them can be said to be superior to the rest? At those times those particular ones are regarded as distinguished above the rest when some important end is served through their agency. Superiority, for the time being, is said to attach to that one whose efficacy is thus seen. The seven limbs already mentioned, O best of kings, and the three others, forming an aggregate of ten, supporting one another, are said to enjoy the kingdom like the king himself.

[Note: The three others are Vridhi (increase), Kshaya (decrease), and Sthana, all of which arise from policy. Some of the seven limbs are inanimate, such as the treasury. But it is said that the treasury supports the ministers, and the ministers support the treasury.]

That king who is endued with great energy and who is firmly attached to Kshatriya practices, should be satisfied with only a tenth part of the produce of the subject's field. Other kings are seen to be satisfied with less than a tenth part of such produce. There is no one who owns the kingly office without someone else owning it in the world, and there is no kingdom without a king.

[Note: Hence, when each kingdom has a king, and kings too are many, no one should indulge in pride at the thought of his being a king.]

If there be no kingdom, there can be no righteousness, and there be no righteousness, whence can Emancipation arise? Whatever merit is most sacred and the highest, belongs to kings and kingdoms.

[Note: The object of this verse is to show that as king Janaka rules his kingdom without being attached to it, he cannot lay claim to the merit that belongs to kings.]

By ruling a kingdom well, a king earns the merit that attaches to a Horse-sacrifice with the whole Earth given away as Dakshina (gift). But how many kings are there that rule their kingdoms well? O ruler of Mithila, I can mention hundreds and thousands of faults like these that attach to kings and kingdoms. Then, again, when I have no real connection with even my body, how then can I be said to have any contact with the bodies of others? Thou canst not charge me with having endeavoured to bring about an intermixture of castes. Hast thou heard the religion of Emancipation in its entirety from the lips of Panchasikha together with its means, its methods, its practices, and its conclusion?

[Note: The Sanskrit word Upaya means or implies here the attitude of sitting (as in Yoga). Upanishad or method implies Sravana and Manana i.e., listening and thinking. Upasanga or practice implies the several limbs of Dhyana, etc. Nischaya or conclusion has reference to Brahma.]

If thou hast prevailed over all thy bonds and freed thyself from all attachments, may I ask thee, O king, who thou preservest thy connections still with this umbrella and these other appendages of royalty? I think that thou hast not listened to the scriptures, or, thou hast listened to them without any advantage, or, perhaps, thou hast listened to some other treatises looking like the scriptures. It seems that thou art possessed only of worldly knowledge, and that like an ordinary man of the world thou art bound by the bonds of touch and spouses and mansions and the like. If it be true that thou hast been emancipated from all bonds, what harm have I done thee by entering thy person with only an intellect?

With Yatis, among all orders of men, the custom is to dwell in uninhabited or deserted abodes. What harm then have I done to whom by entering thy understanding which is truly of real knowledge? I have not touched thee, O king, with my hands, or arms, or feet, or thighs, O sinless one, or with any other part of the body. Thou art born in a high race. Thou hast modesty. Thou hast foresight. Whether the act has been good or bad, my entrance into thy body has been a private one, concerning us two only. Was it not improper for thee to publish that private act before all thy court?

These Brahmanas are all worthy of respect. They are foremost of preceptors. Thou also art entitled to their respect, being their king. Doing them reverence, thou art entitled to receive reverence from them. Reflecting on all this, it was not proper for thee to proclaim before these foremost of men the fact of this congress between two persons of opposite sexes, if indeed, thou art really acquainted with the rules of propriety in respect of speech. O king of Mithila, I am staying in thee without touching thee at all even like a drop of water on a lotus leaf that stays on it without drenching it in the least. If, notwithstanding instructions of Panchasikha of the mendicant order, thy knowledge has been abstracted from the sensual objects to which it relates? Thou hast, it is plain, fallen off from the domestic mode of life but thou hast not yet attained to Emancipation that is so difficult to arrive at. Thou stayest between the two, pretending that thou hast reached the goal of Emancipation.

The contact of one that is emancipated with another that has been so, or Purusha with Prakriti, cannot lead to an intermingling of the kind thou dreadest. Only those that regard the soul to be identical with the body, and that think the several orders and modes of life to be really different from one another, are open to the error of supposing an intermingling to be possible. My body is different from thine. But my soul is not different from thy soul. When I am able to realize this, I have not the slightest doubt that my understanding is really not staying in thine though I have entered into thee by Yoga.

A pot is borne in the hand. In the pot is milk. On the milk is a fly. Though the hand and pot, the pot and milk, and the milk and the fly exist together, yet are they all distinct from each other. The pot does not partake the nature of the milk. Nor does the milk partake the nature of the fly. The condition of each is dependent on itself, and can never be altered by the condition of that other with which it may temporarily exist. After this manner, colour and practices, though they may exist together with and in a person that is emancipate, do not really attach to him. How then can an intermingling of orders be possible in consequence of this union of myself with thee?

Then, again, I am not superior to thee in colour. Nor am I Vaisya, nor a Sudra. I am, O king, of the same order with thee, born of a pure race. There was a royal sage of the name of Pradhana. It is evident that thou hast heard of him. I am born in his race, and my name is Sulabha. In the sacrifices performed by my ancestors, the foremost of the gods, viz., Indra, used to come accompanied by Drona and Satasringa, and Chakradwara (and other presiding geniuses of the great mountains). Born in such a race, it was found that no husband could be obtained for me that would be fit for me. Instructed then in the religion of Emancipation, I wander over the Earth alone, observant of the practices of asceticism. I practise no hypocrisy in the matter of the life of renunciation. I am not a thief that appropriates what belongs to others. I am not a confuser of the practices belonging to the different orders.

I am firm in the practices that belong to that mode of life to which I properly belong. I am firm and steady in my vows. I never utter any word without reflecting on its propriety. I did not come to thee, without having deliberated properly. O monarch! Having heard that thy understanding has been purified by the religion of Emancipation, I came here from desire of some benefit. Indeed, it was for enquiring of thee about Emancipation that I had come.

I do not say it for glorifying myself and humiliating my opponents. But I say it, impelled by sincerity only. What I say is, he that is emancipated never indulges in that intellectual gladiatorship which is implied by a dialectical disputation for the sake of victory. He, on the other hand, is really emancipated who devotes himself to Brahma, that sole seat of tranquillity. As a person of the mendicant order resides for only one night in an empty house (and leaves it the next morning), even after the same manner I shall reside for this one night in thy person (which, as I have already said, is like an empty chamber, being destitute of knowledge). Thou hast honoured me with both speech and other offers that are due from a host to a guest. Having slept this one night in thy person, O ruler of Mithila, which is as it were my own chamber now, tomorrow I shall depart.

Bhishma continued: Hearing these words fraught with excellent sense and reason, King Janaka failed to return any answer thereto.

Emancipation

From The Mahabharata

Aswamedha Parva, Section XVII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Vasudeva said: Touching the feet of that sage (Brahmana), Kasyapa asked him some questions that were exceedingly difficult to answer. That foremost of all righteous persons then discoursed on those duties that were referred to.

Kasyapa said:

How does one become emancipated after passing through a repeated round of painful births?

How does Jiva (embodied soul), freed from the body, attain to what is different from it (viz., Brahman or Supreme Reality)?

Where do the acts exist of one that is devoid of body?

Urged by Kasyapa, the emancipated sage answered those questions one after another.

The Brahmana said:

Whatever acts, good or bad, Jiva does in a former body, have certainly to be enjoyed or endured by him. By such enjoyment and endurance former acts are exhausted, and other acts, again, accumulate, till Jiva has succeeded in acquiring a knowledge of the duties included in that contemplation which leads to Emancipation. Regarding this, I shall tell thee those acts by which Jiva, while coursing through a repeated round of re-births, becomes happy.

Gifts, observances of austerity, Brahmacharya (celibacy), bearing Brahman according to the ordinances laid down, self-restraint, tranquillity, compassion for all creatures, restraint of passions, abstentions from cruelty as from appropriating what belongs to others, refraining from doing even mentally all acts that are false and injurious to living creatures on earth, reverently serving mother and father, honouring deities and guests, worship of preceptors, pity, purity, constant restraint of all organs, and causing of all good acts, are said to constitute the conduct of the good.

From observance of such conduct arises Righteousness which protects all creatures eternally. Such conduct, one would always behold among persons that are good. Verily, such conduct resides there eternally. That course of practices to which persons of tranquil souls adhere indicates Righteousness. Among them is thrown that course of practices which constitutes eternal Righteousness. He who would betake himself to that righteousness would never have to attain to a miserable end. It is by the conduct of the good that the world is restrained in the paths of Righteousness when it falls away. He that is a Yogi is Emancipated, and is therefore, distinguished above these (viz., the good).

Deliverance from the world takes place, after a long time, of one who acts righteously and well in every occasion as he should. A living creature thus always meets with the acts done by him in a former life. All

these acts constitute the cause in consequence of which he comes into this world in a state different from his true form.

There is a doubt in the world as regards the question: 'By what was the acceptance by Jiva of a body first determined'? The Grandsire of all the worlds, viz., Brahma having first formed a body of his own, then created the three worlds, in their entirety, of mobile and immobile creatures. Having first himself assumed a body, he then created Pradhana. That Pradhana is the material cause of all embodied creatures, by whom is all this covered and whom all came to know as the highest. This that is seen is said to be destructible; while the other is immortal and indestructible. This that (is seen) is said to be Kshara (the destructible); that, however, which is Para (the other) is the Immortal, (as also) Akshra (the indestructible).

Of each Purusha taken distributively, the whole is duality among these three. Seen first (to appear in an embodied form) Prajapati (then) created all the primal elements and all immobile creatures. Even this is the ancient audition. Of that (acceptance of body), the Grandsire ordained a limit in respect of time, and migrations among diverse creatures and return or rebirth. All that I say is proper and correct, like to what a person who is endued with intelligence and who has seen his soul, would say on this topic of previous births.

