

Tat Tvam Asi, Mahavakya

By Tantra Siddha Maha Yogi Shastrishree Paramahansa Dr.Rupnathji

Tat Tvam Asi is a popular Mahavakya which means absolute reality is the essence of what a person really is.

Tat Tvam Asi means "That thou art," which is one of the Mahavakyas in Vedantic Sanatana Dharma. The meaning of this phrase is that the self in its original state is partially or wholly identifiable with the ultimate reality which is the origin of all phenomenon. Tat Tvam Asi Mahavakya is stated in such a manner as if one person is speaking to the other, in a direct speech. "That is what you are!" is the correct form of punctuation when referring to Brahman. The person speaking in this Mahavakya is the teacher and the person being spoken to is considered as the student.

When the teacher has explained to the students all of the Mahavakyas, that the student has already reflected on these, and that the student has started to gain some sense of the meaning of the oneness called Brahman. The Guru explains his student that Brahman is that oneness, who resides at the deepest level of one's being. The mundane accept the identity of the roles in their work area or in their families, such as father or mother, sister or brother, son or daughter. Sometimes, eventually, the common people believe that who they are, is their personality character that have developed through their way of living. If the common men forget their true nature, they come underneath all of the relative identities. The laymen continue their duties, holding identities loosely. The realisation of this Mahavakya, Tat Tvam Asi, leads the mundane to see that the relative identities are not who they actually present. It does not mean that people drop their duties in the world, or stop acting in service of other people because of this realization. Rather, with time any person becomes more liberal to hold those identities loosely, while increasingly being able to act in the loving service of others, independent of attachment to the innate false identities.

Tat Tvam asi Mahavakya should be practiced in soliloquy pattern. The Yogi talks to him in profound concentration inward, possibly towards the heart centre. The Yogi has to say himself that "That is who you are!" The Yogi has to even point his index finger at his own chest, the place from where he experience, "I am." As he holds in awareness the essence of the truth that this Brahman, this oneness, is who the person actually is and observe how the person can gently let go of the false identities, seeing that they are only temporary and relatively him.

When reflecting on the other Mahavakyas, such as Brahman is the supreme knowledge, then shift the observation from that truth, directing attention to one's own inner being and saying, "Tat Tvam asi; That you are!" The Yogi should be alert enough to allow his inner feeling to understand that comes from this Mahavakya and realizes his spiritual nature, rather than his more surface level of mental or physical identity.

Nath Siddhas

By Tantra Siddha Maha Yogi Shastrishree Paramahansa Dr.Rupnathji

Nine Nath Siddhas are the saints from Hinduism who attained Mantra Siddhi.

More on Nath Siddhas, Hinduism

- Nath Siddha Charpati • Nath Siddha Kanipa • Nath Siddha Jalandhara
- Nath Siddha Chaurangi • Nath Siddha Gorakhnath • Nath Siddha Matsyendranath

The tradition of the Nine Nath Siddhas is derived from the flowering of Shaivite Tantra dating back in the tenth century. The word Nath is derived from the name of Lord Shiva and its literal meaning is "Lord". The Naths brought to light different systems of tantric practice that were aimed at the transubstantiation of the human body into a divine immortal body.

Central to their methods were the practices of Hatha, Kundalini Yoga and Alchemical Yogas. The North Indian tradition has listed down nine Naths and eighty-four Siddhas in its ancestry, the most prominent of the Nath Siddhas were Nath Siddha Matsyendranath and Nath Siddha Gorakhnath. Most of these eighty-four Siddhas appeared in the Buddhist tantric tradition, where it is sometimes said that they practiced Hindu tantra by day and Buddhist tantra at night. The various lists of the Nine Naths include the most important nine Naths, namely the Nath Siddha Matsyendranath, Nath Siddha Gorakhnath, Nath Siddha Jalandhara, Nath Siddha Kanipa, Nath Siddha Gopichand, Nath Siddha Chaurangi, Nath Siddha Charpati, Nath Siddha Dharamnath and Nath Siddha Grininath.

The Nath Siddhas are mentioned in the religious scriptures and greatly revered for their Tantric and Yogic achievements.

Omkara, Sacred Hindu Syllable

By Tantra Siddha Maha Yogi Shastrishree Paramahansa Dr.Rupnathji

Omkara or Aum is a sacred and holy syllable in the Hindu religion. Other religions also use Omkara a sign of god and good luck.

