

About Gurudev(Maha Yogi Paramahamsa Dr.Rupnathji)

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

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

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

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

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

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

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

Working day and night for over forty years, Maha Yogi Paramahansa Dr. Rupnathji sacrificed even his personal moments to help people gain awareness through thousands of Sadhana meditation camps organised all over India & outside India in countries like UK, Italy, Spain, USA, Mauritius, Nepal and several others. He made the new Sadhaks realise that Mantras do have powers, that divine powers can be summoned to help one out and that one does not need priests to perform rituals on one's behalf i.e. one could learn from the Guru the correct way of chanting Mantras and succeed without any third person's help.

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

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

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

Apart from Astrology, He authored more than 750 books on diverse subjects like Sadhnas, Kundalini Tantra, Palmistry, Paarad Vigyan (alchemy), Hypnotism, Meditation, Numerology, Allopathy, Signature Analysis, Yoga and other subjects of the spiritual field. He has also released hundreds of audio and video cassettes to detail the exact procedures of performing worship and to record the authentic sound vibration and pronunciation of the Mantras. Many of his articles have been published in leading newspapers and magazines. He accomplished significant spiritual and religious ceremonies at various religious places of pilgrimage in India and thus re-established the religious and historical significance of these places in the society. He presided over various Tantra and Mantra conferences and is recognized as the pillar stone of the field of the Tantra. He has been honoured with several titles of recognition in various fields. He was honoured with the title of "Maha Mahopadhyay" in 1995 by the then vice-president of India. He was honoured with the title of "Samaj Shiromani" in 1999 by the then Vice-President of India. In 1998, he was honoured by the then Prime Minister of Nepal, for his unique and singular work in the social and religious fields.

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

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

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

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

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

Path, Self-Realization and the Now

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

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

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

Many aided in releasing the mind of delusion towards greater awareness. The great Guru, Lord Shiva took me from the individualization of ego identification to the implosion which leaves the awareness of

the great impersonal core of Being. When dissolving into the Impersonal Brahman or core of Being (which is Absolute) it is not an experience per say, as experience is of mind and form. The last takes you beyond mind and thought into that great pregnant void beyond I AM, which is at the heart and center and from which all creation stems.

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

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

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

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

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

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

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

You enter the flow of life - Being simply Truth, Consciousness and Bliss, clear of all past preconceived notions and illusions created by the forms' experience. There is no longer a feeling of "I am this form" but rather, the Universe is consciousness moving. There is no "I" separate from consciousness. Only consciousness beyond the form remains - ever conscious of the One and knowing the many to be only seeming aspects of the One. There is no longer any concept of separation nor judging nor categorizing. It becomes pure, undiluted experience beyond minds' colorations.

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

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

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

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

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

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

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

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

(Poem)

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

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

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

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

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

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

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

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

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

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

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

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

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

Quote on Ego - Doership and Fear

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

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

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

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

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

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

Tantra - is to free from the body

Yantra - is freeing tools or aides

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

X:Namaste Guru Ji

Maha Yogi Paramahansa Dr.Rupnathji:Namaste

did you have a question or comment ?

X:There is great fear of extinction that comes

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

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

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

of course it is extreme -

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

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

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

yes Nirvana means being Blown Out

X: true..

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

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

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

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

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

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

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

X:hahahaha

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

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

?

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

X: like pigeon shutting eyes before the cat !

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

it is enough

then let God take you or give you back .

X: ok..like jesus said..

Maha Yogi Paramahansa Dr.Rupnathji: yes

he showed the path

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

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

why did he say this ?

X: why

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

resurrection !!!!!

X: yes..

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

X: ok

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

X: Understand

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

X: ok

Maha Yogi Paramahansa Dr.Rupnathji: OK

Maha Shanti Om

X: Charan sparsh & Aum

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

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

Om

Another dialogue:

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

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

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

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

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

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

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

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

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

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

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

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

or do you want another worldly idea of becoming special ?

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

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

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

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

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

Without mankind's (delusion)

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

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

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

think on this : sela

Om

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Diksha, Guru, Parampara, Yoga and Tantra

By Maha Yogi Paramahansa Dr.Rupnathji

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

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

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

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

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

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

Another type of diksa, into a monastic order, involves a vow of celibacy, renunciation of all personal possessions and of all worldly duties, including family ties. Diksha has the same meaning in Jainism.

Diksha is also called Charitra or Mahanibhiskraman in Jainism. A spiritual initiation rite normally implies a shepherding process where those who are at a higher level guide the initiate through a process of greater exposure of knowledge. This may include the revelation of secrets, hence the term secret society for such organizations, usually reserved for those at the higher level of understanding. One famous historical example is the Eleusinian Mysteries of ancient Greece, thought to go back to at least the Mycenaean period or "bronze age".

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

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

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

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

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

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