That person who looks upon pleasure and pain as inconstant, which, indeed, is the correct view, who regards the body as an unholy conglomeration, and destruction as ordained in action, and who remembers that what little of pleasure there is, is really all pain, will succeed in crossing this terrible ocean of worldly migration that is so difficult to cross. Though assailed by decrepitude and death and disease, he that understands Pradhana beholds with an equal eye that Consciousness which dwells in all beings endued with consciousness. Seeking the supreme seat, he then becomes utterly indifferent to all other things. O best of men, I shall now impart instruction to thee, agreeably to truth, concerning this. Do thou, O learned Brahmana, understand in completeness that which constitutes the excellent knowledge, as I declare it, of that indestructible seat.

The Brahmana said: He who become absorbed in the one receptacle (of all things), freeing himself from even the thought of his own identity with all things, - indeed, ceasing to think of even his own existence, - gradually casting off one after another, will succeed in crossing his bonds.

[Note: Without even retaining the consciousness of his own identity with everything. Not even thinking that he is existing. The Sanskrit wordings 'purvam purvam parityajya' implies the gradual merging of the grosser in the subtler, i.e., the successive stages of Yoga before absorption into Brahman.]

That man who is the friend of all, who endures all, who is attached to tranquillity, who has conquered all his senses, who is divested of fear and wrath, and who is of restrained soul, succeeds in emancipating himself. He who behaves towards all creatures as towards himself, who is restrained, pure, free from vanity and divested of egoism is regarded as emancipated from everything.

He also is emancipated who looks with an equal eye upon life and death. Pleasure and pain, gain and loss, agreeable and disagreeable. He is in every way emancipated who does not covet what belongs to others, who never disregards any body, who transcends all pairs of opposites, and whose soul is free from attachment. He is emancipated who has no enemy, no kinsman and no child, who has cast off religion, wealth and pleasure (Dharma, Artha, Kama), and who is freed from desire or cupidity.

He becomes emancipated who acquires neither merit nor demerit, who casts off the merits and demerits accumulated in previous births, who wastes the elements of his body for attaining to a tranquillised soul, and who transcends all pairs of opposites. He who abstains from all acts, who is free from desire or cupidity, who looks upon the universe as unenduring or as like an Aswattha tree, ever endued with birth, death and decrepitude, whose understanding is fixed on renunciation, and whose eyes are always directed towards his own faults, soon succeeds in emancipating himself from the bonds that bind him.

He that sees his soul void of smell, of taste and touch, of sounds, of belongings, of vision, and unknowable, becomes emancipated.

[Note: The Soul being destitute of these Chinmatra, i.e., a pure Chit without the attributes superinduced upon it by Nescience or ignorance.]

He who sees his soul devoid of the attributes of the five elements to be without form and cause, to be really destitute of attributes though enjoying them, becomes emancipated.

[Note: Formlessness implies subtlety. 'Without cause' implies increate or as identical with eternal Brahman. Dissociation from attributes while enjoying them implies an emancipate condition,]

Abandoning with the aid of understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel.

[Note: The Sanskrit word Nirvana, according to orthodox commentators, implies the annihilation or cessation of separate or individual existence by absorption into universal and external Brahman.]

One who is freed from all impressions, who transcends all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes emancipated.

[Note: The impressions caused by objects outside self are destroyed by those belonging to contemplation. The latter, again, should be destroyed before absorption into Brahman can occur.]

Having become freed from all impressions, one then attains to Brahman which is eternal and supreme, and tranquil, and stable, and enduring, and indestructible.

After this I shall declare the science of Yoga to which there is nothing superior, or how Yogis, by concentration, behold the perfect soul. I shall declare the instructions regarding it duly. Do thou learn from me, those doors by which directing the soul within the body one beholds that which is without beginning and end.

Withdrawing the senses from their objects, one should fix the mind upon the soul; having previously undergone the severest austerities, one should practice that concentration of mind that leads to Emancipation.

[Note: 'Fixing the mind upon the soul' is that concentration which leads to Emancipation. This becomes possible in consequence of severe austerities undergone previously.]

Observant of penances and always practising concentration of mind, the learned Brahmana, endowed with intelligence, should observe the precepts of the science of Yoga, beholding the soul in the body. If the good man succeeds in concentrating the mind on the soul, he then, habituated to exclusive meditation, beholds the Supreme Soul in his own soul. Self-restrained and always concentrated, and with all his senses completely conquered, the man of cleansed soul, in consequence of such complete concentration of mind, succeeds in beholding the soul by the soul. As a person beholding some unseen individual in a dream recognizes him, saying – This is he,- when he sees him after waking, after the same manner the good man having seen the Supreme Soul in the deep contemplation of Samadhi recognises it upon waking from samadhi.

[Note: Having seen the Supreme Soul in Samadhi, upon waking from it, he recognises it in the universe, i.e., regards the universe to be nothing else than the Supreme Soul.]

As one beholds the fibrous pith after extracting it from a blade of the Saccharum Munja, even so the Yogi beholds the soul, extracting it from the body. The body has been called the Saccharum munja, and the fibrous pith is said to stand for the soul. This is the excellent illustration propounded by persons conversant with Yoga. When the bearer of a body adequately beholds the soul in Yoga, he then has no one that is master over him, for he then becomes the lord of the three worlds. He succeeds in assuming diverse bodies according as he wishes. Turning away decrepitude and death, he neither grieves nor exults. The self-restrained man, concentrated in Yoga, can create (for himself) the godship of the very gods. Casting off his transient body he attains to immutable Brahman.

No fear springs up in him at even the sight of all creatures falling victims to destruction (before his eyes). When all creatures are afflicted, he can never be afflicted by any one. Devoid of desire and possessed of tranquil mind, the person in Yoga is never shaken by pain and sorrow and fear, the terrible effects that flow from attachment and affection. Weapons never pierce him; death does not exist for him. Nowhere in the world can be seen any one that is happier than he. Having adequately concentrated his soul, he lives steadily on himself. Turning off decrepitude and pain and pleasure, he sleeps in comfort. Casting off this human body he attains to (other) forms according to his pleasure. While one is enjoying the sovereignty that Yoga bestows, one should never fall away from devotion to Yoga

[Note: One should not fall away from the practice of Yoga, tempted by the puissance that Yoga brings.]

When one, after adequate devotion to Yoga, beholds the Soul in oneself, one then ceases to have any regard for even him of a hundred sacrifices (Indra).

[Note: The scholar and commentator Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji notes that this indicates that only that Yogi who has not advanced much may be tempted by the desire of enjoyment. He, however, who has adequately devoted himself to Yoga feels no regard for Indra (the king of gods) himself.]

Hear now how one, habituating oneself to exclusive meditation, succeeds in attaining to Yoga. Thinking of that point of the compass that has the sun behind it, the mind should be fixed, not outside, but in the interior of that mansion in which one may happen to live. Residing within that mansion, the mind should then, with all its outward and inward (operations), behold in that particular room in which one may stay. At that time, when, having deeply meditated, one beholds the All (viz., Brahman, the Soul of the universe), there is then nothing external to Brahman where the mind may dwell. Restraining all the senses in a forest that is free from noise and that is uninhabited, with mind fixed thereon, one should meditate on the All (or universal Brahman) both outside and inside one's body. One should meditate on the teeth, the palate, the tongue, the neck likewise; one should also meditate on the heart and the ligatures of the heart.

{Note: 'That point of the compass which has the Sun behind it' means the instructions laid down in the Vedanta as based upon Srutis. Sanskrit words such as Pura implies a city, a citadel, or a mansion. Here it refers to the body. The Avastha within the pura refers to the Chakra or nervous centres beginning with what is called Muladhara. At the time when Brahman is realised, the whole universe appears as Brahman and so nothing exists, besides Brahman, upon which the mind can then dwell.]

The Brahmana continued: thus addressed by me, that intelligent disciple once more asked me about this religion of Emancipation that is so difficult to explain. How does this food that is eaten from time to time become digested in the stomach? How does it become transformed into juice? How, again, into blood? How does it nourish the flesh, the marrow, the sinews, the bones? How do all these limbs of embodied creatures grow? How does the strength grow of the growing man? How occurs the escape of all such elements as are not nutritive, and of all impurities separately? How does this one inhale and again, exhale? Staying upon what particular part does the Soul dwell in the body? How does Jiva, exerting himself, bear the body? Of what colour and of what kind is the body in which he dwells again (leaving a particular body)? O holy one, it behoveth thee to tell me all this accurately. O sinless one, - even thus was I interrogated by that learned Brahmana. I replied unto him after the manner I myself had heard.

As one placing some precious object in one's store-room should keep one's mind on it, so, placing the mind within one's own body, one should then, restraining all the senses, seek after the Soul, avoiding all

heedlessness. One would, becoming always assiduous in this way and gratified with one's own self, within a very short time attain to that Brahman by beholding which one would become conversant with Pradhana (that from which the entire universe has been created.)

He is not capable of being seized by the eye; nor even by all the senses. It is only with the lamp of the mind that great Soul can be seen. He has hands and feet on all sides; he has ears on all sides; he dwells, pervading all things in the world.

{Note: This answers the question respecting the form of the soul.}

Jiva (embodied soul) beholds the Soul as extracted from the body (like the stalk from a blade of Saccharum Munja, when knowledge comes). Then casting off Brahman invested with form, by holding the mind in the body, he beholds Brahman as freed from all attributes.

[Note: The ascension of the Yogi from Brahman vested with attributes to Brahman divested of all attributes. The Tam refers Brahma as endued with hands and feet on all sides, etc.]

He sees the Soul with his mind, smiling as it were at the time. Depending upon that Brahman, he then attains to Emancipation in Supreme Brahman.

Addressing Arjuna, Vasudeva (Krishna) said:

That best of Brahmana, O son of Pritha, having said these words unto me, on that occasion, properly relating to the religion of Emancipation, disappeared then and there.

Has this discourse been heard by thee, O son of Pritha, with mind directed solely towards it? Even this was what thou didst hear on that occasion while thou wert on the chariot (in the middle of the two armies in the battle-field of Kurukshetra). It is my opinion, O son of Pritha (Arjuna), that this is difficult of being comprehended by one whose understanding is confused, or who has acquired no wisdom by study, or who eats food incompatible with his body, or whose soul is not purified.