Omkara or Om is a spiritual or sacred syllable in the Hindu religion. Om is placed at the beginning of most Hindu texts as a sacred exclamation to be uttered at the beginning and end of a reading of the Vedas. It was used previously to any prayer or mantra and also is said in the beginning of any religious ritual. The syllable Om is first portrayed as comprehensive mystical entity in the Upanishads. In Puranic Hinduism, Om or Omkara is the mystic name for the Hindu Trimurti that represents the union of the three gods Lord Brahma, Lord Vishnu and Maheswar or Lord Shiva. The three sounds also symbolise in the three Vedas, they are the Rig Veda, Sama Veda and Yajur Veda.

In the Vedas, it is said to comprehend all the gods; and in the Puranas it is directed to be prefixed to many sacred formulas. The syllable Om, says the Padma Purana is the leader of all prayers; and to be employed in the beginning of all prayers. According to the same authority, one of the mystical imports of the term is the collective enunciation of Vishnu expressed by A, of Sri, his bride, intimated by U, and of their joint worshipper designated by M. A whole chapter of the Vayu Purana is devoted to the term Om or Omkara. It is said to symbolise the three spheres of the world, the three holy fires, and the three steps of Vishnu, Shiva and Brahma.

Om or Omkara is also spelled as `Aum`. The Vaishnava Dvaita philosophies teach that `Aum` is an impersonal sound representation of Vishnu or Krishna while Hari Nama is the personal sound representation. In Advaita philosophy it is frequently used to represent three subsumed into one, a common theme in Hinduism. It implies that our current existence is mithya and maya, "falsehood", that in order to know the full truth we must comprehend beyond the body and intellect the true nature of infinity.

Omkara or Om also has much significance in other languages as well, such as Jainism, Buddhism and Sikhism. In Jain religion, Om, also pronounced as Aum, is considered to be a reference to the five parameshthis in Buddhism, Omkara or Om occupies the first syllable in their most sacred and important mantra, Om Mani Padme Hum and also in other mantras. Ikk Oankar is considered as the symbol of God in Sikhism.

Omkara or Aum is pronounced in three separate segments, A (aaa), U (oooo) and M (mmmmm) in a long nasalised rounded vowel through prolonged exhalation. Nowadays, Omkara is visible thoroughly in Hindu artworks. Moreover it has become an important part of the culture and the general people who consider it as a holy and auspicious sign.

Sarvam Khalvidam Brahma Mahavakya

By Tantra Siddha Maha Yogi Shastrishree Paramahansa Dr.Rupnathji

Sarvam Khalvidam Brahma denotes the meaning that all of this is Brahman and if analysed more, it says that all of this, including Brahma, is that absolute reality.

The Sarvam Khalvidam Brahma Mahavakya is the last stage of man's realisation towards absolute reality. However, this realisation comes in stages. First, there is cognitive understanding of the meaning and then the intuition rolls down, thus revealing deeper meanings. Gradually, one comes to understand and gradually experience the deeper aspects of the other Mahavakyas. This Mahavakyas offer a gradual realisation through its chronological order. The meanings of the Mahavakyas are as follows -

- * Brahman is real; the world is unreal.
- * Brahman is one, without a second.
- * Brahman is the supreme knowledge.
- * That is what you are.
- * Atman and Brahman are the same
- * I am Brahman

As a person comes to experience the truth of the individual Mahavakyas; it seems that they come together in the form of a song that exclaims in joy, "All of this is Brahman!" The Mahavakyas initiates a

process that comes from person-to-person listening (written and oral), followed by deep reflection, observation, and meditation.

Finally, it is as if the one doing the practice travels upwards to unite directly with experience, even though there was never any division in the first place. One should allow his awareness to try to encompass, at one time, the entire real and unreal universe, the objects and people in the world, as well as his own body and mind. One should hold these together, as one whole, and reflect on the particular words, "All of this is Brahman! All of this is one!" This Sarvam Khalvidam Brahma Mahavakya builds on the other practices, and expands in its experience.

Finally, the mind is set-aside in an explosion of awareness and eventually, the depth of meditation and the aspirant achieves contemplation or Mantra Siddhi. The truth of the Mahavakyas comes forward and is seen to have been there all along, ever still, waiting to be discovered in direct experience. The last stage of realisation is the Sarvam Khalvidam Brahma Mahavakya. The entire universe is Divine which also includes our self. The Divine is also the being principle in all things. It is the ultimate as well as the inmost subject in all beings. It is all in one and one and all.

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