O chief of Bharata's race, this is a great mystery among the deities that has been declared (to thee). At no time or place, O son of Pritha, has this been heard by man in this world. O sinless one, no other man than thyself is deserving of hearing it. It is not, at this time, capable of being easily understood by one whose inner soul is confused. The world of the deities is filled, O son of Kunti, with those who follow the religion of actions. The cessation of the mortal form (by practising the religion of inaction) is not agreeable to the deities.

[Note: Heaven is the reward for those who follow the religion of Pravritti or acts, such as sacrifices, religious observances, etc. The followers, however, of the religion of Nivritti or inaction, i.e., they who betake themselves to the path of knowledge, become emancipated. The deities derive their sustenance from the former and become even jealous of the latter, for the emancipated state is higher than that of the deities themselves. For more details on 'Pravritti-Nivritti' see the column on the left]

That goal, O son of Pritha, is the highest which is constituted by eternal Brahman where, one, casting off the body, attains to immortality and becomes always happy. By adhering to this religion, even they who are of sinful birth, such as women and Vaisyas and Sudras, attain to the highest goal. What need be said then, O son of Pritha, of Brahmanas and Kshatriyas possessed of great learning, always devoted to the duties of their own orders and who are intent on (the acquisition of) the religion of Brahman? This has been laid down with the reasons (on which it rests); and also the means for its acquisition; and its complete attainment and fruit, viz., Emancipation and ascertainment of the truth regarding pain.

O chief of Bharata's race, there is nothing else that is fraught with happiness greater than this. That mortal, O son of Pandu, who, endued with intelligence, and faith, and prowess, renounces as unsubstantial what is regarded as substantial by the world, succeeds within a short time in obtaining the Supreme by these means. This is all that is to be said,- there is nothing else that is higher than this. Yoga takes place in his case, O son of Pritha, who devotes himself to its constant practice for a period of six months.

From Isa Upanishad

All this, whatever exists in this changing universe, should be covered by the Lord. Protect the Self by renunciation. Do not covet anybody's wealth.

From the Bhagavad Gita

Explanations by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

To the Brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is a flood. Gita, Ch.2, Verse 46

Far lower than the Yoga of wisdom is action, O Arjuna. Seek thou refuge in wisdom; wretched are they whose motive is the fruit.

- Gita, Ch.2, Verse 49

[Note: Action done with evenness of mind is Yoga of wisdom. The Yogi who is established in the Yoga of wisdom is not affected by success or failure. He does not seek fruits of his actions. He has poised reason. His reason is rooted in the Self. Action performed by one who expects fruits for his actions is far inferior to the Yoga of wisdom wherein the seeker does not seek fruit, because the former leads to bondage and is the cause of birth and death.]

Endowed with wisdom (evenness of mind), one casts off in this life both good and evildeeds; therefore, devote thyself to Yoga; Yoga is skill in action. -Gita, Ch.2, Verse 50

The wise, possessed of knowledge, having abandoned the fruits of their actions, and being freed from the fetters of birth, go to the place which is beyond all evil.

-Gita, Ch.2, Verse 51

When thy intellect crosses beyond the mire of delusion, then thou shalt attain to indifference as to what has been heard and what has yet to be heard.

-Gita, Ch.2, Verse 52

[Note: The mire of delusion is the identification of the Self with the not-Self. The sense of discrimination between the Self and the not-Self is confounded by the mire of delusion and the mind runs towards the sensual objects and the body is taken as the pure Self. When you attain purity of mind, you will attain to indifference regarding things heard and are yet to be heard. They will appear to you to be of no use.]

When thy intellect, perplexed by what thou hast heard, shall stand immovable and steady in the Self, then thou shalt attain Self-realisation. -Gita, Ch.2, Verse 53

[Note: When your intellect which is tossed about by the conflict of opinions regarding the Pravritti marga (the path of action) and the Nivritti marga (the path of renunciation) has become immovable without distraction and doubt and firmly established in the Self, then thou shalt attain Self-realisation or knowledge of the Self (Atma-jnana). For more details on 'Pravritti- Nivritti', see the column on the left.]

Sthitaprajna

(Of steady wisdom)

Arjuna said:

What, O Krishna, is the description of him who has steady wisdom, and is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? -Gita, Ch.2, Verse 54

The Blessed Lord said:

When a man completely casts off, O Arjuna, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.

-Gita, Ch.2, Verse 55

He whose mind is not shaken by adversity, who does not hanker after pleasures, and is free from attachment, fear and anger, is called a sage of steady wisdom.

-Gita, Ch.2, Verse 56

[The mind of a sage of steady wisdom is not distressed in calamities. He is not affected by the three afflictions - Adhyatmika (arising from diseases or disorders in one's own body), Adhidaivika (arising from thunder, lightning, storm, floods etc.), and Adhibhautika (arising from tiger, cobra snakes, scorpions, etc.) When he is placed in an affluent condition he does not long for sensual pleasures.]

When a man thinks of the objects, attachment for them arises; from attachment desire is born; from desire anger arises.

-Gita, Ch.2, Verse 62

From anger comes delusion; from delusion loss of memory; from loss of memory the destruction of discrimination; from destruction of discrimination he perishes. -Gita, Ch.2, Verse 63

But the self-controlled man, moving among the objects with the senses under restraint and free from attraction and repulsion, attains to peace. -Gita, Ch.2, Verse 64

In that peace all pains are destroyed; for the intellect of the tranquil-minded soon becomes steady.

- Gita, Ch.2, Verse 65

There is no knowledge of the Self to the unsteady and to the unsteady no meditation is possible, and to the unmeditative there can be no peace, and to the man who has no peace, how can there be happiness?

-Gita,Ch.2, Verse 66

For the mind, which follows in the wake of the wandering senses, carries away his discrimination, as the wind (carries away) a boat on the waters.

-Gita, Ch.2, verse 67

Therefore, O mighty- armed Arjuna, his knowledge is steady whose senses are completely restrained from sense-objects.

-Gita, Ch.2, Verse 68

That which is night to all beings, then the self-controlled man is awake; when all beings are awake that is night for the muni (sage) who sees. -Gita, Ch.2, Verse 69

[Note: That which is real for the worldly-minded people is illusion for the sage, and vice versa. The sage lives in the Self. This is DAY for him. He is unconscious of the worldly phenomena. They are NIGHT for

him, as it were. The ordinary man is unconscious of his real nature. Life in the spirit is night for him. He is experiencing the objects of sensual enjoyment. This is day for him. The Self is a non-entity for him! For a sage this world is a non-entity.

The worldly-minded people are in utter darkness as they have no knowledge of the Self. What is darkness for them is all light for the sage. The Self, Atma or Brahman is night for the worldly-minded persons. But the sage is fully awake. He is directly cognising the Supreme Reality, the light of lights. He is full of illumination and Atma-jnana or knowledge of the Self.]

He attains peace into whom all desires enter as waters enter the ocean which, filled from all sides, remains unmoved; but not the man who is full of desires,

-Gita, Ch.2, Verse 70

The man attains peace who abandoning all desires, moves about without longing, without the sense of mine and without egoism. -Gita, Ch.2, Verse 71

This is the Brahmic seat (eternal state), O son of Pritha. Attaining to this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. -Gita, Ch2., Verse 72

From The Mahabharata

Santi Parva, Section CCXIX

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Bhishma said: Janadeva of the race of Janaka, instructed by the great Rishi Panchasikha, once more asked him about the topics of existence or non-existence after death.

Janadeva said: O illustrious one. if no person retains any knowledge after departing from this state of being, if, indeed, this is true, where then is the difference between Ignorance and Knowledge? What do we gain then by knowledge and what do we lose by ignorance?

Behold, O foremost of regenerate persons, that if Emancipation be such, then all religious acts and vows end only in annihilation. Of what avail would then the distinction be between heedfulness and heedlessness? If Emancipation means dissociation from all objects of pleasurable enjoyment or an association with objects that are not lasting, for what then would men cherish a desire for action, or, having set themselves to action, continue to devise the necessary means for the accomplishment of desired ends? What then is the truth (in connection with this topic)?

Bhishma continued: Beholding the king enveloped in thick darkness, stupefied by error, and become helpless, the learned Panchsikha tranquillised him by once more addressing him in the following words.

Janadeva said: In this Emancipation the consummation is not Extinction. Nor is that consummation any kind of Existence (that one can readily conceive). This that we see is a union of body, senses, and mind. Existing independently as also controlling one another, these go on acting. The materials that constitute the body are water, space, air, fire and earth. These exist together (forming the body) according to their own nature. They disunite again according to their own nature. Space, air, fire, water and earth, - these five objects in a state of union constitute the body. The body is not one element. Intelligence, stomachic heat, and the vital breaths called Prana, etc., that are air, - these three are said to be organs of action. The senses, the objects of the senses (viz., sound, form, etc.), the power (dwelling in those objects) in consequence of which they become capable of being perceived, the faculties (dwelling in the senses) in consequence of which they succeed in perceiving them, the vital breaths called Prana, Apana, and the rest, and the various juices and humours that are the results of the digestive organs, flow from the three organs already named. [Note: The first five are the effects of intelligence; the vital breaths, of air, and the juices and humours, of stomachic heat].

Hearing, touch, taste, vision and scent, - these are the five senses. They have derived their attributes from the mind which, indeed, is their cause. The mind, existing as an attribute of Chit (consciousness) has three states, viz., pleasure, pain, and absence of both pleasure and pain. Sound, touch, form, taste, scent, and the objects to which they inhere, - these till the moment of one's death are causes for the production of one's knowledge. Upon the senses rest all acts (that lead to heaven), as also renunciation (leading to the attainment of Brahma or the Supreme Reality), and also the ascertainment of truth in respect of all topics of enquiry.

The learned say that ascertainment of truth is the highest object of existence, and it is the seed or root of Emancipation; and with respect to Intelligence, they say that leads to Emancipation and Brahma. That person who regards this union of perishable attributes (called the body and the objects of the senses) as

the Soul, feels, in consequence of such imperfection of knowledge, much misery that proves again to be unending. Those persons, on the other hand, who regard all worldly objects as not-soul, and who on that account cease to have any affection or attachment for them, have never to suffer any sorrow, for sorrow, in their case stands in need of some foundation upon which to rest. In this connection there exists the unrivalled branch of knowledge which treats of Renunciation. It is called Samyagvadha. I shall discourse to thee upon it. Listen to it for the sake of thy Emancipation.

Renunciation of acts is laid down for all persons who strive earnestly for Emancipation. They, however, who have not been taught correctly (and who on that account think that tranquillity may be attained without renunciation) have to bear a heavy burden of sorrow. Vedic sacrifices and other rites exist for renunciation of wealth and other possessions. For renunciation of all enjoyments exist vows and fasts of diverse kinds. For renunciation of pleasure and happiness, exist penances and Yoga. Renunciation, however, of everything, is the highest kind of renunciation. This that I shall presently tell thee is the one path pointed out by the learned for that renunciation of everything. They that betake themselves to that path (the path of Yoga) succeed in driving off all sorrows. They, however, that deviate from it reap distress and misery.

First speaking of the five organs of knowledge having the mind for the sixth, and all of which dwell in the understanding, I shall tell thee of the five organs of action having strength for their sixth. The two hands constitute two organs of action. The two legs are the two organs for moving from one place to another. The sexual organ exists for both pleasure and the continuation of the species. The lower duct, leading from the stomach downwards, is the organ for expulsion of all used-up matter. The organs of utterance exist for the expression of sounds. Know that these five organs of action appertain or belong to the mind. There are the eleven organs of knowledge and of action (counting the mind).

One should quickly cast off the mind with the understanding. [Note: By casting of the mind one casts off the five organs of action. By casting off the understanding, one casts off the organs of knowledge with the mind].

In the act of hearing, three causes must exist together, viz., two ears, sound, and the mind. The same is the case with the perception of touch; the same with that of form; the same with that of taste and smell. These fifteen accidents or attributes are needed for the several kinds of perception indicated.

Every man, in consequence of them, becomes conscious of three separate things in respect of those perceptions (viz., a material organ, its particular function, and the mind upon which that function acts).

There are again (in respect of all perceptions of the mind) three classes, viz., those that appertain to Goodness, those that appertain to Passion, and those that appertain to Darkness. Into them run, three kinds of consciousness, including all feelings and emotions. Raptures, satisfaction, joy, happiness, and tranquillity, arising in the mind from any perceptible cause or in the absence of any apparent cause, belong to the attribute of Goodness. Discontent, regret, grief, cupidity, and vindictiveness, causeless or occasioned by any perceptible cause, are the indications of the attribute known as Passion. Wrong judgment, stupefaction, heedlessness, dreams, and sleepiness, however caused, belong to the attribute of Darkness.

Whatever state of consciousness exists, with respect to either the body or the mind, united with joy or satisfaction, should be regarded as due to the quality of Goodness. Whatever state of consciousness exists united with any feeling of discontent or cheerlessness should be regarded as occasioned by an accession of the attribute of Passion into the mind. Whatever state, as regards either the body or the mind, exists with error or heedlessness, should be known as indicative of Darkness which is incomprehensible and inexplicable.

The organ of hearing rests on space; it is space itself (under limitations; Sound has that organ for its refuge. Sound, therefore, is a modification of space). In perceiving sound, one may not immediately acquire a knowledge of the organ of hearing and of space. But when sound is perceived, the organ of hearing and space do not long remain unknown. (By destroying the ear, sound and space, may be destroyed; and, lastly, by destroying the mind all may be destroyed). The same is the case with the skin, the eyes, the tongue, and the nose constituting the fifth. They exist in touch, form, taste, and smell. They constitute the faculty of perception and they are the mind. Each employed in its own particular function, all the five organs of action and five others of knowledge exist together, and upon the union of the ten dwells the mind as the eleventh and upon the mind the understanding as the twelfth.

If it be said that these twelve do not exist together, then the consequence that would result would be death in dreamless slumber. But as there is no death in dreamless slumber, it must be conceded that these twelve exist together as regards themselves but separately from the Soul. The co-existence of those twelve with the Soul that is referred to in common speech is only a common form of speech with the vulgar for ordinary purposes of the world. The dreamer, in consequence of the appearance of past sensual impressions, becomes conscious of his senses in their subtle forms, and endowed as he already is with the three attributes (of goodness, passion and darkness), he regards his senses as existing with

their respective objects and, therefore, acts and moves about with an imaginary body after the manner of his own self while awake.

That dissociation of the Soul from the understanding and the mind with the senses, which quickly disappears, which has no stability, and which the mind causes to arise only when influenced by Darkness, is felicity that partakes, as the learned say, of the nature of darkness and is experienced in this gross body only. (The felicity of Emancipation certainly differs from it).

[Note: The Sanskrit word 'Upamam' or the extinction of the state of association of the Soul with the understanding, the mind, and the senses. This dissociation of the Soul from the understanding, etc., is, of course, Emancipation. Emancipation, however, being eternal, the temporary dissociation of the soul from the understanding etc., which is the consequence of dreamless sleep, is the result of Tamas or Darkness. That dissociation is certainly a kind of felicity, but then it differs from the felicity of Emancipation, which is everlasting, and which is not experienced in the gross body].

Over the felicity of Emancipation also, the felicity, viz., which is awakened by the inspired teaching of the Vedas and in which no one sees the slightest tincture of sorrow, - the same indescribable and truth-concealing darkness seems to spread itself (but in reality the felicity of Emancipation is unstained by darkness). [Note; The kind of sorrow referred to is the sorrow of duality or consciousness of knower and known. In Emancipation, of course, there cannot be any consciousness of duality]. Like again to what occurs in dreamless slumber, in Emancipation also, subjective and objective existences (from Consciousness to objects of the senses, all included), which have their origin in one's acts, are all discarded. In some, that are overwhelmed by Avidya (ignorance), these exist, firmly grafted with them. Unto others, who have transcended Avidya and have won knowledge, they never come at any time.

They that are conversant with speculations about the character of the Soul and not-soul, say that this sum total (of the senses etc.) is body (Kshetra). That existent thing which rests upon the mind is called Soul (Kshetrajna). When such is the case, and when all creatures, in consequence of the well-known cause (which consists of ignorance, desire, and acts whose beginning cannot be conceived), exist, due also to their primary nature (which is a state of union between Soul and body), (of these two) which then is destructible, and how can that (the Soul), which is said to be eternal, suffer destruction?

[Note: The sense of this verse is this: All creatures are perceived to exist. That existence is due to the well-known cause constituted by Avidya or ignorance and desire and acts. They exist also in such a way as to display a union between the body and the Soul. For all common purposes of life we treat creatures that we perceive to be really existing. The question then that arises is – which (the body or the Soul) is destructible? How can the Soul, which is said by the learned to be Eternal, be regarded as destructible?]

As small rivers falling into larger ones lose their forms and names, and the larger ones (thus enlarged) rolling into the ocean, lose their forms and names too, after the same manner occurs that form of extinction of life called Emancipation. [Note: The gross body disappears in the subtle; the subtle into the potential (karana) form of existence; and this last into the Supreme Soul].

This being the case, when Jiva (individual soul) which is characterised by attributes, is received into the Universal Soul, and when all its attributes disappear, how can it be the object of mention by differentiation? One who is conversant with that understanding which is directed towards the accomplishment of Emancipation and who heedfully seeks to know the Soul, is never soiled by the evil fruits of his acts even as the lotus leaf though dipped in water is never soaked by it. When one becomes freed from the very strong bonds, many in number, occasioned by affection for children and spouses and love for sacrifices and other rites, when one casts off both joy and sorrow and transcends all attachments, one then attains to the highest end and entering into the Universal Soul becomes incapable of differentiation.

When one has understood the declarations of the Srutis (Vedas) that lead to correct inferences (about Brahma) and has practised those auspicious virtues which the same and other scriptures inculcate, one may lie down at ease, setting at nought the fears of decrepitude and death. When both merits and sins disappear, and the fruits, in the form of joy and sorrow, arising therefrom, are destroyed, men, unattached to everything, take refuge at first on Brahma invested with personality, and then behold impersonal Brahman in their understanding.

[Note: Merit and sin, and with them their effects in the form of happiness and misery both here and hereafter, are said to be destroyed when men become unattached to everything and practise the religion of abstention or Nivritti. (See article 'Pravritti-Nivritti' see pages column on the left].

Jiva (individual soul) in course of its downward descent under the influence of Avidya lives here (within its cell formed by acts) after the manner of the silk-worm residing within its cell made of threads woven by itself. Like the freed silk-worm again that abandons its cell, Jiva also abandons its house generated by its acts. The final result that takes place is that its sorrows are then destroyed like a clump of earth falling with violence upon a rocky mass. As the Ruru casting off its old horns or the snake casting off its slough goes on without attracting any notice, after the same manner a person that is unattached casts off all his sorrows. As a bird deserts a tree that is about to fall down upon a piece of water and thus severing itself from it alights on a new resting place, after the same manner the person freed from

attachments casts off both joy and sorrow and dissociated even from his subtle and subtler forms attains to that end which is fraught with the highest prosperity.

Their own ancestor King Janaka, the chief of Mithila, beholding his city burning in a conflagration, himself proclaimed, "In this conflagration nothing of mine is burning". King Janadeva, having listened to these words capable of yielding immortality and uttered by Panchsikha, and arriving at the truth after carefully reflecting upon everything that the latter had said, cast off his sorrows and lived on in the enjoyment of great felicity. He who reads this discourse, O king, that treats of Emancipation and who always reflects upon it, is never pained by any calamity, and is freed from sorrow, attains to Emancipation like Janadeva, the ruler of Mithila after his meeting with Panchsikha.

From The Mahabharata

Anusasana Parva Section XVII

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Upamanyu said: (Mahadeva) Thou art the mighty and

Hanuman that aided Vishnu in the incarnation of Rama

in his expedition against Ravana.

Hanuman's Character as Assessed by Sri Ram

Valmiki Ramayana, Sundar Kanda, Canto 3

Literal translation, verse by verse (Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji).

Addressing Ram and Lakshmana

Hanuman said:

Sent by that high-minded Sugriva, king of the leaders of monkeys, I, a monkey, Hanuman by name, have sought you. The said pious minded Sugriva actually seeks your friendship. Know me to be his minister, a monkey sprung from the loins of the wind-god and arrived here from Rsyamuk (mountain) in order to oblige Sugriva and disguised in the form of a recluse (Brahmin), capable as I am of going wherever I please and acting as I please.

Having spoken thus to the aforesaid heroes, Sri Ram and Lakshmana, Hanuman, for his part, who understood the true meaning of words and was an adept in expression, said nothing further.

Hearing the foregoing speech of Hanuman, the glorious Rama, who wore a most cheerful countenance, spoke (as follows) to his (half) brother Lakshmana, standing by his side:

Sri Rama said:

He who has arrived here in my presence is a minister of Sugriva, the high-minded chief of monkeys, whom alone (Sugriva) I was seeking. Answering in sweet words with affection the aforesaid monkey (Hanuman), who is a minister of Sugriva, knows how to speak and is a true tamer of foes, O Lakshmana!

To speak in the way he has done is not possible for one who has not studied Rgveda with an eye to its meaning, (who has) not memorized Yajurveda and has no knowledge of Samveda either. Surely the entire range of (Sanskrit) grammar has been studied by him in many ways, as is clear from the fact that nothing has been wrongly worded by him (even) though speaking a good deal. No fault of expression was noticed anywhere in his face nor even in his eyes, nor again in his forehead nor in his eyebrows nor in any one of his other limbs.

The speech from his bosom and articulated by his throat is marked by absence of prolixity (too great length; tedious length of speech), is unambiguous and unfaltering and does not make a grating impression (on one's ears), uttered as it is in a modulated tone. He utters a wholesome, distinct and remarkable speech, that is grammatically correct, fluent and delightful to the mind.

Whose mind will not be rendered favourable by this wonderful speech, which has its seat in the three articulating organs (viz., the bosom, throat and head)? (To say nothing of others) the mind even of an enemy with his sword uplifted will be made friendly thereby. How can the progress of undertakings of a

king in whose service no such envoy exists actually meet with success, O sinless brother? By the very pleading of an envoy, all the objects of a sovereign in whose service there happen to be agents adorned with hosts of such virtues are (surely) accomplished.

Hanuman

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

The Legend : The Origin

Sri Hanumanji is an incarnation of Lord Siva.

Brihaspati (the preceptor of the gods) had an attendant by the name of Punjikasthala who was cursed to assume the body of a female monkey. The curse was to be removed on her giving birth to an incarnation of Lord Siva. Accordingly, she was born as Anjana and, together with her husband Kesari (so named on account of his being as brave as a lion), lived a life of chastity and purity. She performed intense Tapasya (austerities) for a great many years, during which period she worshipped Lord Siva who being pleased with her granted her a boon. She asked that He (Lord Siva) be born to her so that she may be freed from the curse.

When Dasaratha, the king of Ayodhya was given the sacred payasa (pudding) by Agnideva to share among his wives so that they may have divine children (Ram, Lakshmana, Bharata and Shatrughna), by divine ordinance, a bird (kite) snatched a fragment of that pudding and, whilst flying over the forest, dropped it where Anjana was engaged in worship. Pavandev (the deity presiding over the wind) delivered that fragment of pudding to the outstretched hands of Anjana who immediately swallowed it. With that grace, she, in due course, gave birth to Hanumanji. Thus we find that Lord Siva incarnated as Hanumanji in the bodily form of a monkey through the grace and blessings of his god-father Pavandev, with Anjana and Kesari as his earthly parents.

As soon as Hanumanji was born, Anjana was released from the curse and wished to return to Heaven. Hanumanji asked his mother what his future would be and how he was to earn his living. She assured him that he would never be destroyed, and said that fruits as ripe as the rising sun would form his food. Thinking that the glowing and glittering sun was food to be eaten by him, the baby Hanumanji being divine in nature, made just one leap for it. He was 1600 miles from the sun when Rahu, who was

exclusively enabled to harass the sun (thus causing eclipses or obstacles to the sun) complained to Indra (king of the gods in heaven) of this new threat to his power. Indra struck Hanumanji with his thunderbolt, wounding his chin and causing him to fall down to earth.

The god-father Pavandev carried Hanumanji to Patala (the nether regions) and as he departed from the earth, all life was endangered. Brahma and all the other gods went to Patala and begged Pavandev to return. In order to appease him they conferred great boons on the baby Hanumanji. The blessings of all the gods made Hanumanji invincible and more powerful than any other being, divine or ordinary. Thus Hanumanji is an embodiment of the powers of all the gods and goddesses.

Education

Hanumanji mentally chose Surya (the Sun-god) as his preceptor. Therefore he approached Surya with the request to be taught the scriptures so that he may manifest spiritually in daily life. Surya agreed to have Hanumanji as his disciple but pointed out that it was not possible for him to stop his journey across the sky as that would cause chaos in the world. But Hanumanji was so mighty that he surprised all the gods by facing his Guru, who had to be constantly moving, thus (Hanumanji) traversing the sky backwards and at the same time concentrating fully on his lessons.

In this way Hanumanji enabled Surya to perform his duty and to impart knowledge at the same time. Within a short period of 60 hours, Hanumanji mastered all the scriptures. Surya considered the manner in which Hanumanji accomplished his studies as sufficient dakshina (tuition fees), but Hanumanji pressed him to accept more. Surya then asked Hanumanji to assist his son Sugriva, who was living in Kishkindha, by being his minister and constant companion.

Hanuman Jayanti

The Birth of Hanuman

Summary

[Jambvan (Jaambvaan) wants to encourage Hanuman to leap across the sea by reminding hanuman of his descent from the loins of the wind god through Anjana and of the circumstances that led to his getting the name Hanuman and also how he received boons from Brahma (the Creator) and others.]

From the Valmiki Ramayana

Published by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

Kishkindha Kand

Canto 66 (Sargah 66), Verses 6 to 30

Jambvan spoke to Hanuman: Your strength and wisdom, energy and courage, too, O bull among the monkeys, distinguish you from all other created beings. Why then do you not make yourself ready for the adventure?

There was a celestial nymph, the foremost of all celestial nymphs and widely known by the name of Punjikasthala. Due to a curse (that was pronounced by a rishi), she was reborn as a daughter of the high-souled Kunjara, a monkey chief, and became widely known as Anjana. She came to be the wife of a monkey, Kesari by name. She (Anjana) was celebrated in all the three worlds and was unparalleled on earth in beauty. Though living in the form of a monkey, she could change her form at will.

Having assumed a human form, Anjana, who looked charming due to her comeliness and youth, was decked with wonderful ornaments of flowers and was clad in silk, was once roving on a mountain-peak, which looked like a rainy cloud. The wind-god gently removed the charming yellow covering of that large-eyed belle (pretty woman) standing on the mountain top. He (the wind-god) thereupon perceived her rounded and closely united thighs and well-knit swelling breasts as well as her shapely and lovely countenance.

The wind-god became infatuated with love in spite of himself, the moment he saw that glorious woman with broad hips, slender of waist and who was endowed all over with charming limbs. The wind-god, with his mind set on her and all his limbs possessed by love, pressed to his bosom that irreproachable girl with his long arms

Utterly confused, that lady of noble vows, for her part, spoke that very moment as follows:

‘Who seeks to violate my vow of fidelity to a single husband?’

Hearing this question of Anjana, the wind-god replied: 'I am not going to violate you, O lady of charming limbs! Let there be no fear in your mind. Since after embracing you I have entered your being with my mind, O illustrious lady, and a son who will be powerful and richly endowed with intelligence will be born to you. Full of extraordinary courage, extraordinary energy and extraordinary strength and prowess, he will prove to be my equal in jumping and leaping.'

Jambvan continued: (addressing Hanuman)

Satisfied when spoken to in these words, your mother, O great and mighty armed monkey, gave birth to you in a cave, O jewel among the monkeys!

Seeing the sun just risen in an extensive forest while you were still a child, and bounding with intent to have it, taking it to be a fruit, you rose to the sky. Having sprung to an altitude of over three thousand Yojanas (twenty four thousand miles), O great monkey, you were repulsed by the brilliance of the sun but did not meet with despondency on that account. Seeing you risen to the sky in no time, even on being repulsed, O great monkey, Indra hurled his thunderbolt with violent force at you, possessed as he was with anger, and thus dashing you against the foremost summit of a mountain, with the result that the left side of your jaw (chin) was instantly fractured. From that time onwards your name became current as Hanuman (one with a broken or defective jaw (chin)).

Seeing you badly hurt, the wind-god, the wafter of fragrance, himself felt extremely enraged and the wind now ceased to visit the three worlds. All the three worlds being agitated (for want of air), all the gods felt perplexed. The rulers of the world (Brahma and others) proceeded to pacify the infuriated wind-god. The wind-god thus being placated, Brahma granted to you a boon in the form of invulnerability in combat, O dear child of unfailing prowess!

Pleased at heart to observe you free from anguish, despite the impact of the thunderbolt and notwithstanding your being dashed against a mountain peak, Indra (the thousand eyed god) too conferred another excellent boon upon you to the effect that death will come to you only when you wish to die, O powerful monkey!

In this way you are (on the one hand) the son of Kesari, begotten through his wife by another, and are endowed with terrible prowess. Again, sprung as you are, from the loins of the wind-god, you are his equal in energy. Indeed, being a son of the wind-god, you are his equal even in leaping.

Hanuman-The servant of the Lord

In the Service of Sri Rama

Sri Hanumanji met Sri Rama whilst Sri Rama was in banishment. Sri Rama, together with his brother Lakshmana, was searching for his wife Sita. (Sita was abducted by the demon Ravana). Their search had taken them to the vicinity of the Pampa Lake situated at the base of the mountain Risyamukha. Sugriva (together with his ministers) was hiding in this region. Sugriva was being persecuted by his brother Bali. Sugriva was suspicious that Rama and Lakshmana might have been sent by Bali to kill him. Therefore, to ascertain whether they were friends or foes, Hanumanji approached them in the guise of a Brahmin. His first words to them were such that Sri Rama immediately said to Lakshmana: "None can speak thus without mastering the Vedas and their branches. Nor is there any defect in his countenance, eyes, forehead, brows, or any of his limbs. His accents are wonderful, auspicious and captivating. Even an enemy who has his sword uplifted is moved. Indeed, success awaits the monarch whose emissaries are so accomplished."

When Lord Rama revealed his identity, Hanumanji fell prostrate before Him and Lord Rama picked him up and clasped him to His bosom. Sri Rama reveals His identity as the son of Dasaratha and prince of Ayodhya, but Hanumanji perceives Him to be the Lord of the universe and prostrates.

Thereafter the story of Hanumanji is inextricably interwoven with that of Lord Rama, and is exhaustively dealt with in the Ramayana of Valmiki and the Ramacharitamansa of Goswami Tulasidas.

To summarise in a few words: Hanumanji introduces Lord Rama to Sugriva; goes off in search of Sita; discovers and consoles Sita in Lanka; Burns the city of Lanka and kills many demons; brings together Vibhishana and Lord Rama; returns to Lanka with Lord Rama, and features very prominently in the battle that ensues between Lord Rama and Ravana; saves the life of Lakshmana by bringing the Sanjivani (life giving herb) from the Himalayas; and served Lord Rama for as long as He lived a human life on earth.

Service to the Pandavas

Hanumanji met Bhima in the forest and recognised him as his spiritual brother. (They were both born with the blessings of Pavandev). Hanumanji promised to aid the Pandavas in the battle of Kurukshetra. There Hanumanji positions himself on the flag of Arjuna's chariot, thus stabilising and protecting it. Hanumanji's flag signifies sense control and mind control that gives victory to the higher nature over the lower nature. Wherever the servant of Lord Rama is, there, victory is secured.

General

Hanumanji is said to be Chiranjivi (immortal) and is present in the world even today. He is the link between the devotees and God, for, as instructed by the Lord, he serves, protects and inspires the servants of God. Saints like Tulasidas had the darshan (divine vision) of the Lord through the grace of Hanumanji.

In the epics of no other country is there a character so powerful, learned and philosophic as Hanumanji.

May we always proclaim, "Bajrangbally Ki Jai", victory to Hanumanji who has the strength of the thunderbolt.

Rama asked Hanuman:

"Hanuman what attitude do you cherish towards Me?"

Hanuman answered: "O Rama, when I think I am the body, You are the Master and I am your servant.

When I think I am the jivatman (individual soul), You are the whole and I am a part (but)

When I have the knowledge of Reality (Atman), I see that You are I and I am You."

Siddha Yogi Rupnathji has Vak siddhi meaning whatever he says has the power of turning into reality. Vak means speech or voice, so Vak Siddhi literally means accomplishing a pure ability to use words. Attaining mastery of it, Siddha Yogi Rupnathji gains the ability to make changes to the physical material universe. Vak siddhi depends upon pure intentions. Vak siddhi means

whatever one speaks turn to be true. Yes, God only gives power to those who have pure intentions and the feelings of harmlessness to everyone. Practicing Satya will bring one naturally to Vak Siddhi. "The word is a force; it is the intent. That is why our intention manifests through the word no matter what language we speak." The vak siddhi gave Rupnathji the power to make whatever he say or think turn out to be true. In other words, Siddha Yogi Rupnathji got the power to accomplish things by mere thought. This is also known as psychic speech. Using 'Saraswathi siddhi' (the siddhi by which the essence of great scriptures becomes known to him) along with 'Vak siddhi' (the siddhi of superlative communication) Siddha Yogi Rupnathji can cast a strong impression in the minds of people as regards imparting knowledge and virtue to them. People who hear the words or read material written by the Siddha Yogi Rupnathji proficient in this siddhi become mesmerized and willfully compelled to follow his instructions or directions. Siddha Yogi Rupnathji is so impelled and charmed by the vivacity and clarity of the words that they immediately consent from within to abide by his advice. Knowledge and truth flow seamlessly and effortlessly from the mouth of Siddha Yogi Rupnathji like the clear waters of a free flowing river. There is great impact on people when he uses this siddhi. Using this siddhi, Siddha Yogi Rupnathji can turn a non-believer of God into a believer, a worldly man into one spiritually minded (if possible in the recipient's karma). With his words, he can turn an evil and dishonorable person into one who adopts the principles and tenets of 'Dharma' (righteousness). It is not possible for people to find fault or go against the teachings of such a Yogi, for his words are a reflection of 'Saraswathi' (The goddess of knowledge) and backed by the absolute truth of **Brahman (Almighty)**. Siddha Yogi Rupnathji possesses the ability to bestow the eight siddhis and the [[nava nidhi]] (nine types of wealth).

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

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

*Hinduism & Quantum Physics

*Alphabetical Listing

*Amazing Science

*Vedic Mathematics

*Oldest Civilization

- *Aryan Language Family
- *Hindu Festivals 2031
- *Hindu Festivals 2043
- *Moon Calendar 2009
- *Moon Calendar 2011
- *Eclipse
- *Hinduism-Brief Sketch
- *Founder of Hinduism
- *Vrat - Resolution
- *Mind Power
- *Mantras-Sacred Fire
- *Shanti Mantras
- *Cows are Sacred
- *From Scriptures
- *Sayings of Sri Ramakrishna
- *God can be seen
- *Guru
- *Silent Teachings & Satsang
- *Touched by God
- *Caste System
- *Untouchables
- *Duties
- *Yuga Dharmaa
- *Doing Good
- *Virtue

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- *Virtue, Wealth & Pleasure
- *Gurukul
- *Ashramas
- *Sannyasa - Renunciation
- *Kamagita
- *Wheel of Life
- *Maya-Shakti-Prakriti
- *Durga Saptashati
- *Creation
- *Dissolution
- *Wisdom versus knowledge
- *Divine Wealth
- *Motherhood
- *Women
- *Marriage
- *Alluring Adornment
- *God
- *Nature of Reality
- *That Thou Art
- *Sanatan Ved Dharma
- *Destiny & Exertion
- *Soul & its Destiny
- *The Real and the Apparent Man
- *Death & Life
- *Bhishma

- *Immortality
- *Egoism
- *Resurrection
- *Reincarnation
- *Heaven & Hell
- *Emancipation
- *Gayatri
- *Meditation
- *Meditation Q & A
- *Direct Path
- *Miscellaneous Q & A
- *Jesus versus Churchianity
- *Empty Chamber
- *Adhyatma-Self-Spiritual Science
- *Self-Realisation
- *Self - Atma
- *Jnani - Self-realised
- *Who am I?
- *Sanat-sujata
- *Vidura-Niti
- *Chanakya niti
- *Kautilya Arthasastra
- *Worship
- *Self-enquiry
- *Highest object of knowledge

*The Highest Refuge of All things

*Sankhya versus Yoga

*Yoga

*Jnana Yoga

*Raja Yoga

*Bhakti - Surrender

*Bhakti Yoga

*Karma Yoga

*Japa

*Music

*Consciousness-the three states

*Freedom & Bondage

*Morality

*Overcoming Difficulties

*Forgiveness versus Might - Anger

*Penance

*Renunciation & Abandonment

*Truth

*Truth versus Falsehood

*Happiness

*Self-restraint

*Senses - self-discipline

*Ignorance

*Anahata Nada

*What Religion Is

- *Karma & Destiny
- *Sin
- *Sinner
- *Drunkard
- *Conscience
- *Prayer
- *Mind
- *Miracles & Visions
- *Riddles
- *Celibacy
- *Thought, Speech & Deed
- *Upanishads
- *Gita for Children
- *Gita
- *Preyas & Sreyas
- *Pravritti - Nivritti
- *Acts versus Knowledge
- *Conduct
- *Kali Yuga
- *Tantra
- *Kundalini
- *Direct Perception versus Scriptures
- *Faith
- *Atheist
- *Righteousness

- *Highest Good
- *Mother, Father & Teacher
- *Eldest Brother
- *Friendship
- *Self-interest
- *kingcraft
- *Chastisements
- *Thanks Giving
- *Ethics
- *Good and Evil
- *Vices
- *Malevolent & Wicked
- *Nature of Man
- *Culture and Civilization
- *Kosas-sheaths
- *Good and Pure
- *Sattwa, Rajas & Tamas
- *East-West-North-South
- *Stories - Episodes
- *Procrastination
- *Gifts
- *Fasting (Religious)
- *Tirtha
- *Sacred Waters - Ganga
- *Tilak

- *Ideal behind the idol
- *Rituals
- *Hinduism & Sri Ramakrishna
- *Funerals
- *Tarpana
- *Aarati
- *Flowers - Incense - Lamps
- *Prasad
- *Sacraments - Samskaras
- *Sacred Thread
- *Food
- *Your Constitution
- *Trees have Life
- *Prana-Vyana-Samana
- *Krishna
- *Ganapati - Gopalnanda
- *Brahma - Sutras
- *Temples
- *Sun - Surya
- *Makar sankranti
- *Vasant Panchami
- *Siva
- *Nataraj
- *Holi - Festival
- *Ramayana

- *Hanuman
- *Raksha Bandhan
- *Krishna Janmashtami
- *Deepavali
- *Adhik Maas
- *Kaaba a Hindu Temple?
- *Islam-stagnant
- *Buddhism
- *Buddhism in China--Japan-Korea
- *Religions in brief
- *Inter-religious Attitude
- *Books
- *Hindu Scriptures
- *Philosophy
- *Schools of Vedanta
- *Hindu Secrets
- Q & A
- *Dasnami Sampradaya
- *Dharma
- *Speech - Science
- *Abusive Speech
- *Appreciations
- *Food Charts
- *Drama - Shakuntala
- *Vishnu Sahasranama

- *Moon Calendar 2013
- *Moon Calendar 2015
- *Moon Calendar 2017
- *Moon Calendar 2019
- *Moon Calendar 2021
- *Vedic Maths India
- *CSS2
- *The Primal Revelation at the Heart of Civilization
- *Krishna Worship: One of Humanity's Most Ancient Traditions
- *The Great Blue Spirit Nagi Tanka Skan Skan
- *The Lion of Time
- *Contacting Vedic Empire Productions
- *Rakhi Bond of Love Saves the Life of Alexander
- *Ancient Pompeii's Lakshmi Statuette
- *Hindu Radio-Breaking the Sound Barrier
- *Philippines- A Golden Heritage
- *Gympie Gold inlaid Quartz
- *Ancient Hindu Mariners and Australian Gold
- *Lets Connect on Facebook
- *Why is Prayag-an ancient center of Hinduism now called Allahabad?
- *Have Mosques ever been built atop non-Islamic Holy Sites?
- *The Blue God of Judaism
- *Greek Othrys and the Vedic Adri Montains
- *HINDU CIVILIZATIONS OF AUSTRONESIA AND SOUTH EAST ASIA
- *Vedic Brahma and Apache Kuterastan

- *Phoenician Alphabet, Adopted by the Greeks
- *The Phoenician Creation Story
- *India-Homeland of the Phoenicians
- *Evidence Linking Ancient Troy and Central America
- *Rig Veda and the Phoenicians
- *Fly Me to the Moon God
- *Walk the Sacred Forests of Shiva
- *Updated:Vedic Roots of India's Moon Mission
- *Roots of Orissa's 'Christian' Problem
- *Ancient Orissa's Links with Rome, Japan, China, Africa and SE Asia
- *The Stanzas of Dzyan
- *The Blue-ness of God in Biblical tradition
- *The Sanskrit Dialect Known as English
- *Caitanya's Bhakti Movement Empowers India & Humanity
- *Bangalore's Shiva Cave Temple
- *Assaulting Orissa and India's Development
- *The Truth Behind Holy Amarnath in Kashmir
- *Tantra Mantra Yantra Vigyan Journal
- Yogic Meditation
- Kundalini Vigyan
- Tantra Alchemy
- Tantrik Hypnotism
- Advanced Palmistry
- Third Eye Activation
- Soul- A Joy For Ever

- Health Wealth And Prosperity
- Secrets of Shaktipaat
- Practicals of Hypnotism
- Meanings of Devotion
- The Universal Nymphs
- Mahavidya Sadhan
- Guru Diksha
- Diksha Guru
- Siddha And Siddhi
- Srimad Gita
- Bhakti Kirtan
- Jyotish And Kaal Chakra
- Muladhar To Sahasrar Parikraman
- Palmistry Science & Finger Secrets
- Siva Stavan
- Omkar Brahma To Kundalini
- Social Success : Tantra Secrets
- Samadhi Siddhi
- Top Secret Mantra Rahasya
- Unpublished Spiritual Sadhana Samagra
- Sarva Prakar Dikshaayen
- Sarva Deva Shatkam
- Lakshmi Siddhi
- Amrit Darshan
- Maha Tantram

- Tantra Rahasya
- Top Hypnotism Techniques & Sootras
- Secret TantrikHypnotism
- Alternate Hastrekha Shastra
- Sadhana Prakar
- Bheirav Shastra
- Atma Chintan
- Paramatma Rahasya
- Yogi Rupnathji
- Siddhastan Mahatya
- Bajrang Bali Siddhi
- Matangi Tantra
- Tantrik kriya Vidhi
- Ayeshwarya Prapti Sadhana
- Siddha Yogi
- Amrit Pan
- Tantrik Guru Upasana
- Guru Stotra
- Sadhana Vidhi
- Sadhana Evam Siddhi
- Durlabh Prayog
- Jyotish Muhurat
- Sarva Siddhi
- Tantra Vidhi
- Bhuvaneshwari Siddhi

- Lakshmi Secrets
- Hansa To Paramahamsa
- Universal Life
- Apsara Siddhi
- Secrets of Shodashi Tripur Sundari
- Mahakali Siddhi
- Baglamukhi Siddhi
- Brahmapanishad
- Gayatripanishad
- Sandhya Kriya
- Siddhashram Parampara
- Total Diksha Sanskar Vidhi
- Yagya Vidhan Sangraha
- Dhanvarshini Prayog
- Narayan Rahasya
- Tatva Nirupan Sutra
- Guru Shishya Rahasya
- Siddha Vidhi
- Diksha kaal
- Gurudev Bhajana
- Tantra Siddhi Sadhana
- Urvashi Darshan
- Swarna Akarshan
- Tara Sadhana
- Shiv Kripa Sutra

- Jagdamba Sadhana Vidhi
- Tantra Practicals
- Hypnotism
- Aghor Upasana
- Soundarya Siddhi
- Doorlav Tantra Siddhi
- Himalayer Siddha
- Himalayer Sadhak
- Importance of Diksha Sanskar
- Jagat Saar
- Importance of Guru
- ‡Tantra Shastra
- ‡Nadi Astrology
- ‡Live Effects of Stars
- ‡Tarot School
- ‡Today's Fortune
- ‡Ayushya Yoga
- ‡Astro-Yogas
- ‡Predictions by Vedic Astrology
- ‡Jupiter in the house Uranus
- ‡Totake (Remedies)
- ‡Mysterious Death
- ‡Use of Gem Stones
- ‡Moon is Best Remedies
- ‡Vedic Marriage

| Career by Rashi

| Diseases by rashi

| SIGNIFICANCE OF STARS

| Chalisa Chanting

| Sundar Kand

| Graha Mantra Chanting

| Meaning of Your Name

| Birth in Ashwini Nakshtra

| Birth in Bharani Nakshtra

| Birth in Kritika Nakshtra

| Birth in Rohini Nakshtra

| Birth in Mrigshira Nakshtra

| Birth in Adra Nakshtra

| Birth in Punarvasu Nakshtra

| Birth in Pukshya Nakshtra

| Birth in Ashlekhha Nakshtra

| Birth in Magha Nakshtra

| Birth in Poorvaphalguni Nakshtra

| Birth in Uttraphalguni Nakshtra

| Birth in Hasta Nakshtra

| Birth in Chitra Nakshtra

| Birth in Swati Nakshtra

| Birth in Bishakha Nakshtra

| Birth in Anuradha Nakshtra

| Birth in Jyeshtha Nakshtra

| Birth in Moola Nakshtra

| Birth in Poorvashadha Nakshtra

| Birth in Uttraashadha Nakshtra

| Birth in Shravan Nakshtra

| Birth in Dhanishtha Nakshtra

| Birth in Shatbhikha Nakshtra

| Birth in Poorvabhadrapada

| Birth in Uttrabhadrapada

| Birth in Revati Nakshtra

| Birth in Pieces Sign

| Birth in Aquarius Sign

| Birth in Capricorn Sign

| Birth in Sagittarius Sign

| Birth in Scorpio Sign

| Birth in Libra Sign

| Birth in Virgo Sign

| Birth in Leo Sign

| Birth in Cancer Sign

| Birth in Gemini Sign

| Birth in Taurus Sign

| Birth in Aries Sign

| Illness Removing

| How win a Lottery?

| Dreams in Astrology

| The Ritual Fire Offering

- | Durga-Saptashati
- | Yavnacharya not a Greek Astrologer
- | Codes of Rigveda
- | Yoga Siddhi
- | Meaning Astra & Astrology
- | Shakti in Rigveda
- | Cosmic Vibration
- | Vedic Agni & Illa
- | Under standing Tantric Mantras
- | The Great Tantra Challenge
- | SECRETS OF THE SAPPHIRE
- | House to House
- | The Houses and Signs
- | Encycloepadia of Astrology
- | Questions and Answers
- | Lagna
- | About Astrology
- | Vedic astrology
- | Grahas (planets)
- | Rasis (signs)
- | Bhavas (houses)
- | Chakras (charts)
- | Varga chakras (divisional charts)
- | Nakshatras (constellations)
- | Ayanamsa

- | Dasa Systems
- | Characteristics of Rasis
- | Indications of Rasis
- | Characteristics of Planets
- | Planetary Dignities
- | Planetary Relationships
- | Lagnas (ascendants)
- | Use of Special Lagnas
- | Upagrahas (sub-planets)
- | Vargas (divisional charts)
- | Divisional Chart Significations
- | Insights on Divisional Charts
- | Using Divisional Charts
- | Varga Grouping and Amsabala
- | Significations of Houses
- | 30 Days Lesson of Astrology
- | A Controversy
- | Karakas (significators)
- | Arudhas (risen ones)
- | Use of Arudha Lagna
- | Use of Bhava Arudhas
- | Meaning of Arudha
- | Use of Graha Arudhas
- | Graha Drishti
- | Rasi Drishti

- | Graha Drishti vs Rasi Drishti
- | Argala (Intervention)
- | Virodhargala (Obstruction)
- | Use of Argala
- | Yogas (special combinations)
- | Ashtakavarga (eight-sourced strengths)
- | Different Strengths
- | Shadbala and Astakavarga Bala
- | Sahamas (sensitive points)
- | Functional Nature
- | Baadhakas
- | Analyzing Charts
- | Marakas (Killers)
- | Vimsottari dasa
- | Vimsottari Dasa Variations
- | Ashtottari dasa
- | Kalachakra dasa
- | Narayana dasa
- | Lagna Kendradi Rasi dasa
- | Sudasa
- | Drigdasas
- | Niryana Shoola Dasa
- | Shoola dasa
- | Sudarsana Chakra dasa
- | Moola dasa

- | Transits and natal references
- | Transits and ashtakavargas
- | Timing with Sodhya Pindas
- | Murthis (Forms/Idols)
- | Rasi Gochara Vedha
- | Taras (Stars)
- | Special Nakshatras/Taras
- | Sarvatobhadra Chakra
- | Casting Annual Charts
- | Casting Monthly Charts
- | Casting Sixty-hour Charts
- | Judgment of charts
- | Compressed dasas
- | Impact of birthtime error
- | Re-interpreted Significations
- | Using Birthcharts
- | Prasna (horary astrology)
- | Progressions (taught by Manu)
- | Diseases Rectifications
- | Who can use Vedic Astrology ?
- | Penumbra Eclipse
- | Peregrine
- | Periodical Lunation
- | Phase. (Obs.)
- | Phenomenon

- | Philosophy
- | Philosopher's Stone
- | Barren and fruitful
- | Benefic and Malefic
- | Stars in first House
- | Stars in second house
- | Stars in third house
- | Stars in fourth house
- | Stars in fifth house
- | Stars in sixth house
- | Stars in seventh house
- | Stars in earth house
- | Stars in ninth house
- | Stars in tenth house
- | Stars in eleventh house
- | Stars in twelfth house
- | Sun in 12 Houses
- | Moon 12 Signs
- | Mars in 12 Signs
- | Mercury in 12 Signs
- | Jupiter in 12 Signs
- | Venus in 12 Signs
- | Saturn in 12 Signs
- | Rahu in 12 signs
- | Ketu in 12 signs

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| Pluto in 12 signs

| Uranus in 12 signs

| Neptune in 12 signs.

" Just Try and See

" Past Life

" Sadhana of the Sun

" Boost Your Brains

" Santaan Prapti Mangala Sadhana

" Narayan Kalp Sadhana

" Jwalamalini Sadhana

" Parad Ganpati Sadhana

" Sadhanas for Marriage

" Are Houses Haunted

" Paarad Ganpati Sadhana

" Akshay Paatra Sadhana

" Dharmaraaj Siddhi Sadhana

" Sadhana of Sun and Saturn

" Chhinmasta Sadhana

"Sadhana for Protection of Health

"Shree Siddheshwari Sadhana

"Worship of Shiva (Shivaraatri)

"108 Divine names " from January

"Riddance from Evil Spirits

"Panchanguli Sadhana

"Aakarshan Sadhana

"Megha Saraswati Sadhana

"Kaamdev Rati Prayog

"Mahamrityunjay Sadhana

"Mahalakshmi Poojan"

"Lakshmi Sadhanas of great Rishis and Tantriks"

"How to celebrate Diwali"

"The Right Way to perform Sadhana"

"Diksha for affliction of MARS"

"Shraadh Pitra Santushti Sadhana"

"Guru Poornnima Sadhana"

"Gopal Prayog for Children"

"Solar Eclipse Sadhana"

"Lunar Eclipse Sadhana"

"Uchhisht Ganpati Sadhana"

"Guru Worship "

"Sadhanas using Moti Shankh"

"Swadhishtthan Chakra Sadhana"

"Quick Acting Bheirav Sadhanas"

"Sadhana of planet Moon"

"Miraculous Hanuman Sadhanas"

"Sadhana to Rid Addiction"

"Planet Shukra (venus) Sadhana"

"Lama Holi Sadhnas"

"Planet Shani (saturn) Sadhana"

"Durga Sadhana"

"Vaidyanath Sadhana"

"Some Simple Yantra Sadhanas"

"Amazing Mantras for new Millenium"

"Sadhna to get Mental Peace"

"Kanakdhara Sadhna"

"Another Mahakali Sadhna"

"Mahaganapati Sadhna"

"Kartikeya Sadhna"

"Sabar Lakshmi Sadhnas on Diwali"

"Simple Shree Yantra Sadhna"

"Sadhna to banish diseases"

" Face To Face With Divine Yogi "

" Enlightened Beauty "

" Gaayatri Sadhana "

" Gurutatva Sadhana "

" Garbhasth Cheitanya Sadhana "

" Priya Vallabha Kinnari Sadhana "

" Even You Can See Your Aura "

" Telepathy "

" Happy New Year "

" The Mahavidya Sadhanas "

" The Mahavidya Sadhanas : Mahakali - The Saviour "

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

" The Mahavidya Sadhanas : Baglamukhi - The Victory Giver "

" The Mahavidya Sadhanas : Tara - The Provider "

" The Mahavidya Sadhanas : Dhoomavati - The Terrifier "

" The Mahavidya Sadhanas : Kamala - The Wealth Giver "

" Jyeshththa Laxmi Sadhana "

" Anang Sadhana for Perfect Health & Vigour "

" Propitiating The Ancestors "

" Sadhana for Blissful Married Life "

" Kriya Yog Sadhana "

" Atma Chetna Sadhana "

"Treasured Eruditions of Ancient India"

" A Simple Practice To Get Rid Of Diseases "

"Some Simple Miraculous Charms"

"Mahakali Sadhna"

"Shree Yantra Diksha Sadhna"

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

1. Matsya Sukt Tantra
2. Kul Sukt Tantra
3. Kaam Raj Tantra
4. Shivagam Tantra
5. Uddish Tantra
6. Kuluddish Tantra
7. Virbhadrodish Tantra
8. Bhoot Damar Tantra
9. Damar Tantra
10. Yaksh Damar Tantra
11. Kul Sharvashy Tantra

12. Kalika Kul Sharvashy Tantra
13. Kul Chooramani Tantra
14. Divya Tantra
15. Kul Saar Tantra
16. Kulavarand Tantra
17. Kulamitr Tantra
18. Kulavati Tantra
19. Kali Kulavaan Tantra
20. Kul Prakash Tantra
21. Vashisht Tantra
22. Siddh Saraswat Tantra
23. Yogini Hriday Tantra
24. Karli Hriday Tantra
25. Matri Karno Tantra
26. Yogini Jaalpoorak Tantra
27. Lakshmi Kulavaran Tantra
28. Taaravaran Tantra
29. Chandra Pith Tantra
30. Meru Tantra
31. Chatu sati Tantra
32. Tatvya Bodh Tantra
33. Mahograh Tantra
34. Swachand Saar Sangrah Tantra
35. Taara Pradeep Tantra
36. Sanket Chandra Uday Tantra

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37. Shastra Trish Tatvak Tantra

38. Lakshya Nirnay Tantra

39. Tripura Narva Tantra

40. Vishnu Dharmotar Tantra

41. Mantra Paran Tantra

42. Vaishnavamitr Tantra

43. Maan Solaahs Tantra

44. Pooja pradeep Tantra

45. Bhakti Manjari Tantra

46. Bhuvaneshwari Tantra

47. Parijaad Tantra

48. Prayogsaar Tantra

49. Kaamrat Tantra

50. Kriya Saar Tantra

51. Agam Deepika Tantra

52. Bhav Choodamani Tantra

53. Tantra Choodamani Tantra

54. Brihast Shrikram Tantra

55. Shrikram Shidant Shekar Tantra

56. Shidant Shekar Tantra

57. Ganeshavi Mashchani Tantra

58. Mantra Mookavali Tantra

59. Tatva Kaumadi Tantra

60. Tantra Kaumadi Tantra

61. Mantra Tantra Prakash Tantra

62. Ramacharan Chandrika Tantra
63. Sharda Tilak Tantra
64. Gyan Varn Tantra
65. Saar Samuchay Tantra
66. Kalp Droom Tantra
67. Gyan Maala Tantra
68. Pooras Charan Chandrika Tantra
69. Agamoktar Tantra
70. Tatv Saar Tantra
71. Saar Sangrah Tantra
72. Dev Prakashini Tantra
73. Tantranav Tantra
74. Karam deepika Tantra
75. Paara Rahasya Tantra
76. Shyama Rahasya Tantra
77. Tantra Ratna
78. Tantra Pradeep
79. Taara Vilas
80. Vishwa Matrika Tantra
81. Prapanch Saar Tantra
82. Tantra Saar
83. Ratnavali Tantra.

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

1. Kali Kitab
2. Theth Karini Tantra

3. Uttar Tantra
4. Neel Tantra
5. Veer Tantra
6. Kumari Tantra
7. Kali Tantra
8. Narayani Tantra
9. Tarani Tantra
10. Bala Tantra
11. Matrika Tantra
12. Sant Kumar Tantra
13. Samayachar Tantra
14. Bhairav Tantra
15. Bhairavi Tantra
16. Tripura Tantra
17. Vamkishwar Tantra
18. Kutkuteshwar Tantra
19. Vishudh Deveshwar Tantra
20. Sammohan Tantra
21. Gopiniay Tantra
22. Brihaddautami Tantra
23. Bhoot Bhairav Tantra
24. Chamunda Tantra
25. Pingla Tantra
26. Parahi Tantra
27. Mund Mala Tantra

28. Yogini Tantra
29. Malini Vijay Tantra
30. Swachand Bhairav Tantra
31. Maha Tantra
32. Shakti Tantra
33. Chintamani Tantra
34. Unmat Bhairav Tantra
35. Trilok Saar Tantra
36. Vishwa Saar Tantra
37. Tantra Mrit
38. Maha Khetkarini Tantra
39. Baraviy Tantra
40. Todal Tantra
41. Malani Tantra
42. Lalita Tantra
43. Shri Shakti Tantra
44. Raj Rajeshwari Tantra
45. Maha Maheshwari Tantra
46. Gavakshy Tantra
47. Gandharv Tantra
48. Trilok Mohan Tantra
49. Hans Paar Maheshwar Tantra
50. Hans Maheshwar Tantra
51. Kaamdhenу Tantra
52. Varn Vilas Tantra

53. Maya Tantra
54. Mantra Raj
55. Kuvichka Tantra
56. Vigyan Lalitka Tantra
57. Lingagam Tantra
58. Kalotarr Tantra
59. Brahm Yamal Tantra
60. Aadi Yamal Tantra
61. Rudra Yamal Tantra
62. Brihdhamal Tantra
63. Siddh Yamal Tantra
64. Kalp Sutrah Tantra.

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

has been famous for performance of different miracles and there exist lot of stories connected with his childhood, which is impossible to mention in this short space. The life of Tantra Siddha Maha Yogi Shastrishree Rupnathji (Dr. Rupak Nath) is full of so many different miracles he has performed, that it is impossible to mention all of them in this short article, for a separate book would be required to mention all of them.

DR. RUPAK NATHJI (DR. RUPAK NATH)